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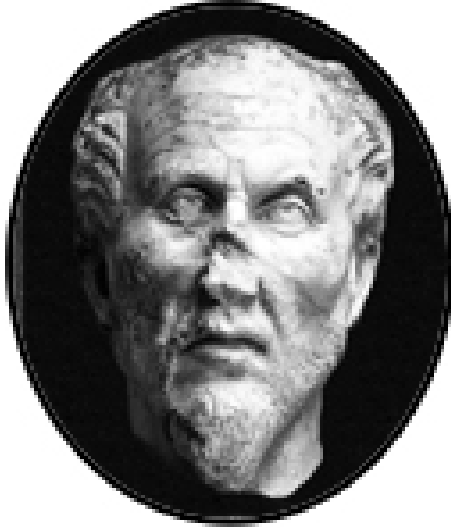
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The Complete Works of

PLOTINUS

(c.204–270)



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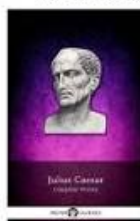
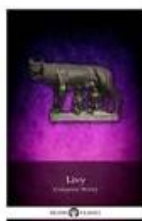
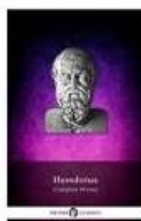
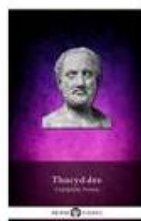
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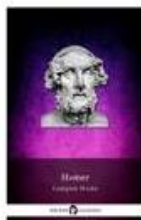
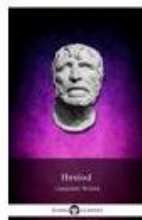
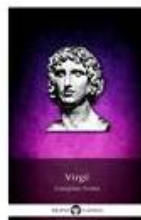
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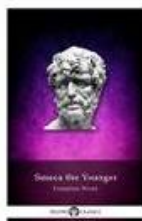
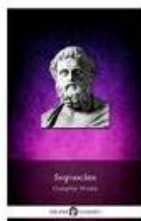
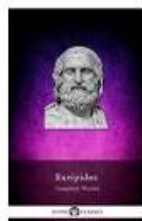
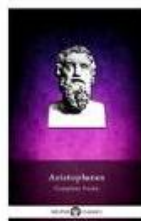
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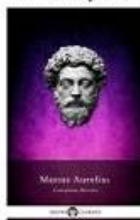
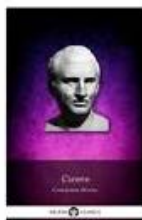
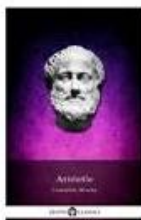
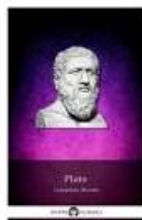
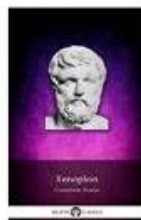
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The Complete Works of

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The Translation



Ruins at Mendes, Egypt — near Plotinus' birthplace, Lycopolis, an ancient town in the Sebennytic nome in Lower Egypt, originally founded by a colony of Osirian priests.

ENNEADS



Translated by Stephen MacKenna

Plotinus' *Enneads* is a collection of philosophical writings edited and compiled by his student Porphyry (c. 270 AD). Plotinus himself was a student of Ammonius Saccas and they are both now considered to be founders of Neoplatonism — a modern term used to designate a tradition of philosophy that arose in the 3rd century AD and flourished until shortly after the closing of the Platonic Academy in Athens in AD 529. Neoplatonists were heavily influenced both by Plato and by the Platonic tradition that thrived during the six centuries that separated the first of the Neoplatonists from Plato. Plotinus' work, through Augustine of Hippo, the Cappadocian Fathers, Pseudo-Dionysius the Areopagite and several subsequent Christian and Muslim thinkers, has greatly influenced the course of Western and Near-Eastern thought.

Porphyry's arrangement of the extant text does not follow the chronological order in which the *Enneads* were written, but instead responds to a plan of study, leading the learner from subjects related to his own affairs to subjects concerning the uttermost principles of the universe. Plotinus' student organised the texts into fifty-four treatises, which vary greatly in length and number of chapters, mostly because he split original texts and joined others together to provide an exact number of fifty-four treatises in groups of nine (*ennea*) or *Enneads*. After correcting and naming each treatise, Porphyry wrote a biography of his master, which was intended to be an introduction to the collection.

Although not exclusively, the First Ennead concerns human and ethical topics, the Second and Third Enneads are mostly devoted to cosmological subjects or physical reality, the Fourth deals with matters of the Soul, the Fifth concerns knowledge and intelligible reality, whilst the Sixth and final Ennead covers Being and what is above it, as well as the One or first principle of all.

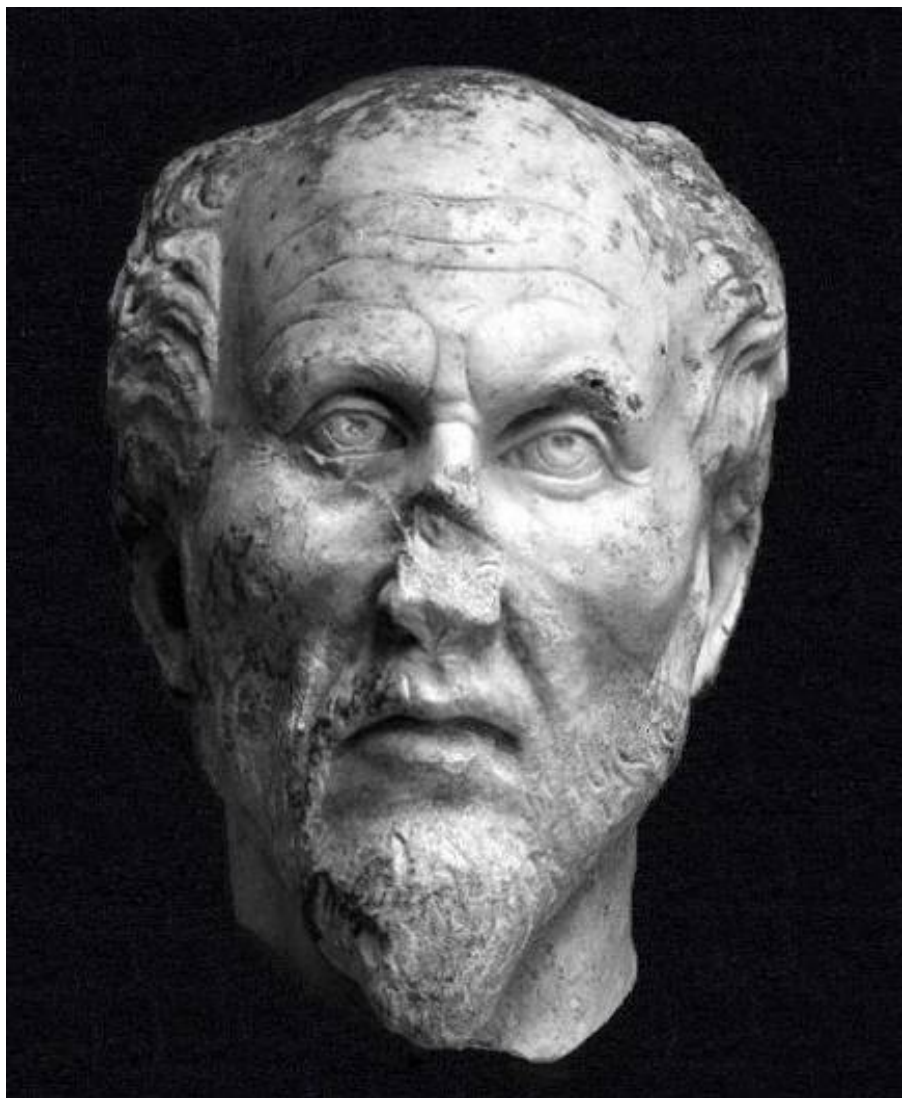
Plotinus' writings teach the concept of a supreme, totally transcendent "One", containing no division, multiplicity or distinction; beyond all categories of being and non-being. His One cannot be any existing thing, nor is it merely the sum of all things, but "is prior to all existents". Plotinus identified his One with the concept of 'Good' and the principle of 'Beauty'. The One concept encompasses thinker and object. Even the self-contemplating intelligence (the noesis of the nous) must contain duality. Plotinus denies sentience, self-awareness or any other action (*ergon*) to the One. He argues that if we insist on describing it further, we must call the One

a sheer potentiality (*dynamis*), without which nothing could exist.

Elsewhere in the *Enneads*, Plotinus offers an alternative to the orthodox Christian notion of *creation ex nihilo* (out of nothing), which attributes to God the deliberation of mind and action of a will, though he never refers to Christianity in any of his works. *Emanation ex deo* (out of God) confirms the absolute transcendence of the One, making the unfolding of the cosmos purely a consequence of its existence; the One is in no way affected or diminished by these emanations. To illustrate this, Plotinus uses the analogy of the Sun, which emanates light indiscriminately without thereby diminishing itself, or reflection in a mirror which in no way diminishes or otherwise alters the object being reflected.

Authentic human happiness for Plotinus consists of the true human identifying with that which is the best in the universe. As happiness is beyond anything physical, Plotinus stresses the point that worldly fortune does not control true human happiness, and thus there exists no single human being that possesses something we can truly regard as constituting happiness. The issue of happiness is one of Plotinus' greatest imprints on Western thought, as he is one of the first to introduce the idea that *eudaimonia* (happiness) is attainable only within consciousness.

He goes on to argue that the true human is an incorporeal contemplative capacity of the soul and superior to all things corporeal. It then follows that real human happiness is independent of the physical world. Real happiness is, instead, dependent on the metaphysical and authentic human being found in this highest capacity of Reason. "For man, and especially the Proficient, is not the Couplement of Soul and body: the proof is that man can be disengaged from the body and disdain its nominal goods." The human who has achieved happiness will not be bothered by sickness and discomfort, as his focus is on the greatest things. Authentic human happiness is the utilisation of the most authentically human capacity of contemplation. Even in daily, physical action, the flourishing human's act is determined by the higher phase of the soul. Plotinus summarises his claim of true happiness being metaphysical, by explaining how the truly happy human would understand that only a body is tortured, not the conscious self, and so happiness could subsist.



Head in white marble attributed to be a depiction of Plotinus, Ostia Antica

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A sixteenth century engraving of Porphyry, Plotinus' student

The First Ennead.

First Tractate.

The Animate and the Man.

1. Pleasure and distress, fear and courage, desire and aversion, where have these affections and experiences their seat?

Clearly, either in the Soul alone, or in the Soul as employing the body, or in some third entity deriving from both. And for this third entity, again, there are two possible modes: it might be either a blend or a distinct form due to the blending.

And what applies to the affections applies also to whatsoever acts, physical or mental, spring from them.

We have, therefore, to examine discursive-reason and the ordinary mental action upon objects of sense, and enquire whether these have the one seat with the affections and experiences, or perhaps sometimes the one seat, sometimes another.

And we must consider also our acts of Intellection, their mode and their seat.

And this very examining principle, which investigates and decides in these matters, must be brought to light.

Firstly, what is the seat of Sense-Perception? This is the obvious beginning since the affections and experiences either are sensations of some kind or at least never occur apart from sensation.

2. This first enquiry obliges us to consider at the outset the nature of the Soul — that is whether a distinction is to be made between Soul and Essential Soul [between an individual Soul and the Soul-Kind in itself].

[All matter shown in brackets is added by the translator for clearness' sake and, therefore, is not canonical. S.M.]

If such a distinction holds, then the Soul [in man] is some sort of a composite and at once we may agree that it is a recipient and — if only reason allows — that all the affections and experiences really have their seat in the Soul, and with the affections every state and mood, good and bad alike.

But if Soul [in man] and Essential Soul are one and the same, then the Soul will be an Ideal-Form unreceptive of all those activities which it imparts to another Kind but possessing within itself that native Act of its own which Reason manifests.

If this be so, then, indeed, we may think of the Soul as an immortal — if the immortal, the imperishable, must be impassive, giving out something of itself but itself taking nothing from without except for what it receives from the Existents prior to itself from which Existents, in that they are the nobler, it cannot be sundered.

Now what could bring fear to a nature thus unreceptive of all the outer? Fear demands feeling. Nor is there place for courage: courage implies the

presence of danger. And such desires as are satisfied by the filling or voiding of the body, must be proper to something very different from the Soul, to that only which admits of replenishment and voidance.

And how could the Soul lend itself to any admixture? An essential is not mixed. Or of the intrusion of anything alien? If it did, it would be seeking the destruction of its own nature. Pain must be equally far from it. And Grief — how or for what could it grieve? Whatever possesses Existence is supremely free, dwelling, unchangeable, within its own peculiar nature. And can any increase bring joy, where nothing, not even anything good, can accrue? What such an Existent is, it is unchangeably.

Thus assuredly Sense-Perception, Discursive-Reasoning; and all our ordinary mentation are foreign to the Soul: for sensation is a receiving — whether of an Ideal-Form or of an impassive body — and reasoning and all ordinary mental action deal with sensation.

The question still remains to be examined in the matter of the intellections — whether these are to be assigned to the Soul — and as to Pure-Pleasure, whether this belongs to the Soul in its solitary state.

3. We may treat of the Soul as in the body — whether it be set above it or actually within it — since the association of the two constitutes the one thing called the living organism, the Animate.

Now from this relation, from the Soul using the body as an instrument, it does not follow that the Soul must share the body's experiences: a man does not himself feel all the experiences of the tools with which he is working.

It may be objected that the Soul must however, have Sense-Perception since its use of its instrument must acquaint it with the external conditions, and such knowledge comes by way of sense. Thus, it will be argued, the eyes are the instrument of seeing, and seeing may bring distress to the soul: hence the Soul may feel sorrow and pain and every other affection that belongs to the body; and from this again will spring desire, the Soul seeking the mending of its instrument.

But, we ask, how, possibly, can these affections pass from body to Soul? Body may communicate qualities or conditions to another body: but — body to Soul? Something happens to A; does that make it happen to B? As long as we have agent and instrument, there are two distinct entities; if the Soul uses the body it is separate from it.

But apart from the philosophical separation how does Soul stand to body?

Clearly there is a combination. And for this several modes are possible. There might be a complete coalescence: Soul might be interwoven through the body: or it might be an Ideal-Form detached or an Ideal-Form in governing contact like a pilot: or there might be part of the Soul detached and another part in contact, the disjoined part being the agent or user, the conjoined part ranking with the instrument or thing used.

In this last case it will be the double task of philosophy to direct this lower Soul towards the higher, the agent, and except in so far as the conjunction is

absolutely necessary, to sever the agent from the instrument, the body, so that it need not forever have its Act upon or through this inferior.

4. Let us consider, then, the hypothesis of a coalescence.

Now if there is a coalescence, the lower is ennobled, the nobler degraded; the body is raised in the scale of being as made participant in life; the Soul, as associated with death and unreason, is brought lower. How can a lessening of the life-quality produce an increase such as Sense-Perception?

No: the body has acquired life, it is the body that will acquire, with life, sensation and the affections coming by sensation. Desire, then, will belong to the body, as the objects of desire are to be enjoyed by the body. And fear, too, will belong to the body alone; for it is the body's doom to fail of its joys and to perish.

Then again we should have to examine how such a coalescence could be conceived: we might find it impossible: perhaps all this is like announcing the coalescence of things utterly incongruous in kind, let us say of a line and whiteness.

Next for the suggestion that the Soul is interwoven through the body: such a relation would not give woof and warp community of sensation: the interwoven element might very well suffer no change: the permeating soul might remain entirely untouched by what affects the body — as light goes always free of all it floods — and all the more so, since, precisely, we are asked to consider it as diffused throughout the entire frame.

Under such an interweaving, then, the Soul would not be subjected to the body's affections and experiences: it would be present rather as Ideal-Form in Matter.

Let us then suppose Soul to be in body as Ideal-Form in Matter. Now if — the first possibility — the Soul is an essence, a self-existent, it can be present only as separable form and will therefore all the more decidedly be the Using-Principle [and therefore unaffected].

Suppose, next, the Soul to be present like axe-form on iron: here, no doubt, the form is all important but it is still the axe, the complement of iron and form, that effects whatever is effected by the iron thus modified: on this analogy, therefore, we are even more strictly compelled to assign all the experiences of the combination to the body: their natural seat is the material member, the instrument, the potential recipient of life.

Compare the passage where we read that "it is absurd to suppose that the Soul weaves"; equally absurd to think of it as desiring, grieving. All this is rather in the province of something which we may call the Animate.

["We read" translates "he says" of the text, and always indicates a reference to Plato, whose name does not appear in the translation except where it was written by Plotinus. S.M.]

5. Now this Animate might be merely the body as having life: it might be the Couplement of Soul and body: it might be a third and different entity formed from both.

The Soul in turn — apart from the nature of the Animate — must be either impassive, merely causing Sense-Perception in its yoke-fellow, or sympathetic; and, if sympathetic, it may have identical experiences with its fellow or merely correspondent experiences: desire for example in the Animate may be something quite distinct from the accompanying movement or state in the desiring faculty.

The body, the live-body as we know it, we will consider later.

Let us take first the Couplement of body and Soul. How could suffering, for example, be seated in this Couplement?

It may be suggested that some unwelcome state of the body produces a distress which reaches to a Sensitive-Faculty which in turn merges into Soul. But this account still leaves the origin of the sensation unexplained.

Another suggestion might be that all is due to an opinion or judgement: some evil seems to have befallen the man or his belongings and this conviction sets up a state of trouble in the body and in the entire Animate. But this account leaves still a question as to the source and seat of the judgement: does it belong to the Soul or to the Couplement? Besides, the judgement that evil is present does not involve the feeling of grief: the judgement might very well arise and the grief by no means follow: one may think oneself slighted and yet not be angry; and the appetite is not necessarily excited by the thought of a pleasure. We are, thus, no nearer than before to any warrant for assigning these affections to the Couplement.

Is it any explanation to say that desire is vested in a Faculty-of-desire and anger in the Irascible-Faculty and, collectively, that all tendency is seated in the Appetitive-Faculty? Such a statement of the facts does not help towards making the affections common to the Couplement; they might still be seated either in the Soul alone or in the body alone. On the one hand if the appetite is to be stirred, as in the carnal passion, there must be a heating of the blood and the bile, a well-defined state of the body; on the other hand, the impulse towards The Good cannot be a joint affection, but, like certain others too, it would belong necessarily to the Soul alone.

Reason, then, does not permit us to assign all the affections to the Couplement.

In the case of carnal desire, it will certainly be the Man that desires, and yet, on the other hand, there must be desire in the Desiring-Faculty as well. How can this be? Are we to suppose that, when the man originates the desire, the Desiring-Faculty moves to the order? How could the Man have come to desire at all unless through a prior activity in the Desiring-Faculty? Then it is the Desiring-Faculty that takes the lead? Yet how, unless the body be first in the appropriate condition?

6. It may seem reasonable to lay down as a law that when any powers are contained by a recipient, every action or state expressive of them must be the action or state of that recipient, they themselves remaining unaffected as merely furnishing efficiency.

But if this were so, then, since the Animate is the recipient of the Causing-Principle [i.e., the Soul] which brings life to the Couplement, this Cause must itself remain unaffected, all the experiences and expressive activities of the life being vested in the recipient, the Animate.

But this would mean that life itself belongs not to the Soul but to the Couplement; or at least the life of the Couplement would not be the life of the Soul; Sense-Perception would belong not to the Sensitive-Faculty but to the container of the faculty.

But if sensation is a movement traversing the body and culminating in Soul, how the soul lack sensation? The very presence of the Sensitive-Faculty must assure sensation to the Soul.

Once again, where is Sense-Perception seated?

In the Couplement.

Yet how can the Couplement have sensation independently of action in the Sensitive-Faculty, the Soul left out of count and the Soul-Faculty?

7. The truth lies in the Consideration that the Couplement subsists by virtue of the Soul's presence.

This, however, is not to say that the Soul gives itself as it is in itself to form either the Couplement or the body.

No; from the organized body and something else, let us say a light, which the Soul gives forth from itself, it forms a distinct Principle, the Animate; and in this Principle are vested Sense-Perception and all the other experiences found to belong to the Animate.

But the "We"? How have We Sense-Perception?

By the fact that We are not separate from the Animate so constituted, even though certainly other and nobler elements go to make up the entire many-sided nature of Man.

The faculty of perception in the Soul cannot act by the immediate grasping of sensible objects, but only by the discerning of impressions printed upon the Animate by sensation: these impressions are already Intelligibles while the outer sensation is a mere phantom of the other [of that in the Soul] which is nearer to Authentic-Existence as being an impassive reading of Ideal-Forms.

And by means of these Ideal-Forms, by which the Soul wields single lordship over the Animate, we have Discursive-Reasoning, Sense-Knowledge and Intellection. From this moment we have peculiarly the We: before this there was only the "Ours"; but at this stage stands the WE [the authentic Human-Principle] loftily presiding over the Animate.

There is no reason why the entire compound entity should not be described as the Animate or Living-Being — mingled in a lower phase, but above that point the beginning of the veritable man, distinct from all that is kin to the lion, all that is of the order of the multiple brute. And since The Man, so understood, is essentially the associate of the reasoning Soul, in our reasoning it is this "We" that reasons, in that the use and act of reason is a characteristic Act of the Soul.

8. And towards the Intellectual-Principle what is our relation? By this I mean, not that faculty in the soul which is one of the emanations from the Intellectual-Principle, but The Intellectual-Principle itself [Divine-Mind].

This also we possess as the summit of our being. And we have It either as common to all or as our own immediate possession: or again we may possess It in both degrees, that is in common, since It is indivisible — one, everywhere and always Its entire self — and severally in that each personality possesses It entire in the First-Soul [i.e. in the Intellectual as distinguished from the lower phase of the Soul].

Hence we possess the Ideal-Forms also after two modes: in the Soul, as it were unrolled and separate; in the Intellectual-Principle, concentrated, one.

And how do we possess the Divinity?

In that the Divinity is contained in the Intellectual-Principle and Authentic-Existence; and We come third in order after these two, for the We is constituted by a union of the supreme, the undivided Soul — we read — and that Soul which is divided among [living] bodies. For, note, we inevitably think of the Soul, though one undivided in the All, as being present to bodies in division: in so far as any bodies are Animates, the Soul has given itself to each of the separate material masses; or rather it appears to be present in the bodies by the fact that it shines into them: it makes them living beings not by merging into body but by giving forth, without any change in itself, images or likenesses of itself like one face caught by many mirrors.

The first of these images is Sense-Perception seated in the Couplement; and from this downwards all the successive images are to be recognized as phases of the Soul in lessening succession from one another, until the series ends in the faculties of generation and growth and of all production of offspring — offspring efficient in its turn, in contradistinction to the engendering Soul which [has no direct action within matter but] produces by mere inclination towards what it fashions.

9. That Soul, then, in us, will in its nature stand apart from all that can cause any of the evils which man does or suffers; for all such evil, as we have seen, belongs only to the Animate, the Couplement.

But there is a difficulty in understanding how the Soul can go guiltless if our mentation and reasoning are vested in it: for all this lower kind of knowledge is delusion and is the cause of much of what is evil.

When we have done evil it is because we have been worsted by our baser side — for a man is many — by desire or rage or some evil image: the misnamed reasoning that takes up with the false, in reality fancy, has not stayed for the judgement of the Reasoning-Principle: we have acted at the call of the less worthy, just as in matters of the sense-sphere we sometimes see falsely because we credit only the lower perception, that of the Couplement, without applying the tests of the Reasoning-Faculty.

The Intellectual-Principle has held aloof from the act and so is guiltless; or, as we may state it, all depends on whether we ourselves have or have not put

ourselves in touch with the Intellectual-Realm either in the Intellectual-Principle or within ourselves; for it is possible at once to possess and not to use.

Thus we have marked off what belongs to the Couplement from what stands by itself: the one group has the character of body and never exists apart from body, while all that has no need of body for its manifestation belongs peculiarly to Soul: and the Understanding, as passing judgement upon Sense-Impressions, is at the point of the vision of Ideal-Forms, seeing them as it were with an answering sensation (i.e, with consciousness) this last is at any rate true of the Understanding in the Veritable Soul. For Understanding, the true, is the Act of the Intellections: in many of its manifestations it is the assimilation and reconciliation of the outer to the inner.

Thus in spite of all, the Soul is at peace as to itself and within itself: all the changes and all the turmoil we experience are the issue of what is subjoined to the Soul, and are, as have said, the states and experiences of this elusive "Couplement."

10. It will be objected, that if the Soul constitutes the We [the personality] and We are subject to these states then the Soul must be subject to them, and similarly that what We do must be done by the Soul.

But it has been observed that the Couplement, too — especially before our emancipation — is a member of this total We, and in fact what the body experiences we say We experience. This then covers two distinct notions; sometimes it includes the brute-part, sometimes it transcends the brute. The body is brute touched to life; the true man is the other, going pure of the body, natively endowed with the virtues which belong to the Intellectual-Activity, virtues whose seat is the Separate Soul, the Soul which even in its dwelling here may be kept apart. [This Soul constitutes the human being] for when it has wholly withdrawn, that other Soul which is a radiation [or emanation] from it withdraws also, drawn after it.

Those virtues, on the other hand, which spring not from contemplative wisdom but from custom or practical discipline belong to the Couplement: to the Couplement, too, belong the vices; they are its repugnances, desires, sympathies.

And Friendship?

This emotion belongs sometimes to the lower part, sometimes to the interior man.

11. In childhood the main activity is in the Couplement and there is but little irradiation from the higher principles of our being: but when these higher principles act but feebly or rarely upon us their action is directed towards the Supreme; they work upon us only when they stand at the mid-point.

But does not the include that phase of our being which stands above the mid-point?

It does, but on condition that we lay hold of it: our entire nature is not ours at all times but only as we direct the mid-point upwards or downwards, or

lead some particular phase of our nature from potentiality or native character into act.

And the animals, in what way or degree do they possess the Animate?

If there be in them, as the opinion goes, human Souls that have sinned, then the Animating-Principle in its separable phase does not enter directly into the brute; it is there but not there to them; they are aware only of the image of the Soul [only of the lower Soul] and of that only by being aware of the body organised and determined by that image.

If there be no human Soul in them, the Animate is constituted for them by a radiation from the All-Soul.

12. But if Soul is sinless, how come the expiations? Here surely is a contradiction; on the one side the Soul is above all guilt; on the other, we hear of its sin, its purification, its expiation; it is doomed to the lower world, it passes from body to body.

We may take either view at will: they are easily reconciled.

When we tell of the sinless Soul, we make Soul and Essential-Soul one and the same: it is the simple unbroken Unity.

By the Soul subject to sin we indicate a groupment, we include that other, that phase of the Soul which knows all the states and passions: the Soul in this sense is compound, all-inclusive: it falls under the conditions of the entire living experience: this compound it is that sins; it is this, and not the other, that pays penalty.

It is in this sense that we read of the Soul: "We saw it as those others saw the sea-god Glaukos." "And," reading on, "if we mean to discern the nature of the Soul we must strip it free of all that has gathered about it, must see into the philosophy of it, examine with what Existences it has touch and by kinship to what Existences it is what it is."

Thus the Life is one thing, the Act is another and the Expiator yet another. The retreat and sundering, then, must be not from this body only, but from every alien accruelement. Such accruelement takes place at birth; or rather birth is the coming-into-being of that other [lower] phase of the Soul. For the meaning of birth has been indicated elsewhere; it is brought about by a descent of the Soul, something being given off by the Soul other than that actually coming down in the declension.

Then the Soul has let this image fall? And this declension is it not certainly sin?

If the declension is no more than the illuminating of an object beneath, it constitutes no sin: the shadow is to be attributed not to the luminary but to the object illuminated; if the object were not there, the light could cause no shadow.

And the Soul is said to go down, to decline, only in that the object it illuminates lives by its life. And it lets the image fall only if there be nothing near to take it up; and it lets it fall, not as a thing cut off, but as a thing that ceases to be: the image has no further being when the whole Soul is looking

toward the Supreme.

The poet, too, in the story of Hercules, seems to give this image separate existence; he puts the shade of Hercules in the lower world and Hercules himself among the gods: treating the hero as existing in the two realms at once, he gives us a twofold Hercules.

It is not difficult to explain this distinction. Hercules was a hero of practical virtue. By his noble serviceableness he was worthy to be a God. On the other hand, his merit was action and not the Contemplation which would place him unreservedly in the higher realm. Therefore while he has place above, something of him remains below.

13. And the principle that reasons out these matters? Is it We or the Soul?

We, but by the Soul.

But how “by the Soul”? Does this mean that the Soul reasons by possession [by contact with the matters of enquiry]?

No; by the fact of being Soul. Its Act subsists without movement; or any movement that can be ascribed to it must be utterly distinct from all corporal movement and be simply the Soul’s own life.

And Intellection in us is twofold: since the Soul is intellectual, and Intellection is the highest phase of life, we have Intellection both by the characteristic Act of our Soul and by the Act of the Intellectual-Principle upon us — for this Intellectual-Principle is part of us no less than the Soul, and towards it we are ever rising.

Second Tractate.

On Virtue.

1. Since Evil is here, “haunting this world by necessary law,” and it is the Soul’s design to escape from Evil, we must escape hence.

But what is this escape?

“In attaining Likeness to God,” we read. And this is explained as “becoming just and holy, living by wisdom,” the entire nature grounded in Virtue.

But does not Likeness by way of Virtue imply Likeness to some being that has Virtue? To what Divine Being, then, would our Likeness be? To the Being — must we not think? — in Which, above all, such excellence seems to inhere, that is to the Soul of the Kosmos and to the Principle ruling within it, the Principle endowed with a wisdom most wonderful. What could be more fitting than that we, living in this world, should become Like to its ruler?

But, at the beginning, we are met by the doubt whether even in this Divine-Being all the virtues find place — Moral-Balance [Sophrosyne], for example; or Fortitude where there can be no danger since nothing is alien; where there can be nothing alluring whose lack could induce the desire of possession.

If, indeed, that aspiration towards the Intelligible which is in our nature exists also in this Ruling-Power, then need not look elsewhere for the source of order and of the virtues in ourselves.

But does this Power possess the Virtues?

We cannot expect to find There what are called the Civic Virtues, the Prudence which belongs to the reasoning faculty; the Fortitude which conducts the emotional and passionate nature; the Sophrosyne which consists in a certain pact, in a concord between the passionate faculty and the reason; or Rectitude which is the due application of all the other virtues as each in turn should command or obey.

Is Likeness, then, attained, perhaps, not by these virtues of the social order but by those greater qualities known by the same general name? And if so do the Civic Virtues give us no help at all?

It is against reason, utterly to deny Likeness by these while admitting it by the greater: tradition at least recognizes certain men of the civic excellence as divine, and we must believe that these too had in some sort attained Likeness: on both levels there is virtue for us, though not the same virtue.

Now, if it be admitted that Likeness is possible, though by a varying use of different virtues and though the civic virtues do not suffice, there is no reason why we should not, by virtues peculiar to our state, attain Likeness to a model in which virtue has no place.

But is that conceivable?

When warmth comes in to make anything warm, must there needs be

something to warm the source of the warmth?

If a fire is to warm something else, must there be a fire to warm that fire?

Against the first illustration it may be retorted that the source of the warmth does already contain warmth, not by an infusion but as an essential phase of its nature, so that, if the analogy is to hold, the argument would make Virtue something communicated to the Soul but an essential constituent of the Principle from which the Soul attaining Likeness absorbs it.

Against the illustration drawn from the fire, it may be urged that the analogy would make that Principle identical with virtue, whereas we hold it to be something higher.

The objection would be valid if what the soul takes in were one and the same with the source, but in fact virtue is one thing, the source of virtue quite another. The material house is not identical with the house conceived in the intellect, and yet stands in its likeness: the material house has distribution and order while the pure idea is not constituted by any such elements; distribution, order, symmetry are not parts of an idea.

So with us: it is from the Supreme that we derive order and distribution and harmony, which are virtues in this sphere: the Existences There, having no need of harmony, order or distribution, have nothing to do with virtue; and, none the less, it is by our possession of virtue that we become like to Them.

Thus much to show that the principle that we attain Likeness by virtue in no way involves the existence of virtue in the Supreme. But we have not merely to make a formal demonstration: we must persuade as well as demonstrate.

2. First, then, let us examine those good qualities by which we hold Likeness comes, and seek to establish what is this thing which, as we possess it, in transcription, is virtue but as the Supreme possesses it, is in the nature of an exemplar or archetype and is not virtue.

We must first distinguish two modes of Likeness.

There is the likeness demanding an identical nature in the objects which, further, must draw their likeness from a common principle: and there is the case in which B resembles A, but A is a Primal, not concerned about B and not said to resemble B. In this second case, likeness is understood in a distinct sense: we no longer look for identity of nature, but, on the contrary, for divergence since the likeness has come about by the mode of difference.

What, then, precisely is Virtue, collectively and in the particular? The clearer method will be to begin with the particular, for so the common element by which all the forms hold the general name will readily appear.

The Civic Virtues, on which we have touched above, are a principle or order and beauty in us as long as we remain passing our life here: they ennoble us by setting bound and measure to our desires and to our entire sensibility, and dispelling false judgement — and this by sheer efficacy of the better, by the very setting of the bounds, by the fact that the measured is lifted outside of the sphere of the unmeasured and lawless.

And, further, these Civic Virtues — measured and ordered themselves and acting as a principle of measure to the Soul which is as Matter to their forming — are like to the measure reigning in the over-world, and they carry a trace of that Highest Good in the Supreme; for, while utter measurelessness is brute Matter and wholly outside of Likeness, any participation in Ideal-Form produces some corresponding degree of Likeness to the formless Being There. And participation goes by nearness: the Soul nearer than the body, therefore closer akin, participates more fully and shows a godlike presence, almost cheating us into the delusion that in the Soul we see God entire.

This is the way in which men of the Civic Virtues attain Likeness.

3. We come now to that other mode of Likeness which, we read, is the fruit of the loftier virtues: discussing this we shall penetrate more deeply into the essence of the Civic Virtue and be able to define the nature of the higher kind whose existence we shall establish beyond doubt.

To Plato, unmistakably, there are two distinct orders of virtue, and the civic does not suffice for Likeness: “Likeness to God,” he says, “is a flight from this world’s ways and things”: in dealing with the qualities of good citizenship he does not use the simple term Virtue but adds the distinguishing word civic: and elsewhere he declares all the virtues without exception to be purifications.

But in what sense can we call the virtues purifications, and how does purification issue in Likeness?

As the Soul is evil by being interfused with the body, and by coming to share the body’s states and to think the body’s thoughts, so it would be good, it would be possessed of virtue, if it threw off the body’s moods and devoted itself to its own Act — the state of Intellection and Wisdom — never allowed the passions of the body to affect it — the virtue of Sophrosyne — knew no fear at the parting from the body — the virtue of Fortitude — and if reason and the Intellectual-Principle ruled — in which state is Righteousness. Such a disposition in the Soul, become thus intellectual and immune to passion, it would not be wrong to call Likeness to God; for the Divine, too, is pure and the Divine-Act is such that Likeness to it is Wisdom.

But would not this make virtue a state of the Divine also?

No: the Divine has no states; the state is in the Soul. The Act of Intellection in the Soul is not the same as in the Divine: of things in the Supreme, Soul grasps some after a mode of its own, some not at all.

Then yet again, the one word Intellection covers two distinct Acts?

Rather there is primal Intellection and there is Intellection deriving from the Primal and of other scope.

As speech is the echo of the thought in the Soul, so thought in the Soul is an echo from elsewhere: that is to say, as the uttered thought is an image of the soul-thought, so the soul-thought images a thought above itself and is the interpreter of the higher sphere.

Virtue, in the same way, is a thing of the Soul: it does not belong to the Intellectual-Principle or to the Transcendence.

4. We come, so, to the question whether Purification is the whole of this human quality, virtue, or merely the forerunner upon which virtue follows? Does virtue imply the achieved state of purification or does the mere process suffice to it, Virtue being something of less perfection than the accomplished pureness which is almost the Term?

To have been purified is to have cleansed away everything alien: but Goodness is something more.

If before the impurity entered there was Goodness, the Goodness suffices; but even so, not the act of cleansing but the cleansed thing that emerges will be The Good. And it remains to establish what this emergent is.

It can scarcely prove to be The Good: The Absolute Good cannot be thought to have taken up its abode with Evil. We can think of it only as something of the nature of good but paying a double allegiance and unable to rest in the Authentic Good.

The Soul's true Good is in devotion to the Intellectual-Principle, its kin; evil to the Soul lies in frequenting strangers. There is no other way for it than to purify itself and so enter into relation with its own; the new phase begins by a new orientation.

After the Purification, then, there is still this orientation to be made? No: by the purification the true alignment stands accomplished.

The Soul's virtue, then, is this alignment? No: it is what the alignment brings about within.

And this is . . . ?

That it sees; that, like sight affected by the thing seen, the soul admits the imprint, graven upon it and working within it, of the vision it has come to.

But was not the Soul possessed of all this always, or had it forgotten?

What it now sees, it certainly always possessed, but as lying away in the dark, not as acting within it: to dispel the darkness, and thus come to knowledge of its inner content, it must thrust towards the light.

Besides, it possessed not the originals but images, pictures; and these it must bring into closer accord with the verities they represent. And, further, if the Intellectual-Principle is said to be a possession of the Soul, this is only in the sense that It is not alien and that the link becomes very close when the Soul's sight is turned towards It: otherwise, ever-present though It be, It remains foreign, just as our knowledge, if it does not determine action, is dead to us.

5. So we come to the scope of the purification: that understood, the nature of Likeness becomes clear. Likeness to what Principle? Identity with what God?

The question is substantially this: how far does purification dispel the two orders of passion — anger, desire and the like, with grief and its kin — and in what degree the disengagement from the body is possible.

Disengagement means simply that the soul withdraws to its own place.

It will hold itself above all passions and affections. Necessary pleasures

and all the activity of the senses it will employ only for medicament and assuagement lest its work be impeded. Pain it may combat, but, failing the cure, it will bear meekly and ease it by refusing assent to it. All passionate action it will check: the suppression will be complete if that be possible, but at worst the Soul will never itself take fire but will keep the involuntary and uncontrolled outside its precincts and rare and weak at that. The Soul has nothing to dread, though no doubt the involuntary has some power here too: fear therefore must cease, except so far as it is purely monitory. What desire there may be can never be for the vile; even the food and drink necessary for restoration will lie outside of the Soul's attention, and not less the sexual appetite: or if such desire there must be, it will turn upon the actual needs of the nature and be entirely under control; or if any uncontrolled motion takes place, it will reach no further than the imagination, be no more than a fleeting fancy.

The Soul itself will be inviolately free and will be working to set the irrational part of the nature above all attack, or if that may not be, then at least to preserve it from violent assault, so that any wound it takes may be slight and be healed at once by virtue of the Soul's presence, just as a man living next door to a Sage would profit by the neighbourhood, either in becoming wise and good himself or, for sheer shame, never venturing any act which the nobler mind would disapprove.

There will be no battling in the Soul: the mere intervention of Reason is enough: the lower nature will stand in such awe of Reason that for any slightest movement it has made it will grieve, and censure its own weakness, in not having kept low and still in the presence of its lord.

6. In all this there is no sin — there is only matter of discipline — but our concern is not merely to be sinless but to be God.

As long as there is any such involuntary action, the nature is twofold, God and Demi-God, or rather God in association with a nature of a lower power: when all the involuntary is suppressed, there is God unmingled, a Divine Being of those that follow upon The First.

For, at this height, the man is the very being that came from the Supreme. The primal excellence restored, the essential man is There: entering this sphere, he has associated himself with the reasoning phase of his nature and this he will lead up into likeness with his highest self, as far as earthly mind is capable, so that if possible it shall never be inclined to, and at the least never adopt, any course displeasing to its overlord.

What form, then, does virtue take in one so lofty?

It appears as Wisdom, which consists in the contemplation of all that exists in the Intellectual-Principle, and as the immediate presence of the Intellectual-Principle itself.

And each of these has two modes or aspects: there is Wisdom as it is in the Intellectual-Principle and as in the Soul; and there is the Intellectual-Principle as it is present to itself and as it is present to the Soul: this gives what in the

Soul is Virtue, in the Supreme not Virtue.

In the Supreme, then, what is it?

Its proper Act and Its Essence.

That Act and Essence of the Supreme, manifested in a new form, constitute the virtue of this sphere. For the Supreme is not self-existent justice, or the Absolute of any defined virtue: it is, so to speak, an exemplar, the source of what in the soul becomes virtue: for virtue is dependent, seated in something not itself; the Supreme is self-standing, independent.

But taking Rectitude to be the due ordering of faculty, does it not always imply the existence of diverse parts?

No: There is a Rectitude of Diversity appropriate to what has parts, but there is another, not less Rectitude than the former though it resides in a Unity. And the authentic Absolute-Rectitude is the Act of a Unity upon itself, of a Unity in which there is no this and that and the other.

On this principle, the supreme Rectitude of the Soul is that it direct its Act towards the Intellectual-Principle: its Restraint (Sophrosyne) is its inward bending towards the Intellectual-Principle; its Fortitude is its being impassive in the likeness of That towards which its gaze is set, Whose nature comports an impassivity which the Soul acquires by virtue and must acquire if it is not to be at the mercy of every state arising in its less noble companion.

7. The virtues in the Soul run in a sequence correspondent to that existing in the over-world, that is among their exemplars in the Intellectual-Principle.

In the Supreme, Intellection constitutes Knowledge and Wisdom; self-concentration is Sophrosyne; Its proper Act is Its Dutifulness; Its Immateriality, by which It remains inviolate within Itself is the equivalent of Fortitude.

In the Soul, the direction of vision towards the Intellectual-Principle is Wisdom and Prudence, soul-virtues not appropriate to the Supreme where Thinker and Thought are identical. All the other virtues have similar correspondences.

And if the term of purification is the production of a pure being, then the purification of the Soul must produce all the virtues; if any are lacking, then not one of them is perfect.

And to possess the greater is potentially to possess the minor, though the minor need not carry the greater with them.

Thus we have indicated the dominant note in the life of the Sage; but whether his possession of the minor virtues be actual as well as potential, whether even the greater are in Act in him or yield to qualities higher still, must be decided afresh in each several case.

Take, for example, Contemplative-Wisdom. If other guides of conduct must be called in to meet a given need, can this virtue hold its ground even in mere potentiality?

And what happens when the virtues in their very nature differ in scope and province? Where, for example, Sophrosyne would allow certain acts or

emotions under due restraint and another virtue would cut them off altogether? And is it not clear that all may have to yield, once Contemplative-Wisdom comes into action?

The solution is in understanding the virtues and what each has to give: thus the man will learn to work with this or that as every several need demands. And as he reaches to loftier principles and other standards these in turn will define his conduct: for example, Restraint in its earlier form will no longer satisfy him; he will work for the final Disengagement; he will live, no longer, the human life of the good man — such as Civic Virtue commends — but, leaving this beneath him, will take up instead another life, that of the Gods.

For it is to the Gods, not to the Good, that our Likeness must look: to model ourselves upon good men is to produce an image of an image: we have to fix our gaze above the image and attain Likeness to the Supreme Exemplar.

Third Tractate.

On Dialectic [The Upward Way].

1. What art is there, what method, what discipline to bring us there where we must go?

The Term at which we must arrive we may take as agreed: we have established elsewhere, by many considerations, that our journey is to the Good, to the Primal-Principle; and, indeed, the very reasoning which discovered the Term was itself something like an initiation.

But what order of beings will attain the Term?

Surely, as we read, those that have already seen all or most things, those who at their first birth have entered into the life-germ from which is to spring a metaphysician, a musician or a born lover, the metaphysician taking to the path by instinct, the musician and the nature peculiarly susceptible to love needing outside guidance.

But how lies the course? Is it alike for all, or is there a distinct method for each class of temperament?

For all there are two stages of the path, as they are making upwards or have already gained the upper sphere.

The first degree is the conversion from the lower life; the second — held by those that have already made their way to the sphere of the Intelligibles, have set as it were a footprint there but must still advance within the realm — lasts until they reach the extreme hold of the place, the Term attained when the topmost peak of the Intellectual realm is won.

But this highest degree must bide its time: let us first try to speak of the initial process of conversion.

We must begin by distinguishing the three types. Let us take the musician first and indicate his temperamental equipment for the task.

The musician we may think of as being exceedingly quick to beauty, drawn in a very rapture to it: somewhat slow to stir of his own impulse, he answers at once to the outer stimulus: as the timid are sensitive to noise so he to tones and the beauty they convey; all that offends against unison or harmony in melodies and rhythms repels him; he longs for measure and shapely pattern.

This natural tendency must be made the starting-point to such a man; he must be drawn by the tone, rhythm and design in things of sense: he must learn to distinguish the material forms from the Authentic-Existent which is the source of all these correspondences and of the entire reasoned scheme in the work of art: he must be led to the Beauty that manifests itself through these forms; he must be shown that what ravished him was no other than the Harmony of the Intellectual world and the Beauty in that sphere, not some one shape of beauty but the All-Beauty, the Absolute Beauty; and the truths of philosophy must be implanted in him to lead him to faith in that which,

unknowing it, he possesses within himself. What these truths are we will show later.

2. The born lover, to whose degree the musician also may attain — and then either come to a stand or pass beyond — has a certain memory of beauty but, severed from it now, he no longer comprehends it: spellbound by visible loveliness he clings amazed about that. His lesson must be to fall down no longer in bewildered delight before some, one embodied form; he must be led, under a system of mental discipline, to beauty everywhere and made to discern the One Principle underlying all, a Principle apart from the material forms, springing from another source, and elsewhere more truly present. The beauty, for example, in a noble course of life and in an admirably organized social system may be pointed out to him — a first training this in the loveliness of the immaterial — he must learn to recognise the beauty in the arts, sciences, virtues; then these severed and particular forms must be brought under the one principle by the explanation of their origin. From the virtues he is to be led to the Intellectual-Principle, to the Authentic-Existent; thence onward, he treads the upward way.

3. The metaphysician, equipped by that very character, winged already and not like those others, in need of disengagement, stirring of himself towards the supernal but doubting of the way, needs only a guide. He must be shown, then, and instructed, a willing wayfarer by his very temperament, all but self-directed.

Mathematics, which as a student by nature he will take very easily, will be prescribed to train him to abstract thought and to faith in the unembodied; a moral being by native disposition, he must be led to make his virtue perfect; after the Mathematics he must be put through a course in Dialectic and made an adept in the science.

4. But this science, this Dialectic essential to all the three classes alike, what, in sum, is it?

It is the Method, or Discipline, that brings with it the power of pronouncing with final truth upon the nature and relation of things — what each is, how it differs from others, what common quality all have, to what Kind each belongs and in what rank each stands in its Kind and whether its Being is Real-Being, and how many Beings there are, and how many non-Beings to be distinguished from Beings.

Dialectic treats also of the Good and the not-Good, and of the particulars that fall under each, and of what is the Eternal and what the not Eternal — and of these, it must be understood, not by seeming-knowledge [“sense-knowledge”] but with authentic science.

All this accomplished, it gives up its touring of the realm of sense and settles down in the Intellectual Kosmos and there plies its own peculiar Act: it has abandoned all the realm of deceit and falsity, and pastures the Soul in the “Meadows of Truth”: it employs the Platonic division to the discernment of the Ideal-Forms, of the Authentic-Existence and of the First-Kinds [or

Categories of Being]: it establishes, in the light of Intellection, the unity there is in all that issues from these Firsts, until it has traversed the entire Intellectual Realm: then, resolving the unity into the particulars once more, it returns to the point from which it starts.

Now rests: instructed and satisfied as to the Being in that sphere, it is no longer busy about many things: it has arrived at Unity and it contemplates: it leaves to another science all that coil of premisses and conclusions called the art of reasoning, much as it leaves the art of writing: some of the matter of logic, no doubt, it considers necessary — to clear the ground — but it makes itself the judge, here as in everything else; where it sees use, it uses; anything it finds superfluous, it leaves to whatever department of learning or practice may turn that matter to account.

5. But whence does this science derive its own initial laws?

The Intellectual-Principle furnishes standards, the most certain for any soul that is able to apply them. What else is necessary, Dialectic puts together for itself, combining and dividing, until it has reached perfect Intellection. “For,” we read, “it is the purest [perfection] of Intellection and Contemplative-Wisdom.” And, being the noblest method and science that exists it must needs deal with Authentic-Existence, The Highest there is: as Contemplative-Wisdom [or true-knowing] it deals with Being, as Intellection with what transcends Being.

What, then, is Philosophy?

Philosophy is the supremely precious.

Is Dialectic, then, the same as Philosophy?

It is the precious part of Philosophy. We must not think of it as the mere tool of the metaphysician: Dialectic does not consist of bare theories and rules: it deals with verities; Existences are, as it were, Matter to it, or at least it proceeds methodically towards Existences, and possesses itself, at the one step, of the notions and of the realities.

Untruth and sophism it knows, not directly, not of its own nature, but merely as something produced outside itself, something which it recognises to be foreign to the verities laid up in itself; in the falsity presented to it, it perceives a clash with its own canon of truth. Dialectic, that is to say, has no knowledge of propositions — collections of words — but it knows the truth, and, in that knowledge, knows what the schools call their propositions: it knows above all, the operation of the soul, and, by virtue of this knowing, it knows, too, what is affirmed and what is denied, whether the denial is of what was asserted or of something else, and whether propositions agree or differ; all that is submitted to it, it attacks with the directness of sense-perception and it leaves petty precisions of process to what other science may care for such exercises.

6. Philosophy has other provinces, but Dialectic is its precious part: in its study of the laws of the universe, Philosophy draws on Dialectic much as other studies and crafts use Arithmetic, though, of course, the alliance

between Philosophy and Dialectic is closer.

And in Morals, too, Philosophy uses Dialectic: by Dialectic it comes to contemplation, though it originates of itself the moral state or rather the discipline from which the moral state develops.

Our reasoning faculties employ the data of Dialectic almost as their proper possession for they are mainly concerned about Matter [whose place and worth Dialectic establishes].

And while the other virtues bring the reason to bear upon particular experiences and acts, the virtue of Wisdom [i.e., the virtue peculiarly induced by Dialectic] is a certain super-reasoning much closer to the Universal; for it deals with correspondence and sequence, the choice of time for action and inaction, the adoption of this course, the rejection of that other: Wisdom and Dialectic have the task of presenting all things as Universals and stripped of matter for treatment by the Understanding.

But can these inferior kinds of virtue exist without Dialectic and philosophy?

Yes — but imperfectly, inadequately.

And is it possible to be a Sage, Master in Dialectic, without these lower virtues?

It would not happen: the lower will spring either before or together with the higher. And it is likely that everyone normally possesses the natural virtues from which, when Wisdom steps in, the perfected virtue develops. After the natural virtues, then, Wisdom and, so the perfecting of the moral nature. Once the natural virtues exist, both orders, the natural and the higher, ripen side by side to their final excellence: or as the one advances it carries forward the other towards perfection.

But, ever, the natural virtue is imperfect in vision and in strength — and to both orders of virtue the essential matter is from what principles we derive them.

Fourth Tractate.

On True Happiness.

1. Are we to make True Happiness one and the same thing with Welfare or Prosperity and therefore within the reach of the other living beings as well as ourselves?

There is certainly no reason to deny well-being to any of them as long as their lot allows them to flourish unhindered after their kind.

Whether we make Welfare consist in pleasant conditions of life, or in the accomplishment of some appropriate task, by either account it may fall to them as to us. For certainly they may at once be pleasantly placed and engaged about some function that lies in their nature: take for an instance such living beings as have the gift of music; finding themselves well-off in other ways, they sing, too, as their nature is, and so their day is pleasant to them.

And if, even, we set Happiness in some ultimate Term pursued by inborn tendency, then on this head, too, we must allow it to animals from the moment of their attaining this Ultimate: the nature in them comes to a halt, having fulfilled its vital course from a beginning to an end.

It may be a distasteful notion, this bringing-down of happiness so low as to the animal world — making it over, as then we must, even to the vilest of them and not withholding it even from the plants, living they too and having a life unfolding to a Term.

But, to begin with, it is surely unsound to deny that good of life to animals only because they do not appear to man to be of great account. And as for plants, we need not necessarily allow to them what we accord to the other forms of life, since they have no feeling. It is true people might be found to declare prosperity possible to the very plants: they have life, and life may bring good or evil; the plants may thrive or wither, bear or be barren.

No: if Pleasure be the Term, if here be the good of life, it is impossible to deny the good of life to any order of living things; if the Term be inner-peace, equally impossible; impossible, too, if the good of life be to live in accordance with the purpose of nature.

2. Those that deny the happy life to the plants on the ground that they lack sensation are really denying it to all living things.

By sensation can be meant only perception of state, and the state of well-being must be Good in itself quite apart from the perception: to be a part of the natural plan is good whether knowingly or without knowledge: there is good in the appropriate state even though there be no recognition of its fitness or desirable quality — for it must be in itself desirable.

This Good exists, then; is present: that in which it is present has well-being without more ado: what need then to ask for sensation into the bargain?

Perhaps, however, the theory is that the good of any state consists not in

the condition itself but in the knowledge and perception of it.

But at this rate the Good is nothing but the mere sensation, the bare activity of the sentient life. And so it will be possessed by all that feel, no matter what. Perhaps it will be said that two constituents are needed to make up the Good, that there must be both feeling and a given state felt: but how can it be maintained that the bringing together of two neutrals can produce the Good?

They will explain, possibly, that the state must be a state of Good and that such a condition constitutes well-being on the discernment of that present good; but then they invite the question whether the well-being comes by discerning the presence of the Good that is there, or whether there must further be the double recognition that the state is agreeable and that the agreeable state constitutes the Good.

If well-being demands this recognition, it depends no longer upon sensation but upon another, a higher faculty; and well-being is vested not in a faculty receptive of pleasure but in one competent to discern that pleasure is the Good.

Then the cause of the well-being is no longer pleasure but the faculty competent to pronounce as to pleasure's value. Now a judging entity is nobler than one that merely accepts a state: it is a principle of Reason or of Intellection: pleasure is a state: the reasonless can never be closer to the Good than reason is. How can reason abdicate and declare nearer to good than itself something lying in a contrary order?

No: those denying the good of life to the vegetable world, and those that make it consist in some precise quality of sensation, are in reality seeking a loftier well-being than they are aware of, and setting their highest in a more luminous phase of life.

Perhaps, then, those are in the right who found happiness not on the bare living or even on sensitive life but on the life of Reason?

But they must tell us it should be thus restricted and why precisely they make Reason an essential to the happiness in a living being:

"When you insist on Reason, is it because Reason is resourceful, swift to discern and compass the primal needs of nature; or would you demand it, even though it were powerless in that domain?"

If you call it in as a provider, then the reasonless, equally with the reasoning, may possess happiness after their kind, as long as, without any thought of theirs, nature supplies their wants: Reason becomes a servant; there is no longer any worth in it for itself and no worth in that consummation of reason which, we hold, is virtue.

If you say that reason is to be cherished for its own sake and not as supplying these human needs, you must tell us what other services it renders, what is its proper nature and what makes it the perfect thing it is.

For, on this admission, its perfection cannot reside in any such planning and providing: its perfection will be something quite different, something of quite another class: Reason cannot be itself one of those first needs of nature;

it cannot even be a cause of those first needs of nature or at all belong to that order: it must be nobler than any and all of such things: otherwise it is not easy to see how we can be asked to rate it so highly.

Until these people light upon some nobler principle than any at which they still halt, they must be left where they are and where they choose to be, never understanding what the Good of Life is to those that can make it theirs, never knowing to what kind of beings it is accessible.

What then is happiness? Let us try basing it upon Life.

3. Now if we draw no distinction as to kinds of life, everything that lives will be capable of happiness, and those will be effectively happy who possess that one common gift of which every living thing is by nature receptive. We could not deny it to the irrational whilst allowing it to the rational. If happiness were inherent in the bare being-alive, the common ground in which the cause of happiness could always take root would be simply life.

Those, then, that set happiness not in the mere living but in the reasoning life seem to overlook the fact that they are not really making it depend upon life at all: they admit that this reasoning faculty, round which they centre happiness, is a property [not the subject of a property]: the subject, to them, must be the Reasoning-Life since it is in this double term that they find the basis of the happiness: so that they are making it consist not in life but in a particular kind of life — not, of course, a species formally opposite but, in terminology, standing as an “earlier” to a “later” in the one Kind.

Now in common use this word “Life” embraces many forms which shade down from primal to secondary and so on, all massed under the common term — life of plant and life of animal — each phase brighter or dimmer than its next: and so it evidently must be with the Good-of-Life. And if thing is ever the image of thing, so every Good must always be the image of a higher Good.

If mere Being is insufficient, if happiness demands fulness of life, and exists, therefore, where nothing is lacking of all that belongs to the idea of life, then happiness can exist only in a being that lives fully.

And such a one will possess not merely the good, but the Supreme Good if, that is to say, in the realm of existents the Supreme Good can be no other than the authentically living, no other than Life in its greatest plenitude, life in which the good is present as something essential not as something brought from without, a life needing no foreign substance called in from a foreign realm, to establish it in good.

For what could be added to the fullest life to make it the best life? If anyone should answer, “The nature of Good” [The Good, as a Divine Hypostasis], the reply would certainly be near our thought, but we are not seeking the Cause but the main constituent.

It has been said more than once that the perfect life and the true life, the essential life, is in the Intellectual Nature beyond this sphere, and that all other forms of life are incomplete, are phantoms of life, imperfect, not pure, not

more truly life than they are its contrary: here let it be said succinctly that since all living things proceed from the one principle but possess life in different degrees, this principle must be the first life and the most complete.

4. If, then, the perfect life is within human reach, the man attaining it attains happiness: if not, happiness must be made over to the gods, for the perfect life is for them alone.

But since we hold that happiness is for human beings too, we must consider what this perfect life is. The matter may be stated thus:

It has been shown elsewhere that man, when he commands not merely the life of sensation but also Reason and Authentic Intellection, has realised the perfect life.

But are we to picture this kind of life as something foreign imported into his nature?

No: there exists no single human being that does not either potentially or effectively possess this thing which we hold to constitute happiness.

But are we to think of man as including this form of life, the perfect, after the manner of a partial constituent of his entire nature?

We say, rather, that while in some men it is present as a mere portion of their total being — in those, namely, that have it potentially — there is, too, the man, already in possession of true felicity, who is this perfection realized, who has passed over into actual identification with it. All else is now mere clothing about the man, not to be called part of him since it lies about him unsought, not his because not appropriated to himself by any act of the will.

To the man in this state, what is the Good?

He himself by what he has and is.

And the author and principle of what he is and holds is the Supreme, which within Itself is the Good but manifests Itself within the human being after this other mode.

The sign that this state has been achieved is that the man seeks nothing else.

What indeed could he be seeking? Certainly none of the less worthy things; and the Best he carries always within him.

He that has such a life as this has all he needs in life.

Once the man is a Sage, the means of happiness, the way to good, are within, for nothing is good that lies outside him. Anything he desires further than this he seeks as a necessity, and not for himself but for a subordinate, for the body bound to him, to which since it has life he must minister the needs of life, not needs, however, to the true man of this degree. He knows himself to stand above all such things, and what he gives to the lower he so gives as to leave his true life undiminished.

Adverse fortune does not shake his felicity: the life so founded is stable ever. Suppose death strikes at his household or at his friends; he knows what death is, as the victims, if they are among the wise, know too. And if death taking from him his familiars and intimates does bring grief, it is not to him,

not to the true man, but to that in him which stands apart from the Supreme, to that lower man in whose distress he takes no part.

5. But what of sorrows, illnesses and all else that inhibit the native activity?

What of the suspension of consciousness which drugs or disease may bring about? Could either welfare or happiness be present under such conditions? And this is to say nothing of misery and disgrace, which will certainly be urged against us, with undoubtedly also those never-failing "Miseries of Priam."

"The Sage," we shall be told, "may bear such afflictions and even take them lightly but they could never be his choice, and the happy life must be one that would be chosen. The Sage, that is, cannot be thought of as simply a sage soul, no count being taken of the bodily-principle in the total of the being: he will, no doubt, take all bravely . . . until the body's appeals come up before him, and longings and loathings penetrate through the body to the inner man. And since pleasure must be counted in towards the happy life, how can one that, thus, knows the misery of ill-fortune or pain be happy, however sage he be? Such a state, of bliss self-contained, is for the Gods; men, because of the less noble part subjoined in them, must needs seek happiness throughout all their being and not merely in some one part; if the one constituent be troubled, the other, answering to its associate's distress, must perforce suffer hindrance in its own activity. There is nothing but to cut away the body or the body's sensitive life and so secure that self-contained unity essential to happiness."

6. Now if happiness did indeed require freedom from pain, sickness, misfortune, disaster, it would be utterly denied to anyone confronted by such trials: but if it lies in the fruition of the Authentic Good, why turn away from this Term and look to means, imagining that to be happy a man must need a variety of things none of which enter into happiness? If, in fact, felicity were made up by heaping together all that is at once desirable and necessary we must bid for these also. But if the Term must be one and not many; if in other words our quest is of a Term and not of Terms; that only can be elected which is ultimate and noblest, that which calls to the tenderest longings of the soul.

The quest and will of the Soul are not pointed directly towards freedom from this sphere: the reason which disciplines away our concern about this life has no fundamental quarrel with things of this order; it merely resents their interference; sometimes, even, it must seek them; essentially all the aspiration is not so much away from evil as towards the Soul's own highest and noblest: this attained, all is won and there is rest — and this is the veritably willed state of life.

There can be no such thing as "willing" the acquirement of necessities, if Will is to be taken in its strict sense, and not misapplied to the mere recognition of need.

It is certain that we shrink from the unpleasant, and such shrinking is assuredly not what we should have willed; to have no occasion for any such

shrinking would be much nearer to our taste; but the things we seek tell the story as soon as they are ours. For instance, health and freedom from pain; which of these has any great charm? As long as we possess them, we set no store upon them.

Anything which, present, has no charm and adds nothing to happiness, which when lacking is desired because of the presence of an annoying opposite, may reasonably be called a necessity but not a Good.

Such things can never make part of our final object: our Term must be such that though these pleasanter conditions be absent and their contraries present, it shall remain, still, intact.

7. Then why are these conditions sought and their contraries repelled by the man established in happiness?

Here is our answer:

These more pleasant conditions cannot, it is true, add any particle towards the Sage's felicity: but they do serve towards the integrity of his being, while the presence of the contraries tends against his Being or complicates the Term: it is not that the Sage can be so easily deprived of the Term achieved but simply that he that holds the highest good desires to have that alone, not something else at the same time, something which, though it cannot banish the Good by its incoming, does yet take place by its side.

In any case if the man that has attained felicity meets some turn of fortune that he would not have chosen, there is not the slightest lessening of his happiness for that. If there were, his felicity would be veering or falling from day to day; the death of a child would bring him down, or the loss of some trivial possession. No: a thousand mischances and disappointments may befall him and leave him still in the tranquil possession of the Term.

But, they cry, great disasters, not the petty daily chances!

What human thing, then, is great, so as not to be despised by one who has mounted above all we know here, and is bound now no longer to anything below?

If the Sage thinks all fortunate events, however momentous, to be no great matter — kingdom and the rule over cities and peoples, colonisations and the founding of states, even though all be his own handiwork — how can he take any great account of the vacillations of power or the ruin of his fatherland? Certainly if he thought any such event a great disaster, or any disaster at all, he must be of a very strange way of thinking. One that sets great store by wood and stones, or . . . Zeus . . . by mortality among mortals cannot yet be the Sage, whose estimate of death, we hold, must be that it is better than life in the body.

But suppose that he himself is offered a victim in sacrifice?

Can he think it an evil to die beside the altars?

But if he go unburied?

Wheresoever it lie, under earth or over earth, his body will always rot.

But if he has been hidden away, not with costly ceremony but in an

unnamed grave, not counted worthy of a towering monument?

The littleness of it!

But if he falls into his enemies' hands, into prison?

There is always the way towards escape, if none towards well-being.

But if his nearest be taken from him, his sons and daughters dragged away to captivity?

What then, we ask, if he had died without witnessing the wrong? Could he have quitted the world in the calm conviction that nothing of all this could happen? He must be very shallow. Can he fail to see that it is possible for such calamities to overtake his household, and does he cease to be a happy man for the knowledge of what may occur? In the knowledge of the possibility he may be at ease; so, too, when the evil has come about.

He would reflect that the nature of this All is such as brings these things to pass and man must bow the head.

Besides in many cases captivity will certainly prove an advantage; and those that suffer have their freedom in their hands: if they stay, either there is reason in their staying, and then they have no real grievance, or they stay against reason, when they should not, and then they have themselves to blame. Clearly the absurdities of his neighbours, however near, cannot plunge the Sage into evil: his state cannot hang upon the fortunes good or bad of any other men.

8. As for violent personal sufferings, he will carry them off as well as he can; if they overpass his endurance they will carry him off.

And so in all his pain he asks no pity: there is always the radiance in the inner soul of the man, untroubled like the light in a lantern when fierce gusts beat about it in a wild turmoil of wind and tempest.

But what if he be put beyond himself? What if pain grow so intense and so torture him that the agony all but kills? Well, when he is put to torture he will plan what is to be done: he retains his freedom of action.

Besides we must remember that the Sage sees things very differently from the average man; neither ordinary experiences nor pains and sorrows, whether touching himself or others, pierce to the inner hold. To allow them any such passage would be a weakness in our soul.

And it is a sign of weakness, too, if we should think it gain not to hear of miseries, gain to die before they come: this is not concern for others' welfare but for our own peace of mind. Here we see our imperfection: we must not indulge it, we must put it from us and cease to tremble over what perhaps may be.

Anyone that says that it is in human nature to grieve over misfortune to our household must learn that this is not so with all, and that, precisely, it is virtue's use to raise the general level of nature towards the better and finer, above the mass of men. And the finer is to set at nought what terrifies the common mind.

We cannot be indolent: this is an arena for the powerful combatant holding

his ground against the blows of fortune, and knowing that, sore though they be to some natures, they are little to his, nothing dreadful, nursery terrors.

So, the Sage would have desired misfortune?

It is precisely to meet the undesired when it appears that he has the virtue which gives him, to confront it, his passionless and unshakeable soul.

9. But when he is out of himself, reason quenched by sickness or by magic arts?

If it be allowed that in this state, resting as it were in a slumber, he remains a Sage, why should he not equally remain happy? No one rules him out of felicity in the hours of sleep; no one counts up that time and so denies that he has been happy all his life.

If they say that, failing consciousness, he is no longer the Sage, then they are no longer reasoning about the Sage: but we do suppose a Sage, and are enquiring whether, as long as he is the Sage, he is in the state of felicity.

“Well, a Sage let him remain,” they say, “still, having no sensation and not expressing his virtue in act, how can he be happy?”

But a man unconscious of his health may be, none the less, healthy: a man may not be aware of his personal attraction, but he remains handsome none the less: if he has no sense of his wisdom, shall he be any the less wise?

It may perhaps be urged that sensation and consciousness are essential to wisdom and that happiness is only wisdom brought to act.

Now, this argument might have weight if prudence, wisdom, were something fetched in from outside: but this is not so: wisdom is, in its essential nature, an Authentic-Existence, or rather is The Authentic-Existent — and this Existent does not perish in one asleep or, to take the particular case presented to us, in the man out of his mind: the Act of this Existent is continuous within him; and is a sleepless activity: the Sage, therefore, even unconscious, is still the Sage in Act.

This activity is screened not from the man entire but merely from one part of him: we have here a parallel to what happens in the activity of the physical or vegetative life in us which is not made known by the sensitive faculty to the rest of the man: if our physical life really constituted the “We,” its Act would be our Act: but, in the fact, this physical life is not the “We”; the “We” is the activity of the Intellectual-Principle so that when the Intellective is in Act we are in Act.

10. Perhaps the reason this continuous activity remains unperceived is that it has no touch whatever with things of sense. No doubt action upon material things, or action dictated by them, must proceed through the sensitive faculty which exists for that use: but why should there not be an immediate activity of the Intellectual-Principle and of the soul that attends it, the soul that antedates sensation or any perception? For, if Intellection and Authentic-Existence are identical, this “Earlier-than-perception” must be a thing having Act.

Let us explain the conditions under which we become conscious of this Intellective-Act.

When the Intellect is in upward orientation that [lower part of it] which contains [or, corresponds to] the life of the Soul, is, so to speak, flung down again and becomes like the reflection resting on the smooth and shining surface of a mirror; in this illustration, when the mirror is in place the image appears but, though the mirror be absent or out of gear, all that would have acted and produced an image still exists; so in the case of the Soul; when there is peace in that within us which is capable of reflecting the images of the Rational and Intellectual-Principles these images appear. Then, side by side with the primal knowledge of the activity of the Rational and the Intellectual-Principles, we have also as it were a sense-perception of their operation.

When, on the contrary, the mirror within is shattered through some disturbance of the harmony of the body, Reason and the Intellectual-Principle act unpictured: Intellection is unattended by imagination.

In sum we may safely gather that while the Intellective-Act may be attended by the Imaging Principle, it is not to be confounded with it.

And even in our conscious life we can point to many noble activities, of mind and of hand alike, which at the time in no way compel our consciousness. A reader will often be quite unconscious when he is most intent: in a feat of courage there can be no sense either of the brave action or of the fact that all that is done conforms to the rules of courage. And so in cases beyond number.

So that it would even seem that consciousness tends to blunt the activities upon which it is exercised, and that in the degree in which these pass unobserved they are purer and have more effect, more vitality, and that, consequently, the Sage arrived at this state has the truer fulness of life, life not spilled out in sensation but gathered closely within itself.

11. We shall perhaps be told that in such a state the man is no longer alive: we answer that these people show themselves equally unable to understand his inner life and his happiness.

If this does not satisfy them, we must ask them to keep in mind a living Sage and, under these terms, to enquire whether the man is in happiness: they must not whittle away his life and then ask whether he has the happy life; they must not take away man and then look for the happiness of a man: once they allow that the Sage lives within, they must not seek him among the outer activities, still less look to the outer world for the object of his desires. To consider the outer world to be a field to his desire, to fancy the Sage desiring any good external, would be to deny Substantial-Existence to happiness; for the Sage would like to see all men prosperous and no evil befalling anyone; but though it prove otherwise, he is still content.

If it be admitted that such a desire would be against reason, since evil cannot cease to be, there is no escape from agreeing with us that the Sage's will is set always and only inward.

12. The pleasure demanded for the life cannot be in the enjoyments of the licentious or in any gratifications of the body — there is no place for these,

and they stifle happiness — nor in any violent emotions — what could so move the Sage? — it can be only such pleasure as there must be where Good is, pleasure that does not rise from movement and is not a thing of process, for all that is good is immediately present to the Sage and the Sage is present to himself: his pleasure, his contentment, stands, immovable.

Thus he is ever cheerful, the order of his life ever untroubled: his state is fixedly happy and nothing whatever of all that is known as evil can set it awry — given only that he is and remains a Sage.

If anyone seeks for some other kind of pleasure in the life of the Sage, it is not the life of the Sage he is looking for.

13. The characteristic activities are not hindered by outer events but merely adapt themselves, remaining always fine, and perhaps all the finer for dealing with the actual. When he has to handle particular cases and things, he may not be able to put his vision into act without searching and thinking, but the one greatest principle is ever present to him, like a part of his being — most of all present, should he be even a victim in the much-talked-of Bull of Phalaris. No doubt, despite all that has been said, it is idle to pretend that this is an agreeable lodging; but what cries in the Bull is the thing that feels the torture; in the Sage there is something else as well, The Self-Gathered which, as long as it holds itself by main force within itself, can never be robbed of the vision of the All-Good.

14. For man, and especially the Sage, is not the Couplement of soul and body: the proof is that man can be disengaged from the body and disdain its nominal goods.

It would be absurd to think that happiness begins and ends with the living-body: happiness is the possession of the good of life: it is centred therefore in Soul, is an Act of the Soul — and not of all the Soul at that: for it certainly is not characteristic of the vegetative soul, the soul of growth; that would at once connect it with the body.

A powerful frame, a healthy constitution, even a happy balance of temperament, these surely do not make felicity; in the excess of these advantages there is, even, the danger that the man be crushed down and forced more and more within their power. There must be a sort of counter-pressure in the other direction, towards the noblest: the body must be lessened, reduced, that the veritable man may show forth, the man behind the appearances.

Let the earth-bound man be handsome and powerful and rich, and so apt to this world that he may rule the entire human race: still there can be no envying him, the fool of such lures. Perhaps such splendours could not, from the beginning even, have gathered to the Sage; but if it should happen so, he of his own action will lower his state, if he has any care for his true life; the tyranny of the body he will work down or wear away by inattention to its claims; the rulership he will lay aside. While he will safeguard his bodily health, he will not wish to be wholly untried in sickness, still less never to feel pain: if such troubles should not come to him of themselves, he will wish to

know them, during youth at least: in old age, it is true, he will desire neither pains nor pleasures to hamper him; he will desire nothing of this world, pleasant or painful; his one desire will be to know nothing of the body. If he should meet with pain he will pit against it the powers he holds to meet it; but pleasure and health and ease of life will not mean any increase of happiness to him nor will their contraries destroy or lessen it.

When in the one subject, a positive can add nothing, how can the negative take away?

15. But suppose two wise men, one of them possessing all that is supposed to be naturally welcome, while the other meets only with the very reverse: do we assert that they have an equal happiness?

We do, if they are equally wise.

What though the one be favoured in body and in all else that does not help towards wisdom, still less towards virtue, towards the vision of the noblest, towards being the highest, what does all that amount to? The man commanding all such practical advantages cannot flatter himself that he is more truly happy than the man without them: the utmost profusion of such boons would not help even to make a flute-player.

We discuss the happy man after our own feebleness; we count alarming and grave what his felicity takes lightly: he would be neither wise nor in the state of happiness if he had not quitted all trifling with such things and become as it were another being, having confidence in his own nature, faith that evil can never touch him. In such a spirit he can be fearless through and through; where there is dread, there is not perfect virtue; the man is some sort of a half-thing.

As for any involuntary fear rising in him and taking the judgement by surprise, while his thoughts perhaps are elsewhere, the Sage will attack it and drive it out; he will, so to speak, calm the refractory child within him, whether by reason or by menace, but without passion, as an infant might feel itself rebuked by a glance of severity.

This does not make the Sage unfriendly or harsh: it is to himself and in his own great concern that he is the Sage: giving freely to his intimates of all he has to give, he will be the best of friends by his very union with the Intellectual-Principle.

16. Those that refuse to place the Sage aloft in the Intellectual Realm but drag him down to the accidental, dreading accident for him, have substituted for the Sage we have in mind another person altogether; they offer us a tolerable sort of man and they assign to him a life of mingled good and ill, a case, after all, not easy to conceive. But admitting the possibility of such a mixed state, it could not be deserved to be called a life of happiness; it misses the Great, both in the dignity of Wisdom and in the integrity of Good. The life of true happiness is not a thing of mixture. And Plato rightly taught that he who is to be wise and to possess happiness draws his good from the Supreme, fixing his gaze on That, becoming like to That, living by That.

He can care for no other Term than That: all else he will attend to only as he might change his residence, not in expectation of any increase to his settled felicity, but simply in a reasonable attention to the differing conditions surrounding him as he lives here or there.

He will give to the body all that he sees to be useful and possible, but he himself remains a member of another order, not prevented from abandoning the body, necessarily leaving it at nature's hour, he himself always the master to decide in its regard.

Thus some part of his life considers exclusively the Soul's satisfaction; the rest is not immediately for the Term's sake and not for his own sake, but for the thing bound up with him, the thing which he tends and bears with as the musician cares for his lyre, as long as it can serve him: when the lyre fails him, he will change it, or will give up lyre and lyring, as having another craft now, one that needs no lyre, and then he will let it rest unregarded at his side while he sings on without an instrument. But it was not idly that the instrument was given him in the beginning: he has found it useful until now, many a time.

Fifth Tractate.

Happiness and Extension of Time.

1. Is it possible to think that Happiness increases with Time, Happiness which is always taken as a present thing?

The memory of former felicity may surely be ruled out of count, for Happiness is not a thing of words, but a definite condition which must be actually present like the very fact and act of life.

2. It may be objected that our will towards living and towards expressive activity is constant, and that each attainment of such expression is an increase in Happiness.

But in the first place, by this reckoning every to-morrow's well-being will be greater than to-day's, every later instalment successively larger than an earlier; at once time supplants moral excellence as the measure of felicity.

Then again the Gods to-day must be happier than of old: and their bliss, too, is not perfect, will never be perfect. Further, when the will attains what it was seeking, it attains something present: the quest is always for something to be actually present until a standing felicity is definitely achieved. The will to life which is will to Existence aims at something present, since Existence must be a stably present thing. Even when the act of the will is directed towards the future, and the furthest future, its object is an actually present having and being: there is no concern about what is passed or to come: the future state a man seeks is to be a now to him; he does not care about the forever: he asks that an actual present be actually present.

3. Yes, but if the well-being has lasted a long time, if that present spectacle has been a longer time before the eyes?

If in the greater length of time the man has seen more deeply, time has certainly done something for him, but if all the process has brought him no further vision, then one glance would give all he has had.

4. Still the one life has known pleasure longer than the other?

But pleasure cannot be fairly reckoned in with Happiness — unless indeed by pleasure is meant the unhindered Act [of the true man], in which case this pleasure is simply our "Happiness." And even pleasure, though it exist continuously, has never anything but the present; its past is over and done with.

5. We are asked to believe, then, it will be objected, that if one man has been happy from first to last, another only at the last, and a third, beginning with happiness, has lost it, their shares are equal?

This is straying from the question: we were comparing the happy among themselves: now we are asked to compare the not-happy at the time when they are out of happiness with those in actual possession of happiness. If these last are better off, they are so as men in possession of happiness against men

without it and their advantage is always by something in the present.

6. Well, but take the unhappy man: must not increase of time bring an increase of his unhappiness? Do not all troubles — long-lasting pains, sorrows, and everything of that type — yield a greater sum of misery in the longer time? And if thus in misery the evil is augmented by time why should not time equally augment happiness when all is well?

In the matter of sorrows and pains there is, no doubt, ground for saying that time brings increase: for example, in a lingering malady the evil hardens into a state, and as time goes on the body is brought lower and lower. But if the constitution did not deteriorate, if the mischief grew no worse, then, here too, there would be no trouble but that of the present moment: we cannot tell the past into the tale of unhappiness except in the sense that it has gone to make up an actually existing state — in the sense that, the evil in the sufferer's condition having been extended over a longer time, the mischief has gained ground. The increase of ill-being then is due to the aggravation of the malady not to the extension of time.

It may be pointed out also that this greater length of time is not a thing existent at any given moment; and surely a "more" is not to be made out by adding to something actually present something that has passed away.

No: true happiness is not vague and fluid: it is an unchanging state.

If there is in this matter any increase besides that of mere time, it is in the sense that a greater happiness is the reward of a higher virtue: this is not counting up to the credit of happiness the years of its continuance; it is simply noting the high-water mark once for all attained.

7. But if we are to consider only the present and may not call in the past to make the total, why do we not reckon so in the case of time itself, where, in fact, we do not hesitate to add the past to the present and call the total greater? Why not suppose a quantity of happiness equivalent to a quantity of time? This would be no more than taking it lap by lap to correspond with time-laps instead of choosing to consider it as an indivisible, measurable only by the content of a given instant.

There is no absurdity in taking count of time which has ceased to be: we are merely counting what is past and finished, as we might count the dead: but to treat past happiness as actually existent and as outweighing present happiness, that is an absurdity. For Happiness must be an achieved and existent state, whereas any time over and apart from the present is nonexistent: all progress of time means the extinction of all the time that has been.

Hence time is aptly described as a mimic of eternity that seeks to break up in its fragmentary flight the permanence of its exemplar. Thus whatever time seizes and seals to itself of what stands permanent in eternity is annihilated — saved only in so far as in some degree it still belongs to eternity, but wholly destroyed if it be unreservedly absorbed into time.

If Happiness demands the possession of the good of life, it clearly has to do

with the life of Authentic-Existence for that life is the Best. Now the life of Authentic-Existence is measurable not by time but by eternity; and eternity is not a more or a less or a thing of any magnitude but is the unchangeable, the indivisible, is timeless Being.

We must not muddle together Being and Non-Being, time and eternity, not even everlasting time with the eternal; we cannot make laps and stages of an absolute unity; all must be taken together, wheresoever and howsoever we handle it; and it must be taken at that, not even as an undivided block of time but as the Life of Eternity, a stretch not made up of periods but completely rounded, outside of all notion of time.

8. It may be urged that the actual presence of past experiences, kept present by Memory, gives the advantage to the man of the longer felicity.

But, Memory of what sort of experiences?

Memory either of formerly attained wisdom and virtue — in which case we have a better man and the argument from memory is given up — or memory of past pleasures, as if the man that has arrived at felicity must roam far and wide in search of gratifications and is not contented by the bliss actually within him.

And what is there pleasant in the memory of pleasure? What is it to recall yesterday's excellent dinner? Still more ridiculous, one of ten years ago. So, too, of last year's morality.

9. But is there not something to be said for the memory of the various forms of beauty?

That is the resource of a man whose life is without beauty in the present, so that, for lack of it now, he grasps at the memory of what has been.

10. But, it may be said, length of time produces an abundance of good actions missed by the man whose attainment of the happy state is recent — if indeed we can think at all of a state of happiness where good actions have been few.

Now to make multiplicity, whether in time or in action, essential to Happiness is to put it together by combining non-existents, represented by the past, with some one thing that actually is. This consideration it was that led us at the very beginning to place Happiness in the actually existent and on that basis to launch our enquiry as to whether the higher degree was determined by the longer time. It might be thought that the Happiness of longer date must surpass the shorter by virtue of the greater number of acts it included.

But, to begin with, men quite outside of the active life may attain the state of felicity, and not in a less but in a greater degree than men of affairs.

Secondly, the good does not derive from the act itself but from the inner disposition which prompts the noble conduct: the wise and good man in his very action harvests the good not by what he does but by what he is.

A wicked man no less than a Sage may save the country, and the good of the act is for all alike, no matter whose was the saving hand. The contentment of the Sage does not hang upon such actions and events: it is his own inner

habit that creates at once his felicity and whatever pleasure may accompany it.

To put Happiness in actions is to put it in things that are outside virtue and outside the Soul; for the Soul's expression is not in action but in wisdom, in a contemplative operation within itself; and this, this alone, is Happiness.

Sixth Tractate.

Beauty.

1. Beauty addresses itself chiefly to sight; but there is a beauty for the hearing too, as in certain combinations of words and in all kinds of music, for melodies and cadences are beautiful; and minds that lift themselves above the realm of sense to a higher order are aware of beauty in the conduct of life, in actions, in character, in the pursuits of the intellect; and there is the beauty of the virtues. What loftier beauty there may be, yet, our argument will bring to light.

What, then, is it that gives comeliness to material forms and draws the ear to the sweetness perceived in sounds, and what is the secret of the beauty there is in all that derives from Soul?

Is there some One Principle from which all take their grace, or is there a beauty peculiar to the embodied and another for the bodiless? Finally, one or many, what would such a Principle be?

Consider that some things, material shapes for instance, are gracious not by anything inherent but by something communicated, while others are lovely of themselves, as, for example, Virtue.

The same bodies appear sometimes beautiful, sometimes not; so that there is a good deal between being body and being beautiful.

What, then, is this something that shows itself in certain material forms? This is the natural beginning of our enquiry.

What is it that attracts the eyes of those to whom a beautiful object is presented, and calls them, lures them, towards it, and fills them with joy at the sight? If we possess ourselves of this, we have at once a standpoint for the wider survey.

Almost everyone declares that the symmetry of parts towards each other and towards a whole, with, besides, a certain charm of colour, constitutes the beauty recognized by the eye, that in visible things, as indeed in all else, universally, the beautiful thing is essentially symmetrical, patterned.

But think what this means.

Only a compound can be beautiful, never anything devoid of parts; and only a whole; the several parts will have beauty, not in themselves, but only as working together to give a comely total. Yet beauty in an aggregate demands beauty in details; it cannot be constructed out of ugliness; its law must run throughout.

All the loveliness of colour and even the light of the sun, being devoid of parts and so not beautiful by symmetry, must be ruled out of the realm of beauty. And how comes gold to be a beautiful thing? And lightning by night, and the stars, why are these so fair?

In sounds also the simple must be proscribed, though often in a whole

noble composition each several tone is delicious in itself.

Again since the one face, constant in symmetry, appears sometimes fair and sometimes not, can we doubt that beauty is something more than symmetry, that symmetry itself owes its beauty to a remoter principle?

Turn to what is attractive in methods of life or in the expression of thought; are we to call in symmetry here? What symmetry is to be found in noble conduct, or excellent laws, in any form of mental pursuit?

What symmetry can there be in points of abstract thought?

The symmetry of being accordant with each other? But there may be accordance or entire identity where there is nothing but ugliness: the proposition that honesty is merely a generous artlessness chimes in the most perfect harmony with the proposition that morality means weakness of will; the accordance is complete.

Then again, all the virtues are a beauty of the soul, a beauty authentic beyond any of these others; but how does symmetry enter here? The soul, it is true, is not a simple unity, but still its virtue cannot have the symmetry of size or of number: what standard of measurement could preside over the compromise or the coalescence of the soul's faculties or purposes?

Finally, how by this theory would there be beauty in the Intellectual-Principle, essentially the solitary?

2. Let us, then, go back to the source, and indicate at once the Principle that bestows beauty on material things.

Undoubtedly this Principle exists; it is something that is perceived at the first glance, something which the soul names as from an ancient knowledge and, recognising, welcomes it, enters into unison with it.

But let the soul fall in with the Ugly and at once it shrinks within itself, denies the thing, turns away from it, not accordant, resenting it.

Our interpretation is that the soul — by the very truth of its nature, by its affiliation to the noblest Existents in the hierarchy of Being — when it sees anything of that kin, or any trace of that kinship, thrills with an immediate delight, takes its own to itself, and thus stirs anew to the sense of its nature and of all its affinity.

But, is there any such likeness between the loveliness of this world and the splendours in the Supreme? Such a likeness in the particulars would make the two orders alike: but what is there in common between beauty here and beauty There?

We hold that all the loveliness of this world comes by communion in Ideal-Form.

All shapelessness whose kind admits of pattern and form, as long as it remains outside of Reason and Idea, is ugly by that very isolation from the Divine-Thought. And this is the Absolute Ugly: an ugly thing is something that has not been entirely mastered by pattern, that is by Reason, the Matter not yielding at all points and in all respects to Ideal-Form.

But where the Ideal-Form has entered, it has grouped and coordinated what

from a diversity of parts was to become a unity: it has rallied confusion into co-operation: it has made the sum one harmonious coherence: for the Idea is a unity and what it moulds must come to unity as far as multiplicity may.

And on what has thus been compacted to unity, Beauty enthrones itself, giving itself to the parts as to the sum: when it lights on some natural unity, a thing of like parts, then it gives itself to that whole. Thus, for an illustration, there is the beauty, conferred by craftsmanship, of all a house with all its parts, and the beauty which some natural quality may give to a single stone.

This, then, is how the material thing becomes beautiful — by communicating in the thought that flows from the Divine.

3. And the soul includes a faculty peculiarly addressed to Beauty — one incomparably sure in the appreciation of its own, never in doubt whenever any lovely thing presents itself for judgement.

Or perhaps the soul itself acts immediately, affirming the Beautiful where it finds something accordant with the Ideal-Form within itself, using this Idea as a canon of accuracy in its decision.

But what accordance is there between the material and that which antedates all Matter?

On what principle does the architect, when he finds the house standing before him correspondent with his inner ideal of a house, pronounce it beautiful? Is it not that the house before him, the stones apart, is the inner idea stamped upon the mass of exterior matter, the indivisible exhibited in diversity?

So with the perceptive faculty: discerning in certain objects the Ideal-Form which has bound and controlled shapeless matter, opposed in nature to Idea, seeing further stamped upon the common shapes some shape excellent above the common, it gathers into unity what still remains fragmentary, catches it up and carries it within, no longer a thing of parts, and presents it to the Ideal-Principle as something concordant and congenial, a natural friend: the joy here is like that of a good man who discerns in a youth the early signs of a virtue consonant with the achieved perfection within his own soul.

The beauty of colour is also the outcome of a unification: it derives from shape, from the conquest of the darkness inherent in Matter by the pouring-in of light, the unembodied, which is a Rational-Principle and an Ideal-Form.

Hence it is that Fire itself is splendid beyond all material bodies, holding the rank of Ideal-Principle to the other elements, making ever upwards, the subtlest and sprightliest of all bodies, as very near to the unembodied; itself alone admitting no other, all the others penetrated by it: for they take warmth but this is never cold; it has colour primally; they receive the Form of colour from it: hence the splendour of its light, the splendour that belongs to the Idea. And all that has resisted and is but uncertainly held by its light remains outside of beauty, as not having absorbed the plenitude of the Form of colour.

And harmonies unheard in sound create the harmonies we hear, and wake the soul to the consciousness of beauty, showing it the one essence in another

kind: for the measures of our sensible music are not arbitrary but are determined by the Principle whose labour is to dominate Matter and bring pattern into being.

Thus far of the beauties of the realm of sense, images and shadow-pictures, fugitives that have entered into Matter — to adorn, and to ravish, where they are seen.

4. But there are earlier and loftier beauties than these. In the sense-bound life we are no longer granted to know them, but the soul, taking no help from the organs, sees and proclaims them. To the vision of these we must mount, leaving sense to its own low place.

As it is not for those to speak of the graceful forms of the material world who have never seen them or known their grace — men born blind, let us suppose — in the same way those must be silent upon the beauty of noble conduct and of learning and all that order who have never cared for such things, nor may those tell of the splendour of virtue who have never known the face of Justice and of Moral-Wisdom beautiful beyond the beauty of Evening and of dawn.

Such vision is for those only who see with the Soul's sight — and at the vision, they will rejoice, and awe will fall upon them and a trouble deeper than all the rest could ever stir, for now they are moving in the realm of Truth.

This is the spirit that Beauty must ever induce, wonderment and a delicious trouble, longing and love and a trembling that is all delight. For the unseen all this may be felt as for the seen; and this the Souls feel for it, every soul in some degree, but those the more deeply that are the more truly apt to this higher love — just as all take delight in the beauty of the body but all are not stung as sharply, and those only that feel the keener wound are known as Lovers.

5. These Lovers, then, lovers of the beauty outside of sense, must be made to declare themselves.

What do you feel in presence of the grace you discern in actions, in manners, in sound morality, in all the works and fruits of virtue, in the beauty of souls? When you see that you yourselves are beautiful within, what do you feel? What is this Dionysiac exultation that thrills through your being, this straining upwards of all your Soul, this longing to break away from the body and live sunken within the veritable self?

These are no other than the emotions of Souls under the spell of love.

But what is it that awakens all this passion? No shape, no colour, no grandeur of mass: all is for a Soul, something whose beauty rests upon no colour, for the moral wisdom the Soul enshrines and all the other hueless splendour of the virtues. It is that you find in yourself, or admire in another, loftiness of spirit; righteousness of life; disciplined purity; courage of the majestic face; gravity; modesty that goes fearless and tranquil and passionless; and, shining down upon all, the light of god-like Intellection.

All these noble qualities are to be revered and loved, no doubt, but what

entitles them to be called beautiful?

They exist: they manifest themselves to us: anyone that sees them must admit that they have reality of Being; and is not Real-Being, really beautiful?

But we have not yet shown by what property in them they have wrought the Soul to loveliness: what is this grace, this splendour as of Light, resting upon all the virtues?

Let us take the contrary, the ugliness of the Soul, and set that against its beauty: to understand, at once, what this ugliness is and how it comes to appear in the Soul will certainly open our way before us.

Let us then suppose an ugly Soul, dissolute, unrighteous: teeming with all the lusts; torn by internal discord; beset by the fears of its cowardice and the envies of its pettiness; thinking, in the little thought it has, only of the perishable and the base; perverse in all its the friend of unclean pleasures; living the life of abandonment to bodily sensation and delighting in its deformity.

What must we think but that all this shame is something that has gathered about the Soul, some foreign bane outraging it, soiling it, so that, encumbered with all manner of turpitude, it has no longer a clean activity or a clean sensation, but commands only a life smouldering dully under the crust of evil; that, sunk in manifold death, it no longer sees what a Soul should see, may no longer rest in its own being, dragged ever as it is towards the outer, the lower, the dark?

An unclean thing, I dare to say; flickering hither and thither at the call of objects of sense, deeply infected with the taint of body, occupied always in Matter, and absorbing Matter into itself; in its commerce with the Ignoble it has trafficked away for an alien nature its own essential Idea.

If a man has been immersed in filth or daubed with mud his native comeliness disappears and all that is seen is the foul stuff besmearing him: his ugly condition is due to alien matter that has encrusted him, and if he is to win back his grace it must be his business to scour and purify himself and make himself what he was.

So, we may justly say, a Soul becomes ugly — by something foisted upon it, by sinking itself into the alien, by a fall, a descent into body, into Matter. The dishonour of the Soul is in its ceasing to be clean and apart. Gold is degraded when it is mixed with earthy particles; if these be worked out, the gold is left and is beautiful, isolated from all that is foreign, gold with gold alone. And so the Soul; let it be but cleared of the desires that come by its too intimate converse with the body, emancipated from all the passions, purged of all that embodiment has thrust upon it, withdrawn, a solitary, to itself again — in that moment the ugliness that came only from the alien is stripped away.

6. For, as the ancient teaching was, moral-discipline and courage and every virtue, not even excepting Wisdom itself, all is purification.

Hence the Mysteries with good reason adumbrate the immersion of the unpurified in filth, even in the Nether-World, since the unclean loves filth for its very filthiness, and swine foul of body find their joy in foulness.

What else is Sophrosyne, rightly so-called, but to take no part in the pleasures of the body, to break away from them as unclean and unworthy of the clean? So too, Courage is but being fearless of the death which is but the parting of the Soul from the body, an event which no one can dread whose delight is to be his unmingled self. And Magnanimity is but disregard for the lure of things here. And Wisdom is but the Act of the Intellectual-Principle withdrawn from the lower places and leading the Soul to the Above.

The Soul thus cleansed is all Idea and Reason, wholly free of body, intellectual, entirely of that divine order from which the wellspring of Beauty rises and all the race of Beauty.

Hence the Soul heightened to the Intellectual-Principle is beautiful to all its power. For Intellection and all that proceeds from Intellection are the Soul's beauty, a graciousness native to it and not foreign, for only with these is it truly Soul. And it is just to say that in the Soul's becoming a good and beautiful thing is its becoming like to God, for from the Divine comes all the Beauty and all the Good in beings.

We may even say that Beauty is the Authentic-Existents and Ugliness is the Principle contrary to Existence: and the Ugly is also the primal evil; therefore its contrary is at once good and beautiful, or is Good and Beauty: and hence the one method will discover to us the Beauty-Good and the Ugliness-Evil.

And Beauty, this Beauty which is also The Good, must be posed as The First: directly deriving from this First is the Intellectual-Principle which is pre-eminently the manifestation of Beauty; through the Intellectual-Principle Soul is beautiful. The beauty in things of a lower order-actions and pursuits for instance — comes by operation of the shaping Soul which is also the author of the beauty found in the world of sense. For the Soul, a divine thing, a fragment as it were of the Primal Beauty, makes beautiful to the fulness of their capacity all things whatsoever that it grasps and moulds.

7. Therefore we must ascend again towards the Good, the desired of every Soul. Anyone that has seen This, knows what I intend when I say that it is beautiful. Even the desire of it is to be desired as a Good. To attain it is for those that will take the upward path, who will set all their forces towards it, who will divest themselves of all that we have put on in our descent: — so, to those that approach the Holy Celebrations of the Mysteries, there are appointed purifications and the laying aside of the garments worn before, and the entry in nakedness — until, passing, on the upward way, all that is other than the God, each in the solitude of himself shall behold that solitary-dwelling Existence, the Apart, the Unmingled, the Pure, that from Which all things depend, for Which all look and live and act and know, the Source of Life and of Intellection and of Being.

And one that shall know this vision — with what passion of love shall he not be seized, with what pang of desire, what longing to be molten into one with This, what wondering delight! If he that has never seen this Being must hunger for It as for all his welfare, he that has known must love and reverence

It as the very Beauty; he will be flooded with awe and gladness, stricken by a salutary terror; he loves with a veritable love, with sharp desire; all other loves than this he must despise, and disdain all that once seemed fair.

This, indeed, is the mood even of those who, having witnessed the manifestation of Gods or Supernals, can never again feel the old delight in the comeliness of material forms: what then are we to think of one that contemplates Absolute Beauty in Its essential integrity, no accumulation of flesh and matter, no dweller on earth or in the heavens — so perfect Its purity — far above all such things in that they are non-essential, composite, not primal but descending from This?

Beholding this Being — the Choragos of all Existence, the Self-Intent that ever gives forth and never takes — resting, rapt, in the vision and possession of so lofty a loveliness, growing to Its likeness, what Beauty can the soul yet lack? For This, the Beauty supreme, the absolute, and the primal, fashions Its lovers to Beauty and makes them also worthy of love.

And for This, the sternest and the uttermost combat is set before the Souls; all our labour is for This, lest we be left without part in this noblest vision, which to attain is to be blessed in the blissful sight, which to fail of is to fail utterly.

For not he that has failed of the joy that is in colour or in visible forms, not he that has failed of power or of honours or of kingdom has failed, but only he that has failed of only This, for Whose winning he should renounce kingdoms and command over earth and ocean and sky, if only, spurning the world of sense from beneath his feet, and straining to This, he may see.

8. But what must we do? How lies the path? How come to vision of the inaccessible Beauty, dwelling as if in consecrated precincts, apart from the common ways where all may see, even the profane?

He that has the strength, let him arise and withdraw into himself, foregoing all that is known by the eyes, turning away for ever from the material beauty that once made his joy. When he perceives those shapes of grace that show in body, let him not pursue: he must know them for copies, vestiges, shadows, and hasten away towards That they tell of. For if anyone follow what is like a beautiful shape playing over water — is there not a myth telling in symbol of such a dupe, how he sank into the depths of the current and was swept away to nothingness? So too, one that is held by material beauty and will not break free shall be precipitated, not in body but in Soul, down to the dark depths loathed of the Intellective-Being, where, blind even in the Lower-World, he shall have commerce only with shadows, there as here.

“Let us flee then to the beloved Fatherland”: this is the soundest counsel. But what is this flight? How are we to gain the open sea? For Odysseus is surely a parable to us when he commands the flight from the sorceries of Circe or Calypso — not content to linger for all the pleasure offered to his eyes and all the delight of sense filling his days.

The Fatherland to us is There whence we have come, and There is The

Father.

What then is our course, what the manner of our flight? This is not a journey for the feet; the feet bring us only from land to land; nor need you think of coach or ship to carry you away; all this order of things you must set aside and refuse to see: you must close the eyes and call instead upon another vision which is to be waked within you, a vision, the birth-right of all, which few turn to use.

9. And this inner vision, what is its operation?

Newly awakened it is all too feeble to bear the ultimate splendour. Therefore the Soul must be trained — to the habit of remarking, first, all noble pursuits, then the works of beauty produced not by the labour of the arts but by the virtue of men known for their goodness: lastly, you must search the souls of those that have shaped these beautiful forms.

But how are you to see into a virtuous soul and know its loveliness?

Withdraw into yourself and look. And if you do not find yourself beautiful yet, act as does the creator of a statue that is to be made beautiful: he cuts away here, he smooths there, he makes this line lighter, this other purer, until a lovely face has grown upon his work. So do you also: cut away all that is excessive, straighten all that is crooked, bring light to all that is overcast, labour to make all one glow of beauty and never cease chiselling your statue, until there shall shine out on you from it the godlike splendour of virtue, until you shall see the perfect goodness surely established in the stainless shrine.

When you know that you have become this perfect work, when you are self-gathered in the purity of your being, nothing now remaining that can shatter that inner unity, nothing from without clinging to the authentic man, when you find yourself wholly true to your essential nature, wholly that only veritable Light which is not measured by space, not narrowed to any circumscribed form nor again diffused as a thing void of term, but ever unmeasurable as something greater than all measure and more than all quantity — when you perceive that you have grown to this, you are now become very vision: now call up all your confidence, strike forward yet a step — you need a guide no longer — strain, and see.

This is the only eye that sees the mighty Beauty. If the eye that adventures the vision be dimmed by vice, impure, or weak, and unable in its cowardly blenching to see the uttermost brightness, then it sees nothing even though another point to what lies plain to sight before it. To any vision must be brought an eye adapted to what is to be seen, and having some likeness to it. Never did eye see the sun unless it had first become sunlike, and never can the soul have vision of the First Beauty unless itself be beautiful.

Therefore, first let each become godlike and each beautiful who cares to see God and Beauty. So, mounting, the Soul will come first to the Intellectual-Principle and survey all the beautiful Ideas in the Supreme and will avow that this is Beauty, that the Ideas are Beauty. For by their efficacy comes all Beauty else, but the offspring and essence of the Intellectual-Being. What is

beyond the Intellectual-Principle we affirm to be the nature of Good radiating Beauty before it. So that, treating the Intellectual-Kosmos as one, the first is the Beautiful: if we make distinction there, the Realm of Ideas constitutes the Beauty of the Intellectual Sphere; and The Good, which lies beyond, is the Fountain at once and Principle of Beauty: the Primal Good and the Primal Beauty have the one dwelling-place and, thus, always, Beauty's seat is There.

Seventh Tractate.

On the Primal Good and Secondary Forms of Good

[OTHERWISE, “ON HAPPINESS”].

1. We can scarcely conceive that for any entity the Good can be other than the natural Act expressing its life-force, or in the case of an entity made up of parts the Act, appropriate, natural and complete, expressive of that in it which is best.

For the Soul, then, the Good is its own natural Act.

But the Soul itself is natively a “Best”; if, further, its act be directed towards the Best, the achievement is not merely the “Soul’s good” but “The Good” without qualification.

Now, given an Existent which — as being itself the best of existences and even transcending the existences — directs its Act towards no other, but is the object to which the Act of all else is directed, it is clear that this must be at once the Good and the means through which all else may participate in Good.

This Absolute Good other entities may possess in two ways — by becoming like to It and by directing the Act of their being towards It.

Now, if all aspiration and Act whatsoever are directed towards the Good, it follows that the Essential-Good neither need nor can look outside itself or aspire to anything other than itself: it can but remain unmoved, as being, in the constitution of things, the wellspring and firstcause of all Act: whatsoever in other entities is of the nature of Good cannot be due to any Act of the Essential-Good upon them; it is for them on the contrary to act towards their source and cause. The Good must, then, be the Good not by any Act, not even by virtue of its Intellection, but by its very rest within Itself.

Existing beyond and above Being, it must be beyond and above the Intellectual-Principle and all Intellection.

For, again, that only can be named the Good to which all is bound and itself to none: for only thus is it veritably the object of all aspiration. It must be unmoved, while all circles around it, as a circumference around a centre from which all the radii proceed. Another example would be the sun, central to the light which streams from it and is yet linked to it, or at least is always about it, irremoveably; try all you will to separate the light from the sun, or the sun from its light, for ever the light is in the sun.

2. But the Universe outside; how is it aligned towards the Good?

The soulless by direction toward Soul: Soul towards the Good itself, through the Intellectual-Principle.

Everything has something of the Good, by virtue of possessing a certain degree of unity and a certain degree of Existence and by participation in Ideal-Form: to the extent of the Unity, Being, and Form which are present, there is a sharing in an image, for the Unity and Existence in which there is

participation are no more than images of the Ideal-Form.

With Soul it is different; the First-Soul, that which follows upon the Intellectual-Principle, possesses a life nearer to the Verity and through that Principle is of the nature of good; it will actually possess the Good if it orientate itself towards the Intellectual-Principle, since this follows immediately upon the Good.

In sum, then, life is the Good to the living, and the Intellectual-Principle to what is intellective; so that where there is life with intellection there is a double contact with the Good.

3. But if life is a good, is there good for all that lives?

No: in the vile, life limps: it is like the eye to the dim-sighted; it fails of its task.

But if the mingled strand of life is to us, though entwined with evil, still in the total a good, must not death be an evil?

Evil to What? There must be a subject for the evil: but if the possible subject is no longer among beings, or, still among beings, is devoid of life . . . why, a stone is not more immune.

If, on the contrary, after death life and soul continue, then death will be no evil but a good; Soul, disembodied, is the freer to ply its own Act.

If it be taken into the All-Soul — what evil can reach it There? And as the Gods are possessed of Good and untouched by evil — so, certainly is the Soul that has preserved its essential character. And if it should lose its purity, the evil it experiences is not in its death but in its life. Suppose it to be under punishment in the lower world, even there the evil thing is its life and not its death; the misfortune is still life, a life of a definite character.

Life is a partnership of a Soul and body; death is the dissolution; in either life or death, then, the Soul will feel itself at home.

But, again, if life is good, how can death be anything but evil?

Remember that the good of life, where it has any good at all, is not due to anything in the partnership but to the repelling of evil by virtue; death, then, must be the greater good.

In a word, life in the body is of itself an evil but the Soul enters its Good through Virtue, not living the life of the Couplement but holding itself apart, even here.

Eighth Tractate.

On the Nature and Source of Evil.

1. Those enquiring whence Evil enters into beings, or rather into a certain order of beings, would be making the best beginning if they established, first of all, what precisely Evil is, what constitutes its Nature. At once we should know whence it comes, where it has its native seat and where it is present merely as an accident; and there would be no further question as to whether it has Authentic-Existence.

But a difficulty arises. By what faculty in us could we possibly know Evil?

All knowing comes by likeness. The Intellectual-Principle and the Soul, being Ideal-Forms, would know Ideal-Forms and would have a natural tendency towards them; but who could imagine Evil to be an Ideal-Form, seeing that it manifests itself as the very absence of Good?

If the solution is that the one act of knowing covers contraries, and that as Evil is the contrary to Good the one act would grasp Good and Evil together, then to know Evil there must be first a clear perception and understanding of Good, since the nobler existences precede the baser and are Ideal-Forms while the less good hold no such standing, are nearer to Non-Being.

No doubt there is a question in what precise way Good is contrary to Evil — whether it is as First-Principle to last of things or as Ideal-Form to utter Lack: but this subject we postpone.

2. For the moment let us define the nature of the Good as far as the immediate purpose demands.

The Good is that on which all else depends, towards which all Existences aspire as to their source and their need, while Itself is without need, sufficient to Itself, aspiring to no other, the measure and Term of all, giving out from itself the Intellectual-Principle and Existence and Soul and Life and all Intellective-Act.

All until The Good is reached is beautiful; The Good is beyond-beautiful, beyond the Highest, holding kingly state in the Intellectual-Kosmos, that sphere constituted by a Principle wholly unlike what is known as Intelligence in us. Our intelligence is nourished on the propositions of logic, is skilled in following discussions, works by reasonings, examines links of demonstration, and comes to know the world of Being also by the steps of logical process, having no prior grasp of Reality but remaining empty, all Intelligence though it be, until it has put itself to school.

The Intellectual-Principle we are discussing is not of such a kind: It possesses all: It is all: It is present to all by Its self-presence: It has all by other means than having, for what It possesses is still Itself, nor does any particular of all within It stand apart; for every such particular is the whole and in all respects all, while yet not confused in the mass but still distinct, apart to the

extent that any participant in the Intellectual-Principle participates not in the entire as one thing but in whatsoever lies within its own reach.

And the First Act is the Act of The Good stationary within Itself, and the First Existence is the self-contained Existence of The Good; but there is also an Act upon It, that of the Intellectual-Principle which, as it were, lives about It.

And the Soul, outside, circles around the Intellectual-Principle, and by gazing upon it, seeing into the depths of It, through It sees God.

Such is the untroubled, the blissful, life of divine beings, and Evil has no place in it; if this were all, there would be no Evil but Good only, the first, the second and the third Good. All, thus far, is with the King of All, unfailing Cause of Good and Beauty and controller of all; and what is Good in the second degree depends upon the Second-Principle and tertiary Good upon the Third.

3. If such be the Nature of Beings and of That which transcends all the realm of Being, Evil cannot have place among Beings or in the Beyond-Being; these are good.

There remains, only, if Evil exist at all, that it be situate in the realm of Non-Being, that it be some mode, as it were, of the Non-Being, that it have its seat in something in touch with Non-Being or to a certain degree communicate in Non-Being.

By this Non-Being, of course, we are not to understand something that simply does not exist, but only something of an utterly different order from Authentic-Being: there is no question here of movement or position with regard to Being; the Non-Being we are thinking of is, rather, an image of Being or perhaps something still further removed than even an image.

Now this [the required faint image of Being] might be the sensible universe with all the impressions it engenders, or it might be something of even later derivation, accidental to the realm of sense, or again, it might be the source of the sense-world or something of the same order entering into it to complete it.

Some conception of it would be reached by thinking of measurelessness as opposed to measure, of the unbounded against bound, the unshaped against a principle of shape, the ever-needy against the self-sufficing: think of the ever-undefined, the never at rest, the all-accepting but never sated, utter dearth; and make all this character not mere accident in it but its equivalent for essential-being, so that, whatsoever fragment of it be taken, that part is all lawless void, while whatever participates in it and resembles it becomes evil, though not of course to the point of being, as itself is, Evil-Absolute.

In what substantial-form [hypostasis] then is all this to be found — not as accident but as the very substance itself?

For if Evil can enter into other things, it must have in a certain sense a prior existence, even though it may not be an essence. As there is Good, the Absolute, as well as Good, the quality, so, together with the derived evil entering into something not itself, there must be the Absolute Evil.

But how? Can there be Unmeasure apart from an unmeasured object?

Does not Measure exist apart from unmeasured things? Precisely as there is Measure apart from anything measured, so there is Unmeasure apart from the unmeasured. If Unmeasure could not exist independently, it must exist either in an unmeasured object or in something measured; but the unmeasured could not need Unmeasure and the measured could not contain it.

There must, then, be some Undetermination-Absolute, some Absolute Formlessness; all the qualities cited as characterizing the Nature of Evil must be summed under an Absolute Evil; and every evil thing outside of this must either contain this Absolute by saturation or have taken the character of evil and become a cause of evil by consecration to this Absolute.

What will this be?

That Kind whose place is below all the patterns, forms, shapes, measurements and limits, that which has no trace of good by any title of its own, but [at best] takes order and grace from some Principle outside itself, a mere image as regards Absolute-Being but the Authentic Essence of Evil — in so far as Evil can have Authentic Being. In such a Kind, Reason recognizes the Primal Evil, Evil Absolute.

4. The bodily Kind, in that it partakes of Matter is an evil thing. What form is in bodies is an untrue-form: they are without life: by their own natural disorderly movement they make away with each other; they are hindrances to the soul in its proper Act; in their ceaseless flux they are always slipping away from Being.

Soul, on the contrary, since not every Soul is evil, is not an evil Kind.

What, then, is the evil Soul?

It is, we read, the Soul that has entered into the service of that in which soul-evil is implanted by nature, in whose service the unreasoning phase of the Soul accepts evil — unmeasure, excess and shortcoming, which bring forth licentiousness, cowardice and all other flaws of the Soul, all the states, foreign to the true nature, which set up false judgements, so that the Soul comes to name things good or evil not by their true value but by the mere test of like and dislike.

But what is the root of this evil state? how can it be brought under the causing principle indicated?

Firstly, such a Soul is not apart from Matter, is not purely itself. That is to say, it is touched with Unmeasure, it is shut out from the Forming-Idea that orders and brings to measure, and this because it is merged into a body made of Matter.

Then if the Reasoning-Faculty too has taken hurt, the Soul's seeing is balked by the passions and by the darkening that Matter brings to it, by its decline into Matter, by its very attention no longer to Essence but to Process — whose principle or source is, again, Matter, the Kind so evil as to saturate with its own pravity even that which is not in it but merely looks towards it.

For, wholly without part in Good, the negation of Good, unmingled Lack,

this Matter-Kind makes over to its own likeness whatsoever comes in touch with it.

The Soul wrought to perfection, addressed towards the Intellectual-Principle, is steadfastly pure: it has turned away from Matter; all that is undetermined, that is outside of measure, that is evil, it neither sees nor draws near; it endures in its purity, only, and wholly, determined by the Intellectual-Principle.

The Soul that breaks away from this source of its reality to the non-perfect and non-primal is, as it were, a secondary, an image, to the loyal Soul. By its falling-away — and to the extent of the fall — it is stripped of Determination, becomes wholly indeterminate, sees darkness. Looking to what repels vision, as we look when we are said to see darkness, it has taken Matter into itself.

5. But, it will be objected, if this seeing and frequenting of the darkness is due to the lack of good, the Soul's evil has its source in that very lack; the darkness will be merely a secondary cause — and at once the Principle of Evil is removed from Matter, is made anterior to Matter.

No: Evil is not in any and every lack; it is in absolute lack. What falls in some degree short of the Good is not Evil; considered in its own kind it might even be perfect, but where there is utter dearth, there we have Essential Evil, void of all share in Good; this is the case with Matter.

Matter has not even existence whereby to have some part in Good: Being is attributed to it by an accident of words: the truth would be that it has Non-Being.

Mere lack brings merely Not-Goodness: Evil demands the absolute lack — though, of course, any very considerable shortcoming makes the ultimate fall possible and is already, in itself, an evil.

In fine we are not to think of Evil as some particular bad thing — injustice, for example, or any other ugly trait — but as a principle distinct from any of the particular forms in which, by the addition of certain elements, it becomes manifest. Thus there may be wickedness in the Soul; the forms this general wickedness is to take will be determined by the environing Matter, by the faculties of the Soul that operate and by the nature of their operation, whether seeing, acting, or merely admitting impression.

But supposing things external to the Soul are to be counted Evil — sickness, poverty and so forth — how can they be referred to the principle we have described?

Well, sickness is excess or defect in the body, which as a material organism rebels against order and measure; ugliness is but matter not mastered by Ideal-Form; poverty consists in our need and lack of goods made necessary to us by our association with Matter whose very nature is to be one long want.

If all this be true, we cannot be, ourselves, the source of Evil, we are not evil in ourselves; Evil was before we came to be; the Evil which holds men down binds them against their will; and for those that have the strength — not found in all men, it is true — there is a deliverance from the evils that have

found lodgement in the soul.

In a word since Matter belongs only to the sensible world, vice in men is not the Absolute Evil; not all men are vicious; some overcome vice, some, the better sort, are never attacked by it; and those who master it win by means of that in them which is not material.

6. If this be so, how do we explain the teaching that evils can never pass away but “exist of necessity,” that “while evil has no place in the divine order, it haunts mortal nature and this place for ever”?

Does this mean that heaven is clear of evil, ever moving its orderly way, spinning on the appointed path, no injustice There or any flaw, no wrong done by any power to any other but all true to the settled plan, while injustice and disorder prevail on earth, designated as “the Mortal Kind and this Place”?

Not quite so: for the precept to “flee hence” does not refer to earth and earthly life. The flight we read of consists not in quitting earth but in living our earth-life “with justice and piety in the light of philosophy”; it is vice we are to flee, so that clearly to the writer Evil is simply vice with the sequels of vice. And when the disputant in that dialogue says that, if men could be convinced of the doctrine advanced, there would be an end of Evil, he is answered, “That can never be: Evil is of necessity, for there must be a contrary to good.”

Still we may reasonably ask how can vice in man be a contrary to The Good in the Supernal: for vice is the contrary to virtue and virtue is not The Good but merely the good thing by which Matter is brought to order.

How can there any contrary to the Absolute Good, when the absolute has no quality?

Besides, is there any universal necessity that the existence of one of two contraries should entail the existence of the other? Admit that the existence of one is often accompanied by the existence of the other — sickness and health, for example — yet there is no universal compulsion.

Perhaps, however, our author did not mean that this was universally true; he is speaking only of The Good.

But then, if The Good is an essence, and still more, if It is that which transcends all existence, how can It have any contrary?

That there is nothing contrary to essence is certain in the case of particular existences — established by practical proof — but not in the quite different case of the Universal.

But of what nature would this contrary be, the contrary to universal existence and in general to the Primals?

To essential existence would be opposed the non-existence; to the nature of Good, some principle and source of evil. Both these will be sources, the one of what is good, the other of what is evil; and all within the domain of the one principle is opposed, as contrary, to the entire domain of the other, and this in a contrariety more violent than any existing between secondary things.

For these last are opposed as members of one species or of one genus, and,

within that common ground, they participate in some common quality.

In the case of the Primals or Universals there is such complete separation that what is the exact negation of one group constitutes the very nature of the other; we have diametric contrariety if by contrariety we mean the extreme of remoteness.

Now to the content of the divine order, the fixed quality, the measuredness and so forth — there is opposed the content of the evil principle, its unfixedness, measurelessness and so forth: total is opposed to total. The existence of the one genus is a falsity, primarily, essentially, a falseness: the other genus has Essence-Authentic: the opposition is of truth to lie; essence is opposed to essence.

Thus we see that it is not universally true that an Essence can have no contrary.

In the case of fire and water we would admit contrariety if it were not for their common element, the Matter, about which are gathered the warmth and dryness of one and the dampness and cold of the other: if there were only present what constitutes their distinct kinds, the common ground being absent, there would be, here also, essence contrary to essence.

In sum, things utterly sundered, having nothing in common, standing at the remotest poles, are opposites in nature: the contrariety does not depend upon quality or upon the existence of a distinct genus of beings, but upon the utmost difference, clash in content, clash in effect.

7. But why does the existence of the Principle of Good necessarily comport the existence of a Principle of Evil? Is it because the All necessarily comports the existence of Matter? Yes: for necessarily this All is made up of contraries: it could not exist if Matter did not. The Nature of this Kosmos is, therefore, a blend; it is blended from the Intellectual-Principle and Necessity: what comes into it from God is good; evil is from the Ancient Kind which, we read, is the underlying Matter not yet brought to order by the Ideal-Form.

But, since the expression “this place” must be taken to mean the All, how explain the words “mortal nature”?

The answer is in the passage [in which the Father of Gods addresses the Divinities of the lower sphere], “Since you possess only a derivative being, you are not immortals . . . but by my power you shall escape dissolution.”

The escape, we read, is not a matter of place, but of acquiring virtue, of disengaging the self from the body; this is the escape from Matter. Plato explains somewhere how a man frees himself and how he remains bound; and the phrase “to live among the gods” means to live among the Intelligible-Existents, for these are the Immortals.

There is another consideration establishing the necessary existence of Evil.

Given that The Good is not the only existent thing, it is inevitable that, by the outgoing from it or, if the phrase be preferred, the continuous down-going or away-going from it, there should be produced a Last, something after which nothing more can be produced: this will be Evil.

As necessarily as there is Something after the First, so necessarily there is a Last: this Last is Matter, the thing which has no residue of good in it: here is the necessity of Evil.

8. But there will still be some to deny that it is through this Matter that we ourselves become evil.

They will say that neither ignorance nor wicked desires arise in Matter. Even if they admit that the unhappy condition within us is due to the pravity inherent in body, they will urge that still the blame lies not in the Matter itself but with the Form present in it — such Form as heat, cold, bitterness, saltiness and all other conditions perceptible to sense, or again such states as being full or void — not in the concrete signification but in the presence or absence of just such forms. In a word, they will argue, all particularity in desires and even in perverted judgements upon things, can be referred to such causes, so that Evil lies in this Form much more than in the mere Matter.

Yet, even with all this, they can be compelled to admit that Matter is the Evil.

For, the quality [form] that has entered into Matter does not act as an entity apart from the Matter, any more than axe-shape will cut apart from iron. Further, Forms lodged in Matter are not the same as they would be if they remained within themselves; they are Reason-Principles Materialized, they are corrupted in the Matter, they have absorbed its nature: essential fire does not burn, nor do any of the essential entities effect, of themselves alone, the operation which, once they have entered into Matter, is traced to their action.

Matter becomes mistress of what is manifested through it: it corrupts and destroys the incomer, it substitutes its own opposite character and kind, not in the sense of opposing, for example, concrete cold to concrete warmth, but by setting its own formlessness against the Form of heat, shapelessness to shape, excess and defect to the duly ordered. Thus, in sum, what enters into Matter ceases to belong to itself, comes to belong to Matter, just as, in the nourishment of living beings, what is taken in does not remain as it came, but is turned into, say, dog's blood and all that goes to make a dog, becomes, in fact, any of the humours of any recipient.

No, if body is the cause of Evil, then there is no escape; the cause of Evil is Matter.

Still, it will be urged, the incoming Idea should have been able to conquer the Matter.

The difficulty is that Matter's master cannot remain pure itself except by avoidance of Matter.

Besides, the constitution determines both the desires and their violence so that there are bodies in which the incoming idea cannot hold sway: there is a vicious constitution which chills and clogs the activity and inhibits choice; a contrary bodily habit produces frivolity, lack of balance. The same fact is indicated by our successive variations of mood: in times of stress, we are not the same either in desires or in ideas — as when we are at peace, and we

differ again with every several object that brings us satisfaction.

To resume: the Measureless is evil primarily; whatever, either by resemblance or participation, exists in the state of unmeasure, is evil secondarily, by force of its dealing with the Primal — primarily, the darkness; secondarily, the darkened. Now, Vice, being an ignorance and a lack of measure in the Soul, is secondarily evil, not the Essential Evil, just as Virtue is not the Primal Good but is Likeness to The Good, or participation in it.

9. But what approach have we to the knowing of Good and Evil?

And first of the Evil of soul: Virtue, we may know by the Intellectual-Principle and by means of the philosophic habit; but Vice?

A ruler marks off straight from crooked, so Vice is known by its divergence from the line of Virtue.

But are we able to affirm Vice by any vision we can have of it, or is there some other way of knowing it?

Utter viciousness, certainly not by any vision, for it is utterly outside of bound and measure; this thing which is nowhere can be seized only by abstraction; but any degree of evil falling short of The Absolute is knowable by the extent of that falling short.

We see partial wrong; from what is before us we divine that which is lacking to the entire form [or Kind] thus indicated; we see that the completed Kind would be the Indeterminate; by this process we are able to identify and affirm Evil. In the same way when we observe what we feel to be an ugly appearance in Matter — left there because the Reason-Principle has not become so completely the master as to cover over the unseemliness — we recognise Ugliness by the falling-short from Ideal-Form.

But how can we identify what has never had any touch of Form?

We utterly eliminate every kind of Form; and the object in which there is none whatever we call Matter: if we are to see Matter we must so completely abolish Form that we take shapelessness into our very selves.

In fact it is another Intellectual-Principle, not the true, this which ventures a vision so uncongenial.

To see darkness the eye withdraws from the light; it is striving to cease from seeing, therefore it abandons the light which would make the darkness invisible; away from the light its power is rather that of not-seeing than of seeing and this not-seeing is its nearest approach to seeing Darkness. So the Intellectual-Principle, in order to see its contrary [Matter], must leave its own light locked up within itself, and as it were go forth from itself into an outside realm, it must ignore its native brightness and submit itself to the very contradiction of its being.

10. But if Matter is devoid of quality how can it be evil?

It is described as being devoid of quality in the sense only that it does not essentially possess any of the qualities which it admits and which enter into it as into a substratum. No one says that it has no nature; and if it has any nature at all, why may not that nature be evil though not in the sense of quality?

Quality qualifies something not itself: it is therefore an accidental; it resides in some other object. Matter does not exist in some other object but is the substratum in which the accidental resides. Matter, then, is said to be devoid of Quality in that it does not in itself possess this thing which is by nature an accidental. If, moreover, Quality itself be devoid of Quality, how can Matter, which is the unqualified, be said to have it?

Thus, it is quite correct to say at once that Matter is without Quality and that it is evil: it is Evil not in the sense of having Quality but, precisely, in not having it; give it Quality and in its very Evil it would almost be a Form, whereas in Truth it is a Kind contrary to Form.

“But,” it may be said, “the Kind opposed to all Form is Privation or Negation, and this necessarily refers to something other than itself, it is no Substantial-Existence: therefore if Evil is Privation or Negation it must be lodged in some Negation of Form: there will be no Self-Existent Evil.”

This objection may be answered by applying the principle to the case of Evil in the Soul; the Evil, the Vice, will be a Negation and not anything having a separate existence; we come to the doctrine which denies Matter or, admitting it, denies its Evil; we need not seek elsewhere; we may at once place Evil in the Soul, recognising it as the mere absence of Good. But if the negation is the negation of something that ought to become present, if it is a denial of the Good by the Soul, then the Soul produces vice within itself by the operation of its own Nature, and is devoid of good and, therefore, Soul though it be, devoid of life: the Soul, if it has no life, is soulless; the Soul is no Soul.

No; the Soul has life by its own nature and therefore does not, of its own nature, contain this negation of The Good: it has much good in it; it carries a happy trace of the Intellectual-Principle and is not essentially evil: neither is it primally evil nor is that Primal Evil present in it even as an accidental, for the Soul is not wholly apart from the Good.

Perhaps Vice and Evil as in the Soul should be described not as an entire, but as a partial, negation of good.

But if this were so, part of the Soul must possess The Good, part be without it; the Soul will have a mingled nature and the Evil within it will not be unblended: we have not yet lighted on the Primal, Unmingled Evil. The Soul would possess the Good as its Essence, the Evil as an Accidental.

Perhaps Evil is merely an impediment to the Soul like something affecting the eye and so hindering sight.

But such an evil in the eyes is no more than an occasion of evil, the Absolute Evil is something quite different. If then Vice is an impediment to the Soul, Vice is an occasion of evil but not Evil-Absolute. Virtue is not the Absolute Good, but a co-operator with it; and if Virtue is not the Absolute Good neither is Vice the Absolute Evil. Virtue is not the Absolute Beauty or the Absolute Good; neither, therefore, is Vice the Essential Ugliness or the Essential Evil.

We teach that Virtue is not the Absolute Good and Beauty, because we know that These are earlier than Virtue and transcend it, and that it is good and beautiful by some participation in them. Now as, going upward from virtue, we come to the Beautiful and to the Good, so, going downward from Vice, we reach Essential Evil: from Vice as the starting-point we come to vision of Evil, as far as such vision is possible, and we become evil to the extent of our participation in it. We are become dwellers in the Place of Unlikeness, where, fallen from all our resemblance to the Divine, we lie in gloom and mud: for if the Soul abandons itself unreservedly to the extreme of viciousness, it is no longer a vicious Soul merely, for mere vice is still human, still carries some trace of good: it has taken to itself another nature, the Evil, and as far as Soul can die it is dead. And the death of Soul is twofold: while still sunk in body to lie down in Matter and drench itself with it; when it has left the body, to lie in the other world until, somehow, it stirs again and lifts its sight from the mud: and this is our “going down to Hades and slumbering there.”

11. It may be suggested that Vice is feebleness in the Soul.

We shall be reminded that the Vicious Soul is unstable, swept along from every ill to every other, quickly stirred by appetites, headlong to anger, as hasty to compromises, yielding at once to obscure imaginations, as weak, in fact, as the weakest thing made by man or nature, blown about by every breeze, burned away by every heat.

Still the question must be faced what constitutes this weakness in the Soul, whence it comes.

For weakness in the body is not like that in the Soul: the word weakness, which covers the incapacity for work and the lack of resistance in the body, is applied to the Soul merely by analogy — unless, indeed, in the one case as in the other, the cause of the weakness is Matter.

But we must go more thoroughly into the source of this weakness, as we call it, in the Soul, which is certainly not made weak as the result of any density or rarity, or by any thickening or thinning or anything like a disease, like a fever.

Now this weakness must be seated either in Souls utterly disengaged or in Souls bound to Matter or in both.

It cannot exist in those apart from Matter, for all these are pure and, as we read, winged and perfect and unimpeded in their task: there remains only that the weakness be in the fallen Souls, neither cleansed nor clean; and in them the weakness will be, not in any privation but in some hostile presence, like that of phlegm or bile in the organs of the body.

If we form an acute and accurate notion of the cause of the fall we shall understand the weakness that comes by it.

Matter exists; Soul exists; and they occupy, so to speak, one place. There is not one place for Matter and another for Soul-Matter, for instance, kept to earth, Soul in the air: the soul's “separate place” is simply its not being in

Matter; that is, its not being united with it; that is that there be no compound unit consisting of Soul and Matter; that is that Soul be not moulded in Matter as in a matrix; this is the Soul's apartness.

But the faculties of the Soul are many, and it has its beginning, its intermediate phases, its final fringe. Matter appears, importunes, raises disorders, seeks to force its way within; but all the ground is holy, nothing there without part in Soul. Matter therefore submits, and takes light: but the source of its illumination it cannot attain to, for the Soul cannot lift up this foreign thing close by, since the evil of it makes it invisible. On the contrary the illumination, the light streaming from the Soul, is dulled, is weakened, as it mixes with Matter which offers Birth to the Soul, providing the means by which it enters into generation, impossible to it if no recipient were at hand.

This is the fall of the Soul, this entry into Matter: thence its weakness: not all the faculties of its being retain free play, for Matter hinders their manifestation; it encroaches upon the Soul's territory and, as it were, crushes the Soul back; and it turns to evil all that it has stolen, until the Soul finds strength to advance again.

Thus the cause, at once, of the weakness of Soul and of all its evil is Matter.

The evil of Matter precedes the weakness, the vice; it is Primal Evil. Even though the Soul itself submits to Matter and engenders to it; if it becomes evil within itself by its commerce with Matter, the cause is still the presence of Matter: the Soul would never have approached Matter but that the presence of Matter is the occasion of its earth-life.

12. If the existence of Matter be denied, the necessity of this Principle must be demonstrated from the treatises "On Matter" where the question is copiously treated.

To deny Evil a place among realities is necessarily to do away with the Good as well, and even to deny the existence of anything desirable; it is to deny desire, avoidance and all intellectual act; for desire has Good for its object, aversion looks to Evil; all intellectual act, all Wisdom, deals with Good and Bad, and is itself one of the things that are good.

There must then be The Good — good unmixed — and the Mingled Good and Bad, and the Rather Bad than Good, this last ending with the Utterly Bad we have been seeking, just as that in which Evil constitutes the lesser part tends, by that lessening, towards the Good.

What, then, must Evil be to the Soul?

What Soul could contain Evil unless by contact with the lower Kind? There could be no desire, no sorrow, no rage, no fear: fear touches the compounded dreading its dissolution; pain and sorrow are the accompaniments of the dissolution; desires spring from something troubling the grouped being or are a provision against trouble threatened; all impression is the stroke of something unreasonable outside the Soul, accepted only because the Soul is not devoid of parts or phases; the Soul takes up false

notions through having gone outside of its own truth by ceasing to be purely itself.

One desire or appetite there is which does not fall under this condemnation; it is the aspiration towards the Intellectual-Principle: this demands only that the Soul dwell alone enshrined within that place of its choice, never lapsing towards the lower.

Evil is not alone: by virtue of the nature of Good, the power of Good, it is not Evil only: it appears, necessarily, bound around with bonds of Beauty, like some captive bound in fetters of gold; and beneath these it is hidden so that, while it must exist, it may not be seen by the gods, and that men need not always have evil before their eyes, but that when it comes before them they may still be not destitute of Images of the Good and Beautiful for their Remembrance.

Ninth Tractate.

“The Reasoned Dismissal”.

“You will not dismiss your Soul lest it go forth . . . “ [taking something with it].

For wheresoever it go, it will be in some definite condition, and its going forth is to some new place. The Soul will wait for the body to be completely severed from it; then it makes no departure; it simply finds itself free.

But how does the body come to be separated?

The separation takes place when nothing of Soul remains bound up with it: the harmony within the body, by virtue of which the Soul was retained, is broken and it can no longer hold its guest.

But when a man contrives the dissolution of the body, it is he that has used violence and torn himself away, not the body that has let the Soul slip from it. And in loosing the bond he has not been without passion; there has been revolt or grief or anger, movements which it is unlawful to indulge.

But if a man feel himself to be losing his reason?

That is not likely in the Sage, but if it should occur, it must be classed with the inevitable, to be welcome at the bidding of the fact though not for its own sake. To call upon drugs to the release of the Soul seems a strange way of assisting its purposes.

And if there be a period allotted to all by fate, to anticipate the hour could not be a happy act, unless, as we have indicated, under stern necessity.

If everyone is to hold in the other world a standing determined by the state in which he quitted this, there must be no withdrawal as long as there is any hope of progress.

The Second Ennead.

First Tractate.

On the Kosmos or on the Heavenly System.

1. We hold that the ordered universe, in its material mass, has existed for ever and will for ever endure: but simply to refer this perdurance to the Will of God, however true an explanation, is utterly inadequate.

The elements of this sphere change; the living beings of earth pass away; only the Ideal-form [the species] persists: possibly a similar process obtains in the All.

The Will of God is able to cope with the ceaseless flux and escape of body stuff by ceaselessly reintroducing the known forms in new substances, thus ensuring perpetuity not to the particular item but to the unity of idea: now, seeing that objects of this realm possess no more than duration of form, why should celestial objects, and the celestial system itself, be distinguished by duration of the particular entity?

Let us suppose this persistence to be the result of the all-inclusiveness of the celestial and universal — with its consequence, the absence of any outlying matter into which change could take place or which could break in and destroy.

This explanation would, no doubt, safeguard the integrity of the Whole, of the All; but our sun and the individual being of the other heavenly bodies would not on these terms be secured in perpetuity: they are parts; no one of them is in itself the whole, the all; it would still be probable that theirs is no more than that duration in form which belongs to fire and such entities.

This would apply even to the entire ordered universe itself. For it is very possible that this too, though not in process of destruction from outside, might have only formal duration; its parts may be so wearing each other down as to keep it in a continuous decay while, amid the ceaseless flux of the Kind constituting its base, an outside power ceaselessly restores the form: in this way the living All may lie under the same conditions as man and horse and the rest man and horse persisting but not the individual of the type.

With this, we would have no longer the distinction of one order, the heavenly system, stable for ever, and another, the earthly, in process of decay: all would be alike except in the point of time; the celestial would merely be longer lasting. If, then, we accepted this duration of type alone as a true account of the All equally with its partial members, our difficulties would be eased — or indeed we should have no further problem — once the Will of God were shown to be capable, under these conditions and by such communication, of sustaining the Universe.

But if we are obliged to allow individual persistence to any definite entity within the Kosmos then, firstly, we must show that the Divine Will is adequate to make it so; secondly, we have to face the question, What accounts

for some things having individual persistence and others only the persistence of type? and, thirdly, we ask how the partial entities of the celestial system hold a real duration which would thus appear possible to all partial things.

2. Supposing we accept this view and hold that, while things below the moon's orb have merely type-persistence, the celestial realm and all its several members possess individual eternity; it remains to show how this strict permanence of the individual identity — the actual item eternally unchangeable — can belong to what is certainly corporeal, seeing that bodily substance is characteristically a thing of flux.

The theory of bodily flux is held by Plato no less than by the other philosophers who have dealt with physical matters, and is applied not only to ordinary bodies but to those, also, of the heavenly sphere.

"How," he asks, "can these corporeal and visible entities continue eternally unchanged in identity?" — evidently agreeing, in this matter also, with Herakleitos who maintained that even the sun is perpetually coming anew into being. To Aristotle there would be no problem; it is only accepting his theories of a fifth-substance.

But to those who reject Aristotle's Quintessence and hold the material mass of the heavens to consist of the elements underlying the living things of this sphere, how is individual permanence possible? And the difficulty is still greater for the parts, for the sun and the heavenly bodies.

Every living thing is a combination of soul and body-kind: the celestial sphere, therefore, if it is to be everlasting as an individual entity must be so in virtue either of both these constituents or of one of them, by the combination of soul and body or by soul only or by body only.

Of course anyone that holds body to be incorruptible secures the desired permanence at once; no need, then, to call on a soul or on any perdurable conjunction to account for the continued maintenance of a living being.

But the case is different when one holds that body is, of itself, perishable and that Soul is the principle of permanence: this view obliges us to the proof that the character of body is not in itself fatal either to the coherence or to the lasting stability which are imperative: it must be shown that the two elements of the union envisaged are not inevitably hostile, but that on the contrary [in the heavens] even Matter must conduce to the scheme of the standing result.

3. We have to ask, that is, how Matter, this entity of ceaseless flux constituting the physical mass of the universe, could serve towards the immortality of the Kosmos.

And our answer is "Because the flux is not outgoing": where there is motion within but not outwards and the total remains unchanged, there is neither growth nor decline, and thus the Kosmos never ages.

We have a parallel in our earth, constant from eternity to pattern and to mass; the air, too, never fails; and there is always water: all the changes of these elements leave unchanged the Principle of the total living thing, our world. In our own constitution, again, there is a ceaseless shifting of particles

— and that with outgoing loss — and yet the individual persists for a long time: where there is no question of an outside region, the body-principle cannot clash with soul as against the identity and endless duration of the living thing.

Of these material elements — for example — fire, the keen and swift, cooperates by its upward tendency as earth by its lingering below; for we must not imagine that the fire, once it finds itself at the point where its ascent must stop, settles down as in its appropriate place, no longer seeking, like all the rest, to expand in both directions. No: but higher is not possible; lower is repugnant to its Kind; all that remains for it is to be tractable and, answering to a need of its nature, to be drawn by the Soul to the activity of life, and so to move to in a glorious place, in the Soul. Anyone that dreads its falling may take heart; the circuit of the Soul provides against any declination, embracing, sustaining; and since fire has of itself no downward tendency it accepts that guiding without resistance. The partial elements constituting our persons do not suffice for their own cohesion; once they are brought to human shape, they must borrow elsewhere if the organism is to be maintained: but in the upper spheres since there can be no loss by flux no such replenishment is needed.

Suppose such loss, suppose fire extinguished there, then a new fire must be kindled; so also if such loss by flux could occur in some of the superiors from which the celestial fire depends, that too must be replaced: but with such transmutations, while there might be something continuously similar, there would be, no longer, a Living All abidingly self-identical.

4. But matters are involved here which demand specific investigation and cannot be treated as incidental merely to our present problem. We are faced with several questions: Is the heavenly system exposed to any such flux as would occasion the need of some restoration corresponding to nourishment; or do its members, once set in their due places, suffer no loss of substance, permanent by Kind? Does it consist of fire only, or is it mainly of fire with the other elements, as well, taken up and carried in the circuit by the dominant Principle?

Our doctrine of the immortality of the heavenly system rests on the firmest foundation once we have cited the sovereign agent, the soul, and considered, besides, the peculiar excellence of the bodily substance constituting the stars, a material so pure, so entirely the noblest, and chosen by the soul as, in all living beings, the determining principle appropriates to itself the choicest among their characteristic parts. No doubt Aristotle is right in speaking of flame as a turmoil, fire insolently rioting; but the celestial fire is equable, placid, docile to the purposes of the stars.

Still, the great argument remains, the Soul, moving in its marvellous might second only to the very loftiest Existents: how could anything once placed within this Soul break away from it into non-being? No one that understands this principle, the support of all things, can fail to see that, sprung from God,

it is a stronger stay than any bonds.

And is it conceivable that the Soul, valid to sustain for a certain space of time, could not so sustain for ever? This would be to assume that it holds things together by violence; that there is a “natural course” at variance with what actually exists in the nature of the universe and in these exquisitely ordered beings; and that there is some power able to storm the established system and destroy its ordered coherence, some kingdom or dominion that may shatter the order founded by the Soul.

Further: The Kosmos has had no beginning — the impossibility has been shown elsewhere — and this is warrant for its continued existence. Why should there be in the future a change that has not yet occurred? The elements there are not worn away like beams and rafters: they hold sound for ever, and so the All holds sound. And even supposing these elements to be in ceaseless transmutation, yet the All persists: the ground of all the change must itself be changeless.

As to any alteration of purpose in the Soul we have already shown the emptiness of that fancy: the administration of the universe entails neither labour nor loss; and, even supposing the possibility of annihilating all that is material, the Soul would be no whit the better or the worse.

5. But how explain the permanence There, while the content of this sphere — its elements and its living things alike — are passing?

The reason is given by Plato: the celestial order is from God, the living things of earth from the gods sprung from God; and it is law that the offspring of God endures.

In other words, the celestial soul — and our souls with it — springs directly next from the Creator, while the animal life of this earth is produced by an image which goes forth from that celestial soul and may be said to flow downwards from it.

A soul, then, of the minor degree — reproducing, indeed, that of the Divine sphere but lacking in power inasmuch as it must exercise its creative act upon inferior stuff in an inferior region — the substances taken up into the fabric being of themselves repugnant to duration; with such an origin the living things of this realm cannot be of strength to last for ever; the material constituents are not as firmly held and controlled as if they were ruled immediately by a Principle of higher potency.

The heavens, on the contrary, must have persistence as a whole, and this entails the persistence of the parts, of the stars they contain: we could not imagine that whole to endure with the parts in flux — though, of course, we must distinguish things sub-celestial from the heavens themselves whose region does not in fact extend so low as to the moon.

Our own case is different: physically we are formed by that [inferior] soul, given forth [not directly from God but] from the divine beings in the heavens and from the heavens themselves; it is by way of that inferior soul that we are associated with the body [which therefore will not be persistent]; for the

higher soul which constitutes the We is the principle not of our existence but of our excellence or, if also of our existence, then only in the sense that, when the body is already constituted, it enters, bringing with it some effluence from the Divine Reason in support of the existence.

6. We may now consider the question whether fire is the sole element existing in that celestial realm and whether there is any outgoing thence with the consequent need of renewal.

Timaeus pronounced the material frame of the All to consist primarily of earth and fire for visibility, earth for solidity — and deduced that the stars must be mainly composed of fire, but not solely since there is no doubt they are solid.

And this is probably a true account. Plato accepts it as indicated by all the appearances. And, in fact, to all our perception — as we see them and derive from them the impression of illumination — the stars appear to be mostly, if not exclusively, fire: but on reasoning into the matter we judge that since solidity cannot exist apart from earth-matter, they must contain earth as well.

But what place could there be for the other elements? It is impossible to imagine water amid so vast a conflagration; and if air were present it would be continually changing into fire.

Admitting [with Timaeus; as a logical truth] that two self-contained entities, standing as extremes to each other need for their coherence two intermediaries; we may still question whether this holds good with regard to physical bodies. Certainly water and earth can be mixed without any such intermediate. It might seem valid to object that the intermediates are already present in the earth and the water; but a possible answer would be, “Yes, but not as agents whose meeting is necessary to the coherence of those extremes.”

None the less we will take it that the coherence of extremes is produced by virtue of each possessing all the intermediates. It is still not proven that fire is necessary to the visibility of earth and earth to the solidarity of fire.

On this principle, nothing possesses an essential-nature of its very own; every several thing is a blend, and its name is merely an indication of the dominant constituent.

Thus we are told that earth cannot have concrete existence without the help of some moist element — the moisture in water being the necessary adhesive — but admitting that we so find it, there is still a contradiction in pretending that any one element has a being of its own and in the same breath denying its self-coherence, making its subsistence depend upon others, and so, in reality, reducing the specific element to nothing. How can we talk of the existence of the definite Kind, earth — earth essential — if there exists no single particle of earth which actually is earth without any need of water to secure its self-cohesion? What has such an adhesive to act upon if there is absolutely no given magnitude of real earth to which it may bind particle after particle in its business of producing the continuous mass? If there is any such given magnitude, large or small, of pure earth, then earth can exist in its own nature,

independently of water: if there is no such primary particle of pure earth, then there is nothing whatever for the water to bind. As for air — air unchanged, retaining its distinctive quality — how could it conduce to the subsistence of a dense material like earth?

Similarly with fire. No doubt Timaeus speaks of it as necessary not to the existence but to the visibility of earth and the other elements; and certainly light is essential to all visibility — we cannot say that we see darkness, which implies, precisely, that nothing is seen, as silence means nothing being heard.

But all this does not assure us that the earth to be visible must contain fire: light is sufficient: snow, for example, and other extremely cold substances gleam without the presence of fire — though of course it might be said that fire was once there and communicated colour before disappearing.

As to the composition of water, we must leave it an open question whether there can be such a thing as water without a certain proportion of earth.

But how can air, the yielding element, contain earth?

Fire, again: is earth perhaps necessary there since fire is by its own nature devoid of continuity and not a thing of three dimensions?

Supposing it does not possess the solidity of the three dimensions, it has that of its thrust; now, cannot this belong to it by the mere right and fact of its being one of the corporeal entities in nature? Hardness is another matter, a property confined to earth-stuff. Remember that gold — which is water — becomes dense by the accession not of earth but of denseness or consolidation: in the same way fire, with Soul present within it, may consolidate itself upon the power of the Soul; and there are living beings of fire among the Celestials.

But, in sum, do we abandon the teaching that all the elements enter into the composition of every living thing?

For this sphere, no; but to lift clay into the heavens is against nature, contrary to the laws of her ordaining: it is difficult, too, to think of that swiftest of circuits bearing along earthly bodies in its course nor could such material conduce to the splendour and white glint of the celestial fire.

7. We can scarcely do better, in fine, than follow Plato.

Thus:

In the universe as a whole there must necessarily be such a degree of solidity, that is to say, of resistance, as will ensure that the earth, set in the centre, be a sure footing and support to the living beings moving over it, and inevitably communicate something of its own density to them: the earth will possess coherence by its own unaided quality, but visibility by the presence of fire: it will contain water against the dryness which would prevent the cohesion of its particles; it will hold air to lighten its bulky matters; it will be in contact with the celestial fire — not as being a member of the sidereal system but by the simple fact that the fire there and our earth both belong to the ordered universe so that something of the earth is taken up by the fire as something of the fire by the earth and something of everything by everything

else.

This borrowing, however, does not mean that the one thing taking-up from the other enters into a composition, becoming an element in a total of both: it is simply a consequence of the kosmic fellowship; the participant retains its own being and takes over not the thing itself but some property of the thing, not air but air's yielding softness, not fire but fire's incandescence: mixing is another process, a complete surrender with a resultant compound not, as in this case, earth — remaining earth, the solidity and density we know — with something of fire's qualities superadded.

We have authority for this where we read:

“At the second circuit from the earth, God kindled a light”: he is speaking of the sun which, elsewhere, he calls the all-glowing and, again, the all-gleaming: thus he prevents us imagining it to be anything else but fire, though of a peculiar kind; in other words it is light, which he distinguishes from flame as being only modestly warm: this light is a corporeal substance but from it there shines forth that other “light” which, though it carries the same name, we pronounce incorporeal, given forth from the first as its flower and radiance, the veritable “incandescent body.” Plato's word earthy is commonly taken in too depreciatory a sense: he is thinking of earth as the principle of solidity; we are apt to ignore his distinctions and think of the concrete clay.

Fire of this order, giving forth this purest light, belongs to the upper realm, and there its seat is fixed by nature; but we must not, on that account, suppose the flame of earth to be associated with the beings of that higher sphere.

No: the flame of this world, once it has attained a certain height, is extinguished by the currents of air opposed to it. Moreover, as it carries an earthy element on its upward path, it is weighed downwards and cannot reach those loftier regions. It comes to a stand somewhere below the moon — making the air at that point subtler — and its flame, if any flame can persist, is subdued and softened, and no longer retains its first intensity, but gives out only what radiance it reflects from the light above.

And it is that loftier light — falling variously upon the stars; to each in a certain proportion — that gives them their characteristic differences, as well in magnitude as in colour; just such light constitutes also the still higher heavenly bodies which, however, like clear air, are invisible because of the subtle texture and unresisting transparency of their material substance and also by their very distance.

8. Now: given a light of this degree, remaining in the upper sphere at its appointed station, pure light in purest place, what mode of outflow from it can be conceived possible?

Such a Kind is not so constituted as to flow downwards of its own accord; and there exists in those regions no power to force it down. Again, body in contact with soul must always be very different from body left to itself; the bodily substance of the heavens has that contact and will show that difference.

Besides, the corporeal substance nearest to the heavens would be air or

fire: air has no destructive quality; fire would be powerless there since it could not enter into effective contact: in its very rush it would change before its attack could be felt; and, apart from that, it is of the lesser order, no match for what it would be opposing in those higher regions.

Again, fire acts by imparting heat: now it cannot be the source of heat to what is already hot by nature; and anything it is to destroy must as a first condition be heated by it, must be brought to a pitch of heat fatal to the nature concerned.

In sum, then, no outside body is necessary to the heavens to ensure their permanence — or to produce their circular movement, for it has never been shown that their natural path would be the straight line; on the contrary the heavens, by their nature, will either be motionless or move by circle; all other movement indicates outside compulsion. We cannot think, therefore, that the heavenly bodies stand in need of replenishment; we must not argue from earthly frames to those of the celestial system whose sustaining soul is not the same, whose space is not the same, whose conditions are not those which make restoration necessary in this realm of composite bodies always in flux: we must recognise that the changes that take place in bodies here represent a slipping-away from the being [a phenomenon not incident to the celestial sphere] and take place at the dictate of a Principle not dwelling in the higher regions, one not powerful enough to ensure the permanence of the existences in which it is exhibited, one which in its coming into being and in its generative act is but an imitation of an antecedent Kind, and, as we have shown, cannot at every point possess the unchangeable identity of the Intellectual Realm.

Second Tractate.

The Heavenly Circuit.

1. But whence that circular movement?

In imitation of the Intellectual-Principle.

And does this movement belong to the material part or to the Soul? Can we account for it on the ground that the Soul has itself at once for centre and for the goal to which it must be ceaselessly moving; or that, being self-centred it is not of unlimited extension [and consequently must move ceaselessly to be omnipresent], and that its revolution carries the material mass with it?

If the Soul had been the moving power [by any such semi-physical action] it would be so no longer; it would have accomplished the act of moving and have brought the universe to rest; there would be an end of this endless revolution.

In fact the Soul must be in repose or at least cannot have spatial movement; how then, having itself a movement of quite another order, could it communicate spatial movement?

But perhaps the circular movement [of the Kosmos as soul and body] is not spatial or is spatial not primarily but only incidentally.

What, by this explanation, would be the essential movement of the cosmic soul?

A movement towards itself, the movement of self-awareness, of self-intellection, of the living of its life, the movement of its reaching to all things so that nothing shall lie outside of it, nothing anywhere but within its scope.

The dominant in a living thing is what compasses it entirely and makes it a unity.

If the Soul has no motion of any kind, it would not vitally compass the Kosmos nor would the Kosmos, a thing of body, keep its content alive, for the life of body is movement.

Any spatial motion there is will be limited; it will be not that of Soul untrammelled but that of a material frame ensouled, an animated organism; the movement will be partly of body, partly of Soul, the body tending to the straight line which its nature imposes, the Soul restraining it; the resultant will be the compromise movement of a thing at once carried forward and at rest.

But supposing that the circular movement is to be attributed to the body, how is it to be explained, since all body, including fire [which constitutes the heavens] has straightforward motion?

The answer is that forthright movement is maintained only pending arrival at the place for which the moving thing is destined: where a thing is ordained to be, there it seeks, of its nature, to come for its rest; its motion is its tendency to its appointed place.

Then, since the fire of the sidereal system has attained its goal, why does it

not stay at rest?

Evidently because the very nature of fire is to be mobile: if it did not take the curve, its straight line would finally fling it outside the universe: the circular course, then, is imperative.

But this would imply an act of providence?

Not quite: rather its own act under providence; attaining to that realm, it must still take the circular course by its indwelling nature; for it seeks the straight path onwards but finds no further space and is driven back so that it recoils on the only course left to it: there is nothing beyond; it has reached the ultimate; it runs its course in the regions it occupies, itself its own sphere, not destined to come to rest there, existing to move.

Further, the centre of a circle [and therefore of the Kosmos] is distinctively a point of rest: if the circumference outside were not in motion, the universe would be no more than one vast centre. And movement around the centre is all the more to be expected in the case of a living thing whose nature binds it within a body. Such motion alone can constitute its impulse towards its centre: it cannot coincide with the centre, for then there would be no circle; since this may not be, it whirls about it; so only can it indulge its tendency.

If, on the other hand, the Kosmic circuit is due to the Soul, we are not to think of a painful driving [wearing it down at last]; the soul does not use violence or in any way thwart nature, for "Nature" is no other than the custom the All-Soul has established. Omnipresent in its entirety, incapable of division, the Soul of the universe communicates that quality of universal presence to the heavens, too, in their degree, the degree, that is, of pursuing universality and advancing towards it.

If the Soul halted anywhere, there the Kosmos, too, brought so far, would halt: but the Soul encompasses all, and so the Kosmos moves, seeking everything.

Yet never to attain?

On the contrary this very motion is its eternal attainment.

Or, better; the Soul is ceaselessly leading the Kosmos towards itself: the continuous attraction communicates a continuous movement — not to some outside space but towards the Soul and in the one sphere with it, not in the straight line [which would ultimately bring the moving body outside and below the Soul], but in the curving course in which the moving body at every stage possesses the Soul that is attracting it and bestowing itself upon it.

If the soul were stationary, that is if [instead of presiding over a Kosmos] it dwelt wholly and solely in the realm in which every member is at rest, motion would be unknown; but, since the Soul is not fixed in some one station There, the Kosmos must travel to every point in quest of it, and never outside it: in a circle, therefore.

2. And what of lower things? [Why have they not this motion?]

[Their case is very different]: the single thing here is not an all but a part and limited to a given segment of space; that other realm is all, is space, so to

Speak, and is subject to no hindrance or control, for in itself it is all that is.

And men?

As a self, each is a personal whole, no doubt; but as member of the universe, each is a partial thing.

But if, wherever the circling body be, it possesses the Soul, what need of the circling?

Because everywhere it finds something else besides the Soul [which it desires to possess alone].

The circular movement would be explained, too, if the Soul's power may be taken as resident at its centre.

Here, however, we must distinguish between a centre in reference to the two different natures, body and Soul.

In body, centre is a point of place; in Soul it is a source, the source of some other nature. The word, which without qualification would mean the midpoint of a spheric mass, may serve in the double reference; and, as in a material mass so in the Soul, there must be a centre, that around which the object, Soul or material mass, revolves.

The Soul exists in revolution around God to whom it clings in love, holding itself to the utmost of its power near to Him as the Being on which all depends; and since it cannot coincide with God it circles about Him.

Why then do not all souls [i.e., the lower, also, as those of men and animals] thus circle about the Godhead?

Every Soul does in its own rank and place.

And why not our very bodies, also?

Because the forward path is characteristic of body and because all the body's impulses are to other ends and because what in us is of this circling nature is hampered in its motion by the clay it bears with it, while in the higher realm everything flows on its course, lightly and easily, with nothing to check it, once there is any principle of motion in it at all.

And it may very well be that even in us the Spirit which dwells with the Soul does thus circle about the divinity. For since God is omnipresent the Soul desiring perfect union must take the circular course: God is not stationed.

Similarly Plato attributes to the stars not only the spheric movement belonging to the universe as a whole but also to each a revolution around their common centre; each — not by way of thought but by links of natural necessity — has in its own place taken hold of God and exults.

3. The truth may be resumed in this way:

There is a lowest power of the Soul, a nearest to earth, and this is interwoven throughout the entire universe: another phase possesses sensation, while yet another includes the Reason which is concerned with the objects of sensation: this higher phase holds itself to the spheres, poised towards the Above but hovering over the lesser Soul and giving forth to it an effluence which makes it more intensely vital.

The lower Soul is moved by the higher which, besides encircling and

supporting it, actually resides in whatsoever part of it has thrust upwards and attained the spheres. The lower then, ringed round by the higher and answering its call, turns and tends towards it; and this upward tension communicates motion to the material frame in which it is involved: for if a single point in a spheric mass is in any degree moved, without being drawn away from the rest, it moves the whole, and the sphere is set in motion. Something of the same kind happens in the case of our bodies: the unspatial movement of the Soul — in happiness, for instance, or at the idea of some pleasant event — sets up a spatial movement in the body: the Soul, attaining in its own region some good which increases its sense of life, moves towards what pleases it; and so, by force of the union established in the order of nature, it moves the body, in the body's region, that is in space.

As for that phase of the Soul in which sensation is vested, it, too, takes its good from the Supreme above itself and moves, rejoicingly, in quest of it: and since the object of its desire is everywhere, it too ranges always through the entire scope of the universe.

The Intellectual-Principle has no such progress in any region; its movement is a stationary act, for it turns upon itself.

And this is why the All, circling as it does, is at the same time at rest.

Third Tractate.

Are the Stars Causes?

1. That the circuit of the stars indicates definite events to come but without being the cause direct of all that happens, has been elsewhere affirmed, and proved by some modicum of argument: but the subject demands more precise and detailed investigation for to take the one view rather than the other is of no small moment.

The belief is that the planets in their courses actually produce not merely such conditions as poverty, wealth, health and sickness but even ugliness and beauty and, gravest of all, vices and virtue and the very acts that spring from these qualities, the definite doings of each moment of virtue or vice. We are to suppose the stars to be annoyed with men — and upon matters in which men, moulded to what they are by the stars themselves, can surely do them no wrong.

They will be distributing what pass for their good gifts, not out of kindness towards the recipients but as they themselves are affected pleasantly or disagreeably at the various points of their course; so that they must be supposed to change their plans as they stand at their zeniths or are declining.

More absurdly still, some of them are supposed to be malicious and others to be helpful, and yet the evil stars will bestow favours and the benevolent act harshly: further, their action alters as they see each other or not, so that, after all, they possess no definite nature but vary according to their angles of aspect; a star is kindly when it sees one of its fellows but changes at sight of another: and there is even a distinction to be made in the seeing as it occurs in this figure or in that. Lastly, all acting together, the fused influence is different again from that of each single star, just as the blending of distinct fluids gives a mixture unlike any of them.

Since these opinions and others of the same order are prevalent, it will be well to examine them carefully one by one, beginning with the fundamental question:

2. Are these planets to be thought of as soulless or unsouled?

Suppose them, first, to be without Soul.

In that case they can purvey only heat or cold — if cold from the stars can be thought of — that is to say, any communication from them will affect only our bodily nature, since all they have to communicate to us is merely corporeal. This implies that no considerable change can be caused in the bodies affected since emanations merely corporeal cannot differ greatly from star to star, and must, moreover, blend upon earth into one collective resultant: at most the differences would be such as depend upon local position, upon nearness or farness with regard to the centre of influence. This reasoning, of course, is as valid of any cold emanation there may be as of the warm.

Now, what is there in such corporeal action to account for the various classes and kinds of men, learned and illiterate, scholars as against orators, musicians as against people of other professions? Can a power merely physical make rich or poor? Can it bring about such conditions as in no sense depend upon the interaction of corporeal elements? Could it, for example, bring a man such and such a brother, father, son, or wife, give him a stroke of good fortune at a particular moment, or make him generalissimo or king?

Next, suppose the stars to have life and mind and to be effective by deliberate purpose.

In that case, what have they suffered from us that they should, in free will, do us hurt, they who are established in a divine place, themselves divine? There is nothing in their nature of what makes men base, nor can our weal or woe bring them the slightest good or ill.

3. Possibly, however, they act not by choice but under stress of their several positions and collective figures?

But if position and figure determined their action each several one would necessarily cause identical effects with every other on entering any given place or pattern.

And that raises the question what effect for good or bad can be produced upon any one of them by its transit in the parallel of this or that section of the Zodiac circle — for they are not in the Zodiacal figure itself but considerably beneath it especially since, whatever point they touch, they are always in the heavens.

It is absurd to think that the particular grouping under which a star passes can modify either its character or its earthward influences. And can we imagine it altered by its own progression as it rises, stands at centre, declines? Exultant when at centre; dejected or enfeebled in declension; some raging as they rise and growing benignant as they set, while declension brings out the best in one among them; surely this cannot be?

We must not forget that invariably every star, considered in itself, is at centre with regard to some one given group and in decline with regard to another and vice versa; and, very certainly, it is not at once happy and sad, angry and kindly. There is no reasonable escape in representing some of them as glad in their setting, others in their rising: they would still be grieving and glad at one and the same time.

Further, why should any distress of theirs work harm to us?

No: we cannot think of them as grieving at all or as being cheerful upon occasions: they must be continuously serene, happy in the good they enjoy and the Vision before them. Each lives its own free life; each finds its Good in its own Act; and this Act is not directed towards us.

Like the birds of augury, the living beings of the heavens, having no lot or part with us, may serve incidentally to foreshow the future, but they have absolutely no main function in our regard.

4. It is again not in reason that a particular star should be gladdened by

seeing this or that other while, in a second couple, such an aspect is distressing: what enmities can affect such beings? what causes of enmity can there be among them?

And why should there be any difference as a given star sees certain others from the corner of a triangle or in opposition or at the angle of a square?

Why, again, should it see its fellow from some one given position and yet, in the next Zodiacal figure, not see it, though the two are actually nearer?

And, the cardinal question; by what conceivable process could they affect what is attributed to them? How explain either the action of any single star independently or, still more perplexing, the effect of their combined intentions?

We cannot think of them entering into compromises, each renouncing something of its efficiency and their final action in our regard amounting to a concerted plan.

No one star would suppress the contribution of another, nor would star yield to star and shape its conduct under suasion.

As for the fancy that while one is glad when it enters another's region, the second is vexed when in its turn it occupies the place of the first, surely this is like starting with the supposition of two friends and then going on to talk of one being attracted to the other who, however, abhors the first.

5. When they tell us that a certain cold star is more benevolent to us in proportion as it is further away, they clearly make its harmful influence depend upon the coldness of its nature; and yet it ought to be beneficent to us when it is in the opposed Zodiacal figures.

When the cold planet, we are told, is in opposition to the cold, both become menacing: but the natural effect would be a compromise.

And we are asked to believe that one of them is happy by day and grows kindly under the warmth, while another, of a fiery nature, is most cheerful by night — as if it were not always day to them, light to them, and as if the first one could be darkened by night at that great distance above the earth's shadow.

Then there is the notion that the moon, in conjunction with a certain star, is softened at her full but is malignant in the same conjunction when her light has waned; yet, if anything of this order could be admitted, the very opposite would be the case. For when she is full to us she must be dark on the further hemisphere, that is to that star which stands above her; and when dark to us she is full to that other star, upon which only then, on the contrary, does she look with her light. To the moon itself, in fact, it can make no difference in what aspect she stands, for she is always lit on the upper or on the under half: to the other star, the warmth from the moon, of which they speak, might make a difference; but that warmth would reach it precisely when the moon is without light to us; at its darkest to us it is full to that other, and therefore beneficent. The darkness of the moon to us is of moment to the earth, but brings no trouble to the planet above. That planet, it is alleged, can give no

help on account of its remoteness and therefore seems less well disposed; but the moon at its full suffices to the lower realm so that the distance of the other is of no importance. When the moon, though dark to us, is in aspect with the Fiery Star she is held to be favourable: the reason alleged is that the force of Mars is all-sufficient since it contains more fire than it needs.

The truth is that while the material emanations from the living beings of the heavenly system are of various degrees of warmth — planet differing from planet in this respect — no cold comes from them: the nature of the space in which they have their being is voucher for that.

The star known as Jupiter includes a due measure of fire [and warmth], in this resembling the Morning-star and therefore seeming to be in alliance with it. In aspect with what is known as the Fiery Star, Jupiter is beneficent by virtue of the mixing of influences: in aspect with Saturn unfriendly by dint of distance. Mercury, it would seem, is indifferent whatever stars it be in aspect with; for it adopts any and every character.

But all the stars are serviceable to the Universe, and therefore can stand to each other only as the service of the Universe demands, in a harmony like that observed in the members of any one animal form. They exist essentially for the purpose of the Universe, just as the gall exists for the purposes of the body as a whole not less than for its own immediate function: it is to be the inciter of the animal spirits but without allowing the entire organism and its own especial region to run riot. Some such balance of function was indispensable in the All — bitter with sweet. There must be differentiation — eyes and so forth — but all the members will be in sympathy with the entire animal frame to which they belong. Only so can there be a unity and a total harmony.

And in such a total, analogy will make every part a Sign.

6. But that this same Mars, or Aphrodite, in certain aspects should cause adulteries — as if they could thus, through the agency of human incontinence, satisfy their own mutual desires — is not such a notion the height of unreason? And who could accept the fancy that their happiness comes from their seeing each other in this or that relative position and not from their own settled nature?

Again: countless myriads of living beings are born and continue to be: to minister continuously to every separate one of these; to make them famous, rich, poor, lascivious; to shape the active tendencies of every single one — what kind of life is this for the stars, how could they possibly handle a task so huge?

They are to watch, we must suppose, the rising of each several constellation and upon that signal to act; such a one, they see, has risen by so many degrees, representing so many of the periods of its upward path; they reckon on their fingers at what moment they must take the action which, executed prematurely, would be out of order: and in the sum, there is no One Being controlling the entire scheme; all is made over to the stars singly, as if there were no Sovereign Unity, standing as source of all the forms of Being in

subordinate association with it, and delegating to the separate members, in their appropriate Kinds, the task of accomplishing its purposes and bringing its latent potentiality into act.

This is a separatist theory, tenable only by minds ignorant of the nature of a Universe which has a ruling principle and a first cause operative downwards through every member.

7. But, if the stars announce the future — as we hold of many other things also — what explanation of the cause have we to offer? What explains the purposeful arrangement thus implied? Obviously, unless the particular is included under some general principle of order, there can be no signification.

We may think of the stars as letters perpetually being inscribed on the heavens or inscribed once for all and yet moving as they pursue the other tasks allotted to them: upon these main tasks will follow the quality of signifying, just as the one principle underlying any living unit enables us to reason from member to member, so that for example we may judge of character and even of perils and safeguards by indications in the eyes or in some other part of the body. If these parts of us are members of a whole, so are we: in different ways the one law applies.

All teems with symbol; the wise man is the man who in any one thing can read another, a process familiar to all of us in not a few examples of everyday experience.

But what is the comprehensive principle of co-ordination? Establish this and we have a reasonable basis for the divination, not only by stars but also by birds and other animals, from which we derive guidance in our varied concerns.

All things must be enchained; and the sympathy and correspondence obtaining in any one closely knit organism must exist, first, and most intensely, in the All. There must be one principle constituting this unit of many forms of life and enclosing the several members within the unity, while at the same time, precisely as in each thing of detail the parts too have each a definite function, so in the All each several member must have its own task — but more markedly so since in this case the parts are not merely members but themselves Alls, members of the loftier Kind.

Thus each entity takes its origin from one Principle and, therefore, while executing its own function, works in with every other member of that All from which its distinct task has by no means cut it off: each performs its act, each receives something from the others, every one at its own moment bringing its touch of sweet or bitter. And there is nothing undesigned, nothing of chance, in all the process: all is one scheme of differentiation, starting from the Firsts and working itself out in a continuous progression of Kinds.

8. Soul, then, in the same way, is intent upon a task of its own; alike in its direct course and in its divagation it is the cause of all by its possession of the Thought of the First Principle: thus a Law of Justice goes with all that exists in the Universe which, otherwise, would be dissolved, and is perdurable

because the entire fabric is guided as much by the orderliness as by the power of the controlling force. And in this order the stars, as being no minor members of the heavenly system, are co-operators contributing at once to its stately beauty and to its symbolic quality. Their symbolic power extends to the entire realm of sense, their efficacy only to what they patently do.

For our part, nature keeps us upon the work of the Soul as long as we are not wrecked in the multiplicity of the Universe: once thus sunk and held we pay the penalty, which consists both in the fall itself and in the lower rank thus entailed upon us: riches and poverty are caused by the combinations of external fact.

And what of virtue and vice?

That question has been amply discussed elsewhere: in a word, virtue is ours by the ancient staple of the Soul; vice is due to the commerce of a Soul with the outer world.

9. This brings us to the Spindle-destiny, spun according to the ancients by the Fates. To Plato the Spindle represents the co-operation of the moving and the stable elements of the kosmic circuit: the Fates with Necessity, Mother of the Fates, manipulate it and spin at the birth of every being, so that all comes into existence through Necessity.

In the *Timaeus*, the creating God bestows the essential of the Soul, but it is the divinities moving in the kosmos [the stars] that infuse the powerful affections holding from Necessity our impulse and our desire, our sense of pleasure and of pain — and that lower phase of the Soul in which such experiences originate. By this statement our personality is bound up with the stars, whence our Soul [as total of Principle and affections] takes shape; and we are set under necessity at our very entrance into the world: our temperament will be of the stars' ordering, and so, therefore, the actions which derive from temperament, and all the experiences of a nature shaped to impressions.

What, after all this, remains to stand for the "We"?

The "We" is the actual resultant of a Being whose nature includes, with certain sensibilities, the power of governing them. Cut off as we are by the nature of the body, God has yet given us, in the midst of all this evil, virtue the unconquerable, meaningless in a state of tranquil safety but everything where its absence would be peril of fall.

Our task, then, is to work for our liberation from this sphere, severing ourselves from all that has gathered about us; the total man is to be something better than a body ensouled — the bodily element dominant with a trace of Soul running through it and a resultant life-course mainly of the body — for in such a combination all is, in fact, bodily. There is another life, emancipated, whose quality is progression towards the higher realm, towards the good and divine, towards that Principle which no one possesses except by deliberate usage but so may appropriate, becoming, each personally, the higher, the beautiful, the Godlike, and living, remote, in and by It — unless one choose to

go bereaved of that higher Soul and therefore, to live fate-bound, no longer profiting, merely, by the significance of the sidereal system but becoming as it were a part sunken in it and dragged along with the whole thus adopted.

For every human Being is of twofold character; there is that compromise-total and there is the Authentic Man: and it is so with the Kosmos as a whole; it is in the one phase a conjunction of body with a certain form of the Soul bound up in body; in the other phase it is the Universal Soul, that which is not itself embodied but flashes down its rays into the embodied Soul: and the same twofold quality belongs to the Sun and the other members of the heavenly system.

To the remoter Soul, the pure, sun and stars communicate no baseness. In their efficacy upon the [material] All, they act as parts of it, as ensouled bodies within it; and they act only upon what is partial; body is the agent while, at the same time, it becomes the vehicle through which is transmitted something of the star's will and of that authentic Soul in it which is steadfastly in contemplation of the Highest.

But [with every allowance to the lower forces] all follows either upon that Highest or rather upon the Beings about It — we may think of the Divine as a fire whose outgoing warmth pervades the Universe — or upon whatsoever is transmitted by the one Soul [the divine first Soul] to the other, its Kin [the Soul of any particular being]. All that is graceless is admixture. For the Universe is in truth a thing of blend, and if we separate from it that separable Soul, the residue is little. The All is a God when the divine Soul is counted in with it; “the rest,” we read, “is a mighty spirit and its ways are subdivine.”

10. If all this be true, we must at once admit signification, though, neither singly nor collectively, can we ascribe to the stars any efficacy except in what concerns the [material] All and in what is of their own function.

We must admit that the Soul before entering into birth presents itself bearing with it something of its own, for it could never touch body except under stress of a powerful inner impulse; we must admit some element of chance around it from its very entry, since the moment and conditions are determined by the kosmic circuit: and we must admit some effective power in that circuit itself; it is co-operative, and completes of its own act the task that belongs to the All of which everything in the circuit takes the rank and function of a part.

11. And we must remember that what comes from the supernals does not enter into the recipients as it left the source; fire, for instance, will be duller; the loving instinct will degenerate and issue in ugly forms of the passion; the vital energy in a subject not so balanced as to display the mean of manly courage, will come out as either ferocity or faint-heartedness; and ambition . . . in love . . .; and the instinct towards good sets up the pursuit of semblant beauty; intellectual power at its lowest produces the extreme of wickedness, for wickedness is a miscalculating effort towards Intelligence.

Any such quality, modified at best from its supreme form, deteriorates

again within itself: things of any kind that approach from above, altered by merely leaving their source change further still by their blending with bodies, with Matter, with each other.

12. All that thus proceeds from the supernal combines into a unity and every existing entity takes something from this blended infusion so that the result is the thing itself plus some quality. The effluence does not make the horse but adds something to it; for horse comes by horse, and man by man: the sun plays its part no doubt in the shaping, but the man has his origin in the Human-Principle. Outer things have their effect, sometimes to hurt and sometimes to help; like a father, they often contribute to good but sometimes also to harm; but they do not wrench the human being from the foundations of its nature; though sometimes Matter is the dominant, and the human principle takes the second place so that there is a failure to achieve perfection; the Ideal has been attenuated.

13. Of phenomena of this sphere some derive from the Kosmic Circuit and some not: we must take them singly and mark them off, assigning to each its origin.

The gist of the whole matter lies in the consideration that Soul governs this All by the plan contained in the Reason-Principle and plays in the All exactly the part of the particular principle which in every living-thing forms the members of the organism and adjusts them to the unity of which they are portions; the entire force of the Soul is represented in the All, but, in the parts, Soul is present only in proportion to the degree of essential reality held by each of such partial objects. Surrounding every separate entity there are other entities, whose approach will sometimes be hostile and sometimes helpful to the purpose of its nature; but to the All taken in its length and breadth each and every separate existent is an adjusted part, holding its own characteristic and yet contributing by its own native tendency to the entire life-history of the Universe.

The soulless parts of the All are merely instruments; all their action is effected, so to speak, under a compulsion from outside themselves.

The ensouled fall into two classes. The one kind has a motion of its own, but haphazard like that of horses between the shafts but before their driver sets the course; they are set right by the whip. In the Living-Being possessed of Reason, the nature-principle includes the driver; where the driver is intelligent, it takes in the main a straight path to a set end. But both classes are members of the All and co-operate towards the general purpose.

The greater and most valuable among them have an important operation over a wide range: their contribution towards the life of the whole consists in acting, not in being acted upon; others, but feebly equipped for action, are almost wholly passive; there is an intermediate order whose members contain within themselves a principle of productivity and activity and make themselves very effective in many spheres or ways and yet serve also by their passivity.

Thus the All stands as one all-complete Life, whose members, to the measure in which each contains within itself the Highest, effect all that is high and noble: and the entire scheme must be subordinate to its Dirigeant as an army to its general, "following upon Zeus" — it has been said — "as he proceeds towards the Intelligible Kind."

Secondary in the All are those of its parts which possess a less exalted nature just as in us the members rank lower than the Soul; and so all through, there is a general analogy between the things of the All and our own members — none of quite equal rank.

All living things, then — all in the heavens and all elsewhere — fall under the general Reason-Principle of the All — they have been made parts with a view to the whole: not one of these parts, however exalted, has power to effect any alteration of these Reason-Principles or of things shaped by them and to them; some modification one part may work upon another, whether for better or for worse; but there is no power that can wrest anything outside of its distinct nature.

The part effecting such a modification for the worse may act in several ways.

It may set up some weakness restricted to the material frame. Or it may carry the weakness through to the sympathetic Soul which by the medium of the material frame, become a power to debasement, has been delivered over, though never in its essence, to the inferior order of being. Or, in the case of a material frame ill-organized, it may check all such action [of the Soul] upon the material frame as demands a certain collaboration in the part acted upon: thus a lyre may be so ill-strung as to be incapable of the melodic exactitude necessary to musical effect.

14. What of poverty and riches, glory and power?

In the case of inherited fortune, the stars merely announce a rich man, exactly as they announce the high social standing of the child born to a distinguished house.

Wealth may be due to personal activity: in this case if the body has contributed, part of the effect is due to whatever has contributed towards the physical powers, first the parents and then, if place has had its influence, sky and earth; if the body has borne no part of the burden, then the success, and all the splendid accompaniments added by the Recompensers, must be attributed to virtue exclusively. If fortune has come by gift from the good, then the source of the wealth is, again, virtue: if by gift from the evil, but to a meritorious recipient, then the credit must be given to the action of the best in them: if the recipient is himself unprincipled, the wealth must be attributed primarily to the very wickedness and to whatsoever is responsible for the wickedness, while the givers bear an equal share in the wrong.

When the success is due to labour, tillage for example, it must be put down to the tiller, with all his environment as contributory. In the case of treasure-trove, something from the All has entered into action; and if this be so, it will

be foreshown — since all things make a chain, so that we can speak of things universally. Money is lost: if by robbery, the blame lies with the robber and the native principle guiding him: if by shipwreck, the cause is the chain of events. As for good fame, it is either deserved and then is due to the services done and to the merit of those appraising them, or it is undeserved, and then must be attributed to the injustice of those making the award. And the same principle holds in regards power — for this also may be rightly or unrightly placed — it depends either upon the merit of the dispensers of place or upon the man himself who has effected his purpose by the organization of supporters or in many other possible ways. Marriages, similarly, are brought about either by choice or by chance interplay of circumstance. And births are determined by marriages: the child is moulded true to type when all goes well; otherwise it is marred by some inner detriment, something due to the mother personally or to an environment unfavourable to that particular conception.

15. According to Plato, lots and choice play a part [in the determination of human conditions] before the Spindle of Necessity is turned; that once done, only the Spindle-destiny is valid; it fixes the chosen conditions irretrievably since the elected guardian-spirit becomes accessory to their accomplishment.

But what is the significance of the Lots?

By the Lots we are to understand birth into the conditions actually existent in the All at the particular moment of each entry into body, birth into such and such a physical frame, from such and such parents, in this or that place, and generally all that in our phraseology is the External.

For Particulars and Universals alike it is established that to the first of those known as the Fates, to Clotho the Spinner, must be due the unity and as it were interweaving of all that exists: Lachesis presides over the Lots: to Atropos must necessarily belong the conduct of mundane events.

Of men, some enter into life as fragments of the All, bound to that which is external to themselves: they are victims of a sort of fascination, and are hardly, or not at all, themselves: but others mastering all this — straining, so to speak, by the head towards the Higher, to what is outside even the Soul — preserve still the nobility and the ancient privilege of the Soul's essential being.

For certainly we cannot think of the Soul as a thing whose nature is just a sum of impressions from outside — as if it, alone, of all that exists, had no native character.

No: much more than all else, the Soul, possessing the Idea which belongs to a Principle, must have as its native wealth many powers serving to the activities of its Kind. It is an Essential-Existent and with this Existence must go desire and act and the tendency towards some good.

While body and soul stand one combined thing, there is a joint nature, a definite entity having definite functions and employments; but as soon as any Soul is detached, its employments are kept apart, its very own: it ceases to take the body's concerns to itself: it has vision now: body and soul stand

widely apart.

16. The question arises what phase of the Soul enters into the union for the period of embodiment and what phase remains distinct, what is separable and what necessarily interlinked, and in general what the Living-Being is.

On all this there has been a conflict of teaching: the matter must be examined later on from quite other considerations than occupy us here. For the present let us explain in what sense we have described the All as the expressed idea of the Governing Soul.

One theory might be that the Soul creates the particular entities in succession — man followed by horse and other animals domestic or wild: fire and earth, though, first of all — that it watches these creations acting upon each other whether to help or to harm, observes, and no more, the tangled web formed of all these strands, and their unfailing sequences; and that it makes no concern of the result beyond securing the reproduction of the primal living-beings, leaving them for the rest to act upon each other according to their definite natures.

Another view makes the soul answerable for all that thus comes about, since its first creations have set up the entire enchainment.

No doubt the Reason-Principle [conveyed by the Soul] covers all the action and experience of this realm: nothing happens, even here, by any form of haphazard; all follows a necessary order.

Is everything, then, to be attributed to the act of the Reason-Principles?

To their existence, no doubt, but not to their effective action; they exist and they know; or better, the Soul, which contains the engendering Reason-Principle, knows the results of all it has brought to pass. For whensoever similar factors meet and act in relation to each other, similar consequences must inevitably ensue: the Soul adopting or foreplanning the given conditions accomplishes the due outcome and links all into a total.

All, then, is antecedent and resultant, each sequent becoming in turn an antecedent once it has taken its place among things. And perhaps this is a cause of progressive deterioration: men, for instance, are not as they were of old; by dint of interval and of the inevitable law, the Reason-Principles have ceded something to the characteristics of the Matter.

But:

The Soul watches the ceaselessly changing universe and follows all the fate of all its works: this is its life, and it knows no respite from this care, but is ever labouring to bring about perfection, planning to lead all to an unending state of excellence — like a farmer, first sowing and planting and then constantly setting to rights where rainstorms and long frosts and high gales have played havoc.

If such a conception of Soul be rejected as untenable, we are obliged to think that the Reason-Principles themselves foreknew or even contained the ruin and all the consequences of flaw.

But then we would be imputing the creation of evil to the Reason-

Principles, though the arts and their guiding principle do not include blundering, do not cover the inartistic, the destruction of the work of art.

And here it will be objected that in All there is nothing contrary to nature, nothing evil.

Still, by the side of the better there exists also what is less good.

Well, perhaps even the less good has its contributory value in the All. Perhaps there is no need that everything be good. Contraries may co-operate; and without opposites there could be no ordered Universe: all living beings of the partial realm include contraries. The better elements are compelled into existence and moulded to their function by the Reason-Principle directly; the less good are potentially present in the Reason-Principles, actually present in the phenomena themselves; the Soul's power had reached its limit, and failed to bring the Reason-Principles into complete actuality since, amid the clash of these antecedent Principles, Matter had already from its own stock produced the less good.

Yet, with all this, Matter is continuously overruled towards the better; so that out of the total of things — modified by Soul on the one hand and by Matter on the other hand, and on neither hand as sound as in the Reason-Principles — there is, in the end, a Unity.

17. But these Reason-Principles, contained in the Soul, are they Thoughts?

And if so, by what process does the Soul create in accordance with these Thoughts?

It is upon Matter that this act of the Reason is exercised; and what acts physically is not an intellectual operation or a vision, but a power modifying matter, not conscious of it but merely acting upon it: the Reason-Principle, in other words, acts much like a force producing a figure or pattern upon water — that of a circle, suppose, where the formation of the ring is conditioned by something distinct from that force itself.

If this is so, the prior puissance of the Soul [that which conveys the Reason-Principles] must act by manipulating the other Soul, that which is united with Matter and has the generative function.

But is this handling the result of calculation?

Calculation implies reference. Reference, then, to something outside or to something contained within itself? If to its own content, there is no need of reasoning, which could not itself perform the act of creation; creation is the operation of that phase of the Soul which contains Ideal-Principles; for that is its stronger puissance, its creative part.

It creates, then, on the model of the Ideas; for, what it has received from the Intellectual-Principle it must pass on in turn.

In sum, then, the Intellectual-Principle gives from itself to the Soul of the All which follows immediately upon it: this again gives forth from itself to its next, illuminated and imprinted by it; and that secondary Soul at once begins to create, as under order, unhindered in some of its creations, striving in others against the repugnance of Matter.

It has a creative power, derived; it is stored with Reason-Principles not the very originals: therefore it creates, but not in full accordance with the Principles from which it has been endowed: something enters from itself; and, plainly, this is inferior. The issue then is something living, yes; but imperfect, hindering its own life, something very poor and reluctant and crude, formed in a Matter that is the fallen sediment of the Higher Order, bitter and embittering. This is the Soul's contribution to the All.

18. Are the evils in the Universe necessary because it is of later origin than the Higher Sphere?

Perhaps rather because without evil the All would be incomplete. For most or even all forms of evil serve the Universe — much as the poisonous snake has its use — though in most cases their function is unknown. Vice itself has many useful sides: it brings about much that is beautiful, in artistic creations for example, and it stirs us to thoughtful living, not allowing us to drowse in security.

If all this is so, then [the secret of creation is that] the Soul of the All abides in contemplation of the Highest and Best, ceaselessly striving towards the Intelligible Kind and towards God: but, thus absorbing and filled full, it overflows — so to speak — and the image it gives forth, its last utterance towards the lower, will be the creative puissance.

This ultimate phase, then, is the Maker, secondary to that aspect of the Soul which is primarily saturated from the Divine Intelligence. But the Creator above all is the Intellectual-Principle, as giver, to the Soul that follows it, of those gifts whose traces exist in the Third Kind.

Rightly, therefore, is this Kosmos described as an image continuously being imaged, the First and the Second Principles immobile, the Third, too, immobile essentially, but, accidentally and in Matter, having motion.

For as long as divine Mind and Soul exist, the divine Thought-Forms will pour forth into that phase of the Soul: as long as there is a sun, all that streams from it will be some form of Light.

Fourth Tractate.

Matter in its Two Kinds.

1. By common agreement of all that have arrived at the conception of such a Kind, what is known as Matter is understood to be a certain base, a recipient of Form-Ideas. Thus far all go the same way. But departure begins with the attempt to establish what this basic Kind is in itself, and how it is a recipient and of what.

To a certain school, body-forms exclusively are the Real Beings; existence is limited to bodies; there is one only Matter, the stuff underlying the primal-constituents of the Universe: existence is nothing but this Matter: everything is some modification of this; the elements of the Universe are simply this Matter in a certain condition.

The school has even the audacity to foist Matter upon the divine beings so that, finally, God himself becomes a mode of Matter — and this though they make it corporeal, describing it as a body void of quality, but a magnitude.

Another school makes it incorporeal: among these, not all hold the theory of one only Matter; some of them while they maintain the one Matter, in which the first school believes, the foundation of bodily forms, admit another, a prior, existing in the divine-sphere, the base of the Ideas there and of the unembodied Beings.

2. We are obliged, therefore, at the start, both to establish the existence of this other Kind and to examine its nature and the mode of its Being.

Now if Matter must characteristically be undetermined, void of shape, while in that sphere of the Highest there can be nothing that lacks determination, nothing shapeless, there can be no Matter there. Further, if all that order is simplex, there can be no need of Matter, whose function is to join with some other element to form a compound: it will be found of necessity in things of derived existence and shifting nature — the signs which lead us to the notion of Matter — but it is unnecessary to the primal.

And again, where could it have come from? whence did it take its being? If it is derived, it has a source: if it is eternal, then the Primal-Principles are more numerous than we thought, the Firsts are a meeting-ground. Lastly, if that Matter has been entered by Idea, the union constitutes a body; and, so, there is Body in the Supreme.

3. Now it may be observed, first of all, that we cannot hold utterly cheap either the indeterminate, or even a Kind whose very idea implies absence of form, provided only that it offer itself to its Priors and [through them] to the Highest Beings. We have the parallel of the Soul itself in its relation to the Intellectual-Principle and the Divine Reason, taking shape by these and led so to a nobler principle of form.

Further, a compound in the Intellectual order is not to be confounded with

a compound in the realm of Matter; the Divine Reasons are compounds and their Act is to produce a compound, namely that [lower] Nature which works towards Idea. And there is not only a difference of function; there is a still more notable difference of source. Then, too, the Matter of the realm of process ceaselessly changes its form: in the eternal, Matter is immutably one and the same, so that the two are diametrically opposites. The Matter of this realm is all things in turn, a new entity in every separate case, so that nothing is permanent and one thing ceaselessly pushes another out of being: Matter has no identity here. In the Intellectual it is all things at once: and therefore has nothing to change into: it already and ever contains all. This means that not even in its own Sphere is the Matter there at any moment shapeless: no doubt that is true of the Matter here as well; but shape is held by a very different right in the two orders of Matter.

As to whether Matter is eternal or a thing of process, this will be clear when we are sure of its precise nature.

4. The present existence of the Ideal-Forms has been demonstrated elsewhere: we take up our argument from that point.

If, then, there is more than one of such forming Ideas, there must of necessity be some character common to all and equally some peculiar character in each keeping them distinct.

This peculiar characteristic, this distinguishing difference, is the individual shape. But if shape, then there is the shaped, that in which the difference is lodged.

There is, therefore, a Matter accepting the shape, a permanent substratum.

Further, admitting that there is an Intelligible Realm beyond, of which this world is an image, then, since this world-compound is based on Matter, there must be Matter there also.

And how can you predicate an ordered system without thinking of form, and how think of form apart from the notion of something in which the form is lodged?

No doubt that Realm is, in the strict fact, utterly without parts, but in some sense there is part there too. And in so far as these parts are really separate from each other, any such division and difference can be no other than a condition of Matter, of a something divided and differentiated: in so far as that realm, though without parts, yet consists of a variety of entities, these diverse entities, residing in a unity of which they are variations, reside in a Matter; for this unity, since it is also a diversity, must be conceived of as varied and multiform; it must have been shapeless before it took the form in which variation occurs. For if we abstract from the Intellectual-Principle the variety and the particular shapes, the Reason-Principles and the Thoughts, what precedes these was something shapeless and undetermined, nothing of what is actually present there.

5. It may be objected that the Intellectual-Principle possesses its content in an eternal conjunction so that the two make a perfect unity, and that thus there

is no Matter there.

But that argument would equally cancel the Matter present in the bodily forms of this realm: body without shape has never existed, always body achieved and yet always the two constituents. We discover these two — Matter and Idea — by sheer force of our reasoning which distinguishes continually in pursuit of the simplex, the irreducible, working on, until it can go no further, towards the ultimate in the subject of enquiry. And the ultimate of every partial-thing is its Matter, which, therefore, must be all darkness since light is a Reason-Principle. The Mind, too, as also a Reason-Principle, sees only in each particular object the Reason-Principle lodging there; anything lying below that it declares to lie below the light, to be therefore a thing of darkness, just as the eye, a thing of light, seeks light and colours which are modes of light, and dismisses all that is below the colours and hidden by them, as belonging to the order of the darkness, which is the order of Matter.

The dark element in the Intelligible, however, differs from that in the sense-world: so therefore does the Matter — as much as the forming-Idea presiding in each of the two realms. The Divine Matter, though it is the object of determination has, of its own nature, a life defined and intellectual; the Matter of this sphere while it does accept determination is not living or intellective, but a dead thing decorated: any shape it takes is an image, exactly as the Base is an image. There on the contrary the shape is a real-existent as is the Base. Those that ascribe Real Being to Matter must be admitted to be right as long as they keep to the Matter of the Intelligible Realm: for the Base there is Being, or even, taken as an entirety with the higher that accompanies it, is illuminated Being.

But does this Base, of the Intellectual Realm, possess eternal existence?

The solution of that question is the same as for the Ideas.

Both are engendered, in the sense that they have had a beginning, but unengendered in that this beginning is not in Time: they have a derived being but by an eternal derivation: they are not, like the Kosmos, always in process but, in the character of the Supernal, have their Being permanently. For that differentiation within the Intelligible which produces Matter has always existed and it is this cleavage which produces the Matter there: it is the first movement; and movement and differentiation are convertible terms since the two things arose as one: this motion, this cleavage, away from the first is indetermination [= Matter], needing The First to its determination which it achieves by its Return, remaining, until then, an Alienism, still lacking good; unlit by the Supernal. It is from the Divine that all light comes, and, until this be absorbed, no light in any recipient of light can be authentic; any light from elsewhere is of another order than the true.

6. We are led thus to the question of receptivity in things of body.

An additional proof that bodies must have some substratum different from themselves is found in the changing of the basic-constituents into one another.

Notice that the destruction of the elements passing over is not complete — if it were we would have a Principle of Being wrecked in Non-being — nor does an engendered thing pass from utter non-being into Being: what happens is that a new form takes the place of an old. There is, then, a stable element, that which puts off one form to receive the form of the incoming entity.

The same fact is clearly established by decay, a process implying a compound object; where there is decay there is a distinction between Matter and Form.

And the reasoning which shows the destructible to be a compound is borne out by practical examples of reduction: a drinking vessel is reduced to its gold, the gold to liquid; analogy forces us to believe that the liquid too is reducible.

The basic-constituents of things must be either their Form-Idea or that Primal Matter [of the Intelligible] or a compound of the Form and Matter.

Form-Idea, pure and simple, they cannot be: for without Matter how could things stand in their mass and magnitude?

Neither can they be that Primal Matter, for they are not indestructible.

They must, therefore, consist of Matter and Form-Idea — Form for quality and shape, Matter for the base, indeterminate as being other than Idea.

7. Empedokles in identifying his “elements” with Matter is refuted by their decay.

Anaxagoras, in identifying his “primal-combination” with Matter — to which he allots no mere aptness to any and every nature or quality but the effective possession of all — withdraws in this way the very Intellectual-Principle he had introduced; for this Mind is not to him the bestower of shape, of Forming Idea; and it is co-aeval with Matter, not its prior. But this simultaneous existence is impossible: for if the combination derives Being by participation, Being is the prior; if both are Authentic Existents, then an additional Principle, a third, is imperative [a ground of unification]. And if this Creator, Mind, must pre-exist, why need Matter contain the Forming-Ideas parcel-wise for the Mind, with unending labour, to assort and allot? Surely the undetermined could be brought to quality and pattern in the one comprehensive act?

As for the notion that all is in all, this clearly is impossible.

Those who make the base to be “the infinite” must define the term.

If this “infinite” means “of endless extension” there is no infinite among beings; there is neither an infinity-in-itself [Infinity Abstract] nor an infinity as an attribute to some body; for in the first case every part of that infinity would be infinite and in the second an object in which the infinity was present as an attribute could not be infinite apart from that attribute, could not be simplex, could not therefore be Matter.

Atoms again cannot meet the need of a base.

There are no atoms; all body is divisible endlessly: besides neither the continuity nor the ductility of corporeal things is explicable apart from Mind,

or apart from the Soul which cannot be made up of atoms; and, again, out of atoms creation could produce nothing but atoms: a creative power could produce nothing from a material devoid of continuity. Any number of reasons might be brought, and have been brought, against this hypothesis and it need detain us no longer.

8. What, then, is this Kind, this Matter, described as one stuff, continuous and without quality?

Clearly since it is without quality it is incorporeal; bodiliness would be quality.

It must be the basic stuff of all the entities of the sense-world and not merely base to some while being to others achieved form.

Clay, for example, is matter to the potter but is not Matter pure and simple. Nothing of this sort is our object: we are seeking the stuff which underlies all alike. We must therefore refuse to it all that we find in things of sense — not merely such attributes as colour, heat or cold, but weight or weightlessness, thickness or thinness, shape and therefore magnitude; though notice that to be present within magnitude and shape is very different from possessing these qualities.

It cannot be a compound, it must be a simplex, one distinct thing in its nature; only so can it be void of all quality. The Principle which gives it form gives this as something alien: so with magnitude and all really-existent things bestowed upon it. If, for example, it possessed a magnitude of its own, the Principle giving it form would be at the mercy of that magnitude and must produce not at will, but only within the limit of the Matter's capacity: to imagine that Will keeping step with its material is fantastic.

The Matter must be of later origin than the forming-power, and therefore must be at its disposition throughout, ready to become anything, ready therefore to any bulk; besides, if it possessed magnitude, it would necessarily possess shape also: it would be doubly inductile.

No: all that ever appears upon it is brought in by the Idea: the Idea alone possesses: to it belongs the magnitude and all else that goes with the Reason-Principle or follows upon it. Quantity is given with the Ideal-Form in all the particular species — man, bird, and particular kind of bird.

The imaging of Quantity upon Matter by an outside power is not more surprising than the imaging of Quality; Quality is no doubt a Reason-Principle, but Quantity also — being measure, number — is equally so.

9. But how can we conceive a thing having existence without having magnitude?

We have only to think of things whose identity does not depend on their quantity — for certainly magnitude can be distinguished from existence as can many other forms and attributes.

In a word, every unembodied Kind must be classed as without quantity, and Matter is unembodied.

Besides quantitateness itself [the Absolute-Principle] does not possess

quantity, which belongs only to things participating in it, a consideration which shows that Quantitativeness is an Idea-Principle. A white object becomes white by the presence of whiteness; what makes an organism white or of any other variety of colour is not itself a specific colour but, so to speak, a specific Reason-Principle: in the same way what gives an organism a certain bulk is not itself a thing of magnitude but is Magnitude itself, the abstract Absolute, or the Reason-Principle.

This Magnitude-Absolute, then, enters and beats the Matter out into Magnitude?

Not at all: the Matter was not previously shrunken small: there was no littleness or bigness: the Idea gives Magnitude exactly as it gives every quality not previously present.

10. But how can I form the conception of the sizelessness of Matter?

How do you form the concept of any absence of quality? What is the Act of the Intellect, what is the mental approach, in such a case?

The secret is Indetermination.

Likeness knows its like: the indeterminate knows the indeterminate. Around this indefinite a definite conception will be realized, but the way lies through indefiniteness.

All knowledge comes by Reason and the Intellectual Act; in this case Reason conveys information in any account it gives, but the act which aims at being intellectual is, here, not intellection but rather its failure: therefore the representation of Matter must be spurious, unreal, something sprung of the Alien, of the unreal, and bound up with the alien reason.

This is Plato's meaning where he says that Matter is apprehended by a sort of spurious reasoning.

What, then, is this indetermination in the Soul? Does it amount to an utter absence of Knowledge, as if the Soul or Mind had withdrawn?

No: the indeterminate has some footing in the sphere of affirmation. The eye is aware of darkness as a base capable of receiving any colour not yet seen against it: so the Mind, putting aside all attributes perceptible to sense — all that corresponds to light — comes upon a residuum which it cannot bring under determination: it is thus in the state of the eye which, when directed towards darkness, has become in some way identical with the object of its spurious vision.

There is vision, then, in this approach of the Mind towards Matter?

Some vision, yes; of shapelessness, of colourlessness, of the unlit, and therefore of the sizeless. More than this would mean that the Soul is already bestowing Form.

But is not such a void precisely what the Soul experiences when it has no intellection whatever?

No: in that case it affirms nothing, or rather has no experience: but in knowing Matter, it has an experience, what may be described as the impact of the shapeless; for in its very consciousness of objects that have taken shape

and size it knows them as compounds [i.e., as possessing with these forms a formless base] for they appear as things that have accepted colour and other quality.

It knows, therefore, a whole which includes two components; it has a clear Knowledge or perception of the overlie [the Ideas] but only a dim awareness of the underlie, the shapeless which is not an Ideal-Principle.

With what is perceptible to it there is presented something else: what it can directly apprehend it sets on one side as its own; but the something else which Reason rejects, this, the dim, it knows dimly, this, the dark, it knows darkly, this it knows in a sort of non-knowing.

And just as even Matter itself is not stably shapeless but, in things, is always shaped, the Soul also is eager to throw over it the thing-form; for the Soul recoils from the indefinite, dreads, almost, to be outside of reality, does not endure to linger about Non-Being.

11. "But, given Magnitude and the properties we know, what else can be necessary to the existence of body?"

Some base to be the container of all the rest.

"A certain mass then; and if mass, then Magnitude? Obviously if your Base has no Magnitude it offers no footing to any entrant. And suppose it sizeless; then, what end does it serve? It never helped Idea or quality; now it ceases to account for differentiation or for magnitude, though the last, wheresoever it resides, seems to find its way into embodied entities by way of Matter."

"Or, taking a larger view, observe that actions, productive operations, periods of time, movements, none of these have any such substratum and yet are real things; in the same way the most elementary body has no need of Matter; things may be, all, what they are, each after its own kind, in their great variety, deriving the coherence of their being from the blending of the various Ideal-Forms. This Matter with its sizelessness seems, then, to be a name without a content."

Now, to begin with: extension is not an imperative condition of being a recipient; it is necessary only where it happens to be a property inherent to the recipient's peculiar mode of being. The Soul, for example, contains all things but holds them all in an unextended unity; if magnitude were one of its attributes it would contain things in extension. Matter does actually contain in spatial extension what it takes in; but this is because itself is a potential recipient of spatial extension: animals and plants, in the same way, as they increase in size, take quality in parallel development with quantity, and they lose in the one as the other lessens.

No doubt in the case of things as we know them there is a certain mass lying ready beforehand to the shaping power: but that is no reason for expecting bulk in Matter strictly so called; for in such cases Matter is not the absolute; it is that of some definite object; the Absolute Matter must take its magnitude, as every other property, from outside itself.

A thing then need not have magnitude in order to receive form: it may

receive mass with everything else that comes to it at the moment of becoming what it is to be: a phantasm of mass is enough, a primary aptness for extension, a magnitude of no content — whence the identification that has been made of Matter with The Void.

But I prefer to use the word phantasm as hinting the indefiniteness into which the Soul spills itself when it seeks to communicate with Matter, finding no possibility of delimiting it, neither encompassing it nor able to penetrate to any fixed point of it, either of which achievements would be an act of delimitation.

In other words, we have something which is to be described not as small or great but as the great-and-small: for it is at once a mass and a thing without magnitude, in the sense that it is the Matter on which Mass is based and that, as it changes from great to small and small to great, it traverses magnitude. Its very undeterminateness is a mass in the same sense that of being a recipient of Magnitude — though of course only in the visible object.

In the order of things without Mass, all that is Ideal-Principle possesses delimitation, each entity for itself, so that the conception of Mass has no place in them: Matter, not delimited, having in its own nature no stability, swept into any or every form by turns, ready to go here, there and everywhere, becomes a thing of multiplicity: driven into all shapes, becoming all things, it has that much of the character of mass.

12. It is the corporeal, then, that demands magnitude: the Ideal-Forms of body are Ideas installed in Mass.

But these Ideas enter, not into Magnitude itself but into some subject that has been brought to Magnitude. For to suppose them entering into Magnitude and not into Matter — is to represent them as being either without Magnitude and without Real-Existence [and therefore undistinguishable from the Matter] or not Ideal-Forms [apt to body] but Reason-Principles [utterly removed] whose sphere could only be Soul; at this, there would be no such thing as body [i.e., instead of Ideal-Forms shaping Matter and so producing body, there would be merely Reason-Principles dwelling remote in Soul.]

The multiplicity here must be based upon some unity which, since it has been brought to Magnitude, must be, itself, distinct from Magnitude. Matter is the base of Identity to all that is composite: once each of the constituents comes bringing its own Matter with it, there is no need of any other base. No doubt there must be a container, as it were a place, to receive what is to enter, but Matter and even body precede place and space; the primal necessity, in order to the existence of body, is Matter.

There is no force in the suggestion that, since production and act are immaterial, corporeal entities also must be immaterial.

Bodies are compound, actions not. Further, Matter does in some sense underlie action; it supplies the substratum to the doer: it is permanently within him though it does not enter as a constituent into the act where, indeed, it would be a hindrance. Doubtless, one act does not change into another — as

would be the case if there were a specific Matter of actions — but the doer directs himself from one act to another so that he is the Matter, himself, to his varying actions.

Matter, in sum, is necessary to quality and to quantity, and, therefore, to body.

It is, thus, no name void of content; we know there is such a base, invisible and without bulk though it be.

If we reject it, we must by the same reasoning reject qualities and mass: for quality, or mass, or any such entity, taken by itself apart, might be said not to exist. But these do exist, though in an obscure existence: there is much less ground for rejecting Matter, however it lurk, discerned by none of the senses.

It eludes the eye, for it is utterly outside of colour: it is not heard, for it is no sound: it is no flavour or savour for nostrils or palate: can it, perhaps, be known to touch? No: for neither is it corporeal; and touch deals with body, which is known by being solid, fragile, soft, hard, moist, dry — all properties utterly lacking in Matter.

It is grasped only by a mental process, though that not an act of the intellective mind but a reasoning that finds no subject; and so it stands revealed as the spurious thing it has been called. No bodiliness belongs to it; bodiliness is itself a phase of Reason-Principle and so is something different from Matter, as Matter, therefore, from it: bodiliness already operative and so to speak made concrete would be body manifest and not Matter unelaborated.

13. Are we asked to accept as the substratum some attribute or quality present to all the elements in common?

Then, first, we must be told what precise attribute this is and, next, how an attribute can be a substratum.

The elements are sizeless, and how conceive an attribute where there is neither base nor bulk?

Again, if the quality possesses determination, it is not Matter the undetermined; and anything without determination is not a quality but is the substratum — the very Matter we are seeking.

It may be suggested that perhaps this absence of quality means simply that, of its own nature, it has no participation in any of the set and familiar properties, but takes quality by this very non-participation, holding thus an absolutely individual character, marked off from everything else, being as it were the negation of those others. Deprivation, we will be told, comports quality: a blind man has the quality of his lack of sight. If then — it will be urged — Matter exhibits such a negation, surely it has a quality, all the more so, assuming any deprivation to be a quality, in that here the deprivation is all comprehensive.

But this notion reduces all existence to qualified things or qualities: Quantity itself becomes a Quality and so does even Existence. Now this cannot be: if such things as Quantity and Existence are qualified, they are, by that very fact, not qualities: Quality is an addition to them; we must not

commit the absurdity of giving the name Quality to something distinguishable from Quality, something therefore that is not Quality.

Is it suggested that its mere Alienism is a quality in Matter?

If this Alienism is difference-absolute [the abstract entity] it possesses no Quality: absolute Quality cannot be itself a qualified thing.

If the Alienism is to be understood as meaning only that Matter is differentiated, then it is different not by itself [since it is certainly not an absolute] but by this Difference, just as all identical objects are so by virtue of Identicalness [the Absolute principle of Identity].

An absence is neither a Quality nor a qualified entity; it is the negation of a Quality or of something else, as noiselessness is the negation of noise and so on. A lack is negative; Quality demands something positive. The distinctive character of Matter is unshape, the lack of qualification and of form; surely then it is absurd to pretend that it has Quality in not being qualified; that is like saying that sizelessness constitutes a certain size.

The distinctive character of Matter, then, is simply its manner of being — not something definite inserted in it but, rather a relation towards other things, the relation of being distinct from them.

Other things possess something besides this relation of Alienism: their form makes each an entity. Matter may with propriety be described as merely alien; perhaps, even, we might describe it as “The Aliens,” for the singular suggests a certain definiteness while the plural would indicate the absence of any determination.

14. But is Absence this privation itself, or something in which this Privation is lodged?

Anyone maintaining that Matter and Privation are one and the same in substratum but stand separable in reason cannot be excused from assigning to each the precise principle which distinguishes it in reason from the other: that which defines Matter must be kept quite apart from that defining the Privation and vice versa.

There are three possibilities: Matter is not in Privation and Privation is not in Matter; or each is in each; or each is in itself alone.

Now if they should stand quite apart, neither calling for the other, they are two distinct things: Matter is something other than Privation even though Privation always goes with it: into the principle of the one, the other cannot enter even potentially.

If their relation to each other is that of a snubnose to snubness, here also there is a double concept; we have two things.

If they stand to each other as fire to heat — heat in fire, but fire not included in the concept of heat — if Matter is Privation in the way in which fire is heat, then the Privation is a form under which Matter appears but there remains a base distinct from the Privation and this base must be the Matter. Here, too, they are not one thing.

Perhaps the identity in substance with differentiation in reason will be

defended on the ground that Privation does not point to something present but precisely to an absence, to something absent, to the negation or lack of Real-being: the case would be like that of the affirmation of non-existence, where there is no real predication but simply a denial.

Is, then, this Privation simply a non-existence?

If a non-existence in the sense that it is not a thing of Real-being, but belongs to some other Kind of existent, we have still two Principles, one referring directly to the substratum, the other merely exhibiting the relation of the Privation to other things.

Or we might say that the one concept defines the relation of substratum to what is not substratum, while that of Privation, in bringing out the indeterminateness of Matter, applies to the Matter in itself: but this still makes Privation and Matter two in reason though one in substratum.

Now if Matter possesses an identity — though only the identity of being indeterminate, unfixed and without quality — how can we bring it so under two principles?

15. The further question, therefore, is raised whether boundlessness and indetermination are things lodging in something other than themselves as a sort of attribute and whether Privation [or Negation of quality] is also an attribute residing in some separate substratum.

Now all that is Number and Reason-Principle is outside of boundlessness: these bestow bound and settlement and order in general upon all else: neither anything that has been brought under order nor any Order-Absolute is needed to bring them under order. The thing that has to be brought under order [e.g., Matter] is other than the Ordering Principle which is Limit and Definiteness and Reason-Principle. Therefore, necessarily, the thing to be brought under order and to definiteness must be in itself a thing lacking delimitation.

Now Matter is a thing that is brought under order — like all that shares its nature by participation or by possessing the same principle — therefore, necessarily, Matter is The Undelimited and not merely the recipient of a nonessential quality of Indefiniteness entering as an attribute.

For, first, any attribute to any subject must be a Reason-Principle; and Indefiniteness is not a Reason-Principle.

Secondly, what must a thing be to take Indefiniteness as an attribute? Obviously it must, beforehand, be either Definiteness or a defined thing. But Matter is neither.

Then again Indefiniteness entering as an attribute into the definite must cease to be indefinite: but Indefiniteness has not entered as an attribute into Matter: that is, Matter is essentially Indefiniteness.

The Matter even of the Intellectual Realm is the Indefinite, [the undelimited]; it must be a thing generated by the undefined nature, the illimitable nature, of the Eternal Being, The One illimitableness, however, not possessing native existence There but engendered by The One.

But how can Matter be common to both spheres, be here and be There?

Because even Indefiniteness has two phases.

But what difference can there be between phase and phase of Indefiniteness?

The difference of archetype and image.

So that Matter here [as only an image of Indefiniteness] would be less indefinite?

On the contrary, more indefinite as an Image-thing remote from true being. Indefiniteness is the greater in the less ordered object; the less deep in good, the deeper in evil. The Indeterminate in the Intellectual Realm, where there is truer being, might almost be called merely an Image of Indefiniteness: in this lower Sphere where there is less Being, where there is a refusal of the Authentic, and an adoption of the Image-Kind, Indefiniteness is more authentically indefinite.

But this argument seems to make no difference between the indefinite object and Indefiniteness-essential. Is there none?

In any object in which Reason and Matter co-exist we distinguish between Indeterminateness and the Indeterminate subject: but where Matter stands alone we make them identical, or, better, we would say right out that in that case essential Indeterminateness is not present; for it is a Reason-Principle and could not lodge in the indeterminate object without at once annulling the indeterminateness.

Matter, then, must be described as Indefinite of itself, by its natural opposition to Reason-Principle. Reason is Reason and nothing else; just so Matter, opposed by its indeterminateness to Reason, is Indeterminateness and nothing else.

16. Then Matter is simply Alienism [the Principle of Difference]?

No: it is merely that part of Alienism which stands in contradiction with the Authentic Existents which are Reason-Principles. So understood, this non-existent has a certain measure of existence; for it is identical with Privation, which also is a thing standing in opposition to the things that exist in Reason.

But must not Privation cease to have existence, when what has been lacking is present at last?

By no means: the recipient of a state or character is not a state but the Privation of the state; and that into which determination enters is neither a determined object nor determination itself, but simply the wholly or partly undetermined.

Still, must not the nature of this Undetermined be annulled by the entry of Determination, especially where this is no mere attribute?

No doubt to introduce quantitative determination into an undetermined object would annul the original state; but in the particular case, the introduction of determination only confirms the original state, bringing it into actuality, into full effect, as sowing brings out the natural quality of land or as a female organism impregnated by the male is not defeminized but becomes more decidedly of its sex; the thing becomes more emphatically itself.

But on this reasoning must not Matter owe its evil to having in some degree participated in good?

No: its evil is in its first lack: it was not a possessor (of some specific character).

To lack one thing and to possess another, in something like equal proportions, is to hold a middle state of good and evil: but whatsoever possesses nothing and so is in destitution — and especially what is essentially destitution — must be evil in its own Kind.

For in Matter we have no mere absence of means or of strength; it is utter destitution — of sense, of virtue, of beauty, of pattern, of Ideal principle, of quality. This is surely ugliness, utter disgracefulness, unredeemed evil.

The Matter in the Intellectual Realm is an Existent, for there is nothing previous to it except the Beyond-Existence; but what precedes the Matter of this sphere is Existence; by its alienism in regard to the beauty and good of Existence, Matter is therefore a non-existent.

Fifth Tractate.

On Potentiality and Actuality.

1. A distinction is made between things existing actually and things existing potentially; a certain Actuality, also, is spoken of as a really existent entity. We must consider what content there is in these terms.

Can we distinguish between Actuality [an absolute, abstract Principle] and the state of being-in-act? And if there is such an Actuality, is this itself in Act, or are the two quite distinct so that this actually existent thing need not be, itself, an Act?

It is indubitable that Potentiality exists in the Realm of Sense: but does the Intellectual Realm similarly include the potential or only the actual? and if the potential exists there, does it remain merely potential for ever? And, if so, is this resistance to actualization due to its being precluded [as a member of the Divine or Intellectual world] from time-processes?

First we must make clear what potentiality is.

We cannot think of potentiality as standing by itself; there can be no potentiality apart from something which a given thing may be or become. Thus bronze is the potentiality of a statue: but if nothing could be made out of the bronze, nothing wrought upon it, if it could never be anything as a future to what it has been, if it rejected all change, it would be bronze and nothing else: its own character it holds already as a present thing, and that would be the full of its capacity: it would be destitute of potentiality. Whatsoever has a potentiality must first have a character of its own; and its potentiality will consist in its having a reach beyond that character to some other.

Sometimes after it has turned its potentiality into actuality it will remain what it was; sometimes it will sink itself to the fullest extent in the new form and itself disappear: these two different modes are exemplified in (1) bronze as potentially a statue and (2) water [= primal-liquid] as potentially bronze or, again, air as potentially fire.

But if this be the significance of potentiality, may we describe it as a Power towards the thing that is to be? Is the Bronze a power towards a statue?

Not in the sense of an effectively productive force: such a power could not be called a potentiality. Of course Potentiality may be a power, as, for instance, when we are referring not merely to a thing which may be brought into actualization but to Actuality itself [the Principle or Abstract in which potentiality and the power of realizing potentiality may be thought of as identical]: but it is better, as more conducive to clarity, to use "Potentiality" in regard to the process of Actualization and "Power" in regard to the Principle, Actuality.

Potentiality may be thought of as a Substratum to states and shapes — and forms which are to be received, which it welcomes by its nature and even

strives for — sometimes in gain but sometimes, also, to loss, to the annulling of some distinctive manner of Being already actually achieved.

2. Then the question rises whether Matter — potentially what it becomes by receiving shape — is actually something else or whether it has no actuality at all. In general terms: When a potentiality has taken a definite form, does it retain its being? Is the potentiality, itself, in actualization? The alternative is that, when we speak of the “Actual Statue” and of the “Potential Statue,” the Actuality is not predicated of the same subject as the “Potentiality.” If we have really two different subjects, then the potential does not really become the actual: all that happens is that an actual entity takes the place of a potential.

The actualized entity is not the Matter [the Potentiality, merely] but a combination, including the Form-Idea upon the Matter.

This is certainly the case when a quite different thing results from the actualization-statue, for example, the combination, is distinctly different from the bronze, the base; where the resultant is something quite new, the Potentiality has clearly not, itself, become what is now actualized. But take the case where a person with a capacity for education becomes in fact educated: is not potentiality, here, identical with actualization? Is not the potentially wise Socrates the same man as the Socrates actually wise?

But is an ignorant man a being of knowledge because he is so potentially? Is he, in virtue of his non-essential ignorance, potentially an instructed being?

It is not because of his accidental ignorance that he is a being of Knowledge: it is because, ignorant though he be by accident, his mind, apt to knowledge, is the potentiality through which he may become so. Thus, in the case of the potentially instructed who have become so in fact, the potentiality is taken up into the actual; or, if we prefer to put it so, there is on the one side the potentiality while, on the other, there is the power in actual possession of the form.

If, then, the Potentiality is the Substratum while the thing in actualization — the Statue for example a combination, how are we to describe the form that has entered the bronze?

There will be nothing unsound in describing this shape, this Form which has brought the entity from potentiality to actuality, as the actualization; but of course as the actualization of the definite particular entity, not as Actuality the abstract: we must not confuse it with the other actualization, strictly so called, that which is contrasted with the power producing actualization. The potential is led out into realization by something other than itself; power accomplishes, of itself, what is within its scope, but by virtue of Actuality [the abstract]: the relation is that existing between a temperament and its expression in act, between courage and courageous conduct. So far so good:

3. We come now to the purpose of all this discussion; to make clear in what sense or to what degree Actualization is predicable in the Intellectual Realm and whether all is in Actualization there, each and every member of that realm

being an Act, or whether Potentiality also has place there.

Now: if there is no Matter there to harbour potentiality: if nothing there has any future apart from its actual mode: if nothing there generates, whether by changes or in the permanence of its identity; if nothing goes outside of itself to give being to what is other than itself; then, potentiality has no place there: the Beings there possess actuality as belonging to eternity, not to time.

Those, however, who assert Matter in the Intellectual Realm will be asked whether the existence of that Matter does not imply the potential there too; for even if Matter there exists in another mode than here, every Being there will have its Matter, its form and the union of the two [and therefore the potential, separable from the actual]. What answer is to be made?

Simply, that even the Matter there is Idea, just as the Soul, an Idea, is Matter to another [a higher] Being.

But relatively to that higher, the Soul is a potentiality?

No: for the Idea [to which it is Matter] is integral to the Soul and does not look to a future; the distinction between the Soul and its Idea is purely mental: the Idea and the Matter it includes are conceived as a conjunction but are essentially one Kind: remember that Aristotle makes his Fifth Body immaterial.

But surely Potentiality exists in the Soul? Surely the Soul is potentially the living-being of this world before it has become so? Is it not potentially musical, and everything else that it has not been and becomes? Does not this imply potentiality even in the Intellectual Existences?

No: the Soul is not potentially these things; it is a Power towards them.

But after what mode does Actualization exist in the Intellectual Realm?

Is it the Actualization of a statue, where the combination is realized because the Form-Idea has mastered each separate constituent of the total?

No: it is that every constituent there is a Form-Idea and, thus, is perfect in its Being.

There is in the Intellectual Principle no progression from some power capable of intellection to the Actuality of intellection: such a progression would send us in search of a Prior Principle not progressing from Power to Act; there all stands ever realized. Potentiality requires an intervention from outside itself to bring it to the actualization which otherwise cannot be; but what possesses, of itself, identity unchangeable for ever is an actualization: all the Firsts then are actualizations, simply because eternally and of themselves they possess all that is necessary to their completion.

This applies equally to the Soul, not to that in Matter but to that in the Intellectual Sphere; and even that in Matter, the Soul of Growth, is an actualization in its difference; it possesses actually [and not, like material things, merely in image] the Being that belongs to it.

Then, everything, in the intellectual is in actualization and so all There is Actuality?

Why not? If that Nature is rightly said to be “Sleepless,” and to be Life and

the noblest mode of Life, the noblest Activities must be there; all then is actualization there, everything is an Actuality, for everything is a Life, and all Place there is the Place of Life, in the true sense the ground and spring of Soul and of the Intellectual Principle.

4. Now, in general anything that has a potentiality is actually something else, and this potentiality of the future mode of being is an existing mode.

But what we think of as Matter, what we assert to be the potentiality of all things, cannot be said to be actually any one being among beings: if it were of itself any definite being, it could not be potentially all.

If, then, it is not among existences, it must necessarily be without existence.

How, therefore, can it be actually anything?

The answer is that while Matter can not be any of the things which are founded upon it, it may quite well be something else, admitting that all existences are not rooted in Matter.

But once more, if it is excluded from the entities founded upon it and all these are Beings, it must itself be a Non-Being.

It is, further, by definition, formless and therefore not an Idea: it cannot then be classed among things of the Intellectual Realm, and so is, once more, a Non-Being. Falling, as regards both worlds, under Non-Being, it is all the more decidedly the Non-Being.

It has eluded the Nature of the Authentic Existences; it has even failed to come up with the things to which a spurious existence can be attributed — for it is not even a phantasm of Reason as these are — how is it possible to include it under any mode of Being?

And if it falls under no mode of Being, what can it actually be?

5. How can we talk of it? How can it be the Matter of real things?

It is talked of, and it serves, precisely, as a Potentiality.

And, as being a Potentiality, it is not of the order of the thing it is to become: its existence is no more than an announcement of a future, as it were a thrust forward to what is to come into existence.

As Potentiality then, it is not any definite thing but the potentiality of everything: being nothing in itself — beyond what being Matter amounts to — it is not in actualization. For if it were actually something, that actualized something would not be Matter, or at least not Matter out and out, but merely Matter in the limited sense in which bronze is the matter of the statue.

And its Non-Being must be no mere difference from Being.

Motion, for example, is different from Being, but plays about it, springing from it and living within it: Matter is, so to speak, the outcast of Being, it is utterly removed, irredeemably what it was from the beginning: in origin it was Non-Being and so it remains.

Nor are we to imagine that, standing away at the very beginning from the universal circle of Beings, it was thus necessarily an active Something or that it became a Something. It has never been able to annex for itself even a visible

outline from all the forms under which it has sought to creep: it has always pursued something other than itself; it was never more than a Potentiality towards its next: where all the circle of Being ends, there only is it manifest; discerned underneath things produced after it, it is remoter [from Real-Being] even than they.

Grasped, then, as an underlie in each order of Being, it can be no actualization of either: all that is allowed to it is to be a Potentiality, a weak and blurred phantasm, a thing incapable of a Shape of its own.

Its actuality is that of being a phantasm, the actuality of being a falsity; and the false in actualization is the veritably false, which again is Authentic Non-Existence.

So that Matter, as the Actualization of Non-Being, is all the more decidedly Non-Being, is Authentic Non-Existence.

Thus, since the very reality of its Nature is situated in Non-Being, it is in no degree the Actualization of any definite Being.

If it is to be present at all, it cannot be an Actualization, for then it would not be the stray from Authentic Being which it is, the thing having its Being in Non-Beingness: for, note, in the case of things whose Being is a falsity, to take away the falsity is to take away what Being they have, and if we introduce actualization into things whose Being and Essence is Potentiality, we destroy the foundation of their nature since their Being is Potentiality.

If Matter is to be kept as the unchanging substratum, we must keep it as Matter: that means — does it not? — that we must define it as a Potentiality and nothing more — or refute these considerations.

Sixth Tractate.

Quality and Form-Idea.

1. Are not Being and Reality (to on and he ousia) distinct; must we not envisage Being as the substance stripped of all else, while Reality is this same thing, Being, accompanied by the others — Movement, Rest, Identity, Difference — so that these are the specific constituents of Reality?

The universal fabric, then, is Reality in which Being, Movement, and so on are separate constituents.

Now Movement has Being as an accident and therefore should have Reality as an accident; or is it something serving to the completion of Reality?

No: Movement is a Reality; everything in the Supreme is a Reality.

Why, then, does not Reality reside, equally, in this sphere?

In the Supreme there is Reality because all things are one; ours is the sphere of images whose separation produces grades of difference. Thus in the spermatic unity all the human members are present undistinguishably; there is no separation of head and hand: their distinct existence begins in the life here, whose content is image, not Authentic Existence.

And are the distinct Qualities in the Authentic Realm to be explained in the same way? Are they differing Realities centred in one Reality or gathered round Being — differences which constitute Realities distinct from each other within the common fact of Reality?

This is sound enough; but it does not apply to all the qualities of this sphere, some of which, no doubt, are differentiations of Reality — such as the quality of two-footedness or four-footedness — but others are not such differentiations of Reality and, because they are not so, must be called qualities and nothing more.

On the other hand, one and the same thing may be sometimes a differentiation of Reality and sometimes not — a differentiation when it is a constitutive element, and no differentiation in some other thing, where it is not a constitutive element but an accidental. The distinction may be seen in the [constitutive] whiteness of a swan or of ceruse and the whiteness which in a man is an accidental.

Where whiteness belongs to the very Reason-Form of the thing it is a constitutive element and not a quality; where it is a superficial appearance it is a quality.

In other words, qualification may be distinguished. We may think of a qualification that is of the very substance of the thing, something exclusively belonging to it. And there is a qualifying that is nothing more, [not constituting but simply] giving some particular character to the real thing; in this second case the qualification does not produce any alteration towards Reality or away from it; the Reality has existed fully constituted before the

incoming of the qualification which — whether in soul or body — merely introduces some state from outside, and by this addition elaborates the Reality into the particular thing.

But what if [the superficial appearance such as] the visible whiteness in ceruse is constitutive? In the swan the whiteness is not constitutive since a swan need not be white: it is constitutive in ceruse, just as warmth is constitutive of the Reality, fire.

No doubt we may be told that the Reality in fire is [not warmth but] fieriness and in ceruse an analogous abstraction: yet the fact remains that in visible fire warmth or fieriness is constitutive and in the ceruse whiteness.

Thus the same entities are represented at once as being not qualities but constituents of Reality and not constituents but qualities.

Now it is absurd to talk as if one identical thing changed its own nature according to whether it is present as a constituent or as an accidental.

The truth is that while the Reason-Principles producing these entities contain nothing but what is of the nature of Reality, yet only in the Intellectual Realm do the produced things possess real existence: here they are not real; they are qualified.

And this is the starting-point of an error we constantly make: in our enquiries into things we let realities escape us and fasten on what is mere quality. Thus fire is not the thing we so name from the observation of certain qualities present; fire is a Reality [not a combination of material phenomena]; the phenomena observed here and leading us to name fire call us away from the authentic thing; a quality is erected into the very matter of definition — a procedure, however, reasonable enough in regard to things of the realm of sense which are in no case realities but accidents of Reality.

And this raises the question how Reality can ever spring from what are not Realities.

It has been shown that a thing coming into being cannot be identical with its origins: it must here be added that nothing thus coming into being [no “thing of process”] can be a Reality.

Then how do we assert the rising in the Supreme of what we have called Reality from what is not Reality [i.e., from the pure Being which is above Reality]?

The Reality there — possessing Authentic Being in the strictest sense, with the least admixture — is Reality by existing among the differentiations of the Authentic Being; or, better, Reality is affirmed in the sense that with the existence of the Supreme is included its Act so that Reality seems to be a perfectionment of the Authentic Being, though in the truth it is a diminution; the produced thing is deficient by the very addition, by being less simplex, by standing one step away from the Authentic.

2. But we must enquire into Quality in itself: to know its nature is certainly the way to settle our general question.

The first point is to assure ourselves whether or not one and the same thing

may be held to be sometimes a mere qualification and sometimes a constituent of Reality — not staying on the point that qualification could not be constitutive of a Reality but of a qualified Reality only.

Now in a Reality possessing a determined quality, the Reality and the fact of existence precede the qualified Reality.

What, then, in the case of fire is the Reality which precedes the qualified Reality?

Its mere body, perhaps? If so, body being the Reality, fire is a warmed body; and the total thing is not the Reality; and the fire has warmth as a man might have a snub nose.

Rejecting its warmth, its glow, its lightness — all which certainly do seem to be qualities — and its resistance, there is left only its extension by three dimensions: in other words, its Matter is its Reality.

But that cannot be held: surely the form is much more likely than the Matter to be the Reality.

But is not the Form of Quality?

No, the Form is not a Quality: it is a Reason-Principle.

And the outcome of this Reason-Principle entering into the underlying Matter, what is that?

Certainly not what is seen and burns, for that is the something in which these qualities inhere.

We might define the burning as an Act springing from the Reason-Principle: then the warming and lighting and other effects of fire will be its Acts and we still have found no foothold for its quality.

Such completions of a Reality cannot be called qualities since they are its Acts emanating from the Reason-Principles and from the essential powers. A quality is something persistently outside Reality; it cannot appear as Reality in one place after having figured in another as quality; its function is to bring in the something more after the Reality is established, such additions as virtue, vice, ugliness, beauty, health, a certain shape. On this last, however, it may be remarked that triangularity and quadrangularity are not in themselves qualities, but there is quality when a thing is triangular by having been brought to that shape; the quality is not the triangularity but the patterning to it. The case is the same with the arts and avocations.

Thus: Quality is a condition superadded to a Reality whose existence does not depend upon it, whether this something more be a later acquirement or an accompaniment from the first; it is something in whose absence the Reality would still be complete. It will sometimes come and go, sometimes be inextricably attached, so that there are two forms of Quality, the moveable and the fixed.

3. The Whiteness, therefore, in a human being is, clearly, to be classed not as a quality but as an activity — the act of a power which can make white; and similarly what we think of as qualities in the Intellectual Realm should be known as activities; they are activities which to our minds take the appearance

of quality from the fact that, differing in character among themselves, each of them is a particularity which, so to speak, distinguishes those Realities from each other.

What, then, distinguishes Quality in the Intellectual Realm from that here, if both are Acts?

The difference is that these ["Quality-Activities"] in the Supreme do not indicate the very nature of the Reality [as do the corresponding Activities here] nor do they indicate variations of substance or of [essential] character; they merely indicate what we think of as Quality but in the Intellectual Realm must still be Activity.

In other words this thing, considered in its aspect as possessing the characteristic property of Reality is by that alone recognised as no mere Quality. But when our reason separates what is distinctive in these ["Quality-Activities"] — not in the sense of abolishing them but rather as taking them to itself and making something new of them — this new something is Quality: reason has, so to speak, appropriated a portion of Reality, that portion manifest to it on the surface.

By this analogy, warmth, as a concomitant of the specific nature of fire, may very well be no quality in fire but an Idea-Form belonging to it, one of its activities, while being merely a Quality in other things than fire: as it is manifested in any warm object, it is not a mode of Reality but merely a trace, a shadow, an image, something that has gone forth from its own Reality — where it was an Act — and in the warm object is a quality.

All, then, that is accident and not Act; all but what is Idea-form of the Reality; all that merely confers pattern; all this is Quality: qualities are characteristics and modes other than those constituting the substratum of a thing.

But the Archetypes of all such qualities, the foundation in which they exist primarily, these are Activities of the Intellectual Beings.

And; one and the same thing cannot be both Quality and non-quality: the thing void of Real-Existence is Quality; but the thing accompanying Reality is either Form or Activity: there is no longer self-identity when, from having its being in itself, anything comes to be in something else with a fall from its standing as Form and Activity.

Finally, anything which is never Form but always accidental to something else is Quality unmixed and nothing more.

Seventh Tractate.

On Complete Transfusion.

1. Some enquiry must be made into what is known as the complete transfusion of material substances.

Is it possible that fluid be blended with fluid in such a way that each penetrate the other through and through? or — a difference of no importance if any such penetration occurs — that one of them pass completely through the other?

Those that admit only contact need not detain us. They are dealing with mixture, not with the coalescence which makes the total a thing of like parts, each minutest particle being composed of all the combined elements.

But there are those who, admitting coalescence, confine it to the qualities: to them the material substances of two bodies are in contact merely, but in this contact of the matter they find footing for the qualities of each.

Their view is plausible because it rejects the notion of total admixture and because it recognizes that the masses of the mixing bodies must be whittled away if there is to be mixture without any gap, if, that is to say, each substance must be divided within itself through and through for complete interpenetration with the other. Their theory is confirmed by the cases in which two mixed substances occupy a greater space than either singly, especially a space equal to the conjoined extent of each: for, as they point out, in an absolute interpenetration the infusion of the one into the other would leave the occupied space exactly what it was before and, where the space occupied is not increased by the juxtaposition, they explain that some expulsion of air has made room for the incoming substance. They ask further, how a minor quantity of one substance can be spread out so as to interpenetrate a major quantity of another. In fact they have a multitude of arguments.

Those, on the other hand, that accept “complete transfusion,” might object that it does not require the reduction of the mixed things to fragments, a certain cleavage being sufficient: thus, for instance, sweat does not split up the body or even pierce holes in it. And if it is answered that this may well be a special decree of Nature to allow of the sweat exuding, there is the case of those manufactured articles, slender but without puncture, in which we can see a liquid wetting them through and through so that it runs down from the upper to the under surface. How can this fact be explained, since both the liquid and the solid are bodily substances? Interpenetration without disintegration is difficult to conceive, and if there is such mutual disintegration the two must obviously destroy each other.

When they urge that often there is a mixing without augmentation their adversaries can counter at once with the exit of air.

When there is an increase in the space occupied, nothing refutes the explanation — however unsatisfying — that this is a necessary consequence of two bodies bringing to a common stock their magnitude equally with their other attributes: size is as permanent as any other property; and, exactly as from the blending of qualities there results a new form of thing, the combination of the two, so we find a new magnitude; the blending gives us a magnitude representing each of the two. But at this point the others will answer, “If you mean that substance lies side by side with substance and mass with mass, each carrying its quantum of magnitude, you are at one with us: if there were complete transfusion, one substance sinking its original magnitude in the other, we would have no longer the case of two lines joined end to end by their terminal points and thus producing an increased extension; we would have line superimposed upon line with, therefore, no increase.”

But a lesser quantity permeates the entire extent of a larger; the smallest is sunk in the greatest; transfusion is exhibited unmistakably. In certain cases it is possible to pretend that there is no total penetration but there are manifest examples leaving no room for the pretence. In what they say of the spreading out of masses they cannot be thought very plausible; the extension would have to be considerable indeed in the case of a very small quantity [to be in true mixture with a very large mass]; for they do not suggest any such extension by change as that of water into air.

2. This, however, raises a problem deserving investigation in itself: what has happened when a definite magnitude of water becomes air, and how do we explain the increase of volume? But for the present we must be content with the matter thus far discussed out of all the varied controversy accumulated on either side.

It remains for us to make out on our own account the true explanation of the phenomenon of mixing, without regard to the agreement or disagreement of that theory with any of the current opinions mentioned.

When water runs through wool or when papyrus-pulp gives up its moisture why is not the moist content expressed to the very last drop or even, without question of outflow, how can we possibly think that in a mixture the relation of matter with matter, mass with mass, is contact and that only the qualities are fused? The pulp is not merely in touch with water outside it or even in its pores; it is wet through and through so that every particle of its matter is drenched in that quality. Now if the matter is soaked all through with the quality, then the water is everywhere in the pulp.

“Not the water; the quality of the water.”

But then, where is the water? and [if only a quality has entered] why is there a change of volume? The pulp has been expanded by the addition: that is to say it has received magnitude from the incoming substance but if it has received the magnitude, magnitude has been added; and a magnitude added has not been absorbed; therefore the combined matter must occupy two several places. And as the two mixing substances communicate quality and

receive matter in mutual give and take so they may give and take magnitude. Indeed when a quality meets another quality it suffers some change; it is mixed, and by that admixture it is no longer pure and therefore no longer itself but a blunter thing, whereas magnitude joining magnitude retains its full strength.

But let it be understood how we came to say that body passing through and through another body must produce disintegration, while we make qualities pervade their substances without producing disintegration: the bodilessness of qualities is the reason. Matter, too, is bodiless: it may, then, be supposed that as Matter pervades everything so the bodiless qualities associated with it — as long as they are few — have the power of penetration without disintegration. Anything solid would be stopped either in virtue of the fact that a solid has the precise quality which forbids it to penetrate or in that the mere coexistence of too many qualities in Matter [constitutes density and so] produces the same inhibition.

If, then, what we call a dense body is so by reason of the presence of many qualities, that plenitude of qualities will be the cause [of the inhibition].

If on the other hand density is itself a quality like what they call corporeity, then the cause will be that particular quality.

This would mean that the qualities of two substances do not bring about the mixing by merely being qualities but by being apt to mixture; nor does Matter refuse to enter into a mixing as Matter but as being associated with a quality repugnant to mixture; and this all the more since it has no magnitude of its own but only does not reject magnitude.

3. We have thus covered our main ground, but since corporeity has been mentioned, we must consider its nature: is it the conjunction of all the qualities or is it an Idea, or Reason-Principle, whose presence in Matter constitutes a body?

Now if body is the compound, the thing made up of all the required qualities plus Matter, then corporeity is nothing more than their conjunction.

And if it is a Reason-Principle, one whose incoming constitutes the body, then clearly this Principle contains embraced within itself all the qualities. If this Reason-Principle is to be no mere principle of definition exhibiting the nature of a thing but a veritable Reason constituting the thing, then it cannot itself contain Matter but must encircle Matter, and by being present to Matter elaborate the body: thus the body will be Matter associated with an indwelling Reason-Principle which will be in itself immaterial, pure Idea, even though irremoveably attached to the body. It is not to be confounded with that other Principle in man — treated elsewhere — which dwells in the Intellectual World by right of being itself an Intellectual Principle.

Eighth Tractate.

Why Distant Objects Appear Small.

1. Seen from a distance, objects appear reduced and close together, however far apart they be: within easy range, their sizes and the distances that separate them are observed correctly.

Distant objects show in this reduction because they must be drawn together for vision and the light must be concentrated to suit the size of the pupil; besides, as we are placed farther and farther away from the material mass under observation, it is more and more the bare form that reaches us, stripped, so to speak, of magnitude as of all other quality.

Or it may be that we appreciate the magnitude of an object by observing the salience and recession of its several parts, so that to perceive its true size we must have it close at hand.

Or again, it may be that magnitude is known incidentally [as a deduction] from the observation of colour. With an object at hand we know how much space is covered by the colour; at a distance, only that something is coloured, for the parts, quantitatively distinct among themselves, do not give us the precise knowledge of that quantity, the colours themselves reaching us only in a blurred impression.

What wonder, then, if size be like sound — reduced when the form reaches us but faintly — for in sound the hearing is concerned only about the form; magnitude is not discerned except incidentally.

Well, in hearing magnitude is known incidentally; but how? Touch conveys a direct impression of a visible object; what gives us the same direct impression of an object of hearing?

The magnitude of a sound is known not by actual quantity but by degree of impact, by intensity — and this in no indirect knowledge; the ear appreciates a certain degree of force, exactly as the palate perceives by no indirect knowledge, a certain degree of sweetness. But the true magnitude of a sound is its extension; this the hearing may define to itself incidentally by deduction from the degree of intensity but not to the point of precision. The intensity is merely the definite effect at a particular spot; the magnitude is a matter of totality, the sum of space occupied.

Still the colours seen from a distance are faint; but they are not small as the masses are.

True; but there is the common fact of diminution. There is colour with its diminution, faintness; there is magnitude with its diminution, smallness; and magnitude follows colour diminishing stage by stage with it.

But, the phenomenon is more easily explained by the example of things of wide variety. Take mountains dotted with houses, woods and other landmarks; the observation of each detail gives us the means of calculating, by the

single objects noted, the total extent covered: but, where no such detail of form reaches us, our vision, which deals with detail, has not the means towards the knowledge of the whole by measurement of any one clearly discerned magnitude. This applies even to objects of vision close at hand: where there is variety and the eye sweeps over all at one glance so that the forms are not all caught, the total appears the less in proportion to the detail which has escaped the eye; observe each single point and then you can estimate the volume precisely. Again, magnitudes of one colour and unbroken form trick the sense of quantity: the vision can no longer estimate by the particular; it slips away, not finding the stand-by of the difference between part and part.

It was the detail that prevented a near object deceiving our sense of magnitude: in the case of the distant object, because the eye does not pass stage by stage through the stretch of intervening space so as to note its forms, therefore it cannot report the magnitude of that space.

2. The explanation by lesser angle of vision has been elsewhere dismissed; one point, however, we may urge here.

Those attributing the reduced appearance to the lesser angle occupied allow by their very theory that the unoccupied portion of the eye still sees something beyond or something quite apart from the object of vision, if only air-space.

Now consider some very large object of vision, that mountain for example. No part of the eye is unoccupied; the mountain adequately fills it so that it can take in nothing beyond, for the mountain as seen either corresponds exactly to the eye-space or stretches away out of range to right and to left. How does the explanation by lesser angle of vision hold good in this case, where the object still appears smaller, far, than it is and yet occupies the eye entire?

Or look up to the sky and no hesitation can remain. Of course we cannot take in the entire hemisphere at one glance; the eye directed to it could not cover so vast an expanse. But suppose the possibility: the entire eye, then, embraces the hemisphere entire; but the expanse of the heavens is far greater than it appears; how can its appearing far less than it is be explained by a lessening of the angle of vision?

Ninth Tractate.

Against those that Affirm the Creator of the Kosmos and the Kosmos Itself to Be Evil

[Generally quoted as “Against the Gnostics”].

1. We have seen elsewhere that the Good, the Principle, is simplex, and, correspondingly, primal — for the secondary can never be simplex — that it contains nothing: that it is an integral Unity.

Now the same Nature belongs to the Principle we know as The One. just as the goodness of The Good is essential and not the outgrowth of some prior substance so the Unity of The One is its essential.

Therefore:

When we speak of The One and when we speak of The Good we must recognize an Identical Nature; we must affirm that they are the same — not, it is true, as venturing any predication with regard to that [unknowable] Hypostasis but simply as indicating it to ourselves in the best terms we find.

Even in calling it “The First” we mean no more than to express that it is the most absolutely simplex: it is the Self-Sufficing only in the sense that it is not of that compound nature which would make it dependent upon any constituent; it is “the Self-Contained” because everything contained in something alien must also exist by that alien.

Deriving, then, from nothing alien, entering into nothing alien, in no way a made-up thing, there can be nothing above it.

We need not, then, go seeking any other Principles; this — the One and the Good — is our First; next to it follows the Intellectual Principle, the Primal Thinker; and upon this follows Soul. Such is the order in nature. The Intellectual Realm allows no more than these and no fewer.

Those who hold to fewer Principles must hold the identity of either Intellectual-Principle and Soul or of Intellectual-Principle and The First; but we have abundantly shown that these are distinct.

It remains for us to consider whether there are more than these Three.

Now what other [Divine] Kinds could there be? No Principles of the universe could be found at once simpler and more transcendent than this whose existence we have affirmed and described.

They will scarcely urge upon us the doubling of the Principle in Act by a Principle in Potentiality. It is absurd to seek such a plurality by distinguishing between potentiality and actuality in the case of immaterial beings whose existence is in Act — even in lower forms no such division can be made and we cannot conceive a duality in the Intellectual-Principle, one phase in some vague calm, another all astir. Under what form can we think of repose in the Intellectual Principle as contrasted with its movement or utterance? What would the quiescence of the one phase be as against the energy of the others?

No: the Intellectual-Principle is continuously itself, unchangeably constituted in stable Act. With movement — towards it or within it — we are in the realm of the Soul's operation: such act is a Reason-Principle emanating from it and entering into Soul, thus made an Intellectual Soul, but in no sense creating an intermediate Principle to stand between the two.

Nor are we warranted in affirming a plurality of Intellectual Principles on the ground that there is one that knows and thinks and another knowing that it knows and thinks. For whatever distinction be possible in the Divine between its Intellectual Act and its Consciousness of that Act, still all must be one projection not unaware of its own operation: it would be absurd to imagine any such unconsciousness in the Authentic Intelligence; the knowing principle must be one and the selfsame with that which knows of the knowing.

The contrary supposition would give us two beings, one that merely knows, and another separate being that knows of the act of knowing.

If we are answered that the distinction is merely a process of our thought, then, at once, the theory of a plurality in the Divine Hypostasis is abandoned: further, the question is opened whether our thought can entertain a knowing principle so narrowed to its knowing as not to know that it knows — a limitation which would be charged as imbecility even in ourselves, who if but of very ordinary moral force are always master of our emotions and mental processes.

No: The Divine Mind in its mentation thinks itself; the object of the thought is nothing external: Thinker and Thought are one; therefore in its thinking and knowing it possesses itself, observes itself and sees itself not as something unconscious but as knowing: in this Primal Knowing it must include, as one and the same Act, the knowledge of the knowing; and even the logical distinction mentioned above cannot be made in the case of the Divine; the very eternity of its self-thinking precludes any such separation between that intellective act and the consciousness of the act.

The absurdity becomes still more blatant if we introduce yet a further distinction — after that which affirms the knowledge of the knowing, a third distinction affirming the knowing of the knowledge of the knowing: yet there is no reason against carrying on the division for ever and ever.

To increase the Primals by making the Supreme Mind engender the Reason-Principle, and this again engender in the Soul a distinct power to act as mediator between Soul and the Supreme Mind, this is to deny intellection to the Soul, which would no longer derive its Reason from the Intellectual-Principle but from an intermediate: the Soul then would possess not the Reason-Principle but an image of it: the Soul could not know the Intellectual-Principle; it could have no intellection.

2. Therefore we must affirm no more than these three Primals: we are not to introduce superfluous distinctions which their nature rejects. We are to proclaim one Intellectual-Principle unchangeably the same, in no way subject to decline, acting in imitation, as true as its nature allows, of the Father.

And as to our own Soul we are to hold that it stands, in part, always in the presence of The Divine Beings, while in part it is concerned with the things of this sphere and in part occupies a middle ground. It is one nature in graded powers; and sometimes the Soul in its entirety is borne along by the loftiest in itself and in the Authentic Existent; sometimes, the less noble part is dragged down and drags the mid-soul with it, though the law is that the Soul may never succumb entire.

The Soul's disaster falls upon it when it ceases to dwell in the perfect Beauty — the appropriate dwelling-place of that Soul which is no part and of which we too are no part — thence to pour forth into the frame of the All whatsoever the All can hold of good and beauty. There that Soul rests, free from all solicitude, not ruling by plan or policy, not redressing, but establishing order by the marvellous efficacy of its contemplation of the things above it.

For the measure of its absorption in that vision is the measure of its grace and power, and what it draws from this contemplation it communicates to the lower sphere, illuminated and illuminating always.

3. Ever illuminated, receiving light unfailing, the All-Soul imparts it to the entire series of later Being which by this light is sustained and fostered and endowed with the fullest measure of life that each can absorb. It may be compared with a central fire warming every receptive body within range.

Our fire, however, is a thing of limited scope: given powers that have no limitation and are never cut off from the Authentic Existences, how imagine anything existing and yet failing to receive from them?

It is of the essence of things that each gives of its being to another: without this communication, The Good would not be Good, nor the Intellectual-Principle an Intellective Principle, nor would Soul itself be what it is: the law is, "some life after the Primal Life, a second where there is a first; all linked in one unbroken chain; all eternal; divergent types being engendered only in the sense of being secondary."

In other words, things commonly described as generated have never known a beginning: all has been and will be. Nor can anything disappear unless where a later form is possible: without such a future there can be no dissolution.

If we are told that there is always Matter as a possible term, we ask why then should not Matter itself come to nothingness. If we are told it may, then we ask why it should ever have been generated. If the answer comes that it had its necessary place as the ultimate of the series, we return that the necessity still holds.

With Matter left aside as wholly isolated, the Divine Beings are not everywhere but in some bounded place, walled off, so to speak; if that is not possible, Matter itself must receive the Divine light [and so cannot be annihilated].

4. To those who assert that creation is the work of the Soul after the failing

of its wings, we answer that no such disgrace could overtake the Soul of the All. If they tell us of its falling, they must tell us also what caused the fall. And when did it take place? If from eternity, then the Soul must be essentially a fallen thing: if at some one moment, why not before that?

We assert its creative act to be a proof not of decline but rather of its steadfast hold. Its decline could consist only in its forgetting the Divine: but if it forgot, how could it create? Whence does it create but from the things it knew in the Divine? If it creates from the memory of that vision, it never fell. Even supposing it to be in some dim intermediate state, it need not be supposed more likely to decline: any inclination would be towards its Prior, in an effort to the clearer vision. If any memory at all remained, what other desire could it have than to retrace the way?

What could it have been planning to gain by world-creating? Glory? That would be absurd — a motive borrowed from the sculptors of our earth.

Finally, if the Soul created by policy and not by sheer need of its nature, by being characteristically the creative power — how explain the making of this universe?

And when will it destroy the work? If it repents of its work, what is it waiting for? If it has not yet repented, then it will never repent: it must be already accustomed to the world, must be growing more tender towards it with the passing of time.

Can it be waiting for certain souls still here? Long since would these have ceased returning for such re-birth, having known in former life the evils of this sphere; long since would they have foreborne to come.

Nor may we grant that this world is of unhappy origin because there are many jarring things in it. Such a judgement would rate it too high, treating it as the same with the Intelligible Realm and not merely its reflection.

And yet — what reflection of that world could be conceived more beautiful than this of ours? What fire could be a nobler reflection of the fire there than the fire we know here? Or what other earth than this could have been modelled after that earth? And what globe more minutely perfect than this, or more admirably ordered in its course could have been conceived in the image of the self-centred circling of the World of Intelligibles? And for a sun figuring the Divine sphere, if it is to be more splendid than the sun visible to us, what a sun it must be.

5. Still more unreasonably:

There are men, bound to human bodies and subject to desire, grief, anger, who think so generously of their own faculty that they declare themselves in contact with the Intelligible World, but deny that the sun possesses a similar faculty less subject to influence, to disorder, to change; they deny that it is any wiser than we, the late born, hindered by so many cheats on the way towards truth.

Their own soul, the soul of the least of mankind, they declare deathless, divine; but the entire heavens and the stars within the heavens have had no

communion with the Immortal Principle, though these are far purer and lovelier than their own souls — yet they are not blind to the order, the shapely pattern, the discipline prevailing in the heavens, since they are the loudest in complaint of the disorder that troubles our earth. We are to imagine the deathless Soul choosing of design the less worthy place, and preferring to abandon the nobler to the Soul that is to die.

Equally unreasonable is their introduction of that other Soul which they piece together from the elements.

How could any form or degree of life come about by a blend of the elements? Their conjunction could produce only a warm or cold or an intermediate substance, something dry or wet or intermediate.

Besides, how could such a soul be a bond holding the four elements together when it is a later thing and rises from them? And this element — soul is described as possessing consciousness and will and the rest — what can we think?

Furthermore, these teachers, in their contempt for this creation and this earth, proclaim that another earth has been made for them into which they are to enter when they depart. Now this new earth is the Reason-Form [the Logos] of our world. Why should they desire to live in the archetype of a world abhorrent to them?

Then again, what is the origin of that pattern world? It would appear, from the theory, that the Maker had already declined towards the things of this sphere before that pattern came into being.

Now let us suppose the Maker craving to construct such an Intermediate World — though what motive could He have? — in addition to the Intellectual world which He eternally possesses. If He made the mid-world first, what end was it to serve?

To be a dwelling-place for Souls?

How then did they ever fall from it? It exists in vain.

If He made it later than this world — abstracting the formal-idea of this world and leaving the Matter out — the Souls that have come to know that intermediate sphere would have experienced enough to keep them from entering this. If the meaning is simply that Souls exhibit the Ideal-Form of the Universe, what is there distinctive in the teaching?

6. And, what are we to think of the new forms of being they introduce — their “Exiles” and “Impressions” and “Repentings”?

If all comes to states of the Soul— “Repentance” when it has undergone a change of purpose; “Impressions” when it contemplates not the Authentic Existences but their simulacra — there is nothing here but a jargon invented to make a case for their school: all this terminology is piled up only to conceal their debt to the ancient Greek philosophy which taught, clearly and without bombast, the ascent from the cave and the gradual advance of souls to a truer and truer vision.

For, in sum, a part of their doctrine comes from Plato; all the novelties

through which they seek to establish a philosophy of their own have been picked up outside of the truth.

From Plato come their punishments, their rivers of the underworld and the changing from body to body; as for the plurality they assert in the Intellectual Realm — the Authentic Existent, the Intellectual-Principle, the Second Creator and the Soul — all this is taken over from the *Timaeus*, where we read:

“As many Ideal-Forms as the Divine Mind beheld dwelling within the Veritably Living Being, so many the Maker resolved should be contained in this All.”

Misunderstanding their text, they conceived one Mind passively including within itself all that has being, another mind, a distinct existence, having vision, and a third planning the Universe — though often they substitute Soul for this planning Mind as the creating Principle — and they think that this third being is the Creator according to Plato.

They are in fact quite outside of the truth in their identification of the Creator.

In every way they misrepresent Plato's theory as to the method of creation as in many other respects they dishonour his teaching: they, we are to understand, have penetrated the Intellectual Nature, while Plato and all those other illustrious teachers have failed.

They hope to get the credit of minute and exact identification by setting up a plurality of intellectual Essences; but in reality this multiplication lowers the Intellectual Nature to the level of the Sense-Kind: their true course is to seek to reduce number to the least possible in the Supreme, simply referring all things to the Second Hypostasis — which is all that exists as it is Primal Intellect and Reality and is the only thing that is good except only for the first Nature — and to recognize Soul as the third Principle, accounting for the difference among souls merely by diversity of experience and character. Instead of insulting those venerable teachers they should receive their doctrine with the respect due to the older thought and honour all that noble system — an immortal soul, an Intellectual and Intelligible Realm, the Supreme God, the Soul's need of emancipation from all intercourse with the body, the fact of separation from it, the escape from the world of process to the world of essential-being. These doctrines, all emphatically asserted by Plato, they do well to adopt: where they differ, they are at full liberty to speak their minds, but not to procure assent for their own theories by flaying and flouting the Greeks: where they have a divergent theory to maintain they must establish it by its own merits, declaring their own opinions with courtesy and with philosophical method and stating the controverted opinion fairly; they must point their minds towards the truth and not hunt fame by insult, reviling and seeking in their own persons to replace men honoured by the fine intelligences of ages past.

As a matter of fact the ancient doctrine of the Divine Essences was far the

sounder and more instructed, and must be accepted by all not caught in the delusions that beset humanity: it is easy also to identify what has been conveyed in these later times from the ancients with incongruous novelties — how for example, where they must set up a contradictory doctrine, they introduce a medley of generation and destruction, how they cavil at the Universe, how they make the Soul blameable for the association with body, how they revile the Administrator of this All, how they ascribe to the Creator, identified with the Soul, the character and experiences appropriate to partial be beings.

7. That this world has neither beginning nor end but exists for ever as long as the Supreme stands is certainly no novel teaching. And before this school rose it had been urged that commerce with the body is no gain to a Soul.

But to treat the human Soul as a fair presentment of the Soul of the Universe is like picking out potters and blacksmiths and making them warrant for discrediting an entire well-ordered city.

We must recognize how different is the governance exercised by the All-Soul; the relation is not the same: it is not in fetters. Among the very great number of differences it should not have been overlooked that the We [the human Soul] lies under fetter; and this in a second limitation, for the Body-Kind, already fettered within the All-Soul, imprisons all that it grasps.

But the Soul of the Universe cannot be in bond to what itself has bound: it is sovereign and therefore immune of the lower things, over which we on the contrary are not masters. That in it which is directed to the Divine and Transcendent is ever unmingled, knows no encumbering; that in it which imparts life to the body admits nothing bodily to itself. It is the general fact that an inset [as the Body], necessarily shares the conditions of its containing principle [as the Soul], and does not communicate its own conditions where that principle has an independent life: thus a graft will die if the stock dies, but the stock will live on by its proper life though the graft wither. The fire within your own self may be quenched, but the thing, fire, will exist still; and if fire itself were annihilated that would make no difference to the Soul, the Soul in the Supreme, but only to the plan of the material world; and if the other elements sufficed to maintain a Kosmos, the Soul in the Supreme would be unconcerned.

The constitution of the All is very different from that of the single, separate forms of life: there, the established rule commanding to permanence is sovereign; here things are like deserters kept to their own place and duty by a double bond; there is no outlet from the All, and therefore no need of restraining or of driving errants back to bounds: all remains where from the beginning the Soul's nature appointed.

The natural movement within the plan will be injurious to anything whose natural tendency it opposes: one group will sweep bravely onward with the great total to which it is adapted; the others, not able to comply with the larger order, are destroyed. A great choral is moving to its concerted plan; midway

in the march, a tortoise is intercepted; unable to get away from the choral line it is trampled under foot; but if it could only range itself within the greater movement it too would suffer nothing.

8. To ask why the Soul has created the Kosmos, is to ask why there is a Soul and why a Creator creates. The question, also, implies a beginning in the eternal and, further, represents creation as the act of a changeful Being who turns from this to that.

Those that so think must be instructed — if they would but bear with correction — in the nature of the Supernals, and brought to desist from that blasphemy of majestic powers which comes so easily to them, where all should be reverent scruple.

Even in the administration of the Universe there is no ground for such attack, for it affords manifest proof of the greatness of the Intellectual Kind.

This All that has emerged into life is no amorphous structure — like those lesser forms within it which are born night and day out of the lavishness of its vitality — the Universe is a life organized, effective, complex, all-comprehensive, displaying an unfathomable wisdom. How, then, can anyone deny that it is a clear image, beautifully formed, of the Intellectual Divinities? No doubt it is copy, not original; but that is its very nature; it cannot be at once symbol and reality. But to say that it is an inadequate copy is false; nothing has been left out which a beautiful representation within the physical order could include.

Such a reproduction there must necessarily be — though not by deliberation and contrivance — for the Intellectual could not be the last of things, but must have a double Act, one within itself and one outgoing; there must, then, be something later than the Divine; for only the thing with which all power ends fails to pass downwards something of itself. In the Supreme there flourishes a marvellous vigour, and therefore it produces.

Since there is no Universe nobler than this, is it not clear what this must be? A representation carrying down the features of the Intellectual Realm is necessary; there is no other Kosmos than this; therefore this is such a representation.

This earth of ours is full of varied life-forms and of immortal beings; to the very heavens it is crowded. And the stars, those of the upper and the under spheres, moving in their ordered path, fellow-travellers with the universe, how can they be less than gods? Surely they must be morally good: what could prevent them? All that occasions vice here below is unknown there evil of body, perturbed and perturbing.

Knowledge, too; in their unbroken peace, what hinders them from the intellectual grasp of the God-Head and the Intellectual Gods? What can be imagined to give us a wisdom higher than belongs to the Supernals? Could anyone, not fallen to utter folly, bear with such an idea?

Admitting that human Souls have descended under constraint of the All-Soul, are we to think the constrained the nobler? Among Souls, what

commands must be higher than what obeys. And if the coming was unconstrained, why find fault with a world you have chosen and can quit if you dislike it?

And further, if the order of this Universe is such that we are able, within it, to practise wisdom and to live our earthly course by the Supernal, does not that prove it a dependency of the Divine?

9. Wealth and poverty, and all inequalities of that order, are made ground of complaint. But this is to ignore that the Sage demands no equality in such matters: he cannot think that to own many things is to be richer or that the powerful have the better of the simple; he leaves all such preoccupations to another kind of man. He has learned that life on earth has two distinct forms, the way of the Sage and the way of the mass, the Sage intent upon the sublimest, upon the realm above, while those of the more strictly human type fall, again, under two classes, the one reminiscent of virtue and therefore not without touch with good, the other mere populace, serving to provide necessities to the better sort.

But what of murder? What of the feebleness that brings men under slavery to the passions?

Is it any wonder that there should be failing and error, not in the highest, the intellectual, Principle but in Souls that are like undeveloped children? And is not life justified even so if it is a training ground with its victors and its vanquished?

You are wronged; need that trouble an immortal? You are put to death; you have attained your desire. And from the moment your citizenship of the world becomes irksome you are not bound to it.

Our adversaries do not deny that even here there is a system of law and penalty: and surely we cannot in justice blame a dominion which awards to every one his due, where virtue has its honour, and vice comes to its fitting shame, in which there are not merely representations of the gods, but the gods themselves, watchers from above, and — as we read — easily rebutting human reproaches, since they lead all things in order from a beginning to an end, allotting to each human being, as life follows life, a fortune shaped to all that has preceded — the destiny which, to those that do not penetrate it, becomes the matter of boorish insolence upon things divine.

A man's one task is to strive towards making himself perfect — though not in the idea — really fatal to perfection — that to be perfect is possible to himself alone.

We must recognize that other men have attained the heights of goodness; we must admit the goodness of the celestial spirits, and above all of the gods — those whose presence is here but their contemplation in the Supreme, and loftiest of them, the lord of this All, the most blessed Soul. Rising still higher, we hymn the divinities of the Intellectual Sphere, and, above all these, the mighty King of that dominion, whose majesty is made patent in the very multitude of the gods.

It is not by crushing the divine unto a unity but by displaying its exuberance — as the Supreme himself has displayed it — that we show knowledge of the might of God, who, abidingly what He is, yet creates that multitude, all dependent on Him, existing by Him and from Him.

This Universe, too, exists by Him and looks to Him — the Universe as a whole and every God within it — and tells of Him to men, all alike revealing the plan and will of the Supreme.

These, in the nature of things, cannot be what He is, but that does not justify you in contempt of them, in pushing yourself forward as not inferior to them.

The more perfect the man, the more compliant he is, even towards his fellows; we must temper our importance, not thrusting insolently beyond what our nature warrants; we must allow other beings, also, their place in the presence of the Godhead; we may not set ourselves alone next after the First in a dream-flight which deprives us of our power of attaining identity with the Godhead in the measure possible to the human Soul, that is to say, to the point of likeness to which the Intellectual-Principle leads us; to exalt ourselves above the Intellectual-Principle is to fall from it.

Yet imbeciles are found to accept such teaching at the mere sound of the words “You, yourself, are to be nobler than all else, nobler than men, nobler than even gods.” Human audacity is very great: a man once modest, restrained and simple hears, “You, yourself, are the child of God; those men whom you used to venerate, those beings whose worship they inherit from antiquity, none of these are His children; you without lifting a hand are nobler than the very heavens”; others take up the cry: the issue will be much as if in a crowd all equally ignorant of figures, one man were told that he stands a thousand cubic feet; he will naturally accept his thousand cubits even though the others present are said to measure only five cubits; he will merely tell himself that the thousand indicates a considerable figure.

Another point: God has care for you; how then can He be indifferent to the entire Universe in which you exist?

We may be told that He is too much occupied to look upon the Universe, and that it would not be right for Him to do so; yet, when He looks down and upon these people, is He not looking outside Himself and upon the Universe in which they exist? If He cannot look outside Himself so as to survey the Kosmos, then neither does He look upon them.

But they have no need of Him?

The Universe has need of Him, and He knows its ordering and its indwellers and how far they belong to it and how far to the Supreme, and which of the men upon it are friends of God, mildly acquiescing with the Kosmic dispensation when in the total course of things some pain must be brought to them — for we are to look not to the single will of any man but to the universe entire, regarding every one according to worth but not stopping for such things where all that may is hastening onward.

Not one only kind of being is bent upon this quest, which brings bliss to whatsoever achieves, and earns for the others a future destiny in accord with their power. No man, therefore, may flatter himself that he alone is competent; a pretension is not a possession; many boast though fully conscious of their lack and many imagine themselves to possess what was never theirs and even to be alone in possessing what they alone of men never had.

10. Under detailed investigation, many other tenets of this school — indeed we might say all — could be corrected with an abundance of proof. But I am withheld by regard for some of our own friends who fell in with this doctrine before joining our circle and, strangely, still cling to it.

The school, no doubt, is free-spoken enough — whether in the set purpose of giving its opinions a plausible colour of verity or in honest belief — but we are addressing here our own acquaintances, not those people with whom we could make no way. We have spoken in the hope of preventing our friends from being perturbed by a party which brings, not proof — how could it? — but arbitrary, tyrannical assertion; another style of address would be applicable to such as have the audacity to flout the noble and true doctrines of the august teachers of antiquity.

That method we will not apply; anyone that has fully grasped the preceding discussion will know how to meet every point in the system.

Only one other tenet of theirs will be mentioned before passing the matter; it is one which surpasses all the rest in sheer folly, if that is the word.

They first maintain that the Soul and a certain “Wisdom” [Sophia] declined and entered this lower sphere though they leave us in doubt of whether the movement originated in Soul or in this Sophia of theirs, or whether the two are the same to them — then they tell us that the other Souls came down in the descent and that these members of Sophia took to themselves bodies, human bodies, for example.

Yet in the same breath, that very Soul which was the occasion of descent to the others is declared not to have descended. “It knew no decline,” but merely illuminated the darkness in such a way that an image of it was formed upon the Matter. Then, they shape an image of that image somewhere below — through the medium of Matter or of Materiality or whatever else of many names they choose to give it in their frequent change of terms, invented to darken their doctrine — and so they bring into being what they call the Creator or Demiurge, then this lower is severed from his Mother [Sophia] and becomes the author of the Kosmos down to the latest of the succession of images constituting it.

Such is the blasphemy of one of their writers.

11. Now, in the first place, if the Soul has not actually come down but has illuminated the darkness, how can it truly be said to have declined? The outflow from it of something in the nature of light does not justify the assertion of its decline; for that, it must make an actual movement towards the object lying in the lower realm and illuminate it by contact.

If, on the other hand, the Soul keeps to its own place and illuminates the lower without directing any act towards that end, why should it alone be the illuminant? Why should not the Kosmos draw light also from the yet greater powers contained in the total of existence?

Again, if the Soul possesses the plan of a Universe, and by virtue of this plan illuminates it, why do not that illumination and the creating of the world take place simultaneously? Why must the Soul wait till the representations of the plan be made actual?

Then again this Plan — the “Far Country” of their terminology — brought into being, as they hold, by the greater powers, could not have been the occasion of decline to the creators.

Further, how explain that under this illumination the Matter of the Kosmos produces images of the order of Soul instead of mere bodily-nature? An image of Soul could not demand darkness or Matter, but wherever formed it would exhibit the character of the producing element and remain in close union with it.

Next, is this image a real-being, or, as they say, an Intellection?

If it is a reality, in what way does it differ from its original? By being a distinct form of the Soul? But then, since the original is the reasoning Soul, this secondary form must be the vegetative and generative Soul; and then, what becomes of the theory that it is produced for glory’s sake, what becomes of the creation in arrogance and self-assertion? The theory puts an end also to creation by representation and, still more decidedly, to any thinking in the act; and what need is left for a creator creating by way of Matter and Image?

If it is an Intellection, then we ask first “What justifies the name?” and next, “How does anything come into being unless the Soul give this Intellection creative power and how, after all, can creative power reside in a created thing?” Are we to be told that it is a question of a first Image followed by a second?

But this is quite arbitrary.

And why is fire the first creation?

12. And how does this image set to its task immediately after it comes into being?

By memory of what it has seen?

But it was utterly non-existent, it could have no vision, either it or the Mother they bestow upon it.

Another difficulty: These people come upon earth not as Soul-Images but as veritable Souls; yet, by great stress and strain, one or two of them are able to stir beyond the limits of the world, and when they do attain Reminiscence barely carry with them some slight recollection of the Sphere they once knew: on the other hand, this Image, a new-comer into being, is able, they tell us — as also is its Mother — to form at least some dim representation of the celestial world. It is an Image, stamped in Matter, yet it not merely has the conception of the Supreme and adopts from that world the plan of this, but

knows what elements serve the purpose. How, for instance, did it come to make fire before anything else? What made it judge fire a better first than some other object?

Again, if it created the fire of the Universe by thinking of fire, why did it not make the Universe at a stroke by thinking of the Universe? It must have conceived the product complete from the first; the constituent elements would be embraced in that general conception.

The creation must have been in all respects more according to the way of Nature than to that of the arts — for the arts are of later origin than Nature and the Universe, and even at the present stage the partial things brought into being by the natural Kinds do not follow any such order — first fire, then the several other elements, then the various blends of these — on the contrary the living organism entire is encompassed and rounded off within the uterine germ. Why should not the material of the Universe be similarly embraced in a Kosmic Type in which earth, fire and the rest would be included? We can only suppose that these people themselves, acting by their more authentic Soul, would have produced the world by such a process, but that the Creator had not wit to do so.

And yet to conceive the vast span of the Heavens — to be great in that degree — to devise the obliquity of the Zodiac and the circling path of all the celestial bodies beneath it, and this earth of ours — and all in such a way that reason can be given for the plan — this could never be the work of an Image; it tells of that Power [the All-Soul] next to the very Highest Beings.

Against their will, they themselves admit this: their “outshining upon the darkness,” if the doctrine is sifted, makes it impossible to deny the true origins of the Kosmos.

Why should this down-shining take place unless such a process belonged to a universal law?

Either the process is in the order of Nature or against that order. If it is in the nature of things, it must have taken place from eternity; if it is against the nature of things, then the breach of natural right exists in the Supreme also; evil antedates this world; the cause of evil is not the world; on the contrary the Supreme is the evil to us; instead of the Soul’s harm coming from this sphere, we have this Sphere harmed by the Soul.

In fine, the theory amounts to making the world one of the Primals, and with it the Matter from which it emerges.

The Soul that declined, they tell us, saw and illuminated the already existent Darkness. Now whence came that Darkness?

If they tell us that the Soul created the Darkness by its Decline, then, obviously, there was nowhere for the Soul to decline to; the cause of the decline was not the Darkness but the very nature of the Soul. The theory, therefore, refers the entire process to pre-existing compulsions: the guilt inheres in the Primal Beings.

13. Those, then, that censure the constitution of the Kosmos do not

understand what they are doing or where this audacity leads them. They do not understand that there is a successive order of Primals, Secondaries, Tertiaries and so on continuously to the Ultimates; that nothing is to be blamed for being inferior to the First; that we can but accept, meekly, the constitution of the total, and make our best way towards the Primals, withdrawing from the tragic spectacle, as they see it, of the Kosmic spheres — which in reality are all suave graciousness.

And what, after all, is there so terrible in these Spheres with which it is sought to frighten people unaccustomed to thinking, never trained in an instructive and coherent gnosis?

Even the fact that their material frame is of fire does not make them dreadful; their Movements are in keeping with the All and with the Earth: but what we must consider in them is the Soul, that on which these people base their own title to honour.

And, yet, again, their material frames are pre-eminent in vastness and beauty, as they cooperate in act and in influence with the entire order of Nature, and can never cease to exist as long as the Primals stand; they enter into the completion of the All of which they are major Parts.

If men rank highly among other living Beings, much more do these, whose office in the All is not to play the tyrant but to serve towards beauty and order. The action attributed to them must be understood as a foretelling of coming events, while the causing of all the variety is due, in part to diverse destinies — for there cannot be one lot for the entire body of men — in part to the birth moment, in part to wide divergencies of place, in part to states of the Souls.

Once more, we have no right to ask that all men shall be good, or to rush into censure because such universal virtue is not possible: this would be repeating the error of confusing our sphere with the Supreme and treating evil as a nearly negligible failure in wisdom — as good lessened and dwindling continuously, a continuous fading out; it would be like calling the Nature-Principle evil because it is not Sense-Perception and the thing of sense evil for not being a Reason-Principle. If evil is no more than that, we will be obliged to admit evil in the Supreme also, for there, too, Soul is less exalted than the Intellectual-Principle, and That too has its Superior.

14. In yet another way they infringe still more gravely upon the inviolability of the Supreme.

In the sacred formulas they inscribe, purporting to address the Supernal Beings — not merely the Soul but even the Transcendents — they are simply uttering spells and appeasements and evocations in the idea that these Powers will obey a call and be led about by a word from any of us who is in some degree trained to use the appropriate forms in the appropriate way — certain melodies, certain sounds, specially directed breathings, sibilant cries, and all else to which is ascribed magic potency upon the Supreme. Perhaps they would repudiate any such intention: still they must explain how these things act upon the unembodied: they do not see that the power they attribute to their

own words is so much taken away from the majesty of the divine.

They tell us they can free themselves of diseases.

If they meant, by temperate living and an appropriate regime, they would be right and in accordance with all sound knowledge. But they assert diseases to be Spirit-Beings and boast of being able to expel them by formula: this pretension may enhance their importance with the crowd, gaping upon the powers of magicians; but they can never persuade the intelligent that disease arises otherwise than from such causes as overstrain, excess, deficiency, putrid decay; in a word, some variation whether from within or from without.

The nature of illness is indicated by its very cure. A motion, a medicine, the letting of blood, and the disease shifts down and away; sometimes scantiness of nourishment restores the system: presumably the Spiritual power gets hungry or is debilitated by the purge. Either this Spirit makes a hasty exit or it remains within. If it stays, how does the disease disappear, with the cause still present? If it quits the place, what has driven it out? Has anything happened to it? Are we to suppose it throve on the disease? In that case the disease existed as something distinct from the Spirit-Power. Then again, if it steps in where no cause of sickness exists, why should there be anything else but illness? If there must be such a cause, the Spirit is unnecessary: that cause is sufficient to produce that fever. As for the notion, that just when the cause presents itself, the watchful Spirit leaps to incorporate itself with it, this is simply amusing.

But the manner and motive of their teaching have been sufficiently exhibited; and this was the main purpose of the discussion here upon their Spirit-Powers. I leave it to yourselves to read the books and examine the rest of the doctrine: you will note all through how our form of philosophy inculcates simplicity of character and honest thinking in addition to all other good qualities, how it cultivates reverence and not arrogant self-assertion, how its boldness is balanced by reason, by careful proof, by cautious progression, by the utmost circumspection — and you will compare those other systems to one proceeding by this method. You will find that the tenets of their school have been huddled together under a very different plan: they do not deserve any further examination here.

15. There is, however, one matter which we must on no account overlook — the effect of these teachings upon the hearers led by them into despising the world and all that is in it.

There are two theories as to the attainment of the End of life. The one proposes pleasure, bodily pleasure, as the term; the other pronounces for good and virtue, the desire of which comes from God and moves, by ways to be studied elsewhere, towards God.

Epicurus denies a Providence and recommends pleasure and its enjoyment, all that is left to us: but the doctrine under discussion is still more wanton; it carps at Providence and the Lord of Providence; it scorns every law known to us; immemorial virtue and all restraint it makes into a laughing stock, lest any

loveliness be seen on earth; it cuts at the root of all orderly living, and of the righteousness which, innate in the moral sense, is made perfect by thought and by self-discipline: all that would give us a noble human being is gone. What is left for them except where the pupil by his own character better the teaching — comes to pleasure, self-seeking, the grudge of any share with one's fellows, the pursuit of advantage.

Their error is that they know nothing good here: all they care for is something else to which they will at some future time apply themselves: yet, this world, to those that have known it once, must be the starting-point of the pursuit: arrived here from out of the divine nature, they must inaugurate their effort by some earthly correction. The understanding of beauty is not given except to a nature scorning the delight of the body, and those that have no part in well-doing can make no step towards the Supernal.

This school, in fact, is convicted by its neglect of all mention of virtue: any discussion of such matters is missing utterly: we are not told what virtue is or under what different kinds it appears; there is no word of all the numerous and noble reflections upon it that have come down to us from the ancients; we do not learn what constitutes it or how it is acquired, how the Soul is tended, how it is cleaned. For to say "Look to God" is not helpful without some instruction as to what this looking imports: it might very well be said that one can "look" and still sacrifice no pleasure, still be the slave of impulse, repeating the word God but held in the grip of every passion and making no effort to master any. Virtue, advancing towards the Term and, linked with thought, occupying a Soul makes God manifest: God on the lips, without a good conduct of life, is a word.

16. On the other hand, to despise this Sphere, and the Gods within it or anything else that is lovely, is not the way to goodness.

Every evil-doer began by despising the Gods; and one not previously corrupt, taking to this contempt, even though in other respects not wholly bad, becomes an evil-doer by the very fact.

Besides, in this slighting of the Mundane Gods and the world, the honour they profess for the gods of the Intellectual Sphere becomes an inconsistency; Where we love, our hearts are warm also to the Kin of the beloved; we are not indifferent to the children of our friend. Now every Soul is a child of that Father; but in the heavenly bodies there are Souls, intellective, holy, much closer to the Supernal Beings than are ours; for how can this Kosmos be a thing cut off from That and how imagine the gods in it to stand apart?

But of this matter we have treated elsewhere: here we urge that where there is contempt for the Kin of the Supreme the knowledge of the Supreme itself is merely verbal.

What sort of piety can make Providence stop short of earthly concerns or set any limit whatsoever to it?

And what consistency is there in this school when they proceed to assert that Providence cares for them, though for them alone?

And is this Providence over them to be understood of their existence in that other world only or of their lives here as well? If in the other world, how came they to this? If in this world, why are they not already raised from it?

Again, how can they deny that the Lord of Providence is here? How else can He know either that they are here, or that in their sojourn here they have not forgotten Him and fallen away? And if He is aware of the goodness of some, He must know of the wickedness of others, to distinguish good from bad. That means that He is present to all, is, by whatever mode, within this Universe. The Universe, therefore, must be participant in Him.

If He is absent from the Universe, He is absent from yourselves, and you can have nothing to tell about Him or about the powers that come after Him.

But, allowing that a Providence reaches to you from the world beyond — making any concession to your liking — it remains none the less certain that this world holds from the Supernal and is not deserted and will not be: a Providence watching entires is even more likely than one over fragments only; and similarly, Participation is more perfect in the case of the All-Soul — as is shown, further, by the very existence of things and the wisdom manifest in their existence. Of those that advance these wild pretensions, who is so well ordered, so wise, as the Universe? The comparison is laughable, utterly out of place; to make it, except as a help towards truth, would be impiety.

The very question can be entertained by no intelligent being but only by one so blind, so utterly devoid of perception and thought, so far from any vision of the Intellectual Universe as not even to see this world of our own.

For who that truly perceives the harmony of the Intellectual Realm could fail, if he has any bent towards music, to answer to the harmony in sensible sounds? What geometrician or arithmetician could fail to take pleasure in the symmetries, correspondences and principles of order observed in visible things? Consider, even, the case of pictures: those seeing by the bodily sense the productions of the art of painting do not see the one thing in the one only way; they are deeply stirred by recognizing in the objects depicted to the eyes the presentation of what lies in the idea, and so are called to recollection of the truth — the very experience out of which Love rises. Now, if the sight of Beauty excellently reproduced upon a face hurries the mind to that other Sphere, surely no one seeing the loveliness lavish in the world of sense — this vast orderliness, the Form which the stars even in their remoteness display — no one could be so dull-witted, so immoveable, as not to be carried by all this to recollection, and gripped by reverent awe in the thought of all this, so great, sprung from that greatness. Not to answer thus could only be to have neither fathomed this world nor had any vision of that other.

17. Perhaps the hate of this school for the corporeal is due to their reading of Plato who inveighs against body as a grave hindrance to Soul and pronounces the corporeal to be characteristically the inferior.

Then let them for the moment pass over the corporeal element in the Universe and study all that still remains.

They will think of the Intellectual Sphere which includes within itself the Ideal-Form realized in the Kosmos. They will think of the Souls, in their ordered rank, that produce incorporeal magnitude and lead the Intelligible out towards spatial extension, so that finally the thing of process becomes, by its magnitude, as adequate a representation as possible of the principle void of parts which is its model — the greatness of power there being translated here into greatness of bulk. Then whether they think of the Kosmic Sphere [the All-Soul] as already in movement under the guidance of that power of God which holds it through and through, beginning and middle and end, or whether they consider it as in rest and exercising as yet no outer governance: either approach will lead to a true appreciation of the Soul that conducts this Universe.

Now let them set body within it — not in the sense that Soul suffers any change but that, since “In the Gods there can be no grudging,” it gives to its inferior all that any partial thing has strength to receive and at once their conception of the Kosmos must be revised; they cannot deny that the Soul of the Kosmos has exercised such a weight of power as to have brought the corporeal-principle, in itself unlovely, to partake of good and beauty to the utmost of its receptivity — and to a pitch which stirs Souls, beings of the divine order.

These people may no doubt say that they themselves feel no such stirring, and that they see no difference between beautiful and ugly forms of body; but, at that, they can make no distinction between the ugly and the beautiful in conduct; sciences can have no beauty; there can be none in thought; and none, therefore, in God. This world descends from the Firsts: if this world has no beauty, neither has its Source; springing thence, this world, too, must have its beautiful things. And while they proclaim their contempt for earthly beauty, they would do well to ignore that of youths and women so as not to be overcome by incontinence.

In fine, we must consider that their self-satisfaction could not turn upon a contempt for anything indisputably base; theirs is the perverse pride of despising what was once admired.

We must always keep in mind that the beauty in a partial thing cannot be identical with that in a whole; nor can any several objects be as stately as the total.

And we must recognize, that, even in the world of sense and part, there are things of a loveliness comparable to that of the Celestials — forms whose beauty must fill us with veneration for their creator and convince us of their origin in the divine, forms which show how ineffable is the beauty of the Supreme since they cannot hold us but we must, though in all admiration, leave these for those. Further, wherever there is interior beauty, we may be sure that inner and outer correspond; where the interior is vile, all is brought low by that flaw in the dominants.

Nothing base within can be beautiful without — at least not with an

authentic beauty, for there are examples of a good exterior not sprung from a beauty dominant within; people passing as handsome but essentially base have that, a spurious and superficial beauty: if anyone tells me he has seen people really fine-looking but interiorly vile, I can only deny it; we have here simply a false notion of personal beauty; unless, indeed, the inner vileness were an accident in a nature essentially fine; in this Sphere there are many obstacles to self-realization.

In any case the All is beautiful, and there can be no obstacle to its inner goodness: where the nature of a thing does not comport perfection from the beginning, there may be a failure in complete expression; there may even be a fall to vileness, but the All never knew a childlike immaturity; it never experienced a progress bringing novelty into it; it never had bodily growth: there was nowhere from whence it could take such increment; it was always the All-Container.

And even for its Soul no one could imagine any such a path of process: or, if this were conceded, certainly it could not be towards evil.

18. But perhaps this school will maintain that, while their teaching leads to a hate and utter abandonment of the body, ours binds the Soul down in it.

In other words: two people inhabit the one stately house; one of them declaims against its plan and against its Architect, but none the less maintains his residence in it; the other makes no complaint, asserts the entire competency of the Architect and waits cheerfully for the day when he may leave it, having no further need of a house: the malcontent imagines himself to be the wiser and to be the readier to leave because he has learned to repeat that the walls are of soulless stone and timber and that the place falls far short of a true home; he does not see that his only distinction is in not being able to bear with necessity assuming that his conduct, his grumbling, does not cover a secret admiration for the beauty of those same "stones." As long as we have bodies we must inhabit the dwellings prepared for us by our good sister the Soul in her vast power of labourless creation.

Or would this school reject the word Sister? They are willing to address the lowest of men as brothers; are they capable of such raving as to disown the tie with the Sun and the powers of the Heavens and the very Soul of the Kosmos? Such kinship, it is true, is not for the vile; it may be asserted only of those that have become good and are no longer body but embodied Soul and of a quality to inhabit the body in a mode very closely resembling the indwelling. of the All-Soul in the universal frame. And this means continence, self-restraint, holding staunch against outside pleasure and against outer spectacle, allowing no hardship to disturb the mind. The All-Soul is immune from shock; there is nothing that can affect it: but we, in our passage here, must call on virtue in repelling these assaults, reduced for us from the beginning by a great conception of life, annulled by matured strength.

Attaining to something of this immunity, we begin to reproduce within ourselves the Soul of the vast All and of the heavenly bodies: when we are

come to the very closest resemblance, all the effort of our fervid pursuit will be towards that goal to which they also tend; their contemplative vision becomes ours, prepared as we are, first by natural disposition and afterwards by all this training, for that state which is theirs by the Principle of their Being.

This school may lay claim to vision as a dignity reserved to themselves, but they are not any the nearer to vision by the claim — or by the boast that while the celestial powers, bound for ever to the ordering of the Heavens, can never stand outside the material universe, they themselves have their freedom in their death. This is a failure to grasp the very notion of “standing outside,” a failure to appreciate the mode in which the All-Soul cares for the unensouled.

No: it is possible to go free of love for the body; to be clean-living, to disregard death; to know the Highest and aim at that other world; not to slander, as negligent in the quest, others who are able for it and faithful to it; and not to err with those that deny vital motion to the stars because to our sense they stand still — the error which in another form leads this school to deny outer vision to the Star-Nature, only because they do not see the Star-Soul in outer manifestation.

The Third Ennead.

First Tractate.

Fate.

1. In the two orders of things — those whose existence is that of process and those in whom it is Authentic Being — there is a variety of possible relation to Cause.

Cause might conceivably underly all the entities in both orders or none in either. It might underly some, only, in each order, the others being causeless. It might, again, underly the Realm of Process universally while in the Realm of Authentic Existence some things were caused, others not, or all were causeless. Conceivably, on the other hand, the Authentic Existents are all caused while in the Realm of Process some things are caused and others not, or all are causeless.

Now, to begin with the Eternal Existents:

The Firsts among these, by the fact that they are Firsts, cannot be referred to outside Causes; but all such as depend upon those Firsts may be admitted to derive their Being from them.

And in all cases the Act may be referred to the Essence [as its cause], for their Essence consists, precisely, in giving forth an appropriate Act.

As for Things of Process — or for Eternal Existents whose Act is not eternally invariable — we must hold that these are due to Cause; Causelessness is quite inadmissible; we can make no place here for unwarranted “slantings,” for sudden movement of bodies apart from any initiating power, for precipitate spurts in a soul with nothing to drive it into the new course of action. Such causelessness would bind the Soul under an even sterner compulsion, no longer master of itself, but at the mercy of movements apart from will and cause. Something willed — within itself or without — something desired, must lead it to action; without motive it can have no motion.

On the assumption that all happens by Cause, it is easy to discover the nearest determinants of any particular act or state and to trace it plainly to them.

The cause of a visit to the centre of affairs will be that one thinks it necessary to see some person or to receive a debt, or, in a word, that one has some definite motive or impulse confirmed by a judgement of expediency. Sometimes a condition may be referred to the arts, the recovery of health for instance to medical science and the doctor. Wealth has for its cause the discovery of a treasure or the receipt of a gift, or the earning of money by manual or intellectual labour. The child is traced to the father as its Cause and perhaps to a chain of favourable outside circumstances such as a particular diet or, more immediately, a special organic aptitude or a wife apt to childbirth.

And the general cause of all is Nature.

2. But to halt at these nearest determinants, not to be willing to penetrate deeper, indicates a sluggish mind, a dullness to all that calls us towards the primal and transcendent causes.

How comes it that the same surface causes produce different results? There is moonshine, and one man steals and the other does not: under the influence of exactly similar surroundings one man falls sick and the other keeps well; an identical set of operations makes one rich and leaves another poor. The differences amongst us in manners, in characters, in success, force us to go still further back.

Men therefore have never been able to rest at the surface causes.

One school postulates material principles, such as atoms; from the movement, from the collisions and combinations of these, it derives the existence and the mode of being of all particular phenomena, supposing that all depends upon how these atoms are agglomerated, how they act, how they are affected; our own impulses and states, even, are supposed to be determined by these principles.

Such teaching, then, obtrudes this compulsion, an atomic Anagke, even upon Real Being. Substitute, for the atoms, any other material entities as principles and the cause of all things, and at once Real Being becomes servile to the determination set up by them.

Others rise to the first-principle of all that exists and from it derive all they tell of a cause penetrating all things, not merely moving all but making each and everything; but they pose this as a fate and a supremely dominating cause; not merely all else that comes into being, but even our own thinking and thoughts would spring from its movement, just as the several members of an animal move not at their own choice but at the dictation of the leading principle which animal life presupposes.

Yet another school fastens on the universal Circuit as embracing all things and producing all by its motion and by the positions and mutual aspect of the planets and fixed stars in whose power of foretelling they find warrant for the belief that this Circuit is the universal determinant.

Finally, there are those that dwell on the interconnection of the causative forces and on their linked descent — every later phenomenon following upon an earlier, one always leading back to others by which it arose and without which it could not be, and the latest always subservient to what went before them — but this is obviously to bring in fate by another path. This school may be fairly distinguished into two branches; a section which makes all depend upon some one principle and a section which ignores such a unity.

Of this last opinion we will have something to say, but for the moment we will deal with the former, taking the others in their turn.

3. “Atoms” or “elements” — it is in either case an absurdity, an impossibility, to hand over the universe and its contents to material entities, and out of the disorderly swirl thus occasioned to call order, reasoning, and

the governing soul into being; but the atomic origin is, if we may use the phrase, the most impossible.

A good deal of truth has resulted from the discussion of this subject; but, even to admit such principles does not compel us to admit universal compulsion or any kind of "fate."

Suppose the atoms to exist:

These atoms are to move, one downwards — admitting a down and an up — another slant-wise, all at haphazard, in a confused conflict. Nothing here is orderly; order has not come into being, though the outcome, this Universe, when it achieves existence, is all order; and thus prediction and divination are utterly impossible, whether by the laws of the science — what science can operate where there is no order? — or by divine possession and inspiration, which no less require that the future be something regulated.

Material entities exposed to all this onslaught may very well be under compulsion to yield to whatsoever the atoms may bring: but would anyone pretend that the acts and states of a soul or mind could be explained by any atomic movements? How can we imagine that the onslaught of an atom, striking downwards or dashing in from any direction, could force the soul to definite and necessary reasonings or impulses or into any reasonings, impulses or thoughts at all, necessary or otherwise? And what of the soul's resistance to bodily states? What movement of atoms could compel one man to be a geometrician, set another studying arithmetic or astronomy, lead a third to the philosophic life? In a word, if we must go, like soulless bodies, wherever bodies push and drive us, there is an end to our personal act and to our very existence as living beings.

The School that erects other material forces into universal causes is met by the same reasoning: we say that while these can warm us and chill us, and destroy weaker forms of existence, they can be causes of nothing that is done in the sphere of mind or soul: all this must be traceable to quite another kind of Principle.

4. Another theory:

The Universe is permeated by one Soul, Cause of all things and events; every separate phenomenon as a member of a whole moves in its place with the general movement; all the various causes spring into action from one source: therefore, it is argued, the entire descending claim of causes and all their interaction must follow inevitably and so constitute a universal determination. A plant rises from a root, and we are asked on that account to reason that not only the interconnection linking the root to all the members and every member to every other but the entire activity and experience of the plant, as well, must be one organized overruling, a "destiny" of the plant.

But such an extremity of determination, a destiny so all-pervasive, does away with the very destiny that is affirmed: it shatters the sequence and co-operation of causes.

It would be unreasonable to attribute to destiny the movement of our limbs

dictated by the mind and will: this is no case of something outside bestowing motion while another thing accepts it and is thus set into action; the mind itself is the prime mover.

Similarly in the case of the universal system; if all that performs act and is subject to experience constitutes one substance, if one thing does not really produce another thing under causes leading back continuously one to another, then it is not a truth that all happens by causes, there is nothing but a rigid unity. We are no "We": nothing is our act; our thought is not ours; our decisions are the reasoning of something outside ourselves; we are no more agents than our feet are kickers when we use them to kick with.

No; each several thing must be a separate thing; there must be acts and thoughts that are our own; the good and evil done by each human being must be his own; and it is quite certain that we must not lay any vileness to the charge of the All.

5. But perhaps the explanation of every particular act or event is rather that they are determined by the spheric movement — the Phora — and by the changing position of the heavenly bodies as these stand at setting or rising or in mid-course and in various aspects with each other.

Augury, it is urged, is able from these indications to foretell what is to happen not merely to the universe as a whole, but even to individuals, and this not merely as regards external conditions of fortune but even as to the events of the mind. We observe, too, how growth or check in other orders of beings — animals and Plants — is determined by their sympathetic relations with the heavenly bodies and how widely they are influenced by them, how, for example, the various countries show a different produce according to their situation on the earth and especially their lie towards the sun. And the effect of place is not limited to plants and animals; it rules human beings too, determining their appearance, their height and colour, their mentality and their desires, their pursuits and their moral habit. Thus the universal circuit would seem to be the monarch of the All.

Now a first answer to this theory is that its advocates have merely devised another shift to immolate to the heavenly bodies all that is ours, our acts of will and our states, all the evil in us, our entire personality; nothing is allowed to us; we are left to be stones set rolling, not men, not beings whose nature implies a task.

But we must be allowed our own — with the understanding that to what is primarily ours, our personal holding, there is added some influx from the All — the distinction must be made between our individual act and what is thrust upon us: we are not to be immolated to the stars.

Place and climate, no doubt, produce constitutions warmer or colder; and the parents tell on the offspring, as is seen in the resemblance between them, very general in personal appearance and noted also in some of the unreflecting states of the mind.

None the less, in spite of physical resemblance and similar environment,

we observe the greatest difference in temperament and in ideas: this side of the human being, then, derives from some quite other Principle [than any external causation or destiny]. A further confirmation is found in the efforts we make to correct both bodily constitution and mental aspirations.

If the stars are held to be causing principles on the ground of the possibility of foretelling individual fate or fortune from observation of their positions, then the birds and all the other things which the soothsayer observes for divination must equally be taken as causing what they indicate.

Some further considerations will help to clarify this matter:

The heavens are observed at the moment of a birth and the individual fate is thence predicted in the idea that the stars are no mere indications, but active causes, of the future events. Sometimes the Astrologers tell of noble birth; “the child is born of highly placed parents”; yet how is it possible to make out the stars to be causes of a condition which existed in the father and mother previously to that star pattern on which the prediction is based?

And consider still further:

They are really announcing the fortunes of parents from the birth of children; the character and career of children are included in the predictions as to the parents — they predict for the yet unborn! — in the lot of one brother they are foretelling the death of another; a girl’s fate includes that of a future husband, a boy’s that of a wife.

Now, can we think that the star-grouping over any particular birth can be the cause of what stands already announced in the facts about the parents? Either the previous star-groupings were the determinants of the child’s future career or, if they were not, then neither is the immediate grouping. And notice further that physical likeness to the parents — the Astrologers hold — is of purely domestic origin: this implies that ugliness and beauty are so caused and not by astral movements.

Again, there must at one and the same time be a widespread coming to birth — men, and the most varied forms of animal life at the same moment — and these should all be under the one destiny since the one pattern rules at the moment; how explain that identical star-groupings give here the human form, there the animal?

6. But in fact everything follows its own Kind; the birth is a horse because it comes from the Horse Kind, a man by springing from the Human Kind; offspring answers to species. Allow the kosmic circuit its part, a very powerful influence upon the thing brought into being: allow the stars a wide material action upon the bodily part of the man, producing heat and cold and their natural resultants in the physical constitution; still does such action explain character, vocation and especially all that seems quite independent of material elements, a man taking to letters, to geometry, to gambling, and becoming an originator in any of these pursuits? And can we imagine the stars, divine beings, bestowing wickedness? And what of a doctrine that makes them wreak vengeance, as for a wrong, because they are in their

decline or are being carried to a position beneath the earth — as if a decline from our point of view brought any change to themselves, as if they ever ceased to traverse the heavenly spheres and to make the same figure around the earth.

Nor may we think that these divine beings lose or gain in goodness as they see this one or another of the company in various aspects, and that in their happier position they are benignant to us and, less pleasantly situated, turn maleficent. We can but believe that their circuit is for the protection of the entirety of things while they furnish the incidental service of being letters on which the augur, acquainted with that alphabet, may look and read the future from their pattern — arriving at the thing signified by such analogies as that a soaring bird tells of some lofty event.

7. It remains to notice the theory of the one Causing-Principle alleged to interweave everything with everything else, to make things into a chain, to determine the nature and condition of each phenomenon — a Principle which, acting through seminal Reason-Forms — Logoi Spermatikoi — elaborates all that exists and happens.

The doctrine is close to that which makes the Soul of the Universe the source and cause of all condition and of all movement whether without or — supposing that we are allowed as individuals some little power towards personal act — within ourselves.

But it is the theory of the most rigid and universal Necessity: all the causative forces enter into the system, and so every several phenomenon rises necessarily; where nothing escapes Destiny, nothing has power to check or to change. Such forces beating upon us, as it were, from one general cause leave us no resource but to go where they drive. All our ideas will be determined by a chain of previous causes; our doings will be determined by those ideas; personal action becomes a mere word. That we are the agents does not save our freedom when our action is prescribed by those causes; we have precisely what belongs to everything that lives, to infants guided by blind impulses, to lunatics; all these act; why, even fire acts; there is act in everything that follows the plan of its being, servilely.

No one that sees the implications of this theory can hesitate: unable to halt at such a determinant principle, we seek for other explanations of our action.

8. What can this other cause be; one standing above those treated of; one that leaves nothing causeless, that preserves sequence and order in the Universe and yet allows ourselves some reality and leaves room for prediction and augury?

Soul: we must place at the crest of the world of beings, this other Principle, not merely the Soul of the Universe but, included in it, the Soul of the individual: this, no mean Principle, is needed to be the bond of union in the total of things, not, itself, a thing sprung like things from life-seeds, but a first-hand Cause, bodiless and therefore supreme over itself, free, beyond the reach of kosmic Cause: for, brought into body, it would not be unrestrictedly

sovereign; it would hold rank in a series.

Now the environment into which this independent principle enters, when it comes to this midpoint, will be largely led by secondary causes [or, by chance-causes]: there will therefore be a compromise; the action of the Soul will be in part guided by this environment while in other matters it will be sovereign, leading the way where it will. The nobler Soul will have the greater power; the poorer Soul, the lesser. A soul which defers to the bodily temperament cannot escape desire and rage and is abject in poverty, overbearing in wealth, arbitrary in power. The soul of nobler nature holds good against its surroundings; it is more apt to change them than to be changed, so that often it improves the environment and, where it must make concession, at least keeps its innocence.

9. We admit, then, a Necessity in all that is brought about by this compromise between evil and accidental circumstance: what room was there for anything else than the thing that is? Given all the causes, all must happen beyond aye or nay — that is, all the external and whatever may be due to the sidereal circuit — therefore when the Soul has been modified by outer forces and acts under that pressure so that what it does is no more than an unreflecting acceptance of stimulus, neither the act nor the state can be described as voluntary: so, too, when even from within itself, it falls at times below its best and ignores the true, the highest, laws of action.

But when our Soul holds to its Reason-Principle, to the guide, pure and detached and native to itself, only then can we speak of personal operation, of voluntary act. Things so done may truly be described as our doing, for they have no other source; they are the issue of the unmingled Soul, a Principle that is a First, a leader, a sovereign not subject to the errors of ignorance, not to be overthrown by the tyranny of the desires which, where they can break in, drive and drag, so as to allow of no act of ours, but mere answer to stimulus.

10. To sum the results of our argument: All things and events are foreshown and brought into being by causes; but the causation is of two Kinds; there are results originating from the Soul and results due to other causes, those of the environment.

In the action of our Souls all that is done of their own motion in the light of sound reason is the Soul's work, while what is done where they are hindered from their own action is not so much done as suffered. Unwisdom, then, is not due to the Soul, and, in general — if we mean by Fate a compulsion outside ourselves — an act is fated when it is contrary to wisdom.

But all our best is of our own doing: such is our nature as long as we remain detached. The wise and good do perform acts; their right action is the expression of their own power: in the others it comes in the breathing spaces when the passions are in abeyance; but it is not that they draw this occasional wisdom from outside themselves; simply, they are for the time being unhindered.

Second Tractate.

On Providence (1).

1. To make the existence and coherent structure of this Universe depend upon automatic activity and upon chance is against all good sense.

Such a notion could be entertained only where there is neither intelligence nor even ordinary perception; and reason enough has been urged against it, though none is really necessary.

But there is still the question as to the process by which the individual things of this sphere have come into being, how they were made.

Some of them seem so undesirable as to cast doubts upon a Universal Providence; and we find, on the one hand, the denial of any controlling power, on the other the belief that the Kosmos is the work of an evil creator.

This matter must be examined through and through from the very first principles. We may, however, omit for the present any consideration of the particular providence, that beforehand decision which accomplishes or holds things in abeyance to some good purpose and gives or withholds in our own regard: when we have established the Universal Providence which we affirm, we can link the secondary with it.

Of course the belief that after a certain lapse of time a Kosmos previously non-existent came into being would imply a foreseeing and a reasoned plan on the part of God providing for the production of the Universe and securing all possible perfection in it — a guidance and partial providence, therefore, such as is indicated. But since we hold the eternal existence of the Universe, the utter absence of a beginning to it, we are forced, in sound and sequent reasoning, to explain the providence ruling in the Universe as a universal consonance with the divine Intelligence to which the Kosmos is subsequent not in time but in the fact of derivation, in the fact that the Divine Intelligence, preceding it in Kind, is its cause as being the Archetype and Model which it merely images, the primal by which, from all eternity, it has its existence and subsistence.

The relationship may be presented thus:

The authentic and primal Kosmos is the Being of the Intellectual Principle and of the Veritable Existent. This contains within itself no spatial distinction, and has none of the feebleness of division, and even its parts bring no incompleteness to it since here the individual is not severed from the entire. In this Nature inheres all life and all intellect, a life living and having intellection as one act within a unity: every part that it gives forth is a whole; all its content is its very own, for there is here no separation of thing from thing, no part standing in isolated existence estranged from the rest, and therefore nowhere is there any wronging of any other, any opposition. Everywhere one and complete, it is at rest throughout and shows difference at no point; it does

not make over any of its content into any new form; there can be no reason for changing what is everywhere perfect.

Why should Reason elaborate yet another Reason, or Intelligence another Intelligence? An indwelling power of making things is in the character of a being not at all points as it should be but making, moving, by reason of some failure in quality. Those whose nature is all blessedness have no more to do than to repose in themselves and be their being.

A widespread activity is dangerous to those who must go out from themselves to act. But such is the blessedness of this Being that in its very non-action it magnificently operates and in its self-dwelling it produces mightily.

2. By derivation from that Authentic Kosmos, one within itself, there subsists this lower kosmos, no longer a true unity.

It is multiple, divided into various elements, thing standing apart from thing in a new estrangement. No longer is there concord unbroken; hostility, too, has entered as the result of difference and distance; imperfection has inevitably introduced discord; for a part is not self-sufficient, it must pursue something outside itself for its fulfillment, and so it becomes the enemy to what it needs.

This Kosmos of parts has come into being not as the result of a judgement establishing its desirability, but by the sheer necessity of a secondary Kind.

The Intellectual Realm was not of a nature to be the ultimate of existents. It was the First and it held great power, all there is of power; this means that it is productive without seeking to produce; for if effort and search were incumbent upon it, the Act would not be its own, would not spring from its essential nature; it would be, like a craftsman, producing by a power not inherent but acquired, mastered by dint of study.

The Intellectual Principle, then, in its unperturbed serenity has brought the universe into being, by communicating from its own store to Matter: and this gift is the Reason-Form flowing from it. For the Emanation of the Intellectual Principle is Reason, an emanation unfailing as long as the Intellectual Principle continues to have place among beings.

The Reason-Principle within a seed contains all the parts and qualities concentrated in identity; there is no distinction, no jarring, no internal hindering; then there comes a pushing out into bulk, part rises in distinction with part, and at once the members of the organism stand in each other's way and begin to wear each other down.

So from this, the One Intellectual Principle, and the Reason-Form emanating from it, our Universe rises and develops part, and inevitably are formed groups concordant and helpful in contrast with groups discordant and combative; sometimes of choice and sometimes incidentally, the parts maltreat each other; engendering proceeds by destruction.

Yet: Amid all that they effect and accept, the divine Realm imposes the one harmonious act; each utters its own voice, but all is brought into accord, into

an ordered system, for the universal purpose, by the ruling Reason-Principle. This Universe is not Intelligence and Reason, like the Supernal, but participant in Intelligence and Reason: it stands in need of the harmonizing because it is the meeting ground of Necessity and divine Reason-Necessity pulling towards the lower, towards the unreason which is its own characteristic, while yet the Intellectual Principle remains sovereign over it.

The Intellectual Sphere [the Divine] alone is Reason, and there can never be another Sphere that is Reason and nothing else; so that, given some other system, it cannot be as noble as that first; it cannot be Reason: yet since such a system cannot be merely Matter, which is the utterly unordered, it must be a mixed thing. Its two extremes are Matter and the Divine Reason; its governing principle is Soul, presiding over the conjunction of the two, and to be thought of not as labouring in the task but as administering serenely by little more than an act of presence.

3. Nor would it be sound to condemn this Kosmos as less than beautiful, as less than the noblest possible in the corporeal; and neither can any charge be laid against its source.

The world, we must reflect, is a product of Necessity, not of deliberate purpose: it is due to a higher Kind engendering in its own likeness by a natural process. And none the less, a second consideration, if a considered plan brought it into being it would still be no disgrace to its maker — for it stands a stately whole, complete within itself, serving at once its own purpose and that of all its parts which, leading and lesser alike, are of such a nature as to further the interests of the total. It is, therefore, impossible to condemn the whole on the merits of the parts which, besides, must be judged only as they enter harmoniously or not into the whole, the main consideration, quite overpassing the members which thus cease to have importance. To linger about the parts is to condemn not the Kosmos but some isolated appendage of it; in the entire living Being we fasten our eyes on a hair or a toe neglecting the marvellous spectacle of the complete Man; we ignore all the tribes and kinds of animals except for the meanest; we pass over an entire race, humanity, and bring forward — Thersites.

No: this thing that has come into Being is the Kosmos complete: do but survey it, and surely this is the pleading you will hear:

I am made by a God: from that God I came perfect above all forms of life, adequate to my function, self-sufficing, lacking nothing: for I am the container of all, that is, of every plant and every animal, of all the Kinds of created things, and many Gods and nations of Spirit-Beings and lofty souls and men happy in their goodness.

And do not think that, while earth is ornate with all its growths and with living things of every race, and while the very sea has answered to the power of Soul, do not think that the great air and the ether and the far-spread heavens remain void of it: there it is that all good Souls dwell, infusing life into the stars and into that orderly eternal circuit of the heavens which in its conscious

movement ever about the one Centre, seeking nothing beyond, is a faithful copy of the divine Mind. And all that is within me strives towards the Good; and each, to the measure of its faculty, attains. For from that Good all the heavens depend, with all my own Soul and the Gods that dwell in my every part, and all that lives and grows, and even all in me that you may judge inanimate.

But there are degrees of participation: here no more than Existence, elsewhere Life; and, in Life, sometimes mainly that of Sensation, higher again that of Reason, finally Life in all its fullness. We have no right to demand equal powers in the unequal: the finger is not to be asked to see; there is the eye for that; a finger has its own business — to be finger and have finger power.

4. That water extinguishes fire and fire consumes other things should not astonish us. The thing destroyed derived its being from outside itself: this is no case of a self-originating substance being annihilated by an external; it rose on the ruin of something else, and thus in its own ruin it suffers nothing strange; and for every fire quenched, another is kindled.

In the immaterial heaven every member is unchangeably itself for ever; in the heavens of our universe, while the whole has life eternally and so too all the nobler and lordlier components, the Souls pass from body to body entering into varied forms — and, when it may, a Soul will rise outside of the realm of birth and dwell with the one Soul of all. For the embodied lives by virtue of a Form or Idea: individual or partial things exist by virtue of Universals; from these priors they derive their life and maintenance, for life here is a thing of change; only in that prior realm is it unmoving. From that unchangingness, change had to emerge, and from that self-cloistered Life its derivative, this which breathes and stirs, the respiration of the still life of the divine.

The conflict and destruction that reign among living beings are inevitable, since things here are derived, brought into existence because the Divine Reason which contains all of them in the upper Heavens — how could they come here unless they were There? — must outflow over the whole extent of Matter.

Similarly, the very wronging of man by man may be derived from an effort towards the Good; foiled, in their weakness, of their true desire, they turn against each other: still, when they do wrong, they pay the penalty — that of having hurt their Souls by their evil conduct and of degradation to a lower place — for nothing can ever escape what stands decreed in the law of the Universe.

This is not to accept the idea, sometimes urged, that order is an outcome of disorder and law of lawlessness, as if evil were a necessary preliminary to their existence or their manifestation: on the contrary order is the original and enters this sphere as imposed from without: it is because order, law and reason exist that there can be disorder; breach of law and unreason exist because Reason exists — not that these better things are directly the causes of the bad

but simply that what ought to absorb the Best is prevented by its own nature, or by some accident, or by foreign interference. An entity which must look outside itself for a law, may be foiled of its purpose by either an internal or an external cause; there will be some flaw in its own nature, or it will be hurt by some alien influence, for often harm follows, unintended, upon the action of others in the pursuit of quite unrelated aims. Such living beings, on the other hand, as have freedom of motion under their own will sometimes take the right turn, sometimes the wrong.

Why the wrong course is followed is scarcely worth enquiring: a slight deviation at the beginning develops with every advance into a continuously wider and graver error — especially since there is the attached body with its inevitable concomitant of desire — and the first step, the hasty movement not previously considered and not immediately corrected, ends by establishing a set habit where there was at first only a fall.

Punishment naturally follows: there is no injustice in a man suffering what belongs to the condition in which he is; nor can we ask to be happy when our actions have not earned us happiness; the good, only, are happy; divine beings are happy only because they are good.

5. Now, once Happiness is possible at all to Souls in this Universe, if some fail of it, the blame must fall not upon the place but upon the feebleness insufficient to the staunch combat in the one arena where the rewards of excellence are offered. Men are not born divine; what wonder that they do not enjoy a divine life. And poverty and sickness mean nothing to the good — only to the evil are they disastrous — and where there is body there must be ill health.

Besides, these accidents are not without their service in the co-ordination and completion of the Universal system.

One thing perishes, and the Kosmic Reason — whose control nothing anywhere eludes — employs that ending to the beginning of something new; and, so, when the body suffers and the Soul, under the affliction, loses power, all that has been bound under illness and evil is brought into a new set of relations, into another class or order. Some of these troubles are helpful to the very sufferers — poverty and sickness, for example — and as for vice, even this brings something to the general service: it acts as a lesson in right doing, and, in many ways even, produces good; thus, by setting men face to face with the ways and consequences of iniquity, it calls them from lethargy, stirs the deeper mind and sets the understanding to work; by the contrast of the evil under which wrong-doers labour it displays the worth of the right. Not that evil exists for this purpose; but, as we have indicated, once the wrong has come to be, the Reason of the Kosmos employs it to good ends; and, precisely, the proof of the mightiest power is to be able to use the ignoble nobly and, given formlessness, to make it the material of unknown forms.

The principle is that evil by definition is a falling short in good, and good cannot be at full strength in this Sphere where it is lodged in the alien: the

good here is in something else, in something distinct from the Good, and this something else constitutes the falling short for it is not good. And this is why evil is ineradicable: there is, first, the fact that in relation to this principle of Good, thing will always stand less than thing, and, besides, all things come into being through it and are what they are by standing away from it.

6. As for the disregard of desert — the good afflicted, the unworthy thriving — it is a sound explanation no doubt that to the good nothing is evil and to the evil nothing can be good: still the question remains why should what essentially offends our nature fall to the good while the wicked enjoy all it demands? How can such an allotment be approved?

No doubt since pleasant conditions add nothing to true happiness and the unpleasant do not lessen the evil in the wicked, the conditions matter little: as well complain that a good man happens to be ugly and a bad man handsome.

Still, under such a dispensation, there would surely be a propriety, a reasonableness, a regard to merit which, as things are, do not appear, though this would certainly be in keeping with the noblest Providence: even though external conditions do not affect a man's hold upon good or evil, none the less it would seem utterly unfitting that the bad should be the masters, be sovereign in the state, while honourable men are slaves: a wicked ruler may commit the most lawless acts; and in war the worst men have a free hand and perpetrate every kind of crime against their prisoners.

We are forced to ask how such things can be, under a Providence. Certainly a maker must consider his work as a whole, but none the less he should see to the due ordering of all the parts, especially when these parts have Soul, that is, are Living and Reasoning Beings: the Providence must reach to all the details; its functioning must consist in neglecting no point.

Holding, therefore, as we do, despite all, that the Universe lies under an Intellectual Principle whose power has touched every existent, we cannot be absolved from the attempt to show in what way the detail of this sphere is just.

7. A preliminary observation: in looking for excellence in this thing of mixture, the Kosmos, we cannot require all that is implied in the excellence of the unmingled; it is folly to ask for Firsts in the Secondary, and since this Universe contains body, we must allow for some bodily influence upon the total and be thankful if the mingled existent lack nothing of what its nature allowed it to receive from the Divine Reason.

Thus, supposing we were enquiring for the finest type of the human being as known here, we would certainly not demand that he prove identical with Man as in the Divine Intellect; we would think it enough in the Creator to have so brought this thing of flesh and nerve and bone under Reason as to give grace to these corporeal elements and to have made it possible for Reason to have contact with Matter.

Our progress towards the object of our investigation must begin from this principle of gradation which will open to us the wonder of the Providence and of the power by which our universe holds its being.

We begin with evil acts entirely dependent upon the Souls which perpetrate them — the harm, for example, which perverted Souls do to the good and to each other. Unless the foreplanning power alone is to be charged with the vice in such Souls, we have no ground of accusation, no claim to redress: the blame lies on the Soul exercising its choice. Even a Soul, we have seen, must have its individual movement; it is not abstract Spirit; the first step towards animal life has been taken and the conduct will naturally be in keeping with that character.

It is not because the world existed that Souls are here: before the world was, they had it in them to be of the world, to concern themselves with it, to presuppose it, to administer it: it was in their nature to produce it — by whatever method, whether by giving forth some emanation while they themselves remained above, or by an actual descent, or in both ways together, some presiding from above, others descending; some for we are not at the moment concerned about the mode of creation but are simply urging that, however the world was produced, no blame falls on Providence for what exists within it.

There remains the other phase of the question — the distribution of evil to the opposite classes of men: the good go bare while the wicked are rich: all that human need demands, the least deserving have in abundance; it is they that rule; peoples and states are at their disposal. Would not all this imply that the divine power does not reach to earth?

That it does is sufficiently established by the fact that Reason rules in the lower things: animals and plants have their share in Reason, Soul and Life.

Perhaps, then, it reaches to earth but is not master over all?

We answer that the universe is one living organism: as well maintain that while human head and face are the work of nature and of the ruling reason-principle, the rest of the frame is due to other agencies — accident or sheer necessity — and owes its inferiority to this origin, or to the incompetence of unaided Nature. And even granting that those less noble members are not in themselves admirable it would still be neither pious nor even reverent to censure the entire structure.

8. Thus we come to our enquiry as to the degree of excellence found in things of this Sphere, and how far they belong to an ordered system or in what degree they are, at least, not evil.

Now in every living being the upper parts — head, face — are the most beautiful, the mid and lower members inferior. In the Universe the middle and lower members are human beings; above them, the Heavens and the Gods that dwell there; these Gods with the entire circling expanse of the heavens constitute the greater part of the Kosmos: the earth is but a central point, and may be considered as simply one among the stars. Yet human wrong-doing is made a matter of wonder; we are evidently asked to take humanity as the choice member of the Universe, nothing wiser existent!

But humanity, in reality, is poised midway between gods and beasts, and

inclines now to the one order, now to the other; some men grow like to the divine, others to the brute, the greater number stand neutral. But those that are corrupted to the point of approximating to irrational animals and wild beasts pull the mid-folk about and inflict wrong upon them; the victims are no doubt better than the wrongdoers, but are at the mercy of their inferiors in the field in which they themselves are inferior, where, that is, they cannot be classed among the good since they have not trained themselves in self-defence.

A gang of lads, morally neglected, and in that respect inferior to the intermediate class, but in good physical training, attack and throw another set, trained neither physically nor morally, and make off with their food and their dainty clothes. What more is called for than a laugh?

And surely even the lawgiver would be right in allowing the second group to suffer this treatment, the penalty of their sloth and self-indulgence: the gymnasium lies there before them, and they, in laziness and luxury and listlessness, have allowed themselves to fall like fat-loaded sheep, a prey to the wolves.

But the evil-doers also have their punishment: first they pay in that very wolfishness, in the disaster to their human quality: and next there is laid up for them the due of their Kind: living ill here, they will not get off by death; on every precedent through all the line there waits its sequent, reasonable and natural — worse to the bad, better to the good.

This at once brings us outside the gymnasium with its fun for boys; they must grow up, both kinds, amid their childishness and both one day stand girt and armed. Then there is a finer spectacle than is ever seen by those that train in the ring. But at this stage some have not armed themselves — and the duly armed win the day.

Not even a God would have the right to deal a blow for the unwarlike: the law decrees that to come safe out of battle is for fighting men, not for those that pray. The harvest comes home not for praying but for tilling; healthy days are not for those that neglect their health: we have no right to complain of the ignoble getting the richer harvest if they are the only workers in the fields, or the best.

Again: it is childish, while we carry on all the affairs of our life to our own taste and not as the Gods would have us, to expect them to keep all well for us in spite of a life that is lived without regard to the conditions which the Gods have prescribed for our well-being. Yet death would be better for us than to go on living lives condemned by the laws of the Universe. If things took the contrary course, if all the modes of folly and wickedness brought no trouble in life — then indeed we might complain of the indifference of a Providence leaving the victory to evil.

Bad men rule by the feebleness of the ruled: and this is just; the triumph of weaklings would not be just.

9. It would not be just, because Providence cannot be a something reducing us to nothingness: to think of Providence as everything, with no other thing in

existence, is to annihilate the Universe; such a providence could have no field of action; nothing would exist except the Divine. As things are, the Divine, of course, exists, but has reached forth to something other — not to reduce that to nothingness but to preside over it; thus in the case of Man, for instance, the Divine presides as the Providence, preserving the character of human nature, that is the character of a being under the providential law, which, again, implies subjection to what that law may enjoin.

And that law enjoins that those who have made themselves good shall know the best of life, here and later, the bad the reverse. But the law does not warrant the wicked in expecting that their prayers should bring others to sacrifice themselves for their sakes; or that the gods should lay aside the divine life in order to direct their daily concerns; or that good men, who have chosen a path nobler than all earthly rule, should become their rulers. The perverse have never made a single effort to bring the good into authority, nor do they take any steps to improve themselves; they are all spite against anyone that becomes good of his own motion, though if good men were placed in authority the total of goodness would be increased.

In sum: Man has come into existence, a living being but not a member of the noblest order; he occupies by choice an intermediate rank; still, in that place in which he exists, Providence does not allow him to be reduced to nothing; on the contrary he is ever being led upwards by all those varied devices which the Divine employs in its labour to increase the dominance of moral value. The human race, therefore, is not deprived by Providence of its rational being; it retains its share, though necessarily limited, in wisdom, intelligence, executive power and right doing, the right doing, at least, of individuals to each other — and even in wronging others people think they are doing right and only paying what is due.

Man is, therefore, a noble creation, as perfect as the scheme allows; a part, no doubt, in the fabric of the All, he yet holds a lot higher than that of all the other living things of earth.

Now, no one of any intelligence complains of these others, man's inferiors, which serve to the adornment of the world; it would be feeble indeed to complain of animals biting man, as if we were to pass our days asleep. No: the animal, too, exists of necessity, and is serviceable in many ways, some obvious and many progressively discovered — so that not one lives without profit to itself and even to humanity. It is ridiculous, also, to complain that many of them are dangerous — there are dangerous men abroad as well — and if they distrust us, and in their distrust attack, is that anything to wonder at?

10. But: if the evil in men is involuntary, if their own will has not made them what they are, how can we either blame wrong-doers or even reproach their victims with suffering through their own fault?

If there is a Necessity, bringing about human wickedness either by force of the celestial movement or by a rigorous sequence set up by the First Cause, is

not the evil a thin rooted in Nature? And if thus the Reason-Principle of the universe is the creator of evil, surely all is injustice?

No: Men are no doubt involuntary sinners in the sense that they do not actually desire to sin; but this does not alter the fact that wrongdoers, of their own choice, are, themselves, the agents; it is because they themselves act that the sin is in their own; if they were not agents they could not sin.

The Necessity [held to underlie human wickedness] is not an outer force [actually compelling the individual], but exists only in the sense of a universal relationship.

Nor is the force of the celestial Movement such as to leave us powerless: if the universe were something outside and apart from us it would stand as its makers willed so that, once the gods had done their part, no man, however impious, could introduce anything contrary to their intention. But, as things are, efficient act does come from men: given the starting Principle, the secondary line, no doubt, is inevitably completed; but each and every principle contributes towards the sequence. Now Men are Principles, or, at least, they are moved by their characteristic nature towards all that is good, and that nature is a Principle, a freely acting cause.

11. Are we, then, to conclude that particular things are determined by Necessities rooted in Nature and by the sequence of causes, and that everything is as good as anything can be?

No: the Reason-Principle is the sovereign, making all: it wills things as they are and, in its reasonable act, it produces even what we know as evil: it cannot desire all to be good: an artist would not make an animal all eyes; and in the same way, the Reason-Principle would not make all divine; it makes Gods but also celestial spirits, the intermediate order, then men, then the animals; all is graded succession, and this in no spirit of grudging but in the expression of a Reason teeming with intellectual variety.

We are like people ignorant of painting who complain that the colours are not beautiful everywhere in the picture: but the Artist has laid on the appropriate tint to every spot. Or we are censuring a drama because the persons are not all heroes but include a servant and a rustic and some scurrilous clown; yet take away the low characters and the power of the drama is gone; these are part and parcel of it.

12. Suppose this Universe were the direct creation of the Reason-Principle applying itself, quite unchanged, to Matter, retaining, that is, the hostility to partition which it derives from its Prior, the Intellectual Principle — then, this its product, so produced, would be of supreme and unparalleled excellence. But the Reason-Principle could not be a thing of entire identity or even of closely compact diversity; and the mode in which it is here manifested is no matter of censure since its function is to be all things, each single thing in some distinctive way.

But has it not, besides itself entering Matter, brought other beings down? Has it not for example brought Souls into Matter and, in adapting them to its

creation, twisted them against their own nature and been the ruin of many of them? And can this be right?

The answer is that the Souls are, in a fair sense, members of this Reason-Principle and that it has not adapted them to the creation by perverting them, but has set them in the place here to which their quality entitles them.

13. And we must not despise the familiar observation that there is something more to be considered than the present. There are the periods of the past and, again, those in the future; and these have everything to do with fixing worth of place.

Thus a man, once a ruler, will be made a slave because he abused his power and because the fall is to his future good. Those that have money will be made poor — and to the good poverty is no hindrance. Those that have unjustly killed, are killed in turn, unjustly as regards the murderer but justly as regards the victim, and those that are to suffer are thrown into the path of those that administer the merited treatment.

It is not an accident that makes a man a slave; no one is a prisoner by chance; every bodily outrage has its due cause. The man once did what he now suffers. A man that murders his mother will become a woman and be murdered by a son; a man that wrongs a woman will become a woman, to be wronged.

Hence arises that awesome word “Adrasteia” [the Inevadable Retribution]; for in very truth this ordinance is an Adrasteia, justice itself and a wonderful wisdom.

We cannot but recognize from what we observe in this universe that some such principle of order prevails throughout the entire of existence — the minutest of things a tributary to the vast total; the marvellous art shown not merely in the mightiest works and sublimest members of the All, but even amid such littleness as one would think Providence must disdain: the varied workmanship of wonder in any and every animal form; the world of vegetation, too; the grace of fruits and even of leaves, the lavishness, the delicacy, the diversity of exquisite bloom; and all this not issuing once, and then to die out, but made ever and ever anew as the Transcendent Beings move variously over this earth.

In all the changing, there is no change by chance: there is no taking of new forms but to desirable ends and in ways worthy of Divine Powers. All that is Divine executes the Act of its quality; its quality is the expression of its essential Being: and this essential Being in the Divine is the Being whose activities produce as one thing the desirable and the just — for if the good and the just are not produced there, where, then, have they their being?

14. The ordinance of the Kosmos, then, is in keeping with the Intellectual Principle. True, no reasoning went to its creation, but it so stands that the keenest reasoning must wonder — since no reasoning could be able to make it otherwise — at the spectacle before it, a product which, even in the Kinds of the partial and particular Sphere, displays the Divine Intelligence to a degree

in which no arranging by reason could express it. Every one of the ceaselessly recurrent types of being manifests a creating Reason-Principle above all censure. No fault is to be found unless on the assumption that everything ought to come into being with all the perfection of those that have never known such a coming, the Eternals. In that case, things of the Intellectual realm and things of the realm of sense must remain one unbroken identity for ever.

In this demand for more good than exists, there is implied a failure to recognize that the form allotted to each entity is sufficient in itself; it is like complaining because one kind of animal lacks horns. We ought to understand both that the Reason-Principle must extend to every possible existent and, at the same time, that every greater must include lesser things, that to every whole belong its parts, and that all cannot be equality unless all part is to be absent.

This is why in the Over-World each entity is all, while here, below, the single thing is not all [is not the Universe but a "Self"]. Thus too, a man, an individual, in so far as he is a part, is not Humanity complete: but wheresoever there is associated with the parts something that is no part [but a Divine, an Intellectual Being], this makes a whole of that in which it dwells. Man, man as partial thing, cannot be required to have attained to the very summit of goodness: if he had, he would have ceased to be of the partial order. Not that there is any grudging in the whole towards the part that grows in goodness and dignity; such an increase in value is a gain to the beauty of the whole; the lesser grows by being made over in the likeness of the greater, by being admitted, as it were, to something of that greatness, by sharing in that rank, and thus even from this place of man, from man's own self, something gleams forth, as the stars shine in the divine firmament, so that all appears one great and lovely figure — living or wrought in the furnaces of craftsmanship — with stars radiant not only in the ears and on the brow but on the breasts too, and wherever else they may be displayed in beauty.

15. These considerations apply very well to things considered as standing alone: but there is a stumbling-block, a new problem, when we think of all these forms, permanent and ceaselessly produced, in mutual relationship.

The animals devour each other: men attack each other: all is war without rest, without truce: this gives new force to the question how Reason can be author of the plan and how all can be declared well done.

This new difficulty is not met by the former answer; that all stands as well as the nature of things allows; that the blame for their condition falls on Matter dragging them down; that, given the plan as we know it, evil cannot be eliminated and should not be; that the Matter making its presence felt is still not supreme but remains an element taken in from outside to contribute to a definite total, or rather to be itself brought to order by Reason.

The Divine Reason is the beginning and the end; all that comes into being must be rational and fall at its coming into an ordered scheme reasonable at

every point. Where, then, is the necessity of this bandit war of man and beast?

This devouring of Kind by Kind is necessary as the means to the transmutation of living things which could not keep form for ever even though no other killed them: what grievance is it that when they must go their despatch is so planned as to be serviceable to others?

Still more, what does it matter when they are devoured only to return in some new form? It comes to no more than the murder of one of the personages in a play; the actor alters his make-up and enters in a new role. The actor, of course, was not really killed; but if dying is but changing a body as the actor changes a costume, or even an exit from the body like the exit of the actor from the boards when he has no more to say or do, what is there so very dreadful in this transformation of living beings one into another?

Surely it is much better so than if they had never existed: that way would mean the bleak quenching of life, precluded from passing outside itself; as the plan holds, life is poured copiously throughout a Universe, engendering the universal things and weaving variety into their being, never at rest from producing an endless sequence of comeliness and shapeliness, a living pastime.

Men directing their weapons against each other — under doom of death yet neatly lined up to fight as in the pyrrhic sword-dances of their sport — this is enough to tell us that all human intentions are but play, that death is nothing terrible, that to die in a war or in a fight is but to taste a little beforehand what old age has in store, to go away earlier and come back the sooner. So for misfortunes that may accompany life, the loss of property, for instance; the loser will see that there was a time when it was not his, that its possession is but a mock boon to the robbers, who will in their turn lose it to others, and even that to retain property is a greater loss than to forfeit it.

Murders, death in all its guises, the reduction and sacking of cities, all must be to us just such a spectacle as the changing scenes of a play; all is but the varied incident of a plot, costume on and off, acted grief and lament. For on earth, in all the succession of life, it is not the Soul within but the Shadow outside of the authentic man, that grieves and complains and acts out the plot on this world stage which men have dotted with stages of their own constructing. All this is the doing of man knowing no more than to live the lower and outer life, and never perceiving that, in his weeping and in his graver doings alike, he is but at play; to handle austere matters austere is reserved for the thoughtful: the other kind of man is himself a futility. Those incapable of thinking gravely read gravity into frivolities which correspond to their own frivolous Nature. Anyone that joins in their trifling and so comes to look on life with their eyes must understand that by lending himself to such idleness he has laid aside his own character. If Socrates himself takes part in the trifling, he trifles in the outer Socrates.

We must remember, too, that we cannot take tears and laments as proof that anything is wrong; children cry and whimper where there is nothing amiss.

16. But if all this is true, what room is left for evil? Where are we to place wrong-doing and sin?

How explain that in a world organized in good, the efficient agents [human beings] behave unjustly, commit sin? And how comes misery if neither sin nor injustice exists?

Again, if all our action is determined by a natural process, how can the distinction be maintained between behaviour in accordance with nature and behaviour in conflict with it?

And what becomes of blasphemy against the divine? The blasphemer is made what he is: a dramatist has written a part insulting and maligning himself and given it to an actor to play.

These considerations oblige us to state the Logos [the Reason-Principle of the Universe] once again, and more clearly, and to justify its nature.

This Reason-Principle, then — let us dare the definition in the hope of conveying the truth — this Logos is not the Intellectual Principle unmingled, not the Absolute Divine Intellect; nor does it descend from the pure Soul alone; it is a dependent of that Soul while, in a sense, it is a radiation from both those divine Hypostases; the Intellectual Principle and the Soul — the Soul as conditioned by the Intellectual Principle engender this Logos which is a Life holding restfully a certain measure of Reason.

Now all life, even the least valuable, is an activity, and not a blind activity like that of flame; even where there is not sensation the activity of life is no mere haphazard play of Movement: any object in which life is present, and object which participates in Life, is at once enreasoned in the sense that the activity peculiar to life is formative, shaping as it moves.

Life, then, aims at pattern as does the pantomimic dancer with his set movements; the mime, in himself, represents life, and, besides, his movements proceed in obedience to a pattern designed to symbolize life.

Thus far to give us some idea of the nature of Life in general.

But this Reason-Principle which emanates from the complete unity, divine Mind, and the complete unity Life [= Soul] — is neither a uniate complete Life nor a uniate complete divine Mind, nor does it give itself whole and all-including to its subject. [By an imperfect communication] it sets up a conflict of part against part: it produces imperfect things and so engenders and maintains war and attack, and thus its unity can be that only of a sum-total not of a thing undivided. At war with itself in the parts which it now exhibits, it has the unity, or harmony, of a drama torn with struggle. The drama, of course, brings the conflicting elements to one final harmony, weaving the entire story of the clashing characters into one thing; while in the Logos the conflict of the divergent elements rises within the one element, the Reason-Principle: the comparison therefore is rather with a harmony emerging directly from the conflicting elements themselves, and the question becomes what introduces clashing elements among these Reason-Principles.

Now in the case of music, tones high and low are the product of Reason-

Principles which, by the fact that they are Principles of harmony, meet in the unit of Harmony, the absolute Harmony, a more comprehensive Principle, greater than they and including them as its parts. Similarly in the Universe at large we find contraries — white and black, hot and cold, winged and wingless, footed and footless, reasoning and unreasoning — but all these elements are members of one living body, their sum-total; the Universe is a self-accordant entity, its members everywhere clashing but the total being the manifestation of a Reason-Principle. That one Reason-Principle, then, must be the unification of conflicting Reason-Principles whose very opposition is the support of its coherence and, almost, of its Being.

And indeed, if it were not multiple, it could not be a Universal Principle, it could not even be at all a Reason-Principle; in the fact of its being a Reason-Principle is contained the fact of interior difference. Now the maximum of difference is contrariety; admitting that this differentiation exists and creates, it will create difference in the greatest and not in the least degree; in other words, the Reason-Principle, bringing about differentiation to the uttermost degree, will of necessity create contrarieties: it will be complete only by producing itself not in merely diverse things but in contrary things.

17. The nature of the Reason-Principle is adequately expressed in its Act and, therefore, the wider its extension the nearer will its productions approach to full contrariety: hence the world of sense is less a unity than is its Reason-Principle; it contains a wider multiplicity and contrariety: its partial members will, therefore, be urged by a closer intention towards fullness of life, a warmer desire for unification.

But desire often destroys the desired; it seeks its own good, and, if the desired object is perishable, the ruin follows: and the partial thing straining towards its completing principle draws towards itself all it possibly can.

Thus, with the good we have the bad: we have the opposed movements of a dancer guided by one artistic plan; we recognize in his steps the good as against the bad, and see that in the opposition lies the merit of the design.

But, thus, the wicked disappear?

No: their wickedness remains; simply, their role is not of their own planning.

But, surely, this excuses them?

No; excuse lies with the Reason-Principle — and the Reason-Principle does not excuse them.

No doubt all are members of this Principle but one is a good man, another is bad — the larger class, this — and it goes as in a play; the poet while he gives each actor a part is also using them as they are in their own persons: he does not himself rank the men as leading actor, second, third; he simply gives suitable words to each, and by that assignment fixes each man's standing.

Thus, every man has his place, a place that fits the good man, a place that fits the bad: each within the two orders of them makes his way, naturally, reasonably, to the place, good or bad, that suits him, and takes the position he

has made his own. There he talks and acts, in blasphemy and crime or in all goodness: for the actors bring to this play what they were before it was ever staged.

In the dramas of human art, the poet provides the words but the actors add their own quality, good or bad — for they have more to do than merely repeat the author's words — in the truer drama which dramatic genius imitates in its degree, the Soul displays itself in a part assigned by the creator of the piece.

As the actors of our stages get their masks and their costume, robes of state or rags, so a Soul is allotted its fortunes, and not at haphazard but always under a Reason: it adapts itself to the fortunes assigned to it, attunes itself, ranges itself rightly to the drama, to the whole Principle of the piece: then it speaks out its business, exhibiting at the same time all that a Soul can express of its own quality, as a singer in a song. A voice, a bearing, naturally fine or vulgar, may increase the charm of a piece; on the other hand, an actor with his ugly voice may make a sorry exhibition of himself, yet the drama stands as good a work as ever: the dramatist, taking the action which a sound criticism suggests, disgraces one, taking his part from him, with perfect justice: another man he promotes to more serious roles or to any more important play he may have, while the first is cast for whatever minor work there may be.

Just so the Soul, entering this drama of the Universe, making itself a part of the Play, bringing to its acting its personal excellence or defect, set in a definite place at the entry and accepting from the author its entire role — superimposed upon its own character and conduct — just so, it receives in the end its punishment and reward.

But these actors, Souls, hold a peculiar dignity: they act in a vaster place than any stage: the Author has made them masters of all this world; they have a wide choice of place; they themselves determine the honour or discredit in which they are agents since their place and part are in keeping with their quality: they therefore fit into the Reason-Principle of the Universe, each adjusted, most legitimately, to the appropriate environment, as every string of the lyre is set in the precisely right position, determined by the Principle directing musical utterance, for the due production of the tones within its capacity. All is just and good in the Universe in which every actor is set in his own quite appropriate place, though it be to utter in the Darkness and in Tartarus the dreadful sounds whose utterance there is well.

This Universe is good not when the individual is a stone, but when everyone throws in his own voice towards a total harmony, singing out a life — thin, harsh, imperfect, though it be. The Syrx does not utter merely one pure note; there is a thin obscure sound which blends in to make the harmony of Syrx music: the harmony is made up from tones of various grades, all the tones differing, but the resultant of all forming one sound.

Similarly the Reason-Principle entire is One, but it is broken into unequal parts: hence the difference of place found in the Universe, better spots and worse; and hence the inequality of Souls, finding their appropriate

surroundings amid this local inequality. The diverse places of this sphere, the Souls of unequal grade and unlike conduct, are well exemplified by the distinction of parts in the Syrinx or any other instrument: there is local difference, but from every position every string gives forth its own tone, the sound appropriate, at once, to its particular place and to the entire plan.

What is evil in the single Soul will stand a good thing in the universal system; what in the unit offends nature will serve nature in the total event — and still remains the weak and wrong tone it is, though its sounding takes nothing from the worth of the whole, just as, in another order of image, the executioner's ugly office does not mar the well-governed state: such an officer is a civic necessity; and the corresponding moral type is often serviceable; thus, even as things are, all is well.

18. Souls vary in worth; and the difference is due, among other causes, to an almost initial inequality; it is in reason that, standing to the Reason-Principle, as parts, they should be unequal by the fact of becoming separate.

We must also remember that every Soul has its second grade and its third, and that, therefore, its expression may take any one of three main forms. But this point must be dealt with here again: the matter requires all possible elucidation.

We may perhaps think of actors having the right to add something to the poet's words: the drama as it stands is not perfectly filled in, and they are to supply where the Author has left blank spaces here and there; the actors are to be something else as well; they become parts of the poet, who on his side has a foreknowledge of the word they will add, and so is able to bind into one story what the actors bring in and what is to follow.

For, in the All, the sequences, including what follows upon wickedness, become Reason-Principles, and therefore in right reason. Thus: from adultery and the violation of prisoners the process of nature will produce fine children, to grow, perhaps, into fine men; and where wicked violence has destroyed cities, other and nobler cities may rise in their place.

But does not this make it absurd to introduce Souls as responsible causes, some acting for good and some for evil? If we thus exonerate the Reason-Principle from any part in wickedness do we not also cancel its credit for the good? Why not simply take the doings of these actors for representative parts of the Reason-Principle as the doings of stage-actors are representative parts of the stage-drama? Why not admit that the Reason-Principle itself includes evil action as much as good action, and inspires the precise conduct of all its representatives? Would not this be all the more Plausible in that the universal drama is the completer creation and that the Reason-Principle is the source of all that exists?

But this raises the question: "What motive could lead the Logos to produce evil?"

The explanation, also, would take away all power in the Universe from Souls, even those nearest to the divine; they would all be mere parts of a

Reason-Principle.

And, further — unless all Reason-Principles are Souls — why should some be souls and others exclusively Reason-Principles when the All is itself a Soul?

Third Tractate.

On Providence (2).

1. What is our answer?

All events and things, good and evil alike, are included under the Universal Reason-Principle of which they are parts — strictly “included” for this Universal Idea does not engender them but encompasses them.

The Reason-Principles are acts or expressions of a Universal Soul; its parts [i.e., events good and evil] are expressions of these Soulparts.

This unity, Soul, has different parts; the Reason-Principles, correspondingly, will also have their parts, and so, too, will the ultimates of the system, all that they bring into being.

The Souls are in harmony with each other and so, too, are their acts and effects; but it is harmony in the sense of a resultant unity built out of contraries. All things, as they rise from a unity, come back to unity by a sheer need of nature; differences unfold themselves, contraries are produced, but all is drawn into one organized system by the unity at the source.

The principle may be illustrated from the different classes of animal life: there is one genus, horse, though horses among themselves fight and bite and show malice and angry envy: so all the others within the unity of their Kind; and so humanity.

All these types, again, can be ranged under the one Kind, that of living things; objects without life can be thought of under their specific types and then be resumed under the one Kind of the “non-living”; if we choose to go further yet, living and non-living may be included under the one Kind, “Beings,” and, further still, under the Source of Being.

Having attached all to this source, we turn to move down again in continuous division: we see the Unity fissuring, as it reaches out into Universality, and yet embracing all in one system so that with all its differentiation it is one multiple living thing — an organism in which each member executes the function of its own nature while it still has its being in that One Whole; fire burns; horse does horse work; men give, each the appropriate act of the peculiar personal quality — and upon the several particular Kinds to which each belongs follow the acts, and the good or evil of the life.

2. Circumstances are not sovereign over the good of life, for they are themselves moulded by their priors and come in as members of a sequence. The Leading-Principle holds all the threads while the minor agents, the individuals, serve according to their own capacities, as in a war the generalissimo lays down the plan and his subordinates do their best to its furtherance. The Universe has been ordered by a Providence that may be compared to a general; he has considered operations, conditions and such

practical needs as food and drink, arms and engines of war; all the problem of reconciling these complex elements has been worked out beforehand so as to make it probable that the final event may be success. The entire scheme emerges from the general's mind with a certain plausible promise, though it cannot cover the enemy's operations, and there is no power over the disposition of the enemy's forces: but where the mighty general is in question whose power extends over all that is, what can pass unordered, what can fail to fit into the plan?

3. For, even though the I is sovereign in choosing, yet by the fact of the choice the thing done takes its place in the ordered total. Your personality does not come from outside into the universal scheme; you are a part of it, you and your personal disposition.

But what is the cause of this initial personality?

This question resolves itself into two: are we to make the Creator, if Creator there is, the cause of the moral quality of the individual or does the responsibility lie with the creature?

Or is there, perhaps, no responsibility? After all, none is charged in the case of plants brought into being without the perceptive faculties; no one is blamed because animals are not all that men are — which would be like complaining that men are not all that gods are. Reason acquits plant and animal and, their maker; how can it complain because men do not stand above humanity?

If the reproach simply means that Man might improve by bringing from his own stock something towards his betterment we must allow that the man failing in this is answerable for his own inferiority: but if the betterment must come not from within the man but from without, from his Author, it is folly to ask more than has been given, as foolish in the case of man as in plant and animal.

The question is not whether a thing is inferior to something else but whether in its own Kind it suffices to its own part; universal equality there cannot be.

Then the Reason-Principle has measured things out with the set purpose of inequality?

Certainly not: the inequality is inevitable by the nature of things: the Reason-Principle of this Universe follows upon a phase of the Soul; the Soul itself follows upon an Intellectual Principle, and this Intellectual Principle is not one among the things of the Universe but is all things; in all things, there is implied variety of things; where there is variety and not identity there must be primals, secondaries, tertiaries and every grade downward. Forms of life, then, there must be that are not pure Soul but the dwindling of Souls enfeebled stage by stage of the process. There is, of course, a Soul in the Reason-Principle constituting a living being, but it is another Soul [a lesser phase], not that [the Supreme Soul] from which the Reason-Principle itself derives; and this combined vehicle of life weakens as it proceeds towards

matter, and what it engenders is still more deficient. Consider how far the engendered stands from its origin and yet, what a marvel!

In sum nothing can secure to a thing of process the quality of the prior order, loftier than all that is product and amenable to no charge in regard to it: the wonder is, only, that it reaches and gives to the lower at all, and that the traces of its presence should be so noble. And if its outgiving is greater than the lower can appropriate, the debt is the heavier; all the blame must fall upon the unreceptive creature, and Providence be the more exalted.

4. If man were all of one piece — I mean, if he were nothing more than a made thing, acting and acted upon according to a fixed nature — he could be no more subject to reproach and punishment than the mere animals. But as the scheme holds, man is singled out for condemnation when he does evil; and this with justice. For he is no mere thing made to rigid plan; his nature contains a Principle apart and free.

This does not, however, stand outside of Providence or of the Reason of the All; the Over-World cannot be dependent upon the World of Sense. The higher shines down upon the lower, and this illumination is Providence in its highest aspect: The Reason-Principle has two phases, one which creates the things of process and another which links them with the higher beings: these higher beings constitute the over-providence on which depends that lower providence which is the secondary Reason-Principle inseparably united with its primal: the two — the Major and Minor Providence — acting together produce the universal woof, the one all-comprehensive Providence.

Men possess, then, a distinctive Principle: but not all men turn to account all that is in their Nature; there are men that live by one Principle and men that live by another or, rather, by several others, the least noble. For all these Principles are present even when not acting upon the man — though we cannot think of them as lying idle; everything performs its function.

“But,” it will be said, “what reason can there be for their not acting upon the man once they are present; inaction must mean absence?”

We maintain their presence always, nothing void of them.

But surely not where they exercise no action? If they necessarily reside in all men, surely they must be operative in all — this Principle of free action, especially.

First of all, this free Principle is not an absolute possession of the animal Kinds and is not even an absolute possession to all men.

So this Principle is not the only effective force in all men?

There is no reason why it should not be. There are men in whom it alone acts, giving its character to the life while all else is but Necessity [and therefore outside of blame].

For [in the case of an evil life] whether it is that the constitution of the man is such as to drive him down the troubled paths or whether [the fault is mental or spiritual in that] the desires have gained control, we are compelled to attribute the guilt to the substratum [something inferior to the highest

principle in Man]. We would be naturally inclined to say that this substratum [the responsible source of evil] must be Matter and not, as our argument implies, the Reason-Principle; it would appear that not the Reason-Principle but Matter were the dominant, crude Matter at the extreme and then Matter as shaped in the realized man: but we must remember that to this free Principle in man [which is a phase of the All Soul] the Substratum [the direct inferior to be moulded] is [not Matter but] the Reason-Principle itself with whatever that produces and moulds to its own form, so that neither crude Matter nor Matter organized in our human total is sovereign within us.

The quality now manifested may be probably referred to the conduct of a former life; we may suppose that previous actions have made the Reason-Principle now governing within us inferior in radiance to that which ruled before; the Soul which later will shine out again is for the present at a feebler power.

And any Reason-Principle may be said to include within itself the Reason-Principle of Matter which therefore it is able to elaborate to its own purposes, either finding it consonant with itself or bestowing upon it the quality which makes it so. The Reason-Principle of an ox does not occur except in connection with the Matter appropriate to the ox-Kind. It must be by such a process that the transmigration, of which we read takes place; the Soul must lose its nature, the Reason-Principle be transformed; thus there comes the ox-soul which once was Man.

The degradation, then, is just.

Still, how did the inferior Principle ever come into being, and how does the higher fall to it?

Once more — not all things are Firsts; there are Secondaries and Tertiaries, of a nature inferior to that of their Priors; and a slight tilt is enough to determine the departure from the straight course. Further, the linking of any one being with any other amounts to a blending such as to produce a distinct entity, a compound of the two; it is not that the greater and prior suffers any diminution of its own nature; the lesser and secondary is such from its very beginning; it is in its own nature the lesser thing it becomes, and if it suffers the consequences, such suffering is merited: all our reasonings on these questions must take account of previous living as the source from which the present takes its rise.

5. There is, then a Providence, which permeates the Kosmos from first to last, not everywhere equal, as in a numerical distribution, but proportioned, differing, according to the grades of place — just as in some one animal, linked from first to last, each member has its own function, the nobler organ the higher activity while others successively concern the lower degrees of the life, each part acting of itself, and experiencing what belongs to its own nature and what comes from its relation with every other. Strike, and what is designed for utterance gives forth the appropriate volume of sound while other parts take the blow in silence but react in their own especial movement;

the total of all the utterance and action and receptivity constitutes what we may call the personal voice, life and history of the living form. The parts, distinct in Kind, have distinct functions: the feet have their work and the eyes theirs; the understanding serves to one end, the Intellectual Principle to another.

But all sums to a unity, a comprehensive Providence. From the inferior grade downwards is Fate: the upper is Providence alone: for in the Intellectual Kosmos all is Reason-Principle or its Priors-Divine Mind and unmingled Soul-and immediately upon these follows Providence which rises from Divine Mind, is the content of the Unmingled Soul, and, through this Soul, is communicated to the Sphere of living things.

This Reason-Principle comes as a thing of unequal parts, and therefore its creations are unequal, as, for example, the several members of one Living Being. But after this allotment of rank and function, all act consonant with the will of the gods keeps the sequence and is included under the providential government, for the Reason-Principle of providence is god-serving.

All such right-doing, then, is linked to Providence; but it is not therefore performed by it: men or other agents, living or lifeless, are causes of certain things happening, and any good that may result is taken up again by Providence. In the total, then, the right rules and what has happened amiss is transformed and corrected. Thus, to take an example from a single body, the Providence of a living organism implies its health; let it be gashed or otherwise wounded, and that Reason-Principle which governs it sets to work to draw it together, knit it anew, heal it, and put the affected part to rights.

In sum, evil belongs to the sequence of things, but it comes from necessity. It originates in ourselves; it has its causes no doubt, but we are not, therefore, forced to it by Providence: some of these causes we adapt to the operation of Providence and of its subordinates, but with others we fail to make the connection; the act instead of being ranged under the will of Providence consults the desire of the agent alone or of some other element in the Universe, something which is either itself at variance with Providence or has set up some such state of variance in ourselves.

The one circumstance does not produce the same result wherever it acts; the normal operation will be modified from case to case: Helen's beauty told very differently on Paris and on Idomeneus; bring together two handsome people of loose character and two living honourably and the resulting conduct is very different; a good man meeting a libertine exhibits a distinct phase of his nature and, similarly, the dissolute answer to the society of their betters.

The act of the libertine is not done by Providence or in accordance with Providence; neither is the action of the good done by Providence — it is done by the man — but it is done in accordance with Providence, for it is an act consonant with the Reason-Principle. Thus a patient following his treatment is himself an agent and yet is acting in accordance with the doctor's method inspired by the art concerned with the causes of health and sickness: what one

does against the laws of health is one's act, but an act conflicting with the Providence of medicine.

6. But, if all this be true, how can evil fall within the scope of seership? The predictions of the seers are based on observation of the Universal Circuit: how can this indicate the evil with the good?

Clearly the reason is that all contraries coalesce. Take, for example, Shape and Matter: the living being [of the lower order] is a coalescence of these two; so that to be aware of the Shape and the Reason-Principle is to be aware of the Matter on which the Shape has been imposed.

The living-being of the compound order is not present [as pure and simple Idea] like the living being of the Intellectual order: in the compound entity, we are aware, at once, of the Reason-Principle and of the inferior element brought under form. Now the Universe is such a compound living thing: to observe, therefore, its content is to be aware not less of its lower elements than of the Providence which operates within it.

This Providence reaches to all that comes into being; its scope therefore includes living things with their actions and states, the total of their history at once overruled by the Reason-Principle and yet subject in some degree to Necessity.

These, then, are presented as mingled both by their initial nature and by the continuous process of their existence; and the Seer is not able to make a perfect discrimination setting on the one side Providence with all that happens under Providence and on the other side what the substrate communicates to its product. Such discrimination is not for a man, not for a wise man or a divine man: one may say it is the prerogative of a god. Not causes but facts lie in the Seer's province; his art is the reading of the scriptures of Nature which tell of the ordered and never condescend to the disorderly; the movement of the Universe utters its testimony to him and, before men and things reveal themselves, brings to light what severally and collectively they are.

Here conspires with There and There with Here, elaborating together the consistency and eternity of a Kosmos and by their correspondences revealing the sequence of things to the trained observer — for every form of divination turns upon correspondences. Universal interdependence, there could not be, but universal resemblance there must. This probably is the meaning of the saying that Correspondences maintain the Universe.

This is a correspondence of inferior with inferior, of superior with superior, eye with eye, foot with foot, everything with its fellow and, in another order, virtue with right action and vice with unrighteousness. Admit such correspondence in the All and we have the possibility of prediction. If the one order acts on the other, the relation is not that of maker to thing made — the two are coeval — it is the interplay of members of one living being; each in its own place and way moves as its own nature demands; to every organ its grade and task, and to every grade and task its effective organ.

7. And since the higher exists, there must be the lower as well. The

Universe is a thing of variety, and how could there be an inferior without a superior or a superior without an inferior? We cannot complain about the lower in the higher; rather, we must be grateful to the higher for giving something of itself to the lower.

In a word, those that would like evil driven out from the All would drive out Providence itself.

What would Providence have to provide for? Certainly not for itself or for the Good: when we speak of a Providence above, we mean an act upon something below.

That which resumes all under a unity is a Principle in which all things exist together and the single thing is All. From this Principle, which remains internally unmoved, particular things push forth as from a single root which never itself emerges. They are a branching into part, into multiplicity, each single outgrowth bearing its trace of the common source. Thus, phase by phase, there is finally the production into this world; some things close still to the root, others widely separate in the continuous progression until we have, in our metaphor, bough and crest, foliage and fruit. At the one side all is one point of unbroken rest, on the other is the ceaseless process, leaf and fruit, all the things of process carrying ever within themselves the Reason-Principles of the Upper Sphere, and striving to become trees in their own minor order and producing, if at all, only what is in strict gradation from themselves.

As for the abandoned spaces in what corresponds to the branches these two draw upon the root, from which, despite all their variance, they also derive; and the branches again operate upon their own furthest extremities: operation is to be traced only from point to next point, but, in the fact, there has been both inflow and outgo [of creative or modifying force] at the very root which, itself again, has its priors.

The things that act upon each other are branchings from a far-off beginning and so stand distinct; but they derive initially from the one source: all interaction is like that of brothers, resemblant as drawing life from the same parents.

Fourth Tractate.

Our Tutelary Spirit.

1. Some Existents [Absolute Unity and Intellectual-Principle] remain at rest while their Hypostases, or Expressed-Idea, come into being; but, in our view, the Soul generates by its motion, to which is due the sensitive faculty — that in any of its expression-forms — Nature and all forms of life down to the vegetable order. Even as it is present in human beings the Soul carries its Expression-form [Hypostasis] with it, but is not the dominant since it is not the whole man (humanity including the Intellectual Principal, as well): in the vegetable order it is the highest since there is nothing to rival it; but at this phase it is no longer reproductive, or, at least, what it produces is of quite another order; here life ceases; all later production is lifeless.

What does this imply?

Everything the Soul engenders down to this point comes into being shapeless, and takes form by orientation towards its author and supporter: therefore the thing engendered on the further side can be no image of the Soul, since it is not even alive; it must be an utter Indetermination. No doubt even in things of the nearer order there was indetermination, but within a form; they were undetermined not utterly but only in contrast with their perfect state: at this extreme point we have the utter lack of determination. Let it be raised to its highest degree and it becomes body by taking such shape as serves its scope; then it becomes the recipient of its author and sustainer: this presence in body is the only example of the boundaries of Higher Existents running into the boundary of the Lower.

2. It is of this Soul especially that we read “All Soul has care for the Soulless” — though the several Souls thus care in their own degree and way. The passage continues— “Soul passes through the entire heavens in forms varying with the variety of place” — the sensitive form, the reasoning form, even the vegetative form — and this means that in each “place” the phase of the soul there dominant carries out its own ends while the rest, not present there, is idle.

Now, in humanity the lower is not supreme; it is an accompaniment; but neither does the better rule unfaithfully; the lower element also has a footing, and Man, therefore, lives in part under sensation, for he has the organs of sensation, and in large part even by the merely vegetative principle, for the body grows and propagates: all the graded phases are in a collaboration, but the entire form, man, takes rank by the dominant, and when the life-principle leaves the body it is what it is, what it most intensely lived.

This is why we must break away towards the High: we dare not keep ourselves set towards the sensuous principle, following the images of sense, or towards the merely vegetative, intent upon the gratifications of eating and

procreation; our life must be pointed towards the Intellective, towards the Intellectual-Principle, towards God.

Those that have maintained the human level are men once more. Those that have lived wholly to sense become animals — corresponding in species to the particular temper of the life — ferocious animals where the sensuality has been accompanied by a certain measure of spirit, gluttonous and lascivious animals where all has been appetite and satiation of appetite. Those who in their pleasures have not even lived by sensation, but have gone their way in a torpid grossness become mere growing things, for this lethargy is the entire act of the vegetative, and such men have been busy be-treeing themselves. Those, we read, that, otherwise untainted, have loved song become vocal animals; kings ruling unreasonably but with no other vice are eagles; futile and flighty visionaries ever soaring skyward, become highflying birds; observance of civic and secular virtue makes man again, or where the merit is less marked, one of the animals of communal tendency, a bee or the like.

3. What, then, is the spirit [guiding the present life and determining the future]?

The Spirit of here and now.

And the God?

The God of here and now.

Spirit, God; This in act within us, conducts every life; for, even here and now, it is the dominant of our Nature.

That is to say that the dominant is the spirit which takes possession of the human being at birth?

No: the dominant is the Prior of the individual spirit; it presides inoperative while its secondary acts: so that if the acting force is that of men of the sense-life, the tutelary spirit is the Rational Being, while if we live by that Rational Being, our tutelary Spirit is the still higher Being, not directly operative but assenting to the working principle. The words “You shall yourselves choose” are true, then; for by our life we elect our own loftier.

But how does this spirit come to be the determinant of our fate?

It is not when the life is ended that it conducts us here or there; it operates during the lifetime; when we cease to live, our death hands over to another principle this energy of our own personal career.

That principle [of the new birth] strives to gain control, and if it succeeds it also lives and itself, in turn, possesses a guiding spirit [its next higher]: if on the contrary it is weighed down by the developed evil in the character, the spirit of the previous life pays the penalty: the evil-liver loses grade because during his life the active principle of his being took the tilt towards the brute by force of affinity. If, on the contrary, the Man is able to follow the leading of his higher Spirit, he rises: he lives that Spirit; that noblest part of himself to which he is being led becomes sovereign in his life; this made his own, he works for the next above until he has attained the height.

For the Soul is many things, is all, is the Above and the Beneath to the

totality of life: and each of us is an Intellectual Kosmos, linked to this world by what is lowest in us, but, by what is the highest, to the Divine Intellect: by all that is intellective we are permanently in that higher realm, but at the fringe of the Intellectual we are fettered to the lower; it is as if we gave forth from it some emanation towards that lower, or, rather some Act, which however leaves our diviner part not in itself diminished.

4. But is this lower extremity of our intellective phase fettered to body for ever?

No: if we turn, this turns by the same act.

And the Soul of the All — are we to think that when it turns from this sphere its lower phase similarly withdraws?

No: for it never accompanied that lower phase of itself; it never knew any coming, and therefore never came down; it remains unmoved above, and the material frame of the Universe draws close to it, and, as it were, takes light from it, no hindrance to it, in no way troubling it, simply lying unmoved before it.

But has the Universe, then, no sensation? “It has no Sight,” we read, since it has no eyes, and obviously it has not ears, nostrils, or tongue. Then has it perhaps such a consciousness as we have of our own inner conditions?

No: where all is the working out of one nature, there is nothing but still rest; there is not even enjoyment. Sensibility is present as the quality of growth is, unrecognized. But the Nature of the World will be found treated elsewhere; what stands here is all that the question of the moment demands.

5. But if the presiding Spirit and the conditions of life are chosen by the Soul in the overworld, how can anything be left to our independent action here?

The answer is that very choice in the over-world is merely an allegorical statement of the Soul’s tendency and temperament, a total character which it must express wherever it operates.

But if the tendency of the Soul is the master-force and, in the Soul, the dominant is that phase which has been brought to the fore by a previous history, then the body stands acquitted of any bad influence upon it? The Soul’s quality exists before any bodily life; it has exactly what it chose to have; and, we read, it never changes its chosen spirit; therefore neither the good man nor the bad is the product of this life?

Is the solution, perhaps, that man is potentially both good and bad but becomes the one or the other by force of act?

But what if a man temperamentally good happens to enter a disordered body, or if a perfect body falls to a man naturally vicious?

The answer is that the Soul, to whichever side it inclines, has in some varying degree the power of working the forms of body over to its own temper, since outlying and accidental circumstances cannot overrule the entire decision of a Soul. Where we read that, after the casting of lots, the sample lives are exhibited with the casual circumstances attending them and that the

choice is made upon vision, in accordance with the individual temperament, we are given to understand that the real determination lies with the Souls, who adapt the allotted conditions to their own particular quality.

The Timaeus indicates the relation of this guiding spirit to ourselves: it is not entirely outside of ourselves; is not bound up with our nature; is not the agent in our action; it belongs to us as belonging to our Soul, but not in so far as we are particular human beings living a life to which it is superior: take the passage in this sense and it is consistent; understand this Spirit otherwise and there is contradiction. And the description of the Spirit, moreover, as “the power which consummates the chosen life,” is, also, in agreement with this interpretation; for while its presidency saves us from falling much deeper into evil, the only direct agent within us is some thing neither above it nor equal to it but under it: Man cannot cease to be characteristically Man.

6. What, then, is the achieved Sage?

One whose Act is determined by the higher phase of the Soul.

It does not suffice to perfect virtue to have only this Spirit [equivalent in all men] as cooperator in the life: the acting force in the Sage is the Intellectual Principle [the diviner phase of the human Soul] which therefore is itself his presiding spirit or is guided by a presiding spirit of its own, no other than the very Divinity.

But this exalts the Sage above the Intellectual Principle as possessing for presiding spirit the Prior to the Intellectual Principle: how then does it come about that he was not, from the very beginning, all that he now is?

The failure is due to the disturbance caused by birth — though, before all reasoning, there exists the instinctive movement reaching out towards its own.

On instinct which the Sage finally rectifies in every respect?

Not in every respect: the Soul is so constituted that its life-history and its general tendency will answer not merely to its own nature but also to the conditions among which it acts.

The presiding Spirit, as we read, conducting a Soul to the Underworld ceases to be its guardian — except when the Soul resumes [in its later choice] the former state of life.

But, meanwhile, what happens to it?

From the passage [in the Phaedo] which tells how it presents the Soul to judgement we gather that after the death it resumes the form it had before the birth, but that then, beginning again, it is present to the Souls in their punishment during the period of their renewed life — a time not so much of living as of expiation.

But the Souls that enter into brute bodies, are they controlled by some thing less than this presiding Spirit? No: theirs is still a Spirit, but an evil or a foolish one.

And the Souls that attain to the highest?

Of these higher Souls some live in the world of Sense, some above it: and those in the world of Sense inhabit the Sun or another of the planetary bodies;

the others occupy the fixed Sphere [above the planetary] holding the place they have merited through having lived here the superior life of reason.

We must understand that, while our Souls do contain an Intellectual Kosmos they also contain a subordination of various forms like that of the Kosmic Soul. The world Soul is distributed so as to produce the fixed sphere and the planetary circuits corresponding to its graded powers: so with our Souls; they must have their provinces according to their different powers, parallel to those of the World Soul: each must give out its own special act; released, each will inhabit there a star consonant with the temperament and faculty in act within and constituting the principle of the life; and this star or the next highest power will stand to them as God or more exactly as tutelary spirit.

But here some further precision is needed.

Emancipated Souls, for the whole period of their sojourn there above, have transcended the Spirit-nature and the entire fatality of birth and all that belongs to this visible world, for they have taken up with them that Hypostasis of the Soul in which the desire of earthly life is vested. This Hypostasis may be described as the distributable Soul, for it is what enters bodily forms and multiplies itself by this division among them. But its distribution is not a matter of magnitudes; wherever it is present, there is the same thing present entire; its unity can always be reconstructed: when living things — animal or vegetal — produce their constant succession of new forms, they do so in virtue of the self-distribution of this phase of the Soul, for it must be as much distributed among the new forms as the propagating originals are. In some cases it communicates its force by permanent presence the life principle in plants for instance — in other cases it withdraws after imparting its virtue — for instance where from the putridity of dead animal or vegetable matter a multitudinous birth is produced from one organism.

A power corresponding to this in the All must reach down and co-operate in the life of our world — in fact the very same power.

If the Soul returns to this Sphere it finds itself under the same Spirit or a new, according to the life it is to live. With this Spirit it embarks in the skiff of the universe: the “spindle of Necessity” then takes control and appoints the seat for the voyage, the seat of the lot in life.

The Universal circuit is like a breeze, and the voyager, still or stirring, is carried forward by it. He has a hundred varied experiences, fresh sights, changing circumstances, all sorts of events. The vessel itself furnishes incident, tossing as it drives on. And the voyager also acts of himself in virtue of that individuality which he retains because he is on the vessel in his own person and character. Under identical circumstances individuals answer very differently in their movements and acts: hence it comes about that, be the occurrences and conditions of life similar or dissimilar, the result may differ from man to man, as on the other hand a similar result may be produced by dissimilar conditions: this (personal answer to incident) it is that constitutes

destiny.

Fifth Tractate.

On Love.

1. What is Love? A God, a Celestial Spirit, a state of mind? Or is it, perhaps, sometimes to be thought of as a God or Spirit and sometimes merely as an experience? And what is it essentially in each of these respects?

These important questions make it desirable to review prevailing opinions on the matter, the philosophical treatment it has received and, especially, the theories of the great Plato who has many passages dealing with Love, from a point of view entirely his own.

Plato does not treat of it as simply a state observed in Souls; he also makes it a Spirit-being so that we read of the birth of Eros, under definite circumstances and by a certain parentage.

Now everyone recognizes that the emotional state for which we make this "Love" responsible rises in souls aspiring to be knit in the closest union with some beautiful object, and that this aspiration takes two forms, that of the good whose devotion is for beauty itself, and that other which seeks its consummation in some vile act. But this generally admitted distinction opens a new question: we need a philosophical investigation into the origin of the two phases.

It is sound, I think, to find the primal source of Love in a tendency of the Soul towards pure beauty, in a recognition, in a kinship, in an unreasoned consciousness of friendly relation. The vile and ugly is in clash, at once, with Nature and with God: Nature produces by looking to the Good, for it looks towards Order — which has its being in the consistent total of the good, while the unordered is ugly, a member of the system of evil — and besides Nature itself, clearly, springs from the divine realm, from Good and Beauty; and when anything brings delight and the sense of kinship, its very image attracts.

Reject this explanation, and no one can tell how the mental state rises and where are its causes: it is the explanation of even copulative love which is the will to beget in beauty; Nature seeks to produce the beautiful and therefore by all reason cannot desire to procreate in the ugly.

Those that desire earthly procreation are satisfied with the beauty found on earth, the beauty of image and of body; it is because they are strangers to the Archetype, the source of even the attraction they feel towards what is lovely here. There are Souls to whom earthly beauty is a leading to the memory of that in the higher realm and these love the earthly as an image; those that have not attained to this memory do not understand what is happening within them, and take the image for the reality. Once there is perfect self-control, it is no fault to enjoy the beauty of earth; where appreciation degenerates into carnality, there is sin.

Pure Love seeks the beauty alone, whether there is Reminiscence or not;

but there are those that feel, also, a desire of such immortality as lies within mortal reach; and these are seeking Beauty in their demand for perpetuity, the desire of the eternal; Nature teaches them to sow the seed and to beget in beauty, to sow towards eternity, but in beauty through their own kinship with the beautiful. And indeed the eternal is of the one stock with the beautiful, the Eternal-Nature is the first shaping of beauty and makes beautiful all that rises from it.

The less the desire for procreation, the greater is the contentment with beauty alone, yet procreation aims at the engendering of beauty; it is the expression of a lack; the subject is conscious of insufficiency and, wishing to produce beauty, feels that the way is to beget in a beautiful form. Where the procreative desire is lawless or against the purposes of nature, the first inspiration has been natural, but they have diverged from the way, they have slipped and fallen, and they grovel; they neither understand whither Love sought to lead them nor have they any instinct to production; they have not mastered the right use of the images of beauty; they do not know what the Authentic Beauty is.

Those that love beauty of person without carnal desire love for beauty's sake; those that have — for women, of course — the copulative love, have the further purpose of self-perpetuation: as long as they are led by these motives, both are on the right path, though the first have taken the nobler way. But, even in the right, there is the difference that the one set, worshipping the beauty of earth, look no further, while the others, those of recollection, venerate also the beauty of the other world while they, still, have no contempt for this in which they recognize, as it were, a last outgrowth, an attenuation of the higher. These, in sum, are innocent frequenters of beauty, not to be confused with the class to whom it becomes an occasion of fall into the ugly — for the aspiration towards a good degenerates into an evil often.

So much for love, the state.

Now we have to consider Love, the God.

2. The existence of such a being is no demand of the ordinary man, merely; it is supported by Theologians and, over and over again, by Plato to whom Eros is child of Aphrodite, minister of beautiful children, inciter of human souls towards the supernal beauty or quickener of an already existing impulse thither. All this requires philosophical examination. A cardinal passage is that in the Symposium where we are told Eros was not a child of Aphrodite but born on the day of Aphrodite's birth, Penia, Poverty, being the mother, and Poros, Possession, the father.

The matter seems to demand some discussion of Aphrodite, since in any case Eros is described as being either her son or in some association with her. Who then is Aphrodite, and in what sense is Love either her child or born with her or in some way both her child and her birth-fellow?

To us Aphrodite is twofold; there is the heavenly Aphrodite, daughter of Ouranos or Heaven: and there is the other the daughter of Zeus and Dione,

this is the Aphrodite who presides over earthly unions; the higher was not born of a mother and has no part in marriages for in Heaven there is no marrying.

The Heavenly Aphrodite, daughter of Kronos who is no other than the Intellectual Principle — must be the Soul at its divinest: unmingled as the immediate emanation of the unmingled; remaining ever Above, as neither desirous nor capable of descending to this sphere, never having developed the downward tendency, a divine Hypostasis essentially aloof, so unreservedly an Authentic Being as to have no part with Matter — and therefore mythically “the unmothered” justly called not Celestial Spirit but God, as knowing no admixture, gathered cleanly within itself.

Any Nature springing directly from the Intellectual Principle must be itself also a clean thing: it will derive a resistance of its own from its nearness to the Highest, for all its tendency, no less than its fixity, centres upon its author whose power is certainly sufficient to maintain it Above.

Soul then could never fall from its sphere; it is closer held to the divine Mind than the very sun could hold the light it gives forth to radiate about it, an outpouring from itself held firmly to it, still.

But following upon Kronos — or, if you will, upon Heaven, the father of Kronos — the Soul directs its Act towards him and holds closely to him and in that love brings forth the Eros through whom it continues to look towards him. This Act of the Soul has produced an Hypostasis, a Real-Being; and the mother and this Hypostasis — her offspring, noble Love gaze together upon Divine Mind. Love, thus, is ever intent upon that other loveliness, and exists to be the medium between desire and that object of desire. It is the eye of the desirer; by its power what loves is enabled to see the loved thing. But it is first; before it becomes the vehicle of vision, it is itself filled with the sight; it is first, therefore, and not even in the same order — for desire attains to vision only through the efficacy of Love, while Love, in its own Act, harvests the spectacle of beauty playing immediately above it.

3. That Love is a Hypostasis [a “Person”] a Real-Being sprung from a Real-Being — lower than the parent but authentically existent — is beyond doubt.

For the parent-Soul was a Real-Being sprung directly from the Act of the Hypostasis that ranks before it: it had life; it was a constituent in the Real-Being of all that authentically is — in the Real-Being which looks, rapt, towards the very Highest. That was the first object of its vision; it looked towards it as towards its good, and it rejoiced in the looking; and the quality of what it saw was such that the contemplation could not be void of effect; in virtue of that rapture, of its position in regard to its object, of the intensity of its gaze, the Soul conceived and brought forth an offspring worthy of itself and of the vision. Thus; there is a strenuous activity of contemplation in the Soul; there is an emanation towards it from the object contemplated; and Eros is born, the Love which is an eye filled with its vision, a seeing that bears its

image with it; Eros taking its name, probably, from the fact that its essential being is due to this horasis, this seeing. Of course Love, as an emotion, will take its name from Love, the Person, since a Real-Being cannot but be prior to what lacks this reality. The mental state will be designated as Love, like the Hypostasis, though it is no more than a particular act directed towards a particular object; but it must not be confused with the Absolute Love, the Divine Being. The Eros that belongs to the supernal Soul must be of one temper with it; it must itself look aloft as being of the household of that Soul, dependent upon that Soul, its very offspring; and therefore caring for nothing but the contemplation of the Gods.

Once that Soul which is the primal source of light to the heavens is recognized as an Hypostasis standing distinct and aloof it must be admitted that Love too is distinct and aloof though not, perhaps, so loftily celestial a being as the Soul. Our own best we conceive as inside ourselves and yet something apart; so, we must think of this Love — as essentially resident where the unmingling Soul inhabits.

But besides this purest Soul, there must be also a Soul of the All: at once there is another Love — the eye with which this second Soul looks upwards — like the supernal Eros engendered by force of desire. This Aphrodite, the secondary Soul, is of this Universe — not Soul unmingled alone, not Soul, the Absolute, giving birth, therefore, to the Love concerned with the universal life; no, this is the Love presiding over marriages; but it, also, has its touch of the upward desire; and, in the degree of that striving, it stirs and leads upwards the Souls of the young and every Soul with which it is incorporated in so far as there is a natural tendency to remembrance of the divine. For every Soul is striving towards The Good, even the mingling Soul and that of particular beings, for each holds directly from the divine Soul, and is its offspring.

4. Does each individual Soul, then, contain within itself such a Love in essence and substantial reality?

Since not only the pure All-Soul but also that of the Universe contain such a Love, it would be difficult to explain why our personal Soul should not. It must be so, even, with all that has life.

This indwelling love is no other than the Spirit which, as we are told, walks with every being, the affection dominant in each several nature. It implants the characteristic desire; the particular Soul, strained towards its own natural objects, brings forth its own Eros, the guiding spirit realizing its worth and the quality of its Being.

As the All-Soul contains the Universal Love, so must the single Soul be allowed its own single Love: and as closely as the single Soul holds to the All-Soul, never cut off but embraced within it, the two together constituting one principle of life, so the single separate Love holds to the All-Love. Similarly, the individual love keeps with the individual Soul as that other, the great Love, goes with the All-Soul; and the Love within the All permeates it

throughout so that the one Love becomes many, showing itself where it chooses at any moment of the Universe, taking definite shape in these its particular phases and revealing itself at its will.

In the same way we must conceive many Aphrodites in the All, Spirits entering it together with Love, all emanating from an Aphrodite of the All, a train of particular Aphrodites dependent upon the first, and each with the particular Love in attendance: this multiplicity cannot be denied, if Soul be the mother of Love, and Aphrodite mean Soul, and Love be an act of a Soul seeking good.

This Love, then, leader of particular Souls to The Good, is twofold: the Love in the loftier Soul would be a god ever linking the Soul to the divine; the Love in the mingling Soul will be a celestial spirit.

5. But what is the Nature of this Spirit — of the Supernals in general?

The Spirit-Kind is treated in the Symposium where, with much about the others, we learn of Eros — Love — born to Penia — Poverty — and Poros — Possession — who is son of Metis — Resource — at Aphrodite's birth feast.

But to take Plato as meaning, by Eros, this Universe — and not simply the Love native within it — involves much that is self-contradictory.

For one thing, the universe is described as a blissful god and as self-sufficing, while this "Love" is confessedly neither divine nor self-sufficing but in ceaseless need.

Again, this Kosmos is a compound of body and soul; but Aphrodite to Plato is the Soul itself, therefore Aphrodite would necessarily — he a constituent part of Eros, dominant member! A man is the man's Soul, if the world is, similarly, the world's Soul, then Aphrodite, the Soul, is identical with Love, the Kosmos! And why should this one spirit, Love, be the Universe to the exclusion of all the others, which certainly are sprung from the same Essential-Being? Our only escape would be to make the Kosmos a complex of Supernals.

Love, again, is called the Dispenser of beautiful children: does this apply to the Universe? Love is represented as homeless, bedless and barefooted: would not that be a shabby description of the Kosmos and quite out of the truth?

6. What then, in sum, is to be thought of Love and of his "birth" as we are told of it?

Clearly we have to establish the significance, here, of Poverty and Possession, and show in what way the parentage is appropriate: we have also to bring these two into line with the other Supernals since one spirit nature, one spirit essence, must characterize all unless they are to have merely a name in common.

We must, therefore, lay down the grounds on which we distinguish the Gods from the Celestials — that is, when we emphasize the separate nature of the two orders and are not, as often in practice, including these Spirits under the common name of Gods.

It is our teaching and conviction that the Gods are immune to all passion

while we attribute experience and emotion to the Celestials which, though eternal Beings and directly next to the Gods, are already a step towards ourselves and stand between the divine and the human.

But by what process was the immunity lost? What in their nature led them downwards to the inferior?

And other questions present themselves.

Does the Intellectual Realm include no member of this spirit order, not even one? And does the Kosmos contain only these spirits, God being confined to the Intellectual? Or are there Gods in the sub-celestial too, the Kosmos itself being a God, the third, as is commonly said, and the Powers down to the Moon being all Gods as well?

It is best not to use the word "Celestial" of any Being of that Realm; the word "God" may be applied to the Essential-Celestial — the autodaimon — and even to the Visible Powers of the Universe of Sense down to the Moon; Gods, these too, visible, secondary, sequent upon the Gods of the Intellectual Realm, consonant with Them, held about Them, as the radiance about the star.

What, then, are these spirits?

A Celestial is the representative generated by each Soul when it enters the Kosmos.

And why, by a Soul entering the Kosmos?

Because Soul pure of the Kosmos generates not a Celestial Spirit but a God; hence it is that we have spoken of Love, offspring of Aphrodite the Pure Soul, as a God.

But, first what prevents every one of the Celestials from being an Eros, a Love? And why are they not untouched by Matter like the Gods?

On the first question: Every Celestial born in the striving of the Soul towards the good and beautiful is an Eros; and all the Souls within the Kosmos do engender this Celestial; but other Spirit-Beings, equally born from the Soul of the All, but by other faculties of that Soul, have other functions: they are for the direct service of the All, and administer particular things to the purpose of the Universe entire. The Soul of the All must be adequate to all that is and therefore must bring into being spirit powers serviceable not merely in one function but to its entire charge.

But what participation can the Celestials have in Matter, and in what Matter?

Certainly none in bodily Matter; that would make them simply living things of the order of sense. And if, even, they are to invest themselves in bodies of air or of fire, the nature must have already been altered before they could have any contact with the corporeal. The Pure does not mix, unmediated, with body — though many think that the Celestial-Kind, of its very essence, comports a body aerial or of fire.

But why should one order of Celestial descend to body and another not? The difference implies the existence of some cause or medium working upon such as thus descend. What would constitute such a medium?

We are forced to assume that there is a Matter of the Intellectual Order, and that Beings partaking of it are thereby enabled to enter into the lower Matter, the corporeal.

7. This is the significance of Plato's account of the birth of Love.

The drunkenness of the father Poros or Possession is caused by Nectar, "wine yet not existing"; Love is born before the realm of sense has come into being: Penia had participation in the Intellectual before the lower image of that divine Realm had appeared; she dwelt in that Sphere, but as a mingled being consisting partly of Form but partly also of that indetermination which belongs to the Soul before she attains the Good and when all her knowledge of Reality is a fore-intimation veiled by the indeterminate and unordered: in this state Poverty brings forth the Hypostasis, Love.

This, then, is a union of Reason with something that is not Reason but a mere indeterminate striving in a being not yet illuminated: the offspring Love, therefore, is not perfect, not self-sufficient, but unfinished, bearing the signs of its parentage, the undirected striving and the self-sufficient Reason. This offspring is a Reason-Principle but not purely so; for it includes within itself an aspiration ill-defined, unreasoned, unlimited — it can never be sated as long as it contains within itself that element of the Indeterminate. Love, then, clings to the Soul, from which it sprung as from the principle of its Being, but it is lessened by including an element of the Reason-Principle which did not remain self-concentrated but blended with the indeterminate, not, it is true, by immediate contact but through its emanation. Love, therefore, is like a goad; it is without resource in itself; even winning its end, it is poor again.

It cannot be satisfied because a thing of mixture never can be so: true satisfaction is only for what has its plenitude in its own being; where craving is due to an inborn deficiency, there may be satisfaction at some given moment but it does not last. Love, then, has on the one side the powerlessness of its native inadequacy, on the other the resource inherited from the Reason-Kind.

Such must be the nature and such the origin of the entire Spirit Order, each — like its fellow, Love — has its appointed sphere, is powerful there, and wholly devoted to it, and, like Love, none is ever complete of itself but always straining towards some good which it sees in things of the partial sphere.

We understand, now, why good men have no other Love other Eros of life — than that for the Absolute and Authentic Good, and never follow the random attractions known to those ranged under the lower Spirit Kind.

Each human being is set under his own Spirit-Guides, but this is mere blank possession when they ignore their own and live by some other spirit adopted by them as more closely attuned to the operative part of the Soul in them. Those that go after evil are natures that have merged all the Love-Principles within them in the evil desires springing in their hearts and allowed the right reason, which belongs to our kind, to fall under the spell of false ideas from another source.

All the natural Loves, all that serve the ends of Nature, are good; in a lesser Soul, inferior in rank and in scope; in the greater Soul, superior; but all belong to the order of Being. Those forms of Love that do not serve the purposes of Nature are merely accidents attending on perversion: in no sense are they Real-Beings or even manifestations of any Reality; for they are no true issue of Soul; they are merely accompaniments of a spiritual flaw which the Soul automatically exhibits in the total of disposition and conduct.

In a word; all that is truly good in a Soul acting to the purposes of nature and within its appointed order, all this is Real-Being: anything else is alien, no act of the Soul, but merely something that happens to it: a parallel may be found in false mentation, notions behind which there is no reality as there is in the case of authentic ideas, the eternal, the strictly defined, in which there is at once an act of true knowing, a truly knowable object and authentic existence — and this not merely in the Absolute, but also in the particular being that is occupied by the authentically knowable and by the Intellectual-Principle manifest in every several form.

In each particular human being we must admit the existence of the authentic Intellective Act and of the authentically knowable object — though not as wholly merged into our being, since we are not these in the absolute and not exclusively these — and hence our longing for absolute things: it is the expression of our intellective activities: if we sometimes care for the partial, that affection is not direct but accidental, like our knowledge that a given triangular figure is made up of two right angles because the absolute triangle is so.

8. But what are we to understand by this Zeus with the garden into which, we are told, Poros or Wealth entered? And what is the garden?

We have seen that the Aphrodite of the Myth is the Soul and that Poros, Wealth, is the Reason-Principle of the Universe: we have still to explain Zeus and his garden.

We cannot take Zeus to be the Soul, which we have agreed is represented by Aphrodite.

Plato, who must be our guide in this question, speaks in the *Phaedrus* of this God, Zeus, as the Great Leader — though elsewhere he seems to rank him as one of three — but in the *Philebus* he speaks more plainly when he says that there is in Zeus not only a royal Soul, but also a royal Intellect.

As a mighty Intellect and Soul, he must be a principle of Cause; he must be the highest for several reasons but especially because to be King and Leader is to be the chief cause: Zeus then is the Intellectual Principle. Aphrodite, his daughter, issue of him, dwelling with him, will be Soul, her very name Aphrodite [= the habra, delicate] indicating the beauty and gleam and innocence and delicate grace of the Soul.

And if we take the male gods to represent the Intellectual Powers and the female gods to be their souls — to every Intellectual Principle its companion Soul — we are forced, thus also, to make Aphrodite the Soul of Zeus; and the

identification is confirmed by Priests and Theologians who consider Aphrodite and Hera one and the same and call Aphrodite's star the star of Hera.

9. This Poros, Possession, then, is the Reason-Principle of all that exists in the Intellectual Realm and in the supreme Intellect; but being more diffused, kneaded out as it were, it must touch Soul, be in Soul, [as the next lower principle].

For, all that lies gathered in the Intellect is native to it: nothing enters from without; but "Poros intoxicated" is some Power deriving satisfaction outside itself: what, then, can we understand by this member of the Supreme filled with Nectar but a Reason-Principle falling from a loftier essence to a lower? This means that the Reason-Principle upon "the birth of Aphrodite" left the Intellectual for the Soul, breaking into the garden of Zeus.

A garden is a place of beauty and a glory of wealth: all the loveliness that Zeus maintains takes its splendour from the Reason-Principle within him; for all this beauty is the radiation of the Divine Intellect upon the Divine Soul, which it has penetrated. What could the Garden of Zeus indicate but the images of his Being and the splendours of his glory? And what could these divine splendours and beauties be but the Ideas streaming from him?

These Reason-Principles — this Poros who is the lavishness, the abundance of Beauty — are at one and are made manifest; this is the Nectar-drunkenness. For the Nectar of the gods can be no other than what the god-nature essentially demands; and this is the Reason pouring down from the divine Mind.

The Intellectual Principle possesses Itself to satiety, but there is no "drunken" abandonment in this possession which brings nothing alien to it. But the Reason-Principle — as its offspring, a later hypostasis — is already a separate Being and established in another Realm, and so is said to lie in the garden of this Zeus who is divine Mind; and this lying in the garden takes place at the moment when, in our way of speaking, Aphrodite enters the realm of Being.

10. "Our way of speaking" — for myths, if they are to serve their purpose, must necessarily import time-distinctions into their subject and will often present as separate, Powers which exist in unity but differ in rank and faculty; they will relate the births of the unbegotten and discriminate where all is one substance; the truth is conveyed in the only manner possible, it is left to our good sense to bring all together again.

On this principle we have, here, Soul dwelling with the divine Intelligence, breaking away from it, and yet again being filled to satiety with the divine Ideas — the beautiful abounding in all plenty, so that every splendour become manifest in it with the images of whatever is lovely — Soul which, taken as one all, is Aphrodite, while in it may be distinguished the Reason-Principles summed under the names of Plenty and Possession, produced by the downflow of the Nectar of the over realm. The splendours contained in Soul

are thought of as the garden of Zeus with reference to their existing within Life; and Poros sleeps in this garden in the sense of being sated and heavy with its produce. Life is eternally manifest, an eternal existent among the existences, and the banqueting of the gods means no more than that they have their Being in that vital blessedness. And Love— “born at the banquet of the gods” — has of necessity been eternally in existence, for it springs from the intention of the Soul towards its Best, towards the Good; as long as Soul has been, Love has been.

Still this Love is of mixed quality. On the one hand there is in it the lack which keeps it craving: on the other, it is not entirely destitute; the deficient seeks more of what it has, and certainly nothing absolutely void of good would ever go seeking the good.

It is said then to spring from Poverty and Possession in the sense that Lack and Aspiration and the Memory of the Ideal Principles, all present together in the Soul, produce that Act towards The Good which is Love. Its Mother is Poverty, since striving is for the needy; and this Poverty is Matter, for Matter is the wholly poor: the very ambition towards the good is a sign of existing indetermination; there is a lack of shape and of Reason in that which must aspire towards the Good, and the greater degree of effort implies the lower depth of materiality. A thing aspiring towards the Good is an Ideal-principle only when the striving [with attainment] will leave it still unchanged in Kind: when it must take in something other than itself, its aspiration is the presentment of Matter to the incoming power.

Thus Love is at once, in some degree a thing of Matter and at the same time a Celestial, sprung of the Soul; for Love lacks its Good but, from its very birth, strives towards It.

Sixth Tractate.

The Impassivity of the Unembodied.

1. In our theory, feelings are not states; they are action upon experience, action accompanied by judgement: the states, we hold, are seated elsewhere; they may be referred to the vitalized body; the judgement resides in the Soul, and is distinct from the state — for, if it is not distinct, another judgement is demanded, one that is distinct, and, so, we may be sent back for ever.

Still, this leaves it undecided whether in the act of judgement the judging faculty does or does not take to itself something of its object.

If the judging faculty does actually receive an imprint, then it partakes of the state — though what are called the Impressions may be of quite another nature than is supposed; they may be like Thought, that is to say they may be acts rather than states; there may be, here too, awareness without participation.

For ourselves, it could never be in our system — or in our liking — to bring the Soul down to participation in such modes and modifications as the warmth and cold of material frames.

What is known as the Impressionable faculty of the soul — to *pathetikon* — would need to be identified: we must satisfy ourselves as to whether this too, like the Soul as a unity, is to be classed as immune or, on the contrary, as precisely the only part susceptible of being affected; this question, however, may be held over; we proceed to examine its preliminaries.

Even in the superior phase of the Soul — that which precedes the impressionable faculty and any sensation — how can we reconcile immunity with the indwelling of vice, false notions, ignorance? Inviolability; and yet likings and dislikings, the Soul enjoying, grieving, angry, grudging, envying, desiring, never at peace but stirring and shifting with everything that confronts it!

If the Soul were material and had magnitude, it would be difficult, indeed quite impossible, to make it appear to be immune, unchangeable, when any of such emotions lodge in it. And even considering it as an Authentic Being, devoid of magnitude and necessarily indestructible, we must be very careful how we attribute any such experiences to it or we will find ourselves unconsciously making it subject to dissolution. If its essence is a Number or as we hold a Reason-Principle, under neither head could it be susceptible of feeling. We can think, only, that it entertains unreasoned reasons and experiences unexperienced, all transmuted from the material frames, foreign and recognized only by parallel, so that it possesses in a kind of non-possession and knows affection without being affected. How this can be demands enquiry.

2. Let us begin with virtue and vice in the Soul. What has really occurred

when, as we say, vice is present? In speaking of extirpating evil and implanting goodness, of introducing order and beauty to replace a former ugliness, we talk in terms of real things in the Soul.

Now when we make virtue a harmony, and vice a breach of harmony, we accept an opinion approved by the ancients; and the theory helps us decidedly to our solution. For if virtue is simply a natural concordance among the phases of the Soul, and vice simply a discord, then there is no further question of any foreign presence; harmony would be the result of every distinct phase or faculty joining in, true to itself; discord would mean that not all chimed in at their best and truest. Consider, for example, the performers in a choral dance; they sing together though each one has his particular part, and sometimes one voice is heard while the others are silent; and each brings to the chorus something of his own; it is not enough that all lift their voices together; each must sing, choicely, his own part to the music set for him. Exactly so in the case of the Soul; there will be harmony when each faculty performs its appropriate part.

Yes: but this very harmony constituting the virtue of the Soul must depend upon a previous virtue, that of each several faculty within itself; and before there can be the vice of discord there must be the vice of the single parts, and these can be bad only by the actual presence of vice as they can be good only by the presence of virtue. It is true that no presence is affirmed when vice is identified with ignorance in the reasoning faculty of the Soul; ignorance is not a positive thing; but in the presence of false judgements — the main cause of vice — must it not be admitted that something positive has entered into the Soul, something perverting the reasoning faculty? So, the initiative faculty; is it not, itself, altered as one varies between timidity and boldness? And the desiring faculty, similarly, as it runs wild or accepts control?

Our teaching is that when the particular faculty is sound it performs the reasonable act of its essential nature, obeying the reasoning faculty in it which derives from the Intellectual Principle and communicates to the rest. And this following of reason is not the acceptance of an imposed shape; it is like using the eyes; the Soul sees by its act, that of looking towards reason. The faculty of sight in the performance of its act is essentially what it was when it lay latent; its act is not a change in it, but simply its entering into the relation that belongs to its essential character; it knows — that is, sees — without suffering any change: so, precisely, the reasoning phase of the Soul stands towards the Intellectual Principle; this it sees by its very essence; this vision is its knowing faculty; it takes in no stamp, no impression; all that enters it is the object of vision — possessed, once more, without possession; it possesses by the fact of knowing but “without possession” in the sense that there is no incorporation of anything left behind by the object of vision, like the impression of the seal on sealing-wax.

And note that we do not appeal to stored-up impressions to account for memory: we think of the mind awakening its powers in such a way as to

possess something not present to it.

Very good: but is it not different before and after acquiring the memory?

Be it so; but it has suffered no change — unless we are to think of the mere progress from latency to actuality as change — nothing has been introduced into the mind; it has simply achieved the Act dictated by its nature.

It is universally true that the characteristic Act of immaterial entities is performed without any change in them — otherwise they would at last be worn away — theirs is the Act of the unmoving; where act means suffering change, there is Matter: an immaterial Being would have no ground of permanence if its very Act changed it.

Thus in the case of Sight, the seeing faculty is in act but the material organ alone suffers change: judgements are similar to visual experiences.

But how explain the alternation of timidity and daring in the initiative faculty?

Timidity would come by the failure to look towards the Reason-Principle or by looking towards some inferior phase of it or by some defect in the organs of action — some lack or flaw in the bodily equipment — or by outside prevention of the natural act or by the mere absence of adequate stimulus: boldness would arise from the reverse conditions: neither implies any change, or even any experience, in the Soul.

So with the faculty of desire: what we call loose living is caused by its acting unaccompanied; it has done all of itself; the other faculties, whose business it is to make their presence felt in control and to point the right way, have lain in abeyance; the Seer in the Soul was occupied elsewhere, for, though not always at least sometimes, it has leisure for a certain degree of contemplation of other concerns.

Often, moreover, the vice of the desiring faculty will be merely some ill condition of the body, and its virtue, bodily soundness; thus there would again be no question of anything imported into the Soul.

3. But how do we explain likings and aversions? Sorrow, too, and anger and pleasure, desire and fear — are these not changes, affectings, present and stirring within the Soul?

This question cannot be ignored. To deny that changes take place and are intensely felt is in sharp contradiction to obvious facts. But, while we recognize this, we must make very sure what it is that changes. To represent the Soul or Mind as being the seat of these emotions is not far removed from making it blush or turn pale; it is to forget that while the Soul or Mind is the means, the effect takes place in the distinct organism, the animated body.

At the idea of disgrace, the shame is in the Soul; but the body is occupied by the Soul — not to trouble about words — is, at any rate, close to it and very different from soulless matter; and so, is affected in the blood, mobile in its nature. Fear begins in the mind; the pallor is simply the withdrawal of the blood inwards. So in pleasure, the elation is mental, but makes itself felt in the body; the purely mental phase has not reached the point of sensation: the same

is true of pain. So desire is ignored in the Soul where the impulse takes its rise; what comes outward thence, the Sensibility knows.

When we speak of the Soul or Mind being moved — as in desire, reasoning, judging — we do not mean that it is driven into its act; these movements are its own acts.

In the same way when we call Life a movement we have no idea of a changing substance; the naturally appropriate act of each member of the living thing makes up the Life, which is, therefore, not a shifting thing.

To bring the matter to the point: put it that life, tendency, are no changements; that memories are not forms stamped upon the mind, that notions are not of the nature of impressions on sealing-wax; we thence draw the general conclusion that in all such states and movements the Soul, or Mind, is unchanged in substance and in essence, that virtue and vice are not something imported into the Soul — as heat and cold, blackness or whiteness are importations into body — but that, in all this relation, matter and spirit are exactly and comprehensively contraries.

4. We have, however, still to examine what is called the affective phase of the Soul. This has, no doubt, been touched upon above where we dealt with the passions in general as grouped about the initiative phase of the Soul and the desiring faculty in its effort to shape things to its choice: but more is required; we must begin by forming a clear idea of what is meant by this affective faculty of the Soul.

In general terms it means the centre about which we recognize the affections to be grouped; and by affections we mean those states upon which follow pleasure and pain.

Now among these affections we must distinguish. Some are pivoted upon judgements; thus, a Man judging his death to be at hand may feel fear; foreseeing some fortunate turn of events, he is happy: the opinion lies in one sphere; the affection is stirred in another. Sometimes the affections take the lead and automatically bring in the notion which thus becomes present to the appropriate faculty: but as we have explained, an act of opinion does not introduce any change into the Soul or Mind: what happens is that from the notion of some impending evil is produced the quite separate thing, fear, and this fear, in turn, becomes known in that part of the Mind which is said under such circumstances to harbour fear.

But what is the action of this fear upon the Mind?

The general answer is that it sets up trouble and confusion before an evil anticipated. It should, however, be quite clear that the Soul or Mind is the seat of all imaginative representation — both the higher representation known as opinion or judgement and the lower representation which is not so much a judgement as a vague notion unattended by discrimination, something resembling the action by which, as is believed, the “Nature” of common speech produces, unconsciously, the objects of the partial sphere. It is equally certain that in all that follows upon the mental act or state, the disturbance,

confined to the body, belongs to the sense-order; trembling, pallor, inability to speak, have obviously nothing to do with the spiritual portion of the being. The Soul, in fact, would have to be described as corporeal if it were the seat of such symptoms: besides, in that case the trouble would not even reach the body since the only transmitting principle, oppressed by sensation, jarred out of itself, would be inhibited.

None the less, there is an affective phase of the Soul or Mind and this is not corporeal; it can be, only, some kind of Ideal-form.

Now Matter is the one field of the desiring faculty, as of the principles of nutrition growth and engendering, which are root and spring to desire and to every other affection known to this Ideal-form. No Ideal-form can be the victim of disturbance or be in any way affected: it remains in tranquillity; only the Matter associated with it can be affected by any state or experience induced by the movement which its mere presence suffices to set up. Thus the vegetal Principle induces vegetal life but it does not, itself, pass through the processes of vegetation; it gives growth but it does not grow; in no movement which it originates is it moved with the motion it induces; it is in perfect repose, or, at least, its movement, really its act, is utterly different from what it causes elsewhere.

The nature of an Ideal-form is to be, of itself, an activity; it operates by its mere presence: it is as if Melody itself plucked the strings. The affective phase of the Soul or Mind will be the operative cause of all affection; it originates the movement either under the stimulus of some sense-presentment or independently — and it is a question to be examined whether the judgement leading to the movement operates from above or not — but the affective phase itself remains unmoved like Melody dictating music. The causes originating the movement may be likened to the musician; what is moved is like the strings of his instrument, and once more, the Melodic Principle itself is not affected, but only the strings, though, however much the musician desired it, he could not pluck the strings except under dictation from the principle of Melody.

5. But why have we to call in Philosophy to make the Soul immune if it is thus immune from the beginning?

Because representations attack it at what we call the affective phase and cause a resulting experience, a disturbance, to which disturbance is joined the image of threatened evil: this amounts to an affection and Reason seeks to extinguish it, to ban it as destructive to the well-being of the Soul which by the mere absence of such a condition is immune, the one possible cause of affection not being present.

Take it that some such affections have engendered appearances presented before the Soul or Mind from without but taken [for practical purposes] to be actual experiences within it — then Philosophy's task is like that of a man who wishes to throw off the shapes presented in dreams, and to this end recalls to waking condition the mind that is breeding them.

But what can be meant by the purification of a Soul that has never been stained and by the separation of the Soul from a body to which it is essentially a stranger?

The purification of the Soul is simply to allow it to be alone; it is pure when it keeps no company; when it looks to nothing without itself; when it entertains no alien thoughts — be the mode or origin of such notions or affections what they may, a subject on which we have already touched — when it no longer sees in the world of image, much less elaborates images into veritable affections. Is it not a true purification to turn away towards the exact contrary of earthly things?

Separation, in the same way, is the condition of a soul no longer entering into the body to lie at its mercy; it is to stand as a light, set in the midst of trouble but unperturbed through all.

In the particular case of the affective phase of the Soul, purification is its awakening from the baseless visions which beset it, the refusal to see them; its separation consists in limiting its descent towards the lower and accepting no picture thence, and of course in the banning for its part too of all which the higher Soul ignores when it has arisen from the trouble storm and is no longer bound to the flesh by the chains of sensuality and of multiplicity but has subdued to itself the body and its entire surrounding so that it holds sovereignty, tranquilly, over all.

6. the Intellectual Essence, wholly of the order of Ideal-form, must be taken as impassive has been already established.

But Matter also is an incorporeal, though after a mode of its own; we must examine, therefore, how this stands, whether it is passive, as is commonly held, a thing that can be twisted to every shape and Kind, or whether it too must be considered impassive and in what sense and fashion so. But in engaging this question and defining the nature of matter we must correct certain prevailing errors about the nature of the Authentic Existent, about Essence, about Being.

The Existent — rightly so called — is that which has authentic existence, that, therefore, which is existent completely, and therefore, again, that which at no point fails in existence. Having existence perfectly, it needs nothing to preserve it in being; it is, on the contrary, the source and cause from which all that appears to exist derives that appearance. This admitted, it must of necessity be in life, in a perfect life: if it failed it would be more nearly the nonexistent than the existent. But: The Being thus indicated is Intellect, is wisdom unalloyed. It is, therefore, determined and rounded off; it is nothing potentially that is not of the same determined order, otherwise it would be in default.

Hence its eternity, its identity, its utter irreceptivity and impermeability. If it took in anything, it must be taking in something outside itself, that is to say, Existence would at last include non-existence. But it must be Authentic Existence all through; it must, therefore, present itself equipped from its own

stores with all that makes up Existence so that all stands together and all is one thing. The Existent [Real Being] must have thus much of determination: if it had not, then it could not be the source of the Intellectual Principle and of Life which would be importations into it originating in the sphere of non-Being; and Real Being would be lifeless and mindless; but mindlessness and lifelessness are the characteristics of non-being and must belong to the lower order, to the outer borders of the existent; for Intellect and Life rise from the Beyond-Existence [the Indefinable Supreme] — though Itself has no need of them — and are conveyed from It into the Authentic Existent.

If we have thus rightly described the Authentic Existent, we see that it cannot be any kind of body nor the under-stuff of body; in such entities the Being is simply the existing of things outside of Being.

But body, a non-existence? Matter, on which all this universe rises, a non-existence? Mountain and rock, the wide solid earth, all that resists, all that can be struck and driven, surely all proclaims the real existence of the corporeal? And how, it will be asked, can we, on the contrary, attribute Being, and the only Authentic Being, to entities like Soul and Intellect, things having no weight or pressure, yielding to no force, offering no resistance, things not even visible?

Yet even the corporeal realm witnesses for us; the resting earth has certainly a scantier share in Being than belongs to what has more motion and less solidity — and less than belongs to its own most upward element, for fire begins, already, to flit up and away outside of the body-kind.

In fact, it appears to be precisely the most self-sufficing that bear least hardly, least painfully, on other things, while the heaviest and earthiest bodies — deficient, falling, unable to bear themselves upward — these, by the very down-thrust due to their feebleness, offer the resistance which belongs to the falling habit and to the lack of buoyancy. It is lifeless objects that deal the severest blows; they hit hardest and hurt most; where there is life — that is to say participation in Being — there is beneficence towards the environment, all the greater as the measure of Being is fuller.

Again, Movement, which is a sort of life within bodies, an imitation of true Life, is the more decided where there is the least of body a sign that the waning of Being makes the object affected more distinctly corporeal.

The changes known as affections show even more clearly that where the bodily quality is most pronounced susceptibility is at its intensest — earth more susceptible than other elements, and these others again more or less so in the degree of their corporeality: sever the other elements and, failing some preventive force, they join again; but earthy matter divided remains apart indefinitely. Things whose nature represents a diminishment have no power of recuperation after even a slight disturbance and they perish; thus what has most definitely become body, having most closely approximated to non-being lacks the strength to reknit its unity: the heavy and violent crash of body against body works destruction, and weak is powerful against weak, non-

being against its like.

Thus far we have been meeting those who, on the evidence of thrust and resistance, identify body with real being and find assurance of truth in the phantasms that reach us through the senses, those, in a word, who, like dreamers, take for actualities the figments of their sleeping vision. The sphere of sense, the Soul in its slumber; for all of the Soul that is in body is asleep and the true getting-up is not bodily but from the body: in any movement that takes the body with it there is no more than a passage from sleep to sleep, from bed to bed; the veritable waking or rising is from corporeal things; for these, belonging to the Kind directly opposed to Soul, present to it what is directly opposed to its essential existence: their origin, their flux, and their perishing are the warning of their exclusion from the Kind whose Being is Authentic.

7. We are thus brought back to the nature of that underlying matter and the things believed to be based upon it; investigation will show us that Matter has no reality and is not capable of being affected.

Matter must be bodiless — for body is a later production, a compound made by Matter in conjunction with some other entity. Thus it is included among incorporeal things in the sense that body is something that is neither Real-Being nor Matter.

Matter is no Soul; it is not Intellect, is not Life, is no Ideal-Principle, no Reason-Principle; it is no limit or bound, for it is mere indetermination; it is not a power, for what does it produce?

It lives on the farther side of all these categories and so has no tide to the name of Being. It will be more plausibly called a non-being, and this in the sense not of movement [away from Being] or station (in Not-Being) but of veritable Not-Being, so that it is no more than the image and phantasm of Mass, a bare aspiration towards substantial existence; it is stationary but not in the sense of having position, it is in itself invisible, eluding all effort to observe it, present where no one can look, unseen for all our gazing, ceaselessly presenting contraries in the things based upon it; it is large and small, more and less, deficient and excessive; a phantasm unabiding and yet unable to withdraw — not even strong enough to withdraw, so utterly has it failed to accept strength from the Intellectual Principle, so absolute its lack of all Being.

Its every utterance, therefore, is a lie; it pretends to be great and it is little, to be more and it is less; and the Existence with which it masks itself is no Existence, but a passing trick making trickery of all that seems to be present in it, phantasms within a phantasm; it is like a mirror showing things as in itself when they are really elsewhere, filled in appearance but actually empty, containing nothing, pretending everything. Into it and out of it move mimicries of the Authentic Existents, images playing upon an image devoid of Form, visible against it by its very formlessness; they seem to modify it but in reality effect nothing, for they are ghostly and feeble, have no thrust and meet

none in Matter either; they pass through it leaving no cleavage, as through water; or they might be compared to shapes projected so as to make some appearance upon what we can know only as the Void.

Further: if visible objects were of the rank of the originals from which they have entered into Matter we might believe Matter to be really affected by them, for we might credit them with some share of the power inherent in their Senders: but the objects of our experiences are of very different virtue than the realities they represent, and we deduce that the seeming modification of matter by visible things is unreal since the visible thing itself is unreal, having at no point any similarity with its source and cause. Feeble, in itself, a false thing and projected upon a falsity, like an image in dream or against water or on a mirror, it can but leave Matter unaffected; and even this is saying too little, for water and mirror do give back a faithful image of what presents itself before them.

8. It is a general principle that, to be modified, an object must be opposed in faculty, and in quality to the forces that enter and act upon it.

Thus where heat is present, the change comes by something that chills, where damp by some drying agency: we say a subject is modified when from warm it becomes cold, from dry wet.

A further evidence is in our speaking of a fire being burned out, when it has passed over into another element; we do not say that the Matter has been burned out: in other words, modification affects what is subject to dissolution; the acceptance of modification is the path towards dissolution; susceptibility to modification and susceptibility to dissolution go necessarily together. But Matter can never be dissolved. What into? By what process?

Still: Matter harbours heat, cold, qualities beyond all count; by these it is differentiated; it holds them as if they were of its very substance and they blend within it — since no quality is found isolated to itself — Matter lies there as the meeting ground of all these qualities with their changes as they act and react in the blend: how, then, can it fail to be modified in keeping? The only escape would be to declare Matter utterly and for ever apart from the qualities it exhibits; but the very notion of Substance implies that any and every thing present in it has some action upon it.

9. In answer: It must, first, be noted that there are a variety of modes in which an object may be said to be present to another or to exist in another. There is a “presence” which acts by changing the object — for good or for ill — as we see in the case of bodies, especially where there is life. But there is also a “presence” which acts, towards good or ill, with no modification of the object, as we have indicated in the case of the Soul. Then there is the case represented by the stamping of a design upon wax, where the “presence” of the added pattern causes no modification in the substance nor does its obliteration diminish it. And there is the example of Light whose presence does not even bring change of pattern to the object illuminated. A stone becoming cold does not change its nature in the process; it remains the stone it

was. A drawing does not cease to be a drawing for being coloured.

The intermediary mass on which these surface changes appear is certainly not transmuted by them; but might there not be a modification of the underlying Matter?

No: it is impossible to think of Matter being modified by, for instance, colour — for, of course we must not talk of modification when there is no more than a presence, or at most a presenting of shape.

Mirrors and transparent objects, even more, offer a close parallel; they are quite unaffected by what is seen in or through them: material things are reflections, and the Matter on which they appear is further from being affected than is a mirror. Heat and cold are present in Matter, but the Matter itself suffers no change of temperature: growing hot and growing cold have to do only with quality; a quality enters and brings the impassible Substance under a new state — though, by the way, research into nature may show that cold is nothing positive but an absence, a mere negation. The qualities come together into Matter, but in most cases they can have no action upon each other; certainly there can be none between those of unlike scope: what effect, for example, could fragrance have on sweetness or the colour-quality on the quality of form, any quality on another of some unrelated order? The illustration of the mirror may well indicate to us that a given substratum may contain something quite distinct from itself — even something standing to it as a direct contrary — and yet remain entirely unaffected by what is thus present to it or merged into it.

A thing can be hurt only by something related to it, and similarly things are not changed or modified by any chance presence: modification comes by contrary acting upon contrary; things merely different leave each other as they were. Such modification by a direct contrary can obviously not occur in an order of things to which there is no contrary: Matter, therefore [the mere absence of Reality] cannot be modified: any modification that takes place can occur only in some compound of Matter and reality, or, speaking generally, in some agglomeration of actual things. The Matter itself — isolated, quite apart from all else, utterly simplex — must remain immune, untouched in the midst of all the interacting agencies; just as when people fight within their four walls, the house and the air in it remain without part in the turmoil.

We may take it, then, that while all the qualities and entities that appear upon Matter group to produce each the effect belonging to its nature, yet Matter itself remains immune, even more definitely immune than any of those qualities entering into it which, not being contraries, are not affected by each other.

10. Further: If Matter were susceptible of modification, it must acquire something by the incoming of the new state; it will either adopt that state, or, at least, it will be in some way different from what it was. Now upon this first incoming quality suppose a second to supervene; the recipient is no longer Matter but a modification of Matter: this second quality, perhaps, departs, but

it has acted and therefore leaves something of itself after it; the substratum is still further altered. This process proceeding, the substratum ends by becoming something quite different from Matter; it becomes a thing settled in many modes and many shapes; at once it is debarred from being the all-recipient; it will have closed the entry against many incomers. In other words, the Matter is no longer there: Matter is destructible.

No: if there is to be a Matter at all, it must be always identically as it has been from the beginning: to speak of Matter as changing is to speak of it as not being Matter.

Another consideration: it is a general principle that a thing changing must remain within its constitutive Idea so that the alteration is only in the accidents and not in the essential thing; the changing object must retain this fundamental permanence, and the permanent substance cannot be the member of it which accepts modification.

Therefore there are only two possibilities: the first, that Matter itself changes and so ceases to be itself, the second that it never ceases to be itself and therefore never changes.

We may be answered that it does not change in its character as Matter: but no one could tell us in what other character it changes; and we have the admission that the Matter in itself is not subject to change.

Just as the Ideal Principles stand immutably in their essence — which consists precisely in their permanence — so, since the essence of Matter consists in its being Matter [the substratum to all material things] it must be permanent in this character; because it is Matter, it is immutable. In the Intellectual realm we have the immutable Idea; here we have Matter, itself similarly immutable.

11. I think, in fact, that Plato had this in mind where he justly speaks of the Images of Real Existents “entering and passing out”: these particular words are not used idly: he wishes us to grasp the precise nature of the relation between Matter and the Ideas.

The difficulty on this point is not really that which presented itself to most of our predecessors — how the Ideas enter into Matter — it is rather the mode of their presence in it.

It is in fact strange at sight that Matter should remain itself intact, unaffected by Ideal-forms present within it, especially seeing that these are affected by each other. It is surprising, too, that the entrant Forms should regularly expel preceding shapes and qualities, and that the modification [which cannot touch Matter] should affect what is a compound [of Idea with Matter] and this, again, not a haphazard but precisely where there is need of the incoming or outgoing of some certain Ideal-form, the compound being deficient through the absence of a particular principle whose presence will complete it.

But the reason is that the fundamental nature of Matter can take no increase by anything entering it, and no decrease by any withdrawal: what from the

beginning it was, it remains. It is not like those things whose lack is merely that of arrangement and order which can be supplied without change of substance as when we dress or decorate something bare or ugly.

But where the bringing to order must cut through to the very nature, the base original must be transmuted: it can leave ugliness for beauty only by a change of substance. Matter, then, thus brought to order must lose its own nature in the supreme degree unless its baseness is an accidental: if it is base in the sense of being Baseness the Absolute, it could never participate in order, and, if evil in the sense of being Evil the Absolute, it could never participate in good.

We conclude that Matter's participation in Idea is not by way of modification within itself: the process is very different; it is a bare seeming. Perhaps we have here the solution of the difficulty as to how Matter, essentially evil, can be reaching towards The Good: there would be no such participation as would destroy its essential nature. Given this mode of pseudo-participation — in which Matter would, as we say, retain its nature, unchanged, always being what it has essentially been — there is no longer any reason to wonder as to how while essentially evil, it yet participates in Idea: for, by this mode, it does not abandon its own character: participation is the law, but it participates only just so far as its essence allows. Under a mode of participation which allows it to remain on its own footing, its essential nature stands none the less, whatsoever the Idea, within that limit, may communicate to it: it is by no means the less evil for remaining immutably in its own order. If it had authentic participation in The Good and were veritably changed, it would not be essentially evil.

In a word, when we call Matter evil we are right only if we mean that it is not amenable to modification by The Good; but that means simply that it is subject to no modification whatever.

12. This is Plato's conception: to him participation does not, in the case of Matter, comport any such presence of an Ideal-form in a Substance to be shaped by it as would produce one compound thing made up of the two elements changing at the same moment, merging into one another, modified each by the other.

In his haste to his purpose he raises many difficult questions, but he is determined to disown that view; he labours to indicate in what mode Matter can receive the Ideal-forms without being, itself, modified. The direct way is debarred since it is not easy to point to things actually present in a base and yet leaving that base unaffected: he therefore devises a metaphor for participation without modification, one which supports, also, his thesis that all appearing to the senses is void of substantial existence and that the region of mere seeming is vast.

Holding, as he does, that it is the patterns displayed upon Matter that cause all experience in living bodies while the Matter itself remains unaffected, he chooses this way of stating its immutability, leaving us to make out for

ourselves that those very patterns impressed upon it do not comport any experience, any modification, in itself.

In the case, no doubt, of the living bodies that take one pattern or shape after having borne another, it might be said that there was a change, the variation of shape being made verbally equivalent to a real change: but since Matter is essentially without shape or magnitude, the appearing of shape upon it can by no freedom of phrase be described as a change within it. On this point one must have "a rule for thick and thin" one may safely say that the underlying Kind contains nothing whatever in the mode commonly supposed.

But if we reject even the idea of its really containing at least the patterns upon it, how is it, in any sense, a recipient?

The answer is that in the metaphor cited we have some reasonably adequate indication of the impassibility of Matter coupled with the presence upon it of what may be described as images of things not present.

But we cannot leave the point of its impassibility without a warning against allowing ourselves to be deluded by sheer custom of speech.

Plato speaks of Matter as becoming dry, wet, inflamed, but we must remember the words that follow: "and taking the shape of air and of water": this blunts the expressions "becoming wet, becoming inflamed"; once we have Matter thus admitting these shapes, we learn that it has not itself become a shaped thing but that the shapes remain distinct as they entered. We see, further, that the expression "becoming inflamed" is not to be taken strictly: it is rather a case of becoming fire. Becoming fire is very different from becoming inflamed, which implies an outside agency and, therefore, susceptibility to modification. Matter, being itself a portion of fire, cannot be said to catch fire. To suggest that the fire not merely permeates the matter, but actually sets it on fire is like saying that a statue permeates its bronze.

Further, if what enters must be an Ideal-Principle how could it set Matter aflame? But what if it is a pattern or condition? No: the object set aflame is so in virtue of the combination of Matter and condition.

But how can this follow on the conjunction when no unity has been produced by the two?

Even if such a unity had been produced, it would be a unity of things not mutually sharing experiences but acting upon each other. And the question would then arise whether each was effective upon the other or whether the sole action was not that of one (the form) preventing the other [the Matter] from slipping away?

But when any material thing is severed, must not the Matter be divided with it? Surely the bodily modification and other experience that have accompanied the sundering, must have occurred, identically, within the Matter?

This reasoning would force the destructibility of Matter upon us: "the body is dissolved; then the Matter is dissolved." We would have to allow Matter to be a thing of quantity, a magnitude. But since it is not a magnitude it could not

have the experiences that belong to magnitude and, on the larger scale, since it is not body it cannot know the experiences of body.

In fact those that declare Matter subject to modification may as well declare it body right out.

13. Further, they must explain in what sense they hold that Matter tends to slip away from its form [the Idea]. Can we conceive it stealing out from stones and rocks or whatever else envelops it?

And of course they cannot pretend that Matter in some cases rebels and sometimes not. For if once it makes away of its own will, why should it not always escape? If it is fixed despite itself, it must be enveloped by some Ideal-Form for good and all. This, however, leaves still the question why a given portion of Matter does not remain constant to any one given form: the reason lies mainly in the fact that the Ideas are constantly passing into it.

In what sense, then, is it said to elude form?

By very nature and for ever?

But does not this precisely mean that it never ceases to be itself, in other words that its one form is an invincible formlessness? In no other sense has Plato's dictum any value to those that invoke it.

Matter [we read] is "the receptacle and nurse of all generation."

Now if Matter is such a receptacle and nurse, all generation is distinct from it; and since all the changeable lies in the realm of generation, Matter, existing before all generation, must exist before all change.

"Receptacle" and "nurse"; then it "retains its identity; it is not subject to modification. Similarly if it is" [as again we read] "the ground on which individual things appear and disappear," and so, too, if it is a "place, a base." Where Plato describes and identifies it as "a ground to the ideas" he is not attributing any state to it; he is probing after its distinctive manner of being.

And what is that?

This which we think of as a Nature-Kind cannot be included among Existents but must utterly rebel from the Essence of Real Beings and be therefore wholly something other than they — for they are Reason-Principles and possess Authentic Existence — it must inevitably, by virtue of that difference, retain its integrity to the point of being permanently closed against them and, more, of rejecting close participation in any image of them.

Only on these terms can it be completely different: once it took any Idea to hearth and home, it would become a new thing, for it would cease to be the thing apart, the ground of all else, the receptacle of absolutely any and every form. If there is to be a ceaseless coming into it and going out from it, itself must be unmoved and immune in all the come and go. The entrant Idea will enter as an image, the untrue entering the untruth.

But, at least, in a true entry?

No: How could there be a true entry into that which, by being falsity, is banned from ever touching truth?

Is this then a pseudo-entry into a pseudo-entity — something merely

brought near, as faces enter the mirror, there to remain just as long as the people look into it?

Yes: if we eliminated the Authentic Existents from this Sphere nothing of all now seen in sense would appear one moment longer.

Here the mirror itself is seen, for it is itself an Ideal-Form of a Kind [has some degree of Real Being]; but bare Matter, which is no Idea, is not a visible thing; if it were, it would have been visible in its own character before anything else appeared upon it. The condition of Matter may be illustrated by that of air penetrated by light and remaining, even so, unseen because it is invisible whatever happens.

The reflections in the mirror are not taken to be real, all the less since the appliance on which they appear is seen and remains while the images disappear, but Matter is not seen either with the images or without them. But suppose the reflections on the mirror remaining and the mirror itself not seen, we would never doubt the solid reality of all that appears.

If, then, there is, really, something in a mirror, we may suppose objects of sense to be in Matter in precisely that way: if in the mirror there is nothing, if there is only a seeming of something, then we may judge that in Matter there is the same delusion and that the seeming is to be traced to the Substantial-Existence of the Real-Beings, that Substantial-Existence in which the Authentic has the real participation while only an unreal participation can belong to the unauthentic since their condition must differ from that which they would know if the parts were reversed, if the Authentic Existents were not and they were.

14. But would this mean that if there were no Matter nothing would exist?

Precisely as in the absence of a mirror, or something of similar power, there would be no reflection.

A thing whose very nature is to be lodged in something else cannot exist where the base is lacking — and it is the character of a reflection to appear in something not itself.

Of course supposing anything to desert from the Authentic Beings, this would not need an alien base: but these Beings are not subject to flux, and therefore any outside manifestation of them implies something other than themselves, something offering a base to what never enters, something which by its presence, in its insistence, by its cry for help, in its beggarmdom, strives as it were by violence to acquire and is always disappointed, so that its poverty is enduring, its cry unceasing.

This alien base exists and the myth represents it as a pauper to exhibit its nature, to show that Matter is destitute of The Good. The claimant does not ask for all the Giver's store, but it welcomes whatever it can get; in other words, what appears in Matter is not Reality.

The name, too [Poverty], conveys that Matter's need is never met. The union with Poros, Possession, is designed to show that Matter does not attain to Reality, to Plenitude, but to some bare sufficiency — in point of fact to

imaging skill.

It is, of course, impossible that an outside thing belonging in any degree to Real-Being — whose Nature is to engender Real-Beings — should utterly fail of participation in Reality: but here we have something perplexing; we are dealing with utter Non-Being, absolutely without part in Reality; what is this participation by the non-participant, and how does mere neighbouring confer anything on that which by its own nature is precluded from any association?

The answer is that all that impinges upon this Non-Being is flung back as from a repelling substance; we may think of an Echo returned from a repercussive plane surface; it is precisely because of the lack of retention that the phenomenon is supposed to belong to that particular place and even to arise there.

If Matter were participant and received Reality to the extent which we are apt to imagine, it would be penetrated by a Reality thus sucked into its constitution. But we know that the Entrant is not thus absorbed: Matter remains as it was, taking nothing to itself: it is the check to the forthwelling of Authentic Existence; it is a ground that repels; it is a mere receptacle to the Realities as they take their common path and here meet and mingle. It resembles those reflecting vessels, filled with water, which are often set against the sun to produce fire: the heat rays — prevented, by their contrary within, from being absorbed — are flung out as one mass.

It is in this sense and way that Matter becomes the cause of the generated realm; the combinations within it hold together only after some such reflective mode.

15. Now the objects attracting the sun-rays to themselves — illuminated by a fire of the sense-order — are necessarily of the sense-order; there is perceptibility because there has been a union of things at once external to each other and continuous, contiguous, in direct contact, two extremes in one line. But the Reason-Principle operating upon Matter is external to it only in a very different mode and sense: exteriority in this case is amply supplied by contrariety of essence and can dispense with any opposite ends [any question of lineal position]; or, rather, the difference is one that actually debars any local extremity; sheer incongruity of essence, the utter failure in relationship, inhibits admixture [between Matter and any form of Being].

The reason, then, of the immutability of Matter is that the entrant principle neither possesses it nor is possessed by it. Consider, as an example, the mode in which an opinion or representation is present in the mind; there is no admixture; the notion that came goes in its time, still integrally itself alone, taking nothing with it, leaving nothing after it, because it has not been blended with the mind; there is no “outside” in the sense of contact broken, and the distinction between base and entrant is patent not to the senses but to the reason.

In that example, no doubt, the mental representation — though it seems to have a wide and unchecked control — is an image, while the Soul [Mind] is in

its nature not an image [but a Reality]: none the less the Soul or Mind certainly stands to the concept as Matter, or in some analogous relation. The representation, however, does not cover the Mind over; on the contrary it is often expelled by some activity there; however urgently it presses in, it never effects such an obliteration as to be taken for the Soul; it is confronted there by indwelling powers, by Reason-Principles, which repel all such attack.

Matter — feebleness far than the Soul for any exercise of power, and possessing no phase of the Authentic Existents, not even in possession of its own falsity — lacks the very means of manifesting itself, utter void as it is; it becomes the means by which other things appear, but it cannot announce its own presence. Penetrating thought may arrive at it, discriminating it from Authentic Existence; then, it is discerned as something abandoned by all that really is, by even the dimmest semblants of being, as a thing dragged towards every shape and property and appearing to follow — yet in fact not even following.

16. An Ideal-Principle approaches and leads Matter towards some desired dimension, investing this non-existent underlie with a magnitude from itself which never becomes incorporate — for Matter, if it really incorporated magnitude, would be a mass.

Eliminate this Ideal-Form and the substratum ceases to be a thing of magnitude, or to appear so: the mass produced by the Idea was, let us suppose, a man or a horse; the horse-magnitude came upon the Matter when a horse was produced upon it; when the horse ceases to exist upon the Matter, the magnitude of the horse departs also. If we are told that the horse implies a certain determined bulk and that this bulk is a permanent thing, we answer that what is permanent in this case is not the magnitude of the horse but the magnitude of mass in general. That same Magnitude might be fire or earth; on their disappearance their particular magnitudes would disappear with them. Matter, then, can never take to itself either pattern or magnitude; if it did, it would no longer be able to turn from being fire, let us say, into being something else; it would become and be fire once for all.

In a word, though Matter is far extended — so vastly as to appear co-extensive with all this sense-known Universe — yet if the Heavens and their content came to an end, all magnitude would simultaneously pass from Matter with, beyond a doubt, all its other properties; it would be abandoned to its own Kind, retaining nothing of all that which, in its own peculiar mode, it had hitherto exhibited.

Where an entrant force can effect modification it will inevitably leave some trace upon its withdrawal; but where there can be no modification, nothing can be retained; light comes and goes, and the air is as it always was.

That a thing essentially devoid of magnitude should come to a certain size is no more astonishing than that a thing essentially devoid of heat should become warm: Matter's essential existence is quite separate from its existing in bulk, since, of course, magnitude is an immaterial principle as pattern is.

Besides, if we are not to reduce Matter to nothing, it must be all things by way of participation, and Magnitude is one of those all things.

In bodies, necessarily compounds, Magnitude though not a determined Magnitude must be present as one of the constituents; it is implied in the very notion of body; but Matter — not a Body — excludes even undetermined Magnitude.

17. Nor can we, on the other hand, think that matter is simply Absolute Magnitude.

Magnitude is not, like Matter, a receptacle; it is an Ideal-Principle: it is a thing standing apart to itself, not some definite Mass. The fact is that the self-gathered content of the Intellectual Principle or of the All-Soul, desires expansion [and thereby engenders secondaries]: in its images — aspiring and moving towards it and eagerly imitating its act — is vested a similar power of reproducing their states in their own derivatives. The Magnitude latent in the expansive tendency of the Image-making phase [of Intellect or All-Soul] runs forth into the Absolute Magnitude of the Universe; this in turn enlists into the process the spurious magnitude of Matter: the content of the Supreme, thus, in virtue of its own prior extension enables Matter — which never possesses a content — to exhibit the appearance of Magnitude. It must be understood that spurious Magnitude consists in the fact that a thing [Matter] not possessing actual Magnitude strains towards it and has the extension of that straining. All that is Real Being gives forth a reflection of itself upon all else; every Reality, therefore, has Magnitude which by this process is communicated to the Universe.

The Magnitude inherent in each Ideal-Principle — that of a horse or of anything else — combines with Magnitude the Absolute with the result that, irradiated by that Absolute, Matter entire takes Magnitude and every particle of it becomes a mass; in this way, by virtue at once of the totality of Idea with its inherent magnitude and of each several specific Idea, all things appear under mass; Matter takes on what we conceive as extension; it is compelled to assume a relation to the All and, gathered under this Idea and under Mass, to be all things — in the degree in which the operating power can lead the really nothing to become all.

By the conditions of Manifestation, colour rises from non-colour [= from the colourless prototype of colour in the Ideal Realm]. Quality, known by the one name with its parallel in the sphere of Primals, rises, similarly, from non-quality: in precisely the same mode, the Magnitude appearing upon Matter rises from non-Magnitude or from that Primal which is known to us by the same name; so that material things become visible through standing midway between bare underlie and Pure Idea. All is perceptible by virtue of this origin in the Intellectual Sphere but all is falsity since the base in which the manifestation takes place is a non-existent.

Particular entities thus attain their Magnitude through being drawn out by the power of the Existents which mirror themselves and make space for

themselves in them. And no violence is required to draw them into all the diversity of Shapes and Kinds because the phenomenal All exists by Matter [by Matter's essential all-receptivity] and because each several Idea, moreover, draws Matter its own way by the power stored within itself, the power it holds from the Intellectual Realm. Matter is manifested in this sphere as Mass by the fact that it mirrors the Absolute Magnitude; Magnitude here is the reflection in the mirror. The Ideas meet all of necessity in Matter [the Ultimate of the emanatory progress]: and Matter, both as one total thing and in its entire scope, must submit itself, since it is the Material of the entire Here, not of any one determined thing: what is, in its own character, no determined thing may become determined by an outside force — though, in becoming thus determined, it does not become the definite thing in question, for thus it would lose its own characteristic indetermination.

18. The Ideal Principle possessing the Intellection [= Idea, Noesis] of Magnitude — assuming that this Intellection is of such power as not merely to subsist within itself but to be urged outward as it were by the intensity of its life — will necessarily realize itself in a Kind [= Matter] not having its being in the Intellective Principle, not previously possessing the Idea of Magnitude or any trace of that Idea or any other.

What then will it produce [in this Matter] by virtue of that power?

Not horse or cow: these are the product of other Ideas.

No: this Principle comes from the source of Magnitude [= is primal "Magnitude"] and therefore Matter can have no extension, in which to harbour the Magnitude of the Principle, but can take in only its reflected appearance.

To the thing which does not enjoy Magnitude in the sense of having mass-extension in its own substance and parts, the only possibility is that it present some partial semblance of Magnitude, such as being continuous, not here and there and everywhere, that its parts be related within it and ungapped. An adequate reflection of a great mass cannot be produced in a small space — mere size prevents — but the greater, pursuing the hope of that full self-presentment, makes progress towards it and brings about a nearer approach to adequate mirroring in the parallel from which it can never withhold its radiation: thus it confers Magnitude upon that [= Matter] which has none and cannot even muster up the appearance of having any, and the visible resultant exhibits the Magnitude of mass.

Matter, then, wears Magnitude as a dress thrown about it by its association with that Absolute Magnitude to whose movement it must answer; but it does not, for that, change its Kind; if the Idea which has clothed it were to withdraw, it would once again be what it permanently is, what it is by its own strength, or it would have precisely the Magnitude lent to it by any other form that happens to be present in it.

The [Universal] Soul — containing the Ideal Principles of Real-Beings, and itself an Ideal Principle — includes all in concentration within itself, just

as the Ideal Principle of each particular entity is complete and self-contained: it, therefore, sees these principles of sensible things because they are turned, as it were, towards it and advancing to it: but it cannot harbour them in their plurality, for it cannot depart from its Kind; it sees them, therefore, stripped of Mass. Matter, on the contrary, destitute of resisting power since it has no Act of its own and is a mere shadow, can but accept all that an active power may choose to send. In what is thus sent, from the Reason-Principle in the Intellectual Realm, there is already contained a degree of the partial object that is to be formed: in the image-making impulse within the Reason-Principle there is already a step [towards the lower manifestation] or we may put it that the downward movement from the Reason-Principle is a first form of the partial: utter absence of partition would mean no movement but [sterile] repose. Matter cannot be the home of all things in concentration as the Soul is: if it were so, it would belong to the Intellective Sphere. It must be all-recipient but not in that partless mode. It is to be the Place of all things, and it must therefore extend universally, offer itself to all things, serve to all interval: thus it will be a thing unconfined to any moment [of space or time] but laid out in submission to all that is to be.

But would we not expect that some one particularized form should occupy Matter [at once] and so exclude such others as are not able to enter into combination?

No: for there is no first Idea except the Ideal Principle of the Universe — and, by this Idea, Matter is [the seat of] all things at once and of the particular thing in its parts — for the Matter of a living being is disparted according to the specific parts of the organism: if there were no such partition nothing would exist but the Reason-Principle.

19. The Ideal Principles entering into Matter as to a Mother [to be “born into the Universe”] affect it neither for better nor for worse.

Their action is not upon Matter but upon each other; these powers conflict with their opponent principles, not with their substrata — which it would be foolish to confuse with the entrant forms — Heat [the Principle] annuls Cold, and Blackness annuls Whiteness; or, the opponents blend to form an intermediate quality. Only that is affected which enters into combinations: being affected is losing something of self-identity.

In beings of soul and body, the affection occurs in the body, modified according to the qualities and powers presiding at the act of change: in all such dissolution of constituent parts, in the new combinations, in all variation from the original structure, the affection is bodily, the Soul or Mind having no more than an accompanying knowledge of the more drastic changes, or perhaps not even that. [Body is modified: Mind knows] but the Matter concerned remains unaffected; heat enters, cold leaves it, and it is unchanged because neither Principle is associated with it as friend or enemy.

So the appellation “Recipient and Nurse” is the better description: Matter is the mother only in the sense indicated; it has no begetting power. But

probably the term Mother is used by those who think of a Mother as Matter to the offspring, as a container only, giving nothing to them, the entire bodily frame of the child being formed out of food. But if this Mother does give anything to the offspring it does so not in its quality as Matter but as being an Ideal-Form; for only the Idea is generative; the contrary Kind is sterile.

This, I think, is why the doctors of old, teaching through symbols and mystic representations, exhibit the ancient Hermes with the generative organ always in active posture; this is to convey that the generator of things of sense is the Intellectual Reason Principle: the sterility of Matter, eternally unmoved, is indicated by the eunuchs surrounding it in its representation as the All-Mother.

This too exalting title is conferred upon it in order to indicate that it is the source of things in the sense of being their underlie: it is an approximate name chosen for a general conception; there is no intention of suggesting a complete parallel with motherhood to those not satisfied with a surface impression but needing a precisely true presentment; by a remote symbolism, the nearest they could find, they indicate that Matter is sterile, not female to full effect, female in receptivity only, not in pregnancy: this they accomplish by exhibiting Matter as approached by what is neither female nor effectively male, but castrated of that impregnating power which belongs only to the unchangeably masculine.

Seventh Tractate.

Time and Eternity.

1. Eternity and Time; two entirely separate things, we explain “the one having its being in the everlasting Kind, the other in the realm of Process, in our own Universe”; and, by continually using the words and assigning every phenomenon to the one or the other category, we come to think that, both by instinct and by the more detailed attack of thought, we hold an adequate experience of them in our minds without more ado.

When, perhaps, we make the effort to clarify our ideas and close into the heart of the matter we are at once unsettled: our doubts throw us back upon ancient explanations; we choose among the various theories, or among the various interpretations of some one theory, and so we come to rest, satisfied, if only we can counter a question with an approved answer, and glad to be absolved from further enquiry.

Now, we must believe that some of the venerable philosophers of old discovered the truth; but it is important to examine which of them really hit the mark and by what guiding principle we can ourselves attain to certitude.

What, then, does Eternity really mean to those who describe it as something different from Time? We begin with Eternity, since when the standing Exemplar is known, its representation in image — which Time is understood to be — will be clearly apprehended — though it is of course equally true, admitting this relationship to Time as image to Eternity the original, that if we chose to begin by identifying Time we could thence proceed upwards by Recognition [the Platonic Anamnesis] and become aware of the Kind which it images.

2. What definition are we to give to Eternity?

Can it be identified with the [divine or] Intellectual Substance itself?

This would be like identifying Time with the Universe of Heavens and Earth — an opinion, it is true, which appears to have had its adherents. No doubt we conceive, we know, Eternity as something most august; most august, too, is the Intellectual Kind; and there is no possibility of saying that the one is more majestic than the other, since no such degrees can be asserted in the Above-World; there is therefore a certain excuse for the identification — all the more since the Intellectual Substance and Eternity have the one scope and content.

Still; by the fact of representing the one as contained within the other, by making Eternity a predicate to the Intellectual Existents — “the Nature of the Exemplar,” we read, “is eternal” — we cancel the identification; Eternity becomes a separate thing, something surrounding that Nature or lying within it or present to it. And the majestic quality of both does not prove them identical: it might be transmitted from the one to the other. So, too, Eternity

and the Divine Nature envelop the same entities, yes; but not in the same way: the Divine may be thought of as enveloping parts, Eternity as embracing its content in an unbroken whole, with no implication of part, but merely from the fact that all eternal things are so by conforming to it.

May we, perhaps, identify Eternity with Repose-There as Time has been identified with Movement-Here?

This would bring on the counter-question whether Eternity is presented to us as Repose in the general sense or as the Repose that envelops the Intellectual Essence.

On the first supposition we can no more talk of Repose being eternal than of Eternity being eternal: to be eternal is to participate in an outside thing, Eternity.

Further, if Eternity is Repose, what becomes of Eternal Movement, which, by this identification, would become a thing of Repose?

Again, the conception of Repose scarcely seems to include that of perpetuity — I am speaking of course not of perpetuity in the time-order (which might follow on absence of movement) but of that which we have in mind when we speak of Eternity.

If, on the other hand, Eternity is identified with the Repose of the divine Essence, all species outside of the divine are put outside of Eternity.

Besides, the conception of Eternity requires not merely Repose but also unity — and, in order to keep it distinct from Time, a unity including interval — but neither that unity nor that absence of interval enters into the conception of Repose as such.

Lastly, this unchangeable Repose in unity is a predicate asserted of Eternity, which, therefore, is not itself Repose, the absolute, but a participant in Repose.

3. What, then, can this be, this something in virtue of which we declare the entire divine Realm to be Eternal, everlasting? We must come to some understanding of this perpetuity with which Eternity is either identical or in conformity.

It must at once, be at once something in the nature of unity and yet a notion compact of diversity, or a Kind, a Nature, that waits upon the Existents of that Other World, either associated with them or known in and upon them, they collectively being this Nature which, with all its unity, is yet diverse in power and essence. Considering this multifarious power, we declare it to be Essence in its relation to this sphere which is substratum or underlie to it; where we see life we think of it as Movement; where all is unvaried self-identity we call it Repose; and we know it as, at once, Difference and Identity when we recognize that all is unity with variety.

Then we reconstruct; we sum all into a collected unity once more, a sole Life in the Supreme; we concentrate Diversity and all the endless production of act: thus we know Identity, a concept or, rather, a Life never varying, not becoming what previously it was not, the thing immutably itself, broken by no

interval; and knowing this, we know Eternity.

We know it as a Life changelessly motionless and ever holding the Universal content [time, space, and phenomena] in actual presence; not this now and now that other, but always all; not existing now in one mode and now in another, but a consummation without part or interval. All its content is in immediate concentration as at one point; nothing in it ever knows development: all remains identical within itself, knowing nothing of change, for ever in a Now since nothing of it has passed away or will come into being, but what it is now, that it is ever.

Eternity, therefore — while not the Substratum [not the essential foundation of the Divine or Intellectual Principle] — may be considered as the radiation of this Substratum: it exists as the announcement of the Identity in the Divine, of that state — of being thus and not otherwise — which characterizes what has no futurity but eternally is.

What future, in fact, could bring to that Being anything which it now does not possess; and could it come to be anything which it is not once for all?

There exists no source or ground from which anything could make its way into that standing present; any imagined entrant will prove to be not alien but already integral. And as it can never come to be anything at present outside it, so, necessarily, it cannot include any past; what can there be that once was in it and now is gone? Futurity, similarly, is banned; nothing could be yet to come to it. Thus no ground is left for its existence but that it be what it is.

That which neither has been nor will be, but simply possesses being; that which enjoys stable existence as neither in process of change nor having ever changed — that is Eternity. Thus we come to the definition: the Life — instantaneously entire, complete, at no point broken into period or part — which belongs to the Authentic Existent by its very existence, this is the thing we were probing for — this is Eternity.

4. We must, however, avoid thinking of it as an accidental from outside grafted upon that Nature: it is native to it, integral to it.

It is discerned as present essentially in that Nature like everything else that we can predicate There — all immanent, springing from that Essence and inherent to that Essence. For whatsoever has primal Being must be immanent to the Firsts and be a First-Eternity equally with The Good that is among them and of them and equally with the truth that is among them.

In one aspect, no doubt, Eternity resides in a partial phase of the All-Being; but in another aspect it is inherent in the All taken as a totality, since that Authentic All is not a thing patched up out of external parts, but is authentically an all because its parts are engendered by itself. It is like the truthfulness in the Supreme which is not an agreement with some outside fact or being but is inherent in each member about which it is the truth. To an authentic All it is not enough that it be everything that exists: it must possess allness in the full sense that nothing whatever is absent from it. Then nothing is in store for it: if anything were to come, that thing must have been lacking

to it, and it was, therefore, not All. And what, of a Nature contrary to its own, could enter into it when it is [the Supreme and therefore] immune? Since nothing can accrue to it, it cannot seek change or be changed or ever have made its way into Being.

Engendered things are in continuous process of acquisition; eliminate futurity, therefore, and at once they lose their being; if the non-engendered are made amenable to futurity they are thrown down from the seat of their existence, for, clearly, existence is not theirs by their nature if it appears only as a being about to be, a becoming, an advancing from stage to stage.

The essential existence of generated things seems to lie in their existing from the time of their generation to the ultimate of time after which they cease to be: but such an existence is compact of futurity, and the annulment of that futurity means the stopping of the life and therefore of the essential existence.

Such a stoppage would be true, also, of the [generated] All in so far as it is a thing of process and change: for this reason it keeps hastening towards its future, dreading to rest, seeking to draw Being to itself by a perpetual variety of production and action and by its circling in a sort of ambition after Essential Existence.

And here we have, incidentally, lighted upon the cause of the Circuit of the All; it is a movement which seeks perpetuity by way of futurity.

The Primals, on the contrary, in their state of blessedness have no such aspiration towards anything to come: they are the whole, now; what life may be thought of as their due, they possess entire; they, therefore, seek nothing, since there is nothing future to them, nothing external to them in which any futurity could find lodgement.

Thus the perfect and all-comprehensive essence of the Authentic Existent does not consist merely in the completeness inherent in its members; its essence includes, further, its established immunity from all lack with the exclusion, also, of all that is without Being — for not only must all things be contained in the All and Whole, but it can contain nothing that is, or was ever, non-existent — and this State and Nature of the Authentic Existent is Eternity: in our very word, Eternity means Ever-Being.

5. This Ever-Being is realized when upon examination of an object I am able to say — or rather, to know — that in its very Nature it is incapable of increment or change; anything that fails by that test is no Ever-Existent or, at least, no Ever-All-Existent.

But is perpetuity enough in itself to constitute an Eternal?

No: the object must, farther, include such a Nature-Principle as to give the assurance that the actual state excludes all future change, so that it is found at every observation as it always was.

Imagine, then, the state of a being which cannot fall away from the vision of this but is for ever caught to it, held by the spell of its grandeur, kept to it by virtue of a nature itself unailing — or even the state of one that must labour towards Eternity by directed effort, but then to rest in it, immoveable at

any point assimilated to it, co-eternal with it, contemplating Eternity and the Eternal by what is Eternal within the self.

Accepting this as a true account of an eternal, a perdurable Existent — one which never turns to any Kind outside itself, that possesses life complete once for all, that has never received any accession, that is now receiving none and will never receive any — we have, with the statement of a perduring Being, the statement also of perdurance and of Eternity: perdurance is the corresponding state arising from the [divine] substratum and inherent in it; Eternity [the Principle as distinguished from the property of everlastingness] is that substratum carrying that state in manifestation.

Eternity, thus, is of the order of the supremely great; it proves on investigation to be identical with God: it may fitly be described as God made manifest, as God declaring what He is, as existence without jolt or change, and therefore as also the firmly living.

And it should be no shock that we find plurality in it; each of the Beings of the Supreme is multiple by virtue of unlimited force; for to be limitless implies failing at no point, and Eternity is pre-eminently the limitless since (having no past or future) it spends nothing of its own substance.

Thus a close enough definition of Eternity would be that it is a life limitless in the full sense of being all the life there is and a life which, knowing nothing of past or future to shatter its completeness, possesses itself intact for ever. To the notion of a Life (a Living-Principle) all-comprehensive add that it never spends itself, and we have the statement of a Life instantaneously infinite.

6. Now the Principle this stated, all good and beauty, and everlasting, is centred in The One, sprung from It, and pointed towards It, never straying from It, but ever holding about It and in It and living by Its law; and it is in this reference, as I judge, that Plato — finely, and by no means inadvertently but with profound intention — wrote those words of his, “Eternity stable in Unity”; he wishes to convey that Eternity is not merely something circling on its traces into a final unity but has [instantaneous] Being about The One as the unchanging Life of the Authentic Existent. This is certainly what we have been seeking: this Principle, at rest within rest with the One, is Eternity; possessing this stable quality, being itself at once the absolute self-identical and none the less the active manifestation of an unchanging Life set towards the Divine and dwelling within It, untrue, therefore, neither on the side of Being nor on the side of Life — this will be Eternity [the Real-Being we have sought].

Truly to be comports never lacking existence and never knowing variety in the mode of existence: Being is, therefore, self-identical throughout, and, therefore, again is one undistinguishable thing. Being can have no this and that; it cannot be treated in terms of intervals, unfoldings, progression, extension; there is no grasping any first or last in it.

If, then, there is no first or last in this Principle, if existence is its most authentic possession and its very self, and this in the sense that its existence is

Essence or Life — then, once again, we meet here what we have been discussing, Eternity.

Observe that such words as “always,” “never,” “sometimes” must be taken as mere conveniences of exposition: thus “always — used in the sense not of time but of incorruptibility and endlessly complete scope — might set up the false notion of stage and interval. We might perhaps prefer to speak of “Being,” without any attribute; but since this term is applicable to Essence and some writers have used the word “Essence” for things of process, we cannot convey our meaning to them without introducing some word carrying the notion of perdurance.

There is, of course, no difference between Being and Everlasting Being; just as there is none between a philosopher and a true philosopher: the attribute “true” came into use because there arose what masqueraded as philosophy; and for similar reasons “everlasting” was adjoined to “Being,” and “Being” to “everlasting,” and we have [the tautology of] “Everlasting Being.” We must take this “Everlasting” as expressing no more than Authentic Being: it is merely a partial expression of a potency which ignores all interval or term and can look forward to nothing by way of addition to the All which it possesses. The Principle of which this is the statement will be the All-Existent, and, as being all, can have no failing or deficiency, cannot be at some one point complete and at some other lacking.

Things and Beings in the Time order — even when to all appearance complete, as a body is when fit to harbour a soul — are still bound to sequence; they are deficient to the extent of that thing, Time, which they need: let them have it, present to them and running side by side with them, and they are by that very fact incomplete; completeness is attributed to them only by an accident of language.

But the conception of Eternity demands something which is in its nature complete without sequence; it is not satisfied by something measured out to any remoter time or even by something limitless, but, in its limitless reach, still having the progression of futurity: it requires something immediately possessed of the due fullness of Being, something whose Being does not depend upon any quantity [such as instalments of time] but subsists before all quantity.

Itself having no quantity, it can have no contact with anything quantitative since its Life cannot be made a thing of fragments, in contradiction to the partlessness which is its character; it must be without parts in the Life as in the essence.

The phrase “He was good” [used by Plato of the Demiurge] refers to the Idea of the All; and its very indefiniteness signifies the utter absense of relation to Time: so that even this Universe has had no temporal beginning; and if we speak of something “before” it, that is only in the sense of the Cause from which it takes its Eternal Existence. Plato used the word merely for the convenience of exposition, and immediately corrects it as inappropriate to the

order vested with the Eternity he conceives and affirms.

7. Now comes the question whether, in all this discussion, we are not merely helping to make out a case for some other order of Beings and talking of matters alien to ourselves.

But how could that be? What understanding can there be failing some point of contact? And what contact could there be with the utterly alien?

We must then have, ourselves, some part or share in Eternity.

Still, how is this possible to us who exist in Time?

The whole question turns on the distinction between being in Time and being in Eternity, and this will be best realized by probing to the Nature of Time. We must, therefore, descend from Eternity to the investigation of Time, to the realm of Time: till now we have been taking the upward way; we must now take the downward — not to the lowest levels but within the degree in which Time itself is a descent from Eternity.

If the venerable sages of former days had not treated of Time, our method would be to begin by linking to [the idea of] Eternity [the idea of] its Next [its inevitable downward or outgoing subsequent in the same order], then setting forth the probable nature of such a Next and proceeding to show how the conception thus formed tallies with our own doctrine.

But, as things are, our best beginning is to range over the most noteworthy of the ancient opinions and see whether any of them accord with ours.

Existing explanations of Time seem to fall into three classes:

Time is variously identified with what we know as Movement, with a moved object, and with some phenomenon of Movement: obviously it cannot be Rest or a resting object or any phenomenon of rest, since, in its characteristic idea, it is concerned with change.

Of those that explain it as Movement, some identify it with Absolute Movement [or with the total of Movement], others with that of the All. Those that make it a moved object would identify it with the orb of the All. Those that conceive it as some phenomenon, or some period, of Movement treat it, severally, either as a standard of measure or as something inevitably accompanying Movement, abstract or definite.

8. Movement Time cannot be — whether a definite act of moving is meant or a united total made up of all such acts — since movement, in either sense, takes place in Time. And, of course, if there is any movement not in Time, the identification with Time becomes all the less tenable.

In a word, Movement must be distinct from the medium in which it takes place.

And, with all that has been said or is still said, one consideration is decisive: Movement can come to rest, can be intermittent; Time is continuous.

We will be told that the Movement of the All is continuous [and so may be identical with Time].

But, if the reference is to the Circuit of the heavenly system [it is not strictly continuous, or equable, since] the time taken in the return path is not

that of the outgoing movement; the one is twice as long as the other: this Movement of the All proceeds, therefore, by two different degrees; the rate of the entire journey is not that of the first half.

Further, the fact that we hear of the Movement of the outermost sphere being the swiftest confirms our theory. Obviously, it is the swiftest of movements by taking the lesser time to traverse the greater space the very greatest — all other moving things are slower by taking a longer time to traverse a mere segment of the same extension: in other words, Time is not this movement.

And, if Time is not even the movement of the Kosmic Sphere much less is it the sphere itself though that has been identified with Time on the ground of its being in motion.

Is it, then, some phenomenon or connection of Movement?

Let us, tentatively, suppose it to be extent, or duration, of Movement.

Now, to begin with, Movement, even continuous, has no unchanging extent [as Time the equable has], since, even in space, it may be faster or slower; there must, therefore, be some unit of standard outside it, by which these differences are measurable, and this outside standard would more properly be called Time. And failing such a measure, which extent would be Time, that of the fast or of the slow — or rather which of them all, since these speed-differences are limitless?

Is it the extent of the subordinate Movement [= movement of things of earth]?

Again, this gives us no unit since the movement is infinitely variable; we would have, thus, not Time but Times.

The extent of the Movement of the All, then?

The Celestial Circuit may, no doubt, be thought of in terms of quantity. It answers to measure — in two ways. First there is space; the movement is commensurate with the area it passes through, and this area is its extent. But this gives us, still, space only, not Time. Secondly, the circuit, considered apart from distance traversed, has the extent of its continuity, of its tendency not to stop but to proceed indefinitely: but this is merely amplitude of Movement; search it, tell its vastness, and, still, Time has no more appeared, no more enters into the matter, than when one certifies a high pitch of heat; all we have discovered is Motion in ceaseless succession, like water flowing ceaselessly, motion and extent of motion.

Succession or repetition gives us Number — dyad, triad, etc. — and the extent traversed is a matter of Magnitude; thus we have Quantity of Movement — in the form of number, dyad, triad, decade, or in the form of extent apprehended in what we may call the amount of the Movement: but, the idea of Time we have not. That definite Quantity is merely something occurring within Time, for, otherwise Time is not everywhere but is something belonging to Movement which thus would be its substratum or basic-stuff: once more, then, we would be making Time identical with

Movement; for the extent of Movement is not something outside it but is simply its continuousness, and we need not halt upon the difference between the momentary and the continuous, which is simply one of manner and degree. The extended movement and its extent are not Time; they are in Time. Those that explain Time as extent of Movement must mean not the extent of the movement itself but something which determines its extension, something with which the movement keeps pace in its course. But what this something is, we are not told; yet it is, clearly, Time, that in which all Movement proceeds. This is what our discussion has aimed at from the first: "What, essentially, is Time?" It comes to this: we ask "What is Time?" and we are answered, "Time is the extension of Movement in Time!"

On the one hand Time is said to be an extension apart from and outside that of Movement; and we are left to guess what this extension may be: on the other hand, it is represented as the extension of Movement; and this leaves the difficulty what to make of the extension of Rest — though one thing may continue as long in repose as another in motion, so that we are obliged to think of one thing Time that covers both Rest and Movements, and, therefore, stands distinct from either.

What then is this thing of extension? To what order of beings does it belong?

It obviously is not spatial, for place, too, is something outside it.

9. "A Number, a Measure, belonging to Movement?"

This, at least, is plausible since Movement is a continuous thin; but let us consider.

To begin with, we have the doubt which met us when we probed its identification with extent of Movement: is Time the measure of any and every Movement?

Have we any means of calculating disconnected and lawless Movement? What number or measure would apply? What would be the principle of such a Measure?

One Measure for movement slow and fast, for any and every movement: then that number and measure would be like the decade, by which we reckon horses and cows, or like some common standard for liquids and solids. If Time is this Kind of Measure, we learn, no doubt, of what objects it is a Measure — of Movements — but we are no nearer understanding what it is in itself.

Or: we may take the decade and think of it, apart from the horses or cows, as a pure number; this gives us a measure which, even though not actually applied, has a definite nature. Is Time, perhaps, a Measure in this sense?

No: to tell us no more of Time in itself than that it is such a number is merely to bring us back to the decade we have already rejected, or to some similar collective figure.

If, on the other hand, Time is [not such an abstraction but] a Measure possessing a continuous extent of its own, it must have quantity, like a foot-

rule; it must have magnitude: it will, clearly, be in the nature of a line traversing the path of Movement. But, itself thus sharing in the movement, how can it be a Measure of Movement? Why should the one of the two be the measure rather than the other? Besides an accompanying measure is more plausibly considered as a measure of the particular movement it accompanies than of Movement in general. Further, this entire discussion assumes continuous movement, since the accompanying principle; Time, is itself unbroken [but a full explanation implies justification of Time in repose].

The fact is that we are not to think of a measure outside and apart, but of a combined thing, a measured Movement, and we are to discover what measures it.

Given a Movement measured, are we to suppose the measure to be a magnitude?

If so, which of these two would be Time, the measured movement or the measuring magnitude? For Time [as measure] must be either the movement measured by magnitude, or the measuring magnitude itself or something using the magnitude like a yard-stick to appraise the movement. In all three cases, as we have indicated, the application is scarcely plausible except where continuous movement is assumed: unless the Movement proceeds smoothly, and even unintermittently and as embracing the entire content of the moving object, great difficulties arise in the identification of Time with any kind of measure.

Let us, then, suppose Time to be this “measured Movement,” measured by quantity. Now the Movement if it is to be measured requires a measure outside itself; this was the only reason for raising the question of the accompanying measure. In exactly the same way the measuring magnitude, in turn, will require a measure, because only when the standard shows such and such an extension can the degree of movement be appraised. Time then will be, not the magnitude accompanying the Movement, but that numerical value by which the magnitude accompanying the Movement is estimated. But that number can be only the abstract figure which represents the magnitude, and it is difficult to see how an abstract figure can perform the act of measuring.

And, supposing that we discover a way in which it can, we still have not Time, the measure, but a particular quantity of Time, not at all the same thing: Time means something very different from any definite period: before all question as to quantity is the question as to the thing of which a certain quantity is present.

Time, we are told, is the number outside Movement and measuring it, like the tens applied to the reckoning of the horses and cows but not inherent in them: we are not told what this Number is; yet, applied or not, it must, like that decade, have some nature of its own.

Or “it is that which accompanies a Movement and measures it by its successive stages”; but we are still left asking what this thing recording the stages may be.

In any case, once a thing — whether by point or standard or any other means — measures succession, it must measure according to time: this number appraising movement degree by degree must, therefore, if it is to serve as a measure at all, be something dependent upon time and in contact with it: for, either, degree is spatial, merely — the beginning and end of the Stadium, for example — or in the only alternative, it is a pure matter of Time: the succession of early and late is stage of Time, Time ending upon a certain Now or Time beginning from a Now.

Time, therefore, is something other than the mere number measuring Movement, whether Movement in general or any particular tract of Movement.

Further: Why should the mere presence of a number give us Time — a number measuring or measured; for the same number may be either — if Time is not given us by the fact of Movement itself, the Movement which inevitably contains in itself a succession of stages? To make the number essential to Time is like saying that magnitude has not its full quantity unless we can estimate that quantity.

Again, if Time is, admittedly, endless, how can number apply to it?

Are we to take some portion of Time and find its numerical statement? That simply means that Time existed before number was applied to it.

We may, therefore, very well think that it existed before the Soul or Mind that estimates it — if, indeed, it is not to be thought to take its origin from the Soul — for no measurement by anything is necessary to its existence; measured or not, it has the full extent of its being.

And suppose it to be true that the Soul is the appraiser, using Magnitude as the measuring standard, how does this help us to the conception of Time?

10. Time, again, has been described as some sort of a sequence upon Movement, but we learn nothing from this, nothing is said, until we know what it is that produces this sequential thing: probably the cause and not the result would turn out to be Time.

And, admitting such a thing, there would still remain the question whether it came into being before the movement, with it, or after it; and, whether we say before or with or after, we are speaking of order in Time: and thus our definition is “Time is a sequence upon movement in Time!”

Enough: Our main purpose is to show what Time is, not to refute false definition. To traverse point by point the many opinions of our many predecessors would mean a history rather than an identification; we have treated the various theories as fully as is possible in a cursory review: and, notice, that which makes Time the Measure of the All-Movement is refuted by our entire discussion and, especially, by the observations upon the Measurement of Movement in general, for all the argument — except, of course, that from irregularity — applies to the All as much as to particular Movement.

We are, thus, at the stage where we are to state what Time really is.

11. To this end we must go back to the state we affirmed of Eternity, unwavering Life, undivided totality, limitless, knowing no divagation, at rest in unity and intent upon it. Time was not yet: or at least it did not exist for the Eternal Beings, though its being was implicit in the Idea and Principle of progressive derivation.

But from the Divine Beings thus at rest within themselves, how did this Time first emerge?

We can scarcely call upon the Muses to recount its origin since they were not in existence then — perhaps not even if they had been. The engendered thing, Time, itself, can best tell us how it rose and became manifest; something thus its story would run:

Time at first — in reality before that “first” was produced by desire of succession — Time lay, self-concentrated, at rest within the Authentic Existent: it was not yet Time; it was merged in the Authentic and motionless with it. But there was an active principle there, one set on governing itself and realizing itself [= the All-Soul], and it chose to aim at something more than its present: it stirred from its rest, and Time stirred with it. And we, stirring to a ceaseless succession, to a next, to the discrimination of identity and the establishment of ever-new difference, traversed a portion of the outgoing path and produced an image of Eternity, produced Time.

For the Soul contained an unquiet faculty, always desirous of translating elsewhere what it saw in the Authentic Realm, and it could not bear to retain within itself all the dense fullness of its possession.

A Seed is at rest; the nature-principle within, uncoiling outwards, makes way towards what seems to it a large life; but by that partition it loses; it was a unity self-gathered, and now, in going forth from itself, it fritters its unity away; it advances into a weaker greatness. It is so with this faculty of the Soul, when it produces the Kosmos known to sense — the mimic of the Divine Sphere, moving not in the very movement of the Divine but in its similitude, in an effort to reproduce that of the Divine. To bring this Kosmos into being, the Soul first laid aside its eternity and clothed itself with Time; this world of its fashioning it then gave over to be a servant to Time, making it at every point a thing of Time, setting all its progressions within the bournes of Time. For the Kosmos moves only in Soul — the only Space within the range of the All open to it to move in — and therefore its Movement has always been in the Time which inheres in Soul.

Putting forth its energy in act after act, in a constant progress of novelty, the Soul produces succession as well as act; taking up new purposes added to the old it brings thus into being what had not existed in that former period when its purpose was still dormant and its life was not as it since became: the life is changed and that change carries with it a change of Time. Time, then, is contained in differentiation of Life; the ceaseless forward movement of Life brings with it unending Time; and Life as it achieves its stages constitutes past Time.

Would it, then, be sound to define Time as the Life of the Soul in movement as it passes from one stage of act or experience to another?

Yes; for Eternity, we have said, is Life in repose, unchanging, self-identical, always endlessly complete; and there is to be an image of Eternity-Time — such an image as this lower All presents of the Higher Sphere. Therefore over against that higher life there must be another life, known by the same name as the more veritable life of the Soul; over against that movement of the Intellectual Soul there must be the movement of some partial phase; over against that identity, unchangeableness and stability there must be that which is not constant in the one hold but puts forth multitudinous acts; over against that oneness without extent or interval there must be an image of oneness, a unity of link and succession; over against the immediately infinite and all-comprehending, that which tends, yes, to infinity but by tending to a perpetual futurity; over against the Whole in concentration, there must be that which is to be a Whole by stages never final. The lesser must always be working towards the increase of its Being, this will be its imitation of what is immediately complete, self-realized, endless without stage: only thus can its Being reproduce that of the Higher.

Time, however, is not to be conceived as outside of Soul; Eternity is not outside of the Authentic Existent: nor is it to be taken as a sequence or succession to Soul, any more than Eternity is to the Divine. It is a thing seen upon Soul, inherent, coeval to it, as Eternity to the Intellectual Realm.

12. We are brought thus to the conception of a Natural-Principle — Time — a certain expanse [a quantitative phase] of the Life of the Soul, a principle moving forward by smooth and uniform changes following silently upon each other — a Principle, then, whose Act is sequent.

But let us conceive this power of the Soul to turn back and withdraw from the life-course which it now maintains, from the continuous and unending activity of an ever-existent soul not self-contained or self-intent but concerned about doing and engendering: imagine it no longer accomplishing any Act, setting a pause to this work it has inaugurated; let this outgoing phase of the Soul become once more, equally with the rest, turned to the Supreme, to Eternal Being, to the tranquilly stable.

What would then exist but Eternity?

All would remain in unity; how could there be any diversity of things? What Earlier or Later would there be, what long-lasting or short-lasting? What ground would lie ready to the Soul's operation but the Supreme in which it has its Being? Or, indeed, what operative tendency could it have even to That since a prior separation is the necessary condition of tendency?

The very sphere of the Universe would not exist; for it cannot antedate Time: it, too, has its Being and its Movement in Time; and if it ceased to move, the Soul-Act [which is the essence of Time] continuing, we could measure the period of its Repose by that standard outside it.

If, then, the Soul withdrew, sinking itself again into its primal unity, Time

would disappear: the origin of Time, clearly, is to be traced to the first stir of the Soul's tendency towards the production of the sensible universe with the consecutive act ensuing. This is how "Time" — as we read— "came into Being simultaneously" with this All: the Soul begot at once the Universe and Time; in that activity of the Soul this Universe sprang into being; the activity is Time, the Universe is a content of Time. No doubt it will be urged that we read also of the orbit of the Stars being Times": but do not forget what follows; "the stars exist," we are told, "for the display and delimitation of Time," and "that there may be a manifest Measure." No indication of Time could be derived from [observation of] the Soul; no portion of it can be seen or handled, so it could not be measured in itself, especially when there was as yet no knowledge of counting; therefore the Soul brings into being night and day; in their difference is given Duality — from which, we read, arises the concept of Number.

We observe the tract between a sunrise and its return and, as the movement is uniform, we thus obtain a Time-interval upon which to measure ourselves, and we use this as a standard. We have thus a measure of Time. Time itself is not a measure. How would it set to work? And what kind of thing is there of which it could say, "I find the extent of this equal to such and such a stretch of my own extent?" What is this "I"? Obviously something by which measurement is known. Time, then, serves towards measurement but is not itself the Measure: the Movement of the All will be measured according to Time, but Time will not, of its own Nature, be a Measure of Movement: primarily a Kind to itself, it will incidentally exhibit the magnitudes of that movement.

And the reiterated observation of Movement — the same extent found to be traversed in such and such a period — will lead to the conception of a definite quantity of Time past.

This brings us to the fact that, in a certain sense, the Movement, the orbit of the universe, may legitimately be said to measure Time — in so far as that is possible at all — since any definite stretch of that circuit occupies a certain quantity of Time, and this is the only grasp we have of Time, our only understanding of it: what that circuit measures — by indication, that is — will be Time, manifested by the Movement but not brought into being by it.

This means that the measure of the Spheric Movement has itself been measured by a definite stretch of that Movement and therefore is something different; as measure, it is one thing and, as the measured, it is another; [its being measure or] its being measured cannot be of its essence.

We are no nearer knowledge than if we said that the foot-rule measures Magnitude while we left the concept Magnitude undefined; or, again, we might as well define Movement — whose limitlessness puts it out of our reach — as the thing measured by Space; the definition would be parallel since we can mark off a certain space which the Movement has traversed and say the one is equivalent to the other.

13. The Spheral Circuit, then, performed in Time, indicates it: but when we come to Time itself there is no question of its being “within” something else: it must be primary, a thing “within itself.” It is that in which all the rest happens, in which all movement and rest exist smoothly and under order; something following a definite order is necessary to exhibit it and to make it a subject of knowledge — though not to produce it — it is known by order whether in rest or in motion; in motion especially, for Movement better moves Time into our ken than rest can, and it is easier to estimate distance traversed than repose maintained. This last fact has led to Time being called a measure of Movement when it should have been described as something measured by Movement and then defined in its essential nature; it is an error to define it by a mere accidental concomitant and so to reverse the actual order of things. Possibly, however, this reversal was not intended by the authors of the explanation: but, at any rate, we do not understand them; they plainly apply the term Measure to what is in reality the measured and leave us unable to grasp their meaning: our perplexity may be due to the fact that their writings — addressed to disciples acquainted with their teaching — do not explain what this thing, measure, or measured object, is in itself.

Plato does not make the essence of Time consist in its being either a measure or a thing measured by something else.

Upon the point of the means by which it is known, he remarks that the Circuit advances an infinitesimal distance for every infinitesimal segment of Time so that from that observation it is possible to estimate what the Time is, how much it amounts to: but when his purpose is to explain its essential nature he tells us that it sprang into Being simultaneously with the Heavenly system, a reproduction of Eternity, its image in motion, Time necessarily unresting as the Life with which it must keep pace: and “coeval with the Heavens” because it is this same Life [of the Divine Soul] which brings the Heavens also into being; Time and the Heavens are the work of the one Life.

Suppose that Life, then, to revert — an impossibility — to perfect unity: Time, whose existence is in that Life, and the Heavens, no longer maintained by that Life, would end at once.

It is the height of absurdity to fasten on the succession of earlier and later occurring in the life and movement of this sphere of ours, to declare that it must be some definite thing and to call it Time, while denying the reality of the more truly existent Movement, that of the Soul, which has also its earlier and later: it cannot be reasonable to recognize succession in the case of the Soulless Movement — and so to associate Time with that — while ignoring succession and the reality of Time in the Movement from which the other takes its imitative existence; to ignore, that is, the very Movement in which succession first appears, a self-actuated movement which, engendering its own every operation, is the source of all that follows upon itself, to all which, it is the cause of existence, at once, and of every consequent.

But: — we treat the Kosmic Movement as overarched by that of the Soul

and bring it under Time; yet we do not set under Time that Soul-Movement itself with all its endless progression: what is our explanation of this paradox?

Simply, that the Soul-Movement has for its Prior Eternity which knows neither its progression nor its extension. The descent towards Time begins with this Soul-Movement; it made Time and harbours Time as a concomitant to its Act.

And this is how Time is omnipresent: that Soul is absent from no fragment of the Kosmos just as our Soul is absent from no particle of ourselves. As for those who pronounce Time a thing of no substantial existence, of no reality, they clearly belie God Himself whenever they say “He was” or “He will be”: for the existence indicated by the “was and will be” can have only such reality as belongs to that in which it is said to be situated: — but this school demands another type of argument.

Meanwhile we have a supplementary observation to make.

Take a man walking and observe the advance he has made; that advance gives you the quantity of movement he is employing: and when you know that quantity — represented by the ground traversed by his feet, for, of course, we are supposing the bodily movement to correspond with the pace he has set within himself — you know also the movement that exists in the man himself before the feet move.

You must relate the body, carried forward during a given period of Time, to a certain quantity of Movement causing the progress and to the Time it takes, and that again to the Movement, equal in extension, within the man’s soul.

But the Movement within the Soul — to what are you to (relate) refer that?

Let your choice fall where it may, from this point there is nothing but the unextended: and this is the primarily existent, the container to all else, having itself no container, brooking none.

And, as with Man’s Soul, so with the Soul of the All.

“Is Time, then, within ourselves as well?”

Time in every Soul of the order of the All-Soul, present in like form in all; for all the Souls are the one Soul.

And this is why Time can never be broken apart, any more than Eternity which, similarly, under diverse manifestations, has its Being as an integral constituent of all the eternal Existences.

Eighth Tractate.

Nature Contemplation and the One.

1. Supposing we played a little before entering upon our serious concern and maintained that all things are striving after Contemplation, looking to Vision as their one end — and this, not merely beings endowed with reason but even the unreasoning animals, the Principle that rules in growing things, and the Earth that produces these — and that all achieve their purpose in the measure possible to their kind, each attaining Vision and possessing itself of the End in its own way and degree, some things in entire reality, others in mimicry and in image — we would scarcely find anyone to endure so strange a thesis. But in a discussion entirely among ourselves there is no risk in a light handling of our own ideas.

Well — in the play of this very moment am I engaged in the act of Contemplation?

Yes; I and all that enter this play are in Contemplation: our play aims at Vision; and there is every reason to believe that child or man, in sport or earnest, is playing or working only towards Vision, that every act is an effort towards Vision; the compulsory act, which tends rather to bring the Vision down to outward things, and the act thought of as voluntary, less concerned with the outer, originate alike in the effort towards Vision.

The case of Man will be treated later on; let us speak, first, of the earth and of the trees and vegetation in general, asking ourselves what is the nature of Contemplation in them, how we relate to any Contemplative activity the labour and productiveness of the earth, how Nature, held to be devoid of reason and even of conscious representation, can either harbour Contemplation or produce by means of the Contemplation which it does not possess.

2. There is, obviously, no question here of hands or feet, of any implement borrowed or inherent: Nature needs simply the Matter which it is to work upon and bring under Form; its productivity cannot depend upon mechanical operation. What driving or hoisting goes to produce all that variety of colour and pattern?

The wax-workers, whose methods have been cited as parallel to the creative act of Nature, are unable to make colours; all they can do to impose upon their handicraft colours taken from elsewhere. None the less there is a parallel which demands attention: in the case of workers in such arts there must be something locked within themselves, an efficacy not going out from them and yet guiding their hands in all their creation; and this observation should have indicated a similar phenomenon in Nature; it should be clear that this indwelling efficacy, which makes without hands, must exist in Nature, no less than in the craftsman — but, there, as a thing completely inbound. Nature

need possess no outgoing force as against that remaining within; the only moved thing is Matter; there can be no moved phase in this Nature-Principle; any such moved phase could not be the primal mover; this Nature-Principle is no such moved entity; it is the unmoved Principle operating in the Kosmos.

We may be answered that the Reason-Principle is, no doubt, unmoved, but that the Nature-Principle, another being, operates by motion.

But, if Nature entire is in question here, it is identical with the Reason-Principle; and any part of it that is unmoved is the Reason-Principle. The Nature-Principle must be an Ideal-Form, not a compound of Form and Matter; there is no need for it to possess Matter, hot and cold: the Matter that underlies it, on which it exercises its creative act, brings all that with it, or, natively without quality, becomes hot and cold, and all the rest, when brought under Reason: Matter, to become fire, demands the approach not of fire but of a Reason-Principle.

This is no slight evidence that in the animal and vegetable realms the Reason-Principles are the makers and that Nature is a Reason-Principle producing a second Reason-Principle, its offspring, which, in turn, while itself, still, remaining intact, communicates something to the underlie, Matter.

The Reason-Principle presiding over visible Shape is the very ultimate of its order, a dead thing unable to produce further: that which produces in the created realm is the living Reason-Principle — brother no doubt, to that which gives mere shape, but having life-giving power.

3. But if this Reason-Principle [Nature] is in act — and produces by the process indicated — how can it have any part in Contemplation?

To begin with, since in all its production it is stationary and intact, a Reason-Principle self-indwelling, it is in its own nature a Contemplative act. All doing must be guided by an Idea, and will therefore be distinct from that Idea: the Reason-Principle then, as accompanying and guiding the work, will be distinct from the work; not being action but Reason-Principle it is, necessarily, Contemplation. Taking the Reason-Principle, the Logos, in all its phases, the lowest and last springs from a mental act [in the higher Logos] and is itself a contemplation, though only in the sense of being contemplated, but above it stands the total Logos with its two distinguishable phases, first, that identified not as Nature but as All-Soul and, next, that operating in Nature and being itself the Nature-Principle.

And does this Reason-Principle, Nature, spring from a contemplation?

Wholly and solely?

From self-contemplation, then? Or what are we to think? It derives from a Contemplation and some contemplating Being; how are we to suppose it to have Contemplation itself?

The Contemplation springing from the reasoning faculty — that, I mean, of planning its own content, it does not possess.

But why not, since it is a phase of Life, a Reason-Principle and a creative Power?

Because to plan for a thing is to lack it: Nature does not lack; it creates because it possesses. Its creative act is simply its possession of its own characteristic Essence; now its Essence, since it is a Reason-Principle, is to be at once an act of contemplation and an object of contemplation. In other words, the Nature-Principle produces by virtue of being an act of contemplation, an object of contemplation and a Reason-Principle; on this triple character depends its creative efficacy.

Thus the act of production is seen to be in Nature an act of contemplation, for creation is the outcome of a contemplation which never becomes anything else, which never does anything else, but creates by simply being a contemplation.

4. And Nature, asked why it brings forth its works, might answer if it cared to listen and to speak:

“It would have been more becoming to put no question but to learn in silence just as I myself am silent and make no habit of talking. And what is your lesson? This; that whatsoever comes into being is my vision, seen in my silence, the vision that belongs to my character who, sprung from vision, am vision-loving and create vision by the vision-seeing faculty within me. The mathematicians from their vision draw their figures: but I draw nothing: I gaze and the figures of the material world take being as if they fell from my contemplation. As with my Mother (the All-Soul] and the Beings that begot me so it is with me: they are born of a Contemplation and my birth is from them, not by their Act but by their Being; they are the loftier Reason-Principles, they contemplate themselves and I am born.”

Now what does this tell us?

It tells: that what we know as Nature is a Soul, offspring of a yet earlier Soul of more powerful life; that it possesses, therefore, in its repose, a vision within itself; that it has no tendency upward nor even downward but is at peace, steadfast, in its own Essence; that, in this immutability accompanied by what may be called Self-Consciousness, it possesses — within the measure of its possibility — a knowledge of the realm of subsequent things perceived in virtue of that understanding and consciousness; and, achieving thus a resplendent and delicious spectacle, has no further aim.

Of course, while it may be convenient to speak of “understanding” or “perception” in the Nature-Principle, this is not in the full sense applicable to other beings; we are applying to sleep a word borrowed from the wake.

For the Vision on which Nature broods, inactive, is a self-intuition, a spectacle laid before it by virtue of its unaccompanied self-concentration and by the fact that in itself it belongs to the order of intuition. It is a Vision silent but somewhat blurred, for there exists another a clearer of which Nature is the image: hence all that Nature produces is weak; the weaker act of intuition produces the weaker object.

In the same way, human beings, when weak on the side of contemplation, find in action their trace of vision and of reason: their spiritual feebleness

unfits them for contemplation; they are left with a void, because they cannot adequately seize the vision; yet they long for it; they are hurried into action as their way to the vision which they cannot attain by intellection. They act from the desire of seeing their action, and of making it visible and sensible to others when the result shall prove fairly well equal to the plan. Everywhere, doing and making will be found to be either an attenuation or a complement of vision-attenuation if the doer was aiming only at the thing done; complement if he is to possess something nobler to gaze upon than the mere work produced.

Given the power to contemplate the Authentic, who would run, of choice, after its image?

The relation of action to contemplation is indicated in the way duller children, inapt to study and speculation, take to crafts and manual labour.

5. This discussion of Nature has shown us how the origin of things is a Contemplation: we may now take the matter up to the higher Soul; we find that the Contemplation pursued by this, its instinct towards knowing and enquiring, the birth pangs set up by the knowledge it attains, its teeming fullness, have caused it — in itself, all one object of Vision — to produce another Vision [that of the Kosmos]: it is just as a given science, complete in itself, becomes the source and cause of what might be called a minor science in the student who attains to some partial knowledge of all its divisions. But the visible objects and the objects of intellectual contemplation of this later creation are dim and helpless by the side of the content of the Soul.

The primal phase of the Soul — inhabitant of the Supreme and, by its participation in the Supreme, filled and illuminated — remains unchangeably There; but in virtue of that first participation, that of the primal participant, a secondary phase also participates in the Supreme, and this secondary goes forth ceaselessly as Life streaming from Life; for energy runs through the Universe and there is no extremity at which it dwindles out. But, travel as far as it may, it never draws that first part of itself from the place whence the outgoing began: if it did, it would no longer be everywhere [its continuous Being would be broken and] it would be present at the end, only, of its course.

None the less that which goes forth cannot be equal to that which remains.

In sum, then:

The Soul is to extend throughout the Universe, no spot void of its energy: but, a prior is always different from its secondary, and energy is a secondary, rising as it must from contemplation or act; act, however, is not at this stage existent since it depends upon contemplation: therefore the Soul, while its phases differ, must, in all of them, remain a contemplation and what seems to be an act done under contemplation must be in reality that weakened contemplation of which we have spoken: the engendered must respect the Kind, but in weaker form, dwindled in the descent.

All goes softly since nothing here demands the parade of thought or act upon external things: it is a Soul in vision and, by this vision, creating its own

subsequent — this Principle [of Nature], itself also contemplative but in the feebler degree since it lies further away and cannot reproduce the quality or experiences of its prior — a Vision creates the Vision.

[Such creative contemplation is not inexplicable] for no limit exists either to contemplation or to its possible objects, and this explains how the Soul is universal: where can this thing fail to be, which is one identical thing in every Soul; Vision is not cabined within the bournes of magnitude.

This, of course, does not mean that the Soul is present at the same strength in each and every place and thing — any more than that it is at the same strength in each of its own phases.

The Charioteer [the Leading Principle of the Soul, in the Phaedrus Myth] gives the two horses [its two dissonant faculties] what he has seen and they, taking that gift, showed that they were hungry for what made that vision; there was something lacking to them: if in their desire they acted, their action aimed at what they craved for — and that was vision, and an object of vision.

6. Action, thus, is set towards contemplation and an object of contemplation, so that even those whose life is in doing have seeing as their object; what they have not been able to achieve by the direct path, they hope to come at by the circuit.

Further: suppose they succeed; they desired a certain thing to come about, not in order to be unaware of it but to know it, to see it present before the mind: their success is the laying up of a vision. We act for the sake of some good; this means not for something to remain outside ourselves, not in order that we possess nothing but that we may hold the good of the action. And hold it, where? Where but in the mind?

Thus once more, action is brought back to contemplation: for [mind or] Soul is a Reason-Principle and anything that one lays up in the Soul can be no other than a Reason-Principle, a silent thing, the more certainly such a principle as the impression made is the deeper.

This vision achieved, the acting instinct pauses; the mind is satisfied and seeks nothing further; the contemplation, in one so conditioned, remains absorbed within as having acquired certainty to rest upon. The brighter the certainty, the more tranquil is the contemplation as having acquired the more perfect unity; and — for now we come to the serious treatment of the subject

In proportion to the truth with which the knowing faculty knows, it comes to identification with the object of its knowledge.

As long as duality persists, the two lie apart, parallel as it were to each other; there is a pair in which the two elements remain strange to one another, as when Ideal-Principles laid up in the mind or Soul remain idle.

Hence the Idea must not be left to lie outside but must be made one identical thing with the soul of the novice so that he finds it really his own.

The Soul, once domiciled within that Idea and brought to likeness with it, becomes productive, active; what it always held by its primary nature it now

grasps with knowledge and applies in deed, so becoming, as it were, a new thing and, informed as it now is by the purely intellectual, it sees [in its outgoing act] as a stranger looking upon a strange world. It was, no doubt, essentially a Reason-Principle, even an Intellectual Principle; but its function is to see a [lower] realm which these do not see.

For, it is a not a complete thing: it has a lack; it is incomplete in regard to its Prior; yet it, also, has a tranquil vision of what it produces. What it has once brought into being it produces no more, for all its productiveness is determined by this lack: it produces for the purpose of Contemplation, in the desire of knowing all its content: when there is question of practical things it adapts its content to the outside order.

The Soul has a greater content than Nature has and therefore it is more tranquil; it is more nearly complete and therefore more contemplative. It is, however, not perfect, and is all the more eager to penetrate the object of contemplation, and it seeks the vision that comes by observation. It leaves its native realm and busies itself elsewhere; then it returns, and it possesses its vision by means of that phase of itself from which it had parted. The self-indwelling Soul inclines less to such experiences.

The Sage, then, is the man made over into a Reason-Principle: to others he shows his act but in himself he is Vision: such a man is already set, not merely in regard to exterior things but also within himself, towards what is one and at rest: all his faculty and life are inward-bent.

7. Certain Principles, then, we may take to be established — some self-evident, others brought out by our treatment above:

All the forms of Authentic Existence spring from vision and are a vision. Everything that springs from these Authentic Existences in their vision is an object of vision-manifest to sensation or to true knowledge or to surface-awareness. All act aims at this knowing; all impulse is towards knowledge, all that springs from vision exists to produce Ideal-Form, that is a fresh object of vision, so that universally, as images of their engendering principles, they all produce objects of vision, Ideal-forms. In the engendering of these sub-existences, imitations of the Authentic, it is made manifest that the creating powers operate not for the sake of creation and action but in order to produce an object of vision. This same vision is the ultimate purpose of all the acts of the mind and, even further downward, of all sensation, since sensation also is an effort towards knowledge; lower still, Nature, producing similarly its subsequent principle, brings into being the vision and Idea that we know in it. It is certain, also, that as the Firsts exist in vision all other things must be straining towards the same condition; the starting point is, universally, the goal.

When living things reproduce their Kind, it is that the Reason-Principles within stir them; the procreative act is the expression of a contemplation, a travail towards the creation of many forms, many objects of contemplation, so that the universe may be filled full with Reason-Principles and that

contemplation may be, as nearly as possible, endless: to bring anything into being is to produce an Idea-Form and that again is to enrich the universe with contemplation: all the failures, alike in being and in doing, are but the swerving of visionaries from the object of vision: in the end the sorriest craftsman is still a maker of forms, ungracefully. So Love, too, is vision with the pursuit of Ideal-Form.

8. From this basis we proceed:

In the advancing stages of Contemplation rising from that in Nature, to that in the Soul and thence again to that in the Intellectual-Principle itself — the object contemplated becomes progressively a more and more intimate possession of the Contemplating Beings, more and more one thing with them; and in the advanced Soul the objects of knowledge, well on the way towards the Intellectual-Principle, are close to identity with their container.

Hence we may conclude that, in the Intellectual-Principle Itself, there is complete identity of Knower and Known, and this not by way of domiciliation, as in the case of even the highest soul, but by Essence, by the fact that, there, no distinction exists between Being and Knowing; we cannot stop at a principle containing separate parts; there must always be a yet higher, a principle above all such diversity.

The Supreme must be an entity in which the two are one; it will, therefore, be a Seeing that lives, not an object of vision like things existing in something other than themselves: what exists in an outside element is some mode of living-thing; it is not the Self-Living.

Now admitting the existence of a living thing that is at once a Thought and its object, it must be a Life distinct from the vegetative or sensitive life or any other life determined by Soul.

In a certain sense no doubt all lives are thoughts — but qualified as thought vegetative, thought sensitive and thought psychic.

What, then, makes them thoughts?

The fact that they are Reason-Principles. Every life is some form of thought, but of a dwindling clearness like the degrees of life itself. The first and clearest Life and the first Intelligence are one Being. The First Life, then, is an Intellection and the next form of Life is the next Intellection and the last form of Life is the last form of Intellection. Thus every Life, of the order strictly so called, is an Intellection.

But while men may recognize grades in life they reject grade in thought; to them there are thoughts [full and perfect] and anything else is no thought.

This is simply because they do not seek to establish what Life is.

The essential is to observe that, here again, all reasoning shows that whatever exists is a bye-work of visioning: if, then, the truest Life is such by virtue of an Intellection and is identical with the truest Intellection, then the truest Intellection is a living being; Contemplation and its object constitute a living thing, a Life, two inextricably one.

The duality, thus, is a unity; but how is this unity also a plurality?

The explanation is that in a unity there can be no seeing [a pure unity has no room for vision and an object]; and in its Contemplation the One is not acting as a Unity; if it were, the Intellectual-Principle cannot exist. The Highest began as a unity but did not remain as it began; all unknown to itself, it became manifold; it grew, as it were, pregnant: desiring universal possession, it flung itself outward, though it were better had it never known the desire by which a Secondary came into being: it is like a Circle [in the Idea] which in projection becomes a figure, a surface, a circumference, a centre, a system of radii, of upper and lower segments. The Whence is the better; the Whither is less good: the Whence is not the same as the Whence-followed-by-a-Whither; the Whence all alone is greater than with the Whither added to it.

The Intellectual-Principle on the other hand was never merely the Principle of an inviolable unity; it was a universal as well and, being so, was the Intellectual-Principle of all things. Being, thus, all things and the Principle of all, it must essentially include this part of itself [this element-of-plurality] which is universal and is all things: otherwise, it contains a part which is not Intellectual-Principle: it will be a juxtaposition of non-Intellectuals, a huddled heap waiting to be made over from the mass of things into the Intellectual-Principle!

We conclude that this Being is limitless and that, in all the outflow from it, there is no lessening either in its emanation, since this also is the entire universe, nor in itself, the starting point, since it is no assemblage of parts [to be diminished by any outgo].

9. Clearly a Being of this nature is not the primal existent; there must exist that which transcends it, that Being [the Absolute], to which all our discussion has been leading.

In the first place, Plurality is later than Unity. The Intellectual-Principle is a number [= the expression of a plurality]; and number derives from unity: the source of a number such as this must be the authentically One. Further, it is the sum of an Intellectual-Being with the object of its Intellection, so that it is a duality; and, given this duality, we must find what exists before it.

What is this?

The Intellectual-Principle taken separately, perhaps?

No: an Intellect is always inseparable from an intelligible object; eliminate the intelligible, and the Intellectual-Principle disappears with it. If, then, what we are seeking cannot be the Intellectual-Principle but must be something that rejects the duality there present, then the Prior demanded by that duality must be something on the further side of the Intellectual-Principle.

But might it not be the Intelligible object itself?

No: for the Intelligible makes an equally inseparable duality with the Intellectual-Principle.

If, then, neither the Intellectual-Principle nor the Intelligible Object can be the First Existent, what is?

Our answer can only be:

The source of both.

What will This be; under what character can we picture It?

It must be either Intellective or without Intellection: if Intellective it is the Intellectual-Principle; if not, it will be without even knowledge of itself — so that, either way, what is there so august about it?

If we define it as The Good and the wholly simplex, we will, no doubt, be telling the truth, but we will not be giving any certain and lucid account of it as long as we have in mind no entity in which to lodge the conception by which we define it.

Yet: our knowledge of everything else comes by way of our intelligence; our power is that of knowing the intelligible by means of the intelligence: but this Entity transcends all of the intellectual nature; by what direct intuition, then, can it be brought within our grasp?

To this question the answer is that we can know it only in the degree of human faculty: we indicate it by virtue of what in ourselves is like it.

For in us, also, there is something of that Being; nay, nothing, ripe for that participation, can be void of it.

Wherever you be, you have only to range over against this omnipresent Being that in you which is capable of drawing from It, and you have your share in it: imagine a voice sounding over a vast waste of land, and not only over the emptiness alone but over human beings; wherever you be in that great space you have but to listen and you take the voice entire — entire though yet with a difference.

And what do we take when we thus point the Intelligence?

The Intellectual-Principle in us must mount to its origins: essentially a thing facing two ways, it must deliver itself over to those powers within it which tend upward; if it seeks the vision of that Being, it must become something more than Intellect.

For the Intellectual-Principle is the earliest form of Life: it is the Activity presiding over the outflowing of the universal Order — the outflow, that is, of the first moment, not that of the continuous process.

In its character as Life, as emanation, as containing all things in their precise forms and not merely in the agglomerate mass — for this would be to contain them imperfectly and inarticulately — it must of necessity derive from some other Being, from one that does not emanate but is the Principle of Emanation, of Life, of Intellect and of the Universe.

For the Universe is not a Principle and Source: it springs from a source, and that source cannot be the All or anything belonging to the All, since it is to generate the All, and must be not a plurality but the Source of plurality, since universally a begetting power is less complex than the begotten. Thus the Being that has engendered the Intellectual-Principle must be more simplex than the Intellectual-Principle.

We may be told that this engendering Principle is the One-and-All.

But, at that, it must be either each separate entity from among all or it will be all things in the one mass.

Now if it were the massed total of all, it must be of later origin than any of the things of which it is the sum; if it precedes the total, it differs from the things that make up the total and they from it: if it and the total of things constitute a co-existence, it is not a Source. But what we are probing for must be a Source; it must exist before all, that all may be fashioned as sequel to it.

As for the notion that it may be each separate entity of the All, this would make a self-Identity into a what you like, where you like, indifferently, and would, besides, abolish all distinction in things themselves.

Once more we see that this can be no thing among things but must be prior to all things.

10. And what will such a Principle essentially be?

The potentiality of the Universe: the potentiality whose non-existence would mean the non-existence of all the Universe and even of the Intellectual-Principle which is the primal Life and all Life.

This Principle on the thither side of Life is the cause of Life — for that Manifestation of Life which is the Universe of things is not the First Activity; it is itself poured forth, so to speak, like water from a spring.

Imagine a spring that has no source outside itself; it gives itself to all the rivers, yet is never exhausted by what they take, but remains always integrally as it was; the tides that proceed from it are at one within it before they run their several ways, yet all, in some sense, know beforehand down what channels they will pour their streams.

Or: think of the Life coursing throughout some mighty tree while yet it is the stationary Principle of the whole, in no sense scattered over all that extent but, as it were, vested in the root: it is the giver of the entire and manifold life of the tree, but remains unmoved itself, not manifold but the Principle of that manifold life.

And this surprises no one: though it is in fact astonishing how all that varied vitality springs from the unvarying, and how that very manifoldness could not be unless before the multiplicity there were something all singleness; for, the Principle is not broken into parts to make the total; on the contrary, such partition would destroy both; nothing would come into being if its cause, thus broken up, changed character.

Thus we are always brought back to The One.

Every particular thing has a One of its own to which it may be traced; the All has its One, its Prior but not yet the Absolute One; through this we reach that Absolute One, where all such reference comes to an end.

Now when we reach a One — the stationary Principle — in the tree, in the animal, in Soul, in the All — we have in every case the most powerful, the precious element: when we come to the One in the Authentically Existent Beings — their Principle and source and potentiality — shall we lose confidence and suspect it of being-nothing?

Certainly this Absolute is none of the things of which it is the source — its nature is that nothing can be affirmed of it — not existence, not essence, not life — since it is That which transcends all these. But possess yourself of it by the very elimination of Being and you hold a marvel. Thrusting forward to This, attaining, and resting in its content, seek to grasp it more and more — understanding it by that intuitive thrust alone, but knowing its greatness by the Beings that follow upon it and exist by its power.

Another approach:

The Intellectual-Principle is a Seeing, and a Seeing which itself sees; therefore it is a potentiality which has become effective.

This implies the distinction of Matter and Form in it — as there must be in all actual seeing — the Matter in this case being the Intelligibles which the Intellectual-Principle contains and sees. All actual seeing implies duality; before the seeing takes place there is the pure unity [of the power of seeing]. That unity [of principle] acquires duality [in the act of seeing], and the duality is [always to be traced back to] a unity.

Now as our sight requires the world of sense for its satisfaction and realization, so the vision in the Intellectual-Principle demands, for its completion, The Good.

It cannot be, itself, The Good, since then it would not need to see or to perform any other Act; for The Good is the centre of all else, and it is by means of The Good that every thing has Act, while the Good is in need of nothing and therefore possesses nothing beyond itself.

Once you have uttered “The Good,” add no further thought: by any addition, and in proportion to that addition, you introduce a deficiency.

Do not even say that it has Intellection; you would be dividing it; it would become a duality, Intellect and the Good. The Good has no need of the Intellectual-Principle which, on the contrary, needs it, and, attaining it, is shaped into Goodness and becomes perfect by it: the Form thus received, sprung from the Good, brings it to likeness with the Good.

Thus the traces of the Good discerned upon it must be taken as indication of the nature of that Archetype: we form a conception of its Authentic Being from its image playing upon the Intellectual-Principle. This image of itself, it has communicated to the Intellect that contemplates it: thus all the striving is on the side of the Intellect, which is the eternal striver and eternally the attainer. The Being beyond neither strives, since it feels no lack, nor attains, since it has no striving. And this marks it off from the Intellectual-Principle, to which characteristically belongs the striving, the concentrated strain towards its Form.

Yet: The Intellectual-Principle; beautiful; the most beautiful of all; lying lapped in pure light and in clear radiance; circumscribing the Nature of the Authentic Existents; the original of which this beautiful world is a shadow and an image; tranquil in the fullness of glory since in it there is nothing devoid of intellect, nothing dark or out of rule; a living thing in a life of blessedness:

this, too, must overwhelm with awe any that has seen it, and penetrated it, to become a unit of its Being.

But: As one that looks up to the heavens and sees the splendour of the stars thinks of the Maker and searches, so whoever has contemplated the Intellectual Universe and known it and wondered for it must search after its Maker too. What Being has raised so noble a fabric? And where? And how? Who has begotten such a child, this Intellectual-Principle, this lovely abundance so abundantly endowed?

The Source of all this cannot be an Intellect; nor can it be an abundant power: it must have been before Intellect and abundance were; these are later and things of lack; abundance had to be made abundant and Intellection needed to know.

These are very near to the un-needing, to that which has no need of Knowing, they have abundance and intellection authentically, as being the first to possess. But, there is that before them which neither needs nor possesses anything, since, needing or possessing anything else, it would not be what it is — the Good.

Ninth Tractate.

Detached Considerations.

1. “The Intellectual-Principle” [= the Divine Mind] — we read [in the *Timaeus*]— “looks upon the Ideas indwelling in that Being which is the Essentially Living [= according to Plotinus, the Intellectual Realm], “and then” — the text proceeds— “the Creator judged that all the content of that essentially living Being must find place in this lower universe also.”

Are we meant to gather that the Ideas came into being before the Intellectual-Principle so that it “sees them” as previously existent?

The first step is to make sure whether the “Living Being” of the text is to be distinguished from the Intellectual-Principle as another thing than it.

It might be argued that the Intellectual-Principle is the Contemplator and therefore that the Living-Being contemplated is not the Intellectual-Principle but must be described as the Intellectual Object so that the Intellectual-Principle must possess the Ideal realm as something outside of itself.

But this would mean that it possesses images and not the realities, since the realities are in the Intellectual Realm which it contemplates: Reality — we read — is in the Authentic Existent which contains the essential form of particular things.

No: even though the Intellectual-Principle and the Intellectual Object are distinct, they are not apart except for just that distinction.

Nothing in the statement cited is inconsistent with the conception that these two constitute one substance — though, in a unity, admitting that distinction, of the intellectual act [as against passivity], without which there can be no question of an Intellectual-Principle and an Intellectual Object: what is meant is not that the contemplatory Being possesses its vision as in some other principle, but that it contains the Intellectual Realm within itself.

The Intelligible Object is the Intellectual-Principle itself in its repose, unity, immobility: the Intellectual-Principle, contemplator of that object — of the Intellectual-Principle thus in repose is an active manifestation of the same Being, an Act which contemplates its unmoved phase and, as thus contemplating, stands as Intellectual-Principle to that of which it has the intellection: it is Intellectual-Principle in virtue of having that intellection, and at the same time is Intellectual Object, by assimilation.

This, then, is the Being which planned to create in the lower Universe what it saw existing in the Supreme, the four orders of living beings.

No doubt the passage: [of the *Timaeus*] seems to imply tacitly that this planning Principle is distinct from the other two: but the three — the Essentially-Living, the Intellectual-Principle and this planning Principle will, to others, be manifestly one: the truth is that, by a common accident, a particular trend of thought has occasioned the discrimination.

We have dealt with the first two; but the third — this Principle which decides to work upon the objects [the Ideas] contemplated by the Intellectual-Principle within the Essentially-Living, to create them, to establish them in their partial existence — what is this third?

It is possible that in one aspect the Intellectual-Principle is the principle of partial existence, while in another aspect it is not.

The entities thus particularized from the unity are products of the Intellectual-Principle which thus would be, to that extent, the separating agent. On the other hand it remains in itself, indivisible; division begins with its offspring which, of course, means with Souls: and thus a Soul — with its particular Souls — may be the separative principle.

This is what is conveyed where we are told that the separation is the work of the third Principle and begins within the Third: for to this Third belongs the discursive reasoning which is no function of the Intellectual-Principle but characteristic of its secondary, of Soul, to which precisely, divided by its own Kind, belongs the Act of division.

2. . . . For in any one science the reduction of the total of knowledge into its separate propositions does not shatter its unity, chipping it into unrelated fragments; in each distinct item is latent the entire body of the science, an integral thing in its highest Principle and its last detail: and similarly a man must so discipline himself that the first Principles of his Being are also his completions, are totals, that all be pointed towards the loftiest phase of the Nature: when a man has become this unity in the best, he is in that other realm; for it is by this highest within himself, made his own, that he holds to the Supreme.

At no point did the All-Soul come into Being: it never arrived, for it never knew place; what happens is that body, neighbouring with it, participates in it: hence Plato does not place Soul in body but body in Soul. The others, the secondary Souls, have a point of departure — they come from the All-Soul — and they have a Place into which to descend and in which to change to and fro, a place, therefore, from which to ascend: but this All-Soul is for ever Above, resting in that Being in which it holds its existence as Soul and followed, as next, by the Universe or, at least, by all beneath the sun.

The partial Soul is illuminated by moving towards the Soul above it; for on that path it meets Authentic Existence. Movement towards the lower is towards non-Being: and this is the step it takes when it is set on self; for by willing towards itself it produces its lower, an image of itself — a non-Being — and so is wandering, as it were, into the void, stripping itself of its own determined form. And this image, this undetermined thing, is blank darkness, for it is utterly without reason, untouched by the Intellectual-Principle, far removed from Authentic Being.

As long as it remains at the mid-stage it is in its own peculiar region; but when, by a sort of inferior orientation, it looks downward, it shapes that lower image and flings itself joyfully thither.

3. (A) . . . How, then, does Unity give rise to Multiplicity?

By its omnipresence: there is nowhere where it is not; it occupies, therefore, all that is; at once, it is manifold — or, rather, it is all things.

If it were simply and solely everywhere, all would be this one thing alone: but it is, also, in no place, and this gives, in the final result, that, while all exists by means of it, in virtue of its omnipresence, all is distinct from it in virtue of its being nowhere.

But why is it not merely present everywhere but in addition nowhere-present?

Because, universality demands a previous unity. It must, therefore, pervade all things and make all, but not be the universe which it makes.

(B) The Soul itself must exist as Seeing — with the Intellectual-Principle as the object of its vision — it is undetermined before it sees but is naturally apt to see: in other words, Soul is Matter to [its determinant] the Intellectual-Principle.

(C) When we exercise intellection upon ourselves, we are, obviously, observing an intellective nature, for otherwise we would not be able to have that intellection.

We know, and it is ourselves that we know; therefore we know the reality of a knowing nature: therefore, before that intellection in Act, there is another intellection, one at rest, so to speak.

Similarly, that self-intellection is an act upon a reality and upon a life; therefore, before the Life and Real-Being concerned in the intellection, there must be another Being and Life. In a word, intellection is vested in the activities themselves: since, then, the activities of self-intellection are intellective-forms, We, the Authentic We, are the Intelligibles and self-intellection conveys the Image of the Intellectual Sphere.

(D) The Primal is a potentiality of Movement and of Repose — and so is above and beyond both — its next subsequent has rest and movement about the Primal. Now this subsequent is the Intellectual-Principle — so characterized by having intellection of something not identical with itself whereas the Primal is without intellection. A knowing principle has duality [that entailed by being the knower of something) and, moreover, it knows itself as deficient since its virtue consists in this knowing and not in its own bare Being.

(E) In the case of everything which has developed from possibility to actuality the actual is that which remains self-identical for its entire duration — and this it is which makes perfection possible even in things of the corporeal order, as for instance in fire but the actual of this kind cannot be everlasting since [by the fact of their having once existed only in potentiality] Matter has its place in them. In anything, on the contrary, not composite [= never touched by Matter or potentiality] and possessing actuality, that actual existence is eternal . . . There is, however, the case, also in which a thing, itself existing in actuality, stands as potentiality to some other form of Being.

(F) . . . But the First is not to be envisaged as made up from Gods of a transcendent order: no; the Authentic Existents constitute the Intellectual-Principle with Which motion and rest begin. The Primal touches nothing, but is the centre round which those other Beings lie in repose and in movement. For Movement is aiming, and the Primal aims at nothing; what could the Summit aspire to?

Has It, even, no Intellection of Itself?

It possesses Itself and therefore is said in general terms to know itself . . . But intellection does not mean self-ownership; it means turning the gaze towards the Primal: now the act of intellection is itself the Primal Act, and there is therefore no place for any earlier one. The Being projecting this Act transcends the Act so that Intellection is secondary to the Being in which it resides. Intellection is not the transcendently venerable thing — neither Intellection in general nor even the Intellection of The Good. Apart from and over any Intellection stands The Good itself.

The Good therefore needs no consciousness.

What sort of consciousness can be conceived in it?

Consciousness of the Good as existent or non-existent?

If of existent Good, that Good exists before and without any such consciousness: if the act of consciousness produces that Good, then The Good was not previously in existence — and, at once, the very consciousness falls to the ground since it is, no longer consciousness of The Good.

But would not all this mean that the First does not even live?

The First cannot be said to live since it is the source of Life.

All that has self-consciousness and self-intellection is derivative; it observes itself in order, by that activity, to become master of its Being: and if it study itself this can mean only that ignorance inheres in it and that it is of its own nature lacking and to be made perfect by Intellection.

All thinking and knowing must, here, be eliminated: the addition introduces deprivation and deficiency.

The Fourth Ennead.

First Tractate.

On the Essence of the Soul (1).

1. In the Intellectual Kosmos dwells Authentic Essence, with the Intellectual-Principle [Divine Mind] as the noblest of its content, but containing also souls, since every soul in this lower sphere has come thence: that is the world of unembodied spirits while to our world belong those that have entered body and undergone bodily division.

There the Intellectual-Principle is a concentrated all — nothing of it distinguished or divided — and in that kosmos of unity all souls are concentrated also, with no spatial discrimination.

But there is a difference:

The Intellectual-Principle is for ever repugnant to distinction and to partition. Soul, there without distinction and partition, has yet a nature lending itself to divisional existence: its division is secession, entry into body.

In view of this seceding and the ensuing partition we may legitimately speak of it as a partible thing.

But if so, how can it still be described as indivisible?

In that the secession is not of the soul entire; something of it holds its ground, that in it which recoils from separate existence.

The entity, therefore, described as “consisting of the undivided soul and of the soul divided among bodies,” contains a soul which is at once above and below, attached to the Supreme and yet reaching down to this sphere, like a radius from a centre.

Thus it is that, entering this realm, it possesses still the vision inherent to that superior phase in virtue of which it unchangingly maintains its integral nature. Even here it is not exclusively the partible soul: it is still the impartible as well: what in it knows partition is parted without partibility; undivided as giving itself to the entire body, a whole to a whole, it is divided as being effective in every part.

Second Tractate.

On the Essence of the Soul (2).

1. In our attempt to elucidate the Essence of the soul, we show it to be neither a material fabric nor, among immaterial things, a harmony. The theory that it is some final development, some entelechy, we pass by, holding this to be neither true as presented nor practically definitive.

No doubt we make a very positive statement about it when we declare it to belong to the Intellectual Kind, to be of the divine order; but a deeper penetration of its nature is demanded.

In that allocation we were distinguishing things as they fall under the Intellectual or the sensible, and we placed the soul in the former class; now, taking its membership of the Intellectual for granted, we must investigate by another path the more specific characteristics of its nature.

There are, we hold, things primarily apt to partition, tending by sheer nature towards separate existence: they are things in which no part is identical either with another part or with the whole, while, also their part is necessarily less than the total and whole: these are magnitudes of the realm of sense, masses, each of which has a station of its own so that none can be identically present in entirety at more than one point at one time.

But to that order is opposed Essence [Real-Being]; this is in no degree susceptible of partition; it is unparted and impartible; interval is foreign to it, cannot enter into our idea of it: it has no need of place and is not, in diffusion or as an entirety, situated within any other being: it is poised over all beings at once, and this is not in the sense of using them as a base but in their being neither capable nor desirous of existing independently of it; it is an essence eternally unvaried: it is common to all that follows upon it: it is like the circle's centre to which all the radii are attached while leaving it unbrokenly in possession of itself, the starting point of their course and of their essential being, the ground in which they all participate: thus the indivisible is the principle of these divided existences and in their very outgoing they remain enduringly in contact with that stationary essence.

So far we have the primarily indivisible — supreme among the Intellectual and Authentically Existent — and we have its contrary, the Kind definitely divisible in things of sense; but there is also another Kind, of earlier rank than the sensible yet near to it and resident within it — an order, not, like body, primarily a thing of part, but becoming so upon incorporation. The bodies are separate, and the ideal form which enters them is correspondingly sundered while, still, it is present as one whole in each of its severed parts, since amid that multiplicity in which complete individuality has entailed complete partition, there is a permanent identity; we may think of colour, qualities of all kinds, some particular shape, which can be present in many unrelated objects

at the one moment, each entire and yet with no community of experience among the various manifestations. In the case of such ideal-forms we may affirm complete partibility.

But, on the other hand, that first utterly indivisible Kind must be accompanied by a subsequent Essence, engendered by it and holding indivisibility from it but, in virtue of the necessary outgo from source, tending firmly towards the contrary, the wholly partible; this secondary Essence will take an intermediate Place between the first substance, the undivided, and that which is divisible in material things and resides in them. Its presence, however, will differ in one respect from that of colour and quantity; these, no doubt, are present identically and entire throughout diverse material masses, but each several manifestation of them is as distinct from every other as the mass is from the mass.

The magnitude present in any mass is definitely one thing, yet its identity from part to part does not imply any such community as would entail common experience; within that identity there is diversity, for it is a condition only, not the actual Essence.

The Essence, very near to the impartible, which we assert to belong to the Kind we are now dealing with, is at once an Essence and an entrant into body; upon embodiment, it experiences a partition unknown before it thus bestowed itself.

In whatsoever bodies it occupies — even the vastest of all, that in which the entire universe is included — it gives itself to the whole without abdicating its unity.

This unity of an Essence is not like that of body, which is a unit by the mode of continuous extension, the mode of distinct parts each occupying its own space. Nor is it such a unity as we have dealt with in the case of quality.

The nature, at once divisible and indivisible, which we affirm to be soul has not the unity of an extended thing: it does not consist of separate sections; its divisibility lies in its presence at every point of the recipient, but it is indivisible as dwelling entire in the total and entire in any part.

To have penetrated this idea is to know the greatness of the soul and its power, the divinity and wonder of its being, as a nature transcending the sphere of Things.

Itself devoid of mass, it is present to all mass: it exists here and yet is There, and this not in distinct phases but with unsundered identity: thus it is “parted and not parted,” or, better, it has never known partition, never become a parted thing, but remains a self-gathered integral, and is “parted among bodies” merely in the sense that bodies, in virtue of their own sundered existence, cannot receive it unless in some partitive mode; the partition, in other words, is an occurrence in body not in soul.

2. It can be demonstrated that soul must, necessarily, be of just this nature and that there can be no other soul than such a being, one neither wholly partible but both at once.

If it had the nature of body it would consist of isolated members each unaware of the conditions of every other; there would be a particular soul — say a soul of the finger — answering as a distinct and independent entity to every local experience; in general terms, there would be a multiplicity of souls administering each individual; and, moreover, the universe would be governed not by one soul but by an incalculable number, each standing apart to itself. But, without a dominant unity, continuity is meaningless.

The theory that “Impressions reach the leading-principle by progressive stages” must be dismissed as mere illusion.

In the first place, it affirms without investigation a “leading” phase of the soul.

What can justify this assigning of parts to the soul, the distinguishing one part from another? What quantity, or what difference of quality, can apply to a thing defined as a self-consistent whole of unbroken unity?

Again, would perception be vested in that leading principle alone, or in the other phases as well?

If a given experience bears only on that “leading principle,” it would not be felt as lodged in any particular members of the organism; if, on the other hand, it fastens on some other phase of the soul — one not constituted for sensation — that phase cannot transmit any experience to the leading principle, and there can be no sensation.

Again, suppose sensation vested in the “leading-principle” itself: then, a first alternative, it will be felt in some one part of that [some specifically sensitive phase], the other part excluding a perception which could serve no purpose; or, in the second alternative, there will be many distinct sensitive phases, an infinite number, with difference from one to another. In that second case, one sensitive phase will declare “I had this sensation primarily”; others will have to say “I felt the sensation that rose elsewhere”; but either the site of the experience will be a matter of doubt to every phase except the first, or each of the parts of the soul will be deceived into allocating the occurrence within its own particular sphere.

If, on the contrary, the sensation is vested not merely in the “leading principle,” but in any and every part of the soul, what special function raises the one rather than the other into that leading rank, or why is the sensation to be referred to it rather than elsewhere? And how, at this, account for the unity of the knowledge brought in by diverse senses, by eyes, by ears?

On the other hand, if the soul is a perfect unity — utterly strange to part, a self-gathered whole — if it continuously eludes all touch of multiplicity and divisibility — then, no whole taken up into it can ever be ensouled; soul will stand as circle-centre to every object [remote on the circumference], and the entire mass of a living being is soulless still.

There is, therefore, no escape: soul is, in the degree indicated, one and many, parted and impartible. We cannot question the possibility of a thing being at once a unity and multi-present, since to deny this would be to abolish

the principle which sustains and administers the universe; there must be a Kind which encircles and supports all and conducts all with wisdom, a principle which is multiple since existence is multiple, and yet is one soul always since a container must be a unity: by the multiple unity of its nature, it will furnish life to the multiplicity of the series of an all; by its impartible unity, it will conduct a total to wise ends.

In the case of things not endowed with intelligence, the “leading-principle” is their mere unity — a lower reproduction of the soul’s efficiency.

This is the deeper meaning of the profound passage [in the *Timaeus*], where we read “By blending the impartible, eternally unchanging essence with that in division among bodies, he produced a third form of essence partaking of both qualities.”

Soul, therefore, is, in this definite sense, one and many; the Ideal-Form resident in body is many and one; bodies themselves are exclusively many; the Supreme is exclusively one.

Third Tractate.

Problems of the Soul (1).

1. The soul: what dubious questions concerning it admit of solution, or where we must abide our doubt — with, at least, the gain of recognizing the problem that confronts us — this is matter well worth attention. On what subject can we more reasonably expend the time required by minute discussion and investigation? Apart from much else, it is enough that such an enquiry illuminates two grave questions: of what sphere the soul is the principle, and whence the soul itself springs. Moreover, we will be only obeying the ordinance of the God who bade us know ourselves.

Our general instinct to seek and learn, our longing to possess ourselves of whatsoever is lovely in the vision will, in all reason, set us enquiring into the nature of the instrument with which we search.

Now even in the universal Intellect [Divine Mind] there was duality, so that we would expect differences of condition in things of part: how some things rather than others come to be receptacles of the divine beings will need to be examined; but all this we may leave aside until we are considering the mode in which soul comes to occupy body. For the moment we return to our argument against those who maintain our souls to be offshoots from the soul of the universe [parts and an identity modally parted].

Our opponents will probably deny the validity of our arguments against the theory that the human soul is a mere segment of the All-Soul — the considerations, namely, that it is of identical scope, and that it is intellective in the same degree, supposing them, even, to admit that equality of intellection.

They will object that parts must necessarily fall under one ideal-form with their wholes. And they will adduce Plato as expressing their view where, in demonstrating that the All is ensouled, he says “As our body is a portion of the body of the All, so our soul is a portion of the soul of the All.” It is admitted on clear evidence that we are borne along by the Circuit of the All; we will be told that — taking character and destiny from it, strictly inbound with it — we must derive our souls, also, from what thus bears us up, and that as within ourselves every part absorbs from our soul so, analogically, we, standing as parts to the universe, absorb from the Soul of the All as parts of it. They will urge also that the dictum “The collective soul cares for all the unensouled,” carries the same implication and could be uttered only in the belief that nothing whatever of later origin stands outside the soul of the universe, the only soul there can be there to concern itself with the unensouled.

2. To this our first answer is that to place certain things under one identical class — by admitting an identical range of operation — is to make them of one common species, and puts an end to all mention of part; the reasonable

conclusion would be, on the contrary, that there is one identical soul, every separate manifestation being that soul complete.

Our opponents after first admitting the unity go on to make our soul dependent on something else, something in which we have no longer the soul of this or that, even of the universe, but a soul of nowhere, a soul belonging neither to the kosmos, nor to anything else, and yet vested with all the function inherent to the kosmic soul and to that of every ensouled thing.

The soul considered as an entirety cannot be a soul of any one given thing — since it is an Essence [a divine Real-Being] — or, at least, there must be a soul which is not exclusively the soul of any particular thing, and those attached to particulars must so belong merely in some mode of accident.

In such questions as this it is important to clarify the significance of “part.”

Part, as understood of body — uniform or varied — need not detain us; it is enough to indicate that, when part is mentioned in respect of things whose members are alike, it refers to mass and not to ideal-form [specific idea]: take for example, whiteness: the whiteness in a portion of milk is not a part of the whiteness of milk in general: we have the whiteness of a portion not a portion of whiteness; for whiteness is utterly without magnitude; has nothing whatever to do with quantity.

That is all we need say with regard to part in material things; but part in the unembodied may be taken in various ways. We may think of it in the sense familiar in numbers, “two” a part of the standard “ten” — in abstract numbers of course — or as we think of a segment of a circle, or line [abstractly considered], or, again, of a section or branch of knowledge.

In the case of the units of reckoning and of geometrical figure, exactly as in that of corporeal masses, partition must diminish the total; the part must be less than the whole; for these are things of quantity, and have their being as things of quantity; and — since they are not the ideal-form Quantity — they are subject to increase and decrease.

Now in such a sense as this, part cannot be affirmed of the soul.

The soul is not a thing of quantity; we are not to conceive of the All-Soul as some standard ten with particular souls as its constituent units.

Such a conception would entail many absurdities:

The Ten could not be [essentially] a unity [the Soul would be an aggregation, not a self-standing Real-Being] and, further — unless every one of the single constituents were itself an All-Soul — the All-Soul would be formed of non-souls.

Again, it is admitted that the particular soul — this “part of the All-Soul — is of one ideal-form with it, but this does not entail the relation of part to whole, since in objects formed of continuous parts there is nothing inevitably making any portion uniform with the total: take, for example, the parts of a circle or square; we may divide it in different ways so as to get our part; a triangle need not be divided into triangles; all sorts of different figures are possible: yet an absolute uniformity is admitted to reign throughout soul.

In a line, no doubt, the part is inevitably a line; but even here there is a necessary difference in size; and if, in the case of the soul we similarly called upon magnitude as the distinction between constituents and collective soul, then soul, thus classed by magnitude becomes quantitative, and is simply body.

But it is admitted that all souls are alike and are entireties; clearly, soul is not subject to part in the sense in which magnitudes are: our opponents themselves would not consent to the notion of the All-Soul being whittled down into fragments, yet this is what they would be doing, annulling the All-Soul — if any collective soul existed at all — making it a mere piece of terminology, thinking of it like wine separated into many portions, each portion, in its jar, being described as a portion of the total thing, wine.

Next there is the conception of the individual soul as a part in the sense in which we speak of some single proposition as a part of the science entire.

The theorem is separate, but the science stands as one undivided thing, the expression and summed efficiency [energy] of each constituent notion: this is partition without severance; each item potentially includes the whole science, which itself remains an unbroken total.

Is this the appropriate parallel?

No; in such a relationship the All-Soul, of which the particular souls are to be a part, would not be the soul of any definite thing, but an entity standing aloof; that means that it would not even be the soul of the Kosmos; it would, in fact, be, itself, one of those partial souls; thus all alike would be partial and of one nature; and, at that, there would be no reason for making any such distinction.

3. Is it a question of part in the sense that, taking one living being, the soul in a finger might be called a part of the soul entire?

This would carry the alternative that either there is no soul outside of body, or that — no soul being within body — the thing described as the soul of the universe is, none the less, outside the body of the universe. That is a point to be investigated, but for the present we must consider what kind of soul this parallel would give us.

If the particular soul is a part of the All-Soul only in the sense that this bestows itself upon all living things of the partial sphere, such a self-bestowal does not imply division; on the contrary, it is the identical soul that is present everywhere, the one complete thing, multi-present at the one moment: there is no longer question of a soul that is a part against a soul that is an all — especially where an identical power is present. Even difference of function, as in eyes and ears, cannot warrant the assertion of distinct parts concerned in each separate act — with other parts again making allotment of faculty — all is met by the notion of one identical thing, but a thing in which a distinct power operates in each separate function. All the powers are present either in seeing or in hearing; the difference in impression received is due to the difference in the organs concerned; all the varying impressions are our various

responses to Ideal-forms that can be taken in a variety of modes.

A further proof [of the unity of Soul] is that perception demands a common gathering place; every organ has its distinct function, and is competent only upon its own material, and must interpret each several experience in its own fashion; the judgement upon these impressions must, then, be vested in some one principle, a judge informed upon all that is said and done.

But again: “Everywhere, Unity”: in the variety of functions if each “part of the soul” were as distinct as are the entrant sensations, none of those parts could have knowledge; awareness would belong only to that judging faculty — or, if local, every such act of awareness would stand quite unrelated to any other. But since the soul is a rational soul, by the very same title by which it is an All-Soul, and is called the rational soul, in the sense of being a whole [and so not merely “reasoning locally”], then what is thought of as a part must in reality be no part but the identity of an unparted thing.

4. But if this is the true account of the unity of soul, we must be able to meet the problems that ensue: firstly, the difficulty of one thing being present at the same moment in all things; and, secondly, the difficulty of soul in body as against soul not embodied.

We might be led to think that all soul must always inhabit body; this would seem especially plausible in the case of the soul of the universe, not thought of as ever leaving its body as the human soul does: there exists, no doubt, an opinion that even the human soul, while it must leave the body, cannot become an utterly disembodied thing; but assuming its complete disembodiment, how comes it that the human soul can go free of the body but the All-Soul not, though they are one and the same?

There is no such difficulty in the case of the Intellectual-Principle; by the primal differentiation, this separates, no doubt, into partial things of widely varying nature, but eternal unity is secured by virtue of the eternal identity of that Essence: it is not so easy to explain how, in the case of the soul described as separate among bodies, such differentiated souls can remain one thing.

A possible solution may be offered:

The unit soul holds aloof, not actually falling into body; the differentiated souls — the All-Soul, with the others — issue from the unity while still constituting, within certain limits, an association. They are one soul by the fact that they do not belong unreservedly to any particular being; they meet, so to speak, fringe to fringe; they strike out here and there, but are held together at the source much as light is a divided thing upon earth, shining in this house, and that, and yet remains uninterruptedly one identical substance.

The All-Soul would always remain above, since essentially it has nothing to do with descent or with the lower, or with any tendency towards this sphere: the other souls would become ours [become “partial,” individual in us] because their lot is cast for this sphere, and because they are solicited by a thing [the body] which invites their care.

The one — the lowest soul in the to the All-Soul — would correspond to

that in some great growth, silently, unlaboriously conducting the whole; our own lowest soul might be compared to the insect life in some rotted part of the growth — for this is the ratio of the animated body to the universe — while the other soul in us, of one ideal nature with the higher parts of the All-Soul, may be imaged as the gardener concerned about the insects lodged in the tree and anxiously working to amend what is wrong; or we may contrast a healthy man living with the healthy and, by his thought or by his act, lending himself to the service of those about him, with, on the other side, a sick man intent upon his own care and cure, and so living for the body, body-bound.

5. But what place is left for the particular souls, yours and mine and another's?

May we suppose the Soul to be appropriated on the lower ranges to some individual, but to belong on the higher to that other sphere?

At this there would be a Socrates as long as Socrates' soul remained in body; but Socrates ceases to exist, precisely on attainment of the highest.

Now nothing of Real Being is ever annulled.

In the Supreme, the Intellectual-Principles are not annulled, for in their differentiation there is no bodily partition, no passing of each separate phase into a distinct unity; every such phase remains in full possession of that identical being. It is exactly so with the souls.

By their succession they are linked to the several Intellectual-Principles, for they are the expression, the Logos, of the Intellectual-Principles, of which they are the unfolding; brevity has opened out to multiplicity; by that point of their being which least belongs to the partial order, they are attached each to its own Intellectual original: they have already chosen the way of division; but to the extreme they cannot go; thus they keep, at once, identification and difference; each soul is permanently a unity [a self] and yet all are, in their total, one being.

Thus the gist of the matter is established: one soul the source of all; those others, as a many founded in that one, are, on the analogy of the Intellectual-Principle, at once divided and undivided; that Soul which abides in the Supreme is the one expression or Logos of the Intellectual-Principle, and from it spring other Reason-Principles, partial but immaterial, exactly as in the differentiation of the Supreme.

6. But how comes it that while the All-Soul has produced a kosmos, the soul of the particular has not, though it is of the one ideal Kind and contains, it too, all things in itself?

We have indicated that a thing may enter and dwell at the same time in various places; this ought to be explained, and the enquiry would show how an identity resident simultaneously here and there may, in its separate appearances, act or react — or both — after distinct modes; but the matter deserves to be examined in a special discussion.

To return, then: how and why has the All-Soul produced a kosmos, while the particular souls simply administer some one part of it?

In the first place, we are not surprised when men of identical knowledge differ greatly in effective power.

But the reason, we will be asked.

The answer might be that there is an even greater difference among these souls, the one never having fallen away from the All-Soul, but dwelling within it and assuming body therein, while the others received their allotted spheres when the body was already in existence, when their sister soul was already in rule and, as it were, had already prepared habitations for them. Again, the reason may be that the one [the creative All-Soul] looks towards the universal Intellectual-Principle [the exemplar of all that can be], while the others are more occupied with the Intellectual within themselves, that which is already of the sphere of part; perhaps, too, these also could have created, but that they were anticipated by that originator — the work accomplished before them — an impediment inevitable whichever of the souls were first to operate.

But it is safer to account for the creative act by nearer connection with the over-world; the souls whose tendency is exercised within the Supreme have the greater power; immune in that pure seat they create securely; for the greater power takes the least hurt from the material within which it operates; and this power remains enduringly attached to the over-world: it creates, therefore, self gathered and the created things gather round it; the other souls, on the contrary, themselves go forth; that can mean only that they have deserted towards the abyss; a main phase in them is drawn downward and pulls them with it in the desire towards the lower.

The “secondary and tertiary souls,” of which we hear, must be understood in the sense of closer or remoter position: it is much as in ourselves the relation to the Supreme is not identical from soul to soul; some of us are capable of becoming Uniate, others of striving and almost attaining, while a third rank is much less apt; it is a matter of the degree or powers of the soul by which our expression is determined — the first degree dominant in the one person, the second, the third [the merely animal life] in others while, still, all of us contain all the powers.

7. So far, so good: but what of the passage in the *Philebus* taken to imply that the other souls are parts of the All-Soul?

The statement there made does not bear the meaning read into it; it expresses only, what the author was then concerned with, that the heavens are ensouled — a teaching which he maintains in the observation that it is preposterous to make the heavens soulless when we, who contain a part of the body of the All, have a soul; how, he asks, could there be soul in the part and none in the total.

He makes his teaching quite clear in the *Timaeus*, where he shows us the other souls brought into existence after the All-Soul, but compounded from the same mixing bowl”; secondary and tertiary are duly marked off from the primal but every form of soul is presented as being of identical ideal-nature

with the All-Soul.

As for saying of the Phaedrus. "All that is soul cares for all that is soulless," this simply tells us that the corporeal kind cannot be controlled — fashioned, set in place or brought into being — by anything but the Soul. And we cannot think that there is one soul whose nature includes this power and another without it. "The perfect soul, that of the All," we read, "going its lofty journey, operates upon the kosmos not by sinking into it, but, as it were, by brooding over it"; and "every perfect soul exercises this governance"; he distinguishes the other, the soul in this sphere as "the soul when its wing is broken."

As for our souls being entrained in the cosmic circuit, and taking character and condition thence; this is no indication that they are parts: soul-nature may very well take some tincture from even the qualities of place, from water and from air; residence in this city or in that, and the varying make-up of the body may have their influence [upon our human souls which, yet, are no parts of place or of body].

We have always admitted that as members of the universe we take over something from the All-Soul; we do not deny the influence of the Kosmic Circuit; but against all this we oppose another soul in us [the Intellectual as distinguished from the merely vitalizing] proven to be distinct by that power of opposition.

As for our being begotten children of the kosmos, we answer that in motherhood the entrant soul is distinct, is not the mother's.

8. These considerations, amounting to the settlement of the question, are not countered by the phenomenon of sympathy; the response between soul and soul is due to the mere fact that all spring from that self-same soul [the next to Divine Mind] from which springs the Soul of the All.

We have already stated that the one soul is also multiple; and we have dealt with the different forms of relationship between part and whole: we have investigated the different degrees existing within soul; we may now add, briefly, that differences might be induced, also, by the bodies with which the soul has to do, and, even more, by the character and mental operations carried over from the conduct of the previous lives. "The life-choice made by a soul has a correspondence" — we read— "with its former lives."

As regards the nature of soul in general, the differences have been defined in the passage in which we mentioned the secondary and tertiary orders and laid down that, while all souls are all-comprehensive, each ranks according to its operative phase — one becoming Uniate in the achieved fact, another in knowledge, another in desire, according to the distinct orientation by which each is, or tends to become, what it looks upon. The very fulfillment and perfectionment attainable by souls cannot but be different.

But, if in the total the organization in which they have their being is compact of variety — as it must be since every Reason-Principle is a unity of multiplicity and variety, and may be thought of as a psychic animated

organism having many shapes at its command — if this is so and all constitutes a system in which being is not cut adrift from being, if there is nothing chance — borne among beings as there is none even in bodily organisms, then it follows that Number must enter into the scheme; for, once again, Being must be stable; the members of the Intellectual must possess identity, each numerically one; this is the condition of individuality. Where, as in bodily masses, the Idea is not essentially native, and the individuality is therefore in flux, existence under ideal form can rise only out of imitation of the Authentic Existences; these last, on the contrary, not rising out of any such conjunction [as the duality of Idea and dead Matter] have their being in that which is numerically one, that which was from the beginning, and neither becomes what it has not been nor can cease to be what it is.

Even supposing Real-Beings [such as soul] to be produced by some other principle, they are certainly not made from Matter; or, if they were, the creating principle must infuse into them, from within itself, something of the nature of Real-Being; but, at this, it would itself suffer change, as it created more or less. And, after all, why should it thus produce at any given moment rather than remain for ever stationary?

Moreover the produced total, variable from more to less, could not be an eternal: yet the soul, it stands agreed, is eternal.

But what becomes of the soul's infinity if it is thus fixed?

The infinity is a matter of power: there is question, not of the soul's being divisible into an infinite number of parts, but of an infinite possible effectiveness: it is infinity in the sense in which the Supreme God, also, is free of all bound.

This means that it is no external limit that defines the individual being or the extension of souls any more than of God; on the contrary each in right of its own power is all that it chooses to be: and we are not to think of it as going forth from itself [losing its unity by any partition]: the fact is simply that the element within it, which is apt to entrance into body, has the power of immediate projection any whither: the soul is certainly not wrenched asunder by its presence at once in foot and in finger. Its presence in the All is similarly unbroken; over its entire range it exists in every several part of everything having even vegetal life, even in a part cut off from the main; in any possible segment it is as it is at its source. For the body of the All is a unit, and soul is everywhere present to it as to one thing.

When some animal rots and a multitude of others spring from it, the Life-Principle now present is not the particular soul that was in the larger body; that body has ceased to be receptive of soul, or there would have been no death; what happens is that whatsoever in the product of the decay is apt material for animal existence of one kind or another becomes ensouled by the fact that soul is nowhere lacking, though a recipient of soul may be. This new ensouling does not mean, however, an increase in the number of souls: all depend from the one or, rather, all remains one: it is as with ourselves; some

elements are shed, others grow in their place; the soul abandons the discarded and flows into the newcoming as long as the one soul of the man holds its ground; in the All the one soul holds its ground for ever; its distinct contents now retain soul and now reject it, but the total of spiritual beings is unaffected.

9. But we must examine how soul comes to inhabit the body — the manner and the process — a question certainly of no minor interest.

The entry of soul into body takes place under two forms.

Firstly, there is the entry — metempsychosis — of a soul present in body by change from one [wholly material] frame to another or the entry — not known as metempsychosis, since the nature of the earlier habitacle is not certainly definable — of a soul leaving an aerial or fiery body for one of earth.

Secondly, there is the entry from the wholly bodiless into any kind of body; this is the earliest form of any dealing between body and soul, and this entry especially demands investigation.

What then can be thought to have happened when soul, utterly clean from body, first comes into commerce with the bodily nature?

It is reasonable, necessary even, to begin with the Soul of the All. Notice that if we are to explain and to be clear, we are obliged to use such words as “entry” and “ensoulment,” though never was this All unensouled, never did body subsist with soul away, never was there Matter unelaborate; we separate, the better to understand; there is nothing illegitimate in the verbal and mental sundering of things which must in fact be co-existent.

The true doctrine may be stated as follows:

In the absence of body, soul could not have gone forth, since there is no other place to which its nature would allow it to descend. Since go forth it must, it will generate a place for itself; at once body, also, exists.

While the Soul [as an eternal, a Divine Being] is at rest — in rest firmly based on Repose, the Absolute — yet, as we may put it, that huge illumination of the Supreme pouring outwards comes at last to the extreme bourne of its light and dwindles to darkness; this darkness, now lying there beneath, the soul sees and by seeing brings to shape; for in the law of things this ultimate depth, neighbouring with soul, may not go void of whatsoever degree of that Reason-Principle it can absorb, the dimmed reason of reality at its faintest.

Imagine that a stately and varied mansion has been built; it has never been abandoned by its Architect, who, yet, is not tied down to it; he has judged it worthy in all its length and breadth of all the care that can serve to its Being — as far as it can share in Being — or to its beauty, but a care without burden to its director, who never descends, but presides over it from above: this gives the degree in which the kosmos is ensouled, not by a soul belonging to it, but by one present to it; it is mastered not master; not possessor but possessed. The soul bears it up, and it lies within, no fragment of it unsharing.

The kosmos is like a net which takes all its life, as far as ever it stretches, from being wet in the water, and has no act of its own; the sea rolls away and

the net with it, precisely to the full of its scope, for no mesh of it can strain beyond its set place: the soul is of so far-reaching a nature — a thing unbounded — as to embrace the entire body of the All in the one extension; so far as the universe extends, there soul is; and if the universe had no existence, the extent of soul would be the same; it is eternally what it is. The universe spreads as broad as the presence of soul; the bound of its expansion is the point at which, in its downward egression from the Supreme, it still has soul to bind it in one: it is a shadow as broad as the Reason-Principle proceeding from soul; and that Reason-Principle is of scope to generate a kosmic bulk as vast as lay in the purposes of the Idea [the Divine forming power] which it conveys.

10. In view of all this we must now work back from the items to the unit, and consider the entire scheme as one enduring thing.

We ascend from air, light, sun — or, moon and light and sun — in detail, to these things as constituting a total — though a total of degrees, primary, secondary, tertiary. Thence we come to the [kosmic] Soul, always the one indiscriminated entity. At this point in our survey we have before us the over-world and all that follows upon it. That suite [the lower and material world] we take to be the very last effect that has penetrated to its furthest reach.

Our knowledge of the first is gained from the ultimate of all, from the very shadow cast by the fire, because this ultimate [the material world] itself receives its share of the general light, something of the nature of the Forming-Idea hovering over the outcast that at first lay in blank obscurity. It is brought under the scheme of reason by the efficacy of soul whose entire extension latently holds this rationalizing power. As we know, the Reason-Principles carried in animal seed fashion and shape living beings into so many universes in the small. For whatsoever touches soul is moulded to the nature of soul's own Real-Being.

We are not to think that the Soul acts upon the object by conformity to any external judgement; there is no pause for willing or planning: any such procedure would not be an act of sheer nature, but one of applied art: but art is of later origin than soul; it is an imitator, producing dim and feeble copies — toys, things of no great worth — and it is dependent upon all sorts of mechanism by which alone its images can be produced. The soul, on the contrary, is sovereign over material things by might of Real-Being; their quality is determined by its lead, and those elementary things cannot stand against its will. On the later level, things are hindered one by the other, and thus often fall short of the characteristic shape at which their unextended Reason-Principle must be aiming; in that other world [under the soul but above the material] the entire shape [as well as the idea] comes from soul, and all that is produced takes and keeps its appointed place in a unity, so that the engendered thing, without labour as without clash, becomes all that it should be. In that world the soul has elaborated its creation, the images of the gods, dwellings for men, each existing to some peculiar purpose.

Soul could produce none but the things which truly represent its powers: fire produces warmth; another source produces cold; soul has a double efficacy, its act within itself, and its act from within outwards towards the new production.

In soulless entities, the outgo [natural to everything] remains dormant, and any efficiency they have is to bring to their own likeness whatever is amenable to their act. All existence has this tendency to bring other things to likeness; but the soul has the distinction of possessing at once an action of conscious attention within itself, and an action towards the outer. It has thus the function of giving life to all that does not live by prior right, and the life it gives is commensurate with its own; that is to say, living in reason, it communicates reason to the body — an image of the reason within itself, just as the life given to the body is an image of Real-Being — and it bestows, also, upon that material the appropriate shapes of which it contains the Reason-Forms.

The content of the creative soul includes the Ideal shapes of gods and of all else: and hence it is that the kosmos contains all.

11. I think, therefore, that those ancient sages, who sought to secure the presence of divine beings by the erection of shrines and statues, showed insight into the nature of the All; they perceived that, though this Soul is everywhere tractable, its presence will be secured all the more readily when an appropriate receptacle is elaborated, a place especially capable of receiving some portion or phase of it, something reproducing it, or representing it, and serving like a mirror to catch an image of it.

It belongs to the nature of the All to make its entire content reproduce, most felicitously, the Reason-Principles in which it participates; every particular thing is the image within matter of a Reason-Principle which itself images a pre-material Reason-Principle: thus every particular entity is linked to that Divine Being in whose likeness it is made, the divine principle which the soul contemplated and contained in the act of each creation. Such mediation and representation there must have been since it was equally impossible for the created to be without share in the Supreme, and for the Supreme to descend into the created.

The Intellectual-Principle in the Supreme has ever been the sun of that sphere — let us accept that as the type of the creative Logos — and immediately upon it follows the Soul depending from it, stationary Soul from stationary Intelligence. But the Soul borders also upon the sun of this sphere, and it becomes the medium by which all is linked to the overworld; it plays the part of an interpreter between what emanates from that sphere down to this lower universe, and what rises — as far as, through soul, anything can — from the lower to the highest.

Nothing, in fact, is far away from anything; things are not remote: there is, no doubt, the aloofness of difference and of mingled natures as against the unmingled; but selfhood has nothing to do with spatial position, and in unity

itself there may still be distinction.

These Beings [the Reason-Principles of this sphere] are divine in virtue of cleaving to the Supreme, because, by the medium of the Soul thought of as descending they remain linked with the Primal Soul, and through it are veritably what they are called and possess the vision of the Intellectual Principle, the single object of contemplation to that soul in which they have their being.

12. The souls of men, seeing their images in the mirror of Dionysus as it were, have entered into that realm in a leap downward from the Supreme: yet even they are not cut off from their origin, from the divine Intellect; it is not that they have come bringing the Intellectual Principle down in their fall; it is that though they have descended even to earth, yet their higher part holds for ever above the heavens.

Their initial descent is deepened since that mid-part of theirs is compelled to labour in care of the care-needing thing into which they have entered. But Zeus, the father, takes pity on their toils and makes the bonds in which they labour soluble by death and gives respite in due time, freeing them from the body, that they too may come to dwell there where the Universal Soul, unconcerned with earthly needs, has ever dwelt.

For the container of the total of things must be a self-sufficing entity and remain so: in its periods it is wrought out to purpose under its Reason-Principles which are perdurably valid; by these periods it reverts unfailingly, in the measured stages of defined life-duration, to its established character; it is leading the things of this realm to be of one voice and plan with the Supreme. And thus the kosmic content is carried forward to its purpose, everything in its co-ordinate place, under one only Reason-Principle operating alike in the descent and return of souls and to every purpose of the system.

We may know this also by the concordance of the Souls with the ordered scheme of the kosmos; they are not independent, but, by their descent, they have put themselves in contact, and they stand henceforth in harmonious association with kosmic circuit — to the extent that their fortunes, their life experiences, their choosing and refusing, are announced by the patterns of the stars — and out of this concordance rises as it were one musical utterance: the music, the harmony, by which all is described is the best witness to this truth.

Such a consonance can have been procured in one only way:

The All must, in every detail of act and experience, be an expression of the Supreme, which must dominate alike its periods and its stable ordering and the life-careers varying with the movement of the souls as they are sometimes absorbed in that highest, sometimes in the heavens, sometimes turned to the things and places of our earth. All that is Divine Intellect will rest eternally above, and could never fall from its sphere but, poised entire in its own high place, will communicate to things here through the channel of Soul. Soul in virtue of neighbourhood is more closely modelled upon the Idea uttered by the Divine Intellect, and thus is able to produce order in the movement of the

lower realm, one phase [the World-Soul] maintaining the unvarying march [of the kosmic circuit] the other [the soul of the Individual] adopting itself to times and season.

The depth of the descent, also, will differ — sometimes lower, sometimes less low — and this even in its entry into any given Kind: all that is fixed is that each several soul descends to a recipient indicated by affinity of condition; it moves towards the thing which it There resembled, and enters, accordingly, into the body of man or animal.

13. The Ineluctable, the Kosmic Law is, thus, rooted in a natural principle under which each several entity is overruled to go, duly and in order, towards that place and Kind to which it characteristically tends, that is towards the image of its primal choice and constitution.

In that archetypal world every form of soul is near to the image [the thing in the world of copy] to which its individual constitution inclines it; there is therefore no need of a sender or leader acting at the right moment to bring it at the right moment whether into body or into a definitely appropriate body: of its own motion it descends at the precisely true time and enters where it must. To every Soul its own hour; when that strikes it descends and enters the body suitable to it as at the cry of a herald; thus all is set stirring and advancing as by a magician's power or by some mighty traction; it is much as, in any living thing, the soul itself effects the fulfillment of the natural career, stirring and bringing forth, in due season, every element — beard, horn, and all the successive stages of tendency and of output — or, as it leads a tree through its normal course within set periods.

The Souls go forth neither under compulsion nor of freewill; or, at least, freedom, here, is not to be regarded as action upon preference; it is more like such a leap of the nature as moves men to the instinctive desire of sexual union, or, in the case of some, to fine conduct; the motive lies elsewhere than in the reason: like is destined unfailingly to like, and each moves hither or thither at its fixed moment.

Even the Intellectual-Principle, which is before all the kosmos, has, it also, its destiny, that of abiding intact above, and of giving downwards: what it sends down is the particular whose existence is implied in the law of the universal; for the universal broods closely over the particular; it is not from without that the law derives the power by which it is executed; on the contrary the law is given in the entities upon whom it falls; these bear it about with them. Let but the moment arrive, and what it decrees will be brought to act by those beings in whom it resides; they fulfil it because they contain it; it prevails because it is within them; it becomes like a heavy burden, and sets up in them a painful longing to enter the realm to which they are bidden from within.

14. Thus it comes about that this kosmos, lit with many lights, gleaming in its souls, receives still further graces, gifts from here and from there, from the gods of the Supreme, and from those other Intellectual-Principles whose

nature it is to ensoul. This is probably the secret of the myth in which, after Prometheus had moulded woman, the other gods heaped gifts upon her, Hephaistos “blending the clay with moisture and bestowing the human voice and the form of a goddess”; Aphrodite bringing her gifts, and the Graces theirs, and other gods other gifts, and finally calling her by the name [Pandora] which tells of gift and of all giving — for all have added something to this formation brought to being by a Promethean, a fore-thinking power. As for the rejection of Prometheus’ gift by after-thought, Epimetheus, what can this signify but that the wiser choice is to remain in the Intellectual realm? Pandora’s creator is fettered, to signify that he is in some sense held by his own creation; such a fettering is external and the release by Hercules tells that there is power in Prometheus, so that he need not remain in bonds.

Take the myth as we may, it is certainly such an account of the bestowal of gifts upon the kosmos as harmonizes with our explanation of the universal system.

15. The souls peering forth from the Intellectual Realm descend first to the heavens and there put on a body; this becomes at once the medium by which as they reach out more and more towards magnitude [physical extension] they proceed to bodies progressively more earthy. Some even plunge from heaven to the very lowest of corporeal forms; others pass, stage by stage, too feeble to lift towards the higher the burden they carry, weighed downwards by their heaviness and forgetfulness.

As for the differences among them, these are due to variation in the bodies entered, or to the accidents of life, or to upbringing, or to inherent peculiarities of temperament, or to all these influences together, or to specific combinations of them.

Then again some have fallen unreservedly into the power of the destiny ruling here: some yielding betimes are betimes too their own: there are those who, while they accept what must be borne, have the strength of self-mastery in all that is left to their own act; they have given themselves to another dispensation: they live by the code of the aggregate of beings, the code which is woven out of the Reason-Principles and all the other causes ruling in the kosmos, out of soul-movements and out of laws springing in the Supreme; a code, therefore, consonant with those higher existences, founded upon them, linking their sequents back to them, keeping unshakeably true all that is capable of holding itself set towards the divine nature, and leading round by all appropriate means whatsoever is less natively apt.

In fine all diversity of condition in the lower spheres is determined by the descendent beings themselves.

16. The punishment justly overtaking the wicked must therefore be ascribed to the kosmic order which leads all in accordance with the right.

But what of chastisements, poverty, illness, falling upon the good outside of all justice? These events, we will be told, are equally interwoven into the world order and fall under prediction, and must consequently have a cause in

the general reason: are they therefore to be charged to past misdoing?

No: such misfortunes do not answer to reasons established in the nature of things; they are not laid up in the master-facts of the universe, but were merely accidental sequents: a house falls, and anyone that chances to be underneath is killed, no matter what sort of man he be: two objects are moving in perfect order — or one if you like — but anything getting in the way is wounded or trampled down. Or we may reason that the undeserved stroke can be no evil to the sufferer in view of the beneficent interweaving of the All or again, no doubt, that nothing is unjust that finds justification in a past history.

We may not think of some things being fitted into a system with others abandoned to the capricious; if things must happen by cause, by natural sequences, under one Reason-Principle and a single set scheme, we must admit that the minor equally with the major is fitted into that order and pattern.

Wrong-doing from man to man is wrong in the doer and must be imputed, but, as belonging to the established order of the universe is not a wrong even as regards the innocent sufferer; it is a thing that had to be, and, if the sufferer is good, the issue is to his gain. For we cannot think that this ordered combination proceeds without God and justice; we must take it to be precise in the distribution of due, while, yet, the reasons of things elude us, and to our ignorance the scheme presents matter of censure.

17. Various considerations explain why the Souls going forth from the Intellectual proceed first to the heavenly regions. The heavens, as the noblest portion of sensible space, would border with the least exalted of the Intellectual, and will, therefore, be first ensouled first to participate as most apt; while what is of earth is at the very extremity of progression, least endowed towards participation, remotest from the unembodied.

All the souls, then, shine down upon the heavens and spend there the main of themselves and the best; only their lower phases illuminate the lower realms; and those souls which descend deepest show their light furthest down — not themselves the better for the depth to which they have penetrated.

There is, we may put it, something that is centre; about it, a circle of light shed from it; round centre and first circle alike, another circle, light from light; outside that again, not another circle of light but one which, lacking light of its own, must borrow.

The last we may figure to ourselves as a revolving circle, or rather a sphere, of a nature to receive light from that third realm, its next higher, in proportion to the light which that itself receives. Thus all begins with the great light, shining self-centred; in accordance with the reigning plan [that of emanation] this gives forth its brilliance; the later [divine] existents [souls] add their radiation — some of them remaining above, while there are some that are drawn further downward, attracted by the splendour of the object they illuminate. These last find that their charges need more and more care: the

steersman of a storm-tossed ship is so intent on saving it that he forgets his own interest and never thinks that he is recurrently in peril of being dragged down with the vessel; similarly the souls are intent upon contriving for their charges and finally come to be pulled down by them; they are fettered in bonds of sorcery, gripped and held by their concern for the realm of Nature.

If every living being were of the character of the All-perfect, self-sufficing, in peril from no outside influence the soul now spoken of as indwelling would not occupy the body; it would infuse life while clinging, entire, within the Supreme.

18. There remains still something to be said on the question whether the soul uses deliberate reason before its descent and again when it has left the body.

Reasoning is for this sphere; it is the act of the soul fallen into perplexity, distracted with cares, diminished in strength: the need of deliberation goes with the less self-sufficing intelligence; craftsmen faced by a difficulty stop to consider; where there is no problem their art works on by its own forthright power.

But if souls in the Supreme operate without reasoning, how can they be called reasoning souls?

One answer might be that they have the power of deliberating to happy issue, should occasion arise: but all is met by repudiating the particular kind of reasoning intended [the earthly and discursive type]; we may represent to ourselves a reasoning that flows uninterruptedly from the Intellectual-Principle in them, an inherent state, an enduring activity, an assertion that is real; in this way they would be users of reason even when in that overworld. We certainly cannot think of them, it seems to me, as employing words when, though they may occupy bodies in the heavenly region, they are essentially in the Intellectual: and very surely the deliberation of doubt and difficulty which they practise here must be unknown to them There; all their act must fall into place by sheer force of their nature; there can be no question of commanding or of taking counsel; they will know, each, what is to be communicated from another, by present consciousness. Even in our own case here, eyes often know what is not spoken; and There all is pure, every being is, as it were, an eye, nothing is concealed or sophisticated, there is no need of speech, everything is seen and known. As for the Celestials [the Daimones] and souls in the air, they may well use speech; for all such are simply Animate [= Beings].

19. Are we to think of the indivisible phase of the soul and the divided as making one thing in a coalescence; or is the indivisible in a place of its own and under conditions of its own, the divisible being a sequent upon it, a separate part of it, as distinct as the reasoning phase is from the unreasoning?

The answer to this question will emerge when we make plain the nature and function to be attributed to each.

The indivisible phase is mentioned [in the passage of Plato] without further

qualification; but not so the divisible; “that soul” we read “which becomes divisible in bodies” — and even this last is presented as becoming partible, not as being so once for all.

“In bodies”: we must then, satisfy ourselves as to what form of soul is required to produce life in the corporeal, and what there must be of soul present throughout such a body, such a completed organism.

Now, every sensitive power — by the fact of being sensitive throughout — tends to become a thing of parts: present at every distinct point of sensitiveness, it may be thought of as divided. In the sense, however, that it is present as a whole at every such point, it cannot be said to be wholly divided; it “becomes divisible in body.” We may be told that no such partition is implied in any sensations but those of touch; but this is not so; where the participant is body [of itself insensitive and non-transmitting] that divisibility in the sensitive agent will be a condition of all other sensations, though in less degree than in the case of touch. Similarly the vegetative function in the soul, with that of growth, indicates divisibility; and, admitting such locations as that of desire at the liver and emotional activity at the heart, we have the same result. It is to be noted, however, as regards these [the less corporeal] sensations, that the body may possibly not experience them as a fact of the conjoint thing but in another mode, as rising within some one of the elements of which it has been participant [as inherent, purely, in some phase of the associated soul]: reasoning and the act of the intellect, for instance, are not vested in the body; their task is not accomplished by means of the body which in fact is detrimental to any thinking on which it is allowed to intrude.

Thus the indivisible phase of the soul stands distinct from the divisible; they do not form a unity, but, on the contrary, a whole consisting of parts, each part a self-standing thing having its own peculiar virtue. None the less, if that phase which becomes divisible in body holds indivisibility by communication from the superior power, then this one same thing [the soul in body] may be at once indivisible and divisible; it will be, as it were, a blend, a thing made up of its own divisible self with, in addition, the quality that it derives from above itself.

20. Here a question rises to which we must find an answer: whether these and the other powers which we call “parts” of the Soul are situated, all, in place; or whether some have place and standpoint, others not; or whether again none are situated in place.

The matter is difficult: if we do not allot to each of the parts of the Soul some form of Place, but leave all unallocated — no more within the body than outside it — we leave the body soulless, and are at a loss to explain plausibly the origin of acts performed by means of the bodily organs: if, on the other hand, we suppose some of those phases to be [capable of situation] in place but others not so, we will be supposing that those parts to which we deny place are ineffective in us, or, in other words, that we do not possess our entire soul.

This simply shows that neither the soul entire nor any part of it may be considered to be within the body as in a space: space is a container, a container of body; it is the home of such things as consist of isolated parts, things, therefore, in which at no point is there an entirety; now, the soul is not a body and is no more contained than containing.

Neither is it in body as in some vessel: whether as vessel or as place of location, the body would remain, in itself, unensouled. If we are to think of some passing-over from the soul — that self-gathered thing — to the containing vessel, then soul is diminished by just as much as the vessel takes.

Space, again, in the strict sense is unembodied, and is not, itself, body; why, then, should it need soul?

Besides [if the soul were contained as in space] contact would be only at the surface of the body, not throughout the entire mass.

Many other considerations equally refute the notion that the soul is in body as [an object] in space; for example, this space would be shifted with every movement, and a thing itself would carry its own space about.

Of course if by space we understand the interval separating objects, it is still less possible that the soul be in body as in space: such a separating interval must be a void; but body is not a void; the void must be that in which body is placed; body [not soul] will be in the void.

Nor can it be in the body as in some substratum: anything in a substratum is a condition affecting that — a colour, a form — but the soul is a separate existence.

Nor is it present as a part in the whole; soul is no part of body. If we are asked to think of soul as a part in the living total we are faced with the old difficulty: How it is in that whole. It is certainly not there as the wine is in the wine jar, or as the jar in the jar, or as some absolute is self-present.

Nor can the presence be that of a whole in its part: It would be absurd to think of the soul as a total of which the body should represent the parts.

It is not present as Form is in Matter; for the Form as in Matter is inseparable and, further, is something superimposed upon an already existent thing; soul, on the contrary, is that which engenders the Form residing within the Matter and therefore is not the Form. If the reference is not to the Form actually present, but to Form as a thing existing apart from all formed objects, it is hard to see how such an entity has found its way into body, and at any rate this makes the soul separable.

How comes it then that everyone speaks of soul as being in body?

Because the soul is not seen and the body is: we perceive the body, and by its movement and sensation we understand that it is ensouled, and we say that it possesses a soul; to speak of residence is a natural sequence. If the soul were visible, an object of the senses, radiating throughout the entire life, if it were manifest in full force to the very outermost surface, we would no longer speak of soul as in body; we would say the minor was within the major, the contained within the container, the fleeting within the perdurable.

21. What does all this come to? What answer do we give to him who, with no opinion of his own to assert, asks us to explain this presence? And what do we say to the question whether there is one only mode of presence of the entire soul or different modes, phase and phase?

Of the modes currently accepted for the presence of one thing in another, none really meets the case of the soul's relation to the body. Thus we are given as a parallel the steersman in the ship; this serves adequately to indicate that the soul is potentially separable, but the mode of presence, which is what we are seeking, it does not exhibit.

We can imagine it within the body in some incidental way — for example, as a voyager in a ship — but scarcely as the steersman: and, of course, too, the steersman is not omnipresent to the ship as the soul is to the body.

May we, perhaps, compare it to the science or skill that acts through its appropriate instruments — through a helm, let us say, which should happen to be a live thing — so that the soul effecting the movements dictated by seamanship is an indwelling directive force?

No: the comparison breaks down, since the science is something outside of helm and ship.

Is it any help to adopt the illustration of the steersman taking the helm, and to station the soul within the body as the steersman may be thought to be within the material instrument through which he works? Soul, whenever and wherever it chooses to operate, does in much that way move the body.

No; even in this parallel we have no explanation of the mode of presence within the instrument; we cannot be satisfied without further search, a closer approach.

22. May we think that the mode of the soul's presence to body is that of the presence of light to the air?

This certainly is presence with distinction: the light penetrates through and through, but nowhere coalesces; the light is the stable thing, the air flows in and out; when the air passes beyond the lit area it is dark; under the light it is lit: we have a true parallel to what we have been saying of body and soul, for the air is in the light quite as much as the light in the air.

Plato therefore is wise when, in treating of the All, he puts the body in its soul, and not its soul in the body, and says that, while there is a region of that soul which contains body, there is another region to which body does not enter — certain powers, that is, with which body has no concern. And what is true of the All-Soul is true of the others.

There are, therefore, certain soul-powers whose presence to body must be denied.

The phases present are those which the nature of body demands: they are present without being resident — either in any parts of the body or in the body as a whole.

For the purposes of sensation the sensitive phase of the soul is present to the entire sensitive being: for the purposes of act, differentiation begins; every

soul phase operates at a point peculiar to itself.

23. I explain: A living body is illuminated by soul: each organ and member participates in soul after some manner peculiar to itself; the organ is adapted to a certain function, and this fitness is the vehicle of the soul-faculty under which the function is performed; thus the seeing faculty acts through the eyes, the hearing faculty through the ears, the tasting faculty through the tongue, the faculty of smelling through the nostrils, and the faculty of sentient touch is present throughout, since in this particular form of perception the entire body is an instrument in the soul's service.

The vehicles of touch are mainly centred in the nerves — which moreover are vehicles of the faculty by which the movements of the living being are affected — in them the soul-faculty concerned makes itself present; the nerves start from the brain. The brain therefore has been considered as the centre and seat of the principle which determines feeling and impulse and the entire act of the organism as a living thing; where the instruments are found to be linked, there the operating faculty is assumed to be situated. But it would be wiser to say only that there is situated the first activity of the operating faculty: the power to be exercised by the operator — in keeping with the particular instrument — must be considered as concentrated at the point at which the instrument is to be first applied; or, since the soul's faculty is of universal scope the sounder statement is that the point of origin of the instrument is the point of origin of the act.

Now, the faculty presiding over sensation and impulse is vested in the sensitive and representative soul; it draws upon the Reason-Principle immediately above itself; downward, it is in contact with an inferior of its own: on this analogy the uppermost member of the living being was taken by the ancients to be obviously its seat; they lodged it in the brain, or not exactly in the brain but in that sensitive part which is the medium through which the Reason-Principle impinges upon the brain. They saw that something must be definitely allocated to body — at the point most receptive of the act of reason — while something, utterly isolated from body must be in contact with that superior thing which is a form of soul [and not merely of the vegetative or other quasi-corporeal forms but] of that soul apt to the appropriation of the perceptions originating in the Reason-Principle.

Such a linking there must be, since in perception there is some element of judging, in representation something intuitional, and since impulse and appetite derive from representation and reason. The reasoning faculty, therefore, is present where these experiences occur, present not as in a place but in the fact that what is there draws upon it. As regards perception we have already explained in what sense it is local.

But every living being includes the vegetal principle, that principle of growth and nourishment which maintains the organism by means of the blood; this nourishing medium is contained in the veins; the veins and blood have their origin in the liver: from observation of these facts the power concerned

was assigned a place; the phase of the soul which has to do with desire was allocated to the liver. Certainly what brings to birth and nourishes and gives growth must have the desire of these functions. Blood — subtle, light, swift, pure — is the vehicle most apt to animal spirit: the heart, then, its well-spring, the place where such blood is sifted into being, is taken as the fixed centre of the ebullition of the passionate nature.

24. Now comes the question of the soul leaving the body; where does it go?

It cannot remain in this world where there is no natural recipient for it; and it cannot remain attached to anything not of a character to hold it: it can be held here when only it is less than wise, containing within itself something of that which lures it.

If it does contain any such alien element it gives itself, with increasing attachment, to the sphere to which that element naturally belongs and tends.

The space open to the soul's resort is vast and diverse; the difference will come by the double force of the individual condition and of the justice reigning in things. No one can ever escape the suffering entailed by ill deeds done: the divine law is ineluctable, carrying bound up, as one with it, the fore-ordained execution of its doom. The sufferer, all unaware, is swept onward towards his due, hurried always by the restless driving of his errors, until at last wearied out by that against which he struggled, he falls into his fit place and, by self-chosen movement, is brought to the lot he never chose. And the law decrees, also, the intensity and the duration of the suffering while it carries with it, too, the lifting of chastisement and the faculty of rising from those places of pain — all by power of the harmony that maintains the universal scheme.

Souls, body-bound, are apt to body-punishment; clean souls no longer drawing to themselves at any point any vestige of body are, by their very being, outside the bodily sphere; body-free, containing nothing of body — there where Essence is, and Being, and the Divine within the Divinity, among Those, within That, such a soul must be.

If you still ask Where, you must ask where those Beings are — and in your seeking, seek otherwise than with the sight, and not as one seeking for body.

25. Now comes the question, equally calling for an answer, whether those souls that have quitted the places of earth retain memory of their lives — all souls or some, of all things, or of some things, and, again, for ever or merely for some period not very long after their withdrawal.

A true investigation of this matter requires us to establish first what a remembering principle must be — I do not mean what memory is, but in what order of beings it can occur. The nature of memory has been indicated, laboured even, elsewhere; we still must try to understand more clearly what characteristics are present where memory exists.

Now a memory has to do with something brought into ken from without, something learned or something experienced; the Memory-Principle,

therefore, cannot belong to such beings as are immune from experience and from time.

No memory, therefore, can be ascribed to any divine being, or to the Authentic-Existent or the Intellectual-Principle: these are intangibly immune; time does not approach them; they possess eternity centred around Being; they know nothing of past and sequent; all is an unbroken state of identity, not receptive of change. Now a being rooted in unchanging identity cannot entertain memory, since it has not and never had a state differing from any previous state, or any new intellection following upon a former one, so as to be aware of contrast between a present perception and one remembered from before.

But what prevents such a being [from possessing memory in the sense of] perceiving, without variation in itself, such outside changes as, for example, the kosmic periods?

Simply the fact that following the changes of the revolving kosmos it would have perception of earlier and later: intuition and memory are distinct.

We cannot hold its self-intellections to be acts of memory; this is no question of something entering from without, to be grasped and held in fear of an escape; if its intellections could slip away from it [as a memory might] its very Essence [as the Hypostasis of inherent Intellection] would be in peril.

For the same reason memory, in the current sense, cannot be attributed to the soul in connection with the ideas inherent in its essence: these it holds not as a memory but as a possession, though, by its very entrance into this sphere, they are no longer the mainstay of its Act.

The Soul-action which is to be observed seems to have induced the Ancients to ascribe memory, and "Recollection," [the Platonic Anamnesis] to souls bringing into outward manifestation the ideas they contain: we see at once that the memory here indicated is another kind; it is a memory outside of time.

But, perhaps, this is treating too summarily a matter which demands minute investigation. It might be doubted whether that recollection, that memory, really belongs to the highest soul and not rather to another, a dimmer, or even to the Couplement, the Living-Being. And if to that dimmer soul, when and how has it come to be present; if to the Couplement, again when and how?

We are driven thus to enquire into these several points: in which of the constituents of our nature is memory vested — the question with which we started — if in the soul, then in what power or part; if in the Animate or Couplement — which has been supposed, similarly to be the seat of sensation — then by what mode it is present, and how we are to define the Couplement; finally whether sensation and intellectual acts may be ascribed to one and the same agent, or imply two distinct principles.

26. Now if sensations of the active order depend upon the Couplement of soul and body, sensation must be of that double nature. Hence it is classed as

one of the shared acts: the soul, in the feeling, may be compared to the workman in such operations as boring or weaving, the body to the tool employed: the body is passive and menial; the soul is active, reading such impressions as are made upon the body or discerned by means of the body, perhaps entertaining only a judgement formed as the result of the bodily experiences.

In such a process it is at once clear that the sensation is a shared task; but the memory is not thus made over to the Couplement, since the soul has from the first taken over the impression, either to retain or to reject.

It might be ventured that memory, no less than sensation, is a function of the Couplement, on the ground that bodily constitution determines our memories good or bad; but the answer would come that, whether the body happens or not to be a hindrance, the act of remembering would still be an act of the soul. And in the case of matters learned [and not merely felt, as corporeal experiences], how can we think of the Couplement of soul and body as the remembering principle? Here, surely, it must be soul alone?

We may be told that the living-being is a Couplement in the sense of something entirely distinct formed from the two elements [so that it might have memory though neither soul nor body had it]. But, to begin with, it is absurd to class the living-being as neither body nor soul; these two things cannot so change as to make a distinct third, nor can they blend so utterly that the soul shall become a mere faculty of the animate whole. And, further, supposing they could so blend, memory would still be due to the soul just as in honey-wine all the sweetness will be due to the honey.

It may be suggested the while the soul is perhaps not in itself a remembering principle, yet that, having lost its purity and acquired some degree of modification by its presence in body, it becomes capable of reproducing the imprints of sensible objects and experiences, and that, seated, as roughly speaking it is, within the body, it may reasonably be thought capable of accepting such impressions, and in such a manner as to retain them [thus in some sense possessing memory].

But, to begin with, these imprints are not magnitudes [are not of corporeal nature at all]; there is no resemblance to seal impressions, no stamping of a resistant matter, for there is neither the down-thrust [as of the seal] nor [the acceptance] as in the wax: the process is entirely of the intellect, though exercised upon things of sense; and what kind of resistance [or other physical action] can be affirmed in matters of the intellectual order, or what need can there be of body or bodily quality as a means?

Further there is one order of which the memory must obviously belong to the soul; it alone can remember its own movements, for example its desires and those frustrations of desire in which the coveted thing never came to the body: the body can have nothing to tell about things which never approached it, and the soul cannot use the body as a means to the remembrance of what the body by its nature cannot know.

If the soul is to have any significance — to be a definite principle with a function of its own — we are forced to recognize two orders of fact, an order in which the body is a means but all culminates in soul, and an order which is of the soul alone. This being admitted, aspiration will belong to soul, and so, as a consequence, will that memory of the aspiration and of its attainment or frustration, without which the soul's nature would fall into the category of the unstable [that is to say of the undivine, unreal]. Deny this character of the soul and at once we refuse it perception, consciousness, any power of comparison, almost any understanding. Yet these powers of which, embodied it becomes the source cannot be absent from its own nature. On the contrary; it possesses certain activities to be expressed in various functions whose accomplishment demands bodily organs; at its entry it brings with it [as vested in itself alone] the powers necessary for some of these functions, while in the case of others it brings the very activities themselves.

Memory, in point of fact, is impeded by the body: even as things are, addition often brings forgetfulness; with thinning and dearing away, memory will often revive. The soul is a stability; the shifting and fleeting thing which body is can be a cause only of its forgetting not of its remembering — Lethe stream may be understood in this sense — and memory is a fact of the soul.

27. But of what soul; of that which we envisage as the more divine, by which we are human beings, or that other which springs from the All?

Memory must be admitted in both of these, personal memories and shared memories; and when the two souls are together, the memories also are as one; when they stand apart, assuming that both exist and endure, each soon forgets the other's affairs, retaining for a longer time its own. Thus it is that the Shade of Hercules in the lower regions — this "Shade," as I take it, being the characteristically human part — remembers all the action and experience of the life, since that career was mainly of the hero's personal shaping; the other souls [soulphases] going to constitute the joint-being could, for all their different standing, have nothing to recount but the events of that same life, doings which they knew from the time of their association: perhaps they would add also some moral judgement.

What the Hercules standing outside the Shade spoke of we are not told: what can we think that other, the freed and isolated, soul would recount?

The soul, still a dragged captive, will tell of all the man did and felt; but upon death there will appear, as time passes, memories of the lives lived before, some of the events of the most recent life being dismissed as trivial. As it grows away from the body, it will revive things forgotten in the corporeal state, and if it passes in and out of one body after another, it will tell over the events of the discarded life, it will treat as present that which it has just left, and it will remember much from the former existence. But with lapse of time it will come to forgetfulness of many things that were mere accretion.

Then free and alone at last, what will it have to remember?

The answer to that question depends on our discovering in what faculty of

the soul memory resides.

28. Is memory vested in the faculty by which we perceive and learn? Or does it reside in the faculty by which we set things before our minds as objects of desire or of anger, the passionate faculty?

This will be maintained on the ground that there could scarcely be both a first faculty in direct action and a second to remember what that first experiences. It is certain that the desiring faculty is apt to be stirred by what it has once enjoyed; the object presents itself again; evidently, memory is at work; why else, the same object with the same attraction?

But, at that, we might reasonably ascribe to the desiring faculty the very perception of the desired objects and then the desire itself to the perceptive faculty, and so on all through, and in the end conclude that the distinctive names merely indicate the function which happens to be uppermost.

Yet the perception is very different from faculty to faculty; certainly it is sight and not desire that sees the object; desire is stirred merely as a result of the seeing, by a transmission; its act is not in the nature of an identification of an object seen; all is simply blind response [automatic reaction]. Similarly with rage; sight reveals the offender and the passion leaps; we may think of a shepherd seeing a wolf at his flock, and a dog, seeing nothing, who springs to the scent or the sound.

In other words the desiring faculty has had the emotion, but the trace it keeps of the event is not a memory; it is a condition, something passively accepted: there is another faculty that was aware of the enjoyment and retains the memory of what has happened. This is confirmed by the fact that many satisfactions which the desiring faculty has enjoyed are not retained in the memory: if memory resided in the desiring faculty, such forgetfulness could not be.

29. Are we, then, to refer memory to the perceptive faculty and so make one principle of our nature the seat of both awareness and remembrance?

Now supposing the very Shade, as we were saying in the case of Hercules, has memory, then the perceptive faculty is twofold.

[(And if (on the same supposition) the faculty that remembers is not the faculty that perceives, but some other thing, then the remembering faculty is twofold.]

And further if the perceptive faculty [= the memory] deals with matters learned [as well as with matters of observation and feeling] it will be the faculty for the processes of reason also: but these two orders certainly require two separate faculties.

Must we then suppose a common faculty of apprehension [one covering both sense perceptions and ideas] and assign memory in both orders to this?

The solution might serve if there were one and the same percipient for objects of sense and objects of the Intellectual-Kind; but if these stand in definite duality, then, for all we can say or do, we are left with two separate principles of memory; and, supposing each of the two orders of soul to

possess both principles, then we have four.

And, on general grounds, what compelling reason is there that the principle by which we perceive should be the principle by which we remember, that these two acts should be vested in the one faculty? Why must the seat of our intellectual action be also the seat of our remembrance of that action? The most powerful thought does not always go with the readiest memory; people of equal perception are not equally good at remembering; some are especially gifted in perception, others, never swift to grasp, are strong to retain.

But, once more, admitting two distinct principles, something quite separate remembering what sense-perception has first known — still this something must have felt what it is required to remember?

No; we may well conceive that where there is to be memory of a sense-perception, this perception becomes a mere presentment, and that to this image-grasping power, a distinct thing, belongs the memory, the retention of the object: for in this imaging faculty the perception culminates; the impression passes away but the vision remains present to the imagination.

By the fact of harbouring the presentment of an object that has disappeared, the imagination is, at once, a seat of memory: where the persistence of the image is brief, the memory is poor; people of powerful memory are those in whom the image-holding power is firmer, not easily allowing the record to be jostled out of its grip.

Remembrance, thus, is vested in the imaging faculty; and memory deals with images. Its differing quality or degree from man to man, we would explain by difference or similarity in the strength of the individual powers, by conduct like or unlike, by bodily conditions present or absent, producing change and disorder or not — a point this, however, which need not detain us here.

30. But what of the memory of mental acts: do these also fall under the imaging faculty?

If every mental act is accompanied by an image we may well believe that this image, fixed and like a picture of the thought, would explain how we remember the object of knowledge once entertained. But if there is no such necessary image, another solution must be sought. Perhaps memory would be the reception, into the image-taking faculty, of the Reason-Principle which accompanies the mental conception: this mental conception — an indivisible thing, and one that never rises to the exterior of the consciousness — lies unknown below; the Reason-Principle the revealer, the bridge between the concept and the image-taking faculty exhibits the concept as in a mirror; the apprehension by the image-taking faculty would thus constitute the enduring presence of the concept, would be our memory of it.

This explains, also, another fact: the soul is unfailingly intent upon intellection; only when it acts upon this image-taking faculty does its intellection become a human perception: intellection is one thing, the perception of an intellection is another: we are continuously intuitive but we

are not unbrokenly aware: the reason is that the recipient in us receives from both sides, absorbing not merely intellections but also sense-perceptions.

31. But if each of the two phases of the soul, as we have said, possesses memory, and memory is vested in the imaging faculty, there must be two such faculties. Now that is all very well as long as the two souls stand apart; but, when they are at one in us, what becomes of the two faculties, and in which of them is the imaging faculty vested?

If each soul has its own imaging faculty the images must in all cases be duplicated, since we cannot think that one faculty deals only with intellectual objects, and the other with objects of sense, a distinction which inevitably implies the co-existence in man of two life-principles utterly unrelated.

And if both orders of image act upon both orders of soul, what difference is there in the souls; and how does the fact escape our knowledge?

The answer is that, when the two souls chime each with each, the two imaging faculties no longer stand apart; the union is dominated by the more powerful of the faculties of the soul, and thus the image perceived is as one: the less powerful is like a shadow attending upon the dominant, like a minor light merging into a greater: when they are in conflict, in discord, the minor is distinctly apart, a self-standing thing — though its isolation is not perceived, for the simple reason that the separate being of the two souls escapes observation.

The two have run into a unity in which, yet, one is the loftier: this loftier knows all; when it breaks from the union, it retains some of the experiences of its companion, but dismisses others; thus we accept the talk of our less valued associates, but, on a change of company, we remember little from the first set and more from those in whom we recognize a higher quality.

32. But the memory of friends, children, wife? Country too, and all that the better sort of man may reasonably remember?

All these, the one [the lower man] retains with emotion, the authentic man passively: for the experience, certainly, was first felt in that lower phase from which, however, the best of such impressions pass over to the graver soul in the degree in which the two are in communication.

The lower soul must be always striving to attain to memory of the activities of the higher: this will be especially so when it is itself of a fine quality, for there will always be some that are better from the beginning and bettered here by the guidance of the higher.

The loftier, on the contrary, must desire to come to a happy forgetfulness of all that has reached it through the lower: for one reason, there is always the possibility that the very excellence of the lower prove detrimental to the higher, tending to keep it down by sheer force of vitality. In any case the more urgent the intention towards the Supreme, the more extensive will be the soul's forgetfulness, unless indeed, when the entire living has, even here, been such that memory has nothing but the noblest to deal with: in this world itself, all is best when human interests have been held aloof; so, therefore, it must be

with the memory of them. In this sense we may truly say that the good soul is the forgetful. It flees multiplicity; it seeks to escape the unbounded by drawing all to unity, for only thus is it free from entanglement, light-footed, self-conducted. Thus it is that even in this world the soul which has the desire of the other is putting away, amid its actual life, all that is foreign to that order. It brings there very little of what it has gathered here; as long as it is in the heavenly regions only, it will have more than it can retain.

The Hercules of the heavenly regions would still tell of his feats: but there is the other man to whom all of that is trivial; he has been translated to a holier place; he has won his way to the Intellectual Realm; he is more than Hercules, proven in the combats in which the combatants are the wise.

Fourth Tractate.

Problems of the Soul (2).

1. What, then, will be the Soul's discourse, what its memories in the Intellectual Realm, when at last it has won its way to that Essence?

Obviously from what we have been saying, it will be in contemplation of that order, and have its Act upon the things among which it now is; failing such Contemplation and Act, its being is not there. Of things of earth it will know nothing; it will not, for example, remember an act of philosophic virtue, or even that in its earthly career it had contemplation of the Supreme.

When we seize anything in the direct intellectual act there is room for nothing else than to know and to contemplate the object; and in the knowing there is not included any previous knowledge; all such assertion of stage and progress belongs to the lower and is a sign of the altered; this means that, once purely in the Intellectual, no one of us can have any memory of our experience here. Further; if all intellection is timeless — as appears from the fact that the Intellectual beings are of eternity not of time — there can be no memory in the intellectual world, not merely none of earthly things but none whatever: all is presence There; for nothing passes away, there is no change from old to new.

This, however, does not alter the fact that distinction exists in that realm — downwards from the Supreme to the Ideas, upward from the Ideas to the Universal and to the Supreme. Admitting that the Highest, as a self-contained unity, has no outgoing effect, that does not prevent the soul which has attained to the Supreme from exerting its own characteristic Act: it certainly may have the intuition, not by stages and parts, of that Being which is without stage and part.

But that would be in the nature of grasping a pure unity?

No: in the nature of grasping all the intellectual facts of a many that constitutes a unity. For since the object of vision has variety [distinction within its essential oneness] the intuition must be multiple and the intuitions various, just as in a face we see at the one glance eyes and nose and all the rest.

But is not this impossible when the object to be thus divided and treated as a thing of grades, is a pure unity?

No: there has already been discrimination within the Intellectual-Principle; the Act of the soul is little more than a reading of this.

First and last is in the Ideas not a matter of time, and so does not bring time into the soul's intuition of earlier and later among them. There is a grading by order as well: the ordered disposition of some growing thing begins with root and reaches to topmost point, but, to one seeing the plant as a whole, there is no other first and last than simply that of the order.

Still, the soul [in this intuition within the divine] looks to what is a unity; next it entertains multiplicity, all that is: how explain this grasping first of the unity and later of the rest?

The explanation is that the unity of this power [the Supreme] is such as to allow of its being multiple to another principle [the soul], to which it is all things and therefore does not present itself as one indivisible object of intuition: its activities do not [like its essence] fall under the rule of unity; they are for ever multiple in virtue of that abiding power, and in their outgoing they actually become all things.

For with the Intellectual or Supreme — considered as distinct from the One — there is already the power of harbouring that Principle of Multiplicity, the source of things not previously existent in its superior.

2. Enough on that point: we come now to the question of memory of the personality?

There will not even be memory of the personality; no thought that the contemplator is the self — Socrates, for example — or that it is Intellect or Soul. In this connection it should be borne in mind that, in contemplative vision, especially when it is vivid, we are not at the time aware of our own personality; we are in possession of ourselves but the activity is towards the object of vision with which the thinker becomes identified; he has made himself over as matter to be shaped; he takes ideal form under the action of the vision while remaining, potentially, himself. This means that he is actively himself when he has intellection of nothing.

Or, if he is himself [pure and simple], he is empty of all: if, on the contrary, he is himself [by the self-possession of contemplation] in such a way as to be identified with what is all, then by the act of self-intellection he has the simultaneous intellection of all: in such a case self-intuition by personal activity brings the intellection, not merely of the self, but also of the total therein embraced; and similarly the intuition of the total of things brings that of the personal self as included among all.

But such a process would appear to introduce into the Intellectual that element of change against which we ourselves have only now been protesting?

The answer is that, while unchangeable identity is essential to the Intellectual-Principle, the soul, lying so to speak on the borders of the Intellectual Realm, is amenable to change; it has, for example, its inward advance, and obviously anything that attains position near to something motionless does so by a change directed towards that unchanging goal and is not itself motionless in the same degree. Nor is it really change to turn from the self to the constituents of self or from those constituents to the self; and in this case the contemplator is the total; the duality has become unity.

None the less the soul, even in the Intellectual Realm, is under the dispensation of a variety confronting it and a content of its own?

No: once pure in the Intellectual, it too possesses that same

unchangeableness: for it possesses identity of essence; when it is in that region it must of necessity enter into oneness with the Intellectual-Principle by the sheer fact of its self-orientation, for by that intention all interval disappears; the soul advances and is taken into unison, and in that association becomes one with the Intellectual-Principle — but not to its own destruction: the two are one, and two. In such a state there is no question of stage and change: the soul, without motion [but by right of its essential being] would be intent upon its intellectual act, and in possession, simultaneously, of its self-awareness; for it has become one simultaneous existence with the Supreme.

3. But it leaves that conjunction; it cannot suffer that unity; it falls in love with its own powers and possessions, and desires to stand apart; it leans outward so to speak: then, it appears to acquire a memory of itself.

In this self-memory a distinction is to be made; the memory dealing with the Intellectual Realm upbears the soul, not to fall; the memory of things here bears it downwards to this universe; the intermediate memory dealing with the heavenly sphere holds it there too; and, in all its memory, the thing it has in mind it is and grows to; for this bearing-in-mind must be either intuition [i.e., knowledge with identity] or representation by image: and the imaging in the case of the is not a taking in of something but is vision and condition — so much so, that, in its very sense — sight, it is the lower in the degree in which it penetrates the object. Since its possession of the total of things is not primal but secondary, it does not become all things perfectly [in becoming identical with the All in the Intellectual]; it is of the boundary order, situated between two regions, and has tendency to both.

4. In that realm it has also vision, through the Intellectual-Principle, of The Good which does not so hold to itself as not to reach the soul; what intervenes between them is not body and therefore is no hindrance — and, indeed, where bodily forms do intervene there is still access in many ways from the primal to the tertiaries.

If, on the contrary, the soul gives itself to the inferior, the same principle of penetration comes into play, and it possesses itself, by memory and imagination, of the thing it desired: and hence the memory, even dealing with the highest, is not the highest. Memory, of course, must be understood not merely of what might be called the sense of remembrance, but so as to include a condition induced by the past experience or vision. There is such a thing as possessing more powerfully without consciousness than in full knowledge; with full awareness the possession is of something quite distinct from the self; unconscious possession runs very close to identity, and any such approach to identification with the lower means the deeper fall of the soul.

If the soul, on abandoning its place in the Supreme, revives its memories of the lower, it must have in some form possessed them even there though the activity of the beings in that realm kept them in abeyance: they could not be in the nature of impressions permanently adopted — a notion which would entail absurdities — but were no more than a potentiality realized after return. When

that energy of the Intellectual world ceases to tell upon the soul, it sees what it saw in the earlier state before it revisited the Supreme.

5. But this power which determines memory is it also the principle by which the Supreme becomes effective in us?

At any time when we have not been in direct vision of that sphere, memory is the source of its activity within us; when we have possessed that vision, its presence is due to the principle by which we enjoyed it: this principle awakens where it wakens; and it alone has vision in that order; for this is no matter to be brought to us by way of analogy, or by the syllogistic reasoning whose grounds lie elsewhere; the power which, even here, we possess of discoursing upon the Intellectual Beings is vested, as we show, in that principle which alone is capable of their contemplation. That, we must awaken, so to speak, and thus attain the vision of the Supreme, as one, standing on some lofty height and lifting his eyes, sees what to those that have not mounted with him is invisible.

Memory, by this account, commences after the soul has left the higher spheres; it is first known in the celestial period.

A soul that has descended from the Intellectual region to the celestial and there comes to rest, may very well be understood to recognize many other souls known in its former state supposing that, as we have said, it retains recollection of much that it knew here. This recognition would be natural if the bodies with which those souls are vested in the celestial must reproduce the former appearance; supposing the spherical form [of the stars inhabited by souls in the mid-realm] means a change of appearance, recognition would go by character, by the distinctive quality of personality: this is not fantastic; conditions changing need not mean a change of character. If the souls have mutual conversation, this too would mean recognition.

But those whose descent from the Intellectual is complete, how is it with them?

They will recall their memories, of the same things, but with less force than those still in the celestial, since they have had other experiences to remember, and the lapse of time will have utterly obliterated much of what was formerly present to them.

But what way of remembering the Supreme is left if the souls have turned to the sense-known kosmos, and are to fall into this sphere of process?

They need not fall to the ultimate depth: their downward movement may be checked at some one moment of the way; and as long as they have not touched the lowest of the region of process [the point at which non-being begins] there is nothing to prevent them rising once more.

6. Souls that descend, souls that change their state — these, then, may be said to have memory, which deals with what has come and gone; but what subjects of remembrance can there be for souls whose lot is to remain unchanged?

The question touches memory in the stars in general, and also in the sun

and moon and ends by dealing with the soul of the All, even by audaciously busying itself with the memories of Zeus himself. The enquiry entails the examination and identification of acts of understanding and of reasoning in these beings, if such acts take place.

Now if, immune from all lack, they neither seek nor doubt, and never learn, nothing being absent at any time from their knowledge — what reasonings, what processes of rational investigation, can take place in them, what acts of the understanding?

Even as regards human concerns they have no need for observation or method; their administration of our affairs and of earth's in general does not go so; the right ordering, which is their gift to the universe, is effected by methods very different.

In other words, they have seen God and they do not remember?

Ah, no: it is that they see God still and always, and that, as long as they see, they cannot tell themselves they have had the vision; such reminiscence is for souls that have lost it.

7. Well but can they not tell themselves that yesterday, or last year, they moved round the earth, that they lived yesterday or at any given moment in their lives?

Their living is eternal, and eternity is an unchanging unity. To identify a yesterday or a last year in their movement would be like isolating the movement of one of the feet, and finding a this or a that and an entire series in what is a single act. The movement of the celestial beings is one movement: it is our measuring that presents us with many movements, and with distinct days determined by intervening nights: There all is one day; series has no place; no yesterday, no last year.

Still: the space traversed is different; there are the various sections of the Zodiac: why, then, should not the soul say "I have traversed that section and now I am in this other?" If, also, it looks down over the concerns of men, must it not see the changes that befall them, that they are not as they were, and, by that observation, that the beings and the things concerned were otherwise formerly? And does not that mean memory?

8. But, we need not record in memory all we see; mere incidental concomitants need not occupy the imagination; when things vividly present to intuition, or knowledge, happen to occur in concrete form, it is not necessary — unless for purposes of a strictly practical administration — to pass over that direct acquaintance, and fasten upon the partial sense-presentation, which is already known in the larger knowledge, that of the Universe.

I will take this point by point:

First: it is not essential that everything seen should be laid up in the mind; for when the object is of no importance, or of no personal concern, the sensitive faculty, stimulated by the differences in the objects present to vision, acts without accompaniment of the will, and is alone in entertaining the impression. The soul does not take into its deeper recesses such differences as

do not meet any of its needs, or serve any of its purposes. Above all, when the soul's act is directed towards another order, it must utterly reject the memory of such things, things over and done with now, and not even taken into knowledge when they were present.

On the second point: circumstances, purely accidental, need not be present to the imaging faculty, and if they do so appear they need not be retained or even observed, and in fact the impression of any such circumstance does not entail awareness. Thus in local movement, if there is no particular importance to us in the fact that we pass through first this and then that portion of air, or that we proceed from some particular point, we do not take notice, or even know it as we walk. Similarly, if it were of no importance to us to accomplish any given journey, mere movement in the air being the main concern, we would not trouble to ask at what particular point of place we were, or what distance we had traversed; if we have to observe only the act of movement and not its duration, nothing to do which obliges us to think of time, the minutes are not recorded in our minds.

And finally, it is of common knowledge that, when the understanding is possessed of the entire act undertaken and has no reason to foresee any departure from the normal, it will no longer observe the detail; in a process unflinchingly repeated without variation, attention to the unvarying detail is idleness.

So it is with the stars. They pass from point to point, but they move on their own affairs and not for the sake of traversing the space they actually cover; the vision of the things that appear on the way, the journey by, nothing of this is their concern: their passing this or that is of accident not of essence, and their intention is to greater objects: moreover each of them journeys, unchangeably, the same unchanging way; and again, there is no question to them of the time they spend in any given section of the journey, even supposing time division to be possible in the case. All this granted, nothing makes it necessary that they should have any memory of places or times traversed. Besides this life of the ensouled stars is one identical thing [since they are one in the All-Soul] so that their very spatial movement is pivoted upon identity and resolves itself into a movement not spatial but vital, the movement of a single living being whose act is directed to itself, a being which to anything outside is at rest, but is in movement by dint of the inner life it possesses, the eternal life. Or we may take the comparison of the movement of the heavenly bodies to a choral dance; if we think of it as a dance which comes to rest at some given period, the entire dance, accomplished from beginning to end, will be perfect while at each partial stage it was imperfect: but if the dance is a thing of eternity, it is in eternal perfection. And if it is in eternal perfection, it has no points of time and place at which it will achieve perfection; it will, therefore, have no concern about attaining to any such points: it will, therefore, make no measurements of time or place; it will have, therefore, no memory of time and place.

If the stars live a blessed life in their vision of the life inherent in their souls, and if, by force of their souls' tendency to become one, and by the light they cast from themselves upon the entire heavens, they are like the strings of a lyre which, being struck in tune, sing a melody in some natural scale . . . if this is the way the heavens, as one, are moved, and the component parts in their relation to the whole — the sidereal system moving as one, and each part in its own way, to the same purpose, though each, too, hold its own place — then our doctrine is all the more surely established; the life of the heavenly bodies is the more clearly an unbroken unity.

9. But Zeus — ordering all, governor, guardian and disposer, possessor for ever of the kingly soul and the kingly intellect, bringing all into being by his providence, and presiding over all things as they come, administering all under plan and system, unfolding the periods of the kosmos, many of which stand already accomplished — would it not seem inevitable that, in this multiplicity of concern, Zeus should have memory of all the periods, their number and their differing qualities? Contriving the future, co-ordinating, calculating for what is to be, must he not surely be the chief of all in remembering, as he is chief in producing?

Even this matter of Zeus' memory of the kosmic periods is difficult; it is a question of their being numbered, and of his knowledge of their number. A determined number would mean that the All had a beginning in time [which is not so]; if the periods are unlimited, Zeus cannot know the number of his works.

The answer is that he will know all to be one thing existing in virtue of one life for ever: it is in this sense that the All is unlimited, and thus Zeus' knowledge of it will not be as of something seen from outside but as of something embraced in true knowledge, for this unlimited thing is an eternal indweller within himself — or, to be more accurate, eternally follows upon him — and is seen by an indwelling knowledge; Zeus knows his own unlimited life, and, in that knowledge knows the activity that flows from him to the kosmos; but he knows it in its unity not in its process.

10. The ordering principle is twofold; there is the principle known to us as the Demiurge and there is the Soul of the All; we apply the appellation "Zeus" sometimes to the Demiurge and sometimes to the principle conducting the universe.

When under the name of Zeus we are considering the Demiurge we must leave out all notions of stage and progress, and recognize one unchanging and timeless life.

But the life in the kosmos, the life which carries the leading principle of the universe, still needs elucidation; does it operate without calculation, without searching into what ought to be done?

Yes: for what must be stands shaped before the kosmos, and is ordered without any setting in order: the ordered things are merely the things that come to be; and the principle that brings them into being is Order itself; this

production is an act of a soul linked with an unchangeably established wisdom whose reflection in that soul is Order. It is an unchanging wisdom, and there can therefore be no changing in the soul which mirrors it, not sometimes turned towards it, and sometimes away from it — and in doubt because it has turned away — but an unremitting soul performing an unvarying task.

The leading principle of the universe is a unity — and one that is sovereign without break, not sometimes dominant and sometimes dominated. What source is there for any such multiplicity of leading principles as might result in contest and hesitation? And this governing unity must always desire the one thing: what could bring it to wish now for this and now for that, to its own greater perplexing? But observe: no perplexity need follow upon any development of this soul essentially a unity. The All stands a multiple thing no doubt, having parts, and parts dashing with parts, but that does not imply that it need be in doubt as to its conduct: that soul does not take its essence from its ultimates or from its parts, but from the Primals; it has its source in the First and thence, along an unhindered path, it flows into a total of things, conferring grace, and, because it remains one same thing occupied in one task, dominating. To suppose it pursuing one new object after another is to raise the question whence that novelty comes into being; the soul, besides, would be in doubt as to its action; its very work, the kosmos, would be the less well done by reason of the hesitancy which such calculations would entail.

11. The administration of the kosmos is to be thought of as that of a living unit: there is the action determined by what is external, and has to do with the parts, and there is that determined by the internal and by the principle: thus a doctor basing his treatment on externals and on the parts directly affected will often be baffled and obliged to all sorts of calculation, while Nature will act on the basis of principle and need no deliberation. And in so far as the kosmos is a conducted thing, its administration and its administrator will follow not the way of the doctor but the way of Nature.

And in the case of the universe, the administration is all the less complicated from the fact that the soul actually circumscribes, as parts of a living unity, all the members which it conducts. For all the Kinds included in the universe are dominated by one Kind, upon which they follow, fitted into it, developing from it, growing out of it, just as the Kind manifested in the bough is related to the Kind in the tree as a whole.

What place, then, is there for reasoning, for calculation, what place for memory, where wisdom and knowledge are eternal, unfailingly present, effective, dominant, administering in an identical process?

The fact that the product contains diversity and difference does not warrant the notion that the producer must be subject to corresponding variations. On the contrary, the more varied the product, the more certain the unchanging identity of the producer: even in the single animal the events produced by Nature are many and not simultaneous; there are the periods, the developments at fixed epochs — horns, beard, maturing breasts, the acme of

life, procreation — but the principles which initially determined the nature of the being are not thereby annulled; there is process of growth, but no diversity in the initial principle. The identity underlying all the multiplicity is confirmed by the fact that the principle constituting the parent is exhibited unchanged, undiminished, in the offspring. We have reason, then, for thinking that one and the same wisdom envelops both, and that this is the unalterable wisdom of the kosmos taken as a whole; it is manifold, diverse and yet simplex, presiding over the most comprehensive of living beings, and in no wise altered within itself by this multiplicity, but stably one Reason-Principle, the concentrated totality of things: if it were not thus all things, it would be a wisdom of the later and partial, not the wisdom of the Supreme.

12. It may be urged that all the multiplicity and development are the work of Nature, but that, since there is wisdom within the All, there must be also, by the side of such natural operation, acts of reasoning and of memory.

But this is simply a human error which assumes wisdom to be what in fact is un wisdom, taking the search for wisdom to be wisdom itself. For what can reasoning be but a struggle, the effort to discover the wise course, to attain the principle which is true and derives from real-being? To reason is like playing the cithara for the sake of achieving the art, like practising with a view to mastery, like any learning that aims at knowing. What reasoners seek, the wise hold: wisdom, in a word, is a condition in a being that possesses repose. Think what happens when one has accomplished the reasoning process: as soon as we have discovered the right course, we cease to reason: we rest because we have come to wisdom. If then we are to range the leading principle of the All among learners, we must allow it reasonings, perplexities and those acts of memory which link the past with the present and the future: if it is to be considered as a knower, then the wisdom within it consists in a rest possessing the object [absolved, therefore, from search and from remembrance].

Again, if the leading principle of the universe knows the future as it must — then obviously it will know by what means that future is to come about; given this knowledge, what further need is there of its reasoning towards it, or confronting past with present? And, of course, this knowledge of things to come — admitting it to exist — is not like that of the diviners; it is that of the actual causing principles holding the certainty that the thing will exist, the certainty inherent in the all-disposers, above perplexity and hesitancy; the notion is constituent and therefore unvarying. The knowledge of future things is, in a word, identical with that of the present; it is a knowledge in repose and thus a knowledge transcending the processes of cogitation.

If the leading principle of the universe does not know the future which it is of itself to produce, it cannot produce with knowledge or to purpose; it will produce just what happens to come, that is to say by haphazard. As this cannot be, it must create by some stable principle; its creations, therefore, will be shaped in the model stored up in itself; there can be no varying, for, if there were, there could also be failure.

The produced universe will contain difference, but its diversities spring not from its own action but from its obedience to superior principles which, again, spring from the creating power, so that all is guided by Reason-Principles in their series; thus the creating power is in no sense subjected to experimenting, to perplexity, to that preoccupation which to some minds makes the administration of the All seem a task of difficulty. Preoccupation would obviously imply the undertaking of alien tasks, some business — that would mean — not completely within the powers; but where the power is sovereign and sole, it need take thought of nothing but itself and its own will, which means its own wisdom, since in such a being the will is wisdom. Here, then, creating makes no demand, since the wisdom that goes to it is not sought elsewhere, but is the creator's very self, drawing on nothing outside — not, therefore, on reasoning or on memory, which are handlings of the external.

13. But what is the difference between the Wisdom thus conducting the universe and the principle known as Nature?

This Wisdom is a first [within the All-Soul] while Nature is a last: for Nature is an image of that Wisdom, and, as a last in the soul, possesses only the last of the Reason-Principle: we may imagine a thick waxen seal, in which the imprint has penetrated to the very uttermost film so as to show on both sides, sharp cut on the upper surface, faint on the under. Nature, thus, does not know, it merely produces: what it holds it passes, automatically, to its next; and this transmission to the corporeal and material constitutes its making power: it acts as a thing warmed, communicating to what lies in next contact to it the principle of which it is the vehicle so as to make that also warm in some less degree.

Nature, being thus a mere communicator, does not possess even the imaging act. There is [within the Soul] intellection, superior to imagination; and there is imagination standing midway between that intellection and the impression of which alone Nature is capable. For Nature has no perception or consciousness of anything; imagination [the imaging faculty] has consciousness of the external, for it enables that which entertains the image to have knowledge of the experience encountered, while Nature's function is to engender — of itself though in an act derived from the active principle [of the soul].

Thus the Intellectual-Principle possesses: the Soul of the All eternally receives from it; this is the soul's life; its consciousness is its intellection of what is thus eternally present to it; what proceeds from it into Matter and is manifested there is Nature, with which — or even a little before it — the series of real being comes to an end, for all in this order are the ultimates of the intellectual order and the beginnings of the imitative.

There is also the decided difference that Nature operates toward soul, and receives from it: soul, near to Nature but superior, operates towards Nature but without receiving in turn; and there is the still higher phase [the purely Intellectual] with no action whatever upon body or upon Matter.

14. Of the corporeal thus brought into being by Nature the elemental materials of things are its very produce, but how do animal and vegetable forms stand to it?

Are we to think of them as containers of Nature present within them?

Light goes away and the air contains no trace of it, for light and air remain each itself, never coalescing: is this the relation of Nature to the formed object?

It is rather that existing between fire and the object it has warmed: the fire withdrawn, there remains a certain warmth, distinct from that in the fire, a property, so to speak, of the object warmed. For the shape which Nature imparts to what it has moulded must be recognized as a form quite distinct from Nature itself, though it remains a question to be examined whether besides this [specific] form there is also an intermediary, a link connecting it with Nature, the general principle.

The difference between Nature and the Wisdom described as dwelling in the All has been sufficiently dealt with.

15. But there is a difficulty affecting this entire settlement: Eternity is characteristic of the Intellectual-Principle, time of the soul — for we hold that time has its substantial being in the activity of the soul, and springs from soul — and, since time is a thing of division and comports a past, it would seem that the activity producing it must also be a thing of division, and that its attention to that past must imply that even the All-Soul has memory? We repeat, identity belongs to the eternal, time must be the medium of diversity; otherwise there is nothing to distinguish them, especially since we deny that the activities of the soul can themselves experience change.

Can we escape by the theory that, while human souls — receptive of change, even to the change of imperfection and lack — are in time, yet the Soul of the All, as the author of time, is itself timeless? But if it is not in time, what causes it to engender time rather than eternity?

The answer must be that the realm it engenders is not that of eternal things but a realm of things enveloped in time: it is just as the souls [under, or included in, the All-Soul] are not in time, but some of their experiences and productions are. For a soul is eternal, and is before time; and what is in time is of a lower order than time itself: time is folded around what is in time exactly as — we read — it is folded about what is in place and in number.

16. But if in the soul thing follows thing, if there is earlier and later in its productions, if it engenders or creates in time, then it must be looking towards the future; and if towards the future, then towards the past as well?

No: prior and past are in the things its produces; in itself nothing is past; all, as we have said, is one simultaneous grouping of Reason-Principles. In the engendered, dissimilarity is not compatible with unity, though in the Reason-Principles supporting the engendered such unity of dissimilars does occur — hand and foot are in unity in the Reason-Principle [of man], but apart in the realm of sense. Of course, even in that ideal realm there is apartness, but in a

characteristic mode, just as in a mode, there is priority.

Now, apartness may be explained as simply differentiation: but how account for priority unless on the assumption of some ordering principle arranging from above, and in that disposal necessarily affirming a serial order?

There must be such a principle, or all would exist simultaneously; but the indicated conclusion does not follow unless order and ordering principle are distinct; if the ordering principle is Primal Order, there is no such affirmation of series; there is simply making, the making of this thing after that thing. The affirmation would imply that the ordering principle looks away towards Order and therefore is not, itself, Order.

But how are Order and this orderer one and the same?

Because the ordering principle is no conjoint of matter and idea but is soul, pure idea, the power and energy second only to the Intellectual-Principle: and because the succession is a fact of the things themselves, inhibited as they are from this comprehensive unity. The ordering soul remains august, a circle, as we may figure it, in complete adaptation to its centre, widening outward, but fast upon it still, an outspreading without interval.

The total scheme may be summarized in the illustration of The Good as a centre, the Intellectual-Principle as an unmoving circle, the Soul as a circle in motion, its moving being its aspiration: the Intellectual-Principle possesses and has ever embraced that which is beyond being; the soul must seek it still: the sphere of the universe, by its possession of the soul thus aspirant, is moved to the aspiration which falls within its own nature; this is no more than such power as body may have, the mode of pursuit possible where the object pursued is debarred from entrance; it is the motion of coiling about, with ceaseless return upon the same path — in other words, it is circuit.

17. But how comes it that the intuitions and the Reason-Principles of the soul are not in the same timeless fashion within ourselves, but that here the later of order is converted into a later of time — bringing in all these doubts?

Is it because in us the governing and the answering principles are many and there is no sovereign unity?

That condition; and, further, the fact that our mental acts fall into a series according to the succession of our needs, being not self-determined but guided by the variations of the external: thus the will changes to meet every incident as each fresh need arises and as the external impinges in its successive things and events.

A variety of governing principles must mean variety in the images formed upon the representative faculty, images not issuing from one internal centre, but, by difference of origin and of acting — point, strange to each other, and so bringing compulsion to bear upon the movements and efficiencies of the self.

When the desiring faculty is stirred, there is a presentment of the object — a sort of sensation, in announcement and in picture, of the experience —

calling us to follow and to attain: the personality, whether it resists or follows and procures, is necessarily thrown out of equilibrium. The same disturbance is caused by passion urging revenge and by the needs of the body; every other sensation or experience effects its own change upon our mental attitude; then there is the ignorance of what is good and the indecision of a soul [a human soul] thus pulled in every direction; and, again, the interaction of all these perplexities gives rise to yet others.

But do variations of judgement affect that very highest in us?

No: the doubt and the change of standard are of the Conjoint [of the soul-phase in contact with body]; still, the right reason of that highest is weaker by being given over to inhabit this mingled mass: not that it sinks in its own nature: it is much as amid the tumult of a public meeting the best adviser speaks but fails to dominate; assent goes to the roughest of the brawlers and roarsers, while the man of good counsel sits silent, ineffectual, overwhelmed by the uproar of his inferiors.

The lowest human type exhibits the baser nature; the man is a compost calling to mind inferior political organization: in the mid-type we have a citizenship in which some better section sways a demotic constitution not out of control: in the superior type the life is aristocratic; it is the career of one emancipated from what is a base in humanity and tractable to the better; in the finest type, where the man has brought himself to detachment, the ruler is one only, and from this master principle order is imposed upon the rest, so that we may think of a municipality in two sections, the superior city and, kept in hand by it, the city of the lower elements.

18. There remains the question whether the body possesses any force of its own — so that, with the incoming of the soul, it lives in some individuality — or whether all it has is this Nature we have been speaking of, the superior principle which enters into relations with it.

Certainly the body, container of soul and of nature, cannot even in itself be as a soulless form would be: it cannot even be like air traversed by light; it must be like air storing heat: the body holding animal or vegetive life must hold also some shadow of soul; and it is body thus modified that is the seat of corporeal pains and pleasures which appear before us, the true human being, in such a way as to produce knowledge without emotion. By “us, the true human being” I mean the higher soul for, in spite of all, the modified body is not alien but attached to our nature and is a concern to us for that reason: “attached,” for this is not ourselves nor yet are we free of it; it is an accessory and dependent of the human being; “we” means the master-principle; the conjoint, similarly is in its own way an “ours”; and it is because of this that we care for its pain and pleasure, in proportion as we are weak rather than strong, gripped rather than working towards detachment.

The other, the most honourable phase of our being, is what we think of as the true man and into this we are penetrating.

Pleasure and pain and the like must not be attributed to the soul alone, but

to the modified body and to something intermediary between soul and body and made up of both. A unity is independent: thus body alone, a lifeless thing, can suffer no hurt — in its dissolution there is no damage to the body, but merely to its unity — and soul in similar isolation cannot even suffer dissolution, and by its very nature is immune from evil.

But when two distinct things become one in an artificial unity, there is a probable source of pain to them in the mere fact that they were inapt to partnership. This does not, of course, refer to two bodies; that is a question of one nature; and I am speaking of two natures. When one distinct nature seeks to associate itself with another, a different, order of being — the lower participating in the higher, but unable to take more than a faint trace of it — then the essential duality becomes also a unity, but a unity standing midway between what the lower was and what it cannot absorb, and therefore a troubled unity; the association is artificial and uncertain, inclining now to this side and now to that in ceaseless vacillation; and the total hovers between high and low, telling, downward bent, of misery but, directed to the above, of longing for unison.

19. Thus what we know as pleasure and pain may be identified: pain is our perception of a body despoiled, deprived of the image of the soul; pleasure our perception of the living frame in which the image of the soul is brought back to harmonious bodily operation. The painful experience takes place in that living frame; but the perception of it belongs to the sensitive phase of the soul, which, as neighbouring the living body, feels the change and makes it known to the principle, the imaging faculty, into which the sensations finally merge; then the body feels the pain, or at least the body is affected: thus in an amputation, when the flesh is cut the cutting is an event within the material mass; but the pain felt in that mass is there felt because it is not a mass pure and simple, but a mass under certain [non-material] conditions; it is to that modified substance that the sting of the pain is present, and the soul feels it by an adoption due to what we think of as proximity.

And, itself unaffected, it feels the corporeal conditions at every point of its being, and is thereby enabled to assign every condition to the exact spot at which the wound or pain occurs. Being present as a whole at every point of the body, if it were itself affected the pain would take it at every point, and it would suffer as one entire being, so that it could not know, or make known, the spot affected; it could say only that at the place of its presence there existed pain — and the place of its presence is the entire human being. As things are, when the finger pains the man is in pain because one of his members is in pain; we class him as suffering, from his finger being painful, just as we class him as fair from his eyes being blue.

But the pain itself is in the part affected unless we include in the notion of pain the sensation following upon it, in which case we are saying only that distress implies the perception of distress. But [this does not mean that the soul is affected] we cannot describe the perception itself as distress; it is the

knowledge of the distress and, being knowledge, is not itself affected, or it could not know and convey a true message: a messenger, affected, overwhelmed by the event, would either not convey the message or not convey it faithfully.

20. As with bodily pain and pleasure so with the bodily desires; their origin, also, must be attributed to what thus stands midway, to that Nature we described as the corporeal.

Body undetermined cannot be imagined to give rise to appetite and purpose, nor can pure soul be occupied about sweet and bitter: all this must belong to what is specifically body but chooses to be something else as well, and so has acquired a restless movement unknown to the soul and by that acquisition is forced to aim at a variety of objects, to seek, as its changing states demand, sweet or bitter, water or warmth, with none of which it could have any concern if it remained untouched by life.

In the case of pleasure and pain we showed how upon distress follows the knowledge of it, and that the soul, seeking to alienate what is causing the condition, inspires a withdrawal which the member primarily affected has itself indicated, in its own mode, by its contraction. Similarly in the case of desire: there is the knowledge in the sensation [the sensitive phase of the soul] and in the next lower phase, that described as the "Nature" which carries the imprint of the soul to the body; that Nature knows the fully formed desire which is the culmination of the less formed desire in body; sensation knows the image thence imprinted upon the Nature; and from the moment of the sensation the soul, which alone is competent, acts upon it, sometimes procuring, sometimes on the contrary resisting, taking control and paying heed neither to that which originated the desire nor to that which subsequently entertained it.

But why, thus, two phases of desire; why should not the body as a determined entity [the living total] be the sole desirer?

Because there are [in man] two distinct things, this Nature and the body, which, through it, becomes a living being: the Nature precedes the determined body which is its creation, made and shaped by it; it cannot originate the desires; they must belong to the living body meeting the experiences of this life and seeking in its distress to alter its state, to substitute pleasure for pain, sufficiency for want: this Nature must be like a mother reading the wishes of a suffering child, and seeking to set it right and to bring it back to herself; in her search for the remedy she attaches herself by that very concern to the sufferer's desire and makes the child's experience her own.

In sum, the living body may be said to desire of its own motion in a fore-desiring with, perhaps, purpose as well; Nature desires for, and because of, that living body; granting or withholding belongs to another again, the higher soul.

21. That this is the phase of the human being in which desire takes its origin is shown by observation of the different stages of life; in childhood,

youth, maturity, the bodily desires differ; health or sickness also may change them, while the [psychic] faculty is of course the same through all: the evidence is clear that the variety of desire in the human being results from the fact that he is a corporeal entity, a living body subject to every sort of vicissitude.

The total movement of desire is not always stirred simultaneously with what we call the impulses to the satisfaction even of the lasting bodily demands; it may refuse assent to the idea of eating or drinking until reason gives the word: this shows us desire — the degree of it existing in the living body — advancing towards some object, with Nature [the lower soul-phase] refusing its co-operation and approval, and as sole arbiter between what is naturally fit and unfit, rejecting what does not accord with the natural need.

We may be told that the changing state of the body is sufficient explanation of the changing desires in the faculty; but that would require the demonstration that the changing condition of a given entity could effect a change of desire in another, in one which cannot itself gain by the gratification; for it is not the desiring faculty that profits by food, liquid, warmth, movement, or by any relief from overplenty or any filling of a void; all such services touch the body only.

22. And as regards vegetal forms? Are we to imagine beneath the leading principle [the “Nature” phase] some sort of corporeal echo of it, something that would be tendency or desire in us and is growth in them? Or are we to think that, while the earth [which nourishes them] contains the principle of desire by virtue of containing soul, the vegetal realm possesses only this latter reflection of desire?

The first point to be decided is what soul is present in the earth.

Is it one coming from the sphere of the All, a radiation upon earth from that which Plato seems to represent as the only thing possessing soul primarily? Or are we to go by that other passage where he describes earth as the first and oldest of all the gods within the scope of the heavens, and assigns to it, as to the other stars, a soul peculiar to itself?

It is difficult to see how earth could be a god if it did not possess a soul thus distinct: but the whole matter is obscure since Plato’s statements increase or at least do not lessen the perplexity. It is best to begin by facing the question as a matter of reasoned investigation.

That earth possesses the vegetal soul may be taken as certain from the vegetation upon it. But we see also that it produces animals; why then should we not argue that it is itself animated? And, animated, no small part of the All, must it not be plausible to assert that it possesses an Intellectual-Principle by which it holds its rank as a god? If this is true of every one of the stars, why should it not be so of the earth, a living part of the living All? We cannot think of it as sustained from without by an alien soul and incapable of containing one appropriate to itself.

Why should those fiery globes be receptive of soul, and the earthly globe

not? The stars are equally corporeal, and they lack the flesh, blood, muscle, and pliant material of earth, which, besides, is of more varied content and includes every form of body. If the earth's immobility is urged in objection, the answer is that this refers only to spatial movement.

But how can perception and sensation [implied in ensoulment] be supposed to occur in the earth?

How do they occur in the stars? Feeling does not belong to fleshy matter: soul to have perception does not require body; body, on the contrary, requires soul to maintain its being and its efficiency, judgement [the foundation of perception] belongs to the soul which overlooks the body, and, from what is experienced there, forms its decisions.

But, we will be asked to say what are the experiences, within the earth, upon which the earth-soul is thus to form its decisions: certainly vegetal forms, in so far as they belong to earth have no sensation or perception: in what then, and through what, does such sensation take place, for sensation without organs is too rash a notion. Besides, what would this sense-perception profit the soul? It could not be necessary to knowledge: surely the consciousness of wisdom suffices to beings which have nothing to gain from sensation?

This argument is not to be accepted: it ignores the consideration that, apart from all question of practical utility, objects of sense provide occasion for a knowing which brings pleasure: thus we ourselves take delight in looking upon sun, stars, sky, landscape, for their own sake. But we will deal with this point later: for the present we ask whether the earth has perceptions and sensations, and if so through what vital members these would take place and by what method: this requires us to examine certain difficulties, and above all to decide whether earth could have sensation without organs, and whether this would be directed to some necessary purpose even when incidentally it might bring other results as well.

23. A first principle is that the knowing of sensible objects is an act of the soul, or of the living conjoint, becoming aware of the quality of certain corporeal entities, and appropriating the ideas present in them.

This apprehension must belong either to the soul isolated, self-acting, or to soul in conjunction with some other entity.

Isolated, self-acting, how is it possible? Self-acting, it has knowledge of its own content, and this is not perception but intellection: if it is also to know things outside itself it can grasp them only in one of two ways: either it must assimilate itself to the external objects, or it must enter into relations with something that has been so assimilated.

Now as long as it remains self-centred it cannot assimilate: a single point cannot assimilate itself to an external line: even line cannot adapt itself to line in another order, line of the intellectual to line of the sensible, just as fire of the intellectual and man of the intellectual remain distinct from fire and man of the sensible. Even Nature, the soul-phase which brings man into being,

does not come to identity with the man it shapes and informs: it has the faculty of dealing with the sensible, but it remains isolated, and, its task done, ignores all but the intellectual as it is itself ignored by the sensible and utterly without means of grasping it.

Suppose something visible lying at a distance: the soul sees it; now, admitting to the full that at first only the pure idea of the thing is seized — a total without discerned part — yet in the end it becomes to the seeing soul an object whose complete detail of colour and form is known: this shows that there is something more here than the outlying thing and the soul; for the soul is immune from experience; there must be a third, something not thus exempt; and it is this intermediate that accepts the impressions of shape and the like.

This intermediate must be able to assume the modifications of the material object so as to be an exact reproduction of its states, and it must be of the one elemental-stuff: it, thus, will exhibit the condition which the higher principle is to perceive; and the condition must be such as to preserve something of the originating object, and yet not be identical with it: the essential vehicle of knowledge is an intermediary which, as it stands between the soul and the originating object, will, similarly, present a condition midway between the two spheres, of sense and the intellectual-linking the extremes, receiving from one side to exhibit to the other, in virtue of being able to assimilate itself to each. As an instrument by which something is to receive knowledge, it cannot be identical with either the knower or the known: but it must be apt to likeness with both — akin to the external object by its power of being affected, and to the internal, the knower, by the fact that the modification it takes becomes an idea.

If this theory of ours is sound, bodily organs are necessary to sense-perception, as is further indicated by the reflection that the soul entirely freed of body can apprehend nothing in the order of sense.

The organ must be either the body entire or some member set apart for a particular function; thus touch for one, vision for another. The tools of craftsmanship will be seen to be intermediaries between the judging worker and the judged object, disclosing to the experimenter the particular character of the matter under investigation: thus a ruler, representing at once the straightness which is in the mind and the straightness of a plank, is used as an intermediary by which the operator proves his work.

Some questions of detail remain for consideration elsewhere: Is it necessary that the object upon which judgement or perception is to take place should be in contact with the organ of perception, or can the process occur across space upon an object at a distance? Thus, is the heat of a fire really at a distance from the flesh it warms, the intermediate space remaining unmodified; is it possible to see colour over a sheer blank intervening between the colour and the eye, the organ of vision reaching to its object by its own power?

For the moment we have one certainty, that perception of things of sense

belongs to the embodied soul and takes place through the body.

24. The next question is whether perception is concerned only with need.

The soul, isolated, has no sense-perception; sensations go with the body; sensation itself therefore must occur by means of the body to which the sensations are due; it must be something brought about by association with the body.

Thus either sensation occurs in a soul compelled to follow upon bodily states — since every graver bodily experience reaches at last to soul — or sensation is a device by which a cause is dealt with before it becomes so great as actually to injure us or even before it has begun to make contact.

At this, sense-impressions would aim at utility. They may serve also to knowledge, but that could be service only to some being not living in knowledge but stupefied as the result of a disaster, and the victim of a Lethe calling for constant reminding: they would be useless to any being free from either need or forgetfulness. This reflection enlarges the enquiry: it is no longer a question of earth alone, but of the whole star-system, all the heavens, the kosmos entire. For it would follow that, in the sphere of things not exempt from modification, sense-perception would occur in every part having relation to any other part: in a whole, however — having relation only to itself, immune, universally self-directed and self-possessing — what perception could there be?

Granted that the percipient must act through an organ and that this organ must be different from the object perceived, then the universe, as an All, can have [no sensation since it has] no organ distinct from object: it can have self-awareness, as we have; but sense-perception, the constant attendant of another order, it cannot have.

Our own apprehension of any bodily condition apart from the normal is the sense of something intruding from without: but besides this, we have the apprehension of one member by another; why then should not the All, by means of what is stationary in it, perceive that region of itself which is in movement, that is to say the earth and the earth's content?

Things of earth are certainly affected by what passes in other regions of the All; what, then, need prevent the All from having, in some appropriate way, the perception of those changes? In addition to that self-contemplating vision vested in its stationary part, may it not have a seeing power like that of an eye able to announce to the All-Soul what has passed before it? Even granted that it is entirely unaffected by its lower, why, still, should it not see like an eye, ensouled as it is, all lightsome?

Still: "eyes were not necessary to it," we read. If this meant simply that nothing is left to be seen outside of the All, still there is the inner content, and there can be nothing to prevent it seeing what constitutes itself: if the meaning is that such self-vision could serve to no use, we may think that it has vision not as a main intention for vision's sake but as a necessary concomitant of its characteristic nature; it is difficult to conceive why such a body should be

incapable of seeing.

25. But the organ is not the only requisite to vision or to perception of any kind: there must be a state of the soul inclining it towards the sphere of sense.

Now it is the soul's character to be ever in the Intellectual sphere, and even though it were apt to sense-perception, this could not accompany that intention towards the highest; to ourselves when absorbed in the Intellectual, vision and the other acts of sense are in abeyance for the time; and, in general, any special attention blurs every other. The desire of apprehension from part to part — a subject examining itself — is merely curiosity even in beings of our own standing, and, unless for some definite purpose, is waste of energy: and the desire to apprehend something external — for the sake of a pleasant sight — is the sign of suffering or deficiency.

Smelling, tasting flavours [and such animal perceptions] may perhaps be described as mere accessories, distractions of the soul, while seeing and hearing would belong to the sun and the other heavenly bodies as incidentals to their being. This would not be unreasonable if seeing and hearing are means by which they apply themselves to their function.

But if they so apply themselves, they must have memory; it is impossible that they should have no remembrance if they are to be benefactors, their service could not exist without memory.

26. Their knowledge of our prayers is due to what we may call an enlinking, a determined relation of things fitted into a system; so, too, the fulfillment of the petitions; in the art of magic all looks to this enlinkment: prayer and its answer, magic and its success, depend upon the sympathy of enchained forces.

This seems to oblige us to accord sense-perception to the earth.

But what perception?

Why not, to begin with, that of contact-feeling, the apprehension of part by part, the apprehension of fire by the rest of the entire mass in a sensation transmitted upwards to the earth's leading principle? A corporeal mass [such as that of the earth] may be sluggish but is not utterly inert. Such perceptions, of course, would not be of trifles, but of the graver movement of things.

But why even of them?

Because those gravest movements could not possibly remain unknown where there is an immanent soul.

And there is nothing against the idea that sensation in the earth exists for the sake of the human interests furthered by the earth. They would be served by means of the sympathy that has been mentioned; petitioners would be heard and their prayers met, though in a way not ours. And the earth, both in its own interest and in that of beings distinct from itself, might have the experiences of the other senses also — for example, smell and taste where, perhaps, the scent of juices or sap might enter into its care for animal life, as in the constructing or restoring of their bodily part.

But we need not demand for earth the organs by which we, ourselves, act:

not even all the animals have these; some, without ears perceive sound.

For sight it would not need eyes — though if light is indispensable how can it see?

That the earth contains the principle of growth must be admitted; it is difficult not to allow in consequence that, since this vegetal principle is a member of spirit, the earth is primarily of the spiritual order; and how can we doubt that in a spirit all is lucid? This becomes all the more evident when we reflect that, besides being as a spirit lightsome, it is physically illuminated moving in the light of kosmic revolution.

There is, thus, no longer any absurdity or impossibility in the notion that the soul in the earth has vision: we must, further, consider that it is the soul of no mean body; that in fact it is a god since certainly soul must be everywhere good.

27. If the earth transmits the generative soul to growing things — or retains it while allowing a vestige of it to constitute the vegetal principle in them — at once the earth is ensouled, as our flesh is, and any generative power possessed by the plant world is of its bestowing: this phase of the soul is immanent in the body of the growing thing, and transmits to it that better element by which it differs from the broken off part no longer a thing of growth but a mere lump of material.

But does the entire body of the earth similarly receive anything from the soul?

Yes: for we must recognize that earthly material broken off from the main body differs from the same remaining continuously attached; thus stones increase as long as they are embedded, and, from the moment they are separated, stop at the size attained.

We must conclude, then, that every part and member of the earth carries its vestige of this principle of growth, an under-phase of that entire principle which belongs not to this or that member but to the earth as a whole: next in order is the nature [the soul-phase], concerned with sensation, this not interfused [like the vegetal principle] but in contact from above: then the higher soul and the Intellectual-Principle, constituting together the being known as Hestia [Earth-Mind] and Demeter [Earth-Soul] — a nomenclature indicating the human intuition of these truths, asserted in the attribution of a divine name and nature.

28. Thus much established, we may return on our path: we have to discuss the seat of the passionate element in the human being.

Pleasures and pains — the conditions, that is, not the perception of them — and the nascent stage of desire, we assigned to the body as a determined thing, the body brought, in some sense, to life: are we entitled to say the same of the nascent stage of passion? Are we to consider passion in all its forms as vested in the determined body or in something belonging to it, for instance in the heart or the bile necessarily taking condition within a body not dead? Or are we to think that just as that which bestows the vestige of the soul is a distinct

entity, so we may reason in this case — the passionate element being one distinct thing, itself, and not deriving from any passionate or percipient faculty?

Now in the first case the soul-principle involved, the vegetal, pervades the entire body, so that pain and pleasure and nascent desire for the satisfaction of need are present all over it — there is possibly some doubt as to the sexual impulse, which, however, it may suffice to assign to the organs by which it is executed — but in general the region about the liver may be taken to be the starting point of desire, since it is the main acting point of the vegetal principle which transmits the vestige phase of the soul to the liver and body — the seat, because the spring.

But in this other case, of passion, we have to settle what it is, what form of soul it represents: does it act by communicating a lower phase of itself to the regions round the heart, or is it set in motion by the higher soul-phase impinging upon the Conjoint [the animate-total], or is there, in such conditions no question of soul-phase, but simply passion itself producing the act or state of [for example] anger?

Evidently the first point for enquiry is what passion is.

Now we all know that we feel anger not only over our own bodily suffering, but also over the conduct of others, as when some of our associates act against our right and due, and in general over any unseemly conduct. It is at once evident that anger implies some subject capable of sensation and of judgement: and this consideration suffices to show that the vegetal nature is not its source, that we must look for its origin elsewhere.

On the other hand, anger follows closely upon bodily states; people in whom the blood and the bile are intensely active are as quick to anger as those of cool blood and no bile are slow; animals grow angry though they pay attention to no outside combinations except where they recognize physical danger; all this forces us again to place the seat of anger in the strictly corporeal element, the principle by which the animal organism is held together. Similarly, that anger or its first stirring depends upon the condition of the body follows from the consideration that the same people are more irritable ill than well, fasting than after food: it would seem that the bile and the blood, acting as vehicles of life, produce these emotions.

Our conclusion [reconciling with these corporeal facts the psychic or mental element indicated] will identify, first, some suffering in the body answered by a movement in the blood or in the bile: sensation ensues and the soul, brought by means of the representative faculty to partake in the condition of the affected body, is directed towards the cause of the pain: the reasoning soul, in turn, from its place above the phase not inbound with body-acts in its own mode when the breach of order has become manifest to it: it calls in the alliance of that ready passionate faculty which is the natural combatant of the evil disclosed.

Thus anger has two phases; there is firstly that which, rising apart from all

process of reasoning, draws reason to itself by the medium of the imaging faculty, and secondly that which, rising in reason, touches finally upon the specific principle of the emotion. Both these depend upon the existence of that principle of vegetal life and generation by which the body becomes an organism aware of pleasure and pain: this principle it was that made the body a thing of bile and bitterness, and thus it leads the indwelling soul-phase to corresponding states — churlish and angry under stress of environment — so that being wronged itself, it tries, as we may put it, to return the wrong upon its surroundings, and bring them to the same condition.

That this soul-vestige, which determines the movements of passion is of one essence [con-substantial] with the other is evident from the consideration that those of us less avid of corporeal pleasures, especially those that wholly repudiate the body, are the least prone to anger and to all experiences not rising from reason.

That this vegetal principle, underlying anger, should be present in trees and yet passion be lacking in them cannot surprise us since they are not subject to the movements of blood and bile. If the occasions of anger presented themselves where there is no power of sensation there could be no more than a physical ebullition with something approaching to resentment [an unconscious reaction]; where sensation exists there is at once something more; the recognition of wrong and of the necessary defence carries with it the intentional act.

But the division of the unreasoning phase of the soul into a desiring faculty and a passionate faculty — the first identical with the vegetal principle, the second being a lower phase of it acting upon the blood or bile or upon the entire living organism — such a division would not give us a true opposition, for the two would stand in the relation of earlier phase to derivative.

This difficulty is reasonably met by considering that both faculties are derivatives and making the division apply to them in so far as they are new productions from a common source; for the division applies to movements of desire as such, not to the essence from which they rise.

That essence is not, of its own nature, desire; it is, however, the force which by consolidating itself with the active manifestation proceeding from it makes the desire a completed thing. And that derivative which culminates in passion may not unreasonably be thought of as a vestige-phase lodged about the heart, since the heart is not the seat of the soul, but merely the centre to that portion of the blood which is concerned in the movements of passion.

29. But — keeping to our illustration, by which the body is warmed by soul and not merely illuminated by it — how is it that when the higher soul withdraws there is no further trace of the vital principle?

For a brief space there is; and, precisely, it begins to fade away immediately upon the withdrawal of the other, as in the case of warmed objects when the fire is no longer near them: similarly hair and nails still grow on the dead; animals cut to pieces wriggle for a good time after; these are

signs of a life force still indwelling.

Besides, simultaneous withdrawal would not prove the identity of the higher and lower phases: when the sun withdraws there goes with it not merely the light emanating from it, guided by it, attached to it, but also at once that light seen upon obliquely situated objects, a light secondary to the sun's and cast upon things outside of its path [reflected light showing as colour]; the two are not identical and yet they disappear together.

But is this simultaneous withdrawal or frank obliteration?

The question applies equally to this secondary light and to the corporeal life, that life which we think of as being completely sunk into body.

No light whatever remains in the objects once illuminated; that much is certain; but we have to ask whether it has sunk back into its source or is simply no longer in existence.

How could it pass out of being, a thing that once has been?

But what really was it? We must remember that what we know as colour belongs to bodies by the fact that they throw off light, yet when corruptible bodies are transformed the colour disappears and we no more ask where the colour of a burned-out fire is than where its shape is.

Still: the shape is merely a configuration, like the lie of the hands clenched or spread; the colour is no such accidental but is more like, for example, sweetness: when a material substance breaks up, the sweetness of what was sweet in it, and the fragrance of what was fragrant, may very well not be annihilated, but enter into some other substance, passing unobserved there because the new habitat is not such that the entrant qualities now offer anything solid to perception.

May we not think that, similarly, the light belonging to bodies that have been dissolved remains in being while the solid total, made up of all that is characteristic, disappears?

It might be said that the seeing is merely the sequel to some law [of our own nature], so that what we call qualities do not actually exist in the substances.

But this is to make the qualities indestructible and not dependent upon the composition of the body; it would no longer be the Reason-Principles within the sperm that produce, for instance, the colours of a bird's variegated plumage; these principles would merely blend and place them, or if they produced them would draw also on the full store of colours in the sky, producing in the sense, mainly, of showing in the formed bodies something very different from what appears in the heavens.

But whatever we may think on this doubtful point, if, as long as the bodies remain unaltered, the light is constant and unsevered, then it would seem natural that, on the dissolution of the body, the light — both that in immediate contact and any other attached to that — should pass away at the same moment, unseen in the going as in the coming.

But in the case of the soul it is a question whether the secondary phases

follow their priors — the derivatives their sources — or whether every phase is self-governing, isolated from its predecessors and able to stand alone; in a word, whether no part of the soul is sundered from the total, but all the souls are simultaneously one soul and many, and, if so, by what mode; this question, however, is treated elsewhere.

Here we have to enquire into the nature and being of that vestige of the soul actually present in the living body: if there is truly a soul, then, as a thing never cut off from its total, it will go with soul as soul must: if it is rather to be thought of as belonging to the body, as the life of the body, we have the same question that rose in the case of the vestige of light; we must examine whether life can exist without the presence of soul, except of course in the sense of soul living above and acting upon the remote object.

30. We have declared acts of memory unnecessary to the stars, but we allow them perceptions, hearing as well as seeing; for we said that prayers to them were heard — our supplications to the sun, and those, even, of certain other men to the stars. It has moreover been the belief that in answer to prayer they accomplish many human wishes, and this so lightheartedly that they become not merely helpers towards good but even accomplices in evil. Since this matter lies in our way, it must be considered, for it carries with it grave difficulties that very much trouble those who cannot think of divine beings as, thus, authors or auxiliaries in unseemliness even including the connections of loose carnality.

In view of all this it is especially necessary to study the question with which we began, that of memory in the heavenly bodies.

It is obvious that, if they act on our prayers and if this action is not immediate, but with delay and after long periods of time, they remember the prayers men address to them. This is something that our former argument did not concede; though it appeared plausible that, for their better service of mankind, they might have been endowed with such a memory as we ascribed to Demeter and Hestia — or to the latter alone if only the earth is to be thought of as beneficent to man.

We have, then, to attempt to show: firstly, how acts implying memory in the heavenly bodies are to be reconciled with our system as distinguished from those others which allow them memory as a matter of course; secondly, what vindication of those gods of the heavenly spheres is possible in the matter of seemingly anomalous acts — a question which philosophy cannot ignore — then too, since the charge goes so far, we must ask whether credence is to be given to those who hold that the entire heavenly system can be put under spell by man's skill and audacity: our discussion will also deal with the spirit-beings and how they may be thought to minister to these ends — unless indeed the part played by the Celestials prove to be settled by the decision upon the first questions.

31. Our problem embraces all act and all experience throughout the entire kosmos — whether due to nature, in the current phrase, or effected by art. The

natural proceeds, we must hold, from the All towards its members and from the members to the All, or from member to other member: the artificial either remains, as it began, within the limit of the art — attaining finality in the artificial product alone — or is the expression of an art which calls to its aid natural forces and agencies, and so sets up act and experience within the sphere of the natural.

When I speak of the act and experience of the All I mean the total effect of the entire kosmic circuit upon itself and upon its members: for by its motion it sets up certain states both within itself and upon its parts, upon the bodies that move within it and upon all that it communicates to those other parts of it, the things of our earth.

The action of part upon part is manifest; there are the relations and operations of the sun, both towards the other spheres and towards the things of earth; and again relations among elements of the sun itself, of other heavenly bodies, of earthly things and of things in the other stars, demand investigation.

As for the arts: Such as look to house building and the like are exhausted when that object is achieved; there are again those — medicine, farming, and other serviceable pursuits — which deal helpfully with natural products, seeking to bring them to natural efficiency; and there is a class — rhetoric, music and every other method of swaying mind or soul, with their power of modifying for better or for worse — and we have to ascertain what these arts come to and what kind of power lies in them.

On all these points, in so far as they bear on our present purpose, we must do what we can to work out some approximate explanation.

It is abundantly evident that the Circuit is a cause; it modifies, firstly, itself and its own content, and undoubtedly also it tells on the terrestrial, not merely in accordance with bodily conditions but also by the states of the soul it sets up; and each of its members has an operation upon the terrestrial and in general upon all the lower.

Whether there is a return action of the lower upon the higher need not trouble us now: for the moment we are to seek, as far as discussion can exhibit it, the method by which action takes place; and we do not challenge the opinions universally or very generally entertained.

We take the question back to the initial act of causation. It cannot be admitted that either heat or cold and the like what are known as the primal qualities of the elements — or any admixture of these qualities, should be the first causes we are seeking; equally unacceptable, that while the sun's action is all by heat, there is another member of the Circuit operating wholly by cold — incongruous in the heavens and in a fiery body — nor can we think of some other star operating by liquid fire.

Such explanations do not account for the differences of things, and there are many phenomena which cannot be referred to any of these causes. Suppose we allow them to be the occasion of moral differences — determined, thus, by bodily composition and constitution under a reigning

heat or cold — does that give us a reasonable explanation of envy, jealousy, acts of violence? Or, if it does, what, at any rate, are we to think of good and bad fortune, rich men and poor, gentle blood, treasure-trove?

An immensity of such examples might be adduced, all leading far from any corporeal quality that could enter the body and soul of a living thing from the elements: and it is equally impossible that the will of the stars, a doom from the All, any deliberation among them, should be held responsible for the fate of each and all of their inferiors. It is not to be thought that such beings engage themselves in human affairs in the sense of making men thieves, slave-dealers, burglars, temple-strippers, or debased effeminate practising and lending themselves to disgusting actions: that is not merely unlike gods; it is unlike mediocre men; it is, perhaps, beneath the level of any existing being where there is not the least personal advantage to be gained.

32. If we can trace neither to material agencies [blind elements] nor to any deliberate intention the influences from without which reach to us and to the other forms of life and to the terrestrial in general, what cause satisfactory to reason remains?

The secret is: firstly, that this All is one universally comprehensive living being, encircling all the living beings within it, and having a soul, one soul, which extends to all its members in the degree of participant membership held by each; secondly, that every separate thing is an integral part of this All by belonging to the total material fabric — unrestrictedly a part by bodily membership, while, in so far as it has also some participation in the All. Soul, it possesses in that degree spiritual membership as well, perfect where participation is in the All-Soul alone, partial where there is also a union with a lower soul.

But, with all this gradation, each several thing is affected by all else in virtue of the common participation in the All, and to the degree of its own participation.

This One-All, therefore, is a sympathetic total and stands as one living being; the far is near; it happens as in one animal with its separate parts: talon, horn, finger, and any other member are not continuous and yet are effectively near; intermediate parts feel nothing, but at a distant point the local experience is known. Correspondent things not side by side but separated by others placed between, the sharing of experience by dint of like condition — this is enough to ensure that the action of any distant member be transmitted to its distant fellow. Where all is a living thing summing to a unity there is nothing so remote in point of place as not to be near by virtue of a nature which makes of the one living being a sympathetic organism.

Where there is similarity between a thing affected and the thing affecting it, the affection is not alien; where the affecting cause is dissimilar the affection is alien and unpleasant.

Such hurtful action of member upon member within one living being need not seem surprising: within ourselves, in our own activities, one constituent

can be harmed by another; bile and animal spirit seem to press and goad other members of the human total: in the vegetal realm one part hurts another by sucking the moisture from it. And in the All there is something analogous to bile and animal spirit, as to other such constituents. For visibly it is not merely one living organism; it is also a manifold. In virtue of the unity the individual is preserved by the All: in virtue of the multiplicity of things having various contacts, difference often brings about mutual hurt; one thing, seeking its own need, is detrimental to another; what is at once related and different is seized as food; each thing, following its own natural path, wrenches from something else what is serviceable to itself, and destroys or checks in its own interest whatever is becoming a menace to it: each, occupied with its peculiar function, assists no doubt anything able to profit by that, but harms or destroys what is too weak to withstand the onslaught of its action, like fire withering things round it or greater animals in their march thrusting aside or trampling under foot the smaller.

The rise of all these forms of being and their modification, whether to their loss or gain, all goes to the fulfillment of the natural unhindered life of that one living being: for it was not possible for the single thing to be as if it stood alone; the final purpose could not serve to that only end, intent upon the partial: the concern must be for the whole to which each item is member: things are different both from each other and in their own stages, therefore cannot be complete in one unchanging form of life; nor could anything remain utterly without modification if the All is to be durable; for the permanence of an All demands varying forms.

33. The Circuit does not go by chance but under the Reason-Principle of the living whole; therefore there must be a harmony between cause and caused; there must be some order ranging things to each other's purpose, or in due relation to each other: every several configuration within the Circuit must be accompanied by a change in the position and condition of things subordinate to it, which thus by their varied rhythmic movement make up one total dance-play.

In our dance-plays there are outside elements contributing to the total effect — fluting, singing, and other linked accessories — and each of these changes in each new movement: there is no need to dwell on these; their significance is obvious. But besides this there is the fact that the limbs of the dancer cannot possibly keep the same positions in every figure; they adapt themselves to the plan, bending as it dictates, one lowered, another raised, one active, another resting as the set pattern changes. The dancer's mind is on his own purpose; his limbs are submissive to the dance-movement which they accomplish to the end, so that the connoisseur can explain that this or that figure is the motive for the lifting, bending, concealment, effacing, of the various members of the body; and in all this the executant does not choose the particular motions for their own sake; the whole play of the entire person dictates the necessary position to each limb and member as it serves to the

plan.

Now this is the mode in which the heavenly beings [the diviner members of the All] must be held to be causes wherever they have any action, and, when. they do not act, to indicate.

Or, a better statement: the entire kosmos puts its entire life into act, moving its major members with its own action and unceasingly setting them in new positions; by the relations thus established, of these members to each other and to the whole, and by the different figures they make together, the minor members in turn are brought under the system as in the movements of some one living being, so that they vary according to the relations, positions, configurations: the beings thus co-ordinated are not the causes; the cause is the coordinating All; at the same time it is not to be thought of as seeking to do one thing and actually doing another, for there is nothing external to it since it is the cause by actually being all: on the one side the configurations, on the other the inevitable effects of those configurations upon a living being moving as a unit and, again, upon a living being [an All] thus by its nature conjoined and concomitant and, of necessity, at once subject and object to its own activities.

34. For ourselves, while whatever in us belongs to the body of the All should be yielded to its action, we ought to make sure that we submit only within limits, realizing that the entire man is not thus bound to it: intelligent servitors yield a part of themselves to their masters but in part retain their personality, and are thus less absolutely at beck and call, as not being slaves, not utterly chattels.

The changing configurations within the All could not fail to be produced as they are, since the moving bodies are not of equal speed.

Now the movement is guided by a Reason-Principle; the relations of the living whole are altered in consequence; here in our own realm all that happens reacts in sympathy to the events of that higher sphere: it becomes, therefore, advisable to ask whether we are to think of this realm as following upon the higher by agreement, or to attribute to the configurations the powers underlying the events, and whether such powers would be vested in the configurations simply or in the relations of the particular items.

It will be said that one position of one given thing has by no means an identical effect — whether of indication or of causation — in its relation to another and still less to any group of others, since each several being seems to have a natural tendency [or receptivity] of its own.

The truth is that the configuration of any given group means merely the relationship of the several parts, and, changing the members, the relationship remains the same.

But, this being so, the power will belong, not to the positions but to the beings holding those positions?

To both taken together. For as things change their relations, and as any one thing changes place, there is a change of power.

But what power? That of causation or of indication?

To this double thing — the particular configuration of particular beings — there accrues often the twofold power, that of causation and that of indication, but sometimes only that of indication. Thus we are obliged to attribute powers both to the configuration and to the beings entering into them. In mime dancers each of the hands has its own power, and so with all the limbs; the relative positions have much power; and, for a third power, there is that of the accessories and concomitants; underlying the action of the performers' limbs, there are such items as the clutched fingers and the muscles and veins following suit.

35. But we must give some explanation of these powers. The matter requires a more definite handling. How can there be a difference of power between one triangular configuration and another?

How can there be the exercise of power from man to man; under what law, and within what limits?

The difficulty is that we are unable to attribute causation either to the bodies of the heavenly beings or to their wills: their bodies are excluded because the product transcends the causative power of body, their will because it would be unseemly to suppose divine beings to produce unseemliness.

Let us keep in mind what we have laid down:

The being we are considering is a living unity and, therefore, necessarily self-sympathetic: it is under a law of reason, and therefore the unfolding process of its life must be self-accordant: that life has no haphazard, but knows only harmony and ordinance: all the groupings follow reason: all single beings within it, all the members of this living whole in their choral dance are under a rule of Number.

Holding this in mind we are forced to certain conclusions: in the expressive act of the All are comprised equally the configurations of its members and these members themselves, minor as well as major entering into the configurations. This is the mode of life of the All; and its powers work together to this end under the Nature in which the producing agency within the Reason-Principles has brought them into being. The groupings [within the All] are themselves in the nature of Reason-Principles since they are the out-spacing of a living-being, its reason-determined rhythms and conditions, and the entities thus spaced-out and grouped to pattern are its various members: then again there are the powers of the living being — distinct these, too — which may be considered as parts of it, always excluding deliberate will which is external to it, not contributory to the nature of the living All.

The will of any organic thing is one; but the distinct powers which go to constitute it are far from being one: yet all the several wills look to the object aimed at by the one will of the whole: for the desire which the one member entertains for another is a desire within the All: a part seeks to acquire something outside itself, but that external is another part of which it feels the need: the anger of a moment of annoyance is directed to something alien,

growth draws on something outside, all birth and becoming has to do with the external; but all this external is inevitably something included among fellow members of the system: through these its limbs and members, the All is bringing this activity into being while in itself it seeks — or better, contemplates — The Good. Right will, then, the will which stands above accidental experience, seeks The Good and thus acts to the same end with it. When men serve another, many of their acts are done under order, but the good servant is the one whose purpose is in union with his master's.

In all the efficacy of the sun and other stars upon earthly matters we can but believe that though the heavenly body is intent upon the Supreme yet — to keep to the sun — its warming of terrestrial things, and every service following upon that, all springs from itself, its own act transmitted in virtue of soul, the vastly efficacious soul of Nature. Each of the heavenly bodies, similarly, gives forth a power, involuntary, by its mere radiation: all things become one entity, grouped by this diffusion of power, and so bring about wide changes of condition; thus the very groupings have power since their diversity produces diverse conditions; that the grouped beings themselves have also their efficiency is clear since they produce differently according to the different membership of the groups.

That configuration has power in itself is within our own observation here. Why else do certain groupments, in contradistinction to others, terrify at sight though there has been no previous experience of evil from them? If some men are alarmed by a particular groupment and others by quite a different one, the reason can be only that the configurations themselves have efficacy, each upon a certain type — an efficacy which cannot fail to reach anything naturally disposed to be impressed by it, so that in one groupment things attract observation which in another pass without effect.

If we are told that beauty is the motive of attraction, does not this mean simply that the power of appeal to this or that mind depends upon pattern, configuration? How can we allow power to colour and none to configuration? It is surely untenable that an entity should have existence and yet have no power to effect: existence carries with it either acting or answering to action, some beings having action alone, others both.

At the same time there are powers apart from pattern: and, in things of our realm, there are many powers dependent not upon heat and cold but upon forces due to differing properties, forces which have been shaped to ideal-quality by the action of Reason-Principles and communicate in the power of Nature: thus the natural properties of stones and the efficacy of plants produce many astonishing results.

36. The Universe is immensely varied, the container of all the Reason-Principles and of infinite and diverse efficacies. In man, we are told, the eye has its power, and the bones have their varied powers, and so with each separate part of hand and of foot; and there is no member or organ without its own definite function, some separate power of its own — a diversity of which

we can have no notion unless our studies take that direction. What is true of man must be true of the universe, and much more, since all this order is but a representation of the higher: it must contain an untellably wonderful variety of powers, with which, of course, the bodies moving through the heavens will be most richly endowed.

We cannot think of the universe as a soulless habitation, however vast and varied, a thing of materials easily told off, kind by kind — wood and stone and whatever else there be, all blending into a kosmos: it must be alert throughout, every member living by its own life, nothing that can have existence failing to exist within it.

And here we have the solution of the problem, “How an ensouled living form can include the soulless”: for this account allows grades of living within the whole, grades to some of which we deny life only because they are not perceptibly self-moved: in the truth, all of these have a hidden life; and the thing whose life is patent to sense is made up of things which do not live to sense, but, none the less, confer upon their resultant total wonderful powers towards living. Man would never have reached to his actual height if the powers by which he acts were the completely soulless elements of his being; similarly the All could not have its huge life unless its every member had a life of its own; this however does not necessarily imply a deliberate intention; the All has no need of intention to bring about its acts: it is older than intention, and therefore its powers have many servitors.

37. We must not rob the universe of any factor in its being. If any of our theorists of to-day seek to explain the action of fire — or of any other such form, thought of as an agent — they will find themselves in difficulties unless they recognize the act to be the object’s function in the All, and give a like explanation of other natural forces in common use.

We do not habitually examine or in any way question the normal: we set to doubting and working out identifications when we are confronted by any display of power outside everyday experience: we wonder at a novelty and we wonder at the customary when anyone brings forward some single object and explains to our ignorance the efficacy vested in it.

Some such power, not necessarily accompanied by reason, every single item possesses; for each has been brought into being and into shape within a universe; each in its kind has partaken of soul through the medium of the ensouled All, as being embraced by that definitely constituted thing: each then is a member of an animate being which can include nothing that is less than a full member [and therefore a sharer in the total of power] — though one thing is of mightier efficacy than another, and, especially members of the heavenly system than the objects of earth, since they draw upon a purer nature — and these powers are widely productive. But productivity does not comport intention in what appears to be the source of the thing accomplished: there is efficacy, too, where there is no will: even attention is not necessary to the communication of power; the very transmission of soul may proceed without

either.

A living being, we know, may spring from another without any intention, and as without loss so without consciousness in the begetter: in fact any intention the animal exercised could be a cause of propagation only on condition of being identical with the animal [i.e., the theory would make intention a propagative animal, not a mental act?]

And, if intention is unnecessary to the propagation of life, much more so is attention.

38. Whatever springs automatically from the All out of that distinctive life of its own, and, in addition to that self-moving activity, whatever is due to some specific agency — for example, to prayers, simple or taking the form of magic incantations — this entire range of production is to be referred, not to each such single cause, but to the nature of the thing produced [i.e., to a certain natural tendency in the product to exist with its own quality].

All that forwards life or some other useful purpose is to be ascribed to the transmission characteristic of the All; it is something flowing from the major of an integral to its minor. Where we think we see the transmission of some force unfavourable to the production of living beings, the flaw must be found in the inability of the subject to take in what would serve it: for what happens does not happen upon a void; there is always specific form and quality; anything that could be affected must have an underlying nature definite and characterized. The inevitable blendings, further, have their constructive effect, every element adding something contributory to the life. Then again some influence may come into play at the time when the forces of a beneficent nature are not acting: the co-ordination of the entire system of things does not always allow to each several entity everything that it needs: and further we ourselves add a great deal to what is transmitted to us.

None the less all entwines into a unity: and there is something wonderful in the agreement holding among these various things of varied source, even of sources frankly opposite; the secret lies in a variety within a unity. When by the standard of the better kind among things of process anything falls short — the reluctance of its material substratum having prevented its perfect shaping under idea — it may be thought of as being deficient in that noble element whose absence brings to shame: the thing is a blend, something due to the high beings, an alloy from the underlying nature, something added by the self.

Because all is ever being knit, all brought to culmination in unity, therefore all events are indicated; but this does not make virtue a matter of compulsion; its spontaneity is equally inwoven into the ordered system by the general law that the things of this sphere are pendant from the higher, that the content of our universe lies in the hands of the diviner beings in whom our world is participant.

39. We cannot, then, refer all that exists to Reason-Principles inherent in the seed of things [Spermatic Reasons]; the universe is to be traced further back, to the more primal forces, to the principles by which that seed itself

takes shape. Such spermatic principles cannot be the containers of things which arise independently of them, such as what enters from Matter [the reasonless] into membership of the All, or what is due to the mere interaction of existences.

No: the Reason-Principle of the universe would be better envisaged as a wisdom uttering order and law to a state, in full knowledge of what the citizens will do and why, and in perfect adaptation of law to custom; thus the code is made to thread its way in and out through all their conditions and actions with the honour or infamy earned by their conduct; and all coalesces by a kind of automatism.

The signification which exists is not a first intention; it arises incidentally by the fact that in a given collocation the members will tell something of each other: all is unity sprung of unity and therefore one thing is known by way of another other, a cause in the light of the caused, the sequent as rising from its precedent, the compound from the constituents which must make themselves known in the linked total.

If all this is sound, at once our doubts fall and we need no longer ask whether the transmission of any evil is due to the gods.

For, in sum: Firstly, intentions are not to be considered as the operative causes; necessities inherent in the nature of things account for all that comes from the other realm; it is a matter of the inevitable relation of parts, and, besides, all is the sequence to the living existence of a unity. Secondly, there is the large contribution made by the individual. Thirdly, each several communication, good in itself, takes another quality in the resultant combination. Fourthly, the life in the kosmos does not look to the individual but to the whole. Finally, there is Matter, the underlie, which being given one thing receives it as something else, and is unable to make the best of what it takes.

40. But magic spells; how can their efficacy be explained?

By the reigning sympathy and by the fact in Nature that there is an agreement of like forces and an opposition of unlike, and by the diversity of those multitudinous powers which converge in the one living universe.

There is much drawing and spell-binding dependent on no interfering machination; the true magic is internal to the All, its attractions and, not less, its repulsions. Here is the primal mage and sorcerer — discovered by men who thenceforth turn those same ensorcellations and magic arts upon one another.

Love is given in Nature; the qualities inducing love induce mutual approach: hence there has arisen an art of magic love-drawing whose practitioners, by the force of contact implant in others a new temperament, one favouring union as being informed with love; they knit soul to soul as they might train two separate trees towards each other. The magician too draws on these patterns of power, and by ranging himself also into the pattern is able tranquilly to possess himself of these forces with whose nature and

purpose he has become identified. Supposing the mage to stand outside the All, his evocations and invocations would no longer avail to draw up or to call down; but as things are he operates from no outside standground, he pulls knowing the pull of everything towards any other thing in the living system.

The tune of an incantation, a significant cry, the mien of the operator, these too have a natural leading power over the soul upon which they are directed, drawing it with the force of mournful patterns or tragic sounds — for it is the reasonless soul, not the will or wisdom, that is beguiled by music, a form of sorcery which raises no question, whose enchantment, indeed, is welcomed, exacted, from the performers. Similarly with regard to prayers; there is no question of a will that grants; the powers that answer to incantations do not act by will; a human being fascinated by a snake has neither perception nor sensation of what is happening; he knows only after he has been caught, and his highest mind is never caught. In other words, some influence falls from the being addressed upon the petitioner — or upon someone else — but that being itself, sun or star, perceives nothing of it all.

41. The prayer is answered by the mere fact that part and other part are wrought to one tone like a musical string which, plucked at one end, vibrates at the other also. Often, too, the sounding of one string awakens what might pass for a perception in another, the result of their being in harmony and tuned to one musical scale; now, if the vibration in a lyre affects another by virtue of the sympathy existing between them, then certainly in the All — even though it is constituted in contraries — there must be one melodic system; for it contains its unisons as well, and its entire content, even to those contraries, is a kinship.

Thus, too, whatever is hurtful to man — the passionate spirit, for example, drawn by the medium of the gall into the principle seated in the liver — comes with no intention of hurt; it is simply as one transferring fire to another might innocently burn him: no doubt, since he actually set the other on fire he is a cause, but only as the attacking fire itself is a cause, that is by the merely accidental fact that the person to whom the fire was being brought blundered in taking it.

42. It follows that, for the purposes which have induced this discussion, the stars have no need of memory or of any sense of petitions addressed to them; they give no such voluntary attention to prayers as some have thought: it is sufficient that, in virtue simply of the nature of parts and of parts within a whole, something proceeds from them whether in answer to prayer or without prayer. We have the analogy of many powers — as in some one living organism — which, independently of plan or as the result of applied method, act without any collaboration of the will: one member or function is helped or hurt by another in the mere play of natural forces; and the art of doctor or magic healer will compel some one centre to purvey something of its own power to another centre. just so the All: it purveys spontaneously, but it purveys also under spell; some entity [acting like the healer] is concerned for

a member situated within itself and summons the All which, then, pours in its gift; it gives to its own part by the natural law we have cited since the petitioner is no alien to it. Even though the suppliant be a sinner, the answering need not shock us; sinners draw from the brooks; and the giver does not know of the gift but simply gives — though we must remember that all is one woof and the giving is always consonant with the order of the universe. There is, therefore, no necessity by ineluctable law that one who has helped himself to what lies open to all should receive his deserts then and there.

In sum, we must hold that the All cannot be affected; its leading principle remains for ever immune whatsoever happens to its members; the affection is really present to them, but since nothing existent can be at strife with the total of existence, no such affection conflicts with its impassivity.

Thus the stars, in so far as they are parts, can be affected and yet are immune on various counts; their will, like that of the All, is untouched, just as their bodies and their characteristic natures are beyond all reach of harm; if they give by means of their souls, their souls lose nothing; their bodies remain unchanged or, if there is ebb or inflow, it is of something going unfelt and coming unawares.

43. And the Proficient [the Sage], how does he stand with regard to magic and philtre-spells?

In the soul he is immune from magic; his reasoning part cannot be touched by it, he cannot be perverted. But there is in him the unreasoning element which comes from the [material] All, and in this he can be affected, or rather this can be affected in him. Philtre-Love, however, he will not know, for that would require the consent of the higher soul to the trouble stifled in the lower. And, just as the unreasoning element responds to the call of incantation, so the adept himself will dissolve those horrible powers by counter-incantations. Death, disease, any experience within the material sphere, these may result, yes; for anything that has membership in the All may be affected by another member, or by the universe of members; but the essential man is beyond harm.

That the effects of magic should be not instantaneous but developed is only in accord with Nature's way.

Even the Celestials, the Daimones, are not on their unreasoning side immune: there is nothing against ascribing acts of memory and experiences of sense to them, in supposing them to accept the traction of methods laid up in the natural order, and to give hearing to petitioners; this is especially true of those of them that are closest to this sphere, and in the degree of their concern about it.

For everything that looks to another is under spell to that: what we look to, draws us magically. Only the self-intent go free of magic. Hence every action has magic as its source, and the entire life of the practical man is a bewitchment: we move to that only which has wrought a fascination upon us.

This is indicated where we read “for the burgher of greathhearted Erechtheus has a pleasant face [but you should see him naked; then you would be cautious].” For what conceivably turns a man to the external? He is drawn, drawn by the arts not of magicians but of the natural order which administers the deceiving draught and links this to that, not in local contact but in the fellowship of the philtre.

44. Contemplation alone stands untouched by magic; no man self-gathered falls to a spell; for he is one, and that unity is all he perceives, so that his reason is not beguiled but holds the due course, fashioning its own career and accomplishing its task.

In the other way of life, it is not the essential man that gives the impulse; it is not the reason; the unreasoning also acts as a principle, and this is the first condition of the misfortune. Caring for children, planning marriage — everything that works as bait, taking value by dint of desire — these all tug obviously: so it is with our action, sometimes stirred, not reasonably, by a certain spirited temperament, sometimes as foolishly by greed; political interests, the siege of office, all betray a forth-summoning lust of power; action for security springs from fear; action for gain, from desire; action undertaken for the sake of sheer necessities — that is, for supplying the insufficiency of nature — indicates, manifestly, the cajoling force of nature to the safeguarding of life.

We may be told that no such magic underlies good action, since, at that, Contemplation itself, certainly a good action, implies a magic attraction.

The answer is that there is no magic when actions recognized as good are performed upon sheer necessity with the recollection that the veritable good is elsewhere; this is simply knowledge of need; it is not a bewitchment binding the life to this sphere or to any thing alien; all is permissible under duress of human nature, and in the spirit of adaptation to the needs of existence in general — or even to the needs of the individual existence, since it certainly seems reasonable to fit oneself into life rather than to withdraw from it.

When, on the contrary, the agent falls in love with what is good in those actions, and, cheated by the mere track and trace of the Authentic Good makes them his own, then, in his pursuit of a lower good, he is the victim of magic. For all dalliance with what wears the mask of the authentic, all attraction towards that mere semblance, tells of a mind misled by the spell of forces pulling towards unreality.

The sorcery of Nature is at work in this; to pursue the non-good as a good, drawn in unreasoning impulse by its specious appearance: it is to be led unknowing down paths unchosen; and what can we call that but magic.

Alone in immunity from magic is he who, though drawn by the alien parts of his total being, withholds his assent to their standards of worth, recognizing the good only where his authentic self sees and knows it, neither drawn nor pursuing, but tranquilly possessing and so never charmed away.

45. From this discussion it becomes perfectly clear that the individual

member of the All contributes to that All in the degree of its kind and condition; thus it acts and is acted upon. In any particular animal each of the limbs and organs, in the measure of its kind and purpose, aids the entire being by service performed and counts in rank and utility: it gives what is in it its gift and takes from its fellows in the degree of receptive power belonging to its kind; there is something like a common sensitiveness linking the parts, and in the orders in which each of the parts is also animate, each will have, in addition to its rank as part, the very particular functions of a living being.

We have learned, further, something of our human standing; we know that we too accomplish within the All a work not confined to the activity and receptivity of body in relation to body; we know that we bring to it that higher nature of ours, linked as we are by affinities within us towards the answering affinities outside us; becoming by our soul and the conditions of our kind thus linked — or, better, being linked by Nature — with our next highest in the celestial or demonic realm, and thence onwards with those above the Celestials, we cannot fail to manifest our quality. Still, we are not all able to offer the same gifts or to accept identically: if we do not possess good, we cannot bestow it; nor can we ever purvey any good thing to one that has no power of receiving good. Anyone that adds his evil to the total of things is known for what he is and, in accordance with his kind, is pressed down into the evil which he has made his own, and hence, upon death, goes to whatever region fits his quality — and all this happens under the pull of natural forces.

For the good man, the giving and the taking and the changes of state go quite the other way; the particular tendencies of the nature, we may put it, transpose the cords [so that we are moved by that only which, in Plato's metaphor of the puppets, draws towards the best].

Thus this universe of ours is a wonder of power and wisdom, everything by a noiseless road coming to pass according to a law which none may elude — which the base man never conceives though it is leading him, all unknowingly, to that place in the All where his lot must be cast — which the just man knows, and, knowing, sets out to the place he must, understanding, even as he begins the journey, where he is to be housed at the end, and having the good hope that he will be with gods.

In a living being of small scope the parts vary but slightly, and have but a faint individual consciousness, and, unless possibly in a few and for a short time, are not themselves alive. But in a living universe, of high expanse, where every entity has vast scope and many of the members have life, there must be wider movement and greater changes. We see the sun and the moon and the other stars shifting place and course in an ordered progression. It is therefore within reason that the souls, also, of the All should have their changes, not retaining unbrokenly the same quality, but ranged in some analogy with their action and experience — some taking rank as head and some as foot in a disposition consonant with the Universal Being which has its degrees in better and less good. A soul, which neither chooses the highest

that is here, nor has lent itself to the lowest, is one which has abandoned another, a purer, place, taking this sphere in free election.

The punishments of wrong-doing are like the treatment of diseased parts of the body — here, medicines to knit sundered flesh; there, amputations; elsewhere, change of environment and condition — and the penalties are planned to bring health to the All by settling every member in the fitting place: and this health of the All requires that one man be made over anew and another, sick here, be taken hence to where he shall be weakly no longer.

Fifth Tractate.

Problems of the Soul (3).

[ALSO ENTITLED "ON SIGHT"].

1. We undertook to discuss the question whether sight is possible in the absence of any intervening medium, such as air or some other form of what is known as transparent body: this is the time and place.

It has been explained that seeing and all sense-perception can occur only through the medium of some bodily substance, since in the absence of body the soul is utterly absorbed in the Intellectual Sphere. Sense-perception being the gripping not of the Intellectual but of the sensible alone, the soul, if it is to form any relationship of knowledge, or of impression, with objects of sense, must be brought in some kind of contact with them by means of whatever may bridge the gap.

The knowledge, then, is realized by means of bodily organs: through these, which [in the embodied soul] are almost of one growth with it, being at least its continuations, it comes into something like unity with the alien, since this mutual approach brings about a certain degree of identity [which is the basis of knowledge].

Admitting, then, that some contact with an object is necessary for knowing it, the question of a medium falls to the ground in the case of things identified by any form of touch; but in the case of sight — we leave hearing over for the present — we are still in doubt; is there need of some bodily substance between the eye and the illumined object?

No: such an intervening material may be a favouring circumstance, but essentially it adds nothing to seeing power! Dense bodies, such as clay, actually prevent sight; the less material the intervening substance is, the more clearly we see; the intervening substance, then, is a hindrance, or, if not that, at least not a help.

It will be objected that vision implies that whatever intervenes between seen and seer must first [and progressively] experience the object and be, as it were, shaped to it; we will be reminded that [vision is not a direct and single relation between agent and object, but is the perception of something radiated since] anyone facing to the object from the side opposite to ourselves sees it equally; we will be asked to deduce that if all the space intervening between seen and seer did not carry the impression of the object we could not receive it.

But all the need is met when the impression reaches that which is adapted to receive it; there is no need for the intervening space to be impressed. If it is, the impression will be of quite another order: the rod between the fisher's hand and the torpedo fish is not affected in the same way as the hand that feels the shock. And yet there too, if rod and line did not intervene, the hand would

not be affected — though even that may be questioned, since after all the fisherman, we are told, is numbed if the torpedo merely lies in his net.

The whole matter seems to bring us back to that sympathy of which we have treated. If a certain thing is of a nature to be sympathetically affected by another in virtue of some similitude between them, then anything intervening, not sharing in that similitude, will not be affected, or at least not similarly. If this be so, anything naturally disposed to be affected will take the impression more vividly in the absence of intervening substance, even of some substance capable, itself, of being affected.

2. If sight depends upon the linking of the light of vision with the light leading progressively to the illumined object, then, by the very hypothesis, one intervening substance, the light, is indispensable: but if the illuminated body, which is the object of vision, serves as an agent operating certain changes, some such change might very well impinge immediately upon the eye, requiring no medium; this all the more, since as things are the intervening substance, which actually does exist, is in some degree changed at the point of contact with the eye [and so cannot be in itself a requisite to vision].

Those who have made vision a forth-going act [and not an in-coming from the object] need not postulate an intervening substance — unless, indeed, to provide against the ray from the eye failing on its path — but this is a ray of light and light flies straight. Those who make vision depend upon resistance are obliged to postulate an intervening substance.

The champions of the image, with its transit through a void, are seeking the way of least resistance; but since the entire absence of intervenient gives a still easier path they will not oppose that hypothesis.

So, too, those that explain vision by sympathy must recognize that an intervening substance will be a hindrance as tending to check or block or enfeeble that sympathy; this theory, especially, requires the admission that any intervenient, and particularly one of kindred nature, must blunt the perception by itself absorbing part of the activity. Apply fire to a body continuous through and through, and no doubt the core will be less affected than the surface: but where we are dealing with the sympathetic parts of one living being, there will scarcely be less sensation because of the intervening substance, or, if there should be, the degree of sensation will still be proportionate to the nature of the separate part, with the intervenient acting merely as a certain limitation; this, though, will not be the case where the element introduced is of a kind to overleap the bridge.

But this is saying that the sympathetic quality of the universe depends upon its being one living thing, and that our amenability to experience depends upon our belonging integrally to that unity; would it not follow that continuity is a condition of any perception of a remote object?

The explanation is that continuity and its concomitant, the bridging substance, come into play because a living being must be a continuous thing, but that, none the less, the receiving of impression is not an essentially

necessary result of continuity; if it were, everything would receive such impression from everything else, and if thing is affected by thing in various separate orders, there can be no further question of any universal need of intervening substance.

Why it should be especially requisite in the act of seeing would have to be explained: in general, an object passing through the air does not affect it beyond dividing it; when a stone falls, the air simply yields; nor is it reasonable to explain the natural direction of movement by resistance; to do so would bring us to the absurdity that resistance accounts for the upward movement of fire, which on the contrary, overcomes the resistance of the air by its own essentially quick energy. If we are told that the resistance is brought more swiftly into play by the very swiftness of the ascending body, that would be a mere accidental circumstance, not a cause of the upward motion: in trees the upthrust from the root depends on no such external propulsion; we, too, in our movements cleave the air and are in no wise forwarded by its resistance; it simply flows in from behind to fill the void we make.

If the severance of the air by such bodies leaves it unaffected, why must there be any severance before the images of sight can reach us?

And, further, once we reject the theory that these images reach us by way of some outstreaming from the objects seen, there is no reason to think of the air being affected and passing on to us, in a progression of impression, what has been impressed upon itself.

If our perception is to depend upon previous impressions made upon the air, then we have no direct knowledge of the object of vision, but know it only as through an intermediary, in the same way as we are aware of warmth where it is not the distant fire itself that warms us, but the warmed intervening air. That is a matter of contact; but sight is not produced by contact: the application of an object to the eye would not produce sight; what is required is the illumination of the intervening medium; for the air in itself is a dark substance: If it were not for this dark substance there would probably be no reason for the existence of light: the dark intervening matter is a barrier, and vision requires that it be overcome by light. Perhaps also the reason why an object brought close to the eye cannot be seen is that it confronts us with a double obscuration, its own and that of the air.

3. For the most convincing proof that vision does not depend upon the transmission of impressions of any kind made upon the air, we have only to consider that in the darkness of night we can see a fire and the stars and their very shapes.

No one will pretend that these forms are reproduced upon the darkness and come to us in linked progression; if the fire thus rayed out its own form, there would be an end to the darkness. In the blackest night, when the very stars are hidden and show no gleam of their light, we can see the fire of the beacon-stations and of maritime signal-towers.

Now if, in defiance of all that the senses tell us, we are to believe that in these examples the fire [as light] traverses the air, then, in so far as anything is visible, it must be that dimmed reproduction in the air, not the fire itself. But if an object can be seen on the other side of some intervening darkness, much more would it be visible with nothing intervening.

We may hold one thing certain: the impossibility of vision without an intervening substance does not depend upon that absence in itself: the sole reason is that, with the absence, there would be an end to the sympathy reigning in the living whole and relating the parts to each other in an existent unity.

Perception of every kind seems to depend on the fact that our universe is a whole sympathetic to itself: that it is so, appears from the universal participation in power from member to member, and especially in remote power.

No doubt it would be worth enquiry — though we pass it for the present — what would take place if there were another kosmos, another living whole having no contact with this one, and the far ridges of our heavens had sight: would our sphere see that other as from a mutually present distance, or could there be no dealing at all from this to that?

To return; there is a further consideration showing that sight is not brought about by this alleged modification of the intervenient.

Any modification of the air substance would necessarily be corporeal: there must be such an impression as is made upon sealing wax. But this would require that each part of the object of vision be impressed on some corresponding portion of the intervenient: the intervenient, however, in actual contact with the eye would be just that portion whose dimensions the pupil is capable of receiving. But as a matter of fact the entire object appears before the pupil; and it is seen entire by all within that air space for a great extent, in front, sideways, close at hand, from the back, as long as the line of vision is not blocked. This shows that any given portion of the air contains the object of vision, in face view so to speak, and, at once, we are confronted by no merely corporeal phenomena; the facts are explicable only as depending upon the greater laws, the spiritual, of a living being one and self-sensitive.

4. But there is the question of the linked light that must relate the visual organ to its object.

Now, firstly: since the intervening air is not necessary — unless in the purely accidental sense that air may be necessary to light — the light that acts as intermediate in vision will be unmodified: vision depends upon no modification whatever. This one intermediate, light, would seem to be necessary, but, unless light is corporeal, no intervening body is requisite: and we must remember that intervenient and borrowed light is essential not to seeing in general but to distant vision; the question whether light absolutely requires the presence of air we will discuss later. For the present one matter must occupy us:

If, in the act of vision, that linked light becomes ensouled, if the soul or mind permeates it and enters into union with it, as it does in its more inward acts such as understanding — which is what vision really is — then the intervening light is not a necessity: the process of seeing will be like that of touch; the visual faculty of the soul will perceive by the fact of having entered into the light; all that intervenes remains unaffected, serving simply as the field over which the vision ranges.

This brings up the question whether the sight is made active over its field by the sheer presence of a distance spread before it, or by the presence of a body of some kind within that distance.

If by the presence of such a body, then there will be vision though there be no intervenient; if the intervenient is the sole attractive agent, then we are forced to think of the visible object as being a Kind utterly without energy, performing no act. But so inactive a body cannot be: touch tells us that, for it does not merely announce that something is by and is touched: it is acted upon by the object so that it reports distinguishing qualities in it, qualities so effective that even at a distance touch itself would register them but for the accidental that it demands proximity.

We catch the heat of a fire just as soon as the intervening air does; no need to wait for it to be warmed: the denser body, in fact, takes in more warmth than the air has to give; in other words, the air transmits the heat but is not the source of our warmth.

When on the one side, that of the object, there is the power in any degree of an outgoing act, and on the other, that of the sight, the capability of being acted upon, surely the object needs no medium through which to be effective upon what it is fully equipped to affect: this would be needing not a help but a hindrance.

Or, again, consider the Dawn: there is no need that the light first flood the air and then come to us; the event is simultaneous to both: often, in fact, we see [in the distance] when the light is not as yet round our eyes at all but very far off, before, that is, the air has been acted upon: here we have vision without any modified intervenient, vision before the organ has received the light with which it is to be linked.

It is difficult to reconcile with this theory the fact of seeing stars or any fire by night.

If [as by the theory of an intervenient] the percipient mind or soul remains within itself and needs the light only as one might need a stick in the hand to touch something at a distance, then the perception will be a sort of tussle: the light must be conceived as something thrusting, something aimed at a mark, and similarly, the object, considered as an illuminated thing, must be conceived to be resistant; for this is the normal process in the case of contact by the agency of an intervenient.

Besides, even on this explanation, the mind must have previously been in contact with the object in the entire absence of intervenient; only if that has

happened could contact through an intervenient bring knowledge, a knowledge by way of memory, and, even more emphatically, by way of reasoned comparison [ending in identification]: but this process of memory and comparison is excluded by the theory of first knowledge through the agency of a medium.

Finally, we may be told that the impinging light is modified by the thing to be seen and so becomes able to present something perceptible before the visual organ; but this simply brings us back to the theory of an intervenient changed midway by the object, an explanation whose difficulties we have already indicated.

5. But some doubt arises when we consider the phenomena of hearing.

Perhaps we are to understand the process thus: the air is modified by the first movement; layer by layer it is successively acted upon by the object causing the sound: it finally impinges in that modified form upon the sense, the entire progression being governed by the fact that all the air from starting point to hearing point is similarly affected.

Perhaps, on the other hand, the intervenient is modified only by the accident of its midway position, so that, failing any intervenient, whatsoever sound two bodies in clash might make would impinge without medium upon our sense?

Still air is necessary; there could be no sound in the absence of the air set vibrating in the first movement, however different be the case with the intervenient from that onwards to the perception point.

The air would thus appear to be the dominant in the production of sound: two bodies would clash without even an incipient sound, but that the air, struck in their rapid meeting and hurled outward, passes on the movement successively till it reaches the ears and the sense of hearing.

But if the determinant is the air, and the impression is simply of air-movements, what accounts for the differences among voices and other sounds? The sound of bronze against bronze is different from that of bronze against some other substance: and so on; the air and its vibration remain the one thing, yet the difference in sounds is much more than a matter of greater or less intensity.

If we decide that sound is caused by a percussion upon the air, then obviously nothing turning upon the distinctive nature of air is in question: it sounds at a moment in which it is simply a solid body, until [by its distinctive character] it is sent pulsing outwards: thus air in itself is not essential to the production of sound; all is done by clashing solids as they meet and that percussion, reaching the sense, is the sound. This is shown also by the sounds formed within living beings not in air but by the friction of parts; for example, the grinding of teeth and the crunching of bones against each other in the bending of the body, cases in which the air does not intervene.

But all this may now be left over; we are brought to the same conclusion as in the case of sight; the phenomena of hearing arise similarly in a certain co-

sensitiveness inherent in a living whole.

6. We return, then, to the question whether there could be light if there were no air, the sun illuminating corporeal surfaces across an intermediate void which, as things are, takes the light accidentally by the mere fact of being in the path. Supposing air to be the cause of the rest of things being thus affected, the substantial existence of light is due to the air; light becomes a modification of the air, and of course if the thing to be modified did not exist neither could be modification.

The fact is that primarily light is no appanage of air, and does not depend upon the existence of air: it belongs to every fiery and shining body, it constitutes even the gleaming surface of certain stones.

Now if, thus, it enters into other substances from something gleaming, could it exist in the absence of its container?

There is a distinction to be made: if it is a quality, some quality of some substance, then light, equally with other qualities, will need a body in which to lodge: if, on the contrary, it is an activity rising from something else, we can surely conceive it existing, though there be no neighbouring body but, if that is possible, a blank void which it will overleap and so appear on the further side: it is powerful, and may very well pass over unhindered. If it were of a nature to fall, nothing would keep it up, certainly not the air or anything that takes its light; there is no reason why they should draw the light from its source and speed it onwards.

Light is not an accidental to something else, requiring therefore to be lodged in a base; nor is it a modification, demanding a base in which the modification occurs: if this were so, it would vanish when the object or substance disappeared; but it does not; it strikes onward; so, too [requiring neither air nor object] it would always have its movement.

But movement, where?

Is space, pure and simple, all that is necessary?

With unchecked motion of the light outward, the material sun will be losing its energy, for the light is its expression.

Perhaps; and [from this untenable consequence] we may gather that the light never was an appanage of anything, but is the expressive Act proceeding from a base [the sun] but not seeking to enter into a base, though having some operation upon any base that may be present.

Life is also an Act, the Act of the soul, and it remains so when anything — the human body, for instance — comes in its path to be affected by it; and it is equally an Act though there be nothing for it to modify: surely this may be true of light, one of the Acts of whatever luminary source there be [i.e., light, affecting things, may be quite independent of them and require no medium, air or other]. Certainly light is not brought into being by the dark thing, air, which on the contrary tends to gloom it over with some touch of earth so that it is no longer the brilliant reality: as reasonable to talk of some substance being sweet because it is mixed with something bitter.

If we are told that light is a mode of the air, we answer that this would necessarily imply that the air itself is changed to produce the new mode; in other words, its characteristic darkness must change into non-darkness; but we know that the air maintains its character, in no wise affected: the modification of a thing is an experience within that thing itself: light therefore is not a modification of the air, but a self-existent in whose path the air happens to be present.

On this point we need dwell no longer; but there remains still a question.

7. Our investigation may be furthered by enquiring: Whether light finally perishes or simply returns to its source.

If it be a thing requiring to be caught and kept, domiciled within a recipient, we might think of it finally passing out of existence: if it be an Act not flowing out and away — but in circuit, with more of it within than is in outward progress from the luminary of which it is the Act — then it will not cease to exist as long as that centre is in being. And as the luminary moves, the light will reach new points — not in virtue of any change of course in or out or around, but simply because the act of the luminary exists and where there is no impediment is effective. Even if the distance of the sun from us were far greater than it is, the light would be continuous all that further way, as long as nothing checked or blocked it in the interval.

We distinguish two forms of activity; one is gathered within the luminary and is comparable to the life of the shining body; this is the vaster and is, as it were, the foundation or wellspring of all the act; the other lies next to the surface, the outer image of the inner content, a secondary activity though inseparable from the former. For every existent has an Act which is in its likeness: as long as the one exists, so does the other; yet while the original is stationary the activity reaches forth, in some things over a wide range, in others less far. There are weak and faint activities, and there are some, even, that do not appear; but there are also things whose activities are great and far-going; in the case of these the activity must be thought of as being lodged, both in the active and powerful source and in the point at which it settles. This may be observed in the case of an animal's eyes where the pupils gleam: they have a light which shows outside the orbs. Again there are living things which have an inner fire that in darkness shines out when they expand themselves and ceases to ray outward when they contract: the fire has not perished; it is a mere matter of it being rayed out or not.

But has the light gone inward?

No: it is simply no longer on the outside because the fire [of which it is the activity] is no longer outward going but has withdrawn towards the centre.

But surely the light has gone inward too?

No: only the fire, and when that goes inward the surface consists only of the non-luminous body; the fire can no longer act towards the outer.

The light, then, raying from bodies is an outgoing activity of a luminous body; the light within luminous bodies — understand; such as are primarily

luminous — is the essential being embraced under the idea of that body. When such a body is brought into association with Matter, its activity produces colour: when there is no such association, it does not give colour — it gives merely an incipient on which colour might be formed — for it belongs to another being [primal light] with which it retains its link, unable to desert from it, or from its [inner] activity.

And light is incorporeal even when it is the light of a body; there is therefore no question, strictly speaking, of its withdrawal or of its being present — these terms do not apply to its modes — and its essential existence is to be an activity. As an example: the image upon a mirror may be described as an activity exercised by the reflected object upon the potential recipient: there is no outgoing from the object [or ingoing into the reflecting body]; it is simply that, as long as the object stands there, the image also is visible, in the form of colour shaped to a certain pattern, and when the object is not there, the reflecting surface no longer holds what it held when the conditions were favourable.

So it is with the soul considered as the activity of another and prior soul: as long as that prior retains its place, its next, which is its activity, abides.

But what of a soul which is not an activity but the derivative of an activity — as we maintained the life-principle domiciled in the body to be — is its presence similar to that of the light caught and held in material things?

No; for in those things the colour is due to an actual intermixture of the active element [the light being alloyed with Matter]; whereas the life-principle of the body is something that holds from another soul closely present to it.

But when the body perishes — by the fact that nothing without part in soul can continue in being — when the body is perishing, no longer supported by that primal life-giving soul, or by the presence of any secondary phase of it, it is clear that the life-principle can no longer remain; but does this mean that the life perishes?

No; not even it; for it, too, is an image of that first out-shining; it is merely no longer where it was.

8. Imagine that beyond the heavenly system there existed some solid mass, and that from this sphere there was directed to it a vision utterly unimpeded and unrestricted: it is a question whether that solid form could be perceived by what has no sympathetic relation with it, since we have held that sympathetic relation comes about in virtue of the nature inherent in some one living being.

Obviously, if the sympathetic relationship depends upon the fact that percipients and things perceived are all members of one living being, no acts of perception could take place: that far body could be known only if it were a member of this living universe of ours — which condition being met, it certainly would be. But what if, without being thus in membership, it were a corporeal entity, exhibiting light and colour and the qualities by which we perceive things, and belonging to the same ideal category as the organ of vision?

If our supposition [of perception by sympathy] is true, there would still be no perception — though we may be told that the hypothesis is clearly untenable since there is absurdity in supposing that sight can fail in grasping an illuminated object lying before it, and that the other senses in the presence of their particular objects remain unresponsive.

[The following passage, to nearly the end, is offered tentatively as a possible help to the interpretation of an obscure and corrupt place.]

[But why does such a failing appear impossible to us? We answer, because here and now in all the act and experience of our senses, we are within a unity, and members of it. What the conditions would be otherwise, remains to be considered: if living sympathy suffices the theory is established; if not, there are other considerations to support it.

That every living being is self-sensitive allows of no doubt; if the universe is a living being, no more need be said; and what is true of the total must be true of the members, as inbound in that one life.

But what if we are invited to accept the theory of knowledge by likeness (rejecting knowledge by the self-sensitiveness of a living unity)?

Awareness must be determined by the nature and character of the living being in which it occurs; perception, then, means that the likeness demanded by the hypothesis is within this self-identical living being (and not in the object) — for the organ by which the perception takes place is in the likeness of the living being (is merely the agent adequately expressing the nature of the living being): thus perception is reduced to a mental awareness by means of organs akin to the object.

If, then, something that is a living whole perceives not its own content but things like to its content, it must perceive them under the conditions of that living whole; this means that, in so far as it has perception, the objects appear not as its content but as related to its content.

And the objects are thus perceived as related because the mind itself has related them in order to make them amenable to its handling: in other words the causative soul or mind in that other sphere is utterly alien, and the things there, supposed to be related to the content of this living whole, can be nothing to our minds.]

This absurdity shows that the hypothesis contains a contradiction which naturally leads to untenable results. In fact, under one and the same heading, it presents mind and no mind, it makes things kin and no kin, it confuses similar and dissimilar: containing these irreconcilable elements, it amounts to no hypothesis at all. At one and the same moment it postulates and denies a soul, it tells of an All that is partial, of a something which is at once distinct and not distinct, of a nothingness which is no nothingness, of a complete thing that is incomplete: the hypothesis therefore must be dismissed; no deduction is possible where a thesis cancels its own propositions.

Sixth Tractate.

Perception and Memory.

1. Perceptions are no imprints, we have said, are not to be thought of as seal-impressions on soul or mind: accepting this statement, there is one theory of memory which must be definitely rejected.

Memory is not to be explained as the retaining of information in virtue of the lingering of an impression which in fact was never made; the two things stand or fall together; either an impression is made upon the mind and lingers when there is remembrance, or, denying the impression, we cannot hold that memory is its lingering. Since we reject equally the impression and the retention we are obliged to seek for another explanation of perception and memory, one excluding the notions that the sensible object striking upon soul or mind makes a mark upon it, and that the retention of this mark is memory.

If we study what occurs in the case of the most vivid form of perception, we can transfer our results to the other cases, and so solve our problem.

In any perception we attain by sight, the object is grasped there where it lies in the direct line of vision; it is there that we attack it; there, then, the perception is formed; the mind looks outward; this is ample proof that it has taken and takes no inner imprint, and does not see in virtue of some mark made upon it like that of the ring on the wax; it need not look outward at all if, even as it looked, it already held the image of the object, seeing by virtue of an impression made upon itself. It includes with the object the interval, for it tells at what distance the vision takes place: how could it see as outlying an impression within itself, separated by no interval from itself? Then, the point of magnitude: how could the mind, on this hypothesis, define the external size of the object or perceive that it has any — the magnitude of the sky, for instance, whose stamped imprint would be too vast for it to contain? And, most convincing of all, if to see is to accept imprints of the objects of our vision, we can never see these objects themselves; we see only vestiges they leave within us, shadows: the things themselves would be very different from our vision of them. And, for a conclusive consideration, we cannot see if the living object is in contact with the eye, we must look from a certain distance; this must be more applicable to the mind; supposing the mind to be stamped with an imprint of the object, it could not grasp as an object of vision what is stamped upon itself. For vision demands a duality, of seen and seeing: the seeing agent must be distinct and act upon an impression outside it, not upon one occupying the same point with it: sight can deal only with an object not inset but outlying.

2. But if perception does not go by impression, what is the process?

The mind affirms something not contained within it: this is precisely the characteristic of a power — not to accept impression but, within its allotted

sphere, to act.

Besides, the very condition of the mind being able to exercise discrimination upon what it is to see and hear is not, of course, that these objects be equally impressions made upon it; on the contrary, there must be no impressions, nothing to which the mind is passive; there can be only acts of that in which the objects become known.

Our tendency is to think of any of the faculties as unable to know its appropriate object by its own uncompelled act; to us it seems to submit to its environment rather than simply to perceive it, though in reality it is the master, not the victim.

As with sight, so with hearing. It is the air which takes the impression, a kind of articulated stroke which may be compared to letters traced upon it by the object causing the sound; but it belongs to the faculty, and the soul-essence, to read the imprints thus appearing before it, as they reach the point at which they become matter of its knowledge.

In taste and smell also we distinguish between the impressions received and the sensations and judgements; these last are mental acts, and belong to an order apart from the experiences upon which they are exercised.

The knowing of the things belonging to the Intellectual is not in any such degree attended by impact or impression: they come forward, on the contrary, as from within, unlike the sense-objects known as from without: they have more emphatically the character of acts; they are acts in the stricter sense, for their origin is in the soul, and every concept of this Intellectual order is the soul about its Act.

Whether, in this self-vision, the soul is a duality and views itself as from the outside — while seeing the Intellectual-Principal as a unity, and itself with the Intellectual-Principle as a unity — this question is investigated elsewhere.

3. With this prologue we come to our discussion of Memory.

That the soul, or mind, having taken no imprint, yet achieves perception of what it in no way contains need not surprise us; or rather, surprising though it is, we cannot refuse to believe in this remarkable power.

The Soul is the Reason-Principle of the universe, ultimate among the Intellectual Beings — its own essential Nature is one of the Beings of the Intellectual Realm — but it is the primal Reason-Principle of the entire realm of sense.

Thus it has dealings with both orders — benefited and quickened by the one, but by the other beguiled, falling before resemblances, and so led downwards as under spell. Poised midway, it is aware of both spheres.

Of the Intellectual it is said to have intuition by memory upon approach, for it knows them by a certain natural identity with them; its knowledge is not attained by besetting them, so to speak, but by in a definite degree possessing them; they are its natural vision; they are itself in a more radiant mode, and it rises from its duller pitch to that greater brilliance in a sort of awakening, a progress from its latency to its act.

To the sense-order it stands in a similar nearness and to such things it gives a radiance out of its own store and, as it were, elaborates them to visibility: the power is always ripe and, so to say, in travail towards them, so that, whenever it puts out its strength in the direction of what has once been present in it, it sees that object as present still; and the more intent its effort the more durable is the presence. This is why, it is agreed, children have long memory; the things presented to them are not constantly withdrawn but remain in sight; in their case the attention is limited but not scattered: those whose faculty and mental activity are busied upon a multitude of subjects pass quickly over all, lingering on none.

Now, if memory were a matter of seal-impressions retained, the multiplicity of objects would have no weakening effect on the memory. Further, on the same hypothesis, we would have no need of thinking back to revive remembrance; nor would we be subject to forgetting and recalling; all would lie engraved within.

The very fact that we train ourselves to remember shows that what we get by the process is a strengthening of the mind: just so, exercises for feet and hands enable us to do easily acts which in no sense contained or laid up in those members, but to which they may be fitted by persevering effort.

How else can it be explained that we forget a thing heard once or twice but remember what is often repeated, and that we recall a long time afterwards what at first hearing we failed to hold?

It is no answer to say that the parts present themselves sooner than the entire imprint — why should they too be forgotten? — [there is no question of parts, for] the last hearing, or our effort to remember, brings the thing back to us in a flash.

All these considerations testify to an evocation of that faculty of the soul, or mind, in which remembrance is vested: the mind is strengthened, either generally or to this particular purpose.

Observe these facts: memory follows upon attention; those who have memorized much, by dint of their training in the use of leading indications [suggestive words and the like], reach the point of being easily able to retain without such aid: must we not conclude that the basis of memory is the soul-power brought to full strength?

The lingering imprints of the other explanation would tell of weakness rather than power; for to take imprint easily is to be yielding. An impression is something received passively; the strongest memory, then, would go with the least active nature. But what happens is the very reverse: in no pursuit to technical exercises tend to make a man less the master of his acts and states. It is as with sense-perception; the advantage is not to the weak, the weak eye for example, but to that which has the fullest power towards its exercise. In the old, it is significant, the senses are dulled and so is the memory.

Sensation and memory, then, are not passivity but power.

And, once it is admitted that sensations are not impressions, the memory of

a sensation cannot consist in the retention of an impression that was never made.

Yes: but if it is an active power of the mind, a fitness towards its particular purpose, why does it not come at once — and not with delay — to the recollection of its unchanging objects?

Simply because the power needs to be poised and prepared: in this it is only like all the others, which have to be readied for the task to which their power reaches, some operating very swiftly, others only after a certain self-concentration.

Quick memory does not in general go with quick wit: the two do not fall under the same mental faculty; runner and boxer are not often united in one person; the dominant idea differs from man to man.

Yet there could be nothing to prevent men of superior faculty from reading impressions on the mind; why should one thus gifted be incapable of what would be no more than a passive taking and holding?

That memory is a power of the Soul [not a capacity for taking imprint] is established at a stroke by the consideration that the soul is without magnitude.

And — one general reflection — it is not extraordinary that everything concerning soul should proceed in quite other ways than appears to people who either have never enquired, or have hastily adopted delusive analogies from the phenomena of sense, and persist in thinking of perception and remembrance in terms of characters inscribed on plates or tablets; the impossibilities that beset this theory escape those that make the soul incorporeal equally with those to whom it is corporeal.

Seventh Tractate.

The Immortality of the Soul.

1. Whether every human being is immortal or we are wholly destroyed, or whether something of us passes over to dissolution and destruction, while something else, that which is the true man, endures for ever — this question will be answered here for those willing to investigate our nature.

We know that man is not a thing of one only element; he has a soul and he has, whether instrument or adjunct in some other mode, a body: this is the first distinction; it remains to investigate the nature and essential being of these two constituents.

Reason tells us that the body as, itself too, a composite, cannot for ever hold together; and our senses show us it breaking up, wearing out, the victim of destructive agents of many kinds, each of its constituents going its own way, one part working against another, perverting, wrecking, and this especially when the material masses are no longer presided over by the reconciling soul.

And when each single constituent is taken as a thing apart, it is still not a unity; for it is divisible into shape and matter, the duality without which bodies at their very simplest cannot cohere.

The mere fact that, as material forms, they have bulk means that they can be lopped and crushed and so come to destruction.

If this body, then, is really a part of us, we are not wholly immortal; if it is an instrument of ours, then, as a thing put at our service for a certain time, it must be in its nature passing.

The sovereign principle, the authentic man, will be as Form to this Matter or as agent to this instrument, and thus, whatever that relation be, the soul is the man.

2. But of what nature is this sovereign principle?

If material, then definitely it must fall apart; for every material entity, at least, is something put together.

If it is not material but belongs to some other Kind, that new substance must be investigated in the same way or by some more suitable method.

But our first need is to discover into what this material form, since such the soul is to be, can dissolve.

Now: of necessity life is inherent to soul: this material entity, then, which we call soul must have life ingrained within it; but [being a composite as by hypothesis, material] it must be made up of two or more bodies; that life, then, will be vested, either in each and all of those bodies or in one of them to the exclusion of the other or others; if this be not so, then there is no life present anywhere.

If any one of them contains this ingrained life, that one is the soul. But

what sort of an entity have we there; what is this body which of its own nature possesses soul?

Fire, air, water, earth, are in themselves soulless — whenever soul is in any of them, that life is borrowed — and there are no other forms of body than these four: even the school that believes there are has always held them to be bodies, not souls, and to be without life.

None of these, then, having life, it would be extraordinary if life came about by bringing them together; it is impossible, in fact, that the collocation of material entities should produce life, or mindless entities mind.

No one, moreover, would pretend that a mere chance mixing could give such results: some regulating principle would be necessary, some Cause directing the admixture: that guiding principle would be — soul.

Body — not merely because it is a composite, but even were it simplex — could not exist unless there were soul in the universe, for body owes its being to the entrance of a Reason-Principle into Matter, and only from soul can a Reason-Principle come.

3. Anyone who rejects this view, and holds that either atoms or some entities void of part coming together produce soul, is refuted by the very unity of soul and by the prevailing sympathy as much as by the very coherence of the constituents. Bodily materials, in nature repugnant to unification and to sensation, could never produce unity or self-sensitiveness, and soul is self-sensitive. And, again, constituents void of part could never produce body or bulk.

Perhaps we will be asked to consider body as a simple entity [disregarding the question of any constituent elements]: they will tell us, then, that no doubt, as purely material, it cannot have a self-springing life — since matter is without quality — but that life is introduced by the fact that the Matter is brought to order under Forming-Idea. But if by this Forming-Idea they mean an essential, a real being, then it is not the conjoint of body and idea that constitutes soul: it must be one of the two items and that one, being [by hypothesis] outside of the Matter, cannot be body: to make it body would simply force us to repeat our former analysis.

If on the contrary they do not mean by this Forming-Idea a real being, but some condition or modification of the Matter, they must tell us how and whence this modification, with resultant life, can have found the way into the Matter: for very certainly Matter does not mould itself to pattern or bring itself to life.

It becomes clear that since neither Matter nor body in any mode has this power, life must be brought upon the stage by some directing principle external and transcendent to all that is corporeal.

In fact, body itself could not exist in any form if soul-power did not: body passes; dissolution is in its very nature; all would disappear in a twinkling if all were body. It is no help to erect some one mode of body into soul; made of the same Matter as the rest, this soul body would fall under the same fate: of

course it could never really exist: the universe of things would halt at the material, failing something to bring Matter to shape.

Nay more: Matter itself could not exist: the totality of things in this sphere is dissolved if it be made to depend upon the coherence of a body which, though elevated to the nominal rank of “soul,” remains air, fleeting breath [the Stoic *pneuma*, rarefied matter, “spirit” in the lower sense], whose very unity is not drawn from itself.

All bodies are in ceaseless process of dissolution; how can the *kosmos* be made over to any one of them without being turned into a senseless haphazard drift? This *pneuma* — orderless except under soul — how can it contain order, reason, intelligence? But: given soul, all these material things become its collaborators towards the coherence of the *kosmos* and of every living being, all the qualities of all the separate objects converging to the purposes of the universe: failing soul in the things of the universe, they could not even exist, much less play their ordered parts.

4. Our opponents themselves are driven by stress of fact to admit the necessity of a prior to body, a higher thing, some phase or form of soul; their “*pneuma*” [finer-body or spirit] is intelligent, and they speak of an “intellectual fire”; this “fire” and “spirit” they imagine to be necessary to the existence of the higher order which they conceive as demanding some base, though the real difficulty, under their theory, is to find a base for material things whose only possible base is, precisely, the powers of soul.

Besides, if they make life and soul no more than this “*pneuma*,” what is the import of that repeated qualification of theirs “in a certain state,” their refuge when they are compelled to recognize some acting principle apart from body? If not every *pneuma* is a soul, but thousands of them soulless, and only the *pneuma* in this “certain state” is soul, what follows? Either this “certain state,” this shaping or configuration of things, is a real being or it is nothing.

If it is nothing, only the *pneuma* exists, the “certain state” being no more than a word; this leads imperatively to the assertion that Matter alone exists, Soul and God mere words, the lowest alone is.

If on the contrary this “configuration” is really existent — something distinct from the underlie or Matter, something residing in Matter but itself immaterial as not constructed out of Matter, then it must be a Reason-Principle, incorporeal, a separate Nature.

There are other equally cogent proofs that the soul cannot be any form of body.

Body is either warm or cold, hard or soft, liquid or solid, black or white, and so on through all the qualities by which one is different from another; and, again, if a body is warm it diffuses only warmth, if cold it can only chill, if light its presence tells against the total weight which if heavy it increases; black, it darkens; white, it lightens; fire has not the property of chilling or a cold body that of warming.

Soul, on the contrary, operates diversely in different living beings, and has

quite contrary effects in any one: its productions contain the solid and the soft, the dense and the sparse, bright and dark, heavy and light. If it were material, its quality — and the colour it must have — would produce one invariable effect and not the variety actually observed.

5. Again, there is movement: all bodily movement is uniform; failing an incorporeal soul, how account for diversity of movement? Predilections, reasons, they will say; that is all very well, but these already contain that variety and therefore cannot belong to body which is one and simplex, and, besides, is not participant in reason — that is, not in the sense here meant, but only as it is influenced by some principle which confers upon it the qualities of, for instance, being warm or cold.

Then there is growth under a time-law, and within a definite limit: how can this belong strictly to body? Body can indeed be brought to growth, but does not itself grow except in the sense that in the material mass a capacity for growing is included as an accessory to some principle whose action upon the body causes growth.

Supposing the soul to be at once a body and the cause of growth, then, if it is to keep pace with the substance it augments, it too must grow; that means it must add to itself a similar bodily material. For the added material must be either soul or soulless body: if soul, whence and how does it enter, and by what process is it adjoined [to the soul which by hypothesis is body]; if soulless, how does such an addition become soul, falling into accord with its precedent, making one thing with it, sharing the stored impressions and notions of that initial soul instead, rather, of remaining an alien ignoring all the knowledge laid up before?

Would not such a soulless addition be subject to just such loss and gain of substance, in fact to the non-identity, which marks the rest of our material mass?

And, if this were so, how explain our memories or our recognition of familiar things when we have no stably identical soul?

Assume soul to be a body: now in the nature of body, characteristically divisible, no one of the parts can be identical with the entire being; soul, then, is a thing of defined size, and if curtailed must cease to be what it is; in the nature of a quantitative entity this must be so, for, if a thing of magnitude on diminution retains its identity in virtue of its quality, this is only saying that bodily and quantitatively it is different even if its identity consists in a quality quite independent of quantity.

What answer can be made by those declaring soul to be corporeal? Is every part of the soul, in any one body, soul entire, soul perfectly true to its essential being? and may the same be said of every part of the part? If so, the magnitude makes no contribution to the soul's essential nature, as it must if soul [as corporeal] were a definite magnitude: it is, as body cannot be, an "all-everywhere," a complete identity present at each and every point, the part all that the whole is.

To deny that every part is soul is to make soul a compound from soulless elements. Further, if a definite magnitude, the double limit of larger or smaller, is to be imposed upon each separate soul, then anything outside those limits is no soul.

Now, a single coition and a single sperm suffice to a twin birth or in the animal order to a litter; there is a splitting and diverging of the seed, every diverging part being obviously a whole: surely no honest mind can fail to gather that a thing in which part is identical with whole has a nature which transcends quantity, and must of necessity be without quantity: only so could it remain identical when quantity is filched from it, only by being indifferent to amount or extension, by being in essence something apart. Thus the Soul and the Reason-Principles are without quantity.

6. It is easy to show that if the Soul were a corporeal entity, there could be no sense-perception, no mental act, no knowledge, no moral excellence, nothing of all that is noble.

There can be no perception without a unitary percipient whose identity enables it to grasp an object as an entirety.

The several senses will each be the entrance point of many diverse perceptions; in any one object there may be many characteristics; any one organ may be the channel of a group of objects, as for instance a face is known not by a special sense for separate features, nose, eyes; etc., but by one sense observing all in one act.

When sight and hearing gather their varying information, there must be some central unity to which both report. How could there be any statement of difference unless all sense-impressions appeared before a common identity able to take the sum of all?

This there must be, as there is a centre to a circle; the sense-impressions converging from every point of occurrence will be as lines striking from a circumference to what will be a true centre of perception as being a veritable unity.

If this centre were to break into separate points — so that the sense-impressions fell upon the two ends of a line — then, either it must reknit itself to unity and identity, perhaps at the mid-point of the line, or all remains unrelated, every end receiving the report of its particular field exactly as you and I have our distinct sense experiences.

Suppose the sense-object be such a unity as a face: all the points of observation must be brought together in one visual total, as is obvious since there could be no panorama of great expanses unless the detail were compressed to the capacity of the pupils.

Much more must this be true in the case of thoughts, partless entities as they are, impinging upon the centre of consciousness which [to receive them] must itself be void of part.

Either this or, supposing the centre of consciousness to be a thing of quantity and extension, the sensible object will coincide with it point by point

of their co-expansion so that any given point in the faculty will perceive solely what coincides with it in the object: and thus nothing in us could perceive any thing as a whole.

This cannot be: the faculty entire must be a unity; no such dividing is possible; this is no matter in which we can think of equal sections coinciding; the centre of consciousness has no such relation of equality with any sensible object. The only possible ratio of divisibility would be that of the number of diverse elements in the impinging sensation: are we then to suppose that each part of the soul, and every part of each part, will have perception? Or will the part of the parts have none? That is impossible: every part, then, has perception; the [hypothetical] magnitude, of soul and each part of soul, is infinitely divisible; there will therefore be in each part an infinite number of perceptions of the object, and therefore an infinitude of representations of it at our centre of consciousness.

If the sentient be a material entity sensation could only be of the order of seal-impressions struck by a ring on wax, in this case by sensible objects on the blood or on the intervenient air.

If, at this, the impression is like one made in liquids — as would be reasonable — it will be confused and wavering as upon water, and there can be no memory. If the impressions are permanent, then either no fresh ones can be stamped upon the occupied ground — and there can be no change of sensations — or, others being made, the former will be obliterated; and all record of the past is done away with.

If memory implies fresh sensations imposed upon former ones, the earlier not barring their way, the soul cannot be a material entity.

7. We come to the same result by examining the sense of pain. We say there is pain in the finger: the trouble is doubtless in the finger, but our opponents must admit that the sensation of the pain is in the centre of consciousness. The suffering member is one thing, the sense of suffering is another: how does this happen?

By transmission, they will say: the psychic pneuma [= the semi-material principle of life] stationed at the finger suffers first; and stage by stage the trouble is passed on until at last it reaches the centre of consciousness.

But on this theory, there must be a sensation in the spot first suffering pain, and another sensation at a second point of the line of transmission, another in the third and so on; many sensations, in fact an unlimited series, to deal with one pain; and at the last moment the centre of consciousness has the sensation of all these sensations and of its own sensation to boot. Or to be exact, these serial sensations will not be of the pain in the finger: the sensation next in succession to the suffering finger will be of pain at the joint, a third will tell of a pain still higher up: there will be a series of separate pains: The centre of consciousness will not feel the pain seated at the finger, but only that impinging upon itself: it will know this alone, ignore the rest and so have no notion that the finger is in pain.

Thus: Transmission would not give sensation of the actual condition at the affected spot: it is not in the nature of body that where one part suffers there should be knowledge in another part; for body is a magnitude, and the parts of every magnitude are distinct parts; therefore we need, as the sentient, something of a nature to be identical to itself at any and every spot; this property can belong only to some other form of being than body.

8. It can be shown also that the intellectual act would similarly be impossible if the soul were any form of body.

If sensation is apprehension by means of the soul's employment of the body, intellection cannot be a similar use of the body or it would be identical with sensation. If then intellection is apprehension apart from body, much more must there be a distinction between the body and the intellectual principle: sensation for objects of sense, intellection for the intellectual object. And even if this be rejected, it must still be admitted that there do exist intellections of intellectual objects and perceptions of objects not possessing magnitude: how, we may then ask, can a thing of magnitude know a thing that has no magnitude, or how can the partless be known by means of what has parts? We will be told "By some partless part." But, at this, the intellectual will not be body: for contact does not need a whole; one point suffices. If then it be conceded — and it cannot be denied — that the primal intellections deal with objects completely incorporeal, the principle of intellection itself must know by virtue of being, or becoming, free from body. Even if they hold that all intellection deals with the ideal forms in Matter, still it always takes place by abstraction from the bodies [in which these forms appear] and the separating agent is the Intellectual-Principle. For assuredly the process by which we abstract circle, triangle, line or point, is not carried through by the aid of flesh or Matter of any kind; in all such acts the soul or mind must separate itself from the material: at once we see that it cannot be itself material. Similarly it will be agreed that, as beauty and justice are things without magnitude, so must be the intellectual act that grasps them.

When such non-magnitudes come before the soul, it receives them by means of its partless phase and they will take position there in partless wise.

Again: if the Soul is a body, how can we account for its virtues — moral excellence [Sophrosyne], justice, courage and so forth? All these could be only some kind of rarefied body [pneuma], or blood in some form; or we might see courage as a certain resisting power in that pneuma; moral quality would be its happy blending; beauty would lie wholly in the agreeable form of impressions received, such comeliness as leads us to describe people as attractive and beautiful from their bodily appearance. No doubt strength and grace of form go well enough with the idea of rarefied body; but what can this rarefied body want with moral excellence? On the contrary its interest would lie in being comfortable in its environments and contacts, in being warmed or pleasantly cool, in bringing everything smooth and caressing and soft around it: what could it care about a just distribution?

Then consider the objects of the soul's contemplation, virtue and the other Intellectual forms with which it is occupied; are these eternal or are we to think that virtue rises here or there, helps, then perishes? These things must have an author and a source and there, again, we are confronted by something perdurable: the soul's contemplation, then, must be of the eternal and unchanging, like the concepts of geometry: if eternal and unchanging, these objects are not bodies: and that which is to receive them must be of equivalent nature: it cannot therefore be body, since all body-nature lacks permanence, is a thing of flux.

8. A. [sometimes appearing as 9] There are those who insist on the activities observed in bodies — warming, chilling, thrusting, pressing — and class soul with body, as it were to assure its efficacy. This ignores the double fact that the very bodies themselves exercise such efficiency by means of the incorporeal powers operating in them, and that these are not the powers we attribute to soul: intellection, perception, reasoning, desire, wise and effective action in all regards, these point to a very different form of being.

In transferring to bodies the powers of the unembodied, this school leaves nothing to that higher order. And yet that it is precisely in virtue of bodiless powers that bodies possess their efficiency is clear from certain reflections:

It will be admitted that quality and quantity are two different things, that body is always a thing of quantity but not always a thing of quality: matter is not qualified. This admitted, it will not be denied that quality, being a different thing from quantity, is a different thing from body. Obviously quality could not be body when it has not quantity as all body must; and, again, as we have said, body, any thing of mass, on being reduced to fragments, ceases to be what it was, but the quality it possessed remains intact in every particle — for instance the sweetness of honey is still sweetness in each speck — this shows that sweetness and all other qualities are not body.

Further: if the powers in question were bodies, then necessarily the stronger powers would be large masses and those less efficient small masses: but if there are large masses with small while not a few of the smaller masses manifest great powers, then the efficiency must be vested in something other than magnitude; efficacy, thus, belongs to non-magnitude. Again; Matter, they tell us, remains unchanged as long as it is body, but produces variety upon accepting qualities; is not this proof enough that the entrants [with whose arrival the changes happen] are Reason-Principles and not of the bodily order?

They must not remind us that when pneuma and blood are no longer present, animals die: these are necessary no doubt to life, but so are many other things of which none could possibly be soul: and neither pneuma nor blood is present throughout the entire being; but soul is.

8. B. (10) If the soul is body and permeates the entire body-mass, still even in this entire permeation the blending must be in accord with what occurs in all cases of bodily admixing.

Now: if in the admixing of bodies neither constituent can retain its efficacy,

the soul too could no longer be effective within the bodies; it could but be latent; it will have lost that by which it is soul, just as in an admixture of sweet and bitter the sweet disappears: we have, thus, no soul.

Two bodies [i.e., by hypothesis, the soul and the human body] are blended, each entire through the entirety of the other; where the one is, the other is also; each occupies an equal extension and each the whole extension; no increase of size has been caused by the juncture: the one body thus inblended can have left in the other nothing undivided. This is no case of mixing in the sense of considerable portions alternating; that would be described as collocation; no; the incoming entity goes through the other to the very minutest point — an impossibility, of course; the less becoming equal to the greater; still, all is traversed throughout and divided throughout. Now if, thus, the inblending is to occur point by point, leaving no undivided material anywhere, the division of the body concerned must have been a division into (geometrical) points: an impossibility. The division is an infinite series — any material particle may be cut in two — and the infinities are not merely potential, they are actual.

Therefore body cannot traverse anything as a whole traversing a whole. But soul does this. It is therefore incorporeal.

8. C. (11) We come to the theory that this pneuma is an earlier form, one which on entering the cold and being tempered by it develops into soul by growing finer under that new condition. This is absurd at the start, since many living beings rise in warmth and have a soul that has been tempered by cold: still that is the theory — the soul has an earlier form, and develops its true nature by force of external accidents. Thus these teachers make the inferior precede the higher, and before that inferior they put something still lower, their “Habitude.” It is obvious that the Intellectual-Principle is last and has sprung from the soul, for, if it were first of all, the order of the series must be, second the soul, then the nature-principle, and always the later inferior, as the system actually stands.

If they treat God as they do the Intellectual-Principle — as later, engendered and deriving intellection from without — soul and intellect and God may prove to have no existence: this would follow if a potentiality could not come to existence, or does not become actual, unless the corresponding actuality exists. And what could lead it onward if there were no separate being in previous actuality? Even on the absurd supposition that the potentially existent brings itself to actuality, it must be looking to some Term, and that must be no potentiality but actual.

No doubt the eternally self-identical may have potentiality and be self-led to self-realization, but even in this case the being considered as actualized is of higher order than the being considered as merely capable of actualization and moving towards a desired Term.

Thus the higher is the earlier, and it has a nature other than body, and it exists always in actuality: Intellectual-Principle and Soul precede Nature:

thus, Soul does not stand at the level of pneuma or of body.

These arguments are sufficient in themselves, though many others have been framed, to show that the soul is not to be thought of as a body.

8. D. (12) Soul belongs, then, to another Nature: What is this? Is it something which, while distinct from body, still belongs to it, for example a harmony or accord?

The Pythagorean school holds this view thinking that the soul is, with some difference, comparable to the accord in the strings of a lyre. When the lyre is strung a certain condition is produced upon the strings, and this is known as accord: in the same way our body is formed of distinct constituents brought together, and the blend produces at once life and that soul which is the condition existing upon the bodily total.

That this opinion is untenable has already been shown at length. The soul is a prior [to body], the accord is a secondary to the lyre. Soul rules, guides and often combats the body; as an accord of body it could not do these things. Soul is a real being, accord is not. That due blending [or accord] of the corporeal materials which constitute our frame would be simply health. Each separate part of the body, entering as a distinct entity into the total, would require a distinct soul [its own accord or note], so that there would be many souls to each person. Weightiest of all; before this soul there would have to be another soul to bring about the accord as, in the case of the musical instrument, there is the musician who produces the accord upon the strings by his own possession of the principle on which he tunes them: neither musical strings nor human bodies could put themselves in tune.

Briefly, the soulless is treated as ensouled, the unordered becomes orderly by accident, and instead of order being due to soul, soul itself owes its substantial existence to order — which is self-caused. Neither in the sphere of the partial, nor in that of Wholes could this be true. The soul, therefore, is not a harmony or accord.

8. E. (13) We come to the doctrine of the Entelechy, and must enquire how it is applied to soul.

It is thought that in the Conjoint of body and soul the soul holds the rank of Form to the Matter which here is the ensouled body — not, then, Form to every example of body or to body as merely such, but to a natural organic body having the potentiality of life.

Now; if the soul has been so injected as to be assimilated into the body as the design of a statue is worked into the bronze, it will follow that, upon any dividing of the body, the soul is divided with it, and if any part of the body is cut away a fragment of soul must go with it. Since an Entelechy must be inseparable from the being of which it is the accomplished actuality, the withdrawal of the soul in sleep cannot occur; in fact sleep itself cannot occur. Moreover if the soul is an Entelechy, there is an end to the resistance offered by reason to the desires; the total [of body and Entelechy-Soul] must have one-uniform experience throughout, and be aware of no internal contradiction.

Sense-perception might occur; but intellection would be impossible. The very upholders of the Entelechy are thus compelled to introduce another soul, the Intellect, to which they ascribe immortality. The reasoning soul, then, must be an Entelechy — if the word is to be used at all — in some other mode.

Even the sense-perceiving soul, in its possession of the impressions of absent objects, must hold these without aid from the body; for otherwise the impression must be present in it like shape and images, and that would mean that it could not take in fresh impressions; the perceptive soul, then, cannot be described as this Entelechy inseparable from the body. Similarly the desiring principle, dealing not only with food and drink but with things quite apart from body; this also is no inseparable Entelechy.

There remains the vegetal principle which might seem to suggest the possibility that, in this phase, the soul may be the inseparable Entelechy of the doctrine. But it is not so. The principle of every growth lies at the root; in many plants the new springing takes place at the root or just above it: it is clear that the life-principle, the vegetal soul, has abandoned the upper portions to concentrate itself at that one spot: it was therefore not present in the whole as an inseparable Entelechy. Again, before the plant's development the life-principle is situated in that small beginning: if, thus, it passes from large growth to small and from the small to the entire growth, why should it not pass outside altogether?

An Entelechy is not a thing of parts; how then could it be present partwise in the partible body?

An identical soul is now the soul of one living being now of another: how could the soul of the first become the soul of the latter if soul were the Entelechy of one particular being? Yet that this transference does occur is evident from the facts of animal metasomatism.

The substantial existence of the soul, then, does not depend upon serving as Form to anything: it is an Essence which does not come into being by finding a seat in body; it exists before it becomes also the soul of some particular, for example, of a living being, whose body would by this doctrine be the author of its soul.

What, then, is the soul's Being? If it is neither body nor a state or experience of body, but is act and creation: if it holds much and gives much, and is an existence outside of body; of what order and character must it be? Clearly it is what we describe as Veritable Essence. The other order, the entire corporeal Kind, is process; it appears and it perishes; in reality it never possesses Being, but is merely protected, in so far as it has the capacity, by participating in what authentically is.

9. (14) Over against that body, stands the principle which is self-caused, which is all that neither enters into being nor passes away, the principle whose dissolution would mean the end of all things never to be restored if once this had ceased to be, the sustaining principle of things individually, and of this kosmos, which owes its maintenance and its ordered system to the soul.

This is the starting point of motion and becomes the leader and provider of motion to all else: it moves by its own quality, and every living material form owes life to this principle, which of itself lives in a life that, being essentially innate, can never fail.

Not all things can have a life merely at second hand; this would give an infinite series: there must be some nature which, having life primally, shall be of necessity indestructible, immortal, as the source of life to all else that lives. This is the point at which all that is divine and blessed must be situated, living and having being of itself, possessing primal being and primal life, and in its own essence rejecting all change, neither coming to be nor passing away.

Whence could such a being arise or into what could it disappear: the very word, strictly used, means that the thing is perdurable. Similarly white, the colour, cannot be now white and now not white: if this "white" were a real being it would be eternal as well as being white: the colour is merely white but whatsoever possesses being, indwelling by nature and primal, will possess also eternal duration. In such an entity this primal and eternal Being cannot be dead like stone or plank: it must be alive, and that with a life unalloyed as long as it remains self-gathered: when the primal Being blends with an inferior principle, it is hampered in its relation to the highest, but without suffering the loss of its own nature since it can always recover its earliest state by turning its tendency back to its own.

10. (15) That the soul is of the family of the diviner nature, the eternal, is clear from our demonstration that it is not material: besides it has neither shape or colour nor is it tangible. But there are other proofs.

Assuming that the divine and the authentically existent possesses a life beneficent and wise, we take the next step and begin with working out the nature of our own soul.

Let us consider a soul, not one that has appropriated the unreasoned desires and impulses of the bodily life, or any other such emotion and experience, but one that has cast all this aside, and as far as possible has no commerce with the bodily. Such a soul demonstrates that all evil is accretion, alien, and that in the purged soul the noble things are immanent, wisdom and all else that is good, as its native store.

If this is the soul once it has returned to its self, how deny that it is the nature we have identified with all the divine and eternal? Wisdom and authentic virtue are divine, and could not be found in the chattel mean and mortal: what possesses these must be divine by its very capacity of the divine, the token of kinship and of identical substance.

Hence, too, any one of us that exhibits these qualities will differ but little as far as soul is concerned from the Supernals; he will be less than they only to the extent in which the soul is, in him, associated with body.

This is so true that, if every human being were at that stage, or if a great number lived by a soul of that degree, no one would be so incredulous as to doubt that the soul in man is immortal. It is because we see everywhere the

spoiled souls of the great mass that it becomes difficult to recognize their divinity and immortality.

To know the nature of a thing we must observe it in its unalloyed state, since any addition obscures the reality. Clear, then look: or, rather, let a man first purify himself and then observe: he will not doubt his immortality when he sees himself thus entered into the pure, the Intellectual. For, what he sees is an Intellectual-Principle looking on nothing of sense, nothing of this mortality, but by its own eternity having intellection of the eternal: he will see all things in this Intellectual substance, himself having become an Intellectual Kosmos and all lightsome, illuminated by the truth streaming from The Good, which radiates truth upon all that stands within that realm of the divine.

Thus he will often feel the beauty of that word “Farewell: I am to you an immortal God,” for he has ascended to the Supreme, and is all one strain to enter into likeness with it.

If the purification puts the human into knowledge of the highest, then, too, the science latent within becomes manifest, the only authentic knowing. For it is not by running hither and thither outside of itself that the soul understands morality and right conduct: it learns them of its own nature, in its contact with itself, in its intellectual grasp of itself, seeing deeply impressed upon it the images of its primal state; what was one mass of rust from long neglect it has restored to purity.

Imagine living gold: it files away all that is earthy about it, all that kept it in self-ignorance preventing it from knowing itself as gold; seen now unalloyed it is at once filled with admiration of its worth and knows that it has no need of any other glory than its own, triumphant if only it be allowed to remain purely to itself.

11. (16) What intelligent mind can doubt the immortality of such a value, one in which there is a life self-springing and therefore not to be destroyed?

This is at any rate a life not imported from without, not present in the mode of the heat in fire — for if heat is characteristic of the fire proper, it certainly is adventitious to the Matter underlying the fire; or fire, too, would be everlasting — it is not in any such mode that the soul has life: this is no case of a Matter underlying and a life brought into that Matter and making it into soul [as heat comes into matter and makes it fire].

Either life is Essential Reality, and therefore self-living — the very thing we have been seeking — and undeniably immortal: or it, too, is a compound and must be traced back through all the constituents until an immortal substance is reached, something deriving movement from itself, and therefore debarred from accepting death.

Even supposing life could be described as a condition imposed upon Matter, still the source from which this condition entered the Matter must necessarily be admitted to be immortal simply by being unable to take into itself the opposite of the life which it conveys.

Of course, life is no such mere condition, but an independent principle,

effectively living.

12. (17) A further consideration is that if every soul is to be held dissoluble the universe must long since have ceased to be: if it is pretended that one kind of soul, our own for example, is mortal, and another, that of the All, let us suppose, is immortal, we demand to know the reason of the difference alleged.

Each is a principle of motion, each is self-living, each touches the same sphere by the same tentacles, each has intellection of the celestial order and of the super-celestial, each is seeking to win to what has essential being, each is moving upwards to the primal source.

Again: the soul's understanding of the Absolute Forms by means of the visions stored up in it is effected within itself; such perception is reminiscence; the soul then must have its being before embodiment, and drawing on an eternal science, must itself be eternal.

Every dissoluble entity, that has come to be by way of groupment, must in the nature of things be broken apart by that very mode which brought it together: but the soul is one and simplex, living not in the sense of potential reception of life but by its own energy; and this can be no cause of dissolution.

But, we will be told, it tends to destruction by having been divided (in the body) and so becoming fragmentary.

No: the soul, as we have shown, is not a mass, not a quantity.

May not it change and so come to destruction?

No: the change that destroys annuls the form but leaves the underlying substance: and that could not happen to anything except a compound.

If it can be destroyed in no such ways, it is necessarily indestructible.

13. (18) But how does the soul enter into body from the aloofness of the Intellectual?

There is the Intellectual-Principle which remains among the intellectual beings, living the purely intellectual life; and this, knowing no impulse or appetite, is for ever stationary in that Realm. But immediately following upon it, there is that which has acquired appetite and, by this accrument, has already taken a great step outward; it has the desire of elaborating order on the model of what it has seen in the Intellectual-Principle: pregnant by those Beings, and in pain to the birth, it is eager to make, to create. In this new zest it strains towards the realm of sense: thus, while this primal soul in union with the Soul of the All transcends the sphere administered, it is inevitably turned outward, and has added the universe to its concern: yet in choosing to administer the partial and exiling itself to enter the place in which it finds its appropriate task, it still is not wholly and exclusively held by body: it is still in possession of the unembodied; and the Intellectual-Principle in it remains immune. As a whole it is partly in body, partly outside: it has plunged from among the primals and entered this sphere of tertiaries: the process has been an activity of the Intellectual-Principle, which thus, while itself remaining in its identity, operates throughout the soul to flood the universe with beauty and

penetrant order — immortal mind, eternal in its unfailing energy, acting through immortal soul.

14. (19) As for the souls of the other living beings, fallen to the degree of entering brute bodies, these too must be immortal. And if there is in the animal world any other phase of soul, its only possible origin, since it is the life-giver, is, still, that one principle of life: so too with the soul in the vegetal order.

All have sprung from one source, all have life as their own, all are incorporeal, indivisible, all are real-beings.

If we are told that man's soul being tripartite must as a compound entity be dissolved, our answer shall be that pure souls upon their emancipation will put away all that has fastened to them at birth, all that increment which the others will long retain.

But even that inferior phase thus laid aside will not be destroyed as long as its source continues to exist, for nothing from the realm of real being shall pass away.

15. (20) Thus far we have offered the considerations appropriate to those asking for demonstration: those whose need is conviction by evidence of the more material order are best met from the abundant records relevant to the subject: there are also the oracles of the Gods ordering the appeasing of wronged souls and the honouring of the dead as still sentient, a practice common to all mankind: and again, not a few souls, once among men, have continued to serve them after quitting the body and by revelations, practically helpful, make clear, as well, that the other souls, too, have not ceased to be.

Eighth Tractate.

The Soul's Descent into Body.

1. Many times it has happened: Lifted out of the body into myself; becoming external to all other things and self-centered; beholding a marvellous beauty; then, more than ever, assured of community with the loftiest order; enacting the noblest life, acquiring identity with the divine; stationing within It by having attained that activity; poised above whatsoever within the Intellectual is less than the Supreme: yet, there comes the moment of descent from intellection to reasoning, and after that sojourn in the divine, I ask myself how it happens that I can now be descending, and how did the soul ever enter into my body, the soul which, even within the body, is the high thing it has shown itself to be.

Heraclitus, who urges the examination of this matter, tells of compulsory alternation from contrary to contrary, speaks of ascent and descent, says that “change reposes,” and that “it is weariness to keep toiling at the same things and always beginning again”; but he seems to teach by metaphor, not concerning himself about making his doctrine clear to us, probably with the idea that it is for us to seek within ourselves as he sought for himself and found.

Empedocles — where he says that it is law for faulty souls to descend to this sphere, and that he himself was here because he turned a deserter, wandered from God, in slavery to a raving discord — reveals neither more nor less than Pythagoras and his school seem to me to convey on this as on many other matters; but in his case, versification has some part in the obscurity.

We have to fall back on the illustrious Plato, who uttered many noble sayings about the soul, and has in many places dwelt upon its entry into body so that we may well hope to get some light from him.

What do we learn from this philosopher?

We will not find him so consistent throughout that it is easy to discover his mind.

Everywhere, no doubt, he expresses contempt for all that is of sense, blames the commerce of the soul with body as an enchainment, an entombment, and upholds as a great truth the saying of the Mysteries that the soul is here a prisoner. In the Cavern of Plato and in the Cave of Empedocles, I discern this universe, where the breaking of the fetters and the ascent from the depths are figures of the wayfaring toward the Intellectual Realm.

In the Phaedrus he makes a failing of the wings the cause of the entry to this realm: and there are Periods which send back the soul after it has risen; there are judgements and lots and fates and necessities driving other souls down to this order.

In all these explanations, he finds guilt in the arrival of the soul at body,

But treating, in the *Timaeus*, of our universe he exalts the kosmos and entitles it a blessed god, and holds that the soul was given by the goodness of the creator to the end that the total of things might be possessed of intellect, for thus intellectual it was planned to be, and thus it cannot be except through soul. There is a reason, then, why the soul of this All should be sent into it from God: in the same way the soul of each single one of us is sent, that the universe may be complete; it was necessary that all beings of the Intellectual should be tallied by just so many forms of living creatures here in the realm of sense.

2. Enquiring, then, of Plato as to our own soul, we find ourselves forced to enquire into the nature of soul in general — to discover what there can be in its character to bring it into partnership with body, and, again, what this kosmos must be in which, willing unwilling or in any way at all, soul has its activity.

We have to face also the question as to whether the Creator has planned well or ill. . . . like our souls, which it may be, are such that governing their inferior, the body, they must sink deeper and deeper into it if they are to control it.

No doubt the individual body — though in all cases appropriately placed within the universe — is of itself in a state of dissolution, always on the way to its natural terminus, demanding much irksome forethought to save it from every kind of outside assailant, always gripped by need, requiring every help against constant difficulty: but the body inhabited by the World-Soul — complete, competent, self-sufficing, exposed to nothing contrary to its nature — this needs no more than a brief word of command, while the governing soul is undeviatingly what its nature makes it wish to be, and, amenable neither to loss nor to addition, knows neither desire nor distress.

This is how we come to read that our soul, entering into association with that complete soul and itself thus made perfect, walks the lofty ranges, administering the entire kosmos, and that as long as it does not secede and is neither inbound to body nor held in any sort of servitude, so long it tranquilly bears its part in the governance of the All, exactly like the world-soul itself; for in fact it suffers no hurt whatever by furnishing body with the power to existence, since not every form of care for the inferior need wrest the providing soul from its own sure standing in the highest.

The soul's care for the universe takes two forms: there is the supervising of the entire system, brought to order by deedless command in a kindly presidency, and there is that over the individual, implying direct action, the hand to the task, one might say, in immediate contact: in the second kind of care the agent absorbs much of the nature of its object.

Now in its comprehensive government of the heavenly system, the soul's method is that of an unbroken transcendence in its highest phases, with penetration by its lower power: at this, God can no longer be charged with lowering the All-Soul, which has not been deprived of its natural standing and

from eternity possesses and will unchangeably possess that rank and habit which could never have been intruded upon it against the course of nature but must be its characteristic quality, neither failing ever nor ever beginning.

Where we read that the souls or stars stand to their bodily forms as the All to the material forms within it — for these starry bodies are declared to be members of the soul's circuit — we are given to understand that the star-souls also enjoy the blissful condition of transcendence and immunity that becomes them.

And so we might expect: commerce with the body is repudiated for two only reasons, as hindering the soul's intellective act and as filling with pleasure, desire, pain; but neither of these misfortunes can befall a soul which has never deeply penetrated into the body, is not a slave but a sovereign ruling a body of such an order as to have no need and no shortcoming and therefore to give ground for neither desire nor fear.

There is no reason why it should be expectant of evil with regard to such a body nor is there any such preoccupied concern, bringing about a veritable descent, as to withdraw it from its noblest and most blessed vision; it remains always intent upon the Supreme, and its governance of this universe is effected by a power not calling upon act.

3. The Human Soul, next;

Everywhere we hear of it as in bitter and miserable duration in body, a victim to troubles and desires and fears and all forms of evil, the body its prison or its tomb, the kosmos its cave or cavern.

Now this does not clash with the first theory [that of the impassivity of soul as in the All]; for the descent of the human Soul has not been due to the same causes [as that of the All-Soul.]

All that is Intellectual-Principle has its being — whole and all — in the place of Intellection, what we call the Intellectual Kosmos: but there exist, too, the intellective powers included in its being, and the separate intelligences — for the Intellectual-Principle is not merely one; it is one and many. In the same way there must be both many souls and one, the one being the source of the differing many just as from one genus there rise various species, better and worse, some of the more intellectual order, others less effectively so.

In the Intellectual-Principle a distinction is to be made: there is the Intellectual-Principle itself, which like some huge living organism contains potentially all the other forms; and there are the forms thus potentially included now realized as individuals. We may think of it as a city which itself has soul and life, and includes, also, other forms of life; the living city is the more perfect and powerful, but those lesser forms, in spite of all, share in the one same living quality: or, another illustration, from fire, the universal, proceed both the great fire and the minor fires; yet all have the one common essence, that of fire the universal, or, more exactly, participate in that from which the essence of the universal fire proceeds.

No doubt the task of the soul, in its more emphatically reasoning phase, is intellection: but it must have another as well, or it would be undistinguishable from the Intellectual-Principle. To its quality of being intellective it adds the quality by which it attains its particular manner of being: remaining, therefore, an Intellectual-Principle, it has thenceforth its own task too, as everything must that exists among real beings.

It looks towards its higher and has intellection; towards itself and conserves its peculiar being; towards its lower and orders, administers, governs.

The total of things could not have remained stationary in the Intellectual Kosmos, once there was the possibility of continuous variety, of beings inferior but as necessarily existent as their superiors.

4. So it is with the individual souls; the appetite for the divine Intellect urges them to return to their source, but they have, too, a power apt to administration in this lower sphere; they may be compared to the light attached upwards to the sun, but not grudging its presidency to what lies beneath it. In the Intellectual, then, they remain with soul-entire, and are immune from care and trouble; in the heavenly sphere, absorbed in the soul-entire, they are administrators with it just as kings, associated with the supreme ruler and governing with him, do not descend from their kingly stations: the souls indeed [as distinguished from the kosmos] are thus far in the one place with their overlord; but there comes a stage at which they descend from the universal to become partial and self-centred; in a weary desire of standing apart they find their way, each to a place of its very own. This state long maintained, the soul is a deserter from the All; its differentiation has severed it; its vision is no longer set in the Intellectual; it is a partial thing, isolated, weakened, full of care, intent upon the fragment; severed from the whole, it nestles in one form of being; for this, it abandons all else, entering into and caring for only the one, for a thing buffeted about by a worldful of things: thus it has drifted away from the universal and, by an actual presence, it administers the particular; it is caught into contact now, and tends to the outer to which it has become present and into whose inner depths it henceforth sinks far.

With this comes what is known as the casting of the wings, the enchaining in body: the soul has lost that innocence of conducting the higher which it knew when it stood with the All-Soul, that earlier state to which all its interest would bid it hasten back.

It has fallen: it is at the chain: debarred from expressing itself now through its intellectual phase, it operates through sense, it is a captive; this is the burial, the encavement, of the Soul.

But in spite of all it has, for ever, something transcendent: by a conversion towards the intellective act, it is loosed from the shackles and soars — when only it makes its memories the starting point of a new vision of essential being. Souls that take this way have place in both spheres, living of necessity

the life there and the life here by turns, the upper life reigning in those able to consort more continuously with the divine Intellect, the lower dominant where character or circumstances are less favourable.

All this is indicated by Plato, without emphasis, where he distinguishes those of the second mixing-bowl, describes them as “parts,” and goes on to say that, having in this way become partial, they must of necessity experience birth.

Of course, where he speaks of God sowing them, he is to be understood as when he tells of God speaking and delivering orations; what is rooted in the nature of the All is figuratively treated as coming into being by generation and creation: stage and sequence are transferred, for clarity of exposition, to things whose being and definite form are eternal.

5. It is possible to reconcile all these apparent contradictions — the divine sowing to birth, as opposed to a voluntary descent aiming at the completion of the universe; the judgement and the cave; necessity and free choice — in fact the necessity includes the choice-embodiment as an evil; the Empedoclean teaching of a flight from God, a wandering away, a sin bringing its punishment; the “solace by flight” of Heraclitus; in a word a voluntary descent which is also voluntary.

All degeneration is no doubt involuntary, yet when it has been brought about by an inherent tendency, that submission to the inferior may be described as the penalty of an act.

On the other hand these experiences and actions are determined by an external law of nature, and they are due to the movement of a being which in abandoning its superior is running out to serve the needs of another: hence there is no inconsistency or untruth in saying that the soul is sent down by God; final results are always to be referred to the starting point even across many intervening stages.

Still there is a twofold flaw: the first lies in the motive of the Soul's descent [its audacity, its Tolma], and the second in the evil it does when actually here: the first is punished by what the soul has suffered by its descent: for the faults committed here, the lesser penalty is to enter into body after body — and soon to return — by judgement according to desert, the word judgement indicating a divine ordinance; but any outrageous form of ill-doing incurs a proportionately greater punishment administered under the surveillance of chastising daimons.

Thus, in sum, the soul, a divine being and a dweller in the loftier realms, has entered body; it is a god, a later phase of the divine: but, under stress of its powers and of its tendency to bring order to its next lower, it penetrates to this sphere in a voluntary plunge: if it turns back quickly, all is well; it will have taken no hurt by acquiring the knowledge of evil and coming to understand what sin is, by bringing its forces into manifest play, by exhibiting those activities and productions which, remaining merely potential in the unembodied, might as well never have been even there, if destined never to

come into actuality, so that the soul itself would never have known that suppressed and inhibited total.

The act reveals the power, a power hidden, and we might almost say obliterated or nonexistent, unless at some moment it became effective: in the world as it is, the richness of the outer stirs us all to the wonder of the inner whose greatness is displayed in acts so splendid.

6. Something besides a unity there must be or all would be indiscernibly buried, shapeless within that unbroken whole: none of the real beings [of the Intellectual Kosmos] would exist if that unity remained at halt within itself: the plurality of these beings, offspring of the unity, could not exist without their own nexts taking the outward path; these are the beings holding the rank of souls.

In the same way the outgoing process could not end with the souls, their issue stifled: every Kind must produce its next; it must unfold from some concentrated central principle as from a seed, and so advance to its term in the varied forms of sense. The prior in its being will remain unalterably in the native seat; but there is the lower phase, begotten to it by an ineffable faculty of its being, native to soul as it exists in the Supreme.

To this power we cannot impute any halt, any limit of jealous grudging; it must move for ever outward until the universe stands accomplished to the ultimate possibility. All, thus, is produced by an inexhaustible power giving its gift to the universe, no part of which it can endure to see without some share in its being.

There is, besides, no principle that can prevent anything from partaking, to the extent of its own individual receptivity in the Nature of Good. If therefore Matter has always existed, that existence is enough to ensure its participation in the being which, according to each receptivity, communicates the supreme good universally: if on the contrary, Matter has come into being as a necessary sequence of the causes preceding it, that origin would similarly prevent it standing apart from the scheme as though it were out of reach of the principle to whose grace it owes its existence.

In sum: The loveliness that is in the sense-realm is an index of the nobleness of the Intellectual sphere, displaying its power and its goodness alike: and all things are for ever linked; the one order Intellectual in its being, the other of sense; one self-existent, the other eternally taking its being by participation in that first, and to the full of its power reproducing the Intellectual nature.

7. The Kind, then, with which we are dealing is twofold, the Intellectual against the sensible: better for the soul to dwell in the Intellectual, but, given its proper nature, it is under compulsion to participate in the sense-realm also. There is no grievance in its not being, through and through, the highest; it holds mid-rank among the authentic existences, being of divine station but at the lowest extreme of the Intellectual and skirting the sense-known nature; thus, while it communicates to this realm something of its own store, it

absorbs in turn whenever — instead of employing in its government only its safeguarded phase — it plunges in an excessive zeal to the very midst of its chosen sphere; then it abandons its status as whole soul with whole soul, though even thus it is always able to recover itself by turning to account the experience of what it has seen and suffered here, learning, so, the greatness of rest in the Supreme, and more clearly discerning the finer things by comparison with what is almost their direct antithesis. Where the faculty is incapable of knowing without contact, the experience of evil brings the dearer perception of Good.

The outgoing that takes place in the Intellectual-Principle is a descent to its own downward ultimate: it cannot be a movement to the transcendent; operating necessarily outwards from itself, wherein it may not stay inclosed, the need and law of Nature bring it to its extreme term, to soul — to which it entrusts all the later stages of being while itself turns back on its course.

The soul's operation is similar: its next lower act is this universe: its immediate higher is the contemplation of the Authentic Existences. To individual souls such divine operation takes place only at one of their phases and by a temporal process when from the lower in which they reside they turn towards the noblest; but that soul, which we know as the All-Soul, has never entered the lower activity, but, immune from evil, has the property of knowing its lower by inspection, while it still cleaves continuously to the beings above itself; thus its double task becomes possible; it takes thence and, since as soul it cannot escape touching this sphere, it gives hither.

8. And — if it is desirable to venture the more definite statement of a personal conviction clashing with the general view — even our human soul has not sunk entire; something of it is continuously in the Intellectual Realm, though if that part, which is in this sphere of sense, hold the mastery, or rather be mastered here and troubled, it keeps us blind to what the upper phase holds in contemplation.

The object of the Intellectual Act comes within our ken only when it reaches downward to the level of sensation: for not all that occurs at any part of the soul is immediately known to us; a thing must, for that knowledge, be present to the total soul; thus desire locked up within the desiring faculty remains unknown except when we make it fully ours by the central faculty of perception, or by the individual choice or by both at once. Once more, every soul has something of the lower on the body side and something of the higher on the side of the Intellectual-Principle.

The Soul of the All, as an entirety, governs the universe through that part of it which leans to the body side, but since it does not exercise a will based on calculation as we do — but proceeds by purely intellectual act as in the execution of an artistic conception — its ministrance is that of a labourless overpoising, only its lowest phase being active upon the universe it embellishes.

The souls that have gone into division and become appropriated to some

thing partial have also their transcendent phase, but are preoccupied by sensation, and in the mere fact of exercising perception they take in much that clashes with their nature and brings distress and trouble since the object of their concern is partial, deficient, exposed to many alien influences, filled with desires of its own and taking its pleasure, that pleasure which is its lure.

But there is always the other, that which finds no savour in passing pleasure, but holds its own even way.

Ninth Tractate.

Are All Souls One?.

1. That the Soul of every individual is one thing we deduce from the fact that it is present entire at every point of the body — the sign of veritable unity — not some part of it here and another part there. In all sensitive beings the sensitive soul is an omnipresent unity, and so in the forms of vegetal life the vegetal soul is entire at each several point throughout the organism.

Now are we to hold similarly that your soul and mine and all are one, and that the same thing is true of the universe, the soul in all the several forms of life being one soul, not parcelled out in separate items, but an omnipresent identity?

If the soul in me is a unity, why need that in the universe be otherwise seeing that there is no longer any question of bulk or body? And if that, too, is one soul and yours, and mine, belongs to it, then yours and mine must also be one: and if, again, the soul of the universe and mine depend from one soul, once more all must be one.

What then in itself is this one soul?

First we must assure ourselves of the possibility of all souls being one as that of any given individual is.

It must, no doubt, seem strange that my soul and that of any and everybody else should be one thing only: it might mean my feelings being felt by someone else, my goodness another's too, my desire, his desire, all our experience shared with each other and with the (one-souled) universe, so that the very universe itself would feel whatever I felt.

Besides how are we to reconcile this unity with the distinction of reasoning soul and unreasoning, animal soul and vegetal?

Yet if we reject that unity, the universe itself ceases to be one thing and souls can no longer be included under any one principle.

2. Now to begin with, the unity of soul, mine and another's, is not enough to make the two totals of soul and body identical. An identical thing in different recipients will have different experiences; the identity Man, in me as I move and you at rest, moves in me and is stationary in you: there is nothing stranger, nothing impossible, in any other form of identity between you and me; nor would it entail the transference of my emotion to any outside point: when in any one body a hand is in pain, the distress is felt not in the other but in the hand as represented in the centralizing unity.

In order that my feelings should of necessity be yours, the unity would have to be corporeal: only if the two recipient bodies made one, would the souls feel as one.

We must keep in mind, moreover, that many things that happen even in one same body escape the notice of the entire being, especially when the bulk is

large: thus in huge sea-beasts, it is said, the animal as a whole will be quite unaffected by some membral accident too slight to traverse the organism.

Thus unity in the subject of any experience does not imply that the resultant sensation will be necessarily felt with any force upon the entire being and at every point of it: some transmission of the experience may be expected, and is indeed undeniable, but a full impression on the sense there need not be.

That one identical soul should be virtuous in me and vicious in someone else is not strange: it is only saying that an identical thing may be active here and inactive there.

We are not asserting the unity of soul in the sense of a complete negation of multiplicity — only of the Supreme can that be affirmed — we are thinking of soul as simultaneously one and many, participant in the nature divided in body, but at the same time a unity by virtue of belonging to that Order which suffers no division.

In myself some experience occurring in a part of the body may take no effect upon the entire man but anything occurring in the higher reaches would tell upon the partial: in the same way any influx from the All upon the individual will have manifest effect since the points of sympathetic contact are numerous — but as to any operation from ourselves upon the All there can be no certainty.

3. Yet, looking at another set of facts, reflection tells us that we are in sympathetic relation to each other, suffering, overcome, at the sight of pain, naturally drawn to forming attachments; and all this can be due only to some unity among us.

Again, if spells and other forms of magic are efficient even at a distance to attract us into sympathetic relations, the agency can be no other than the one soul.

A quiet word induces changes in a remote object, and makes itself heard at vast distances — proof of the oneness of all things within the one soul.

But how reconcile this unity with the existence of a reasoning soul, an unreasoning, even a vegetal soul?

[It is a question of powers]: the indivisible phase is classed as reasoning because it is not in division among bodies, but there is the later phase, divided among bodies, but still one thing and distinct only so as to secure sense-perception throughout; this is to be classed as yet another power; and there is the forming and making phase which again is a power. But a variety of powers does not conflict with unity; seed contains many powers and yet it is one thing, and from that unity rises, again, a variety which is also a unity.

But why are not all the powers of this unity present everywhere?

The answer is that even in the case of the individual soul described, similarly, as permeating its body, sensation is not equally present in all the parts, reason does not operate at every point, the principle of growth is at work where there is no sensation — and yet all these powers join in the one soul when the body is laid aside.

The nourishing faculty as dependent from the All belongs also to the All-Soul: why then does it not come equally from ours?

Because what is nourished by the action of this power is a member of the All, which itself has sensation passively; but the perception, which is an intellectual judgement, is individual and has no need to create what already exists, though it would have done so had the power not been previously included, of necessity, in the nature of the All.

4. These reflections should show that there is nothing strange in that reduction of all souls to one. But it is still necessary to enquire into the mode and conditions of the unity.

Is it the unity of origin in a unity? And if so, is the one divided or does it remain entire and yet produce variety? and how can an essential being, while remaining its one self, bring forth others?

Invoking God to become our helper, let us assert, that the very existence of many souls makes certain that there is first one from which the many rise.

Let us suppose, even, the first soul to be corporeal.

Then [by the nature of body] the many souls could result only from the splitting up of that entity, each an entirely different substance: if this body-soul be uniform in kind, each of the resultant souls must be of the one kind; they will all carry the one Form undividedly and will differ only in their volumes. Now, if their being souls depended upon their volumes they would be distinct; but if it is ideal-form that makes them souls, then all are, in virtue of this Idea, one.

But this is simply saying that there is one identical soul dispersed among many bodies, and that, preceding this, there is yet another not thus dispersed, the source of the soul in dispersion which may be thought of as a widely repeated image of the soul in unity — much as a multitude of seals bear the impression of one ring. By that first mode the soul is a unit broken up into a variety of points: in the second mode it is incorporeal. Similarly if the soul were a condition or modification of body, we could not wonder that this quality — this one thing from one source — should be present in many objects. The same reasoning would apply if soul were an effect [or manifestation] of the Conjoint.

We, of course, hold it to be bodiless, an essential existence.

5. How then can a multitude of essential beings be really one?

Obviously either the one essence will be entire in all, or the many will rise from a one which remains unaltered and yet includes the one — many in virtue of giving itself, without self-abandonment, to its own multiplication.

It is competent thus to give and remain, because while it penetrates all things it can never itself be sundered: this is an identity in variety.

There is no reason for dismissing this explanation: we may think of a science with its constituents standing as one total, the source of all those various elements: again, there is the seed, a whole, producing those new parts in which it comes to its division; each of the new growths is a whole while the

whole remains undiminished: only the material element is under the mode of part, and all the multiplicity remains an entire identity still.

It may be objected that in the case of science the constituents are not each the whole.

But even in the science, while the constituent selected for handling to meet a particular need is present actually and takes the lead, still all the other constituents accompany it in a potential presence, so that the whole is in every part: only in this sense [of particular attention] is the whole science distinguished from the part: all, we may say, is here simultaneously effected: each part is at your disposal as you choose to take it; the part invites the immediate interest, but its value consists in its approach to the whole.

The detail cannot be considered as something separate from the entire body of speculation: so treated it would have no technical or scientific value; it would be childish divagation. The one detail, when it is a matter of science, potentially includes all. Grasping one such constituent of his science, the expert deduces the rest by force of sequence.

[As a further illustration of unity in plurality] the geometrician, in his analysis, shows that the single proposition includes all the items that go to constitute it and all the propositions which can be developed from it.

It is our feebleness that leads to doubt in these matters; the body obscures the truth, but There all stands out clear and separate.

The Fifth Ennead.

First Tractate.

The Three Initial Hypostases.

1. What can it be that has brought the souls to forget the father, God, and, though members of the Divine and entirely of that world, to ignore at once themselves and It?

The evil that has overtaken them has its source in self-will, in the entry into the sphere of process, and in the primal differentiation with the desire for self ownership. They conceived a pleasure in this freedom and largely indulged their own motion; thus they were hurried down the wrong path, and in the end, drifting further and further, they came to lose even the thought of their origin in the Divine. A child wrenched young from home and brought up during many years at a distance will fail in knowledge of its father and of itself: the souls, in the same way, no longer discern either the divinity or their own nature; ignorance of their rank brings self-depreciation; they misplace their respect, honouring everything more than themselves; all their awe and admiration is for the alien, and, clinging to this, they have broken apart, as far as a soul may, and they make light of what they have deserted; their regard for the mundane and their disregard of themselves bring about their utter ignoring of the divine.

Admiring pursuit of the external is a confession of inferiority; and nothing thus holding itself inferior to things that rise and perish, nothing counting itself less honourable and less enduring than all else it admires could ever form any notion of either the nature or the power of God.

A double discipline must be applied if human beings in this pass are to be reclaimed, and brought back to their origins, lifted once more towards the Supreme and One and First.

There is the method, which we amply exhibit elsewhere, declaring the dishonour of the objects which the Soul holds here in honour; the second teaches or recalls to the soul its race and worth; this latter is the leading truth, and, clearly brought out, is the evidence of the other.

It must occupy us now for it bears closely upon our enquiry to which it is the natural preliminary: the seeker is soul and it must start from a true notion of the nature and quality by which soul may undertake the search; it must study itself in order to learn whether it has the faculty for the enquiry, the eye for the object proposed, whether in fact we ought to seek; for if the object is alien the search must be futile, while if there is relationship the solution of our problem is at once desirable and possible.

2. Let every soul recall, then, at the outset the truth that soul is the author of all living things, that it has breathed the life into them all, whatever is nourished by earth and sea, all the creatures of the air, the divine stars in the sky; it is the maker of the sun; itself formed and ordered this vast heaven and

conducts all that rhythmic motion; and it is a principle distinct from all these to which it gives law and movement and life, and it must of necessity be more honourable than they, for they gather or dissolve as soul brings them life or abandons them, but soul, since it never can abandon itself, is of eternal being.

How life was purveyed to the universe of things and to the separate beings in it may be thus conceived:

That great soul must stand pictured before another soul, one not mean, a soul that has become worthy to look, emancipate from the lure, from all that binds its fellows in bewitchment, holding itself in quietude. Let not merely the enveloping body be at peace, body's turmoil stilled, but all that lies around, earth at peace, and sea at peace, and air and the very heavens. Into that heaven, all at rest, let the great soul be conceived to roll inward at every point, penetrating, permeating, from all sides pouring in its light. As the rays of the sun throwing their brilliance upon a lowering cloud make it gleam all gold, so the soul entering the material expanse of the heavens has given life, has given immortality: what was abject it has lifted up; and the heavenly system, moved now in endless motion by the soul that leads it in wisdom, has become a living and a blessed thing; the soul domiciled within, it takes worth where, before the soul, it was stark body — clay and water — or, rather, the blankness of Matter, the absence of Being, and, as an author says, “the execration of the Gods.”

The Soul's nature and power will be brought out more clearly, more brilliantly, if we consider next how it envelops the heavenly system and guides all to its purposes: for it has bestowed itself upon all that huge expanse so that every interval, small and great alike, all has been ensouled.

The material body is made up of parts, each holding its own place, some in mutual opposition and others variously interdependent; the soul is in no such condition; it is not whittled down so that life tells of a part of the soul and springs where some such separate portion impinges; each separate life lives by the soul entire, omnipresent in the likeness of the engendering father, entire in unity and entire in diffused variety. By the power of the soul the manifold and diverse heavenly system is a unit: through soul this universe is a God: and the sun is a God because it is ensouled; so too the stars: and whatsoever we ourselves may be, it is all in virtue of soul; for “dead is viler than dung.”

This, by which the gods are divine, must be the oldest God of them all: and our own soul is of that same Ideal nature, so that to consider it, purified, freed from all accrument, is to recognise in ourselves that same value which we have found soul to be, honourable above all that is bodily. For what is body but earth, and, taking fire itself, what [but soul] is its burning power? So it is with all the compounds of earth and fire, even with water and air added to them?

If, then, it is the presence of soul that brings worth, how can a man slight himself and run after other things? You honour the Soul elsewhere; honour then yourself.

3. The Soul once seen to be thus precious, thus divine, you may hold the faith that by its possession you are already nearing God: in the strength of this power make upwards towards Him: at no great distance you must attain: there is not much between.

But over this divine, there is still a diviner: grasp the upward neighbour of the soul, its prior and source.

Soul, for all the worth we have shown to belong to it, is yet a secondary, an image of the Intellectual-Principle: reason uttered is an image of the reason stored within the soul, and in the same way soul is an utterance of the Intellectual-Principle: it is even the total of its activity, the entire stream of life sent forth by that Principle to the production of further being; it is the forthgoing heat of a fire which has also heat essentially inherent. But within the Supreme we must see energy not as an overflow but in the double aspect of integral inherence with the establishment of a new being. Sprung, in other words, from the Intellectual-Principle, Soul is intellective, but with an intellection operation by the method of reasonings: for its perfecting it must look to that Divine Mind, which may be thought of as a father watching over the development of his child born imperfect in comparison with himself.

Thus its substantial existence comes from the Intellectual-Principle; and the Reason within it becomes Act in virtue of its contemplation of that prior; for its thought and act are its own intimate possession when it looks to the Supreme Intelligence; those only are soul-acts which are of this intellective nature and are determined by its own character; all that is less noble is foreign [traceable to Matter] and is accidental to the soul in the course of its peculiar task.

In two ways, then, the Intellectual-Principle enhances the divine quality of the soul, as father and as immanent presence; nothing separates them but the fact that they are not one and the same, that there is succession, that over against a recipient there stands the ideal-form received; but this recipient, Matter to the Supreme Intelligence, is also noble as being at once informed by divine intellect and uncompounded.

What the Intellectual-Principle must be is carried in the single word that Soul, itself so great, is still inferior.

4. But there is yet another way to this knowledge:

Admiring the world of sense as we look out upon its vastness and beauty and the order of its eternal march, thinking of the gods within it, seen and hidden, and the celestial spirits and all the life of animal and plant, let us mount to its archetype, to the yet more authentic sphere: there we are to contemplate all things as members of the Intellectual — eternal in their own right, vested with a self-springing consciousness and life — and, presiding over all these, the unsoiled Intelligence and the unapproachable wisdom.

That archetypal world is the true Golden Age, age of Kronos, who is the Intellectual-Principle as being the offspring or exuberance of God. For here is contained all that is immortal: nothing here but is Divine Mind; all is God;

this is the place of every soul. Here is rest unbroken: for how can that seek change, in which all is well; what need that reach to, which holds all within itself; what increase can that desire, which stands utterly achieved? All its content, thus, is perfect, that itself may be perfect throughout, as holding nothing that is less than the divine, nothing that is less than intellective. Its knowing is not by search but by possession, its blessedness inherent, not acquired; for all belongs to it eternally and it holds the authentic Eternity imitated by Time which, circling round the Soul, makes towards the new thing and passes by the old. Soul deals with thing after thing — now Socrates; now a horse: always some one entity from among beings — but the Intellectual-Principle is all and therefore its entire content is simultaneously present in that identity: this is pure being in eternal actuality; nowhere is there any future, for every then is a now; nor is there any past, for nothing there has ever ceased to be; everything has taken its stand for ever, an identity well pleased, we might say, to be as it is; and everything, in that entire content, is Intellectual-Principle and Authentic Existence; and the total of all is Intellectual-Principle entire and Being entire. Intellectual-Principle by its intellective act establishes Being, which in turn, as the object of intellection, becomes the cause of intellection and of existence to the Intellectual-Principle — though, of course, there is another cause of intellection which is also a cause to Being, both rising in a source distinct from either.

Now while these two are coalescents, having their existence in common, and are never apart, still the unity they form is two-sided; there is Intellectual-Principle as against Being, the intellectual agent as against the object of intellection; we consider the intellective act and we have the Intellectual-Principle; we think of the object of that act and we have Being.

Such difference there must be if there is to be any intellection; but similarly there must also be identity [since, in perfect knowing, subject and object are identical.]

Thus the Primals [the first “Categories”] are seen to be: Intellectual-Principle; Existence; Difference; Identity: we must include also Motion and Rest: Motion provides for the intellectual act, Rest preserves identity as Difference gives at once a Knower and a Known, for, failing this, all is one, and silent.

So too the objects of intellection [the ideal content of the Divine Mind] — identical in virtue of the self-concentration of the principle which is their common ground — must still be distinct each from another; this distinction constitutes Difference.

The Intellectual Kosmos thus a manifold, Number and Quantity arise: Quality is the specific character of each of these ideas which stand as the principles from which all else derives.

5. As a manifold, then, this God, the Intellectual-Principle, exists within the Soul here, the Soul which once for all stands linked a member of the divine, unless by a deliberate apostasy.

Bringing itself close to the divine Intellect, becoming, as it were, one with this, it seeks still further: What Being, now, has engendered this God, what is the Simplex preceding this multiple; what the cause at once of its existence and of its existing as a manifold; what the source of this Number, this Quantity?

Number, Quantity, is not primal: obviously before even duality, there must stand the unity.

The Dyad is a secondary; deriving from unity, it finds in unity the determinant needed by its native indetermination: once there is any determination, there is Number, in the sense, of course, of the real [the archetypal] Number. And the soul is such a number or quantity. For the Primals are not masses or magnitudes; all of that gross order is later, real only to the sense-thought; even in seed the effective reality is not the moist substance but the unseen — that is to say Number [as the determinant of individual being] and the Reason-Principle [of the product to be].

Thus by what we call the Number and the Dyad of that higher realm, we mean Reason Principles and the Intellectual-Principle: but while the Dyad is, as regards that sphere, undetermined — representing, as it were, the underly [or Matter] of The One — the later Number [or Quantity] — that which rises from the Dyad [Intellectual-Principle] and The One — is not Matter to the later existents but is their forming-Idea, for all of them take shape, so to speak, from the ideas rising within this. The determination of the Dyad is brought about partly from its object — The One — and partly from itself, as is the case with all vision in the act of sight: intellection [the Act of the Dyad] is vision occupied upon The One.

6. But how and what does the Intellectual-Principle see and, especially, how has it sprung from that which is to become the object of its vision?

The mind demands the existence of these Beings, but it is still in trouble over the problem endlessly debated by the most ancient philosophers: from such a unity as we have declared The One to be, how does anything at all come into substantial existence, any multiplicity, dyad, or number? Why has the Primal not remained self-gathered so that there be none of this profusion of the manifold which we observe in existence and yet are compelled to trace to that absolute unity?

In venturing an answer, we first invoke God Himself, not in loud word but in that way of prayer which is always within our power, leaning in soul towards Him by aspiration, alone towards the alone. But if we seek the vision of that great Being within the Inner Sanctuary — self-gathered, tranquilly remote above all else — we begin by considering the images stationed at the outer precincts, or, more exactly to the moment, the first image that appears. How the Divine Mind comes into being must be explained:

Everything moving has necessarily an object towards which it advances; but since the Supreme can have no such object, we may not ascribe motion to it: anything that comes into being after it can be produced only as a

consequence of its unfailing self-intention; and, of course, we dare not talk of generation in time, dealing as we are with eternal Beings: where we speak of origin in such reference, it is in the sense, merely, of cause and subordination: origin from the Supreme must not be taken to imply any movement in it: that would make the Being resulting from the movement not a second principle but a third: the Movement would be the second hypostasis.

Given this immobility in the Supreme, it can neither have yielded assent nor uttered decree nor stirred in any way towards the existence of a secondary.

What happened then? What are we to conceive as rising in the neighbourhood of that immobility?

It must be a circumradiation — produced from the Supreme but from the Supreme unaltering — and may be compared to the brilliant light encircling the sun and ceaselessly generated from that unchanging substance.

All existences, as long as they retain their character, produce — about themselves, from their essence, in virtue of the power which must be in them — some necessary, outward-facing hypostasis continuously attached to them and representing in image the engendering archetypes: thus fire gives out its heat; snow is cold not merely to itself; fragrant substances are a notable instance; for, as long as they last, something is diffused from them and perceived wherever they are present.

Again, all that is fully achieved engenders: therefore the eternally achieved engenders eternally an eternal being. At the same time, the offspring is always minor: what then are we to think of the All-Perfect but that it can produce nothing less than the very greatest that is later than itself. The greatest, later than the divine unity, must be the Divine Mind, and it must be the second of all existence, for it is that which sees The One on which alone it leans while the First has no need whatever of it. The offspring of the prior to Divine Mind can be no other than that Mind itself and thus is the loftiest being in the universe, all else following upon it — the soul, for example, being an utterance and act of the Intellectual-Principle as that is an utterance and act of The One. But in soul the utterance is obscured, for soul is an image and must look to its own original: that Principle, on the contrary, looks to the First without mediation — thus becoming what it is — and has that vision not as from a distance but as the immediate next with nothing intervening, close to the One as Soul to it.

The offspring must seek and love the begetter; and especially so when begetter and begotten are alone in their sphere; when, in addition, the begetter is the highest good, the offspring [inevitably seeking its Good] is attached by a bond of sheer necessity, separated only in being distinct.

7. We must be more explicit:

The Intellectual-Principle stands as the image of The One, firstly because there is a certain necessity that the first should have its offspring, carrying onward much of its quality, in other words that there be something in its likeness as the sun's rays tell of the sun. Yet The One is not an Intellectual-

Principle; how then does it engender an Intellectual-Principle?

Simply by the fact that in its self-quest it has vision: this very seeing is the Intellectual-Principle. Any perception of the external indicates either sensation or intellection, sensation symbolized by a line, intellection by a circle . . . [corrupt passage].

Of course the divisibility belonging to the circle does not apply to the Intellectual-Principle; all, there too, is a unity, though a unity which is the potentiality of all existence.

The items of this potentiality the divine intellection brings out, so to speak, from the unity and knows them in detail, as it must if it is to be an intellectual principle.

It has besides a consciousness, as it were, within itself of this same potentiality; it knows that it can of itself beget an hypostasis and can determine its own Being by the virtue emanating from its prior; it knows that its nature is in some sense a definite part of the content of that First; that it thence derives its essence, that its strength lies there and that its Being takes perfection as a derivative and a recipient from the First. It sees that, as a member of the realm of division and part, it receives life and intellection and all else it has and is, from the undivided and partless, since that First is no member of existence, but can be the source of all on condition only of being held down by no one distinctive shape but remaining the undeflected unity.

[(CORRUPT) — Thus it would be the entire universe but that . . .]

And so the First is not a thing among the things contained by the Intellectual-Principle though the source of all. In virtue of this source, things of the later order are essential beings; for from that fact there is determination; each has its form: what has being cannot be envisaged as outside of limit; the nature must be held fast by boundary and fixity; though to the Intellectual Beings this fixity is no more than determination and form, the foundations of their substantial existence.

A being of this quality, like the Intellectual-Principle, must be felt to be worthy of the all-pure: it could not derive from any other than from the first principle of all; as it comes into existence, all other beings must be simultaneously engendered — all the beauty of the Ideas, all the Gods of the Intellectual realm. And it still remains pregnant with this offspring; for it has, so to speak, drawn all within itself again, holding them lest they fall away towards Matter to be “brought up in the House of Rhea” [in the realm of flux]. This is the meaning hidden in the Mysteries, and in the Myths of the gods: Kronos, as the wisest, exists before Zeus; he must absorb his offspring that, full within himself, he may be also an Intellectual-Principle manifest in some product of his plenty; afterwards, the myth proceeds, Kronos engenders Zeus, who already exists as the [necessary and eternal] outcome of the plenty there; in other words the offspring of the Divine Intellect, perfect within itself, is Soul [the life-principle carrying forward the Ideas in the Divine Mind].

Now, even in the Divine the engendered could not be the very highest; it

must be a lesser, an image; it will be undetermined, as the Divine is, but will receive determination, and, so to speak, its shaping idea, from the progenitor.

Yet any offspring of the Intellectual-Principle must be a Reason-Principle; the thought of the Divine Mind must be a substantial existence: such then is that [Soul] which circles about the Divine Mind, its light, its image inseparably attached to it: on the upper level united with it, filled from it, enjoying it, participant in its nature, intellective with it, but on the lower level in contact with the realm beneath itself, or, rather, generating in turn an offspring which must lie beneath; of this lower we will treat later; so far we deal still with the Divine.

8. This is the explanation of Plato's Triplicity, in the passage where he names as the Primals the Beings gathered about the King of All, and establishes a Secondary containing the Secondaries, and a Third containing the Tertiaries.

He teaches, also, that there is an author of the Cause, that is of the Intellectual-Principle, which to him is the Creator who made the Soul, as he tells us, in the famous mixing bowl. This author of the causing principle, of the divine mind, is to him the Good, that which transcends the Intellectual-Principle and transcends Being: often too he uses the term "The Idea" to indicate Being and the Divine Mind. Thus Plato knows the order of generation — from the Good, the Intellectual-Principle; from the Intellectual-Principle, the Soul. These teachings are, therefore, no novelties, no inventions of today, but long since stated, if not stressed; our doctrine here is the explanation of an earlier and can show the antiquity of these opinions on the testimony of Plato himself.

Earlier, Parmenides made some approach to the doctrine in identifying Being with Intellectual-Principle while separating Real Being from the realm of sense.

"Knowing and Being are one thing he says, and this unity is to him motionless in spite of the intellection he attributes to it: to preserve its unchanging identity he excludes all bodily movement from it; and he compares it to a huge sphere in that it holds and envelops all existence and that its intellection is not an outgoing act but internal. Still, with all his affirmation of unity, his own writings lay him open to the reproach that his unity turns out to be a multiplicity.

The Platonic Parmenides is more exact; the distinction is made between the Primal One, a strictly pure Unity, and a secondary One which is a One-Many and a third which is a One-and-many; thus he too is in accordance with our thesis of the Three Kinds.

9. Anaxagoras, again, in his assertion of a Mind pure and unmixed, affirms a simplex First and a sundered One, though writing long ago he failed in precision.

Heraclitus, with his sense of bodily forms as things of ceaseless process and passage, knows the One as eternal and intellectual.

In Empedocles, similarly, we have a dividing principle, “Strife,” set against “Friendship” — which is The One and is to him bodiless, while the elements represent Matter.

Later there is Aristotle; he begins by making the First transcendent and intellective but cancels that primacy by supposing it to have self-intellection. Further he affirms a multitude of other intellective beings — as many indeed as there are orbs in the heavens; one such principle as in — over to every orb — and thus his account of the Intellectual Realm differs from Plato’s and, failing reason, he brings in necessity; though whatever reasons he had alleged there would always have been the objection that it would be more reasonable that all the spheres, as contributory to one system, should look to a unity, to the First.

We are obliged also to ask whether to Aristotle’s mind all Intellectual Beings spring from one, and that one their First; or whether the Principles in the Intellectual are many.

If from one, then clearly the Intellectual system will be analogous to that of the universe of sense-sphere encircling sphere, with one, the outermost, dominating all — the First [in the Intellectual] will envelop the entire scheme and will be an Intellectual [or Archetypal] Kosmos; and as in our universe the spheres are not empty but the first sphere is thick with stars and none without them, so, in the Intellectual Kosmos, those principles of Movement will envelop a multitude of Beings, and that world will be the realm of the greater reality.

If on the contrary each is a principle, then the effective powers become a matter of chance; under what compulsion are they to hold together and act with one mind towards that work of unity, the harmony of the entire heavenly system? Again what can make it necessary that the material bodies of the heavenly system be equal in number to the Intellectual moving principles, and how can these incorporeal Beings be numerically many when there is no Matter to serve as the basis of difference?

For these reasons the ancient philosophers that ranged themselves most closely to the school of Pythagoras and of his later followers and to that of Pherekudes, have insisted upon this Nature, some developing the subject in their writings while others treated of it merely in unwritten discourses, some no doubt ignoring it entirely.

10. We have shown the inevitability of certain convictions as to the scheme of things:

There exists a Principle which transcends Being; this is The One, whose nature we have sought to establish in so far as such matters lend themselves to proof. Upon The One follows immediately the Principle which is at once Being and the Intellectual-Principle. Third comes the Principle, Soul.

Now just as these three exist for the system of Nature, so, we must hold, they exist for ourselves. I am not speaking of the material order — all that is separable — but of what lies beyond the sense realm in the same way as the

Primals are beyond all the heavens; I mean the corresponding aspect of man, what Plato calls the Interior Man.

Thus our soul, too, is a divine thing, belonging to another order than sense; such is all that holds the rank of soul, but [above the life-principle] there is the soul perfected as containing Intellectual-Principle with its double phase, reasoning and giving the power to reason. The reasoning phase of the soul, needing no bodily organ for its thinking but maintaining, in purity, its distinctive Act that its thought may be uncontaminated — this we cannot err in placing, separate and not mingled into body, within the first Intellectual. We may not seek any point of space in which to seat it; it must be set outside of all space: its distinct quality, its separateness, its immateriality, demand that it be a thing alone, untouched by all of the bodily order. This is why we read of the universe that the Demiurge cast the soul around it from without — understand that phase of soul which is permanently seated in the Intellectual — and of ourselves that the charioteer's head reaches upwards towards the heights.

The admonition to sever soul from body is not, of course, to be understood spatially — that separation stands made in Nature — the reference is to holding our rank, to use of our thinking, to an attitude of alienation from the body in the effort to lead up and attach to the over-world, equally with the other, that phase of soul seated here and, alone, having to do with body, creating, moulding, spending its care upon it.

11. Since there is a Soul which reasons upon the right and good — for reasoning is an enquiry into the rightness and goodness of this rather than that — there must exist some permanent Right, the source and foundation of this reasoning in our soul; how, else, could any such discussion be held? Further, since the soul's attention to these matters is intermittent, there must be within us an Intellectual-Principle acquainted with that Right not by momentary act but in permanent possession. Similarly there must be also the principle of this principle, its cause, God. This Highest cannot be divided and allotted, must remain intangible but not bound to space, it may be present at many points, wheresoever there is anything capable of accepting one of its manifestations; thus a centre is an independent unity; everything within the circle has its term at the centre; and to the centre the radii bring each their own. Within our nature is such a centre by which we grasp and are linked and held; and those of us are firmly in the Supreme whose collective tendency is There.

12. Possessed of such powers, how does it happen that we do not lay hold of them, but for the most part, let these high activities go idle — some, even, of us never bringing them in any degree to effect?

The answer is that all the Divine Beings are unceasingly about their own act, the Intellectual-Principle and its Prior always self-intent; and so, too, the soul maintains its unfailing movement; for not all that passes in the soul is, by that fact, perceptible; we know just as much as impinges upon the faculty of sense. Any activity not transmitted to the sensitive faculty has not traversed

the entire soul: we remain unaware because the human being includes sense-perception; man is not merely a part [the higher part] of the soul but the total.

None the less every being of the order of soul is in continuous activity as long as life holds, continuously executing to itself its characteristic act: knowledge of the act depends upon transmission and perception. If there is to be perception of what is thus present, we must turn the perceptive faculty inward and hold it to attention there. Hoping to hear a desired voice, we let all others pass and are alert for the coming at last of that most welcome of sounds: so here, we must let the hearings of sense go by, save for sheer necessity, and keep the soul's perception bright and quick to the sounds from above.

Second Tractate.

The Origin and Order of the Beings.

Following on the First.

1. The One is all things and no one of them; the source of all things is not all things; all things are its possession — running back, so to speak, to it — or, more correctly, not yet so, they will be.

But a universe from an unbroken unity, in which there appears no diversity, not even duality?

It is precisely because that is nothing within the One that all things are from it: in order that Being may be brought about, the source must be no Being but Being's generator, in what is to be thought of as the primal act of generation. Seeking nothing, possessing nothing, lacking nothing, the One is perfect and, in our metaphor, has overflowed, and its exuberance has produced the new: this product has turned again to its begetter and been filled and has become its contemplator and so an Intellectual-Principle.

That station towards the one [the fact that something exists in presence of the One] establishes Being; that vision directed upon the One establishes the Intellectual-Principle; standing towards the One to the end of vision, it is simultaneously Intellectual-Principle and Being; and, attaining resemblance in virtue of this vision, it repeats the act of the One in pouring forth a vast power.

This second outflow is a Form or Idea representing the Divine Intellect as the Divine Intellect represented its own prior, The One.

This active power sprung from essence [from the Intellectual-Principle considered as Being] is Soul.

Soul arises as the idea and act of the motionless Intellectual-Principle — which itself sprang from its own motionless prior — but the soul's operation is not similarly motionless; its image is generated from its movement. It takes fulness by looking to its source; but it generates its image by adopting another, a downward, movement.

This image of Soul is Sense and Nature, the vegetal principle.

Nothing, however, is completely severed from its prior. Thus the human Soul appears to reach away as far down as to the vegetal order: in some sense it does, since the life of growing things is within its province; but it is not present entire; when it has reached the vegetal order it is there in the sense that having moved thus far downwards it produces — by its outgoing and its tendency towards the less good — another hypostasis or form of being just as its prior (the loftier phase of the Soul) is produced from the Intellectual-Principle which yet remains in untroubled self-possession.

2. To resume: there is from the first principle to ultimate an outgoing in which unfailingly each principle retains its own seat while its offshoot takes another rank, a lower, though on the other hand every being is in identity with

its prior as long as it holds that contact.

In the case of soul entering some vegetal form, what is there is one phase, the more rebellious and less intellectual, outgone to that extreme; in a soul entering an animal, the faculty of sensation has been dominant and brought it there; in soul entering man, the movement outward has either been wholly of its reasoning part or has come from the Intellectual-Principle in the sense that the soul, possessing that principle as immanent to its being, has an inborn desire of intellectual activity and of movement in general.

But, looking more minutely into the matter, when shoots or topmost boughs are lopped from some growing thing, where goes the soul that was present in them? Simply, whence it came: soul never knew spatial separation and therefore is always within the source. If you cut the root to pieces, or burn it, where is the life that was present there? In the soul, which never went outside of itself.

No doubt, despite this permanence, the soul must have been in something if it reascends; and if it does not, it is still somewhere; it is in some other vegetal soul: but all this means merely that it is not crushed into some one spot; if a Soul-power reascends, it is within the Soul-power preceding it; that in turn can be only in the soul-power prior again, the phase reaching upwards to the Intellectual-Principle. Of course nothing here must be understood spatially: Soul never was in space; and the Divine Intellect, again, is distinguished from soul as being still more free.

Soul thus is nowhere but in the Principle which has that characteristic existence at once nowhere and everywhere.

If the soul on its upward path has halted midway before wholly achieving the supreme heights, it has a mid-rank life and has centred itself upon the mid-phase of its being. All in that mid-region is Intellectual-Principle not wholly itself — nothing else because deriving thence [and therefore of that name and rank], yet not that because the Intellectual-Principle in giving it forth is not merged into it.

There exists, thus, a life, as it were, of huge extension, a total in which each several part differs from its next, all making a self-continuous whole under a law of discrimination by which the various forms of things arise with no effacement of any prior in its secondary.

But does this Soul-phase in the vegetal order, produce nothing?

It engenders precisely the Kind in which it is thus present: how, is a question to be handled from another starting-point.

Third Tractate.

The Knowing Hypostases and the Transcendent.

1. Are we to think that a being knowing itself must contain diversity, that self-knowledge can be affirmed only when some one phase of the self perceives other phases, and that therefore an absolutely simplex entity would be equally incapable of introversion and of self-awareness?

No: a being that has no parts or phases may have this consciousness; in fact there would be no real self-knowing in an entity presented as knowing itself in virtue of being a compound — some single element in it perceiving other elements — as we may know our own form and entire bodily organism by sense-perception: such knowing does not cover the whole field; the knowing element has not had the required cognisance at once of its associates and of itself; this is not the self-knower asked for; it is merely something that knows something else.

Either we must exhibit the self-knowing of an uncompounded being — and show how that is possible — or abandon the belief that any being can possess veritable self-cognition.

To abandon the belief is not possible in view of the many absurdities thus entailed.

It would be already absurd enough to deny this power to the soul or mind, but the very height of absurdity to deny it to the nature of the Intellectual-Principle, presented thus as knowing the rest of things but not attaining to knowledge, or even awareness, of itself.

It is the province of sense and in some degree of understanding and judgement, but not of the Intellectual-Principle, to handle the external, though whether the Intellectual-Principle holds the knowledge of these things is a question to be examined, but it is obvious that the Intellectual-Principle must have knowledge of the Intellectual objects. Now, can it know those objects alone or must it not simultaneously know itself, the being whose function it is to know just those things? Can it have self-knowledge in the sense [dismissed above as inadequate] of knowing its content while it ignores itself? Can it be aware of knowing its members and yet remain in ignorance of its own knowing self? Self and content must be simultaneously present: the method and degree of this knowledge we must now consider.

2. We begin with the soul, asking whether it is to be allowed self-knowledge and what the knowing principle in it would be and how operating.

The sense-principle in it we may at once decide, takes cognisance only of the external; even in any awareness of events within the body it occupies, this is still the perception of something external to a principle dealing with those bodily conditions not as within but as beneath itself.

The reasoning-principle in the Soul acts upon the representations standing

before it as the result of sense-perception; these it judges, combining, distinguishing; or it may also observe the impressions, so to speak, rising from the Intellectual-Principle, and has the same power of handling these; and reasoning will develop to wisdom where it recognizes the new and late-coming impressions [those of sense] and adapts them, so to speak, to those it holds from long before — the act which may be described as the soul's Reminiscence.

So far as this, the efficacy of the Intellectual-Principle in the Soul certainly reaches; but is there also introversion and self-cognition or is that power to be reserved strictly for the Divine Mind?

If we accord self-knowing to this phase of the soul we make it an Intellectual-Principle and will have to show what distinguishes it from its prior; if we refuse it self-knowing, all our thought brings us step by step to some principle which has this power, and we must discover what such self-knowing consists in. If, again, we do allow self-knowledge in the lower we must examine the question of degree; for if there is no difference of degree, then the reasoning principle in soul is the Intellectual-Principle unalloyed.

We ask, then, whether the understanding principle in the soul has equally the power of turning inwards upon itself or whether it has no more than that of comprehending the impressions, superior and inferior, which it receives.

The first stage is to discover what this comprehension is.

3. Sense sees a man and transmits the impression to the understanding. What does the understanding say? It has nothing to say as yet; it accepts and waits; unless, rather, it questions within itself "Who is this?" — someone it has met before — and then, drawing on memory, says, "Socrates."

If it should go on to develop the impression received, it distinguishes various elements in what the representative faculty has set before it; supposing it to say "Socrates, if the man is good," then, while it has spoken upon information from the senses, its total pronouncement is its own; it contains within itself a standard of good.

But how does it thus contain the good within itself?

It is, itself, of the nature of the good and it has been strengthened still towards the perception of all that is good by the irradiation of the Intellectual-Principle upon it; for this pure phase of the soul welcomes to itself the images implanted from its prior.

But why may we not distinguish this understanding phase as Intellectual-Principle and take soul to consist of the later phases from the sensitive downwards?

Because all the activities mentioned are within the scope of a reasoning faculty, and reasoning is characteristically the function of soul.

Why not, however, absolve the question by assigning self-cognition to this phase?

Because we have allotted to soul the function of dealing — in thought and in multiform action — with the external, and we hold that observation of self

and of the content of self must belong to Intellectual-Principle.

If any one says, "Still; what precludes the reasoning soul from observing its own content by some special faculty?" he is no longer posting a principle of understanding or of reasoning but, simply, bringing in the Intellectual-Principle unalloyed.

But what precludes the Intellectual-Principle from being present, unalloyed, within the soul? Nothing, we admit; but are we entitled therefore to think of it as a phase of soul?

We cannot describe it as belonging to the soul though we do describe it as our Intellectual-Principle, something distinct from the understanding, advanced above it, and yet ours even though we cannot include it among soul-phases: it is ours and not ours; and therefore we use it sometimes and sometimes not, whereas we always have use of the understanding; the Intellectual-Principle is ours when we act by it, not ours when we neglect it.

But what is this acting by it? Does it mean that we become the Intellectual-Principle so that our utterance is the utterance of the Intellectual-Principle, or that we represent it?

We are not the Intellectual-Principle; we represent it in virtue of that highest reasoning faculty which draws upon it.

Still; we perceive by means of the perceptive faculty and are, ourselves, the percepts: may we not say the same of the intellective act?

No: our reasoning is our own; we ourselves think the thoughts that occupy the understanding — for this is actually the We — but the operation of the Intellectual-Principle enters from above us as that of the sensitive faculty from below; the We is the soul at its highest, the mid-point between two powers, between the sensitive principle, inferior to us, and the intellectual principle superior. We think of the perceptive act as integral to ourselves because our sense-perception is uninterrupted; we hesitate as to the Intellectual-Principle both because we are not always occupied with it and because it exists apart, not a principle inclining to us but one to which we incline when we choose to look upwards.

The sensitive principle is our scout; the Intellectual-Principle our King.

4. But we, too, are king when we are moulded to the Intellectual-Principle.

That correspondence may be brought about in two ways: either the radii from that centre are traced upon us to be our law or we are filled full of the Divine Mind, which again may have become to us a thing seen and felt as a presence.

Hence our self-knowing comes to the knowing of all the rest of our being in virtue of this thing patently present; or by that power itself communicating to us its own power of self-knowing; or by our becoming identical with that principle of knowledge.

Thus the self-knower is a double person: there is the one that takes cognisance of the principle in virtue of which understanding occurs in the soul or mind; and there is the higher, knowing himself by the Intellectual-Principle

with which he becomes identical: this latter knows the self as no longer man but as a being that has become something other through and through: he has thrown himself as one thing over into the superior order, taking with him only that better part of the soul which alone is winged for the Intellectual Act and gives the man, once established There, the power to appropriate what he has seen.

We can scarcely suppose this understanding faculty to be unaware that it has understanding; that it takes cognisance of things external; that in its judgements it decides by the rules and standards within itself held directly from the Intellectual-Principle; that there is something higher than itself, something which, moreover, it has no need to seek but fully possesses. What can we conceive to escape the self-knowledge of a principle which admittedly knows the place it holds and the work it has to do? It affirms that it springs from Intellectual-Principle whose second and image it is, that it holds all within itself, the universe of things, engraved, so to say, upon it as all is held There by the eternal engraver. Aware so far of itself, can it be supposed to halt at that? Are we to suppose that all we can do is to apply a distinct power of our nature and come thus to awareness of that Intellectual-Principle as aware of itself? Or may we not appropriate that principle — which belongs to us as we to it — and thus attain to awareness, at once, of it and of ourselves? Yes: this is the necessary way if we are to experience the self-knowledge vested in the Intellectual-Principle. And a man becomes Intellectual-Principle when, ignoring all other phases of his being, he sees through that only and sees only that and so knows himself by means of the self — in other words attains the self-knowledge which the Intellectual-Principle possesses.

5. Does it all come down, then, to one phase of the self knowing another phase?

That would be a case of knower distinguished from known, and would not be self-knowing.

What, then, if the total combination were supposed to be of one piece, knower quite undistinguished from known, so that, seeing any given part of itself as identical with itself, it sees itself by means of itself, knower and known thus being entirely without differentiation?

To begin with, the distinction in one self thus suggested is a strange phenomenon. How is the self to make the partition? The thing cannot happen of itself. And, again, which phase makes it? The phase that decides to be the knower or that which is to be the known? Then how can the knowing phase know itself in the known when it has chosen to be the knower and put itself apart from the known? In such self-knowledge by sundering it can be aware only of the object, not of the agent; it will not know its entire content, or itself as an integral whole; it knows the phase seen but not the seeing phase and thus has knowledge of something else, not self-knowledge.

In order to perfect self-knowing it must bring over from itself the knowing phase as well: seeing subject and seen objects must be present as one thing.

Now if in this coalescence of seeing subject with seen objects, the objects were merely representations of the reality, the subject would not possess the realities: if it is to possess them it must do so not by seeing them as the result of any self-division but by knowing them, containing them, before any self-division occurs.

At that, the object known must be identical with the knowing act [or agent], the Intellectual-Principle, therefore, identical with the Intellectual Realm. And in fact, if this identity does not exist, neither does truth; the Principle that should contain realities is found to contain a transcript, something different from the realities; that constitutes non-Truth; Truth cannot apply to something conflicting with itself; what it affirms it must also be.

Thus we find that the Intellectual-Principle, the Intellectual Realm and Real Being constitute one thing, which is the Primal Being; the primal Intellectual-Principle is that which contains the realities or, rather, which is identical with them.

But taking Primal Intellection and its intellectual object to be a unity, how does that give an Intellective Being knowing itself? An intellection enveloping its object or identical with it is far from exhibiting the Intellectual-Principle as self-knowing.

All turns on the identity. The intellectual object is itself an activity, not a mere potentiality; it is not lifeless; nor are the life and intellection brought into it as into something naturally devoid of them, some stone or other dead matter; no, the intellectual object is essentially existent, the primal reality. As an active force, the first activity, it must be, also itself, the noblest intellection, intellection possessing real being since it is entirely true; and such an intellection, primal and primally existent, can be no other than the primal principle of Intellection: for that primal principle is no potentiality and cannot be an agent distinct from its act and thus, once more, possessing its essential being as a mere potentiality. As an act — and one whose very being is an act — it must be undistinguishably identical with its act: but Being and the Intellectual object are also identical with that act; therefore the Intellectual-Principle, its exercise of intellection and the object of intellection all are identical. Given its intellection identical with intellectual object and the object identical with the Principle itself, it cannot but have self-knowledge: its intellection operates by the intellectual act which is itself upon the intellectual object which similarly is itself. It possesses self-knowing, thus, on every count; the act is itself; and the object seen in that act — self, is itself.

6. Thus we have shown that there exists that which in the strictest sense possesses self-knowing.

This self-knowing agent, perfect in the Intellectual-Principle, is modified in the Soul.

The difference is that, while the soul knows itself as within something else, the Intellectual-Principle knows itself as self-depending, knows all its nature and character, and knows by right of its own being and by simple introversion.

When it looks upon the authentic existences it is looking upon itself; its vision as its effective existence, and this efficacy is itself since the Intellectual-Principle and the Intellectual Act are one: this is an integral seeing itself by its entire being, not a part seeing by a part.

But has our discussion issued in an Intellectual-Principle having a persuasive activity [furnishing us with probability]?

No: it brings compulsion not persuasion; compulsion belongs to the Intellectual-Principle, persuasion to the soul or mind, and we seem to desire to be persuaded rather than to see the truth in the pure intellect.

As long as we were Above, collected within the Intellectual nature, we were satisfied; we were held in the intellectual act; we had vision because we drew all into unity — for the thinker in us was the Intellectual-Principle telling us of itself — and the soul or mind was motionless, assenting to that act of its prior. But now that we are once more here — living in the secondary, the soul — we seek for persuasive probabilities: it is through the image we desire to know the archetype.

Our way is to teach our soul how the Intellectual-Principle exercises self-vision; the phase thus to be taught is that which already touches the intellective order, that which we call the understanding or intelligent soul, indicating by the very name that it is already of itself in some degree an Intellectual-Principle or that it holds its peculiar power through and from that Principle. This phase must be brought to understand by what means it has knowledge of the thing it sees and warrant for what it affirms: if it became what it affirms, it would by that fact possess self-knowing. All its vision and affirmation being in the Supreme or deriving from it — There where itself also is — it will possess self-knowledge by its right as a Reason-Principle, claiming its kin and bringing all into accord with the divine imprint upon it.

The soul therefore [to attain self-knowledge] has only to set this image [that is to say, its highest phase] alongside the veritable Intellectual-Principle which we have found to be identical with the truths constituting the objects of intellection, the world of Primals and Reality: for this Intellectual-Principle, by very definition, cannot be outside of itself, the Intellectual Reality: self-gathered and unalloyed, it is Intellectual-Principle through all the range of its being — for unintelligent intelligence is not possible — and thus it possesses of necessity self-knowing, as a being immanent to itself and one having for function and essence to be purely and solely Intellectual-Principle. This is no doer; the doer, not self-intent but looking outward, will have knowledge, in some kind, of the external, but, if wholly of this practical order, need have no self-knowledge; where, on the contrary, there is no action — and of course the pure Intellectual-Principle cannot be straining after any absent good — the intention can be only towards the self; at once self-knowing becomes not merely plausible but inevitable; what else could living signify in a being immune from action and existing in Intellect?

7. The contemplating of God, we might answer.

But to admit its knowing God is to be compelled to admit its self-knowing. It will know what it holds from God, what God has given forth or may; with this knowledge, it knows itself at the stroke, for it is itself one of those given things — in fact is all of them. Knowing God and His power, then, it knows itself, since it comes from Him and carries His power upon it; if, because here the act of vision is identical with the object, it is unable to see God clearly, then all the more, by the equation of seeing and seen, we are driven back upon that self-seeing and self-knowing in which seeing and thing seen are undistinguishably one thing.

And what else is there to attribute to it?

Repose, no doubt; but, to an Intellectual-Principle, Repose is not an abdication from intellect; its Repose is an Act, the act of abstention from the alien: in all forms of existence repose from the alien leaves the characteristic activity intact, especially where the Being is not merely potential but fully realized.

In the Intellectual-Principle, the Being is an Act and in the absence of any other object it must be self-directed; by this self-intellection it holds its Act within itself and upon itself; all that can emanate from it is produced by this self-centering and self-intention; first — self-gathered, it then gives itself or gives something in its likeness; fire must first be self-centred and be fire, true to fire's natural Act; then it may reproduce itself elsewhere.

Once more, then; the Intellectual-Principle is a self-intent activity, but soul has the double phase, one inner, intent upon the Intellectual-Principle, the other outside it and facing to the external; by the one it holds the likeness to its source; by the other, even in its unlikeness, it still comes to likeness in this sphere, too, by virtue of action and production; in its action it still contemplates, and its production produces Ideal-forms — divine intellections perfectly wrought out — so that all its creations are representations of the divine Intellection and of the divine Intellect, moulded upon the archetype, of which all are emanations and images, the nearer more true, the very latest preserving some faint likeness of the source.

8. Now comes the question what sort of thing does the Intellectual-Principle see in seeing the Intellectual Realm and what in seeing itself?

We are not to look for an Intellectual realm reminding us of the colour or shape to be seen on material objects: the intellectual antedates all such things; and even in our sphere the production is very different from the Reason-Principle in the seeds from which it is produced. The seed principles are invisible and the beings of the Intellectual still more characteristically so; the Intellectuals are of one same nature with the Intellectual Realm which contains them, just as the Reason-Principle in the seed is identical with the soul, or life-principle, containing it.

But the Soul (considered as apart from the Intellectual-Principle) has no vision of what it thus contains, for it is not the producer but, like the Reason-Principles also, an image of its source: that source is the brilliant, the

authentic, the primarily existent, the thing self-sprung and self-intent; but its image, soul, is a thing which can have no permanence except by attachment, by living in that other; the very nature of an image is that, as a secondary, it shall have its being in something else, if at all it exist apart from its original. Hence this image (soul) has not vision, for it has not the necessary light, and, if it should see, then, as finding its completion elsewhere, it sees another, not itself.

In the pure Intellectual there is nothing of this: the vision and the envisioned are a unity; the seen is as the seeing and seeing as seen.

What, then, is there that can pronounce upon the nature of this all-unity?

That which sees: and to see is the function of the Intellectual-Principle. Even in our own sphere [we have a parallel to this self-vision of a unity], our vision is light or rather becomes one with light, and it sees light for it sees colours. In the intellectual, the vision sees not through some medium but by and through itself alone, for its object is not external: by one light it sees another not through any intermediate agency; a light sees a light, that is to say a thing sees itself. This light shining within the soul enlightens it; that is, it makes the soul intellectual, working it into likeness with itself, the light above.

Think of the traces of this light upon the soul, then say to yourself that such, and more beautiful and broader and more radiant, is the light itself; thus you will approach to the nature of the Intellectual-Principle and the Intellectual Realm, for it is this light, itself lit from above, which gives the soul its brighter life.

It is not the source of the generative life of the soul which, on the contrary, it draws inward, preserving it from such diffusion, holding it to the love of the splendour of its Prior.

Nor does it give the life of perception and sensation, for that looks to the external and to what acts most vigorously upon the senses whereas one accepting that light of truth may be said no longer to see the visible, but the very contrary.

This means in sum that the life the soul takes thence is an intellectual life, a trace of the life in the [divine] Intellect, in which alone the authentic exists.

The life in the Divine Intellect is also an Act: it is the primal light outlamping to itself primarily, its own torch; light-giver and lit at once; the authentic intellectual object, knowing at once and known, seen to itself and needing no other than itself to see by, self-sufficing to the vision, since what it sees it is; known to us by that very same light, our knowledge of it attained through itself, for from nowhere else could we find the means of telling of it. By its nature, its self-vision is the clearer but, using it as our medium, we too may come to see by it.

In the strength of such considerations we lead up our own soul to the Divine, so that it poses itself as an image of that Being, its life becoming an imprint and a likeness of the Highest, its every act of thought making it over

into the Divine and the Intellectual.

If the soul is questioned as to the nature of that Intellectual-Principle — the perfect and all-embracing, the primal self-knower — it has but to enter into that Principle, or to sink all its activity into that, and at once it shows itself to be in effective possession of those priors whose memory it never lost: thus, as an image of the Intellectual-Principle, it can make itself the medium by which to attain some vision of it; it draws upon that within itself which is most closely resemblant, as far as resemblance is possible between divine Intellect and any phase of soul.

9. In order, then, to know what the Divine Mind is, we must observe soul and especially its most God-like phase.

One certain way to this knowledge is to separate first, the man from the body — yourself, that is, from your body — next to put aside that soul which moulded the body, and, very earnestly, the system of sense with desires and impulses and every such futility, all setting definitely towards the mortal: what is left is the phase of the soul which we have declared to be an image of the Divine Intellect, retaining some light from that sun, while it pours downward upon the sphere of magnitudes [that is, of Matter] the light playing about itself which is generated from its own nature.

Of course we do not pretend that the sun's light [as the analogy might imply] remains a self-gathered and sun-centred thing: it is at once outrushing and indwelling; it strikes outward continuously, lap after lap, until it reaches us upon our earth: we must take it that all the light, including that which plays about the sun's orb, has travelled; otherwise we would have a void expanse, that of the space — which is material — next to the sun's orb. The Soul, on the contrary — a light springing from the Divine Mind and shining about it — is in closest touch with that source; it is not in transit but remains centred there, and, in likeness to that principle, it has no place: the light of the sun is actually in the air, but the soul is clean of all such contact so that its immunity is patent to itself and to any other of the same order.

And by its own characteristic act, though not without reasoning process, it knows the nature of the Intellectual-Principle which, on its side, knows itself without need of reasoning, for it is ever self-present whereas we become so by directing our soul towards it; our life is broken and there are many lives, but that principle needs no changings of life or of things; the lives it brings to being are for others not for itself: it cannot need the inferior; nor does it for itself produce the less when it possesses or is the all, nor the images when it possesses or is the prototype.

Anyone not of the strength to lay hold of the first soul, that possessing pure intellection, must grasp that which has to do with our ordinary thinking and thence ascend: if even this prove too hard, let him turn to account the sensitive phase which carries the ideal forms of the less fine degree, that phase which, too, with its powers, is immaterial and lies just within the realm of Ideal-principles.

One may even, if it seem necessary, begin as low as the reproductive soul and its very production and thence make the ascent, mounting from those ultimate ideal principles to the ultimates in the higher sense, that is to the primals.

10. This matter need not be elaborated at present: it suffices to say that if the created were all, these ultimates [the higher] need not exist: but the Supreme does include primals, the primals because the producers. In other words, there must be, with the made, the making source; and, unless these are to be identical, there will be need of some link between them. Similarly, this link which is the Intellectual-Principle demands yet a Transcendent. If we are asked why this Transcendent also should not have self-vision, our answer is that it has no need of vision; but this we will discuss later: for the moment we go back, since the question at issue is gravely important.

We repeat that the Intellectual-Principle must have, actually has, self-vision, firstly because it has multiplicity, next because it exists for the external and therefore must be a seeing power, one seeing that external; in fact its very essence is vision. Given some external, there must be vision; and if there be nothing external the Intellectual-Principle [Divine Mind] exists in vain. Unless there is something beyond bare unity, there can be no vision: vision must converge with a visible object. And this which the seer is to see can be only a multiple, no undistinguishable unity; nor could a universal unity find anything upon which to exercise any act; all, one and desolate, would be utter stagnation; in so far as there is action, there is diversity. If there be no distinctions, what is there to do, what direction in which to move? An agent must either act upon the extern or be a multiple and so able to act upon itself: making no advance towards anything other than itself, it is motionless and where it could know only blank fixity it can know nothing.

The intellective power, therefore, when occupied with the intellectual act, must be in a state of duality, whether one of the two elements stand actually outside or both lie within: the intellectual act will always comport diversity as well as the necessary identity, and in the same way its characteristic objects [the Ideas] must stand to the Intellectual-Principle as at once distinct and identical. This applies equally to the single object; there can be no intellection except of something containing separable detail and, since the object is a Reason-principle [a discriminated Idea] it has the necessary element of multiplicity. The Intellectual-Principle, thus, is informed of itself by the fact of being a multiple organ of vision, an eye receptive of many illuminated objects. If it had to direct itself to a memberless unity, it would be dereasoned: what could it say or know of such an object? The self-affirmation of [even] a memberless unity implies the repudiation of all that does not enter into the character: in other words, it must be multiple as a preliminary to being itself.

Then, again, in the assertion "I am this particular thing," either the "particular thing" is distinct from the asserter — and there is a false statement — or it is included within it, and, at once, multiplicity is asserted: otherwise

the assertion is "I am what I am," or "I am I."

If it be no more than a simple duality able to say "I and that other phase," there is already multiplicity, for there is distinction and ground of distinction, there is number with all its train of separate things.

In sum, then, a knowing principle must handle distinct items: its object must, at the moment of cognition, contain diversity; otherwise the thing remains unknown; there is mere conjunction, such a contact, without affirmation or comprehension, as would precede knowledge, the intellect not yet in being, the impinging agent not percipient.

Similarly the knowing principle itself cannot remain simplex, especially in the act of self-knowing: all silent though its self-perception be, it is dual to itself. Of course it has no need of minute self-handling since it has nothing to learn by its intellectual act; before it is [effectively] Intellect, it holds knowledge of its own content. Knowledge implies desire, for it is, so to speak, discovery crowning a search; the utterly undifferentiated remains self-centred and makes no enquiry about that self: anything capable of analysing its content, must be a manifold.

11. Thus the Intellectual-Principle, in the act of knowing the Transcendent, is a manifold. It knows the Transcendent in very essence but, with all its effort to grasp that prior as a pure unity, it goes forth amassing successive impressions, so that, to it, the object becomes multiple: thus in its outgoing to its object it is not [fully realised] Intellectual-Principle; it is an eye that has not yet seen; in its return it is an eye possessed of the multiplicity which it has itself conferred: it sought something of which it found the vague presentment within itself; it returned with something else, the manifold quality with which it has of its own act invested the simplex.

If it had not possessed a previous impression of the Transcendent, it could never have grasped it, but this impression, originally of unity, becomes an impression of multiplicity; and the Intellectual-Principle, in taking cognisance of that multiplicity, knows the Transcendent and so is realized as an eye possessed of its vision.

It is now Intellectual-Principle since it actually holds its object, and holds it by the act of intellection: before, it was no more than a tendance, an eye blank of impression: it was in motion towards the transcendental; now that it has attained, it has become Intellectual-Principle henceforth absorbed; in virtue of this intellection it holds the character of Intellectual-Principle, of Essential Existence and of Intellectual Act where, previously, not possessing the Intellectual Object, it was not Intellectual Perception, and, not yet having exercised the Intellectual Act, it was not Intellectual-Principle.

The Principle before all these principles is no doubt the first principle of the universe, but not as immanent: immanence is not for primal sources but for engendering secondaries; that which stands as primal source of everything is not a thing but is distinct from all things: it is not, then, a member of the total but earlier than all, earlier, thus, than the Intellectual-Principle — which

in fact envelops the entire train of things.

Thus we come, once more, to a Being above the Intellectual-Principle and, since the sequent amounts to no less than the All, we recognise, again, a Being above the All. This assuredly cannot be one of the things to which it is prior. We may not call it "Intellect"; therefore, too, we may not call it "the Good," if "the Good" is to be taken in the sense of some one member of the universe; if we mean that which precedes the universe of things, the name may be allowed.

The Intellectual-Principle is established in multiplicity; its intellection, self-sprung though it be, is in the nature of something added to it [some accidental dualism] and makes it multiple: the utterly simplex, and therefore first of all beings, must, then, transcend the Intellectual-Principle; and, obviously, if this had intellection it would no longer transcend the Intellectual-Principle but be it, and at once be a multiple.

12. But why, after all, should it not be such a manifold as long as it remains one substantial existence, having the multiplicity not of a compound being but of a unity with a variety of activities?

Now, no doubt, if these various activities are not themselves substantial existences — but merely manifestations of latent potentiality — there is no compound; but, on the other hand, it remains incomplete until its substantial existence be expressed in act. If its substantial existence consists in its Act, and this Act constitutes multiplicity, then its substantial existence will be strictly proportioned to the extent of the multiplicity.

We allow this to be true for the Intellectual-Principle to which we have allotted [the multiplicity of] self-knowing; but for the first principle of all, never. Before the manifold, there must be The One, that from which the manifold rises: in all numerical series, the unit is the first.

But — we will be answered — for number, well and good, since the suite makes a compound; but in the real beings why must there be a unit from which the multiplicity of entities shall proceed?

Because [failing such a unity] the multiplicity would consist of disjointed items, each starting at its own distinct place and moving accidentally to serve to a total.

But, they will tell us, the Activities in question do proceed from a unity, from the Intellectual-Principle, a simplex.

By that they admit the existence of a simplex prior to the Activities; and they make the Activities perdurable and class them as substantial existences [hypostases]; but as Hypostases they will be distinct from their source, which will remain simplex; while its product will in its own nature be manifold and dependent upon it.

Now if these activities arise from some unexplained first activity in that principle, then it too contains the manifold: if, on the contrary, they are the very earliest activities and the source and cause of any multiple product and the means by which that Principle is able, before any activity occurs, to

remain self-centred, then they are allocated to the product of which they are the cause; for this principle is one thing, the activities going forth from it are another, since it is not, itself, in act. If this be not so, the first act cannot be the Intellectual-Principle: the One does not provide for the existence of an Intellectual-Principle which thereupon appears; that provision would be something [an Hypostasis] intervening between the One and the Intellectual-Principle, its offspring. There could, in fact, be no such providing in The One, for it was never incomplete; and such provision could name nothing that ought to be provided. It cannot be thought to possess only some part of its content, and not the whole; nor did anything exist to which it could turn in desire. Clearly anything that comes into being after it, arises without shaking to its permanence in its own habit. It is essential to the existence of any new entity that the First remain in self-gathered repose throughout: otherwise, it moved before there was motion and had intellectual act before any intellection — unless, indeed, that first act [as motionless and without intelligence] was incomplete, nothing more than a tendency. And what can we imagine it lights upon to become the object of such a tendency?

The only reasonable explanation of act flowing from it lies in the analogy of light from a sun. The entire intellectual order may be figured as a kind of light with the One in repose at its summit as its King: but this manifestation is not cast out from it: we may think, rather, of the One as a light before the light, an eternal irradiation resting upon the Intellectual Realm; this, not identical with its source, is yet not severed from it nor of so remote a nature as to be less than Real-Being; it is no blind thing, but is seeing and knowing, the primal knower.

The One, as transcending Intellect, transcends knowing: above all need, it is above the need of the knowing which pertains solely to the Secondary Nature. Knowing is a unitary thing, but defined: the first is One, but undefined: a defined One would not be the One-absolute: the absolute is prior to the definite.

13. Thus The One is in truth beyond all statement: any affirmation is of a thing; but the all-transcending, resting above even the most august divine Mind, possesses alone of all true being, and is not a thing among things; we can give it no name because that would imply predication: we can but try to indicate, in our own feeble way, something concerning it: when in our perplexity we object, “Then it is without self-perception, without self-consciousness, ignorant of itself”; we must remember that we have been considering it only in its opposites.

If we make it knowable, an object of affirmation, we make it a manifold; and if we allow intellection in it we make it at that point indigent: supposing that in fact intellection accompanies it, intellection by it must be superfluous.

Self-intellection — which is the truest — implies the entire perception of a total self formed from a variety converging into an integral; but the Transcendent knows neither separation of part nor any such enquiry; if its

intellectual act were directed upon something outside, then, the Transcendent would be deficient and the intellection faulty.

The wholly simplex and veritable self-sufficing can be lacking at no point: self-intellection begins in that principle which, secondarily self-sufficing, yet needs itself and therefore needs to know itself: this principle, by its self-presence, achieves its sufficiency in virtue of its entire content [it is the all]: it becomes thus competent from the total of its being, in the act of living towards itself and looking upon itself.

Consciousness, as the very word indicates, is a conperception, an act exercised upon a manifold: and even intellection, earlier [nearer to the divine] though it is, implies that the agent turns back upon itself, upon a manifold, then. If that agent says no more than “I am a being,” it speaks [by the implied dualism] as a discoverer of the extern; and rightly so, for being is a manifold; when it faces towards the unmanifold and says, “I am that being,” it misses both itself and the being [since the simplex cannot be thus divided into knower and known]: if it is [to utter] truth it cannot indicate by “being” something like a stone; in the one phrase multiplicity is asserted; for the being thus affirmed — [even] the veritable, as distinguished from such a mere container of some trace of being as ought not to be called a being since it stands merely as image to archetype — even this must possess multiplicity.

But will not each item in that multiplicity be an object of intellection to us?

Taken bare and single, no: but Being itself is manifold within itself, and whatever else you may name has Being.

This accepted, it follows that anything that is to be thought of as the most utterly simplex of all cannot have self-intellection; to have that would mean being multiple. The Transcendent, thus, neither knows itself nor is known in itself.

14. How, then, do we ourselves come to be speaking of it?

No doubt we deal with it, but we do not state it; we have neither knowledge nor intellection of it.

But in what sense do we even deal with it when we have no hold upon it?

We do not, it is true, grasp it by knowledge, but that does not mean that we are utterly void of it; we hold it not so as to state it, but so as to be able to speak about it. And we can and do state what it is not, while we are silent as to what it is: we are, in fact, speaking of it in the light of its sequels; unable to state it, we may still possess it.

Those divinely possessed and inspired have at least the knowledge that they hold some greater thing within them though they cannot tell what it is; from the movements that stir them and the utterances that come from them they perceive the power, not themselves, that moves them: in the same way, it must be, we stand towards the Supreme when we hold the Intellectual-Principle pure; we know the divine Mind within, that which gives Being and all else of that order: but we know, too, that other, know that it is none of these, but a nobler principle than any-thing we know as Being; fuller and

greater; above reason, mind and feeling; conferring these powers, not to be confounded with them.

15. Conferring — but how? As itself possessing them or not? How can it convey what it does not possess, and yet if it does possess how is it simplex? And if, again, it does not, how is it the source of the manifold?

A single, unmanifold emanation we may very well allow — how even that can come from a pure unity may be a problem, but we may always explain it on the analogy of the irradiation from a luminary — but a multitudinous production raises question.

The explanation is that what comes from the Supreme cannot be identical with it and assuredly cannot be better than it — what could be better than The One or the utterly transcendent? The emanation, then, must be less good, that is to say, less self-sufficing: now what must that be which is less self-sufficing than The One? Obviously the Not-One, that is to say, multiplicity, but a multiplicity striving towards unity; that is to say, a One-that-is-many.

All that is not One is conserved by virtue of the One, and from the One derives its characteristic nature: if it had not attained such unity as is consistent with being made up of multiplicity we could not affirm its existence: if we are able to affirm the nature of single things, this is in virtue of the unity, the identity even, which each of them possesses. But the all-transcendent, utterly void of multiplicity, has no mere unity of participation but is unity's self, independent of all else, as being that from which, by whatever means, all the rest take their degree of unity in their standing, near or far, towards it.

In virtue of the unity manifested in its variety it exhibits, side by side, both an all-embracing identity and the existence of the secondary: all the variety lies in the midst of a sameness, and identity cannot be separated from diversity since all stands as one; each item in that content, by the fact of participating in life, is a One-many: for the item could not make itself manifest as a One-and-all.

Only the Transcendent can be that; it is the great beginning, and the beginning must be a really existent One, wholly and truly One, while its sequent, poured down in some way from the One, is all, a total which has participation in unity and whose every member is similarly all and one.

What then is the All?

The total of which the Transcendent is the Source.

But in what way is it that source? In the sense, perhaps, of sustaining things as bestower of the unity of each single item?

That too; but also as having established them in being.

But how? As having, perhaps, contained them previously?

We have indicated that, thus, the First would be a manifold.

May we think, perhaps, that the First contained the universe as an indistinct total whose items are elaborated to distinct existence within the Second by the Reason-Principle there? That Second is certainly an Activity; the

Transcendent would contain only the potentiality of the universe to come.

But the nature of this contained potentiality would have to be explained: it cannot be that of Matter, a receptivity, for thus the Source becomes passive — the very negation of production.

How then does it produce what it does not contain? Certainly not at haphazard and certainly not by selection. How then?

We have observed that anything that may spring from the One must be different from it. Differing, it is not One, since then it would be the Source. If unity has given place to duality, from that moment there is multiplicity; for here is variety side by side with identity, and this imports quality and all the rest.

We may take it as proved that the emanation of the Transcendent must be a Not-One something other than pure unity, but that it is a multiplicity, and especially that it is such a multiplicity as is exhibited in the sequent universe, this is a statement worthy of deliberation: some further enquiry must be made, also, as to the necessity of any sequel to the First.

16. We have, of course, already seen that a secondary must follow upon the First, and that this is a power immeasurably fruitful; and we indicated that this truth is confirmed by the entire order of things since there is nothing, not even in the lowest ranks, void of the power of generating. We have now to add that, since things engendered tend downwards and not upwards and, especially, move towards multiplicity, the first principle of all must be less a manifold than any.

That which engenders the world of sense cannot itself be a sense-world; it must be the Intellect and the Intellectual world; similarly, the prior which engenders the Intellectual-Principle and the Intellectual world cannot be either, but must be something of less multiplicity. The manifold does not rise from the manifold: the intellectual multiplicity has its source in what is not manifold; by the mere fact of being manifold, the thing is not the first principle: we must look to something earlier.

All must be grouped under a unity which, as standing outside of all multiplicity and outside of any ordinary simplicity, is the veritably and essentially simplex.

Still, how can a Reason-Principle [the Intellectual], characteristically a manifold, a total, derive from what is obviously no Reason-Principle?

But how, failing such origin in the simplex, could we escape [what cannot be accepted] the derivation of a Reason-Principle from a Reason-Principle?

And how does the secondarily good [the imaged Good] derive from The Good, the Absolute? What does it hold from the Absolute Good to entitle it to the name?

Similarity to the prior is not enough, it does not help towards goodness; we demand similarity only to an actually existent Good: the goodness must depend upon derivation from a Prior of such a nature that the similarity is desirable because that Prior is good, just as the similarity would be

undesirable if the Prior were not good.

Does the similarity with the Prior consist, then, in a voluntary resting upon it?

It is rather that, finding its condition satisfying, it seeks nothing: the similarity depends upon the all-sufficiency of what it possesses; its existence is agreeable because all is present to it, and present in such a way as not to be even different from it [Intellectual-Principle is Being].

All life belongs to it, life brilliant and perfect; thus all in it is at once life-principle and Intellectual-Principle, nothing in it aloof from either life or intellect: it is therefore self-sufficing and seeks nothing: and if it seeks nothing this is because it has in itself what, lacking, it must seek. It has, therefore, its Good within itself, either by being of that order — in what we have called its life and intellect — or in some other quality or character going to produce these.

If this [secondary principle] were The Good [The Absolute], nothing could transcend these things, life and intellect: but, given the existence of something higher, this Intellectual-Principle must possess a life directed towards that Transcendent, dependent upon it, deriving its being from it, living towards it as towards its source. The First, then, must transcend this principle of life and intellect which directs thither both the life in itself, a copy of the Reality of the First, and the intellect in itself which is again a copy, though of what original there we cannot know.

17. But what can it be which is loftier than that existence — a life compact of wisdom, untouched by struggle and error, or than this Intellect which holds the Universe with all there is of life and intellect?

If we answer “The Making Principle,” there comes the question, “making by what virtue?” and unless we can indicate something higher there than in the made, our reasoning has made no advance: we rest where we were.

We must go higher — if it were only for the reason that the maker of all must have a self-sufficing existence outside of all things — since all the rest is patently indigent — and that everything has participated in The One and, as drawing on unity, is itself not unity.

What then is this in which each particular entity participates, the author of being to the universe and to each item of the total?

Since it is the author of all that exists, and since the multiplicity in each thing is converted into a self-sufficing existence by this presence of The One, so that even the particular itself becomes self-sufficing, then clearly this principle, author at once of Being and of self-sufficingness, is not itself a Being but is above Being and above even self-sufficing.

May we stop, content, with that? No: the Soul is yet, and even more, in pain. Is she ripe, perhaps, to bring forth, now that in her pangs she has come so close to what she seeks? No: we must call upon yet another spell if anywhere the assuagement is to be found. Perhaps in what has already been uttered, there lies the charm if only we tell it over often? No: we need a new, a

further, incantation. All our effort may well skim over every truth and through all the verities in which we have part, and yet the reality escape us when we hope to affirm, to understand: for the understanding, in order to its affirmation must possess itself of item after item; only so does it traverse all the field: but how can there be any such peregrination of that in which there is no variety?

All the need is met by a contact purely intellectual. At the moment of touch there is no power whatever to make any affirmation; there is no leisure; reasoning upon the vision is for afterwards. We may know we have had the vision when the Soul has suddenly taken light. This light is from the Supreme and is the Supreme; we may believe in the Presence when, like that other God on the call of a certain man, He comes bringing light: the light is the proof of the advent. Thus, the Soul unlit remains without that vision; lit, it possesses what it sought. And this is the true end set before the Soul, to take that light, to see the Supreme by the Supreme and not by the light of any other principle — to see the Supreme which is also the means to the vision; for that which illumines the Soul is that which it is to see just as it is by the sun's own light that we see the sun.

But how is this to be accomplished?

Cut away everything.

Fourth Tractate.

How the Secondaries Rise from the First: and on the One.

1. Anything existing after The First must necessarily arise from that First, whether immediately or as tracing back to it through intervenients; there must be an order of secondaries and tertiaries, in which any second is to be referred to The First, any third to the second.

Standing before all things, there must exist a Simplex, differing from all its sequel, self-gathered not inter-blended with the forms that rise from it, and yet able in some mode of its own to be present to those others: it must be authentically a unity, not merely something elaborated into unity and so in reality no more than unity's counterfeit; it will debar all telling and knowing except that it may be described as transcending Being — for if there were nothing outside all alliance and compromise, nothing authentically one, there would be no Source. Untouched by multiplicity, it will be wholly self-sufficing, an absolute First, whereas any not-first demands its earlier, and any non-simplex needs the simplicities within itself as the very foundations of its composite existence.

There can be only one such being: if there were another, the two [as indiscernible] would resolve into one, for we are not dealing with two corporal entities.

Our One-First is not a body: a body is not simplex and, as a thing of process cannot be a First, the Source cannot be a thing of generation: only a principle outside of body, and utterly untouched by multiplicity, could be The First.

Any unity, then, later than The First must be no longer simplex; it can be no more than a unity in diversity.

Whence must such a sequent arise?

It must be an offspring of The First; for suppose it the product of chance, that First ceases to be the Principle of All.

But how does it arise from The First?

If The First is perfect, utterly perfect above all, and is the beginning of all power, it must be the most powerful of all that is, and all other powers must act in some partial imitation of it. Now other beings, coming to perfection, are observed to generate; they are unable to remain self-closed; they produce: and this is true not merely of beings endowed with will, but of growing things where there is no will; even lifeless objects impart something of themselves, as far as they may; fire warms, snow chills, drugs have their own outgoing efficacy; all things to the utmost of their power imitate the Source in some operation tending to eternity and to service.

How then could the most perfect remain self-set — the First Good, the Power towards all, how could it grudge or be powerless to give of itself, and

how at that would it still be the Source?

If things other than itself are to exist, things dependent upon it for their reality, it must produce since there is no other source. And further this engendering principle must be the very highest in worth; and its immediate offspring, its secondary, must be the best of all that follows.

2. If the Intellectual-Principle were the engendering Source, then the engendered secondary, while less perfect than the Intellectual-Principle, would be close to it and similar to it: but since the engendering Source is above the Intellectual-Principle, the secondary can only be that principle.

But why is the Intellectual-Principle not the generating source?

Because [it is not a self-sufficing simplex]: the Act of the Intellectual-Principle is intellection, which means that, seeing the intellectual object towards which it has turned, it is consummated, so to speak, by that object, being in itself indeterminate like sight [a vague readiness for any and every vision] and determined by the intellectual object. This is why it has been said that “out of the indeterminate dyad and The One arise the Ideas and the numbers”: for the dyad is the Intellectual-Principle.

Thus it is not a simplex; it is manifold; it exhibits a certain composite quality — within the Intellectual or divine order, of course — as the principle that sees the manifold. It is, further, itself simultaneously object and agent of intellection and is on that count also a duality: and it possesses besides another object of intellection in the Order following upon itself.

But how can the Intellectual-Principle be a product of the Intellectual Object?

In this way: the intellectual object is self-gathered [self-compact] and is not deficient as the seeing and knowing principle must be — deficient, mean, as needing an object — it is therefore no unconscious thing: all its content and accompaniment are its possession; it is self-distinguishing throughout; it is the seat of life as of all things; it is, itself, that self-intellection which takes place in eternal repose, that is to say, in a mode other than that of the Intellectual-Principle.

But if something comes to being within an entity which in no way looks outside itself — and especially within a being which is the sum of being — that entity must be the source of the new thing: stable in its own identity, it produces; but the product is that of an unchanged being: the producer is unchangeably the intellectual object, the product is produced as the Intellectual Act, an Act taking intellection of its source — the only object that exists for it — and so becoming Intellectual-Principle, that is to say, becoming another intellectual being, resembling its source, a reproduction and image of that.

But how from amid perfect rest can an Act arise?

There is in everything the Act of the Essence and the Act going out from the Essence: the first Act is the thing itself in its realized identity, the second Act is an inevitably following outgo from the first, an emanation distinct from

the thing itself.

Thus even in fire there is the warmth comported by its essential nature and there is the warmth going instantaneously outward from that characterizing heat by the fact that the fire, remaining unchangeably fire, utters the Act native to its essential reality.

So it is in the divine also: or rather we have there the earlier form of the double act: the divine remains in its own unchanging being, but from its perfection and from the Act included in its nature there emanates the secondary or issuing Act which — as the output of a mighty power, the mightiest there is — attains to Real Being as second to that which stands above all Being. That transcendent was the potentiality of the All; this secondary is the All made actual.

And if this is all things, that must be above and outside of all, so, must transcend real being. And again, if that secondary is all things, and if above its multiplicity there is a unity not ranking among those things, once more this unity transcends Real Being and therefore transcends the Intellectual-Principle as well. There is thus something transcending Intellectual-Principle, for we must remember that real being is no corpse, the negation of life and of intellection, but is in fact identical with the Intellectual-Principle. The Intellectual-Principle is not something taking cognisance of things as sensation deals with sense objects existing independently of sense: on the contrary, it actually is the things it knows: the ideas constituting them it has not borrowed: whence could it have taken them? No: it exists here together with the things of the universe, identical with them, making a unity with them; and the collective knowledge [in the divine mind] of the immaterial is the universe of things.

Fifth Tractate.

That the Intellectual Beings are Not Outside the Intellectual-Principle: And on the Nature of the Good.

1. The Intellectual-Principle, the veritably and essentially intellective, can this be conceived as ever falling into error, ever failing to think reality?

Assuredly no: it would no longer be intelligent and therefore no longer Intellectual-Principle: it must know unceasingly — and never forget; and its knowledge can be no guesswork, no hesitating assent, no acceptance of an alien report. Nor can it call on demonstration or, we are told it may at times act by this or, I method, at least there must be something patent to it in virtue of its own nature. In actual fact reason tells us that all its knowledge is thus inherent to it, for there is no means by which to distinguish between the spontaneous knowledge and the other. But, in any case, some knowledge, it is conceded, is inherent to it. Whence are we to understand the certainty of this knowledge to come to it or how do its objects carry the conviction of their reality?

Consider sense-knowledge: its objects seem most patently certified, yet the doubt returns whether the apparent reality may not lie in the states of the percipient rather than in the material before him; the decision demands intelligence or reasoning. Besides, even granting that what the senses grasp is really contained in the objects, none the less what is thus known by the senses is an image: sense can never grasp the thing itself; this remains for ever outside.

Now, if the Intellectual-Principle in its act — that is in knowing the intellectual — is to know these its objects as alien, we have to explain how it makes contact with them: obviously it might never come upon them, and so might never know them; or it might know them only upon the meeting: its knowing, at that, would not be an enduring condition. If we are told that the Intellectual-Principle and the Intellectual Objects are linked in a standing unity, we demand the description of this unity.

Next, the intellections would be impressions, that is to say not native act but violence from without: now how is such impressing possible and what shape could the impressions bear?

Intellection, again, becomes at this a mere handling of the external, exactly like sense-perception. What then distinguishes it unless that it deals with objects of less extension? And what certitude can it have that its knowledge is true? Or what enables it to pronounce that the object is good, beautiful, or just, when each of these ideas is to stand apart from itself? The very principles of judgement, by which it must be guided, would be [as Ideas] excluded: with objects and canons alike outside it, so is truth.

Again; either the objects of the Intellectual-Principle are senseless and

devoid of life and intellect or they are in possession of Intellect.

Now, if they are in possession of Intellect, that realm is a union of both and is Truth. This combined Intellectual realm will be the Primal Intellect: we have only then to examine how this reality, conjoint of Intellectual-Principle and its object, is to be understood, whether as combining self-united identity with yet duality and difference, or what other relation holds between them.

If on the contrary the objects of Intellectual-Principle are without intelligence and life, what are they? They cannot be premises, axioms or predicates: as predicates they would not have real existence; they would be affirmations linking separate entities, as when we affirm that justice is good though justice and good are distinct realities.

If we are told that they are self-standing entities — the distinct beings Justice and Good — then [supposing them to be outside] the Intellectual Realm will not be a unity nor be included in any unity: all is sundered individuality. Where, then, are they and what spatial distinction keeps them apart? How does the Intellectual-Principle come to meet with them as it travels round; what keeps each true to its character; what gives them enduring identity; what conceivable shape or character can they have? They are being presented to us as some collection of figures, in gold or some other material substance, the work of some unknown sculptor or graver: but at once the Intellectual-Principle which contemplates them becomes sense-perception; and there still remains the question how one of them comes to be Justice and another something else.

But the great argument is that if we are to allow that these objects of Intellection are in the strict sense outside the Intellectual-Principle, which, therefore, must see them as external, then inevitably it cannot possess the truth of them.

In all it looks upon, it sees falsely; for those objects must be the authentic things; yet it looks upon them without containing them and in such knowledge holds only their images; that is to say, not containing the authentic, adopting phantasms of the true, it holds the false; it never possesses reality. If it knows that it possesses the false, it must confess itself excluded from the truth; if it fails of this knowledge also, imagining itself to possess the truth which has eluded it, then the doubled falsity puts it the deeper into error.

It is thus, I suppose, that in sense-perception we have belief instead of truth; belief is our lief; we satisfy ourselves with something very different from the original which is the occasion of perception.

In fine, there would be on the hypothesis no truth in the Intellectual-Principle. But such an Intellectual-Principle would not be truth, nor truly an Intellectual-Principle. There would be no Intellectual-Principle at all [no Divine Mind]: yet elsewhere truth cannot be.

2. Thus we may not look for the Intellectual objects [the Ideas] outside of the Intellectual-Principle, treating them as impressions of reality upon it: we cannot strip it of truth and so make its objects unknowable and non-existent

and in the end annul the Intellectual-Principle itself. We must provide for knowledge and for truth; we must secure reality; being must become knowable essentially and not merely in that knowledge of quality which could give us a mere image or vestige of the reality in lieu of possession, intimate association, absorption.

The only way to this is to leave nothing out side of the veritable Intellectual-Principle which thus has knowledge in the true knowing [that of identification with the object], cannot forget, need not go wandering in search. At once truth is there, this is the seat of the authentic Existents, it becomes living and intellective: these are the essentials of that most lofty Principle; and, failing them, where is its worth, its grandeur?

Only thus [by this inherence of the Ideas] is it dispensed from demonstration and from acts of faith in the truth of its knowledge: it is its entire self, self-perspicuous: it knows a prior by recognising its own source; it knows a sequent to that prior by its self-identity; of the reality of this sequent, of the fact that it is present and has authentic existence, no outer entity can bring it surer conviction.

Thus veritable truth is not accordance with an external; it is self-accordance; it affirms and is nothing other than itself and is nothing other; it is at once existence and self-affirmation. What external, then, can call it to the question, and from what source of truth could the refutation be brought? Any counter affirmation [of truth] must fall into identity with the truth which first uttered itself; brought forward as new, it has to appear before the Principle which made the earlier statement and to show itself identical with that: for there is no finding anything truer than the true.

3. Thus we have here one identical Principle, the Intellect, which is the universe of authentic beings, the Truth: as such it is a great god or, better, not a god among gods but the Godhead entire. It is a god, a secondary god manifesting before there is any vision of that other, the Supreme which rests over all, enthroned in transcendence upon that splendid pediment, the Nature following close upon it.

The Supreme in its progress could never be borne forward upon some soulless vehicle nor even directly upon the soul: it will be heralded by some ineffable beauty: before the great King in his progress there comes first the minor train, then rank by rank the greater and more exalted, closer to the King the kinglier; next his own honoured company until, last among all these grandeurs, suddenly appears the Supreme Monarch himself, and all — unless indeed for those who have contented themselves with the spectacle before his coming and gone away — prostrate themselves and hail him.

In that royal progress the King is of another order from those that go before him, but the King in the Supreme is no ruler over externs; he holds that most just of governances, rooted in nature, the veritable kingship, for he is King of Truth, holding sway by all reason over a dense offspring his own, a host that shares his divinity, King over a king and over kings and even more justly

called father of Gods.

[Interpolation: Zeus (Universal Soul) is in this a symbol of him, Zeus who is not content with the contemplation of his father (Kronos, divine Intellect) but looks to that father's father (to Ouranos, the Transcendent) as what may be called the divine energy working to the establishment of a real being.]

4. We have said that all must be brought back to a unity: this must be an authentic unity, not belonging to the order in which multiplicity is unified by participation in what is truly a One; we need a unity independent of participation, not a combination in which multiplicity holds an equal place: we have exhibited, also, the Intellectual Realm and the Intellectual-Principle as more closely a unity than the rest of things, so that there is nothing closer to The One. Yet even this is not The purely One.

This purely One, essentially a unity untouched by the multiple, this we now desire to penetrate if in any way we may.

Only by a leap can we reach to this One which is to be pure of all else, halting sharp in fear of slipping ever so little aside and impinging on the dual: for if we fail of the centre, we are in a duality which does not even include The authentic One but belongs on both sides, to the later order. The One does not bear to be numbered in with anything else, with a one or a two or any such quantity; it refuses to take number because it is measure and not the measured; it is no peer of other entities to be found among them; for thus, it and they alike would be included in some container and this would be its prior, the prior it cannot have. Not even essential [ideal or abstract] number can belong to The One and certainly not the still later number applying to quantities; for essential number first appears as providing duration to the divine Intellection, while quantitative number is that [still later and lower] which furnishes the Quantity found in conjunction with other things or which provides for Quantity independent of things, if this is to be thought of as number at all. The Principle which in objects having quantitative number looks to the unity from which they spring is a copy [or lower phase] of the Principle which in the earlier order of number [in essential or ideal number] looks to the veritable One; and it attains its existence without in the least degree dissipating or shattering that prior unity: the dyad has come into being, but the precedent monad still stands; and this monad is quite distinct within the dyad from either of the two constituent unities, since there is nothing to make it one rather than the other: being neither, but simply that thing apart, it is present without being inherent.

But how are the two unities distinct and how is the dyad a unity, and is this unity the same as the unity by which each of the constituents is one thing?

Our answer must be that the unity is that of a participation in the primal unity with the participants remaining distinct from that in which they partake; the dyad, in so far as it is one thing, has this participation, but in a certain degree only; the unity of an army is not that of a single building; the dyad, as a thing of extension, is not strictly a unit either quantitatively or in manner of

being.

Are we then to take it that the monads in the pentad and decad differ while the unity in the pentad is the same as that in the decad?

Yes, in the sense in which, big and little, ship is one with ship, army with army, city with city; otherwise, no. But certain difficulties in this matter will be dealt with later.

5. We return to our statement that The First remains intact even when other entities spring from it.

In the case of numbers, the unit remains intact while something else produces, and thus number arises in dependence on the unit: much more than does the unit, The One, remain intact in the principle which is before all beings; especially since the entities produced in its likeness, while it thus remains intact, owe their existence to no other, but to its own all-sufficient power.

And just as there is, primarily or secondarily, some form or idea from the monad in each of the successive numbers — the later still participating, though unequally, in the unit — so the series of Beings following upon The First bear, each, some form or idea derived from that source. In Number the participation establishes Quantity; in the realm of Being, the trace of The One establishes reality: existence is a trace of The One — our word for entity may probably be connected with that for unity.

What we know as Being, the first sequent upon The One, advanced a little outward, so to speak, then chose to go no further, turned inward again and comes to rest and is now the reality and hearth [ousia and hestia] of the universe. Pressing [with the rough breathing] on the word for Being [on] we have the word “hen” [one], an indication that in our very form of speech we tell, as far as may be, that Being [the weaker] is that which proceeds from [the stronger] The One. Thus both the thing that comes to be and Being itself are carriers of a copy, since they are outflows from the power of The primal One: this power sees and in its emotion tries to represent what it sees and breaks into speech “On”; “einai”; “ousia,” “hestia” [Existent: Existence: Essence: Hestia or Hearth], sounds which labour to express the essential nature of the universe produced by the travail of the utterer and so to represent, as far as sounds may, the origin of reality.

6. All this, however, we may leave to individual judgement: to proceed:

This produced reality is an Ideal form — for certainly nothing springing from the Supreme can be less — and it is not a particular form but the form of all, beside which there is no other; it follows that The First must be without form, and, if without form, then it is no Being; Being must have some definition and therefore be limited; but the First cannot be thought of as having definition and limit, for thus it would be not the Source but the particular item indicated by the definition assigned to it. If all things belong to the produced, which of them can be thought of as the Supreme? Not included among them, this can be described only as transcending them: but they are

Being and the Beings; it therefore transcends Being.

Note that the phrase transcending Being assigns no character, makes no assertion, allots no name, carries only the denial of particular being; and in this there is no attempt to circumscribe it: to seek to throw a line about that illimitable Nature would be folly, and anyone thinking to do so cuts himself off from any slightest and most momentary approach to its least vestige.

As one wishing to contemplate the Intellectual Nature will lay aside all the representations of sense and so may see what transcends the sense-realm, in the same way one wishing to contemplate what transcends the Intellectual attains by putting away all that is of the intellect, taught by the intellect, no doubt, that the Transcendent exists but never seeking to define it.

Its definition, in fact, could be only “the indefinable”: what is not a thing is not some definite thing. We are in agony for a true expression; we are talking of the untellable; we name, only to indicate for our own use as best we may. And this name, The One, contains really no more than the negation of plurality: under the same pressure the Pythagoreans found their indication in the symbol “Apollo” [a= not; pollon= of many] with its repudiation of the multiple. If we are led to think positively of The One, name and thing, there would be more truth in silence: the designation, a mere aid to enquiry, was never intended for more than a preliminary affirmation of absolute simplicity to be followed by the rejection of even that statement: it was the best that offered, but remains inadequate to express the Nature indicated. For this is a principle not to be conveyed by any sound; it cannot be known on any hearing but, if at all, by vision; and to hope in that vision to see a form is to fail of even that.

7. Consider the act of ocular vision:

There are two elements here; there is the form perceptible to the sense and there is the medium by which the eye sees that form. This medium is itself perceptible to the eye, distinct from the form to be seen, but the cause of the seeing; it is perceived at the one stroke in that form and on it and, hence, is not distinguished from it, the eye being held entirely by the illuminated object. When on the contrary this medium presents itself alone it is seen directly — though even then actual sight demands some solid base; there must be something besides the medium which, unless embracing some object, eludes perception; thus the light inherent to the sun would not be perceived but for the solidity of the mass. If it is objected that the sun is light entire, this would only be a proof of our assertion: no other visible form will contain light which must, then, have no other property than that of visibility, and in fact all other visible objects are something more than light alone.

So it is with the act of vision in the Intellectual Principle.

This vision sees, by another light, the objects illuminated by the First Principle: setting itself among them, it sees veritably; declining towards the lower Nature, that upon which the light from above rests, it has less of that vision. Passing over the visible and looking to the medium by which it sees,

then it holds the Light and the source of Light.

But since the Intellectual-Principle is not to see this light as something external we return to our analogy; the eye is not wholly dependent upon an outside and alien light; there is an earlier light within itself, a more brilliant, which it sees sometimes in a momentary flash. At night in the darkness a gleam leaps from within the eye: or again we make no effort to see anything; the eyelids close; yet a light flashes before us; or we rub the eye and it sees the light it contains. This is sight without the act, but it is the truest seeing, for it sees light whereas its other objects were the lit not the light.

It is certainly thus that the Intellectual-Principle, hiding itself from all the outer, withdrawing to the inmost, seeing nothing, must have its vision — not of some other light in some other thing but of the light within itself, unmingled, pure, suddenly gleaming before it;

8. So that we are left wondering whence it came, from within or without; and when it has gone, we say, “It was here. Yet no; it was beyond!” But we ought not to question whence; there is no whence, no coming or going in place; now it is seen and now not seen. We must not run after it, but fit ourselves for the vision and then wait tranquilly for its appearance, as the eye waits on the rising of the sun, which in its own time appears above the horizon — out of the ocean, as the poets say — and gives itself to our sight.

This Principle, of which the sun is an image, where has it its dawning, what horizon does it surmount to appear?

It stands immediately above the contemplating Intellect which has held itself at rest towards the vision, looking to nothing else than the good and beautiful, setting its entire being to that in a perfect surrender, and now tranquilly filled with power and taking a new beauty to itself, gleaming in the light of that presence.

This advent, still, is not by expectation: it is a coming without approach; the vision is not of something that must enter but of something present before all else, before the Intellect itself made any movement. Yet it is the Intellect that must move, to come and to go — going because it has not known where it should stay and where that presence stays, the nowhere contained.

And if the Intellect, too, could hold itself in that nowhere — not that it is ever in place; it too is uncontained, utterly unplaced — it would remain for ever in the vision of its prior, or, indeed, not in vision but in identity, all duality annulled. But it is Intellect [having a sphere of its own] and, when it is to see, it must see by that in it which is not Intellect [by its divinest power].

No doubt it is wonderful that The First should thus be present without any coming, and that, while it is nowhere, nowhere is it not; but wonderful though this be in itself, the contrary would be more wonderful to those who know. Of course neither this contrary nor the wonder at it can be entertained. But we must explain:

9. Everything brought into being under some principle not itself is contained either within its maker or, if there is any intermediate, within that:

having a prior essential to its being, it needs that prior always, otherwise it would not be contained at all. It is the order of nature: The last in the immediately preceding lasts, things of the order of the Firsts within their prior-firsts, and so thing within thing up to the very pinnacle of source.

That Source, having no prior, cannot be contained: uncontained by any of those other forms of being, each held within the series of priors, it is orb'd round all, but so as not to be pointed off to hold them part for part; it possesses but is not possessed. Holding all — though itself nowhere held — it is omnipresent, for where its presence failed something would elude its hold. At the same time, in the sense that it is nowhere held, it is not present: thus it is both present and not present; not present as not being circumscribed by anything; yet, as being utterly unattached, not inhibited from presence at any point. That inhibition would mean that the First was determined by some other being; the later series, then, would be without part in the Supreme; God has His limit and is no longer self-governed but mastered by inferiors.

While the contained must be where its container is, what is uncontained by place is not debarred from any: for, imagine a place where it is not and evidently some other place retains it; at once it is contained and there is an end of its placelessness.

But if the “nowhere” is to stand and the ascription of a “where,” implying station in the extern, is to fall, then nothing can be left void; and at once — nothing void, yet no point containing — God is sovereignly present through all. We cannot think of something of God here and something else there, nor of all God gathered at some one spot: there is an instantaneous presence everywhere, nothing containing and nothing left void, everything therefore fully held by the divine.

Consider our universe. There is none before it and therefore it is not, itself, in a universe or in any place — what place was there before the universe came to be? — its linked members form and occupy the whole. But Soul is not in the universe, on the contrary the universe is in the Soul; bodily substance is not a place to the Soul; Soul is contained in Intellectual-Principle and is the container of body. The Intellectual-Principle in turn is contained in something else; but that prior principle has nothing in which to be: the First is therefore in nothing, and, therefore, nowhere. But all the rest must be somewhere; and where but in the First?

This can mean only that the First is neither remote from things nor directly within them; there is nothing containing it; it contains all. It is The Good to the universe if only in this way, that towards it all things have their being, all dependent upon it, each in its mode, so that thing rises above thing in goodness according to its fuller possession of authentic being.

10. Still, do not, I urge you, look for The Good through any of these other things; if you do, you will see not itself but its trace: you must form the idea of that which is to be grasped cleanly standing to itself not in any combination, the unheld in which all have hold: for no other is such, yet one

such there must be.

Now it is clear that we cannot possess ourselves of the power of this principle in its concentrated fullness: so to do one must be identical with it: but some partial attainment is within our reach.

You who make the venture will throw forward all your being but you will never tell it entire — for that, you must yourself be the divine Intellect in Act — and at your utmost success it will still pass from you or, rather, you from it. In ordinary vision you may think to see the object entire: in this intellectual act, all, less or more, that you can take to mind you may set down as The Good.

It is The Good since, being a power [being effective outwardly], it is the cause of the intelligent and intellectual life as of life and intellect: for these grow from it as from the source of essence and of existence, the Source as being One, simplex and first because before it was nothing. All derives from this: it is the origin of the primal movement which it does not possess and of the repose which is but its absence of need; for neither rest nor movement can belong to that which has no place in which either could occur; centre, object, ground, all are alike unknown to it, for it is before all. Yet its Being is not limited; what is there to set bounds to it? Nor, on the other hand, is it infinite in the sense of magnitude; what place can there be to which it must extend, or why should there be movement where there is no lacking? All its infinitude resides in its power: it does not change and will not fail; and in it all that is unfailing finds duration.

11. It is infinite also by right of being a pure unity with nothing towards which to direct any partial content. Absolutely One, it has never known measure and stands outside of number, and so is under no limit either in regard to any extern or within itself; for any such determination would bring something of the dual into it. And having no constituent parts it accepts no pattern, forms no shape.

Reason recognising it as such a nature, you may not hope to see it with mortal eyes, nor in any way that would be imagined by those who make sense the test of reality and so annul the supremely real. For what passes for the most truly existent is most truly non-existent — the thing of extension least real of all — while this unseen First is the source and principle of Being and sovereign over Reality.

You must turn appearances about or you will be left void of God. You will be like those at the festivals who in their gluttony cram themselves with things which none going to the gods may touch; they hold these goods to be more real than the vision of the God who is to be honoured and they go away having had no share in the sanctities of the shrine.

In these celebrations of which we speak, the unseen god leaves those in doubt of his existence who think nothing patent but what may be known to the flesh: it happens as if a man slept a life through and took the dream world in perfect trust; wake him, and he would refuse belief to the report of his open

eyes and settle down to sleep again.

12. Knowing demands the organ fitted to the object; eyes for one kind, ears for another: similarly some things, we must believe, are to be known by the Intellectual-Principle in us. We must not confuse intellection with hearing or seeing; this would be trying to look with the ears or denying sound because it is not seen. Certain people, we must keep in mind, have forgotten that to which, from the beginning onwards, their longing and effort are pointed: for all that exists desires and aspires towards the Supreme by a compulsion of nature, as if all had received the oracle that without it they cannot be.

The perception of Beauty and the awe and the stirring of passion towards it are for those already in some degree knowing and awakened: but the Good, as possessed long since and setting up a natural tendency, is inherently present to even those asleep and brings them no wonder when some day they see it, since it is no occasional reminiscence but is always with them though in their drowse they are not aware of it: the love of Beauty on the contrary sets up pain when it appears, for those that have seen it must pursue. This love of Beauty then is later than the love of Good and comes with a more sophisticated understanding; hence we know that Beauty is a secondary: the more primal appetite, not patent to sense, our movement towards our good, gives witness that The Good is the earlier, the prior.

Again; all that have possessed themselves of The Good feel it sufficient: they have attained the end: but Beauty not all have known and those that have judge it to exist for itself and not for them, as in the charm of this world the beauty belongs only to its possessor.

Then, too, it is thought enough to appear loveable whether one is so or not: but no one wants his Good in semblance only. All are seeking The First as something ranking before aught else, but they struggle venomously for beauty as something secondary like themselves: thus some minor personage may perhaps challenge equal honour with the King's right-hand man on pretext of similar dependence, forgetting that, while both owe their standing to the monarch, the other holds the higher rank.

The source of the error is that while both The Good and The Beautiful participate in the common source, The One precedes both; and that, in the Supreme also, The Good has no need of The Beautiful, while the Beautiful does need The Good.

The Good is gentle and friendly and tender, and we have it present when we but will. Beauty is all violence and stupefaction; its pleasure is spoiled with pain, and it even draws the thoughtless away from The Good as some attraction will lure the child from the father's side: these things tell of youth. The Good is the older — not in time but by degree of reality — and it has the higher and earlier power, all power in fact, for the sequent holds only a power subordinate and delegated of which the prior remains sovereign.

Not that God has any need of His derivatives: He ignores all that produced realm, never necessary to Him, and remains identically what He was before

He brought it into being. So too, had the secondary never existed, He would have been unconcerned, exactly as He would not have grudged existence to any other universe that might spring into being from Him, were any such possible; of course no other such could be since there is nothing that has not existence once the All exists.

But God never was the All; that would make Him dependent upon the universe: transcending all, He was able at once to make all things and to leave them to their own being, He above.

13. The Supreme, as the Absolute Good and not merely a good being or thing, can contain nothing, since there is nothing that could be its good.

Anything it could contain must be either good to it or not good; but in the supremely and primally Good there can be nothing not good; nor can the Absolute Good be a container to the Good: containing, then, neither the good nor the not good it contains nothing and, containing nothing, it is alone: it is void of all but itself.

If the rest of being either is good — without being the absolute good — or is not good, while on the other hand the Supreme contains neither what is good nor what is not good, then, containing nothing, it is The Good by that very absence of content.

Thus we rob it of its very being as The Absolute Good if we ascribe anything to it, existence or intellect or goodness. The only way is to make every denial and no assertion, to feign no quality or content there but to permit only the “It is” in which we pretend to no affirmation of non-existent attribute: there is an ignorant praise which, missing the true description, drags in qualities beneath the real worth and so abases; philosophy must guard against attaching to the Supreme what is later and lower: moving above all that order, it is the cause and source of all these, and is none of them.

For, once more, the nature of the Good is not such as to make it all things or a thing among all: that would range it under the same classification with them all and it would differ, thus, only by its individual quality, some specialty, some addition. At once it becomes not a unity but a duality; there is one common element not good and another element that is good; but a combination so made up of good and not good cannot be the purely good, the primarily good; the primarily good must be that principle in which the better element has more effectively participated and so attained its goodness. Any good thing has become so by communion; but that in which it has communion is not a thing among the things of the all; therefore the Good is not a thing of the All.

Since there is this Good in any good thing — the specific difference by which the combination becomes good — it must enter from elsewhere than the world of things: that source must be a Good absolute and isolated.

Thus is revealed to us the Primarily existent, the Good, above all that has being, good unalloyed, containing nothing in itself, utterly unmingling, all-transcending, cause of all.

Certainly neither Being nor Beauty springs from evil or from the neutral;
the maker, as the more consummate, must surpass the made.

Sixth Tractate.

That the Principle Transcending Being has no Intellectual Act. What Being has Intellection Primally and what Being has it Secondarily.

1. There is a principle having intellection of the external and another having self-intellection and thus further removed from duality.

Even the first mentioned is not without an effort towards the pure unity of which it is not so capable: it does actually contain its object, though as something other than itself.

In the self-intellective, there is not even this distinction of being: self-conversing, the subject is its own object, and thus takes the double form while remaining essentially a unity. The intellection is the more profound for this internal possession of the object.

This principle is the primally intellective since there can be no intellection without duality in unity. If there is no unity, perceiving principle and perceived object will be different, and the intellection, therefore, not primal: a principle concerned with something external cannot be the primally intellective since it does not possess the object as integrally its own or as itself; if it does possess the object as itself — the condition of true intellection — the two are one. Thus [in order to primal intellection] there must be a unity in duality, while a pure unity with no counterbalancing duality can have no object for its intellection and ceases to be intellective: in other words the primally intellective must be at once simplex and something else.

But the surest way of realizing that its nature demands this combination of unity and duality is to proceed upwards from the Soul, where the distinction can be made more dearly since the duality is exhibited more obviously.

We can imagine the Soul as a double light, a lesser corresponding to the soul proper, a purer representing its intellective phase; if now we suppose this intellective light equal to the light which is to be its object, we no longer distinguish between them; the two are recognised as one: we know, indeed, that there are two, but as we see them they have become one: this gives us the relation between the intellective subject and the object of intellection [in the duality and unity required by that primal intellection]: in our thought we have made the two into one; but on the other hand the one thing has become two, making itself into a duality at the moment of intellection, or, to be more exact, being dual by the fact of intellection and single by the fact that its intellectual object is itself.

2. Thus there is the primally intellective and there is that in which intellection has taken another mode; but this indicates that what transcends the primarily intellective has no intellection; for, to have intellection, it must become an Intellectual-Principle, and, if it is to become that, it must possess an intellectual object and, as primarily intellective, it must possess that

intellectual object as something within itself.

But it is not inevitable that every intellectual object should both possess the intellective principle in itself and exercise intellection: at that, it would be not merely object but subject as well and, besides, being thus dual, could not be primal: further, the intellectual principle that is to possess the intellectual object could not cohere unless there existed an essence purely intellectual, something which, while standing as intellectual object to the intellectual principle, is in its own essence neither an agent nor an object of intellection. The intellectual object points to something beyond itself [to a percipient]; and the intellectual agent has its intellection in vain unless by seizing and holding an object — since, failing that, it can have no intellection but is consummated only when it possesses itself of its natural term.

There must have been something standing consummate independently of any intellectual act, something perfect in its own essence: thus that in which this completion is inherent must exist before intellection; in other words it has no need of intellection, having been always self-sufficing: this, then, will have no intellectual act.

Thus we arrive at: a principle having no intellection, a principle having intellection primarily, a principle having it secondarily.

It may be added that, supposing The First to be intellective, it thereby possesses something [some object, some attribute]: at once it ceases to be a first; it is a secondary, and not even a unity; it is a many; it is all of which it takes intellectual possession; even though its intellection fell solely upon its own content, it must still be a manifold.

3. We may be told that nothing prevents an identity being thus multiple. But there must be a unity underlying the aggregate: a manifold is impossible without a unity for its source or ground, or at least, failing some unity, related or unrelated. This unity must be numbered as first before all and can be apprehended only as solitary and self-existent.

When we recognize it, resident among the mass of things, our business is to see it for what it is — present to the items but essentially distinguished from them — and, while not denying it there, to seek this underly of all no longer as it appears in those other things but as it stands in its pure identity by itself. The identity resident in the rest of things is no doubt close to authentic identity but cannot be it; and, if the identity of unity is to be displayed beyond itself, it must also exist within itself alone.

It may be suggested that its existence takes substantial form only by its being resident among outside things: but, at this, it is itself no longer simplex nor could any coherence of manifolds occur. On the one hand things could take substantial existence only if they were in their own virtue simplex. On the other hand, failing a simplex, the aggregate of multiples is itself impossible: for the simplex individual thing could not exist if there were no simplex unity independent of the individual, [a principle of identity] and, not existing, much less could it enter into composition with any other such: it

becomes impossible then for the compound universe, the aggregate of all, to exist; it would be the coming together of things that are not, things not merely lacking an identity of their own but utterly non-existent.

Once there is any manifold, there must be a precedent unity: since any intellection implies multiplicity in the intellectual subject, the non-multiple must be without intellection; that non-multiple will be the First: intellection and the Intellectual-Principle must be characteristic of beings coming later.

4. Another consideration is that if The Good [and First] is simplex and without need, it can neither need the intellectual act nor possess what it does not need: it will therefore not have intellection. (Interpolation or corruption: It is without intellection because, also, it contains no duality.)

Again; an Intellectual-Principle is distinct from The Good and takes a certain goodness only by its intellection of The Good.

Yet again: In any dual object there is the unity [the principle of identity] side by side with the rest of the thing; an associated member cannot be the unity of the two and there must be a self-standing unity [within the duality] before this unity of members can exist: by the same reasoning there must be also the supreme unity entering into no association whatever, something which is unity-simplex by its very being, utterly devoid of all that belongs to the thing capable of association.

How could anything be present in anything else unless in virtue of a source existing independently of association? The simplex [or absolute] requires no derivation; but any manifold, or any dual, must be dependent.

We may use the figure of, first, light; then, following it, the sun; as a third, the orb of the moon taking its light from the sun: Soul carries the Intellectual-Principle as something imparted and lending the light which makes it essentially intellectual; Intellectual-Principle carries the light as its own though it is not purely the light but is the being into whose very essence the light has been received; highest is That which, giving forth the light to its sequent, is no other than the pure light itself by whose power the Intellectual-Principle takes character.

How can this highest have need of any other? It is not to be identified with any of the things that enter into association; the self-standing is of a very different order.

5. And again: the multiple must be always seeking its identity, desiring self-accord and self-awareness: but what scope is there within what is an absolute unity in which to move towards its identity or at what term may it hope for self-knowing? It holds its identity in its very essence and is above consciousness and all intellectual act. Intellection is not a primal either in the fact of being or in the value of being; it is secondary and derived: for there exists The Good; and this moves towards itself while its sequent is moved and by that movement has its characteristic vision. The intellectual act may be defined as a movement towards The Good in some being that aspires towards it; the effort produces the fact; the two are coincident; to see is to have desired

to see: hence again the Authentic Good has no need of intellection since itself and nothing else is its good.

The intellective act is a movement towards the unmoved Good: thus the self-intellection in all save the Absolute Good is the working of the imaged Good within them: the intellectual principle recognises the likeness, sees itself as a good to itself, an object of attraction: it grasps at that manifestation of The Good and, in holding that, holds self-vision: if the state of goodness is constant, it remains constantly self-attractive and self-intellective. The self-intellection is not deliberate: it sees itself as an incident in its contemplation of The Good; for it sees itself in virtue of its Act; and, in all that exists, the Act is towards The Good.

6. If this reasoning is valid, The Good has no scope whatever for intellection which demands something attractive from outside. The Good, then, is without Act. What Act indeed, could be vested in Activity's self? No activity has yet again an activity; and whatever we may add to such Activities as depend from something else, at least we must leave the first Activity of them all, that from which all depend, as an uncontaminated identity, one to which no such addition can be made.

That primal Activity, then, is not an intellection, for there is nothing upon which it could Exercise intellection since it is The First; besides, intellection itself does not exercise the intellective act; this belongs to some principle in which intellection is vested. There is, we repeat, duality in any thinking being; and the First is wholly above the dual.

But all this may be made more evident by a clearer recognition of the twofold principle at work wherever there is intellection:

When we affirm the reality of the Real Beings and their individual identity of being and declare that these Real Beings exist in the Intellectual Realm, we do not mean merely that they remain unchangeably self-identical by their very essence, as contrasted with the fluidity and instability of the sense-realm; the sense-realm itself may contain the enduring. No; we mean rather that these principles possess, as by their own virtue, the consummate fullness of being. The Essence described as the primally existent cannot be a shadow cast by Being, but must possess Being entire; and Being is entire when it holds the form and idea of intellection and of life. In a Being, then, the existence, the intellection, the life are present as an aggregate. When a thing is a Being, it is also an Intellectual-Principle, when it is an Intellectual-Principle it is a Being; intellection and Being are co-existents. Therefore intellection is a multiple not a unitary and that which does not belong to this order can have no Intellection. And if we turn to the partial and particular, there is the Intellectual form of man, and there is man, there is the Intellectual form of horse and there is horse, the Intellectual form of Justice, and Justice.

Thus all is dual: the unit is a duality and yet again the dual reverts to unity.

That, however, which stands outside all this category can be neither an individual unity nor an aggregate of all the duals or in any way a duality. How

the duals rose from The One is treated elsewhere.

What stands above Being stands above intellection: it is no weakness in it not to know itself, since as pure unity it contains nothing which it needs to explore. But it need not even spend any knowing upon things outside itself: this which was always the Good of all gives them something greater and better than its knowledge of them in giving them in their own identity to cling, in whatever measure be possible, to a principle thus lofty.

Seventh Tractate.

Is There an Ideal Archetype of Particular Beings?

1. We have to examine the question whether there exists an ideal archetype of individuals, in other words whether I and every other human being go back to the Intellectual, every [living] thing having origin and principle There.

If Socrates, Socrates' soul, is external then the Authentic Socrates — to adapt the term — must be There; that is to say, the individual soul has an existence in the Supreme as well as in this world. If there is no such permanent endurance and what was Socrates may with change of time become another soul and be Pythagoras or someone else — then the individual Socrates has not that existence in the Divine.

But if the Soul of the individual contains the Reason-Principles of all that it traverses, once more all men have their [archetypic] existence There: and it is our doctrine that every soul contains all the Reason-Principles that exist in the Kosmos: since then the Kosmos contains the Reason-Principles not merely of man, but also of all individual living things, so must the Soul. Its content of Reason-Principles, then, must be limitless, unless there be a periodical renovation bounding the boundlessness by the return of a former series.

But if [in virtue of this periodic return] each archetype may be reproduced by numerous existents, what need is there that there be distinct Reason-Principles and archetypes for each existent in any one period? Might not one [archetypal] man suffice for all, and similarly a limited number of souls produce a limitless number of men?

No: one Reason-Principle cannot account for distinct and differing individuals: one human being does not suffice as the exemplar for many distinct each from the other not merely in material constituents but by innumerable variations of ideal type: this is no question of various pictures or images reproducing an original Socrates; the beings produced differ so greatly as to demand distinct Reason-Principles. The entire soul-period conveys with it all the requisite Reason-Principles, and so too the same existents appear once more under their action.

There is no need to baulk at this limitlessness in the Intellectual; it is an infinitude having nothing to do with number or part; what we may think of it as its outgoing is no other than its characteristic Act.

2. But individuals are brought into being by the union of the Reason-Principles of the parents, male and female: this seems to do away with a definite Reason-Principle for each of the offspring: one of the parents — the male let us say — is the source; and the offspring is determined not by Reason-Principles differing from child to child but by one only, the father's or that of the father's father.

No: a distinct Reason-Principle may be the determinant for the child since

the parent contains all: they would become effective at different times.

And so of the differences among children of the same parents: it is a matter of varying dominance: either the offspring — whether it so appears or not — has been mainly determined by, now, the male, now, the female or, while each principle has given itself entire and lies there within, yet it effectively moulds one portion of the bodily substance rather than another.

And how [by the theory of a divine archetype of each individual] are the differences caused by place to be explained?

Is the differentiating element to be found in the varying resistance of the material of the body?

No: if this were so, all men with the exception of one only would be untrue to nature.

Difference everywhere is a good, and so there must be differing archetypes, though only to evil could be attribute any power in Matter to thwart nature by overmastering the perfect Reason-Principles, hidden but given, all.

Still, admitting the diversity of the Reason-principles, why need there be as many as there are men born in each Period, once it is granted that different beings may take external manifestation under the presence of the same principles?

Under the presence of all; agreed: but with the dominance of the very same? That is still open to question.

May we not take it that there may be identical reproduction from one Period to another but not in the same Period?

3. In the case of twin birth among human beings how can we make out the Reason-Principles to be different; and still more when we turn to the animals and especially those with litters?

Where the young are precisely alike, there is one Reason-Principle.

But this would mean that after all there are not as many Reason Principles as separate beings?

As many as there are of differing beings, differing by something more than a mere failure in complete reproduction of their Idea.

And why may not this [sharing of archetype] occur also in beings untouched by differentiation, if indeed there be any such?

A craftsman even in constructing an object identical with a model must envisage that identity in a mental differentiation enabling him to make a second thing by bringing in some difference side by side with the identity: similarly in nature, where the thing comes about not by reasoning but in sole virtue of Reason-Principles, that differentiation must be included in the archetypal idea, though it is not in our power to perceive the difference.

The consideration of Quantity brings the same result:

If production is undetermined in regard to Quantity, each thing has its distinct Reason-Principle: if there is a measured system the Quantity has been determined by the unrolling and unfolding of the Reason-Principles of all the

existences.

Thus when the universe has reached its term, there will be a fresh beginning, since the entire Quantity which the Kosmos is to exhibit, every item that is to emerge in its course, all is laid up from the first in the Being that contains the Reason-Principles.

Are we, then, looking to the brute realm, to hold that there are as many Reason-Principles as distinct creatures born in a litter?

Why not? There is nothing alarming about such limitlessness in generative forces and in Reason-Principles, when Soul is there to sustain all.

As in Soul [principle of Life] so in Divine Mind [principle of Idea] there is this infinitude of recurring generative powers; the Beings there are unfailing.

Eighth Tractate.

On the Intellectual Beauty.

1. It is a principle with us that one who has attained to the vision of the Intellectual Beauty and grasped the beauty of the Authentic Intellect will be able also to come to understand the Father and Transcendent of that Divine Being. It concerns us, then, to try to see and say, for ourselves and as far as such matters may be told, how the Beauty of the divine Intellect and of the Intellectual Kosmos may be revealed to contemplation.

Let us go to the realm of magnitudes: Suppose two blocks of stone lying side by side: one is unpatterned, quite untouched by art; the other has been minutely wrought by the craftsman's hands into some statue of god or man, a Grace or a Muse, or if a human being, not a portrait but a creation in which the sculptor's art has concentrated all loveliness.

Now it must be seen that the stone thus brought under the artist's hand to the beauty of form is beautiful not as stone — for so the crude block would be as pleasant — but in virtue of the form or idea introduced by the art. This form is not in the material; it is in the designer before ever it enters the stone; and the artificer holds it not by his equipment of eyes and hands but by his participation in his art. The beauty, therefore, exists in a far higher state in the art; for it does not come over integrally into the work; that original beauty is not transferred; what comes over is a derivative and a minor: and even that shows itself upon the statue not integrally and with entire realization of intention but only in so far as it has subdued the resistance of the material.

Art, then, creating in the image of its own nature and content, and working by the Idea or Reason-Principle of the beautiful object it is to produce, must itself be beautiful in a far higher and purer degree since it is the seat and source of that beauty, indwelling in the art, which must naturally be more complete than any comeliness of the external. In the degree in which the beauty is diffused by entering into matter, it is so much the weaker than that concentrated in unity; everything that reaches outwards is the less for it, strength less strong, heat less hot, every power less potent, and so beauty less beautiful.

Then again every prime cause must be, within itself, more powerful than its effect can be: the musical does not derive from an unmusical source but from music; and so the art exhibited in the material work derives from an art yet higher.

Still the arts are not to be slighted on the ground that they create by imitation of natural objects; for, to begin with, these natural objects are themselves imitations; then, we must recognise that they give no bare reproduction of the thing seen but go back to the Ideas from which Nature itself derives, and, furthermore, that much of their work is all their own; they

are holders of beauty and add where nature is lacking. Thus Pheidias wrought the Zeus upon no model among things of sense but by apprehending what form Zeus must take if he chose to become manifest to sight.

2. But let us leave the arts and consider those works produced by Nature and admitted to be naturally beautiful which the creations of art are charged with imitating, all reasoning life and unreasoning things alike, but especially the consummate among them, where the moulder and maker has subdued the material and given the form he desired. Now what is the beauty here? It has nothing to do with the blood or the menstrual process: either there is also a colour and form apart from all this, or there is nothing unless sheer ugliness or a bare recipient, as it were the mere Matter of beauty.

Whence shone forth the beauty of Helen, battle-sought; or of all those women like in loveliness to Aphrodite; or of Aphrodite herself; or of any human being that has been perfect in beauty; or of any of these gods manifest to sight, or unseen but carrying what would be beauty if we saw?

In all these is it not the Idea, something of that realm but communicated to the produced from within the producer just as in works of art, we held, it is communicated from the arts to their creations? Now we can surely not believe that, while the made thing and the Idea thus impressed upon Matter are beautiful, yet the Idea not so alloyed but resting still with the creator — the Idea primal, immaterial, firmly a unity — is not Beauty.

If material extension were in itself the ground of beauty, then the creating principle, being without extension, could not be beautiful: but beauty cannot be made to depend upon magnitude since, whether in a large object or a small, the one Idea equally moves and forms the mind by its inherent power. A further indication is that as long as the object remains outside us we know nothing of it; it affects us by entry; but only as an Idea can it enter through the eyes which are not of scope to take an extended mass: we are, no doubt, simultaneously possessed of the magnitude which, however, we take in not as mass but by an elaboration upon the presented form.

Then again the principle producing the beauty must be, itself, ugly, neutral or beautiful: ugly, it could not produce the opposite; neutral, why should its product be the one rather than the other? The Nature, then, which creates things so lovely must be itself of a far earlier beauty; we, undisciplined in discernment of the inward, knowing nothing of it, run after the outer, never understanding that it is the inner which stirs us; we are in the case of one who sees his own reflection but not realizing whence it comes goes in pursuit of it.

But that the thing we are pursuing is something different and that the beauty is not in the concrete object is manifest from the beauty there is in matters of study, in conduct and custom; briefly in soul or mind. And it is precisely here that the greater beauty lies, perceived whenever you look to the wisdom in a man and delight in it, not wasting attention on the face, which may be hideous, but passing all appearance by and catching only at the inner comeliness, the truly personal; if you are still unmoved and cannot

acknowledge beauty under such conditions, then looking to your own inner being you will find no beauty to delight you and it will be futile in that state to seek the greater vision, for you will be questing it through the ugly and impure.

This is why such matters are not spoken of to everyone; you, if you are conscious of beauty within, remember.

3. Thus there is in the Nature-Principle itself an Ideal archetype of the beauty that is found in material forms and, of that archetype again, the still more beautiful archetype in Soul, source of that in Nature. In the proficient soul this is brighter and of more advanced loveliness: adorning the soul and bringing to it a light from that greater light which is beauty primally, its immediate presence sets the soul reflecting upon the quality of this prior, the archetype which has no such entries, and is present nowhere but remains in itself alone, and thus is not even to be called a Reason-Principle but is the creative source of the very first Reason-Principle which is the Beauty to which Soul serves as Matter.

This prior, then, is the Intellectual-Principle, the veritable, abiding and not fluctuant since not taking intellectual quality from outside itself. By what image thus, can we represent it? We have nowhere to go but to what is less. Only from itself can we take an image of it; that is, there can be no representation of it, except in the sense that we represent gold by some portion of gold — purified, either actually or mentally, if it be impure — insisting at the same time that this is not the total thing-gold, but merely the particular gold of a particular parcel. In the same way we learn in this matter from the purified Intellect in ourselves or, if you like, from the Gods and the glory of the Intellect in them.

For assuredly all the Gods are august and beautiful in a beauty beyond our speech. And what makes them so? Intellect; and especially Intellect operating within them [the divine sun and stars] to visibility. It is not through the loveliness of their corporeal forms: even those that have body are not gods by that beauty; it is in virtue of Intellect that they, too, are gods, and as gods beautiful. They do not veer between wisdom and folly: in the immunity of Intellect unmoving and pure, they are wise always, all-knowing, taking cognisance not of the human but of their own being and of all that lies within the contemplation of Intellect. Those of them whose dwelling is in the heavens, are ever in this meditation — what task prevents them? — and from afar they look, too, into that further heaven by a lifting of the head. The Gods belonging to that higher Heaven itself, they whose station is upon it and in it, see and know in virtue of their omnipresence to it. For all There is heaven; earth is heaven, and sea heaven; and animal and plant and man; all is the heavenly content of that heaven: and the Gods in it, despising neither men nor anything else that is there where all is of the heavenly order, traverse all that country and all space in peace.

4. To “live at ease” is There; and, to these divine beings, verity is mother

and nurse, existence and sustenance; all that is not of process but of authentic being they see, and themselves in all: for all is transparent, nothing dark, nothing resistant; every being is lucid to every other, in breadth and depth; light runs through light. And each of them contains all within itself, and at the same time sees all in every other, so that everywhere there is all, and all is all and each all, and infinite the glory. Each of them is great; the small is great; the sun, There, is all the stars; and every star, again, is all the stars and sun. While some one manner of being is dominant in each, all are mirrored in every other.

Movement There is pure [as self-caused] for the moving principle is not a separate thing to complicate it as it speeds.

So, too, Repose is not troubled, for there is no admixture of the unstable; and the Beauty is all beauty since it is not merely resident [as an attribute or addition] in some beautiful object. Each There walks upon no alien soil; its place is its essential self; and, as each moves, so to speak, towards what is Above, it is attended by the very ground from which it starts: there is no distinguishing between the Being and the Place; all is Intellect, the Principle and the ground on which it stands, alike. Thus we might think that our visible sky [the ground or place of the stars], lit, as it is, produces the light which reaches us from it, though of course this is really produced by the stars [as it were, by the Principles of light alone, not also by the ground as the analogy would require].

In our realm all is part rising from part and nothing can be more than partial; but There each being is an eternal product of a whole and is at once a whole and an individual manifesting as part but, to the keen vision There, known for the whole it is.

The myth of Lynceus seeing into the very deeps of the earth tells us of those eyes in the divine. No weariness overtakes this vision, which yet brings no such satiety as would call for its ending; for there never was a void to be filled so that, with the fulness and the attainment of purpose, the sense of sufficiency be induced: nor is there any such incongruity within the divine that one Being there could be repulsive to another: and of course all There are unchangeable. This absence of satisfaction means only a satisfaction leading to no distaste for that which produces it; to see is to look the more, since for them to continue in the contemplation of an infinite self and of infinite objects is but to acquiesce in the bidding of their nature.

Life, pure, is never a burden; how then could there be weariness There where the living is most noble? That very life is wisdom, not a wisdom built up by reasonings but complete from the beginning, suffering no lack which could set it enquiring, a wisdom primal, unborrowed, not something added to the Being, but its very essence. No wisdom, thus, is greater; this is the authentic knowing, assessor to the divine Intellect as projected into manifestation simultaneously with it; thus, in the symbolic saying, Justice is assessor to Zeus.

[Perfect wisdom] for all the Principles of this order, dwelling There, are as it were visible images protected from themselves, so that all becomes an object of contemplation to contemplators immeasurably blessed. The greatness and power of the wisdom There we may know from this, that it embraces all the real Beings, and has made all, and all follow it, and yet that it is itself those beings, which sprang into being with it, so that all is one, and the essence There is wisdom. If we have failed to understand, it is that we have thought of knowledge as a mass of theorems and an accumulation of propositions, though that is false even for our sciences of the sense-realm. But in case this should be questioned, we may leave our own sciences for the present, and deal with the knowing in the Supreme at which Plato glances where he speaks of “that knowledge which is not a stranger in something strange to it” — though in what sense, he leaves us to examine and declare, if we boast ourselves worthy of the discussion. This is probably our best starting-point.

5. All that comes to be, work of nature or of craft, some wisdom has made: everywhere a wisdom presides at a making.

No doubt the wisdom of the artist may be the guide of the work; it is sufficient explanation of the wisdom exhibited in the arts; but the artist himself goes back, after all, to that wisdom in Nature which is embodied in himself; and this is not a wisdom built up of theorems but one totality, not a wisdom consisting of manifold detail co-ordinated into a unity but rather a unity working out into detail.

Now, if we could think of this as the primal wisdom, we need look no further, since, at that, we have discovered a principle which is neither a derivative nor a “stranger in something strange to it.” But if we are told that, while this Reason-Principle is in Nature, yet Nature itself is its source, we ask how Nature came to possess it; and, if Nature derived it from some other source, we ask what that other source may be; if, on the contrary, the principle is self-sprung, we need look no further: but if we are referred to the Intellectual-Principle we must make clear whether the Intellectual-Principle engendered the wisdom: if we learn that it did, we ask whence: if from itself, then inevitably, it is itself Wisdom.

The true Wisdom, then [found to be identical with the Intellectual-Principle] is Real Being; and Real Being is Wisdom; it is wisdom that gives value to Real Being; and Being is Real in virtue of its origin in wisdom. It follows that all forms of existence not possessing wisdom are, indeed, Beings in right of the wisdom which went to their forming but, as not in themselves possessing it, are not Real Beings.

We cannot therefore think that the divine Beings of that sphere, or the other supremely blessed There, need look to our apparatus of science: all of that realm, all is noble image, such images as we may conceive to lie within the soul of the wise — but There not as inscription but as authentic existence. The ancients had this in mind when they declared the Ideas to be Beings,

Essentials.

6. Similarly, as it seems to me, the wise of Egypt — whether in precise knowledge or by a prompting of nature — indicated the truth where, in their effort towards philosophical statement, they left aside the writing-forms that take in the detail of words and sentences — those characters that represent sounds and convey the propositions of reasoning — and drew pictures instead, engraving in the temple — inscriptions a separate image for every separate item: thus they exhibited the mode in which the Supreme goes forth.

For each manifestation of knowledge and wisdom is a distinct image, an object in itself, an immediate unity, not as aggregate of discursive reasoning and detailed willing. Later from this wisdom in unity there appears, in another form of being, an image, already less compact, which announces the original in an outward stage and seeks the causes by which things are such that the wonder rises how a generated world can be so excellent.

For, one who knows must declare his wonder that this Wisdom, while not itself containing the causes by which Being exists and takes such excellence, yet imparts them to the entities produced in Being's realm. This excellence whose necessity is scarcely or not at all manifest to search, exists, if we could but find it out, before all searching and reasoning.

What I say may be considered in one chief thing, and thence applied to all the particular entities:

7. Consider the universe: we are agreed that its existence and its nature come to it from beyond itself; are we, now, to imagine that its maker first thought it out in detail — the earth, and its necessary situation in the middle; water and, again, its position as lying upon the earth; all the other elements and objects up to the sky in due place and order; living beings with their appropriate forms as we know them, their inner organs and their outer limbs — and that having thus appointed every item beforehand, he then set about the execution?

Such designing was not even possible; how could the plan for a universe come to one that had never looked outward? Nor could he work on material gathered from elsewhere as our craftsmen do, using hands and tools; feet and hands are of the later order.

One way, only, remains: all things must exist in something else; of that prior — since there is no obstacle, all being continuous within the realm of reality — there has suddenly appeared a sign, an image, whether given forth directly or through the ministry of soul or of some phase of soul, matters nothing for the moment: thus the entire aggregate of existence springs from the divine world, in greater beauty There because There unmingled but mingled here.

From the beginning to end all is gripped by the Forms of the Intellectual Realm: Matter itself is held by the Ideas of the elements and to these Ideas are added other Ideas and others again, so that it is hard to work down to crude Matter beneath all that sheathing of Idea. Indeed since Matter itself is in its

degree, an Idea — the lowest — all this universe is Idea and there is nothing that is not Idea as the archetype was. And all is made silently, since nothing had part in the making but Being and Idea further reason why creation went without toil. The Exemplar was the Idea of an All, and so an All must come into being.

Thus nothing stood in the way of the Idea, and even now it dominates, despite all the clash of things: the creation is not hindered on its way even now; it stands firm in virtue of being All. To me, moreover, it seems that if we ourselves were archetypes, Ideas, veritable Being, and the Idea with which we construct here were our veritable Essence, then our creative power too would toillessly effect its purpose: as man now stands, he does not produce in his work a true image of himself: become man, he has ceased to be the All: ceasing to be man — we read— “he soars aloft and administers the Kosmos entire”; restored to the All he is maker of the All.

But — to our immediate purpose — it is possible to give a reason why the earth is set in the midst and why it is round and why the ecliptic runs precisely as it does, but, looking to the creating principle, we cannot say that because this was the way therefore things were so planned: we can say only that because the All is what it is, therefore there is a total of good; the causing principle, we might put it, reached the conclusion before all formal reasoning and not from any premises, not by sequence or plan but before either, since all of that order is later, all reason, demonstration, persuasion.

Since there is a Source, all the created must spring from it and in accordance with it; and we are rightly told not to go seeking the causes impelling a Source to produce, especially when this is the perfectly sufficient Source and identical with the Term: a Source which is Source and Term must be the All-Unity, complete in itself.

8. This then is Beauty primally: it is entire and omnipresent as an entirety; and therefore in none of its parts or members lacking in beauty; beautiful thus beyond denial. Certainly it cannot be anything [be, for example, Beauty] without being wholly that thing; it can be nothing which it is to possess partially or in which it utterly fails [and therefore it must entirely be Beauty entire].

If this principle were not beautiful, what other could be? Its prior does not deign to be beautiful; that which is the first to manifest itself — Form and object of vision to the intellect — cannot but be lovely to see. It is to indicate this that Plato, drawing on something well within our observation, represents the Creator as approving the work he has achieved: the intention is to make us feel the lovable beauty of the autotype and of the Divine Idea; for to admire a representation is to admire the original upon which it was made.

It is not surprising if we fail to recognise what is passing within us: lovers, and those in general that admire beauty here, do not stay to reflect that it is to be traced, as of course it must be, to the Beauty There. That the admiration of the Demiurge is to be referred to the Ideal Exemplar is deliberately made

evident by the rest of the passage: “He admired; and determined to bring the work into still closer likeness with the Exemplar”: he makes us feel the magnificent beauty of the Exemplar by telling us that the Beauty sprung from this world is, itself, a copy from That.

And indeed if the divine did not exist, the transcendently beautiful, in a beauty beyond all thought, what could be lovelier than the things we see? Certainly no reproach can rightly be brought against this world save only that it is not That.

9. Let us, then, make a mental picture of our universe: each member shall remain what it is, distinctly apart; yet all is to form, as far as possible, a complete unity so that whatever comes into view shall show as if it were the surface of the orb over all, bringing immediately with it the vision, on the one plane, of the sun and of all the stars with earth and sea and all living things as if exhibited upon a transparent globe.

Bring this vision actually before your sight, so that there shall be in your mind the gleaming representation of a sphere, a picture holding sprung, themselves, of that universe and repose or some at rest, some in motion. Keep this sphere before you, and from it imagine another, a sphere stripped of magnitude and of spatial differences; cast out your inborn sense of Matter, taking care not merely to attenuate it: call on God, maker of the sphere whose image you now hold, and pray Him to enter. And may He come bringing His own Universe with all the Gods that dwell in it — He who is the one God and all the gods, where each is all, blending into a unity, distinct in powers but all one god in virtue of that one divine power of many facets.

More truly, this is the one God who is all the gods; for, in the coming to be of all those, this, the one, has suffered no diminishing. He and all have one existence while each again is distinct. It is distinction by state without interval: there is no outward form to set one here and another there and to prevent any from being an entire identity; yet there is no sharing of parts from one to another. Nor is each of those divine wholes a power in fragment, a power totalling to the sum of the measurable segments: the divine is one all-power, reaching out to infinity, powerful to infinity; and so great is God that his very members are infinities. What place can be named to which He does not reach?

Great, too, is this firmament of ours and all the powers constellated within it, but it would be greater still, unspeakably, but that there is inbound in it something of the petty power of body; no doubt the powers of fire and other bodily substances might themselves be thought very great, but in fact, it is through their failure in the true power that we see them burning, destroying, wearing things away, and slaving towards the production of life; they destroy because they are themselves in process of destruction, and they produce because they belong to the realm of the produced.

The power in that other world has merely Being and Beauty of Being. Beauty without Being could not be, nor Being voided of Beauty: abandoned

of Beauty, Being loses something of its essence. Being is desirable because it is identical with Beauty; and Beauty is loved because it is Being. How then can we debate which is the cause of the other, where the nature is one? The very figment of Being needs some imposed image of Beauty to make it passable and even to ensure its existence; it exists to the degree in which it has taken some share in the beauty of Idea; and the more deeply it has drawn on this, the less imperfect it is, precisely because the nature which is essentially the beautiful has entered into it the more intimately.

10. This is why Zeus, although the oldest of the gods and their sovereign, advances first [in the Phaidros myth] towards that vision, followed by gods and demigods and such souls as are of strength to see. That Being appears before them from some unseen place and rising loftily over them pours its light upon all things, so that all gleams in its radiance; it upholds some beings, and they see; the lower are dazzled and turn away, unfit to gaze upon that sun, the trouble falling the more heavily on those most remote.

Of those looking upon that Being and its content, and able to see, all take something but not all the same vision always: intently gazing, one sees the fount and principle of Justice, another is filled with the sight of Moral Wisdom, the original of that quality as found, sometimes at least, among men, copied by them in their degree from the divine virtue which, covering all the expanse, so to speak, of the Intellectual Realm is seen, last attainment of all, by those who have known already many splendid visions.

The gods see, each singly and all as one. So, too, the souls; they see all There in right of being sprung, themselves, of that universe and therefore including all from beginning to end and having their existence There if only by that phase which belongs inherently to the Divine, though often too they are There entire, those of them that have not incurred separation.

This vision Zeus takes, and it is for such of us, also, as share his love and appropriate our part in the Beauty There, the final object of all seeing, the entire beauty upon all things; for all There sheds radiance, and floods those that have found their way thither so that they too become beautiful; thus it will often happen that men climbing heights where the soil has taken a yellow glow will themselves appear so, borrowing colour from the place on which they move. The colour flowering on that other height we speak of is Beauty; or rather all There is light and beauty, through and through, for the beauty is no mere bloom upon the surface.

To those that do not see entire, the immediate impression is alone taken into account; but those drunken with this wine, filled with the nectar, all their soul penetrated by this beauty, cannot remain mere gazers: no longer is there a spectator outside gazing on an outside spectacle; the clear-eyed hold the vision within themselves, though, for the most part, they have no idea that it is within but look towards it as to something beyond them and see it as an object of vision caught by a direction of the will.

All that one sees as a spectacle is still external; one must bring the vision

within and see no longer in that mode of separation but as we know ourselves; thus a man filled with a god — possessed by Apollo or by one of the Muses — need no longer look outside for his vision of the divine being; it is but finding the strength to see divinity within.

11. Similarly any one, unable to see himself, but possessed by that God, has but to bring that divine — within before his consciousness and at once he sees an image of himself, himself lifted to a better beauty: now let him ignore that image, lovely though it is, and sink into a perfect self-identity, no such separation remaining; at once he forms a multiple unity with the God silently present; in the degree of his power and will, the two become one; should he turn back to the former duality, still he is pure and remains very near to the God; he has but to look again and the same presence is there.

This conversion brings gain: at the first stage, that of separation, a man is aware of self; but, retreating inwards, he becomes possessor of all; he puts sense away behind him in dread of the separated life and becomes one in the Divine; if he plans to see in separation, he sets himself outside.

The novice must hold himself constantly under some image of the Divine Being and seek in the light of a clear conception; knowing thus, in a deep conviction, whither he is going — into what a sublimity he penetrates — he must give himself forthwith to the inner and, radiant with the Divine Intellections [with which he is now one], be no longer the seer but, as that place has made him, the seen.

Still, we will be told, one cannot be in beauty and yet fail to see it. The very contrary: to see the divine as something external is to be outside of it; to become it is to be most truly in beauty: since sight deals with the external, there can here be no vision unless in the sense of identification with the object.

And this identification amounts to a self-knowing, a self-consciousness, guarded by the fear of losing the self in the desire of a too wide awareness.

It must be remembered that sensations of the ugly and evil impress us more violently than those of what is agreeable and yet leave less knowledge as the residue of the shock: sickness makes the rougher mark, but health, tranquilly present, explains itself better; it takes the first place, it is the natural thing, it belongs to our being; illness is alien, unnatural and thus makes itself felt by its very incongruity, while the other conditions are native and we take no notice. Such being our nature, we are most completely aware of ourselves when we are most completely identified with the object of our knowledge.

This is why in that other sphere, when we are deepest in that knowledge by intellection, we are aware of none; we are expecting some impression on sense, which has nothing to report since it has seen nothing and never could in that order see anything. The unbelieving element is sense; it is the other, the Intellectual-Principle, that sees; and if this too doubted, it could not even credit its own existence, for it can never stand away and with bodily eyes apprehend itself as a visible object.

12. We have told how this vision is to be procured, whether by the mode of separation or in identity: now, seen in either way, what does it give to report?

The vision has been of God in travail of a beautiful offspring, God engendering a universe within himself in a painless labour and — rejoiced in what he has brought into being, proud of his children — keeping all closely by Him, for pleasure He has in his radiance and in theirs.

Of this offspring — all beautiful, but most beautiful those that have remained within — only one has become manifest without; from him [Zeus, sovereign over the visible universe] the youngest born, we may gather, as from some image, the greatness of the Father and of the Brothers that remain within the Father's house.

Still the manifested God cannot think that he has come forth in vain from the father; for through him another universe has arisen, beautiful as the image of beauty, and it could not be' lawful that Beauty and Being should fail of a beautiful image.

This second Kosmos at every point copies the archetype: it has life and being in copy, and has beauty as springing from that diviner world. In its character of image it holds, too, that divine perpetuity without which it would only at times be truly representative and sometimes fail like a construction of art; for every image whose existence lies in the nature of things must stand during the entire existence of the archetype.

Hence it is false to put an end to the visible sphere as long as the Intellectual endures, or to found it upon a decision taken by its maker at some given moment.

That teaching shirks the penetration of such a making as is here involved: it fails to see that as long as the Supreme is radiant there can be no failing of its sequel but, that existing, all exists. And — since the necessity of conveying our meaning compels such terms — the Supreme has existed for ever and for ever will exist.

13. The God fettered [as in the Kronos Myth] to an unchanging identity leaves the ordering of this universe to his son (to Zeus), for it could not be in his character to neglect his rule within the divine sphere, and, as though sated with the Authentic-Beauty, seek a lordship too recent and too poor for his might. Ignoring this lower world, Kronos [Intellectual-Principle] claims for his own father [Ouranoo, the Absolute, or One] with all the upward-tending between them: and he counts all that tends to the inferior, beginning from his son [Zeus, the All-Soul], as ranking beneath him. Thus he holds a mid position determined on the one side by the differentiation implied in the severance from the very highest and, on the other, by that which keeps him apart from the link between himself and the lower: he stands between a greater father and an inferior son. But since that father is too lofty to be thought of under the name of Beauty, the second God remains the primally beautiful.

Soul also has beauty, but is less beautiful than Intellect as being its image

and therefore, though beautiful in nature, taking increase of beauty by looking to that original. Since then the All-Soul — to use the more familiar term — since Aphrodite herself is so beautiful, what name can we give to that other? If Soul is so lovely in its own right, of what quality must that prior be? And since its being is derived, what must that power be from which the Soul takes the double beauty, the borrowed and the inherent?

We ourselves possess beauty when we are true to our own being; our ugliness is in going over to another order; our self-knowledge, that is to say, is our beauty; in self-ignorance we are ugly.

Thus beauty is of the Divine and comes Thence only.

Do these considerations suffice to a clear understanding of the Intellectual Sphere, or must we make yet another attempt by another road?

Ninth Tractate.

The Intellectual-Principle, the Ideas, and the Authentic Existence.

1. All human beings from birth onward live to the realm of sense more than to the Intellectual.

Forced of necessity to attend first to the material, some of them elect to abide by that order and, their life throughout, make its concerns their first and their last; the sweet and the bitter of sense are their good and evil; they feel they have done all if they live along pursuing the one and barring the doors to the other. And those of them that pretend to reasoning have adopted this as their philosophy; they are like the heavier birds which have incorporated much from the earth and are so weighted down that they cannot fly high for all the wings Nature has given them.

Others do indeed lift themselves a little above the earth; the better in their soul urges them from the pleasant to the nobler, but they are not of power to see the highest and so, in despair of any surer ground, they fall back in virtue's name, upon those actions and options of the lower from which they sought to escape.

But there is a third order — those godlike men who, in their mightier power, in the keenness of their sight, have clear vision of the splendour above and rise to it from among the cloud and fog of earth and hold firmly to that other world, looking beyond all here, delighted in the place of reality, their native land, like a man returning after long wanderings to the pleasant ways of his own country.

2. What is this other place and how it is accessible?

It is to be reached by those who, born with the nature of the lover, are also authentically philosophic by inherent temper; in pain of love towards beauty but not held by material loveliness, taking refuge from that in things whose beauty is of the soul — such things as virtue, knowledge, institutions, law and custom — and thence, rising still a step, reach to the source of this loveliness of the Soul, thence to whatever be above that again, until the uttermost is reached. The First, the Principle whose beauty is self-springing: this attained, there is an end to the pain inassuageable before.

But how is the ascent to be begun? Whence comes the power? In what thought is this love to find its guide?

The guiding thought is this: that the beauty perceived on material things is borrowed.

The pattern giving beauty to the corporeal rests upon it as Idea to its Matter and the substrate may change and from being pleasant become distasteful, a sign, in all reason, that the beauty comes by participation.

Now, what is this that gives grace to the corporeal?

Two causes in their degree; the participation in beauty and the power of

Soul, the maker, which has imprinted that form.

We ask then is soul, of itself, a thing of beauty: we find it is not since differences are manifest, one Soul wise and lovely, another foolish and ugly: soul-beauty is constituted by wisdom.

The question thus becomes, "What principle is the giver of wisdom to the soul? and the only answer is "The Intellectual-Principle," the veritably intellectual, wise without intermission and therefore beautiful of itself.

But does even this suffice for our First?

No; we must look still inward beyond the Intellectual, which, from our point of approach, stands before the Supreme Beginning, in whose forecourt, as it were, it announces in its own being the entire content of the Good, that prior of all, locked in unity, of which this is the expression already touched by multiplicity.

3. We will have to examine this Nature, the Intellectual, which our reasoning identifies as the authentically existent and the veritable essential: but first we must take another path and make certain that such a principle does necessarily exist.

Perhaps it is ridiculous to set out enquiring whether an Intellectual-Principle has place in the total of being: but there may be some to hesitate even as to this and certainly there will be the question whether it is as we describe it, whether it is a separate existence, whether it actually is the real beings, whether it is the seat of the Ideas; to this we now address ourselves.

All that we see, and describe as having existence, we know to be compound; hand-wrought or compacted by nature, nothing is simplex. Now the hand-wrought, with its metal or stone or wood, is not realized out of these materials until the appropriate craft has produced statue, house or bed, by imparting the particular idea from its own content. Similarly with natural forms of being; those including several constituents, compound bodies as we call them, may be analysed into the materials and the Idea imposed upon the total; the human being, for example, into soul and body; and the human body into the four elements. Finding everything to be a compound of Matter and shaping principle — since the Matter of the elements is of itself shapeless — you will enquire whence this forming idea comes; and you will ask whether in the soul we recognise a simplex or whether this also has constituents, something representing Matter and something else — the Intellectual-Principle in it — representing Idea, the one corresponding to the shape actually on the statue, the other to the artist giving the shape.

Applying the same method to the total of things, here too we discover the Intellectual-Principle and this we set down as veritably the maker and creator of the All. The underly has adopted, we see, certain shapes by which it becomes fire, water, air, earth; and these shapes have been imposed upon it by something else. This other is Soul which, hovering over the Four [the elements], imparts the pattern of the Kosmos, the Ideas for which it has itself received from the Intellectual-Principle as the soul or mind of the craftsman

draws upon his craft for the plan of his work.

The Intellectual-Principle is in one phase the Form of the soul, its shape; in another phase it is the giver of the shape — the sculptor, possessing inherently what is given — imparting to soul nearly the authentic reality while what body receives is but image and imitation.

4. But, soul reached, why need we look higher; why not make this The First?

A main reason is that the Intellectual-Principle is at once something other and something more powerful than Soul and that the more powerful is in the nature of things the prior. For it is certainly not true, as people imagine, that the soul, brought to perfection, produces Intellect. How could that potentiality come to actuality unless there be, first, an effective principle to induce the actualization which, left to chance, might never occur?

The Firsts must be supposed to exist in actuality, looking to nothing else, self-complete. Anything incomplete must be sequent upon these, and take its completion from the principles engendering it which, like fathers, labour in the improvement of an offspring born imperfect: the produced is a Matter to the producing principle and is worked over by it into a shapely perfection.

And if, further, soul is passible while something impassible there must be or by the mere passage of time all wears away, here too we are led to something above soul.

Again there must be something prior to Soul because Soul is in the world and there must be something outside a world in which, all being corporeal and material, nothing has enduring reality: failing such a prior, neither man nor the Ideas would be eternal or have true identity.

These and many other considerations establish the necessary existence of an Intellectual-Principle prior to Soul.

5. This Intellectual-Principle, if the term is to convey the truth, must be understood to be not a principle merely potential and not one maturing from unintelligence to intelligence — that would simply send us seeking, once more, a necessary prior — but a principle which is intelligence in actuality and in eternity.

Now a principle whose wisdom is not borrowed must derive from itself any intellection it may make; and anything it may possess within itself it can hold only from itself: it follows that, intellective by its own resource and upon its own content, it is itself the very things on which its intellection acts.

For supposing its essence to be separable from its intellection and the objects of its intellection to be not itself, then its essence would be unintellectual; and it would be intellectual not actually but potentially. The intellection and its object must then be inseparable — however the habit induced by our conditions may tempt us to distinguish, There too, the thinker from the thought.

What then is its characteristic Act and what the intellection which makes knower and known here identical?

Clearly, as authentic Intellection, it has authentic intellection of the authentically existent, and establishes their existence. Therefore it is the Authentic Beings.

Consider: It must perceive them either somewhere else or within itself as its very self: the somewhere else is impossible — where could that be? — they are therefore itself and the content of itself.

Its objects certainly cannot be the things of sense, as people think; no First could be of the sense-known order; for in things of sense the Idea is but an image of the authentic, and every Idea thus derivative and exiled traces back to that original and is no more than an image of it.

Further, if the Intellectual-Principle is to be the maker of this All, it cannot make by looking outside itself to what does not yet exist. The Authentic Beings must, then, exist before this All, no copies made on a model but themselves archetypes, primals, and the essence of the Intellectual-Principle.

We may be told that Reason-Principles suffice [to the subsistence of the All]: but then these, clearly, must be eternal; and if eternal, if immune, then they must exist in an Intellectual-Principle such as we have indicated, a principle earlier than condition, than nature, than soul, than anything whose existence is potential for contingent].

The Intellectual-Principle, therefore, is itself the authentic existences, not a knower knowing them in some sphere foreign to it. The Authentic Beings, thus, exist neither before nor after it: it is the primal legislator to Being or, rather, is itself the law of Being. Thus it is true that “Intellectual and Being are identical”; in the immaterial the knowledge of the thing is the thing. And this is the meaning of the dictum “I sought myself,” namely as one of the Beings: it also bears on reminiscence.

For none of the Beings is outside the Intellectual-Principle or in space; they remain for ever in themselves, accepting no change, no decay, and by that are the authentically existent. Things that arise and fall away draw on real being as something to borrow from; they are not of the real; the true being is that on which they draw.

It is by participation that the sense-known has the being we ascribe to it; the underlying nature has taken its shape from elsewhere; thus bronze and wood are shaped into what we see by means of an image introduced by sculpture or carpentry; the craft permeates the materials while remaining integrally apart from the material and containing in itself the reality of statue or couch. And it is so, of course, with all corporeal things.

This universe, characteristically participant in images, shows how the image differs from the authentic beings: against the variability of the one order, there stands the unchanging quality of the other, self-situate, not needing space because having no magnitude, holding an existent intellective and self-sufficing. The body-kind seeks its endurance in another kind; the Intellectual-Principle, sustaining by its marvellous Being, the things which of themselves must fall, does not itself need to look for a staying ground.

6. We take it, then, that the Intellectual-Principle is the authentic existences and contains them all — not as in a place but as possessing itself and being one thing with this its content. All are one there and yet are distinct: similarly the mind holds many branches and items of knowledge simultaneously, yet none of them merged into any other, each acting its own part at call quite independently, every conception coming out from the inner total and working singly. It is after this way, though in a closer unity, that the Intellectual-Principle is all Being in one total — and yet not in one, since each of these beings is a distinct power which, however, the total Intellectual-Principle includes as the species in a genus, as the parts in a whole. This relation may be illustrated by the powers in seed; all lies undistinguished in the unit, the formative ideas gathered as in one kernel; yet in that unit there is eye-principle, and there is hand-principle, each of which is revealed as a separate power by its distinct material product. Thus each of the powers in the seed is a Reason-Principle one and complete yet including all the parts over which it presides: there will be something bodily, the liquid, for example, carrying mere Matter; but the principle itself is Idea and nothing else, idea identical with the generative idea belonging to the lower soul, image of a higher. This power is sometimes designated as Nature in the seed-life; its origin is in the divine; and, outgoing from its priors as light from fire, it converts and shapes the matter of things, not by push and pull and the lever work of which we hear so much, but by bestowal of the Ideas.

7. Knowledge in the reasoning soul is on the one side concerned with objects of sense, though indeed this can scarcely be called knowledge and is better indicated as opinion or surface-knowing; it is of later origin than the objects since it is a reflection from them: but on the other hand there is the knowledge handling the intellectual objects and this is the authentic knowledge; it enters the reasoning soul from the Intellectual-Principle and has no dealing with anything in sense. Being true knowledge it actually is everything of which it takes cognisance; it carries as its own content the intellectual act and the intellectual object since it carries the Intellectual-Principle which actually is the primals and is always self-present and is in its nature an Act, never by any want forced to seek, never acquiring or traversing the remote — for all such experience belongs to soul — but always self-gathered, the very Being of the collective total, not an extern creating things by the act of knowing them.

Not by its thinking God does God come to be; not by its thinking Movement does Movement arise. Hence it is an error to call the Ideas intellections in the sense that, upon an intellectual act in this Principle, one such Idea or another is made to exist or exists. No: the object of this intellection must exist before the intellective act [must be the very content not the creation of the Intellectual-Principle]. How else could that Principle come to know it: certainly not [as an external] by luck or by haphazard search.

8. If, then, the Intellection is an act upon the inner content [of a perfect

unity], that content is at once the Idea [as object: eidos] and the Idea itself [as concept: idea].

What, then, is that content?

An Intellectual-Principle and an Intellective Essence, no concept distinguishable from the Intellectual-Principle, each actually being that Principle. The Intellectual-Principle entire is the total of the Ideas, and each of them is the [entire] Intellectual-Principle in a special form. Thus a science entire is the total of the relevant considerations each of which, again, is a member of the entire science, a member not distinct in space yet having its individual efficacy in a total.

This Intellectual-Principle, therefore, is a unity while by that possession of itself it is, tranquilly, the eternal abundance.

If the Intellectual-Principle were envisaged as preceding Being, it would at once become a principle whose expression, its intellectual Act, achieves and engenders the Beings: but, since we are compelled to think of existence as preceding that which knows it, we can but think that the Beings are the actual content of the knowing principle and that the very act, the intellection, is inherent to the Beings, as fire stands equipped from the beginning with fire-act; in this conception, the Beings contain the Intellectual-Principle as one and the same with themselves, as their own activity. Thus, Being is itself an activity: there is one activity, then, in both or, rather, both are one thing.

Being, therefore, and the Intellectual-Principle are one Nature: the Beings, and the Act of that which is, and the Intellectual-Principle thus constituted, all are one: and the resultant Intellections are the Idea of Being and its shape and its act.

It is our separating habit that sets the one order before the other: for there is a separating intellect, of another order than the true, distinct from the intellect, inseparable and unseparating, which is Being and the universe of things.

9. What, then, is the content — inevitably separated by our minds — of this one Intellectual-Principle? For there is no resource but to represent the items in accessible form just as we study the various articles constituting one science.

This universe is a living thing capable of including every form of life; but its Being and its modes are derived from elsewhere; that source is traced back to the Intellectual-Principle: it follows that the all-embracing archetype is in the Intellectual-Principle, which, therefore, must be an intellectual Kosmos, that indicated by Plato in the phrase “The living existent.”

Given the Reason-Principle [the outgoing divine Idea] of a certain living thing and the Matter to harbour this seed-principle, the living thing must come into being: in the same way once there exists — an intellective Nature, all powerful, and with nothing to check it — since nothing intervenes between it and that which is of a nature to receive it — inevitably the higher imprints form and the lower accepts, it. The recipient holds the Idea in division, here man, there sun, while in the giver all remains in unity.

10. All, then, that is present in the sense realm as Idea comes from the Supreme. But what is not present as Idea, does not. Thus of things conflicting with nature, none is There: the inartistic is not contained in the arts; lameness is not in the seed; for a lame leg is either inborn through some thwarting of the Reason-principle or is a marring of the achieved form by accident. To that Intellectual Kosmos belong qualities, accordant with Nature, and quantities; number and mass; origins and conditions; all actions and experiences not against nature; movement and repose, both the universals and the particulars: but There time is replaced by eternity and space by its intellectual equivalent, mutual inclusiveness.

In that Intellectual Kosmos, where all is one total, every entity that can be singled out is an intellective essence and a participant in life: thus, identity and difference, movement and rest with the object resting or moving, essence and quality, all have essential existence. For every real being must be in actuality not merely in potentiality and therefore the nature of each essence is inherent in it.

This suggests the question whether the Intellectual Kosmos contains the forms only of the things of sense or of other existents as well. But first we will consider how it stands with artistic creations: there is no question of an ideal archetype of evil: the evil of this world is begotten of need, privation, deficiency, and is a condition peculiar to Matter distressed and to what has come into likeness with Matter.

11. Now as to the arts and crafts and their productions:

The imitative arts — painting, sculpture, dancing, pantomimic gesturing — are, largely, earth-based; on an earthly base; they follow models found in sense, since they copy forms and movements and reproduce seen symmetries; they cannot therefore be referred to that higher sphere except indirectly, through the Reason-Principle in humanity.

On the other hand any skill which, beginning with the observation of the symmetry of living things, grows to the symmetry of all life, will be a portion of the Power There which observes and meditates the symmetry reigning among all beings in the Intellectual Kosmos. Thus all music — since its thought is upon melody and rhythm — must be the earthly representation of the music there is in the rhythm of the Ideal Realm.

The crafts, such as building and carpentry which give us Matter in wrought forms, may be said, in that they draw on pattern, to take their principles from that realm and from the thinking There: but in that they bring these down into contact with the sense-order, they are not wholly in the Intellectual: they are founded in man. So agriculture, dealing with material growths: so medicine watching over physical health; so the art which aims at corporeal strength and well-being: power and well-being mean something else There, the fearlessness and self-sufficing quality of all that lives.

Oratory and generalship, administration and sovereignty — under any forms in which their activities are associated with Good and when they look

to that — possess something derived thence and building up their knowledge from the knowledge There.

Geometry, the science of the Intellectual entities, holds place There: so, too, philosophy, whose high concern is Being.

For the arts and products of art, these observations may suffice.

12. It should however be added that if the Idea of man exists in the Supreme, there must exist the Idea of reasoning man and of man with his arts and crafts; such arts as are the offspring of intellect Must be There.

It must be observed that the Ideas will be of universals; not of Socrates but of Man: though as to man we may enquire whether the individual may not also have place There. Under the heading of individuality there is to be considered the repetition of the same feature from man to man, the simian type, for example, and the aquiline: the aquiline and the simian must be taken to be differences in the Idea of Man as there are different types of the animal: but Matter also has its effect in bringing about the degree of aquilinity. Similarly with difference of complexion, determined partly by the Reason-Principle, partly by Matter and by diversity of place.

13. It remains to decide whether only what is known in sense exists There or whether, on the contrary, as Absolute-Man differs from individual man, so there is in the Supreme an Absolute-Soul differing from Soul and an Absolute-Intellect differing from Intellectual-Principle.

It must be stated at the outset that we cannot take all that is here to be image of archetype, or Soul to be an image of Absolute-Soul: one soul, doubtless, ranks higher than another, but here too, though perhaps not as identified with this realm, is the Absolute-Soul.

Every soul, authentically a soul, has some form of rightness and moral wisdom; in the souls within ourselves there is true knowing: and these attributes are no images or copies from the Supreme, as in the sense-world, but actually are those very originals in a mode peculiar to this sphere. For those Beings are not set apart in some defined place; wherever there is a soul that has risen from body, there too these are: the world of sense is one — where, the Intellectual Kosmos is everywhere. Whatever the freed soul attains to here, that it is There.

Thus, if by the content of the sense-world we mean simply the visible objects, then the Supreme contains not only what is in the realm of sense but more: if in the content of the kosmos we mean to include Soul and the Soul-things, then all is here that is There.

14. There is, thus, a Nature comprehending in the Intellectual all that exists, and this Principle must be the source of all. But how, seeing that the veritable source must be a unity, simplex utterly?

The mode by which from the unity arises the multiple, how all this universe comes to be, why the Intellectual-Principle is all and whence it springs, these matters demand another approach.

But on the question as to whether the repulsive and the products of

putridity have also their Idea — whether there is an Idea of filth and mud — it is to be observed that all that the Intellectual-Principle derived from The First is of the noblest; in those Ideas the base is not included: these repulsive things point not to the Intellectual-Principle but to the Soul which, drawing upon the Intellectual-Principle, takes from Matter certain other things, and among them these.

But all this will be more clearly brought out, when we turn to the problem of the production of multiplicity from unity. Compounds, we shall see — as owing existence to hazard and not to the Intellectual-Principle, having been fused into objects of sense by their own impulse — are not to be included under Ideas.

The products of putrefaction are to be traced to the Soul's inability to bring some other thing to being — something in the order of nature, which, else, it would — but producing where it may. In the matter of the arts and crafts, all that are to be traced to the needs of human nature are laid up in the Absolute Man.

And before the particular Soul there is another Soul, a universal, and, before that, an Absolute-Soul, which is the Life existing in the Intellectual-Principle before Soul came to be and therefore rightly called [as the Life in the Divine] the Absolute-Soul.

The Sixth Ennead.

First Tractate.

On the Kinds of Being (1).

1. Philosophy at a very early stage investigated the number and character of the Existents. Various theories resulted: some declared for one Existent, others for a finite number, others again for an infinite number, while as regards the nature of the Existents — one, numerically finite, or numerically infinite — there was a similar disagreement. These theories, in so far as they have been adequately examined by later workers, may be passed over here; our attention must be directed upon the results of those whose examination has led them to posit on their own account certain well-defined genera.

These thinkers rejected pure unity on the ground of the plurality observed even in the Intellectual world; they rejected an infinite number as not reconcilable with the facts and as defying knowledge: considering the foundations of being to be “genera” rather than elements strictly so called, they concluded for a finite number. Of these “genera” some found ten, others less, others no doubt more.

But here again there is a divergence of views. To some the genera are first-principles; to others they indicate only a generic classification of the Existents themselves.

Let us begin with the well-known tenfold division of the Existents, and consider whether we are to understand ten genera ranged under the common name of Being, or ten categories. That the term Being has not the same sense in all ten is rightly maintained.

But a graver problem confronts us at the outset: Are the ten found alike in the Intellectual and in the Sensible realms? Or are all found in the Sensible and some only in the Intellectual? All in the Intellectual and some in the Sensible is manifestly impossible.

At this point it would be natural to investigate which of the ten belong to both spheres, and whether the Existents of the Intellectual are to be ranged under one and the same genus with the Existents in the Sensible, or whether the term “Existence” [or Substance] is equivocal as applied to both realms. If the equivocation exists, the number of genera will be increased: if there is no equivocation, it is strange to find the one same “Existence” applying to the primary and to the derivative Existents when there is no common genus embracing both primal and secondary.

These thinkers are however not considering the Intellectual realm in their division, which was not intended to cover all the Existents; the Supreme they overlooked.

2. But are we really obliged to posit the existence of such genera?

Take Substance, for Substance must certainly be our starting-point: what are the grounds for regarding Substance as one single genus?

It has been remarked that Substance cannot be a single entity common to both the Intellectual and the Sensible worlds. We may add that such community would entail the existence of something prior to Intellectual and Sensible Substances alike, something distinct from both as predicated of both; and this prior would be neither body nor unembodied; for it were one or the other, body would be unembodied, or the unembodied would be the body.

This conclusion must not however prevent our seeking in the actual substance of the Sensible world an element held in common by Matter, by Form and by their Composite, all of which are designated as substances, though it is not maintained that they are Substance in an equal degree; Form is usually held to be Substance in a higher degree than Matter, and rightly so, in spite of those who would have Matter to be the more truly real.

There is further the distinction drawn between what are known as First and Second Substances. But what is their common basis, seeing that the First are the source from which the Second derive their right to be called substances?

But, in sum, it is impossible to define Substance: determine its property, and still you have not attained to its essence. Even the definition, "That which, numerically one and the same, is receptive of contraries," will hardly be applicable to all substances alike.

3. But perhaps we should rather speak of some single category, embracing Intellectual Substance, Matter, Form, and the Composite of Matter and Form. One might refer to the family of the Heraclids as a unity in the sense, not of a common element in all its members, but of a common origin: similarly, Intellectual Substance would be Substance in the first degree, the others being substances by derivation and in a lower degree.

But what is the objection to including everything in a single category, all else of which existence is predicated being derived from that one thing, Existence or Substance? Because, granted that things be no more than modifications of Substance, there is a distinct grading of substances themselves. Moreover, the single category does not put us in a position to build on Substance, or to grasp it in its very truth as the plausible source of the other substances.

Supposing we grant that all things known as substances are homogeneous as possessing something denied to the other genera, what precisely is this something, this individuality, this subject which is never a predicate, this thing not present in any thing as in a subject, this thing which does not owe its essential character to any other thing, as a quality takes character from a body and a quantity from a substance, as time is related to motion and motion to the moved?

The Second Substance is, it is true, a predicate. But predication in this case signifies a different relation from that just considered; it reveals the genus inherent in the subject and the subject's essential character, whereas whiteness is predicated of a thing in the sense of being present in the thing.

The properties adduced may indeed be allowed to distinguish Substance

from the other Existents. They afford a means of grouping substances together and calling them by a common name. They do not however establish the unity of a genus, and they do not bring to light the concept and the nature of Substance.

These considerations are sufficient for our purpose: let us now proceed to investigate the nature of Quantity.

4. We are told that number is Quantity in the primary sense, number together with all continuous magnitude, space and time: these are the standards to which all else that is considered as Quantity is referred, including motion which is Quantity because its time is quantitative — though perhaps, conversely, the time takes its continuity from the motion.

If it is maintained that the continuous is a Quantity by the fact of its continuity, then the discrete will not be a Quantity. If, on the contrary, the continuous possesses Quantity as an accident, what is there common to both continuous and discrete to make them quantities?

Suppose we concede that numbers are quantities: we are merely allowing them the name of quantity; the principle which gives them this name remains obscure.

On the other hand, line and surface and body are not called quantities; they are called magnitudes: they become known as quantities only when they are rated by number—two yards, three yards. Even the natural body becomes a quantity when measured, as does the space which it occupies; but this is quantity accidental, not quantity essential; what we seek to grasp is not accidental quantity but Quantity independent and essential, Quantity-Absolute. Three oxen is not a quantity; it is their number, the three, that is Quantity; for in three oxen we are dealing with two categories. So too with a line of a stated length, a surface of a given area; the area will be a quantity but not the surface, which only comes under that category when it constitutes a definite geometric figure.

Are we then to consider numbers, and numbers only, as constituting the category of Quantity? If we mean numbers in themselves, they are substances, for the very good reason that they exist independently. If we mean numbers displayed in the objects participant in number, the numbers which give the count of the objects — ten horses or ten oxen, and not ten units — then we have a paradoxical result: first, the numbers in themselves, it would appear, are substances but the numbers in objects are not; and secondly, the numbers inhere in the objects as measures [of extension or weight], yet as standing outside the objects they have no measuring power, as do rulers and scales. If however their existence is independent, and they do not inhere in the objects, but are simply called in for the purpose of measurement, the objects will be quantities only to the extent of participating in Quantity.

So with the numbers themselves: how can they constitute the category of Quantity? They are measures; but how do measures come to be quantities or Quantity? Doubtless in that, existing as they do among the Existents and not

being adapted to any of the other categories, they find their place under the influence of verbal suggestion and so are referred to the so-called category of Quantity. We see the unit mark off one measurement and then proceed to another; and number thus reveals the amount of a thing, and the mind measures by availing itself of the total figure.

It follows that in measuring it is not measuring essence; it pronounces its "one" or "two," whatever the character of the objects, even summing contraries. It does not take count of condition — hot, handsome; it simply notes how many.

Number then, whether regarded in itself or in the participant objects, belongs to the category of Quantity, but the participant objects do not. "Three yards long" does not fall under the category of Quantity, but only the three.

Why then are magnitudes classed as quantities? Not because they are so in the strict sense, but because they approximate to Quantity, and because objects in which magnitudes inhere are themselves designated as quantities. We call a thing great or small from its participation in a high number or a low. True, greatness and smallness are not claimed to be quantities, but relations: but it is by their apparent possession of quantity that they are thought of as relations. All this, however, needs more careful examination.

In sum, we hold that there is no single genus of Quantity. Only number is Quantity, the rest [magnitudes, space, time, motion] quantities only in a secondary degree. We have therefore not strictly one genus, but one category grouping the approximate with the primary and the secondary.

We have however to enquire in what sense the abstract numbers are substances. Can it be that they are also in a manner quantitative? Into whatever category they fall, the other numbers [those inherent in objects] can have nothing in common with them but the name. 5. Speech, time, motion — in what sense are these quantities?

Let us begin with speech. It is subject to measurement, but only in so far as it is sound; it is not a quantity in its essential nature, which nature is that it be significant, as noun and verb are significant. The air is its Matter, as it is Matter to verb and noun, the components of speech.

To be more precise, we may define speech as an impact [made upon the outer air by the breath], though it is not so much the impact as the impression which the impact produces and which, as it were, imposes Form [upon the air]. Speech, thus, is rather an action than a quantity — an action with a significance. Though perhaps it would be truer to say that while this motion, this impact, is an action, the counter-motion is an experience [or Passion]; or each may be from different points of view either an action or an experience: or we may think of speech as action upon a substrate [air] and experience within that substrate.

If however voice is not characteristically impact, but is simply air, two categories will be involved: voice is significant, and the one category will not be sufficient to account for this significance without associating with a

second.

With regard to time, if it is to be thought of as a measure, we must determine what it is that applies this measure. It must clearly be either Soul or the Present Moment. If on the contrary we take time to be something measured and regard it as being of such and such extension — a year, for example — then we may consider it as a quantity: essentially however time is of a different nature; the very fact that we can attribute this or that length to it shows us that it is not length: in other words, time is not Quantity. Quantity in the strict sense is the Quantity not inbound with things; if things became quantities by mere participation in Quantity, then Substance itself would be identical with Quantity.

Equality and inequality must be regarded as properties of Quantity-Absolute, not of the participants, or of them not essentially but only accidentally: such participants as “three yards’ length,” which becomes a quantity, not as belonging to a single genus of Quantity, but by being subsumed under the one head, the one category.

6. In considering Relation we must enquire whether it possesses the community of a genus, or whether it may on other grounds be treated as a unity.

Above all, has Relation — for example, that of right and left, double and half — any actuality? Has it, perhaps, actuality in some cases only, as for instance in what is termed “posterior” but not in what is termed “prior”? Or is its actuality in no case conceivable?

What meaning, then, are we to attach to double and half and all other cases of less and more; to habit and disposition, reclining, sitting, standing; to father, son, master, slave; to like, unlike, equal, unequal; to active and passive, measure and measured; or again to knowledge and sensation, as related respectively to the knowable and the sensible?

Knowledge, indeed, may be supposed to entail in relation to the known object some actual entity corresponding to that object’s Ideal Form, and similarly with sensation as related to the sense-object. The active will perform some constant function in relation to the passive, as will the measure in relation to the measured.

But what will emerge from the relation of like to like? Nothing will emerge. Likeness is the inherence of qualitative identity; its entire content is the quality present in the two objects.

From equality, similarly, nothing emerges. The relation merely presupposes the existence of a quantitative identity; — is nothing but our judgement comparing objects essentially independent and concluding, “This and that have the same magnitude, the same quality; this has produced that; this is superior to that.”

Again, what meaning can sitting and standing have apart from sitter and stander? The term “habit” either implies a having, in which case it signifies possession, or else it arises from something had, and so denotes quality; and

similarly with disposition.

What then in these instances can be the meaning of correlatives apart from our conception of their juxtaposition? "Greater" may refer to very different magnitudes; "different" to all sorts of objects: the comparison is ours; it does not lie in the things themselves.

Right and left, before and behind, would seem to belong less to the category of Relation than to that of Situation. Right means "situated at one point," left means "situated at another." But the right and left are in our conception, nothing of them in the things themselves.

Before and after are merely two times; the relation is again of our making.

7. Now if we do not mean anything by Relation but are victims of words, none of the relations mentioned can exist: Relation will be a notion void of content.

Suppose however that we do possess ourselves of objective truth when in comparing two points of time we pronounce one prior, or posterior, to the other, that priority does entail something distinct from the objects to which it refers; admit an objective truth behind the relation of left and right: does this apply also to magnitudes, and is the relation exhibiting excess and deficiency also something distinct from the quantities involved?

Now one thing is double of another quite apart from our speech or thought; one thing possesses and another is possessed before we notice the fact; equals do not await our comparison but — and this applies to Quality as well as Quantity — rest upon an identity existing between the objects compared: in all the conditions in which we assert Relation the mutual relation exists over and above the objects; we perceive it as already existent; our knowledge is directed upon a thing, there to be known — a clear testimony to the reality of Relation.

In these circumstances we can no longer put the question of its existence. We have simply to distinguish: sometimes the relation subsists while the objects remain unaltered and even apart; sometimes it depends upon their combination; sometimes, while they remain unchanged, the relation utterly ceases, or, as happens with right and near, becomes different. These are the facts which chiefly account for the notion that Relation has no reality in such circumstances.

Our task, thus, is to give full value to this elusive character of Relation, and, then to enquire what there is that is constant in all these particular cases and whether this constant is generic or accidental; and having found this constant, we must discover what sort of actuality it possesses.

It need hardly be said that we are not to affirm Relation where one thing is simply an attribute of another, as a habit is an attribute of a soul or of a body; it is not Relation when a soul belongs to this individual or dwells in that body. Relation enters only when the actuality of the relationships is derived from no other source than Relation itself; the actuality must be, not that which is characteristic of the substances in question, but that which is specifically

called relative. Thus double with its correlative, half gives actuality neither to two yards' length or the number two, nor to one yard's length or the number one; what happens is that, when these quantities are viewed in their relation, they are found to be not merely two and one respectively, but to produce the assertion and to exhibit the fact of standing one to the other in the condition of double and half. Out of the objects in a certain conjunction this condition of being double and half has issued as something distinct from either; double and half have emerged as correlatives, and their being is precisely this of mutual dependence; the double exists by its superiority over the half, and the half by its inferiority; there is no priority to distinguish double from half; they arise simultaneously.

It is another question whether they endure simultaneously. Take the case of father and son, and such relationships; the father dies, but the other is still his son, and so with brothers. Moreover, we see likeness where one of the like people is dead.

8. But we are digressing: we must resume our enquiry into the cause of dissimilarity among relations. Yet we must first be informed what reality, common to all cases, is possessed by this Existence derived from mutual conditions.

Now the common principle in question cannot be a body. The only alternative is that, if it does exist, it be something bodiless, either in the objects thus brought together or outside of them.

Further, if Relation always takes the same form, the term is univocal [and specific differentiation is impossible]; if not, that is if it differs from case to case, the term is equivocal, and the same reality will not necessarily be implied by the mere use of the term Relation.

How then shall we distinguish relations? We may observe that some things have an inactive or dormant relation, with which their actuality is entirely simultaneous; others, combining power and function with their relation, have the relation in some mode always even though the mode be merely that of potentiality, but attain to actual being only in contact with their correlatives. Or perhaps all distinctions may be reduced to that between producer and product, where the product merely gives a name to the producer of its actuality: an example of this is the relation of father to son, though here both producer and product have a sort of actuality, which we call life.

Are we thus, then, to divide Relation, and thereby reject the notion of an identical common element in the different kinds of Relation, making it a universal rule that the relation takes a different character in either correlative? We must in this case recognise that in our distinction between productive and non-productive relations we are overlooking the equivocation involved in making the terms cover both action and passion, as though these two were one, and ignoring the fact that production takes a different form in the two correlatives. Take the case of equality, producing equals: nothing is equal without equality, nothing identical without identity. Greatness and smallness

both entail a presence — the presence of greatness and smallness respectively. When we come to greater and smaller, the participants in these relations are greater and smaller only when greatness and smallness are actually observed in them.

9. It follows that in the cases specified above — agent, knowledge and the rest — the relation must be considered as in actual operation, and the Act and the Reason-Principle in the Act must be assumed to be real: in all other cases there will be simply participation in an Ideal-Form, in a Reason-Principle.

If Reality implied embodiment, we should indeed be forced to deny Reality to these conditions called relative; if however we accord the pre-eminent place to the unembodied and to the Reason-Principles, and at the same time maintain that relations are Reason-Principles and participate in Ideal-Forms, we are bound to seek their causes in that higher sphere. Doubleness, it is clear, is the cause of a thing being double, and from it is derived halfness.

Some correlatives owe their designations to the same Form, others to opposite Forms; it is thus that two objects are simultaneously double and half of each other, and one great and the other small. It may happen that both correlatives exist in one object-likeness and unlikeness, and, in general, identity and difference, so that the same thing will be at once like and unlike, identical and different.

The question arises here whether sharing in the same Form could make one man depraved and another more depraved. In the case of total depravity, clearly the two are made equal by the absence of a Form. Where there is a difference of degree, the one has participated in a Form which has failed to predominate, the other in a Form which has failed still more: or, if we choose the negative aspect, we may think of them both as failing to participate in a Form which naturally belonged to them.

Sensation may be regarded as a Form of double origin [determined both by the sense-organ and by the sensible object]; and similarly with knowledge.

Habit is an Act directed upon something had [some experience produced by habit] and binding it as it were with the subject having [experiencing], as the Act of production binds producer and product.

Measurement is an Act of the measurer upon the measured object: it too is therefore a kind of Reason-Principle.

Now if the condition of being related is regarded as a Form having a generic unity, Relation must be allowed to be a single genus owing its reality to a Reason-Principle involved in all instances. If however the Reason-Principles [governing the correlatives] stand opposed and have the differences to which we have referred, there may perhaps not be a single genus, but this will not prevent all relatives being expressed in terms of a certain likeness and falling under a single category.

But even if the cases of which we have spoken can be subsumed under a single head, it is nevertheless impossible to include in a single genus all that goes with them in the one common category: for the category includes

negations and derivatives — not only, for example, double but also its negative, the resultant doubleness and the act of doubling. But we cannot include in one genus both the thing and its negative — double and not-double, relative and not-relative — any more than in dealing with the genus animal we can insert in it the nonanimal. Moreover, doubleness and doubling have only the relation to double that whiteness has to white; they cannot be classed as identical with it.

10. As regards Quality, the source of what we call a “quale,” we must in the first place consider what nature it possesses in accordance with which it produces the “qualia,” and whether, remaining one and the same in virtue of that common ground, it has also differences whereby it produces the variety of species. If there is no common ground and the term Quality involves many connotations, there cannot be a single genus of Quality.

What then will be the common ground in habit, disposition, passive quality, figure, shape? In light, thick and lean?

If we hold this common ground to be a power adapting itself to the forms of habits, dispositions and physical capacities, a power which gives the possessor whatever capacities he has, we have no plausible explanation of incapacities. Besides, how are figure and the shape of a given thing to be regarded as a power?

Moreover, at this, Being will have no power qua Being but only when Quality has been added to it; and the activities of those substances which are activities in the highest degree, will be traceable to Quality, although they are autonomous and owe their essential character to powers wholly their own!

Perhaps, however, qualities are conditioned by powers which are posterior to the substances as such [and so do not interfere with their essential activities]. Boxing, for example, is not a power of man qua man; reasoning is: therefore reasoning, on this hypothesis, is not quality but a natural possession of the mature human being; it therefore is called a quality only by analogy. Thus, Quality is a power which adds the property of being qualia to substances already existent.

The differences distinguishing substances from each other are called qualities only by analogy; they are, more strictly, Acts and Reason-Principles, or parts of Reason-Principles, and though they may appear merely to qualify the substance, they in fact indicate its essence.

Qualities in the true sense — those, that is, which determine qualia — being in accordance with our definition powers, will in virtue of this common ground be a kind of Reason-Principle; they will also be in a sense Forms, that is, excellences and imperfections whether of soul or of body.

But how can they all be powers? Beauty or health of soul or body, very well: but surely not ugliness, disease, weakness, incapacity. In a word, is powerlessness a power?

It may be urged that these are qualities in so far as qualia are also named after them: but may not the qualia be so called by analogy, and not in the strict

sense of the single principle? Not only may the term be understood in the four ways [of Aristotle], but each of the four may have at least a twofold significance.

In the first place, Quality is not merely a question of action and passion, involving a simple distinction between the potentially active [quality] and the passive: health, disposition and habit, disease, strength and weakness are also classed as qualities. It follows that the common ground is not power, but something we have still to seek.

Again, not all qualities can be regarded as Reason-Principles: chronic disease cannot be a Reason-Principle. Perhaps, however, we must speak in such cases of privations, restricting the term "Quantities" to Ideal-Forms and powers. Thus we shall have, not a single genus, but reference only to the unity of a category. Knowledge will be regarded as a Form and a power, ignorance as a privation and powerlessness.

On the other hand, powerlessness and disease are a kind of Form; disease and vice have many powers though looking to evil.

But how can a mere failure be a power? Doubtless the truth is that every quality performs its own function independently of a standard; for in no case could it produce an effect outside of its power.

Even beauty would seem to have a power of its own. Does this apply to triangularity?

Perhaps, after all, it is not a power we must consider, but a disposition. Thus, qualities will be determined by the forms and characteristics of the object qualified: their common element, then, will be Form and ideal type, imposed upon Substance and posterior to it.

But then, how do we account for the powers? We may doubtless remark that even the natural boxer is so by being constituted in a particular way; similarly, with the man unable to box: to generalize, the quality is a characteristic non-essential. Whatever is seen to apply alike to Being and to non-Being, as do heat and whiteness and colours generally, is either different from Being — is, for example, an Act of Being — or else is some secondary of Being, derived from it, contained in it, its image and likeness.

But if Quality is determined by formation and characteristic and Reason-Principle, how explain the various cases of powerlessness and deformity? Doubtless we must think of Principles imperfectly present, as in the case of deformity. And disease — how does that imply a Reason-Principle? Here, no doubt, we must think of a principle disturbed, the Principle of health.

But it is not necessary that all qualities involve a Reason-Principle; it suffices that over and above the various kinds of disposition there exist a common element distinct from Substance, and it is what comes after the substance that constitutes Quality in an object.

But triangularity is a quality of that in which it is present; it is however no longer triangularity as such, but the triangularity present in that definite object and modified in proportion to its success in shaping that object.

11. But if these considerations are sound, why has Quality more than one species? What is the ground for distinguishing between habit and disposition, seeing that no differentia of Quality is involved in permanence and non-permanence? A disposition of any kind is sufficient to constitute a quality; permanence is a mere external addition. It might however be urged that dispositions are but incomplete “forms” — if the term may pass — habits being complete ones. But incomplete, they are not qualities; if already qualities, the permanence is an external addition.

How do physical powers form a distinct species? If they are classed as qualities in virtue of being powers, power, we have seen, is not a necessary concomitant of qualities. If, however, we hold that the natural boxer owes his quality to a particular disposition, power is something added and does not contribute to the quality, since power is found in habits also.

Another point: why is natural ability to be distinguished from that acquired by learning? Surely, if both are qualities, they cannot be differentiae of Quality: gained by practice or given in nature, it is the same ability; the differentia will be external to Quality; it cannot be deduced from the Ideal Form of boxing. Whether some qualities as distinguished from others are derived from experience is immaterial; the source of the quality makes no difference — none, I mean, pointing to variations and differences of Quality.

A further question would seem to be involved: If certain qualities are derived from experience but here is a discrepancy in the manner and source of the experience, how are they to be included in the same species? And again, if some create the experience, others are created by it, the term Quality as applied to both classes will be equivocal.

And what part is played by the individual form? If it constitutes the individual’s specific character, it is not a quality; if, however, it is what makes an object beautiful or ugly after the specific form has been determined, then it involves a Reason-Principle.

Rough and smooth, tenuous and dense may rightly be classed as qualities. It is true that they are not determined by distances and approximations, or in general by even or uneven dispositions, of parts; though, were they so determined, they might well even then be qualities.

Knowledge of the meaning of “light” and “heavy” will reveal their place in the classification. An ambiguity will however be latent in the term “light,” unless it be determined by comparative weight: it would then implicate leanness and fineness, and involve another species distinct from the four [of Aristotle].

12. If then we do not propose to divide Quality in this [fourfold] manner, what basis of division have we?

We must examine whether qualities may not prove to be divisible on the principle that some belong to the body and others to the soul. Those of the body would be subdivided according to the senses, some being attributed to sight, others to hearing and taste, others to smell and touch. Those of the soul

would presumably be allotted to appetite, emotion, reason; though, again, they may be distinguished by the differences of the activities they condition, in so far as activities are engendered by these qualities; or according as they are beneficial or injurious, the benefits and injuries being duly classified. This last is applicable also to the classification of bodily qualities, which also produce differences of benefit and injury: these differences must be regarded as distinctively qualitative; for either the benefit and injury are held to be derived from Quality and the quale, or else some other explanation must be found for them.

A point for consideration is how the quale, as conditioned by Quality, can belong to the same category: obviously there can be no single genus embracing both.

Further, if "boxer" is in the category of Quality, why not "agent" as well? And with agent goes "active." Thus "active" need not go into the category of Relation; nor again need "passive," if "patient" is a quale. Moreover, agent" is perhaps better assigned to the category of Quality for the reason that the term implies power, and power is Quality. But if power as such were determined by Substance [and not by Quality], the agent, though ceasing to be a quale, would not necessarily become a relative. Besides, "active" is not like "greater": the greater, to be the greater, demands a less, whereas "active" stands complete by the mere possession of its specific character.

It may however be urged that while the possession of that character makes it a quale, it is a relative in so far as it directs upon an external object the power indicated by its name. Why, then, is not "boxer" a relative, and "boxing" as well? Boxing is entirely related to an external object; its whole theory pre-supposes this external. And in the case of the other arts — or most of them — investigation would probably warrant the assertion that in so far as they affect the soul they are qualities, while in so far as they look outward they are active and as being directed to an external object are relatives. They are relatives in the other sense also that they are thought of as habits.

Can it then be held that there is any distinct reality implied in activity, seeing that the active is something distinct only according as it is a quale? It may perhaps be held that the tendency towards action of living beings, and especially of those having freewill, implies a reality of activity [as well as a reality of Quality].

But what is the function of the active in connection with those non-living powers which we have classed as qualities? Doubtless to recruit any object it encounters, making the object a participant in its content.

But if one same object both acts and is acted upon, how do we then explain the active? Observe also that the greater — in itself perhaps a fixed three yards' length — will present itself as both greater and less according to its external contacts.

It will be objected that greater and less are due to participation in greatness and smallness; and it might be inferred that a thing is active or passive by

participation in activity or passivity.

This is the place for enquiring also whether the qualities of the Sensible and Intellectual realms can be included under one head — a question intended only for those who ascribe qualities to the higher realm as well as the lower. And even if Ideal Forms of qualities are not posited, yet once the term “habit” is used in reference to Intellect, the question arises whether there is anything common to that habit and the habit we know in the lower.

Wisdom too is generally admitted to exist There. Obviously, if it shares only its name with our wisdom, it is not to be reckoned among things of this sphere; if, however, the import is in both cases the same, then Quality is common to both realms — unless, of course, it be maintained that everything There, including even intellection, is Substance.

This question, however, applies to all the categories: are the two spheres irreconcilable, or can they be co-ordinated with a unity?

13. With regard to Date:

If “yesterday,” “to-morrow,” “last year” and similar terms denote parts of time, why should they not be included in the same genus as time? It would seem only reasonable to range under time the past, present and future, which are its species. But time is referred to Quantity; what then is the need for a separate category of Date?

If we are told that past and future — including under past such definite dates as yesterday and last year which must clearly be subordinate to past time — and even the present “now” are not merely time but time — when, we reply, in the first place, that the notion of time — when involves time; that, further, if “yesterday” is time-gone-by, it will be a composite, since time and gone-by are distinct notions: we have two categories instead of the single one required.

But suppose that Date is defined not as time but as that which is in time; if by that which is in time is meant the subject — Socrates in the proposition “Socrates existed last year” — that subject is external to the notion of time, and we have again a duality.

Consider, however, the proposition “Socrates — or some action — exists at this time”; what can be the meaning here other than “in a part of time”? But if, admitted that Date is “a part of time,” it be felt that the part requires definition and involves something more than mere time, that we must say the part of time gone by, several notions are massed in the proposition: we have the part which qua part is a relative; and we have “gone-by” which, if it is to have any import at all, must mean the past: but this “past,” we have shown, is a species of time.

It may be urged that “the past” is in its nature indefinite, while “yesterday” and “last year” are definite. We reply, first, that we demand some place in our classification for the past: secondly, that “yesterday,” as definite past, is necessarily definite time. But definite time implies a certain quantity of time: therefore, if time is quantitative, each of the terms in question must signify a

definite quantity.

Again, if by “yesterday” we are expected to understand that this or that event has taken Place at a definite time gone by, we have more notions than ever. Besides, if we must introduce fresh categories because one thing acts in another — as in this case something acts in time — we have more again from its acting upon another in another. This point will be made plain by what follows in our discussion of Place.

14. The Academy and the Lyceum are places, and parts of Place, just as “above,” “below,” “here” are species or parts of Place; the difference is of minuter delimitation.

If then “above,” “below,” “the middle” are places — Delphi, for example, is the middle [of the earth] — and “near-the-middle” is also a place — Athens, and of course the Lyceum and the other places usually cited, are near the middle — what need have we to go further and seek beyond Place, admitting as we do that we refer in every instance to a place?

If, however, we have in mind the presence of one thing in another, we are not speaking of a single entity, we are not expressing a single notion.

Another consideration: when we say that a man is here, we present a relation of the man to that in which he is, a relation of the container to the contained. Why then do we not class as a relative whatever may be produced from this relation?

Besides, how does “here” differ from “at Athens”? The demonstrative “here” admittedly signifies place; so, then, does “at Athens”: “at Athens” therefore belongs to the category of Place.

Again, if “at Athens” means “is at Athens,” then the “is” as well as the place belongs to the predicate; but this cannot be right: we do not regard “is a quality” as predicate, but “a quality.”

Furthermore, if “in time,” “in place” are to be ranged under a category other than that applying to time and place, why not a separate category for “in a vessel”? Why not distinct categories for “in Matter,” “in a subject,” “a part in a whole,” “a whole in its parts,” “a genus in its species,” “a species in a genus”? We are certainly on the way to a goodly number of categories.

15. The “category of Action”:

The quantum has been regarded as a single genus on the ground that Quantity and Number are attributes of Substance and posterior to it; the quale has been regarded as another genus because Quality is an attribute of Substance: on the same principle it is maintained that since activity is an attribute of Substance, Action constitutes yet another genus.

Does then the action constitute the genus, or the activity from which the action springs, in the same way as Quality is the genus from which the quale is derived? Perhaps activity, action and agent should all be embraced under a single head? But, on the one hand, the action — unlike activity — tends to comport the agent; and on the other, it signifies being in some activity and therefore Being-in-Act [actual as distinct from potential Being]. Consequently

the category will be one of Act rather than of Action.

Act moreover incontestably manifests itself in Substance, as was found to be the case with Quality: it is connected with Substance as being a form of motion. But Motion is a distinct genus: for, seeing that Quality is a distinct attribute of Substance, and Quality a distinct attribute, and Relative takes its being from the relation of one substance to another, there can be no reason why Motion, also an attribute of Substance, should not also constitute a distinct genus.

16. If it be urged that Motion is but imperfect Act, there would be no objection to giving priority to Act and subordinating to it Motion with its imperfection as a species: Act would thus be predicated of Motion, but with the qualification "imperfect."

Motion is thought of as imperfect, not because it is not an Act, but because, entirely an Act, it yet entails repetition [lacks finality]. It repeats, not in order that it may achieve actuality — it is already actual — but that it may attain a goal distinct from itself and posterior: it is not the motion itself that is then consummated but the result at which it aims. Walking is walking from the outset; when one should traverse a racecourse but has not yet done so, the deficiency lies not in the walking — not in the motion — but in the amount of walking accomplished; no matter what the amount, it is walking and motion already: a moving man has motion and a cutter cuts before there is any question of Quantity. And just as we can speak of Act without implying time, so we can of Motion, except in the sense of motion over a defined area; Act is timeless, and so is Motion pure and simple.

Are we told that Motion is necessarily in time, inasmuch as it involves continuity? But, at this, sight, never ceasing to see, will also be continuous and in time. Our critic, it is true, may find support in that principle of proportion which states that you may make a division of no matter what motion, and find that neither the motion nor its duration has any beginning but that the division may be continued indefinitely in the direction of the motion's origin: this would mean that a motion just begun has been in progress from an infinity of time, that it is infinite as regards its beginning.

Such then is the result of separating Act from Motion: Act, we aver, is timeless; yet we are forced to maintain not only that time is necessary to quantitative motion, but, unreservedly, that Motion is quantitative in its very nature; though indeed, if it were a case of motion occupying a day or some other quantity of time, the exponents of this view would be the first to admit that Quantity is present to Motion only by way of accident.

In sum, just as Act is timeless, so there is no reason why Motion also should not primarily be timeless, time attaching to it only in so far as it happens to have such and such an extension.

Timeless change is sanctioned in the expression, "as if change could not take place all at once"; if then change is timeless, why not Motion also? — Change, be it noted, is here distinguished from the result of change, the result

being unnecessary to establish the change itself.

17. We may be told that neither Act nor Motion requires a genus for itself, but that both revert to Relation, Act belonging to the potentially active, Motion to the potentially motive. Our reply is that Relation produces relatives as such, and not the mere reference to an external standard; given the existence of a thing, whether attributive or relative, it holds its essential character prior to any relationship: so then must Act and Motion, and even such an attribute as habit; they are not prevented from being prior to any relationship they may occupy, or from being conceivable in themselves. Otherwise, everything will be relative; for anything you think of — even Soul — bears some relationship to something else.

But, to return to activity proper and the action, is there any reason why these should be referred to Relation? They must in every instance be either Motion or Act.

If however activity is referred to Relation and the action made a distinct genus, why is not Motion referred to Relation and the movement made a distinct genus? Why not bisect the unity, Motion, and so make Action and Passion two species of the one thing, ceasing to consider Action and Passion as two genera?

18. There are other questions calling for consideration:

First: Are both Acts and motions to be included in the category of Action, with the distinction that Acts are momentary while Motions, such as cutting, are in time? Or will both be regarded as motions or as involving Motion?

Secondly: Will all activities be related to passivity, or will some — for example, walking and speaking — be considered as independent of it?

Thirdly: Will all those related to passivity be classed as motions and the independent as Acts, or will the two classes overlap? Walking, for instance, which is an independent, would, one supposes, be a motion; thinking, which also does not essentially involve “passivity,” an Act: otherwise we must hold that thinking and walking are not even actions. But if they are not in the category of Action, where then in our classification must they fall?

It may perhaps be urged that the act of thinking, together with the faculty of thought, should be regarded as relative to the thought object; for is not the faculty of sensation treated as relative to the sensible object? If then, we may ask, in the analogue the faculty of sensation is treated as relative to the sensible object, why not the sensory act as well? The fact is that even sensation, though related to an external object, has something besides that relation: it has, namely, its own status of being either an Act or a Passion. Now the Passion is separable from the condition of being attached to some object and caused by some object: so, then, is the Act a distinct entity. Walking is similarly attached and caused, and yet has besides the status of being a motion. It follows that thought, in addition to its relationship, will have the status of being either a motion or an Act.

19. We have to ask ourselves whether there are not certain Acts which

without the addition of a time-element will be thought of as imperfect and therefore classed with motions. Take for instance living and life. The life of a definite person implies a certain adequate period, just as his happiness is no merely instantaneous thing. Life and happiness are, in other words, of the nature ascribed to Motion: both therefore must be treated as motions, and Motion must be regarded as a unity, a single genus; besides the quantity and quality belonging to Substance we must take count of the motion manifested in it.

We may further find desirable to distinguish bodily from psychic motions or spontaneous motions from those induced by external forces, or the original from the derivative, the original motions being activities, whether externally related or independent, while the derivative will be Passions.

But surely the motions having external tendency are actually identical with those of external derivation: the cutting issuing from the cutter and that effected in the object are one, though to cut is not the same as to be cut.

Perhaps however the cutting issuing from the cutter and that which takes place in the cut object are in fact not one, but "to cut" implies that from a particular Act and motion there results a different motion in the object cut. Or perhaps the difference [between Action and Passion] lies not in the fact of being cut, but in the distinct emotion supervening, pain for example: passivity has this connotation also.

But when there is no pain, what occurs? Nothing, surely, but the Act of the agent upon the patient object: this is all that is meant in such cases by Action. Action, thus, becomes twofold: there is that which occurs in the external, and that which does not. The duality of Action and Passion, suggested by the notion that Action [always] takes place in an external, is abandoned.

Even writing, though taking place upon an external object, does not call for passivity, since no effect is produced, upon the tablet beyond the Act of the writer, nothing like pain; we may be told that the tablet has been inscribed, but this does not suffice for passivity.

Again, in the case of walking there is the earth trodden upon, but no one thinks of it as having experienced Passion [or suffering]. Treading on a living body, we think of suffering, because we reflect not upon the walking but upon the ensuing pain: otherwise we should think of suffering in the case of the tablet as well.

It is so in every case of Action: we cannot but think of it as knit into a unity with its opposite, Passion. Not that this later "Passion" is the opposite of Action in the way in which being burned is the opposite of burning: by Passion in this sense we mean the effect supervening upon the combined facts of the burning and the being burned, whether this effect be pain or some such process as withering.

Suppose this Passion to be treated as of itself producing pain: have we not still the duality of agent and patient, two results from the one Act? The Act may no longer include the will to cause pain; but it produces something

distinct from itself, a pain-causing medium which enters into the object about to experience pain: this medium, while retaining its individuality, produces something yet different, the feeling of pain.

What does this suggest? Surely that the very medium — the act of hearing, for instance — is, even before it produces pain or without producing pain at all, a Passion of that into which it enters.

But hearing, with sensation in general, is in fact not a Passion. Yet to feel pain is to experience a Passion — a Passion however which is not opposed to Action.

20. But though not opposed, it is still different from Action and cannot belong to the same genus as activity; though if they are both Motion, it will so belong, on the principle that alteration must be regarded as qualitative motion.

Does it follow that whenever alteration proceeds from Quality, it will be activity and Action, the quale remaining impassive? It may be that if the quale remains impassive, the alteration will be in the category of Action; whereas if, while its energy is directed outwards, it also suffers — as in beating — it will cease to belong to that category: or perhaps there is nothing to prevent its being in both categories at one and the same moment.

If then an alteration be conditioned by Passivity alone, as is the case with rubbing, on what ground is it assigned to Action rather than to Passivity? Perhaps the Passivity arises from the fact that a counter-rubbing is involved. But are we, in view of this counter-motion, to recognize the presence of two distinct motions? No: one only.

How then can this one motion be both Action and Passion? We must suppose it to be Action in proceeding from an object, and Passion in being directly upon another — though it remains the same motion throughout.

Suppose however Passion to be a different motion from Action: how then does its modification of the patient object change that patient's character without the agent being affected by the patient? For obviously an agent cannot be passive to the operation it performs upon another. Can it be that the fact of motion existing elsewhere creates the Passion, which was not Passion in the agent?

If the whiteness of the swan, produced by its Reason-Principle, is given at its birth, are we to affirm Passion of the swan on its passing into being? If, on the contrary, the swan grows white after birth, and if there is a cause of that growth and the corresponding result, are we to say that the growth is a Passion? Or must we confine Passion to purely qualitative change?

One thing confers beauty and another takes it: is that which takes beauty to be regarded as patient? If then the source of beauty — tin, suppose — should deteriorate or actually disappear, while the recipient — copper — improves, are we to think of the copper as passive and the tin active?

Take the learner: how can he be regarded as passive, seeing that the Act of the agent passes into him [and becomes his Act]? How can the Act, necessarily a simple entity, be both Act and Passion? No doubt the Act is not

in itself a Passion; nonetheless, the learner coming to possess it will be a patient by the fact of his appropriation of an experience from outside: he will not, of course, be a patient in the sense of having himself performed no Act; learning — like seeing — is not analogous to being struck, since it involves the acts of apprehension and recognition.

21. How, then, are we to recognise Passivity, since clearly it is not to be found in the Act from outside which the recipient in turn makes his own? Surely we must look for it in cases where the patient remains without Act, the passivity pure.

Imagine a case where an agent improves, though its Act tends towards deterioration. Or, say, a man's activity is guided by evil and is allowed to dominate another's without restraint. In these cases the Act is clearly wrong, the Passion blameless.

What then is the real distinction between Action and Passion? Is it that Action starts from within and is directed upon an outside object, while Passion is derived from without and fulfilled within? What, then, are we to say of such cases as thought and opinion which originate within but are not directed outwards? Again, the Passion "being heated" rises within the self, when that self is provoked by an opinion to reflection or to anger, without the intervention of any external. Still it remains true that Action, whether self-centred or with external tendency, is a motion rising in the self.

How then do we explain desire and other forms of aspiration? Aspiration must be a motion having its origin in the object aspired to, though some might disallow "origin" and be content with saying that the motion aroused is subsequent to the object; in what respect, then, does aspiring differ from taking a blow or being borne down by a thrust?

Perhaps, however, we should divide aspirations into two classes, those which follow intellect being described as Actions, the merely impulsive being Passions. Passivity now will not turn on origin, without or within — within there can only be deficiency; but whenever a thing, without itself assisting in the process, undergoes an alteration not directed to the creation of Being but changing the thing for the worse or not for the better, such an alteration will be regarded as a Passion and as entailing passivity.

If however "being heated" means "acquiring heat," and is sometimes found to contribute to the production of Being and sometimes not, passivity will be identical with impassivity: besides, "being heated" must then have a double significance [according as it does or does not contribute to Being].

The fact is, however, that "being heated," even when it contributes to Being, involves the presence of a patient [distinct from the being produced]. Take the case of the bronze which has to be heated and so is a patient; the being is a statue, which is not heated except accidentally [by the accident of being contained in the bronze]. If then the bronze becomes more beautiful as a result of being heated and in the same proportion, it certainly becomes so by passivity; for passivity must, clearly, take two forms: there is the passivity

which tends to alteration for better or for worse, and there is the passivity which has neither tendency.

22. Passivity, thus, implies the existence within of a motion functioning somehow or other in the direction of alteration. Action too implies motion within, whether the motion be aimless or whether it be driven by the impulse comported by the term “Action” to find its goal in an external object. There is Motion in both Action and Passion, but the differentia distinguishing Action from Passion keeps Action impassive, while Passion is recognised by the fact that a new state replaces the old, though nothing is added to the essential character of the patient; whenever Being [essential Being] is produced, the patient remains distinct.

Thus, what is Action in one relation may be Passion in another. One same motion will be Action from the point of view of A, Passion from that of B; for the two are so disposed that they might well be consigned to the category of Relation — at any rate in the cases where the Action entails a corresponding Passion: neither correlative is found in isolation; each involves both Action and Passion, though A acts as mover and B is moved: each then involves two categories.

Again, A gives motion to B, B receives it, so that we have a giving and a receiving — in a word, a relation.

But a recipient must possess what it has received. A thing is admitted to possess its natural colour: why not its motion also? Besides, independent motions such as walking and thought do, in fact, involve the possession of the powers respectively to walk and to think.

We are reminded to enquire whether thought in the form of providence constitutes Action; to be subject to providence is apparently Passion, for such thought is directed to an external, the object of the providential arrangement. But it may well be that neither is the exercise of providence an action, even though the thought is concerned with an external, nor subjection to it a Passion. Thought itself need not be an action, for it does not go outward towards its object but remains self-gathered. It is not always an activity; all Acts need not be definable as activities, for they need not produce an effect; activity belongs to Act only accidentally.

Does it follow that if a man as he walks produces footprints, he cannot be considered to have performed an action? Certainly as a result of his existing something distinct from himself has come into being. Yet perhaps we should regard both action and Act as merely accidental, because he did not aim at this result: it would be as we speak of Action even in things inanimate— “fire heats,” “the drug worked.”

So much for Action and Passion.

23. As for Possession, if the term is used comprehensively, why are not all its modes to be brought under one category? Possession, thus, would include the quantum as possessing magnitude, the quale as possessing colour; it would include fatherhood and the complementary relationships, since the father

possesses the son and the son possesses the father: in short, it would include all belongings.

If, on the contrary, the category of Possession comprises only the things of the body, such as weapons and shoes, we first ask why this should be so, and why their possession produces a single category, while burning, cutting, burying or casting them out do not give another or others. If it is because these things are carried on the person, then one's mantle lying on a couch will come under a different category from that of the mantle covering the person. If the ownership of possession suffices, then clearly one must refer to the one category of Possession all objects identified by being possessed, every case in which possession can be established; the character of the possessed object will make no difference.

If however Possession is not to be predicated of Quality because Quality stands recognised as a category, nor of Quantity because the category of Quantity has been received, nor of parts because they have been assigned to the category of Substance, why should we predicate Possession of weapons, when they too are comprised in the accepted category of Substance? Shoes and weapons are clearly substances.

How, further, is "He possesses weapons," signifying as it does that the action of arming has been performed by a subject, to be regarded as an entirely simple notion, assignable to a single category?

Again, is Possession to be restricted to an animate possessor, or does it hold good even of a statue as possessing the objects above mentioned? The animate and inanimate seem to possess in different ways, and the term is perhaps equivocal. Similarly, "standing" has not the same connotation as applied to the animate and the inanimate.

Besides, how can it be reasonable for what is found only in a limited number of cases to form a distinct generic category?

24. There remains Situation, which like Possession is confined to a few instances such as reclining and sitting.

Even so, the term is not used without qualification: we say "they are placed in such and such a manner," "he is situated in such and such a position." The position is added from outside the genus.

In short, Situation signifies "being in a place"; there are two things involved, the position and the place: why then must two categories be combined into one?

Moreover, if sitting signifies an Act, it must be classed among Acts; if a Passion, it goes under the category to which belong Passions complete and incomplete.

Reclining is surely nothing but "lying up," and tallies with "lying down" and "lying midway." But if the reclining belongs thus to the category of Relation, why not the recliner also? For as "on the right" belongs to the Relations, so does "the thing on the right"; and similarly with "the thing on the left."

25. There are those who lay down four categories and make a fourfold division into Substrates, Qualities, States, and Relative States, and find in these a common Something, and so include everything in one genus.

Against this theory there is much to be urged, but particularly against this posing of a common Something and a single all-embracing genus. This Something, it may be submitted, is unintelligible to themselves, is indefinable, and does not account either for bodies or for the bodiless. Moreover, no room is left for a differentia by which this Something may be distinguished. Besides, this common Something is either existent or non-existent: if existent, it must be one or other of its [four] species; — if non-existent, the existent is classed under the non-existent. But the objections are countless; we must leave them for the present and consider the several heads of the division.

To the first genus are assigned Substrates, including Matter, to which is given a priority over the others; so that what is ranked as the first principle comes under the same head with things which must be posterior to it since it is their principle.

First, then: the prior is made homogeneous with the subsequent. Now this is impossible: in this relation the subsequent owes its existence to the prior, whereas among things belonging to one same genus each must have, essentially, the equality implied by the genus; for the very meaning of genus is to be predicated of the species in respect of their essential character. And that Matter is the basic source of all the rest of things, this school, we may suppose, would hardly deny.

Secondly: since they treat the Substrate as one thing, they do not enumerate the Existents; they look instead for principles of the Existents. There is however a difference between speaking of the actual Existents and of their principles.

If Matter is taken to be the only Existent, and all other things as modifications of Matter, it is not legitimate to set up a single genus to embrace both the Existent and the other things; consistency requires that Being [Substance] be distinguished from its modifications and that these modifications be duly classified.

Even the distinction which this theory makes between Substrates and the rest of things is questionable. The Substrate is [necessarily] one thing and admits of no differentia — except perhaps in so far as it is split up like one mass into its various parts; and yet not even so, since the notion of Being implies continuity: it would be better, therefore, to speak of the Substrate, in the singular.

26. But the error in this theory is fundamental. To set Matter the potential above everything, instead of recognising the primacy of actuality, is in the highest degree perverse. If the potential holds the primacy among the Existents, its actualization becomes impossible; it certainly cannot bring itself into actuality: either the actual exists previously, and so the potential is not the first-principle, or, if the two are to be regarded as existing simultaneously, the

first-principles must be attributed to hazard. Besides, if they are simultaneous, why is not actuality given the primacy? Why is the potential more truly real than the actual?

Supposing however that the actual does come later than the potential, how must the theory proceed? Obviously Matter does not produce Form: the unqualified does not produce Quality, nor does actuality take its origin in the potential; for that would mean that the actual was inherent in the potential, which at once becomes a dual thing.

Furthermore, God becomes a secondary to Matter, inasmuch as even he is regarded as a body composed of Matter and Form — though how he acquires the Form is not revealed. If however he be admitted to exist apart from Matter in virtue of his character as a principle and a rational law [logos], God will be bodiless, the Creative Power bodiless. If we are told that he is without Matter but is composite in essence by the fact of being a body, this amounts to introducing another Matter, the Matter of God.

Again, how can Matter be a first-principle, seeing that it is body? Body must necessarily be a plurality, since all bodies are composite of Matter and Quality. If however body in this case is to be understood in some different way, then Matter is identified with body only by an equivocation.

If the possession of three dimensions is given as the characteristic of body, then we are dealing simply with mathematical body. If resistance is added, we are no longer considering a unity: besides, resistance is a quality or at least derived from Quality.

And whence is this resistance supposed to come? Whence the three dimensions? What is the source of their existence? Matter is not comprised in the concept of the three-dimensional, nor the three-dimensional in the concept of Matter; if Matter partakes thus of extension, it can no longer be a simplex.

Again, whence does Matter derive its unifying power? It is assuredly not the Absolute Unity, but has only that of participation in Unity.

We inevitably conclude that Mass or Extension cannot be ranked as the first of things; Non-Extension and Unity must be prior. We must begin with the One and conclude with the Many, proceed to magnitude from that which is free from magnitude: a One is necessary to the existence of a Many, Non-Magnitude to that of Magnitude. Magnitude is a unity not by being Unity-Absolute, but by participation and in an accidental mode: there must be a primary and absolute preceding the accidental, or the accidental relation is left unexplained.

The manner of this relation demands investigation. Had this been undertaken, the thinkers of this school would probably have lighted upon that Unity which is not accidental but essential and underived.

27. On other grounds also, it is indefensible not to have reserved the high place for the true first-principle of things but to have set up in its stead the formless, passive and lifeless, the irrational, dark and indeterminate, and to have made this the source of Being. In this theory God is introduced merely

for the sake of appearance: deriving existence from Matter he is a composite, a derivative, or, worse, a mere state of Matter.

Another consideration is that, if Matter is a substrate, there must be something outside it, which, acting on it and distinct from it, makes it the substrate of what is poured into it. But if God is lodged in Matter and by being involved in Matter is himself no more than a substrate, he will no longer make Matter a substrate nor be himself a substrate in conjunction with Matter. For of what will they be substrates, when that which could make them substrates is eliminated? This so-called substrate turns out to have swallowed up all that is; but a substrate must be relative, and relative not to its content but to something which acts upon it as upon a datum.

Again, the substrate comports a relation to that which is not substrate; hence, to something external to it: there must, then, be something apart from the substrate. If nothing distinct and external is considered necessary, but the substrate itself can become everything and adopt every character, like the versatile dancer in the pantomime, it ceases to be a substrate: it is, essentially, everything. The mime is not a substrate of the characters he puts on; these are in fact the realisation of his own personality: similarly, if the Matter with which this theory presents us comports in its own being all the realities, it is no longer the substrate of all: on the contrary, the other things can have no reality whatever, if they are no more than states of Matter in the sense that the poses of the mime are states through which he passes.

Then, those other things not existing, Matter will not be a substrate, nor will it have a place among the Existents; it will be Matter bare, and for that reason not even Matter, since Matter is a relative. The relative is relative to something else: it must, further, be homogeneous with that something else: double is relative to half, but not Substance to double.

How then can an Existent be relative to a Non-existent, except accidentally? But the True-Existent, or Matter, is related (to what emerges from it) as Existent to Non-Existent. For if potentiality is that which holds the promise of existence and that promise does not constitute Reality, the potentiality cannot be a Reality. In sum, these very teachers who deprecate the production of Realities from Nonrealities, themselves produce Non-reality from Reality; for to them the universe as such is not a Reality.

But is it not a paradox that, while Matter, the Substrate, is to them an existence, bodies should not have more claim to existence, the universe yet more, and not merely a claim grounded on the reality of one of its parts?

It is no less paradoxical that the living form should owe existence not to its soul but to its Matter only, the soul being but an affection of Matter and posterior to it. From what source then did Matter receive ensoulment? Whence, in short, is soul's entity derived? How does it occur that Matter sometimes turns into bodies, while another part of it turns into Soul? Even supposing that Form might come to it from elsewhere, that accession of Quality to Matter would account not for Soul, but simply for organized body

soulless. If, on the contrary, there is something which both moulds Matter and produces Soul, then prior to the produced there must be Soul the producer.

28. Many as are the objections to this theory, we pass on for fear of the ridicule we might incur by arguing against a position itself so manifestly ridiculous. We may be content with pointing out that it assigns the primacy to the Non-existent and treats it as the very summit of Existence: in short, it places the last thing first. The reason for this procedure lies in the acceptance of sense-perception as a trustworthy guide to first-principles and to all other entities.

This philosophy began by identifying the Real with body; then, viewing with apprehension the transmutations of bodies, decided that Reality was that which is permanent beneath the superficial changes — which is much as if one regarded space as having more title to Reality than the bodies within it, on the principle that space does not perish with them. They found a permanent in space, but it was a fault to take mere permanence as in itself a sufficient definition of the Real; the right method would have been to consider what properties must characterize Reality, by the presence of which properties it has also that of unfailing permanence. Thus if a shadow had permanence, accompanying an object through every change, that would not make it more real than the object itself. The sensible universe, as including the Substrate and a multitude of attributes, will thus have more claim to be Reality entire than has any one of its component entities (such as Matter): and if the sensible were in very truth the whole of Reality, Matter, the mere base and not the total, could not be that whole.

Most surprising of all is that, while they make sense-perception their guarantee of everything, they hold that the Real cannot be grasped by sensation; — for they have no right to assign to Matter even so much as resistance, since resistance is a quality. If however they profess to grasp Reality by Intellect, is it not a strange Intellect which ranks Matter above itself, giving Reality to Matter and not to itself? And as their “Intellect” has, thus, no Real-Existence, how can it be trustworthy when it speaks of things higher than itself, things to which it has no affinity whatever?

But an adequate treatment of this entity [Matter] and of substrates will be found elsewhere.

29. Qualities must be for this school distinct from Substrates. This in fact they acknowledge by counting them as the second category. If then they form a distinct category, they must be simplex; that is to say they are not composite; that is to say that as qualities, pure and simple, they are devoid of Matter: hence they are bodiless and active, since Matter is their substrate — a relation of passivity.

If however they hold Qualities to be composite, that is a strange classification which first contrasts simple and composite qualities, then proceeds to include them in one genus, and finally includes one of the two species [simple] in the other [composite]; it is like dividing knowledge into

two species, the first comprising grammatical knowledge, the second made up of grammatical and other knowledge.

Again, if they identify Qualities with qualifications of Matter, then in the first place even their Seminal Principles [Logoi] will be material and will not have to reside in Matter to produce a composite, but prior to the composite thus produced they will themselves be composed of Matter and Form: in other words, they will not be Forms or Principles. Further, if they maintain that the Seminal Principles are nothing but Matter in a certain state, they evidently identify Qualities with States, and should accordingly classify them in their fourth genus. If this is a state of some peculiar kind, what precisely is its differentia? Clearly the state by its association with Matter receives an accession of Reality: yet if that means that when divorced from Matter it is not a Reality, how can State be treated as a single genus or species? Certainly one genus cannot embrace the Existent and the Non-existent.

And what is this state implanted in Matter? It is either real, or unreal: if real, absolutely bodiless: if unreal, it is introduced to no purpose; Matter is all there is; Quality therefore is nothing. The same is true of State, for that is even more unreal; the alleged Fourth Category more so.

Matter then is the sole Reality. But how do we come to know this? Certainly not from Matter itself. How, then? From Intellect? But Intellect is merely a state of Matter, and even the "state" is an empty qualification. We are left after all with Matter alone competent to make these assertions, to fathom these problems. And if its assertions were intelligent, we must wonder how it thinks and performs the functions of Soul without possessing either Intellect or Soul. If, then, it were to make foolish assertions, affirming itself to be what it is not and cannot be, to what should we ascribe this folly? Doubtless to Matter, if it was in truth Matter that spoke. But Matter does not speak; anyone who says that it does proclaims the predominance of Matter in himself; he may have a soul, but he is utterly devoid of Intellect, and lives in ignorance of himself and of the faculty alone capable of uttering the truth in these things.

30. With regard to States:

It may seem strange that States should be set up as a third class — or whatever class it is — since all States are referable to Matter. We shall be told that there is a difference among States, and that a State as in Matter has definite characteristics distinguishing it from all other States and further that, whereas Qualities are States of Matter, States properly so-called belong to Qualities. But if Qualities are nothing but States of Matter, States [in the strict sense of the term] are ultimately reducible to Matter, and under Matter they must be classed.

Further, how can States constitute a single genus, when there is such manifold diversity among them? How can we group together three yards long" and "white" — Quantity and Quality respectively? Or again Time and Place? How can "yesterday," "last year," "in the Lyceum," "in the Academy,"

be States at all? How can Time be in any sense a State? Neither is Time a State nor the events in Time, neither the objects in Space nor Space itself.

And how can Action be a State? One acting is not in a state of being but in a state of Action, or rather in Action simply: no state is involved. Similarly, what is predicated of the patient is not a state of being but a state of Passion, or strictly, Passion unqualified by state.

But it would seem that State was the right category at least for cases of Situation and Possession: yet Possession does not imply possession of some particular state, but is Possession absolute.

As for the Relative State, if the theory does not include it in the same genus as the other States, another question arises: we must enquire whether any actuality is attributed to this particular type of relation, for to many types actuality is denied.

It is, moreover, absurd that an entity which depends upon the prior existence of other entities should be classed in the same genus with those priors: one and two must, clearly, exist, before half and double can.

The various speculations on the subject of the Existents and the principles of the Existents, whether they have entailed an infinite or a finite number, bodily or bodiless, or even supposed the Composite to be the Authentic Existent, may well be considered separately with the help of the criticisms made by the ancients upon them.

Second Tractate.

On the Kinds of Being (2).

1. We have examined the proposed “ten genera”: we have discussed also the theory which gathers the total of things into one genus and to this subordinates what may be thought of as its four species. The next step is, naturally, to expound our own views and to try to show the agreement of our conclusions with those of Plato.

Now if we were obliged to consider Being as a unity, the following questions would be unnecessary:

Is there one genus embracing everything, or are there genera which cannot be subsumed under such a unity? Are there first-principles? Are first-principles to be identified with genera, or genera with first-principles? Or is it perhaps rather the case that while not all genera are first-principles, all first-principles are at the same time genera? Or is the converse true? Or again, do both classes overlap, some principles being also genera, and some genera also principles? And do both the sets of categories we have been examining imply that only some principles are genera and some genera principles? or does one of them presuppose that all that belongs to the class of genera belongs also to the class of principles?

Since, however, we affirm that Being is not a unity — the reason for this affirmation is stated by Plato and others — these questions become imperative, once we are satisfied as to the number of genera to be posited and the grounds for our choice.

The subject of our enquiry, then, is the Existent or Existents, and it presents immediately two problems demanding separate analysis:

What do we mean by the Existent? This is naturally the first question to be examined.

What is that which, often taken for Being [for the Existent], is in our view Becoming and never really Being? Note however that these concepts are not to be taken as distinguished from each other in the sense of belonging to a genus, Something, divided into Being and Becoming; and we must not suppose that Plato took this view. It would be absurd to assign Being to the same genus as non-Being: this would be to make one genus of Socrates and his portrait. The division here [between what has Being and what is in Becoming] means a definite marking-off, a setting asunder, leading to the assertion that what takes the appearance of Being is not Being and implying that the nature of True Being has been quite misapprehended. Being, we are taught, must have the attribute of eternity, must be so constituted as never to belie its own nature.

This, then, is the Being of which we shall treat, and in our investigation we shall assume that it is not a unity: subsequently we ask leave to say something

on the nature of Becoming and on what it is that comes to be, that is, on the nature of the world of Sense.

2. In asserting that Being is not a unity, we do not mean to imply a definite number of existences; the number may well be infinite: we mean simply that it is many as well as one, that it is, so to speak, a diversified unity, a plurality in unity.

It follows that either the unity so regarded is a unity of genus under which the Existents, involving as they do plurality as well as unity, stand as species; or that while there are more genera than one, yet all are subordinate to a unity; or there may be more genera than one, though no one genus is subordinate to any other, but all with their own subordinates — whether these be lesser genera, or species with individuals for their subordinates — all are elements in one entity, and from their totality the Intellectual realm — that which we know as Being — derives its constitution.

If this last is the truth, we have here not merely genera, but genera which are at the same time principles of Being. They are genera because they have subordinates — other genera, and successively species and individuals; they are also principles, since from this plurality Being takes its rise, constituted in its entirety from these its elements.

Suppose, however, a greater number of origins which by their mere totality comprised, without possessing any subordinates, the whole of Being; these would be first-principles but not genera: it would be as if one constructed the sensible world from the four elements — fire and the others; these elements would be first principles, but they would not be genera, unless the term “genus” is to be used equivocally.

But does this assertion of certain genera which are at the same time first-principles imply that by combining the genera, each with its subordinates, we find the whole of Being in the resultant combination? But then, taken separately, their existence will not be actual but only potential, and they will not be found in isolation.

Suppose, on the other hand, we ignore the genera and combine the particulars: what then becomes of the ignored genera? They will, surely, exist in the purity of their own isolation, and the mixtures will not destroy them. The question of how this result is achieved may be postponed.

For the moment we take it as agreed that there are genera as distinct from principles of Being and that, on another plane, principles [elements] are opposed to compounds. We are thus obliged to show in what relation we speak of genera and why we distinguish them instead of summing them under a unity; for otherwise we imply that their coalescence into a unity is fortuitous, whereas it would be more plausible to dispense with their separate existence.

If all the genera could be species of Being, all individuals without exception being immediately subordinate to these species, then such a unification becomes feasible. But that supposition bespeaks annihilation for

the genera: the species will no longer be species; plurality will no longer be subordinated to unity; everything must be the unity, unless there exist some thing or things outside the unity. The One never becomes many — as the existence of species demands — unless there is something distinct from it: it cannot of itself assume plurality, unless we are to think of it as being broken into pieces like some extended body: but even so, the force which breaks it up must be distinct from it: if it is itself to effect the breaking up — or whatever form the division may take — then it is itself previously divided.

For these and many other reasons we must abstain from positing a single genus, and especially because neither Being nor Substance can be the predicate of any given thing. If we do predicate Being, it is only as an accidental attribute; just as when we predicate whiteness of a substance, we are not predicating the Absolute Whiteness.

3. We assert, then, a plurality of Existents, but a plurality not fortuitous and therefore a plurality deriving from a unity.

But even admitting this derivation from a unity — a unity however not predicated of them in respect of their essential being — there is, surely, no reason why each of these Existents, distinct in character from every other, should not in itself stand as a separate genus.

Is, then, this unity external to the genera thus produced, this unity which is their source though it cannot be predicated of them in respect of their essence? it is indeed external; the One is beyond; it cannot, therefore, be included among the genera: it is the [transcendent] source, while they stand side by side as genera. Yet surely the one must somehow be included [among the genera]? No: it is the Existents we are investigating, not that which is beyond Existence.

We pass on, then, to consider that which is included, and find to our surprise the cause included with the things it causes: it is surely strange that causes and effects should be brought into the same genus.

But if the cause is included with its effects only in the sense in which a genus is included with its subordinates, the subordinates being of a different order, so that it cannot be predicated of them whether as their genus or in any other relation, these subordinates are obviously themselves genera with subordinates of their own: you may, for example, be the cause of the operation of walking, but the walking is not subordinate to you in the relation of species to genus; and if walking had nothing prior to it as its genus, but had posteriors, then it would be a [primary] genus and rank among the Existents.

Perhaps, however, it must be utterly denied that unity is even the cause of other things; they should be considered rather as its parts or elements — if the terms may be allowed — their totality constituting a single entity which our thinking divides. All unity though it be, it goes by a wonderful power out into everything; it appears as many and becomes many when there is a motion; the fecundity of its nature causes the One to be no longer one, and we, displaying what we call its parts, consider them each as a unity and make them into

“genera,” unaware of our failure to see the whole at once. We display it, then, in parts, though, unable to restrain their natural tendency to coalesce, we bring these parts together again, resign them to the whole and allow them to become a unity, or rather to be a unity.

All this will become clearer in the light of further consideration — when, that is to say, we have ascertained the number of the genera; for thus we shall also discover their causes. It is not enough to deny; we must advance by dint of thought and comprehension. The way is clear:

4. If we had to ascertain the nature of body and the place it holds in the universe, surely we should take some sample of body, say stone, and examine into what constituents it may be divided. There would be what we think of as the substrate of stone, its quantity — in this case, a magnitude; its quality — for example, the colour of stone. As with stone, so with every other body: we should see that in this thing, body, there are three distinguishable characteristics — the pseudo-substance, the quantity, the quality — though they all make one and are only logically trisected, the three being found to constitute the unit thing, body. If motion were equally inherent in its constitution, we should include this as well, and the four would form a unity, the single body depending upon them all for its unity and characteristic nature.

The same method must be applied in examining the Intellectual Substance and the genera and first-principles of the Intellectual sphere.

But we must begin by subtracting what is peculiar to body, its coming-to-be, its sensible nature, its magnitude — that is to say, the characteristics which produce isolation and mutual separation. It is an Intellectual Being we have to consider, an Authentic Existent, possessed of a unity surpassing that of any sensible thing.

Now the wonder comes how a unity of this type can be many as well as one. In the case of body it was easy to concede unity-with-plurality; the one body is divisible to infinity; its colour is a different thing from its shape, since in fact they are separated. But if we take Soul, single, continuous, without extension, of the highest simplicity — as the first effort of the mind makes manifest — how can we expect to find multiplicity here too? We believed that the division of the living being into body and soul was final: body indeed was manifold, composite, diversified; but in soul we imagined we had found a simplex, and boldly made a halt, supposing that we had come to the limit of our course.

Let us examine this soul, presented to us from the Intellectual realm as body from the Sensible. How is its unity a plurality? How is its plurality a unity? Clearly its unity is not that of a composite formed from diverse elements, but that of a single nature comprising a plurality.

This problem attacked and solved, the truth about the genera comprised in Being will thereby, as we asserted, be elucidated also.

5. A first point demanding consideration:

Bodies — those, for example, of animals and plants — are each a multiplicity founded on colour and shape and magnitude, and on the forms and arrangement of parts: yet all these elements spring from a unity. Now this unity must be either Unity-Absolute or some unity less thorough-going and complete, but necessarily more complete than that which emerges, so to speak, from the body itself; this will be a unity having more claim to reality than the unity produced from it, for divergence from unity involves a corresponding divergence from Reality. Since, thus, bodies take their rise from unity, but not “unity” in the sense of the complete unity or Unity-Absolute — for this could never yield discrete plurality — it remains that they be derived from a unity Pluralized. But the creative principle [in bodies] is Soul: Soul therefore is a pluralized unity.

We then ask whether the plurality here consists of the Reason-Principles of the things of process. Or is this unity not something different from the mere sum of these Principles? Certainly Soul itself is one Reason-Principle, the chief of the Reason-Principles, and these are its Act as it functions in accordance with its essential being; this essential being, on the other hand, is the potentiality of the Reason-Principles. This is the mode in which this unity is a plurality, its plurality being revealed by the effect it has upon the external.

But, to leave the region of its effect, suppose we take it at the higher non-effecting part of Soul; is not plurality of powers to be found in this part also? The existence of this higher part will, we may presume, be at once conceded.

But is this existence to be taken as identical with that of the stone? Surely not. Being in the case of the stone is not Being pure and simple, but stone-being: so here; Soul’s being denotes not merely Being but Soul-being.

Is then that “being” distinct from what else goes to complete the essence [or substance] of Soul? Is it to be identified with Being [the Absolute], while to some differentia of Being is ascribed the production of Soul? No doubt Soul is in a sense Being, and this is not as a man “is” white, but from the fact of its being purely an essence: in other words, the being it possesses it holds from no source external to its own essence.

6. But must it not draw on some source external to its essence, if it is to be conditioned, not only by Being, but by being an entity of a particular character? But if it is conditioned by a particular character, and this character is external to its essence, its essence does not comprise all that makes it Soul; its individuality will determine it; a part of Soul will be essence, but not Soul entire.

Furthermore, what being will it have when we separate it from its other components? The being of a stone? No: the being must be a form of Being appropriate to a source, so to speak, and a first-principle, or rather must take the forms appropriate to all that is comprised in Soul’s being: the being here must, that is, be life, and the life and the being must be one.

One, in the sense of being one Reason-Principle? No; it is the substrate of Soul that is one, though one in such a way as to be also two or more — as

many as are the Primaries which constitute Soul. Either, then, it is life as well as Substance, or else it possesses life.

But if life is a thing possessed, the essence of the possessor is not inextricably bound up with life. If, on the contrary, this is not possession, the two, life and Substance, must be a unity.

Soul, then, is one and many — as many as are manifested in that oneness — one in its nature, many in those other things. A single Existent, it makes itself many by what we may call its motion: it is one entire, but by its striving, so to speak, to contemplate itself, it is a plurality; for we may imagine that it cannot bear to be a single Existent, when it has the power to be all that it in fact is. The cause of its appearing as many is this contemplation, and its purpose is the Act of the Intellect; if it were manifested as a bare unity, it could have no intellection, since in that simplicity it would already be identical with the object of its thought.

7. What, then, are the several entities observable in this plurality?

We have found Substance [Essence] and life simultaneously present in Soul. Now, this Substance is a common property of Soul, but life, common to all souls, differs in that it is a property of Intellect also.

Having thus introduced Intellect and its life we make a single genus of what is common to all life, namely, Motion. Substance and the Motion, which constitutes the highest life, we must consider as two genera; for even though they form a unity, they are separable to thought which finds their unity not a unity; otherwise, it could not distinguish them.

Observe also how in other things Motion or life is clearly separated from Being — a separation impossible, doubtless, in True Being, but possible in its shadow and namesake. In the portrait of a man much is left out, and above all the essential thing, life: the “Being” of sensible things just such a shadow of True Being, an abstraction from that Being complete which was life in the Archetype; it is because of this incompleteness that we are able in the Sensible world to separate Being from life and life from Being.

Being, then, containing many species, has but one genus. Motion, however, is to be classed as neither a subordinate nor a supplement of Being but as its concomitant; for we have not found Being serving as substrate to Motion. Motion is being Act; neither is separated from the other except in thought; the two natures are one; for Being is inevitably actual, not potential.

No doubt we observe Motion and Being separately, Motion as contained in Being and Being as involved in Motion, and in the individual they may be mutually exclusive; but the dualism is an affirmation of our thought only, and that thought sees either form as a duality within a unity.

Now Motion, thus manifested in conjunction with Being, does not alter Being’s nature — unless to complete its essential character — and it does retain for ever its own peculiar nature: at once, then, we are forced to introduce Stability. To reject Stability would be more unreasonable than to reject Motion; for Stability is associated in our thought and conception with

Being even more than with Motion; unalterable condition, unchanging mode, single Reason-Principle — these are characteristics of the higher sphere.

Stability, then, may also be taken as a single genus. Obviously distinct from Motion and perhaps even its contrary, that it is also distinct from Being may be shown by many considerations. We may especially observe that if Stability were identical with Being, so also would Motion be, with equal right. Why identity in the case of Stability and not in that of Motion, when Motion is virtually the very life and Act both of Substance and of Absolute Being? However, on the very same principle on which we separated Motion from Being with the understanding that it is the same and not the same — that they are two and yet one — we also separate Stability from Being, holding it, yet, inseparable; it is only a logical separation entailing the inclusion among the Existents of this other genus. To identify Stability with Being, with no difference between them, and to identify Being with Motion, would be to identify Stability with Motion through the mediation of Being, and so to make Motion and Stability one and the same thing.

8. We cannot indeed escape positing these three, Being, Motion, Stability, once it is the fact that the Intellect discerns them as separates; and if it thinks of them at all, it posits them by that very thinking; if they are thought, they exist. Things whose existence is bound up with Matter have no being in the Intellect: these three principles are however free of Matter; and in that which goes free of Matter to be thought is to be.

We are in the presence of Intellect undefiled. Fix it firmly, but not with the eyes of the body. You are looking upon the hearth of Reality, within it a sleepless light: you see how it holds to itself, and how it puts apart things that were together, how it lives a life that endures and keeps a thought acting not upon any future but upon that which already is, upon an eternal present — a thought self-centred, bearing on nothing outside of itself.

Now in the Act of Intellect there are energy and motion; in its self-intellection Substance and Being. In virtue of its Being it thinks, and it thinks of itself as Being, and of that as Being, upon which it is, so to speak, pivoted. Not that its Act self-directed ranks as Substance, but Being stands as the goal and origin of that Act, the object of its contemplation though not the contemplation itself: and yet this Act too involves Being, which is its motive and its term. By the fact that its Being is actual and not merely potential, Intellect bridges the dualism [of agent and patient] and abjures separation: it identifies itself with Being and Being with itself.

Being, the most firmly set of all things, that in virtue of which all other things receive Stability, possesses this Stability not as from without but as springing within, as inherent. Stability is the goal of intellection, a Stability which had no beginning, and the state from which intellection was impelled was Stability, though Stability gave it no impulsion; for Motion neither starts from Motion nor ends in Motion. Again, the Form-Idea has Stability, since it is the goal of Intellect: intellection is the Form's Motion.

Thus all the Existents are one, at once Motion and Stability; Motion and Stability are genera all-pervading, and every subsequent is a particular being, a particular stability and a particular motion.

We have caught the radiance of Being, and beheld it in its three manifestations: Being, revealed by the Being within ourselves; the Motion of Being, revealed by the motion within ourselves; and its Stability revealed by ours. We accommodate our being, motion, stability to those [of the Archetypal], unable however to draw any distinction but finding ourselves in the presence of entities inseparable and, as it were, interfused. We have, however, in a sense, set them a little apart, holding them down and viewing them in isolation; and thus we have observed Being, Stability, Motion — these three, of which each is a unity to itself; in so doing, have we not regarded them as being different from each other? By this posing of three entities, each a unity, we have, surely, found Being to contain Difference.

Again, inasmuch as we restore them to an all-embracing unity, identifying all with unity, do we not see in this amalgamation Identity emerging as a Real Existent?

Thus, in addition to the other three [Being, Motion, Stability], we are obliged to posit the further two, Identity and Difference, so that we have in all five genera. In so doing, we shall not withhold Identity and Difference from the subsequents of the Intellectual order; the thing of Sense has, it is clear, a particular identity and a particular difference, but Identity and Difference have the generic status independently of the particular.

They will, moreover, be primary genera, because nothing can be predicated of them as denoting their essential nature. Nothing, of course we mean, but Being; but this Being is not their genus, since they cannot be identified with any particular being as such. Similarly, Being will not stand as genus to Motion or Stability, for these also are not its species. Beings [or Existents] comprise not merely what are to be regarded as species of the genus Being, but also participants in Being. On the other hand, Being does not participate in the other four principles as its genera: they are not prior to Being; they do not even attain to its level.

9. The above considerations — to which others, doubtless, might be added — suffice to show that these five are primary genera. But that they are the only primary genera, that there are no others, how can we be confident of this? Why do we not add unity to them? Quantity? Quality? Relation, and all else included by our various forerunners?

As for unity: If the term is to mean a unity in which nothing else is present, neither Soul nor Intellect nor anything else, this can be predicated of nothing, and therefore cannot be a genus. If it denotes the unity present in Being, in which case we predicate Being of unity, this unity is not primal.

Besides, unity, containing no differences, cannot produce species, and not producing species, cannot be a genus. You cannot so much as divide unity: to divide it would be to make it many. Unity, aspiring to be a genus, becomes a

plurality and annuls itself.

Again, you must add to it to divide it into species; for there can be no differentiae in unity as there are in Substance. The mind accepts differences of Being, but differences within unity there cannot be. Every differentia introduces a duality destroying the unity; for the addition of any one thing always does away with the previous quantity.

It may be contended that the unity which is implicit in Being and in Motion is common to all other things, and that therefore Being and unity are inseparable. But we rejected the idea that Being is a genus comprising all things, on the ground that these things are not beings in the sense of the Absolute Being, but beings in another mode: in the same way, we assert, unity is not a genus, the Primary Unity having a character distinct from all other unities.

Admitted that not everything suffices to produce a genus, it may yet be urged that there is an Absolute or Primary Unity corresponding to the other primaries. But if Being and unity are identified, then since Being has already been included among the genera, it is but a name that is introduced in unity: if, however, they are both unity, some principle is implied: if there is anything in addition [to this principle], unity is predicated of this added thing; if there is nothing added, the reference is again to that unity predicated of nothing. If however the unity referred to is that which accompanies Being, we have already decided that it is not unity in the primary sense.

But is there any reason why this less complete unity should not still possess Primary Being, seeing that even its posterior we rank as Being, and “Being” in the sense of the Primary Being? The reason is that the prior of this Being cannot itself be Being — or else, if the prior is Being, this is not Primary Being: but the prior is unity; [therefore unity is not Being].

Furthermore, unity, abstracted from Being, has no differentiae.

Again, even taking it as bound up with Being: If it is a consequent of Being, then it is a consequent of everything, and therefore the latest of things: but the genus takes priority. If it is simultaneous with Being, it is simultaneous with everything: but a genus is not thus simultaneous. If it is prior to Being, it is of the nature of a Principle, and therefore will belong only to Being; but if it serves as Principle to Being, it is not its genus: if it is not genus to Being, it is equally not a genus of anything else; for that would make Being a genus of all other things.

In sum, the unity exhibited in Being on the one hand approximates to Unity-Absolute and on the other tends to identify itself with Being: Being is a unity in relation to the Absolute, is Being by virtue of its sequence upon that Absolute: it is indeed potentially a plurality, and yet it remains a unity and rejecting division refuses thereby to become a genus.

10. In what sense is the particular manifestation of Being a unity? Clearly, in so far as it is one thing, it forfeits its unity; with “one” and “thing” we have already plurality. No species can be a unity in more than an equivocal sense: a

species is a plurality, so that the “unity” here is that of an army or a chorus. The unity of the higher order does not belong to species; unity is, thus, ambiguous, not taking the same form in Being and in particular beings.

It follows that unity is not a genus. For a genus is such that wherever it is affirmed its opposites cannot also be affirmed; anything of which unity and its opposites are alike affirmed — and this implies the whole of Being — cannot have unity as a genus. Consequently unity can be affirmed as a genus neither of the primary genera — since the unity of Being is as much a plurality as a unity, and none of the other [primary] genera is a unity to the entire exclusion of plurality — nor of things posterior to Being, for these most certainly are a plurality. In fact, no genus with all its items can be a unity; so that unity to become a genus must forfeit its unity. The unit is prior to number; yet number it must be, if it is to be a genus.

Again, the unit is a unit from the point of view of number: if it is a unit generically, it will not be a unit in the strict sense.

Again, just as the unit, appearing in numbers, not regarded as a genus predicated of them, but is thought of as inherent in them, so also unity, though present in Being, cannot stand as genus to Being or to the other genera or to anything whatever.

Further, as the simplex must be the principle of the non-simplex, though not its genus — for then the non-simplex too would be simplex — so it stands with unity; if unity is a Principle; it cannot be a genus to its subsequents, and therefore cannot be a genus of Being or of other things. If it is nevertheless to be a genus, everything of which it is a genus must be taken as a unit — a notion which implies the separation of unity from substance: it will not, therefore, be all-embracing. just as Being is not a genus of everything but only of species each of which is a being, so too unity will be a genus of species each of which is a unity. But that raises the question of what difference there is between one thing and another in so far as they are both units, corresponding to the difference between one being and another.

Unity, it may be suggested, is divided in its conjunction with Being and Substance; Being because it is so divided is considered a genus — the one genus manifested in many particulars; why then should not unity be similarly a genus, inasmuch as its manifestations are as many as those of Substance and it is divided into as many particulars?

In the first place, the mere fact that an entity inheres in many things is not enough to make it a genus of those things or of anything else: in a word, a common property need not be a genus. The point inherent in a line is not a genus of lines, or a genus at all; nor again, as we have observed, is the unity latent in numbers a genus either of the numbers or of anything else: genus demands that the common property of diverse objects involve also differences arising out of its own character, that it form species, and that it belong to the essence of the objects. But what differences can there be in unity? What species does it engender? If it produces the same species as we find in

connection with Being, it must be identical with Being: only the name will differ, and the term Being may well suffice.

11. We are bound however to enquire under what mode unity is contained in Being. How is what is termed the “dividing” effected — especially the dividing of the genera Being and unity? Is it the same division, or is it different in the two cases?

First then: In what sense, precisely, is any given particular called and known to be a unity? Secondly: Does unity as used of Being carry the same connotation as in reference to the Absolute?

Unity is not identical in all things; it has a different significance according as it is applied to the Sensible and the Intellectual realms — Being too, of course, comports such a difference — and there is a difference in the unity affirmed among sensible things as compared with each other; the unity is not the same in the cases of chorus, camp, ship, house; there is a difference again as between such discrete things and the continuous. Nevertheless, all are representations of the one exemplar, some quite remote, others more effective: the truer likeness is in the Intellectual; Soul is a unity, and still more is Intellect a unity and Being a unity.

When we predicate Being of a particular, do we thereby predicate of it unity, and does the degree of its unity tally with that of its being? Such correspondence is accidental: unity is not proportionate to Being; less unity need not mean less Being. An army or a choir has no less Being than a house, though less unity.

It would appear, then, that the unity of a particular is related not so much to Being as to a standard of perfection: in so far as the particular attains perfection, so far it is a unity; and the degree of unity depends on this attainment. The particular aspires not simply to Being, but to Being-in-perfection: it is in this strain towards their perfection that such beings as do not possess unity strive their utmost to achieve it.

Things of nature tend by their very nature to coalesce with each other and also to unify each within itself; their movement is not away from but towards each other and inwards upon themselves. Souls, moreover, seem to desire always to pass into a unity over and above the unity of their own substance. Unity in fact confronts them on two sides: their origin and their goal alike are unity; from unity they have arisen, and towards unity they strive. Unity is thus identical with Goodness [is the universal standard of perfection]; for no being ever came into existence without possessing, from that very moment, an irresistible tendency towards unity.

From natural things we turn to the artificial. Every art in all its operation aims at whatsoever unity its capacity and its models permit, though Being most achieves unity since it is closer at the start.

That is why in speaking of other entities we assert the name only, for example man; when we say “one man,” we have in mind more than one; and if we affirm unity of him in any other connection, we regard it as

supplementary [to his essence]: but when we speak of Being as a whole we say it is one Being without presuming that it is anything but a unity; we thereby show its close association with Goodness.

Thus for Being, as for the others, unity turns out to be, in some sense, Principle and Term, not however in the same sense as for things of the physical order — a discrepancy leading us to infer that even in unity there are degrees of priority.

How, then, do we characterize the unity [thus diverse] in Being? Are we to think of it as a common property seen alike in all its parts? In the first place, the point is common to lines and yet is not their genus, and this unity we are considering may also be common to numbers and not be their genus — though, we need hardly say, the unity of Unity-Absolute is not that of the numbers, one, two and the rest. Secondly, in Being there is nothing to prevent the existence of prior and posterior, simple and composite: but unity, even if it be identical in all the manifestations of Being, having no differentiae can produce no species; but producing no species it cannot be a genus.

12. Enough upon that side of the question. But how does the perfection [goodness] of numbers, lifeless things, depend upon their particular unity? Just as all other inanimates find their perfection in their unity.

If it should be objected that numbers are simply non-existent, we should point out that our discussion is concerned [not with units as such, but] with beings considered from the aspect of their unity.

We may again be asked how the point — supposing its independent existence granted — participates in perfection. If the point is chosen as an inanimate object, the question applies to all such objects: but perfection does exist in such things, for example in a circle: the perfection of the circle will be perfection for the point; it will aspire to this perfection and strive to attain it, as far as it can, through the circle.

But how are the five genera to be regarded? Do they form particulars by being broken up into parts? No; the genus exists as a whole in each of the things whose genus it is.

But how, at that, can it remain a unity? The unity of a genus must be considered as a whole-in-many.

Does it exist then only in the things participating in it? No; it has an independent existence of its own as well. But this will, no doubt, become clearer as we proceed.

13. We turn to ask why Quantity is not included among the primary genera, and Quality also.

Quantity is not among the primaries, because these are permanently associated with Being. Motion is bound up with Actual Being [Being-in-Act], since it is its life; with Motion, Stability too gained its foothold in Reality; with these are associated Difference and Identity, so that they also are seen in conjunction with Being. But number [the basis of Quantity] is a posterior. It is posterior not only with regard to these genera but also within itself; in number

the posterior is divided from the prior; this is a sequence in which the posteriors are latent in the priors [and do not appear simultaneously]. Number therefore cannot be included among the primary genera; whether it constitutes a genus at all remains to be examined.

Magnitude [extended quantity] is in a still higher degree posterior and composite, for it contains within itself number, line and surface. Now if continuous magnitude derives its quantity from number, and number is not a genus, how can magnitude hold that status? Besides, magnitudes, like numbers, admit of priority and posteriority.

If, then, Quantity be constituted by a common element in both number and magnitude, we must ascertain the nature of this common element, and consider it, once discovered, as a posterior genus, not as one of the Primaries: thus failing of primary status, it must be related, directly or indirectly, to one of the Primaries.

We may take it as clear that it is the nature of Quantity to indicate a certain quantum, and to measure the quantum of the particular; Quantity is moreover, in a sense, itself a quantum. But if the quantum is the common element in number and magnitude, either we have number as a primary with magnitude derived from it, or else number must consist of a blending of Motion and Stability, while magnitude will be a form of Motion or will originate in Motion, Motion going forth to infinity and Stability creating the unit by checking that advance.

But the problem of the origin of number and magnitude, or rather of how they subsist and are conceived, must be held over. It may, thus, be found that number is among the primary genera, while magnitude is posterior and composite; or that number belongs to the genus Stability, while magnitude must be consigned to Motion. But we propose to discuss all this at a later stage.

14. Why is Quality, again, not included among the Primaries? Because like Quantity it is a posterior, subsequent to Substance. Primary Substance must necessarily contain Quantity and Quality as its consequents; it cannot owe its subsistence to them, or require them for its completion: that would make it posterior to Quality and Quantity.

Now in the case of composite substances — those constituted from diverse elements — number and qualities provide a means of differentiation: the qualities may be detached from the common core around which they are found to group themselves. But in the primary genera there is no distinction to be drawn between simples and composites; the difference is between simples and those entities which complete not a particular substance but Substance as such. A particular substance may very well receive completion from Quality, for though it already has Substance before the accession of Quality, its particular character is external to Substance. But in Substance itself all the elements are substantial.

Nevertheless, we ventured to assert elsewhere that while the complements

of Substance are only by analogy called qualities, yet accessions of external origin and subsequent to Substance are really qualities; that, further, the properties which inhere in substances are their activities [Acts], while those which are subsequent are merely modifications [or Passions]: we now affirm that the attributes of the particular substance are never complementary to Substance [as such]; an accession of Substance does not come to the substance of man qua man; he is, on the contrary, Substance in a higher degree before he arrives at differentiation, just as he is already “living being” before he passes into the rational species.

15. How then do the four genera complete Substance without qualifying it or even particularizing it?

It has been observed that Being is primary, and it is clear that none of the four — Motion, Stability, Difference, Identity — is distinct from it. That this Motion does not produce Quality is doubtless also clear, but a word or two will make it clearer still.

If Motion is the Act of Substance, and Being and the Primaries in general are its Act, then Motion is not an accidental attribute: as the Act of what is necessarily actual [what necessarily involves Act], it is no longer to be considered as the complement of Substance but as Substance itself. For this reason, then, it has not been assigned to a posterior class, or referred to Quality, but has been made contemporary with Being.

The truth is not that Being first is and then takes Motion, first is and then acquires Stability: neither Stability nor Motion is a mere modification of Being. Similarly, Identity and Difference are not later additions: Being did not grow into plurality; its very unity was a plurality; but plurality implies Difference, and unity-in-plurality involves Identity.

Substance [Real Being] requires no more than these five constituents; but when we have to turn to the lower sphere, we find other principles giving rise no longer to Substance (as such) but to quantitative Substance and qualitative: these other principles may be regarded as genera but not primary genera.

16. As for Relation, manifestly an offshoot, how can it be included among primaries? Relation is of thing ranged against thing; it is not self-pivoted, but looks outward.

Place and Date are still more remote from Being. Place denotes the presence of one entity within another, so that it involves a duality; but a genus must be a unity, not a composite. Besides, Place does not exist in the higher sphere, and the present discussion is concerned with the realm of True Being.

Whether time is There, remains to be considered. Apparently it has less claim than even Place. If it is a measurement, and that a measurement of Motion, we have two entities; the whole is a composite and posterior to Motion; therefore it is not on an equal footing with Motion in our classification.

Action and Passivity presuppose Motion; if, then, they exist in the higher sphere, they each involve a duality; neither is a simplex.

Possession is a duality, while Situation, as signifying one thing situated in another, is a threefold conception.

17. Why are not beauty, goodness and the virtues, together with knowledge and intelligence, included among the primary genera?

If by goodness we mean The First — what we call the Principle of Goodness, the Principle of which we can predicate nothing, giving it this name only because we have no other means of indicating it — then goodness, clearly, can be the genus of nothing: this principle is not affirmed of other things; if it were, each of these would be Goodness itself. The truth is that it is prior to Substance, not contained in it. If, on the contrary, we mean goodness as a quality, no quality can be ranked among the primaries.

Does this imply that the nature of Being is not good? Not good, to begin with, in the sense in which The First is good, but in another sense of the word: moreover, Being does not possess its goodness as a quality but as a constituent.

But the other genera too, we said, are constituents of Being, and are regarded as genera because each is a common property found in many things. If then goodness is similarly observed in every part of Substance or Being, or in most parts, why is goodness not a genus, and a primary genus? Because it is not found identical in all the parts of Being, but appears in degrees, first, second and subsequent, whether it be because one part is derived from another — posterior from prior — or because all are posterior to the transcendent Unity, different parts of Being participating in it in diverse degrees corresponding to their characteristic natures.

If however we must make goodness a genus as well [as a transcendent source], it will be a posterior genus, for goodness is posterior to Substance and posterior to what constitutes the generic notion of Being, however unfailingly it be found associated with Being; but the Primaries, we decided, belong to Being as such, and go to form Substance.

This indeed is why we posit that which transcends Being, since Being and Substance cannot but be a plurality, necessarily comprising the genera enumerated and therefore forming a one-and-many.

It is true that we do not hesitate to speak of the goodness inherent in Being” when we are thinking of that Act by which Being tends, of its nature, towards the One: thus, we affirm goodness of it in the sense that it is thereby moulded into the likeness of The Good. But if this “goodness inherent in Being” is an Act directed toward The Good, it is the life of Being: but this life is Motion, and Motion is already one of the genera.

18. To pass to the consideration of beauty:

If by beauty we mean the primary Beauty, the same or similar arguments will apply here as to goodness: and if the beauty in the Ideal-Form is, as it were, an effulgence [from that primary Beauty], we may observe that it is not identical in all participants and that an effulgence is necessarily a posterior.

If we mean the beauty which identifies itself with Substance, this has been

covered in our treatment of Substance.

If, again, we mean beauty in relation to ourselves as spectators in whom it produces a certain experience, this Act [of production] is Motion — and none the less Motion by being directed towards Absolute Beauty.

Knowledge again, is Motion originating in the self; it is the observation of Being — an Act, not a State: hence it too falls under Motion, or perhaps more suitably under Stability, or even under both; if under both, knowledge must be thought of as a complex, and if a complex, is posterior.

Intelligence, since it connotes intelligent Being and comprises the total of existence, cannot be one of the genera: the true Intelligence [or Intellect] is Being taken with all its concomitants [with the other four genera]; it is actually the sum of all the Existents: Being on the contrary, stripped of its concomitants, may be counted as a genus and held to an element in Intelligence.

Justice and self-control [sophrosyne], and virtue in general — these are all various Acts of Intelligence: they are consequently not primary genera; they are posterior to a genus, that is to say, they are species.

19. Having established our four primary genera, it remains for us to enquire whether each of them of itself alone produces species. And especially, can Being be divided independently, that is without drawing upon the other genera? Surely not: the differentiae must come from outside the genus differentiated: they must be differentiae of Being proper, but cannot be identical with it.

Where then is it to find them? Obviously not in non-beings. If then in beings, and the three genera are all that is left, clearly it must find them in these, by conjunction and couplement with these, which will come into existence simultaneously with itself.

But if all come into existence simultaneously, what else is produced but that amalgam of all Existents which we have just considered [Intellect]? How can other things exist over and above this all-including amalgam? And if all the constituents of this amalgam are genera, how do they produce species? How does Motion produce species of Motion? Similarly with Stability and the other genera.

A word of warning must here be given against sinking the various genera in their species; and also against reducing the genus to a mere predicate, something merely seen in the species. The genus must exist at once in itself and in its species; it blends, but it must also be pure; in contributing along with other genera to form Substance, it must not destroy itself. There are problems here that demand investigation.

But since we identified the amalgam of the Existents [or primary genera] with the particular intellect, Intellect as such being found identical with Being or Substance, and therefore prior to all the Existents, which may be regarded as its species or members, we may infer that the intellect, considered as completely unfolded, is a subsequent.

Our treatment of this problem may serve to promote our investigation; we will take it as a kind of example, and with it embark upon our enquiry.

20. We may thus distinguish two phases of Intellect, in one of which it may be taken as having no contact whatever with particulars and no Act upon anything; thus it is kept apart from being a particular intellect. In the same way science is prior to any of its constituent species, and the specific science is prior to any of its component parts: being none of its particulars, it is the potentiality of all; each particular, on the other hand, is actually itself, but potentially the sum of all the particulars: and as with the specific science, so with science as a whole. The specific sciences lie in potentiality in science the total; even in their specific character they are potentially the whole; they have the whole predicated of them and not merely a part of the whole. At the same time, science must exist as a thing in itself, unharmed by its divisions.

So with Intellect. Intellect as a whole must be thought of as prior to the intellects actualized as individuals; but when we come to the particular intellects, we find that what subsists in the particulars must be maintained from the totality. The Intellect subsisting in the totality is a provider for the particular intellects, is the potentiality of them: it involves them as members of its universality, while they in turn involve the universal Intellect in their particularity, just as the particular science involves science the total.

The great Intellect, we maintain, exists in itself and the particular intellects in themselves; yet the particulars are embraced in the whole, and the whole in the particulars. The particular intellects exist by themselves and in another, the universal by itself and in those. All the particulars exist potentially in that self-existent universal, which actually is the totality, potentially each isolated member: on the other hand, each particular is actually what it is [its individual self], potentially the totality. In so far as what is predicated of them is their essence, they are actually what is predicated of them; but where the predicate is a genus, they are that only potentially. On the other hand, the universal in so far as it is a genus is the potentiality of all its subordinate species, though none of them in actuality; all are latent in it, but because its essential nature exists in actuality before the existence of the species, it does not submit to be itself particularized. If then the particulars are to exist in actuality — to exist, for example, as species — the cause must lie in the Act radiating from the universal.

21. How then does the universal Intellect produce the particulars while, in virtue of its Reason-Principle, remaining a unity? In other words, how do the various grades of Being, as we call them, arise from the four primaries? Here is this great, this infinite Intellect, not given to idle utterance but to sheer intellection, all-embracing, integral, no part, no individual: how, we ask, can it possibly be the source of all this plurality?

Number at all events it possesses in the objects of its contemplation: it is thus one and many, and the many are powers, wonderful powers, not weak but, being pure, supremely great and, so to speak, full to overflowing powers

in very truth, knowing no limit, so that they are infinite, infinity, Magnitude-Absolute.

As we survey this Magnitude with the beauty of Being within it and the glory and light around it, all contained in Intellect, we see, simultaneously, Quality already in bloom, and along with the continuity of its Act we catch a glimpse of Magnitude at Rest. Then, with one, two and three in Intellect, Magnitude appears as of three dimensions, with Quantity entire. Quantity thus given and Quality, both merging into one and, we may almost say, becoming one, there is at once shape. Difference slips in to divide both Quantity and Quality, and so we have variations in shape and differences of Quality. Identity, coming in with Difference, creates equality, Difference meanwhile introducing into Quantity inequality, whether in number or in magnitude: thus are produced circles and squares, and irregular figures, with number like and unlike, odd and even.

The life of Intellect is intelligent, and its activity [Act] has no failing-point: hence it excludes none of the constituents we have discovered within it, each one of which we now see as an intellectual function, and all of them possessed by virtue of its distinctive power and in the mode appropriate to Intellect.

But though Intellect possesses them all by way of thought, this is not discursive thought: nothing it lacks that is capable of serving as Reason-Principle, while it may itself be regarded as one great and perfect Reason-Principle, holding all the Principles as one and proceeding from its own Primaries, or rather having eternally proceeded, so that "proceeding" is never true of it. It is a universal rule that whatever reasoning discovers to exist in Nature is to be found in Intellect apart from all ratiocination: we conclude that Being has so created Intellect that its reasoning is after a mode similar to that of the Principles which produce living beings; for the Reason-Principles, prior to reasoning though they are, act invariably in the manner which the most careful reasoning would adopt in order to attain the best results.

What conditions, then, are we to think of as existing in that realm which is prior to Nature and transcends the Principles of Nature? In a sphere in which Substance is not distinct from Intellect, and neither Being nor Intellect is of alien origin, it is obvious that Being is best served by the domination of Intellect, so that Being is what Intellect wills and is: thus alone can it be authentic and primary Being; for if Being is to be in any sense derived, its derivation must be from Intellect.

Being, thus, exhibits every shape and every quality; it is not seen as a thing determined by some one particular quality; there could not be one only, since the principle of Difference is there; and since Identity is equally there, it must be simultaneously one and many. And so Being is; such it always was: unity-with-plurality appears in all its species, as witness all the variations of magnitude, shape and quality. Clearly nothing may legitimately be excluded [from Being], for the whole must be complete in the higher sphere which, otherwise, would not be the whole.

Life, too, burst upon Being, or rather was inseparably bound up with it; and thus it was that all living things of necessity came to be. Body too was there, since Matter and Quality were present.

Everything exists forever, unfailing, involved by very existence in eternity. Individuals have their separate entities, but are at one in the [total] unity. The complex, so to speak, of them all, thus combined, is Intellect; and Intellect, holding all existence within itself, is a complete living being, and the essential Idea of Living Being. In so far as Intellect submits to contemplation by its derivative, becoming an Intelligible, it gives that derivative the right also to be called “living being.”

22. We may here adduce the pregnant words of Plato: “Inasmuch as Intellect perceives the variety and plurality of the Forms present in the complete Living Being. . . .” The words apply equally to Soul; Soul is subsequent to Intellect, yet by its very nature it involves Intellect in itself and perceives more clearly in that prior. There is Intellect in our intellect also, which again perceives more clearly in its prior, for while of itself it merely perceives, in the prior it also perceives its own perception.

This intellect, then, to which we ascribe perception, though not divorced from the prior in which it originates, evolves plurality out of unity and has bound up with it the principle of Difference: it therefore takes the form of a plurality-in-unity. A plurality-in-unity, it produces the many intellects by the dictate of its very nature.

It is certainly no numerical unity, no individual thing; for whatever you find in that sphere is a species, since it is divorced from Matter. This may be the import of the difficult words of Plato, that Substance is broken up into an infinity of parts. So long as the division proceeds from genus to species, infinity is not reached; a limit is set by the species generated: the lowest species, however — that which is not divided into further species — may be more accurately regarded as infinite. And this is the meaning of the words: “to relegate them once and for all to infinity and there abandon them.” As for particulars, they are, considered in themselves, infinite, but come under number by being embraced by the [total] unity.

Now Soul has Intellect for its prior, is therefore circumscribed by number down to its ultimate extremity; at that point infinity is reached. The particular intellect, though all-embracing, is a partial thing, and the collective Intellect and its various manifestations [all the particular intellects] are in actuality parts of that part. Soul too is a part of a part, though in the sense of being an Act [actuality] derived from it. When the Act of Intellect is directed upon itself, the result is the manifold [particular] intellects; when it looks outwards, Soul is produced.

If Soul acts as a genus or a species, the various [particular] souls must act as species. Their activities [Acts] will be twofold: the activity upward is Intellect; that which looks downward constitutes the other powers imposed by the particular Reason-Principle [the Reason-Principle of the being ensouled];

the lowest activity of Soul is in its contact with Matter to which it brings Form.

This lower part of Soul does not prevent the rest from being entirely in the higher sphere: indeed what we call the lower part is but an image of Soul: not that it is cut off from Soul; it is like the reflection in the mirror, depending upon the original which stands outside of it.

But we must keep in mind what this “outside” means. Up to the production of the image, the Intellectual realm is wholly and exclusively composed of Intellectual Beings: in the same way the Sensible world, representing that in so far as it is able to retain the likeness of a living being, is itself a living being: the relation is like that of a portrait or reflection to the original which is regarded as prior to the water or the painting reproducing it.

The representation, notice, in the portrait or on the water is not of the dual being, but of the one element [Matter] as formed by the other [Soul]. Similarly, this likeness of the Intellectual realm carries images, not of the creative element, but of the entities contained in that creator, including Man with every other living being: creator and created are alike living beings, though of a different life, and both coexist in the Intellectual realm.

Third Tractate.

On the Kinds of Being (3).

1. We have now explained our conception of Reality [True Being] and considered how far it agrees with the teaching of Plato. We have still to investigate the opposed principle [the principle of Becoming].

There is the possibility that the genera posited for the Intellectual sphere will suffice for the lower also; possibly with these genera others will be required; again, the two series may differ entirely; or perhaps some of the sensible genera will be identical with their intellectual prototypes, and others different— “identical,” however, being understood to mean only analogous and in possession of a common name, as our results will make dear.

We must begin on these lines:

The subject of our discussion is the Sensible realm: Sensible Existence is entirely embraced by what we know as the Universe: our duty, then, would seem to be clear enough — to take this Universe and analyse its nature, classifying its constituent parts and arranging them by species. Suppose that we were making a division of speech: we should reduce its infinity to finite terms, and from the identity appearing in many instances evolve a unity, then another and another, until we arrived at some definite number; each such unit we should call a species if imposed upon individuals, a genus if imposed upon species. Thus, every species of speech — and similarly all phenomena — might be referred to a unity; speech — or element — might be predicated of them all.

This procedure however is as we have already shown, impossible in dealing with the subject of our present enquiry. New genera must be sought for this Universe-genera distinct from those of the Intellectual, inasmuch as this realm is different from that, analogous indeed but never identical, a mere image of the higher. True, it involves the parallel existence of Body and Soul, for the Universe is a living form: essentially however Soul is of the Intellectual and does not enter into the structure of what is called Sensible Being.

Remembering this fact, we must — however great the difficulty — exclude Soul from the present investigation, just as in a census of citizens, taken in the interests of commerce and taxation, we should ignore the alien population. As for the experiences to which Soul is indirectly subject in its conjunction with Body and by reason of Body’s presence, their classification must be attempted at a later stage, when we enquire into the details of Sensible Existence.

2. Our first observations must be directed to what passes in the Sensible realm for Substance. It is, we shall agree, only by analogy that the nature manifested in bodies is designated as Substance, and by no means because such terms as Substance or Being tally with the notion of bodies in flux; the

proper term would be Becoming.

But Becoming is not a uniform nature; bodies comprise under the single head simples and composites, together with accidentals or consequents, these last themselves capable of separate classification.

Alternatively, Becoming may be divided into Matter and the Form imposed upon Matter. These may be regarded each as a separate genus, or else both may be brought under a single category and receive alike the name of Substance.

But what, we may ask, have Matter and Form in common? In what sense can Matter be conceived as a genus, and what will be its species? What is the differentia of Matter? In which genus, Matter or Form, are we to rank the composite of both? It may be this very composite which constitutes the Substance manifested in bodies, neither of the components by itself answering to the conception of Body: how, then, can we rank them in one and the same genus as the composite? How can the elements of a thing be brought within the same genus as the thing itself? Yet if we begin with bodies, our first-principles will be compounds.

Why not resort to analogy? Admitted that the classification of the Sensible cannot proceed along the identical lines marked out for the Intellectual: is there any reason why we should not for Intellectual-Being substitute Matter, and for Intellectual Motion substitute Sensible Form, which is in a sense the life and consummation of Matter? The inertia of Matter would correspond with Stability, while the Identity and Difference of the Intellectual would find their counterparts in the similarity and diversity which obtain in the Sensible realm.

But, in the first place, Matter does not possess or acquire Form as its life or its Act; Form enters it from without, and remains foreign to its nature. Secondly, Form in the Intellectual is an Act and a motion; in the Sensible Motion is different from Form and accidental to it: Form in relation to Matter approximates rather to Stability than to Motion; for by determining Matter's indetermination it confers upon it a sort of repose.

In the higher realm Identity and Difference presuppose a unity at once identical and different: a thing in the lower is different only by participation in Difference and in relation to some other thing; Identity and Difference are here predicated of the particular, which is not, as in that realm, a posterior.

As for Stability, how can it belong to Matter, which is distorted into every variety of mass, receiving its forms from without, and even with the aid of these forms incapable of offspring.

This mode of division must accordingly be abandoned.

3. How then do we go to work?

Let us begin by distinguishing Matter, Form, the Mixture of both, and the Attributes of the Mixture. The Attributes may be subdivided into those which are mere predicates, and those serving also as accidents. The accidents may be either inclusive or included; they may, further, be classified as activities,

experiences, consequents.

Matter will be found common to all substances, not however as a genus, since it has no differentiae — unless indeed differentiae be ascribed to it on the ground of its taking such various forms as fire and air.

It may be held that Matter is sufficiently constituted a genus by the fact that the things in which it appears hold it in common, or in that it presents itself as a whole of parts. In this sense Matter will indeed be a genus, though not in the accepted sense of the term. Matter, we may remark, is also a single element, if the element as such is able to constitute a genus.

Further, if to a Form be added the qualification “bound up with, involved in Matter,” Matter separates that Form from other Forms: it does not however embrace the whole of Substantial Form [as, to be the genus of Form, it must].

We may, again, regard Form as the creator of Substance and make the Reason-Principle of Substance dependent upon Form: yet we do not come thereby to an understanding of the nature of Substance.

We may, also, restrict Substance to the Composite. Matter and Form then cease to be substances. If they are Substance equally with the Composite, it remains to enquire what there is common to all three.

The “mere predicates” fall under the category of Relation: such are cause and element. The accidents included in the composite substances are found to be either Quality or Quantity; those which are inclusive are of the nature of Space and Time. Activities and experiences comprise Motions; consequents Space and Time, which are consequents respectively of the Composites and of Motion.

The first three entities [Matter, Form, Composite] go, as we have discovered, to make a single common genus, the Sensible counterpart of Substance. Then follow in order Relation, Quantity, Quality, Time-during-which, Place-in-which, Motion; though, with Time and Space already included [under Relation], Time-during-which and Place-in-which become superfluous.

Thus we have five genera, counting the first three entities as one. If the first three are not massed into a unity, the series will be Matter, Form, Composite, Relation, Quantity, Quality, Motion. The last three may, again, be included in Relation, which is capable of bearing this wider extension.

4. What, then, we have to ask, is the constant element in the first three entities? What is it that identifies them with their inherent Substance?

Is it the capacity to serve as a base? But Matter, we maintain, serves as the base and seat of Form: Form, thus, will be excluded from the category of Substance. Again, the Composite is the base and seat of attributes: hence, Form combined with Matter will be the basic ground of Composites, or at any rate of all posteriors of the Composite — Quantity, Quality, Motion, and the rest.

But perhaps we may think Substance validly defined as that which is not predicated of anything else. White and black are predicated of an object

having one or other of these qualities; double presupposes something distinct from itself — we refer not to the half, but to the length of wood of which doubleness is affirmed. father qua father is a predicate; knowledge is predicated of the subject in whom the knowledge exists; space is the limit of something, time the measure of something. Fire, on the other hand, is predicated of nothing; wood as such is predicated of nothing; and so with man, Socrates, and the composite substance in general.

Equally the Substantial Form is never a predicate, since it never acts as a modification of anything. Form is not an attribute of Matter hence, is not predicable of Matter it is simply a constituent of the Couplement. On the other hand, the Form of a man is not different from the man himself [and so does not “modify” the Couplement].

Matter, similarly, is part of a whole, and belongs to something else only as to a whole and not as to a separate thing of which it is predicated. White, on the contrary, essentially belongs to something distinct from itself.

We conclude that nothing belonging to something else and predicated of it can be Substance. Substance is that which belongs essentially to itself, or, in so far as it is a part of the differentiated object, serves only to complete the Composite. Each or either part of the Composite belongs to itself, and is only affirmed of the Composite in a special sense: only qua part of the whole is it predicated of something else; qua individual it is never in its essential nature predicated of an external.

It may be claimed as a common element in Matter, Form and the Couplement that they are all substrates. But the mode in which Matter is the substrate of Form is different from that in which Form and the Couplement are substrates of their modifications.

And is it strictly true to say that Matter is the substrate of Form? Form is rather the completion which Matter’s nature as pure potentiality demands.

Moreover, Form cannot be said to reside in Matter [as in a substrate]. When one thing combines with another to form a unity, the one does not reside in the other; both alike are substrates of a third: thus, Man [the Form] and a man [the Composite] are substrates of their experiences, and are prior to their activities and consequents.

Substance, then, is that from which all other things proceed and to which they owe their existence; it is the centre of passivity and the source of action.

5. These are incontrovertible facts in regard to the pseudo-substance of the Sensible realm: if they apply also in some degree to the True Substance of the Intellectual, the coincidence is, doubtless, to be attributed to analogy and ambiguity of terms.

We are aware that “the first” is so called only in relation to the things which come after it: “first” has no absolute significance; the first of one series is subsequent to the last of another. “Substrate,” similarly, varies in meaning [as applied to the higher and to the lower], while as for passivity its very existence in the Intellectual is questionable; if it does exist there, it is not the

passivity of the Sensible.

It follows that the fact of “not being present in a subject [or substrate] is not universally true of Substance, unless presence in a subject be stipulated as not including the case of the part present in the whole or of one thing combining with another to form a distinct unity; a thing will not be present as in a subject in that with which it co-operates in the information of a composite substance. Form, therefore, is not present in Matter as in a subject, nor is Man so present in Socrates, since Man is part of Socrates.

Substance, then, is that which is not present in a subject. But if we adopt the definition “neither present in a subject nor predicated of a subject,” we must add to the second “subject” the qualification “distinct,” in order that we may not exclude the case of Man predicated of a particular man. When I predicate Man of Socrates, it is as though I affirmed, not that a piece of wood is white, but that whiteness is white; for in asserting that Socrates is a man, I predicate Man [the universal] of a particular man, I affirm Man of the manhood in Socrates; I am really saying only that Socrates is Socrates, or that this particular rational animal is an animal.

It may be objected that non-presence in a subject is not peculiar to Substance, inasmuch as the differentia of a substance is no more present in a subject than the substance itself; but this objection results from taking a part of the whole substance, such as “two-footed” in our example, and asserting that this part is not present in a subject: if we take, not “two-footed” which is merely an aspect of Substance, but “two-footedness” by which we signify not Substance but Quality, we shall find that this “two-footedness” is indeed present in a subject.

We may be told that neither Time nor Place is present in a subject. But if the definition of Time as the measure of Motion be regarded as denoting something measured, the “measure” will be present in Motion as in a subject, while Motion will be present in the moved: if, on the contrary, it be supposed to signify a principle of measurement, the “measure” will be present in the measurer.

Place is the limit of the surrounding space, and thus is present in that space.

The truth is, however, that the “Substance” of our enquiry may be apprehended in directly opposite ways: it may be determined by one of the properties we have been discussing, by more than one, by all at once, according as they answer to the notions of Matter, Form and the Couplement.

6. Granted, it may be urged, that these observations upon the nature of Substance are sound, we have not yet arrived at a statement of its essence. Our critic doubtless expects to see this “Sensible”: but its essence, its characteristic being, cannot be seen.

Do we infer that fire and water are not Substance? They certainly are not Substance because they are visible. Why, then? Because they possess Matter? No. Or Form? No. Nor because they involve a Couplement of Matter and Form. Then why are they Substance? By existing. But does not Quantity exist,

and Quality? This anomaly is to be explained by an equivocation in the term “existence.”

What, then, is the meaning of “existence” as applied to fire, earth and the other elements? What is the difference between this existence and existence in the other categories? It is the difference between being simply — that which merely is — and being white. But surely the being qualified by “white” is the same as that having no qualification? It is not the same: the latter is Being in the primary sense, the former is Being only by participation and in a secondary degree. Whiteness added to Being produces a being white; Being added to whiteness produces a white being: thus, whiteness becomes an accident of Being, and Being an accident of whiteness.

The case is not equivalent to predicating white of Socrates and Socrates of white: for Socrates remains the same, though white would appear to have a different meaning in the two propositions, since in predicating Socrates of white we include Socrates in the [whole] sphere of whiteness, whereas in the proposition “Socrates is white” whiteness is plainly an attribute of Socrates.

“Being is white” implies, similarly, that Being possesses whiteness as an attribute, while in the proposition “whiteness is Being [or, is a being]” Being is regarded as comprising whiteness in its own extension.

In sum, whiteness has existence because it is bound up with Being and present in it: Being is, thus, the source of its existence. Being is Being on its own account, but the white is due to whiteness — not because it is “present in” whiteness, but because whiteness is present in it.

The Being of the Sensible resembles the white in not originating in itself. It must therefore be regarded as dependent for its being upon the Authentic Being, as white is dependent upon the Authentic Whiteness, and the Authentic Whiteness dependent for its whiteness upon participation in that Supreme Being whose existence is underived.

7. But Matter, it may be contended, is the source of existence to the Sensible things implanted in it. From what source, then, we retort, does Matter itself derive existence and being?

That Matter is not a Primary we have established elsewhere. If it be urged that other things can have no subsistence without being implanted in Matter, we admit the claim for Sensible things. But though Matter be prior to these, it is not thereby precluded from being posterior to many things-posterior, in fact, to all the beings of the Intellectual sphere. Its existence is but a pale reflection, and less complete than that of the things implanted in it. These are Reason-Principles and more directly derived from Being: Matter has of itself no Reason-Principle whatever; it is but a shadow of a Principle, a vain attempt to achieve a Principle.

But, our critic may pursue, Matter gives existence to the things implanted in it, just as Socrates gives existence to the whiteness implanted in himself? We reply that the higher being gives existence to the lower, the lower to the higher never.

But once concede that Form is higher in the scale of Being than Matter, and Matter can no longer be regarded as a common ground of both, nor Substance as a genus embracing Matter, Form and the Couplement. True, these will have many common properties, to which we have already referred, but their being [or existence] will nonetheless be different. When a higher being comes into contact with a lower, the lower, though first in the natural order, is yet posterior in the scale of Reality: consequently, if Being does not belong in equal degrees to Matter, to Form and to the Couplement, Substance can no longer be common to all three in the sense of being their genus: to their posteriors it will bear a still different relation, serving them as a common base by being bound up with all alike. Substance, thus, resembles life, dim here, clearer there, or portraits of which one is an outline, another more minutely worked. By measuring Being by its dim manifestation and neglecting a fuller revelation elsewhere, we may come to regard this dim existence as a common ground.

But this procedure is scarcely permissible. Every being is a distinct whole. The dim manifestation is in no sense a common ground, just as there is no common ground in the vegetal, the sensory and the intellectual forms of life.

We conclude that the term "Being" must have different connotations as applied to Matter, to Form and to both conjointly, in spite of the single source pouring into the different streams.

Take a second derived from a first and a third from the second: it is not merely that the one will rank higher and its successor be poorer and of lower worth; there is also the consideration that, even deriving from the same source, one thing, subjected in a certain degree to fire, will give us an earthen jar, while another, taking less of the heat, does not produce the jar.

Perhaps we cannot even maintain that Matter and Form are derived from a single source; they are clearly in some sense different.

8. The division into elements must, in short, be abandoned, especially in regard to Sensible Substance, known necessarily by sense rather than by reason. We must no longer look for help in constituent parts, since such parts will not be substances, or at any rate not sensible substances.

Our plan must be to apprehend what is constant in stone, earth, water and the entities which they compose — the vegetal and animal forms, considered purely as sensibles — and to confine this constant within a single genus. Neither Matter nor Form will thus be overlooked, for Sensible Substance comports them; fire and earth and the two intermediaries consist of Matter and Form, while composite things are actually many substances in one. They all, moreover, have that common property which distinguishes them from other things: serving as subjects to these others, they are never themselves present in a subject nor predicated of any other thing. Similarly, all the characteristics which we have ascribed to Substance find a place in this classification.

But Sensible Substance is never found apart from magnitude and quality: how then do we proceed to separate these accidents? If we subtract them —

magnitude, figure, colour, dryness, moistness — what is there left to be regarded as Substance itself? All the substances under consideration are, of course, qualified.

There is, however, something in relation to which whatever turns Substance into qualified Substance is accidental: thus, the whole of fire is not Substance, but only a part of it — if the term “part” be allowed.

What then can this “part” be? Matter may be suggested. But are we actually to maintain that the particular sensible substance consists of a conglomeration of qualities and Matter, while Sensible Substance as a whole is merely the sum of these coagulations in the uniform Matter, each one separately forming a quale or a quantum or else a thing of many qualities? Is it true to say that everything whose absence leaves subsistence incomplete is a part of the particular substance, while all that is accidental to the substance already existent takes independent rank and is not submerged in the mixture which constitutes this so-called substance?

I decline to allow that whatever combines in this way with anything else is Substance if it helps to produce a single mass having quantity and quality, whereas taken by itself and divorced from this complementary function it is a quality: not everything which composes the amalgam is Substance, but only the amalgam as a whole.

And let no one take exception on the ground that we produce Sensible Substance from non-substances. The whole amalgam itself is not True Substance; it is merely an imitation of that True Substance which has Being apart from its concomitants, these indeed being derived from it as the possessor of True Being. In the lower realm the case is different: the underlying ground is sterile, and from its inability to produce fails to attain to the status of Being; it remains a shadow, and on this shadow is traced a sketch — the world of Appearance.

9. So much for one of the genera — the “Substance,” so called, of the Sensible realm.

But what are we to posit as its species? how divide this genus?

The genus as a whole must be identified with body. Bodies may be divided into the characteristically material and the organic: the material bodies comprise fire, earth, water, air; the organic the bodies of plants and animals, these in turn admitting of formal differentiation.

The next step is to find the species of earth and of the other elements, and in the case of organic bodies to distinguish plants according to their forms, and the bodies of animals either by their habitations — on the earth, in the earth, and similarly for the other elements — or else as light, heavy and intermediate. Some bodies, we shall observe, stand in the middle of the universe, others circumscribe it from above, others occupy the middle sphere: in each case we shall find bodies different in shape, so that the bodies of the living beings of the heavens may be differentiated from those of the other elements.

Once we have classified bodies into the four species, we are ready to combine them on a different principle, at the same time intermingling their differences of place, form and constitution; the resultant combinations will be known as fiery or earthy on the basis of the excess or predominance of some one element.

The distinction between First and Second Substances, between Fire and a given example of fire, entails a difference of a peculiar kind — the difference between universal and particular. This however is not a difference characteristic of Substance; there is also in Quality the distinction between whiteness and the white object, between grammar and some particular grammar.

The question may here be asked: “What deficiency has grammar compared with a particular grammar, and science as a whole in comparison with a science?” Grammar is certainly not posterior to the particular grammar: on the contrary, the grammar as in you depends upon the prior existence of grammar as such: the grammar as in you becomes a particular by the fact of being in you; it is otherwise identical with grammar the universal.

Turn to the case of Socrates: it is not Socrates who bestows manhood upon what previously was not Man, but Man upon Socrates; the individual man exists by participation in the universal.

Besides, Socrates is merely a particular instance of Man; this particularity can have no effect whatever in adding to his essential manhood.

We may be told that Man [the universal] is Form alone, Socrates Form in Matter. But on this very ground Socrates will be less fully Man than the universal; for the Reason-Principle will be less effectual in Matter. If, on the contrary, Man is not determined by Form alone, but presupposes Matter, what deficiency has Man in comparison with the material manifestation of Man, or the Reason-Principle in isolation as compared with its embodiment in a unit of Matter?

Besides, the more general is by nature prior; hence, the Form-Idea is prior to the individual: but what is prior by nature is prior unconditionally. How then can the Form take a lower rank? The individual, it is true, is prior in the sense of being more readily accessible to our cognisance; this fact, however, entails no objective difference.

Moreover, such a difference, if established, would be incompatible with a single Reason-Principle of Substance; First and Second Substance could not have the same Principle, nor be brought under a single genus.

10. Another method of division is possible: substances may be classed as hot-dry, dry-cold, cold-moist, or however we choose to make the coupling. We may then proceed to the combination and blending of these couples, either halting at that point and going no further than the compound, or else subdividing by habitation — on the earth, in the earth — or by form and by the differences exhibited by living beings, not qua living, but in their bodies viewed as instruments of life.

Differentiation by form or shape is no more out of place than a division based on qualities — heat, cold and the like. If it be objected that qualities go to make bodies what they are, then, we reply, so do blendings, colours, shapes. Since our discussion is concerned with Sensible Substance, it is not strange that it should turn upon distinctions related to sense-perception: this Substance is not Being pure and simple, but the Sensible Being which we call the Universe.

We have remarked that its apparent subsistence is in fact an assemblage of Sensibles, their existence guaranteed to us by sense-perception. But since their combination is unlimited, our division must be guided by the Form-Ideas of living beings, as for example the Form-Idea of Man implanted in Body; the particular Form acts as a qualification of Body, but there is nothing unreasonable in using qualities as a basis of division.

We may be told that we have distinguished between simple and composite bodies, even ranking them as opposites. But our distinction, we reply, was between material and organic bodies and raised no question of the composite. In fact, there exists no means of opposing the composite to the simple; it is necessary to determine the simples in the first stage of division, and then, combining them on the basis of a distinct underlying principle, to differentiate the composites in virtue of their places and shapes, distinguishing for example the heavenly from the earthly.

These observations will suffice for the Being [Substance], or rather the Becoming, which obtains in the Sensible realm.

11. Passing to Quantity and the quantum, we have to consider the view which identifies them with number and magnitude on the ground that everything quantitative is numbered among Sensible things or rated by the extension of its substrate: we are here, of course, discussing not Quantity in isolation, but that which causes a piece of wood to be three yards long and gives the five in “five horses,”

Now we have often maintained that number and magnitude are to be regarded as the only true quantities, and that Space and Time have no right to be conceived as quantitative: Time as the measure of Motion should be assigned to Relation, while Space, being that which circumscribes Body, is also a relative and falls under the same category; though continuous, it is, like Motion, not included in Quantity.

On the other hand, why do we not find in the category of Quantity “great” and “small”? It is some kind of Quantity which gives greatness to the great; greatness is not a relative, though greater and smaller are relatives, since these, like doubleness, imply an external correlative.

What is it, then, which makes a mountain small and a grain of millet large? Surely, in the first place, “small” is equivalent to “smaller.” It is admitted that the term is applied only to things of the same kind, and from this admission we may infer that the mountain is “smaller” rather than “small,” and that the grain of millet is not large in any absolute sense but large for a grain of millet.

In other words, since the comparison is between things of the same kind, the natural predicate would be a comparative.

Again, why is not beauty classed as a relative? Beauty, unlike greatness, we regard as absolute and as a quality; "more beautiful" is the relative. Yet even the term "beautiful" may be attached to something which in a given relation may appear ugly: the beauty of man, for example, is ugliness when compared with that of the gods; "the most beautiful of monkeys," we may quote, "is ugly in comparison with any other type." Nonetheless, a thing is beautiful in itself; as related to something else it is either more or less beautiful.

Similarly, an object is great in itself, and its greatness is due, not to any external, but to its own participation in the Absolute Great.

Are we actually to eliminate the beautiful on the pretext that there is a more beautiful? No more than must we eliminate the great because of the greater: the greater can obviously have no existence whatever apart from the great, just as the more beautiful can have no existence without the beautiful.

12. It follows that we must allow contrariety to Quantity: whenever we speak of great and small, our notions acknowledge this contrariety by evolving opposite images, as also when we refer to many and few; indeed, "few" and "many" call for similar treatment to "small" and "great."

"Many," predicated of the inhabitants of a house, does duty for "more": "few" people are said to be in the theatre instead of "less."

"Many," again, necessarily involves a large numerical plurality. This plurality can scarcely be a relative; it is simply an expansion of number, its contrary being a contraction.

The same applies to the continuous [magnitude], the notion of which entails prolongation to a distant point.

Quantity, then, appears whenever there is a progression from the unit or the point: if either progression comes to a rapid halt, we have respectively "few" and "small"; if it goes forward and does not quickly cease, "many" and "great."

What, we may be asked, is the limit of this progression? What, we retort, is the limit of beauty, or of heat? Whatever limit you impose, there is always a "hotter"; yet "hotter" is accounted a relative, "hot" a pure quality.

In sum, just as there is a Reason-Principle of Beauty, so there must be a Reason-Principle of greatness, participation in which makes a thing great, as the Principle of beauty makes it beautiful.

To judge from these instances, there is contrariety in Quantity. Place we may neglect as not strictly coming under the category of Quantity; if it were admitted, "above" could only be a contrary if there were something in the universe which was "below": as referring to the partial, the terms "above" and "below" are used in a purely relative sense, and must go with "right" and "left" into the category of Relation.

Syllable and discourse are only indirectly quantities or substrates of

Quantity; it is voice that is quantitative: but voice is a kind of Motion; it must accordingly in any case [quantity or no quantity] be referred to Motion, as must activity also.

13. It has been remarked that the continuous is effectually distinguished from the discrete by their possessing the one a common, the other a separate, limit.

The same principle gives rise to the numerical distinction between odd and even; and it holds good that if there are differentiae found in both contraries, they are either to be abandoned to the objects numbered, or else to be considered as differentiae of the abstract numbers, and not of the numbers manifested in the sensible objects. If the numbers are logically separable from the objects, that is no reason why we should not think of them as sharing the same differentiae.

But how are we to differentiate the continuous, comprising as it does line, surface and solid? The line may be rated as of one dimension, the surface as of two dimensions, the solid as of three, if we are only making a calculation and do not suppose that we are dividing the continuous into its species; for it is an invariable rule that numbers, thus grouped as prior and posterior, cannot be brought into a common genus; there is no common basis in first, second and third dimensions. Yet there is a sense in which they would appear to be equal — namely, as pure measures of Quantity: of higher and lower dimensions, they are not however more or less quantitative.

Numbers have similarly a common property in their being numbers all; and the truth may well be, not that One creates two, and two creates three, but that all have a common source.

Suppose, however, that they are not derived from any source whatever, but merely exist; we at any rate conceive them as being derived, and so may be assumed to regard the smaller as taking priority over the greater: yet, even so, by the mere fact of their being numbers they are reducible to a single type.

What applies to numbers is equally true of magnitudes; though here we have to distinguish between line, surface and solid — the last also referred to as “body” — in the ground that, while all are magnitudes, they differ specifically.

It remains to enquire whether these species are themselves to be divided: the line into straight, circular, spiral; the surface into rectilinear and circular figures; the solid into the various solid figures — sphere and polyhedra: whether these last should be subdivided, as by the geometers, into those contained by triangular and quadrilateral planes: and whether a further division of the latter should be performed.

14. How are we to classify the straight line? Shall we deny that it is a magnitude?

The suggestion may be made that it is a qualified magnitude. May we not, then, consider straightness as a differentia of “line”? We at any rate draw on Quality for differentiae of Substance.

The straight line is, thus, a quantity plus a differentia; but it is not on that account a composite made up of straightness and line: if it be a composite, the composite possesses a differentiae of its own.

But [if the line is a quantity] why is not the product of three lines included in Quantity? The answer is that a triangle consists not merely of three lines but of three lines in a particular disposition, a quadrilateral of four lines in a particular disposition: even the straight line involves disposition as well as quantity.

Holding that the straight line is not mere quantity, we should naturally proceed to assert that the line as limited is not mere quantity, but for the fact that the limit of a line is a point, which is in the same category, Quantity. Similarly, the limited surface will be a quantity, since lines, which have a far better right than itself to this category, constitute its limits. With the introduction of the limited surface — rectangle, hexagon, polygon — into the category of Quantity, this category will be brought to include every figure whatsoever.

If however by classing the triangle and the rectangle as qualia we propose to bring figures under Quality, we are not thereby precluded from assigning the same object to more categories than one: in so far as it is a magnitude — a magnitude of such and such a size — it will belong to Quantity; in so far as it presents a particular shape, to Quality.

It may be urged that the triangle is essentially a particular shape. Then what prevents our ranking the sphere also as a quality?

To proceed on these lines would lead us to the conclusion that geometry is concerned not with magnitudes but with Quality. But this conclusion is untenable; geometry is the study of magnitudes. The differences of magnitudes do not eliminate the existence of magnitudes as such, any more than the differences of substances annihilate the substances themselves.

Moreover, every surface is limited; it is impossible for any surface to be infinite in extent.

Again, when I find Quality bound up with Substance, I regard it as substantial quality: I am not less, but far more, disposed to see in figures or shapes [qualitative] varieties of Quantity. Besides, if we are not to regard them as varieties of magnitude, to what genus are we to assign them?

Suppose, then, that we allow differences of magnitude; we commit ourselves to a specific classification of the magnitudes so differentiated.

15. How far is it true that equality and inequality are characteristic of Quantity?

Triangles, it is significant, are said to be similar rather than equal. But we also refer to magnitudes as similar, and the accepted connotation of similarity does not exclude similarity or dissimilarity in Quantity. It may, of course, be the case that the term “similarity” has a different sense here from that understood in reference to Quality.

Furthermore, if we are told that equality and inequality are characteristic of

Quantity, that is not to deny that similarity also may be predicated of certain quantities. If, on the contrary, similarity and dissimilarity are to be confined to Quality, the terms as applied to Quantity must, as we have said, bear a different meaning.

But suppose similarity to be identical in both genera; Quantity and Quality must then be expected to reveal other properties held in common.

May the truth be this: that similarity is predicable of Quantity only in so far as Quantity possesses [qualitative] differences? But as a general rule differences are grouped with that of which they are differences, especially when the difference is a difference of that thing alone. If in one case the difference completes the substance and not in another, we inevitably class it with that which it completes, and only consider it as independent when it is not complementary: when we say “completes the substance,” we refer not to Substance as such but to the differentiated substance; the particular object is to be thought of as receiving an accession which is non-substantial.

We must not however fail to observe that we predicate equality of triangles, rectangles, and figures generally, whether plane or solid: this may be given as a ground for regarding equality and inequality as characteristic of Quantity.

It remains to enquire whether similarity and dissimilarity are characteristic of Quality.

We have spoken of Quality as combining with other entities, Matter and Quantity, to form the complete Sensible Substance; this Substance, so called, may be supposed to constitute the manifold world of Sense, which is not so much an essence as a *quale*. Thus, for the essence of fire we must look to the Reason-Principle; what produces the visible aspect is, properly speaking, a *quale*.

Man's essence will lie in his Reason-Principle; that which is perfected in the corporeal nature is a mere image of the Reason-Principle a *quale* rather than an essence.

Consider: the visible Socrates is a man, yet we give the name of Socrates to that likeness of him in a portrait, which consists of mere colours, mere pigments: similarly, it is a Reason-Principle which constitutes Socrates, but we apply the name Socrates to the Socrates we see: in truth, however, the colours and shapes which make up the visible Socrates are but reproductions of those in the Reason-Principle, while this Reason-Principle itself bears a corresponding relation to the truest Reason-Principle of Man. But we need not elaborate this point.

16. When each of the entities bound up with the pseudo-substance is taken apart from the rest, the name of Quality is given to that one among them, by which without pointing to essence or quantity or motion we signify the distinctive mark, the type or aspect of a thing — for example, the beauty or ugliness of a body. This beauty — need we say? — is identical in name only with Intellectual Beauty; it follows that the term “Quality” as applied to the Sensible and the Intellectual is necessarily equivocal; even blackness and

whiteness are different in the two spheres.

But the beauty in the germ, in the particular Reason-Principle — is this the same as the manifested beauty, or do they coincide only in name? Are we to assign this beauty — and the same question applies to deformity in the soul — to the Intellectual order, or to the Sensible? That beauty is different in the two spheres is by now clear. If it be embraced in Sensible Quality, then virtue must also be classed among the qualities of the lower. But merely some virtues will take rank as Sensible, others as Intellectual qualities.

It may even be doubted whether the arts, as Reason-Principles, can fairly be among Sensible qualities; Reason-Principles, it is true, may reside in Matter, but “matter” for them means Soul. On the other hand, their being found in company with Matter commits them in some degree to the lower sphere. Take the case of lyrical music: it is performed upon strings; melody, which may be termed a part of the art, is sensuous sound — though, perhaps, we should speak here not of parts but of manifestations [Acts]: yet, called manifestations, they are nonetheless sensuous. The beauty inherent in body is similarly bodiless; but we have assigned it to the order of things bound up with body and subordinate to it.

Geometry and arithmetic are, we shall maintain, of a twofold character; in their earthly types they rank with Sensible Quality, but in so far as they are functions of pure Soul, they necessarily belong to that other world in close proximity to the Intellectual. This, too, is in Plato’s view the case with music and astronomy.

The arts concerned with material objects and making use of perceptible instruments and sense-perception must be classed with Sensible Quality, even though they are dispositions of the Soul, attendant upon its apostasy.

There is also every reason for consigning to this category the practical virtues whose function is directed to a social end: these do not isolate Soul by inclining it towards the higher; their manifestation makes for beauty in this world, a beauty regarded not as necessary but as desirable.

On this principle, the beauty in the germ, and still more the blackness and whiteness in it, will be included among Sensible Qualities.

Are we, then, to rank the individual soul, as containing these Reason-Principles, with Sensible Substance? But we do not even identify the Principles with body; we merely include them in Sensible Quality on the ground that they are connected with body and are activities of body. The constituents of Sensible Substance have already been specified; we have no intention whatever of adding to them Substance bodiless.

As for Qualities, we hold that they are invariably bodiless, being affections arising within Soul; but, like the Reason-Principles of the individual soul, they are associated with Soul in its apostasy, and are accordingly counted among the things of the lower realm: such affections, torn between two worlds by their objects and their abode, we have assigned to Quality, which is indeed not bodily but manifested in body.

But we refrain from assigning Soul to Sensible Substance, on the ground that we have already referred to Quality [which is Sensible] those affections of Soul which are related to body. On the contrary, Soul, conceived apart from affection and Reason-Principle, we have restored to its origin, leaving in the lower realm no substance which is in any sense Intellectual.

17. This procedure, if approved, will entail a distinction between psychic and bodily qualities, the latter belonging specifically to body.

If we decide to refer all souls to the higher, we are still at liberty to perform for Sensible qualities a division founded upon the senses themselves — the eyes, the ears, touch, taste, smell; and if we are to look for further differences, colours may be subdivided according to varieties of vision, sounds according to varieties of hearing, and so with the other senses: sounds may also be classified qualitatively as sweet, harsh, soft.

Here a difficulty may be raised: we divide the varieties of Substance and their functions and activities, fair or foul or indeed of any kind whatsoever, on the basis of Quality, Quantity rarely, if ever, entering into the differences which produce species; Quantity, again, we divide in accordance with qualities of its own: how then are we to divide Quality itself into species? what differences are we to employ, and from what genus shall we take them? To take them from Quality itself would be no less absurd than setting up substances as differences of substances.

How, then, are we to distinguish black from white? how differentiate colours in general from tastes and tangible qualities? By the variety of sense-organs? Then there will be no difference in the objects themselves.

But, waiving this objection, how deal with qualities perceived by the same sense-organ? We may be told that some colours integrate, others disintegrate the vision, that some tastes integrate, others disintegrate the tongue: we reply that, first, it is the actual experiences [of colour and taste, and not the sense-organs] that we are discussing and it is to these that the notions of integration and disintegration must be applied; secondly, a means of differentiating these experiences has not been offered.

It may be suggested that we divide them by their powers, and this suggestion is so far reasonable that we may well agree to divide the non-sensuous qualities, the sciences for example, on this basis; but we see no reason for resorting to their effects for the division of qualities sensuous. Even if we divide the sciences by their powers, founding our division of their processes upon the faculties of the mind, we can only grasp their differences in a rational manner if we look not only to their subject-matter but also to their Reason-Principles.

But, granted that we may divide the arts by their Reason-Principles and theorems, this method will hardly apply to embodied qualities. Even in the arts themselves an explanation would be required for the differences between the Reason-Principles themselves. Besides, we have no difficulty in seeing that white differs from black; to account for this difference is the purpose of

our enquiry.

18. These problems at any rate all serve to show that, while in general it is necessary to look for differences by which to separate things from each other, to hunt for differences of the differences themselves is both futile and irrational. We cannot have substances of substances, quantities of quantities, qualities of qualities, differences of differences; differences must, where possible, be found outside the genus, in creative powers and the like: but where no such criteria are present, as in distinguishing dark-green from pale-green, both being regarded as derived from white and black, what expedient may be suggested?

Sense-perception and intelligence may be trusted to indicate diversity but not to explain it: explanation is outside the province of sense-perception, whose function is merely to produce a variety of information; while, as for intelligence, it works exclusively with intuitions and never resorts to explanations to justify them; there is in the movements of intelligence a diversity which separates one object from another, making further differentiation unnecessary.

Do all qualities constitute differentiae, or not? Granted that whiteness and colours in general and the qualities dependent upon touch and taste can, even while they remain species [of Quality], become differentiae of other things, how can grammar and music serve as differentiae? Perhaps in the sense that minds may be distinguished as grammatical and musical, especially if the qualities are innate, in which case they do become specific differentiae.

It remains to decide whether there can be any differentia derived from the genus to which the differentiated thing belongs, or whether it must of necessity belong to another genus? The former alternative would produce differentiae of things derived from the same genus as the differentiae themselves — for example, qualities of qualities. Virtue and vice are two states differing in quality: the states are qualities, and their differentiae qualities — unless indeed it be maintained that the state undifferentiated is not a quality, that the differentia creates the quality.

But consider the sweet as beneficial, the bitter as injurious: then bitter and sweet are distinguished, not by Quality, but by Relation. We might also be disposed to identify the sweet with the thick, and the Pungent with the thin: “thick” however hardly reveals the essence but merely the cause of sweetness — an argument which applies equally to pungency.

We must therefore reflect whether it may be taken as an invariable rule that Quality is never a differentia of Quality, any more than Substance is a differentia of Substance, or Quantity of Quantity.

Surely, it may be interposed, five differs from three by two. No: it exceeds it by two; we do not say that it differs: how could it differ by a “two” in the “three”? We may add that neither can Motion differ from Motion by Motion. There is, in short, no parallel in any of the other genera.

In the case of virtue and vice, whole must be compared with whole, and the

differentiation conducted on this basis. As for the differentia being derived from the same genus as themselves, namely, Quality, and from no other genus, if we proceed on the principle that virtue is bound up with pleasure, vice with lust, virtue again with the acquisition of food, vice with idle extravagance, and accept these definitions as satisfactory, then clearly we have, here too, differentiae which are not qualities.

19. With Quality we have undertaken to group the dependent qualia, in so far as Quality is bound up with them; we shall not however introduce into this category the qualified objects [qua objects], that we may not be dealing with two categories at once; we shall pass over the objects to that which gives them their [specific] name.

But how are we to classify such terms as “not white”? If “not white” signifies some other colour, it is a quality. But if it is merely a negation of an enumeration of things not white, it will be either a meaningless sound, or else a name or definition of something actual: if a sound, it is a kind of motion; if a name or definition, it is a relative, inasmuch as names and definitions are significant. But if not only the things enumerated are in some one genus, but also the propositions and terms in question must be each of them significative of some genus, then we shall assert that negative propositions and terms posit certain things within a restricted field and deny others. Perhaps, however, it would be better, in view of their composite nature, not to include the negations in the same genus as the affirmations.

What view, then, shall we take of privations? If they are privations of qualities, they will themselves be qualities: “toothless” and “blind,” for example, are qualities. “Naked” and “dothed,” on the other hand, are neither of them qualities but states: they therefore comport a relation to something else.

[With regard to passive qualities:]

Passivity, while it lasts, is not a quality but a motion; when it is a past experience remaining in one’s possession, it is a quality; if one ceases to possess the experience then regarded as a finished occurrence, one is considered to have been moved — in other words, to have been in Motion. But in none of these cases is it necessary to conceive of anything but Motion; the idea of time should be excluded; even present time has no right to be introduced.

“Well” and similar adverbial expressions are to be referred to the single generic notion [of Quality].

It remains to consider whether blushing should be referred to Quality, even though the person blushing is not included in this category. The fact of becoming flushed is rightly not referred to Quality; for it involves passivity — in short, Motion. But if one has ceased to become flushed and is actually red, this is surely a case of Quality, which is independent of time. How indeed are we to define Quality but by the aspect which a substance presents? By predicating of a man redness, we clearly ascribe to him a quality.

We shall accordingly maintain that states alone, and not dispositions, constitute qualities: thus, "hot" is a quality but not "growing hot," "ill" but not "turning ill."

20. We have to ascertain whether there is not to every quality a contrary. In the case of virtue and vice, even the mean appears to be contrary to the extremes.

But when we turn to colours, we do not find the intermediates so related. If we regard the intermediates as blendings of the extremes, we must not posit any contrariety other than that between black and white, but must show that all other colours are combinations of these two. Contrariety however demands that there be some one distinct quality in the intermediates, though this quality may be seen to arise from a combination.

It may further be suggested that contraries not only differ from each other, but also entail the greatest possible difference. But "the greatest possible difference" would seem to presuppose that intermediates have already been established: eliminate the series, and how will you define "the greatest possible"? Sight, we may be told, will reveal to us that grey is nearer than black to white; and taste may be our judge when we have hot, cold and no intermediate.

That we are accustomed to act upon these assumptions is obvious enough; but the following considerations may perhaps commend themselves:

White and yellow are entirely different from each other — a statement which applies to any colour whatsoever as compared with any other; they are accordingly contrary qualities. Their contrariety is independent of the presence of intermediates: between health and disease no intermediate intrudes, and yet they are contraries.

It may be urged that the products of a contrariety exhibit the greatest diversity. But "the greatest diversity" is clearly meaningless, unless we can point to lower degrees of diversity in the means. Thus, we cannot speak of "the greatest diversity" in reference to health and disease. This definition of contrariety is therefore inadmissible.

Suppose that we say "great diversity" instead of "the greatest": if "great" is equivalent to greater and implies a less, immediate contraries will again escape us; if, on the other hand, we mean strictly "great" and assume that every quality shows a great divergence from every other, we must not suppose that the divergence can be measured by a comparative.

Nonetheless, we must endeavour to find a meaning for the term "contrary." Can we accept the principle that when things have a certain similarity which is not generic nor in any sense due to admixture, but a similarity residing in their forms — if the term be permitted — they differ in degree but are not contraries; contraries being rather those things which have no specific identity? It would be necessary to stipulate that they belong to the same genus, Quality, in order to cover those immediate contraries which [apparently] have nothing conducing to similarity, inasmuch as there are no intermediates

looking both ways, as it were, and having a mutual similarity to each other; some contraries are precluded by their isolation from similarity.

If these observations be sound, colours which have a common ground will not be contraries. But there will be nothing to prevent, not indeed every colour from being contrary to every other, but any one colour from being contrary to any other; and similarly with tastes. This will serve as a statement of the problem.

As for Degree [subsisting in Quality], it was given as our opinion that it exists in the objects participating in Quality, though whether it enters into qualities as such — into health and justice — was left open to question. If indeed these qualities possess an extension quite apart from their participants, we must actually ascribe to them degrees: but in truth they belong to a sphere where each entity is the whole and does not admit of degree.

21. The claim of Motion to be established as a genus will depend upon three conditions: first, that it cannot rightly be referred to any other genus; second, that nothing higher than itself can be predicated of it in respect of its essence; third, that by assuming differences it will produce species. These conditions satisfied, we may consider the nature of the genus to which we shall refer it.

Clearly it cannot be identified with either the Substance or the Quality of the things which possess it. It cannot, further, be consigned to Action, for Passivity also comprises a variety of motions; nor again to Passivity itself, because many motions are actions: on the contrary, actions and passions are to be referred to Motion.

Furthermore, it cannot lay claim to the category of Relation on the mere ground that it has an attributive and not a self-centred existence: on this ground, Quality too would find itself in that same category; for Quality is an attribute and contained in an external: and the same is true of Quantity.

If we are agreed that Quality and Quantity, though attributive, are real entities, and on the basis of this reality distinguishable as Quality and Quantity respectively: then, on the same principle, since Motion, though an attribute has a reality prior to its attribution, it is incumbent upon us to discover the intrinsic nature of this reality. We must never be content to regard as a relative something which exists prior to its attribution, but only that which is engendered by Relation and has no existence apart from the relation to which it owes its name: the double, strictly so called, takes birth and actuality in juxtaposition with a yard's length, and by this very process of being juxtaposed with a correlative acquires the name and exhibits the fact of being double.

What, then, is that entity, called Motion, which, though attributive, has an independent reality, which makes its attribution possible — the entity corresponding to Quality, Quantity and Substance?

But first, perhaps, we should make sure that there is nothing prior to Motion and predicated of it as its genus.

Change may be suggested as a prior. But, in the first place, either it is identical with Motion, or else, if change be claimed as a genus, it will stand distinct from the genera so far considered: secondly, Motion will evidently take rank as a species and have some other species opposed to it — becoming, say — which will be regarded as a change but not as a motion.

What, then, is the ground for denying that becoming is a motion? The fact, perhaps, that what comes to be does not yet exist, whereas Motion has no dealings with the non-existent. But, on that ground, becoming will not be a change either. If however it be alleged that becoming is merely a type of alteration or growth since it takes place when things alter and grow, the antecedents of becoming are being confused with becoming itself. Yet becoming, entailing as it does these antecedents, must necessarily be a distinct species; for the event and process of becoming cannot be identified with merely passive alteration, like turning hot or white: it is possible for the antecedents to take place without becoming as such being accomplished, except in so far as the actual alteration [implied in the antecedents] has “come to be”; where, however, an animal or a vegetal life is concerned, becoming [or birth] takes place only upon its acquisition of a Form.

The contrary might be maintained: that change is more plausibly ranked as a species than is Motion, because change signifies merely the substitution of one thing for another, whereas Motion involves also the removal of a thing from the place to which it belongs, as is shown by locomotion. Even rejecting this distinction, we must accept as types of Motion knowledge and musical performance — in short, changes of condition: thus, alteration will come to be regarded as a species of Motion — namely, motion displacing.

22. But suppose that we identify alteration with Motion on the ground that Motion itself results in difference: how then do we proceed to define Motion?

It may roughly be characterized as the passage from the potentiality to its realization. That is potential which can either pass into a Form — for example, the potential statue — or else pass into actuality — such as the ability to walk: whenever progress is made towards the statue, this progress is Motion; and when the ability to walk is actualized in walking, this walking is itself Motion: dancing is, similarly, the motion produced by the potential dancer taking his steps.

In the one type of Motion a new Form comes into existence created by the motion; the other constitutes, as it were, the pure Form of the potentiality, and leaves nothing behind it when once the motion has ceased. Accordingly, the view would not be unreasonable which, taking some Forms to be active, others inactive, regarded Motion as a dynamic Form in opposition to the other Forms which are static, and further as the cause of whatever new Form ensues upon it. To proceed to identify this bodily motion with life would however be unwarrantable; it must be considered as identical only in name with the motions of Intellect and Soul.

That Motion is a genus we may be all the more confident in virtue of the

difficulty — the impossibility even — of confining it within a definition.

But how can it be a Form in cases where the motion leads to deterioration, or is purely passive? Motion, we may suggest, is like the heat of the sun causing some things to grow and withering others. In so far as Motion is a common property, it is identical in both conditions; its apparent difference is due to the objects moved.

Is, then, becoming ill identical with becoming well? As motions they are identical. In what respect, then, do they differ? In their substrates? or is there some other criterion?

This question may however be postponed until we come to consider alteration: at present we have to discover what is the constant element in every motion, for only on this basis can we establish the claim of Motion to be a genus.

Perhaps the one term covers many meanings; its claim to generic status would then correspond to that of Being.

As a solution of the problem we may suggest that motions conducing to the natural state or functioning in natural conditions should perhaps, as we have already asserted, be regarded as being in a sense Forms, while those whose direction is contrary to nature must be supposed to be assimilated to the results towards which they lead.

But what is the constant element in alteration, in growth and birth and their opposites, in local change? What is that which makes them all motions? Surely it is the fact that in every case the object is never in the same state before and after the motion, that it cannot remain still and in complete inactivity but, so long as the motion is present, is continually urged to take a new condition, never acquiescing in Identity but always courting Difference; deprived of Difference, Motion perishes.

Thus, Difference may be predicated of Motion, not merely in the sense that it arises and persists in a difference of conditions, but in the sense of being itself perpetual difference. It follows that Time, as being created by Motion, also entails perpetual difference: Time is the measure of unceasing Motion, accompanying its course and, as it were, carried along its stream.

In short, the common basis of all Motion is the existence of a progression and an urge from potentiality and the potential to actuality and the actual: everything which has any kind of motion whatsoever derives this motion from a pre-existent potentiality within itself of activity or passivity.

23. The Motion which acts upon Sensible objects enters from without, and so shakes, drives, rouses and thrusts its participants that they may neither rest nor preserve their identity — and all to the end that they may be caught into that restlessness, that fluttering excitability which is but an image of Life.

We must avoid identifying Motion with the objects moved: by walking we do not mean the feet but the activity springing from a potentiality in the feet. Since the potentiality is invisible, we see of necessity only the active feet — that is to say, not feet simply, as would be the case if they were at rest, but

something besides feet, something invisible but indirectly seen as an accompaniment by the fact that we observe the feet to be in ever-changing positions and no longer at rest. We infer alteration, on the other hand, from the qualitative change in the thing altered.

Where, then, does Motion reside, when there is one thing that moves and another that passes from an inherent potentiality to actuality? In the mover? How then will the moved, the patient, participate in the motion? In the moved? Then why does not Motion remain in it, once having come? It would seem that Motion must neither be separated from the active principle nor allowed to reside in it; it must proceed from agent to patient without so inhering in the latter as to be severed from the former, passing from one to the other like a breath of wind.

Now, when the potentiality of Motion consists in an ability to walk, it may be imagined as thrusting a man forward and causing him to be continually adopting a different position; when it lies in the capacity to heat, it heats; when the potentiality takes hold of Matter and builds up the organism, we have growth; and when another potentiality demolishes the structure, the result is decay, that which has the potentiality of demolition experiencing the decay. Where the birth-giving principle is active, we find birth; where it is impotent and the power to destroy prevails, destruction takes place — not the destruction of what already exists, but that which intervenes upon the road to existence.

Health comes about in the same way — when the power which produces health is active and predominant; sickness is the result of the opposite power working in the opposite direction.

Thus, Motion is conditioned, not only by the objects in which it occurs, but also by its origins and its course, and it is a distinctive mark of Motion to be always qualified and to take its quality from the moved.

24. With regard to locomotion: if ascending is to be held contrary to descending, and circular motion different [in kind] from motion in a straight line, we may ask how this difference is to be defined — the difference, for example, between throwing over the head and under the feet.

The driving power is one — though indeed it might be maintained that the upward drive is different from the downward, and the downward passage of a different character from the upward, especially if it be a natural motion, in which case the up-motion constitutes lightness, the down-motion heaviness.

But in all these motions alike there is the common tendency to seek an appointed place, and in this tendency we seem to have the differentia which separates locomotion from the other species.

As for motion in a circle and motion in a straight line, if the former is in practice indistinguishable from the latter, how can we regard them as different? The only difference lies in the shape of the course, unless the view be taken that circular motion is “impure,” as not being entirely a motion, not involving a complete surrender of identity.

However, it appears in general that locomotion is a definite unity, taking its differences from externals.

25. The nature of integration and disintegrations calls for scrutiny. Are they different from the motions above mentioned, from coming-to-be and passing-away, from growth and decay, from change of place and from alteration? or must they be referred to these? or, again, must some of these be regarded as types of integration and disintegration?

If integration implies that one element proceeds towards another, implies in short an approach, and disintegration, on the other hand, a retreat into the background, such motions may be termed local; we have clearly a case of two things moving in the direction of unity, or else making away from each other.

If however the things achieve a sort of fusion, mixture, blending, and if a unity comes into being, not when the process of combination is already complete, but in the very act of combining, to which of our specified motions shall we refer this type? There will certainly be locomotion at first, but it will be succeeded by something different; just as in growth locomotion is found at the outset, though later it is supplanted by quantitative motion. The present case is similar: locomotion leads the way, but integration or disintegration does not inevitably follow; integration takes place only when the impinging elements become intertwined, disintegration only when they are rent asunder by the contact.

On the other hand, it often happens that locomotion follows disintegration, or else occurs simultaneously, though the experience of the disintegrated is not conceived in terms of locomotion: so too in integration a distinct experience, a distinct unification, accompanies the locomotion and remains separate from it.

Are we then to posit a new species for these two motions, adding to them, perhaps, alteration? A thing is altered by becoming dense — in other words, by integration; it is altered again by being rarefied — that is, by disintegration. When wine and water are mixed, something is produced different from either of the pre-existing elements: thus, integration takes place, resulting in alteration.

But perhaps we should recall a previous distinction, and while holding that integrations and disintegrations precede alterations, should maintain that alterations are nonetheless distinct from either; that, further, not every alteration is of this type [presupposing, that is to say, integration or disintegration], and, in particular, rarefaction and condensation are not identical with disintegration and integration, nor in any sense derived from them: to suppose that they were would involve the admission of a vacuum.

Again, can we use integration and disintegration to explain blackness and whiteness? But to doubt the independent existence of these qualities means that, beginning with colours, we may end by annihilating almost all qualities, or rather all without exception; for if we identify every alteration, or qualitative change, with integration and disintegration, we allow nothing

whatever to come into existence; the same elements persist, nearer or farther apart.

Finally, how is it possible to class learning and being taught as integrations?

26. We may now take the various specific types of Motion, such as locomotion, and once again enquire for each one whether it is not to be divided on the basis of direction, up, down, straight, circular — a question already raised; whether the organic motion should be distinguished from the inorganic — they are clearly not alike; whether, again, organic motions should be subdivided into walking, swimming and flight.

Perhaps we should also distinguish, in each species, natural from unnatural motions: this distinction would however imply that motions have differences which are not external. It may indeed be the case that motions create these differences and cannot exist without them; but Nature may be supposed to be the ultimate source of motions and differences alike.

Motions may also be classed as natural, artificial and purposive: “natural” embracing growth and decay; “artificial” architecture and shipbuilding; “purposive” enquiry, learning, government, and, in general, all speech and action.

Again, with regard to growth, alteration and birth, the division may proceed from the natural and unnatural, or, speaking generally, from the characters of the moved objects.

27. What view are we to take of that which is opposed to Motion, whether it be Stability or Rest? Are we to consider it as a distinct genus, or to refer it to one of the genera already established? We should, no doubt, be well advised to assign Stability to the Intellectual, and to look in the lower sphere for Rest alone.

First, then, we have to discover the precise nature of this Rest. If it presents itself as identical with Stability, we have no right to expect to find it in the sphere where nothing is stable and the apparently stable has merely a less strenuous motion.

Suppose the contrary: we decide that Rest is different from Stability inasmuch as Stability belongs to the utterly immobile, Rest to the stationary which, though of a nature to move, does not move. Now, if Rest means coming to rest, it must be regarded as a motion which has not yet ceased but still continues; but if we suppose it to be incompatible with Motion, we have first to ask whether there is in the Sensible world anything without motion.

Yet nothing can experience every type of motion; certain motions must be ruled out in order that we may speak of the moving object as existing: may we not, then, say of that which has no locomotion and is at rest as far as pertains to that specific type of motion, simply that it does not move?

Rest, accordingly, is the negation of Motion: in other words, it has no generic status. It is in fact related only to one type of motion, namely, locomotion; it is therefore the negation of this motion that is meant.

But, it may be asked, why not regard Motion as the negation of Stability? We reply that Motion does not appear alone; it is accompanied by a force which actualizes its object, forcing it on, as it were, giving it a thousand forms and destroying them all: Rest, on the contrary, comports nothing but the object itself, and signifies merely that the object has no motion.

Why, then, did we not in discussing the Intellectual realm assert that Stability was the negation of Motion? Because it is not indeed possible to consider Stability as an annulling of Motion, for when Motion ceases Stability does not exist, but requires for its own existence the simultaneous existence of Motion; and what is of a nature to move is not stationary because Stability of that realm is motionless, but because Stability has taken hold of it; in so far as it has Motion, it will never cease to move: thus, it is stationary under the influence of Stability, and moves under the influence of Motion. In the lower realm, too, a thing moves in virtue of Motion, but its Rest is caused by a deficiency; it has been deprived of its due motion.

What we have to observe is the essential character of this Sensible counterpart of Stability.

Consider sickness and health. The convalescent moves in the sense that he passes from sickness to health. What species of rest are we to oppose to this convalescence? If we oppose the condition from which he departs, that condition is sickness, not Stability; if that into which he passes, it is health, again not the same as Stability.

It may be declared that health or sickness is indeed some form of Stability: we are to suppose, then, that Stability is the genus of which health and sickness are species; which is absurd.

Stability may, again, be regarded as an attribute of health: according to this view, health will not be health before possessing Stability.

These questions may however be left to the judgement of the individual.

28. We have already indicated that Activity and Passivity are to be regarded as motions, and that it is possible to distinguish absolute motions, actions, passions.

As for the remaining so-called genera, we have shown that they are reducible to those which we have posited.

With regard to the relative, we have maintained that Relation belongs to one object as compared with another, that the two objects coexist simultaneously, and that Relation is found wherever a substance is in such a condition as to produce it; not that the substance is a relative, except in so far as it constitutes part of a whole — a hand, for example, or head or cause or principle or element.

We may also adopt the ancient division of relatives into creative principles, measures, excesses and deficiencies, and those which in general separate objects on the basis of similarities and differences.

Our investigation into the kinds of Being is now complete.

Fourth Tractate.

On the Integral Omnipresence of the Authentic Existent (1).

1. How are we to explain the omnipresence of the soul? Does it depend upon the definite magnitude of the material universe coupled with some native tendency in soul to distribute itself over material mass, or is it a characteristic of soul apart from body?

In the latter case, soul will not appear just where body may bring it; body will meet soul awaiting it everywhere; wheresoever body finds place, there soul lay before ever body was; the entire material mass of the universe has been set into an existent soul.

But if soul spread thus wide before material extension existed, then as covering all space it would seem to be of itself a thing of magnitude, and in what mode could it exist in the All before the All was in being, before there was any All? And who can accept a soul described as partless and massless and yet, for all that absence of extension, extending over a universe? We may perhaps be told that, though extended over the corporeal, it does not itself become so: but thus to give it magnitude as an accidental attribute leaves the problem still unsolved: precisely the same question must in all reason arise: How can the soul take magnitude even in the move of accident?

We cannot think of soul being diffused as a quality is, say sweetness or colour, for while these are actual states of the masses affected so that they show that quality at every point, none of them has an independent existence; they are attributes of body and known only as in body; such quality is necessarily of a definite extension. Further, the colour at any point is independent of that at any other; no doubt the Form, White, is the same all over, but there is not arithmetical identity; in soul there is; it is one soul in foot and in hand, as the facts of perception show. And yet in the case of qualities the one is observably distributed part for part; in the soul the identity is undistributed; what we sometimes call distribution is simply omnipresence.

Obviously, we must take hold of the question from the very beginning in the hope of finding some clear and convincing theory as to how soul, immaterial and without magnitude, can be thus broad-spread, whether before material masses exist or as enveloping them. Of course, should it appear that this omnipresence may occur apart from material things, there is no difficulty in accepting its occurrence within the material.

2. Side by side exist the Authentic All and its counterpart, the visible universe. The Authentic is contained in nothing, since nothing existed before it; of necessity anything coming after it must, as a first condition of existence, be contained by this All, especially since it depends upon the Authentic and without that could have neither stability nor movement.

We may be reminded that the universe cannot be contained in the

Authentic as in a place, where place would mean the boundaries of some surrounding extension considered as an envelope, or some space formerly a part of the Void and still remaining unoccupied even after the emergence of the universe, that it can only support itself, as it were, upon the Authentic and rest in the embrace of its omnipresence; but this objection is merely verbal and will disappear if our meaning is grasped; we mention it for another purpose; it goes to enforce our real assertion that the Authentic All, at once primal and veritable, needs no place and is in no way contained. The All, as being an integral, cannot fall short of itself; it must ever have fulfilled its own totality, ever reached to its own equivalence; as far as the sum of entities extends, there this is; for this is the All.

Inevitably, also, anything other than this All that may be stationed therein must have part in the All, merge into it, and hold by its strength; it is not that the thing detaches a portion of the All but that within itself it finds the All which has entered into it while still unbrokenly self-abiding, since Being cannot lodge in non-Being, but, if anything, non-Being within Being.

Being, then, is present to all Being; an identity cannot tear itself asunder; the omnipresence asserted of it must be presence within the realm of Being; that is, it must be a self-presence. And it is in no way strange that the omnipresence should be at once self-abiding and universal; this is merely saying omnipresence within a unity.

It is our way to limit Being to the sense-known and therefore to think of omnipresence in terms of the concrete; in our overestimate of the sensible, we question how that other Nature can reach over such vastness; but our great is small, and this, small to us, is great; it reaches integrally to every point of our universe — or, better, our universe, moving from every side and in all its members towards this, meets it everywhere as the omnipresent All ever stretching beyond.

The universe in all its reach can attain nothing further — that would mean overpassing the total of Being — and therefore is content to circle about it; not able to encompass or even to fill the All, it is content to accept place and subordination, for thus it preserves itself in neighbouring the higher present to it — present and yet absent; self-holding, whatever may seek its presence.

Wherever the body of the universe may touch, there it finds this All; it strives for no further advance, willing to revolve in that one circle, since to it that is the All and in that movement its every part embraces the All.

If that higher were itself in place there would be the need of seeking that precise place by a certain right path; part of seeker must touch part of sought, and there would be far and near. But since there is no far and near there must be, if presence at all, presence entire. And presence there indubitably is; this highest is present to every being of those that, free of far and near, are of power to receive.

3. But are we to think of this Authentic Being as, itself, present, or does it remain detached, omnipresent in the sense only that powers from it enter

everywhere?

Under the theory of presence by powers, souls are described as rays; the source remains self-locked and these are flung forth to impinge upon particular living things.

Now, in beings whose unity does not reproduce the entire nature of that principle, any presence is presence of an emanant power: even this, however, does not mean that the principle is less than integrally present; it is not sundered from the power which it has uttered; all is offered, but the recipient is able to take only so much. But in Beings in which the plenitude of these powers is manifested, there clearly the Authentic itself is present, though still as remaining distinct; it is distinct in that, becoming the informing principle of some definite thing, it would abdicate from its standing as the total and from its uttermost self-abiding and would belong, in some mode of accident, to another thing as well. Still it is not the property of what may seek to join with it; it chooses where it will and enters as the participant's power may allow, but it does not become a chattel; it remains the quested and so in another sense never passes over. There is nothing disquieting in omnipresence after this mode where there is no appropriation: in the same accidental way, we may reasonably put it, soul concurs with body, but it is soul self-holding, not inbound with Matter, free even of the body which it has illuminated through and through.

Nor does the placelessness of Being make it surprising that it be present universally to things of place; on the contrary, the wonder would be — the more than wonder, the impossibility — if from a place of its own it were present to other things in their place, or if having place it were present at all — and, especially present, as we assert, integrally.

But set it outside of place, and reason tells us that it will be present entire where it is present at all and that, present to the total, it must be present in the same completeness to every several unity; otherwise something of it is here and something there, and at once it is fragmentary, it is body.

How can we so dispart Being? We cannot break Life into parts; if the total was Life, the fragment is not. But we do not thus sunder Intelligence, one intelligence in this man, another in that? No; such a fragment would not be Intelligence. But the Being of the individual? Once more, if the total thing is Being, then a fragment could not be. Are we told that in a body, a total of parts, every member is also a body? But here we are dividing not body but a particular quantity of body, each of those divisions being described as body in virtue of possessing the Form or Idea that constitutes body; and this Idea has no magnitude, is incapable of magnitude.

4. But how explain beings by the side of Being, and the variety of intelligences and of souls, when Being has the unity of omnipresent identity and not merely that of a species, and when intellect and soul are likewise numerically one? We certainly distinguish between the soul of the All and the particular souls.

This seems to conflict with our view which, moreover, for all its logical necessity, scarcely carries conviction against our mental reluctance to the notion of unity identically omnipresent. It would appear more plausible to suppose a partition of the All—the original remaining undiminished — or, in a more legitimate phrase, an engendering from the All.

Thus the Authentic would be left self-gathered, while what we think of as the parts — the separate souls — would come into being to produce the multiple total of the universe.

But if the Authentic Being is to be kept unattached in order to remove the difficulty of integral omnipresence, the same considerations must apply equally to the souls; we would have to admit that they cannot be integrally omnipresent in the bodies they are described as occupying; either, soul must be distributed, part to body's part, or it is lodged entire at some one point in the body giving forth some of its powers to the other points; and these very powers, again, present the same difficulty.

A further objection is that some one spot in the body will hold the soul, the others no more than a power from it.

Still, how account for the many souls, many intelligences, the beings by the side of the Being?

No doubt the beings proceed from the Priors in the mode only of numerical distinction and not as concrete masses, but the difficulty remains as to how they come to constitute the plenitude of the material universe.

This explanation by progression does not clear the problem.

We are agreed that diversity within the Authentic depends not upon spatial separation but sheerly upon differentiation; all Being, despite this plurality, is a unity still; "Being neighbours Being"; all holds together; and thus the Intellectual-Principle [which is Being and the Beings] remains an integral, multiple by differentiation, not by spatial distinction.

Soul too? Souls too. That principle distributed over material masses we hold to be in its own nature incapable of distribution; the magnitude belongs to the masses; when this soul-principle enters into them — or rather they into it — it is thought of as distributable only because, within the discrimination of the corporeal, the animating force is to be recognised at any and every point. For soul is not articulated, section of soul to section of body; there is integral omnipresence manifesting the unity of that principle, its veritable partlessness.

Now as in soul unity does not debar variety, so with Being and the Beings; in that order multiplicity does not conflict with unity. Multiplicity. This is not due to the need of flooding the universe with life; nor is the extension of the corporeal the cause of the multiplicity of souls; before body existed, soul was one and many; the many souls fore-existed in the All not potentially but each effectively; that one collective soul is no bar to the variety; the variety does not abrogate the unity; the souls are apart without partition, present each to all as never having been set in opposition; they are no more hedged off by boundaries than are the multiple items of knowledge in one mind; the one soul

so exists as to include all souls; the nature of such a principle must be utterly free of boundary.

5. Herein lies its greatness, not in mass; mass is limited and may be whittled down to nothingness; in that order no such paring off is possible — nor, if it were, could there be any falling short. Where limitation is unthinkable, what fear can there be of absence at any point? Nowhere can that principle fail which is the unfailing, the everlasting, the undwindling; suppose it in flux and it must at some time flow to its end; since it is not in flux — and, besides [as the All], it has nowhere to flow to — it lies spread over the universe; in fact it is the universe, too great to be held by body, giving, therefore, to the material universe but little of itself, the little which that participant can take.

We may not make this principle the lesser, or if in the sense of mass we do, we must not begin to mistrust the power of that less to stretch to the greater. Of course, we have in fact no right to affirm it less or to measure the thing of magnitude against that which has none; as well talk of a doctor's skill being smaller than his body. This greatness is not to be thought of in terms of quantity; the greater and less of body have nothing to do with soul.

The nature of the greatness of soul is indicated by the fact that as the body grows, the larger mass is held by the same soul that sufficed to the smaller; it would be in many ways absurd to suppose a corresponding enlargement in the soul.

6. But why does not one same soul enter more than one body?

Because any second body must approach, if it might; but the first has approached and received and keeps.

Are we to think that this second body, in keeping its soul with a like care, is keeping the same soul as the first?

Why not: what difference is there? Merely some additions [from the experiences of life, none in the soul itself].

We ask further why one soul in foot and hand and not one soul in the distinct members of the universe.

Sensations no doubt differ from soul to soul but only as do the conditions and experiences; this is difference not in the judging principle but in the matters coming to judgement; the judge is one and the same soul pronouncing upon various events, and these not its own but belonging to a particular body; it is only as a man pronounces simultaneously upon a pleasant sensation in his finger and a pain in his head.

But why is not the soul in one man aware, then, of the judgement passed by another?

Because it is a judgement made, not a state set up; besides, the soul that has passed the judgement does not pronounce but simply judges: similarly a man's sight does not report to his hearing, though both have passed judgement; it is the reason above both that reports, and this is a principle distinct from either. Often, as it happens, reason does become aware of a

verdict formed in another reason and takes to itself an alien experience: but this has been dealt with elsewhere.

7. Let us consider once more how it is possible for an identity to extend over a universe. This comes to the question how each variously placed entity in the multiplicity of the sense order can have its share in one identical Principle.

The solution is in the reasons given for refusing to distribute that principle; we are not to parcel it out among the entities of the multiple; on the contrary, we bring the distributed multiples to the unity. The unity has not gone forth to them: from their dispersion we are led to think of it as broken up to meet them, but this is to distribute the controller and container equally over the material handled.

A hand may very well control an entire mass, a long plank, or anything of that sort; the control is effective throughout and yet is not distributed, unit for unit, over the object of control: the power is felt to reach over the whole area, though the hand is only hand-long, not taking the extension of the mass it wields; lengthen the object and, provided that the total is within the strength, the power handles the new load with no need of distributing itself over the increased area. Now let us eliminate the corporeal mass of the hand, retaining the power it exerted: is not that power, the impartible, present integrally over the entire area of control?

Or imagine a small luminous mass serving as centre to a transparent sphere, so that the light from within shows upon the entire outer surface, otherwise unlit: we surely agree that the inner core of light, intact and immobile, reaches over the entire outer extension; the single light of that small centre illuminates the whole field. The diffused light is not due to any bodily magnitude of that central point which illuminates not as body but as body lit, that is by another kind of power than corporeal quality: let us then abstract the corporeal mass, retaining the light as power: we can no longer speak of the light in any particular spot; it is equally diffused within and throughout the entire sphere. We can no longer even name the spot it occupied so as to say whence it came or how it is present; we can but seek and wonder as the search shows us the light simultaneously present at each and every point in the sphere. So with the sunlight: looking to the corporeal mass you are able to name the source of the light shining through all the air, but what you see is one identical light in integral omnipresence. Consider too the refraction of light by which it is thrown away from the line of incidence; yet, direct or refracted, it is one and the same light. And supposing, as before, that the sun were simply an unembodied illuminant, the light would no longer be fixed to any one definite spot: having no starting point, no centre of origin, it would be an integral unity omnipresent.

8. The light of our world can be allocated because it springs from a corporeal mass of known position, but conceive an immaterial entity, independent of body as being of earlier nature than all body, a nature firmly

self-based or, better, without need of base: such a principle, incorporeal, autonomous, having no source for its rising, coming from no place, attached to no material mass, this cannot be allotted part here and part there: that would be to give it both a previous position and a present attachment. Finally, anything participating in such a principle can participate only as entirety with entirety; there can be no allotment and no partition.

A principle attached to body might be exposed, at least by way of accident, to such partition and so be definable as passive and partible in view of its close relationship with the body of which it is so to speak a state or a Form; but that which is not inbound with body, which on the contrary body must seek, will of necessity go utterly free of every bodily modification and especially of the very possibility of partition which is entirely a phenomenon of body, belonging to its very essence. As partibility goes with body, so impartibility with the bodiless: what partition is possible where there is no magnitude? If a thing of magnitude participates to any degree in what has no magnitude, it must be by a participation without division; divisibility implies magnitude.

When we affirm unity in multiplicity, we do not mean that the unity has become the multiples; we link the variety in the multiples with the unity which we discern, undivided, in them; and the unity must be understood as for ever distinct from them, from separate item and from total; that unity remains true to itself, remains itself, and so long as it remains itself cannot fail within its own scope [and therefore does reach over the multiple], yet it is not to be thought of as coextensive with the material universe or with any member of the All; utterly outside of the quantitative, it cannot be coextensive with anything.

Extension is of body; what is not of body, but of the opposed order, must be kept free of extension; but where there is no extension there is no spatial distinction, nothing of the here and there which would end its freedom of presence. Since, then, partition goes with place — each part occupying a place of its own — how can the placeless be parted? The unity must remain self-concentrated, immune from part, however much the multiple aspire or attain to contact with it. This means that any movement towards it is movement towards its entirety, and any participation attained is participation in its entirety. Its participants, then, link with it as with something unparticipated, something never appropriated: thus only can it remain intact within itself and within the multiples in which it is manifested. And if it did not remain thus intact, it would cease to be itself; any participation, then, would not be in the object of quest but in something never quested.

9. If in such a partition of the unity, that which entered into each participant were an entire — always identical with the first — then, in the progressive severance, the firsts would become numerous, each particular becoming a first: and then what prevents these many firsts from reconstituting the collective unity? Certainly not the bodies they have entered, for those firsts

cannot be present in the material masses as their Forms if they are to remain identical with the First from which they come. On the other hand, taking the part conceived as present in the multiple to be simply a power [emanating from the First], at once such a part ceases to be the unity; we have then to ask how these powers come to be cut off, to have abandoned their origin; they certainly have not moved away with no purpose in their movement.

Again, are those powers, entering the universe of sense, still within the First or not?

If they are not, we have the absurdity that the First has been lessened, disempowered, stripped of power originally possessed. Besides, how could powers thus cut off subsist apart from the foundations of their being? Suppose these powers to be at once within the First and elsewhere; then the universe of sense contains either the entire powers or parts of them; if parts of powers, the other parts are There; if entires, then either the powers There are present here also undivided — and this brings us back to an identity omnipresent in integral identity — or they are each an entire which has taken division into a multiplicity of similars so that attached to every essence there is one power only — that particularly appropriated to it — the other powers remaining powers unattached: yet power apart from Being is as impossible as Being apart from power; for There power is Being or something greater than Being.

Or, again, suppose the powers coming Thence are other than their source — lesser, fainter, as a bright light dwindles to a dim — but each attached to its essence as a power must always be: such secondary powers would be perfectly uniform and at once we are forced to admit the omnipresence of the one same power or at the least the presence — as in one and the same body — of some undivided identity integral at every point.

And if this is the case with a particular body, why not with the entire universe?

If we think of the single power as being endlessly divided, it is no longer a power entire; partition means lessening of power; and, with part of power for part of body, the conditions of consciousness cease.

Further, a vestigial cut off from its source disappears — for example, a reflected light — and in general an emanant loses its quality once it is severed from the original which it reproduces: just so the powers derived from that source must vanish if they do not remain attached to it.

This being so, where these powers appear, their source must be present with them; thus, once more, that source must itself be omnipresent as an undivided whole.

10. We may be told that an image need not be thus closely attached to its archetype, that we know images holding in the absence of their archetype and that a warmed object may retain its heat when the fire is withdrawn.

To begin with the image and archetype: If we are reminded of an artist's picture we observe that here the image was produced by the artist, not by his subject; even in the case of a self-portrait, the picture is no "image of

archetype," since it is not produced by the painter's body, the original represented: the reproduction is due to the effective laying on of the colours.

Nor is there strictly any such making of image as we see in water or in mirrors or in a shadow; in these cases the original is the cause of the image which, at once, springs from it and cannot exist apart from it. Now, it is in this sense that we are to understand the weaker powers to be images of the Priors. As for the illustration from the fire and the warmed object, the warmth cannot be called an image of the fire unless we think of warmth as containing fire so that the two are separate things. Besides, the fire removed, the warmth does sooner or later disappear, leaving the object cold.

If we are told that these powers fade out similarly, we are left with only one imperishable: the souls, the Intellectual-Principle, become perishable; then since Being [identical with the Intellectual-Principle] becomes transitory, so also must the Beings, its productions. Yet the sun, so long as it holds its station in the universe, will pour the same light upon the same places; to think its light may be lessened is to hold its mass perishable. But it has been abundantly stated that the emanants of the First are not perishable, that the souls, and the Intellectual-Principle with all its content, cannot perish.

11. Still, this integral omnipresence admitted, why do not all things participate in the Intellectual Order in its entirety? Why has it a first participant, a second, and so on?

We can but see that presence is determined by the fitness of the participant so that, while Being is omnipresent to the realm of Being, never falling short of itself, yet only the competent possess themselves of that presence which depends not upon situation but upon adequacy; the transparent object and the opaque answer very differently to the light. These firsts, seconds, thirds, of participation are determined by rank, by power, not by place but by differentiation; and difference is no bar to coexistence, witness soul and Intellectual-Principle: similarly our own knowledge, the trivial next the gravest; one and the same object yields colour to our sight, fragrance to smell, to every sense a particular experience, all presented simultaneously.

But would not this indicate that the Authentic is diverse, multiple?

That diversity is simplex still; that multiple is one; for it is a Reason-Principle, which is to say a unity in variety: all Being is one; the differing being is still included in Being; the differentiation is within Being, obviously not within non-Being. Being is bound up with the unity which is never apart from it; wheresoever Being appears, there appears its unity; and the unity of Being is self-standing, for presence in the sensible does not abrogate independence: things of sense are present to the Intellectual — where this occurs — otherwise than as the Intellectual is present within itself; so, too, body's presence to soul differs from that of knowledge to soul; one item of knowledge is present in a different way than another; a body's presence to body is, again, another form of relation.

12. Think of a sound passing through the air and carrying a word; an ear

within range catches and comprehends; and the sound and word will strike upon any other ear you may imagine within the intervening void, upon any that attends; from a great distance many eyes look to the one object and all take it fully; all this, because eye and ear exist. In the same way, what is apt for soul will possess itself of soul, while from the one identical presence another will derive something else.

Now the sound was diffused throughout the air not in sections but as one sound, entire at every point of that space. So with sight: if the air carries a shape impressed upon it this is one undivided whole; for, wherever there be an eye, there the shape will be grasped; even to such as reject this particular theory of sight, the facts of vision still stand as an example of participation determined by an identical unity.

The sound is the clearer illustration: the form conveyed is an entirety over all the air space, for unless the spoken word were entire at every point, for every ear to catch the whole alike, the same effect could not be made upon every listener; the sound, evidently, is not strung along the air, section to section. Why, then, need we hesitate to think of soul as a thing not extended in broken contact, part for part, but omnipresent within the range of its presence, indwelling in totality at every point throughout the All?

Entered into such bodies as are apt to it, the soul is like the spoken sound present in the air, before that entry, like the speaker about to speak — though even embodied it remains at once the speaker and the silent.

No doubt these illustrations are imperfect, but they carry a serviceable similitude: the soul belongs to that other Kind, and we must not conceive a part of it embodied and a part intact; it is at once a self-enclosed unity and a principle manifested in diversity.

Further, any newcoming entity achieving soul receives mysteriously that same principle which was equally in the previously ensouled; for it is not in the dispensation that a given part of soul situate at some given point should enter here and there; what is thought of as entering was always a self-enclosed entire and, for all the seeming entry, so remains; no real entry is conceivable. If, then, the soul never entered and yet is now seen to be present — present without waiting upon the participant — clearly it is present, here too, without breach of its self-inclusion. This can mean only that the participant came to soul; it lay outside the veritable reality but advanced towards it and so established itself in the kosmos of life. But this kosmos of life is a self-gathered entire, not divisible into constituent masses but prior to mass; in other words, the participation is of entire in entire. Any newcomer into that kosmos of life will participate in it entire. Admitting, then, that this kosmos of life is present entire in the universe, it must be similarly entire in each several entity; an identity numerically one, it must be an undivided entire, omnipresent.

13. But how account, at this, for its extension over all the heavens and all living beings?

There is no such extension. Sense-perception, by insistence upon which we doubt, tells of Here and There; but reason certifies that the Here and There do not attach to that principle; the extended has participated in that kosmos of life which itself has no extension.

Clearly no participant can participate in itself; self-participation would be merely identity. Body, then, as participant does not participate in body; body it has; its participation must be in what is not body. So too magnitude does not participate in magnitude; it has it: not even in addition of quantity does the initial magnitude participate in magnitude: the two cubits do not themselves become three cubits; what occurs is that an object totalling to a certain quantity now totals to another: for magnitude to participate in magnitude the actual two cubits must themselves become the new three [which cannot occur].

If, then, the divided and quantitatively extended is to participate in another Kind, is to have any sort of participation, it can participate only in something undivided, unextended, wholly outside of quantity. Therefore, that which is to be introduced by the participation must enter as itself an omnipresent indivisible.

This indivisibility must, of course, not be taken in any sense of littleness: littleness would be still divisible, could not cover the extension of the participant and could not maintain integral presence against that expansion. Nor is it the indivisibility of a geometric point: the participant mass is no single point but includes an infinity of points; so that on the theory this principle must be an infinity of points, not a simultaneous entire, and so, again, will fail to cover the participant.

If, then, the participant mass in its entirety is to contain that principle entire, the universe must hold that one soul present at its every point.

14. But, admitting this one soul at every point, how is there a particular soul of the individual and how the good soul and the bad?

The one soul reaches to the individual but nonetheless contains all souls and all intelligences; this, because it is at once a unity and an infinity; it holds all its content as one yet with each item distinct, though not to the point of separation. Except by thus holding all its content as one-life entire, soul entire, all intelligence — it could not be infinite; since the individualities are not fenced off from each other, it remains still one thing. It was to hold life not single but infinite and yet one life, one in the sense not of an aggregate built up but of the retention of the unity in which all rose. Strictly, of course, it is a matter not of the rising of the individuals but of their being eternally what they are; in that order, as there is no beginning, so there is no apportioning except as an interpretation by the recipient. What is of that realm is the ancient and primal; the relation to it of the thing of process must be that of approach and apparent merging with always dependence.

But we ourselves, what are We?

Are we that higher or the participant newcomer, the thing of beginnings in

time?

Before we had our becoming Here we existed There, men other than now, some of us gods: we were pure souls, Intelligence inbound with the entire of reality, members of the Intellectual, not fenced off, not cut away, integral to that All. Even now, it is true, we are not put apart; but upon that primal Man there has intruded another, a man seeking to come into being and finding us there, for we were not outside of the universe. This other has wound himself about us, foisting himself upon the Man that each of us was at first. Then it was as if one voice sounded, one word was uttered, and from every side an ear attended and received and there was an effective hearing, possessed through and through of what was present and active upon it: now we have lost that first simplicity; we are become the dual thing, sometimes indeed no more than that later foisting, with the primal nature dormant and in a sense no longer present.

15. But how did this intruder find entrance?

It had a certain aptitude and it grasped at that to which it was apt. In its nature it was capable of soul: but what is unfitted to receive soul entire — present entire but not for it — takes what share it may; such are the members of the animal and vegetal order. Similarly, of a significant sound, some forms of being take sound and significance together, others only the sound, the blank impact.

A living thing comes into existence containing soul, present to it from the Authentic, and by soul is inbound with Reality entire; it possesses also a body; but this body is not a husk having no part in soul, not a thing that earlier lay away in the soulless; the body had its aptitude and by this draws near: now it is not body merely, but living body. By this neighboring it is enhanced with some impress of soul — not in the sense of a portion of soul entering into it, but that it is warmed and lit by soul entire: at once there is the ground of desire, pleasure, pain; the body of the living form that has come to be was certainly no unrelated thing.

The soul, sprung from the divine, lay self-enclosed at peace, true to its own quality; but its neighbour, in uproar through weakness, instable of its own nature and beaten upon from without, cries, at first to itself and afterwards upon the living total, spreading the disorder at large. Thus, at an assembly the Elders may sit in tranquil meditation, but an unruly populace, crying for food and casting up a host of grievances, will bring the whole gathering into ugly turmoil; when this sort of people hold their peace so that a word from a man of sense may reach them, some passable order is restored and the baser part ceases to prevail; otherwise the silence of the better allows the rabble to rule, the distracted assembly unable to take the word from above.

This is the evil of state and of council: and this is the evil of man; man includes an inner rabble — pleasures, desires, fears — and these become masters when the man, the manifold, gives them play.

But one that has reduced his rabble and gone back to the Man he was, lives

to that and is that Man again, so that what he allows to the body is allowed as to something separate.

There is the man, too, that lives partly in the one allegiance and partly in the other; he is a blend of the good that is himself with the evil that is alien.

16. But if that Principle can never fall to evil and we have given a true account of the soul's entry or presence to body, what are we to say of the periodic Descents and Returns, the punishments, the banishment into animal forms? That teaching we have inherited from those ancient philosophers who have best probed into soul and we must try to show that our own doctrine is accordant with it, or at least not conflicting.

We have seen that the participation of things here in that higher means not that the soul has gone outside of itself to enter the corporeal, but that the corporeal has approached soul and is now participant in it; the coming affirmed by the ancients can be only that approach of the body to the higher by which it partakes of life and of soul; this has nothing to do with local entry but is some form of communion; by the descent and embodiment of current phrasing must be understood not that soul becomes an appanage of body but that it gives out to it something of itself; similarly, the soul's departure is the complete cessation of that communion.

The various rankings of the universe will determine various degrees of the communion; soul, ultimate of the Intellectual, will give forth freely to body as being more nearly of the one power and standing closer, as distance holds in that order.

The soul's evil will be this association, its good the release. Why? Because, even unmerged, a soul in any way to be described as attached to this universe is in some degree fallen from the All into a state of partition; essentially belonging to the All, it no longer directs its act Thither: thus, a man's knowledge is one whole, but he may guide himself by no more than some single item of it, where his good would lie in living not by some such fragment but by the total of his knowing.

That One Soul — member of the Intellectual kosmos and there merging what it has of partial into the total — has broken away, so to speak, from the All to the part and to that devotes itself becoming partial with it: thus fire that might consume everything may be set to ply its all-power upon some trifle. So long as the soul remains utterly unattached it is soul not singled out; when it has accepted separation — not that of place but that of act determining individualities — it is a part, no longer the soul entire, or at least not entire in the first sense; when, on the contrary, it exercises no such outward control it is perfectly the All-Soul, the partial in it latent.

As for the entry into the World of the Shades, if this means into the unseen, that is its release; if into some lower place, there is nothing strange in that, since even here the soul is taken to be where the body is, in place with the body.

But on the dissolution of the body?

So long as the image-soul has not been discarded, clearly the higher will be where that is; if, on the contrary, the higher has been completely emancipated by philosophic discipline, the image-soul may very well go alone to that lower place, the authentic passing uncontaminated into the Intellectual, separated from that image but nonetheless the soul entire.

Let the image-offspring of the individuality — fare as it may, the true soul when it turns its light upon itself, chooses the higher and by that choice blends into the All, neither acting now nor extinct.

But it is time to return to our main theme:

Fifth Tractate

On the Integral Omnipresence of the Authentic Existent (2).

1. The integral omnipresence of a unity numerically identical is in fact universally received; for all men instinctively affirm the god in each of us to be one, the same in all. It would be taken as certain if no one asked How or sought to bring the conviction to the test of reasoning; with this effective in their thought, men would be at rest, finding their stay in that oneness and identity, so that nothing would wrench them from this unity. This principle, indeed, is the most solidly established of all, proclaimed by our very souls; we do not piece it up item by item, but find it within beforehand; it precedes even the principle by which we affirm unquestionably that all things seek their good; for this universal quest of good depends on the fact that all aim at unity and possess unity and that universally effort is towards unity.

Now this unity in going forth, so far as it may, towards the Other Order must become manifest as multiplicity and in some sense become multiple; but the primal nature and the appetite of the good, which is appetite of unity, lead back to what is authentically one; to this every form of Being is urged in a movement towards its own reality. For the good to every nature possessing unity is to be self-belonging, to be itself, and that means to be a unity.

In virtue of that unity the Good may be regarded as truly inherent. Hence the Good is not to be sought outside; it could not have fallen outside of what is; it cannot possibly be found in non-Being; within Being the Good must lie, since it is never a non-Being.

If that Good has Being and is within the realm of Being, then it is present, self-contained, in everything: we, therefore, need not look outside of Being; we are in it; yet that Good is not exclusively ours: therefore all beings are one.

2. Now the reasoning faculty which undertakes this problem is not a unity but a thing of parts; it brings the bodily nature into the enquiry, borrowing its principles from the corporeal: thus it thinks of the Essential Existence as corporeal and as a thing of parts; it balks at the unity because it does not start from the appropriate principles. We, however, must be careful to bring the appropriately convincing principles to the discussion of the Unity, of perfect Being: we must hold to the Intellectual principles which alone apply to the Intellectual Order and to Real Being.

On the one hand there is the unstable, exposed to all sorts of change, distributed in place, not so much Being as Becoming: on the other, there is that which exists eternally, not divided, subject to no change of state, neither coming into being nor falling from it, set in no region or place or support, emerging from nowhere, entering into nothing, fast within itself.

In dealing with that lower order we would reason from its own nature and the characteristics it exhibits; thus, on a plausible foundation, we achieve

plausible results by a plausible system of deduction: similarly, in dealing with the Intellectual, the only way is to grasp the nature of the essence concerned and so lay the sure foundations of the argument, not forgetfully straying over into that other order but basing our treatment on what is essential to the Nature with which we deal.

In every entity the essential nature is the governing principle and, as we are told, a sound definition brings to light many even of the concomitants: where the essential nature is the entire being, we must be all the more careful to keep to that, to look to that, to refer all to that.

3. If this principle is the Authentic Existent and holds unchanging identity, does not go forth from itself, is untouched by any process of becoming or, as we have said, by any situation in place, then it must be always self-gathered, never in separation, not partly here and partly there, not giving forth from itself: any such instability would set it in thing after thing or at least in something other than itself: then it would no longer be self-gathered; nor would it be immune, for anything within which it were lodged would affect it; immune, it is not in anything. If, then, not standing away from itself, not distributed by part, not taking the slightest change, it is to be in many things while remaining a self-concentrated entire, there is some way in which it has multipresence; it is at once self-enclosed and not so: the only way is to recognise that while this principle itself is not lodged in anything, all other things participate in it — all that are apt and in the measure of their aptitude.

Thus, we either cancel all that we have affirmed and the principles laid down, and deny the existence of any such Nature, or, that being impossible, we return to our first position:

The One, numerically identical, undistributed, an unbroken entire, yet stands remote from nothing that exists by its side; but it does not, for that, need to pour itself forth: there is no necessity either that certain portions of it enter into things or again that, while it remains self-abiding, something produced and projected from it enter at various points into that other order. Either would imply something of it remaining there while the emanant is elsewhere: thus separated from what has gone forth, it would experience local division. And would those emanants be, each in itself, whole or part? If part, the One has lost its nature, that of an entire, as we have already indicated; if whole, then either the whole is broken up to coincide point for point with that in which it is become present or we are admitting that an unbroken identity can be omnipresent.

This is a reasoning, surely, founded on the thing itself and its essential nature, not introducing anything foreign, anything belonging to the Other Order.

4. Then consider this god [in man] whom we cannot think to be absent at some point and present at another. All that have insight into the nature of the divine beings hold the omnipresence of this god and of all the gods, and reason assures us that so it must be.

Now all-pervasion is inconsistent with partition; that would mean no longer the god throughout but part of the god at one point and part at another; the god ceases to be one god, just as a mass cut up ceases to be a mass, the parts no longer giving the first total. Further, the god becomes corporeal.

If all this is impossible, the disputed doctrine presents itself again; holding the god to pervade the Being of man, we hold the omnipresence of an integral identity.

Again, if we think of the divine nature as infinite — and certainly it is confined by no bounds — this must mean that it nowhere fails; its presence must reach to everything; at the point to which it does not reach, there it has failed; something exists in which it is not.

Now, admitting any sequent to the absolute unity, that sequent must be bound up with the absolute; any third will be about that second and move towards it, linked to it as its offspring. In this way all participants in the Later will have share in the First. The Beings of the Intellectual are thus a plurality of firsts and seconds and thirds attached like one sphere to one centre, not separated by interval but mutually present; where, therefore, the Intellectual tertiaries are present, the secondaries and firsts are present too.

5. Often for the purpose of exposition — as a help towards stating the nature of the produced multiplicity — we use the example of many lines radiating from one centre; but, while we provide for individualization, we must carefully preserve mutual presence. Even in the case of our circle we need not think of separated radii; all may be taken as forming one surface: where there is no distinction even upon the one surface but all is power and reality undifferentiated, all the beings may be thought of as centres uniting at one central centre: we ignore the radial lines and think of their terminals at that centre, where they are at one. Restore the radii; once more we have lines, each touching a generating centre of its own, but that centre remains coincident with the one first centre; the centres all unite in that first centre and yet remain what they were, so that they are as many as are the lines to which they serve as terminals; the centres themselves appear as numerous as the lines starting from gem and yet all those centres constitute a unity.

Thus we may liken the Intellectual Beings in their diversity to many centres coinciding with the one centre and themselves at one in it but appearing multiple on account of the radial lines — lines which do not generate the centres but merely lead to them. The radii, thus, afford a serviceable illustration for the mode of contact by which the Intellectual Unity manifests itself as multiple and multipresent.

6. The Intellectual Beings, thus, are multiple and one; in virtue of their infinite nature their unity is a multiplicity, many in one and one over many, a unit-plurality. They act as entire upon entire; even upon the partial thing they act as entire; but there is the difference that at first the partial accepts this working only partially though the entire enters later. Thus, when Man enters into human form there exists a particular man who, however, is still Man.

From the one thing Man — man in the Idea — material man has come to constitute many individual men: the one identical thing is present in multiplicity, in multi-impression, so to speak, from the one seal.

This does not mean that Man Absolute, or any Absolute, or the Universe in the sense of a Whole, is absorbed by multiplicity; on the contrary, the multiplicity is absorbed by the Absolute, or rather is bound up with it. There is a difference between the mode in which a colour may be absorbed by a substance entire and that in which the soul of the individual is identically present in every part of the body: it is in this latter mode that Being is omnipresent.

7. To Real Being we go back, all that we have and are; to that we return as from that we came. Of what is There we have direct knowledge, not images or even impressions; and to know without image is to be; by our part in true knowledge we are those Beings; we do not need to bring them down into ourselves, for we are There among them. Since not only ourselves but all other things also are those Beings, we all are they; we are they while we are also one with all: therefore we and all things are one.

When we look outside of that on which we depend we ignore our unity; looking outward we see many faces; look inward and all is the one head. If man could but be turned about by his own motion or by the happy pull of Athene — he would see at once God and himself and the All. At first no doubt all will not be seen as one whole, but when we find no stop at which to declare a limit to our being we cease to rule ourselves out from the total of reality; we reach to the All as a unity — and this not by any stepping forward, but by the fact of being and abiding there where the All has its being.

8. For my part I am satisfied that anyone considering the mode in which Matter participates in the Ideas will be ready enough to accept this tenet of omnipresence in identity, no longer rejecting it as incredible or even difficult. This because it seems reasonable and imperative to dismiss any notion of the Ideas lying apart with Matter illumined from them as from somewhere above — a meaningless conception, for what have distance and separation to do here?

This participation cannot be thought of as elusive or very perplexing; on the contrary, it is obvious, accessible in many examples.

Note, however, that when we sometimes speak of the Ideas illuminating Matter this is not to suggest the mode in which material light pours down on a material object; we use the phrase in the sense only that, the material being image while the Ideas are archetypes, the two orders are distinguished somewhat in the manner of illuminant and illuminated. But it is time to be more exact.

We do not mean that the Idea, locally separate, shows itself in Matter like a reflection in water; the Matter touches the Idea at every point, though not in a physical contact, and, by dint of neighbourhood — nothing to keep them apart — is able to absorb thence all that lies within its capacity, the Idea itself not

penetrating, not approaching, the Matter, but remaining self-locked.

We take it, then, that the Idea, say of Fire — for we had best deal with Matter as underlying the elements — is not in the Matter. The Ideal Fire, then, remaining apart, produces the form of fire throughout the entire en-fired mass. Now let us suppose — and the same method will apply to all the so-called elements — that this Fire in its first material manifestation is a multiple mass. That single Fire is seen producing an image of itself in all the sensible fires; yet it is not spatially separate; it does not, then, produce that image in the manner of our visible light; for in that case all this sensible fire, supposing that it were a whole of parts [as the analogy would necessitate], must have generated spatial positions out of itself, since the Idea or Form remains in a non-spatial world; for a principle thus pluralized must first have departed from its own character in order to be present in that many and participate many times in the one same Form.

The Idea, impartible, gives nothing of itself to the Matter; its unbreaking unity, however, does not prevent it shaping that multiple by its own unity and being present to the entirety of the multiple, bringing it to pattern not by acting part upon part but by presence entire to the object entire. It would be absurd to introduce a multitude of Ideas of Fire, each several fire being shaped by a particular idea; the Ideas of fire would be infinite. Besides, how would these resultant fires be distinct, when fire is a continuous unity? and if we apply yet another fire to certain matter and produce a greater fire, then the same Idea must be allowed to have functioned in the same way in the new matter as in the old; obviously there is no other Idea.

9. The elements in their totality, as they stand produced, may be thought of as one spheric figure; this cannot be the piecemeal product of many makers each working from some one point on some one portion. There must be one cause; and this must operate as an entire, not by part executing part; otherwise we are brought back to a plurality of makers. The making must be referred to a partless unity, or, more precisely, the making principle must be a partless unity not permeating the sphere but holding it as one dependent thing. In this way the sphere is enveloped by one identical life in which it is inset; its entire content looks to the one life: thus all the souls are one, a one, however, which yet is infinite.

It is in this understanding that the soul has been taken to be a numerical principle, while others think of it as in its nature a self-increasing number; this latter notion is probably designed to meet the consideration that the soul at no point fails but, retaining its distinctive character, is ample for all, so much so that were the kosmos vaster yet the virtue of soul would still compass it — or rather the kosmos still be sunk in soul entire.

Of course, we must understand this adding of extension not as a literal increase but in the sense that the soul, essentially a unity, becomes adequate to omnipresence; its unity sets it outside of quantitative measurement, the characteristic of that other order which has but a counterfeit unity, an

appearance by participation.

The essential unity is no aggregate to be annulled upon the loss of some one of the constituents; nor is it held within any allotted limits, for so it would be the less for a set of things, more extensive than itself, outside its scope; or it must wrench itself asunder in the effort to reach to all; besides, its presence to things would be no longer as whole to all but by part to part; in vulgar phrase, it does not know where it stands; dismembered, it no longer performs any one single function.

Now if this principle is to be a true unity — where the unity is of the essence — it must in some way be able to manifest itself as including the contrary nature, that of potential multiplicity, while by the fact that this multiplicity belongs to it not as from without but as from and by itself, it remains authentically one, possessing boundlessness and multiplicity within that unity; its nature must be such that it can appear as a whole at every point; this, as encircled by a single self-embracing Reason-Principle, which holds fast about that unity, never breaking with itself but over all the universe remaining what it must be.

The unity is in this way saved from the local division of the things in which it appears; and, of course, existing before all that is in place, it could never be founded upon anything belonging to that order of which, on the contrary, it is the foundation; yet, for all that they are based upon it, it does not cease to be wholly self-gathered; if its fixed seat were shaken, all the rest would fall with the fall of their foundation and stay; nor could it be so unintelligent as to tear itself apart by such a movement and, secure within its own being, trust itself to the insecurity of place which, precisely, looks to it for safety.

10. It remains, then, poised in wisdom within itself; it could not enter into any other; those others look to it and in their longing find it where it is. This is that “Love Waiting at the Door,” ever coming up from without, striving towards the beautiful, happy when to the utmost of its power it attains. Even here the lover does not so much possess himself of the beauty he has loved as wait before it; that Beauty is abidingly self-enfolded but its lovers, the Many, loving it as an entire, possess it as an entire when they attain, for it was an entire that they loved. This seclusion does not prevent its sufficing to all, but is the very reason for its adequacy; because it is thus entire for all it can be The Good to all.

Similarly wisdom is entire to all; it is one thing; it is not distributed parcelwise; it cannot be fixed to place; it is not spread about like a colouring, for it is not corporeal; in any true participation in wisdom there must be one thing acting as unit upon unit. So must it be in our participation in the One; we shall not take our several portions of it, nor you some separate entire and I another. Think of what happens in Assemblies and all kinds of meetings; the road to sense is the road to unity; singly the members are far from wise; as they begin to grow together, each, in that true growth, generates wisdom while he recognizes it. There is nothing to prevent our intelligences meeting at one

centre from their several positions; all one, they seem apart to us as when without looking we touch one object or sound one string with different fingers and think we feel several. Or take our souls in their possession of good; it is not one good for me and another for you; it is the same for both and not in the sense merely of distinct products of an identical source, the good somewhere above with something streaming from it into us; in any real receiving of good, giver is in contact with taker and gives not as to a recipient outside but to one in intimate contact.

The Intellectual giving is not an act of transmission; even in the case of corporeal objects, with their local separation, the mutual giving [and taking] is of things of one order and their communication, every effect they produce, is upon their like; what is corporeal in the All acts and is acted upon within itself, nothing external impinging upon it. Now if in body, whose very nature is partition, there is no incursion of the alien, how can there be any in the order in which no partition exists?

It is therefore by identification that we see the good and touch it, brought to it by becoming identical with what is of the Intellectual within ourselves. In that realm exists what is far more truly a kosmos of unity; otherwise there will be two sensible universes, divided into correspondent parts; the Intellectual sphere, if a unity only as this sphere is, will be undistinguishable from it — except, indeed, that it will be less worthy of respect since in the nature of things extension is appropriate in the lower while the Intellectual will have wrought out its own extension with no motive, in a departure from its very character.

And what is there to hinder this unification? There is no question of one member pushing another out as occupying too much space, any more than happens in our own minds where we take in the entire fruit of our study and observation, all uncrowded.

We may be told that this unification is not possible in Real Beings; it certainly would not be possible, if the Reals had extension.

11. But how can the unextended reach over the defined extension of the corporeal? How can it, so, maintain itself as a unity, an identity?

This is a problem often raised and reason calls vehemently for a solution of the difficulties involved. The fact stands abundantly evident, but there is still the need of intellectual satisfaction.

We have, of course, no slight aid to conviction, indeed the very strongest, in the exposition of the character of that principle. It is not like a stone, some vast block lying where it lies, covering the space of its own extension, held within its own limits, having a fixed quantity of mass and of assigned stone-power. It is a First Principle, measureless, not bounded within determined size — such measurement belongs to another order — and therefore it is all-power, nowhere under limit. Being so, it is outside of Time.

Time in its ceaseless onward sliding produces parted interval; Eternity stands in identity, pre-eminent, vaster by unending power than Time with all

the vastness of its seeming progress; Time is like a radial line running out apparently to infinity but dependent upon that, its centre, which is the pivot of all its movement; as it goes it tells of that centre, but the centre itself is the unmoving principle of all the movement.

Time stands, thus, in analogy with the principle which holds fast in unchanging identity of essence: but that principle is infinite not only in duration but also in power: this infinity of power must also have its counterpart, a principle springing from that infinite power and dependent upon it; this counterpart will, after its own mode, run a course — corresponding to the course of Time — in keeping with that stationary power which is its greater as being its source: and in this too the source is present throughout the full extension of its lower correspondent.

This secondary of Power, participating as far as it may in that higher, must be identified.

Now the higher power is present integrally but, in the weakness of the recipient material, is not discerned as every point; it is present as an identity everywhere not in the mode of the material triangle — identical though, in many representations, numerically multiple, but in the mode of the immaterial, ideal triangle which is the source of the material figures. If we are asked why the omnipresence of the immaterial triangle does not entail that of the material figure, we answer that not all Matter enters into the participation necessary; Matter accepts various forms and not all Matter is apt for all form; the First Matter, for example, does not lend itself to all but is for the First Kinds first and for the others in due order, though these, too, are omnipresent.

12. To return: How is that Power present to the universe?

As a One Life.

Consider the life in any living thing; it does not reach only to some fixed point, unable to permeate the entire being; it is omnipresent. If on this again we are asked How, we appeal to the character of this power, not subject to quantity but such that though you divide it mentally for ever you still have the same power, infinite to the core; in it there is no Matter to make it grow less and less according to the measured mass.

Conceive it as a power of an ever-fresh infinity, a principle unfailing, inexhaustible, at no point giving out, brimming over with its own vitality. If you look to some definite spot and seek to fasten on some definite thing, you will not find it. The contrary is your only way; you cannot pass on to where it is not; you will never halt at a dwindling point where it fails at last and can no longer give; you will always be able to move with it — better, to be in its entirety — and so seek no further; denying it, you have strayed away to something of another order and you fall; looking elsewhere you do not see what stands there before you.

But supposing you do thus “seek no further,” how do you experience it?

In that you have entered into the All, no longer content with the part; you cease to think of yourself as under limit but, laying all such determination

aside, you become an All. No doubt you were always that, but there has been an addition and by that addition you are diminished; for the addition was not from the realm of Being — you can add nothing to Being — but from non-Being. It is not by some admixture of non-Being that one becomes an entire, but by putting non-Being away. By the lessening of the alien in you, you increase. Cast it aside and there is the All within you; engaged in the alien, you will not find the All. Not that it has to come and so be present to you; it is you that have turned from it. And turn though you may, you have not severed yourself; it is there; you are not in some far region: still there before it, you have faced to its contrary.

It is so with the lesser gods; of many standing in their presence it is often one alone that sees them; that one alone was alone in the power to see. These are the gods who “in many guises seek our cities”; but there is That Other whom the cities seek, and all the earth and heaven, everywhere with God and in Him, possessing through Him their Being and the Real Beings about them, down to soul and life, all bound to Him and so moving to that unity which by its very lack of extension is infinite.

Sixth Tractate.

On Numbers.

1. It is suggested that multiplicity is a falling away from The Unity, infinity being the complete departure, an innumerable multiplicity, and that this is why unlimit is an evil and we evil at the stage of multiplicity.

A thing, in fact, becomes a manifold when, unable to remain self-centred, it flows outward and by that dissipation takes extension: utterly losing unity it becomes a manifold since there is nothing to bind part to part; when, with all this outflowing, it becomes something definite, there is a magnitude.

But what is there so grievous in magnitude?

Given consciousness, there will be, since the thing must feel its exile, its sundrance from its essence. Everything seeks not the alien but itself; in that outward moving there is frustration or compulsion; a thing most exists not when it takes multiplicity or extension but when it holds to its own being, that is when its movement is inward. Desire towards extension is ignorance of the authentically great, a movement not on the appropriate path but towards the strange; to the possession of the self the way is inward.

Consider the thing that has taken extension; broken into so many independent items, it is now those several parts and not the thing it was; if that original is to persist, the members must stand collected to their total; in other words, a thing is itself not by being extended but by remaining, in its degree, a unity: through expansion and in the measure of the expansion, it is less itself; retaining unity, it retains its essential being.

Yet the universe has at once extension and beauty?

Yes; because it has not been allowed to slip away into the limitless but is held fast by unity; and it has beauty in virtue of Beauty not of Magnitude; it needed Beauty to parry that magnitude; in the degree of its extension it was void of beauty and to that degree ugly. Thus extension serves as Matter to Beauty since what calls for its ordering is a multiplicity. The greater the expansion, the greater the disorder and ugliness.

2. What, then, of the "Number of the Infinite"?

To begin with, how is Number consistent with infinity?

Objects of sense are not unlimited and therefore the Number applying to them cannot be so. Nor is an enumerator able to number to infinity; though we double, multiply over and over again, we still end with a finite number; though we range over past and future, and consider them, even, as a totality, we still end with the finite.

Are we then to dismiss absolute limitlessness and think merely that there is always something beyond?

No; that more is not in the reckoner's power to produce; the total stands already defined.

In the Intellectual the Beings are determined and with them Number, the number corresponding to their total; in this sphere of our own — as we make a man a multiple by counting up his various characteristics, his beauty and the rest — we take each image of Being and form a corresponding image of number; we multiply a non-existent in and so produce multiple numbers; if we number years we draw on the numbers in our own minds and apply them to the years; these numbers are still our possession.

3. And there is the question How can the infinite have existence and remain unlimited: whatever is in actual existence is by that very fact determined numerically.

But, first, if multiplicity holds a true place among Beings, how can it be an evil?

As existent it possesses unity; it is a unit-multiple, saved from stark multiplicity; but it is of a lessened unity and, by that inwoven multiplicity, it is evil in comparison with unity pure. No longer steadfast in that nature, but fallen, it is the less, while in virtue of the unity thence retained it keeps some value; multiplicity has value in so far as it tends to return to, unity.

But how explain the unlimited? It would seem that either it is among beings and so is limited or, if unlimited, is not among beings but, at best, among things of process such as Time. To be brought to limit it must be unlimited; not the limited but the unlimited is the subject of limitation, since between the limited and the unlimited there is no intermediate to accept the principle of limitation. The unlimited recoils by very nature from the Idea of limit, though it may be caught and held by it from without: — the recoil, of course, is not from one place to another; the limitless can have nothing to do with place which arises only with the limiting of the unlimited. Hence what is known as the flux of the unlimited is not to be understood as local change; nor does any other sort of recognisable motion belong to it in itself; therefore the limitless cannot move: neither can it be at rest: in what, since all place is later? Its movement means little more than that it is not fixed in rest.

Is it, then, suspended at some one point, or rocking to and fro?

No; any such poising, with or without side motion, could be known only by place [which Matter precedes].

How, then, are we to form any conception of its being?

We must fasten on the bare notion and take what that gives us — opposites that still are not opposed: we think of large and small and the unlimited becomes either, of stationary and moving, and it will be either of these. But primarily it can be neither in any defined degree, or at once it is under limit. Limitless in this unlimited and undefined way, it is able to appear as either of a pair of opposites: draw near, taking care to throw no net of limit over it, and you have something that slips away; you come upon no unity for so it would be defined; approach the thing as a unit, and you find it manifold; call it a manifold, and again you falsify, for when the single thing is not a unity neither is the total a manifold. In one manifestation it takes the appearance of

movement, in another of rest, as the mind envisages it.

And there is movement in its lack of consciousness; it has passed out of Intellectual-Principle, slid away. That it cannot break free but is under compulsion from without to keep to its circling with no possibility of advance, in this would be its rest. Thus it is not true to speak of Matter as being solely in flux.

4. We have to enquire into the existence of the Numbers in the Intellectual. Are they Ideas added to the other Ideas? Or are they no more than necessary concomitants to the Ideas?

In the latter case, Being, as the first [in the Intellectual] would give us the conception of the Monad; then since Being produces motion and rest, Three exists; and so on for all the other members of the realm of Being. Or perhaps there is one monad for each member, or a monad for the first, with a dyad for its next, since there exists a series, and a corresponding number for every successive total, decad for ten, and so on.

If, on the contrary, Number is a direct production of the Intellectual-Principle [an Idea in itself], there is the question whether it preceded or followed the other Ideas.

Plato, where he says that men arrived at the conception of Number by way of the changes of day and night — thus making the concept depend upon variation among things — seems to hold that the things numerable precede and by their differences produce number: Number then would consist in a process within the human mind passing onwards from thing to thing; it results by the fact that the mind takes count, that is when the mind traverses things and reports their differences; observing pure identity unbroken by difference, it says One. But there is the passage where he tells us that the veritable Number has Being, is a Being; this is the opposed view that Number is no product of the reckoning mind but a reality in itself, the concept of which is reawakened in the mind by changes in things of sense.

5. What then is the veritable nature of Number?

Is it an accompaniment upon each substance, something seen in the things as in a man we see one man, in a being one being and in the total of presentations the total of number?

But how explain the dyad and triad? How comes the total to be unitary and any particular number to be brought under unity? The theory offers a multiplicity of units, and no number is reducible to unity but the simple "one." It might be suggested that a dyad is that thing — or rather what is observed upon that thing — which has two powers combined, a compound thing related to a unity: or numbers might be what the Pythagoreans seem to hold them in their symbolic system in which Justice, for example, is a Tetrad: but this is rather to add the number, a number of manifold unity like the decad, to the multiplicity of the thing which yet is one thing. Now it is not so that we treat the ten things; we bring them together and apply the figure ten to the several items. Or rather in that case we say ten, but when the several items form a

unity we say decad. This would apply in the Intellectual as in the sensible.

But how then can number, observed upon things, rank among Real Beings?

One answer might be that whiteness is similarly observed upon things and yet is real, just as movement is observed upon things and there is still a real existence of movement. But movement is not on a par with number: it is because movement is an entity that unity can be observed upon it. Besides, the kind of real existence thus implied annuls the reality of number, making it no more than an attribute; but that cannot be since an attribute must exist before it can be attributed; it may be inseparable from the subject but still must in itself be something, some entity as whiteness is; to be a predicate it must be that which is to be predicated. Thus if unity is observed in every subject, and "one man" says more than "man's oneness being different from the manness and common to all things — then this oneness must be something prior to man and to all the rest: only so can the unity come to apply to each and to all: it must therefore be prior also to even movement, prior to Being, since without unity these could not be each one thing: of course what is here meant is not the unity postulated as transcending Being but the unity predicable of the Ideas which constitute each several thing. So too there is a decad prior to the subject in which we affirm it; this prior would be the decad absolute, for certainly the thing in which the decad is observed is not that absolute.

Is this unity, then, connate and coexistent to the Beings? Suppose it coexistent merely as an accidental, like health in man, it still must exist of itself; suppose it present as an element in a compound, there must first exist unity and the unity absolute that can thus enter into composition; moreover if it were compounded with an object brought into being by its agency it would make that object only spuriously a unity; its entry would produce a duality.

But what of the decad? Where lies the need of decad to a thing which, by totalling to that power, is decad already?

The need may be like that of Form to Matter; ten and decad may exist by its virtue; and, once more, the decad must previously exist of its own existence, decad unattached.

6. Granted, then, that there exist, apart from things, a unity absolute and a decad absolute in other words, that the Intellectual beings, together with their characteristic essence have also their order, Henads, Dyads, Triads, what is the nature of these numerical entities and how does it come into being? We cannot but think that some reason accounts for their origin.

As a beginning, what is the origin of the Ideas in general? It is not that the thinking principle thought of each Idea and by that act of thought procured their several existences; not because Justice and Movement were thus thought did they come to be; that would imply that while the thought is later than the thing — the concept of Justice must be later than Justice itself — yet the thought precedes what, as founded on the thinking, owes its existence to it. Besides, if justice is only a certain definite thought we have the absurdity that Justice is nothing more than a definition of Justice. Thinking of Justice or

Movement is but grasping their nature; this would mean grasping the non-existent, an impossibility.

We may be reminded that in immaterial objects the knowledge is identical with the thing; but we must not misapply that statement; it does not say that the knowledge is the thing known, or that the reason surveying the thing is the thing, but that the immaterial thing, being an Intellectual object is also a thought; this does not imply a definition or conception of the object; the thing itself, as belonging to the Intellectual, can be nothing else than Intellect or knowledge. This is not a case of knowledge self-directed; it is that the thing in the Intellectual transmutes the knowledge, which is not fixed like the knowledge of material things; in other words it makes it true knowledge, that is to say no image of the thing but the thing directly.

Thus it is not the conception of movement that brings movement to be; movement absolute produces that conception; it produces itself as at once movement and the concept of movement, for movement as it exists There, bound up with Being, is a concept. It is movement absolute because it is the first movement — there can be none till this exist — and it is the authentic Movement since it is not accidental to something else but is the activity of actual Being in motion. Thus it is a real existent, though the notion of Being is different.

Justice therefore is not the thought of Justice but, as we may put it, a state of the Intellectual-Principle, or rather an activity of it — an appearance so lovely that neither evening nor dawn is so fair, nor anything else in all the realm of sense, an Intellectual manifestation self-rising, self-seen, or, rather, self-being.

7. It is inevitably necessary to think of all as contained within one nature; one nature must hold and encompass all; there cannot be as in the realm of sense thing apart from thing, here a sun and elsewhere something else; all must be mutually present within a unity. This is the very nature of the Intellectual-Principle as we may know from soul which reproduces it and from what we call Nature under which and by which the things of process are brought into their disjointed being while that Nature itself remains indissolubly one.

But within the unity There, the several entities have each its own distinct existence; the all-embracing Intellect sees what is in it, what is within Being; it need not look out upon them since it contains them, need not separate them since they stand for ever distinct within it.

Against doubters we cite the fact of participation; the greatness and beauty of the Intellectual-Principle we know by the soul's longing towards it; the longing of the rest towards soul is set up by its likeness to its higher and to the possibility open to them of attaining resemblance through it.

It is surely inconceivable that any living thing be beautiful failing a Life-Absolute of a wonderful, an ineffable, beauty: this must be the Collective Life, made up of all living things, or embracing all, forming a unity

coextensive with all, as our universe is a unity embracing all the visible.

8. As then there is a Life-Form primal — which therefore is the Life-Form Absolute — and there is Intellectual-Principle or Being, Authentic Being, these, we affirm, contain all living things and all Number, and Absolute Justice and Beauty and all of that order; for we ascribe an existence of their own to Absolute Man, Absolute Number, Absolute Justice. It remains to discover, in so far as such knowledge is possible, how these distinct entities come to be and what is the manner of their being.

At the outset we must lay aside all sense-perception; by Intellectual-Principle we know Intellectual-Principle. We reflect within ourselves there is life, there is intellect, not in extension but as power without magnitude, issue of Authentic Being which is power self-existing, no vacuity but a thing most living and intellective — nothing more living, more intelligent, more real — and producing its effect by contact and in the ratio of the contact, closely to the close, more remotely to the remote. If Being is to be sought, then most be sought is Being at its intensest; so too the intensest of Intellect if the Intellectual act has worth; and so, too, of Life.

First, then, we take Being as first in order; then Intellectual-Principle; then the Living-Form considered as containing all things: Intellectual-Principle, as the Act of Real Being, is a second.

Thus it is clear that Number cannot be dependent upon the Living-Form since unity and duality existed before that; nor does it rise in the Intellectual-Principle since before that there existed Real Being which is both one and numerous.

9. It remains then to consider whether Being by its distinction produced Number or Number produced that distinction. It is certain that either Number was the cause of Being, movement, rest, identity and difference, or these the cause of Number.

The first question is whether Number can exist in and of itself or is dependent upon things — Two being something observed in two things, Three in three; and so of the arithmetical One, for if this could exist apart from numbered objects it could exist also before the divisions of Being.

But could it precede Being itself?

For the present we must take it that Being precedes Number, is its source. But if One means one being and the duality two beings, then unity precedes Being, and Number precedes the Beings.

Mentally, to our approach? Yes: and in reality of existence as well.

Let us consider: When we think of the existence and the fine appearance of a man as forming one thing, that unity is certainly thought of as subsequent to a precedent duality; when we group a horse with a dog, the duality is obviously the subsequent. But think of that which brings man or horse or dog into being or produces them, with full intention, from where they lie latent within itself: the producer must say “I begin with a first, I pass on to a second; that makes two; counting myself there are three.” Of course there was no such

numbering even of Beings for their production, since the due number was known from the very beginning; but this consideration serves to show that all Number precedes the very Beings themselves.

But if Number thus preceded the Beings, then it is not included among them?

The truth is that it existed within the Authentic Being but not as applying to it, for Being was still unparted; the potentiality of Number existed and so produced the division within Being, put in travail with multiplicity; Number must be either the substance of Being or its Activity; the Life-Form as such and the Intellectual-Principle must be Number. Clearly Being is to be, thought of as Number Collective, while the Beings are Number unfolded: the Intellectual-Principle is Number moving within itself, while the Living-Form is Number container of the universe. Even Being is the outcome of the Unity, and, since the prior is unity, the secondary must be Number.

Hence it is that the Forms have been described as Henads and Numbers. This is the authentic Number; the other, the “monadic” is its image. The Authentic is that made manifest in the Forms and helping to bring them to be; primally it is the Number in the Authentic Being, inherent to it and preceding the Beings, serving to them as root, fount, first principle.

For the Unity is source to Being; Being’s Being is stayed upon the Unity as its safeguard from dissolution; the Unity cannot rest upon Being which at that would be a unity before possessing unity; and so with the decad before possessing decadhood.

10. When it takes lot with multiplicity, Being becomes Number by the fact of awakening to manifoldness; — before, it was a preparation, so to speak, of the Beings, their fore-promise, a total of henads offering a stay for what was to be based upon them.

Here with us a man will say “I wish I had such and such a quantity of gold” — or “such and such a number of houses.” Gold is one thing; the wish is not to bring the numerical quantity into gold but to bring the gold to quantity; the quantity, already present in the mind, is to be passed on to the gold so that it acquire that numerical value.

If the Beings preceded the number and this were discerned upon them at the stirring, to such and such a total, of the numbering principle, then the actual number of the Beings would be a chance not a choice; since that total is not a matter of chance, Number is a causing principle preceding that determined total.

Number then pre-exists and is the cause by which produced things participate in quantity.

The single thing derives its unity by participation in Unity-Absolute; its being it derives from Being-Absolute, which holds its Being from itself alone; a unity is a unity in virtue of Being; the particular unity — where the unity is a multiple unity — is one thing only as the Triad is; the collective Being is a unity of this kind, the unity not of the monad but of the myriad or any such

collective number.

Take a man affirming the presence of ten thousand things; it is he that produces the number; he does not tell us that the ten thousand have uttered it; they merely exhibit their several forms; the enumerator's mind supplies the total which would never be known if the mind kept still.

How does the mind pronounce?

By being able to enumerate; that is by knowing Number: but in order to this, Number must be in existence, and that that Principle should not know its own total content is absurd, impossible.

It is with Number as with Good. When we pronounce things to be good either we mean that they are in their own nature so or we affirm goodness as an accidental in them. Dealing with the primals, the goodness we have in mind is that First Hypostasis; where the goodness is an accidental we imply the existence of a Principle of Good as a necessary condition of the accidental presence; there must be some source of that good which is observed elsewhere, whether this source be an Absolute Good or something that of its own nature produces the good. Similarly with number; in attributing the decad to things we affirm either the truly existent decad or, where the decadhood is accidental, we necessarily posit the self-subsistent decad, decad not associated; if things are to be described as forming a decad, then either they must be of themselves the decad or be preceded by that which has no other being than that of decadhood.

It must be urged as a general truth that anything affirmed of a subject not itself either found its way in from outside or is the characteristic Act of that subject; and supposing the predicated attribute to show no variation of presence and absence but to be always present, then, if the subject is a Real Being so also is the accidental in an equal degree; or, failing Real Being, it at least belongs to the existents, it exists. In the case when the subject can be thought of as remaining without its Act, yet that Act is inbound with it even though to our minds it appears as a later; when on the contrary the subject cannot be conceived without the attribute-man, for example, without unity — then the attribute is either not later but concomitant or, being essential to the existence, is precedent. In our view, Unity and Number are precedent.

11. It may be suggested that the decad is nothing more than so many henads; admitting the one henad why should we reject the ten? As the one is a real existence why not the rest? We are certainly not compelled to attach that one henad to some one thing and so deprive all the rest of the means to unity: since every existent must be one thing, the unity is obviously common to all. This means one principle applying to many, the principle whose existence within itself we affirmed to be presupposed by its manifestation outside.

But if a henad exists in some given object and further is observed in something else, then that first henad being real, there cannot be only one henad in existence; there must be a multiplicity of henads.

Supposing that first henad alone to exist, it must obviously be lodged either

in the thing of completest Being or at all events in the thing most completely a unity. If in the thing of completest Being, then the other henads are but nominal and cannot be ranked with the first henad, or else Number becomes a collection of unlike monads and there are differences among monads [an impossibility]. If that first henad is to be taken as lodged in the thing of completest unity, there is the question why that most perfect unity should require the first henad to give it unity.

Since all this is impossible, then, before any particular can be thought of as a unit, there must exist a unity bare, unrelated by very essence. If in that realm also there must be a unity apart from anything that can be called one thing, why should there not exist another unity as well?

Each particular, considered in itself, would be a manifold of monads, totalling to a collective unity. If however Nature produces continuously — or rather has produced once for all — not halting at the first production but bringing a sort of continuous unity into being, then it produces the minor numbers by the sheer fact of setting an early limit to its advance: outgoing to a greater extent — not in the sense of moving from point to point but in its inner changes — it would produce the larger numbers; to each number so emerging it would attach the due quantities and the appropriate thing, knowing that without this adaptation to Number the thing could not exist or would be a stray, something outside, at once, of both Number and Reason.

12. We may be told that unity and monad have no real existence, that the only unity is some definite object that is one thing, so that all comes to an attitude of the mind towards things considered singly.

But, to begin with, why at this should not the affirmation of Being pass equally as an attitude of mind so that Being too must disappear? No doubt Being strikes and stings and gives the impression of reality; but we find ourselves just as vividly struck and impressed in the presence of unity. Besides, is this attitude, this concept itself, a unity or a manifold? When we deny the unity of an object, clearly the unity mentioned is not supplied by the object, since we are saying it has none; the unity therefore is within ourselves, something latent in our minds independently of any concrete one thing.

[An objector speaks-] “But the unity we thus possess comes by our acceptance of a certain idea or impression from things external; it is a notion derived from an object. Those that take the notion of numbers and of unity to be but one species of the notions held to be inherent in the mind must allow to numbers and to unity the reality they ascribe to any of the others, and upon occasion they must be met; but no such real existence can be posited when the concept is taken to be an attitude or notion rising in us as a by-product of the objects; this happens when we say “This,” “What,” and still more obviously in the affirmations “Crowd,” “Festival,” “Army,” “Multiplicity.” As multiplicity is nothing apart from certain constituent items and the festival nothing apart from the people gathered happily at the rites, so when we affirm unity we are not thinking of some Oneness self-standing, unrelated. And there are many

other such cases; for instance “on the right,” “Above” and their opposites; what is there of reality about this “On-the-right-ness” but the fact that two different positions are occupied? So with “Above”: “Above” and “Below” are a mere matter of position and have no significance outside of this sphere.

Now in answer to this series of objections our first remark is that there does exist an actuality implicit in each one of the relations cited; though this is not the same for all or the same for correlatives or the same for every reference to unity.

But these objections must be taken singly.

13. It cannot reasonably be thought that the notion of unity is derived from the object since this is physical — man, animal, even stone, a presentation of that order is something very different from unity [which must be a thing of the Intellectual]; if that presentation were unity, the mind could never affirm unity unless of that given thing, man, for example.

Then again, just as in the case of “On the right” or other such affirmation of relation, the mind does not affirm in some caprice but from observation of contrasted position, so here it affirms unity in virtue of perceiving something real; assuredly the assertion of unity is not a bare attitude towards something non-existent. It is not enough that a thing be alone and be itself and not something else: and that very “something else” tells of another unity. Besides Otherness and Difference are later; unless the mind has first rested upon unity it cannot affirm Otherness or Difference; when it affirms Aloneness it affirms unity-with-aloneness; thus unity is presupposed in Aloneness.

Besides, that in us which asserts unity of some object is first a unity, itself; and the object is a unity before any outside affirmation or conception.

A thing must be either one thing or more than one, manifold: and if there is to be a manifold there must be a precedent unity. To talk of a manifold is to talk of what has something added to unity; to think of an army is to think of a multitude under arms and brought to unity. In refusing to allow the manifold to remain manifold, the mind makes the truth clear; it draws a separate many into one, either supplying a unity not present or keen to perceive the unity brought about by the ordering of the parts; in an army, even, the unity is not a fiction but as real as that of a building erected from many stones, though of course the unity of the house is more compact.

If, then, unity is more pronounced in the continuous, and more again where there is no separation by part, this is clearly because there exists, in real existence, something which is a Nature or Principle of Unity. There cannot be a greater and less in the non-existent: as we predicate Substance of everything in sense, but predicate it also of the Intellectual order and more strictly there — since we hold that the greater and more sovereign substantiality belongs to the Real Beings and that Being is more marked in Substance, even sensible Substance, than in the other Kinds — so, finding unity to exhibit degree of more and less, differing in sense-things as well as in the Intellectual, we must similarly admit that Unity exists under all forms though still by reference,

only, to that primal Unity.

As Substance and Real Being, despite the participation of the sensible, are still of the Intellectual and not the sensible order, so too the unity observed present in things of sense by participation remains still an Intellectual and to be grasped by an Intellectual Act. The mind, from a thing present to it, comes to knowledge of something else, a thing not presented; that is, it has a prior knowledge. By this prior knowledge it recognises Being in a particular being; similarly when a thing is one it can affirm unity as it can affirm also duality and multiplicity.

It is impossible to name or conceive anything not making one or two or some number; equally impossible that the thing should not exist without which nothing can possibly be named or conceived; impossible to deny the reality of that whose existence is a necessary condition of naming or affirming anything; what is a first need, universally, to the formation of every concept and every proposition must exist before reasoning and thinking; only as an existent can it be cited to account for the stirring of thought. If Unity is necessary to the substantial existence of all that really is — and nothing exists which is not one — Unity must precede Reality and be its author. It is therefore, an existent Unity, not an existent that develops Unity; considered as Being-with-Unity it would be a manifold, whereas in the pure Unity there is no Being save in so far as Unity attends to producing it. As regards the word “This,” it is not a bare word; it affirms an indicated existence without using the name, it tells of a certain presence, whether a substance or some other existent; any This must be significant; it is no attitude of the mind applying itself to a non-existent; the This shows a thing present, as much as if we used the strict name of the object.

14. To the argument touching relation we have an answer surely legitimate:

The Unity is not of a nature to lose its own manner of being only because something else stands in a state which it does not itself share; to stray from its unity it must itself suffer division into duality or the still wider plurality.

If by division the one identical mass can become a duality without loss of quantity, clearly the unity it possessed and by this destructive division lost was something distinct. What may be alternatively present and absent to the same subject must be classed among Real-Beings, regardless of position; an accidental elsewhere, it must have reality in itself whether it be manifested in things of sense or in the Intellectual — an accidental in the Laters but self-existent in the higher, especially in the First in its aspect of Unity developing into Being. We may be told that Unity may lose that character without change in itself, becoming duality by association with something else; but this is not true; unity does not become two things; neither the added nor what takes the addition becomes two; each remains the one thing it was; the duality is predicable of the group only, the unity remaining unchanged in each of those unchanged constituents.

Two and the Dyad are not essentially relative: if the only condition to the

construction of duality were meeting and association such a relation might perhaps constitute Twoness and Duality; but in fact we see Duality produced by the very opposite process, by the splitting apart of a unity. This shows that duality — or any other such numerical form — is no relation produced either by scission or association. If one configuration produces a certain thing it is impossible that the opposite should produce the same so that the thing may be identified with the relation.

What then is the actual cause?

Unity is due to the presence of Unity; duality to that of Duality; it is precisely as things are white by Whiteness, just by Justice, beautiful by Beauty. Otherwise we must reject these universals and call in relation here also: justice would arise from a certain attitude in a given situation, Beauty from a certain pattern of the person with nothing present able to produce the beauty, nothing coming from without to effect that agreeable appearance.

You see something which you pronounce to be a unity; that thing possesses also size, form, and a host of other characteristics you might name; size, bulk, sweetness, bitterness and other Ideas are actually present in the thing; it surely cannot be thought that, while every conceivable quality has Real-Being, quantity [Number] has not and that while continuous quantity exists, discrete quantity does not and this though continuous quantity is measured by the discrete. No: as size by the presence of Magnitude, and Oneness by the presence of Unity, so with Duality and all the other numerical modes.

As to the How of participation, the enquiry is that of all participation in Ideal Forms; we must note, however, that the presence of the Decad in the looser totals is different from its presence in the continuous; there is difference again in its presence within many powers where multiplicity is concentrated in unity; arrived at the Intellectuals, there too we discover Number, the Authentic Number, no longer entering the alien, Decad-Absolute not Decad of some particular Intellectual group.

15. We must repeat: The Collective Being, the Authentic, There, is at once Being and Intellectual-Principle and the Complete Living Form; thus it includes the total of living things; the Unity There is reproduced by the unity of this living universe in the degree possible to it — for the sense-nature as such cannot compass that transcendental unity — thus that Living-All is inevitably Number-Entire: if the Number were not complete, the All would be deficient to the extent of some number, and if every number applicable to living things were not contained in it, it would not be the all-comprehending Life-Form. Therefore, Number exists before every living thing, before the collective Life-Form.

Again: Man exists in the Intellectual and with him all other living things, both by possession of Real-Being and because that is the Life-Form Complete. Even the man of this sphere is a member of the Intellectual since that is the Life-Form Complete; every living thing by virtue of having life, is There, There in the Life-form, and man is There also, in the Intellectual, in so

far as he is intellect, for all intelligences are severally members of That. Now all this means Number There. Yet even in Intellect Number is not present primally; its presence There is the reckoning of the Acts of Intellectual-Principle; it tallies with the justice in Intellectual-Principle, its moral wisdom, its virtues, its knowledge, all whose possession makes That Principle what it is.

But knowledge — must not this imply presence to the alien? No; knowledge, known and knower are an identity; so with all the rest; every member of Intellectual-Principle is therefore present to it primally; justice, for example, is not accidental to it as to soul in its character as soul, where these virtues are mainly potential becoming actual by the intention towards Intellectual-Principle and association with it.

Next we come to Being, fully realized, and this is the seat of Number; by Number, Being brings forth the Beings; its movement is planned to Number; it establishes the numbers of its offspring before bringing them to be, in the same way as it establishes its own unity by linking pure Being to the First: the numbers do not link the lower to the First; it suffices that Being is so linked; for Being, in taking form as Number, binds its members to itself. As a unity, it suffers no division, remaining self-constant; as a thing of division, containing its chosen total of members, it knows that total and so brings forth Number, a phase therefore of its content: its development of part is ruled by the powers of Number, and the Beings it produces sum to that Number. Thus Number, the primal and true, is Principle and source of actuality to the Beings.

Hence it is that in our sphere, also, Number accompanies the coming to be of particular things and to suppose another number than the actual is to suppose the production of something else or of nothing.

These then are the primal numbers; they are numerable; the numbers of the other order are of a double character; as derived from the first numbers they are themselves numerable but as acting for those first they are measures of the rest of things, numbering numbers and numerables. For how could they declare a Decad save in the light of numbers within themselves?

16. But here we may be questioned about these numbers which we describe as the primal and authentic:

“Where do you place these numbers, in what genus among Beings? To everyone they seem to come under Quantity and you have certainly brought Quantity in, where you say that discrete Quantity equally with the continuous holds place among Beings; but you go on to say that there are the numbers belonging to the Firsts and then talk of other numbers quite distinct, those of reckoning; tell us how you arrange all this, for there is difficulty here. And then, the unity in sense-things — is that a quantity or is quantity here just so many units brought together, the unity being the starting-point of quantity but not quantity itself? And, if the starting-point, is it a kindred thing or of another genus? All this you owe it to us to make clear.”

Be it so; we begin by pointing out a distinction:

You take one thing with another — for we must first deal with objects of sense — a dog and a man, or two men; or you take a group and affirm ten, a decad of men: in this case the number affirmed is not a Reality, even as Reality goes in the sphere of sense, but is purely Quantity: similarly when you resolve into units, breaking up the decad, those units are your principle of Quantity since the single individual is not a unity absolute.

But the case is different when you consider one man in himself and affirm a certain number, duality, for example, in that he is at once living and reasoning.

By this analysis and totalling, you get quantity; but there are two objects under consideration and each of these is one; each of the unities contributes to the complete being and the oneness is inherent in each; this is another kind of number; number essential; even the duality so formed is no posterior; it does not signify a quantity apart from the thing but the quantity in the essence which holds the thing together. The number here is no mere result of your detailing; the things exist of themselves and are not brought together by your reckoning, but what has it to do with essential reality that you count one man in with another? There is here no resultant unity such as that of a choir — the decad is real only to you who count the ten; in the ten of your reckoning there cannot be a decad without a unitary basis; it is you that make the ten by your counting, by fixing that tenness down to quantity; in choir and army there is something more than that, something not of your placing.

But how do you come to have a number to place?

The Number inherent apart from any enumeration has its own manner of being, but the other, that resulting upon the appearance of an external to be appraised by the Number within yourself, is either an Act of these inherent numbers or an Act in accordance with them; in counting we produce number and so bring quantity into being just as in walking we bring a certain movement into being.

But what of that “Number within us having its own manner of being”?

It is the Number of our essence. “Our essence” we read “partakes of Number and harmony and, also, is Number and harmony.” “Neither body nor magnitude,” someone says: soul, then, is Number since it is essence. The number belonging to body is an essence of the order of body; the number belonging to soul constitutes the essences of souls.

In the Intellectuals, all, if the Absolute Living-Form, there is a multiple — a triad, let us say — that Triad of the Living-Form is of the nature of essence: and the Triad prior to any living thing, Triad in the realm of Being, is a principle of essence.

When you enumerate two things — say, animal and beauty — each of these remains one thing; the number is your production; it lay within yourself; it is you that elaborate quantity, here the dyad. But when you declare virtue to be a Tetrad, you are affirming a Tetrad which does actually exist; the parts, so to speak, make one thing; you are taking as the object of your act a Unity —

Tetrad to which you accommodate the Tetrad within yourself.

17. But what of the Infinite Number we hear of; does not all this reasoning set it under limit?

And rightly so if the thing is to be a number; limitlessness and number are in contradiction.

How, then, do we come to use the term? Is it that we think of Number as we think of an infinite line, not with the idea that any such line exists but that even the very greatest — that of the [path of the] universe, for example — may be thought of as still greater? So it might be with number; let it be fixed, yet we still are free to think of its double, though not of course to produce the doubled quantity since it is impossible to join to the actual what is no more than a conception, a phantasm, private to ourselves.

It is our view that there does exist an infinite line, among the Intellectual Beings: for There a line would not be quantitative and being without quantity could be numerically infinite. This however would be in another mode than that of limitless extension. In what mode then? In that the conception of the Absolute Line does not include the conception of limit.

But what sort of thing is the Line in the Intellectual and what place does it hold?

It is later than Number since unity is observed in it; it rises at one point and traverses one course and simply lacks the quantity that would be the measure of the distance.

But where does this thing lie? Is it existent only in the defining thought, so to speak?

No; it is also a thing, though a thing of the Intellectual. All that belongs to that order is at once an Intellectual and in some degree the concrete thing. There is a position, as well as a manner of being, for all configurations, for surface, for solid. And certainly the configurations are not of our devising; for example, the configurations of the universe are obviously antecedent to ourselves; so it must be with all the configurations of the things of nature; before the bodily reproductions all must exist There, without configuration, primal configurations. For these primals are not shapes in something; self-belonging, they are perfect without extension; only the extended needs the external. In the sphere of Real-Being the configuration is always a unity; it becomes discrete either in the Living-Form or immediately before: I say “becomes discrete” not in the sense that it takes magnitude There but that it is broken apart for the purpose of the Living-Form and is allotted to the bodies within that Form — for instance, to Fire There, the Intellectual Pyramid. And because the Ideal-Form is There, the fire of this sphere seeks to produce that configuration against the check of Matter: and so of all the rest as we read in the account of the realm of sense.

But does the Life-Form contain the configurations by the mere fact of its life?

They are in the Intellectual-Principle previously but they also exist in the

Living-Form; if this be considered as including the Intellectual-Principle, then they are primally in the Life-Form, but if that Principle comes first then they are previously in that. And if the Life-Form entire contains also souls, it must certainly be subsequent to the Intellectual-Principle.

No doubt there is the passage “Whatever Intellect sees in the entire Life-Form”; thus seeing, must not the Intellectual-Principle be the later?

No; the seeing may imply merely that the reality comes into being by the fact of that seeing; the Intellectual-Principle is not external to the Life-Form; all is one; the Act of the Intellectual-Principle possesses itself of bare sphere, while the Life-Form holds the sphere as sphere of a living total.

18. It appears then that Number in that realm is definite; it is we that can conceive the “More than is present”; the infinity lies in our counting: in the Real is no conceiving more than has been conceived; all stands entire; no number has been or could be omitted to make addition possible. It might be described as infinite in the sense that it has not been measured — who is there to measure it? — but it is solely its own, a concentrated unit, entire, not ringed round by any boundary; its manner of being is settled for it by itself alone. None of the Real-Beings is under limit; what is limited, measured, is what needs measure to prevent it running away into the unbounded. There every being is Measure; and therefore it is that all is beautiful. Because that is a living thing it is beautiful, holding the highest life, the complete, a life not tainted towards death, nothing mortal there, nothing dying. Nor is the life of that Absolute Living-Form some feeble flickering; it is primal, the brightest, holding all that life has of radiance; it is that first light which the souls There draw upon for their life and bring with them when they come here. It knows for what purpose it lives, towards What it lives, from Whence it lives; for the Whence of its life is the Whither . . . and close above it stands the wisdom of all, the collective Intellectual-Principle, knit into it, one with it, colouring it to a higher goodness, by kneading wisdom into it, making its beauty still more august. Even here the august and veritably beautiful life is the life in wisdom, here dimly seen, There purely. For There wisdom gives sight to the seer and power for the fuller living and in that tenser life both to see and to become what is seen.

Here attention is set for the most part upon the unliving and, in the living, upon what is lifeless in them; the inner life is taken only with alloy: There, all are Living Beings, living wholly, unalloyed; however you may choose to study one of them apart from its life, in a moment that life is flashed out upon you: once you have known the Essence that pervades them, conferring that unchangeable life upon them, once you perceive the judgement and wisdom and knowledge that are theirs, you can but smile at all the lower nature with its pretention to Reality.

In virtue of this Essence it is that life endures, that the Intellectual-Principle endures, that the Beings stand in their eternity; nothing alters it, turns it, moves it; nothing, indeed, is in being besides it to touch it; anything that is

must be its product; anything opposed to it could not affect it. Being itself could not make such an opposite into Being; that would require a prior to both and that prior would then be Being; so that Parmenides was right when he taught the identity of Being and Unity. Being is thus beyond contact not because it stands alone but because it is Being. For Being alone has Being in its own right.

How then can we deny to it either Being or anything at all that may exist effectively, anything that may derive from it?

As long as it exists it produces: but it exists for ever; so, therefore, do its products. And so great is it in power and beauty that it remains the allurer, all things of the universe depending from it and rejoicing to hold their trace of it and through that to seek their good. To us, existence is before the good; all this world desires life and wisdom in order to Being; every soul and every intellect seeks to be its Being, but Being is sufficient to itself.

Seventh Tractate.

How the Multiplicity of the Ideal-Forms came into Being: and Upon the Good.

1. God, or some one of the gods, in sending the souls to their birth, placed eyes in the face to catch the light and allotted to each sense the appropriate organ, providing thus for the safety which comes by seeing and hearing in time and, seeking or avoiding under guidance of touch.

But what led to this provision?

It cannot be that other forms of being were produced first and that, these perishing in the absence of the senses, the maker at last supplied the means by which men and other living beings might avert disaster.

We may be told that it lay within the divine knowledge that animal life would be exposed to heat and cold and other such experiences incident to body and that in this knowledge he provided the senses and the organs apt to their activity in order that the living total might not fall an easy prey.

Now, either he gave these organs to souls already possessing the sensitive powers or he gave senses and organs alike.

But if the souls were given the powers as well as the organs, then, souls though they were, they had no sensation before that giving. If they possessed these powers from the moment of being souls and became souls in order to their entry into process, then it is of their very nature to belong to process, unnatural to them to be outside of process and within the Intellectual: they were made in the intent that they should belong to the alien and have their being amid evil; the divine provision would consist in holding them to their disaster; this is God's reasoned purpose, this the plan entire.

Now what is the foundation of reasoned plan?

Precedent planning, it may be; but still we are forced back to some thing or things determining it. What would these be here?

Either sense-perception or intellect. But sense-perception it cannot in this case be: intellect is left; yet, starting from intellect, the conclusion will be knowledge, not therefore the handling of the sensible; what begins with the intellectual and proceeds to the intellectual can certainly not end in dealings with the sensible. Providence, then, whether over living beings or over any part of the universe was never the outcome of plan.

There is in fact no planning There; we speak of reasoned purpose in the world of things only to convey that the universe is of the character which in the later order would point to a wise purposing; Providence implies that things are as, in the later order, a competent foreplanning would produce them. Reasoning serves, in beings not of the order above that need, to supply for the higher power; foresight is necessary in the lack of power which could dispense with it; it labours towards some one occurrence in preference to

another and it goes in a sort of dread of the unfitting; where only the fitting can occur, there is no foreseeing. So with planning; where one only of two things can be, what place is there for plan? The alone and one and utterly simplex cannot involve a “this to avert that”: if the “this” could not be, the “that” must; the serviceable thing appeared and at once approved itself so.

But surely this is foreseeing, deliberating: are we not back at what was said at the beginning, that God did to this end give both the senses and the powers, however perplexing that giving be?

No: all turns on the necessary completeness of Act; we cannot think anything belonging to God to be other than a whole and all and therefore in anything of God’s that all must be contained; God therefore must take in the future, present beforehand. Certainly there is no later in the divine; what is There as present is future for elsewhere. If then the future is present, it must be present as having been foreconceived for later coming to be; at that divine stage therefore it lacks nothing and therefore can never lack; all existed, eternally and in such a way that at the later stage any particular thing may be said to exist for this or that purpose; the All, in its extension and so to speak unfolding, is able to present succession while yet it is simultaneous; this is because it contains the cause of all as inherent to itself.

2. Thus we have even here the means of knowing the nature of the Intellectual-Principle, though, seeing it more closely than anything else, we still see it at less than its worth. We know that it exists but its cause we do not see, or, if we do, we see that cause as something apart. We see a man — or an eye, if you like — but this is an image or part of an image; what is in that Principle is at once Man and the reason of his being; for There man — or eye — must be, itself, an intellective thing and a cause of its being; it could not exist at all unless it were that cause, whereas here, everything partial is separate and so is the cause of each. In the Intellectual, all is at one so that the thing is identical with the cause.

Even here the thing and its cause are often identical — an eclipse furnishes an example — what then is there to prevent other things too being identical with their cause and this cause being the essence of the thing? It must be so; and by this search after the cause the thing’s essence is reached, for the essence of a thing is its cause. I am not here saying that the informing Idea is the cause of the thing — though this is true — but that the Idea itself, unfolded, reveals the cause inherent in it.

A thing of inactivity, even though alive, cannot include its own cause; but where could a Forming-Idea, a member of the Intellectual-Principle, turn in quest of its cause? We may be answered “In the Intellectual-Principle”; but the two are not distinct; the Idea is the Intellectual-Principle; and if that Principle must contain the Ideas complete, their cause must be contained in them. The Intellectual-Principle itself contains every cause of the things of its content; but these of its content are identically Intellectual-Principle, each of them Intellectual-Principle; none of them, thus, can lack its own cause; each

springs into being carrying with it the reason of its being. No result of chance, each must rise complete with its cause; it is an integral and so includes the excellence bound up with the cause. This is how all participants in the Idea are put into possession of their cause.

In our universe, a coherent total of multiplicity, the several items are linked each to the other, and by the fact that it is an all every cause is included in it: even in the particular thing the part is discernibly related to the whole, for the parts do not come into being separately and successively but are mutually cause and caused at one and the same moment. Much more in the higher realm must all the singles exist for the whole and each for itself: if then that world is the conjoint reality of all, of an all not chance-ruled and not sectional, the cause There must include the causes: every item must hold, in its very nature, the uncaused possession of its cause; uncaused, independent and standing apart from cause, they must be self-contained, cause and all.

Further, since nothing There is chance-sprung, and the multiplicity in each comprehends the entire content, then the cause of every member can be named; the cause was present from the beginning, inherent, not a cause but a fact of the being; or, rather, cause and manner of being were one. What could an Idea have, as cause, over and above the Intellectual-Principle? It is a thought of that Principle and cannot, at that, be considered as anything but a perfect product. If it is thus perfect we cannot speak of anything in which it is lacking nor cite any reason for such lack. That thing must be present, and we can say why. The why is inherent, therefore, in the entity, that is to say in every thought and activity of the Intellectual-Principle. Take for example the Idea of Man; Man entire is found to contribute to it; he is in that Idea in all his fulness including everything that from the beginning belonged to Man. If Man were not complete There, so that there were something to be added to the Idea, that additional must belong to a derivative; but Man exists from eternity and must therefore be complete; the man born is the derivative.

3. What then is there to prevent man having been the object of planning There?

No: all stands in that likeness, nothing to be added or taken away; this planning and reasoning is based only on an assumption; things are taken to be in process and this suggests planning and reasoning; insist on the eternity of the process and planning falls to the ground. There can be no planning over the eternal; that would imply forgetfulness of a first state; further, if the second state were better, things stood ill at first; if they stood well, so they must remain.

Only in conjunction with their causes are things good; even in this sphere a thing is good in virtue of being complete; form means that the thing is complete, the Matter duly controlled; this control means that nothing has been left crude; but something is so left if anything belonging to the shape be missing-eye, or other part. Thus to state cause is to state the thing complete. Why eyes or eyebrows? For completion: if you say "For preservation," you

affirm an indwelling safeguard of the essence, something contributory to the being: the essence, then, preceded the safeguard and the cause was inbound with the essence; distinct, this cause is in its nature a part of the essence.

All parts, thus, exist in regard to each other: the essence is all-embracing, complete, entire; the excellency is inbound with the cause and embraced by it; the being, the essence, the cause, all are one.

But, at this, sense-perception — even in its particular modes — is involved in the Idea by eternal necessity, in virtue of the completeness of the Idea; Intellectual-Principle, as all-inclusive, contains in itself all by which we are brought, later, to recognise this perfection in its nature; the cause, There, was one total, all-inclusive; thus Man in the Intellectual was not purely intellect, sense-perception being an addition made upon his entry into birth: all this would seem to imply a tendance in that great Principle towards the lower, towards this sphere.

But how could that Principle have such perception, be aware of things of sense? Surely it is untenable on the one hand that sense-perception should exist There, from eternity, and on the other that only upon the debasement of the soul should there be sense-perception here and the accomplishment in this realm of the Act of what was always a power in that?

4. To meet the difficulty we must make a close examination of the nature of Man in the Intellectual; perhaps, though, it is better to begin with the man of this plane lest we be reasoning to Man There from a misconception of Man here. There may even be some who deny the difference.

We ask first whether man as here is a Reason-Principle different to that soul which produces him as here and gives him life and thought; or is he that very soul or, again, the [yet lower] soul using the human body?

Now if man is a reasonable living being and by “living being” is meant a conjoint of soul and body, the Reason-Principle of man is not identical with soul. But if the conjoint of soul and body is the reason-principle of man, how can man be an eternal reality, seeing that it is only when soul and body have come together that the Reason-Principle so constituted appears?

The Reason-Principle will be the foreteller of the man to be, not the Man Absolute with which we are dealing but more like his definition, and not at that indicating his nature since what is indicated is not the Idea that is to enter Matter but only that of the known thing, the conjoint. We have not yet found the Man we are seeking, the equivalent of the Reason-Principle.

But — it may be said — the Reason-Principle of such beings must be some conjoint, one element in another.

This does not define the principle of either. If we are to state with entire accuracy the Reason-Principles of the Forms in Matter and associated with Matter, we cannot pass over the generative Reason-Principle, in this case that of Man, especially since we hold that a complete definition must cover the essential manner of being.

What, then, is this essential of Man? What is the indwelling, inseparable

something which constitutes Man as here? Is the Reason-Principle itself a reasoning living being or merely a maker of that reasoning life-form? and what is it apart from that act of making?

The living being corresponds to a reasoning life in the Reason-Principle; man therefore is a reasoning life: but there is no life without soul; either, then, the soul supplies the reasoning life — and man therefore is not an essence but simply an activity of the soul — or the soul is the man.

But if reasoning soul is the man, why does it not constitute man upon its entry into some other animal form?

5. Man, thus, must be some Reason-Principle other than soul. But why should he not be some conjoint — a soul in a certain Reason-Principle — the Reason-Principle being, as it were, a definite activity which however could not exist without that which acts?

This is the case with the Reason-Principles in seed which are neither soulless nor entirely soul. For these productive principles cannot be devoid of soul and there is nothing surprising in such essences being Reason-Principles.

But these principles producing other forms than man, of what phase of soul are they activities? Of the vegetal soul? Rather of that which produces animal life, a brighter soul and therefore one more intensely living.

The soul of that order, the soul that has entered into Matter of that order, is man by having, apart from body, a certain disposition; within body it shapes all to its own fashion, producing another form of Man, man reduced to what body admits, just as an artist may make a reduced image of that again.

It is soul, then, that holds the pattern and Reason-Principles of Man, the natural tendencies, the dispositions and powers — all feeble since this is not the Primal Man — and it contains also the Ideal-Forms of other senses, Forms which themselves are senses, bright to all seeming but images, and dim in comparison with those of the earlier order.

The higher Man, above this sphere, rises from the more godlike soul, a soul possessed of a nobler humanity and brighter perceptions. This must be the Man of Plato's definition ["Man is Soul"], where the addition "Soul as using body" marks the distinction between the soul which uses body directly and the soul, poised above, which touches body only through that intermediary.

The Man of the realm of birth has sense-perception: the higher soul enters to bestow a brighter life, or rather does not so much enter as simply impart itself; for soul does not leave the Intellectual but, maintaining that contact, holds the lower life as pendant from it, blending with it by the natural link of Reason-Principle to Reason-Principle: and man, the dimmer, brightens under that illumination.

6. But how can that higher soul have sense-perception?

It is the perception of what falls under perception. There, sensation in the mode of that realm: it is the source of the soul's perception of the sense-realm in its correspondence with the Intellectual. Man as sense-percipient becomes aware of that correspondence and accommodates the sense-realm to the

lowest extremity of its counterpart There, proceeding from the fire Intellectual to the fire here which becomes perceptible by its analogy with that of the higher sphere. If material things existed There, the soul would perceive them; Man in the Intellectual, Man as Intellectual soul, would be aware of the terrestrial. This is how the secondary Man, copy of Man in the Intellectual, contains the Reason-Principles in copy; and Man in the Intellectual-Principle contained the Man that existed before any man. The diviner shines out upon the secondary and the secondary upon the tertiary; and even the latest possesses them all — not in the sense of actually living by them all but as standing in under-parallel to them. Some of us act by this lowest; in another rank there is a double activity, a trace of the higher being included; in yet another there is a blending of the third grade with the others: each is that Man by which he acts while each too contains all the grades, though in some sense not so. On the separation of the third life and third Man from the body, then if the second also departs — of course not losing hold on the Above — the two, as we are told, will occupy the same place. No doubt it seems strange that a soul which has been the Reason-Principle of a man should come to occupy the body of an animal: but the soul has always been all, and will at different times be this and that.

Pure, not yet fallen to evil, the soul chooses man and is man, for this is the higher, and it produces the higher. It produces also the still loftier beings, the Celestials [Daimons], who are of one Form with the soul that makes Man: higher still stands that Man more entirely of the Celestial rank, almost a god, reproducing God, a Celestial closely bound to God as a man is to Man. For that Being into which man develops is not to be called a god; there remains the difference which distinguishes souls, all of the same race though they be. This is taking “Celestial” [“Daimon”] in the sense of Plato.

When a soul which in the human state has been thus attached chooses animal nature and descends to that, it is giving forth the Reason-Principle — necessarily in it — of that particular animal: this lower it contained and the activity has been to the lower.

7. But if it is by becoming evil and inferior that the soul produces the animal nature, the making of ox or horse was not at the outset in its character; the reason-principle of the animal, and the animal itself, must lie outside of the natural plan?

Inferior, yes; but outside of nature, no. The thing There [Soul in the Intellectual] was in some sense horse and dog from the beginning; given the condition, it produces the higher kind; let the condition fail, then, since produce it must, it produces what it may: it is like a skillful craftsman competent to create all kinds of works of art but reduced to making what is ordered and what the aptitude of his material indicates.

The power of the All-Soul, as Reason-Principle of the universe, may be considered as laying down a pattern before the effective separate powers go forth from it: this plan would be something like a tentative illumining of

Matter; the elaborating soul would give minute articulation to these representations of itself; every separate effective soul would become that towards which it tended, assuming that particular form as the choral dancer adapts himself to the action set down for him.

But this is to anticipate: our enquiry was How there can be sense-perception in man without the implication that the Divine addresses itself to the realm of process. We maintained, and proved, that the Divine does not look to this realm but that things here are dependent upon those and represent them and that man here, holding his powers from Thence, is directed Thither, so that, while sense makes the environment of what is of sense in him, the Intellectual in him is linked to the Intellectual.

What we have called the perceptibles of that realm enter into cognisance in a way of their own, since they are not material, while the sensible sense here — so distinguished as dealing with corporeal objects — is fainter than the perception belonging to that higher world; the man of this sphere has sense-perception because existing in a less true degree and taking only enfeebled images of things There — perceptions here are Intellections of the dimmer order, and the Intellections There are vivid perceptions.

8. So much for the thing of sense; but it would appear that the prototype There of the living form, the universal horse, must look deliberately towards this sphere; and, that being so, the idea of horse must have been worked out in order there be a horse here?

Yet what was that there to present the idea of the horse it was desired to produce? Obviously the idea of horse must exist before there was any planning to make a horse; it could not be thought of in order to be made; there must have been horse unproduced before that which was later to come into being. If, then, the thing existed before it was produced — if it cannot have been thought of in order to its production — the Being that held the horse as There held it in presence without any looking to this sphere; it was not with intent to set horse and the rest in being here that they were contained There; it is that, the universal existing, the reproduction followed of necessity since the total of things was not to halt at the Intellectual. Who was there to call a halt to a power capable at once of self-concentration and of outflow?

But how come these animals of earth to be There? What have they to do within God? Reasoning beings, all very well; but this host of the unreasoning, what is there august in them? Surely the very contrary?

The answer is that obviously the unity of our universe must be that of a manifold since it is subsequent to that unity-absolute; otherwise it would be not next to that but the very same thing. As a next it could not hold the higher rank of being more perfectly a unity; it must fall short: since the best is a unity, inevitably there must be something more than unity, for deficiency involves plurality.

But why should it not be simply a dyad?

Because neither of the constituents could ever be a pure unity, but at the

very least a duality and so progressively [in an endless dualization]. Besides, in that first duality of the hypothesis there would be also movement and rest, Intellect and the life included in Intellect, all-embracing Intellect and life complete. That means that it could not be one Intellect; it must be Intellect agglomerate including all the particular intellects, a thing therefore as multiple as all the Intellects and more so; and the life in it would not be that of one soul but of all the souls with the further power of producing the single souls: it would be the entire living universe containing much besides man; for if it contained only man, man would be alone here.

9. Admitted, then — it will be said — for the nobler forms of life; but how can the divine contain the mean, the unreasoning? The mean is the unreasoning, since value depends upon reason and the worth of the intellectual implies worthlessness where intellection is lacking. Yet how can there be question of the unreasoning or unintellectual when all particulars exist in the divine and come forth from it?

In taking up the refutation of these objections, we must insist upon the consideration that neither man nor animals here can be thought of as identical with the counterparts in the higher realm; those ideal forms must be taken in a larger way. And again the reasoning thing is not of that realm: here the reasoning, There the pre-reasoning.

Why then does man alone reason here, the others remaining reasonless?

Degrees of reasoning here correspond to degrees of Intellection in that other sphere, as between man and the other living beings There; and those others do in some measure act by understanding.

But why are they not at man's level of reason: why also the difference from man to man?

We must reflect that, since the many forms of lives are movements — and so with the Intellections — they cannot be identical: there must be different lives, distinct intellections, degrees of lightness and clarity: there must be firsts, seconds, thirds, determined by nearness to the Firsts. This is how some of the Intellections are gods, others of a secondary order having what is here known as reason, while others again belong to the so-called unreasoning: but what we know here as unreasoning was There a Reason-Principle; the unintelligent was an Intellect; the Thinker of Horse was Intellect and the Thought, Horse, was an Intellect.

But [it will be objected] if this were a matter of mere thinking we might well admit that the intellectual concept, remaining concept, should take in the unintellectual, but where concept is identical with thing how can the one be an Intellection and the other without intelligence? Would not this be Intellect making itself unintelligent?

No: the thing is not unintelligent; it is Intelligence in a particular mode, corresponding to a particular aspect of Life; and just as life in whatever form it may appear remains always life, so Intellect is not annulled by appearing in a certain mode. Intellectual-Principle adapted to some particular living being

does not cease to be the Intellectual-Principle of all, including man: take it where you will, every manifestation is the whole, though in some special mode; the particular is produced but the possibility is of all. In the particular we see the Intellectual-Principle in realization; the realized is its latest phase; in one case the last aspect is "horse"; at "horse" ended the progressive outgoing towards the lesser forms of life, as in another case it will end at something lower still. The unfolding of the powers of this Principle is always attended by some abandonment in regard to the highest; the outgoing is by loss, and by this loss the powers become one thing or another according to the deficiency of the life-form produced by the failing principle; it is then that they find the means of adding various requisites; the safeguards of the life becoming inadequate there appear nail, talon, fang, horn. Thus the Intellectual-Principle by its very descent is directed towards the perfect sufficiency of the natural constitution, finding there within itself the remedy of the failure.

10. But failure There? What can defensive horns serve to There? To sufficiency as living form, to completeness. That principle must be complete as living form, complete as Intellect, complete as life, so that if it is not to be one thing it may be another. Its characteristic difference is in this power of being now this, now that, so that, summing all, it may be the completest life-form, Intelligence complete, life in greatest fulness with each of the particulars complete in its degree while yet, over all that multiplicity, unity reigns.

If all were one identity, the total could not contain this variety of forms; there would be nothing but a self-sufficing unity. Like every compound it must consist of things progressively differing in form and safeguarded in that form. This is in the very nature of shape and Reason-Principle; a shape, that of man let us suppose, must include a certain number of differences of part but all dominated by a unity; there will be the noble and the inferior, eye and finger, but all within a unity; the part will be inferior in comparison with the total but best in its place. The Reason-Principle, too, is at once the living form and something else, something distinct from the being of that form. It is so with virtue also; it contains at once the universal and the particular; and the total is good because the universal is not differentiated.

11. The very heavens, patently multiple, cannot be thought to disdain any form of life since this universe holds everything. Now how do these things come to be here? Does the higher realm contain all of the lower?

All that has been shaped by Reason-Principle and conforms to Idea.

But, having fire [warmth] and water, it will certainly have vegetation; how does vegetation exist There? Earth, too? either these are alive or they are There as dead things and then not everything There has life. How in sum can the things of this realm be also There?

Vegetal life we can well admit, for the plant is a Reason-Principle established in life. If in the plant the Reason-Principle, entering Matter and

constituting the plant, is a certain form of life, a definite soul, then, since every Reason-Principle is a unity, then either this of plant-life is the primal or before it there is a primal plant, source of its being: that first plant would be a unity; those here, being multiple, must derive from a unity. This being so, that primal must have much the truer life and be the veritable plant, the plants here deriving from it in the secondary and tertiary degree and living by a vestige of its life.

But earth; how is there earth There: what is the being of earth and how are we to represent to ourselves the living earth of that realm?

First, what is it, what the mode of its being?

Earth, here and There alike, must possess shape and a Reason-Principle. Now in the case of the vegetal, the Reason-Principle of the plant here was found to be living in that higher realm: is there such a Reason-Principle in our earth?

Take the most earthy of things found shaped in earth and they exhibit, even they, the indwelling earth-principle. The growing and shaping of stones, the internal moulding of mountains as they rise, reveal the working of an ensouled Reason-Principle fashioning them from within and bringing them to that shape: this, we must take it, is the creative earth-principle corresponding to what we call the specific principle of a tree; what we know as earth is like the wood of the tree; to cut out a stone is like lopping a twig from a tree, except of course that there is no hurt done, the stone remaining a member of the earth as the twig, uncut, of the tree.

Realizing thus that the creative force inherent in our earth is life within a Reason-Principle, we are easily convinced that the earth There is much more primally alive, that it is a reasoned Earth-Livingness, the earth of Real-Being, earth primally, the source of ours.

Fire, similarly, with other such things, must be a Reason-Principle established in Matter: fire certainly does not originate in the friction to which it may be traced; the friction merely brings out a fire already existent in the scheme and contained in the materials rubbed together. Matter does not in its own character possess this fire-power: the true cause is something informing the Matter, that is to say, a Reason-Principle, obviously therefore a soul having the power of bringing fire into being; that is, a life and a Reason-Principle in one.

It is with this in mind that Plato says there is soul in everything of this sphere. That soul is the cause of the fire of the sense-world; the cause of fire here is a certain Life of fiery character, the more authentic fire. That transcendent fire being more truly fire will be more veritably alive; the fire absolute possesses life. And the same principles apply to the other elements, water and air.

Why, then, are water and air not ensouled as earth is?

Now, it is quite certain that these are equally within the living total, parts of the living all; life does not appear visibly in them; but neither does it in the

case of the earth where its presence is inferred by what earth produces: but there are living things in fire and still more manifestly in water and there are systems of life in the air. The particular fire, rising only to be quenched, eludes the soul animating the universe; it slips away from the magnitude which would manifest the soul within it; so with air and water. If these Kinds could somehow be fastened down to magnitude they would exhibit the soul within them, now concealed by the fact that their function requires them to be loose or flowing. It is much as in the case of the fluids within ourselves; the flesh and all that is formed out of the blood into flesh show the soul within, but the blood itself, not bringing us any sensation, seems not to have soul; yet it must; the blood is not subject to blind force; its nature obliges it to abstain from the soul which nonetheless is indwelling in it. This must be the case with the three elements; it is the fact that the living beings formed from the close conglomeration of air [the stars] are not susceptible to suffering. But just as air, so long as it remains itself, eludes the light which is and remains unyielding, so too, by the effect of its circular movement, it eludes soul — and, in another sense, does not. And so with fire and water.

12. Or take it another way: Since in our view this universe stands to that as copy to original, the living total must exist There beforehand; that is the realm of complete Being and everything must exist There.

The sky There must be living and therefore not bare of stars, here known as the heavens — for stars are included in the very meaning of the word. Earth too will be There, and not void but even more intensely living and containing all that lives and moves upon our earth and the plants obviously rooted in life; sea will be There and all waters with the movement of their unending life and all the living things of the water; air too must be a member of that universe with the living things of air as here.

The content of that living thing must surely be alive — as in this sphere — and all that lives must of necessity be There. The nature of the major parts determines that of the living forms they comprise; by the being and content of the heaven There are determined all the heavenly forms of life; if those lesser forms were not There, that heaven itself would not be.

To ask how those forms of life come to be There is simply asking how that heaven came to be; it is asking whence comes life, whence the All-Life, whence the All-Soul, whence collective Intellect: and the answer is that There no indigence or impotence can exist but all must be teeming, seething, with life. All flows, so to speak, from one fount not to be thought of as one breath or warmth but rather as one quality englobing and safeguarding all qualities — sweetness with fragrance, wine — quality and the savours of everything that may be tasted, all colours seen, everything known to touch, all that ear may hear, all melodies, every rhythm.

13. For Intellectual-Principle is not a simplex, nor is the soul that proceeds from it: on the contrary things include variety in the degree of their simplicity, that is to say in so far as they are not compounds but Principles and Activities;

— the activity of the lowest is simple in the sense of being a fading-out, that of the First as the total of all activity. Intellectual-Principle is moved in a movement unfailingly true to one course, but its unity and identity are not those of the partial; they are those of its universality; and indeed the partial itself is not a unity but divides to infinity.

We know that Intellectual-Principle has a source and advances to some term as its ultimate; now, is the intermediate between source and term to thought of as a line or as some distinct kind of body uniform and unvaried?

Where at that would be its worth? it had no change, if no differentiation woke it into life, it would not be a Force; that condition would in no way differ from mere absence of power and, even calling it movement, it would still be the movement of a life not all-varied but indiscriminate; now it is of necessity that life be all-embracing, covering all the realms, and that nothing fail of life. Intellectual-Principle, therefore, must move in every direction upon all, or more precisely must ever have so moved.

A simplex moving retains its character; either there is no change, movement has been null, or if there has been advance it still remains a simplex and at once there is a permanent duality: if the one member of this duality is identical with the other, then it is still as it was, there has been no advance; if one member differs from the other, it has advanced with differentiation, and, out of a certain identity and difference, it has produced a third unity. This production, based on Identity and Difference, must be in its nature identical and different; it will be not some particular different thing but Collective Difference, as its Identity is Collective Identity.

Being, thus, at once Collective Identity and Collective Difference, Intellectual-Principle must reach over all different things; its very nature then is to modify into a universe. If the realm of different things existed before it, these different things must have modified it from the beginning; if they did not, this Intellectual-Principle produced all, or, rather, was all.

Beings could not exist save by the activity of Intellectual-Principle; wandering down every way it produces thing after thing, but wandering always within itself in such self-bound wandering as authentic Intellect may know; this wandering permitted to its nature is among real beings which keep pace with its movement; but it is always itself; this is a stationary wandering, a wandering within the Meadow of Truth from which it does not stray.

It holds and covers the universe which it has made the space, so to speak, of its movement, itself being also that universe which is space to it. And this Meadow of Truth is varied so that movement through it may be possible; suppose it not always and everywhere varied, the failing of diversity is a failure of movement; failure in movement would mean a failing of the Intellectual Act; halting, it has ceased to exercise its Intellectual Act; this ceasing, it ceases to be.

The Intellectual-Principle is the Intellectual Act; its movement is complete, filling Being complete; And the entire of Being is the Intellectual Act entire,

comprehending all life and the unfailing succession of things. Because this Principle contains Identity and Difference its division is ceaselessly bringing the different things to light. Its entire movement is through life and among living things. To a traveller over land, all is earth but earth abounding in difference: so in this journey the life through which Intellectual-Principle passes is one life but, in its ceaseless changing, a varied life.

Throughout this endless variation it maintains the one course because it is not, itself, subject to change but on the contrary is present as identical and unvarying Being to the rest of things. For if there be no such principle of unchanging identity to things, all is dead, activity and actuality exist nowhere. These "other things" through which it passes are also Intellectual-Principle itself; otherwise it is not the all-comprehending principle: if it is to be itself, it must be all-embracing; failing that, it is not itself. If it is complete in itself, complete because all-embracing, and there is nothing which does not find place in this total, then there can be nothing belonging to it which is not different; only by difference can there be such co-operation towards a total. If it knew no otherness but was pure identity its essential Being would be the less for that failure to fulfil the specific nature which its completion requires.

14. On the nature of the Intellectual-Principle we get light from its manifestations; they show that it demands such diversity as is compatible with its being a monad. Take what principle you will, that of plant or animal: if this principle were a pure unity and not a specifically varied thing, it could not so serve as principle; its product would be Matter, the principle not having taken all those forms necessary if Matter is to be permeated and utterly transformed. A face is not one mass; there are nose and eyes; and the nose is not a unity but has the differences which make it a nose; as bare unity it would be mere mass.

There is infinity in Intellectual-Principle since, of its very nature, it is a multiple unity, not with the unity of a house but with that of a Reason-Principle, multiple in itself: in the one Intellectual design it includes within itself, as it were in outline, all the outlines, all the patterns. All is within it, all the powers and intellections; the division is not determined by a boundary but goes ever inward; this content is held as the living universe holds the natural forms of the living creatures in it from the greatest to the least, down even to the minutest powers where there is a halt at the individual form. The discrimination is not of items huddled within a sort of unity; this is what is known as the Universal Sympathy, not of course the sympathy known here which is a copy and prevails amongst things in separation; that authentic Sympathy consists in all being a unity and never discriminate.

15. That Life, the various, the all-including, the primal and one, who can consider it without longing to be of it, disdaining all the other?

All other life is darkness, petty and dim and poor; it is unclean and polluting the clean for if you do but look upon it you no longer see nor live this life which includes all living, in which there is nothing that does not live and live in a life of purity void of all that is ill. For evil is here where life is in

copy and Intellect in copy; There is the archetype, that which is good in the very Idea — we read — as holding The Good in the pure Idea. That Archetype is good; Intellectual-Principle is good as holding its life by contemplation of the archetype; and it sees also as good the objects of its contemplation because it holds them in its act of contemplating the Principle of Good. But these objects come to it not as they are There but in accord with its own condition, for it is their source; they spring thence to be here, and Intellectual-Principle it is that has produced them by its vision There. In the very law, never, looking to That, could it fail of Intellectual Act; never, on the other hand, could it produce what is There; of itself it could not produce; Thence it must draw its power to bring forth, to teem with offspring of itself; from the Good it takes what itself did not possess. From that Unity came multiplicity to Intellectual-Principle; it could not sustain the power poured upon it and therefore broke it up; it turned that one power into variety so as to carry it piecemeal.

All its production, effected in the power of The Good, contains goodness; it is good, itself, since it is constituted by these things of good; it is Good made diverse. It might be likened to a living sphere teeming with variety, to a globe of faces radiant with faces all living, to a unity of souls, all the pure souls, not faulty but the perfect, with Intellect enthroned over all so that the place entire glows with Intellectual splendour.

But this would be to see it from without, one thing seeing another; the true way is to become Intellectual-Principle and be, our very selves, what we are to see.

16. But even there we are not to remain always, in that beauty of the multiple; we must make haste yet higher, above this heaven of ours and even that; leaving all else aside we ask in awe “Who produced that realm and how?” Everything There is a single Idea in an individual impression and, informed by The Good, possesses the universal good transcendent over all. Each possessing that Being above, possesses also the total Living-Form in virtue of that transcendent life, possesses, no doubt, much else as well.

But what is the Nature of this Transcendent in view of which and by way of which the Ideas are good?

The best way of putting the question is to ask whether, when Intellectual-Principle looked towards The Good, it had Intellection of that unity as a multiplicity and, itself a unity, plied its Act by breaking into parts what it was too feeble to know as a whole.

No: that would not be Intellection looking upon the Good; it would be a looking void of Intellection. We must think of it not as looking but as living; dependent upon That, it kept itself turned Thither; all the tendance taking place There and upon That must be a movement teeming with life and must so fill the looking Principle; there is no longer bare Act, there is a filling to saturation. Forthwith Intellectual-Principle becomes all things, knows that fact in virtue of its self-knowing and at once becomes Intellectual-Principle, filled

so as to hold within itself that object of its vision, seeing all by the light from the Giver and bearing that Giver with it.

In this way the Supreme may be understood to be the cause at once of essential reality and of the knowing of reality. The sun, cause of the existence of sense-things and of their being seen, is indirectly the cause of sight, without being either the faculty or the object: similarly this Principle, The Good, cause of Being and Intellectual-Principle, is a light appropriate to what is to be seen There and to their seer; neither the Beings nor the Intellectual-Principle, it is their source and by the light it sheds upon both makes them objects of Intellection. This filling procures the existence; after the filling, the being; the existence achieved, the seeing followed: the beginning is that state of not yet having been filled, though there is, also, the beginning which means that the Filling Principle was outside and by that act of filling gave shape to the filled.

17. But in what mode are these secondaries, and Intellectual-Principle itself, within the First? They are not in the Filling Principle; they are not in the filled since before that moment it did not contain them.

Giving need not comport possessing; in this order we are to think of a giver as a greater and of a gift as a lower; this is the meaning of origin among real Beings. First there must be an actualized thing; its laters must be potentially their own priors; a first must transcend its derivatives; the giver transcends the given, as a superior. If therefore there is a prior to actuality, that prior transcends Activity and so transcends Life. Our sphere containing life, there is a Giver of Life, a principle of greater good, of greater worth than Life; this possessed Life and had no need to look for it to any giver in possession of Life's variety.

But the Life was a vestige of that Primal not a life lived by it; Life, then, as it looked towards That was undetermined; having looked it had determination though That had none. Life looks to unity and is determined by it, taking bound, limit, form. But this form is in the shaped, the shaper had none; the limit was not external as something drawn about a magnitude; the limit was that of the multiplicity of the Life There, limitless itself as radiated from its great Prior; the Life itself was not that of some determined being, or it would be no more than the life of an individual. Yet it is defined; it must then have been defined as the Life of a unity including multiplicity; certainly too each item of the multiplicity is determined, determined as multiple by the multiplicity of Life but as a unity by the fact of limit.

As what, then, is its unity determined?

As Intellectual-Principle: determined Life is Intellectual-Principle. And the multiplicity?

As the multiplicity of Intellectual-Principles: all its multiplicity resolves itself into Intellectual-Principles — on the one hand the collective Principle, on the other the particular Principles.

But does this collective Intellectual-Principle include each of the particular Principles as identical with itself?

No: it would be thus the container of only the one thing; since there are many Intellectual-Principles within the collective, there must be differentiation.

Once more, how does the particular Intellect come to this differentiation?

It takes its characteristic difference by becoming entirely a unity within the collective whose totality could not be identical with any particular.

Thus the Life in the Supreme was the collectivity of power; the vision taking place There was the potentiality of all; Intellectual-Principle, thus arising, is manifested as this universe of Being. It stands over the Beings not as itself requiring base but that it may serve as base to the Form of the Firsts, the Formless Form. And it takes position towards the soul, becoming a light to the soul as itself finds its light in the First; whenever Intellectual-Principle becomes the determinant of soul it shapes it into Reasoning Soul, by communicating a trace of what itself has come to possess.

Thus Intellectual-Principle is a vestige of the Supreme; but since the vestige is a Form going out into extension, into plurality, that Prior, as the source of Form, must be itself without shape and Form: if the Prior were a Form, the Intellectual-Principle itself could be only a Reason-Principle. It was necessary that The First be utterly without multiplicity, for otherwise it must be again referred to a prior.

18. But in what way is the content of Intellectual-Principle participant in good? Is it because each member of it is an Idea or because of their beauty or how?

Anything coming from The Good carries the image and type belonging to that original or deriving from it, as anything going back to warmth or sweetness carries the memory of those originals: Life entered into Intellectual-Principle from The Supreme, for its origin is in the Activity streaming Thence; Intellectual-Principle springs from the Supreme, and with it the beauty of the Ideas; at once all these, Life, Intellectual-Principle, Idea, must inevitably have goodness.

But what is the common element in them? Derivation from the First is not enough to procure identical quality; there must be some element held in common by the things derived: one source may produce many differing things as also one outgoing thing may take difference in various recipients: what enters into the First Act is different from what that Act transmits and there is difference, again, in the effect here. Nonetheless every item may be good in a degree of its own. To what, then, is the highest degree due?

But first we must ask whether Life is a good, bare Life, or only the Life streaming Thence, very different from the Life known here? Once more, then, what constitutes the goodness of Life?

The Life of The Good, or rather not its Life but that given forth from it.

But if in that higher Life there must be something from That, something which is the Authentic Life, we must admit that since nothing worthless can come Thence Life in itself is good; so too we must admit, in the case of

Authentic Intellectual-Principle, that its Life because good derives from that First; thus it becomes clear that every Idea is good and informed by the Good. The Ideas must have something of good, whether as a common property or as a distinct attribution or as held in some distinct measure.

Thus it is established that the particular Idea contains in its essence something of good and thereby becomes a good thing; for Life we found to be good not in the bare being but in its derivation from the Authentic, the Supreme whence it sprung: and the same is true of Intellectual-Principle: we are forced therefore admit a certain identity.

When, with all their differences, things may be affirmed to have a measure of identity, the matter of the identity may very well be established in their very essence and yet be mentally abstracted; thus life in man or horse yields the notion of animal; from water or fire we may get that of warmth; the first case is a definition of Kind, the other two cite qualities, primary and secondary respectively. Both or one part of Intellect, then, would be called by the one term good.

Is The Good, then, inherent in the Ideas essentially? Each of them is good but the goodness is not that of the Unity-Good. How, then, is it present?

By the mode of parts.

But The Good is without parts?

No doubt The Good is a unity; but here it has become particularized. The First Activity is good and anything determined in accord with it is good as also is any resultant. There is the good that is good by origin in The First, the good that is in an ordered system derived from that earlier, and the good that is in the actualization [in the thing participant]. Derived, then, not identical — like the speech and walk and other characteristics of one man, each playing its due part.

Here, it is obvious, goodness depends upon order, rhythm, but what equivalent exists There?

We might answer that in the case of the sense-order, too, the good is imposed since the ordering is of things different from the Orderer but that There the very things are good.

But why are they thus good in themselves? We cannot be content with the conviction of their goodness on the ground of their origin in that realm: we do not deny that things deriving Thence are good, but our subject demands that we discover the mode by which they come to possess that goodness.

19. Are we to rest all on pursuit and on the soul? Is it enough to put faith in the soul's choice and call that good which the soul pursues, never asking ourselves the motive of its choice? We marshal demonstration as to the nature of everything else; is the good to be dismissed as choice?

Several absurdities would be entailed. The good becomes a mere attribute of things; objects of pursuit are many and different so that mere choice gives no assurance that the thing chosen is the best; in fact, we cannot know the best until we know the good.

Are we to determine the good by the respective values of things?

This is to make Idea and Reason-Principle the test: all very well; but arrived at these, what explanation have we to give as to why Idea and Reason-Principle themselves are good? In the lower, we recognise goodness — in its less perfect form — by comparison with what is poorer still; we are without a standard There where no evil exists, the Bests holding the field alone. Reason demands to know what constitutes goodness; those principles are good in their own nature and we are left in perplexity because cause and fact are identical: and even though we should state a cause, the doubt still remains until our reason claims its rights There. But we need not abandon the search; another path may lead to the light.

20. Since we are not entitled to make desire the test by which to decide on the nature and quality of the good, we may perhaps have recourse to judgement.

We would apply the opposition of things — order, disorder; symmetry, irregularity; health, illness; form, shapelessness; real-being, decay: in a word continuity against dissolution. The first in each pair, no one could doubt, belong to the concept of good and therefore whatever tends to produce them must be ranged on the good side.

Thus virtue and Intellectual-Principle and life and soul — reasoning soul, at least — belong to the idea of good and so therefore does all that a reasoned life aims at.

Why not halt, then — it will be asked — at Intellectual-Principle and make that The Good? Soul and life are traces of Intellectual-Principle; that principle is the Term of Soul which on judgement sets itself towards Intellectual-Principle, pronouncing right preferable to wrong and virtue in every form to vice, and thus ranking by its choosing.

The soul aiming only at that Principle would need a further lessoning; it must be taught that Intellectual-Principle is not the ultimate, that not all things look to that while all do look to the good. Not all that is outside of Intellectual-Principle seeks to attain it; what has attained it does not halt there but looks still towards good. Besides, Intellectual-Principle is sought upon motives of reasoning, the good before all reason. And in any striving towards life and continuity of existence and activity, the object is aimed at not as Intellectual-Principle but as good, as rising from good and leading to it: life itself is desirable only in view of good.

21. Now what in all these objects of desire is the fundamental making them good?

We must be bold:

Intellectual-Principle and that life are of the order of good and hold their desirability, even they, in virtue of belonging to that order; they have their goodness, I mean, because Life is an Activity in The Good — Or rather, streaming from The Good — while Intellectual-Principle is an Activity already defined Therein; both are of radiant beauty and, because they come

Thence and lead Thither, they are sought after by the soul-sought, that is, as things congenial though not veritably good while yet, as belonging to that order not to be rejected; the related, if not good, is shunned in spite of that relationship, and even remote and ignobler things may at times prove attractive.

The intense love called forth by Life and Intellectual-Principle is due not to what they are but to the consideration of their nature as something apart, received from above themselves.

Material forms, containing light incorporated in them, need still a light apart from them that their own light may be manifest; just so the Beings of that sphere, all lightsome, need another and a lordlier light or even they would not be visible to themselves and beyond.

22. That light known, then indeed we are stirred towards those Beings in longing and rejoicing over the radiance about them, just as earthly love is not for the material form but for the Beauty manifested upon it. Every one of those Beings exists for itself but becomes an object of desire by the colour cast upon it from The Good, source of those graces and of the love they evoke. The soul taking that outflow from the divine is stirred; seized with a Bacchic passion, goaded by these goads, it becomes Love. Before that, even Intellectual-Principle with all its loveliness did not stir the soul; for that beauty is dead until it take the light of The Good, and the soul lies supine, cold to all, unquickened even to Intellectual-Principle there before it. But when there enters into it a glow from the divine, it gathers strength, awakens, spreads true wings, and however urged by its nearer environing, speeds its buoyant way elsewhere, to something greater to its memory: so long as there exists anything loftier than the near, its very nature bears it upwards, lifted by the giver of that love. Beyond Intellectual-Principle it passes but beyond The Good it cannot, for nothing stands above That. Let it remain in Intellectual-Principle and it sees the lovely and august, but it is not there possessed of all it sought; the face it sees is beautiful no doubt but not of power to hold its gaze because lacking in the radiant grace which is the bloom upon beauty.

Even here we have to recognise that beauty is that which irradiates symmetry rather than symmetry itself and is that which truly calls out our love.

Why else is there more of the glory of beauty upon the living and only some faint trace of it upon the dead, though the face yet retains all its fulness and symmetry? Why are the most living portraits the most beautiful, even though the others happen to be more symmetric? Why is the living ugly more attractive than the sculptured handsome? It is that the one is more nearly what we are looking for, and this because there is soul there, because there is more of the Idea of The Good, because there is some glow of the light of The Good and this illumination awakens and lifts the soul and all that goes with it so that the whole man is won over to goodness, and in the fullest measure stirred to life.

23. That which soul must quest, that which sheds its light upon Intellectual-Principle, leaving its mark wherever it falls, surely we need not wonder that it be of power to draw to itself, calling back from every wandering to rest before it. From it came all, and so there is nothing mightier; all is feeble before it. Of all things the best, must it not be The Good? If by The Good we mean the principle most wholly self-sufficing, utterly without need of any other, what can it be but this? Before all the rest, it was what it was, when evil had yet no place in things.

If evil is a Later, there found where there is no trace of This — among the very ultimates, so that on the downward side evil has no beyond — then to This evil stands full contrary with no linking intermediate: This therefore is The Good: either good there is none, or if there must be, This and no other is it.

And to deny the good would be to deny evil also; there can then be no difference in objects coming up for choice: but that is untenable.

To This looks all else that passes for good; This, to nothing.

What then does it effect out of its greatness?

It has produced Intellectual-Principle, it has produced Life, the souls which Intellectual-Principle sends forth and everything else that partakes of Reason, of Intellectual-Principle or of Life. Source and spring of so much, how describe its goodness and greatness?

But what does it effect now?

Even now it is preserver of what it produced; by it the Intellectual Beings have their Intellection and the living their life; it breathes Intellect in breathes Life in and, where life is impossible, existence.

24. But ourselves — how does it touch us?

We may recall what we have said of the nature of the light shining from it into Intellectual-Principle and so by participation into the soul. But for the moment let us leave that aside and put another question:

Does The Good hold that nature and name because some outside thing finds it desirable? May we put it that a thing desirable to one is good to that one and that what is desirable to all is to be recognised as The Good?

No doubt this universal questing would make the goodness evident but still there must be in the nature something to earn that name.

Further, is the questing determined by the hope of some acquisition or by sheer delight? If there is acquisition, what is it? If it is a matter of delight, why here rather than in something else?

The question comes to this: Is goodness in the appropriate or in something apart, and is The Good good as regards itself also or good only as possessed?

Any good is such, necessarily, not for itself but for something outside.

But to what nature is This good? There is a nature to which nothing is good.

And we must not overlook what some surly critic will surely bring up against us:

What's all this: you scatter praises here, there and everywhere: Life is good, Intellectual-Principle is good: and yet The Good is above them; how then can Intellectual-Principle itself be good? Or what do we gain by seeing the Ideas themselves if we see only a particular Idea and nothing else [nothing "substantial"]? If we are happy here we may be deceived into thinking life a good when it is merely pleasant; but suppose our lot unhappy, why should we speak of good? Is mere personal existence good? What profit is there in it? What is the advantage in existence over utter non-existence — unless goodness is to be founded upon our love of self? It is the deception rooted in the nature of things and our dread of dissolution that lead to all the "goods" of your positing.

25. It is in view, probably, of this difficulty that Plato, in the *Philebus*, makes pleasure an element in the Term; the good is not defined as a simplex or set in Intellectual-Principle alone; while he rightly refrains from identifying the good with the pleasant, yet he does not allow Intellectual-Principle, foreign to pleasure, to be The Good, since he sees no attractive power in it. He may also have had in mind that the good, to answer to its name, must be a thing of delight and that an object of pursuit must at least hold some pleasure for those that acquire and possess it, so that where there is no joy the good too is absent, further that pleasure, implying pursuit, cannot pertain to the First and that therefore good cannot.

All this was very well; there the enquiry was not as to the Primal Good but as to ours; the good dealt with in that passage pertains to very different beings and therefore is a different good; it is a good falling short of that higher; it is a mingled thing; we are to understand that good does not hold place in the One and Alone whose being is too great and different for that.

The good must, no doubt, be a thing pursued, not, however, good because it is pursued but pursued because it is good.

The solution, it would seem, lies in priority:

To the lowest of things the good is its immediate higher; each step represents the good to what stands lower so long as the movement does not tend awry but advances continuously towards the superior: thus there is a halt at the Ultimate, beyond which no ascent is possible: that is the First Good, the authentic, the supremely sovereign, the source of good to the rest of things.

Matter would have Forming-Idea for its good, since, were it conscious, it would welcome that; body would look to soul, without which it could not be or endure; soul must look to virtue; still higher stands Intellectual-Principle; above that again is the principle we call the Primal. Each of these progressive priors must have act upon those minors to which they are, respectively, the good: some will confer order and place, others life, others wisdom and the good life: Intellectual-Principle will draw upon the Authentic Good which we hold to be coterminous with it, both as being an Activity put forth from it and as even now taking light from it. This good we will define later.

26. Any conscious being, if the good come to him, will know the good and

affirm his possession of it.

But what if one be deceived?

In that case there must be some resemblance to account for the error: the good will be the original which the delusion counterfeited and whenever the true presents itself we turn from the spurious.

All the striving, all the pain, show that to everything something is a good: the lifeless finds its share in something outside itself; where there is life the longing for good sets up pursuit; the very dead are cared for and mourned for by the living; the living plan for their own good. The witness of attainment is betterment, cleaving to state, satisfaction, settlement, suspension of pursuit. Here pleasure shows itself inadequate; its choice does not hold; repeated, it is no longer the same; it demands endless novelty. The good, worthy of the name, can be no such tasting of the casual; anyone that takes this kind of thing for the good goes empty, carrying away nothing but an emotion which the good might have produced. No one could be content to take his pleasure thus in an emotion over a thing not possessed any more than over a child not there; I cannot think that those setting their good in bodily satisfactions find table-pleasure without the meal, or love-pleasure without intercourse with their chosen, or any pleasure where nothing is done.

27. But what is that whose entry supplies every such need?

Some Idea, we maintain. There is a Form to which Matter aspires: to soul, moral excellence is this Form.

But is this Form a good to the thing as being apt to it, does the striving aim at the apt?

No: the aptest would be the most resemblant to the thing itself, but that, however sought and welcomed, does not suffice for the good: the good must be something more: to be a good to another a thing must have something beyond aptness; that only can be adopted as the good which represents the apt in its better form and is best to what is best in the querter's self, to that which the querter tends potentially to be.

A thing is potentially that to which its nature looks; this, obviously, it lacks; what it lacks, of its better, is its good. Matter is of all that most in need; its next is the lowest Form; Form at lowest is just one grade higher than Matter. If a thing is a good to itself, much more must its perfection, its Form, its better, be a good to it; this better, good in its own nature, must be good also to the querter whose good it procures.

But why should the Form which makes a thing good be a good to that thing? As being most appropriate?

No: but because it is, itself, a portion of the Good. This is why the least alloyed and nearest to the good are most at peace within themselves.

It is surely out of place to ask why a thing good in its own nature should be a good; we can hardly suppose it dissatisfied with its own goodness so that it must strain outside its essential quality to the good which it effectually is.

There remains the question with regard to the Simplex: where there is utter

absence of distinction does this self-aptness constitute the good to that Simplex?

If thus far we have been right, the striving of the lower possesses itself of the good as of a thing resident in a certain Kind, and it is not the striving that constitutes the good but the good that calls out the striving: where the good is attained something is acquired and on this acquisition there follows pleasure. But the thing must be chosen even though no pleasure ensued; it must be desirable for its own sake.

28. Now to see what all this reasoning has established:

Universally, what approaches as a good is a Form; Matter itself contains this good which is Form: are we to conclude that, if Matter had will, it would desire to be Form unalloyed?

No: that would be desiring its own destruction, for the good seeks to subject everything to itself. But perhaps Matter would not wish to remain at its own level but would prefer to attain Being and, this acquired, to lay aside its evil.

If we are asked how the evil thing can have tendency towards the good, we answer that we have not attributed tendency to Matter; our argument needed the hypothesis of sensation in Matter — in so far as possible consistently with retention of its character — and we asserted that the entry of Form, that dream of the Good, must raise it to a nobler order. If then Matter is Evil, there is no more to be said; if it is something else — a wrong thing, let us say — then in the hypothesis that its essence acquire sensation would not the appropriate upon the next or higher plane be its good, as in the other cases? But not what is evil in Matter would be the quester of good but that element in it [lowest Form] which in it is associated with evil.

But if Matter by very essence is evil how could it choose the good?

This question implies that if Evil were self-conscious it would admire itself: but how can the unadmirable be admired; and did we not discover that the good must be apt to the nature?

There that question may rest. But if universally the good is Form and the higher the ascent the more there is of Form-Soul more truly Form than body is and phases of soul progressively of higher Form and Intellectual-Principle standing as Form to soul collectively — then the Good advances by the opposite of Matter and, therefore, by a cleansing and casting away to the utmost possible at each stage: and the greatest good must be there where all that is of Matter has disappeared. The Principle of Good rejecting Matter entirely — or rather never having come near it at any point or in any way — must hold itself aloft with that Formless in which Primal Form takes its origin. But we will return to this.

29. Suppose, however, that pleasure did not result from the good but there were something preceding pleasure and accounting for it, would not this be a thing to be embraced?

But when we say “to be embraced” we say “pleasure.”

But what if accepting its existence, we think of that existence as leaving still the possibility that it were not a thing to be embraced?

This would mean the good being present and the sentient possessor failing, nonetheless, to perceive it.

It would seem possible, however, to perceive and yet be unmoved by the possession; this is quite likely in the case of the wiser and least dependent — and indeed it is so with the First, immune not merely because simplex, but because pleasure by acquisition implies lack.

But all this will become clear on the solution of our remaining difficulties and the rebuttal of the argument brought up against us. This takes the form of the question: “What gain is there in the Good to one who, fully conscious, feels nothing when he hears of these things, whether because he has no grasp of them but takes merely the words or because he holds to false values, perhaps being all in search of sense, finding his good in money or such things?”

The answer is that even in his disregard of the good proposed he is with us in setting a good before him but fails to see how the good we define fits into his own conception. It is impossible to say “Not that” if one is utterly without experience or conception of the “That”; there will generally have been, even, some inkling of the good beyond Intellection. Besides, one attaining or approaching the good, but not recognising it, may assure himself in the light of its contraries; otherwise he will not even hold ignorance an evil though everyone prefers to know and is proud of knowing so that our very sensations seek to ripen into knowledge.

If the knowing principle — and specially primal Intellectual-Principle — is valuable and beautiful, what must be present to those of power to see the Author and Father of Intellect? Anyone thinking slightly of this principle of Life and Being brings evidence against himself and all his state: of course, distaste for the life that is mingled with death does not touch that Life Authentic.

30. Whether pleasure must enter into the good, so that life in the contemplation of the divine things and especially of their source remains still imperfect, is a question not to be ignored in any enquiry into the nature of the good.

Now to found the good upon the Intellect and upon that state of soul or mind which springs from wisdom does not imply that the end or the absolute good is the conjunction [of Intellect and state]: it would follow merely that Intellect is the good and that we feel happy in possession of that good. That is one theory; another associates pleasure with Intellect in the sense that the Good is taken to be some one thing founded upon both but depending upon our attaining or at least contemplating an Intellect so modified; this theory would maintain that the isolated and unrelated could be the good, could be an object of desire.

But how could Intellect and pleasure combine into one mutually

complementary nature?

Bodily pleasure no one, certainly, would think capable of blending in with Intellect; the unreasoning satisfactions of soul [or lower mind] are equally incompatible with it.

Every activity, state, and life, will be followed and as it were escorted by the over-dwelling consciousness; sometimes as these take their natural course they will be met by hindrance and by intrusion of the conflicting so that the life is the less self-guided; sometimes the natural activity is unmixed, wholly free, and then the life goes brilliantly; this last state is judged the pleasantest, the most to be chosen; so, for lack of an accurate expression, we hear of "Intellect in conjunction with pleasure." But this is no more than metaphor, like a hundred others drawn by the poets from our natural likings— "Drunk with nectar," "To banquet and feast," "The Father smiled." No: the veritably pleasant lies away in that other realm, the most to be loved and sought for, not something brought about and changing but the very principle of all the colour and radiance and brightness found here. This is why we read of "Truth introduced into the Mixture" and of the "measuring standard as a prior condition" and are told that the symmetry and beauty necessary to the Mixture come Thence into whatever has beauty; it is in this way that we have our share in Beauty; but in another way, also, we achieve the truly desirable, that is by leading our selves up to what is best within us; this best is what is symmetry, beauty, collective Idea, life clear, Intellective and good.

31. But since Thence come the beauty and light in all, it is Thence that Intellectual-Principle took the brilliance of the Intellectual Energy which flashed Nature into being; Thence soul took power towards life, in virtue of that fuller life streaming into it. Intellectual-Principle was raised thus to that Supreme and remains with it, happy in that presence. Soul too, that soul which as possessing knowledge and vision was capable, clung to what it saw; and as its vision so its rapture; it saw and was stricken; but having in itself something of that principle it felt its kinship and was moved to longing like those stirred by the image of the beloved to desire of the veritable presence. Lovers here mould themselves to the beloved; they seek to increase their attraction of person and their likeness of mind; they are unwilling to fall short in moral quality or in other graces lest they be distasteful to those possessing such merit — and only among such can true love be. In the same way the soul loves the Supreme Good, from its very beginnings stirred by it to love. The soul which has never strayed from this love waits for no reminding from the beauty of our world: holding that love — perhaps unawares — it is ever in quest, and, in its longing to be borne Thither, passes over what is lovely here and with one glance at the beauty of the universe dismisses all; for it sees that all is put together of flesh and Matter, befouled by its housing, made fragmentary by corporal extension, not the Authentic Beauty which could never venture into the mud of body to be soiled, annulled.

By only noting the flux of things it knows at once that from elsewhere

comes the beauty that floats upon them and so it is urged Thither, passionate in pursuit of what it loves: never — unless someone robs it of that love — never giving up till it attain.

There indeed all it saw was beautiful and veritable; it grew in strength by being thus filled with the life of the True; itself becoming veritable Being and attaining veritable knowledge, it enters by that neighbouring into conscious possession of what it has long been seeking.

32. Where, then? where exists the author of this beauty and life, the begetter of the veritable?

You see the splendour over the things of the universe with all the variety begotten of the Ideas; well might we linger here: but amid all these things of beauty we cannot but ask whence they come and whence the beauty. This source can be none of the beautiful objects; were it so, it too would be a thing of parts. It can be no shape, no power, nor the total of powers and shapes that have had the becoming that has set them here; it must stand above all the powers, all the patterns. The origin of all this must be the formless — formless not as lacking shape but as the very source of even shape Intellectual.

In the realm of process anything coming to be must come to be something; to every thing its distinctive shape: but what shape can that have which no one has shaped? It can be none of existing things; yet it is all: none, in that beings are later; all, as the wellspring from which they flow. That which can make all can have, itself, no extension; it must be limitless and so without magnitude; magnitude itself is of the Later and cannot be an element in that which is to bring it into being. The greatness of the Authentic cannot be a greatness of quantity; all extension must belong to the subsequent: the Supreme is great in the sense only that there can be nothing mightier, nothing to equal it, nothing with anything in common with it: how then could anything be equal to any part of its content? Its eternity and universal reach entail neither measure nor measurelessness; given either, how could it be the measure of things? So with shape: granted beauty, the absence of shape or form to be grasped is but enhancement of desire and love; the love will be limitless as the object is, an infinite love.

Its beauty, too, will be unique, a beauty above beauty: it cannot be beauty since it is not a thing among things. It is lovable and the author of beauty; as the power to all beautiful shape, it will be the ultimate of beauty, that which brings all loveliness to be; it begets beauty and makes it yet more beautiful by the excess of beauty streaming from itself, the source and height of beauty. As the source of beauty it makes beautiful whatsoever springs from it. And this conferred beauty is not itself in shape; the thing that comes to be is without shape, though in another sense shaped; what is denoted by shape is, in itself, an attribute of something else, shapeless at first. Not the beauty but its participant takes the shape.

33. When therefore we name beauty, all such shape must be dismissed;

nothing visible is to be conceived, or at once we descend from beauty to what but bears the name in virtue of some faint participation. This formless Form is beautiful as Form, beautiful in proportion as we strip away all shape even that given in thought to mark difference, as for instance the difference between Justice and Sophrosyne, beautiful in their difference.

The Intellectual-Principle is the less for seeing things as distinct even in its act of grasping in unity the multiple content of its Intellectual realm; in its knowing of the particular it possesses itself of one Intellectual shape; but, even thus, in this dealing with variety as unity, it leaves us still with the question how we are to envisage that which stands beyond this all-lovely, beyond this principle at once multiple and above multiplicity, the Supreme for which the soul hungers though unable to tell why such a being should stir its longing-reason, however, urging that This at last is the Authentic Term because the Nature best and most to be loved may be found there only where there is no least touch of Form. Bring something under Form and present it so before the mind; immediately we ask what Beyond imposed that shape; reason answers that while there exists the giver having shape to give — a giver that is shape, idea, an entirely measured thing — yet this is not alone, is not adequate in itself, is not beautiful in its own right but is a mingled thing. Shape and idea and measure will always be beautiful, but the Authentic Beauty and the Beyond-Beauty cannot be under measure and therefore cannot have admitted shape or be Idea: the primal existent, The First, must be without Form; the beauty in it must be, simply, the Nature of the Intellectual Good.

Take an example from love: so long as the attention is upon the visible form, love has not entered: when from that outward form the lover elaborates within himself, in his own partless soul, an immaterial image, then it is that love is born, then the lover longs for the sight of the beloved to make that fading image live again. If he could but learn to look elsewhere, to the more nearly formless, his longing would be for that: his first experience was loving a great luminary by way of some thin gleam from it.

Shape is an impress from the unshaped; it is the unshaped that produces shape, not shape the unshaped; and Matter is needed for the producing; Matter, in the nature of things, is the furthest away, since of itself it has not even the lowest degree of shape. Thus loveliness does not belong to Matter but to that which draws upon Form: the Form upon Matter comes by way of soul; soul is more nearly Form and therefore more lovable; Intellectual-Principle, nearer still, is even more to be loved: by these steps we are led to know that the First Principle, principle of Beauty, must be formless.

34. No longer can we wonder that the principle evoking such longing should be utterly free from shape. The very soul, once it has conceived the straining love towards this, lays aside all the shape it has taken, even to the Intellectual shape that has informed it. There is no vision, no union, for those handling or acting by any thing other; the soul must see before it neither evil

nor good nor anything else, that alone it may receive the Alone.

Suppose the soul to have attained: the highest has come to her, or rather has revealed its presence; she has turned away from all about her and made herself apt, beautiful to the utmost, brought into likeness with the divine by those preparings and adornings which come unbidden to those growing ready for the vision — she has seen that presence suddenly manifesting within her, for there is nothing between: here is no longer a duality but a two in one; for, so long as the presence holds, all distinction fades: it is as lover and beloved here, in a copy of that union, long to blend; the soul has now no further awareness of being in body and will give herself no foreign name, not “man,” not “living being,” not “being,” not “all”; any observation of such things falls away; the soul has neither time nor taste for them; This she sought and This she has found and on This she looks and not upon herself; and who she is that looks she has not leisure to know. Once There she will barter for This nothing the universe holds; not though one would make over the heavens entire to her; than This there is nothing higher, nothing of more good; above This there is no passing; all the rest, however lofty, lies on the downgoing path: she is of perfect judgement and knows that This was her quest, that nothing higher is. Here can be no deceit; where could she come upon truer than the truth? and the truth she affirms, that she is, herself; but all the affirmation is later and is silent. In this happiness she knows beyond delusion that she is happy; for this is no affirmation of an excited body but of a soul become again what she was in the time of her early joy. All that she had welcomed of old-office, power, wealth, beauty, knowledge of all she tells her scorn as she never could had she not found their better; linked to This she can fear no disaster nor even know it; let all about her fall to pieces, so she would have it that she may be wholly with This, so huge the happiness she has won to.

35. Such in this union is the soul's temper that even the act of Intellect, once so intimately loved, she now dismisses; Intellection is movement and she has no wish to move; she has nothing to say of this very Intellectual-Principle by means of which she has attained the vision, herself made over into Intellectual-Principle and becoming that principle so as to be able to take stand in that Intellectual space. Entered there and making herself over to that, she at first contemplates that realm, but once she sees that higher still she leaves all else aside. Thus when a man enters a house rich in beauty he might gaze about and admire the varied splendour before the master appears; but, face to face with that great person — no thing of ornament but calling for the truest attention — he would ignore everything else and look only to the master. In this state of absorbed contemplation there is no longer question of holding an object: the vision is continuous so that seeing and seen are one thing; object and act of vision have become identical; of all that until then filled the eye no memory remains. And our comparison would be closer if instead of a man appearing to the visitor who had been admiring the house it were a god, and not a god manifesting to the eyes but one filling the soul.

Intellectual-Principle, thus, has two powers, first that of grasping intellectually its own content, the second that of an advancing and receiving whereby to know its transcendent; at first it sees, later by that seeing it takes possession of Intellectual-Principle, becoming one only thing with that: the first seeing is that of Intellect knowing, the second that of Intellect loving; stripped of its wisdom in the intoxication of the nectar, it comes to love; by this excess it is made simplex and is happy; and to be drunken is better for it than to be too staid for these revels.

But is its vision parcelwise, thing here and thing there?

No: reason unravelling gives process; Intellectual-Principle has unbroken knowledge and has, moreover, an Act unattended by knowing, a vision by another approach. In this seeing of the Supreme it becomes pregnant and at once knows what has come to be within it; its knowledge of its content is what is designated by its Intellection; its knowing of the Supreme is the virtue of that power within it by which, in a later [lower] stage it is to become "Intellective."

As for soul, it attains that vision by — so to speak — confounding and annulling the Intellectual-Principle within it; or rather that Principle immanent in soul sees first and thence the vision penetrates to soul and the two visions become one.

The Good spreading out above them and adapting itself to that union which it hastens to confirm is present to them as giver of a blessed sense and sight; so high it lifts them that they are no longer in space or in that realm of difference where everything is rooted in some other thing; for The Good is not in place but is the container of the Intellectual place; The Good is in nothing but itself.

The soul now knows no movement since the Supreme knows none; it is now not even soul since the Supreme is not in life but above life; it is no longer Intellectual-Principle, for the Supreme has not Intellection and the likeness must be perfect; this grasping is not even by Intellection, for the Supreme is not known Intellectively.

36. We need not carry this matter further; we turn to a question already touched but demanding still some brief consideration.

Knowledge of The Good or contact with it, is the all-important: this — we read — is the grand learning, the learning we are to understand, not of looking towards it but attaining, first, some knowledge of it. We come to this learning by analogies, by abstractions, by our understanding of its subsequents, of all that is derived from The Good, by the upward steps towards it. Purification has The Good for goal; so the virtues, all right ordering, ascent within the Intellectual, settlement therein, banqueting upon the divine — by these methods one becomes, to self and to all else, at once seen and seer; identical with Being and Intellectual-Principle and the entire living all, we no longer see the Supreme as an external; we are near now, the next is That and it is close at hand, radiant above the Intellectual.

Here, we put aside all the learning; disciplined to this pitch, established in beauty, the quester holds knowledge still of the ground he rests on but, suddenly, swept beyond it all by the very crest of the wave of Intellect surging beneath, he is lifted and sees, never knowing how; the vision floods the eyes with light, but it is not a light showing some other object, the light is itself the vision. No longer is there thing seen and light to show it, no longer Intellect and object of Intellection; this is the very radiance that brought both Intellect and Intellectual object into being for the later use and allowed them to occupy the quester's mind. With This he himself becomes identical, with that radiance whose Act is to engender Intellectual-Principle, not losing in that engendering but for ever unchanged, the engendered coming to be simply because that Supreme exists. If there were no such principle above change, no derivative could rise.

37. Those ascribing Intellection to the First have not supposed him to know the lesser, the emanant — though, indeed, some have thought it impossible that he should not know everything. But those denying his knowing of the lesser have still attributed self-knowing to him, because they find nothing nobler; we are to suppose that so he is the more august, as if Intellection were something nobler than his own manner of being not something whose value derives from him.

But we ask in what must his grandeur lie, in his Intellection or in himself. If in the Intellection, he has no worth or the less worth; if in himself, he is perfect before the Intellection, not perfected by it. We may be told that he must have Intellection because he is an Act, not a potentiality. Now if this means that he is an essence eternally intellective, he is represented as a duality — essence and Intellective Act — he ceases to be a simplex; an external has been added: it is just as the eyes are not the same as their sight, though the two are inseparable. If on the other hand by this actualization it is meant that he is Act and Intellection, then as being Intellection he does not exercise it, just as movement is not itself in motion.

But do not we ourselves assert that the Beings There are essence and Act?

The Beings, yes, but they are to us manifold and differentiated: the First we make a simplex; to us Intellection begins with the emanant in its seeking of its essence, of itself, of its author; bent inward for this vision and having a present thing to know, there is every reason why it should be a principle of Intellection; but that which, never coming into being, has no prior but is ever what it is, how could that have motive to Intellection? As Plato rightly says, it is above Intellect.

An Intelligence not exercising Intellection would be unintelligent; where the nature demands knowing, not to know is to fail of intelligence; but where there is no function, why import one and declare a defect because it is not performed? We might as well complain because the Supreme does not act as a physician. He has no task, we hold, because nothing can present itself to him to be done; he is sufficient; he need seek nothing beyond himself, he who is

over all; to himself and to all he suffices by simply being what he is.

38. And yet this "He Is" does not truly apply: the Supreme has no need of Being: even "He is good" does not apply since it indicates Being: the "is" should not suggest something predicated of another thing; it is to state identity. The word "good" used of him is not a predicate asserting his possession of goodness; it conveys an identification. It is not that we think it exact to call him either good or The Good: it is that sheer negation does not indicate; we use the term The Good to assert identity without the affirmation of Being.

But how admit a Principle void of self-knowledge, self-awareness; surely the First must be able to say "I possess Being?"

But he does not possess Being.

Then, at least he must say "I am good?"

No: once more, that would be an affirmation of Being.

But surely he may affirm merely the goodness, adding nothing: the goodness would be taken without the being and all duality avoided?

No: such self-awareness as good must inevitably carry the affirmation "I am the Good"; otherwise there would be merely the unattached conception of goodness with no recognition of identity; any such intellection would inevitably include the affirmation "I am."

If that intellection were the Good, then the intellection would not be self-intellection but intellection of the Good; not the Supreme but that intellection would be the Good: if on the contrary that intellection of the Good is distinct from the Good, at once the Good exists before its knowing; all-sufficiently good in itself, it needs none of that knowing of its own nature.

Thus the Supreme does not know itself as Good.

As what then?

No such foreign matter is present to it: it can have only an immediate intuition self-directed.

39. Since the Supreme has no interval, no self-differentiation what can have this intuitional approach to it but itself? Therefore it quite naturally assumes difference at the point where Intellectual-Principle and Being are differentiated.

Intellect, to act at all, must inevitably comport difference with identity; otherwise it could not distinguish itself from its object by standing apart from it, nor could it ever be aware of the realm of things whose existence demands otherness, nor could there be so much as a duality.

Again, if the Supreme is to have intellection it cannot know only itself; that would not be intellection, for, if it did know itself, nothing could prevent it knowing all things; but this is impossible. With self-intellection it would no longer be simplex; any intellection, even in the Supreme, must be aware of something distinct; as we have been saying, the inability to see the self as external is the negation of intellection. That act requires a manifold-agent, object, movement and all the other conditions of a thinking principle. Further

we must remember what has been indicated elsewhere that, since every intellectual act in order to be what it must be requires variety, every movement simple and the same throughout, though it may comport some form of contact, is devoid of the intellective.

It follows that the Supreme will know neither itself nor anything else but will hold an august repose. All the rest is later; before them all, This was what This was; any awareness of that other would be acquired, the shifting knowledge of the instable. Even in knowing the stable he would be manifold, for it is not possible that, while in the act of knowing the laters possess themselves of their object, the Supreme should know only in some unpossessing observation.

As regards Providence, that is sufficiently saved by the fact that This is the source from which all proceeds; the dependent he cannot know when he has no knowledge of himself but keeps that august repose. Plato dealing with essential Being allows it intellection but not this august repose: intellection then belongs to Essential Being; this august repose to the Principle in which there is no intellection. Repose, of course, is used here for want of a fitter word; we are to understand that the most august, the truly so, is That which transcends [the movement of] Intellection.

40. That there can be no intellection in the First will be patent to those that have had such contact; but some further confirmation is desirable, if indeed words can carry the matter; we need overwhelming persuasion.

It must be borne in mind that all intellection rises in some principle and takes cognisance of an object. But a distinction is to be made:

There is the intellection that remains within its place of origin; it has that source as substratum but becomes a sort of addition to it in that it is an activity of that source perfecting the potentiality there, not by producing anything but as being a completing power to the principle in which it inheres. There is also the intellection inbound with Being — Being's very author — and this could not remain confined to the source since there it could produce nothing; it is a power to production; it produces therefore of its own motion and its act is Real-Being and there it has its dwelling. In this mode the intellection is identical with Being; even in its self-intellection no distinction is made save the logical distinction of thinker and thought with, as we have often observed, the implication of plurality.

This is a first activity and the substance it produces is Essential Being; it is an image, but of an original so great that the very copy stands a reality. If instead of moving outward it remained with the First, it would be no more than some appurtenance of that First, not a self-standing existent.

At the earliest activity and earliest intellection, it can be preceded by no act or intellection: if we pass beyond this being and this intellection we come not to more being and more intellection but to what overpasses both, to the wonderful which has neither, asking nothing of these products and standing its unaccompanied self.

That all-transcending cannot have had an activity by which to produce this activity — acting before act existed — or have had thought in order to produce thinking — applying thought before thought exists — all intellection, even of the Good, is beneath it.

In sum, this intellection of the Good is impossible: I do not mean that it is impossible to have intellection of the Good — we may admit the possibility but there can be no intellection by The Good itself, for this would be to include the inferior with the Good.

If intellection is the lower, then it will be bound up with Being; if intellection is the higher, its object is lower. Intellection, then, does not exist in the Good; as a lesser, taking its worth through that Good, it must stand apart from it, leaving the Good unsoiled by it as by all else. Immune from intellection the Good remains uncontaminably what it is, not impeded by the presence of the intellectual act which would annul its purity and unity.

Anyone making the Good at once Thinker and Thought identifies it with Being and with the Intellection vested in Being so that it must perform that act of intellection: at once it becomes necessary to find another principle, one superior to that Good: for either this act, this intellection, is a completing power of some such principle, serving as its ground, or it points, by that duality, to a prior principle having intellection as a characteristic. It is because there is something before it that it has an object of intellection; even in its self-intellection, it may be said to know its content by its vision of that prior.

What has no prior and no external accompaniment could have no intellection, either of itself or of anything else. What could it aim at, what desire? To essay its power of knowing? But this would make the power something outside itself; there would be, I mean, the power it grasped and the power by which it grasped: if there is but the one power, what is there to grasp at?

41. Intellection seems to have been given as an aid to the diviner but weaker beings, an eye to the blind. But the eye itself need not see Being since it is itself the light; what must take the light through the eye needs the light because of its darkness. If, then, intellection is the light and light does not need the light, surely that brilliance (The First) which does not need light can have no need of intellection, will not add this to its nature.

What could it do with intellection? What could even intellection need and add to itself for the purpose of its act? It has no self-awareness; there is no need. It is no duality but, rather, a manifold, consisting of itself, its intellectual act, distinct from itself, and the inevitable third, the object of intellection. No doubt since knower, knowing, and known, are identical, all merges into a unity: but the distinction has existed and, once more, such a unity cannot be the First; we must put away all otherness from the Supreme which can need no such support; anything we add is so much lessening of what lacks nothing.

To us intellection is a boon since the soul needs it; to the Intellectual-Principle it is appropriate as being one thing with the very essence of the

principle constituted by the intellectual Act so that principle and act coincide in a continuous self-consciousness carrying the assurance of identity, of the unity of the two. But pure unity must be independent, in need of no such assurance.

“Know yourself” is a precept for those who, being manifold, have the task of appraising themselves so as to become aware of the number and nature of their constituents, some or all of which they ignore as they ignore their very principle and their manner of being. The First on the contrary if it have content must exist in a way too great to have any knowledge, intellection, perception of it. To itself it is nothing; accepting nothing, self-sufficing, it is not even a good to itself: to others it is good for they have need of it; but it could not lack itself: it would be absurd to suppose The Good standing in need of goodness.

It does not see itself: seeing aims at acquisition: all this it abandons to the subsequent: in fact nothing found elsewhere can be There; even Being cannot be There. Nor therefore has it intellection which is a thing of the lower sphere where the first intellection, the only true, is identical with Being. Reason, perception, intelligence, none of these can have place in that Principle in which no presence can be affirmed.

42. Faced by the difficulty of placing these powers, you must in reason allocate to the secondaries what you count august: secondaries must not be foisted upon the First, or tertiaries upon the secondaries. Secondaries are to be ranged under the First, tertiaries under the secondaries: this is giving everything its place, the later dependent on their priors, those priors free.

This is included in that true saying “About the King of All, all has being and in view of Him all is”: we are to understand from the attribution of all things to Him, and from, the words “in view of Him” that He is their cause and they reach to Him as to something differing from them all and containing nothing that they contain: for certainly His very nature requires that nothing of the later be in Him.

Thus, Intellectual-Principle, finding place in the universe, cannot have place in Him. Where we read that He is the cause of all beauty we are clearly to understand that beauty depends upon the Forms, He being set above all that is beautiful here. The Forms are in that passage secondaries, their sequels being attached to them as dependent thirds: it is clear thus that by “the products of the thirds” is meant this world, dependent upon soul.

Soul dependent upon Intellectual-Principle and Intellectual-Principle upon the Good, all is linked to the Supreme by intermediaries, some close, some nearing those of the closer attachment, while the order of sense stands remotest, dependent upon soul.

Eighth Tractate.

On Free-Will and the Will of the One.

1. Can there be question as to whether the gods have voluntary action? Or are we to take it that, while we may well enquire in the case of men with their combination of powerlessness and hesitating power, the gods must be declared omnipotent, not merely some things but all lying at their nod? Or is power entire, freedom of action in all things, to be reserved to one alone, of the rest some being powerful, others powerless, others again a blend of power and impotence?

All this must come to the test: we must dare it even of the Firsts and of the All-Transcendent and, if we find omnipotence possible, work out how far freedom extends. The very notion of power must be scrutinized lest in this ascription we be really making power identical with Essential Act, and even with Act not yet achieved.

But for the moment we may pass over these questions to deal with the traditional problem of freedom of action in ourselves.

To begin with, what must be intended when we assert that something is in our power; what is the conception here?

To establish this will help to show whether we are to ascribe freedom to the gods and still more to God, or to refuse it, or again, while asserting it, to question still, in regard both to the higher and lower — the mode of its presence.

What then do we mean when we speak of freedom in ourselves and why do we question it?

My own reading is that, moving as we do amid adverse fortunes, compulsions, violent assaults of passion crushing the soul, feeling ourselves mastered by these experiences, playing slave to them, going where they lead, we have been brought by all this to doubt whether we are anything at all and dispose of ourselves in any particular.

This would indicate that we think of our free act as one which we execute of our own choice, in no servitude to chance or necessity or overmastering passion, nothing thwarting our will; the voluntary is conceived as an event amenable to will and occurring or not as our will dictates. Everything will be voluntary that is produced under no compulsion and with knowledge; our free act is what we are masters to perform.

Differing conceptually, the two conditions will often coincide but sometimes will clash. Thus a man would be master to kill, but the act will not be voluntary if in the victim he had failed to recognise his own father. Perhaps however that ignorance is not compatible with real freedom: for the knowledge necessary to a voluntary act cannot be limited to certain particulars but must cover the entire field. Why, for example, should killing be

involuntary in the failure to recognise a father and not so in the failure to recognise the wickedness of murder? If because the killer ought to have learned, still ignorance of the duty of learning and the cause of that ignorance remain alike involuntary.

2. A cardinal question is where we are to place the freedom of action ascribed to us.

It must be founded in impulse or in some appetite, as when we act or omit in lust or rage or upon some calculation of advantage accompanied by desire.

But if rage or desire implied freedom we must allow freedom to animals, infants, maniacs, the distraught, the victims of malpractice producing incontrollable delusions. And if freedom turns on calculation with desire, does this include faulty calculation? Sound calculation, no doubt, and sound desire; but then comes the question whether the appetite stirs the calculation or the calculation the appetite.

Where the appetites are dictated by the very nature they are the desires of the conjoint of soul and body and then soul lies under physical compulsions: if they spring in the soul as an independent, then much that we take to be voluntary is in reality outside of our free act. Further, every emotion is preceded by some meagre reasoning; how then can a compelling imagination, an appetite drawing us where it will, be supposed to leave us masters in the ensuing act? Need, inexorably craving satisfaction, is not free in face of that to which it is forced: and how at all can a thing have efficiency of its own when it rises from an extern, has an extern for very principle, thence taking its Being as it stands? It lives by that extern, lives as it has been moulded: if this be freedom, there is freedom in even the soulless; fire acts in accordance with its characteristic being.

We may be reminded that the Living Form and the soul know what they do. But, if this is knowledge by perception, it does not help towards the freedom of the act; perception gives awareness, not mastery: if true knowing is meant, either this is the knowing of something happening — once more awareness — with the motive — force still to seek, or the reasoning and knowledge have acted to quell the appetite; then we have to ask to what this repression is to be referred and where it has taken place. If it is that the mental process sets up an opposing desire we must assure ourselves how; if it merely stills the appetite with no further efficiency and this is our freedom, then freedom does not depend upon act but is a thing of the mind — and in truth all that has to do with act, the very most reasonable, is still of mixed value and cannot carry freedom.

3. All this calls for examination; the enquiry must bring us close to the solution as regards the gods.

We have traced self-disposal to will, will to reasoning and, next step, to right reasoning; perhaps to right reasoning we must add knowledge, for however sound opinion and act may be they do not yield true freedom when the adoption of the right course is the result of hazard or of some presentment

from the fancy with no knowledge of the foundations of that rightness.

Taking it that the presentment of fancy is not a matter of our will and choice, how can we think those acting at its dictation to be free agents? Fancy strictly, in our use, takes its rise from conditions of the body; lack of food and drink sets up presentments, and so does the meeting of these needs; similarly with seminal abundance and other humours of the body. We refuse to range under the principle of freedom those whose conduct is directed by such fancy: the baser sort, therefore, mainly so guided, cannot be credited with self-disposal or voluntary act. Self-disposal, to us, belongs to those who, through the activities of the Intellectual-Principle, live above the states of the body. The spring of freedom is the activity of Intellectual-Principle, the highest in our being; the proposals emanating thence are freedom; such desires as are formed in the exercise of the Intellectual act cannot be classed as involuntary; the gods, therefore, that live in this state, living by Intellectual-Principle and by desire conformed to it, possess freedom.

4. It will be asked how act rising from desire can be voluntary, since desire pulls outward and implies need; to desire is still to be drawn, even though towards the good.

Intellectual-Principle itself comes under the doubt; having a certain nature and acting by that nature can it be said to have freedom and self-disposal — in an act which it cannot leave unenacted? It may be asked, also, whether freedom may strictly be affirmed of such beings as are not engaged in action.

However that may be, where there is such act there is compulsion from without, since, failing motive, act will not be performed. These higher beings, too, obey their own nature; where then is their freedom?

But, on the other hand, can there be talk of constraint where there is no compulsion to obey an extern; and how can any movement towards a good be counted compulsion? Effort is free once it is towards a fully recognised good; the involuntary is, precisely, motion away from a good and towards the enforced, towards something not recognised as a good; servitude lies in being powerless to move towards one's good, being debarred from the preferred path in a menial obedience. Hence the shame of slavery is incurred not when one is held from the hurtful but when the personal good must be yielded in favour of another's.

Further, this objected obedience to the characteristic nature would imply a duality, master and mastered; but an undivided Principle, a simplex Activity, where there can be no difference of potentiality and act, must be free; there can be no thought of "action according to the nature," in the sense of any distinction between the being and its efficiency, there where being and act are identical. Where act is performed neither because of another nor at another's will, there surely is freedom. Freedom may of course be an inappropriate term: there is something greater here: it is self-disposal in the sense, only, that there is no disposal by the extern, no outside master over the act.

In a principle, act and essence must be free. No doubt Intellectual-Principle

itself is to be referred to a yet higher; but this higher is not extern to it; Intellectual-Principle is within the Good; possessing its own good in virtue of that indwelling, much more will it possess freedom and self-disposal which are sought only for the sake of the good. Acting towards the good, it must all the more possess self-disposal for by that Act it is directed towards the Principle from which it proceeds, and this its act is self-centred and must entail its very greatest good.

5. Are we, however, to make freedom and self-disposal exclusive to Intellectual-Principle as engaged in its characteristic Act, Intellectual-Principle unassociated, or do they belong also to soul acting under that guidance and performing act of virtue?

If freedom is to be allowed to soul in its Act, it certainly cannot be allowed in regard to issue, for we are not master of events: if in regard to fine conduct and all inspired by Intellectual-Principle, that may very well be freedom; but is the freedom ours?

Because there is war, we perform some brave feat; how is that our free act since had there been no war it could not have been performed? So in all cases of fine conduct; there is always some impinging event leading out our quality to show itself in this or that act. And suppose virtue itself given the choice whether to find occasion for its exercise — war evoking courage; wrong, so that it may establish justice and good order; poverty that it may show independence — or to remain inactive, everything going well, it would choose the peace of inaction, nothing calling for its intervention, just as a physician like Hippocrates would prefer no one to stand in need of his skill.

If thus virtue whose manifestation requires action becomes inevitably a collaborator under compulsion, how can it have untrammelled self-disposal?

Should we, perhaps, distinguish between compulsion in the act and freedom in the preceding will and reasoning?

But in setting freedom in those preceding functions, we imply that virtue has a freedom and self-disposal apart from all act; then we must state what is the reality of the self-disposal attributed to virtue as state or disposition. Are we to put it that virtue comes in to restore the disordered soul, taming passions and appetites? In what sense, at that, can we hold our goodness to be our own free act, our fine conduct to be uncompelled? In that we will and adopt, in that this entry of virtue prepares freedom and self-disposal, ending our slavery to the masters we have been obeying. If then virtue is, as it were, a second Intellectual-Principle, and heightens the soul to Intellectual quality, then, once more, our freedom is found to lie not in act but in Intellectual-Principle immune from act.

6. How then did we come to place freedom in the will when we made out free action to be that produced — or as we also indicated, suppressed — at the dictate of will?

If what we have been saying is true and our former statement is consistent with it, the case must stand thus:

Virtue and Intellectual-Principle are sovereign and must be held the sole foundation of our self-disposal and freedom; both then are free; Intellectual-Principle is self-confined: Virtue, in its government of the soul which it seeks to lift into goodness, would wish to be free; in so far as it does so it is free and confers freedom; but inevitably experiences and actions are forced upon it by its governance: these it has not planned for, yet when they do arise it will watch still for its sovereignty calling these also to judgement. Virtue does not follow upon occurrences as a saviour of the imperilled; at its discretion it sacrifices a man; it may decree the jettison of life, means, children, country even; it looks to its own high aim and not to the safeguarding of anything lower. Thus our freedom of act, our self-disposal, must be referred not to the doing, not to the external thing done but to the inner activity, to the Intellection, to virtue's own vision.

So understood, virtue is a mode of Intellectual-Principle, a mode not involving any of the emotions or passions controlled by its reasonings, since such experiences, amenable to morality and discipline, touch closely — we read — on body.

This makes it all the more evident that the unembodied is the free; to this our self-disposal is to be referred; herein lies our will which remains free and self-disposing in spite of any orders which it may necessarily utter to meet the external. All then that issues from will and is the effect of will is our free action; and in the highest degree all that lies outside of the corporeal is purely within the scope of will, all that will adopts and brings, unimpeded, into existence.

The contemplating Intellect, the first or highest, has self-disposal to the point that its operation is utterly independent; it turns wholly upon itself; its very action is itself; at rest in its good it is without need, complete, and may be said to live to its will; there the will is intellection: it is called will because it expresses the Intellectual-Principle in the willing-phase and, besides, what we know as will imitates this operation taking place within the Intellectual-Principle. Will strives towards the good which the act of Intellectual-Principle realizes. Thus that principle holds what will seeks, that good whose attainment makes will identical with Intellection.

But if self-disposal is founded thus on the will aiming at the good, how can it possibly be denied to that principle permanently possessing the good, sole object of the aim?

Any one scrupulous about setting self-disposal so high may find some loftier word.

7. Soul becomes free when it moves, through Intellectual-Principle, towards The Good; what it does in that spirit is its free act; Intellectual-Principle is free in its own right. That principle of Good is the sole object of desire and the source of self-disposal to the rest, to soul when it fully attains, to Intellectual-Principle by connate possession.

How then can the sovereign of all that august sequence — the first in place,

that to which all else strives to mount, all dependent upon it and taking from it their powers even to this power of self-disposal — how can This be brought under the freedom belonging to you and me, a conception applicable only by violence to Intellectual-Principle itself?

It is rash thinking drawn from another order that would imagine a First Principle to be chance — made what it is, controlled by a manner of being imposed from without, void therefore of freedom or self-disposal, acting or refraining under compulsion. Such a statement is untrue to its subject and introduces much difficulty; it utterly annuls the principle of freewill with the very conception of our own voluntary action, so that there is no longer any sense in discussion upon these terms, empty names for the non-existent. Anyone upholding this opinion would be obliged to say not merely that free act exists nowhere but that the very word conveys nothing to him. To admit understanding the word is to be easily brought to confess that the conception of freedom does apply where it is denied. No doubt a concept leaves the reality untouched and unappropriated, for nothing can produce itself, bring itself into being; but thought insists upon distinguishing between what is subject to others and what is independent, bound under no allegiance, lord of its own act.

This state of freedom belongs in the absolute degree to the Eternals in right of that eternity and to other beings in so far as without hindrance they possess or pursue The Good which, standing above them all, must manifestly be the only good they can reasonably seek.

To say that The Good exists by chance must be false; chance belongs to the later, to the multiple; since the First has never come to be, we cannot speak of it either as coming by chance into being or as not master of its being. Absurd also the objection that it acts in accordance with its being if this is to suggest that freedom demands act or other expression against the nature. Neither does its nature as the unique annul its freedom when this is the result of no compulsion but means only that The Good is no other than itself, is self-complete and has no higher.

The objection would imply that where there is most good there is least freedom. If this is absurd, still more absurd to deny freedom to The Good on the ground that it is good and self-concentred, not needing to lean upon anything else but actually being the Term to which all tends, itself moving to none.

Where — since we must use such words — the essential act is identical with the being — and this identity must obtain in The Good since it holds even in Intellectual-Principle — there the act is no more determined by the Being than the Being by the Act. Thus “acting according to its nature” does not apply; the Act, the Life, so to speak, cannot be held to issue from the Being; the Being accompanies the Act in an eternal association: from the two [Being and Act] it forms itself into The Good, self-springing and unspringing.

8. But it is not, in our view, as an attribute that this freedom is present in

the First. In the light of free acts, from which we eliminate the contraries, we recognise There self-determination, self-directed and, failing more suitable terms, we apply to it the lesser terms brought over from lesser things and so tell it as best we may: no words could ever be adequate or even applicable to that from which all else — the noble, the august — is derived. For This is principle of all, or, more strictly, unrelated to all and, in this consideration, cannot be made to possess such laters as even freedom and self-disposal, which in fact indicate manifestation upon the extern — unhindered but implying the existence of other beings whose opposition proves ineffective.

We cannot think of the First as moving towards any other; He holds his own manner of being before any other was; even Being we withhold and therefore all relation to beings.

Nor may we speak of any “conforming to the nature”; this again is of the later; if the term be applicable at all in that realm it applies only to the secondaries — primarily to Essential Existence as next to this First. And if a “nature” belongs only to things of time, this conformity to nature does not apply even to Essential Existence. On the other hand, we are not to deny that it is derived from Essential Existence for that would be to take away its existence and would imply derivation from something else.

Does this mean that the First is to be described as happening to be?

No; that would be just as false; nothing “happens” to the First; it stands in no such relationship; happening belongs only to the multiple where, first, existence is given and then something is added. And how could the Source “happen to be”? There has been no coming so that you can put it to the question “How does this come to be? What chance brought it here, gave it being?” Chance did not yet exist; there was no “automatic action”: these imply something before themselves and occur in the realm of process.

9. If we cannot but speak of Happening we must not halt at the word but look to the intention. And what is that? That the Supreme by possession of a certain nature and power is the Principle. Obviously if its nature were other it would be that other and if the difference were for the worse it would manifest itself as that lesser being. But we must add in correction that, as Principle of All, it could not be some chance product; it is not enough to say that it could not be inferior; it could not even be in some way good, for instance in some less perfect degree; the Principle of All must be of higher quality than anything that follows it. It is therefore in a sense determined — determined, I mean, by its uniqueness and not in any sense of being under compulsion; compulsion did not co-exist with the Supreme but has place only among secondaries and even there can exercise no tyranny; this uniqueness is not from outside.

This, then, it is; This and no other; simply what it must be; it has not “happened” but is what by a necessity prior to all necessities it must be. We cannot think of it as a chance existence; it is not what it chanced to be but what it must be — and yet without a “Must.”

All the rest waits for the appearing of the king to hail him for himself, not a being of accident and happening but authentically king, authentically Principle, The Good authentically, not a being that acts in conformity with goodness — and so, recognisably, a secondary — but the total unity that he is, no moulding upon goodness but the very Good itself.

Even Being is exempt from happening: of course, anything happening happens to Being, but Being itself has not happened nor is the manner of its Being a thing of happening, of derivation; it is the very nature of Being to be; how then can we think that this happening can attach to the Transcendent of Being, That in whose power lay the very engendering of Being?

Certainly this Transcendent never happened to be what it is; it is so, just as Being exists in complete identity with its own essential nature and that of Intellectual-Principle. Certainly that which has never passed outside of its own orbit, unbendingly what it is, its own unchangeably, is that which may most strictly be said to possess its own being: what then are we to say when we mount and contemplate that which stands yet higher; can we conceivably say “Thus, as we see it, thus has it happened to be”? Neither thus nor in any mode did it happen to be; there is no happening; there is only a “Thus and No Otherwise than Thus.” And even “Thus” is false; it would imply limit, a defined form: to know This is to be able to reject both the “Thus” and the “Not-Thus,” either of which classes among Beings to which alone Manner of Being can attach.

A “Thus” is something that attaches to everything in the world of things: standing before the indefinable you may name any of these sequents but you must say This is none of them: at most it is to be conceived as the total power towards things, supremely self-centred, being what it wills to be or rather projecting into existence what it wills, itself higher than all will, will a thing beneath it. In a word it neither willed its own “Thus” — as something to conform to — nor did any other make it “Thus.”

10. The upholder of Happening must be asked how this false happening can be supposed to have come about, taking it that it did, and how the happening, then, is not universally prevalent. If there is to be a natural scheme at all, it must be admitted that this happening does not and cannot exist: for if we attribute to chance the Principle which is to eliminate chance from all the rest, how can there ever be anything independent of chance? And this Nature does take away the chanced from the rest, bringing in form and limit and shape. In the case of things thus conformed to reason the cause cannot be identified with chance but must lie in that very reason; chance must be kept for what occurs apart from choice and sequence and is purely concurrent. When we come to the source of all reason, order and limit, how can we attribute the reality there to chance? Chance is no doubt master of many things but is not master of Intellectual-Principle, of reason, of order, so as to bring them into being. How could chance, recognised as the very opposite of reason, be its Author? And if it does not produce Intellectual-Principle, then

certainly not that which precedes and surpasses that Principle. Chance, besides, has no means of producing, has no being at all, and, assuredly, none in the Eternal.

Since there is nothing before Him who is the First, we must call a halt; there is nothing to say; we may enquire into the origin of his sequents but not of Himself who has no origin.

But perhaps, never having come to be but being as He is, He is still not master of his own essence: not master of his essence but being as He is, not self-originating but acting out of his nature as He finds it, must He not be of necessity what He is, inhibited from being otherwise?

No: What He is, He is not because He could not be otherwise but because so is best. Not everything has power to move towards the better though nothing is prevented by any external from moving towards the worse. But that the Supreme has not so moved is its own doing: there has been no inhibition; it has not moved simply because it is That which does not move; in this stability the inability to degenerate is not powerlessness; here permanence is very Act, a self-determination. This absence of declination comports the fulness of power; it is not the yielding of a being held and controlled but the Act of one who is necessity, law, to all.

Does this indicate a Necessity which has brought itself into existence? No: there has been no coming into being in any degree; This is that by which being is brought to all the rest, its sequents. Above all origins, This can owe being neither to an extern nor to itself.

11. But this Unoriginating, what is it?

We can but withdraw, silent, hopeless, and search no further. What can we look for when we have reached the furthest? Every enquiry aims at a first and, that attained, rests.

Besides, we must remember that all questioning deals with the nature of a thing, its quality, its cause or its essential being. In this case the being — in so far as we can use the word — is knowable only by its sequents: the question as to cause asks for a principle beyond, but the principle of all has no principle; the question as to quality would be looking for an attribute in that which has none: the question as to nature shows only that we must ask nothing about it but merely take it into the mind if we may, with the knowledge gained that nothing can be permissibly connected with it.

The difficulty this Principle presents to our mind in so far as we can approach to conception of it may be exhibited thus:

We begin by posing space, a place, a Chaos; into this existing container, real or fancied, we introduce God and proceed to enquire: we ask, for example, whence and how He comes to be there: we investigate the presence and quality of this new-comer projected into the midst of things here from some height or depth. But the difficulty disappears if we eliminate all space before we attempt to conceive God: He must not be set in anything either as enthroned in eternal immanence or as having made some entry into things: He

is to be conceived as existing alone, in that existence which the necessity of discussion forces us to attribute to Him, with space and all the rest as later than Him — space latest of all. Thus we conceive as far as we may, the spaceless; we abolish the notion of any environment: we circumscribe Him within no limit; we attribute no extension to Him; He has no quality since no shape, even shape Intellectual; He holds no relationship but exists in and for Himself before anything is.

How can we think any longer of that “Thus He happened to be”? How make this one assertion of Him of whom all other assertion can be no more than negation? It is on the contrary nearer the truth to say “Thus He has happened not to be”: that contains at least the utter denial of his happening.

12. Yet, is not God what He is? Can He, then, be master of being what He is or master to stand above Being? The mind utterly reluctant returns to its doubt: some further considerations, therefore, must be offered:

In us the individual, viewed as body, is far from reality; by soul which especially constitutes the being we participate in reality, are in some degree real. This is a compound state, a mingling of Reality and Difference, not, therefore reality in the strictest sense, not reality pure. Thus far we are not masters of our being; in some sense the reality in us is one thing and we another. We are not masters of our being; the real in us is the master, since that is the principle establishing our characteristic difference; yet we are again in some sense that which is sovereign in us and so even on this level might in spite of all be described as self-disposing.

But in That which is wholly what it is — self-existing reality, without distinction between the total thing and its essence — the being is a unit and is sovereign over itself; neither the being nor the essence is to be referred to any extern. Besides, the very question as to self. disposal falls in the case of what is First in reality; if it can be raised at all, we must declare that there can be no subjection whatever in That to which reality owes its freedom, That in whose nature the conferring of freedom must clearly be vested, preeminently to be known as the liberator.

Still, is not this Principle subject to its essential Being? On the contrary, it is the source of freedom to Being.

Even if there be Act in the Supreme — an Act with which it is to be identified — this is not enough to set up a duality within it and prevent it being entirely master of that self from which the Act springs; for the Act is not distinct from that self. If we utterly deny Act in it — holding that Act begins with others moving about it — we are all the less able to allow either self-mastery or subjection in it: even self-mastery is absent here, not that anything else is master over it but that self-mastery begins with Being while the Supreme is to be set in a higher order.

But what can there be higher than that which is its own master?

Where we speak of self-mastery there is a certain duality, Act against essence; from the exercise of the Act arises the conception of the mastering

principle — though one identical with the essence — hence arises the separate idea of mastery, and the being concerned is said to possess self-mastery. Where there is no such duality joining to unity but solely a unity pure — either because the Act is the whole being or because there is no Act at all — then we cannot strictly say that the being has this mastery of self.

13. Our enquiry obliges us to use terms not strictly applicable: we insist, once more, that not even for the purpose of forming the concept of the Supreme may we make it a duality; if now we do, it is merely for the sake of conveying conviction, at the cost of verbal accuracy.

If, then, we are to allow Activities in the Supreme and make them depend upon will — and certainly Act cannot There be will-less and these Activities are to be the very essence, then will and essence in the Supreme must be identical. This admitted, as He willed to be so He is; it is no more true to say that He wills and acts as His nature determines than that His essence is as He wills and acts. Thus He is wholly master of Himself and holds His very being at His will.

Consider also that every being in its pursuit of its good seeks to be that good rather than what it is it judges itself most truly to be when it partakes of its good: in so far as it thus draws on its good its being is its choice: much more, then, must the very Principle, The Good, be desirable in itself when any fragment of it is very desirable to the extern and becomes the chosen essence promoting that extern's will and identical with the will that gave the existence?

As long as a thing is apart from its good it seeks outside itself; when it holds its good it itself as it is: and this is no matter of chance; the essence now is not outside of the will; by the good it is determined, by the good it is in self-possession.

If then this Principle is the means of determination to everything else, we see at once that self-possession must belong primally to it, so that, through it, others in their turn may be self-belonging: what we must call its essence comports its will to possess such a manner of being; we can form no idea of it without including in it the will towards itself as it is. It must be a consistent self willing its being and being what it wills; its will and itself must be one thing, all the more one from the absence of distinction between a given nature and one which would be preferred. What could The Good have wished to be other than what it is? Suppose it had the choice of being what it preferred, power to alter the nature, it could not prefer to be something else; it could have no fault to find with anything in its nature, as if that nature were imposed by force; The Good is what from always it wished and wishes to be. For the really existent Good is a willing towards itself, towards a good not gained by any wiles or even attracted to it by force of its nature; The Good is what it chose to be and, in fact, there was never anything outside it to which it could be drawn.

It may be added that nothing else contains in its essence the principle of its

own satisfaction; there will be inner discord: but this hypostasis of the Good must necessarily have self-option, the will towards the self; if it had not, it could not bring satisfaction to the beings whose contentment demands participation in it or imagination of it.

Once more, we must be patient with language; we are forced to apply to the Supreme terms which strictly are ruled out; everywhere we must read “So to speak.” The Good, then, exists; it holds its existence through choice and will, conditions of its very being: yet it cannot be a manifold; therefore the will and the essential being must be taken as one identity; the act of the will must be self-determined and the being self-caused; thus reason shows the Supreme to be its own Author. For if the act of will springs from God Himself and is as it were His operation and the same will is identical with His essence, He must be self-established. He is not, therefore, “what He has happened to be” but what He has willed to be.

14. Another approach: Everything to which existence may be attributed is either one with its essence or distinct from it. Thus any given man is distinct from essential man though belonging to the order Man: a soul and a soul’s essence are the same — that is, in case of soul pure and unmingled — Man as type is the same as man’s essence; where the thing, man, and the essence are different, the particular man may be considered as accidental; but man, the essence, cannot be so; the type, Man, has Real Being. Now if the essence of man is real, not chanced or accidental, how can we think That to be accidental which transcends the order man, author of the type, source of all being, a principle more nearly simplex than man’s being or being of any kind? As we approach the simplex, accident recedes; what is utterly simplex accident never touches at all.

Further we must remember what has been already said, that where there is true being, where things have been brought to reality by that Principle — and this is true of whatsoever has determined condition within the order of sense — all that reality is brought about in virtue of something emanating from the divine. By things of determined condition I mean such as contain, inbound with their essence, the reason of their being as they are, so that, later, an observer can state the use for each of the constituent parts — why the eye, why feet of such and such a kind to such and such a being — and can recognise that the reason for the production of each organ is inherent in that particular being and that the parts exist for each other. Why feet of a certain length? Because another member is as it is: because the face is as it is, therefore the feet are what they are: in a word the mutual determinant is mutual adaptation and the reason of each of the several forms is that such is the plan of man.

Thus the essence and its reason are one and the same. The constituent parts arise from the one source not because that source has so conceived each separately but because it has produced simultaneously the plan of the thing and its existence. This therefore is author at once of the existence of things

and of their reasons, both produced at the one stroke. It is in correspondence with the things of process but far more nearly archetypal and authentic and in a closer relation with the Better, their source, than they can be.

Of things carrying their causes within, none arises at hazard or without purpose; this "So it happened to be" is applicable to none. All that they have comes from The Good; the Supreme itself, then, as author of reason, of causation, and of causing essence — all certainly lying far outside of chance — must be the Principle and as it were the exemplar of things, thus independent of hazard: it is, the First, the Authentic, immune from chance, from blind effect and happening: God is cause of Himself; for Himself and of Himself He is what He is, the first self, transcendently The Self.

15. Lovable, very love, the Supreme is also self-love in that He is lovely no otherwise than from Himself and in Himself. Self-presence can hold only in the identity of associated with associating; since, in the Supreme, associated and associating are one, seeker and sought one the sought serving as Hypostasis and substrate of the seeker — once more God's being and his seeking are identical: once more, then, the Supreme is the self-producing, sovereign of Himself, not happening to be as some extern willed but existing as He wills it.

And when we say that neither does He absorb anything nor anything absorb Him, thus again we are setting Him outside of all happening — not only because we declare Him unique and untouched by all but in another way also. Suppose we found such a nature in ourselves; we are untouched by all that has gathered round us subjecting us to happening and chance; all that accrument was of the servile and lay exposed to chance: by this new state alone we acquire self-disposal and free act, the freedom of that light which belongs to the order of the good and is good in actuality, greater than anything Intellectual-Principle has to give, an actuality whose advantage over Intellection is no adventitious superiority. When we attain to this state and become This alone, what can we say but that we are more than free, more than self-disposing? And who then could link us to chance, hazard, happening, when thus we are become veritable Life, entered into That which contains no alloy but is purely itself?

Isolate anything else and the being is inadequate; the Supreme in isolation is still what it was. The First cannot be in the soulless or in an unreasoning life; such a life is too feeble in being; it is reason dissipated, it is indetermination; only in the measure of approach towards reason is there liberation from happening; the rational is above chance. Ascending we come upon the Supreme, not as reason but as reason's better: thus God is far removed from all happening: the root of reason is self-springing.

The Supreme is the Term of all; it is like the principle and ground of some vast tree of rational life; itself unchanging, it gives reasoned being to the growth into which it enters.

16. We maintain, and it is evident truth, that the Supreme is everywhere

and yet nowhere; keeping this constantly in mind let us see how it bears on our present enquiry.

If God is nowhere, then not anywhere has He “happened to be”; as also everywhere, He is everywhere in entirety: at once, He is that everywhere and everywise: He is not in the everywhere but is the everywhere as well as the giver to the rest of things of their being in that everywhere. Holding the supreme place — or rather no holder but Himself the Supreme — all lies subject to Him; they have not brought Him to be but happen, all, to Him — or rather they stand there before Him looking upon Him, not He upon them. He is borne, so to speak, to the inmost of Himself in love of that pure radiance which He is, He Himself being that which He loves. That is to say, as self-dwelling Act and Intellectual-Principle, the most to be loved, He has given Himself existence. Intellectual-Principle is the issue of Act: God therefore is issue of Act, but, since no other has generated Him, He is what He made Himself: He is not, therefore, “as He happened to be” but as He acted Himself into being.

Again; if He preeminently is because He holds firmly, so to speak, towards Himself, looking towards Himself, so that what we must call his being is this self-looking, He must again, since the word is inevitable, make Himself: thus, not “as He happens to be” is He but as He Himself wills to be. Nor is this will a hazard, a something happening; the will adopting the Best is not a thing of chance.

That his being is constituted by this self-originating self-tendence — at once Act and repose — becomes clear if we imagine the contrary; inclining towards something outside of Himself, He would destroy the identity of his being. This self-directed Act is, therefore, his peculiar being, one with Himself. If, then, his act never came to be but is eternal — a waking without an awakener, an eternal waking and a supra-Intellection — He is as He waked Himself to be. This awakening is before being, before Intellectual-Principle, before rational life, though He is these; He is thus an Act before Intellectual-Principle and consciousness and life; these come from Him and no other; his being, then, is a self-presence, issuing from Himself. Thus not “as He happened to be” is He but as He willed to be.

17. Or consider it another way: We hold the universe, with its content entire, to be as all would be if the design of the maker had so willed it, elaborating it with purpose and prevision by reasonings amounting to a Providence. All is always so and all is always so reproduced: therefore the reason-principles of things must lie always within the producing powers in a still more perfect form; these beings of the divine realm must therefore be previous to Providence and to preference; all that exists in the order of being must lie for ever There in their Intellectual mode. If this regime is to be called Providence it must be in the sense that before our universe there exists, not expressed in the outer, the Intellectual-Principle of all the All, its source and archetype.

Now if there is thus an Intellectual-Principle before all things, their founding principle, this cannot be a thing lying subject to chance — multiple, no doubt, but a concordance, ordered so to speak into oneness. Such a multiple — the co-ordination of all particulars and consisting of all the Reason-Principles of the universe gathered into the closest union — this cannot be a thing of chance, a thing “happening so to be.” It must be of a very different nature, of the very contrary nature, separated from the other by all the difference between reason and reasonless chance. And if the Source is precedent even to this, it must be continuous with this reasoned secondary so that the two be correspondent; the secondary must participate in the prior, be an expression of its will, be a power of it: that higher therefore [as above the ordering of reason] is without part or interval [implied by reasoned arrangement], is a one — all Reason-Principle, one number, a One greater than its product, more powerful, having no higher or better. Thus the Supreme can derive neither its being nor the quality of its being. God Himself, therefore, is what He is, self-related, self-tending; otherwise He becomes outward-tending, other-seeking — who cannot but be wholly self-poised.

18. Seeking Him, seek nothing of Him outside; within is to be sought what follows upon Him; Himself do not attempt. He is, Himself, that outer, He the encompassment and measure of all things; or rather He is within, at the innermost depth; the outer, circling round Him, so to speak, and wholly dependent upon Him, is Reason-Principle and Intellectual-Principle-or becomes Intellectual-Principle by contact with Him and in the degree of that contact and dependence; for from Him it takes the being which makes it Intellectual-Principle.

A circle related in its path to a centre must be admitted to owe its scope to that centre: it has something of the nature of that centre in that the radial lines converging on that one central point assimilate their impinging ends to that point of convergence and of departure, the dominant of radii and terminals: the terminals are of one nature with the centre, separate reproductions of it, since the centre is, in a certain sense, the total of terminals and radii impinging at every point upon it; these lines reveal the centre; they are the development of that undeveloped.

In the same way we are to take Intellectual-Principle and Being. This combined power springs from the Supreme, an outflow and as it were development from That and remaining dependent upon that Intellective nature, showing forth That which, in the purity of its oneness, is not Intellectual-Principle since it is no duality. No more than in the circle are the lines or circumference to be identified with that Centre which is the source of both: radii and circle are images given forth by indwelling power and, as products of a certain vigour in it, not cut off from it.

Thus the Intellective power circles in its multiple unity around the Supreme which stands to it as archetype to image; the image in its movement round about its prior has produced the multiplicity by which it is constituted

Intellectual-Principle: that prior has no movement; it generates Intellectual-Principle by its sheer wealth.

Such a power, author of Intellectual-Principle, author of being — how does it lend itself to chance, to hazard, to any “So it happened”?

What is present in Intellectual-Principle is present, though in a far transcendent mode, in the One: so in a light diffused afar from one light shining within itself, the diffused is vestige, the source is the true light; but Intellectual-Principle, the diffused and image light, is not different in kind from its prior; and it is not a thing of chance but at every point is reason and cause.

The Supreme is cause of the cause: it is cause preeminently, cause as containing cause in the deepest and truest mode; for in it lie the Intellective causes which are to be unfolded from it, author as it is not of the chance — made but of what the divine willed: and this willing was not apart from reason, was not in the realm of hazard and of what happened to present itself.

Thus Plato, seeking the best account of the necessary and appropriate, says they are far removed from hazard and that what exists is what must exist: if thus the existence is as it must be it does not exist without reason: if its manner of being is the fitting, it is the utterly self-disposing in comparison with its sequents and, before that, in regard to itself: thus it is not “as it happened to be” but as it willed to be: all this, on the assumption that God wills what should be and that it is impossible to separate right from realization and that this Necessary is not to God an outside thing but is, itself, His first Activity manifesting outwardly in the exactly representative form. Thus we must speak of God since we cannot tell Him as we would.

19. Stirred to the Supreme by what has been told, a man must strive to possess it directly; then he too will see, though still unable to tell it as he would wish.

One seeing That as it really is will lay aside all reasoning upon it and simply state it as the self-existent; such that if it had essence that essence would be subject to it and, so to speak, derived from it; none that has seen would dare to talk of its “happening to be,” or indeed be able to utter word. With all his courage he would stand astounded, unable at any venture to speak of This, with the vision everywhere before the eyes of the soul so that, look where one may, there it is seen unless one deliberately look away, ignoring God, thinking no more upon Him. So we are to understand the Beyond-Essence darkly indicated by the ancients: is not merely that He generated Essence but that He is subject neither to Essence nor to Himself; His essence is not His Principle; He is Principle to Essence and not for Himself did He make it; producing it He left it outside of Himself: He had no need of being who brought it to be. Thus His making of being is no “action in accordance with His being.”

20. The difficulty will be raised that God would seem to have existed before thus coming into existence; if He makes Himself, then in regard to the

self which He makes He is not yet in being and as maker He exists before this Himself thus made.

The answer is that we utterly must not speak of Him as made but sheerly as maker; the making must be taken as absolved from all else; no new existence is established; the Act here is not directed to an achievement but is God Himself unalloyed: here is no duality but pure unity. Let no one suspect us of asserting that the first Activity is without Essence; on the contrary the Activity is the very reality. To suppose a reality without activity would be to make the Principle of all principles deficient; the supremely complete becomes incomplete. To make the Activity something superadded to the essence is to shatter the unity. If then Activity is a more perfect thing than essence and the First is all perfect, then the Activity is the First.

By having acted, He is what He is and there is no question of “existing before bringing Himself into existence”; when He acted He was not in some state that could be described as “before existing.” He was already existent entirely.

Now assuredly an Activity not subjected essence is utterly free; God’s selfhood, then, is of his own Act. If his being has to be ensured by something else, He is no longer the self-existent First: if it be true to say that He is his own container, then He inducts Himself; for all that He contains is his own production from the beginning since from the beginning He caused the being of all that by nature He contains.

If there had been a moment from which He began to be, it would be possible assert his self-making in the literal sense; but, since what He is He is from before all time, his self-making is to be understood as simultaneous with Himself; the being is one and the same with the making and eternal “coming into existence.”

This is the source also of his self-disposal — strictly applicable if there were a duality, but conveying, in the case of a unity, a disposing without a disposed, an abstract disposing. But how a disposer with nothing to dispose? In that there is here a disposer looking to a prior when there is none: since there is no prior, This is the First — but a First not in order but in sovereignty, in power purely self-controlled. Purely; then nothing can be There that is under any external disposition; all in God is self-willing. What then is there of his content that is not Himself, what that is not in Act, what not his work? Imagine in Him anything not of his Act and at once His existence ceases to be pure; He is not self-disposing, not all-powerful: in that at least of whose doing He is not master He would be impotent.

21. Could He then have made Himself otherwise than as He did?

If He could we must deny Him the power to produce goodness for He certainly cannot produce evil. Power, There, is no producer of the inapt; it is that steadfast constant which is most decidedly power by inability to depart from unity: ability to produce the inapt inability to hold by the fitting; that self-making must be definite once for all since it is the right; besides, who

could upset what is made by the will of God and is itself that will?

But whence does He draw that will seeing that essence, source of will, is inactive in Him?

The will was included in the essence; they were identical: or was there something, this will for instance, not existing in Him? All was will, nothing unwilld in Him. There is then nothing before that will: God and will were primally identical.

God, therefore, is what He willed, is such as He willed; and all that ensued upon that willing was what that definite willing engendered: but it engendered nothing new; all existed from the first.

As for his "self-containing," this rightly understood can mean only that all the rest is maintained in virtue of Him by means of a certain participation; all traces back to the Supreme; God Himself, self-existing always, needs no containing, no participating; all in Him belongs to Him or rather He needs nothing from them in order to being Himself.

When therefore you seek to state or to conceive Him, put all else aside; abstracting all, keep solely to Him; see that you add nothing; be sure that your theory of God does not lessen Him. Even you are able to take contact with Something in which there is no more than That Thing itself to affirm and know, Something which lies away above all and is — it alone — veritably free, subject not even to its own law, solely and essentially That One Thing, while all else is thing and something added.

Ninth Tractate.

On the Good, or the One.

1. It is in virtue of unity that beings are beings.

This is equally true of things whose existence is primal and of all that are in any degree to be numbered among beings. What could exist at all except as one thing? Deprived of unity, a thing ceases to be what it is called: no army unless as a unity: a chorus, a flock, must be one thing. Even house and ship demand unity, one house, one ship; unity gone, neither remains thus even continuous magnitudes could not exist without an inherent unity; break them apart and their very being is altered in the measure of the breach of unity.

Take plant and animal; the material form stands a unity; fallen from that into a litter of fragments, the things have lost their being; what was is no longer there; it is replaced by quite other things — as many others, precisely, as possess unity.

Health, similarly, is the condition of a body acting as a co-ordinate unity. Beauty appears when limbs and features are controlled by this principle, unity. Moral excellence is of a soul acting as a concordant total, brought to unity.

Come thus to soul — which brings all to unity, making, moulding, shaping, ranging to order — there is a temptation to say “Soul is the bestower of unity; soul therefore is the unity.” But soul bestows other characteristics upon material things and yet remains distinct from its gift: shape, Ideal-Form and the rest are all distinct from the giving soul; so, clearly, with this gift of unity; soul to make things unities looks out upon the unity just as it makes man by looking upon Man, realizing in the man the unity belonging to Man.

Anything that can be described as a unity is so in the precise degree in which it holds a characteristic being; the less or more the degree of the being, the less or more the unity. Soul, while distinct from unity’s very self, is a thing of the greater unity in proportion as it is of the greater, the authentic, being. Absolute unity it is not: it is soul and one soul, the unity in some sense a concomitant; there are two things, soul and soul’s unity as there is body with body’s unity. The looser aggregates, such as a choir, are furthest from unity, the more compact are the nearer; soul is nearer yet but still a participant.

Is soul to be identified with unity on the ground that unless it were one thing it could not be soul? No; unity is equally necessary to every other thing, yet unity stands distinct from them; body and unity are not identical; body, too, is still a participant.

Besides, the soul, even the collective soul for all its absence of part, is a manifold: it has diverse powers — reasoning, desiring, perceiving — all held together by this chain of unity. Itself a unity, soul confers unity, but also accepts it.

2. It may be suggested that, while in the unities of the partial order the

essence and the unity are distinct, yet in collective existence, in Real Being, they are identical, so that when we have grasped Being we hold unity; Real Being would coincide with Unity. Thus, taking the Intellectual-Principle as Essential Being, that principle and the Unity Absolute would be at once Primal Being and Pure Unity, purveying, accordingly, to the rest of things something of Being and something, in proportion, of the unity which is itself.

There is nothing with which the unity would be more plausibly identified than with Being; either it is Being as a given man is man or it will correspond to the Number which rules in the realm of the particular; it will be a number applying to a certain unique thing as the number two applies to others.

Now if Number is a thing among things, then clearly so this unity must be; we would have to discover what thing of things it is. If Number is not a thing but an operation of the mind moving out to reckon, then the unity will not be a thing.

We found that anything losing unity loses its being; we are therefore obliged to enquire whether the unity in particulars is identical with the being, and unity absolute identical with collective being.

Now the being of the particular is a manifold; unity cannot be a manifold; there must therefore be a distinction between Being and Unity. Thus a man is at once a reasoning living being and a total of parts; his variety is held together by his unity; man therefore and unity are different — man a thing of parts against unity partless. Much more must Collective Being, as container of all existence, be a manifold and therefore distinct from the unity in which it is but participant.

Again, Collective Being contains life and intelligence — it is no dead thing — and so, once more, is a manifold.

If Being is identical with Intellectual-Principle, even at that it is a manifold; all the more so when count is taken of the Ideal Forms in it; for the Idea, particular or collective, is, after all, a numerable agglomeration whose unity is that of a kosmos.

Above all, unity is The First: but Intellectual-Principle, Ideas and Being, cannot be so; for any member of the realm of Forms is an aggregation, a compound, and therefore — since components must precede their compound — is a later.

Other considerations also go to show that the Intellectual-Principle cannot be the First. Intellect must be above the Intellectual Act: at least in its higher phase, that not concerned with the outer universe, it must be intent upon its Prior; its introversion is a conversion upon the Principle.

Considered as at once Thinker and Object of its Thought, it is dual, not simplex, not The Unity: considered as looking beyond itself, it must look to a better, to a prior: looking simultaneously upon itself and upon its Transcendent, it is, once more, not a First.

There is no other way of stating Intellectual-Principle than as that which, holding itself in the presence of The Good and First and looking towards That,

is self-present also, self-knowing and Knowing itself as All-Being: thus manifold, it is far from being The Unity.

In sum: The Unity cannot be the total of beings, for so its oneness is annulled; it cannot be the Intellectual-Principle, for so it would be that total which the Intellectual-Principle is; nor is it Being, for Being is the manifold of things.

3. What then must The Unity be, what nature is left for it?

No wonder that to state it is not easy; even Being and Form are not easy, though we have a way, an approach through the Ideas.

The soul or mind reaching towards the formless finds itself incompetent to grasp where nothing bounds it or to take impression where the impinging reality is diffuse; in sheer dread of holding to nothingness, it slips away. The state is painful; often it seeks relief by retreating from all this vagueness to the region of sense, there to rest as on solid ground, just as the sight distressed by the minute rests with pleasure on the bold.

Soul must see in its own way; this is by coalescence, unification; but in seeking thus to know the Unity it is prevented by that very unification from recognising that it has found; it cannot distinguish itself from the object of this intuition. Nonetheless, this is our one resource if our philosophy is to give us knowledge of The Unity.

We are in search of unity; we are to come to know the principle of all, the Good and First; therefore we may not stand away from the realm of Firsts and lie prostrate among the lasts: we must strike for those Firsts, rising from things of sense which are the lasts. Cleared of all evil in our intention towards The Good, we must ascend to the Principle within ourselves; from many, we must become one; only so do we attain to knowledge of that which is Principle and Unity. We shape ourselves into Intellectual-Principle; we make over our soul in trust to Intellectual-Principle and set it firmly in That; thus what That sees the soul will waken to see; it is through the Intellectual-Principle that we have this vision of The Unity; it must be our care to bring over nothing whatever from sense, to allow nothing even of soul to enter into Intellectual-Principle: with Intellect pure, and with the summit of Intellect, we are to see the All-Pure.

If quester has the impression of extension or shape or mass attaching to That Nature he has not been led by Intellectual-Principle which is not of the order to see such things; the activity has been of sense and of the judgement following upon sense: only Intellectual-Principle can inform us of the things of its scope; its competence is upon its priors, its content and its issue: but even its content is outside of sense; and still purer, still less touched by multiplicity, are its priors, or rather its Prior.

The Unity, then, is not Intellectual-Principle but something higher still: Intellectual-Principle is still a being but that First is no being but precedent to all Being; it cannot be a being, for a being has what we may call the shape of its reality but The Unity is without shape, even shape Intellectual.

Generative of all, The Unity is none of all; neither thing nor quantity nor quality nor intellect nor soul; not in motion, not at rest, not in place, not in time: it is the self-defined, unique in form or, better, formless, existing before Form was, or Movement or Rest, all of which are attachments of Being and make Being the manifold it is.

But how, if not in movement, can it be otherwise than at rest?

The answer is that movement and rest are states pertaining to Being, which necessarily has one or the other or both. Besides, anything at rest must be so in virtue of Rest as something distinct: Unity at rest becomes the ground of an attribute and at once ceases to be a simplex.

Note, similarly, that, when we speak of this First as Cause, we are affirming something happening not to it but to us, the fact that we take from this Self-Enclosed: strictly we should put neither a This nor a That to it; we hover, as it were, about it, seeking the statement of an experience of our own, sometimes nearing this Reality, sometimes baffled by the enigma in which it dwells.

4. The main part of the difficulty is that awareness of this Principle comes neither by knowing nor by the Intellection that discovers the Intellectual Beings but by a presence overpassing all knowledge. In knowing, soul or mind abandons its unity; it cannot remain a simplex: knowing is taking account of things; that accounting is multiple; the mind, thus plunging into number and multiplicity, departs from unity.

Our way then takes us beyond knowing; there may be no wandering from unity; knowing and knowable must all be left aside; every object of thought, even the highest, we must pass by, for all that is good is later than This and derives from This as from the sun all the light of the day.

“Not to be told; not to be written”: in our writing and telling we are but urging towards it: out of discussion we call to vision: to those desiring to see, we point the path; our teaching is of the road and the travelling; the seeing must be the very act of one that has made this choice.

There are those that have not attained to see. The soul has not come to know the splendour There; it has not felt and clutched to itself that love-passion of vision known to lover come to rest where he loves. Or struck perhaps by that authentic light, all the soul lit by the nearness gained, we have gone weighted from beneath; the vision is frustrate; we should go without burden and we go carrying that which can but keep us back; we are not yet made over into unity.

From none is that Principle absent and yet from all: present, it remains absent save to those fit to receive, disciplined into some accordance, able to touch it closely by their likeness and by that kindred power within themselves through which, remaining as it was when it came to them from the Supreme, they are enabled to see in so far as God may at all be seen.

Failure to attain may be due to such impediment or to lack of the guiding thought that establishes trust; impediment we must charge against ourselves

and strive by entire renunciation to become emancipate; where there is distrust for lack of convincing reason, further considerations may be applied:

5. Those to whom existence comes about by chance and automatic action and is held together by material forces have drifted far from God and from the concept of unity; we are not here addressing them but only such as accept another nature than body and have some conception of soul.

Soul must be sounded to the depths, understood as an emanation from Intellectual-Principle and as holding its value by a Reason-Principle thence infused. Next this Intellect must be apprehended, an Intellect other than the reasoning faculty known as the rational principle; with reasoning we are already in the region of separation and movement: our sciences are Reason-Principles lodged in soul or mind, having manifestly acquired their character by the presence in the soul of Intellectual-Principle, source of all knowing.

Thus we come to see Intellectual-Principle almost as an object of sense: the Intellectual Kosmos is perceptible as standing above soul, father to soul: we know Intellectual-Principle as the motionless, not subject to change, containing, we must think, all things; a multiple but at once indivisible and comporting difference. It is not discriminate as are the Reason-Principles, which can in fact be known one by one: yet its content is not a confusion; every item stands forth distinctly, just as in a science the entire content holds as an indivisible and yet each item is a self-standing verity.

Now a plurality thus concentrated like the Intellectual Kosmos is close upon The First — and reason certifies its existence as surely as that of soul — yet, though of higher sovereignty than soul, it is not The First since it is not a unity, not simplex as unity, principle over all multiplicity, must be.

Before it there is That which must transcend the noblest of the things of Being: there must be a prior to this Principle which aiming towards unity is yet not unity but a thing in unity's likeness. From this highest it is not sundered; it too is self-present: so close to the unity, it cannot be articulated: and yet it is a principle which in some measure has dared secession.

That awesome Prior, The Unity, is not a being, for so its unity would be vested in something else: strictly no name is apt to it, but since name it we must there is a certain rough fitness in designating it as unity with the understanding that it is not the unity of some other thing.

Thus it eludes our knowledge, so that the nearer approach to it is through its offspring, Being: we know it as cause of existence to Intellectual-Principle, as fount of all that is best, as the efficacy which, self-perduring and undiminishing, generates all beings and is not to be counted among these its derivatives, to all of which it must be prior.

This we can but name The Unity, indicating it to each other by a designation that points to the concept of its partlessness while we are in reality striving to bring our own minds to unity. We are not to think of such unity and partlessness as belong to point or monad; the veritable unity is the source of all such quantity which could not exist unless first there existed Being and

Being's Prior: we are not, then, to think in the order of point and monad but to use these — in their rejection of magnitude and partition — as symbols for the higher concept.

6. In what sense, then, do we assert this Unity, and how is it to be adjusted to our mental processes?

Its oneness must not be entitled to that of monad and point: for these the mind abstracts extension and numerical quantity and rests upon the very minutest possible, ending no doubt in the partless but still in something that began as a partible and is always lodged in something other than itself. The Unity was never in any other and never belonged to the partible: nor is its impartibility that of extreme minuteness; on the contrary it is great beyond anything, great not in extension but in power, sizeless by its very greatness as even its immediate sequents are impartible not in mass but in might. We must therefore take the Unity as infinite not in measureless extension or numerable quantity but in fathomless depths of power.

Think of The One as Mind or as God, you think too meanly; use all the resources of understanding to conceive this Unity and, again, it is more authentically one than God, even though you reach for God's unity beyond the unity the most perfect you can conceive. For This is utterly a self-existent, with no concomitant whatever. This self-sufficing is the essence of its unity. Something there must be supremely adequate, autonomous, all-transcending, most utterly without need.

Any manifold, anything beneath The Unity, is dependent; combined from various constituents, its essential nature goes in need of unity; but unity cannot need itself; it stands unity accomplished. Again, a manifold depends upon all its factors; and furthermore each of those factors in turn — as necessarily inbound with the rest and not self-standing — sets up a similar need both to its associates and to the total so constituted.

The sovrانly self-sufficing principle will be Unity-Absolute, for only in this Unity is there a nature above all need, whether within itself or in regard to the rest of things. Unity seeks nothing towards its being or its well-being or its safehold upon existence; cause to all, how can it acquire its character outside of itself or know any good outside? The good of its being can be no borrowing: This is The Good. Nor has it station; it needs no standing ground as if inadequate to its own sustaining; what calls for such underpropping is the soulless, some material mass that must be based or fall. This is base to all, cause of universal existence and of ordered station. All that demands place is in need; a First cannot go in need of its sequents: all need is effort towards a first principle; the First, principle to all, must be utterly without need. If the Unity be seeking, it must inevitably be seeking to be something other than itself; it is seeking its own destroyer. Whatever may be said to be in need of a good is needing a preserver; nothing can be a good to The Unity, therefore.

Neither can it have will to anything; it is a Beyond-Good, not even to itself a good but to such beings only as may be of quality to have part with it. Nor

has it Intellection; that would comport diversity: nor Movement; it is prior to Movement as to Intellection.

To what could its Intellection be directed? To itself? But that would imply a previous ignorance; it would be dependent upon that Intellection in order to knowledge of itself; but it is the self-sufficing. Yet this absence of self-knowing does not comport ignorance; ignorance is of something outside — a knower ignorant of a knowable — but in the Solitary there is neither knowing nor anything unknown. Unity, self-present, it has no need of self-intellection: indeed this “self-presence” were better left out, the more surely to preserve the unity; we must eliminate all knowing and all association, all intellection whether internal or external. It is not to be thought of as having but as being Intellection; Intellection does not itself perform the intellectual act but is the cause of the act in something else, and cause is not to be identified with caused: most assuredly the cause of all is not a thing within that all.

This Principle is not, therefore, to be identified with the good of which it is the source; it is good in the unique mode of being The Good above all that is good.

7. If the mind reels before something thus alien to all we know, we must take our stand on the things of this realm and strive thence to see. But, in the looking, beware of throwing outward; this Principle does not lie away somewhere leaving the rest void; to those of power to reach, it is present; to the inapt, absent. In our daily affairs we cannot hold an object in mind if we have given ourselves elsewhere, occupied upon some other matter; that very thing must be before us to be truly the object of observation. So here also; preoccupied by the impress of something else, we are withheld under that pressure from becoming aware of The Unity; a mind gripped and fastened by some definite thing cannot take the print of the very contrary. As Matter, it is agreed, must be void of quality in order to accept the types of the universe, so and much more must the soul be kept formless if there is to be no infixed impediment to prevent it being brimmed and lit by the Primal Principle.

In sum, we must withdraw from all the extern, pointed wholly inwards; no leaning to the outer; the total of things ignored, first in their relation to us and later in the very idea; the self put out of mind in the contemplation of the Supreme; all the commerce so closely There that, if report were possible, one might become to others reporter of that communion.

Such converse, we may suppose, was that of Minos, thence known as the Familiar of Zeus; and in that memory he established the laws which report it, enlarged to that task by his vision There. Some, on the other hand, there will be to disdain such citizen service, choosing to remain in the higher: these will be those that have seen much.

God — we read — is outside of none, present unperceived to all; we break away from Him, or rather from ourselves; what we turn from we cannot reach; astray ourselves, we cannot go in search of another; a child distraught will not recognise its father; to find ourselves is to know our source.

8. Every soul that knows its history is aware, also, that its movement, unthwarted, is not that of an outgoing line; its natural course may be likened to that in which a circle turns not upon some external but on its own centre, the point to which it owes its rise. The soul's movement will be about its source; to this it will hold, poised intent towards that unity to which all souls should move and the divine souls always move, divine in virtue of that movement; for to be a god is to be integral with the Supreme; what stands away is man still multiple, or beast.

Is then this "centre" of our souls the Principle for which we are seeking?

We must look yet further: we must admit a Principle in which all these centres coincide: it will be a centre by analogy with the centre of the circle we know. The soul is not a circle in the sense of the geometric figure but in that it at once contains the Primal Nature [as centre] and is contained by it [as circumference], that it owes its origin to such a centre and still more that the soul, uncontaminated, is a self-contained entity.

In our present state — part of our being weighed down by the body, as one might have the feet under water with all the rest untouched — we bear — ourselves aloft by that — intact part and, in that, hold through our own centre to the centre of all the centres, just as the centres of the great circles of a sphere coincide with that of the sphere to which all belong. Thus we are secure.

If these circles were material and not spiritual, the link with the centres would be local; they would lie round it where it lay at some distant point: since the souls are of the Intellectual, and the Supreme still loftier, we understand that contact is otherwise procured, that is by those powers which connect Intellectual agent with Intellectual Object; this all the more, since the Intellect grasps the Intellectual object by the way of similarity, identity, in the sure link of kindred. Material mass cannot blend into other material mass: unbodied beings are not under this bodily limitation; their separation is solely that of otherness, of differentiation; in the absence of otherness, it is similars mutually present.

Thus the Supreme as containing no otherness is ever present with us; we with it when we put otherness away. It is not that the Supreme reaches out to us seeking our communion: we reach towards the Supreme; it is we that become present. We are always before it: but we do not always look: thus a choir, singing set in due order about the conductor, may turn away from that centre to which all should attend: let it but face aright and it sings with beauty, present effectively. We are ever before the Supreme — cut off is utter dissolution; we can no longer be — but we do not always attend: when we look, our Term is attained; this is rest; this is the end of singing ill; effectively before Him, we lift a choral song full of God.

9. In this choring, the soul looks upon the wellspring of Life, wellspring also of Intellect, beginning of Being, fount of Good, root of Soul. It is not that these are poured out from the Supreme lessening it as if it were a thing of

mass. At that the emanants would be perishable; but they are eternal; they spring from an eternal principle, which produces them not by its fragmentation but in virtue of its intact identity: therefore they too hold firm; so long as the sun shines, so long there will be light.

We have not been cut away; we are not separate, what though the body-nature has closed about us to press us to itself; we breathe and hold our ground because the Supreme does not give and pass but gives on for ever, so long as it remains what it is.

Our being is the fuller for our turning Thither; this is our prosperity; to hold aloof is loneliness and lessening. Here is the soul's peace, outside of evil, refuge taken in the place clean of wrong; here it has its Act, its true knowing; here it is immune. Here is living, the true; that of to-day, all living apart from Him, is but a shadow, a mimicry. Life in the Supreme is the native activity of Intellect; in virtue of that converse it brings forth gods, brings forth beauty, brings forth righteousness, brings forth all moral good; for of all these the soul is pregnant when it has been filled with God. This state is its first and its final, because from God it comes, its good lies There, and, once turned to God again, it is what it was. Life here, with the things of earth, is a sinking, a defeat, a failing of the wing.

That our good is There is shown by the very love inborn with the soul; hence the constant linking of the Love-God with the Psyche in story and picture; the soul, other than God but sprung of Him, must needs love. So long as it is There, it holds the heavenly love; here its love is the baser; There the soul is Aphrodite of the heavens; here, turned harlot, Aphrodite of the public ways: yet the soul is always an Aphrodite. This is the intention of the myth which tells of Aphrodite's birth and Eros born with her.

The soul in its nature loves God and longs to be at one with Him in the noble love of a daughter for a noble father; but coming to human birth and lured by the courtships of this sphere, she takes up with another love, a mortal, leaves her father and falls.

But one day coming to hate her shame, she puts away the evil of earth, once more seeks the father, and finds her peace.

Those to whom all this experience is strange may understand by way of our earthly longings and the joy we have in winning to what we most desire — remembering always that here what we love is perishable, hurtful, that our loving is of mimicries and turns awry because all was a mistake, our good was not here, this was not what we sought; There only is our veritable love and There we may hold it and be with it, possess it in its verity no longer submerged in alien flesh. Any that have seen know what I have in mind: the soul takes another life as it approaches God; thus restored it feels that the dispenser of true life is There to see, that now we have nothing to look for but, far otherwise, that we must put aside all else and rest in This alone, This become, This alone, all the earthly environment done away, in haste to be free, impatient of any bond holding us to the baser, so that with our being entire we

may cling about This, no part in us remaining but through it we have touch with God.

Thus we have all the vision that may be of Him and of ourselves; but it is of a self-wrought to splendour, brimmed with the Intellectual light, become that very light, pure, buoyant, unburdened, raised to Godhood or, better, knowing its Godhood, all aflame then — but crushed out once more if it should take up the discarded burden.

10. But how comes the soul not to keep that ground?

Because it has not yet escaped wholly: but there will be the time of vision unbroken, the self hindered no longer by any hindrance of body. Not that those hindrances beset that in us which has veritably seen; it is the other phase of the soul that suffers and that only when we withdraw from vision and take to knowing by proof, by evidence, by the reasoning processes of the mental habit. Such logic is not to be confounded with that act of ours in the vision; it is not our reason that has seen; it is something greater than reason, reason's Prior, as far above reason as the very object of that thought must be.

In our self-seeing There, the self is seen as belonging to that order, or rather we are merged into that self in us which has the quality of that order. It is a knowing of the self restored to its purity. No doubt we should not speak of seeing; but we cannot help talking in dualities, seen and seer, instead of, boldly, the achievement of unity. In this seeing, we neither hold an object nor trace distinction; there is no two. The man is changed, no longer himself nor self-belonging; he is merged with the Supreme, sunken into it, one with it: centre coincides with centre, for on this higher plane things that touch at all are one; only in separation is there duality; by our holding away, the Supreme is set outside. This is why the vision baffles telling; we cannot detach the Supreme to state it; if we have seen something thus detached we have failed of the Supreme which is to be known only as one with ourselves.

11. This is the purport of that rule of our Mysteries: Nothing Divulged to the Uninitiate: the Supreme is not to be made a common story, the holy things may not be uncovered to the stranger, to any that has not himself attained to see. There were not two; beholder was one with beheld; it was not a vision compassed but a unity apprehended. The man formed by this mingling with the Supreme must — if he only remember — carry its image impressed upon him: he is become the Unity, nothing within him or without inducing any diversity; no movement now, no passion, no outlooking desire, once this ascent is achieved; reasoning is in abeyance and all Intellection and even, to dare the word, the very self; caught away, filled with God, he has in perfect stillness attained isolation; all the being calmed, he turns neither to this side nor to that, not even inwards to himself; utterly resting he has become very rest. He belongs no longer to the order of the beautiful; he has risen beyond beauty; he has overpassed even the choir of the virtues; he is like one who, having penetrated the inner sanctuary, leaves the temple images behind him — though these become once more first objects of regard when he leaves the

holies; for There his converse was not with image, not with trace, but with the very Truth in the view of which all the rest is but of secondary concern.

There, indeed, it was scarcely vision, unless of a mode unknown; it was a going forth from the self, a simplifying, a renunciation, a reach towards contact and at the same time a repose, a meditation towards adjustment. This is the only seeing of what lies within the holies: to look otherwise is to fail.

Things here are signs; they show therefore to the wiser teachers how the supreme God is known; the instructed priest reading the sign may enter the holy place and make real the vision of the inaccessible.

Even those that have never found entry must admit the existence of that invisible; they will know their source and Principle since by principle they see principle and are linked with it, by like they have contact with like and so they grasp all of the divine that lies within the scope of mind. Until the seeing comes they are still craving something, that which only the vision can give; this Term, attained only by those that have overpassed all, is the All-Transcending.

It is not in the soul's nature to touch utter nothingness; the lowest descent is into evil and, so far, into non-being: but to utter nothing, never. When the soul begins again to mount, it comes not to something alien but to its very self; thus detached, it is not in nothingness but in itself; self-gathered it is no longer in the order of being; it is in the Supreme.

There is thus a converse in virtue of which the essential man outgrows Being, becomes identical with the Transcendent of Being. The self thus lifted, we are in the likeness of the Supreme: if from that heightened self we pass still higher — image to archetype — we have won the Term of all our journeying. Fallen back again, we awaken the virtue within until we know ourselves all order once more; once more we are lightened of the burden and move by virtue towards Intellectual-Principle and through the Wisdom in That to the Supreme.

This is the life of gods and of the godlike and blessed among men, liberation from the alien that besets us here, a life taking no pleasure in the things of earth, the passing of solitary to solitary.

The Greek Text



Alexandria, Egypt — Plotinus first became a student of philosophy at the age of twenty-seven, c. AD 232, travelling to Alexandria to study.

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ζ: Πῶς τὸ πλῆθος τῶν ιδεῶν ὑπέστη καὶ περὶ τὰγαθοῦ.
η: Περὶ τοῦ ἐκουσίου καὶ θελήματος τοῦ ἑνός.
θ: Περὶ τὰγαθοῦ ἢ τοῦ ἑνός.

Εννεάς Α

α: Τί τὸ ζῶον καὶ τίς ὁ ἄνθρωπος.

[1] Ἦδοναὶ καὶ λῦπαι φόβοι τε καὶ θάρρη ἐπιθυμίαι τε καὶ ἀποστροφαὶ καὶ τὸ ἀλγεῖν τίνος ἂν εἶεν; Ἡ γὰρ ψυχῆς, ἡ χρωμένης ψυχῆς σώματι, ἡ τρίτου τινὸς ἐξ ἀμφοῖν. Διχῶς δὲ καὶ τοῦτο· ἡ γὰρ τὸ μῖγμα, ἡ ἄλλο ἕτερον ἐκ τοῦ μίγματος. Ὅμοιως δὲ καὶ τὰ ἐκ τούτων τῶν παθημάτων γινόμενα καὶ πραττόμενα καὶ δοξαζόμενα. Καὶ οὖν καὶ διάνοια καὶ δόξα ζητητέα, πότερα ὦν τὰ πάθη, ἡ αἰ μὲν οὕτως, αἰ δὲ ἄλλως. Καὶ τὰς νοήσεις δὲ θεωρητέον, πῶς καὶ τίνος, καὶ δὴ καὶ αὐτὸ τοῦτο τὸ ἐπισκοποῦν καὶ περὶ τούτων τὴν ζήτησιν καὶ τὴν κρίσιν ποιούμενον τί ποτ' ἂν εἴη. Καὶ πρότερον τὸ αἰσθάνεσθαι τίνος; Ἐντεῦθεν γὰρ ἄρχεσθαι προσήκει, ἐπεὶ περ τὰ πάθη ἢ εἰσιν αἰσθήσεις τινὲς ἢ οὐκ ἄνευ αἰσθήσεως.

[2] Πρῶτον δὲ ψυχὴν ληπτέον, πότερον ἄλλο μὲν ψυχῇ, ἄλλο δὲ ψυχῇ εἶναι. Εἰ γὰρ τοῦτο, σύνθετόν τι ἢ ψυχῇ καὶ οὐκ ἄτοπον ἤδη δέχεσθαι αὐτὴν καὶ αὐτῆς εἶναι τὰ πάθη τὰ τοιαῦτα, εἰ ἐπιτρέψει καὶ οὕτως ὁ λόγος, καὶ ὅλως ἕξεις καὶ διαθέσεις χεῖρους καὶ βελτίους. Ἡ, εἰ ταυτὸν ἐστὶ ψυχῇ καὶ τὸ ψυχῇ εἶναι, εἰδός τι ἂν εἴη ψυχῇ ἄδεκτον τούτων ἀπασῶν τῶν ἐνεργειῶν, ὧν ἐποιστικὸν ἄλλωι, ἑαυτῷ δὲ συμφυᾶ ἔχον τὴν ἐνέργειαν ἐν ἑαυτῷ, ἦντινα ἂν φήνῃ ὁ λόγος. Οὕτω γὰρ καὶ τὸ ἀθάνατον ἀληθὲς λέγειν, εἴπερ δεῖ τὸ ἀθάνατον καὶ ἄφθαρτον ἀπαθὲς εἶναι, ἄλλωι ἑαυτοῦ πῶς διδόν, αὐτὸ δὲ παρ' ἄλλου μηδὲν ἢ ὅσον παρὰ τῶν πρὸ αὐτοῦ ἔχειν, ὧν μὴ ἀποτεμνῆται κρειπτόνων ὄντων. Τί γὰρ ἂν καὶ φοβοῖτο τοιοῦτον ἄδεκτον ὃν παντὸς τοῦ ἕξω; Ἐκεῖνο τοῖνυν φοβείσθω, ὃ δύναται παθεῖν. Οὐδὲ θαρρεῖ τοῖνυν· τούτοις γὰρ θάρρος, οἷς ἂν τὰ φοβερὰ μὴ παρῇ; Ἐπιθυμίαι τε, αἱ διὰ σώματος ἀποπληροῦνται κενουμένου καὶ πληρουμένου, ἄλλου τοῦ πληρουμένου καὶ κενουμένου ὄντος; Πῶς δὲ μίξεως; Ἡ τὸ οὐσιῶδες ἄμικτον. Πῶς δὲ ἐπεισαγωγῆς τινων; Οὕτω γὰρ ἂν σπεύδοι εἰς τὸ μὴ εἶναι ὃ ἐστὶ. Τὸ δ' ἀλγεῖν ἔτι πόρρω. Λυπεῖσθαι δὲ πῶς ἢ ἐπὶ τίνι; Αὐταρκες γὰρ τό γε ἀπλοῦν ἐν οὐσίαι, οἷόν ἐστι μένον ἐν οὐσίαι τῇ αὐτοῦ. Ἡδεταὶ δὲ προσγενομένου τίνος, οὐδενὸς οὐδ' ἀγαθοῦ προσιόντος; Ὁ γὰρ ἐστίν, ἔστιν ἀεί. Καὶ μὴν οὐδὲ αἰσθήσεται οὐδὲ διάνοια οὐδὲ δόξα περὶ αὐτό· αἰσθησις γὰρ παραδοχὴ εἶδους ἢ καὶ πάθους σώματος, διάνοια δὲ καὶ δόξα ἐπ' αἰσθησιν. Περὶ δὲ νοήσεως ἐπισκεπτέον πῶς, εἰ ταύτην αὐτῇ καταλείψομεν· καὶ περὶ ἡδονῆς αὐ καθαρᾶς, εἰ συμβαίνει περὶ αὐτὴν μόνην οὔσαν.

[3] Ἀλλὰ γὰρ ἐν σώματι θετέον ψυχὴν, οὔσαν εἴτε πρὸ τούτου, εἴτ' ἐν τούτῳ, ἐξ οὗ καὶ αὐτῆς ζῶιον τὸ σύμπαν ἐκλήθη. Χρωμένη μὲν οὖν σώματι οἷα ὀργάνωι οὐκ ἀναγκάζεται δέξασθαι τὰ διὰ τοῦ σώματος παθήματα, ὥσπερ οὐδὲ τὰ τῶν ὀργάνων παθήματα οἱ τεχνῖται· αἰσθησιν δὲ τάχ' ἂν ἀναγκαιῶς, εἴπερ δεῖ χρῆσθαι τῷ ὀργάνωι γινωσκούσῃ τὰ ἔξωθεν παθήματα ἐξ αἰσθήσεως· ἐπεὶ καὶ τὸ χρῆσθαι ὁμμασὶν ἐστὶν ὁρᾶν. Ἀλλὰ καὶ βλάβαι περὶ τὸ ὁρᾶν, ὥστε καὶ λῦπαι καὶ τὸ ἀλγεῖν καὶ ὅλως ὃ τι περ' ἂν περὶ τὸ σῶμα πᾶν γίγνηται· ὥστε καὶ ἐπιθυμίαι ζητούσης τὴν θεραπείαν τοῦ ὀργάνου. Ἀλλὰ πῶς ἀπὸ τοῦ σώματος εἰς αὐτὴν ἦξει τὰ πάθη; Σῶμα μὲν γὰρ σώματι ἄλλωι

μεταδώσει τῶν ἑαυτοῦ, σῶμα δὲ ψυχῇ πῶς; Τοῦτο γάρ ἐστιν οἷον ἄλλου παθόντος ἄλλο παθεῖν. Μέχρι γὰρ τοῦ τὸ μὲν εἶναι τὸ χρώμενον, τὸ δὲ ᾧ χρῆται, χωρὶς ἐστὶν ἑκάτερον· χωρίζει γοῦν ὁ τὸ χρώμενον τὴν ψυχὴν διδούς. Ἀλλὰ πρὸ τοῦ χωρίσαι διὰ φιλοσοφίας αὐτὸ πῶς εἶχεν; Ἡ ἐμέμικτο. Ἀλλὰ εἰ ἐμέμικτο, ἢ κρᾶσις τις ἦν, ἢ ὡς διαπλακεῖσα, ἢ ὡς εἶδος οὐ κεχωρισμένον, ἢ εἶδος ἐφαπτόμενον, ὥσπερ ὁ κυβερνήτης, ἢ τὸ μὲν οὕτως αὐτοῦ, τὸ δὲ ἐκείνως· λέγω δὲ ἢ τὸ μὲν κεχωρισμένον, ὅπερ τὸ χρώμενον, τὸ δὲ μεμιγμένον ὅπως οὖν καὶ αὐτὸ ὄν ἐν τάξει τοῦ ᾧ χρῆται, ἵνα τοῦτο ἡ φιλοσοφία καὶ αὐτὸ ἐπιστρέφῃ πρὸς τὸ χρώμενον καὶ τὸ χρώμενον ἀπάγῃ, ὅσον μὴ πᾶσα ἀνάγκη, ἀπὸ τοῦ ᾧ χρῆται, ὡς μὴ ἀεὶ μηδὲ χρῆσθαι.

[4] Θῶμεν τοίνυν μεμίχθαι. Ἀλλ' εἰ μέμικται, τὸ μὲν χεῖρον ἔσται βέλτιον, τὸ σῶμα, τὸ δὲ χεῖρον, ἢ ψυχὴ· καὶ βέλτιον μὲν τὸ σῶμα ζωῆς μεταλαβόν, χεῖρον δὲ ἢ ψυχὴ θανάτου καὶ ἀλογίας. Τὸ δὴ ἀφαιρεθὲν ὅπως οὖν ζωῆς πῶς ἂν προσθήκῃ λάβοι τὸ αἰσθάνεσθαι; Τοῦναντίον δ' ἂν τὸ σῶμα ζωὴν λαβὼν τοῦτο ἂν εἴῃ τὸ αἰσθήσεως καὶ τῶν ἐξ αἰσθήσεως παθημάτων μεταλαμβάνον. Τοῦτο τοίνυν καὶ ὀρέζεται – τοῦτο γὰρ καὶ ἀπολαύσει ὃν ὀρέγεται – καὶ φοβήσεται περὶ αὐτοῦ· τοῦτο γὰρ καὶ οὐ τεύζεται τῶν ἡδέων καὶ φθαρήσεται. Ζητητέον δὲ καὶ τὸν τρόπον τῆς μίξεως, μήποτε οὐ δυνατὸς ἦι, ὥσπερ ἂν εἴ τις λέγοι μεμίχθαι λευκῷ γραμμῇ, φύσιν ἄλλην ἄλλην. Τὸ δὲ διαπλακεῖσα οὐ ποιεῖ ὁμοιοπαθεῖν τὰ διαπλακέντα, ἀλλ' ἐστὶν ἀπαθὲς εἶναι τὸ διαπλακέν καὶ ἔστι ψυχὴν διαπεφοιτηκυῖαν μήτοι πάσχειν τὰ ἐκείνου πάθη, ὥσπερ καὶ τὸ φῶς, καὶ μάλιστα, εἰ οὕτω, δι' ὅλου ὡς διαπεπλέχθαι· οὐ παρὰ τοῦτο οὖν πείσεται τὰ σώματος πάθη, ὅτι διαπέπλεκται. Ἀλλ' ὡς εἶδος ἐν ὕλῃ ἔσται ἐν τῷ σώματι; Πρῶτον μὲν ὡς χωριστὸν εἶδος ἔσται, εἴπερ οὐσία, καὶ μᾶλλον ἂν εἴῃ κατὰ τὸ χρώμενον. Εἰ δὲ ὡς τῷ πελέκει τὸ σχῆμα τὸ ἐπὶ τῷ σιδήρῳ, καὶ τὸ συναμφότερον ὁ πέλεκυς ποιήσει ἢ ποιήσει ὁ σίδηρος ὁ οὕτως ἐσχηματισμένος, κατὰ τὸ σχῆμα μέντοι, μᾶλλον ἂν τῷ σώματι διδοῖμεν ὅσα κοινὰ πάθη, τῷ μέντοι τοιούτῳ, τῷ φυσικῷ, ὀργανικῷ, δυνάμει ζωὴν ἔχοντι. Καὶ γὰρ ἄτοπόν φησι τὴν ψυχὴν ὑφαίνειν λέγειν, ὥστε καὶ ἐπιθυμεῖν καὶ λυπεῖσθαι· ἀλλὰ τὸ ζῶιον μᾶλλον.

[5] Ἀλλὰ τὸ ζῶιον ἢ τὸ σῶμα δεῖ λέγειν τὸ τοιόνδε, ἢ τὸ κοινόν, ἢ ἕτερόν τι τρίτον ἐξ ἀμφοῖν γεγεννημένον. Ὅπως δ' ἂν ἔχη, ἥτοι ἀπαθεῖ δεῖ τὴν ψυχὴν φυλάττειν αὐτὴν αἰτίαν γενομένην ἄλλῳ τοῦ τοιούτου, ἢ συμπάσχειν καὶ αὐτήν· καὶ ἢ ταυτὸν πάσχουσιν ἀπαθεῖν πάσχειν, ἢ ὁμοίον τι, οἷον ἄλλως μὲν τὸ ζῶιον ἐπιθυμεῖν, ἄλλως δὲ τὸ ἐπιθυμητικὸν ἐνεργεῖν ἢ πάσχειν. Τὸ μὲν οὖν σῶμα τὸ τοιόνδε ὕστερον ἐπισκεπτέον· τὸ δὲ συναμφότερον οἷον λυπεῖσθαι πῶς; Ἄρα ὅτι τοῦ σώματος οὕτωςι διατεθέντος καὶ μέχρις αἰσθήσεως διελθόντος τοῦ πάθους τῆς αἰσθήσεως εἰς ψυχὴν τελευτώσης; Ἀλλ' ἢ αἰσθησις οὐπω δηλὸν πῶς. Ἀλλ' ὅταν ἡ λύπη ἀρχὴν ἀπὸ δόξης καὶ κρίσεως λάβῃ τοῦ κακόν τι παρεῖναι ἢ αὐτῷ ἢ τινι τῶν οἰκείων, εἴτ' ἐντεῦθεν τροπὴ λυπηρὰ ἐπὶ τὸ σῶμα καὶ ὅλως ἐπὶ πᾶν τὸ ζῶιον γένηται; Ἀλλὰ καὶ τὸ τῆς δόξης οὐπω δηλὸν τίνας, τῆς ψυχῆς ἢ τοῦ συναμφοτέρου· εἴτα ἢ μὲν δόξα ἢ περὶ τοῦ κακόν τὸ τῆς λύπης οὐκ ἔχει πάθος· καὶ γὰρ καὶ δυνατὸν τῆς δόξης παρουσίας μὴ πάντως ἐπιγίνεσθαι τὸ λυπεῖσθαι, μηδ' αὖ τὸ ὀργίζεσθαι δόξης

τοῦ ὀλιγωρεῖσθαι γενομένης, μηδ' αὖ ἀγαθοῦ δόξης κινεῖσθαι τὴν ὄρεξιν. Πῶς οὖν κοινὰ ταῦτα; Ἦ, ὅτι καὶ ἡ ἐπιθυμία τοῦ ἐπιθυμητικοῦ καὶ ὁ θυμὸς τοῦ θυμικοῦ καὶ ὅλως τοῦ ὀρεκτικοῦ ἡ ἐπὶ τι ἔκστασις. Ἀλλ' οὕτως οὐκέτι κοινὰ ἔσται, ἀλλὰ τῆς ψυχῆς μόνης· ἡ καὶ τοῦ σώματος, ὅτι δεῖ αἷμα καὶ χολὴν ζέσαι καὶ πῶς διατεθὲν τὸ σῶμα τὴν ὄρεξιν κινῆσαι, οἷον ἐπὶ ἀφροδισίων. Ἦ δὲ τοῦ ἀγαθοῦ ὄρεξις μὴ κοινὸν πάθημα ἀλλὰ ψυχῆς ἔστω, ὥσπερ καὶ ἄλλα, καὶ οὐ πάντα τοῦ κοινοῦ δίδωσί τις λόγος. Ἀλλὰ ὀρεγομένου ἀφροδισίων τοῦ ἀνθρώπου ἔσται μὲν ὁ ἄνθρωπος ὁ ἐπιθυμῶν, ἔσται δὲ ἄλλως καὶ τὸ ἐπιθυμητικὸν ἐπιθυμῶν. Καὶ πῶς; Ἄρα ἄρξει μὲν ὁ ἄνθρωπος τῆς ἐπιθυμίας, ἐπακολουθήσει δὲ τὸ ἐπιθυμητικόν; Ἀλλὰ πῶς ὅλως ἐπεθύμησεν ὁ ἄνθρωπος μὴ τοῦ ἐπιθυμητικοῦ κεκινημένου; Ἀλλ' ἄρξει τὸ ἐπιθυμητικὸν ν. Ἀλλὰ τοῦ σώματος μὴ πρότερον οὕτωςι διατεθέντος πόθεν ἄρζεται;

[6] Ἀλλ' ἴσως βέλτιον εἰπεῖν καθόλου τῷ παρεῖναι τὰς δυνάμεις τὰ ἔχοντα εἶναι τὰ ἐνεργοῦντα κατ' αὐτάς, αὐτάς δὲ ἀκινήτους εἶναι χορηγούσας τὸ δύνασθαι τοῖς ἔχουσιν. Ἀλλ' εἰ τοῦτο ἔστι, πάσχοντος τοῦ ζώου τὴν αἰτίαν τοῦ ζῆν τῷ συναμφοτέρῳ δοῦσαν αὐτὴν ἀπαθῆ εἶναι τῶν παθῶν καὶ τῶν ἐνεργειῶν τοῦ ἔχοντος ὄντων. Ἀλλ' εἰ τοῦτο, καὶ τὸ ζῆν ὅλως οὐ τῆς ψυχῆς, ἀλλὰ τοῦ συναμφοτέρου ἔσται; Ἦ τὸ τοῦ συναμφοτέρου ζῆν οὐ τῆς ψυχῆς ἔσται· καὶ ἡ δύναμις δὲ ἡ αἰσθητικὴ οὐκ αἰσθήσεται, ἀλλὰ τὸ ἔχον τὴν δύναμιν. Ἀλλ' εἰ ἡ αἴσθησις διὰ σώματος κίνησις οὐσα εἰς ψυχὴν τελευτᾷ, πῶς ἡ ψυχὴ οὐκ αἰσθήσεται; Ἦ τῆς δυνάμεως τῆς αἰσθητικῆς παρούσης τῷ ταύτην παρεῖναι αἰσθήσεται. Τί αἰσθήσεται; τὸ συναμφότερον; Ἀλλ' εἰ ἡ δύναμις μὴ κινήσεται, πῶς ἔτι τὸ συναμφότερον μὴ συναριθμουμένης ψυχῆς μηδὲ τῆς ψυχικῆς δυνάμεως;

[7] Ἦ τὸ συναμφότερον ἔστω τῆς ψυχῆς τῷ παρεῖναι οὐχ αὐτὴν δούσης τῆς τοιαύτης εἰς τὸ συναμφότερον ἢ εἰς θάτερον, ἀλλὰ ποιούσης ἐκ τοῦ σώματος τοῦ τοιούτου καὶ τινος οἷον φωτὸς τοῦ παρ' αὐτὴν δοθέντος τὴν τοῦ ζώου φύσιν ἑτερόν τι, οὗ τὸ αἰσθάνεσθαι καὶ τὰ ἄλλα ὅσα ζώου πάθη εἴρηται. Ἀλλὰ πῶς ἡμεῖς αἰσθανόμεθα; Ἦ, ὅτι οὐκ ἀπηλλάγημεν τοῦ τοιούτου ζώου, καὶ εἰ ἄλλα ἡμῖν τιμιώτερα εἰς τὴν ὅλην ἀνθρώπου οὐσίαν ἐκ πολλῶν οὐσαν πάρεστι. Τὴν δὲ τῆς ψυχῆς τοῦ αἰσθάνεσθαι δύναμιν οὐ τῶν αἰσθητῶν εἶναι δεῖ, τῶν δὲ ἀπὸ τῆς αἰσθήσεως ἐγγιγνομένων τῷ ζώῳ τύπων ἀντιληπτικὴν εἶναι μᾶλλον· νοητὰ γὰρ ἤδη ταῦτα· ὥς τὴν αἴσθησιν τὴν ἕξω εἰδῶλον εἶναι ταύτης, ἐκείνην δὲ ἀληθεστέραν τῇ οὐσίᾳ οὐσαν εἰδῶν μόνων ἀπαθῶς εἶναι θεωρίαν. Ἀπὸ δὴ τούτων τῶν εἰδῶν, ἀφ' ὧν ψυχὴ ἤδη παραδέχεται μόνῃ τὴν τοῦ ζώου ἡγεμονίαν, διάνοιαι δὴ καὶ δόξαι καὶ νοήσεις· ἔνθα δὴ ἡμεῖς μάλιστα. Τὰ δὲ πρὸ τούτων ἡμέτερα, ἡμεῖς δὴ τὸ ἐντεῦθεν ἄνω ἐφεστηκότες τῷ ζώῳ. Κωλύσει δὲ οὐδὲν τὸ σύμπαν ζῶιον λέγειν, μικτὸν μὲν τὰ κάτω, τὸ δὲ ἐντεῦθεν ὁ ἄνθρωπος ὁ ἀληθὴς σχεδόν· ἐκεῖνα δὲ τὸ λεοντῶδες καὶ τὸ ποικίλον ὅλως θηρίον. Συνδρόμου γὰρ ὄντος τοῦ ἀνθρώπου τῇ λογικῇ ψυχῇ, ὅταν λογιζώμεθα, ἡμεῖς λογιζώμεθα τῷ τοῦς λογισμοὺς ψυχῆς εἶναι ἐνεργήματα.

[8] Πρὸς δὲ τὸν νοῦν πῶς; Νοῦν δὲ λέγω οὐχ ἦν ἡ ψυχὴ ἔχει ἕξιν οὐσαν τῶν παρὰ τοῦ νοῦ, ἀλλ' αὐτὸν τὸν νοῦν. Ἦ ἔχομεν καὶ τοῦτον ὑπεράνω ἡμῶν.

Ἔχομεν δὲ ἢ κοινὸν ἢ ἴδιον, ἢ καὶ κοινὸν πάντων καὶ ἴδιον· κοινὸν μὲν, ὅτι ἀμέριστος καὶ εἷς καὶ πανταχοῦ ὁ αὐτός, ἴδιον δέ, ὅτι ἔχει καὶ ἕκαστος αὐτὸν ὅλον ἐν ψυχῇ τῇ πρώτῃ. Ἔχομεν οὖν καὶ τὰ εἶδη διχῶς, ἐν μὲν ψυχῇ οἶον ἀνελιγμένα καὶ οἶον κεχωρισμένα, ἐν δὲ νῶι ὁμοῦ τὰ πάντα. Τὸν δὲ θεὸν πῶς; Ἡ ὡς ἐποχοῦμενον τῇ νοητῇ φύσει καὶ τῇ οὐσίᾳ τῇ ὄντως, ἡμᾶς δὲ ἐκεῖθεν τρίτους ἐκ τῆς ἀμερίστου, φησί, τῆς ἄνωθεν καὶ ἐκ τῆς περὶ τὰ σώματα μεριστῆς, ἦν δὴ δεῖ νοεῖν οὕτω μεριστὴν περὶ τὰ σώματα, ὅτι δίδωσιν ἑαυτὴν τοῖς σώματος μεγέθεσιν, ὅποσον ἂν ζῶιον ἢ ἕκαστον, ἐπεὶ καὶ τῶι παντὶ ὅλῳ, οὕσα μία· ἢ, ὅτι φαντάζεται τοῖς σώμασι παρεῖναι ἐλλάμπουσα εἰς αὐτὰ καὶ ζῶια ποιοῦσα οὐκ ἐξ αὐτῆς καὶ σώματος, ἀλλὰ μένουσα μὲν αὐτῇ, εἰδῶλα δὲ αὐτῆς διδοῦσα, ὥσπερ πρόσωπον ἐν πολλοῖς κατόπτροις. Πρῶτον δὲ εἰδῶλον αἰσθήσις ἢ ἐν τῶι κοινῶι· εἶτα ἀπὸ ταύτης αὖ πᾶν ἄλλο εἶδος λέγεται ψυχῆς, ἕτερον ἀφ' ἑτέρου ἀεί, καὶ τελευτᾷ μέχρι γεννητικοῦ καὶ αὐξήσεως καὶ ὅλως ποιήσεως ἄλλου καὶ ἀποτελεστικ οὗ ἄλλου παρ' αὐτὴν τὴν ποιοῦσαν ἐπεστραμμένης αὐτῆς τῆς ποιούσης πρὸς τὸ ἀποτελούμενον.

[9] Ἔσται τοίνυν ἐκείνης ἡμῖν τῆς ψυχῆς ἢ φύσις ἀπηλλαγμένη αἰτίας κακῶν, ὅσα ἄνθρωπος ποιεῖ καὶ πάσχει· περὶ γὰρ τὸ ζῶιον ταῦτα, τὸ κοινόν, καὶ κοινόν, ὡς εἴρηται. Ἀλλ' εἰ δόξα τῆς ψυχῆς καὶ διάνοια, πῶς ἀναμάρτητος; Ψευδὴς γὰρ δόξα καὶ πολλὰ κατ' αὐτὴν πράττεται τῶν κακῶν. Ἡ πράττεται μὲν τὰ κακὰ ἡττωμένων ἡμῶν ὑπὸ τοῦ χείρονος – πολλὰ γὰρ ἡμεῖς – ἢ ἐπιθυμίας ἢ θυμοῦ ἢ εἰδώλου κακοῦ· ἢ δὲ τῶν ψευδῶν λεγομένη διάνοια φαντασία οὕσα οὐκ ἀνέμεινε τὴν τοῦ διανοητικοῦ κρίσιν, ἀλλ' ἐπράξαμεν τοῖς χείροσι πεισθέντες, ὥσπερ ἐπὶ τῆς αἰσθήσεως πρὶν τῶι διανοητικῶι ἐπικρίναι ψευδῇ ὁρᾶν συμβαίνει τῇ κοινῇ αἰσθήσει. Ὁ δὲ νοῦς ἢ ἐφήπατο ἢ οὐ, ὥστε ἀναμάρτητος. Ἡ οὕτω δὲ λεκτέον, ὡς ἡμεῖς ἢ ἐφηψάμεθα τοῦ ἐν τῶι νῶι νοητοῦ ἢ οὐ. Ἡ τοῦ ἐν ἡμῖν· δυνατόν γὰρ καὶ ἔχειν καὶ μὴ πρόχειρον ἔχειν. Διείλομεν δὴ τὰ κοινὰ καὶ τὰ ἴδια τῶι τὰ μὲν σωματικὰ καὶ οὐκ ἄνευ σώματος εἶναι, ὅσα δὲ οὐ δεῖται σώματος εἰς ἐνέργειαν, ταῦτα ἴδια ψυχῆς εἶναι, καὶ τὴν διάνοιαν ἐπίκρισιν ποιουμένην τῶν ἀπὸ τῆς αἰσθήσεως τύπων εἶδη ἥδη θεωρεῖν καὶ θεωρεῖν οἶον συναισθήσει, τὴν γε κυρίως τῆς ψυχῆς τῆς ἀληθοῦς διάνοιαν· νοήσεων γὰρ ἐνέργεια ἢ διάνοια ἢ ἀληθὴς καὶ τῶν ἔξω πολλάκις πρὸς τᾶνδον ὁμοιότης καὶ κοινωνία. Ἀτρεμήσει οὖν οὐδὲν ἤττον ἢ ψυχὴ πρὸς ἑαυτὴν καὶ ἐν ἑαυτῇ· αἱ δὲ τροπαὶ καὶ ὁ θόρυβος ἐν ἡμῖν παρὰ τῶν συνηρημένων καὶ τῶν τοῦ κοινοῦ, ὃ τι δῆποτε ἐστὶ τοῦτο, ὡς εἴρηται, παθημάτων.

[10] Ἀλλ' εἰ ἡμεῖς ἢ ψυχὴ, πάσχομεν δὲ ταῦτα ἡμεῖς, ταῦτα ἂν εἴη πάσχουσα ἢ ψυχὴ καὶ αὖ ποιήσει ἃ ποιοῦμεν. Ἡ καὶ τὸ κοινὸν ἔφαμεν ἡμῶν εἶναι καὶ μάλιστα οὕπω κεχωρισμένων· ἐπεὶ καὶ ἃ πάσχει τὸ σῶμα ἡμῶν ἡμᾶς φαμεν πάσχειν. Διττὸν οὖν τὸ ἡμεῖς, ἢ συναριθμουμένου τοῦ θηρίου, ἢ τὸ ὑπὲρ τοῦτο ἥδη· θηρίον δὲ ζωιωθέν τὸ σῶμα. Ὁ δ' ἀληθὴς ἄνθρωπος ἄλλος ὁ καθαρὸς τούτων τὰς ἀρετὰς ἔχων τὰς ἐν νοήσει αἱ δὴ ἐν αὐτῇ τῇ χωριζομένῃ ψυχῇ ἴδρυνται, χωριζομένη δὲ καὶ χωριστῇ ἐτι ἐνταῦθα οὔσῃ· ἐπεὶ καί, ὅταν αὕτη παντάπασιν ἀποστή, καὶ ἢ ἀπ' αὐτῆς ἐλλαμφοθεῖσα ἀπελήλυθε συνεπομένη. Αἱ δ' ἀρεταὶ αἱ μὴ φρονήσει, ἔθεσι δὲ ἐγγινόμεναι

καὶ ἀσκήσεις, τοῦ κοινοῦ· τούτου γὰρ αἱ κακίαι, ἐπεὶ καὶ φθόνοι καὶ ζηλοὶ καὶ ἔλαιοι. Φιλίαι δὲ τίνος; Ἡ αἱ μὲν τούτου, αἱ δὲ τοῦ ἔνδον ἀνθρώπου.

[11] Παίδων δὲ ὄντων ἐνεργεῖ μὲν τὰ ἐκ τοῦ συνθέτου, ὀλίγα δὲ ἐλλάμπει ἐκ τῶν ἄνω εἰς αὐτό. Ὅταν δ' ἀργῇ εἰς ἡμᾶς, ἐνεργεῖ πρὸς τὸ ἄνω· εἰς ἡμᾶς δὲ ἐνεργεῖ, ὅταν μέχρι τοῦ μέσου ἦκη. Τί οὖν; Οὐχ ἡμεῖς καὶ πρὸ τούτου; Ἀλλ' ἀντίληψιν δεῖ γενέσθαι· οὐ γάρ, ὅσα ἔχομεν, τούτοις χρώμεθα αἰεὶ, ἀλλ' ὅταν τὸ μέσον τάξωμεν ἢ πρὸς τὰ ἄνω ἢ πρὸς τὰ ἐναντία, ἢ ὅσα ἀπὸ δυνάμεως ἢ ἔξωθεν εἰς ἐνέργειαν ἄγομεν. Τὰ δὲ θηρία πῶς τὸ ζῶιον ἔχει; Ἡ εἰ μὲν ψυχὰς εἶεν ἐν αὐτοῖς ἀνθρώπειοι, ὥσπερ λέγεται, ἀμαρτοῦσαι, οὐ τῶν θηρίων γίνεται τοῦτο, ὅσον χωριστόν, ἀλλὰ παρὸν οὐ πάρεστιν αὐτοῖς, ἀλλ' ἡ συναίσθησις τὸ τῆς ψυχῆς εἰδῶλον μετὰ τοῦ σώματος ἔχει· σῶμα δὲ τοιόνδε οἷον ποιωθὲν ψυχῆς εἰδῶλοι· εἰ δὲ μὴ ἀνθρώπου ψυχὴ εἰσέδω, ἐλλάμπει ἀπὸ τῆς ὅλης τὸ τοιοῦτον ζῶιον γενόμενόν ἐστιν.

[12] Ἀλλ' εἰ ἀναμάρτητος ἡ ψυχὴ, πῶς αἱ δίκαι; Ἀλλὰ γὰρ οὗτος ὁ λόγος ἀσυμφωνεῖ παντὶ λόγῳ, ὅς φησιν αὐτὴν καὶ ἀμαρτάνειν καὶ κατορθοῦν καὶ διδόναι δίκας καὶ ἐν Αἴδου καὶ μετενσωματοῦσθαι. Προσθετέον μὲν οὖν ὅτι τις βούλεται λόγοι· τάχα δ' ἂν τις ἐξεύροι καὶ ὅπῃ μὴ μαχοῦνται. Ὁ μὲν γὰρ τὸ ἀναμάρτητον διδὸν τῇ ψυχῇ λόγος ἐν ἀπλοῦν πάντα ἐτίθετο τὸ αὐτὸ ψυχὴν καὶ τὸ ψυχῇ εἶναι λέγων, ὁ δ' ἀμαρτεῖν διδὸν συμπλέκει μὲν καὶ προστίθισιν αὐτῇ καὶ ἄλλο ψυχῆς εἶδος τὸ τὰ δεινὰ ἔχον πάθη· σύνθετος οὖν καὶ τὸ ἐκ πάντων ἡ ψυχὴ αὐτὴ γίνεται καὶ πάσχει δὴ κατὰ τὸ ὅλον καὶ ἀμαρτάνει τὸ σύνθετον καὶ τοῦτο ἐστὶ τὸ διδὸν δίκην αὐτῷ, οὐκ ἐκεῖνο. Ὅθεν φησί· τεθεάμεθα γὰρ αὐτήν, ὥσπερ οἱ τὸν θαλάττιον Γλαῦκον ὁρῶντες. Δεῖ δὲ περικρούσαντας τὰ προστεθέντα, εἴπερ τις ἐθέλει τὴν φύσιν, φησίν, αὐτῆς ἰδεῖν, εἰς τὴν φιλοσοφίαν αὐτῆς ἰδεῖν, ὣν ἐφάπτεται καὶ τίσι συγγενῆς οὐσὰ ἐστὶν ὃ ἐστίν. Ἀλλη οὖν ζωὴ καὶ ἄλλαι ἐνέργειαι καὶ τὸ κολαζόμενον ἕτερον· ἡ δὲ ἀναχώρησις καὶ ὁ χωρισμὸς οὐ μόνον τοῦδε τοῦ σώματος, ἀλλὰ καὶ ἅπαντος τοῦ προστεθέντος. Καὶ γὰρ ἐν τῇ γενέσει ἡ προσθήκη· ἡ ὅλως ἡ γένεσις τοῦ ἄλλου ψυχῆς εἶδους. Τὸ δὲ πῶς ἡ γένεσις, εἴρηται, ὅτι καταβαίνουσας, ἄλλου τοῦ ἀπ' αὐτῆς γινομένου τοῦ καταβαίνοντος ἐν τῇ νεύσει. Ἄρ' οὖν ἀφήσι τὸ εἰδῶλον; Καὶ ἡ νεῦσις δὲ πῶς οὐχ ἀμαρτία; Ἀλλ' εἰ ἡ νεῦσις ἔλλαμψις πρὸς τὸ κάτω, οὐχ ἀμαρτία, ὥσπερ οὐδ' ἡ σκία, ἀλλ' αἴτιον τὸ ἐλλαμπόμενον· εἰ γὰρ μὴ εἴη, οὐκ ἔχει ὅπῃ ἐλλάμπει. Καταβαίνειν οὖν καὶ νεύειν λέγεται τῷ συνεξηκέναι αὐτῇ τὸ ἐλλαμφοθὲν παρ' αὐτῆς. Ἀφήσιν οὖν τὸ εἰδῶλον, εἰ μὴ ἐγγὺς τὸ ὑποδεξάμενον· ἀφήσι δὲ οὐ τῷ ἀποσχισθῆναι, ἀλλὰ τῷ μηκέτι εἶναι· οὐκέτι δὲ ἐστίν, ἐὰν ἐκεῖ βλέπη ὅλη. Χωρίζειν δὲ ἔοικεν ὁ ποιητὴς τοῦτο ἐπὶ τοῦ Ἡρακλέους τὸ εἰδῶλον αὐτοῦ διδόντος ἐν Αἴδου, αὐτὸν δὲ ἐν θεοῖς εἶναι ὑπ' ἀμφοτέρων τῶν λόγων κατεχόμενος, καὶ ὅτι ἐν θεοῖς καὶ ὅτι ἐν Αἴδου· ἐμέρισε δ' οὖν. Τάχα δ' ἂν οὕτω πιθανὸς ὁ λόγος εἴη· ὅτι δὴ πρακτικὴν ἀρετὴν ἔχων Ἡρακλῆς καὶ ἀξιώθεις διὰ καλοκάγαθίαν θεὸς εἶναι, ὅτι πρακτικὸς, ἀλλ' οὐ θεωρητικὸς ἦν, ἵνα ἂν ὅλος ἦν ἐκεῖ, ἄνω τέ ἐστὶ καὶ ἔτι ἐστὶ τι αὐτοῦ καὶ κάτω.

[13] Τὸ δὲ ἐπισκεψάμενον περὶ τούτων ἡμεῖς ἢ ἡ ψυχὴ; Ἡ ἡμεῖς, ἀλλὰ τῇ ψυχῇ. Τὸ δὲ τῇ ψυχῇ πῶς; Ἄρα τῷ ἔχειν ἐπεσκέψατο; Ἡ ἡ ψυχῇ. Οὐκοῦν

κινήσεται; Ἡ κίνησιν τὴν τοιαύτην δοτέον αὐτῇ, ἢ μὴ σωμάτων, ἀλλ' ἔστιν αὐτῆς ζωὴ. Καὶ ἡ νόησις δὲ ἡμῶν οὕτω, ὅτι καὶ νοερὰ ἡ ψυχὴ καὶ ζωὴ κρείττων ἡ νόησις, καὶ ὅταν ψυχὴ νοῇ, καὶ ὅταν νοῦς ἐνεργῇ εἰς ἡμᾶς· μέρος γὰρ καὶ οὗτος ἡμῶν καὶ πρὸς τοῦτον ἄνιμεν.

β: Περὶ ἀρετῶν.

[1] Ἐπειδὴ τὰ κακὰ ἐνταῦθα καὶ τόνδε τὸν τόπον περιπολεῖ ἐξ ἀνάγκης, βούλεται δὲ ἡ ψυχὴ φυγεῖν τὰ κακὰ, φευκτέον ἐντεῦθεν. Τίς οὖν ἡ φυγὴ; θεῶι, φησιν, ὁμοιωθῆναι. Τοῦτο δέ, εἰ δίκαιοι καὶ ὅσιοι μετὰ φρονήσεως γενοίμεθα καὶ ὅλως ἐν ἀρετῇ. Εἰ οὖν ἀρετῇ ὁμοιοῦμεθα, ἄρα ἀρετὴν ἔχοντι; Καὶ δὴ καὶ τίνι θεῶι; Ἄρ' οὖν τῷ μᾶλλον δοκοῦντι ταῦτα ἔχειν καὶ δὴ τῇ τοῦ κόσμου ψυχῇ καὶ τῷ ἐν ταύτῃ ἡγουμένῳ ᾧ φρόνησις θαυμαστὴ ὑπάρχει; Καὶ γὰρ εὐλογον ἐνταῦθα ὄντας τούτῳ ὁμοιοῦσθαι. Ἡ πρῶτον μὲν ἀμφισβητήσιμον, εἰ καὶ τούτῳ ὑπάρχουσι πᾶσαι· οἷον σῶφρονι ἀνδρείῳ εἶναι, ᾧ μήτε τι δεινόν ἐστιν· οὐδὲν γὰρ ἔξωθεν· μήτε προσιὸν ἢδὺ οὐ καὶ ἐπιθυμία ἂν γένοιτο μὴ παρόντος, ἢν' ἔχηι ἢ ἔληι. Εἰ δὲ καὶ αὐτὸς ἐν ὁρέξει ἐστὶ τῶν νοητῶν ὧν καὶ αἱ ἡμέτεραι, δηλὸν ὅτι καὶ ἡμῖν ἐκείθεν ὁ κόσμος καὶ αἱ ἀρεταί. Ἄρ' οὖν ἐκεῖνο ταύτας ἔχει; Ἡ οὐκ εὐλογον τὰς γε πολιτικὰς λεγομένας ἀρετὰς ἔχειν, φρόνησιν μὲν περὶ τὸ λογιζόμενον, ἀνδρίαν δὲ περὶ τὸ θυμούμενον, σωφροσύνην δὲ ἐν ὁμολογίᾳ τινὶ καὶ συμφωνίᾳ ἐπιθυμητικοῦ πρὸς λογισμὸν, δικαιοσύνην δὲ τὴν ἐκάστου τούτων ὁμοῦ οἰκαιοπραγίαν ἀρχῆς πέρι καὶ τοῦ ἄρχεσθαι. Ἄρ' οὖν οὐ κατὰ τὰς πολιτικὰς ὁμοιοῦμεθα, ἀλλὰ κατὰ τὰς μείζους τῷ αὐτῷ ὀνόματι χρωμένας; Ἀλλ' εἰ κατ' ἄλλας, κατὰ τὰς πολιτικὰς ὅλως οὐ; Ἡ ἄλογον μὴδ' ὅπως οὖν ὁμοιοῦσθαι κατὰ ταύτας – τούτους γοῦν καὶ θεῖους ἢ φήμῃ λέγει καὶ λεκτέον ἀμυγιέπρι ὁμοιωθῆναι – κατὰ δὲ τὰς μείζους τὴν ὁμοίωσιν εἶναι. Ἀλλ' ἐκατέρως γε συμβαίνει ἀρετὰς ἔχειν κἂν εἰ μὴ τοιαύτας. Εἰ οὖν τις συγχωρεῖ, [κἂν εἰ μὴ τοιαύτας] ὁμοιοῦσθαι δύνασθαι, ἄλλως ἡμῶν ἐχόντων πρὸς ἄλλας, οὐδὲν κωλύει, καὶ μὴ πρὸς ἀρετὰς ὁμοιουμένων, ἡμᾶς ταῖς αὐτῶν ἀρεταῖς ὁμοιοῦσθαι τῷ μὴ ἀρετὴν κεκτημένῳ. Καὶ πῶς; Ὡς· εἴ τι θερμότητος παρουσίαι θερμαίνεται, ἀνάγκη καὶ ὅθεν ἡ θερμότης ἐλήλυθε θερμαίνεσθαι; Καὶ εἴ τι πυρὸς παρουσίαι θερμόν ἐστιν, ἀνάγκη καὶ τὸ πῦρ αὐτὸ πυρὸς παρουσίαι θερμαίνεσθαι; Ἀλλὰ πρὸς μὲν τὸ πρότερον εἶποι ἂν τις καὶ ἐν τῷ πῦρ εἶναι θερμότητα, ἀλλὰ σύμφυτον, ὥστε τὸν λόγον ποιεῖν τῇ ἀναλογίᾳ ἐπόμενον ἐπακτὸν μὲν τῇ ψυχῇ τὴν ἀρετὴν, ἐκείνῳ δέ, ὅθεν μιμησαμένη ἔχει, σύμφυτον· πρὸς δὲ τὸν ἐκ τοῦ πυρὸς λόγον τὸ ἐκείνον ἀρετὴν εἶναι· ἀρετῆς δὲ ἀξιοῦμεν εἶναι μείζονα. Ἀλλ' εἰ μὲν οὐ μεταλαμβάνει ψυχὴ τὸ αὐτὸ ἢν τῷ ἀφ' οὗ, οὕτως ἔδει λέγειν· νῦν δὲ ἕτερον μὲν ἐκεῖνο, ἕτερον δὲ τοῦτο. Οὐδὲ γὰρ οἰκία ἢ αἰσθητὴ τὸ αὐτὸ τῇ νοητῇ, καίτοι ὁμοίωται· καὶ τάξεως δὲ καὶ κόσμου μεταλαμβάνει ἢ οἰκία ἢ αἰσθητὴ κάκεῖ ἐν τῷ λόγῳ οὐκ ἔστι τάξις οὐδὲ κόσμος οὐδὲ συμμετρία. Οὕτως οὖν κόσμου καὶ τάξεως καὶ ὁμολογίας μεταλαμβάνοντες ἐκείθεν καὶ τούτων ὄντων τῆς ἀρετῆς ἐνθάδε, οὐ δεομένων δὲ τῶν ἐκεῖ ὁμολογίας οὐδὲ κόσμου οὐδὲ τάξεως, οὐδ' ἂν ἀρετῆς εἴη χρεια, καὶ ὁμοιοῦμεθα οὐδὲν ἥττον τοῖς ἐκεῖ δι' ἀρετῆς παρουσίαν. Πρὸς μὲν οὖν τὸ μὴ ἀναγκαῖον κάκεῖ ἀρετὴν εἶναι, ἐπεὶπερ ἡμεῖς ἀρετῇ ὁμοιοῦμεθα, ταυτί· δεῖ δὲ πειθῶ ἐπάγειν τῷ λόγῳ μὴ μένοντας ἐπὶ τῆς βίας.

[2] Πρῶτον τοίνυν τὰς ἀρετὰς ληπτέον καθ' ὅς φαμεν ὁμοιοῦσθαι, ἢν' αὐτὸ τὸ

αὐτὸ εὖρωμεν ὁ παρ' ἡμῖν μὲν μίμημα ὃν ἀρετὴ ἐστίν, ἐκεῖ δὲ οἷον ἀρχέτυπον ὃν οὐκ ἀρετὴ, ἐπισημηνάμενοι ὡς ἡ ὁμοίωσις διττὴ· καὶ ἡ μὲν τις ταῦτόν ἐν τοῖς ὁμοίοις ἀπαιτεῖ, ὅσα ἐπίσης ὁμοίωται ἀπὸ τοῦ αὐτοῦ· ἐν οἷς δὲ τὸ μὲν ὁμοίωται πρὸς ἕτερον, τὸ δὲ ἕτερόν ἐστι πρῶτον, οὐκ ἀντιστρέφον πρὸς ἐκεῖνο οὐδὲ ὅμοιον αὐτοῦ λεγόμενον, ἐνταῦθα τὴν ὁμοίωσιν ἄλλον τρόπον ληπτέον οὐ ταῦτόν εἶδος ἀπαιτοῦντας, ἀλλὰ μᾶλλον ἕτερον, εἴπερ κατὰ τὸν ἕτερον τρόπον ὁμοίωται. Τί ποτε οὖν ἐστίν ἡ ἀρετὴ ἢ τε σύμπασα καὶ ἐκάστη; Σαφέστερος δὲ ὁ λόγος ἔσται ἐφ' ἐκάστης· οὕτω γὰρ καὶ ὁ τι κοινόν, καθ' ὃ ἀρεταὶ πᾶσαι, δῆλον ῥαιδίως ἔσται. Αἱ μὲν τοίνυν πολιτικαὶ ἀρεταί, ἃς ἄνω που εἵπομεν, κατακοσμοῦσι μὲν ὄντως καὶ ἀμείνους ποιοῦσιν ὀρίζουσαι καὶ μετροῦσαι τὰς ἐπιθυμίας καὶ ὅλως τὰ πάθη μετροῦσαι καὶ ψευδεῖς δόξας ἀφαιροῦσαι τῷ ὅλως ἀμείνονι καὶ τῷ ὠρίσθαι καὶ τῶν ἀμέτρων καὶ ἀορίστων ἕξω εἶναι κατὰ τὸ μεμετρημένον· καὶ αὐταὶ ὀρισθεῖσαι, ἧ μέτρα γε ἐν ὕλῃ τῇ ψυχῇ, ὁμοιώνται τῷ ἐκεῖ μέτρῳ καὶ ἔχουσιν ἵχνος τοῦ ἐκεῖ ἀρίστου. Τὸ μὲν γὰρ πάντῃ ἄμετρον ὕλη ὃν πάντῃ ἀνωμοίωται· καθ' ὅσον δὲ μεταλαμβάνει εἶδους, κατὰ τοσοῦτον ὁμοιοῦται ἀνειδέωι ἐκείνῳ ὄντι. Μᾶλλον δὲ τὰ ἐγγὺς μεταλαμβάνει· ψυχὴ δὲ ἐγγυτέρῳ σώματος καὶ συγγενέστερον· ταύτῃ καὶ πλέον μεταλαμβάνει, ὥστε καὶ ἐξαπατᾶν θεὸς φαντασθεῖσα, μὴ τὸ πᾶν θεοῦ τοῦτο ἦν. Οὕτω μὲν οὖν οὗτοι ὁμοιοῦνται.

[3] Ἀλλ' ἐπεὶ τὴν ὁμοίωσιν ἄλλην ὑποφαίνει ὡς τῆς μείζονος ἀρετῆς οὖσαν, περὶ ἐκείνης λεκτέον· ἐν ᾧ καὶ σαφέστερον ἔσται μᾶλλον καὶ τῆς πολιτικῆς ἡ οὐσία, καὶ ἥτις ἡ μείζων κατὰ τὴν οὐσίαν, καὶ ὅλως, ὅτι ἔστι παρὰ τὴν πολιτικὴν ἑτέρα. Λέγων δὲ ὁ Πλάτων τὴν ὁμοίωσιν τὴν πρὸς τὸν θεὸν φυγὴν τῶν ἐντεῦθεν εἶναι, καὶ ταῖς ἀρεταῖς ταῖς ἐν πολιτείᾳ οὐ τὸ ἀπλῶς διδούς, ἀλλὰ προστιθεὶς πολιτικάς γε, καὶ ἀλλαχοῦ καθάρσεις λέγων ἀπάσας δῆλός τέ ἐστι διττὰς τιθεὶς καὶ τὴν ὁμοίωσιν οὐ κατὰ τὴν πολιτικὴν τιθεὶς. Πῶς οὖν λέγομεν ταύτας καθάρσεις καὶ πῶς καθαρθέντες μάλιστα ὁμοιοῦμεθα; Ἡ ἐπειδὴ κακὴ μὲν ἐστίν ἡ ψυχὴ συμπεφυρμένη τῷ σώματι καὶ ὁμοπαθὴς γινομένη αὐτῷ καὶ πάντα συνδοξάζουσα, εἴη ἂν ἀγαθὴ καὶ ἀρετὴν ἔχουσα, εἰ μήτε συνδοξάζοι, ἀλλὰ μόνῃ ἐνεργοῖ – ὅπερ ἐστὶ νοεῖν τε καὶ φρονεῖν – μήτε ὁμοπαθὴς εἴη – ὅπερ ἐστὶ σωφρονεῖν – μήτε φοβοῖτο ἀφισταμένη τοῦ σώματος – ὅπερ ἐστὶν ἀνδρίζεσθαι – ἡγοῖτο δὲ λόγος καὶ νοῦς, τὰ δὲ μὴ ἀντιτείνου – δικαιοσύνη δ' ἂν εἴη τοῦτο. Τὴν δὲ τοιαύτην διάθεσιν τῆς ψυχῆς καθ' ἣν νοεῖ τε καὶ ἀπαθὴς οὕτως ἐστίν, εἴ τις ὁμοίωσιν λέγοι πρὸς θεόν, οὐκ ἂν ἀμαρτάνοι· καθαρὸν γὰρ καὶ τὸ θεῖον καὶ ἡ ἐνέργεια τοιαύτη, ὡς τὸ μιμούμενον ἔχειν φρόνησιν. Τί οὖν οὐ κάκεῖνο οὕτω διάκειται; Ἡ οὐδὲ διάκειται, ψυχῆς δὲ ἡ διάθεσις. Νοεῖ τε ἡ ψυχὴ ἄλλως· τῶν δὲ ἐκεῖ τὸ μὲν ἑτέρως, τὸ δὲ οὐδὲ ὅλως. Πάλιν οὖν τὸ νοεῖν ὁμώνυμον; Οὐδαμῶς· ἀλλὰ τὸ μὲν πρῶτως, τὸ δὲ παρ' ἐκείνου ἑτέρως. Ὡς γὰρ ὁ ἐν φωνῇ λόγος μίμημα τοῦ ἐν ψυχῇ, οὕτω καὶ ὁ ἐν ψυχῇ μίμημα τοῦ ἐν ἑτέρῳ. Ὡς οὖν μεμερισμένος ὁ ἐν προφορᾷ πρὸς τὸν ἐν ψυχῇ, οὕτω καὶ ὁ ἐν ψυχῇ ἐρμηνεύς ὢν ἐκείνου πρὸς τὸ πρὸ αὐτοῦ. Ἡ δὲ ἀρετὴ ψυχῆς· νοῦ δὲ οὐκ ἔστιν οὐδὲ τοῦ ἐπέκεινα.

[4] Ζητητέον δέ, εἰ ἡ καθάρσις ταῦτόν τῃ τοιαύτῃ ἀρετῇ, ἢ προηγείται μὲν ἡ καθάρσις, ἔπεται δὲ ἡ ἀρετὴ, καὶ πότερον ἐν τῷ καθαιρεσθαι ἢ ἀρετῇ ἢ ἐν

τῷ κεκαθάρθαι. Ἀτελεστέρα τῆς ἐν τῷ κεκαθάρθαι [ἢ ἐν τῷ καθαίρεσθαι· τὸ γὰρ κεκαθάρθαι] οἶον τέλος ἦδη. Ἀλλὰ τὸ κεκαθάρθαι ἀφαίρεσις ἀλλοτρίου παντός, τὸ δὲ ἀγαθὸν ἕτερον αὐτοῦ. Ἡ, εἰ πρὸ τῆς ἀκαθαρσίας ἀγαθὸν ἦν, ἡ κάθαρσις ἄρκει· ἀλλ' ἄρκέσει μὲν ἡ κάθαρσις, τὸ δὲ καταλειπόμενον ἔσται τὸ ἀγαθόν, οὐχ ἡ κάθαρσις. Καὶ τί τὸ καταλειπόμενον ἔστι, ζητητέον· ἴσως γὰρ οὐδὲ τὸ ἀγαθὸν ἦν ἡ φύσις ἡ καταλειπομένη· οὐ γὰρ ἂν ἐγένετο ἐν κακῷ. Ἄρ' οὖν ἀγαθοειδῆ λεκτέον; Ἡ οὐχ ἱκανὴν πρὸς τὸ μένειν ἐν τῷ ὄντως ἀγαθῷ· πέφυκε γὰρ ἐπ' ἄμφω. Τὸ οὖν ἀγαθὸν αὐτῆς τὸ συνεῖναι τῷ συγγενεῖ, τὸ δὲ κακὸν τὸ τοῖς ἐναντίοις. Δεῖ οὖν καθηραμένην συνεῖναι. Συνέσται δὲ ἐπιστραφεῖσα. Ἄρ' οὖν μετὰ τὴν κάθαρσιν ἐπιστρέφεται; Ἡ μετὰ τὴν κάθαρσιν ἐπέστραπται. Τοῦτ' οὖν ἡ ἀρετὴ αὐτῆς; Ἡ τὸ γινόμενον αὐτῇ ἐκ τῆς ἐπιστροφῆς. Τί οὖν τοῦτο; Θέα καὶ τύπος τοῦ ὁφθέντος ἐντεθεις καὶ ἐνεργῶν, ὡς ἡ ὄψις περὶ τὸ ὁρώμενον. Οὐκ ἄρα εἶχεν αὐτὰ οὐδ' ἀναμιμνήσκειται; Ἡ εἶχεν οὐκ ἐνεργοῦντα, ἀλλὰ ἀποκείμενα ἀφώτιστα· ἵνα δὲ φωτισθῇ καὶ τότε γνῶι αὐτὰ ἐνόντα, δεῖ προσβαλεῖν τῷ φωτίζοντι. Εἶχε δὲ οὐκ αὐτά, ἀλλὰ τύπους· δεῖ οὖν τὸν τύπον τοῖς ἀληθινοῖς, ὧν καὶ οἱ τύποι, ἐφαρμόσαι. Τάχα δὲ καὶ οὕτω λέγεται ἔχειν, ὅτι ὁ νοῦς οὐκ ἀλλότριος καὶ μάλιστα δὲ οὐκ ἀλλότριος, ὅταν πρὸς αὐτὸν βλέπῃ· εἰ δὲ μή, καὶ παρὼν ἀλλότριος. Ἐπεὶ κὰν ταῖς ἐπιστήμαις· ἐὰν μὴδ' ὅλως ἐνεργῶμεν κατ' αὐτάς, ἀλλότριαι.

[5] Ἀλλ' ἐπὶ πόσον ἡ κάθαρσις λεκτέον· οὕτω γὰρ καὶ ἡ ὁμοίωσις τίνι [θεῷ] φανερά καὶ ἡ ταυτότης [τίνι θεῷ]. Τοῦτο δὲ ἔστι μάλιστα ζητεῖν θυμὸν πῶς καὶ ἐπιθυμίαν καὶ ἄλλα πάντα, λύπην καὶ τὰ συγγενῆ, καὶ τὸ χωρίζειν ἀπὸ σώματος ἐπὶ πόσον δυνατόν. Ἀπὸ μὲν δὴ σώματος ἴσως μὲν καὶ τοῖς οἶον τόποις συνάγουσαν πρὸς ἑαυτήν, πάντως μὴν ἀπαθῶς ἔχουσαν καὶ τὰς ἀναγκαίας τῶν ἡδονῶν αἰσθήσεις μόνον ποιουμένην καὶ ἱατρεύσεις καὶ ἀπαλλαγὰς πόνων, ἵνα μὴ ἐνοχλοῖτο, τὰς δὲ ἀληθδόνας ἀφαιροῦσαν καί, εἰ μὴ οἶόν τε, πράως φέρουσαν καὶ ἐλάττους τιθεῖσαν τῷ μὴ συμπάσχειν· τὸν δὲ θυμὸν ὅσον οἶόν τε ἀφαιροῦσαν καί, εἰ δυνατόν, πάντη, εἰ δὲ μή, μὴ γοῦν αὐτὴν συνοργιζομένην, ἀλλ' ἄλλου εἶναι τὸ ἀπροαίρετον, τὸ δὲ ἀπροαίρετον ὀλίγον εἶναι καὶ ἀσθενές· τὸν δὲ φόβον πάντη· περὶ οὐδενὸς γὰρ φοβήσεται – τὸ δὲ ἀπροαίρετον καὶ ἐνταῦθα – πλὴν γ' ἐν νουθετήσῃ. Ἐπιθυμίαν δέ; Ὅτι μὲν μηδενὸς φαύλου, δηλόν· σίτων δὲ καὶ ποτῶν πρὸς ἄνεσιν οὐκ αὐτὴ ἔξει· οὐδὲ τῶν ἀφροδισίων δέ· εἰ δ' ἄρα, φυσικῶν, οἶμαι, καὶ οὐδὲ τὸ ἀπροαίρετον ἔχουσαν· εἰ δ' ἄρα, ὅσον μετὰ φαντασίας προτυποῦς καὶ ταύτης. Ὅλως δὲ αὕτη μὲν πάντων τούτων καθαρὰ ἔσται καὶ τὸ ἄλογον δὲ βουλήσεται καὶ αὐτὸ καθαρὸν ποιῆσαι, ὥστε μὴδὲ πλήττεσθαι· εἰ δ' ἄρα, μὴ σφόδρα, ἀλλ' ὀλίγας τὰς πληγὰς αὐτοῦ εἶναι καὶ εὐθὺς λυομένας τῇ γειτονήσῃ. ὥσπερ εἴ τις σοφῷ γειτονῶν ἀπολαύοι τῆς τοῦ σοφοῦ γειτνιάσεως ἢ ὁμοιος γενόμενος ἢ αἰδούμενος, ὡς μὴδὲν τολμᾶν ποιεῖν ὧν ὁ ἀγαθὸς οὐ θέλει. Οὐκ οὖν ἔσται μάχη· ἄρκει γὰρ παρὼν ὁ λόγος, ὃν τὸ χεῖρον αἰδέσεται, ὥστε καὶ αὐτὸ τὸ χεῖρον δυσχερᾶναι, ἐὰν τι ὅλως κινήθῃ, ὅτι μὴ ἡσυχίαν ἦγε παρόντος τοῦ δεσπότου, καὶ ἀσθένειαν αὐτῷ ἐπιτιμῆσαι.

[6] Ἔστι μὲν οὖν οὐδὲν τῶν τοιούτων ἁμαρτία, ἀλλὰ κατόρθωσις

ἀνθρώπων· ἀλλ' ἡ σπουδὴ οὐκ ἔξω ἀμαρτίας εἶναι, ἀλλὰ θεὸν εἶναι. Εἰ μὲν οὖν τι τῶν τοιούτων ἀπροαίρετον γίνοιτο, θεὸς ἂν εἴη ὁ τοιοῦτος καὶ δαίμων διπλοῦς ὢν, μᾶλλον δὲ ἔχων σὺν αὐτῷ ἄλλον ἄλλην ἀρετὴν ἔχοντα· εἰ δὲ μὴδὲν, θεὸς μόνον· θεὸς δὲ τῶν ἐπομένων τῷ πρώτῳ. Αὐτὸς μὲν γάρ ἐστιν ὃς ἤλθεν ἐκεῖθεν καὶ τὸ καθ' αὐτόν, εἰ γένοιτο οἷος ἤλθεν, ἐκεῖ ἐστιν· ὧι δὲ συνωικίσθη ἐνθάδε ἥκων, καὶ τοῦτον αὐτῷ ὁμοιώσει κατὰ δύναμιν τὴν ἐκείνου, ὥστε, εἰ δυνατόν, ἅπληκτον εἶναι ἢ ἄπρακτόν γε τῶν μὴ δοκούντων τῷ δεσπότῃ. Τίς οὖν ἐκάστη ἀρετὴ τῷ τοιούτῳ; Ἡ σοφία μὲν καὶ φρόνησις ἐν θεωρίᾳ ὧν νοῦς ἔχει· νοῦς δὲ τῇ ἐπαφῇ. Διττὴ δὲ ἐκατέρα, ἡ μὲν ἐν νῳ οὔσα, ἡ δὲ ἐν ψυχῇ. Κάκεῖ μὲν οὐκ ἀρετὴ, ἐν δὲ ψυχῇ ἀρετὴ. Ἐκεῖ οὖν τί; Ἐνέργεια αὐτοῦ καὶ ὃ ἐστιν· ἐνταῦθα δὲ τὸ ἐν ἄλλῳ ἐκεῖθεν ἀρετὴ. Οὐδὲ γὰρ αὐτοδικαιοσύνη καὶ ἐκάστη ἀρετὴ, ἀλλ' οἷον παράδειγμα· τὸ δὲ ἀπ' αὐτῆς ἐν ψυχῇ ἀρετὴ. Τινὸς γὰρ ἡ ἀρετὴ· αὐτὸ δὲ ἕκαστον αὐτοῦ, οὐχὶ δὲ ἄλλου τινός. Δικαιοσύνη δὲ εἴπερ οἰκαιοπραγία, ἄρα αἰεὶ ἐν πλήθει μερῶν; Ἡ ἡ μὲν ἐν πλήθει, ὅταν πολλὰ ἦι τὰ μέρη, ἡ δὲ ὅλως οἰκαιοπραγία, κἂν ἐνὸς ἦι. Ἡ γοῦν ἀληθοῦς αὐτοδικαιοσύνη ἐνὸς πρὸς αὐτό, ἐν ᾧ οὐκ ἄλλο, τὸ δὲ ἄλλο· ὥστε καὶ τῇ ψυχῇ δικαιοσύνη ἡ μείζων τὸ πρὸς νοῦν ἐνεργεῖν, τὸ δὲ σωφρονεῖν ἡ εἴσω πρὸς νοῦν στροφή, ἡ δὲ ἀνδρία ἀπάθεια καθ' ὁμοίωσιν τοῦ πρὸς ὃ βλέπει ἀπαθὲς ὄν τὴν φύσιν, αὐτὴ δὲ ἐξ ἀρετῆς, ἵνα μὴ συμπαθῇ τῷ χεῖρονι συνοίκῳ.

[7] Ἀντακολουθοῦσι τοίνυν ἀλλήλαις καὶ αὗται αἱ ἀρεταὶ ἐν ψυχῇ, ὥσπερ κάκεῖ τὰ πρὸ τῆς ἀρετῆς [αἱ] ἐν νῳ ὥσπερ παραδείγματα. Καὶ γὰρ ἡ νόησις ἐκεῖ ἐπιστήμη καὶ σοφία, τὸ δὲ πρὸς αὐτὸν ἡ σωφροσύνη, τὸ δὲ οἰκεῖον ἔργον ἡ οἰκαιοπραγία, τὸ δὲ οἷον ἀνδρία ἡ αὐλότης καὶ τὸ ἐφ' αὐτοῦ μένειν καθαρόν. Ἐν ψυχῇ τοίνυν πρὸς νοῦν ἡ ὄρασις σοφία καὶ φρόνησις, ἀρεταὶ αὐτῆς· οὐ γὰρ αὐτὴ ταῦτα, ὥσπερ ἐκεῖ. Καὶ τὰ ἄλλα ὡσαύτως ἀκολουθεῖ· καὶ τῇ καθάρσει δέ, εἴπερ πᾶσαι καθάρσεις κατὰ τὸ κεκαθάρθαι, ἀνάγκη πάσας· ἢ οὐδεμία τελεία. Καὶ ὁ μὲν ἔχων τὰς μείζους καὶ τὰς ἐλάττους ἐξ ἀνάγκης δυνάμει, ὁ δὲ τὰς ἐλάττους οὐκ ἀναγκαίως ἔχει ἐκείνας. Ὁ μὲν δὴ προηγούμενος τοῦ σπουδαίου βίος οὗτος. Πότερα δὲ ἐνεργεῖαι ἔχει καὶ τὰς ἐλάττους ὁ τὰς μείζους ἢ ἄλλον τρόπον, σκεπτέον καθ' ἐκάστην· οἷον φρόνησιν· εἰ γὰρ ἄλλαις ἀρχαῖς χρήσεται, πῶς ἔτι ἐκείνη μένει κἂν εἰ μὴ ἐνεργούσα; Καὶ εἰ ἡ μὲν φύσει τοσόνδε, ἡ δὲ τοσόνδε, καὶ ἡ σωφροσύνη ἐκείνη μετροῦσα, ἡ δὲ ὅλως ἀναιροῦσα; Ταῦτόν δὲ καὶ ἐπὶ τῶν ἄλλων ὅλως τῆς φρονήσεως κινηθείσης. Ἡ εἰδήσει γε αὐτὰς καὶ ὅσον παρ' αὐτῶν ἔξει; τάχα δέ ποτε περιστατικῶς ἐνεργήσει κατὰ τινας αὐτῶν. Ἐπὶ μείζους δὲ ἀρχὰς ἥκων καὶ ἄλλα μέτρα κατ' ἐκείνα πράξει· οἷον τὸ σωφρονεῖν οὐκ ἐν μέτρῳ ἐκείνῳ τιθεῖς, ἀλλ' ὅλως κατὰ τὸ δυνατόν χωρίζων καὶ ὅλως ζῶν οὐχὶ τὸν ἀνθρώπου βίον τὸν τοῦ ἀγαθοῦ, ὃν ἀξιοῖ ἡ πολιτικὴ ἀρετὴ, ἀλλὰ τοῦτον μὲν καταλιπὼν, ἄλλον δὲ ἐλόμενος τὸν τῶν θεῶν· πρὸς γὰρ τούτους, οὐ πρὸς ἀνθρώπους ἀγαθοὺς ἢ ὁμοιώσις. Ὁμοιώσις δὲ ἡ μὲν πρὸς τούτους, ὡς εἰκὼν εἰκόνι ὁμοίωται ἀπὸ τοῦ αὐτοῦ ἐκατέρα. Ἡ δὲ πρὸς ἄλλον ὡς πρὸς παράδειγμα.

γ: Περὶ διαλεκτικῆς.

[1] Τίς τέχνη ἢ μέθοδος ἢ ἐπιτήδευσις ἡμᾶς οἷ δεῖ πορευθῆναι ἀνάγει; Ὅπου μὲν οὖν δεῖ ἐλθεῖν, ὡς ἐπὶ τὰγαθὸν καὶ τὴν ἀρχὴν τὴν πρώτην, κείσθω διωμολογημένον καὶ διὰ πολλῶν δεδειγμένον· καὶ δὴ καὶ δι' ὧν τοῦτο ἐδείκνυτο, ἀναγωγή τις ἦν. Τίνα δὲ δεῖ εἶναι τὸν ἀναχθῆσόμενον; Ἄρα γε τὸν πάντα ἢ τὸν πλεῖστά φησιν ἰδόντα, ὃς ἐν τῇ πρώτῃ γενέσει εἰς γονὴν ἀνδρὸς ἐσομένου φιλοσόφου μουσικοῦ τινος ἢ ἐρωτικοῦ; Ὁ μὲν δὴ φιλόσοφος τὴν φύσιν καὶ ὁ μουσικὸς καὶ ὁ ἐρωτικὸς ἀνακτέοι. Τίς οὖν ὁ τρόπος; Ἄρα γε εἰς καὶ ὁ αὐτὸς ἅπασι τούτοις, ἢ καθ' ἓνα εἰς τις; Ἔστι μὲν οὖν ἡ πορεία διττὴ πᾶσιν ἢ ἀναβαίνουσιν ἢ ἄνω ἐλθοῦσιν· ἡ μὲν γὰρ προτέρα ἀπὸ τῶν κάτω, ἡ δὲ γε δευτέρα, οἷς ἤδη ἐν τῷ νοητῷ γενομένοις καὶ οἷον ἵχνος θεῖσιν ἐκεῖ πορεύεσθαι ἀνάγκη, ἕως ἂν εἰς τὸ ἔσχατον τοῦ τόπου ἀφίκωνται, ὃ δὴ τέλος τῆς πορείας ὃν τυγχάνει, ὅταν τις ἐπ' ἄκρῳ γένηται τῷ νοητῷ. Ἀλλ' ἡ μὲν περιμενέτω, περὶ δὲ τῆς ἀναγωγῆς πρότερον πειρατέον λέγειν. Πρῶτον δὴ διασταλτέον τοὺς ἄνδρας τούτους ἡμῖν ἀρξαμένους ἀπὸ τοῦ μουσικοῦ ὅστις ἐστὶ λέγοντας τὴν φύσιν. Θετέον δὴ αὐτὸν εὐκίνητον καὶ ἐπτοημένον μὲν πρὸς τὸ καλόν, ἀδυνατώτερον δὲ παρ' αὐτοῦ κινεῖσθαι, ἔτοιμον δὲ ἐκ τῶν τυχόντων οἷον ἐκτύπων, ὥσπερ οἱ δειλοὶ πρὸς τοὺς ψόφους, οὕτω καὶ τοῦτον πρὸς τοὺς φθόγγους καὶ τὸ καλὸν τὸ ἐν τούτοις ἔτοιμον, φεύγοντα δὲ ἀεὶ τὸ ἀνάρμοστον καὶ τὸ μὴ ἐν ἐν τοῖς δομένοις καὶ ἐν τοῖς ῥυθμοῖς καὶ τὸ εὐρυθμον καὶ τὸ εὐσχημον διώκειν. Μετὰ τοῖνυν τοὺς αἰσθητοὺς τούτους φθόγγους καὶ ῥυθμοὺς καὶ σχήματα οὕτως ἀκτέον· χωρίζοντα τὴν ὕλην ἐφ' ὧν αἱ ἀναλογίαι καὶ οἱ λόγοι εἰς τὸ κάλλος τὸ ἐπ' αὐτοῖς ἀκτέον καὶ διδακτέον, ὡς περὶ ἃ ἐπτόητο ἐκεῖνα ἦν, ἡ νοητὴ ἀρμονία καὶ τὸ ἐν ταύτῃ καλὸν καὶ ὅλως τὸ καλόν, οὐ τό τι καλὸν μόνον, καὶ λόγους τοὺς φιλοσοφίας ἐνθετέον· ἀφ' ὧν εἰς πίστιν ἀκτέον ὧν ἀγνοεῖ ἔχων. Τίνες δὲ οἱ λόγοι, ὕστερον.

[2] Ὁ δὲ ἐρωτικὸς, εἰς ὃν μεταπέσοι ἂν καὶ ὁ μουσικὸς καὶ μεταπεσὼν ἢ μένοι ἂν ἢ παρέλθοι, μνημονικὸς ἐστὶ πὼς κάλλους· χωρὶς δὲ ὃν ἀδυνατεῖ καταμαθεῖν, πληττόμενος δὲ ὑπὸ τῶν ἐν ὧν καλῶν περὶ αὐτὰ ἐπτόηται. Διδακτέον οὖν αὐτὸν μὴ περὶ ἐν σῶμα πεσόντα ἐπτοῆσθαι, ἀλλ' ἐπὶ πάντα ἀκτέον τῷ λόγῳ σώματα δεικνύντα τὸ ἐν πᾶσι ταῦτόν καὶ ὅτι ἕτερον τῶν σωμάτων καὶ ὅτι ἄλλοθεν λεκτέον καὶ ὅτι ἐν ἄλλοις μᾶλλον, οἷον ἐπιτηδεύματα καλὰ καὶ νόμους καλοὺς δεικνύντα – ἐν ἀσωμάτοις γὰρ ὁ ἐθισμὸς τοῦ ἐρασμίου ἤδη – καὶ ὅτι καὶ ἐν τέχναις καὶ ἐν ἐπιστήμαις καὶ ἐν ἀρεταῖς. Εἴτα ἐν ποιητέον καὶ διδακτέον, ὅπως ἐγγίνονται. Ἀπὸ δὲ τῶν ἀρετῶν ἤδη ἀναβαίνειν ἐπὶ νοῦν, ἐπὶ τὸ ὄν· κάκεῖ βαδιστέον τὴν ἄνω πορείαν.

[3] Ὁ δὲ φιλόσοφος τὴν φύσιν ἔτοιμος οὗτος καὶ οἷον ἐπτερωμένος καὶ οὐ δεόμενος χωρίσεως, ὥσπερ οἱ ἄλλοι οὗτοι, κεινημένος πρὸς τὸ ἄνω, ἀπορῶν δὲ τοῦ δεικνύντος δεῖται μόνον. Δεικτέον οὖν καὶ λυτέον βουλόμενον καὶ αὐτὸν τῇ φύσει καὶ πάλαι λελυμένον. Τὰ μὲν δὴ μαθήματα δοτέον πρὸς συνεθισμὸν κατανοήσεως καὶ πίστεως ἀσωμάτου – καὶ γὰρ ράιδιον δέξεται

φιλομαθῆς ὧν – καὶ φύσει ἐνάρετον πρὸς τελείωσιν ἀρετῶν ἀκτέον καὶ μετὰ τὰ μαθήματα λόγους διαλεκτικῆς δοτέον καὶ ὅλως διαλεκτικὸν ποιητέον.

[4] Τίς δὲ ἡ διαλεκτικὴ, ἣν δεῖ καὶ τοῖς προτέροις παραδιδόναι; Ἔστι μὲν ἡ λόγῳ περὶ ἐκάστου δυναμένη ἕξις εἰπεῖν τί τε ἕκαστον καὶ τί ἄλλων διαφέρει καὶ τίς ἡ κοινότης· ἐν οἷς ἐστὶ καὶ τοῦ τούτων ἕκαστον καὶ εἰ ἔστιν ὃ ἐστὶ καὶ τὰ ὄντα ὅποσα καὶ τὰ μὴ ὄντα αὖ, ἕτερα δὲ ὄντων. Αὕτη καὶ περὶ ἀγαθοῦ διαλέγεται καὶ περὶ μὴ ἀγαθοῦ καὶ ὅσα ὑπὸ τὸ ἀγαθὸν καὶ ὅσα ὑπὸ τὸ ἐναντίον καὶ τί τὸ αἰδίων δηλονότι καὶ τὸ μὴ τοιοῦτον, ἐπιστήμη περὶ πάντων, οὐ δόξη. Παύσασα δὲ τῆς περὶ τὸ αἰσθητὸν πλάνης ἐνιδρύει τῷ νοητῷ κάκεῖ τὴν πραγματείαν ἔχει τὸ ψεῦδος ἀφεῖσα ἐν τῷ λεγομένῳ ἀληθείας πεδίῳ τὴν ψυχὴν τρέφουσα, τῇ διαίρεισει τῇ Πλάτωνος χρωμένη μὲν καὶ εἰς διάκρισιν τῶν εἰδῶν, χρωμένη δὲ καὶ εἰς τὸ τί ἐστὶ, χρωμένη δὲ καὶ ἐπὶ τὰ πρῶτα γένη, καὶ τὰ ἐκ τούτων νοερῶς πλέκουσα, ἕως ἂν διέλθῃ πᾶν τὸ νοητόν, καὶ ἀνάπαλιν ἀναλύουσα, εἰς ὃ ἂν ἐπ' ἀρχὴν ἔλθῃ, τότε δὲ ἡσυχίαν ἄγουσα, ὡς μέχρι γε τοῦ ἐκεῖ εἶναι ἐν ἡσυχίᾳ, οὐδὲν ἔτι πολυπραγμονοῦσα εἰς ἐν γενομένη βλέπει, τὴν λεγομένην λογικὴν πραγματείαν περὶ προτάσεων καὶ συλλογισμῶν, ὥσπερ ἂν τὸ εἰδέναι γράφειν, ἄλλῃ τέχνῃ δοῦσα· ὧν τινα ἀναγκαῖα καὶ πρὸ τέχνης ἡγουμένη, κρίνουσα δὲ αὐτὰ ὥσπερ καὶ τὰ ἄλλα καὶ τὰ μὲν χρήσιμα αὐτῶν, τὰ δὲ περιττὰ ἡγουμένη καὶ μεθόδου τῆς ταῦτα βουλομένης.

[5] Ἀλλὰ πόθεν τὰς ἀρχὰς ἔχει ἡ ἐπιστήμη αὕτη; Ἡ νοῦς δίδωσιν ἐναργεῖς ἀρχάς, εἴ τις λαβεῖν δύναται ψυχῇ· εἶτα τὰ ἐξῆς καὶ συντίθῃσι καὶ συμπλέκει καὶ διαίρει, ἕως εἰς τέλος νοῦν ἤκηι. Ἔστι γάρ, φησιν, αὕτη τὸ καθαρώτατον νοῦ καὶ φρονήσεως. Ἀνάγκη οὖν τιμωτάτην οὔσαν ἕξιν τῶν ἐν ἡμῖν περὶ τὸ ὄν καὶ τὸ τιμωτάτον εἶναι, φρόνησιν μὲν περὶ τὸ ὄν, νοῦν δὲ περὶ τὸ ἐπέκεινα τοῦ ὄντος. Τί οὖν; ἡ φιλοσοφία τὸ τιμωτάτον; ἢ ταὐτὸν φιλοσοφία καὶ διαλεκτικὴ; Ἡ φιλοσοφίας μέρος τὸ τίμιον. Οὐ γὰρ δὴ οἰητέον ὄργανον τοῦτο εἶναι τοῦ φιλοσόφου· οὐ γὰρ ψιλὰ θεωρήματά ἐστὶ καὶ κανόνες, ἀλλὰ περὶ πράγματά ἐστὶ καὶ οἷον ὕλην ἔχει τὰ ὄντα· ὁδῶι μέντοι ἐπ' αὐτὰ χωρεῖ ἅμα τοῖς θεωρήμασι τὰ πράγματα ἔχουσα· τὸ δὲ ψεῦδος καὶ τὸ σόφισμα κατὰ συμβεβηκὸς γινώσκει ἄλλου ποιήσαντος ὡς ἀλλότριον κρίνουσα τοῖς ἐν αὐτῇ ἀληθεῖσι τὸ ψεῦδος, γινώσκουσα, ὅταν τις προσαγάγῃ, ὃ τι παρὰ τὸν κανόνα τοῦ ἀληθοῦς. Περὶ προτάσεως οὖν οὐκ οἶδε – καὶ γὰρ γράμματα – εἰδυῖα δὲ τὸ ἀληθὲς οἶδεν ὃ καλοῦσι πρότασιν, καὶ καθόλου οἶδε τὰ κινήματα τῆς ψυχῆς, ὃ τε τίθησι καὶ ὃ αἶρει, καὶ εἰ τοῦτο αἶρει ὃ τίθησιν ἢ ἄλλο, καὶ εἰ ἕτερα ἢ ταυτά, προσφερομένων ὥσπερ καὶ ἡ αἴσθησις ἐπιβάλλουσα, ἀκριβολογεῖσθαι δὲ ἐτέραι δίδωσι τοῦτο ἀγαπώσῃ.

[6] Μέρος οὖν τὸ τίμιον· ἔχει γὰρ καὶ ἄλλα φιλοσοφία· καὶ γὰρ καὶ περὶ φύσεως θεωρεῖ βοήθειαν παρὰ διαλεκτικῆς λαβοῦσα, ὥσπερ καὶ ἀριθμητικῇ προσχρῶνται αἱ ἄλλαι τέχναι· μᾶλλον μέντοι αὕτη ἐγγύθεν κομίζεται παρὰ τῆς διαλεκτικῆς· καὶ περὶ ἡθῶν ὡσαύτως θεωροῦσα μὲν ἐκεῖθεν, προστιθεῖσα δὲ τὰς ἕξεις καὶ τὰς ἀσκήσεις, ἐξ ὧν προίασιν αἱ ἕξεις. Ἰσχοῦσι δὲ αἱ λογικαὶ ἕξεις καὶ ὡς ἴδια ἤδη τὰ ἐκεῖθεν· καὶ γὰρ μετὰ τῆς ὕλης τὰ πλεῖστα· καὶ αἱ μὲν ἄλλαι ἀρεταὶ τοὺς λογισμοὺς ἐν τοῖς πάθεσι τοῖς ἰδίῳι καὶ ταῖς πράξεσιν, ἡ δὲ

φρόνησις ἐπιλογισμός τις καὶ τὸ καθόλου μᾶλλον καὶ εἰ ἀντακολουθοῦσι καὶ εἰ δεῖ νῦν ἐπισχεῖν ἢ εἰσαῦθις ἢ ὅλως ἄλλο βέλτιον· ἡ δὲ διαλεκτικὴ καὶ ἡ σοφία ἔτι καθόλου καὶ ἀύλως πάντα εἰς χρήσιν προφέρει τῇ φρονήσει. Πότερα δὲ ἔστι τὰ κάτω εἶναι ἄνευ διαλεκτικῆς καὶ σοφίας; Ἡ ἀτελῶς καὶ ἐλλειπόντως. Ἔστι δὲ σοφὸν εἶναι καὶ διαλεκτικὸν οὕτως ἄνευ τούτων; Ἡ οὐδ' ἂν γένοιτο, ἀλλὰ ἡ πρότερον ἢ ἅμα συναύξεται. Καὶ τάχα ἂν φυσικὰς τις ἀρετὰς ἔχοι, ἐξ ὧν αἱ τέλειαι σοφίας γενομένης. Μετὰ τὰς φυσικὰς οὖν ἡ σοφία· εἴτα τελειοῖ τὰ ἥθη. Ἡ τῶν φυσικῶν οὐσῶν συναύξεται ἤδη ἅμφω καὶ συντελειοῦται; Ἡ προλαβοῦσα ἡ ἐτέρα τὴν ἐτέραν ἐτελείωσεν· ὅλως γὰρ ἡ φυσικὴ ἀρετὴ καὶ ὅμμα ἀτελὲς καὶ ἥθος ἔχει, καὶ αἱ ἀρχαὶ τὸ πλεῖστον ἀμφοτέραις, ἀφ' ὧν ἔχομεν.

δ: Περὶ εὐδαιμονίας.

[1] Τὸ εὖ ζῆν καὶ τὸ εὐδαιμονεῖν ἐν τῷ αὐτῷ τιθέμενοι καὶ τοῖς ἄλλοις ζώοις ἄρα τούτων μεταδώσομεν; Εἰ γὰρ ἔστιν αὐτοῖς ἡ πεφύκασιν ἀνεμποδίστως διεξάγειν, κάκεῖνα τί κωλύει ἐν εὐζωίᾳ λέγειν εἶναι; Καὶ γὰρ εἴτε ἐν εὐπαθείᾳ τὴν εὐζωίαν τις θήσεται, εἴτε ἐν ἔργῳ οἰκείῳ τελειουμένῳ, κατ' ἄμφω καὶ τοῖς ἄλλοις ζώοις ὑπάρξει. Καὶ γὰρ εὐπαθεῖν ἐνδέχεται ἂν καὶ ἐν τῷ κατὰ φύσιν ἔργῳ εἶναι· οἷον καὶ τὰ μουσικὰ τῶν ζώων ὅσα τοῖς τε ἄλλοις εὐπαθεῖ καὶ δὴ καὶ αἰδοντα ἡ πέφυκε καὶ ταύτῃ αἰρετὴν αὐτοῖς τὴν ζωὴν ἔχει. Καὶ τοίνυν καὶ εἰ τέλος τι τὸ εὐδαιμονεῖν τιθέμεθα, ὅπερ ἔστιν ἔσχατον τῆς ἐν φύσει ὀρέξεως, καὶ ταύτῃ ἂν αὐτοῖς μεταδοίημεν τοῦ εὐδαιμονεῖν εἰς ἔσχατον ἀφικνουμένων, εἰς ὃ ἐλθοῦσιν ἴσταται ἢ ἐν αὐτοῖς φύσις πᾶσαν ζωὴν αὐτοῖς διεξελθοῦσα καὶ πληρώσασα ἐξ ἀρχῆς εἰς τέλος. Εἰ δέ τις δυσχεραίνει τὸ τῆς εὐδαιμονίας καταφέρειν εἰς τὰ ζῶια τὰ ἄλλα – οὕτω γὰρ ἂν καὶ τοῖς ἀτιμοτάτοις αὐτῶν μεταδώσειν· μεταδώσειν δὲ καὶ τοῖς φυτοῖς ζῶσι καὶ αὐτοῖς καὶ ζωὴν ἐξελιπτομένην εἰς τέλος ἔχουσι – πρῶτον μὲν ἄτοπος διὰ τί εἶναι οὐ δόξει μὴ ζῆν εὖ τὰ ἄλλα ζῶια λέγων, ὅτι μὴ πολλοῦ ἄξια αὐτῷ δοκεῖ εἶναι; Τοῖς δὲ φυτοῖς οὐκ ἀναγκάζοιτο ἂν διδόναι ὃ τοῖς ἅπασιν ζώοις δίδωσιν, ὅτι μὴ αἰσθησις πάρεστιν αὐτοῖς. Εἴη δ' ἂν τις ἴσως καὶ ὁ διδοὺς τοῖς φυτοῖς, εἴπερ καὶ τὸ ζῆν· ζωὴ δὲ ἢ μὲν εὖ ἂν εἴη, ἢ δὲ τούναντίον· οἷον ἔστι καὶ ἐπὶ τῶν φυτῶν εὐπαθεῖν καὶ μὴ, καρπὸν αὖ φέρειν καὶ μὴ φέρειν. Εἰ μὲν οὖν ἡδονὴ τὸ τέλος καὶ ἐν τούτῳ τὸ εὖ ζῆν, ἄτοπος ὁ ἀφαιρούμενος τὰ ἄλλα ζῶια τὸ εὖ ζῆν· καὶ εἰ ἀταραξία δὲ εἴη, ὡσαύτως· καὶ εἰ τὸ κατὰ φύσιν ζῆν δὲ λέγοιτο τὸ εὖ ζῆν εἶναι.

[2] Τοῖς μέντοι φυτοῖς διὰ τὸ μὴ αἰσθάνεσθαι οὐ διδόντες κινδυνεύουσιν οὐδὲ τοῖς ζώοις ἤδη ἅπασιν διδόναι. Εἰ μὲν γὰρ τὸ αἰσθάνεσθαι τοῦτο λέγουσι, τὸ τὸ πάθος μὴ λανθάνειν, δεῖ αὐτὸ ἀγαθὸν εἶναι τὸ πάθος πρὸ τοῦ μὴ λανθάνειν, οἷον τὸ κατὰ φύσιν ἔχειν, κἂν λανθάνῃ, καὶ οἰκεῖον εἶναι, κἂν μήπω γινώσκηι ὅτι οἰκεῖον καὶ ὅτι ἡδύ· δεῖ γὰρ ἡδὺ εἶναι. Ὡστε ἀγαθοῦ τούτου ὄντος καὶ παρόντος ἡδὴ ἔστιν ἐν τῷ εὖ τὸ ἔχον. Ὡστε τί δεῖ τὴν αἰσθησιν προσλαμβάνειν; Εἰ μὴ ἄρα οὐκέτι τῷ γινομένῳ πάθει ἢ καταστάσει τὸ ἀγαθὸν διδόασιν, ἀλλὰ τῇ γνώσει καὶ αἰσθήσει. Ἀλλ' οὕτω γε τὴν αἰσθησιν αὐτὴν τὸ ἀγαθὸν ἐροῦσι καὶ ἐνέργειαν ζωῆς αἰσθητικῆς· ὥστε καὶ ὅτουοῦν ἀντιλαμβανομένοις. Εἰ δὲ ἐξ ἀμφοῖν τὸ ἀγαθὸν λέγουσιν, οἷον αἰσθήσεως τοιούτου, πῶς ἐκατέρου ἀδιαφόρου ὄντος τὸ ἐξ ἀμφοῖν ἀγαθὸν εἶναι λέγουσιν; Εἰ δὲ ἀγαθὸν μὲν τὸ πάθος, καὶ τὴν τοιάνδε κατάστασιν τὸ εὖ ζῆν, ὅταν γνῶι τις τὸ ἀγαθὸν αὐτῷ παρόν, ἐρωτητέον αὐτούς, εἰ γνοὺς τὸ παρόν δὴ τοῦτο ὅτι πάρεστιν εὖ ζῆν, ἢ δεῖ γνῶναι οὐ μόνον ὅτι ἡδύ, ἀλλ' ὅτι τοῦτο τὸ ἀγαθόν. Ἀλλ' εἰ ὅτι τοῦτο τὸ ἀγαθόν, οὐκ αἰσθήσεως τοῦτο ἔργον ἤδη, ἀλλ' ἐτέρας μερίζονος ἢ κατ' αἰσθησιν δυνάμεως. Οὐ τοίνυν τοῖς ἡδομένοις τὸ εὖ ζῆν ὑπάρξει, ἀλλὰ τῷ γινώσκειν δυναμένῳ, ὅτι ἡδονὴ τὸ ἀγαθόν. Αἴτιον δὴ τοῦ εὖ ζῆν οὐχ ἡδονὴ ἔσται, ἀλλὰ τὸ κρίνειν δυνάμενον, ὅτι ἡδονὴ ἀγαθόν. Καὶ τὸ μὲν κρῖνον βέλτιον ἢ κατὰ πάθος· λόγος γὰρ ἢ

νοῦς· ἡδονὴ δὲ πάθος· οὐδαμοῦ δὲ κρεῖττον ἄλογον λόγῳ. Πῶς ἂν οὖν ὁ λόγος αὐτὸν ἀφείξῃ ἄλλο θήσεται ἐν τῷ ἐναντίῳ γένει κείμενον κρεῖττον εἶναι ἑαυτοῦ; Ἀλλὰ γὰρ εἰκόσασιν, ὅσοι τε τοῖς φυτοῖς οὐ διδῶσιν καὶ ὅσοι αἰσθήσει τοιαῦδε τὸ εὖ, λανθάνειν ἑαυτοὺς μεῖζόν τι τὸ εὖ ζῆν ζητούντες καὶ ἐν τρανότεραι ζωῇ τὸ ἄμεινον τιθέντες. Καὶ ὅσοι δὲ ἐν λογικῇ ζωῇ εἶναι λέγουσιν, ἀλλ’ οὐχ ἀπλῶς ζωῇ, οὐδὲ εἰ αἰσθητικὴ εἴη, καλῶς μὲν ἴσως ἂν λέγοιεν. Διὰ τί δὲ οὕτω καὶ περὶ τὸ λογικὸν ζῶιον μόνον τὸ εὐδαιμονεῖν τίθενται, ἐρωτᾷν αὐτοὺς προσήκει. Ἄρα γε τὸ λογικὸν προσλαμβάνεται, ὅτι εὐμήχανον μᾶλλον ὁ λόγος καὶ ραϊδίως ἀνιχνεύειν καὶ περιποιεῖν τὰ πρῶτα κατὰ φύσιν δύναται, ἢ κἂν μὴ δυνατὸς ἦ ἀνιχνεύειν μηδὲ τυγχάνειν; Ἀλλ’ εἰ μὲν διὰ τὸ ἀνευρίσκειν μᾶλλον δύνασθαι, ἔσται καὶ τοῖς μὴ λόγον ἔχουσιν, εἰ ἄνευ λόγου φύσει τυγχάνοιεν τῶν πρώτων κατὰ φύσιν, τὸ εὐδαιμονεῖν· καὶ ὑπουργὸς ἂν ὁ λόγος καὶ οὐ δι’ αὐτὸν αἰρετὸς γίνοιτο οὐδ’ αὖ ἡ τελείωσις αὐτοῦ, ἣν φαμεν ἀρετὴν εἶναι. Εἰ δὲ φήσετε μὴ διὰ τὰ κατὰ φύσιν πρῶτα ἔχειν τὸ τίμιον, ἀλλὰ δι’ αὐτὸν ἀσπαστὸν εἶναι, λεκτέον τί τε ἄλλο ἔργον αὐτοῦ καὶ τίς ἡ φύσις αὐτοῦ καὶ τί τέλειον αὐτὸν ποιεῖ. Ποιεῖν γὰρ δεῖ αὐτὸν τέλειον οὐ τὴν θεωρίαν τὴν περὶ ταῦτα, ἀλλὰ ἄλλο τι τὸ τέλειον αὐτῷ εἶναι καὶ φύσιν ἄλλην εἶναι αὐτῷ καὶ μὴ εἶναι αὐτὸν τούτων τῶν πρώτων κατὰ φύσιν μηδὲ ἐξ ὧν τὰ πρῶτα κατὰ φύσιν μηδ’ ὅλως τούτου τοῦ γένους εἶναι, ἀλλὰ κρείττονα τούτων ἀπάντων· ἢ πῶς τὸ τίμιον αὐτῷ οὐκ οἶμαι ἕξειν αὐτοὺς λέγειν. Ἀλλ’ οὗτοι μὲν, ἕως ἂν κρείττονα εὕρωσι φύσιν τῶν περὶ ἃ νῦν ἴστανται, ἐατέοι ἐνταυθοῖ εἶναι, οὐπερ μένειν ἐθέλουσιν, ἀπόρως ἔχοντες ὅπῃ τὸ εὖ ζῆν, οἷς δυνατόν ἐστι τούτων.

[3] Ἡμεῖς δὲ λέγωμεν ἐξ ἀρχῆς τί ποτε τὸ εὐδαιμονεῖν ὑπολαμβάνομεν εἶναι. Τιθέμενοι δὴ τὸ εὐδαιμονεῖν ἐν ζωῇ, εἰ μὲν συνώνυμον τὸ ζῆν ἐποιοῦμεθα, πᾶσι μὲν ἂν τοῖς ζῶσιν ἀπέδομεν δεκτικοῖς εὐδαιμονίας εἶναι, εὖ δὲ ζῆν ἐνεργεῖαι ἐκεῖνα, οἷς παρῆν ἔν τι καὶ ταυτόν, οὗ ἐπεφύκει δεκτικὰ πάντα τὰ ζῶια εἶναι, καὶ οὐκ ἂν τῷ μὲν λογικῷ ἔδομεν δύνασθαι τοῦτο, τῷ δὲ ἀλόγῳ οὐκέτι· ζωὴ γὰρ ἦν τὸ κοινόν, ὃ δεκτικὸν τοῦ αὐτοῦ πρὸς τὸ εὐδαιμονεῖν ἔμελλεν εἶναι, εἴπερ ἐν ζωῇ τινι τὸ εὐδαιμονεῖν ὑπῆρχεν. Ὅθεν, οἶμαι, καὶ οἱ ἐν λογικῇ ζωῇ λέγοντες τὸ εὐδαιμονεῖν γίνεσθαι οὐκ ἐν τῇ κοινῇ ζωῇ τιθέντες ἠγνόησαν τὸ εὐδαιμονεῖν οὐδὲ ζωὴν ὑποτιθέμενοι. Ποιότητα δὲ τὴν λογικὴν δύναμιν, περὶ ἣν ἡ εὐδαιμονία συνίσταται, ἀναγκάζοντο ἂν λέγειν. Ἀλλὰ τὸ ὑποκείμενον αὐτοῖς λογικὴ ἐστὶ ζωὴ· περὶ γὰρ τὸ ὅλον τοῦτο ἡ εὐδαιμονία συνίσταται· ὥστε περὶ ἄλλο εἶδος ζωῆς. Λέγω δὲ οὐχ ὥς ἀντιδιηρημένον τῷ λόγῳ, ἀλλ’ ὥς ἡμεῖς φαμεν πρότερον, τὸ δὲ ὕστερον εἶναι. Πολλαχῶς τοῖνυν τῆς ζωῆς λεγομένης καὶ τὴν διαφορὰν ἐχούσης κατὰ τὰ πρῶτα καὶ δεύτερα καὶ ἐφεξῆς καὶ ὁμωνύμως τοῦ ζῆν λεγομένου ἄλλως μὲν τοῦ φυτοῦ, ἄλλως δὲ τοῦ ἀλόγου καὶ τρανότητι καὶ ἀμυδρότητι τὴν διαφορὰν ἐχόντων, ἀνάλογον δηλονότι καὶ τὸ εὖ. Καὶ εἰ εἰδωλον ἄλλο ἄλλου, δηλονότι καὶ τὸ εὖ ὥς εἰδωλον αὐτοῦ τοῦ εὖ. Εἰ δὲ ὅτῳ ἄγαν ὑπάρχει τὸ ζῆν – τοῦτο δὲ ἐστὶν ὃ μηδενὶ τοῦ ζῆν ἐλλείπει – τὸ εὐδαιμονεῖν, μόνῳ ἂν τῷ ἄγαν ζῶντι τὸ εὐδαιμονεῖν ὑπάρχοι· τούτῳ γὰρ καὶ τὸ ἄριστον, εἴπερ ἐν τοῖς οὗσι τὸ ἄριστον τὸ ὄντως ἐν ζωῇ καὶ ἡ τέλειος ζωὴ·

οὕτω γὰρ ἂν οὐδὲ ἐπακτὸν τὸ ἀγαθὸν ὑπάρχοι, οὐδ' ἄλλο τὸ ὑποκείμενον ἀλλαχόθεν γενόμενον παρέξει αὐτὸ ἐν ἀγαθῷ εἶναι. Τί γὰρ τῇ τελείᾳ ζωῇ ἂν προσγένετο εἰς τὸ ἀρίστη εἶναι; Εἰ δέ τις τὴν τοῦ ἀγαθοῦ φύσιν ἐρεῖ, οἰκείος μὲν ὁ λόγος ἡμῖν, οὐ μὴν τὸ αἴτιον, ἀλλὰ τὸ ἐνυπάρχον ζητοῦμεν. Ὅτι δ' ἡ τελεία ζωὴ καὶ ἡ ἀληθινὴ καὶ ὄντως ἐν ἐκείνῃ τῇ νοερᾷ φύσει, καὶ ὅτι αἱ ἄλλαι ἀτελεῖς καὶ ἰνδάλματα ζωῆς καὶ οὐ τελείως οὐδὲ καθαρῶς καὶ οὐ μᾶλλον ζῶαι ἢ τοῦναντίον, πολλάκις μὲν εἴρηται· καὶ νῦν δὲ λελέχθω συντόμως ὥς, ἕως ἂν πάντα τὰ ζῶντα ἐκ μιᾶς ἀρχῆς ᾗ, μὴ ἐπίσης δὲ τὰ ἄλλα ζῇ, ἀνάγκη τὴν ἀρχὴν τὴν πρώτην ζωὴν καὶ τὴν τελειοτάτην εἶναι.

[4] Εἰ μὲν οὖν τὴν τελείαν ζωὴν ἔχειν οἷός τε ἄνθρωπος, καὶ ἄνθρωπος ὁ ταύτην ἔχων τὴν ζωὴν εὐδαίμων. Εἰ δὲ μή, ἐν θεοῖς ἂν τις τὸ εὐδαιμονεῖν θεῖτο, εἰ ἐν ἐκείνοις μόνοις ἢ τοιαύτῃ ζωῇ. Ἐπειδὴ τοίνυν φαμέν εἶναι καὶ ἐν ἀνθρώποις τὸ εὐδαιμονεῖν τοῦτο, σκεπτέον πῶς ἐστὶ τοῦτο. Λέγω δὲ ὧδε· ὅτι μὲν οὖν ἔχει τελείαν ζωὴν ἄνθρωπος οὐ τὴν αἰσθητικὴν μόνον ἔχων, ἀλλὰ καὶ λογισμὸν καὶ νοῦν ἀληθινόν, δηλον καὶ ἐξ ἄλλων. Ἀλλ' ἄρα γε ὥς ἄλλος ὢν ἄλλο τοῦτο ἔχει; Ἡ οὐδ' ἐστὶν ὅλως ἄνθρωπος μὴ οὐ καὶ τοῦτο ἢ δυνάμει ἢ ἐνεργείᾳ ἔχων, ὃν δὴ καὶ φαμεν εὐδαίμονα εἶναι. Ἀλλ' ὥς μέρος αὐτοῦ τοῦτο φήσομεν ἐν αὐτῷ τὸ εἶδος τῆς ζωῆς τὸ τέλειον εἶναι; Ἡ τὸν μὲν ἄλλον ἄνθρωπον μέρος τι τοῦτο ἔχειν δυνάμει ἔχοντα, τὸν δὲ εὐδαίμονα ἤδη, ὃς δὴ καὶ ἐνεργείᾳ ἐστὶ τοῦτο καὶ μεταβέβηκε πρὸς τὸ αὐτό, εἶναι τοῦτο· περικεῖσθαι δ' αὐτῷ τὰ ἄλλα ἤδη, ἃ δὴ οὐδὲ μέρη αὐτοῦ ἂν τις θεῖτο οὐκ ἐθέλοντι περικεῖμενα· ἦν δ' ἂν αὐτοῦ κατὰ βούλησιν συνηρημένα. Τούτῳ τοίνυν τί ποτ' ἐστὶ τὸ ἀγαθόν; Ἡ αὐτὸς αὐτῷ ὅπερ ἔχει· τὸ δὲ ἐπέκεινα αἴτιον τοῦ ἐν αὐτῷ καὶ ἄλλως ἀγαθόν, αὐτῷ παρὸν ἄλλως. Μαρτύριον δὲ τοῦ τοῦτο εἶναι τὸ μὴ ἄλλο ζητεῖν τὸν οὕτως ἔχοντα. Τί γὰρ ἂν καὶ ζητήσῃ; Τῶν μὲν γὰρ χειρόνων οὐδέν, τῷ δὲ ἀρίστῳ σύνεστιν. Αὐτάρκης οὖν ὁ βίος τῷ οὕτως ζωὴν ἔχοντι· καὶ σπουδαῖος ἦ, αὐτάρκης εἰς εὐδαιμονίαν καὶ εἰς κτήσιν ἀγαθοῦ· οὐδὲν γάρ ἐστὶν ἀγαθὸν ὃ μὴ ἔχει. Ἀλλ' ὃ ζητεῖ ὥς ἀναγκαῖον ζητεῖ, καὶ οὐχ αὐτῷ, ἀλλὰ τινι τῶν αὐτοῦ. Σώματι γὰρ προσηρημένῳ ζητεῖ· κἂν ζῶντι δὲ σώματι, τὰ αὐτοῦ ζῶντι τούτῳ, οὐχ ἃ τοιούτου τοῦ ἀνθρώπου ἐστί. Καὶ γινώσκει ταῦτα καὶ οἶδωσιν ἃ οἶδωσιν οὐδὲν τῆς αὐτοῦ παραιρούμενος ζωῆς. Οὐδ' ἐν τύχαις τοίνυν ἐναντίαις ἐλαττώσεται εἰς τὸ εὐδαιμονεῖν· μένει γὰρ καὶ ὥς ἡ τοιαύτη ζωὴ· ἀποθνησκόντων τε οἰκείων καὶ φίλων οἶδε τὸν θάνατον ὃ τι ἐστίν, ἴσασιν δὲ καὶ οἱ πάσχοντες σπουδαῖοι ὄντες. Οἰκεῖοι δὲ καὶ προσήκοντες τοῦτο πάσχοντες κἂν λυπῶσιν, οὐκ αὐτόν, τὸ δ' ἐν αὐτῷ νοῦν οὐκ ἔχον, οὐ τὰς λύπας οὐ δέζεται.

[5] Ἀλγηδόνες δὲ τί καὶ νόσοι καὶ τὰ ὅλως κωλύοντα ἐνεργεῖν; Εἰ δὲ ἡ μὴδ' ἐαυτῷ παρακολουθοῖ; Γένοιτο γὰρ ἂν καὶ ἐκ φαρμάκων καὶ τινων νόσων. Πῶς δὴ ἐν τούτοις ἅπασιν τὸ ζῆν εὖ καὶ τὸ εὐδαιμονεῖν ἂν ἔχοι; Πενίας γὰρ καὶ ἀδοξίας ἐατέον. Καίτοι καὶ πρὸς ταῦτα ἂν τις ἀποβλέψας ἐπιστήσῃ καὶ πρὸς τὰς πολυθρυλλήτους αὐτῷ μάλιστα Πριαμικὰς τύχας· ταῦτα γὰρ εἰ καὶ φέροι καὶ ραϊδίως φέροι, ἀλλ' οὐ βουλευτά γε ἦν αὐτῷ· δεῖ δὲ βουλευτὸν τὸν εὐδαίμονα βίον εἶναι· ἐπεὶ οὐδὲ τοῦτον εἶναι τὸν σπουδαῖον ψυχὴν τοιάδε, μὴ συναριθμεῖσθαι δ' αὐτοῦ τῇ οὐσίᾳ τὴν σώματος φύσιν. Ἐτοίμως γὰρ

τοῦτο φαῖεν ἂν λαμβάνειν, ἕως ἂν αἱ τοῦ σώματος πείσεις πρὸς αὐτὸν ἀναφέρωνται καὶ αὐτὸ καὶ αἱ αἰρέσεις καὶ φυγαὶ διὰ τοῦτο γίνωνται αὐτῷ. Ἦδονῆς δὲ συναριθμουμένης τῷ εὐδαίμονι βίῳ, πῶς ἂν λυπηρὸν διὰ τύχας καὶ ὀδύνας ἔχων εὐδαίμων εἴη, ὅτωι ταῦτα σπουδαῖοι ὄντι γίγνοιτο; Ἀλλὰ θεοὶς μὲν ἡ τοιαύτη διάθεσις εὐδαίμων καὶ αὐτάρκης, ἀνθρώποις δὲ προσθήκην τοῦ χείρονος λαβοῦσι περὶ ὅλον χρὴ τὸ γενόμενον τὸ εὐδαιμον ζητεῖν, ἀλλὰ μὴ περὶ μέρος, ὃ ἐκ θατέρου κακῶς ἔχοντος ἀναγκάζοιτο ἂν καὶ θάτερον τὸ κρεῖττον ἐμποδίζεσθαι πρὸς τὰ αὐτοῦ, ὅτι μὴ καὶ τὰ τοῦ ἑτέρου καλῶς ἔχει. Ἡ ἀπορρήξαντα δεῖ σῶμα ἢ καὶ αἴσθησιν τὴν σώματος οὕτω τὸ αὐταρκες ζητεῖν πρὸς τὸ εὐδαιμονεῖν ἔχειν.

[6] Ἀλλ' εἰ μὲν τὸ εὐδαιμονεῖν ἐν τῷ μὴ ἄλγεῖν μηδὲ νοσεῖν μηδὲ δυστυχεῖν μηδὲ συμφοραῖς μεγάλαις περιπίπτειν ἐδίδου ὁ λόγος, οὐκ ἦν τῶν ἐναντίων παρόντων εἶναι ὄντινον εὐδαίμονα· εἰ δ' ἐν τῇ τοῦ ἀληθινοῦ ἀγαθοῦ κτήσει τοῦτο ἐστὶ κείμενον, τί δεῖ παρέντας τοῦτο καὶ τὸ πρὸς τοῦτο βλέποντας κρίνειν τὸν εὐδαίμονα τὰ ἄλλα ζητεῖν, ἢ μὴ ἐν τῷ εὐδαιμονεῖν ἡρίθμηται; Εἰ μὲν γὰρ συμφόρησις ἦν ἀγαθῶν καὶ ἀναγκαίων ἢ καὶ οὐκ ἀναγκαίων, ἀλλ' ἀγαθῶν καὶ τούτων λεγομένων, ἐχρῆν καὶ ταῦτα παρεῖναι ζητεῖν· εἰ δὲ τὸ τέλος ἔν τι εἶναι ἀλλ' οὐ πολλὰ δεῖ – οὕτω γὰρ ἂν οὐ τέλος, ἀλλὰ τέλη ἂν ζητοῖ – ἐκεῖνο χρὴ λαμβάνειν μόνον, ὃ ἔσχατόν τέ ἐστι καὶ τιμιώτατον καὶ ὃ ἡ ψυχὴ ζητεῖ ἐν αὐτῇ ἐγκολπίσασθαι. Ἡ δὲ ζήτησις αὕτη καὶ ἡ βούλησις οὐχὶ τὸ μὴ ἐν τούτῳ εἶναι· ταῦτα γὰρ οὐκ αὐτῇ φύσει, ἀλλὰ παρόντα μόνον φεύγει ὁ λογισμὸς ἀποικονομούμενος ἢ καὶ προσλαμβάνων ζητεῖ· αὕτη δὲ ἡ ἔφεσις πρὸς τὸ κρεῖττον αὐτῆς, οὗ ἐγγενομένου ἀποπεπλήρωται καὶ ἔστη, καὶ οὗτος ὁ βουλευτὸς ὄντως βίος. Τῶν δ' ἀναγκαίων τι παρεῖναι οὐ βούλησις ἂν εἴη, εἰ κυρίως τὴν βούλησιν ὑπολαμβάνοι, ἀλλὰ μὴ καταχρώμενος ἂν τις λέγοι, ἐπειδὴ καὶ ταῦτα παρεῖναι ἀξιοῦμεν. Ἐπεὶ καὶ ὅλως τὰ κακὰ ἐκκλίνομεν, καὶ οὐ δήπου βουλευτὸν τὸ τῆς ἐκκλίσεως τῆς τοιαύτης· μᾶλλον γὰρ βουλευτὸν τὸ μηδὲ δεηθῆναι τῆς ἐκκλίσεως τῆς τοιαύτης. Μαρτυρεῖ δὲ καὶ αὐτά, ὅταν παρῇ· οἷον ὑγίεια καὶ ἀνωδυνία. Τί γὰρ τούτων ἐπαγωγὸν ἐστὶ; Καταφρονεῖται γοῦν ὑγίεια παροῦσα καὶ τὸ μὴ ἄλγεῖν. Ἄ δὲ παρόντα μὲν οὐδὲν ἐπαγωγὸν ἔχει οὐδὲ προστίθησιν τι πρὸς τὸ εὐδαιμονεῖν, ἀπόντα δὲ διὰ τὴν τῶν λυπούντων παρουσίαν ζητεῖται, εὐλογον ἀναγκαῖα, ἀλλ' οὐκ ἀγαθὰ φάσκειν εἶναι. Οὐδὲ συναριθμητέα τοῖνυν τῷ τέλει, ἀλλὰ καὶ ἀπόντων αὐτῶν καὶ τῶν ἐναντίων παρόντων ἀκέραιον τὸ τέλος τηρητέον.

[7] Διὰ τί οὖν ὁ εὐδαιμονῶν ταῦτα ἐθέλει παρεῖναι καὶ τὰ ἐναντία ἀπωθεῖται; Ἡ φήσομεν οὐχ ὅτι πρὸς τὸ εὐδαιμονεῖν εἰσφέρεται τινα μοῖραν, ἀλλὰ μᾶλλον πρὸς τὸ εἶναι· τὰ δ' ἐναντία τούτων ἢ πρὸς τὸ μὴ εἶναι ἢ ὅτι ἐνοχλεῖ τῷ τέλει παρόντα, οὐχ ὥς ἀφαιρούμενα αὐτό, ἀλλ' ὅτι ὁ ἔχων τὸ ἄριστον αὐτὸ μόνον βούλεται ἔχειν, οὐκ ἄλλο τι μετ' αὐτοῦ, ὃ ὅταν παρῇ, οὐκ ἀφήρηται μὲν ἐκεῖνο, ἔστι δ' ὅμως κάκεινου ὄντος. Ὅλως δὲ οὐκ, εἰ τι ὁ εὐδαίμων μὴ ἐθέλοι, παρεῖναι δὲ τοῦτο, ἥδη παραιρεῖται τι τῆς εὐδαιμονίας· ἢ οὕτω γε καθ' ἐκάστην τὴν ἡμέραν μεταπίπτει ἂν καὶ ἐκπίπτει τῆς εὐδαιμονίας· οἷον εἰ καὶ παῖδα ἀποβάλλοι ἢ καὶ ὀτιοῦν τῶν κτημάτων. Καὶ μυρία ἂν εἴη ἢ οὐ κατὰ γνώμην ἐκβάλλοντα οὐδὲν τι παρακινεῖ τοῦ παρόντος

τέλους αὐτῷ. Ἀλλὰ τὰ μεγάλα, φασί, καὶ οὐ τὰ τυχόντα. Τί δ' ἂν εἴη τῶν ἀνθρωπίνων μέγα, ὥστ' ἂν μὴ καταφρονηθῆναι ὑπὸ τοῦ ἀναβεηκότος πρὸς τὸ ἀνωτέρω ἀπάντων τούτων καὶ οὐδενὸς ἔτι τῶν κάτω ἐξηρητημένου; Διὰ τί γὰρ τὰς μὲν εὐτυχίας, ἡλικίαι οὖν ἐὰν ᾧσιν, οὐ μεγάλας ἡγεῖται, οἷον βασιλείας καὶ πόλεων καὶ ἐθνῶν ἀρχάς, οὐδὲ οἰκίσεις καὶ κτίσεις πόλεων, οὐδ' εἰ ὑπ' αὐτοῦ γίνοντο, ἐκπτώσεις δὲ ἀρχῶν καὶ πόλεως αὐτοῦ κατασκαφὴν ἡγήσεται τι εἶναι μέγα; Εἰ δὲ δὴ καὶ κακὸν μέγα ἢ ὅλως κακόν, γελοῖος ἂν εἴη τοῦ δόγματος καὶ οὐκ ἂν ἔτι σπουδαῖος εἴη ξύλα καὶ λίθους καὶ νῆ Δία θανάτους θνητῶν μέγα ἡγούμενος, ὧι φαμεν δεῖν δόγμα παρεῖναι περὶ θανάτου τὸ ἄμεινον ζωῆς τῆς μετὰ σώματος εἶναι. Αὐτὸς δὲ εἰ τυθεῖη, κακὸν οἰήσεται αὐτῷ τὸν θάνατον, ὅτι παρὰ βωμοῖς τέθηκεν; Ἀλλ' εἰ μὴ ταφεῖη, πάντως που καὶ ὑπὲρ γῆς καὶ ὑπὸ γῆν τεθὲν τὸ σῶμα σαπεῖη. Εἰ δ' ὅτι μὴ πολυδαπάνως, ἀλλ' ἀνώνυμος τέθαιπαι οὐκ ἀξιοθεῖς ὑψηλοῦ μνήματος, τῆς μικρολογίας. Ἀλλ' εἰ αἰχμάλωτος ἄγοιτο, πᾶρ τοί ἐστιν ὁδὸς ἐξέναι, εἰ μὴ εἴη εὐδαιμονεῖν. Εἰ δὲ οἰκεῖοι αὐτῷ αἰχμάλωτοι, οἷον ἐλκόμεναι νυοὶ καὶ θυγατέρες – τί οὖν, φήσομεν, εἰ ἀποθνήσκοι μηδὲν τοιοῦτον ἐωρακώς; Ἄρ' ἂν οὕτω δόξης ἔχοι ἀπιών, ὥς μὴ ἂν τούτων ἐνδεχομένων γενέσθαι; Ἀλλ' ἄτοπος ἂν εἴη. Οὐκ ἂν οὖν δοξάσειεν, ὥς ἐνδέχεται τοιαύταις τύχαις τοὺς οἰκεῖους περιπεσεῖν; Ἄρ' οὖν διὰ τὸ οὕτως ἂν δόξαι ὥς καὶ γενησομένου ἂν οὐκ εὐδαιμών; Ἡ καὶ δοξάζων οὕτως εὐδαιμών· ὥστε καὶ γινομένου. Ἐνθυμοῖτο γὰρ ἂν, ὥς ἢ τοῦδε τοῦ παντὸς φύσις τοιαύτη, οἷα καὶ τὰ τοιαῦτα φέρειν, καὶ ἔπεσθαι χρή. Καὶ πολλοὶ δὴ καὶ ἄμεινον αἰχμάλωτοι γενόμενοι πράζουσι. Καὶ ἐπ' αὐτοῖς δὲ βαρυνομένοις ἀπελθεῖν· ἢ μένοντες ἢ εὐλόγως μένουσι καὶ οὐδὲν δεινόν, ἢ ἀλόγως μένοντες, δέον μὴ, αὐτοῖς αἴτιοι. Οὐ γὰρ δὴ διὰ τὴν τῶν ἄλλων ἄνοιαν οἰκεῖων ὄντων αὐτὸς ἐν κακῷ ἔσται καὶ εἰς ἄλλων εὐτυχίας καὶ δυστυχίας ἀναρτήσεται.

[8] Τὸ δὲ τῶν ἀληθδόνων αὐτοῦ, ὅταν σφοδραὶ ᾧσιν, ἕως δύναται φέρειν, οἶσει· εἰ δὲ ὑπερβάλλουσιν, ἐξοίσουσι. Καὶ οὐκ ἐλεεινὸς ἔσται ἐν τῷ ἀλγεῖν, ἀλλὰ τὸ αὐτοῦ καίει [τῷ] ἔνδον φέγγος, οἷον ἐν λαμπτῇρι φῶς πολλοῦ ἐξωθεν πνέοντος ἐν πολλῇ ζάλῃ ἀνέμων καὶ χειμῶνι. Ἀλλ' εἰ μὴ παρακολουθοῖ, ἢ παρατείνει τὸ ἀλγεῖν ἐπὶ τοσοῦτον αἰρόμενον, ὥστε ἐν τῷ σφοδρῷ ὅμως μὴ ἀποκτινύναι; Ἀλλ' εἰ μὲν παρατείνει, τί χρή ποιεῖν βουλευσεται· οὐ γὰρ ἀφήρηται τὸ αὐτεξούσιον ἐν τούτοις. Χρὴ δὲ εἰδέναι, ὥς οὐχ, οἷα τοῖς ἄλλοις φαίνεται, τοιαῦτα καὶ τῷ σπουδαίῳ φανεῖται ἕκαστα, καὶ οὐ μέχρι τοῦ εἶσω ἕκαστα οὔτε τὰ ἄλλα [οὔτε ἀλγεινὰ] οὔτε τὰ λυπηρά. Καὶ ὅταν περὶ ἄλλους τὰ ἀλγεινὰ; ἀσθένεια γὰρ εἴη ψυχῆς ἡμετέρας. Καὶ τοῦτο μαρτυρεῖ, ὅταν λανθάνειν ἡμᾶς κέρδος ἡγώμεθα καὶ ἀποθανόντων ἡμῶν, εἰ γίνοντο, κέρδος εἶναι τιθεμένων καὶ οὐ τὸ ἐκείνων ἔτι σκοπομένων, ἀλλὰ τὸ αὐτῶν, ὅπως μὴ λυποῖμεθα. Τοῦτο δὲ ἡμετέρα ἤδη ἀσθένεια, ἣν δεῖ περαιοῖν, ἀλλὰ μὴ ἐώντας φοβεῖσθαι μὴ γένηται. Εἰ δέ τις λέγοι οὕτως ἡμᾶς πεφυκέναι, ὥστε ἀλγεῖν ἐπὶ ταῖς τῶν οἰκεῖων συμφοραῖς, γινωσκέτω, ὅτι οὐ πάντες οὕτω, καὶ ὅτι τῆς ἀρετῆς τὸ κοινὸν τῆς φύσεως πρὸς τὸ ἄμεινον ἄγειν καὶ πρὸς τὸ κάλλιον παρὰ τοὺς πολλούς· κάλλιον δὲ τὸ μὴ ἐνδιδόναι τοῖς νομιζομένοις τῇ κοινῇ φύσει δεινοῖς εἶναι. Οὐ γὰρ ἰδιωτικῶς δεῖ, ἀλλ' οἷον ἀθλητὴν μέγαν

διακείσθαι τὰς τῆς τύχης πληγὰς ἀμυνόμενον, γινώσκοντα μὲν ὅτι τινὶ φύσει ταῦτα οὐκ ἄρεστά, τῇ δὲ αὐτοῦ φύσει οἰστά, οὐχ ὥς δεινά, ἀλλ' ὥς παισὶ φοβερὰ. Ταῦτ' οὖν ἤθελεν; Ἡ καὶ πρὸς τὰ μὴ θελητά, ὅταν παρῇ, ἀρετὴν καὶ πρὸς ταῦτα ἔχει δυσκίνητον καὶ δυσπαθὴ τὴν ψυχὴν παρέχουσιν.

[9] Ἀλλ' ὅταν μὴ παρακολουθῇ βαπτισθεὶς ἢ νόσοις ἢ μάγων τέχναις; Ἀλλ' εἰ μὲν φυλάξουσιν αὐτὸν σπουδαῖον εἶναι οὕτως ἔχοντα καὶ οἶα ἐν ὕπνῳ κοιμώμενον, τί κωλύει εὐδαιμόνα αὐτὸν εἶναι; Ἐπεὶ οὐδὲ ἐν τοῖς ὕπνοις ἀφαιροῦνται τῆς εὐδαιμονίας αὐτόν, οὐδ' ὑπὸ λόγον ποιοῦνται τὸν χρόνον τοῦτον, ὥς μὴ πάντα τὸν βίον εὐδαιμονεῖν λέγειν· εἰ δὲ μὴ σπουδαῖον φήσουσιν, οὐ περὶ τοῦ σπουδαίου ἔτι τὸν λόγον ποιοῦνται. Ἡμεῖς δὲ ὑποθέμενοι σπουδαῖον, εἰ εὐδαιμονεῖ, ἕως ἂν εἴῃ σπουδαῖος, ζητοῦμεν. Ἀλλ' ἔστω σπουδαῖος, φασί· μὴ αἰσθανόμενος μηδ' ἐνεργῶν κατ' ἀρετὴν, πῶς ἂν εὐδαίμων εἴῃ; Ἀλλ' εἰ μὲν μὴ αἰσθάνοιτο ὅτι ὑγιαίνει, ὑγιαίνει οὐδὲν ἥττον, καὶ εἰ μὴ ὅτι καλός, οὐδὲν ἥττον καλός· εἰ δὲ ὅτι σοφὸς μὴ αἰσθάνοιτο, ἥττον σοφὸς ἂν εἴῃ; Εἰ μὴ πού τις λέγοι ὥς ἐν τῇ σοφίᾳ γὰρ δεῖ τὸ αἰσθάνεσθαι καὶ παρακολουθεῖν αὐτῷ παρεῖναι· ἐν γὰρ τῇ κατ' ἐνέργειαν σοφίᾳ καὶ τὸ εὐδαιμονεῖν παρεῖναι. Ἐπακτοῦ μὲν οὖν ὄντος τοῦ φρονεῖν καὶ τῆς σοφίας λέγοι ἂν τι ἴσως ὁ λόγος οὗτος· εἰ δ' ἡ τῆς σοφίας ὑπόστασις ἐν οὐσίᾳ τινί, μᾶλλον δὲ ἐν τῇ οὐσίᾳ, οὐκ ἀπόλῳλε δὲ αὕτη ἡ οὐσία ἐν τε τῷ κοιμωμένῳ καὶ ὅλως ἐν τῷ λεγομένῳ μὴ παρακολουθεῖν ἑαυτῷ, καὶ ἔστιν ἡ τῆς οὐσίας αὕτη ἐνέργεια ἐν αὐτῷ καὶ ἡ τοιαύτη αὐπνος ἐνέργεια, ἐνεργοῖ μὲν ἂν καὶ τότε ὁ σπουδαῖος ἢ τοιοῦτος· λανθάνει δ' ἂν αὕτη ἡ ἐνέργεια οὐκ αὐτὸν πάντα, ἀλλὰ τι μέρος αὐτοῦ· οἷον καὶ τῆς φυτικῆς ἐνεργείας ἐνεργούσης οὐκ ἔρχεται εἰς τὸν ἄλλον ἄνθρωπον ἢ τῆς τοιαύτης ἐνεργείας ἀντίληψις τῷ αἰσθητικῷ, καί, εἴπερ ἤμεν τὸ φυτικὸν ἡμῶν ἡμεῖς, ἡμεῖς ἂν ἐνεργοῦντες ἤμεν· νῦν δὲ τοῦτο μὲν οὐκ ἐσμέν, ἡ δὲ τοῦ νοοῦντος ἐνέργεια· ὥστε ἐνεργοῦντος ἐκείνου ἐνεργοῖμεν ἂν ἡμεῖς.

[10] Λανθάνει δὲ ἴσως τῷ μὴ περὶ ὅτιον τῶν αἰσθητῶν· διὰ γὰρ τῆς αἰσθήσεως ὥσπερ μέσης περὶ ταῦτα ἐνεργεῖν δοκεῖ καὶ περὶ τούτων. Αὐτὸς δὲ ὁ νοῦς διὰ τί οὐκ ἐνεργήσῃ καὶ ἡ ψυχὴ περὶ αὐτὸν ἢ πρὸ αἰσθήσεως καὶ ὅλως ἀντίληψεως; Δεῖ γὰρ τὸ πρὸ ἀντίληψεως ἐνέργημα εἶναι, εἴπερ τὸ αὐτὸ τὸ νοεῖν καὶ εἶναι. Καὶ ἔοικεν ἡ ἀντίληψις εἶναι καὶ γίνεσθαι ἀνακάμπτοντος τοῦ νοήματος καὶ τοῦ ἐνεργοῦντος τοῦ κατὰ τὸ ζῆν τῆς ψυχῆς οἷον ἀπωσθέντος πάλιν, ὥσπερ ἐν κατόπτρῳ περὶ τὸ λεῖον καὶ λαμπρὸν ἡσυχάζον. Ὡς οὖν ἐν τοῖς τοιούτοις παρόντος μὲν τοῦ κατόπτρου ἐγένετο τὸ εἶδωλον, μὴ παρόντος δὲ ἢ μὴ οὕτως ἔχοντος ἐνεργεῖα πάρεστιν οὗ τὸ εἶδωλον ἦν ἂν, οὕτω καὶ περὶ ψυχὴν ἡσυχίαν μὲν ἄγοντος τοῦ ἐν ἡμῖν τοιούτου, ᾧ ἐμφαίνεται τὰ τῆς διανοίας καὶ τοῦ νοῦ εἰκονίσματα, ἐνορεῖται ταῦτα καὶ οἷον αἰσθητῶς γινώσκεται μετὰ τῆς προτέρας γνώσεως, ὅτι ὁ νοῦς καὶ ἡ διάνοια ἐνεργεῖ. Συγκλασθέντος δὲ τούτου διὰ τὴν τοῦ σώματος ταραττομένην ἡ ἀρμονίαν ἄνευ εἰδώλου ἢ διάνοια καὶ ὁ νοῦς νοεῖ καὶ ἄνευ φαντασίας ἢ νόησις τότε· ὥστε καὶ τοιοῦτον ἂν τι νοοῖτο μετὰ φαντασίας τὴν νόησιν γίνεσθαι οὐκ οὔσης τῆς νοήσεως φαντασίας. Πολλὰς δ' ἂν τις εὔροι καὶ ἐγρηγορότων καλὰς ἐνεργείας καὶ θεωρίας καὶ πράξεις, ὅτε θεωροῦμεν καὶ ὅτε πράττομεν, τὸ

παρακολουθεῖν ἡμᾶς αὐταῖς οὐκ ἐχούσας. Οὐ γὰρ τὸν ἀναγινώσκοντα ἀνάγκη παρακολουθεῖν ὅτι ἀναγινώσκει καὶ τότε μάλιστα, ὅτε μετὰ τοῦ συντόνου ἀναγινώσκοι· οὐδὲ ὁ ἀνδριζόμενος ὅτι ἀνδρίζεται καὶ κατὰ τὴν ἀνδρίαν ἐνεργεῖ ὅσῳ ἐνεργεῖ· καὶ ἄλλα μυρία· ὥστε τὰς παρακολουθήσεις κινδυνεύειν ἀμυδροτέρας αὐτὰς τὰς ἐνεργείας αἷς παρακολουθοῦσι ποιεῖν, μόνας δὲ αὐτὰς οὐσας καθαρὰς τότε εἶναι καὶ μᾶλλον ἐνεργεῖν καὶ μᾶλλον ζῆν καὶ δὴ καὶ ἐν τῷ τοιοῦτῳ πάθει τῶν σπουδαίων γενομένων μᾶλλον τὸ ζῆν εἶναι, οὐ κεχυμένον εἰς αἴσθησιν, ἀλλ' ἐν τῷ αὐτῷ ἐν ἑαυτῷ συνηγμένον.

[11] Εἰ δὲ τινες μὴδὲ ζῆν λέγοιεν τὸν τοιοῦτον, ζῆν μὲν αὐτὸν φήσομεν, λανθάνειν δ' αὐτοὺς τὴν εὐδαιμονίαν τοῦ τοιοῦτου, ὥσπερ καὶ τὸ ζῆν. Εἰ δὲ μὴ πείθονται, ἀξιώσομεν αὐτοὺς ὑποθεμένους τὸν ζῶντα καὶ τὸν σπουδαῖον οὕτω ζητεῖν εἰ εὐδαίμων, μὴδὲ τὸ ζῆν αὐτοῦ ἐλαττώσαντας τὸ εὖ ζῆν ζητεῖν εἰ πάρεστι μὴδὲ ἀνελόντας τὸν ἄνθρωπον περὶ εὐδαιμονίας ἀνθρώπου ζητεῖν μὴδὲ τὸν σπουδαῖον συγχωρήσαντας εἰς τὸ εἶσω ἐπεστράφθαι ἐν ταῖς ἐξωθεν ἐνεργείαις αὐτὸν ζητεῖν μὴδὲ ὅλως τὸ βουλευτὸν αὐτοῦ ἐν τοῖς ἐξω. Οὕτω γὰρ ἂν οὐδὲ ὑπόστασις εὐδαιμονίας εἴη, εἰ τὰ ἐξω βουλευτὰ λέγοι καὶ τὸν σπουδαῖον βούλεσθαι ταῦτα. Ἐθέλοι γὰρ ἂν καὶ πάντας ἀνθρώπους εὖ πράττειν καὶ μὴδὲν τῶν κακῶν περὶ μὴδένα εἶναι· ἀλλὰ μὴ γινομένων ὁμῶς εὐδαίμων. Εἰ δὲ τις παράλογον ἂν αὐτὸν ποιήσῃ φήσει, εἰ ταῦτα ἐθελήσει – μὴ γὰρ οἶόν τε τὰ κακὰ μὴ εἶναι – δῆλον ὅτι συγχωρήσει ἡμῖν ἐπιστρέφουσιν αὐτοῦ τὴν βούλησιν εἰς τὸ εἶσω.

[12] Τὸ δὲ ἡδὺ τῷ βίῳ τῷ τοιοῦτῳ ὅταν ἀπαιτῶσιν, οὐ τὰς τῶν ἀκολάστων οὐδὲ τὰς τοῦ σώματος ἡδονὰς ἀξιώσουσι παρεῖναι – αὗται γὰρ ἀδύνατοι παρεῖναι καὶ τὸ εὐδαιμονεῖν ἀφανιοῦσιν – οὐδὲ μὴν τὰς περιχαρίας – διὰ τί γάρ; – ἀλλὰ τὰς συνούσας παρουσίας ἀγαθῶν οὐκ ἐν κινήσει οὐσας, οὐδὲ γινομένας τοῖνυν· ἥδη γὰρ τὰ ἀγαθὰ πάρεστι, καὶ αὐτὸς αὐτῷ πάρεστι· καὶ ἔστηκε τὸ ἡδὺ καὶ τὸ ἵλεων τοῦτο· ἵλεως δὲ ὁ σπουδαῖος ἀεὶ καὶ κατάστασις ἡσυχος καὶ ἀγαπητὴ ἢ διάθεσις ἦν οὐδὲν τῶν λεγομένων κακῶν παρακινεῖ, εἴπερ σπουδαῖος. Εἰ δὲ τις ἄλλο εἶδος ἡδονῆς περὶ τὸν σπουδαῖον βίον ζητεῖ, οὐ τὸν σπουδαῖον βίον ζητεῖ.

[13] Οὐδ' αἰ ἐνέργειαι δὲ διὰ τὰς τύχας ἐμποδίζονται ἂν, ἀλλὰ ἄλλαι ἂν κατ' ἄλλας γίνοιτο τύχας, πᾶσαι δὲ ὁμῶς καλαὶ καὶ καλλίους ἴσως ὅσῳ περιστατικάι. Αἰ δὲ κατὰ τὰς θεωρίας ἐνέργειαι αἰ μὲν καθ' ἕκαστα τάχα ἂν, οἶον ἅς ζητήσας ἂν καὶ σκεψάμενος προφέρῃ· τὸ δὲ μέγιστον μάθημα πρόχειρον ἀεὶ καὶ μετ' αὐτοῦ καὶ τοῦτο μᾶλλον, κἂν ἐν τῷ Φαλάριδος ταύρῳ λεγομένῳ ἦ, ὃ μάτην λέγεται ἡδὺ δις ἢ καὶ πολλάκις λεγόμενον. Ἐκεῖ μὲν γὰρ τὸ φθεγζάμενον τοῦτο αὐτὸ ἐστὶ τὸ ἐν τῷ ἀλγεῖν ὑπάρχον, ἐνταῦθα δὲ τὸ μὲν ἀλγοῦν ἄλλο, τὸ δὲ ἄλλο, ὃ συνὸν αὐτῷ, ἕως ἂν ἐξ ἀνάγκης συνῇ, οὐκ ἀπολελείπεται τῆς τοῦ ἀγαθοῦ ὅλου θέας.

[14] Τὸ δὲ μὴ συναμφοτέρων εἶναι τὸν ἄνθρωπον καὶ μάλιστα τὸν σπουδαῖον μαρτυρεῖ καὶ ὁ χωρισμὸς ὁ ἀπὸ τοῦ σώματος καὶ ἡ τῶν λεγομένων ἀγαθῶν τοῦ σώματος καταφρόνησις. Τὸ δὲ καθόσον ἀξιοῦν τὸ ζῶιον τὴν εὐδαιμονίαν εἶναι γελοῖον εὐζωίας τῆς εὐδαιμονίας οὐσης, ἢ περὶ ψυχῆν

συνίσταται, ἐνεργείας ταύτης οὐσης καὶ ψυχῆς οὐ πάσης – οὐ γὰρ δὴ τῆς φυτικῆς, ἴν' ἂν καὶ ἐφήψατο σώματος· οὐ γὰρ δὴ τὸ εὐδαιμονεῖν τοῦτο ἦν σώματος μέγεθος καὶ εὐεξία – οὐδ' αὖ ἐν τῷ αἰσθάνεσθαι εὖ, ἐπεὶ καὶ κινδυνεύουσιν αἱ τούτων πλεονεξίαι βαρύνασαι πρὸς αὐτὰς φέρειν τὸν ἄνθρωπον. Ἀντισηκώσεως δὲ οἷον ἐπὶ θάτερα πρὸς τὰ ἄριστα γενομένης μινύθειν καὶ χεῖρω τὰ σωματικά ποιεῖν, ἵνα δεικνύοιτο οὗτος ὁ ἄνθρωπος ἄλλος ὢν ἢ τὰ ἔξω. Ὁ δὲ τῶν τῆϊδε ἄνθρωπος ἔστω καὶ καλὸς καὶ μέγας καὶ πλούσιος καὶ πάντων ἀνθρώπων ἄρχων ὡς ἂν ὢν τοῦδε τοῦ τόπου, καὶ οὐ φθονητέον αὐτῷ τῶν τοιούτων ἡπατημένωι. Περὶ δὲ σοφὸν ταῦτα ἴσως μὲν ἂν οὐδὲ τὴν ἀρχὴν γένοιτο, γενομένων δὲ ἐλαττώσει αὐτός, εἴπερ αὐτοῦ κήδεται. Καὶ ἐλαττώσει μὲν καὶ μαρανεῖ ἀμελείαι τὰς τοῦ σώματος πλεονεξίας, ἀρχὰς δὲ ἀποθήσεται. Σώματος δὲ ὑγίειαν φυλάττων οὐκ ἄπειρος νόσων εἶναι παντάπασι βουλήσεται· οὐδὲ μὴν οὐδὲ ἄπειρον εἶναι ἀλγηδόνων· ἀλλὰ καὶ μὴ γινομένων νέος ὢν μαθεῖν βουλήσεται, ἥδη δὲ ἐν γῆραι ὢν οὔτε ταύτας οὔτε ἡδονὰς ἐνοχλεῖν οὐδέ τι τῶν τῆϊδε οὔτε προσηνὲς οὔτε ἐναντίον, ἵνα μὴ πρὸς τὸ σῶμα βλέπηι. Γινόμενος δ' ἐν ἀλγηδόσι τὴν πρὸς ταύτας αὐτῷ πεπορισμένην ν δύνανμιν ἀντιτάξει οὔτε προσθήκην ἐν ταῖς ἡδοναῖς καὶ ὑγείαις καὶ ἀπονίαις πρὸς τὸ εὐδαιμονεῖν λαμβάνων οὔτε ἀφαίρεσιν ἢ ἐλάττωσιν ταύτης ἐν τοῖς ἐναντίοις τούτων. Τοῦ γὰρ ἐναντίου μὴ προστιθέντος τῷ αὐτῷ πῶς ἂν τὸ ἐναντίον ἀφαιροῖ;

[15] Ἀλλ' εἰ δύο εἶεν σοφοί, τῷ δὲ ἐτέρωι παρεῖη ὅσα κατὰ φύσιν λέγεται, τῷ δὲ τὰ ἐναντία, ἴσον φήσομεν τὸ εὐδαιμονεῖν αὐτοῖς παρεῖναι; Φήσομεν, εἴπερ ἐπίσης σοφοί. Εἰ δὲ καλὸς τὸ σῶμα ὁ ἕτερος καὶ πάντα τὰ ἄλλα ὅσα μὴ πρὸς σοφίαν μηδὲ ὅλως πρὸς ἀρετὴν καὶ τοῦ ἀρίστου θέαν καὶ τὸ ἄριστον εἶναι, τί τοῦτο ἂν εἴη; Ἐπεὶ οὐδὲ αὐτὸς ὁ ταῦτα ἔχων σεμνυνεῖται ὡς μᾶλλον εὐδαίμων τοῦ μὴ ἔχοντος· οὐδὲ γὰρ ἂν πρὸς αὐλητικὸν τέλος ἢ τούτων πλεονεξία συμβάλλοιτο. Ἀλλὰ γὰρ θεωροῦμεν τὸν εὐδαίμονα μετὰ τῆς ἡμετέρας ἀσθενείας φρικτὰ καὶ δεινὰ νομίζοντες, ἃ μὴ ἂν ὁ εὐδαίμων νομίσειεν· ἢ οὐπω οὔτε σοφὸς οὔτε εὐδαίμων εἴη μὴ τὰς περὶ τούτων φαντασίας ἀπάσας ἀλλαξάμενος καὶ οἷον ἄλλος παντάπασι γεγόμενος πιστεύσας ἑαυτῷ, ὅτι μηδὲν ποτε κακὸν ἔξει· οὕτω γὰρ καὶ ἀδεῆς ἔσται περὶ πάντα. Ἡ δειλαίνων περὶ τίνα οὐ τέλος πρὸς ἀρετὴν, ἀλλὰ ἡμισύς τις ἔσται. Ἐπεὶ καὶ τὸ ἀπροαίρετον αὐτῷ καὶ τὸ γινόμενον πρὸ κρίσεως δέος κἂν ποτε πρὸς ἄλλοις ἔχοντι γένηται, προσελθὼν ὁ σοφὸς ἀπώσεται καὶ τὸν ἐν αὐτῷ κινηθέντα οἷον πρὸς λύπας παῖδα καταπαύσει ἢ ἀπειλῇ ἢ λόγῳ· ἀπειλῇ δὲ ἀπαθεῖ, οἷον εἰ ἐμβλέψαντος σεμνὸν μόνον παῖς ἐκπλαγεῖ. Οὐ μὴν διὰ ταῦτα ἄφιλος οὐδὲ ἀγνώμων ὁ τοιοῦτος· τοιοῦτος γὰρ καὶ περὶ αὐτὸν καὶ ἐν τοῖς ἑαυτοῦ. Ἀποδιδούς οὖν ὅσα αὐτῷ καὶ τοῖς φίλοις φίλος ἂν εἴη μάλιστα μετὰ τοῦ νοῦν ἔχειν.

[16] Εἰ δέ τις μὴ ἐνταῦθα ἐν τῷ νῷ τούτῳ ἄρας θήσῃ τὸν σπουδαῖον, κατάγοι δὲ πρὸς τύχας καὶ ταύτας φοβήσεται περὶ αὐτὸν γενέσθαι, οὔτε σπουδαῖον τηρήσει, οἷον ἀξιοῦμεν εἶναι, ἀλλ' ἐπιεικὴ ἄνθρωπον, καὶ μικτὸν ἐξ ἀγαθοῦ καὶ κακοῦ διδούς μικτὸν βίον ἐκ τινος ἀγαθοῦ καὶ κακοῦ ἀποδώσει τῷ τοιούτῳ, καὶ οὐ ράδιον γενέσθαι. Ὅς εἰ καὶ γένοιτο, οὐκ ἂν ὀνομάζεσθαι

εὐδαιμόνων εἶη ἄξιος οὐκ ἔχων τὸ μέγα οὔτε ἐν ἀξίαι σοφίας οὔτε ἐν καθαρότητι ἀγαθοῦ. Οὐκ ἔστιν οὖν ἐν τῷ κοινῷ εὐδαιμόνως ζῆν. Ὅρθῳς γὰρ καὶ Πλάτων ἐκεῖθεν ἄνωθεν τὸ ἀγαθὸν ἀξιοῖ λαμβάνειν καὶ πρὸς ἐκεῖνο βλέπειν τὸν μέλλοντα σοφὸν καὶ εὐδαιμόνα ἔσεσθαι καὶ ἐκείνῳ ὁμοιοῦσθαι καὶ κατ' ἐκεῖνο ζῆν. Τοῦτο οὖν δεῖ ἔχειν μόνον πρὸς τὸ τέλος, τὰ δ' ἄλλα ὡς ἂν καὶ τόπους μεταβάλλοι οὐκ ἐκ τῶν τόπων προσθήκην πρὸς τὸ εὐδαιμονεῖν ἔχων, ἀλλ' ὡς στοχαζόμενος καὶ τῶν ἄλλων περικεχυμένων αὐτόν, οἷον εἰ ὧδὶ κατακείσεται ἢ ὧδί, διδοὺς μὲν τούτῳ ὅσα πρὸς τὴν χρεῖαν καὶ δύναται, αὐτὸς δὲ ὢν ἄλλος οὐ κωλυόμενος καὶ τοῦτον ἀφεῖναι, καὶ ἀφήσων δὲ ἐν καιρῷ φύσεως, κύριος δὲ καὶ αὐτὸς ὢν τοῦ βουλευέσασθαι περὶ τούτου. Ὡστε αὐτῷ τὰ ἔργα τὰ μὲν πρὸς εὐδαιμονίαν συντείνοντα ἔσται, τὰ δ' οὐ τοῦ τέλους χάριν καὶ ὅλως οὐκ αὐτοῦ ἀλλὰ τοῦ προσεζευγμένου, οὗ φροντιεῖ καὶ ἀνέξεται, ἕως δυνατόν, οἷονεὶ μουσικὸς λύρας, ἕως οἷόν τε χρῆσθαι· εἰ δὲ μή, ἄλλην ἀλλάζεται, ἢ ἀφήσει τὰς λύρας χρήσεις καὶ τοῦ εἰς λύραν ἐνεργεῖν ἀφέξεται ἄλλο ἔργον ἄνευ λύρας ἔχων καὶ κειμένην πλησίον περιόψεται αἰδῶν ἄνευ ὀργάνων. Καὶ οὐ μάτην αὐτῷ ἐξ ἀρχῆς τὸ ὄργανον ἐδόθη· ἐχρήσατο γὰρ αὐτῷ ἤδη πολλάκις.

ε: Εἰ ἐν παρατάσει χρόνου τὸ εὐδαιμονεῖν.

[1] Εἰ τὸ εὐδαιμονεῖν ἐπίδοσιν τῷ χρόνῳ λαμβάνει τοῦ εὐδαιμονεῖν ἀεὶ κατὰ τὸ ἐνεστῶς λαμβανομένου; Οὐδὲ γὰρ ἡ μνήμη τοῦ εὐδαιμονῆσαι ποιοῖ ἄν τι, οὐδ' ἐν τῷ λέγειν, ἀλλ' ἐν τῷ διακεῖσθαι πως τὸ εὐδαιμονεῖν. Ἡ δὲ διάθεσις ἐν τῷ παρεῖναι καὶ ἡ ἐνέργεια τῆς ζωῆς.

[2] Εἰ δ' ὅτι ἐφίεμεθα ἀεὶ τοῦ ζῆν καὶ τοῦ ἐνεργεῖν, τὸ τυγχάνειν τοῦ τοιοῦτου εὐδαιμονεῖν λέγοι μᾶλλον, πρῶτον μὲν οὕτω καὶ ἡ αὖριον εὐδαιμονία μείζων ἔσται καὶ ἡ ἐξῆς ἀεὶ τῆς προτέρας, καὶ οὐκέτι μετρηθήσεται τὸ εὐδαιμονεῖν τῇ ἀρετῇ. Ἐπειτα καὶ οἱ θεοὶ νῦν μᾶλλον εὐδαιμονήσουσιν ἢ πρότερον καὶ οὐπω τέλος καὶ οὐδέποτε τέλος. Ἐπειτα καὶ ἡ ἔφεσις λαβοῦσα τὴν τεύξιν τὸ παρὸν εἴληφε καὶ ἀεὶ τὸ παρὸν καὶ ζητεῖ τὸ ἕως ἄν ᾗ τὸ εὐδαιμονεῖν ἔχειν. Ἡ δ' ἔφεσις τοῦ ζῆν τὸ εἶναι ζητοῦσα τοῦ παρόντος ἄν εἴη, εἰ τὸ εἶναι ἐν τῷ παρόντι. Εἰ δὲ τὸ μέλλον καὶ τὸ ἐφεξῆς θέλοι, ὃ ἔχει θέλει καὶ ὃ ἔστιν, οὐχ ὃ παρελήλυθεν οὐδ' ὃ μέλλει, ἀλλ' ὃ ἤδη ἐστὶ τοῦτο εἶναι, οὐ τὸ εἰσαεὶ ζητοῦσα, ἀλλὰ τὸ παρὸν ἤδη εἶναι ἤδη.

[3] Τί οὖν τὸ πλείονα χρόνον εὐδαιμόνησε καὶ πλείονα χρόνον εἶδε τοῖς ὁμμασι τὸ αὐτό; Εἰ μὲν γὰρ ἐν τῷ πλείονι τὸ ἀκριβέστερον εἶδε, πλεόν ἄν τι ὁ χρόνος αὐτῷ εἰργάσατο· εἰ δὲ ὁμοίως διὰ παντὸς εἶδε, τὸ ἴσον καὶ ὁ ἅπαξ θεασάμενος ἔχει.

[4] Ἀλλὰ πλείονα ἄτερος ἦσθη χρόνον. Ἀλλὰ τοῦτο οὐκ ἄν ὀρθῶς ἔχοι ἀριθμεῖν εἰς τὸ εὐδαιμονεῖν. Εἰ δὲ τὴν ἡδονὴν λέγοι τις τὴν ἐνέργειαν τὴν ἀνεμπόδιστον, τὸ αὐτὸ τῷ ζητούμενῳ λέγει. Καὶ ἡ ἡδονὴ δὲ ἡ πλείων ἀεὶ τὸ παρὸν μόνον ἔχει, τὸ δὲ παρεληλυθὸς αὐτῆς οἴχεται.

[5] Τί οὖν; Εἰ ὁ μὲν ἐξ ἀρχῆς εὐδαιμόνησεν εἰς τέλος, ὁ δὲ τὸν ὕστερον χρόνον, ὁ δὲ πρότερον εὐδαιμονήσας μετέβαλεν, ἔχουσι τὸ ἴσον; Ἡ ἐνταῦθα ἡ παραβολὴ οὐκ εὐδαιμονούντων γεγένηται πάντων, ἀλλὰ μὴ εὐδαιμονούντων, ὅτε μὴ εὐδαιμόνουν, πρὸς εὐδαιμονοῦντα. Εἴ τι οὖν πλεόν ἔχει, τοῦτο ἔχει, ὅσον ὁ εὐδαίμων πρὸς οὐκ εὐδαίμονα, ὧ καὶ συμβαίνει πλεονεκτεῖν αὐτοὺς τῷ παρόντι.

[6] Τί οὖν ὁ κακοδαίμων; Οὐ μᾶλλον κακοδαίμων τῷ πλείονι; Καὶ τὰ ἄλλα δὲ ὅσα δυσχερῆ οὐκ ἐν τῷ πλείονι χρόνῳ πλείω τὴν συμφορὰν δίδωσιν, οἷον ὀδύνη πολυχρόνιοι καὶ λῦπαι καὶ πάντα τὰ τούτου τοῦ τύπου; Ἀλλ' εἰ ταῦτα οὕτω τῷ χρόνῳ τὸ κακὸν ἐπαύξει, διὰ τί οὐ καὶ τὰ ἐναντία καὶ τὸ εὐδαιμονεῖν ὡσαύτως; Ἡ ἐπὶ μὲν τῶν λυπῶν καὶ ὀδυνῶν ἔχοι ἄν τις λέγειν, ὡς προσθήκη ὁ χρόνος δίδωσιν, οἷον τὸ ἐπιμένειν τὴν νόσον· ἕξις γὰρ γίνεται, καὶ κακοῦται μᾶλλον τῷ χρόνῳ τὸ σῶμα. Ἐπεὶ εἴ γε τὸ αὐτὸ μένοι καὶ μὴ μείζων ἡ βλάβη, καὶ ἐνταῦθα τὸ παρὸν ἀεὶ τὸ λυπηρὸν ἔσται, εἰ μὴ τὸ παρεληλυθὸς προσαριθμοῖ ἀφορῶν εἰς τὸ γενόμενον καὶ μένον· ἐπὶ τε τῆς κακοδαίμονος ἕξεως τὸ κακὸν εἰς τὸν πλείονα χρόνον ἐπιτείνεσθαι αὐξανομένης καὶ τῆς κακίας τῷ ἐμμόνῳ. Τῇ γοῦν προσθήκῃ τοῦ μᾶλλον, οὐ τῷ πλείονι ἴσῳ τὸ μᾶλλον κακοδαιμονεῖν γίνεται. Τὸ δὲ πλεῖον ἴσον οὐχ ἅμα ἐστὶν οὐδὲ δὴ πλεῖον ὅλως λεκτέον τὸ μηκέτι ὄν τῷ ὄντι συναριθμοῦντα.

Τὸ δὲ τῆς εὐδαιμονίας ὅρον τε καὶ πέρας ἔχει καὶ ταῦτόν ἀεὶ. Εἰ δέ τις καὶ ἐνταῦθα ἐπίδοσις παρὰ τὸν πλείονα χρόνον, ὥστε μᾶλλον εὐδαιμονεῖν εἰς ἀρετὴν ἐπιδιδόντα μείζονα, οὐ τὴν πολυετῇ εὐδαιμονίαν ἀριθμῶν ἐπαινεῖ, ἀλλὰ τὴν μᾶλλον γενομένην τότε, ὅτε μᾶλλον ἐστίν.

[7] Ἀλλὰ διὰ τί, εἰ τὸ παρὸν θεωρεῖν δεῖ μόνον καὶ μὴ συναριθμεῖν τῷ γενομένῳ, οὐ καπὶ τοῦ χρόνου τὸ αὐτὸ ποιοῦμεν, ἀλλὰ καὶ τὸν παρεληλυθότα τῷ παρόντι συναριθμοῦντες πλείω λέγομεν; Διὰ τί οὖν οὐχ, ὅσος ὁ χρόνος, τοσαύτην καὶ τὴν εὐδαιμονίαν ἐροῦμεν; Καὶ διαιροῦμεν ἂν κατὰ τὰς τοῦ χρόνου διαιρέσεις καὶ τὴν εὐδαιμονίαν· καὶ γὰρ αὖ τῷ παρόντι μετροῦντες ἀδιαίρετον αὐτὴν ποιήσομεν. Ἡ τὸν μὲν χρόνον ἀριθμεῖν καὶ μηκέτι ὄντα οὐκ ἄτοπον, ἐπεὶ καὶ τῶν γενομένων μὲν, μηκέτι δὲ ὄντων, ἀριθμὸν ἂν ποιησαίμεθα, οἷον τῶν τετελεσθηκότων· εὐδαιμονίαν δὲ μηδέτι οὕσαν [παρεῖναι] λέγειν τῆς παρούσης πλείονα ἄτοπον. Τὸ μὲν γὰρ εὐδαιμονεῖν συμμεμενηκέναι ἀξιοῖ, ὁ δὲ χρόνος ὁ πλείων παρὰ τὸν παρόντα τὸ μηκέτι εἶναι. Ὅλως δὲ τοῦ χρόνου τὸ πλεόν σκέδασιν βούλεται ἐνός τινος ἐν τῷ παρόντι ὄντος. Διὸ καὶ εἰκὼν αἰῶνος εἰκότως λέγεται ἀφανίζειν βουλομένη ἐν τῷ σκιδναμένῳ αὐτῆς τὸ ἐκείνου μένον. Ὅθεν καὶ ἀπὸ τοῦ αἰῶνος ἀφέλγεται τὸ ἐν ἐκείνῳ μεῖναν ἂν καὶ αὐτῆς ποιήσεται, ἀπώλεσεν αὐτό, σωιζόμενον τέως ἐκείνῳ τρόπον τινά, ἀπολούμενον δέ, ἐν αὐτῇ εἰ πᾶν γένοιτο. Εἴπερ οὖν τὸ εὐδαιμονεῖν κατὰ ζωὴν ἀγαθὴν, δηλονότι κατὰ τὴν τοῦ ὄντος αὐτὴν θετέον ζωὴν· αὕτη γὰρ ἀρίστη. Οὐκ ἄρα ἀριθμητέα χρόνῳ, ἀλλ' αἰῶνι· τοῦτο δὲ οὔτε πλεόν οὔτε ἔλαττον οὔτε μήκει τινί, ἀλλὰ τὸ τοῦτο καὶ τὸ ἀδιάστατον καὶ τὸ οὐ χρονικὸν εἶναι. Οὐ συναπτόεν τοίνυν τὸ ὃν τῷ μὴ ὄντι οὐδὲ [τῷ αἰῶνι] τὸν χρόνον οὐδὲ τὸ χρονικὸν δὲ ἀεὶ τῷ αἰῶνι οὐδὲ παρεκτατέον τὸ ἀδιάστατον, ἀλλὰ πᾶν ὅλον ληπτέον, εἴ ποτε λαμβάνοις, λαμβάνων οὐ τοῦ χρόνου τὸ ἀδιαίρετον, ἀλλὰ τοῦ αἰῶνος τὴν ζωὴν τὴν οὐκ ἐκ πολλῶν χρόνων, ἀλλὰ τὴν ἐκ παντὸς χρόνου πᾶσαν ὁμοῦ.

[8] Εἰ δέ τις λέγοι τὴν μνήμην τῶν παρεληλυθότων ἐν τῷ ἐνεστηκότι μένουσαν παρέχεσθαι τὸ πλεόν τῷ πλείονα χρόνον ἐν τῷ εὐδαιμονεῖν γεγενημένῳ, τί ἂν τὸ τῆς μνήμης λέγοι; Ἡ γὰρ φρονήσεως μνήμη τῆς πρόσθεν γεγενημένης, ὥστε φρονιμώτερον ἂν λέγοι καὶ οὐκ ἂν τηροῖ τὴν ὑπόθεσιν· ἢ τῆς ἡδονῆς τὴν μνήμην, ὥσπερ πολλῆς περιχαρίας δεομένου τοῦ εὐδαίμονος καὶ οὐκ ἀρκουμένου τῇ παρούσῃ. Καίτοι τί ἂν ἡδὺ ἢ μνήμη τοῦ ἡδέος ἔχοι; Ὡσπερ ἂν, εἰ μνημονεύοι τις ὅτι ἐχθρὸς ἐπὶ ὧσιν ἦσθη· ἢ εἰς δέκατον ἔτος ἔτι ἂν εἴη γελοιότερος· τὸ δὲ τῆς φρονήσεως, ὅτι πέρυσιν ἐφρόνουν.

[9] Εἰ δὲ τῶν καλῶν εἴη ἡ μνήμη, πῶς οὐκ ἐνταῦθα λέγοιτο ἂν τι; Ἀλλὰ ἀνθρώπου ἐστὶ τοῦτο ἐλλείποντος τοῖς καλοῖς ἐν τῷ παρόντι καὶ τῷ μὴ ἔχειν νυνὶ ζητοῦντος τὴν μνήμην τῶν γεγενημένων.

[10] Ἀλλ' ὁ πολὺς χρόνος πολλὰς ποιεῖ καλὰς πράξεις, ὧν ἅμιρος ὁ πρὸς ὀλίγον εὐδαίμων· εἰ δεῖ λέγειν ὅλως εὐδαίμονα τὸν οὐ διὰ πολλῶν τῶν καλῶν. Ἡ ὃς ἐκ πολλῶν τὸ εὐδαιμονεῖν καὶ χρόνων καὶ πράξεων λέγει, ἐκ τῶν μηκέτι ὄντων ἀλλ' ἐκ τῶν παρεληλυθότων καὶ ἐνός τινος τοῦ παρόντος τὸ εὐδαιμονεῖν συνίστησι. Διὸ κατὰ τὸ παρὸν ἐθέμεθα τὸ εὐδαιμονεῖν, εἴτα

ἐζητοῦμεν εἰ [μᾶλλον] τὸ ἐν πλείονι εὐδαιμονῆσαι μᾶλλον ἐστι. Τοῦτο οὖν ζητητέον, εἰ ταῖς πράξεσι ταῖς πλείοσι πλεονεκτεῖ τὸ ἐν πολλῶι χρόνῳ εὐδαιμονεῖν. Πρῶτον μὲν οὖν ἔστι καὶ μὴ ἐν πράξεσι γενόμενον εὐδαιμονεῖν καὶ οὐκ ἔλαττον ἀλλὰ μᾶλλον τοῦ πεπραγότος· ἔπειτα αἱ πράξεις οὐκ ἐξ αὐτῶν τὸ εὖ διδόασιν, ἀλλ' αἱ διαθέσεις καὶ τὰς πράξεις καλὰς ποιοῦσι καρποῦται τε ὁ φρόνιμος τὸ ἀγαθὸν καὶ πράττων, οὐχ ὅτι πράττει οὐδ' ἐκ τῶν συμβαινόντων, ἀλλ' ἐξ οὗ ἔχει. Ἐπεὶ καὶ ἡ σωτηρία τῆς πατρίδος γένοιτο ἂν καὶ παρὰ φαύλου, καὶ τὸ ἐπὶ σωτηρίαι τῆς πατρίδος ἡδὺν καὶ ἄλλου πράξαντος γένοιτο ἂν αὐτῷ. Οὐ τοίνυν τοῦτό ἐστι τὸ ποιοῦν τὴν τοῦ εὐδαίμονος ἡδονήν, ἀλλ' ἡ ἕξις καὶ τὴν εὐδαιμονίαν καὶ εἴ τι ἡδὺ δι' αὐτὴν ποιεῖ. Τὸ δὲ ἐν ταῖς πράξεσι τὸ εὐδαιμονεῖν τίθεσθαι ἐν τοῖς ἔξω τῆς ἀρετῆς καὶ τῆς ψυχῆς ἐστι τιθέντος· ἡ γὰρ ἐνέργεια τῆς ψυχῆς ἐν τῷ φρονῆσαι καὶ ἐν ἑαυτῇ ὥδι ἐνεργῆσαι. Καὶ τοῦτο τὸ εὐδαιμόνως.

στ: Περὶ τοῦ καλοῦ.

[1] Τὸ καλὸν ἔστι μὲν ἐν ὄψει πλεῖστον, ἔστι δ' ἐν ἀκοαῖς κατὰ τε λόγων συνθέσεις, ἔστι δὲ καὶ ἐν μουσικῇ καὶ ἀπάσῃ· καὶ γὰρ μέλη καὶ ῥυθμοὶ εἰσι καλοί· ἔστι δὲ καὶ προιοῦσι πρὸς τὸ ἄνω ἀπὸ τῆς αἰσθήσεως καὶ ἐπιτηδεύματα καλὰ καὶ πράξεις καὶ ἔξεις καὶ ἐπιστήμαί τε καὶ τὸ τῶν ἀρετῶν κάλλος. Εἰ δέ τι καὶ πρὸ τούτων, αὐτὸ δεῖξει. Τί οὖν δὴ τὸ πεποιηκὸς καὶ τὰ σώματα καλὰ φαντάζεσθαι καὶ τὴν ἀκοὴν ἐπινεύειν ταῖς φωναῖς, ὥς καλαί; Καὶ ὅσα ἐφεξῆς ψυχῆς ἔχεται, πῶς ποτε πάντα καλὰ; Καὶ ἄρα γε ἐνὶ καὶ τῷ αὐτῷ καλῷ τὰ πάντα, ἢ ἄλλο μὲν ἐν σώματι τὸ κάλλος, ἄλλο δὲ ἐν ἄλλῳ; Καὶ τίνα ποτὲ ταῦτα ἢ τοῦτο; Τὰ μὲν γὰρ οὐ παρ' αὐτῶν τῶν ὑποκειμένων καλὰ, οἷον τὰ σώματα, ἀλλὰ μεθέξει, τὰ δὲ κάλλη αὐτά, ὥσπερ ἀρετῆς ἢ φύσις. Σώματα μὲν γὰρ τὰ αὐτὰ ὅτε μὲν καλὰ, ὅτε δὲ οὐ καλὰ φαίνεται, ὥς ἄλλου ὄντος τοῦ σώματα εἶναι, ἄλλου δὲ τοῦ καλὰ. Τί οὖν ἔστι τοῦτο τὸ παρὸν τοῖς σώμασι; Πρῶτον γὰρ περὶ τούτου σκεπτέον. Τί οὖν ἔστιν, ὃ κινεῖ τὰς ὁψεις τῶν θεωμένων καὶ ἐπιστρέφει πρὸς αὐτὸ καὶ ἔλκει καὶ εὐφραίνεισθαι τῇ θέᾳ ποιεῖ; Τοῦτο γὰρ εὐρόντες τάχ' ἂν ἐπιβάθραι αὐτῷ χρώμενοι καὶ τὰ ἄλλα θεασαίμεθα. Λέγεται μὲν δὴ παρὰ πάντων, ὥς εἰπεῖν, ὥς συμμετρία τῶν μερῶν πρὸς ἄλληλα καὶ πρὸς τὸ ὅλον τό τε τῆς εὐχροίας προστεθὲν τὸ πρὸς τὴν ὄψιν κάλλος ποιεῖ καὶ ἔστιν αὐτοῖς καὶ ὅλως τοῖς ἄλλοις πᾶσι τὸ καλοῖς εἶναι τὸ συμμέτρως καὶ μεμετρημένοις ὑπάρχειν· οἷς ἀπλοῦν οὐδέν, μόνον δὲ τὸ σύνθετον ἐξ ἀνάγκης καλὸν ὑπάρξει· τό τε ὅλον ἔσται καλὸν αὐτοῖς, τὰ δὲ μέρη ἕκαστα οὐχ ἔξει παρ' ἑαυτῶν τὸ καλὰ εἶναι, πρὸς δὲ τὸ ὅλον συντελοῦντα, ἵνα καλὸν ᾦ· καίτοι δεῖ, εἴπερ ὅλον, καὶ τὰ μέρη καλὰ εἶναι· οὐ γὰρ δὴ ἐξ αἰσχυρῶν, ἀλλὰ πάντα κατειληφέναι τὸ κάλλος. Τὰ τε χρώματα αὐτοῖς τὰ καλὰ, οἷον καὶ τὸ τοῦ ἡλίου φῶς, ἀπλᾶ ὄντα, οὐκ ἐκ συμμετρίας ἔχοντα τὸ κάλλος ἔξω ἔσται τοῦ καλὰ εἶναι. Χρυσός τε δὴ πῶς καλόν; Καὶ νυκτὸς ἡ ἀστραπὴ ἢ ἄστρα ὁρᾶσθαι τῷ καλὰ; Ἐπὶ τε τῶν φωνῶν ὡσαύτως τὸ ἀπλοῦν οἰχήσεται, καίτοι ἐκάστου φθόγγου πολλαχῇ τῶν ἐν τῷ ὅλῳ καλῷ καλοῦ καὶ αὐτοῦ ὄντος. Ὅταν δὲ καὶ τῆς αὐτῆς συμμετρίας μενούσης ὅτε μὲν καλὸν τὸ αὐτὸ πρόσωπον, ὅτε δὲ μὴ φαίνεται, πῶς οὐκ ἄλλο δεῖ ἐπὶ τῷ συμμέτρῳ λέγειν τὸ καλὸν εἶναι, καὶ τὸ σύμμετρον καλὸν εἶναι δι' ἄλλο; Εἰ δὲ δὴ μεταβαίνοντες καὶ ἐπὶ τὰ ἐπιτηδεύματα καὶ τοὺς λόγους τοὺς καλοὺς τὸ σύμμετρον καὶ ἐπ' αὐτῶν αἰτιῶντο, τίς ἂν λέγοιτο ἐν ἐπιτηδεύμασι συμμετρία καλοῖς ἢ νόμοις ἢ μαθήμασιν ἢ ἐπιστήμασι; Θεωρήματα γὰρ σύμμετρα πρὸς ἄλληλα πῶς ἂν εἴη; Εἰ δ' ὅτι σύμφωνα ἔστι, καὶ κακῶν ἔσται ὁμολογία τε καὶ συμφωνία. Τῷ γὰρ τὴν σωφροσύνην ἡλιθιότητα εἶναι τὸ τὴν δικαιοσύνην γενναίαν εἶναι εὐήθειαν σύμφωνα καὶ συνωιδόν καὶ ὁμολογεῖ πρὸς ἄλληλα. Κάλλος μὲν οὖν ψυχῆς ἀρετὴ πᾶσα καὶ κάλλος ἀληθινώτερον ἢ τὰ πρόσθεν· ἀλλὰ πῶς σύμμετρα; Οὐτε γὰρ ὥς μεγέθη οὐτε ὥς ἀριθμὸς σύμμετρα· καὶ πλεονόντων μερῶν τῆς ψυχῆς ὄντων, ἐν ποίῳ γὰρ λόγῳ ἢ σύνθεσις ἢ ἡ κρᾶσις τῶν μερῶν ἢ τῶν θεωρημάτων; Τὸ δὲ τοῦ νοῦ κάλλος μονουμένου τί ἂν εἴη;

[2] Πάλιν οὖν ἀναλαμβάνοντες λέγωμεν τί δῆτ' ἔστι τὸ ἐν τοῖς σώμασι καλὸν πρῶτον. Ἔστι μὲν γάρ τι καὶ βολῇ τῇ πρώτῃ αἰσθητὸν γινόμενον καὶ ἡ ψυχὴ ὥσπερ συνείσα λέγει καὶ ἐπιγνοῦσα ἀποδέχεται καὶ οἷον συναρμόττεται. Πρὸς δὲ τὸ αἰσχρὸν προσβαλοῦσα ἀνίλλεται καὶ ἀρνεῖται καὶ ἀνανεύει ἀπ' αὐτοῦ οὐ συμφωνοῦσα καὶ ἄλλοτριουμένη. Φαμέν δὴ, ὡς τὴν φύσιν οὕσα ὅπερ ἔστι καὶ πρὸς τῆς κρείττονος ἐν τοῖς οὖσιν οὐσίας, ὅ τι ἂν ἴδῃ συγγενὲς ἢ ἴχνος τοῦ συγγενοῦς, χαίρει τε καὶ διεπτόχεται καὶ ἀναφέρει πρὸς ἑαυτὴν καὶ ἀναμιμνήσκειται ἑαυτῆς καὶ τῶν ἑαυτῆς. Τίς οὖν ὁμοιότης τοῖς τῆιδε πρὸς τὰ ἐκεῖ καλά; καὶ γάρ, εἰ ὁμοιότης, ὅμοια μὲν ἔστω· πῶς δὲ καλὰ κάκεινα καὶ ταῦτα; Μετοχῇ εἶδους φαμέν ταῦτα. Πᾶν μὲν γάρ τὸ ἄμορφον πεφυκὸς μορφήν καὶ εἶδος δέχεσθαι ἄμοιρον ὃν λόγου καὶ εἶδους αἰσχρὸν καὶ ἔξω θεῖου λόγου· καὶ τὸ πάντῃ αἰσχρὸν τοῦτο. Αἰσχρὸν δὲ καὶ τὸ μὴ κρατηθὲν ὑπὸ μορφῆς καὶ λόγου οὐκ ἀνασχομένης τῆς ὕλης τὸ πάντῃ κατὰ τὸ εἶδος μορφοῦσθαι. Προσιὼν οὖν τὸ εἶδος τὸ μὲν ἐκ πολλῶν ἐσόμενον μερῶν ἐν συνθέσει συντάξέ τε καὶ εἰς μίαν συντέλειαν ἤγαγε καὶ ἐν τῇ ὁμολογίᾳ πεποίηκεν, ἐπεὶ περ ἐν ἡν αὐτὸ ἐν τε ἔδει τὸ μορφοῦμενον εἶναι ὡς δυνατόν αὐτῷ ἐκ πολλῶν ὄντι. Ἰδρυται οὖν ἐπ' αὐτοῦ τὸ κάλλος ἤδη εἰς ἐν συναχθέντος καὶ τοῖς μέρεσι διδὼν ἑαυτὸ καὶ τοῖς ὅλοις. Ὅταν δὲ ἐν τι καὶ ὁμοιομερὲς καταλάβῃ, εἰς ὅλον δίδωσι τὸ αὐτό· οἷον ὅτε μὲν πάσῃ οἰκίᾳ μετὰ τῶν μερῶν, ὅτε δὲ ἐνὶ λίθῳ διδοίη τις φύσις τὸ κάλλος, τῇ δὲ ἡ τέχνη. Οὕτω μὲν δὴ τὸ καλὸν σῶμα γίγνεται λόγου ἀπὸ θεῶν ἐλθόντος κοινωνία.

[3] Γινώσκει δὲ αὐτὸ ἡ ἐπ' αὐτῷ δύναμις τεταγμένη, ἥς οὐδὲν κυριώτερον εἰς κρίσιν τῶν ἑαυτῆς, ὅταν καὶ ἡ ἄλλη συνεπικρίνῃ ψυχῇ, τάχα δὲ καὶ αὕτη λέγῃ συναρμόττουσα τῷ παρ' αὐτῇ εἶδει κάκειναι πρὸς τὴν κρίσιν χρωμένη ὥσπερ κανόνι τοῦ εὐθέος. Πῶς δὲ συμφωνεῖ τὸ περὶ σῶμα τῷ πρὸ σώματος; Πῶς δὲ τὴν ἔξω οἰκίαν τῷ ἔνδον οἰκίας εἶδει ὁ οἰκοδομικὸς συναρμόσας καλὴν εἶναι λέγει; Ἡ ὅτι ἐστὶ τὸ ἔξω, εἰ χωρίσειας τοὺς λίθους, τὸ ἔνδον εἶδος μερισθὲν τῷ ἔξω ὕλης ὄγκῳ, ἀμερὲς ὃν ἐν πολλοῖς φανταζόμενον. Ὅταν οὖν καὶ ἡ αἴσθησις τὸ ἐν σώμασιν εἶδος ἴδῃ συνδησάμενον καὶ κρατήσαν τῆς φύσεως τῆς ἐναντίας ἀμόρφου οὐσης καὶ μορφήν ἐπὶ ἄλλαις μορφαῖς ἐκπρεπῶς ἐποχομένην, συνελούσα ἀθρόον αὐτὸ τὸ πολλαχῇ ἀνήνεγκέ τε καὶ εἰσήγαγεν εἰς τὸ εἶσω ἀμερὲς ἤδη καὶ ἔδωκε τῷ ἔνδον σύμφωνον καὶ συναρμόττον καὶ φίλον· οἷα ἀνδρὶ ἀγαθῷ προσηγνὲς ἐπιφαινόμενον ἀρετῆς ἴχνος ἐν νέῳ συμφωνοῦν τῷ ἀληθεῖ τῷ ἔνδον. Τὸ δὲ τῆς χροᾶς κάλλος ἀπλοῦν μορφῇ καὶ κρατήσῃ τοῦ ἐν ὕλῃ σκοτεινοῦ παρουσίᾳ φωτὸς ἀσωμάτου καὶ λόγου καὶ εἶδους ὄντος. Ὅθεν καὶ τὸ πῦρ αὐτὸ παρὰ τὰ ἄλλα σώματα καλόν, ὅτι τάξιν εἶδους πρὸς τὰ ἄλλα στοιχεῖα ἔχει, ἄνω μὲν τῇ θέσει, λεπτότατον δὲ τῶν ἄλλων σωμάτων, ὡς ἐγγὺς ὃν τοῦ ἀσωμάτου, μόνον δὲ αὐτὸ οὐκ εἰσδεχόμενον τὰ ἄλλα· τὰ δ' ἄλλα δέχεται αὐτό. Θερμαίνεται γὰρ ἐκεῖνα, οὐ ψύχεται δὲ τοῦτο, κέχρωσταί τε πρώτως, τὰ δ' ἄλλα παρὰ τούτου τὸ εἶδος τῆς χροᾶς λαμβάνει. Λάμπει οὖν καὶ στίλβει, ὡς ἂν εἶδος ὃν. Τὸ δὲ μὴ κρατοῦν ἐξίτηλον τῷ φωτὶ γινόμενον οὐκέτι καλόν, ὡς ἂν τοῦ εἶδους τῆς χροᾶς οὐ μετέχον ὅλου. Αἱ δὲ ἀρμονίαι αἱ ἐν ταῖς φωναῖς αἱ ἀφανεῖς τὰς φανεράς ποιήσασαι καὶ ταύτην τὴν ψυχὴν σύνεσιν καλοῦ λαβεῖν ἐποίησαν, ἐν

ἄλλωι τὸ αὐτὸ δεῖξασαι. Παρακολουθεῖ δὲ ταῖς αἰσθηταῖς μετρεῖσθαι ἀριθμοῖς ἐν λόγῳ οὐ παντὶ, ἀλλ' ὅς ἂν ᾗ δουλεύων εἰς ποιήσιν εἶδους εἰς τὸ κρατεῖν. Καὶ περὶ μὲν τῶν ἐν αἰσθήσει καλῶν, ἃ δὴ εἶδωλα καὶ σκιαὶ οἷον ἐκδραμοῦσαι εἰς ὕλην ἐλθοῦσαι ἐκόσμησάν τε καὶ διεπτόησαν φανεῖσαι, τοσαῦτα.

[4] Περί δὲ τῶν προσωτέρω καλῶν, ἃ οὐκέτι αἰσθησις ὁρᾷν εἴληχε, ψυχὴ δὲ ἄνευ ὀργάνων ὁρᾷ καὶ λέγει, ἀναβαίνοντας δεῖ θεάσασθαι καταλιπόντας τὴν αἰσθησιν κάτω περιμένειν. Ὡσπερ δὲ ἐπὶ τῶν τῆς αἰσθήσεως καλῶν οὐκ ἦν περὶ αὐτῶν λέγειν τοῖς μήτε ἑωρακόσι μήθ' ὥς καλῶν ἀντειλημμένοις, οἷον εἴ τινες ἐξ ἀρχῆς τυφλοὶ γεγονότες, τὸν αὐτὸν τρόπον οὐδὲ περὶ κάλλους ἐπιτηδευμάτων μὴ τοῖς ἀποδεξαμένοις τὸ τῶν ἐπιτηδευμάτων καὶ ἐπιστημῶν καὶ τῶν ἄλλων τῶν τοιούτων κάλλος, οὐδὲ περὶ ἀρετῆς φέγγους τοῖς μὴδὲ φαντασθεῖσιν ὥς καλὸν τὸ τῆς δικαιοσύνης καὶ σωφροσύνης πρόσωπον, καὶ οὔτε ἔσπερος οὔτε ἑώιος οὕτω καλά. Ἀλλὰ δεῖ ιδόντας μὲν εἶναι ὧι ψυχὴ τὰ τοιαῦτα βλέπει, ιδόντας δὲ ἡσθῆναι καὶ ἐκπληξιν λαβεῖν καὶ πτοηθῆναι πολλῶι μᾶλλον ἢ ἐν τοῖς πρόσθεν, ἅτε ἀληθινῶν ἦδη ἐφαπτομένων. Ταῦτα γὰρ δεῖ τὰ πάθη γενέσθαι περὶ τὸ ὅ τι ἂν ᾗ καλόν, θάμβος καὶ ἐκπληξιν ἡδεῖαν καὶ πόθον καὶ ἔρωτα καὶ πτόησιν μεθ' ἡδονῆς. Ἔστι δὲ ταῦτα παθεῖν καὶ πάσχουσιν αἱ ψυχαὶ καὶ περὶ τὰ μὴ ὁρώμενα πᾶσαι μὲν, ὥς εἰπεῖν, μᾶλλον μέντοι αἱ τούτων ἐρωτικώτεραι, ὥσπερ καὶ ἐπὶ τῶν σωμάτων πάντες μὲν ὁρῶσι, κεντοῦνται δ' οὐκ ἴσα, ἀλλ' εἰσὶν οἱ μάλιστα, οἱ καὶ λέγονται ἐρᾶν.

[5] Τῶν δὴ καὶ περὶ τὰ ἐν οὐκ αἰσθήσει ἐρωτικῶν ἀναπυθάνεσθαι δεῖ· τί πάσχετε περὶ τὰ λεγόμενα ἐπιτηδεύματα καλὰ καὶ τρόπους καλοὺς καὶ ἥθη σώφρονα καὶ ὅλως ἔργα ἀρετῆς καὶ διαθέσεις καὶ τὸ τῶν ψυχῶν κάλλος; Καὶ ἑαυτοὺς δὲ ιδόντες τὰ ἔνδον καλοὺς τί πάσχετε; Καὶ πῶς ἀναβακχεύεσθε καὶ ἀνακινεῖσθε καὶ ἑαυτοῖς συνεῖναι ποθεῖτε συλλεξάμενοι αὐτοὺς ἀπὸ τῶν σωμάτων; Πάσχουσι μὲν γὰρ ταῦτα οἱ ὄντως ἐρωτικοί. Τί δέ ἐστι, περὶ ὃ ταῦτα πάσχουσιν; Οὐ σχῆμα, οὐ χρῶμα, οὐ μέγεθος τι, ἀλλὰ περὶ ψυχὴν, ἀχρώματον μὲν αὐτήν, ἀχρώματον δὲ καὶ τὴν σωφροσύνην ἔχουσαν καὶ τὸ ἄλλο τῶν ἀρετῶν φέγγος, ὅταν ἢ ἐν αὐτοῖς ἴδητε, ἢ καὶ ἐν ἄλλωι θεάσησθε μέγεθος ψυχῆς καὶ ἥθος δίκαιον καὶ σωφροσύνην καθαρὰν καὶ ἀνδρίαν βλοσυρὸν ἔχουσαν πρόσωπον καὶ σεμνότητα καὶ αἰδῶ ἐπιθέουσαν ἐν ἀτρεμεῖ καὶ ἀκύμονι καὶ ἀπαθεῖ διαθέσει, ἐπὶ πᾶσι δὲ τούτοις τὸν θεοειδῆ νοῦν ἐπιλάμποντα. Ταῦτα οὖν ἀγάμενοι καὶ φιλοῦντες πῶς αὐτὰ λέγομεν καλὰ; Ἔστι μὲν γὰρ καὶ φαίνεται καὶ οὐ μήποτε ὁ ἰδὼν ἄλλο τι φῆι ἢ τὰ ὄντως ὄντα ταῦτα εἶναι. Τί ὄντα ὄντως; Ἡ καλά. Ἀλλ' ἔτι ποθεῖ ὁ λόγος, τί ὄντα πεποίηκε τὴν ψυχὴν εἶναι ἐράσμιον· τί τὸ ἐπὶ πάσαις ἀρεταῖς διαπρέπον οἷον φῶς; Βούλει δὴ καὶ τὰ ἐναντία λαβὼν, τὰ περὶ ψυχὴν αἰσchrὰ γινόμενα, ἀντιπαραθεῖναι; Τάχα γὰρ ἂν συμβάλλοιτο πρὸς ὃ ζητοῦμεν τὸ αἰσchrὸν ὃ τί ποτέ ἐστι καὶ διότι φανέν. Ἔστω δὴ ψυχὴ αἰσchrά, ἀκόλαστός τε καὶ ἄδικος, πλείστων μὲν ἐπιθυμιῶν γέμουσα, πλείστης δὲ ταραχῆς, ἐν φόβοις διὰ δειλίαν, ἐν φθόνοις διὰ μικροπρέπειαν, πάντα φρονοῦσα ἃ δὴ καὶ φρονεῖ θνητὰ καὶ ταπεινά, σκολιὰ πανταχοῦ, ἡδονῶν οὐ καθαρῶν φίλη, ζῶσα ζῶην τοῦ ὅ τι ἂν πάθῃ διὰ σώματος ὥς ἡδὺ λαβοῦσα αἷσχος. Αὐτὸ τοῦτο τὸ αἷσχος αὐτῇ ἄρα οὐ προσγεγονέναι οἷον ἐπακτὸν καλὸν φήσομεν, ὃ ἐλωβήσατο μὲν αὐτῇ,

πεποίηκε δὲ αὐτὴν ἀκάθαρτον καὶ πολλῶι τῶι κακῶι συμπεφυρμένην, οὐδὲ ζῶν ἔτι ἔχουσιν οὐδὲ αἰσθῆσιν καθάραν, ἀλλὰ τῶι μίγματι τοῦ κακοῦ ἀμυδρᾷ τῇ ζῳῇ κεκρημένην καὶ πολλῶι τῶι θανάτῳ κεκραμένην, οὐκέτι μὲν ὁρῶσαν ἃ δεῖ ψυχὴν ὁρᾶν, οὐκέτι δὲ ἐωμένην ἐν αὐτῇ μένειν τῶι ἔλκεσθαι ἀεὶ πρὸς τὸ ἔξω καὶ τὸ κάτω καὶ τὸ σκοτεινόν; Ἀκάθαρτος δὴ, οἶμαι, οὐσα καὶ φερομένη πανταχοῦ ὀλκαῖς πρὸς τὰ τῇ αἰσθῆσει προσπίπτοντα, πολὺ τὸ τοῦ σώματος ἔχουσα ἐγκεκραμένον, τῶι ὑλικῶι πολλῶι συνοῦσα καὶ εἰς αὐτὴν εἰσδεξαμένη εἶδος ἕτερον ἡλλάξατο κράσει τῇ πρὸς τὸ χεῖρον· οἶον εἴ τις δὺς εἰς πηλὸν ἢ βόρβορον τὸ μὲν ὅπερ εἶχε κάλλος μηκέτι προφαῖνοι, τοῦτο δὲ ὀρώιτο, ὃ παρὰ τοῦ πηλοῦ ἢ βορβόρου ἀπεμάξατο· ὧι δὴ τὸ αἰσχρὸν προσθήκηι τοῦ ἄλλοτρίου προσῆλθε καὶ ἔργον αὐτῶι, εἴπερ ἔσται πάλιν καλός, ἀπονισαμένῳ καὶ καθηραμένῳ ὅπερ ἦν εἶναι. Αἰσχρὰν δὴ ψυχὴν λέγοντες μίξει καὶ κράσει καὶ νεύσει τῇ πρὸς τὸ σῶμα καὶ ὕλην ὁρθῶς ἂν λέγοιμεν. Καὶ ἔστι τοῦτο αἶσχος ψυχῇ μὴ καθαρᾷ μηδὲ εἰλικρινεῖ εἶναι ὥσπερ χρυσῶι, ἀναπεπλησθαι δὲ τοῦ γεώδους, ὃ εἴ τις ἀφέλοι, καταλέλειπται χρυσὸς καὶ ἔστι καλός, μονούμενος μὲν τῶν ἄλλων, αὐτῶι δὲ συνὼν μόνῳ. Τὸν αὐτὸν δὴ τρόπον καὶ ψυχῇ, μονωθείσα μὲν ἐπιθυμιῶν, ἃς διὰ τὸ σῶμα ἔχει, ὧι ἄγαν προσωμίλει, ἀπαλλαγείσα δὲ τῶν ἄλλων παθῶν καὶ καθαρθεῖσα ἃ ἔχει σωματωθεῖσα, μείνασα μόνῃ τὸ αἰσχρὸν τὸ παρὰ τῆς ἐτέρας φύσεως ἅπαν ἀπεθήκατο.

[6] Ἔστι γὰρ δὴ, ὥς ὁ παλαιὸς λόγος, καὶ ἡ σωφροσύνη καὶ ἡ ἀνδρία καὶ πᾶσα ἀρετὴ κάθαρσις καὶ ἡ φρόνησις αὐτή. Διὸ καὶ αἱ τελεταὶ ὁρθῶς αἰνίσκονται τὸν μὴ κεκαθαρμένον καὶ εἰς Ἄιδου κείσεσθαι ἐν βορβόρῳ, ὅτι τὸ μὴ καθαρὸν βορβόρῳ διὰ κάκην φίλον· οἷα δὴ καὶ ὕες, οὐ καθαρὰι τὸ σῶμα, χαίρουσι τῶι τοιοῦτῳ. Τί γὰρ ἂν καὶ εἴη σωφροσύνη ἀληθῆς ἢ τὸ μὴ προσομιλεῖν ἡδοναῖς τοῦ σώματος, φεύγειν δὲ ὥς οὐ καθαρὰς οὐδὲ καθαρῶς; Ἡ δὲ ἀνδρία ἀφοβία θανάτου. Ὁ δὲ ἐστὶν ὁ θάνατος χωρὶς εἶναι τὴν ψυχὴν τοῦ σώματος. Οὐ φοβεῖται δὲ τοῦτο, ὃς ἀγαπᾷ μόνος γενέσθαι. Μεγαλοψυχία δὲ δὴ ὑπεροψία τῶν τῆιδε. Ἡ δὲ φρόνησις νόησις ἐν ἀποστροφῇ τῶν κάτω, πρὸς δὲ τὰ ἄνω τὴν ψυχὴν ἄγουσα. Γίνεται οὖν ἡ ψυχὴ καθαρθεῖσα εἶδος καὶ λόγος καὶ πάντα ἀσώματος καὶ νοερὰ καὶ ὅλη τοῦ θεοῦ, ὅθεν ἡ πηγὴ τοῦ καλοῦ καὶ τὰ συγγενῇ πάντα τοιαῦτα. Ψυχὴ οὖν ἀναχθεῖσα πρὸς νοῦν ἐπὶ τὸ μᾶλλον ἐστὶ καλόν. Νοῦς δὲ καὶ τὰ παρὰ νοῦ τὸ κάλλος αὐτῇ οἰκεῖον καὶ οὐκ ἄλλότριον, ὅτι τότε ἐστὶν ὄντως μόνον ψυχῇ. Διὸ καὶ λέγεται ὁρθῶς τὸ ἀγαθὸν καὶ καλὸν τὴν ψυχὴν γίνεσθαι ὁμοιωθῆναι εἶναι θεῶι, ὅτι ἐκεῖθεν τὸ καλὸν καὶ ἡ μοῖρα ἡ ἐτέρα τῶν ὄντων. Μᾶλλον δὲ τὰ ὄντα ἡ καλλονὴ ἐστίν, ἢ δ' ἐτέρα φύσις τὸ αἰσχρὸν, τὸ δ' αὐτὸ καὶ πρῶτον κακόν, ὥστε κἀκείνῳ ταῦτὸν ἀγαθόν τε καὶ καλόν, ἢ τἀγαθόν τε καὶ καλλονή. Ὅμοίως οὖν ζητητέον καλόν τε καὶ ἀγαθὸν καὶ αἰσχρὸν τε καὶ κακόν. Καὶ τὸ πρῶτον θετέον τὴν καλλονήν, ὅπερ καὶ τἀγαθόν· ἀφ' οὗ νοῦς εὐθύς τὸ καλόν· ψυχὴ δὲ νῶι καλόν· τὰ δὲ ἄλλα ἤδη παρὰ ψυχῆς μορφώσεως καλά, τὰ τε ἐν ταῖς πράξεσι τὰ τε ἐν τοῖς ἐπιτηδεύμασι. Καὶ δὴ καὶ τὰ σώματα, ὅσα οὕτω λέγεται, ψυχῇ ἤδη ποιεῖ· ἅτε γὰρ θεῖον οὐσα καὶ οἶον μοῖρα τοῦ καλοῦ, ὧν ἂν ἐφάψηται καὶ κρατῇ, καλὰ ταῦτα, ὥς δυνατόν αὐτοῖς μεταλαβεῖν, ποιεῖ.

[7] Αναβατέον οὖν πάλιν ἐπὶ τὸ ἀγαθόν, οὗ ὀρέγεται πᾶσα ψυχή. Εἴ τις οὖν εἶδεν αὐτό, οἶδεν ὁ λέγων, ὅπως καλόν. Ἐφετὸν μὲν γὰρ ὡς ἀγαθὸν καὶ ἡ ἔφεςις πρὸς τοῦτο, τεῦξις δὲ αὐτοῦ ἀναβαίνουσι πρὸς τὸ ἄνω καὶ ἐπιστραφεῖσι καὶ ἀποδουμένοις ἃ καταβαίνοντες ἡμφιέσμεθα· οἷον ἐπὶ τὰ ἅγια τῶν ἱερῶν τοῖς ἀνιοῦσι καθάρσεις τε καὶ ἱματίων ἀποθέσεις τῶν πρὶν καὶ τὸ γυμνοῖς ἀνιέναι· ἕως ἂν τις παρελθὼν ἐν τῇ ἀναβάσει πᾶν ὅσον ἀλλότριον τοῦ θεοῦ αὐτῷ μόνῳ αὐτὸ μόνον ἴδῃ εἰλικρινές, ἀπλοῦν, καθαρὸν, ἀφ' οὗ πάντα ἐξήρτηται καὶ πρὸς αὐτὸ βλέπει καὶ ἔστι καὶ ζῆσι καὶ νοεῖ· ζωῆς γὰρ αἴτιος καὶ νοῦ καὶ τοῦ εἶναι. Τοῦτο οὖν εἴ τις ἴδοι, ποίους ἂν ἴσχοι ἔρωτας, ποίους δὲ πόθους, βουλόμενος αὐτῷ συγκερασθῆναι, πῶς δ' ἂν ἐκπλαγείῃ μεθ' ἡδονῆς; Ἔστι γὰρ τῷ μὲν μήπω ἰδόντι ὀρέγεσθαι ὡς ἀγαθὸν· τῷ δὲ ἰδόντι ὑπάρχει ἐπὶ καλῷ ἄγασθαι τε καὶ θάμβους πίμπλασθαι μεθ' ἡδονῆς καὶ ἐκπλήττεσθαι ἀβλαβῶς καὶ ἐρᾶν ἀληθῆ ἔρωτα καὶ δριμύεις πόθους καὶ τῶν ἄλλων ἐρώτων καταγελαῶν καὶ τῶν πρόσθεν νομιζομένων καλῶν καταφρονεῖν· ὁποῖον πάσχουσιν ὅσοι θεῶν εἶδεν ἢ δαιμόνων προστυχόντες οὐκέτ' ἂν ἀποδέχοιντο ὁμοίως ἄλλων κάλλη σωμάτων. Τί δῆτα οἰόμεθα, εἴ τις αὐτὸ τὸ καλὸν θεῶιτο αὐτὸ ἐφ' ἑαυτοῦ καθαρὸν, μὴ σαρκῶν, μὴ σώματος ἀνάπλεων, μὴ ἐν γῇ, μὴ ἐν οὐρανῷ, ἢν' ἦι καθαρὸν; Καὶ γὰρ ἐπακτὰ πάντα ταῦτα καὶ μέμικται καὶ οὐ πρῶτα, παρ' ἐκείνου δέ. Εἰ οὖν ἐκεῖνο, ὃ χορηγεῖ μὲν ἅπασιν, ἐφ' ἑαυτοῦ δὲ μένον δίδωσι καὶ οὐ δέχεται τι εἰς αὐτό, ἴδοι, μένων ἐν τῇ θέᾳ τοῦ τοιούτου καὶ ἀπολαύων αὐτοῦ ὁμοιούμενος, τίνας ἂν ἔτι δέοιτο καλοῦ; Τοῦτο γὰρ αὐτὸ μάλιστα κάλλος ὃν αὐτὸ καὶ τὸ πρῶτον ἐργάζεται τοὺς ἐραστὰς αὐτοῦ καλοὺς καὶ ἐραστοὺς ποιεῖ. Οὗ δὴ καὶ ἀγὼν μέγιστος καὶ ἔσχατος ψυχᾷς πρόκειται, ὑπὲρ οὗ καὶ ὁ πᾶς πόνος, μὴ ἀμοίρους γενέσθαι τῆς ἀρίστης θέας, ἣς ὁ μὲν τυχὼν μακάριος ὦσιν μακαρίαν τεθεαμένος· ἀτυχῆς δὲ [οὗτος] ὁ μὴ τυχὼν. Οὐ γὰρ ὁ χρωμάτων ἢ σωμάτων καλῶν μὴ τυχὼν οὐδὲ δυνάμεως οὐδὲ ἀρχῶν οὐδὲ ὁ βασιλείας μὴ τυχὼν ἀτυχῆς, ἀλλ' ὁ τούτου καὶ μόνου, ὑπὲρ οὗ τῆς τεύξεως καὶ βασιλείας καὶ ἀρχᾶς γῆς ἀπάσης καὶ θαλάττης καὶ οὐρανοῦ προέσθαι χρεῶν, εἰ καταλιπὼν τις ταῦτα καὶ ὑπεριδὼν εἰς ἐκεῖνο στραφεῖς ἴδοι.

[8] Τίς οὖν ὁ τρόπος; Τίς μηχανή; Πῶς τις θεάσεται κάλλος ἀμήχανον οἷον ἔνδον ἐν ἀγίοις ἱεροῖς μένον οὐδὲ προῖον εἰς τὸ ἔξω, ἵνα τις καὶ βέβηλος ἴδῃ; Ἴτω δὴ καὶ συνεπέσθω εἰς τὸ εἶσω ὁ δυνάμενος ἔξω καταλιπὼν ὅσιν ὁμμάτων μὴδ' ἐπιστρέφων αὐτὸν εἰς τὰς προτέρας ἀγλαίας σωμάτων. Ἰδόντα γὰρ δεῖ τὰ ἐν σώμασι καλὰ μήτοι προστρέχειν, ἀλλὰ γνόντας ὡς εἰσιν εἰκόνες καὶ ἵχνη καὶ σκιαὶ φεύγειν πρὸς ἐκεῖνο οὗ ταῦτα εἰκόνες. Εἰ γάρ τις ἐπιδράμοι λαβεῖν βουλόμενος ὡς ἀληθινόν, οἷα εἰδῶλου καλοῦ ἐφ' ὕδατος ὀχουμένου, ὁ λαβεῖν βουληθείς, ὥς πού τις μῦθος, δοκῶ μοι, αἰνίττεται, δὺς εἰς τὸ κάτω τοῦ ρεύματος ἀφανῆς ἐγένετο, τὸν αὐτὸν δὴ τρόπον ὁ ἐχόμενος τῶν καλῶν σωμάτων καὶ μὴ ἀφιεῖς οὐ τῷ σώματι, τῇ δὲ ψυχῇ καταδύσεται εἰς σκοτεινὰ καὶ ἀτερπῇ τῷ νῶι βάθῃ, ἔνθα τυφλὸς ἐν Ἀΐδου μένων καὶ ἐνταῦθα κάκεῖ σκιαῖς συνέσται. Φεύγωμεν δὴ φίλην ἐς πατρίδα, ἀληθέστερον ἂν τις παρακελεύοιτο. Τίς οὖν ἡ φυγὴ καὶ πῶς; Ἀναξόμεθα οἷον ἀπὸ μάγου Κίρκης φησὶν ἢ Καλυψοῦς Ὀδυσσεὺς αἰνιττόμενος, δοκεῖ μοι, μέναι οὐκ ἄρεσθεις,

καίτοι ἔχων ἡδονὰς δι' ὁμμάτων καὶ κάλλει πολλῶι αἰσθητῶι συνών. Πατρὶς δὴ ἡμῖν, ὅθεν παρήλθομεν, καὶ πατὴρ ἐκεῖ. Τίς οὖν ὁ στόλος καὶ ἡ φυγή; Οὐ ποσὶ δεῖ διανύσαι· πανταχοῦ γὰρ φέρουσι πόδες ἐπὶ γῆν ἄλλην ἀπ' ἄλλης· οὐδέ σε δεῖ ἵπων ὄχημα ἢ τι θαλάττιον παρασκευάσαι, ἀλλὰ ταῦτα πάντα ἀφεῖναι δεῖ καὶ μὴ βλέπειν, ἀλλ' οἷον μύσαντα ὅψιν ἄλλην ἀλλάξασθαι καὶ ἀνεγείραι, ἣν ἔχει μὲν πᾶς, χρῶνται δὲ ὀλίγοι.

[9] Τί οὖν ἐκείνη ἡ ἔνδον βλέπει; Ἄρτι μὲν ἐγειρομένη οὐ πάνυ τὰ λαμπρὰ δύναται βλέπειν. Ἐθιστέον οὖν τὴν ψυχὴν αὐτὴν πρῶτον μὲν τὰ καλὰ βλέπειν ἐπιτηδεύματα· εἶτα ἔργα καλὰ, οὐχ ὅσα αἱ τέχναι ἐργάζονται, ἀλλ' ὅσα οἱ ἄνδρες οἱ λεγόμενοι ἀγαθοί· εἶτα ψυχὴν ἴδε τῶν τὰ ἔργα τὰ καλὰ ἐργαζομένων. Πῶς ἂν οὖν ἴδοις ψυχὴν ἀγαθὴν οἷον τὸ κάλλος ἔχει; Ἄναγε ἐπὶ σαυτὸν καὶ ἴδε· κἂν μήπω σαυτὸν ἴδῃς καλόν, οἷα ποιητῆς ἀγάλματος, ὃ δεῖ καλὸν γενέσθαι, τὸ μὲν ἀφαιρεῖ, τὸ δὲ ἀπέξεσε, τὸ δὲ λείον, τὸ δὲ καθαρὸν ἐποίησεν, ἕως ἔδειξε καλὸν ἐπὶ τῷ ἀγάλματι πρόσωπον, οὕτω καὶ σὺ ἀφαίρει ὅσα περιττὰ καὶ ἀπεύθυνε ὅσα σκολιά, ὅσα σκοτεινὰ καθαιρῶν ἐργάζου εἶναι λαμπρὰ καὶ μὴ παύσει τεκταίνων τὸ σὸν ἄγαλμα, ἕως ἂν ἐκλάμψει σοι τῆς ἀρετῆς ἡ θεοειδὴς ἀγλαία, ἕως ἂν ἴδῃς σωφροσύνην ἐν ἀγνώι βεβῶσαν βάθρῳ. Εἰ γέγονας τοῦτο καὶ εἶδες αὐτὸ καὶ σαυτῶι καθαρὸς συνεγένου οὐδὲν ἔχων ἐμπόδιον πρὸς τὸ εἶς οὕτω γενέσθαι οὐδὲ σὺν αὐτῷ ἄλλο τι ἐντὸς μεμιγμένον ἔχων, ἀλλ' ὅλος αὐτὸς φῶς ἀληθινὸν μόνον, οὐ μεγέθει μεμετρημένον οὐδὲ σχήματι εἰς ἐλάττωσιν περιγραφέν οὐδ' αὖ εἰς μέγεθος δι' ἀπειρίας αὐξηθέν, ἀλλ' ἀμέτρητον πανταχοῦ, ὥς ἂν μείζον παντὸς μέτρου καὶ παντὸς κρεῖσσον ποσοῦ· εἰ τοῦτο γινόμενον σαυτὸν ἴδοις, ὅψις ἤδη γινόμενος θαρσήςας περὶ σαυτῶι καὶ ἐνταῦθα ἤδη ἀναβεβηκὼς μηκέτι τοῦ δεικνύντος δεηθεὶς ἀτενίσας ἴδε· οὗτος γὰρ μόνος ὁ ὀφθαλμὸς τὸ μέγα κάλλος βλέπει. Ἐὰν δὲ ἴῃ ἐπὶ τὴν θέαν λημῶν κακίαις καὶ οὐ κεκαθαρμένος ἢ ἀσθενής, ἀνανδρία οὐ δυνάμενος τὰ πάνυ λαμπρὰ βλέπειν, οὐδὲν βλέπει, κἂν ἄλλος δεικνύῃ παρὸν τὸ ὁραθῆναι δυνάμενον. Τὸ γὰρ ὁρῶν πρὸς τὸ ὁρώμενον συγγενὲς καὶ ὅμοιον ποιησάμενον δεῖ ἐπιβάλλειν τῇ θέᾳ. Οὐ γὰρ ἂν πώποτε εἶδεν ὀφθαλμὸς ἥλιον ἡλιοειδὴς μὴ γεγεννημένος, οὐδὲ τὸ καλὸν ἂν ἴδοι ψυχὴ μὴ καλὴ γενομένη. Γενέσθω δὴ πρῶτον θεοειδὴς πᾶς καὶ καλὸς πᾶς, εἰ μέλλει θεάσασθαι θεόν τε καὶ καλόν. Ἥξει γὰρ πρῶτον ἀναβαίνων ἐπὶ τὸν νοῦν κάκεῖ πάντα εἴσεται καλὰ τὰ εἶδη καὶ φήσει τὸ κάλλος τοῦτο εἶναι, τὰς ιδέας· πάντα γὰρ ταύταις καλὰ, τοῖς νοῦ γεννήμασι καὶ οὐσίαις. Τὸ δὲ ἐπέκεινα τούτου τὴν τοῦ ἀγαθοῦ λέγομεν φύσιν προβεβλημένον τὸ καλὸν πρὸ αὐτῆς ἔχουσιν. Ὡστε ὁλοσχερεῖ μὲν λόγῳ τὸ πρῶτον καλόν· διαιρῶν δὲ τὰ νοητὰ τὸ μὲν νοητὸν καλὸν τὸν τῶν εἰδῶν φήσει τόπον, τὸ δ' ἀγαθὸν τὸ ἐπέκεινα καὶ πηγὴν καὶ ἀρχὴν τοῦ καλοῦ. Ἡ ἐν τῷ αὐτῷ τάγαθὸν καὶ καλὸν πρῶτον θήσεται· πλὴν ἐκεῖ τὸ καλόν.

ζ: Περὶ τοῦ πρώτου ἀγαθοῦ καὶ τῶν ἄλλων ἀγαθῶν.

[1] Ἄρ' ἂν τις ἕτερον εἴποι ἀγαθὸν ἐκάστωι εἶναι ἢ τὴν κατὰ φύσιν τῆς ζωῆς ἐνέργειαν, καὶ εἴ τι ἐκ πολλῶν εἴη, τούτῳ εἶναι ἀγαθὸν τὴν τοῦ ἀμείνονος ἐν αὐτῷ ἐνέργειαν οἰκεῖαν καὶ κατὰ φύσιν ἀεὶ μηδὲν ἐλλείπουσαν; Ψυχῆς δὲ ἐνέργεια τὸ κατὰ φύσιν ἀγαθὸν αὐτῇ. Εἰ δὲ καὶ πρὸς τὸ ἄριστον ἐνεργοῖ ἀρίστη οὕσα, οὐ μόνον πρὸς αὐτὴν τὸ ἀγαθόν, ἀλλὰ καὶ ἀπλῶς τοῦτο ἀγαθὸν ἂν εἴη. Εἰ οὖν τι μὴ πρὸς ἄλλο ἐνεργοῖ ἄριστον ὄν τῶν ὄντων καὶ ἐπέκεινα τῶν ὄντων, πρὸς αὐτὸ δὲ τὰ ἄλλα, δηλον, ὡς τοῦτο ἂν εἴη τὸ ἀγαθόν, δι' ὃ καὶ τοῖς ἄλλοις ἀγαθοῦ μεταλαμβάνειν ἔστι· τὰ δὲ ἄλλα διχῶς ἂν ἔχοι, ὅσα οὕτω τὸ ἀγαθόν, καὶ τῷ πρὸς αὐτὸ ὁμοιωθῆναι καὶ τῷ πρὸς αὐτὸ τὴν ἐνέργειαν ποιεῖσθαι. Εἰ οὖν ἔφεσις καὶ ἐνέργεια πρὸς τὸ ἄριστον ἀγαθόν, δεῖ τὸ ἀγαθὸν μὴ πρὸς ἄλλο βλέπον μηδ' ἐφίεμενον ἄλλου ἐν ἡσυχίᾳ οὕσαν πηγὴν καὶ ἀρχὴν ἐνεργειῶν κατὰ φύσιν οὕσαν καὶ τὰ ἄλλα ἀγαθοειδῆ ποιοῦσαν οὐ τῇ πρὸς ἐκεῖνα ἐνεργεῖαι – ἐκεῖνα γὰρ πρὸς αὐτήν – οὐ τῇ ἐνεργεῖαι οὐδὲ τῇ νοήσει τάγαθόν εἶναι, ἀλλ' αὐτῇ μονῇ τάγαθόν εἶναι. Καὶ γὰρ ὅτι ἐπέκεινα οὐσίας, ἐπέκεινα καὶ ἐνεργείας καὶ ἐπέκεινα νοῦ καὶ νοήσεως. Καὶ γὰρ αὐτὸ τοῦτο δεῖ τάγαθόν τίθεσθαι, εἰς ὃ πάντα ἀνήρτηται, αὐτὸ δὲ εἰς μηδέν· οὕτω γὰρ καὶ ἀληθές τὸ οὐ πάντα ἐφίεται. Δεῖ οὖν μένειν αὐτό, πρὸς αὐτὸ δὲ ἐπιστρέφειν πάντα, ὥσπερ κύκλον πρὸς κέντρον ἀφ' οὗ πᾶσαι γραμμαί. Καὶ παράδειγμα ὁ ἥλιος ὥσπερ κέντρον ὢν πρὸς τὸ φῶς τὸ παρ' αὐτοῦ ἀνηρτημένον πρὸς αὐτόν· πανταχοῦ γοῦν μετ' αὐτοῦ καὶ οὐκ ἀποτέμνεται· κὰν ἀποτεμεῖν ἐθελήσης ἐπὶ θάτερα, πρὸς τὸν ἥλιόν ἐστι τὸ φῶς.

[2] Τὰ δὲ ἄλλα πάντα πρὸς αὐτὸ πῶς; Ἡ τὰ μὲν ἄψυχα πρὸς ψυχὴν, ψυχὴ δὲ πρὸς αὐτὸ διὰ νοῦ. Ἐχει δὲ τι αὐτοῦ τῷ ἐν πως καὶ τῷ ὄν πως ἕκαστον εἶναι. Καὶ μετέχει δὲ καὶ εἰδους· ὡς οὖν μετέχει τούτων, οὕτω καὶ τοῦ ἀγαθοῦ. Εἰδῶλου ἄρα· ὢν γὰρ μετέχει, εἰδῶλα ὄντος καὶ ἐνός, καὶ τὸ εἶδος ὡσαύτως. Ψυχῇ δὲ τὸ ζῆν, τῇ μὲν πρώτῃ τῇ μετὰ νοῦν, ἐγγυτέρω ἀληθείας, καὶ διὰ νοῦ ἀγαθοειδὲς αὕτη· ἔχει δ' ἂν τὸ ἀγαθόν, εἰ πρὸς ἐκεῖνο βλέποι· νοῦς δὲ μετὰ τάγαθόν. Ζωὴ τοίνυν, ὅτῳ τὸ ζῆν, τὸ ἀγαθόν, καὶ νοῦς, ὅτῳ νοῦς μετέστιν· ὥστε ὅτῳ ζωὴ μετὰ νοῦ, διχῶς καὶ ἐπ' αὐτό.

[3] Εἰ δὲ ζωὴ ἀγαθόν, ὑπάρχει τοῦτο ζῶντι παντί; Ἡ οὐ· χωλεῦει γὰρ ἡ ζωὴ τῷ φαύλῳ, ὥσπερ ὄμμα τῷ μὴ καθαρῶς ὁρῶντι· οὐ γὰρ ποιεῖ τὸ ἔργον αὐτοῦ. Εἰ δὲ ἡ ζωὴ ἡμῖν, ἥ μίμικται κακόν, ἀγαθόν, πῶς οὐχ ὁ θάνατος κακόν; Ἡ τίς; Τὸ γὰρ κακὸν συμβεβηκέναι δεῖται· ὁ δ' οὐκ ἔστιν ἔτι ὄν, ἢ, εἰ ἔστιν, ἐστερημένον ζωῆς – οὐδ' οὕτω κακὸν τῷ λίθῳ. Εἰ δ' ἔστι ζωὴ καὶ ψυχὴ μετὰ θάνατον, ἥδη ἂν εἴη ἀγαθόν, ὅσαι μᾶλλον ἐνεργεῖ τὰ αὐτῆς ἄνευ σώματος. Εἰ δὲ τῆς ὅλης γίνεται, τί ἂν ἐκεῖ οὔσης εἴη κακόν; Καὶ ὅλως ὥσπερ τοῖς θεοῖς ἀγαθόν μὲν ἐστι, κακὸν δὲ οὐδέν, οὕτως οὐδὲ τῇ ψυχῇ τῇ σωζούσῃ τὸ καθαρὸν αὐτῆς· εἰ δὲ μὴ σώϊζοι, οὐχ ὁ θάνατος ἂν εἴη κακὸν αὐτῇ, ἀλλ' ἡ ζωὴ. Εἰ δὲ καὶ ἐν Αἴδου δίκαι, πάλιν αὐτῇ ἡ ζωὴ κακὴ κακόν, ὅτι μὴ ζωὴ μόνον. Ἀλλ' εἰ σύνοδος μὲν ψυχῆς καὶ σώματος ζωὴ, θάνατος δὲ διάλυσις τούτων, ἡ ψυχὴ ἔσται ἀμφοτέρων δεκτικὴ. Ἀλλ' εἰ ἀγαθὴ ἡ ζωὴ, πῶς

ὁ θάνατος οὐ κακόν; Ἡ ἀγαθὴ μὲν ἢ ζωὴ οἷς ἐστίν, ἀγαθὸν οὐ καθόσον σύνοδος, ἀλλ' ὅτι δι' ἀρετῆς ἀμύνεται τὸ κακόν· ὁ δὲ θάνατος μᾶλλον ἀγαθόν. Ἡ λεκτέον αὐτὴν μὲν τὴν ἐν σώματι ζωὴν κακὸν παρ' αὐτῆς, τῇ δὲ ἀρετῇ ἐν ἀγαθῷ γίνεσθαι τὴν ψυχὴν οὐ ζῶσαν τὸ σύνθετον, ἀλλ' ἤδη χωρίζουσιν αὐτήν.

η: Πόθεν τὰ κακά.

[1] Οἱ ζητοῦντες, πόθεν τὰ κακά εἴτ' οὖν εἰς τὰ ὄντα εἴτε περὶ γένος τῶν ὄντων παρελήλυθεν, ἀρχὴν ἂν προσήκουσαν τῆς ζητήσεως ποιοῖντο, εἰ τί ποτ' ἐστὶ τὸ κακὸν καὶ ἢ κακοῦ φύσις πρότερον ὑποθεῖντο. Οὕτω γὰρ καὶ ὅθεν ἐλήλυθε καὶ ὅπου ἴδρυται καὶ ὅτῳ συμβέβηκε γνωσθεῖη, καὶ ὅλως εἰ ἔστιν ἐν τοῖς οὓσιν ὁμολογηθεῖη. Κακοῦ δὲ φύσιν τίни ποτὲ δυνάμει τῶν ἐν ἡμῖν γνoίμεν ἂν, τῆς γνώσεως ἐκάστων δι' ὁμοιότητος γιγνομένης, ἄπορον ἂν εἴη. Νοῦς μὲν γὰρ καὶ ψυχὴ εἶδη ὄντα εἰδῶν καὶ τὴν γνῶσιν ἂν ποιοῖντο, καὶ πρὸς αὐτὰ ἂν ἔχοιεν τὴν ὄρεξιν· εἶδος δὲ τὸ κακὸν πῶς ἂν τις φαντάζοιτο ἐν ἀπουσίαι παντὸς ἀγαθοῦ ἰνδαλλόμενον; Ἀλλ' εἰ, ὅτι τῶν ἐναντίων ἢ αὐτὴ γένοιτ' ἂν ἐπιστήμη καὶ τῷ ἀγαθῷ ἐναντίον τὸ κακόν, ἥπερ τοῦ ἀγαθοῦ, καὶ τοῦ κακοῦ ἔσται, ἀναγκαῖον περὶ ἀγαθοῦ διδεῖν τοῖς μέλλουσι τὰ κακά γνώσεσθαι, ἐπεὶ περ προηγούμενα τὰ ἀμείνω τῶν χειρόνων καὶ εἶδη, τὰ δ' οὐ, ἀλλὰ στέρησις μᾶλλον. Ζήτημα δ' ὅμως καὶ πῶς ἐναντίον τὸ ἀγαθὸν τῷ κακῷ· εἰ μὴ ἄρα, ὡς τὸ μὲν ἀρχή, τὸ δὲ ἔσχατον, ἢ τὸ μὲν ὡς εἶδος, τὸ δὲ ὡς στέρησις. Ἀλλὰ ταῦτα μὲν ὕστερον.

[2] Νῦν δὲ λεγέσθω, τίς ἢ τοῦ ἀγαθοῦ φύσις, καθ' ὅσον τοῖς παροῦσι λόγοις προσήκει. Ἔστι δὲ τοῦτο, εἰς ὃ πάντα ἀνήρτηται καὶ οὐ πάντα τὰ ὄντα ἐφίεται ἀρχὴν ἔχοντα αὐτὸ κακείνου δεόμενα· τὸ δ' ἐστὶν ἀνενδεδές, ἱκανὸν ἑαυτῷ, μηδενὸς δεόμενον, μέτρον πάντων καὶ πέρας, δούς ἐξ αὐτοῦ νοῦν καὶ οὐσίαν καὶ ψυχὴν καὶ ζωὴν καὶ περὶ νοῦν ἐνέργειαν. Καὶ μέχρι μὲν τούτου καλὰ πάντα· αὐτὸς τε γὰρ ὑπέρκαλος καὶ ἐπέκεινα τῶν ἀρίστων βασιλεύων ἐν τῷ νοητῷ, νοῦ ἐκείνου ὄντος οὐ κατὰ νοῦν, ὃν οἰηθεῖ ἂν τις κατὰ τοὺς παρ' ἡμῖν λεγομένους νοῦς εἶναι τοὺς ἐκ προτάσεων συμπληρουμένους καὶ τῶν λεγομένων συνιέναι δυναμένους λογιζομένους τε καὶ τοῦ ἀκολουθοῦ θεωρίαν ποιουμένους ὡς ἐξ ἀκολουθίας τὰ ὄντα θεωμένους ὡς πρότερον οὐκ ἔχοντας, ἀλλὰ κενούς ἔτι πρὶν μαθεῖν ὄντας, καίτοι νοῦς ὄντας. Οὐ δὴ ἐκεῖνος ὁ νοῦς τοιοῦτος, ἀλλ' ἔχει πάντα καὶ ἔστι πάντα καὶ σύνεστιν αὐτῷ συνὼν καὶ ἔχει πάντα οὐκ ἔχων. Οὐ γὰρ ἄλλα, ὁ δὲ ἄλλος· οὐδὲ χωρὶς ἕκαστον τῶν ἐν αὐτῷ· ὅλον τε γὰρ ἐστὶν ἕκαστον καὶ πανταχῇ πᾶν· καὶ οὐ συγκέχυται, ἀλλὰ αὐτῷ χωρὶς. Τὸ γοῦν μεταλαμβάνον οὐχ ὁμοῦ πάντων, ἀλλ' ὅτου δύναται μεταλαμβάνει. Καὶ ἔστι πρώτη ἐνέργεια ἐκείνου καὶ πρώτη οὐσία ἐκείνου μένοντος ἐν ἑαυτῷ· ἐνεργεῖ μέντοι περὶ ἐκεῖνον οἷον περὶ ἐκεῖνον ζῶν. Ἡ δὲ ἔξωθεν περὶ τοῦτον χορεύουσα ψυχὴ ἐπὶ αὐτὸν βλέπουσα καὶ τὸ εἶσω αὐτοῦ θεωμένη τὸν θεὸν δι' αὐτοῦ βλέπει. Καὶ οὗτος θεῶν ἀπῆμων καὶ μακάριος βίος καὶ τὸ κακὸν οὐδαμοῦ ἐνταῦθα καὶ εἰ ἐνταῦθα ἔσται, κακὸν οὐδὲν ἂν ἦν, ἀλλὰ πρῶτον καὶ δεῦτερα τάγαθὰ καὶ τρίτα· περὶ τὸν πάντων βασιλέα πάντα ἐστί, καὶ ἐκεῖνο αἷτιον πάντων καλῶν, καὶ πάντα ἐστὶν ἐκείνου, καὶ δεῦτερον περὶ τὰ δεῦτερα καὶ τρίτον περὶ τὰ τρίτα.

[3] Εἰ δὴ ταῦτα ἐστὶ τὰ ὄντα καὶ τὸ ἐπέκεινα τῶν ὄντων, οὐκ ἂν ἐν τοῖς οὓσι τὸ κακὸν ἐνείη, οὐδ' ἐν τῷ ἐπέκεινα τῶν ὄντων· ἀγαθὰ γὰρ ταῦτα. Λείπεται τοίνυν, εἴπερ ἔστιν, ἐν τοῖς μὴ οὓσιν εἶναι οἷον εἶδος τι τοῦ μὴ ὄντος ὃν καὶ

περί τι τῶν μεμιγμένων τῷ μὴ ὄντι ἢ ὁπωσοῦν κοινωνούντων τῷ μὴ ὄντι. Μὴ ὄν δὲ οὐτὶ τὸ παντελῶς μὴ ὄν, ἀλλ' ἕτερον μόνον τοῦ ὄντος· οὐχ οὕτω δὲ μὴ ὄν ὡς κίνησις καὶ στάσις ἢ περὶ τὸ ὄν, ἀλλ' ὡς εἰκὼν τοῦ ὄντος ἢ καὶ ἔτι μᾶλλον μὴ ὄν. Τοῦτο δ' ἐστὶ τὸ αἰσθητὸν πᾶν καὶ ὅσα περὶ τὸ αἰσθητὸν πάθη ἢ ὑστερόν τι τούτων καὶ ὡς συμβεβηκὸς τούτοις ἢ ἀρχὴ τούτων ἢ ἐν τι τῶν συμπληρούντων τοῦτο τοιοῦτον ὄν. Ἦδη γὰρ ἂν τις εἰς ἔννοιαν ἦκοι αὐτοῦ οἷον ἀμετρίαν εἶναι πρὸς μέτρον καὶ ἄπειρον πρὸς πέρασιν καὶ ἀνείδεον πρὸς εἰδοποιητικὸν καὶ αἰεὶ ἐνδεὲς πρὸς αὐταρκες, αἰεὶ ἀόριστον, οὐδαμῇ ἐστώς, παμπαθές, ἀκόρητον, πενία παντελής· καὶ οὐ συμβεβηκότα ταῦτα αὐτῷ, ἀλλ' οἷον οὐσία αὐτοῦ ταῦτα, καὶ ὃ τι ἂν αὐτοῦ μέρος ἴδῃς, καὶ αὐτὸ πάντα ταῦτα· τὰ δ' ἄλλα, ὅσα ἂν αὐτοῦ μεταλάβῃ καὶ ὁμοιωθῇ, κακὰ μὲν γίνεσθαι, οὐχ ὅπερ δὲ κακὰ εἶναι. Τίνι οὖν ὑποστάσει ταῦτα πάρεστιν οὐχ ἕτερα ὄντα ἐκείνης, ἀλλ' ἐκείνης; Καὶ γὰρ εἰ ἐτέρῳ συμβαίνει τὸ κακόν, δεῖ τι πρότερον αὐτὸ εἶναι, κἂν μὴ οὐσία τις ᾗ. Ὡς γὰρ ἀγαθὸν τὸ μὲν αὐτό, τὸ δὲ ὃ συμβέβηκεν, οὕτω καὶ κακὸν τὸ μὲν αὐτό, τὸ δὲ ἥδη κατ' ἐκεῖνο συμβεβηκὸς ἐτέρῳ. Τίς οὖν ἀμετρία, εἰ μὴ ἐν τῷ ἀμέτρῳ; [Τί δὲ μέτρον μὴ ἐν τῷ μεμετρημένῳ;] Ἀλλ' ὥσπερ ἐστὶ μέτρον μὴ ἐν τῷ μεμετρημένῳ, οὕτω καὶ ἀμετρία οὐκ ἐν ἀμέτρῳ. Εἰ γὰρ ἐν ἄλλῳ, ἢ ἐν ἀμέτρῳ – ἀλλ' οὐ δεῖ αὐτῷ ἀμετρίας αὐτῷ ἀμέτρῳ ὄντι – ἢ ἐν μεμετρημένῳ· ἀλλ' οὐχ οἷον τε τὸ μεμετρημένον ἀμετρίαν ἔχειν καθ' ὃ μεμέτρηται. Καὶ οὖν εἶναι τι καὶ ἄπειρον καθ' αὐτὸ καὶ ἀνείδεον αὐτὸ καὶ τὰ ἄλλα τὰ πρόσθεν, ἃ τὴν τοῦ κακοῦ ἐχαρακτήριζε φύσιν, καὶ εἴ τι μετ' ἐκεῖνο τοιοῦτον, ἢ μεμιγμένον ἔχει τοῦτο ἢ βλέπον πρὸς αὐτὸ ἐστὶ τοιοῦτον ἢ ποιητικὸν ἐστὶ τοιούτου. Τὴν δ' ὑποκειμένην σχήμασι καὶ εἰδεσι καὶ μορφαῖς καὶ μέτροις καὶ πέρασι καὶ ἄλλοτρίῳ κόσμῳ κοσμουμένην, μηδὲν παρ' αὐτῆς ἀγαθὸν ἔχουσαν, εἰδῶλον δὲ ὡς πρὸς τὰ ὄντα, κακοῦ δὴ οὐσίαν, εἴ τις καὶ δύναται κακοῦ οὐσία εἶναι, ταύτην ἀνευρίσκει ὁ λόγος κακὸν εἶναι πρῶτον καὶ καθ' αὐτὸ κακόν.

[4] Σωμάτων δὲ φύσις, καθόσον μετέχει ὕλης, κακὸν ἂν οὐ πρῶτον εἴη· ἔχει μὲν γὰρ εἰδὸς τι οὐκ ἀληθινὸν ἐστέρηται τε ζωῆς φθείρει τε ἄλληλα φορὰ τε παρ' αὐτῶν ἄτακτος ἐμπόδιά τε ψυχῆς πρὸς τὴν αὐτῆς ἐνέργειαν φεύγει τε οὐσίαν αἰεὶ ρέοντα, δεύτερον κακόν· ψυχὴ δὲ καθ' ἑαυτὴν μὲν οὐ κακὴ οὐδ' αὐτὴ πᾶσα κακὴ. Ἀλλὰ τίς ἢ κακὴ; Οἷόν φησι· δουλωσάμενοι μὲν ὧι πέφυκε κακία ψυχῆς ἐγγίγνεσθαι, ὡς τοῦ ἀλόγου τῆς ψυχῆς εἰδους τὸ κακὸν δεχομένου, ἀμετρίαν καὶ υπερβολὴν καὶ ἔλλειψιν, ἐξ ὧν καὶ ἀκολασία καὶ δειλία καὶ ἡ ἄλλη ψυχῆς κακία, ἀκούσια παθήματα, δόξας ψευδεῖς ἐμποιοῦντα κακὰ τε νομίζειν καὶ ἀγαθὰ ἃ φεύγει τε καὶ διώκει. Ἀλλὰ τί τὸ πεποιηκὸς τὴν κακίαν ταύτην καὶ πῶς εἰς ἀρχὴν ἐκείνην καὶ αἰτίαν ἀνάξεις; Ἡ πρῶτον μὲν οὐκ ἔξω ὕλης οὐδὲ καθ' αὐτὴν εἶναι ἡ ψυχὴ ἡ τοιαύτη. Μέμικται οὖν ἀμετρίαι καὶ ἁμοιρος εἰδους τοῦ κοσμοῦντος καὶ εἰς μέτρον ἄγοντος· σώματι γὰρ ἐγκέκραται ὕλην ἔχοντι. Ἐπειτα δὲ καὶ τὸ λογιζόμενον εἰ βλάπτοιο, ὅρᾳν κωλύεται καὶ τοῖς πάθεσι καὶ τῷ ἐπισκοτεῖσθαι τῇ ὕλῃ καὶ πρὸς ὕλην νενευκέναι καὶ ὅλως οὐ πρὸς οὐσίαν, ἀλλὰ πρὸς γένεσιν ὅρᾳν, ἥς ἀρχὴ ἡ ὕλης φύσις οὕτως οὕσα κακὴ ὡς καὶ τὸ μήπω ἐν αὐτῇ, μόνον δὲ βλέψαν εἰς αὐτήν, ἀναμιμλᾶναι κακοῦ ἑαυτῆς. Ἄμοιρος γὰρ παντελῶς οὕσα ἀγαθοῦ καὶ

στέρησις τούτου καὶ ἄκρατος ἔλλειψις ἐξομοιοῖ ἐαυτῇ πᾶν ὃ τι ἂν αὐτῆς προσάφηται ὅπως οὖν. Ἡ μὲν οὖν τελεία καὶ πρὸς νοῦν νεύουσα ψυχὴ αἰὶ καθαρὰ καὶ ὕλην ἀπέστραπται καὶ τὸ ἀόριστον ἅπαν καὶ τὸ ἄμετρον καὶ κακὸν οὔτε ὁρᾷ οὔτε πελάζει· καθαρὰ οὖν μένει ὀρισθεῖσα νῶι παντελῶς. Ἡ δὲ μὴ μείνασα τοῦτο, ἀλλ' ἐξ αὐτῆς προελθοῦσα τῶι μὴ τελείῳ μηδὲ πρῶτῳ οἷον ἱδναλμα ἐκείνης τῶι ἐλλείμματι καθόσον ἐνέλιπεν ἀοριστίας πληρωθεῖσα σκότος ὁρᾷ καὶ ἔχει ἤδη ὕλην βλέπουσα εἰς ὃ μὴ βλέπει, ὥς λεγόμεθα ὁρᾶν καὶ τὸ σκότος.

[5] Ἀλλ' εἰ ἡ ἔλλειψις τοῦ ἀγαθοῦ αἰτία τοῦ ὁρᾶν καὶ συνεῖναι τῶι σκότει, τὸ κακὸν εἴη ἂν ἐν τῇ ἐλλείψει [ἢ τῶι σκότῳ] τῇ ψυχῇ καὶ πρῶτον – δευτέρον δὲ ἔστω τὸ σκότος – καὶ ἡ φύσις τοῦ κακοῦ οὐκέτι ἐν τῇ ὕλῃ, ἀλλὰ καὶ πρὸ τῆς ὕλης. Ἡ οὐκ ἐν τῇ ὅπως οὖν ἐλλείψει, ἀλλ' ἐν τῇ παντελεῖ τὸ κακόν· τὸ γοῦν ἐλλεῖπον ὀλίγῳ τοῦ ἀγαθοῦ οὐ κακόν, δύναται γὰρ καὶ τέλεον εἶναι ὥς πρὸς φύσιν τὴν αὐτοῦ. Ἀλλ' ὅταν παντελῶς ἐλλείπη, ὅπερ ἐστὶν ἡ ὕλη, τοῦτο τὸ ὄντως κακὸν μηδεμίαν ἔχον ἀγαθοῦ μοῖραν. Οὐδὲ γὰρ τὸ εἶναι ἔχει ἡ ὕλη, ἵνα ἀγαθοῦ ταύτῃ μετεῖχεν, ἀλλ' ὁμῶνυμον αὐτῇ τὸ εἶναι, ὥς ἀληθὲς εἶναι λέγειν αὐτὸ μὴ εἶναι. Ἡ οὖν ἔλλειψις ἔχει μὲν τὸ μὴ ἀγαθὸν εἶναι, ἡ δὲ παντελὴς τὸ κακόν· ἡ δὲ πλείων τὸ πεσεῖν εἰς τὸ κακὸν δύνασθαι καὶ ἤδη κακόν. Τῶι χρὴ τὸ κακὸν νοεῖσθαι μὴ τότε τὸ κακόν, οἷον ἀδικίαν ἢ ἄλλην τινὰ κακίαν, ἀλλ' ἐκεῖνο ὃ οὐδὲν μὲν πῶ τούτων, ταῦτα δὲ οἷον εἶδη ἐκείνου προσθήκαις εἰδοποιούμενα· οἷον ἐν μὲν ψυχῇ πονηρίαν καὶ ταύτης αὐτῇ εἶδη ἢ ὕλῃ περὶ ἣν, ἢ τοῖς μέρεσι τῆς ψυχῆς, ἢ τῶι τὸ μὲν οἷον ὁρᾶν εἶναι, τὸ δὲ ὁρᾶν ἢ πάσχειν. Εἰ δέ τις θεῖτο καὶ τὰ ἔξω ψυχῆς κακὰ εἶναι, πῶς ἐπ' ἐκείνην τὴν φύσιν ἀνάξει, οἷον νόσον, πενίαν; Ἡ νόσον μὲν ἔλλειψιν καὶ ὑπερβολὴν σωμάτων ἐνύλων τάξιν καὶ μέτρον οὐκ ἀνεχομένων, αἰσχος δὲ ὕλην οὐ κρατηθεῖσαν εἶδει, πενίαν δὲ ἔνδειαν καὶ στέρησιν ὧν ἐν χρειᾷ ἐσμέν διὰ τὴν ὕλην ἣ συνεζεύγμεθα φύσιν ἔχουσιν χρῆσιν εἶναι. Εἰ δὲ ταῦτα ὁρθῶς λέγεται, οὐ θετέον ἡμᾶς ἀρχὴν κακῶν εἶναι κακοὺς παρ' αὐτῶν ὄντας, ἀλλὰ πρὸ ἡμῶν ταῦτα· ἃ δ' ἂν ἀνθρώπους κατὰσχη, κατέχειν οὐχ ἐκόντας, ἀλλ' εἶναι μὲν ἀποφυγὴν κακῶν τῶν ἐν ψυχῇ τοῖς δυνηθεῖσι, πάντας δὲ οὐ δύνασθαι. Θεοῖς δὲ ὕλης παρούσης τοῖς αἰσθητοῖς τὸ κακὸν μὴ παρεῖναι, τὴν κακίαν ἣν ἄνθρωποι ἔχουσιν, ὅτι μὴδ' ἀνθρώποις ἅπασιν· κρατεῖν γὰρ αὐτῆς – ἀμείνους δέ, οἷς μὴ πάρεστι – καὶ τούτῳ κρατεῖν δὲ τῶι μὴ ἐν ὕλῳ ἐν αὐτοῖς ὄντι.

[6] Ἐπισκεπτέον δὲ καὶ πῶς λέγεται μὴ ἂν ἀπολέσθαι τὰ κακὰ, ἀλλ' εἶναι ἐξ ἀνάγκης· καὶ ἐν θεοῖς μὲν οὐκ εἶναι, περιπολεῖν δὲ τὴν θνητὴν φύσιν καὶ τόνδε τὸν τόπον αἰεῖ. Ἄρ' οὖν οὕτως εἴρηται, ὥς τοῦ μὲν οὐρανοῦ καθαροῦ κακῶν ὄντος αἰεὶ ἐν τάξει ἰόντος καὶ κόσμῳ φερομένου καὶ μήτε ἀδικίας ἐκεῖ οὐσης μήτε ἄλλης κακίας μήτε ἀδικοῦντα ἄλληλα, κόσμῳ δὲ φερόμενα, ἐν γῇ δὲ τῆς ἀδικίας καὶ τῆς ἀταξίας οὐσης; Τοῦτο γὰρ ἐστὶν ἡ θνητὴ φύσις καὶ ὁδε ὁ τόπος. Ἀλλὰ τὸ ἐντεῦθεν φεύγειν δεῖ οὐκέτι περὶ τῶν ἐπὶ γῆς λέγεται. Φυγὴ γάρ, φησιν, οὐ τὸ ἐκ γῆς ἀπελθεῖν, ἀλλὰ καὶ ὄντα ἐπὶ γῆς δίκαιον καὶ ὅσιον εἶναι μετὰ φρονήσεως, ὥς εἶναι τὸ λεγόμενον φεύγειν κακίαν δεῖν, ὥστε τὰ κακὰ αὐτῶι ἢ κακία καὶ ὅσα ἐκ κακίας· καὶ τοῦ προσδιαλεγομένου δὲ

ἀναίρεσιν λέγοντος κακῶν ἔσεσθαι, εἰ πείθῃ τοὺς ἀνθρώπους ἃ λέγει, ὁ δὲ φησὶ μὴ δύνασθαι τοῦτο γενέσθαι· τὰ γὰρ κακὰ εἶναι ἀνάγκη, ἐπείπερ τοῦναντίον τι δεῖ εἶναι τῷ ἀγαθῷ. Τὴν μὲν οὖν κακίαν τὴν περὶ ἀνθρώπων πῶς οἶόν τε ἐναντίον εἶναι ἐκείνῳ τῷ ἀγαθῷ; Ἐναντίον γὰρ τοῦτο τῇ ἀρετῇ, αὕτη δὲ οὐ τὸ ἀγαθόν, ἀλλὰ ἀγαθόν, ὃ κρατεῖν τῆς ὕλης ποιεῖ. Ἐκείνῳ δὲ τῷ ἀγαθῷ πῶς ἂν τι εἴη ἐναντίον; Οὐ γὰρ δὴ ποιόν. Εἴτα τίς ἀνάγκη πανταχοῦ, εἰ θάτερον τῶν ἐναντίων, καὶ θάτερον; Ἐνδεχέσθω μὲν γὰρ καὶ ἔστω γε καὶ τὸ ἐναντίον τοῦ ἐναντίου αὐτῷ ὄντος – οἷον ὑγιείας οὔσης ἐνδέχεται καὶ νόσον εἶναι – οὐ μὴν ἐξ ἀνάγκης. Ἡ οὐκ ἀνάγκη λέγειν αὐτόν, ὥς ἐπὶ παντὸς ἐναντίου τοῦτο ἀληθές, ἀλλ’ ἐπὶ τοῦ ἀγαθοῦ εἴρηται. Ἀλλ’ εἰ οὐσία τὰγαθόν, πῶς ἐστὶν αὐτῷ τι ἐναντίον; ἢ τῷ ἐπέκεινα οὐσίας; Τὸ μὲν οὖν μὴ εἶναι μηδὲν οὐσίαι ἐναντίον ἐπὶ τῶν καθ’ ἕκαστα οὐσιῶν ἐστὶ πιστόν τῇ ἐπαγωγῇ δεδεδειγμένον· ὅλως δὲ οὐσίαι οὐκ ἔστι δεδεδειγμένον. Ἀλλὰ τί τῇ καθόλου οὐσίαι ἔσται ἐναντίον καὶ ὅλως τοῖς πρώτοις; Ἡ τῇ μὲν οὐσίαι ἢ μὴ οὐσία, τῇ δὲ ἀγαθοῦ φύσει ἥτις ἐστὶ κακοῦ φύσις καὶ ἀρχή· ἀρχαὶ γὰρ ἄμφοι, ἢ μὲν κακῶν, ἢ δὲ ἀγαθῶν· καὶ πάντα τὰ ἐν τῇ φύσει ἐκατέραι ἐναντία· ὥστε καὶ τὰ ὅλα ἐναντία καὶ μᾶλλον ἐναντία ἢ τὰ ἄλλα. Τὰ μὲν γὰρ ἄλλα ἐναντία ἢ ἐν τῷ αὐτῷ εἶδει ὄντα ἢ ἐν τῷ αὐτῷ γένει καὶ κοινῷ τινός ἐστι μετεληφότα ἐν οἷς ἐστὶν· ὅσα δὲ χωρὶς ἐστὶ, καὶ ἃ τῷ ἐτέρῳ ἐστὶ συμπληρώσει τοῦ ὃ ἐστὶ, τούτων τὰ ἐναντία ἐν τῷ ἐτέρῳ ἐστί, πῶς οὐ μάλιστα ἂν εἴη ἐναντία, εἴπερ ἐναντία τὰ πλείστον ἀλλήλων ἀφεςθηκότα; Πέρατι δὴ καὶ μέτρῳ καὶ [τὰ ἄλλα] ὅσα ἐνεστὶν ἐν τῇ θείᾳ φύσει, ἀπειρία καὶ ἀμετρία καὶ τὰ ἄλλα, ὅσα ἔχει ἢ κακὴ φύσις, ἐναντία· ὥστε καὶ τὸ ὅλον τῷ ὅλῳ ἐναντίον. Καὶ τὸ εἶναι δὲ ψευδόμενον ἔχει καὶ πρώτως καὶ ὄντως ψεῦδος· τῷ δὲ τὸ εἶναι τὸ ἀληθῶς εἶναι· ὥστε καὶ καθὰ τὸ ψεῦδος τῷ ἀληθεῖ ἐναντίον καὶ τὸ [μὴ] κατ’ οὐσίαν τῷ κατ’ οὐσίαν αὐτῆς ἐναντίον. Ὡστε ἡμῖν ἀναπέφανται τὸ μὴ πανταχοῦ οὐσίαι μηδὲν εἶναι ἐναντίον· ἐπεὶ καὶ ἐπὶ πυρὸς καὶ ὕδατος ἐδεξάμεθα ἂν εἶναι ἐναντία, εἰ μὴ κοινὸν ἦν ἢ ὕλη ἐν αὐτοῖς, ἐφ’ ἧς τὸ θερμὸν καὶ ξηρὸν καὶ ὑγρὸν καὶ ψυχρὸν συμβεβηκότα ἐγένετο· εἰ δ’ ἐπ’ αὐτῶν ἦν μόνα τὴν οὐσίαν αὐτῶν συμπληροῦντα ἄνευ τοῦ κοινοῦ, ἐγένετο ἂν ἐναντίον καὶ ἐνταῦθα, οὐσία οὐσίαι ἐναντίον. Τὰ ἅρα πάντα κεχωρισμένα καὶ μηδὲν ἔχοντα κοινὸν καὶ πλείστην ἀπόστασιν ἔχοντα ἐν τῇ φύσει αὐτῶν ἐναντία· ἐπείπερ ἢ ἐναντίωσις οὐχ ἢ ποιόν τι οὐδὲ ὅλως ὁτιοῦν γένος τῶν ὄντων, ἀλλ’ ἢ πλείστον ἀλλήλων κεχώρισται καὶ ἐξ ἀντιθέτων συνέστηκε καὶ τὰ ἐναντία ποιεῖ.

[7] Ἀλλὰ πῶς οὖν ἐξ ἀνάγκης, εἰ τὸ ἀγαθόν, καὶ τὸ κακόν; Ἄρ’ οὖν οὕτως ὅτι ἐν τῷ παντὶ δεῖ τὴν ὕλην εἶναι; Ἐξ ἐναντίων γὰρ ἐξ ἀνάγκης τόδε τὸ πᾶν· ἢ οὐδ’ ἂν εἴη μὴ ὕλης οὔσης. Μεμιγμένη γὰρ οὖν δὴ ἡ τοῦδε τοῦ κόσμου φύσις ἐκ τε νοῦ καὶ ἀνάγκης, καὶ ὅσα παρὰ θεοῦ εἰς αὐτὸν ἦκει, ἀγαθὰ, τὰ δὲ κακὰ ἐκ τῆς ἀρχαίας φύσεως, τὴν ὕλην λέγων τὴν ὑποκειμένην οὐπω κοσμηθεῖσαν [εἰ θεῶιτο]. Ἀλλὰ πῶς θνητὴν φύσιν; Τὸ μὲν γὰρ τόνδε τὸν τόπον ἔστω δεικνύειν τὸ πᾶν. Ἡ τὸ ἀλλ’ ἐπείπερ ἐγένεσθε, ἀθάνατοι μὲν οὐκ ἐστε, οὐτὶ γε μὴν λυθήσεσθε δι’ ἐμέ. Εἰ δὴ οὕτως, ὀρθῶς ἂν λέγοιτο μὴ ἂν ἀπολέσθαι τὰ κακὰ. Πῶς οὖν ἐκφεύζεται; Οὐ τῷ τόπῳ, φησὶν, ἀλλ’ ἀρετῇ

κτησάμενος καὶ τοῦ σώματος αὐτὸν χωρίσας· οὕτω γὰρ καὶ ὕλης· ὥς ὁ γε συνὼν τῷ σώματι καὶ ὕλῃ σύνεστι. Τὸ δὲ χωρίσαι καὶ μὴ δηλὸν πού αὐτὸς ποιεῖ· τὸ δ' ἐν θεοῖς εἶναι, ἐν τοῖς νοητοῖς· οὗτοι γὰρ ἀθάνατοι. Ἔστι δὲ τοῦ κακοῦ λαβεῖν καὶ οὕτω τὴν ἀνάγκην. Ἐπεὶ γὰρ οὐ μόνον τὸ ἀγαθόν, ἀνάγκη τῇ ἐκβάσει τῇ παρ' αὐτό, ἥ, εἰ οὕτω τις ἐθέλοι λέγειν, τῇ αἰετοῦ υποβάσει καὶ ἀποστάσει, τὸ ἔσχατον, καὶ μεθ' ὃ οὐκ ἦν ἔτι γενέσθαι ὅτιον, τοῦτο εἶναι τὸ κακόν. Ἐξ ἀνάγκης δὲ εἶναι τὸ μετὰ τὸ πρῶτον, ὥστε καὶ τὸ ἔσχατον· τοῦτο δὲ ἡ ὕλη μηδὲν ἔτι ἔχουσα αὐτοῦ. Καὶ αὕτη ἡ ἀνάγκη τοῦ κακοῦ.

[8] Εἰ δέ τις λέγοι μὴ διὰ τὴν ὕλην ἡμᾶς γενέσθαι κακοὺς – μήτε γὰρ τὴν ἄγνοιαν διὰ τὴν ὕλην εἶναι μήτε τὰς ἐπιθυμίας τὰς πονηράς· καὶ γὰρ, εἰ διὰ σώματος κακίαν ἢ σύστασις γίνοιτο, μὴ τὴν ὕλην, ἀλλὰ τὸ εἶδος ποιεῖν, οἷον θερμότητος, ψυχρότητας, πικρόν, ἀλμυρὸν καὶ ὅσα χυμῶν εἶδη, ἔτι πληρώσεις, κενώσεις, καὶ πληρώσεις οὐχ ἀπλῶς, ἀλλὰ πληρώσεις τοιῶνδε, καὶ ὅλως τὸ τοιῶνδε εἶναι τὸ ποιοῦν τὴν διαφορὰν τῶν ἐπιθυμιῶν καί, εἰ βούλει, δοξῶν ἐσφαλμένων, ὥστε τὸ εἶδος μᾶλλον ἢ τὴν ὕλην τὸ κακόν εἶναι – , καὶ οὗτος οὐδὲν ἤττον τὴν ὕλην συγχωρεῖν ἀναγκασθήσεται τὸ κακόν εἶναι. Ἄ τε γὰρ ποιεῖ ἡ ἐν ὕλῃ ποιότης, οὐ χωρὶς οὕσα ποιεῖ, ὥστε οὐδὲ τὸ σχῆμα τοῦ πελέκεως ἄνευ σιδήρου ποιεῖ· εἴτα καὶ τὰ ἐν τῇ ὕλῃ εἶδη οὐ ταῦτά ἐστιν, ἅπερ ἦν, εἰ ἐφ' αὐτῶν ὑπῆρχεν, ἀλλὰ λόγοι ἐνυλοὶ φθαρέντες ἐν ὕλῃ καὶ τῆς φύσεως τῆς ἐκείνης ἀναπλησθέντες· οὐδὲ γὰρ τὸ πῦρ αὐτὸ καίει οὐδὲ ἄλλο τι τῶν ἐφ' ἑαυτῶν ταῦτα ἐργάζεται, ἀ ἐν τῇ ὕλῃ γινόμενα λέγεται ποιεῖν. Γενομένη γὰρ κυρία τοῦ εἰς αὐτὴν ἐμφαντασθέντος φθείρει αὐτὸ καὶ διόλλυσι τὴν αὐτῆς παραθεῖσα φύσιν ἐναντίαν οὕσαν, οὐ τῷ θερμῷ τὸ ψυχρὸν προσφέρονσα, ἀλλὰ τῷ εἶδει τοῦ θερμοῦ τὸ αὐτῆς ἀνείδεον προσάγουσα καὶ τὴν ἀμορφίαν τῇ μορφῇ καὶ ὑπερβολὴν καὶ ἔλλειψιν τῷ μεμετρημένῳ, ἕως ἂν αὐτὸ ποιήσῃ αὐτῆς, ἀλλὰ μὴ αὐτοῦ ἔτι εἶναι, ὥστε ἐν τροφῇ ζῶων τὸ εἰσενεχθὲν μηκέτι εἶναι ὅπερ προσελήλυθεν, ἀλλ' αἷμα κυνὸς καὶ πᾶν κύνιον, καὶ χυμοὶ πάντες ἅπερ τοῦ δεξαμένου ἐκείνου. Εἰ δὲ σῶμα αἴτιον τῶν κακῶν, ὕλη ἂν εἴη καὶ ταύτῃ αἴτιον τῶν κακῶν. Ἀλλὰ κρατεῖν ἔδει, ἄλλος ἂν εἴποι. Ἀλλ' οὐ καθαρὸν τὸ δυνάμενον κρατεῖν, εἰ μὴ φύγοι. Καὶ σφοδρότεροι δὲ αἱ ἐπιθυμίαι κράσει τοιαύδε σωματῶν, ἄλλαι δὲ ἄλλων, ὥστε μὴ κρατεῖν τὸ ἐν ἐκάστωι, ἀμβλύτεροι δὲ καὶ πρὸς τὸ κρίνειν διὰ σωματῶν κάκην κατεψυγμένοι καὶ ἐμπεποδισμένοι, αἱ δ' ἐναντία ποιοῦσιν ἀνερματίστους. Μαρτυροῦσι δὲ ταῦτα καὶ αἱ πρὸς καιρὸν ἕξεις. Πλήρεις μὲν γὰρ ἄλλοι καὶ ταῖς ἐπιθυμίαις καὶ ταῖς διανοαῖς, κενοὶ δὲ ἄλλοι, καὶ ταδὶ πληρωθέντες ἄλλοι, ταδὶ δὲ ἄλλοι. Ἔστω δὲ πρῶτως μὲν τὸ ἄμετρον κακόν, τὸ δ' ἐν ἀμετρίας γινόμενον ἢ ὁμοιώσει ἢ μεταλήψει τῷ συμβεβηκέναι αὐτῷ δευτέρως κακόν· καὶ πρῶτως μὲν τὸ σκότος, τὸ δὲ ἐσκοτισμένον δευτέρως ὡσαύτως. Κακία δὲ ἄγνοια οὕσα καὶ ἀμετρία περὶ ψυχὴν δευτέρως κακόν καὶ οὐκ αὐτοκακόν· οὐδὲ γὰρ ἀρετὴ πρῶτον ἀγαθόν, ἀλλ' ὃ τι ὁμοίωται ἢ μετείληφεν αὐτοῦ.

[9] Τίνι οὖν ἐγνωρίσαμεν ταῦτα; Καὶ πρῶτον κακίαν τίνη; Ἀρετὴν μὲν γὰρ νῶι αὐτῷ καὶ φρονήσει· αὐτὴν γὰρ γνωρίζει· κακίαν δὲ πῶς; Ἡ ὥστε κανόνι τὸ ὀρθὸν καὶ μὴ, οὕτω καὶ τὸ μὴ ἐναρμόζον τῇ ἀρετῇ [κακίαν].

Βλέποντες οὖν αὐτὸ ἢ μὴ βλέποντες, τὴν κακίαν λέγω; Ἡ τὴν μὲν παντελῆ κακίαν οὐ βλέποντες· καὶ γὰρ ἄπειρον· ἀφαιρέσει οὖν τὸ μηδαμοῦ τοῦτο· τὴν δὲ μὴ παντελῆ τῷ ἐλλείπειν τούτῳ. Μέρος οὖν ὁρῶντες τῷ παρόντι μέρει τὸ ἅπλουν λαμβάνοντες, ὃ ἐστὶ μὲν ἐν τῷ ὅλῳ εἶδει, ἐκεῖ δὲ ἄπεστιν, οὕτω κακίαν λέγομεν, ἐν ἀορίστῳ τὸ ἐστερημένον καταλιπόντες. Καὶ δὴ ἐπὶ τῆς ὕλης οἶον αἰσχρὸν τι πρόσωπον ἰδόντες, οὐ κρατήσαντος ἐν αὐτῷ τοῦ λόγου, ὥστε κρύψαι τὸ τῆς ὕλης αἰσχος, αἰσχρὸν φανταζόμεθα τῇ τοῦ εἶδους ἐλλείψει. Ὁ δὲ μηδαμῇ εἶδους τετύχηκε, πῶς; Ἡ τὸ παράπαν [πάν] εἶδος ἀφαιροῦντες [πάν εἶδος], ὧς μὴ ταῦτα πάρεστι, λέγομεν εἶναι ὕλην, ἀμορφίαν καὶ αὐτοὶ ἐν ἡμῖν λαβόντες ἐν τῷ πᾶν εἶδος ἀφελεῖν, εἰ ἐμέλλομεν ὕλην θεάσασθαι. Διὸ καὶ νοῦς ἄλλος οὗτος, οὐ νοῦς, τολμήσας ἰδεῖν τὰ μὴ αὐτοῦ. Ὡςπερ ὄμμα ἀποστήσαν αὐτὸ φῶς, ἵνα ἴδῃ τὸ σκότος καὶ μὴ ἴδῃ – τὸ καταλιπεῖν τὸ φῶς, ἵνα ἴδῃ τὸ σκότος, μεθ' οὗ οὐκ ἦν ἰδεῖν αὐτό· οὐδ' αὖ ἄνευ τοῦ οἶόν τε ἦν ἰδεῖν, ἀλλὰ μὴ ἰδεῖν – ἵνα γένηται αὐτῷ ὡς οἶόν τε ἰδεῖν, οὕτως οὖν καὶ νοῦς, εἴσω αὐτοῦ τὸ αὐτοῦ καταλιπὼν φῶς καὶ οἶον ἔξω αὐτοῦ προελθὼν εἰς τὰ μὴ αὐτοῦ ἐλθὼν, μὴ ἐπαγόμενος τὸ ἑαυτοῦ φῶς ἔπαθε τὸ ἐναντίον ἢ ἐστίν, ἵν' ἴδῃ τὸ αὐτῷ ἐναντίον.

[10] Καὶ ταῦτα μὲν ταῦτη. Ἄποιοι δὲ οὖσα πῶς κακῇ; Ἡ ἅποιοι λέγεται τῷ μηδὲν ἔχειν αὐτῇ ἐφ' ἐαυτῆς τούτων τῶν ποιότητων ἃς δέξεται καὶ ἐν αὐτῇ ὡς ὑποκειμένῳ ἔσονται, οὐ μὴν οὕτως, ὡς μηδεμίαν φύσιν ἔχειν. Εἰ δὴ ἔχει τινὰ φύσιν, ταύτην τὴν φύσιν τί κωλύει κακὴν εἶναι, οὐχ οὕτω δὲ κακὴν, ὡς ποῖον; Ἐπειδὴ καὶ τὸ ποῖον τοῦτό ἐστι, καθ' ὃ ἕτερον ποῖον λέγεται. Συμβεβηκὸς οὖν τὸ ποῖον καὶ ἐν ἄλλῳ· ἢ δὲ ὕλη οὐκ ἐν ἄλλῳ, ἀλλὰ τὸ ὑποκείμενον, καὶ τὸ συμβεβηκὸς περὶ αὐτό. Τοῦ οὖν ποιοῦ τοῦ φύσιν συμβεβηκότος ἔχοντος οὐ τυχούσα ἅποιοι λέγεται. Εἰ τοίνυν καὶ ἡ ποιότης αὐτῇ ἅποιοι, πῶς ἢ ὕλη οὐ δεξαμένη ποιότητα ποῖα ἂν λέγοιτο; Ὁρθῶς ἄρα λέγεται καὶ ἅποιοι εἶναι κακῇ· οὐ γὰρ λέγεται κακῇ τῷ ποιότητι ἔχειν, ἀλλὰ μᾶλλον τῷ ποιότητι μὴ ἔχειν, ἵνα μὴ ἦν ἴσως κακῇ εἶδος οὖσα, ἀλλὰ μὴ ἐναντία τῷ εἶδει φύσις.

[11] Ἀλλ' ἢ ἐναντία τῷ εἶδει παντὶ φύσις στέρησις· στέρησις δὲ αἰεὶ ἐν ἄλλῳ καὶ ἐπ' αὐτῆς οὐχ ὑπόστασις· ὥστε τὸ κακὸν εἰ ἐν στερήσει, ἐν τῷ ἐστερημένῳ εἶδους τὸ κακὸν ἔσται· ὥστε καθ' ἑαυτὸ οὐκ ἔσται. Εἰ οὖν ἐν τῇ ψυχῇ ἔσται κακόν, ἢ στέρησις ἐν αὐτῇ τὸ κακόν καὶ ἡ κακία ἔσται καὶ οὐδὲν ἔξω. Ἐπεὶ καὶ ἄλλοι λόγοι τὴν ὕλην ὅλως ἀναιρεῖν ἀξιοῦσιν, οἱ δὲ οὐδ' αὐτὴν κακὴν εἶναι οὖσαν. Οὐδὲν οὖν δεῖ ἄλλοθι ζητεῖν τὸ κακόν, ἀλλὰ θέμενον ἐν ψυχῇ οὕτω θέσθαι ἀπουσίαν ἀγαθοῦ εἶναι. Ἀλλ' εἰ ἡ στέρησις ἐπιβάλλοντός ἐστι παρῆναι εἶδους τινός, εἰ τοῦ ἀγαθοῦ στέρησις ἐν ψυχῇ, τὴν δὲ κακίαν ἐν αὐτῇ ποιεῖ τῷ λόγῳ τῷ ἐαυτῆς, ἢ ψυχῇ οὐδὲν ἔχει ἀγαθόν· οὐ τοίνυν οὐδὲ ζῶν οὖσα ψυχὴ. Ἀψυχον ἄρα ἔσται ἡ ψυχὴ, εἴπερ μὴδὲ ζῶν· ὥστε ψυχὴ οὖσα οὐκ ἔσται ψυχὴ. Ἐχει ἄρα τῷ ἐαυτῆς λόγῳ ζῶν· ὥστε οὐ στέρησιν ἔχει τὴν τοῦ ἀγαθοῦ παρ' αὐτῆς. Ἀγαθοειδὲς ἄρα ἔχουσα τι ἀγαθὸν νοῦ ἵχνος καὶ οὐ κακὸν παρ' αὐτῆς· οὐκ ἄρα οὐδὲ πρῶτως κακὸν οὐδὲ συμβεβηκὸς τι αὐτῇ τὸ πρῶτως κακόν, ὅτι μὴδὲ ἄπεστιν αὐτῆς πᾶν τὸ ἀγαθόν.

[12] Τί οὖν, εἰ μὴ παντελῆ στέρησιν λέγοι ἀγαθοῦ τὴν κακίαν καὶ τὸ κακόν

τὸ ἐν ψυχῇ, ἀλλὰ τινα στερῇσιν ἀγαθοῦ; Ἀλλ' εἰ τοῦτο, τὸ μὲν ἔχουσα, τοῦ δὲ ἐστερημένη, μικτὴν ἔξει τὴν διάθεσιν καὶ οὐκ ἄκρατον τὸ κακόν, καὶ οὕτω εὗρηται τὸ πρῶτον καὶ ἄκρατον κακόν· καὶ τὸ μὲν ἀγαθὸν τῇ ψυχῇ ἔσται ἐν οὐσίαι, συμβεβηκὸς δέ τι τὸ κακόν.

[13] Εἰ μὴ ἄρα τούτῳ κακὸν ἦ ἐμπόδιον, ὥσπερ ὀφθαλμῷ πρὸς τὸ βλέπειν. Ἀλλ' οὕτω ποιητικὸν κακοῦ ἔσται τὸ κακὸν αὐτοῖς, καὶ οὕτω ποιητικόν, ὡς ἐτέρου τοῦ κακοῦ αὐτοῦ ὄντος. Εἰ οὖν ἡ κακία ἐμπόδιον τῇ ψυχῇ, ποιητικὸν κακοῦ, ἀλλ' οὐ τὸ κακὸν ἡ κακία ἔσται· καὶ ἡ ἀρετὴ δὲ οὐ τὸ ἀγαθόν, ἀλλ' ἡ ὡς συνεργόν· ὥστε, εἰ μὴ ἡ ἀρετὴ τὸ ἀγαθόν, οὐδ' ἡ κακία τὸ κακόν. Εἴτα καὶ ἡ ἀρετὴ οὐκ αὐτὸ τὸ καλὸν οὐδ' αὐτοαγαθόν· οὐ τοίνυν οὐδ' ἡ κακία αὐτὸ τὸ αἰσχρὸν οὐδ' αὐτοκακόν. Ἐφαμεν δὲ τὴν ἀρετὴν οὐκ αὐτοκαλὸν οὐδ' αὐτοαγαθόν, ὅτι πρὸ αὐτῆς καὶ ἐπέκεινα αὐτῆς αὐτοκαλὸν καὶ αὐτοαγαθόν· καὶ μετελήγει πως ἀγαθὸν καὶ καλόν. Ὡς οὖν ἀπὸ τῆς ἀρετῆς ἀναβαίνουντι τὸ καλὸν καὶ τὸ ἀγαθόν, οὕτω καὶ ἀπὸ τῆς κακίας καταβαίνουντι τὸ κακὸν αὐτό, ἀρξαμένῳ μὲν ἀπὸ τῆς κακίας. Θεωροῦντι μὲν ἡ θεωρία ἥτις ἐστὶ τοῦ κακοῦ αὐτοῦ, γινομένῳ δὲ ἡ μετέληψις αὐτοῦ· γίνεται γὰρ παντάπασιν ἐν τῷ τῆς ἀνομοιότητος τόπῳ, ἔνθα δὺς εἰς αὐτὴν εἰς βόρβορον σκοτεινὸν ἔσται πεσών· ἐπεὶ καὶ εἰ παντελῶς εἴη ἡ ψυχὴ εἰς παντελεῖ κακίαν, οὐκέτι κακίαν ἔχει, ἀλλ' ἐτέραν φύσιν τὴν χεῖρω ἡλλάξατο· ἔτι γὰρ ἀνθρωπικὸν ἡ κακία μεμιγμένη τινὶ ἐναντίῳ. Αποθνήσκει οὖν, ὡς ψυχὴ ἂν θάνοι, καὶ ὁ θάνατος αὐτῇ καὶ ἔτι ἐν τῷ σώματι βεβαπτισμένη ἐν ὕλῃ ἐστὶ καταδύναι καὶ πλησθῆναι αὐτῆς καὶ ἐξελθούσῃ ἐκεῖ κεῖσθαι, ἕως ἀναδράμῃ καὶ ἀφελῇ πως τὴν ὄψιν ἐκ τοῦ βορβόρου· καὶ τοῦτό ἐστι τὸ ἐν Αἰδοῦ ἐλθόντα ἐπικαταδαρθεῖν.

[14] Εἰ δέ τις ἀσθένειαν ψυχῆς τὴν κακίαν λέγοι – εὐπαθῇ γοῦν καὶ εὐκίνητον εἶναι τὴν κακὴν ἀπὸ παντὸς εἰς ἅπαν κακὸν φερομένην, εὐκίνητον μὲν εἰς ἐπιθυμίας, εὐερέθιστον δὲ εἰς ὀργάς, προπετὴ δὲ εἰς συγκαταθέσεις, καὶ ταῖς ἀμυδραῖς φαντασίαις εἴκουσαν ραιδίως, οἷα τὰ ἀσθενέστατα τῶν τέχνῃ ἢ φύσει πεποιημένων, ἃ ραιδίαν ἔχει ὑπὸ τε πνευμάτων ὑπὸ τε εἰλήσεων τὴν φθοράν – ἄξιον ἂν εἴη ζητεῖν, τίς καὶ πόθεν ἡ ἀσθένεια τῇ ψυχῇ. Οὐ γὰρ δὴ, ὥσπερ ἐπὶ τῶν σωμάτων, οὕτω καὶ ἐπὶ τῆς ψυχῆς τὸ ἀσθενές· ἀλλ' ὥσπερ ἐκεῖ ἡ πρὸς τὸ ἔργον ἀδυναμία καὶ τὸ εὐπαθές, οὕτω καὶ ἐνταῦθα ἀναλογίαι τὸ τῆς ἀσθενείας ἔσχε προσηγορίαν· εἰ μὴ ταύτῃ εἴη τὸ αὐτὸ αἴτιον ἡ ὕλη τῆς ἀσθενείας. Ἀλλὰ προσιτέον ἐγγὺς τῷ λόγῳ, τί τὸ αἴτιον ἐν τῷ λεγομένῳ ἀσθενεῖ τῆς ψυχῆς· οὐ γὰρ δὴ πυκνότητες ἢ ἀραιότητες οὐδ' αὖ ἰσχύνητες ἢ παχύτητες ἢ νόσος, ὥσπερ τις πυρετός, ἀσθενῇ ἐποίησε ψυχὴν εἶναι. Ἀνάγκη δὴ τὴν τοιαύτην ἀσθένειαν ψυχῆς ἢ ἐν ταῖς χωρισταῖς παντελῶς ἢ ἐν ταῖς ἐνύλοις ἢ ἐν ἀμφοτέραις εἶναι. Εἰ δὴ μὴ ἐν ταῖς χωρὶς ὕλης – καθαρὰι γὰρ πᾶσαι καὶ τὸ λεγόμενον ἐπερωμέναι καὶ τέλειοι καὶ τὸ ἔργον αὐταῖς ἀνεμπόδιστον – λοιπὸν ἐν ταῖς πεσούσαις εἶναι τὴν ἀσθένειαν, ταῖς οὐ καθαραῖς οὐδὲ κεκαθαρμέναις, καὶ ἡ ἀσθένεια αὐταῖς εἴη ἂν οὐκ ἀφαίρεσις τινός, ἀλλὰ ἀλλοτρίου παρουσία, ὥσπερ φλέγματος ἢ χολῆς ἐν σώματι. Τοῦ δὲ πτώματος τὸ αἴτιον ψυχῇ σαφέστερον λαμβάνουσι καὶ ὡς προσήκει λαβεῖν καταφανές ἔσται τὸ ζητούμενον ἢ ψυχῆς ἀσθένεια. Ἔστιν ἐν τοῖς οὖσιν ὕλη, ἔστι δὲ καὶ ψυχὴ, καὶ οἷον τόπος εἰς τις. Οὐ γὰρ

χωρίς μὲν ὁ τόπος τῇ ὕλῃ, χωρίς δὲ αὐτὸ τῆς ψυχῆς – οἷον ὁ μὲν ἐν γῇ τῇ ὕλῃ, ὁ δὲ ἐν ἀέρι τῇ ψυχῇ – ἀλλ' ὁ τόπος τῇ ψυχῇ χωρίς τὸ μὴ ἐν ὕλῃ· τοῦτο δὲ τὸ μὴ ἐνωθῆναι τῇ ὕλῃ· τοῦτο δὲ τὸ μὴ ἐν τι ἐξ αὐτῆς καὶ ὕλης γενέσθαι· τοῦτο δὲ τὸ μὴ ἐν ὑποκειμένῳ τῇ ὕλῃ γενέσθαι· καὶ τοῦτο ἐστὶ τὸ χωρίς εἶναι. Δυνάμεις δὲ ψυχῆς πολλαὶ καὶ ἀρχὴν καὶ μέσα καὶ ἔσχατα ψυχῇ ἔχει· ὕλη δὲ παρούσα προσαιτεῖ καὶ οἶον καὶ ἐνοχλεῖ καὶ εἰς τὸ εἶσω παρελθεῖν θέλει· πᾶς δὲ ὁ χώρος ἱερὸς καὶ οὐδέν ἐστιν ὃ ἄμοιρόν ἐστι ψυχῆς. Ἐλλάμπεται οὖν ὑποβάλλουσα ἑαυτὴν καὶ ἀφ' οὗ μὲν ἐλλάμπεται οὐ δύναται λαβεῖν· οὐ γὰρ ἀνέχεται αὐτὴν ἐκεῖνο καίτοι παρούσαν, ὅτι μὴ ὁρᾷ διὰ κάκην. Τὴν δὲ ἔλλαμψιν καὶ τὸ ἐκεῖθεν φῶς ἐσκότωσε τῇ μίξει καὶ ἀσθενὲς πεποίηκε τὴν γένεσιν αὐτὴ παρασχούσα καὶ τὴν αἰτίαν τοῦ εἰς αὐτὴν ἐλθεῖν· οὐ γὰρ ἂν ἦλθε τῷ μὴ παρόντι. Καὶ τοῦτο ἐστὶ πτῶμα τῆς ψυχῆς τὸ οὕτως ἐλθεῖν εἰς ὕλην καὶ ἀσθενεῖν, ὅτι πᾶσαι αἱ δυνάμεις οὐ πάρεσιν εἰς ἐνέργειαν κωλοῦσης ὕλης παρεῖναι τῷ τὸν τόπον ὃν κατέχει αὐτὴ καταλαβεῖν καὶ οἶον συσπειραθῆναι ποιῆσαι ἐκείνην, ὃ δ' ἔλαβεν οἶον κλέψασα ποιῆσαι κακὸν εἶναι, ἕως ἂν δυνηθῇ ἀναδραμεῖν. Ὑλὴ τοίνυν καὶ ἀσθενείας ψυχῇ αἰτία καὶ κακίας αἰτία. Πρώτερον ἄρα κακὴ αὐτὴ καὶ πρῶτον κακόν· καὶ γὰρ εἰ αὐτὴ ἡ ψυχὴ τὴν ὕλην ἐγέννησε παθοῦσα, καὶ εἰ ἐκοινώνησεν αὐτῇ καὶ ἐγένετο κακὴ, ἡ ὕλη αἰτία παρούσα· οὐ γὰρ ἂν ἐγένετο εἰς αὐτὴν μὴ τῇ παρουσίᾳ αὐτῆς τὴν γένεσιν λαβοῦσα.

[15] Εἰ δέ τις τὴν ὕλην μὴ φησιν εἶναι, δεικτέον αὐτῷ ἐκ τῶν περὶ ὕλης λόγων τὴν ἀνάγκην τῆς ὑποστάσεως αὐτῆς διὰ πλείονων ἐκεῖ περὶ τούτου εἰρημένου. Κακὸν δὲ εἴ τις λέγοι τὸ παράπαν ἐν τοῖς οὗσι μὴ εἶναι, ἀνάγκη αὐτῷ καὶ τὸ ἀγαθὸν ἀναιρεῖν καὶ μηδὲ ὀρεκτὸν μηδὲν εἶναι· μὴ τοίνυν μηδὲ ὀρεξιν μηδ' αὐτὴν ἐκκλίσιν μηδὲ νόησιν· ἡ γὰρ ὀρεξις ἀγαθοῦ, ἡ δὲ ἐκκλισις κακοῦ, ἡ δὲ νόησις καὶ ἡ φρόνησις ἀγαθοῦ ἐστὶ καὶ κακοῦ, καὶ αὐτὴ ἐν τι τῶν ἀγαθῶν. Εἶναι μὲν οὖν δεῖ καὶ ἀγαθὸν καὶ ἄμικτον ἀγαθόν, τὸ δὲ μεμιγμένον ἤδη ἐκ κακοῦ καὶ ἀγαθοῦ, καὶ πλείονος τοῦ κακοῦ μεταλαβὼν ἤδη καὶ αὐτὸ συντελέσαν ἐκείνῳ [ὁ] ἐν τῷ ὅλῳ κακόν, ἐλάττωτος δέ, ἢ ἡλάττωται, τῷ ἀγαθῷ. Ἐπεὶ ψυχῇ τί ἂν εἴη κακόν; Ἡ τίτις ἂν μὴ ἐφασμαμένη τῆς φύσεως τῆς χειρόνος; Ἐπεὶ οὐδ' ἐπιθυμίαι οὐδ' αὐτὴν λῦπαι, οὐ θυμοί, οὐ φόβοι· καὶ γὰρ φόβοι τῷ συνθέτῳ, μὴ λυθῇ, καὶ λῦπαι καὶ ἀλγηδόνες λυομένων· ἐπιθυμίαι δὲ ἐνοχλοῦντός τινος τῇ συστάσει ἢ, ἵνα μὴ ἐνοχλῇ, ἵασιν προνοουμένου. Φαντασία δὲ πληγὴ ἀλόγου ἔξωθεν· δέχεται δὲ τὴν πληγὴν διὰ τοῦ οὐκ ἀμεροῦς· καὶ δόξα ψευδεὶς ἔξω γενομένη τοῦ ἀληθοῦς αὐτοῦ· ἔξω δὲ γίνεται τῷ μὴ εἶναι καθαρὰ. Ἡ δὲ πρὸς νοῦν ὀρεξις ἄλλο· συνεῖναι γὰρ δεῖ μόνον καὶ ἐν αὐτῷ ἰδρυμένην, οὐ νεύσασαν εἰς τὸ χειρόν. Τὸ δὲ κακὸν οὐ μόνον ἐστὶ κακὸν διὰ δύναμιν ἀγαθοῦ καὶ φύσιν· ἐπεὶ περ ἐφάνη ἐξ ἀνάγκης, περιληφθὲν δεσμοῖς τισι καλοῖς, οἷα δεσμῶταί τινες χρυσῶι, κρύπτεται τούτοις, ἵνα ἀμοῦσα μὴ ὀρώιτο τοῖς θεοῖς, καὶ ἄνθρωποι ἔχοιεν μὴ ἀεὶ τὸ κακὸν βλέπειν, ἀλλ' ὅταν καὶ βλέπωσιν, εἰδῶλοις τοῦ καλοῦ εἰς ἀνάμνησιν συνῶσιν.

Θ: Περὶ τῆς ἐκ τοῦ βίου εὐλόγου ἐξαγωγῆς.

[1] Οὐκ ἐξάξεις, ἵνα μὴ ἐξίῃ· ἐξελεύσεται γὰρ ἔχουσά τι, ἵνα καὶ ἐξέλθῃ, τό τε ἐξελθεῖν ἐστὶ μεταβῆναι εἰς ἄλλον τόπον. Ἀλλὰ μένει τὸ σῶμα ἀποστῆναι πᾶν αὐτῆς, ὅτε μὴ δεῖται μετελθεῖν, ἀλλ' ἐστὶ πάντα ἔξω. Πῶς οὖν ἀφίσταται τὸ σῶμα; Ὅταν μὴδὲν ἐτι δεδεμένον ἦι τῆς ψυχῆς, ἀδυνατοῦντος ἐτι τοῦ σώματος συνδεῖν, τῆς ἀρμονίας αὐτοῦ οὐκέτ' οὔσης, ἣν ἔχον εἶχε τὴν ψυχὴν. Τί οὖν, εἰ μηχανήσαιτό τις λυθῆναι τὸ σῶμα; Ἡ ἐβιάσατο καὶ ἀπέστη αὐτός, οὐκ ἐκεῖνο ἀφῆκε· καὶ ὅτε λύει, οὐκ ἀπαθῆς, ἀλλ' ἢ δυσχέρανσις ἢ λύπη ἢ θυμός· δεῖ δὲ μὴδὲν πράττειν. Εἰ οὖν ἀρχὴν αἰσθοίτο τοῦ ληρεῖν; Ἡ τάχα μὲν οὐ περὶ σπουδαῖον· εἰ δὲ καὶ γένοιτο, τάττοιτ' ἂν ἐν τοῖς ἀναγκαίοις τοῦτο καὶ ἐκ περιστάσεως αἰρετοῖς, οὐχ ἀπλῶς αἰρετοῖς. Καὶ γὰρ ἡ τῶν φαρμάκων προσαγωγή πρὸς ἔξοδον ψυχῆς τάχα ἂν ψυχῇ οὐ πρόσφορος. Καὶ εἰ εἰμαρμένος χρόνος ὁ δοθεὶς ἐκάστωι, πρὸ τούτου οὐκ εὐτυχές, εἰ μή, ὥσπερ φαμέν, ἀναγκαῖον. Εἰ δέ, οἷος ἕκαστος ἔξεισι, ταύτην ἴσχει ἐκεῖ τάξιν, εἰς τὸ προκόπτειν οὔσης ἐπιδόσεως οὐκ ἐξακτέον.

Εννεάς Β

α: Περὶ τοῦ κόσμου.

[1] Τὸν κόσμον αἰὶ λέγοντες καὶ πρόσθεν εἶναι καὶ ἔσσεσθαι σῶμα ἔχοντα εἰ μὲν ἐπὶ τὴν βούλησιν τοῦ θεοῦ ἀνάγοιμεν τὴν αἰτίαν, πρῶτον μὲν ἀληθὲς μὲν ἂν ἴσως λέγοιμεν, σαφήνειαν δὲ οὐδεμίαν ἂν παρεχοίμεθα. Ἐπειτα τῶν στοιχείων ἢ μεταβολὴ καὶ τῶν ζώων τῶν περὶ γῆν ἢ φθορὰ τὸ εἶδος σώζουσα μήποτε οὕτω καὶ ἐπὶ τοῦ παντὸς ἀξιώσει γίγνεσθαι ὡς τῆς βουλήσεως τοῦτο δυναμένης αἰὶ ὑπεκφεύγοντος καὶ ρέοντος τοῦ σώματος ἐπιτιθέναι τὸ εἶδος τὸ αὐτὸ ἄλλοτε ἄλλωι, ὡς μὴ σώζεσθαι τὸ ἐν ἀριθμῶι εἰς τὸ αἰεῖ, ἀλλὰ τὸ ἐν τῷ εἶδει· ἐπεὶ διὰ τί τὰ μὲν οὕτω κατὰ τὸ εἶδος μόνον τὸ αἰεῖ ἔξει, τὰ δ' ἐν οὐρανῷ καὶ αὐτὸς ὁ οὐρανὸς κατὰ τὸ τόδε ἔξει τὸ αἰεῖ; Εἰ δὲ τῷ πάντα συνειληφέναι καὶ μὴ εἶναι εἰς ὃ τὴν μεταβολὴν ποιήσεται μηδέ τι ἔξωθεν ἂν προσπεσὸν φθεῖραι δύνασθαι τούτῳ δώσομεν τὴν αἰτίαν τῆς οὐ φθορᾶς, τῷ μὲν ὅλῳ καὶ παντὶ δώσομεν ἐκ τοῦ λόγου τὸ μὴ ἂν φθαρῆναι, ὃ δὲ ἥλιος ἡμῖν καὶ τῶν ἄλλων ἄστρων ἢ οὐσία τῷ μέρει καὶ μὴ ὅλον ἕκαστον εἶναι καὶ πᾶν, οὐχ ἔξει τὴν πίστιν παρὰ τοῦ λόγου, ὅτι εἰς ἅπαντα μένει τὸν χρόνον, τὸ δὲ κατ' εἶδος τὴν μονὴν αὐτοῖς εἶναι, ὥσπερ καὶ πυρὶ καὶ τοῖς τοιοῦτοις μόνον ἂν δόξειε παρεῖναι καὶ αὐτῷ δὲ παντὶ τῷ κόσμῳ. Οὐδὲν γὰρ κωλύει ὑπ' ἄλλου ἔξωθεν μὴ φθειρόμενον, ὑπ' αὐτοῦ, τῶν μερῶν ἀλληλα φθειρόντων, τὴν φθορὰν αἰὶ ἔχοντα, τῷ εἶδει μόνον μένειν, καὶ ρεύσεως αἰὶ τῆς φύσεως τοῦ ὑποκειμένου, τὸ εἶδος ἄλλου διδόντος, γίγνεσθαι τὸ αὐτὸ ἐπὶ τοῦ παντὸς ζώου, ὅπερ καὶ ἐπὶ ἀνθρώπου καὶ ἵππου καὶ τῶν ἄλλων· αἰὶ γὰρ ἀνθρώπος καὶ ἵππος, ἀλλ' οὐχ ὁ αὐτός. Οὐ τοῖνυν ἔσται τὸ μὲν μένον αὐτοῦ αἰεῖ, ὥσπερ ὁ οὐρανός, τὰ δὲ περὶ γῆν φθειρόμενα, ἀλλ' ὁμοίως ἅπαντα, τὴν διαφορὰν ἔχοντα μόνον τῷ χρόνῳ· ἔστω γὰρ πολυχρονιώτερα τὰ ἐν οὐρανῷ. Εἰ μὲν οὖν οὕτω συγχωρησόμεθα τὸ αἰεῖ ἐπὶ τοῦ παντὸς καὶ ἐπὶ τῶν μερῶν εἶναι, ἦττον ἂν τὸ ἄπορον τῇ δόξῃ προσεῖη· μᾶλλον δὲ παντάπασιν ἔξω ἀπορίας ἂν γιγνοίμεθα, εἰ τὸ τῆς βουλήσεως τοῦ θεοῦ ἱκανὸν εἶναι δεικνύοιτο κἂν οὕτω καὶ τοῦτον τὸν τρόπον συνέχειν τὸ πᾶν. Εἰ δὲ καὶ τὸ τόδε τι αὐτοῦ ὅποσονοῦν λέγοιμεν ἔχειν τὸ αἰεῖ, ἢ τε βούλησις δεικτέα εἰ ἱκανὴ ποιεῖν τοῦτο, τό τε ἄπορον μένει διὰ τί τὰ μὲν οὕτω, τὰ δὲ οὐχ οὕτως, ἀλλὰ τῷ εἶδει μόνον, τὰ τε μέρη τὰ ἐν οὐρανῷ πῶς καὶ αὐτά· ἐπειδὴ οὕτω καὶ αὐτὰ τὰ πάντα εἶναι.

[2] Εἰ οὖν ταύτην παραδεχόμεθα τὴν δόξαν καὶ φαμεν τὸν μὲν οὐρανὸν καὶ πάντα τὰ ἐν αὐτῷ κατὰ τὸ τόδε ἔχειν τὸ αἰεῖ, τὰ δὲ ὑπὸ τῇ τῆς σελήνης σφαίρῃ τὸ κατ' εἶδος, δεικτέον πῶς σῶμα ἔχων ἔξει τὸ τόδε ἐπὶ τοῦ αὐτοῦ κυρίως, ὡς τὸ καθ' ἕκαστον καὶ τὸ ὡσαύτως, τῆς φύσεως τοῦ σώματος ρεύσεως αἰεῖ. Τοῦτο γὰρ δοκεῖ τοῖς τε ἄλλοις τοῖς περὶ φύσεως εἰρηκόσι καὶ αὐτῷ τῷ Πλάτῳ οὐ μόνον περὶ τῶν ἄλλων σωμάτων, ἀλλὰ καὶ περὶ τῶν οὐρανίων αὐτῶν. Πῶς γὰρ ἂν, φησι, σώματα ἔχοντα καὶ ὁρώμενα τὸ ἀπαρallάκτως ἔξει καὶ τὸ ὡσαύτως; Συγχωρῶν καὶ ἐπὶ τούτων δηλονότι τῷ Ἡρακλείτῳ, ὃς ἔφη αἰὶ καὶ τὸν ἥλιον γίνεσθαι. Ἀριστοτέλει μὲν γὰρ οὐδὲν ἂν πρᾶγμα εἴη, εἰ τις αὐτοῦ τὰς ὑποθέσεις τοῦ πέμπτου παραδέξατο σώματος. Τοῖς δὲ μὴ τοῦτο τιθεμένοις, τοῦ σώματος δὲ ἐκ τούτων ὄντος τοῦ οὐρανοῦ,

ἐξ ὧν περ καὶ τὰ τῆιδε ζῶια, πῶς τὸ τόδε ἂν ἔχοι; Ἐτι δὲ μᾶλλον πῶς ἥλιος καὶ τὰ ἄλλα τὰ ἐν τῷ οὐρανῷ μόρια ὄντα; Συγκειμένου δὴ παντὸς ζώιου ἐκ ψυχῆς καὶ τῆς σώματος φύσεως ἀνάγκη τὸν οὐρανόν, εἴπερ ἀεὶ κατ' ἀριθμὸν ἔσται, ἢ δι' ἄμφω ἔσεσθαι, ἢ διὰ θάτερον τῶν ἐνόντων, οἷον ψυχὴν ἢ σῶμα. Ὁ μὲν δὴ τῷ σώματι διδοὺς τὸ ἄφθαρτον οὐδὲν ἂν εἰς τοῦτο τῆς ψυχῆς δέοιτο ἢ τοῦ ὁμοῦ ἀεὶ εἶναι πρὸς ζῶιον σύστασιν· τῷ δὲ τὸ σῶμα παρ' αὐτοῦ φθαρτὸν εἶναι λέγοντι καὶ τῇ ψυχῇ διδόντι τὴν αἰτίαν πειρατέον καὶ τὴν τοῦ σώματος ἔξιν μὴδ' αὐτὴν ἐναντιουμένην τῇ συστάσει καὶ τῇ διαμονῇ δεικνύναι, ὅτι μὴδὲν ἀσύμφωνον ἐν τοῖς συνεστηκόσιν ἐστὶ κατὰ φύσιν, ἀλλὰ πρόσφορον καὶ τὴν ὕλην πρὸς τὸ βούλημα τοῦ ἀποτελέσαντος ὑπάρχειν προσήκει.

[3] Πῶς οὖν ἡ ὕλη καὶ τὸ σῶμα τοῦ παντὸς συνεργὸν ἂν εἴη πρὸς τὴν τοῦ κόσμου ἀθανασίαν ἀεὶ ῥέον; Ἡ ὅτι, φαῖμεν ἂν, [ῥεῖ ἐν αὐτῷ·] ῥεῖ γὰρ οὐκ ἔξω. Εἰ οὖν ἐν αὐτῷ καὶ οὐκ ἀπ' αὐτοῦ, μένον τὸ αὐτὸ οὗτ' ἂν αὖξοιτο οὔτε φθίνοι· οὐ τοίνυν οὐδὲ γηράσκει. Ὅρᾱν δὲ δεῖ καὶ γῆν μένουσαν ἀεὶ ἐν σχήματι τῷ αὐτῷ ἐξ αἰδίου καὶ ὄγκῳ, καὶ ἀῆρ οὐ μήποτε ἐπιλείπη οὐδὲ ἡ ὕδατος φύσις· καὶ τοίνυν ὅσον μεταβάλλει αὐτῶν οὐκ ἡλλοίωσε τὴν τοῦ ὅλου ζώιου φύσιν. Καὶ γὰρ ἡμῖν ἀεὶ μεταβαλλόντων μορίων καὶ εἰς τὸ ἔξω ἀπiónτων μένει ἕκαστος εἰς πολὺ· ὧι δὲ ἔξω μὴδὲν, οὐκ ἀσύμφωνος ἂν τούτων ἡ σώματος φύσις πρὸς ψυχὴν πρὸς τὸ τὸ αὐτὸ εἶναι ζῶιον καὶ ἀεὶ μένον. Πῦρ δὲ ὀξύ μὲν καὶ ταχὺ τῷ μὴ ὧδε μένειν, ὥσπερ καὶ γῆ τῷ μὴ ἄνω· γενόμενον δὲ ἐκεῖ, οὐ στῆναι δεῖ, οὔτοι δεῖν νομίζειν οὕτως ἔχειν ἐν τῷ οἰκείῳ ἰδρυμένον, ὥς μὴ καὶ αὐτὸ ὥσπερ καὶ τὰ ἄλλα στάσιν ἐπ' ἄμφω ζητεῖν. Ἀνωτέρω μὲν γὰρ οὐκ ἂν φέροιτο· οὐδὲν γὰρ ἔτι· κάτω δ' οὐ πέφυκε. Λείπεται δὲ αὐτῷ εὐαγῶγῳ τε εἶναι καὶ κατὰ φυσικὴν ὁλκὴν ἐλκομένῳ ὑπὸ ψυχῆς πρὸς τὸ ζῆν εὖ μάλα ἐν καλῷ τόπῳ κινεῖσθαι [ἐν τῇ ψυχῇ]. Καὶ γάρ, εἴ τῳ φόβος μὴ πέσῃ, θαρρεῖν δεῖ· φθάνει γὰρ ἡ τῆς ψυχῆς περιαγωγὴ πᾶσαν νεῦσιν, ὥς κρατοῦσαν ἀνέχειν. Εἰ δὲ μὴδὲ ῥοπὴν πρὸς τὸ κάτω ἔχει παρ' αὐτοῦ, οὐκ ἀντιτεῖνον μένει. Τὰ μὲν οὖν ἡμέτερα μέρη ἐν μορφῇ γενόμενα οὐ στέγοντα αὐτῶν τὴν σύστασιν ἀπαιτεῖ ἀπ' ἄλλων μόρια, ἵνα μένοι· εἰ δ' ἐκεῖθεν μὴ ἀπορρέοι, οὐδὲν δεῖ τρέφεσθαι. Εἰ δὲ ἀπορρέοι ἀποσβεννύμενον ἐκεῖθεν, πῦρ δεῖ ἕτερον ἐξάπτεσθαι καί, εἰ ἄλλου τινὸς ἔχοι καὶ ἐκεῖθεν ἀπορρέοι, δεῖ καὶ ἀντ' ἐκείνου ἄλλου. Ἀλλὰ διὰ τοῦτο οὐ μένοι ἂν τὸ πᾶν ζῶιον τὸ αὐτό, εἰ καὶ οὕτως.

[4] Ἄλλ' αὐτὸ γε ἐφ' ἑαυτοῦ, οὐχ ὥς πρὸς τὸ ζητούμενον, σκεπτέον εἴτε τι ἀπορρεῖ ἐκεῖθεν, ὥστε δεῖσθαι κάκεῖνα τῆς λεγομένης οὐ κυρίως τροφῆς, ἢ ἅπαξ τὰ ἐκεῖ ταχθέντα κατὰ φύσιν μένοντα οὐδεμίαν πάσχει ἀπορροήν· καὶ πότερον πῦρ μόνον ἢ πλέον τὸ πῦρ καὶ ἔστι τοῖς ἄλλοις αἰωρεῖσθαι καὶ μετεωρίζεσθαι ὑπὸ τοῦ κρατοῦντος. Εἰ γάρ τις προσθεῖη καὶ τὴν κυριωτάτην αἰτίαν, τὴν ψυχὴν, μετὰ τῶν οὕτω σωμάτων καθαρῶν καὶ πάντως ἀμεινόνων – ἐπεὶ καὶ ἐν τοῖς ἄλλοις ζώοις ἐν τοῖς κυρίοις αὐτῶν τὰ ἀμεινὼ ἐκλέγεται ἡ φύσις – πάγιον ἂν τὴν δόξαν περὶ τοῦ οὐρανοῦ τῆς ἀθανασίας λάβοι. Ὅρθως γὰρ καὶ Ἀριστοτέλης τὴν φλόγα ζέσιν τινὰ καὶ πῦρ οἷον διὰ κόρον ὑβρίζειν· τὸ δὲ ἐκεῖ ὁμαλὸν καὶ ἡρεμαῖον καὶ τῇ τῶν ἄστρον πρόσφορον φύσει. Τὸ δὲ δὴ

μέγιστον, τὴν ψυχὴν ἐφεξῆς τοῖς ἀρίστοις κειμένην δυνάμει θαυμαστῇ κινουμένην, πῶς ἐκφεύξεταί τι αὐτὴν εἰς τὸ μὴ εἶναι τῶν ἅπαξ ἐν αὐτῇ τεθέντων; Μὴ παντὸς δὲ δεσμοῦ οἶεσθαι κρείττονα εἶναι ἐκ θεοῦ ὥρμημένην, ἀνθρώπων ἀπείρων ἐστὶν αἰτίας τῆς συνεχούσης τὰ πάντα. Ἄτοπον γὰρ τὴν καὶ ὅποσονοῦν χρόνον δυνηθεῖσαν συνέχειν μὴ καὶ ἀεὶ ποιεῖν τοῦτο, ὥσπερ βίαι τοῦ συνέχειν γεγονότος καὶ τοῦ κατὰ φύσιν ἄλλου ἢ τούτου ὄντος, ὃ ἐν τῇ τοῦ παντός ἐστι φύσει καὶ ἐν τοῖς καλῶς τεθεῖσιν, ἢ ὄντος τινὸς τοῦ βιασομένου καὶ διαλύσοντος τὴν σύστασιν καὶ οἷον βασιλείας τινὸς καὶ ἀρχῆς καταλύσοντος τὴν ψυχῆς φύσιν. Τό τε μήποτε ἄρξασθαι – ἄτοπον γὰρ καὶ ἤδη εἴρηται – πίστιν καὶ περὶ τοῦ μέλλοντος ἔχει. Διὰ τί γὰρ ἔσται, ὅτε καὶ οὐκ ἦδη; Οὐ γὰρ ἐκτέτριπται τὰ στοιχεῖα, ὥσπερ ξύλα καὶ τὰ τοιαῦτα· μενόντων δ' ἀεὶ καὶ τὸ πᾶν μένει. Καὶ εἰ μεταβάλλει ἀεὶ, τὸ πᾶν μένει· μένει γὰρ καὶ ἡ τῆς μεταβολῆς αἰτία. Ἡ δὲ μετάνοια τῆς ψυχῆς ὅτι κενόν ἐστι δέδεικται, ὅτι ἄπνοος καὶ ἀβλαβῆς ἢ διοικήσις· καὶ εἰ πᾶν οἷόν τε σῶμα ἀπολέσθαι, οὐδὲν ἂν ἀλλοιότερον αὐτῇ γίγνοιτο.

[5] Πῶς οὖν τὰ ἐκεῖ μέρη μένει, τὰ δ' ἐνταῦθα στοιχεῖα τε καὶ ζῶια οὐ μένει; Ἡ, φησὶν ὁ Πλάτων, τὰ μὲν παρὰ θεοῦ γεγένηται, τὰ δ' ἐνταῦθα ζῶια παρὰ τῶν γενομένων παρ' αὐτοῦ θεῶν· γεγόμενα δὲ παρ' ἐκείνου οὐ θεμιτὸν φθεῖρεσθαι. Τοῦτο δὲ ταῦτόν τῳ ἐφεξῆς μὲν τῳ δημιουργῳ εἶναι τὴν ψυχὴν τὴν οὐρανίαν, καὶ τὰς ἡμετέρας δέ· ἀπὸ δὲ τῆς οὐρανίας ἰνδαλμα αὐτῆς ἰὸν καὶ οἷον ἀπορρέον ἀπὸ τῶν ἄνω τὰ ἐπὶ γῆς ζῶια ποιεῖν. Ψυχῆς οὖν μιμουμένης τοιαύτης τὴν ἐκεῖ, ἀδυνατούσης δὲ τῳ καὶ χεῖροσι σώμασι χρῆσθαι πρὸς τὴν ποιήσιν καὶ ἐν τόπῳ χεῖρονι καὶ τῶν εἰς τὴν σύστασιν ληφθέντων οὐκ ἐθέλοντων μένειν, τὰ τε ζῶια ἐνταῦθα οὐκ ἀεὶ δύναται μένειν, τὰ τε σώματα οὐχ ὁμοίως κρατοῖτο ἂν, ὥς ἂν ἄλλης ψυχῆς αὐτῶν προσεχῶς ἀρχούσης. Τὸν δὲ ὅλον οὐρανὸν εἴπερ ἔδει μένειν, καὶ τὰ μόρια αὐτοῦ, τὰ ἄστρα τὰ ἐν αὐτῷ, ἔδει· ἢ πῶς ἂν ἔμεινε μὴ ὁμοίως καὶ τούτων μενόντων; Τὰ γὰρ ὑπὸ τὸν οὐρανὸν οὐκέτι οὐρανοῦ μέρη· ἢ οὐ μέχρι σελήνης ὁ οὐρανός. Ἡμεῖς δὲ πλασθέντες ὑπὸ τῆς διδομένης παρὰ τῶν ἐν οὐρανῷ θεῶν ψυχῆς καὶ αὐτοῦ τοῦ οὐρανοῦ κατ' ἐκείνην καὶ σύνεσμεν τοῖς σώμασιν· ἢ γὰρ ἄλλη ψυχὴ, καθ' ἣν ἡμεῖς, τοῦ εὖ εἶναι, οὐ τοῦ εἶναι αἰτία. Ἡδὴ γοῦν τοῦ σώματος ἔρχεται γενομένου μικρὰ ἐκ λογισμοῦ πρὸς τὸ εἶναι συλλαμβανομένη.

[6] Ἀλλὰ πότερον πῦρ μόνον καὶ εἰ ἀπορρεῖ ἐκείθεν καὶ δεῖται τροφῆς νῦν σκεπτέον. Τῳ μὲν οὖν Τιμαίῳ τὸ τοῦ παντὸς σῶμα πεποιηκότι πρῶτον ἐκ γῆς καὶ πυρός, ἵνα ὁρατόν τε ἦ διὰ τὸ πῦρ, στερεὸν δὲ διὰ τὴν γῆν, ἀκολουθεῖν ἔδοξε καὶ τὰ ἄστρα ποιεῖν οὐ πᾶν, ἀλλὰ τὸ πλεῖστον πυρὸς ἔχειν, ἐπειδὴ τὰ ἄστρα τὸ στερεὸν φαίνεται ἔχοντα. Καὶ ἴσως ὁρθῶς ἂν ἔχοι συνεπικρίναντος καὶ Πλάτωνος τῳ εἰκότι τὴν γνώμην ταύτην. Παρὰ μὲν γὰρ τῆς αἰσθήσεως κατὰ τὴν ὄψιν κατὰ τὴν τῆς ἀφῆς ἀντίληψιν πυρὸς ἔχειν τὸ πλεῖστον ἢ τὸ πᾶν φαίνεται, διὰ δὲ τοῦ λόγου ἐπισκοποῦσιν, εἰ τὸ στερεὸν ἄνευ γῆς οὐκ ἂν γένοιτο, καὶ γῆς ἂν ἔχοι. Ὑδατος δὲ καὶ ἀέρος τί ἂν δέοιτο; Ἄτοπόν τε γὰρ δόξει ὕδατος εἶναι ἐν τοσοῦτῳ πυρί, ὃ τε ἀῆρ εἰ ἐνείη μεταβάλλοι ἂν εἰς πυρὸς φύσιν. Ἀλλ' εἰ δύο στερεὰ ἄκρων λόγον ἔχοντα δύο μέσων δεῖται, ἀπορήσειεν ἂν τις, εἰ καὶ ἐν φυσικοῖς οὕτως· ἐπεὶ καὶ γῆν ἂν τις

ὑδατι μίξιεν οὐδενὸς δεηθεὶς μέσου. Εἰ δὲ λέγοιμεν· ἐνυπάρχει γὰρ ἤδη ἐν τῇ γῇ καὶ τῷ ὕδατι καὶ τὰ ἄλλα, δόξομεν ἴσως τι λέγειν· εἴποι δ' ἂν τις· ἀλλ' οὐ πρὸς τὸ συνδεῖσθαι συνιόντα τὰ δύο. Ἀλλ' ὅμως ἐροῦμεν ἤδη συνδεῖσθαι τῷ ἔχειν ἐκάτερον πάντα. Ἀλλ' ἐπισκεπτέον, εἰ ἄνευ πυρὸς οὐχ ὁρατὸν γῆ, καὶ ἄνευ γῆς οὐ στερεὸν πῦρ· εἰ γὰρ τοῦτο, τάχ' ἂν οὐδὲν ἔχοι ἐφ' ἑαυτοῦ τὴν αὐτοῦ οὐσίαν, ἀλλὰ πάντα μὲν μέμικται, λέγεται δὲ κατὰ τὸ ἐπικρατοῦν ἕκαστον. Ἐπεὶ οὐδὲ τὴν γῆν ἄνευ ὕγρου φασὶ συστήναι δύνασθαι· κόλλαν γὰρ εἶναι τῇ γῇ τὴν ὕδατος ὑγρότητα. Ἀλλ' εἰ καὶ δώσομεν οὕτως, ἀλλὰ ἕκαστόν γε ἄτοπον λέγοντα εἶναι τι ἐφ' ἑαυτοῦ μὲν μὴ διδόναι σύστασιν αὐτῷ, μετὰ δὲ τῶν ἄλλων ὁμοῦ, οὐδενὸς ἐκάστου ὄντος. Πῶς γὰρ ἂν εἴη γῆς φύσις καὶ τὸ τί ἦν εἶναι γῇ μηδενὸς ὄντος μορίου γῆς ὃ γῆ ἐστίν, εἰ μὴ καὶ ὕδωρ ἐνείη εἰς κόλλησιν; Τί δ' ἂν κολλήσῃε μὴ ὄντος ὅλως μεγέθους, ὃ πρὸς ἄλλο μόριον συνεχῆς συνάψει; Εἰ γὰρ καὶ ὀτιοῦν μέγεθος γῆς αὐτῆς ἔσται, ἔσται γῆν φύσει καὶ ἄνευ ὕδατος εἶναι· ἢ, εἰ μὴ τοῦτο, οὐδὲν ἔσται, ὃ κολλήσεται ὑπὸ τοῦ ὕδατος. Αἶρος δὲ τί ἂν δέοιτο γῆς ὄγκος πρὸς τὸ εἶναι ἔτι ἀέρος μένοντος πρὶν μεταβάλλειν; Περὶ δὲ πυρὸς εἰς μὲν τὸ γῆ εἶναι οὐκ εἴρηται, εἰς δὲ τὸ ὁρατὴ εἶναι καὶ αὐτὴ καὶ τὰ ἄλλα· εὐλογον μὲν γὰρ συγχωρεῖν παρὰ φωτὸς τὸ ὁρᾶσθαι γίνεσθαι. Οὐ γὰρ δὴ τὸ σκότος ὁρᾶσθαι, ἀλλὰ μὴ ὁρᾶσθαι φατέον, ὥσπερ τὴν ἀψοφίαν μὴ ἀκούεσθαι. Ἀλλὰ πῦρ γε ἐν αὐτῇ οὐκ ἀνάγκη παρῆναι· φῶς γὰρ ἀρκεῖ. Χιῶν γοῦν καὶ τὰ ψυχρότατα πολλὰ λαμπρὰ πυρὸς ἄνευ. Ἀλλ' ἐνεγένετο, φῆσει τις, καὶ ἔχρωσε πρὶν ἀπελθεῖν. Καὶ περὶ ὕδατος δὲ ἀπορητέον, εἰ μὴ ἐστίν ὕδωρ, εἰ μὴ γῆς λάβοι. Αἴρ δὲ πῶς ἂν λέγοιτο μετέχειν γῆς εὐθρυπτος ὢν; Περὶ δὲ πυρός, εἰ γῆς δεῖ αὐτῷ τὸ συνεχῆς παρ' αὐτοῦ οὐκ ἔχοντι οὐδὲ τὸ διαστατὸν τριχῇ. Ἡ δὲ στερεότης αὐτῷ, οὐ κατὰ τὴν διάστασιν τὴν τριχῇ, ἀλλὰ κατὰ τὴν ἀντέρεισιν δηλονότι, διὰ τί οὐκ ἔσται ἢ φυσικὸν σῶμα; Σκληρότης δὲ γῇ μόνῃ. Ἐπεὶ καὶ τὸ πυκνὸν τῷ χρυσῷ ὕδατι ὄντι προσγίνεται οὐ γῆς προσγενομένης, ἀλλὰ πυκνότητος ἢ πήξεως. Καὶ πῦρ δὲ ἐφ' αὐτοῦ διὰ τί ψυχῆς παρουσίας οὐ συστήσεται πρὸς τὴν δύναμιν αὐτῆς; Καὶ ζῶια δὲ πύρινά ἐστι δαιμόνων. Ἀλλὰ κινήσομεν τὸ πᾶν ζῶιον ἐκ πάντων τὴν σύστασιν ἔχειν. Ἡ τὰ ἐπὶ γῆς τις ἐρεῖ, γῆν δὲ εἰς τὸν οὐρανὸν αἶρειν παρὰ φύσιν εἶναι καὶ ἐναντίον τοῖς ὑπ' αὐτῆς τεταγμένοις· συμπεριάγειν δὲ τὴν ταχίστην φορὰν γεηρὰ σώματα οὐ πιθανὸν εἶναι ἐμπόδιόν τε καὶ πρὸς τὸ φανὸν καὶ λευκὸν τοῦ ἐκεῖ πυρός.

[7] Ἴσως οὖν βέλτιον χρὴ ἀκούειν τοῦ Πλάτωνος λέγοντος ἐν μὲν τῷ παντὶ κόσμῳ δεῖν εἶναι τὸ τοιοῦτον στερεόν, τὸ ἀντίτυπον ὄν, ἵνα τε ἡ γῆ ἐν μέσῳ ἰδρυμένη ἐπιβάθρα καὶ τοῖς ἐπ' αὐτῆς βεβηκόσιν ἐδραία ἦι, τά τε ζῶια τὰ ἐπ' αὐτῆς ἐξ ἀνάγκης τὸ τοιοῦτον στερεὸν ἔχῃ, ἡ δὲ γῆ τὸ μὲν εἶναι συνεχῆς καὶ παρ' αὐτῆς ἔχοι, ἐπιλάμποιτο δὲ ὑπὸ πυρός, ἔχοι δὲ ὕδατος πρὸς τὸ μὴ αὐχμηρόν [ἔχοι δὲ] καὶ μερῶν πρὸς μέρη μὴ κωλύεσθαι συναγωγὴν· ἀέρα δὲ κουφίζειν γῆς ὄγκους· μεμίσθαι δὲ τῷ ἄνω πυρὶ οὐκ ἐν τῇ συστάσει τῶν ἄστρον τὴν γῆν, ἀλλ' ἐν κόσμῳ γενομένου ἐκάστου καὶ τὸ πῦρ ἀπολαῦσαί τι τῆς γῆς, ὥσπερ καὶ τὴν γῆν τοῦ πυρὸς καὶ ἕκαστον ἐκάστων, οὐχ ὥς τὸ ἀπολαῦσαν γενέσθαι ἐξ ἀμφοῖν, ἑαυτοῦ τε καὶ οὗ μετέσχεν, ἀλλὰ κατὰ τὴν ἐν κόσμῳ κοινωνίαν ὃν ὃ ἐστὶ λαβεῖν οὐκ αὐτὸ ἀλλὰ τι αὐτοῦ, οἷον οὐκ ἀέρα,

ἀλλ' ἄερος τὴν ἀπαλότητα καὶ τὴν γῆν πυρὸς τὴν λαμπρότητα· τὴν δὲ μίξιν πάντα διδόναι, καὶ τὸ συναμφοτέρον τότε ποιεῖν, οὐ γῆν μόνον καὶ τὴν πυρὸς φύσιν, τὴν στερεότητα ταύτην καὶ τὴν πυρότητα. Μαρτυρεῖ δὲ καὶ αὐτὸς τοῦτοις εἰπών· φῶς ἀνῆψεν ὁ θεὸς περὶ τὴν δευτέραν ἀπὸ γῆς περιφοράν, τὸν ἥλιον λέγων, καὶ λαμπρότατόν που λέγει ἀλλαχοῦ τὸν ἥλιον, τὸν αὐτὸν δὲ λευκότατον, ἀπάγων ἡμᾶς τοῦ ἄλλο τι νομίζειν ἢ πυρὸς εἶναι, πυρὸς δὲ οὐδέτερον τῶν εἰδῶν αὐτοῦ τῶν ἄλλων, ἀλλὰ τὸ φῶς ὃ φησιν ἕτερον φλογὸς εἶναι, θερμὸν δὲ προσηγῶς μόνον· τοῦτο δὲ τὸ φῶς σῶμα εἶναι, ἀποστίλβειν δὲ ἀπ' αὐτοῦ τὸ ὁμώνυμον αὐτῷ φῶς, ὃ δὴ φαμεν καὶ ἀσώματον εἶναι· τοῦτο δὲ ἀπ' ἐκείνου τοῦ φωτὸς παρέχεσθαι, ἐκλάμπον ἐξ ἐκείνου ὥσπερ ἄνθος ἐκείνου καὶ στιλπνότητα, ὃ δὴ καὶ εἶναι τὸ ὄντως λευκὸν σῶμα. Ἡμεῖς δὲ τὸ γεγνημένον πρὸς τὸ χεῖρον λαμβάνοντες, τοῦ Πλάτωνος κατὰ τὴν στερεότητα λαβόντος τὴν γῆν, ἐν τι γοῦν δὴ ὀνομάζομεν ἡμεῖς διαφορὰς γῆς ἐκείνου τιθεμένου. Τοῦ δὴ τοιούτου πυρὸς τοῦ φῶς παρέχοντος τὸ καθαρώτατον ἐν τῷ ἄνω τόπῳ κειμένου καὶ κατὰ φύσιν ἐκεῖ ἰδρυμένου, ταύτην τὴν φλόγα οὐκ ἐπιμίγνυσθαι τοῖς ἐκεῖ ὑποληπτέον, ἀλλὰ φθάνουσιν μέχρι τινὸς ἀποσβέννυσθαι ἐντυχοῦσαν πλείονι ἀέρι ἀνελθοῦσάν τε μετὰ γῆς ρίπτεσθαι κάτω οὐ δυναμένην ὑπερβαίνειν πρὸς τὸ ἄνω, κάτω δὲ τῆς σελήνης ἵστασθαι, ὥστε καὶ λεπτότερον ποιεῖν τὸν ἐκεῖ ἀέρα καὶ φλόγα, εἰ μένοι, μαραιομένην εἰς τὸ πραότερον γίνεσθαι καὶ τὸ λαμπρὸν μὴ ἔχειν ὅσον εἰς τὴν ζέσιν, ἀλλ' ἢ ὅσον παρὰ τοῦ φωτὸς τοῦ ἄνω ἐναυγάζεσθαι· τὸ δὲ φῶς ἐκεῖ, τὸ μὲν ποικιλθὲν ἐν λόγοις τοῖς ἄστροις, ὥσπερ ἐν τοῖς μεγέθεσιν, οὕτω καὶ ἐν ταῖς χροαῖς τὴν διαφορὰν ἐργάσασθαι, τὸν δ' ἄλλον οὐρανὸν εἶναι καὶ αὐτὸν τοιούτου φωτός, μὴ ὁρᾶσθαι δὲ λεπτότητι τοῦ σώματος καὶ διαφανείᾳ οὐκ ἀντιτύπῳ, ὥσπερ καὶ τὸν καθαρὸν ἀέρα· πρόσσεσι δὲ τοῦτοις καὶ τὸ πόρρω.

[8] Τοῦτου δὴ μείναντος ἄνω τοῦ τοιούτου φωτὸς ἐν ᾧ τέτακται καθαρὸς ἐν καθαρωτάτῳ, τίς ἂν τρόπος ἀπορροῆς ἀπ' αὐτοῦ ἂν γένοιτο; Οὐ γὰρ δὴ πρὸς τὸ κάτω πέφυκεν ἀπορρεῖν ἢ τοιαύτη φύσις, οὐδ' αὖ τί ἐστιν ἐκεῖ τῶν βιαζομένων ὥθειν πρὸς τὸ κάτω. Πᾶν δὲ σῶμα μετὰ ψυχῆς ἄλλο καὶ οὐ ταῦτόν, οἷον μόνον ἦν· τοιοῦτον δὲ τὸ ἐκεῖ, οὐχ οἷον τὸ μόνον. Τό τε γειτονοῦν εἴτε ἀῆρ εἴτε πῦρ εἴη, ἀῆρ μὲν τί ἂν ποιήσῃ; Πυρὸς δὲ οὐδ' ἂν ἐν ἀρμόσει πρὸς τὸ ποιῆσαι, οὐδ' ἂν ἐφάψαιτο εἰς τὸ δρᾶσαι· τῇ ρύμῃ τε γὰρ παραλλάξειεν ἂν πρὶν παθεῖν ἐκεῖνο, ἑλαττόν τε τοῦτο ἰσχύον τε οὐκ ἴσα τοῖς ἐνθάδε. Εἴτα καὶ τὸ ποιῆσαι θερμῆναί ἐστι· δεῖ τε τὸ θερμανθῆσόμενον μὴ θερμὸν παρ' αὐτοῦ εἶναι. Εἰ δέ τι φθαρῆσεται παρὰ πυρός, θερμανθῆναι δεῖ πρότερον αὐτὸ καὶ παρὰ φύσιν αὐτὸ ἐν τῷ θερμαίνεσθαι γίνεσθαι. Οὐδὲν δεῖ τοίνυν ἄλλου σώματος τῷ οὐρανῷ, ἵνα μένῃ, οὐδ' αὖ, ἵνα κατὰ φύσιν ἢ περιφορά· οὐ γὰρ πῶ δέδεικται οὐδὲ ἐπ' εὐθείας οὔσα ἢ κατὰ φύσιν αὐτῷ φορά· ἢ γὰρ μένειν ἢ περιφέρεσθαι κατὰ φύσιν αὐτοῖς· αἱ δ' ἄλλαι βιασθέντων. Οὐ τοίνυν οὐδὲ τροφῆς δεῖσθαι φατέον τὰ ἐκεῖ, οὐδὲ ἀπὸ τῶν τῆιδε περὶ ἐκείνων ἀποφαντέον οὔτε ψυχὴν τὴν αὐτὴν τὴν συνέχουσιν ἐχόντων οὔτε τὸν αὐτὸν τόπον οὔτε αἰτίας οὔσης ἐκεῖ, δι' ἣν τὰ τῆιδε τρέφεται συγκρίματα αἰεὶ ῥέοντα, τὴν τε μεταβολὴν τῶν τῆιδε σωμάτων ἀφ' αὐτῶν μεταβάλλειν ἄλλης ἐπιστατούσης φύσεως αὐτοῖς, ἢ ὑπ' ἀσθενείας οὐκ

οἶδε κατέχειν ἐν τῷ εἶναι, μιμεῖται δὲ ἐν τῷ γίνεσθαι ἢ γεννᾶν τὴν πρὸ αὐτῆς φύσιν. Τὸ δὲ μὴ ὡσαύτως πάντη, ὥσπερ τὰ νοητά, εἴρηται.

β: Περὶ τῆς κυκλοφορίας.

[1] Διὰ τί κύκλῳ κινεῖται; Ὅτι νοῦν μιμεῖται. Καὶ τίνος ἡ κίνησις, ψυχῆς ἢ σώματος; Τί οὖν ὅτι ψυχὴ ἐν αὐτῇ ἐστὶ καὶ πρὸς αὐτήν; Ἡ σπεύδει ἰέναι; ἢ ἔστιν ἐν αὐτῇ οὐ συνεχεῖ οὔσα; ἢ φερομένη συμφέρει; Ἀλλ' ἔδει συμφέρουσαν μηκέτι φέρειν, ἀλλ' ἐνηνοχέαι, τουτέστι στήναι μᾶλλον ποιῆσαι καὶ μὴ ἀεὶ κύκλῳ. Ἡ καὶ αὐτὴ στήσεται ἢ, εἰ κινεῖται, οὔτι γε τοπικῶς. Πῶς οὖν τοπικῶς κινεῖ αὐτὴ ἄλλον τρόπον κινουμένη; Ἡ ἴσως οὐδὲ τοπικὴ ἡ κύκλῳ, ἀλλ' εἰ ἄρα, κατὰ συμβεβηκός. Ποία οὖν τις; Εἰς αὐτὴν συναισθητικὴ καὶ συννοητικὴ καὶ ζωτικὴ καὶ οὐδαμοῦ ἔξω οὐδ' ἄλλοθι. Καὶ τὸ πάντα δεῖν περιλαμβάνειν; τοῦ γὰρ ζώου τὸ κύριον περιληπτικὸν καὶ ποιοῦν ἔν. Οὐ περιλήψεται δὲ ζωτικῶς, εἰ μένοι, οὐδὲ σώσει τὰ ἔνδον σῶμα ἔχον· καὶ γὰρ σώματος ζωὴ κίνησις. Εἰ οὖν καὶ τοπικὴ, ὥς δυνήσεται κινήσεται καὶ οὐχ ὥς ψυχὴ μόνον, ἀλλ' ὥς σῶμα ἔμψυχον καὶ ὥς ζῶιον· ὥστε εἶναι μικτὴν ἐκ σωματικῆς καὶ ψυχικῆς, τοῦ μὲν σώματος εὐθὺ φερομένου φύσει, τῆς δὲ ψυχῆς κατεχούσης, ἐκ δ' ἀμφοῖν γενομένου φερομένου τε καὶ μένοντος. Εἰ δὲ σώματος ἡ κύκλῳ λέγοιτο, πῶς παντὸς εὐθυποροῦντος καὶ τοῦ πυρός; Ἡ εὐθυπορεῖ, ἕως ἂν ἦκη εἰς τὸ οὐ τέτακται· ὥς γὰρ ἂν ταχθῇ, οὕτω δοκεῖ καὶ ἐστάναι κατὰ φύσιν καὶ φέρεσθαι εἰς ὃ ἐτάχθη. Διὰ τί οὖν οὐ μένει ἐλθόν; Ἄρα, ὅτι ἡ φύσις τῷ πυρὶ ἐν κινήσει; Εἰ οὖν μὴ κύκλῳ, σκεδασθήσεται ἐπ' εὐθύ· δεῖ ἄρα κύκλῳ. Ἀλλὰ τοῦτο προνοίας· ἀλλ' ἐν αὐτῷ παρὰ τῆς προνοίας· ὥστε, εἰ ἐκεῖ γένοιτο, κύκλῳ κινεῖσθαι ἔξ αὐτοῦ. Ἡ ἐφιέμενον τοῦ εὐθέος οὐκ ἔχον οὐκέτι τόπον ὥσπερ περιολισθάνον ἀνακάμπει ἐν οἷς τόποις δύναται· οὐ γὰρ ἔχει τόπον μεθ' ἑαυτό· οὗτος γὰρ ἔσχατος. Θεὶ οὖν ἐν ᾧ ἔχει καὶ αὐτὸς αὐτοῦ τόπος, οὐχ ἵνα μένη γεγενημένος, ἀλλ' ἵνα φέροιτο. Καὶ κύκλου δὲ τὸ μὲν κέντρον μένει κατὰ φύσιν, ἡ δὲ ἔξωθεν περιφέρεια εἰ μένοι, κέντρον ἔσται μέγα. Μᾶλλον οὖν ἔσται περὶ τὸ κέντρον καὶ ζῶντι καὶ κατὰ φύσιν δὲ ἔχοντι σῶματι. Οὕτω γὰρ συννεύσει πρὸς τὸ κέντρον, οὐ τῇ συνιζήσει – ἀπολεῖ γὰρ τὸν κύκλον – ἀλλ' ἐπεὶ τοῦτο οὐ δύναται, τῇ περιδιδήσει· οὕτω γὰρ μόνως ἀποπληρώσει τὴν ἔφεσιν. Εἰ ψυχὴ δὲ περιάγοι, οὐ καμεῖται· οὐ γὰρ ἔλκει, οὐδὲ παρὰ φύσιν· ἡ γὰρ φύσις τὸ ὑπὸ ψυχῆς τῆς πάσης ταχθέν. Ἐτι πανταχοῦ οὔσα ἡ ψυχὴ ὅλη καὶ οὐ διειλημμένη ἢ τοῦ παντὸς κατὰ μέρος δίδωσι καὶ τῷ οὐρανῷ, ὥς δύναται, πανταχοῦ εἶναι· δύναται δὲ τῷ πάντα μετιέναι καὶ ἐπιπορεύεσθαι. Ἐσθι μὲν γάρ, εἴ που ἐστῶσα ἦν ἡ ψυχὴ, ἐλθὼν ἐκεῖ· νῦν δέ, ἐπειδὴ πᾶσά ἐστιν, αὐτῆς πάντῃ ἐφίεται. Τί οὖν; Οὐδέποτε τεύζεται; Ἡ οὕτως ἀεὶ τυγχάνει, μᾶλλον δὲ αὐτὴ πρὸς αὐτὴν ἄγουσα ἀεὶ ἐν τῷ ἀεὶ ἄγειν ἀεὶ κινεῖ, καὶ οὐκ ἀλλαχοῦ κινουσα ἀλλὰ πρὸς αὐτὴν ἐν τῷ αὐτῷ, οὐκ ἐπ' εὐθὺ ἀλλὰ κύκλῳ ἄγουσα δίδωσιν αὐτῷ οὐ ἐὰν ἦκη ἐκεῖ ἔχειν αὐτήν. Εἰ δὲ μένοι, ὥς ἐκεῖ οὔσης μόνον, οὐ ἕκαστον μένει, στήσεται. Εἰ οὖν μὴ ἐκεῖ μόνον ὅπου οὖν, πανταχοῦ οἰσθήσεται καὶ οὐκ ἔξω· κύκλῳ ἄρα.

[2] Τὰ οὖν ἄλλα πῶς; Ἡ οὐχ ὅλον ἕκαστον, μέρος δὲ καὶ κατεχόμενον μερικῶι τόπῳ. Ἐκεῖνο δὲ ὅλον καὶ οἷον τόπος καὶ οὐδὲν κωλύει· αὐτὸ γὰρ τὸ

πάν. Πῶς οὖν ἄνθρωποι; Ἦ, ὅσον παρὰ τοῦ παντός, μέρος, ὅσον δ' αὐτοί, οἰκεῖον ὅλον. Εἰ οὖν πανταχοῦ οὐ ἂν ἦ ἔχει αὐτήν, τί δεῖ περιέμειναι; Ἦ ὅτι μὴ μόνον ἐκεῖ. Εἰ δὲ ἡ δύναμις αὐτῆς περὶ τὸ μέσον, καὶ ταύτη ἂν κύκλωι· μέσον δὲ οὐχ ὡσαύτως σώματος καὶ φύσεως ψυχῆς ληπτέον, ἀλλ' ἐκεῖ μὲν μέσον, ἄφ' οὗ ἡ ἄλλη, τοπικῶς δὲ σώματος. Ἀνάλογον οὖν δεῖ τὸ μέσον· ὥς γὰρ ἐκεῖ, οὕτω καὶ ἐνταῦθα μέσον δεῖ εἶναι, ὃ μόνως ἐστὶ μέσον σώματος καὶ σφαιρικοῦ· ὥς γὰρ ἐκεῖνο περὶ αὐτό, οὕτω καὶ τοῦτο. Εἰ δὲ ψυχῆς ἐστι, περιθέουσα τὸν θεὸν ἀμφαγαπάζεται καὶ περὶ αὐτὸν ὡς οἶόν τε αὐτὴ ἔχει· ἐξήρτηται γὰρ αὐτοῦ πάντα. Ἐπεὶ οὖν οὐκ ἔστι πρὸς αὐτόν, περὶ αὐτόν. Πῶς οὖν οὐ πᾶσαι οὕτως; Ἦ ἐκάστη ὅπου ἐστὶν οὕτως. Διὰ τί οὖν οὐ καὶ τὰ σώματα ἡμῶν οὕτως; Ὅτι τὸ εὐθύπορον προσήρτηται καὶ πρὸς ἄλλα αἰ ὅρμαι καὶ τὸ σφαιροειδὲς ἡμῶν οὐκ εὐτροχόν· γεγρόν γάρ· ἐκεῖ δὲ συνέπεται λεπτὸν καὶ εὐκίνητον· διὰ τί γὰρ ἂν καὶ σταίη ἡντινοῦν κίνησιν τῆς ψυχῆς κινουμένης; Ἴσως δὲ καὶ παρ' ἡμῖν τὸ πνεῦμα τὸ περὶ τὴν ψυχὴν τοῦτο ποιεῖ. Εἰ γὰρ ἔστιν ὁ θεὸς ἐν πᾶσι, τὴν συνεῖναι βουλομένην ψυχὴν περὶ αὐτὸν δεῖ γίνεσθαι· οὐ γάρ πηι. Καὶ Πλάτων δὲ τοῖς ἄστροις οὐ μόνον τὴν μετὰ τοῦ ὅλου σφαιρικὴν κίνησιν, ἀλλὰ καὶ ἐκάστῳ δίδωσι τὴν περὶ τὸ κέντρον αὐτῶν· ἕκαστον γάρ, οὗ ἔστι, περιειληφὸς τὸν θεὸν ἀγάλλεται οὐ λογισμῶι ἀλλὰ φυσικαῖς ἀνάγκαις.

[3] Ἔστω δὲ καὶ ὧδε· τῆς ψυχῆς ἡ μὲν τις δύναμις ἡ ἐσχάτη ἀπὸ γῆς ἀρξαμένη καὶ δι' ὅλου διαπλεκεῖσα ἐστίν, ἡ δὲ αἰσθάνεσθαι πεφυκυῖα καὶ ἡ λόγον δοξαστικὸν δεχομένη πρὸς τὸ ἄνω ἐν ταῖς σφαίραις ἑαυτὴν ἔχει ἐποχομένη καὶ τῇ προτέραι καὶ δύνάμιν διδοῦσα παρ' αὐτῆς εἰς τὸ ποιεῖν ζωτικοτέραν. Κινεῖται οὖν ὑπ' αὐτῆς κύκλωι περιεχούσης καὶ ἐφιδρυμένης παντὶ ὅσον αὐτῆς εἰς τὰς σφαίρας ἀνέδραμε. Κύκλωι οὖν ἐκείνης περιεχούσης συννεύουσα ἐπιστρέφεται πρὸς αὐτήν, ἡ δὲ ἐπιστροφή αὐτῆς περιάγει τὸ σῶμα, ἐν ᾧ ἐμπέπλεκται. Ἐκάστου γὰρ μορίου κἂν ὁπωσοῦν κινηθέντος ἐν σφαίραις, εἰ μόνον κινεῖτο, ἔσεισεν ἐν ᾧ ἐστὶ καὶ τῇ σφαίραις κίνησις γίνεται. Καὶ γὰρ ἐπὶ τῶν σωμάτων τῶν ἡμετέρων τῆς ψυχῆς ἄλλως κινουμένης, οἶον ἐν χαραῖς καὶ τῷ φανέντι ἀγαθῷ, τοῦ σώματος ἡ κίνησις καὶ τοπικὴ γίνεται. Ἐκεῖ δὲ ἐν ἀγαθῷ γινομένη ψυχὴ καὶ αἰσθητικωτέρα γενομένη κινεῖται πρὸς τὸ ἀγαθὸν καὶ σείει ὡς ἐφύκεν ἐκεῖ τοπικῶς τὸ σῶμα. Ἦ τε αἰσθητικὴ ἀπὸ τοῦ ἄνω αὖ καὶ αὐτὴ τὸ ἀγαθὸν λαβοῦσα καὶ τὰ αὐτῆς ἡσθεῖσα διώκουσα αὐτὸ ὃν πανταχοῦ πρὸς τὸ πανταχοῦ συμφέρεται. Ὁ δὲ νοῦς οὕτω κινεῖται· ἔστηκε γὰρ καὶ κινεῖται· περὶ αὐτόν γάρ. Οὕτως οὖν καὶ τὸ πᾶν τῷ κύκλωι κινεῖται ἅμα καὶ ἔστηκεν.

γ: Εἰ ποιεῖ τὰ ἄστρα.

[1] Ὅτι ἡ τῶν ἄστρον φορὰ σημαίνει περὶ ἕκαστον τὰ ἐσόμενα, ἀλλ' οὐκ αὐτὴ πάντα ποιεῖ, ὡς τοῖς πολλοῖς δοξάζεται, εἴρηται μὲν πρότερον ἐν ἄλλοις, καὶ πίστει τινὰς παρείχeto ὁ λόγος, λεκτέον δὲ καὶ νῦν ἀκριβέστερον διὰ πλειόνων· οὐ γὰρ μικρὸν τὸ ἢ ὧδε ἢ ὧδε ἔχειν δοξάζειν. Τοὺς δὴ πλανήτας φερομένους ποιεῖν λέγουσιν οὐ μόνον τὰ ἄλλα, πενίας καὶ πλούτους καὶ ὑγείας καὶ νόσους, ἀλλὰ καὶ αἵσχη καὶ κάλλη αὐ, καὶ δὴ τὸ μέγιστον, καὶ κακίας καὶ ἀρετὰς καὶ δὴ καὶ τὰς ἀπὸ τούτων πράξεις καθ' ἕκαστα ἐπὶ καιρῶν ἐκάστων, ὥσπερ θυμουμενούς εἰς ἀνθρώπους, ἐφ' οἷς μηδὲν αὐτοῖ οἱ ἄνθρωποι ἀδικοῦσιν οὕτω παρ' αὐτῶν κατεσκευασμένοι, ὡς ἔχουσι· καὶ τὰ λεγόμενα ἀγαθὰ διδόναι οὐκ ἀγασθέντας τῶν λαμβανόντων, ἀλλ' αὐτοὺς ἢ κακουμένους κατὰ τόπους τῆς φορᾶς ἢ αὐ εὐπαθοῦντας καὶ αὐ ἄλλους αὐτοὺς ταῖς διανοαῖς γιγνομένους ὅταν τε ἐπὶ κέντρων ὧσι καὶ ἀποκλίνοντας ἄλλους· τὸ δὲ μέγιστον, τοὺς μὲν κακοὺς αὐτῶν λέγοντες, τοὺς δὲ ἀγαθοὺς εἶναι, ὁμῶς καὶ τοὺς κακοὺς αὐτῶν λεγομένους ἀγαθὰ διδόναι, τοὺς δ' ἀγαθοὺς φαύλους γίγνεσθαι· ἔτι δὲ ἀλλήλους ιδόντας ποιεῖν ἕτερα, μὴ ιδόντας δὲ ἄλλα, ὥσπερ οὐχ αὐτῶν ὄντας ἀλλὰ ιδόντας μὲν ἄλλους, μὴ ιδόντας δὲ ἐτέρους· καὶ τόνδε μὲν ιδόντα ἀγαθὸν εἶναι, εἰ δ' ἄλλον ἴδοι, ἀλλοιοῦσθαι· καὶ ἄλλως μὲν ὁρᾶν, εἰ κατὰ σχῆμα τόδε ἢ ὅψις, ἄλλως δέ, εἰ κατὰ τόδε· ὁμοῦ τε πάντων τὴν κρᾶσιν ἐτέραν γίγνεσθαι, ὥσπερ ἐξ ὑγρῶν διαφόρων τὸ κρᾶμα ἕτερον παρὰ τὰ μεμιγμένα. Ταῦτα οὖν καὶ τὰ τοιαῦτα δοξαζόντων περὶ ἐκάστου λέγειν ἐπισκοπούμενους προσήκει. Ἀρχὴ δ' ἂν εἴη προσήκουσα αὕτη.

[2] Πότερα ἔμψυχα νομιστέον ἢ ἄψυχα ταῦτα τὰ φερόμενα; Εἰ μὲν γὰρ ἄψυχα, οὐδὲν ἀλλ' ἢ θερμὰ καὶ ψυχρὰ παρεχόμενα, εἰ δὴ καὶ ψυχρὰ ἄττα τῶν ἄστρον φήσομεν, ἀλλ' οὖν ἐν τῇ τῶν σωμάτων ἡμῶν φύσει στήσουσι τὴν δόσιν φορᾶς δηλονότι σωματικῆς εἰς ἡμᾶς γινομένης, ὡς μηδὲ πολλὴν τὴν παραλλαγὴν τῶν σωμάτων γίνεσθαι τῆς τε ἀπορροῆς ἐκάστων τῆς αὐτῆς οὔσης καὶ δὴ ὁμοῦ εἰς ἓν ἐπὶ γῆς μιγνυμένων, ὡς μόνον κατὰ τοὺς τόπους τὰς διαφορὰς γίγνεσθαι ἐκ τοῦ ἐγγύθεν καὶ πόρρωθεν, πρὸς τὴν διαφορὰν διδόντος καὶ τοῦ ψυχροῦ ὡσαύτως. Σοφοὺς δὲ καὶ ἀμαθεῖς καὶ γραμματικούς ἄλλους, τοὺς δὲ ῥήτορας, τοὺς δὲ κιθαριστὰς καὶ τὰς ἄλλας τέχνας, ἔτι δὲ πλουσίους καὶ πένητας, πῶς; Καὶ τὰ ἄλλα, ὅσα μὴ ἐκ σωμάτων κράσεως τὴν αἰτίαν ἔχει τοῦ γίγνεσθαι; Οἷον καὶ ἀδελφὸν τοιόνδε καὶ πατέρα καὶ υἱὸν γυναικὰ τε καὶ τὸ νῦν εὐτυχεῖσαι καὶ στρατηγὸν καὶ βασιλέα γενέσθαι. Εἰ δ' ἔμψυχα ὄντα προαιρέσει ποιεῖ, τί παρ' ἡμῶν παθόντα κακὰ ἡμᾶς ποιεῖ ἐκόντα, καὶ ταῦτα ἐν θείῳ τόπῳ ἰδρυμένα καὶ αὐτὰ θεῖα ὄντα; Οὐδὲ γάρ, δι' ἃ ἄνθρωποι γίνονται κακοί, ταῦτα ἐκείνοις ὑπάρχει, οὐδέ γε ὅλως γίνεται ἢ ἀγαθὸν ἢ κακὸν αὐτοῖς ἡμῶν ἢ εὐπαθούντων ἢ κακὰ πασχόντων.

[3] Ἀλλ' οὐχ ἐκόντες ταῦτα, ἀλλ' ἠναγκασμένοι τοῖς τόποις καὶ τοῖς σχήμασιν. Ἀλλ' εἰ ἠναγκασμένοι, τὰ αὐτὰ δήπουθεν ἐχρῆν ἅπαντας ποιεῖν ἐπὶ τῶν αὐτῶν τόπων καὶ σχημάτων γινομένους. Νῦν δὲ τί διάφορον πέπονθεν ὅδε τόδε τὸ τμήμα τοῦ τῶν ζωιδίων κύκλου παριῶν καὶ αὐ τόδε; Οὐ γὰρ δὴ

οὐδ' ἐν αὐτῷ τῷ ζωιδίῳ γίνεται, ἀλλ' ὑπ' αὐτὸ πλεῖστον ἀπέχων, καὶ καθ' ὅποιον ἂν γίγηται κατὰ τὸν οὐρανὸν ὦν. Γελοῖον γὰρ καθ' ἕκαστον ὦν τις παρέχεται ἄλλον καὶ ἄλλον γίνεσθαι καὶ διδόναι ἄλλα καὶ ἄλλα· ἀνατέλλων δὲ καὶ ἐπὶ κέντρου γεγωνῶς καὶ ἀποκλίνας ἄλλος. Οὐ γὰρ δὴ τοτὲ μὲν ἡδεταὶ ἐπὶ τοῦ κέντρου ὦν, τοτὲ δὲ λυπεῖται ἀποκλίνας ἢ ἀργὸς γίνεται, οὐδ' αὖ θυμοῦται ἀνατείλας ἄλλος, πραινεται δὲ ἀποκλίνας, εἰς δὲ τις αὐτῶν καὶ ἀποκλίνας ἀμείνων. Ἔστι γὰρ αἰεὶ ἕκαστος καὶ ἐπίκεντρος ἄλλοις ἀποκλίνας ἄλλοις καὶ ἀποκλίνας ἑτέροις ἐπίκεντρος ἄλλοις· καὶ οὐ δήπου κατὰ τὸν αὐτὸν χρόνον χαίρει τε καὶ λυπεῖται καὶ θυμοῦται καὶ πρᾶδός ἐστι. Τὸ δὲ τοὺς μὲν αὐτῶν χαίρειν λέγειν δύνοντας, τοὺς δὲ ἐν ἀνατολαῖς ὄντας, πῶς οὐκ ἄλογον; Καὶ γὰρ οὕτω συμβαίνει ἅμα λυπεῖσθαι τε καὶ χαίρειν. Εἴτα διὰ τί ἡ ἐκείνων λύπη ἡμᾶς κακῶσει; Ὅλως δὲ οὐδὲ λυπεῖσθαι οὐδ' ἐπὶ καιροῦ χαίρειν αὐτοῖς δοτέον, ἀλλ' αἰεὶ τὸ ἴλεων ἔχειν χαίροντας ἐφ' οἷς ἀγαθοὶς ἔχουσι καὶ ἐφ' οἷς ὀρῶσι. Βίος γὰρ ἐκάστωι ἐφ' αὐτοῦ, ἐκάστωι καὶ ἐν τῇ ἐνεργείᾳ τὸ εὖ· τὸ δὲ οὐ πρὸς ἡμᾶς. Καὶ μάλιστα τοῖς οὐ κοινωνοῦσιν ἡμῖν ζώοις κατὰ συμβεβηκός, οὐ προηγούμενον· οὐδὲ ὅλως τὸ ἔργον πρὸς ἡμᾶς, εἰ ὥσπερ ὄρνισι κατὰ συμβεβηκός τὸ σημαίνειν.

[4] Κάκεῖνο δὲ ἄλογον, τόνδε μὲν τόνδε ὀρῶντα χαίρειν, τόνδε δὲ τόνδε τούναντίον· τίς γὰρ αὐτοῖς ἔχθρα ἢ περὶ τίνων; Διὰ τί δὲ τρίγωνος μὲν ὀρῶν ἄλλως, ἐξ ἐναντίας δὲ ἢ τετράγωνος ἄλλως; Διὰ τί δὲ ὥδι μὲν ἐσχηματισμένος ὀρᾷ, κατὰ δὲ τὸ ἐξῆς ζωιδίον ἐγγυτέρω ὦν μᾶλλον οὐχ ὀρᾷ; Ὅλως δὲ τίς καὶ ὁ τρόπος ἔσται τοῦ ποιεῖν ἃ λέγονται ποιεῖν; Πῶς τε χωρὶς ἕκαστος καὶ ἔτι πῶς ὁμοῦ πάντες ἄλλο ἐκ πάντων; Οὐ γὰρ δὴ συνθέμενοι πρὸς ἀλλήλους οὕτω ποιοῦσιν εἰς ἡμᾶς τὰ δόξαντα ὑφεῖς ἕκαστός τι τῶν ἀφ' αὐτοῦ, οὐδ' αὖ ἄλλος ἐκώλυσε τὴν τοῦ ἐτέρου δόσιν γενέσθαι βιασάμενος, οὐδ' αὖ ὁ ἕτερος παρεχώρησε τῷ ἐτέρῳ πεισθεὶς αὐτῷ πράττειν. Τὸ δὲ τόνδε μὲν χαίρειν ἐν τοῖς τοῦδε γενόμενον, ἀνάπαλιν δὲ τὸν ἕτερον ἐν τοῖς τοῦ ἐτέρου γενόμενον, πῶς οὐχ ὅμοιον, ὥσπερ ἂν εἴ τις ὑποθέμενος δύο φιλοῦντας ἀλλήλους ἔπειτα λέγοι τὸν μὲν ἕτερον φιλεῖν τὸν ἕτερον, ἀνάπαλιν δὲ θάτερον μισεῖν θάτερον;

[5] Λέγοντες δὲ ψυχρὸν τινα αὐτῶν εἶναι, ἔτι πόρρω γινόμενον ἀφ' ἡμῶν μᾶλλον ἡμῖν ἀγαθὸν εἶναι, ἐν τῷ ψυχρῷ τὸ κακὸν αὐτοῦ εἰς ἡμᾶς τιθέμενοι· καίτοι ἔδει ἐν τοῖς ἀντικειμένοις ζωιδίοις ἀγαθὸν ἡμῖν εἶναι· καὶ ἐναντίους γινομένους τὸν ψυχρὸν τῷ θερμῷ δεινοὺς ἀμφοτέρους γίνεσθαι· καίτοι ἔδει κρᾶσιν εἶναι· καὶ τόνδε μὲν χαίρειν τῇ ἡμέρᾳ καὶ ἀγαθὸν γίνεσθαι θερμαινόμενον, τόνδε δὲ τῇ νυκτὶ χαίρειν πυρώδη ὄντα, ὥσπερ οὐκ αἰεὶ ἡμέρας αὐτοῖς οὔσης, λέγω δὲ φωτός, ἢ τοῦ ἐτέρου καταλαμβανομένου ὑπὸ νυκτὸς πολλὴ ὑπεράνω τῆς σκιᾶς τῆς γῆς ὄντος. Τὸ δὲ τὴν σελήνην πλησίφωτον μὲν οὔσαν ἀγαθὴν εἶναι τῷδε συνερχομένην, λείπουσαν δὲ κακὴν, ἀνάπαλιν, εἴπερ δοτέον. Πλήρης γὰρ οὔσα πρὸς ἡμᾶς ἐκείνῳ ὑπεράνω ὄντι ἀφώτιστος ἂν εἴη τῷ ἐτέρῳ ἡμισφαιρίῳ, λείπουσα δὲ ἡμῖν ἐκείνῳ πλησίφως· ὥστε τὰ ἐναντία ποιεῖν ἔδει λείπουσαν, ἐκείνον μετὰ φωτός ὀρῶσαν. Αὐτῇ μὲν οὖν ὅπως ἐχούσῃ οὐδὲν διαφέρει ἂν τὸ ἡμισυ αἰεὶ φωτιζομένη· τῷ δ' ἴσως διαφέρει ἂν θερμαινόμενῳ, ὥς λέγουσιν. Ἀλλὰ θερμαίνοιτο ἂν, εἰ ἀφώτιστος πρὸς ἡμᾶς ἢ σελήνη εἴη· πρὸς δὲ τὸν ἕτερον

ἀγαθὴ οὖσα ἐν τῷ ἀφωτιστῷ πλήρης ἐστὶ πρὸς αὐτόν. Ταῦτ' οὖν πῶς οὐ σημεῖα ἐξ ἀναλογίας εἶη ἄν;

[6] Ἄρεα δὲ τόνδε ἡ Ἀφροδίτην θεμένους μοιχείας ποιεῖν, εἰ ὥδι εἶεν, ὥσπερ ἐκ τῆς τῶν ἀνθρώπων ἀκολασίας αὐτοὺς ἐμπιπλάντας ὧν πρὸς ἀλλήλους δέονται, πῶς οὐ πολλὴν ἀλογίαν ἔχει; Καὶ τὴν μὲν θέαν αὐτοῖς τὴν πρὸς ἀλλήλους, εἰ οὕτωςι θεῶντο, ἡδεῖαν εἶναι, πέρας δὲ αὐτοῖς μηδὲν εἶναι, πῶς ἂν τις παραδέξαιτο; Μυριάδων δὲ ζώων ἀναριθμῶντων γινομένων καὶ οὐσῶν ἐκάστωι τελεῖν αἰεὶ τὸ τοι[όν]δε, δόξαν αὐτοῖς διδόναι, πλουτεῖν ποιεῖν, πένητας, ἀκολάστους, καὶ τὰς ἐνεργείας ἐκάστων αὐτοὺς τελεῖν, τίς αὐτοῖς ἐστὶ βίος; Ἡ πῶς δυνατόν τοσαῦτα ποιεῖν; Τὸ δὲ ἀναφορὰς ζωιδίων ἀναμένειν καὶ τότε τελεῖν, καὶ ὅσαις μοίραις ἀνατέλλει ἕκαστον, ἐνιαυτοὺς εἶναι τοσοῦτους τῆς ἀναφορᾶς, καὶ οἷον ἐπὶ δακτύλων τίθεσθαι, ὅτε ποιήσουσι, μὴ ἐξεῖναι δ' αὐτοῖς πρὸ τούτων τῶν χρόνων, ὅλως δὲ μηδενὶ ἐνὶ τῷ κύριον τῆς διοικήσεως διδόναι, τούτοις δὲ τὰ πάντα διδόναι, ὥσπερ οὐκ ἐπιστατοῦντος ἐνός, ἀφ' οὗ διηρηθῆναι τὸ πᾶν, ἐκάστωι διδόντος κατὰ φύσιν τὸ αὐτοῦ περαίνειν καὶ ἐνεργεῖν τὰ αὐτοῦ συντεταγμένον αὐτῷ μετ' αὐτοῦ, λύοντός ἐστι καὶ ἀγνοοῦντος κόσμου φύσιν ἀρχὴν ἔχοντος καὶ αἰτίαν πρώτην ἐπὶ πάντα ἰοῦσαν.

[7] Ἄλλ' εἰ σημαίνουσιν οὗτοι τὰ ἐσόμενα, ὥσπερ φαμέν πολλὰ καὶ ἄλλα σημαντικὰ εἶναι τῶν ἐσομένων, τί ἂν τὸ ποιοῦν εἴη; Καὶ ἡ τάξις πῶς; Οὐ γὰρ ἂν ἐσημαίνετο τεταγμένως μὴ ἐκάστων γιγνομένων. Ἐστω τοίνυν ὥσπερ γράμματα ἐν οὐρανῷ γραφόμενα αἰεὶ ἡ γεγραμμένα καὶ κινούμενα, ποιοῦντα μὲν τι ἔργον καὶ ἄλλο· ἐπακολουθεῖτω δὲ τῷδε ἡ παρ' αὐτῶν σημασία, ὥς ἀπὸ μιᾶς ἀρχῆς ἐν ἐνὶ ζώῳι παρ' ἄλλου μέρους ἄλλο ἂν τις μάθοι. Καὶ γὰρ καὶ ἦθος ἂν τις γνοίῃ εἰς ὀφθαλμοὺς τινος ἰδὼν ἢ τι ἄλλο μέρος τοῦ σώματος καὶ κινδύνους καὶ σωτηρίας. Καὶ οὖν μέρη μὲν ἐκεῖνα, μέρη δὲ καὶ ἡμεῖς· ἄλλα οὖν ἄλλοις. Μεστὰ δὲ πάντα σημείων καὶ σοφός τις ὁ μαθὼν ἐξ ἄλλου ἄλλο. Πολλὰ δὲ ἤδη ἐν συνηθείαι γινόμενα γινώσκεται πᾶσι. Τίς οὖν ἡ σύνταξις ἡ μία; Οὕτω γὰρ καὶ τὸ κατὰ τοὺς ὄρνεις εὐλογον καὶ τὰ ἄλλα ζῶια, ἀφ' ὧν σημαινόμεθα ἕκαστα. Συνηρηθῆσθαι δὴ δεῖ ἀλλήλοις τὰ πάντα, καὶ μὴ μόνον ἐν ἐνὶ τῶν καθ' ἕκαστα τοῦ εὖ εἰρημένου – σύμπνοια μία, ἀλλὰ πολὺ μᾶλλον καὶ πρότερον ἐν τῷ παντί, καὶ μίαν ἀρχὴν ἐν πολὺ ζῶιον ποιῆσαι καὶ ἐκ πάντων ἐν, καὶ ὥς ἐνὶ ἐκάστωι τὰ μέρη ἐν τι ἔργον ἕκαστον εἴληφεν, οὕτω καὶ τὰ ἐν τῷ παντί ἕκαστα ἔργα ἕκαστον ἔχειν καὶ μᾶλλον ἢ ταῦτα, ὅσον μὴ μόνον μέρη, ἀλλὰ καὶ ὅλα καὶ μείζω. Πρόεισι μὲν δὴ ἕκαστον ἀπὸ μιᾶς τὸ αὐτοῦ πρᾶττον, συμβάλλει δὲ ἄλλο ἄλλω· οὐ γὰρ ἀπήλλακται τοῦ ὅλου· καὶ δὴ καὶ ποιεῖ καὶ πάσχει ὑπ' ἄλλων καὶ ἄλλο αὐτῷ προσήλθε καὶ ἐλύπησεν ἢ ἦσε. Πρόεισι δὲ οὐκ εἰκῆι οὐδὲ κατ' ἐπιτυχίαν· καὶ γὰρ ἄλλο τι καὶ ἐκ τούτων καὶ ἐφεξῆς κατὰ φύσιν ἄλλο.

[8] Καὶ δὴ καὶ ψυχὴ τὸ αὐτῆς ἔργον ποιεῖν ὠρμημένη – ψυχὴ γὰρ πάντα ποιεῖ ἀρχῆς ἔχουσα λόγον – κἂν εὐθυποροὶ καὶ παράγοιτο αὐτῇ, καὶ ἔπεται τοῖς δρωμένοις ἐν τῷ παντί δίκη, εἴπερ μὴ λυθήσεται. Μένει δ' αἰεὶ ὀρθομένου τοῦ ὅλου τάξει καὶ δυνάμει τοῦ κρατοῦντος· συνεργοῦντα δὲ καὶ τὰ ἄστρα ὥς ἂν μόρια οὐ σμικρὰ ὄντα τοῦ οὐρανοῦ πρὸς τὸ ὅλον ἀριπρεπῆ καὶ πρὸς τὸ

σημαίνειν ἐστί. Σημαίνει μὲν οὖν πάντα, ὅσα ἐν αἰσθητῷ, ποιεῖ δὲ ἄλλα, ὅσα φανερώς ποιεῖ. Ἡμεῖς δὲ ψυχῆς ἔργα κατὰ φύσιν ποιοῦμεν, ἕως μὴ ἐσφάλημεν ἐν τῷ πλήθει τοῦ παντός· σφαλέντες δὲ ἔχομεν δίκην καὶ τὸ σφάλμα αὐτὸ καὶ τὸ ἐν χεῖρονι μοίραι εἰς ὕστερον. Πλοῦτοι μὲν οὖν καὶ πενία συντυχία τῶν ἔξω· ἀρεταὶ δὲ καὶ κακίαι· Ἀρεταὶ μὲν διὰ τὸ ἀρχαῖον τῆς ψυχῆς, κακίαι δὲ συντυχία ψυχῆς πρὸς τὰ ἔξω. Ἀλλὰ περὶ μὲν τούτων ἐν ἄλλοις εἴρηται.

[9] Νῦν δὲ ἀναμνησθέντες τοῦ ἀτράκτου, ὃν τοῖς μὲν πρόπαλαι αἱ Μοῖραι ἐπικλώθουσι, Πλάτῳ δὲ ὁ ἀτράκτος ἐστὶ τό τε πλανώμενον καὶ τὸ ἀπλανὲς τῆς περιφορᾶς, καὶ αἱ Μοῖραι δὲ καὶ ἡ Ἀνάγκη μήτηρ οὗσα στρέφουσι καὶ ἐν τῇ γενέσει ἐκάστου ἐπικλώθουσι καὶ δι' αὐτῆς εἴσιν εἰς γένεσιν τὰ γεννώμενα. Ἐν τε Τιμαίῳ θεὸς μὲν ὁ ποιήσας τὴν ἀρχὴν τῆς ψυχῆς δίδωσιν, οἱ δὲ φερόμενοι θεοὶ τὰ δεινὰ καὶ ἀναγκαῖα πάθη, θυμοὺς καὶ ἐπιθυμίας καὶ ἡδονὰς καὶ λύπας αἶ, καὶ ψυχῆς ἄλλο εἶδος, ἀφ' οὗ τὰ παθήματα ταυτί. Οὗτοι γὰρ οἱ λόγοι συνδέουσιν ἡμᾶς τοῖς ἄστροις παρ' αὐτῶν ψυχὴν κομιζομένους καὶ ὑποτάττουσι τῇ ἀνάγκῃ ἐνταῦθα ἰόντας· καὶ ἦθη τοίνυν παρ' αὐτῶν καὶ κατὰ τὰ ἦθη πράξεις καὶ πάθη ἀπὸ ἔξεως παθητικῆς οὐσης· ὥστε τί λοιπὸν ἡμεῖς; Ἡ ὅπερ ἐσμέν κατ' ἀλήθειαν ἡμεῖς, οἷς καὶ κρατεῖν τῶν παθῶν ἔδωκεν ἡ φύσις. Καὶ γὰρ ὅμως ἐν τούτοις τοῖς κακοῖς διὰ τοῦ σώματος ἀπειλημμένοις ἀδέσποτον ἀρετὴν θεὸς ἔδωκεν. Οὐ γὰρ ἐν ἡσύχῳ οὖσιν ἀρετῆς δεῖ ἡμῖν, ἀλλ' ὅταν κίνδυνος ἐν κακοῖς εἶναι ἀρετῆς οὐ παρούσης. Διὸ καὶ φεύγειν ἐντεῦθεν δεῖ καὶ χωρίζειν αὐτοὺς ἀπὸ τῶν προσγεγενημένων καὶ μὴ τὸ σύνθετον εἶναι σῶμα ἐνψυχωμένον ἐν ᾧ κρατεῖ μᾶλλον ἢ σώματος φύσις ψυχῆς τι ἵχνος λαβοῦσα, ὡς τὴν ζωὴν τὴν κοινὴν μᾶλλον τοῦ σώματος εἶναι· πάντα γὰρ σωματικά, ὅσα ταύτης. Τῆς δὲ ἐτέρας τῆς ἔξω ἢ πρὸς τὸ ἄνω φορὰ καὶ τὸ καλὸν καὶ τὸ θεῖον ὧν οὐδεὶς κρατεῖ, ἀλλ' ἢ προσχρῆται, ἔν' ἢ ἐκεῖνο καὶ κατὰ τοῦτο ζῇ ἀναχωρήσας· ἢ ἔρημος ταύτης τῆς ψυχῆς γενόμενος ζῇ ἐν εἰμαρμένῃ, καὶ ἐνταῦθα τὰ ἄστρα αὐτῷ οὐ μόνον σημαίνει, ἀλλὰ γίνεται αὐτὸς οἷον μέρος καὶ τῷ ὅλῳ συνέπεται, οὗ μέρος. Διττὸς γὰρ ἕκαστος, ὁ μὲν τὸ συναμφοτέρον τι, ὁ δὲ αὐτός· καὶ πᾶς ὁ κόσμος δὲ ὁ μὲν τὸ ἐκ σώματος καὶ ψυχῆς τινος δεθείσης σώματι, ὁ δὲ ἢ τοῦ παντός ψυχὴ ἢ μὴ ἐν σώματι, ἐλλάμπουσα δὲ ἵχνη τῇ ἐν σώματι· καὶ ἥλιος δὴ καὶ τᾶλλα διττὰ οὕτω· καὶ τῇ μὲν ἐτέραι ψυχῇ τῇ καθαρᾷ οὐδὲν φαῦλον δίδωσιν, ἃ δὲ γίνεται εἰς τὸ πᾶν παρ' αὐτῶν, καθ' ὃ μέρος εἰσὶ τοῦ παντός σῶμα καὶ ἐνψυχωμένον, τὸ σῶμα μέρος μέρει δίδωσι προαιρέσεως τοῦ ἄστρου καὶ ψυχῆς τῆς ὄντως αὐτοῦ πρὸς τὸ ἄριστον βλεπούσης. Παρακολουθεῖ δ' αὐτῷ τὰ ἄλλα, μᾶλλον δ' οὐκ αὐτῷ, ἀλλὰ τοῖς περὶ αὐτόν, οἷον ἐκ πυρὸς θερμότητος εἰς τὸ ὅλον ἰούσης, καὶ εἴ τι παρὰ ψυχῆς τῆς ἄλλης εἰς ψυχὴν ἄλλην συγγενὴ οὖσαν· τὰ δὲ δυσχερῆ διὰ τὴν μίξιν. Μεμιγμένη γὰρ οὖν δὴ ἢ τοῦδε τοῦ παντός φύσις, καὶ εἴ τις τὴν ψυχὴν τὴν χωριστὴν αὐτοῦ χωρίσειε, τὸ λοιπὸν οὐ μέγα. Θεὸς μὲν οὖν ἐκείνης συναριθμουμένης, τὸ δὲ λοιπὸν δαίμων, φησί, μέγας καὶ τὰ πάθη τὰ ἐν αὐτῷ δαιμόνια.

[10] Εἰ δ' οὕτω, τὰς σημασίας καὶ νῦν δοτέον· τὰς δὲ ποιήσεις οὐ πάντως οὐδὲ τοῖς ὅλοις αὐτῶν, ἀλλὰ ὅσα τοῦ παντός πάθη, καὶ ὅσον τὸ λοιπὸν αὐτῶν. Καὶ ψυχῇ μὲν καὶ πρὶν ἐλθεῖν εἰς γένεσιν δοτέον ἦκειν τι φερούση παρ'

αὐτῆς· οὐ γὰρ ἂν ἔλθοι εἰς σῶμα μὴ μέγα τι παθητικὸν ἔχουσα. Δοτέον δὲ καὶ τύχας εἰσιούσῃ [τὸ κατ' αὐτὴν τὴν φορὰν εἰσιέναι]. Δοτέον δὲ καὶ αὐτὴν τὴν φορὰν ποιεῖσθαι συνεργοῦσαν καὶ ἀποπληροῦσαν παρ' αὐτῆς, ἃ δεῖ τελεῖν τὸ πᾶν, ἐκάστου τῶν ἐν αὐτῇ τάξιν μερῶν λαβόντος.

[11] Χρὴ δὲ κακείνῳ ἐνθυμεῖσθαι, ὥς τὸ ἀπ' ἐκείνων ἰὼν οὐ τοιοῦτον εἶσιν εἰς τοὺς λαβόντας, οἷον παρ' ἐκείνων ἔρχεται· οἷον εἰ πῦρ, ἀμυδρὸν τοῦτο, καὶ εἰ φιλικὴ διάθεσις, ἀσθενὴς γενομένη ἐν τῷ λαβόντι οὐ μάλα καλὴν τὴν φύλησιν εἰργάσατο, καὶ θυμὸς δὴ οὐκ ἐν μέτρῳ τυχόντος, ὥς ἀνδρεῖον γενέσθαι, ἢ ἀκροχολίαν ἢ ἀθυμίαν εἰργάσατο, καὶ τὸ τιμῆς ἐν ἔρωτι ὄν καὶ περὶ τὸ καλὸν ἔχον τῶν δοκούντων καλῶν ἔφεσιν εἰργάσατο, καὶ νοῦ ἀπόρροια πανουργίαν· καὶ γὰρ ἡ πανουργία ἐθέλει νοῦς εἶναι τυχεῖν οὗ ἐφίεται οὐ δυνάμενος. Γίνεται οὖν κακὰ ἕκαστα τούτων ἐν ἡμῖν ἐκεῖ οὐ τούτων ὄντων· ἐπεὶ καὶ τὰ ἐλθόντα, καίτοι οὐκ ἐκεῖνα ὄντα, οὐ μένει οὐδὲ ταῦτα οἷα ἦλθε σώμασι μιγνύμενα καὶ ὕλη καὶ ἀλλήλοισ.

[12] Καὶ δὴ καὶ τὰ ἰόντα εἰς ἐν συμπίπτει καὶ κομίζεται ἕκαστον τῶν γινομένων τι ἐκ τούτου τοῦ κράματος, ὥστε ὃ ἐστὶ, καὶ ποιόν τι γενέσθαι. Οὐ γὰρ τὸν ἵππον ποιεῖ, ἀλλὰ τῷ ἵππῳ τι δίδωσιν· ὁ γὰρ ἵππος ἐξ ἵππου καὶ ἐξ ἀνθρώπου ἀνθρωπος· συνεργὸς δὲ ἥλιος τῇ πλάσει· ὁ δὲ ἐκ τοῦ λόγου τοῦ ἀνθρώπου γίνεται. Ἄλλ' ἐβλαψέ ποτε ἡ ὠφέλησε τὸ ἔξω· ὁμοίως γὰρ τῷ πατρί, ἀλλὰ πρὸς τὸ βέλτιον πολλάκις, ἔστι δ' ὅτε πρὸς τὸ χεῖρον συνέπεσεν. Ἄλλ' οὐκ ἐκβιβάζει τοῦ ὑποκειμένου· ὅτε δὲ καὶ ἡ ὕλη κρατεῖ, οὐχ ἡ φύσις, ὥς μὴ τέλεον γενέσθαι ἡττωμένου τοῦ εἶδους. [Τὸ δὲ πρὸς ἡμᾶς τῆς σελήνης ἀφώτιστόν ἐστι πρὸς τὰ ἐπὶ γῆς, οὐ τὸ ἄνω λυπεῖ. Οὐκ ἐπικουροῦντος δὲ ἐκείνου τῷ πόρρῳ χεῖρον εἶναι δοκεῖ· ὅταν δὲ πλήρης ᾖ, ἀρκεῖ τῷ κάτω, κἂν ἐκεῖνος πόρρωθεν ᾖ. Πρὸς δὲ τὸν πυρώδη ἀφώτιστος οὖσα πρὸς ἡμᾶς ἔδοξεν εἶναι ἀγαθὴ· ἀνταρκεῖ γὰρ τὸ ἐκείνου πυρωδεστεροῦ ἢ πρὸς ἐκεῖνον ὄντος. Τὰ δὲ ἰόντα ἐκεῖθεν σώματα ἐμψύχων ἄλλα ἄλλων ἐπὶ τὸ μᾶλλον καὶ ἡττον θερμά, ψυχρὸν δὲ οὐδέν· μαρτυρεῖ δὲ ὁ τόπος. Δία δὲ ὃν λέγουσιν, εὐκρατος πυρί· καὶ ὁ Ἑῷος οὕτως· διὸ καὶ σύμφωνοι δοκοῦσιν ὁμοιότητι, πρὸς δὲ τὸν Πυρόεντα καλούμενον τῇ κράσει, πρὸς δὲ Κρόνον ἀλλοτριῶς τῷ πόρρῳ· Ἑρμῆς δ' ἀδιάφορος πρὸς ἅπαντας, ὥς δοκεῖ, ὁμοιούμενος. Πάντες δὲ πρὸς τὸ ὅλον σύμφοροι· ὥστε πρὸς ἀλλήλους οὕτως, ὥς τῷ ὅλῳ συμφέρει, ὥς ἐφ' ἑνὸς ζώου ἕκαστα τῶν μερῶν ὁράται. Τούτου γὰρ χάριν μάλιστα, οἷον χολὴ καὶ τῷ ὅλῳ καὶ πρὸς τὸ ἐγγύς· καὶ γὰρ ἔδει καὶ θυμὸν ἐγείρειν καὶ τὸ πᾶν καὶ τὸ πλησίον μὴ ἑᾶν ὑβρίζειν. Καὶ δὴ καὶ ἐν τῷ παντελεῖ ἔδει τινὸς τοιούτου καὶ τινος ἄλλου πρὸς τὸ ἡδὺ ἀνημμένον· τὰ δὲ ὀφθαλμοὺς εἶναι· συμπαθῆ δὲ πάντα τῷ ἀλόγῳ αὐτῶν εἶναι· οὕτω γὰρ ἐν καὶ μία ἀρμονία.]

[13] Δεῖ τοίνυν τὸ ἐντεῦθεν, ἐπειδὴ τὰ μὲν καὶ παρὰ τῆς φορᾶς γίνεται, τὰ δὲ οὐ, διαλαβεῖν καὶ διακρίναι καὶ εἰπεῖν, πόθεν ἕκαστα ὅλως. Ἀρχὴ δὲ ἦδε· ψυχῆς δὴ τὸ πᾶν τότε διοικούσης κατὰ λόγον, οἷα δὴ καὶ ἐφ' ἐκάστου ζώου ἡ ἐν αὐτῷ ἀρχή, ἀφ' ἧς ἕκαστα τὰ τοῦ ζώου μέρη καὶ πλάττεται καὶ πρὸς τὸ ὅλον συντέτακται, οὗ μέρη ἐστίν, ἐν μὲν τῷ ὅλῳ ἐστὶ τὰ πάντα, ἐν δὲ τοῖς μέρεσι τοσοῦτον μόνον, ὅσον ἐστὶν ἕκαστον. Τὰ δὲ ἔξωθεν προσιόντα, τὰ μὲν καὶ ἐναντία τῇ βουλήσει τῆς φύσεως, τὰ δὲ καὶ πρόσφορα· τῷ δὲ ὅλῳ [τὰ]

πάντα ἅτε μέρη ὄντα αὐτοῦ [τὰ πάντα] συντέτακται φύσιν μὲν λαβόντα ἢν ἔχει καὶ συμπληροῦντα τῇ οἰκειᾷ ὅμως ὁρμῇ πρὸς τὸν ὅλον τοῦ παντός βίον. Τὰ μὲν οὖν ἄψυχα τῶν ἐν αὐτῷ πάντῃ ὄργανα καὶ οἷον ὠθούμενα ἔξω εἰς τὸ ποιεῖν· τὰ δὲ ἔμψυχα, τὰ μὲν τὸ κινεῖσθαι ἀορίστως ἔχει, ὥς ὕφ' ἄρμασιν ἵπποι πρὶν τὸν ἡνίοχον ἀφορίσαι αὐτοῖς τὸν δρόμον, ἅτε δὴ πληγῇ νεμόμενα· λογικοῦ δὲ ζώου φύσις ἔχει παρ' ἑαυτῆς τὸν ἡνίοχον· καὶ ἐπιστήμονα μὲν ἔχουσα κατ' ἰθὺ φέρεται, μὴ δέ, ὥς ἔτυχε πολλάκις. Ἄμφω δὲ εἴσω τοῦ παντός καὶ συντελοῦντα πρὸς τὸ ὅλον· καὶ τὰ μὲν μείζω αὐτῶν καὶ ἐν πλείονι τῇ ἀξίᾳ πολλὰ ποιεῖ καὶ μεγάλα καὶ πρὸς τὴν τοῦ ὅλου ζωὴν συντελεῖ τάξιν ποιητικὴν μᾶλλον ἢ παθητικὴν ἔχοντα, τὰ δὲ πάσχοντα διατελεῖ μικρὰν δύναμιν πρὸς τὸ ποιεῖν ἔχοντα· τὰ δὲ μεταξὺ τούτων, πάσχοντα μὲν παρ' ἄλλων, ποιοῦντα δὲ πολλὰ καὶ ἐν πολλοῖς ἀρχὴν παρ' αὐτῶν εἰς πράξεις καὶ ποιήσεις ἔχοντα. Καὶ γίνεται τὸ πᾶν ζωὴ παντελὴς τῶν μὲν ἀρίστων ἐνεργούντων τὰ ἄριστα, καθ' ὅσον τὸ ἄριστον ἐν ἐκάστωι· ὃ δὴ καὶ τῷ ἡγεμονοῦντι συντακτέον, ὥσπερ στρατιώτας στρατηγῶι, οἱ δὲ λέγονται καὶ ἐπεσθαι Διὶ ἐπὶ φύσιν τὴν νοητὴν ἰεμένωι. Τὰ δὲ ἥττονι τῇ φύσει κεκρημένα δευτέρα τοῦ παντός, οἷα καὶ τὰ ἐν ἡμῖν ψυχῆς δευτέρα· τὰ δ' ἄλλα ἀνάλογον τοῖς ἐν ἡμῖν μέρεσιν· οὐδὲ γὰρ ἐφ' ἡμῶν πάντα ἴσα. Ζῶια μὲν οὖν πάντα κατὰ λόγον τὸν τοῦ παντός ὅλον, τὰ τε ἐν οὐρανῷ πάντα καὶ τὰ ἄλλα, ὅσα εἰς τὸ ὅλον μεμέρισται, καὶ οὐδὲν τῶν μερῶν, οὐδ' εἰ μέγα, δύναμιν ἔχει τοῦ ἐξαλλαγὴν ἐργάσασθαι τῶν λόγων οὐδὲ τῶν κατὰ τοὺς λόγους γενομένων· ἀλλοίωσιν δὲ ἐπ' ἀμφοτέρα, χεῖρονός τε καὶ βελτίονος, ἐργάσασθαι, ἀλλ' οὐκ ἐκστῆσαι γε τῆς οἰκείας φύσεως δύναται. Χεῖρον δὲ ἐργάζεται ἢ κατὰ σῶμα ἀσθένειαν διδόν ἢ τῇ ψυχῇ τῇ συμπαθεῖ καὶ παρ' αὐτοῦ δοθείσῃ εἰς τὸ κάτω κατὰ συμβεβηκὸς φαυλότητος αἴτιον γινόμενον ἢ σώματος κακῶς συντεθέντος ἐμπόδιον τὴν εἰς αὐτὸ ἐνέργειαν δι' αὐτὸ ποιῆσαι· οἷον οὐχ οὕτως ἀρμοσθείσης λύρας, ὥς δέξασθαι τὸ ἀκριβὲς ἀρμονίας εἰς τὸ μουσικοὺς ἀποτελεῖν τοὺς φθόγγους.

[14] Περὶ δὲ πενίας καὶ πλούτους καὶ δόξας καὶ ἀρχὰς πῶς; Ἡ, εἰ μὲν παρὰ πατέρων οἱ πλοῦτοι, ἐσήμηναν τὸν πλούσιον, ὥσπερ καὶ εὐγενῆ τὸν ἐκ τοιούτων διὰ τὸ γένος τὸ ἐνδοξον ἔχοντα ἐδήλωσαν μόνον· εἰ δ' ἐξ ἀνδραγαθίας, εἰ σῶμα συνεργὸν γεγένηται, συμβάλλονται ἂν οἱ τὴν σώματος ἰσχὺν ἐργασάμενοι, γονεῖς μὲν πρῶτον, εἴτα, εἴ τι παρὰ τῶν τόπων ἔσχε, τὰ οὐράνια καὶ ἡ γῆ· εἰ δὲ ἄνευ σώματος ἡ ἀρετὴ, αὐτῇ μόνῃ δοτέον τὸ πλεῖστον καί, ὅσα παρὰ τῶν ἀμειψαμένων, συνεβάλλετο. Οἱ δὲ δόντες εἰ μὲν ἀγαθοί, εἰς ἀρετὴν ἀνακτέον καὶ οὕτω τὴν αἰτίαν· εἰ δὲ φαῦλοι, δικαίως δὲ δόντες, τῷ ἐν αὐτοῖς βελτίστῳ ἐνεργήσαντι τοῦτο γεγονέναι. Εἰ δὲ πονηρὸς ὁ πλουτήσας, τὴν μὲν πονηρίαν προηγουμένην καὶ [ὃ] τι τὸ αἴτιον τῆς πονηρίας, προσληπτέον δὲ καὶ τοὺς δόντας συναιτίους ὡσαύτως γενομένους. Εἰ δ' ἐκ πόνων, οἷον ἐκ γεωργίας, ἐπὶ τὸν γεωργόν, συνεργὸν τὸ περιέχον γεγενημένον. Εἰ δὲ θησαυρὸν εὔρε, συμπεσεῖν τι τῶν ἐκ τοῦ παντός· εἰ δέ, σημαίνεται· πάντως γὰρ ἀκολουθεῖ ἀλλήλοις πάντα· διὸ καὶ πάντως. Εἰ δ' ἀπέβαλέ τις πλούτον, εἰ ἀφαιρεθείς, ἐπὶ τὸν ἀφελόμενον, κάκεῖνον ἐπὶ τὴν οἰκείαν ἀρχήν· εἰ δ' ἐν θαλάττῃ, τὰ συμπεσόντα. Τὸ δ' ἐνδοξον ἢ δικαίως ἢ

οὐ. Εἰ οὖν δικάως, τὰ ἔργα καὶ τὸ παρὰ τοῖς δοξάζουσι βέλτιον· εἰ δ' οὐ δικάως, ἐπὶ τὴν τῶν τιμώντων ἀδικίαν. Καὶ ἀρχῆς δὲ περὶ ὁ αὐτὸς λόγος· ἡ γὰρ προσηκόντως ἢ οὐ· καὶ θάτερον μὲν ἐπὶ τὸ βέλτιον τῶν ἐλομένων, ἢ ἐπ' αὐτὸν διαπραξάμενον ἐτέρων συστάσει καὶ ὁπωσοῦν ἄλλως. Περὶ δὲ γάμων ἢ προαίρεσις ἢ συντυχία καὶ σύμπτωσις ἐκ τῶν ὅλων. Παιδῶν δὲ γενέσεις ἀκόλουθοι τούτοις, καὶ ἡ πέπλασται κατὰ λόγον ἐμποδίσαντος οὐδενός, ἡ χειρὸν ἔσχε γενομένου ἔνδον κωλύματός τινος ἢ παρ' αὐτὴν τὴν κύουσαν ἢ τοῦ περιέχοντος οὕτω διατεθέντος ὥς ἀσυμμέτρως πρὸς τήνδε τὴν κύησιν ἐσχηκός.

[15] Ὁ δὲ Πλάτων πρὸ τῆς περιφορᾶς τοῦ ἀτράκτου δοὺς κλήρους καὶ προαιρέσεις συνεργοὺς ὕστερον δίδωσι τοὺς ἐν τῷ ἀτράκτῳ, ὥς πάντως τὰ αἰρεθέντα συναποτελοῦντας· ἐπεὶ καὶ ὁ δαίμων συνεργὸς εἰς πλήρωσιν αὐτῶν. Ἄλλ' οἱ κληροὶ τίνες; Ἡ [τὸ] τοῦ παντός ἔχοντος οὕτως, ὥς τότε εἶχεν, ὅτε εἰσήεσαν εἰς τὸ σῶμα, γενέσθαι, καὶ τὸ εἰσελθεῖν εἰς τόδε τὸ σῶμα καὶ τῶνδε γονέων καὶ ἐν τοιοῦτοις τόποις γίνεσθαι καὶ ὅλως, ὥς εἵπομεν, τὰ ἔξω. Πάντα δὲ ὁμοῦ γενόμενα καὶ οἷον συγκλωσθέντα διὰ τῆς μιᾶς τῶν λεγομένων Μοιρῶν δεδήλωται ἐπὶ τε ἐκάστων ἐπὶ τε τῶν ὅλων· ἡ δὲ Λάχεσις τοὺς κλήρους· καὶ τὰ συμπεσόντα τάδε πάντως ἀναγκαῖον τὴν Ἄτροπον ἐπάγειν. Τῶν δ' ἀνθρώπων οἱ μὲν γίνονται τῶν ἐκ τοῦ ὅλου καὶ τῶν ἔξω, ὥσπερ γοητευθέντες, καὶ ὀλίγα ἢ οὐδὲν αὐτοί· οἱ δὲ κρατοῦντες τούτων καὶ ὑπεραίροντες οἷον τῇ κεφαλῇ πρὸς τὸ ἄνω καὶ ἐκτὸς ψυχῆς ἀποσώϊζουσι τὸ ἄριστον καὶ [τὸ] ἀρχαῖον τῆς ψυχικῆς οὐσίας. Οὐ γὰρ δὴ νομιστέον τοιοῦτον εἶναι ψυχὴν, οἷον, ὃ τι ἂν ἔξωθεν πάθῃ, ταύτην φύσιν ἴσχειν, μόνην τῶν πάντων οἰκείαν φύσιν οὐκ ἔχουσιν· ἀλλὰ χρὴ πολὺ πρότερον αὐτὴν ἢ τὰ ἄλλα, ἅτε ἀρχῆς λόγον ἔχουσιν, πολλὰς οἰκειάς δυνάμεις πρὸς ἐνεργείας τὰς κατὰ φύσιν ἔχειν· οὐ γὰρ δὴ οἷον τε οὐσίαν οὔσαν μὴ μετὰ τοῦ εἶναι καὶ ὀρέξεις καὶ πράξεις καὶ τὸ πρὸς τὸ εὖ κεκτῆσθαι. Τὸ μὲν οὖν συναμφοτέρων ἐκ τοῦ συναμφοτέρου τῆς φύσεως καὶ τοιόνδε καὶ ἔργα ἔχει τοιάδε· ψυχὴ δὲ εἴ τις χωρίζεται, χωριστὰ καὶ ἴδια ἐνεργεῖ τὰ τοῦ σώματος πάθη οὐκ αὐτῆς τιθεμένη, ἅτε ἤδη ὁρῶσα, ὥς τὸ μὲν ἄλλο, τὸ δὲ ἄλλο.

[16] Ἀλλὰ τί τὸ μικτὸν καὶ τί τὸ μὴ καὶ τί τὸ χωριστὸν καὶ ἀχώριστον, ὅταν ἐν σώματι ᾖ, καὶ ὅλως τί τὸ ζῶιον ἀρχὴν ἐτέραν ὕστερον λαβοῦσι ζητητέον· οὐ γὰρ ἅπαντες τὴν αὐτὴν δόξαν ἔσχον περὶ τούτου. Νῦν δὲ ἔτι λέγωμεν πῶς τὸ κατὰ λόγον ψυχῆς διοικουμένη τὸ πᾶν εἵπομεν. Πότερα γὰρ ἕκαστα οἷον ἐπ' εὐθείας ποιοῦσα, ἀνθρωπον, εἴτα ἵππον καὶ ἄλλο ζῶιον καὶ δὴ καὶ θηρία, πῦρ δὲ καὶ γῆν πρότερον, εἴτα συμπεσόντα ταῦτα ἰδοῦσα καὶ φθείροντα ἄλληλα ἢ καὶ ὠφελοῦντα, τὴν συμπλοκὴν τὴν ἐκ τούτων ἰδοῦσα μόνον καὶ τὰ ὕστερον συμβαίνοντα ἀεὶ γίνεσθαι, οὐδὲν ἔτι συμβαλλομένη πρὸς τὰ ἐφεξῆς, ἀλλ' ἢ μόνον ζώων γενέσεις τῶν ἐξ ἀρχῆς πάλιν ποιοῦσα καὶ τοῖς πάθεσι τοῖς δι' ἀλλήλων αὐτὰ συγχωροῦσα; Ἡ αἰτίαν λέγοντες καὶ τῶν οὕτω γινομένων, ὅτι παρ' αὐτῆς γινόμενα τὰ ἐφεξῆς ἐργάζεται; Ἡ καὶ τὸ τότε τότε ποιῆσαι ἢ παθεῖν ἔχει ὁ λόγος οὐκ εἰκὴ οὐδὲ κατ' ἐπιτυχίαν οὐδὲ τῶνδε γιγνομένων, ἀλλ' ἐξ ἀνάγκης οὕτως; Ἄρ' οὖν τῶν λόγων αὐτὰ ποιούντων; Ἡ ὄντων μὲν τῶν λόγων, οὐχ ὥς ποιούντων δέ, ἀλλ' ὥς εἰδόντων, μᾶλλον δὲ τῆς ψυχῆς τῆς

τοὺς λόγους τοὺς γεννητικοὺς ἐχούσης εἰδυίας τὰ ἐκ τῶν ἔργων συμβαίνοντα αὐτῆς ἀπάντων· τῶν γὰρ αὐτῶν συμπιπτόντων καὶ περιεστηκότων τὰ αὐτὰ πάντως προσήκει ἀποτελεῖσθαι· ἃ δὴ παραλαβοῦσα ἢ προιδούσα ἢ ψυχὴ ἐπὶ τούτοις τὰ ἐφεξῆς περαίνει καὶ συνείρει, προηγούμενα οὖν καὶ ἐπακολουθοῦντα πάντως καὶ πάλιν ἐπὶ τούτοις τὰ ἐφεξῆς προηγούμενα, ὥς ἐκ τῶν παρόντων· ὅθεν ἴσως αἰε χεῖρω τὰ ἐφεξῆς· οἷον ἄνδρες ἄλλοι πάλοι, νῦν δὲ ἄλλοι, τῷ μεταξὺ καὶ αἰε ἀναγκαίω τῶν λόγων εἰκόντων τοῖς τῆς ὕλης παθήμασι. Συνορῶσα οὖν αἰε ἄλλα, τὰ δ' ἄλλα, καὶ παρακολουθοῦσα τοῖς τῶν αὐτῆς ἔργων παθήμασι τὸν βίον τοιοῦτον ἔχει καὶ οὐκ ἀπήλλακται τῆς ἐπὶ τῷ ἔργῳ φροντίδος τέλος ἐπιθεῖσα τῷ ποιήματι καὶ ὅπως ἔξει καλῶς καὶ εἰς αἰε ἅπαξ μηχανησαμένη, οἷα δέ τις γεωργὸς σπείρας ἢ καὶ φυτεύσας αἰε διορθοῦνται, ὅσα χειμῶνες ἐβλαψαν ὑέτιοι ἢ κρυμῶν συνέχεια ἢ ἀνέμων ζάλοι. Ἀλλ' εἰ ταῦτα ἄτοπα, ἐκεῖνο δεῖ λέγειν, ὅτι ἤδη ἔγνωσται ἢ καὶ κεῖται ἐν τοῖς λόγοις καὶ ἡ φθορὰ καὶ τὰ ἀπὸ κακίας ἔργα; Ἀλλ' εἰ τοῦτο, καὶ τὰς κακίας τοὺς λόγους ποιεῖν φήσομεν, καίτοι ἐν ταῖς τέχναις καὶ τοῖς λόγοις αὐτῶν οὐκ ἐνὶ ἀμαρτία οὐδὲ παρὰ τὴν τέχνην οὐδ' ἡ φθορὰ τοῦ κατὰ τέχνην. Ἀλλ' ἐνταῦθ' αἱ τίς ἐρεῖ μὴ εἶναι μηδὲν παρὰ φύσιν μηδὲ κακὸν τῷ ὄλῳ· ἀλλ' ὅμως τὸ χεῖρον καὶ τὸ βέλτιον συγχωρήσεται. Τί οὖν, εἰ τῷ ὄλῳ καὶ τὸ χεῖρον συνεργόν, καὶ οὐ δεῖ πάντα καλὰ εἶναι; Ἐπεὶ καὶ τὰ ἐναντία συντελεῖ καὶ οὐκ ἄνευ τούτων κόσμος· καὶ γὰρ ἐπὶ τῶν καθ' ἕκαστα ζώων οὕτω· καὶ τὰ μὲν βελτίῳ ἀναγκάζει καὶ πλάττει ὁ λόγος, ὅσα δὲ μὴ τοιαῦτα, δυνάμει κεῖται ἐν τοῖς λόγοις, ἐνεργεῖα δὲ ἐν τοῖς γενομένοις, οὐδὲν ἔτι δεομένης ἐκείνης ποιεῖν οὐδ' ἀνακινεῖν τοὺς λόγους ἤδη τῆς ὕλης τῷ σεισμῷ τῷ ἐκ τῶν προηγούμενων λόγων καὶ τὰ παρ' αὐτῆς ποιούσης τὰ χεῖρω, κρατουμένης δ' αὖ οὐδὲν ἦττον πρὸς τὰ βελτίῳ· ὥστε ἐν ἐκ πάντων ἄλλως ἐκατέρως γινομένων καὶ ἄλλως αὖ ἐν τοῖς λόγοις.

[17] Πότερα δὲ οἱ λόγοι οὗτοι οἱ ἐν ψυχῇ νοήματα; Ἀλλὰ πῶς κατὰ τὰ νοήματα ποιήσει; Ὁ γὰρ λόγος ἐν ὕλῃ ποιεῖ, καὶ τὸ ποιοῦν φυσικῶς οὐ νόησις οὐδὲ ὄρασις, ἀλλὰ δύναμις τρεπτικὴ τῆς ὕλης, οὐκ εἰδυῖα ἀλλὰ δρῶσα μόνον, οἷον τύπον καὶ σχῆμα ἐν ὕδατι, [ὥσπερ κύκλος], ἄλλου ἐνδόντος εἰς τοῦτο τῆς φυτικῆς δυνάμεως καὶ γεννητικῆς λεγομένης τὸ ποιεῖν. Εἰ τοῦτο, ποιήσει τὸ ἡγούμενον τῆς ψυχῆς τῷ τρέπειν τὴν ἔνυλον καὶ γεννητικὴν ψυχὴν. Τρέψει οὖν λογισαμένη αὐτὴ; Ἀλλ' εἰ λογισαμένη, ἀναφορὰν ἔξει πρότερον εἰς ἄλλο ἢ εἰς τὰ ἐν αὐτῇ. Ἀλλ' εἰς τὰ ἐν αὐτῇ οὐδὲν δεῖ λογισμῶν· οὐ γὰρ οὗτος τρέψει, ἀλλὰ τὸ ἐν αὐτῇ ἔχον τοὺς λόγους· τοῦτο γὰρ καὶ δυνατώτερον καὶ ποιεῖν ἐν ψυχῇ δυνάμενον. Κατ' εἶδη ἄρα ποιεῖ. Δεῖ τοίνυν καὶ αὐτὴν παρὰ νοῦ ἔχουσαν διδόναι. Νοῦς δὴ ψυχῇ δίδωσι τῇ τοῦ παντός, ψυχὴ δὲ παρ' αὐτῆς ἢ μετὰ νοῦν τῇ μετ' αὐτὴν ἐλλάμπουσα καὶ τυποῦσα, ἢ δὲ ὥσπερ ἐπιταχθεῖσα ἤδη ποιεῖ· ποιεῖ δὲ τὰ μὲν ἀνεμποδίστως, τὰ δὲ ἐμποδισθεῖσα χεῖρω. Ἄτε δὲ δύνανται εἰς τὸ ποιεῖν λαβοῦσα καὶ λόγων οὐ τῶν πρώτων πληρωθεῖσα οὐ μόνον καθ' ἃ ἔλαβε ποιήσει, ἀλλὰ γένοιτο ἂν τι καὶ παρ' αὐτῆς καὶ τοῦτο δηλονότι χεῖρον· καὶ ζῶιον μὲν, ζῶιον δὲ ἀτελέστερον καὶ δυσχεραῖνον τὴν αὐτοῦ ζωὴν, ἅτε χεῖριστον καὶ δύσκολον δὴ καὶ ἄγριον καὶ ἐξ ὕλης χείρονος οἷον ὑποστάθμης τῶν προηγούμενων πικρᾶς καὶ πικρᾶ

ποιούσης· καὶ ταῦτα παρέξει καὶ αὐτὴ τῷ ὅλῳ.

[18] Ἄρ' οὖν τὰ κακὰ τὰ ἐν τῷ παντὶ ἀναγκαῖα, ὅτι ἔπεται τοῖς προηγουμένοις; Ἡ ὅτι, καὶ εἰ μὴ ταῦτα ἦν, ἀτελὲς ἂν ἦν τὸ πᾶν. Καὶ γὰρ χρειάν τὰ πολλὰ αὐτῶν ἢ καὶ πάντα παρέχεται τῷ ὅλῳ, οἷον τὰ τῶν ἰοβόλων, λανθάνει δὲ τὰ πλεῖστα διὰ τί· ἐπεὶ καὶ τὴν κακίαν αὐτὴν ἔχειν πολλὰ χρήσιμα καὶ πολλῶν ποιητικὴν [εἶναι] καλῶν, οἷον κάλλους τεχνητοῦ παντός, καὶ κινεῖν εἰς φρόνησιν μὴ ἐῴσαν ἐπ' ἀδείας εὔδειν. Εἰ δὴ ταῦτα ὀρθῶς εἴρηται, δεῖ τὴν τοῦ παντός ψυχὴν θεωρεῖν μὲν τὰ ἄριστα ἀεὶ ἰεμένην πρὸς τὴν νοητὴν φύσιν καὶ τὸν θεόν, πληρουμένης δὲ αὐτῆς καὶ πεπληρωμένης οἷον ἀπομεστούμενης αὐτῆς τὸ ἐξ αὐτῆς ἵνδαλμα καὶ τὸ ἔσχατον αὐτῆς πρὸς τὸ κάτω τὸ ποιοῦν τοῦτο εἶναι. Ποιητὴς οὖν ἔσχατος οὗτος· ἐπὶ δ' αὐτῷ τῆς ψυχῆς τὸ πρῶτως πληρούμενον παρὰ νοῦ· ἐπὶ πᾶσι δὲ νοῦς δημιουργός, ὃς καὶ τῇ ψυχῇ τῇ μετ' αὐτὸν δίδωσιν ὧν ἔχῃ ἐν τῇ τρίτῃ. Εἰκότως οὖν λέγεται οὗτος ὁ κόσμος εἰκὼν ἀεὶ εἰκονιζόμενος, ἐστηκότων μὲν τοῦ πρώτου καὶ δευτέρου, τοῦ δὲ τρίτου ἐστηκότος μὲν καὶ αὐτοῦ, ἀλλ' ἐν τῇ ὕλῃ καὶ κατὰ συμβεβηκὸς κινουμένου. Ἔως γὰρ ἂν ἡ νοῦς καὶ ψυχὴ, ρεύσονται οἱ λόγοι εἰς τοῦτο τὸ εἶδος ψυχῆς, ὥσπερ, ἔως ἂν ἡ ἥλιος, πάντα τὰ ἀπ' αὐτοῦ φῶτα.

δ: Περὶ τῶν δύο ὕλῶν.

[1] Τὴν λεγομένην ὕλην ὑποκείμενόν τι καὶ ὑποδοχὴν εἰδὼν λέγοντες εἶναι κοινόν τινα τοῦτον λόγον περὶ αὐτῆς πάντες λέγουσιν, ὅσοι εἰς ἔννοιαν ἦλθον τῆς τοιαύτης φύσεως, καὶ μέχρι τούτου τὴν αὐτὴν φέρονται· τίς δὲ ἐστὶν αὕτη ἢ ὑποκειμένη φύσις καὶ πῶς δεκτικὴ καὶ τίνων, τὸ ἐντεῦθεν ἤδη ζητοῦντες διέστησαν. Καὶ οἱ μὲν σώματα μόνον τὰ ὄντα εἶναι θέμενοι καὶ τὴν οὐσίαν ἐν τούτοις μίαν τε τὴν ὕλην λέγουσι καὶ τοῖς στοιχείοις ὑποβεβλησθαι καὶ αὐτὴν εἶναι τὴν οὐσίαν, τὰ δ' ἄλλα πάντα οἷον πάθη ταύτης καὶ πῶς ἔχουσιν αὐτὴν καὶ τὰ στοιχεῖα εἶναι. Καὶ δὴ καὶ τολμῶσι καὶ μέχρι θεῶν αὐτὴν ἄγειν καὶ τέλος δὴ καὶ αὐτὸν αὐτεῖν τὸν θεὸν ὕλην ταύτην πῶς ἔχουσιν εἶναι. Διδόασιν δὲ καὶ σῶμα αὐτῇ ἅποιον αὐτὸ σῶμα λέγοντες καὶ μέγεθος δέ. Οἱ δὲ ἀσώματον λέγουσι καὶ ταύτην οὐ μίαν τινὲς αὐτῶν, ἀλλὰ ταύτην μὲν τοῖς σώμασιν ὑποβεβλησθαι καὶ αὐτοὶ περὶ ἧς οἱ πρότεροι λέγουσιν, ἑτέραν μέντοι προτέραν ἐν τοῖς νοητοῖς ὑποβεβλημένην τοῖς ἐκεῖ εἶδεσι καὶ ταῖς ἀσωμάτοις οὐσίαις.

[2] Διὸ πρότερον ζητητέον περὶ ταύτης εἰ ἔστι, καὶ τίς οὕσα τυγχάνει, καὶ πῶς ἐστίν. Εἰ δὴ ἀόριστόν τι καὶ ἄμορφον δεῖ τὸ τῆς ὕλης εἶναι, ἐν δὲ τοῖς ἐκεῖ ἀρίστοις οὖσιν οὐδὲν ἀόριστον οὐδὲ ἄμορφον, οὐδ' ἂν ὕλη ἐκεῖ εἴη· καὶ εἰ ἀπλοῦν ἕκαστον, οὐδ' ἂν δέοι ὕλης, ἢ ἐξ αὐτῆς καὶ ἄλλου τὸ σύνθετον· καὶ γινομένοις μὲν ὕλης δεῖ καὶ ἐξ ἐτέρων ἕτερα ποιούμενοις, ἀφ' ὧν καὶ ἡ τῶν αἰσθητῶν ὕλη ἐνοήθη, μὴ γινομένοις δὲ οὐ. Πόθεν δὲ ἐλήλυθε καὶ ὑπέστη; Εἰ γὰρ ἐγένετο, καὶ ὑπὸ τινος· εἰ δὲ αἰδίου, καὶ ἀρχαὶ πλείους καὶ κατὰ συντυχίαν τὰ πρῶτα. Κἂν εἶδος δὲ προσέλθῃ, τὸ σύνθετον ἔσται σῶμα· ὥστε κάκεῖ σῶμα.

[3] Πρῶτον οὖν λεκτέον ὥς οὐ πανταχοῦ τὸ ἀόριστον ἀτιμαστέον, οὐδὲ ὃ ἂν ἄμορφον ἦι τῇ ἐαυτοῦ ἐπινοίᾳ, εἰ μέλλοι παρέχειν αὐτὸ τοῖς πρὸ αὐτοῦ καὶ τοῖς ἀρίστοις· οἷόν τι καὶ ψυχὴ πρὸς νοῦν καὶ λόγον πέφυκε μορφουμένη παρὰ τούτων καὶ εἰς εἶδος βέλτιον ἀγομένη· ἐν τε τοῖς νοητοῖς τὸ σύνθετον ἐτέρως, οὐχ ὥς τὰ σώματα· ἐπεὶ καὶ λόγοι σύνθετοι καὶ ἐνεργεῖαι δὲ σύνθετον ποιοῦσι τὴν ἐνεργοῦσαν εἰς εἶδος φύσιν. Εἰ δὲ καὶ πρὸς ἄλλο καὶ παρ' ἄλλου, καὶ μᾶλλον. Ἡ δὲ τῶν γινομένων ὕλη ἀεὶ ἄλλο καὶ ἄλλο εἶδος ἴσχει, τῶν δὲ αἰδίων ἢ αὐτὴ ταῦτὸν ἀεὶ. Τάχα δὲ ἀνάπαλιν ἢ ἐνταῦθα. Ἐνταῦθα μὲν γὰρ παρὰ μέρος πάντα καὶ ἐν ἐκάστοτε· διὸ οὐδὲν ἐμμένει ἄλλου ἄλλο ἐξωθοῦντος· διὸ οὐ ταῦτὸν ἀεὶ. Ἐκεῖ δὲ ἅμα πάντα· διὸ οὐκ ἔχει εἰς ὃ μεταβάλλοι, ἥδη γὰρ ἔχει πάντα. Οὐδέποτ' οὖν ἄμορφος οὐδὲ ἐκεῖ ἢ ἐκεῖ, ἐπεὶ οὐδ' ἢ ἐνταῦθα, ἀλλ' ἕτερον τρόπον ἐκατέρα. Τὸ δὲ εἴτε αἰδίου, εἴτε γενομένη, ἐπειδὴν ὃ τί ποτ' ἐστὶ λάβωμεν, δηλὸν ἔσται.

[4] Ὁ δὴ λόγος ἡμῖν ὑποθεμένοις τὸ νῦν εἶναι τὰ εἶδη – δέδεικται γὰρ ἐν ἄλλοις – προίτω. Εἰ οὖν πολλὰ τὰ εἶδη, κοινὸν μὲν τι ἐν αὐτοῖς ἀνάγκη εἶναι· καὶ δὴ καὶ ἴδιον, ᾧ διαφέρει ἄλλο ἄλλου. Τοῦτο δὴ τὸ ἴδιον καὶ ἡ διαφορὰ ἢ χωρίζουσα ἢ οἰκεία ἐστὶ μορφή. Εἰ δὲ μορφή, ἔστι τὸ μορφούμενον, περὶ ὃ ἡ διαφορὰ. Ἔστιν ἄρα καὶ ὕλη ἢ τὴν μορφήν δεχομένη καὶ ἀεὶ τὸ ὑποκείμενον.

Ἔτι εἰ κόσμος νοητὸς ἔστιν ἐκεῖ, μίμημα δὲ οὗτος ἐκείνου, οὗτος δὲ σύνθετος καὶ ἐξ ὕλης, κάκει δει ὕλην εἶναι. Ἡ πῶς προσερεῖς κόσμον μὴ εἰς εἶδος ἰδών; Πῶς δὲ εἶδος μὴ ἐφ' ὧι τὸ εἶδος λαβών; Ἀμερὲς μὲν γὰρ παντελῶς πάντη αὐτό, μεριστὸν δὲ ὅπως οὖν. Καὶ εἰ μὲν διασπασθέντα ἀπ' ἀλλήλων τὰ μέρη, ἡ τομὴ καὶ ἡ διάσπασις ὕλης ἐστὶ πάθος· αὕτη γὰρ ἡ τμηθεῖσα· εἰ δὲ πολλὰ ὄν ἀμέριστόν ἐστι, τὰ πολλὰ ἐν ἐνὶ ὄντα ἐν ὕλῃ ἐστὶ τῷ ἐνὶ αὐτὰ μορφαὶ αὐτοῦ ὄντα· τὸ γὰρ ἐν τοῦτο [τὸ ποικίλον] νόησον ποικίλον καὶ πολύμορφον. Οὐκοῦν ἄμορφον αὐτὸ πρὸ τοῦ ποικίλου· εἰ γὰρ τῷ νῶι ἀφέλοις τὴν ποικιλίαν καὶ τὰς μορφὰς καὶ τοὺς λόγους καὶ τὰ νοήματα, τὸ πρὸ τούτων ἄμορφον καὶ ἀόριστον καὶ τούτων οὐδὲν τῶν ἐπ' αὐτῷ καὶ ἐν αὐτῷ.

[5] Εἰ δ, ὅτι αἰεῖ ἔχει ταῦτα καὶ ὁμοῦ, ἐν ἄμφω καὶ οὐχ ὕλῃ ἐκείνο, οὐδ' ἐνταῦθα ἔσται τῶν σωμάτων ὕλη· οὐδέποτε γὰρ ἄνευ μορφῆς, ἀλλ' αἰεὶ ὅλον σῶμα, σύνθετον μὴν ὅμως. Καὶ νοὺς εὐρίσκει τὸ διττόν· οὗτος γὰρ διαιρεῖ, ἕως εἰς ἀπλοῦν ἤκηι μηκέτι αὐτὸ ἀναλύεσθαι δυνάμενον· ἕως δὲ δύναται, χωρεῖ αὐτοῦ εἰς τὸ βάθος. Τὸ δὲ βάθος ἐκάστου ἡ ὕλη· διὸ καὶ σκοτεινὴ πᾶσα, ὅτι τὸ φῶς ὁ λόγος. Καὶ ὁ νοὺς λόγος. Διὸ τὸν ἐφ' ἐκάστου λόγον ὀρῶν τὸ κάτω ὡς ὑπὸ τὸ φῶς σκοτεινὸν ἡγῆται, ὥσπερ ὀφθαλμὸς φωτοειδῆς ὢν πρὸς τὸ φῶς βαλὼν καὶ χροὰς φῶτα ὄντα τὰ ὑπὸ τὰ χρώματα σκοτεινὰ καὶ ὑλικά εἶναι λέγει κεκρυμμένα τοῖς χρώμασι. Διάφορόν γε μὴν τὸ σκοτεινὸν τό τε ἐν τοῖς νοητοῖς τό τε ἐν τοῖς αἰσθητοῖς ὑπάρχει διάφορός τε ἡ ὕλη, ὅσῳ καὶ τὸ εἶδος τὸ ἐπικείμενον ἀμφοῖν διάφορον· ἡ μὲν γὰρ θεία λαβοῦσα τὸ ὀρίζον αὐτὴν ζωὴν ὠρισμένην καὶ νοερὰν ἔχει, ἡ δὲ ὠρισμένον μὲν τι γίγνεται, οὐ μὴν ζῶν οὐδὲ νοοῦν, ἀλλὰ νεκρὸν κεκοσμημένον. Καὶ ἡ μορφὴ δὲ εἰδωλον· ὥστε καὶ τὸ ὑποκείμενον εἰδωλον. Ἐκεῖ δὲ ἡ μορφὴ ἀληθινόν· ὥστε καὶ τὸ ὑποκείμενον. Διὸ καὶ τοὺς λέγοντας οὐσίαν τὴν ὕλην, εἰ περὶ ἐκείνης ἔλεγον, ὀρθῶς ἔδει ὑπολαμβάνειν λέγειν· τὸ γὰρ ὑποκείμενον ἐκεῖ οὐσία, μᾶλλον δὲ μετὰ τοῦ ἐπ' αὐτῇ νοουμένη καὶ ὅλη οὖσα πεφωτισμένη οὐσία. Πότερα δὲ αἰδίδιος ἡ νοητὴ ὁμοίως ζητητέον, ὡς ἂν τις καὶ τὰς ιδέας ζητοῖ· γενητὰ μὲν γὰρ τῷ ἀρχὴν ἔχειν, ἀγέννητα δέ, ὅτι μὴ χρόνῳ τὴν ἀρχὴν ἔχει, ἀλλ' αἰεὶ παρ' ἄλλου, οὐχ ὡς γινόμενα αἰεὶ, ὥσπερ ὁ κόσμος, ἀλλὰ ὄντα αἰεὶ, ὥσπερ ὁ ἐκεῖ κόσμος. Καὶ γὰρ ἡ ἑτερότης ἡ ἐκεῖ αἰεὶ, ἡ τὴν ὕλην ποιεῖ· ἀρχὴ γὰρ ὕλης αὕτη, καὶ ἡ κίνησις ἡ πρώτη· διὸ καὶ αὕτη ἑτερότης ἐλέγετο, ὅτι ὁμοῦ ἐξέφυσαν κίνησις καὶ ἑτερότης· ἀόριστον δὲ καὶ ἡ κίνησις καὶ ἡ ἑτερότης ἡ ἀπὸ τοῦ πρώτου, κακείνου πρὸς τὸ ὀρισθῆναι δεόμενα· ὀρίζεται δέ, ὅταν πρὸς αὐτὸ ἐπιστραφῇ· πρὶν δὲ ἀόριστον καὶ ἡ ὕλη καὶ τὸ ἕτερον καὶ οὐπω ἀγαθόν, ἀλλ' ἀφώτιστον ἐκείνου. Εἰ γὰρ παρ' ἐκείνου τὸ φῶς, τὸ δεχόμενον τὸ φῶς, πρὶν δέξασθαι, φῶς οὐκ ἔχει αἰεὶ, ἀλλὰ ἄλλο ὄν ἔχει, εἴπερ τὸ φῶς παρ' ἄλλου. Καὶ περὶ μὲν τῆς ἐν τοῖς νοητοῖς ὕλης πλείω τῶν προσηκόντων παραγυμνωθέντα ταύτη.

[6] Περὶ δὲ τῆς τῶν σωμάτων ὑποδοχῆς ὧδε λεγέσθω. Ὅτι μὲν οὖν δεῖ τι τοῖς σώμασιν ὑποκείμενον εἶναι ἄλλο ὄν παρ' αὐτά, ἢ τε εἰς ἄλληλα μεταβολῇ τῶν στοιχείων δηλοῖ. Οὐ γὰρ παντελὴς τοῦ μεταβάλλοντος ἡ φθορά· ἢ ἔσται τις οὐσία εἰς τὸ μὴ ὄν ἀπολομένη· οὐδ' αὖ τὸ γενόμενον ἐκ τοῦ παντελῶς μὴ ὄντος εἰς τὸ ὄν ἐλήλυθεν, ἀλλ' ἔστιν εἶδους μεταβολὴ ἐξ εἶδους ἐτέρου. Μένει

δὲ τὸ δεξάμενον τὸ εἶδος τοῦ γενομένου καὶ ἀποβαλὸν θάτερον. Τοῦτό τε οὖν δηλοῖ καὶ ὅλως ἡ φθορά· συνθέτου γάρ· εἰ δὲ τοῦτο, ἐξ ὕλης καὶ εἶδους ἕκαστον. Ἡ τε ἐπαγωγή μαρτυρεῖ τὸ φθειρόμενον σύνθετον δεικνύσα· καὶ ἡ ἀνάλυσις δέ· οἷον εἰ ἡ φιάλη εἰς τὸν χρυσόν, ὁ δὲ χρυσὸς εἰς ὕδωρ, καὶ τὸ ὕδωρ δὲ φθειρόμενον τὸ ἀνάλογον ἀπαιτεῖ. Ἀνάγκη δὲ τὰ στοιχεῖα ἢ εἶδος εἶναι ἢ ὕλην πρώτην ἢ ἐξ ὕλης καὶ εἶδους. Ἀλλ' εἶδος μὲν οὐχ οἷόν τε· πῶς γὰρ ἄνευ ὕλης ἐν ὄγκῳ καὶ μεγέθει; Ἀλλ' οὐδὲ ὕλη ἢ πρώτη· φθίρεται γάρ. Ἐξ ὕλης ἄρα καὶ εἶδους. Καὶ τὸ μὲν εἶδος κατὰ τὸ ποιὸν καὶ τὴν μορφήν, ἢ δὲ κατὰ τὸ ὑποκείμενον ἀόριστον, ὅτι μὴ εἶδος.

[7] Ἐμπεδοκλῆς δὲ τὰ στοιχεῖα ἐν ὕλῃ θέμενος ἀντιμαρτυροῦσαν ἔχει τὴν φθορὰν αὐτῶν. Ἀναξαγόρας δὲ τὸ μίγμα ὕλην ποιῶν, οὐκ ἐπιτηδεϊότητα πρὸς πάντα, ἀλλὰ πάντα ἐνεργεῖα ἔχειν λέγων ὃν εἰσάγει νοῦν ἀναιρεῖ οὐκ αὐτὸν τὴν μορφήν καὶ τὸ εἶδος διδόντα ποιῶν οὐδὲ πρότερον τῆς ὕλης ἀλλ' ἅμα. Ἀδύνατον δὲ τὸ ἅμα. Εἰ γὰρ μετέχει τὸ μίγμα τοῦ εἶναι, πρότερον τὸ ὄν· εἰ δὲ καὶ τοῦτο ὄν τὸ μίγμα, κάκεινο, ἄλλου ἐπ' αὐτοῖς δεῖσει τρίτου. Εἰ οὖν πρότερον ἀνάγκη τὸν δημιουργὸν εἶναι, τί ἔδει τὰ εἶδη κατὰ σμικρὰ ἐν τῇ ὕλῃ εἶναι, εἴτα τὸν νοῦν διὰ πραγμάτων ἀνηνύτων διακρίνειν ἐξὸν ἀποίῳ οὔσῃ τὴν ποιότητα καὶ τὴν μορφήν ἐπὶ πᾶσαν ἐκτεῖναι; Τό τε πᾶν ἐν παντὶ εἶναι πῶς οὐκ ἀδύνατον; Ὁ δὲ τὸ ἄπειρον ὑποθεῖς τί ποτε τοῦτο λεγέτω. Καὶ εἰ οὕτως ἄπειρον, ὥς ἀδιεξίτητον, ὥς οὐκ ἔστι τοιοῦτόν τι ἐν τοῖς οὔσιν οὔτε αὐτοἰάπειρον οὔτε ἐπ' ἄλλῃ φύσει ὥς συμβεβηκὸς σώματί τινι, τὸ μὲν αὐτοἰάπειρον, ὅτι καὶ τὸ μέρος αὐτοῦ ἐξ ἀνάγκης ἄπειρον, τὸ δὲ ὥς συμβεβηκός, ὅτι τὸ ὅλῳ συμβέβηκεν ἐκεῖνο οὐκ ἂν καθ' ἑαυτὸ ἄπειρον εἴη οὐδὲ ἀπλοῦν οὐδὲ ὕλη ἔτι, δηλον. Ἀλλ' οὐδὲ αἱ ἄτομοι τάξιν ὕλης ἔξουσιν αἱ τὸ παράπαν οὐκ οὔσαι· τμητὸν γὰρ πᾶν σῶμα κατὰ πᾶν· καὶ τὸ συνεχές δὲ τῶν σωμάτων καὶ τὸ ὑγρὸν καὶ τὸ μὴ οἷόν τε ἄνευ νοῦ ἕκαστα καὶ ψυχῆς, ἣν ἀδύνατον ἐξ ἀτόμων εἶναι, ἄλλην τε φύσιν παρὰ τὰς ἀτόμους ἐκ τῶν ἀτόμων δημιουργεῖν οὐχ οἷόν τε, ἐπεὶ καὶ οὐδεὶς δημιουργὸς ποιήσει τι ἐξ οὐχ ὕλης συνεχοῦς, καὶ μυρία ἂν λέγοιτο πρὸς ταύτην τὴν ὑπόθεσιν καὶ εἴρηται· διὸ ἐνδιατρίβειν περὶ τὸν ἐν τούτοις.

[8] Τίς οὖν ἢ μία αὕτη καὶ συνεχῆς καὶ ἄποιος λεγομένη; Καὶ ὅτι μὲν μὴ σῶμα, εἴπερ ἄποιος, δηλον· ἢ ποιότητα ἔξει. Λέγοντες δὲ πάντων αὐτὴν εἶναι τῶν αἰσθητῶν καὶ οὐ τινῶν μὲν ὕλην, πρὸς ἄλλα δὲ εἶδος οὔσαν – οἷον τὸν πηλὸν ὕλην τῷ κεραμεύοντι, ἀπλῶς δὲ οὐχ ὕλην – οὐ δὴ οὕτως, ἀλλὰ πρὸς πάντα λέγοντες, οὐδὲν ἂν αὐτῇ προσάπτοιμεν τῇ αὐτῆς φύσει, ὅσα ἐπὶ τοῖς αἰσθητοῖς ὁράται. Εἰ δὴ τοῦτο, πρὸς ταῖς ἄλλαις ποιότησιν, οἷον χρώμασι καὶ θερμότησι καὶ ψυχρότησιν, οὐδὲ τὸ κοῦφον οὐδὲ τὸ βάρος, οὐ πυκνόν, οὐχ ἀραιόν, ἀλλ' οὐδὲ σχῆμα. Οὐ τοῖνυν οὐδὲ μέγεθος· ἄλλο γὰρ τὸ μεγέθει, ἄλλο τὸ μεμεγεθυσμένῳ εἶναι, ἄλλο τὸ σχήματι, ἄλλο τὸ ἐσχηματισμένῳ. Δεῖ δὲ αὐτὴν μὴ σύνθετον εἶναι, ἀλλ' ἀπλοῦν καὶ ἐν τι τῇ αὐτῆς φύσει· οὕτω γὰρ πάντων ἔρημος. Καὶ ὁ μορφήν διδοὺς δώσει καὶ μορφήν ἄλλην οὔσαν παρ' αὐτὴν καὶ μέγεθος καὶ πάντα ἐκ τῶν ὄντων οἷον προσφέρων· ἢ δουλεύσει τῷ μεγέθει αὐτῆς καὶ ποιήσει οὐχ ἡλικὸν θέλει, ἀλλ' ὅσον ἢ ὕλη βούλεται· τὸ δὲ συντροχάζειν τὴν βούλησιν τῷ μεγέθει αὐτῆς πλασματῶδες. Εἰ δὲ καὶ

πρότερον τῆς ὕλης τὸ ποιοῦν, ταύτη ἔσται ἡ ὕλη, ἥι πάντη τὸ ποιοῦν θέλει, καὶ εὐάγωγος εἰς ἅπαντα· καὶ εἰς μέγεθος τοίνυν. Μέγεθός τε εἰ ἔχοι, ἀνάγκη καὶ σχῆμα ἔχει· ὥστε ἔτι μᾶλλον δύσεργος ἔσται. Ἐπεισι τοίνυν τὸ εἶδος αὐτῇ πάντα ἐπ' αὐτὴν φέρον· τὸ δὲ εἶδος πᾶν καὶ μέγεθος ἔχει καὶ ὅποσον ἂν ἦ μετὰ τοῦ λόγου καὶ ὑπὸ τούτου. Διὸ καὶ ἐπὶ τῶν γενῶν ἐκάστων μετὰ τοῦ εἶδους καὶ τὸ ποσὸν ὥρισταί· ἄλλο γὰρ ἀνθρώπου καὶ ἄλλο ὄρνιθος καὶ ὄρνιθος τοιουτοῦ. Θαυμαστότερον τὸ ποσὸν τῇ ὕλῃ ἄλλο ἐπάγειν τοῦ ποιὸν αὐτῇ προστιθέναι; οὐδὲ τὸ μὲν ποιὸν λόγος, τὸ δὲ ποσὸν οὐκ, εἶδος καὶ μέτρον καὶ ἀριθμὸς ὄν.

[9] Πῶς οὖν τις λήψεται τι τῶν ὄντων, ὃ μὴ μέγεθος ἔχει; Ἡ πᾶν ὅπερ μὴ ταῦτόν τῳ ποσῶ· οὐ γὰρ δὴ τὸ ὄν καὶ τὸ ποσὸν ταυτόν. Πολλὰ δὲ καὶ ἄλλα ἕτερα τοῦ ποσοῦ. Ὅλως δὲ πᾶσαν ἀσώματον φύσιν ἄποσον θετέον· ἀσώματος δὲ καὶ ἡ ὕλη. Ἐπεὶ καὶ ἡ ποσότης αὐτὴ οὐ ποσόν, ἀλλὰ τὸ μετασχὼν αὐτῆς· ὥστε καὶ ἐκ τούτου δῆλον, ὅτι εἶδος ἡ ποσότης. Ὡς οὖν ἐγένετό τι λευκὸν παρουσίαι λευκότητος, τὸ δὲ πεποιηκὸς τὸ λευκὸν χρῶμα ἐν ζῳίῳ καὶ τὰ ἄλλα δὲ χρώματα ποικίλα οὐκ ἦν ποικίλον χρῶμα, ἀλλὰ ποικίλος, εἰ βούλει, λόγος, οὕτω καὶ τὸ ποιοῦν τὸ τηλικόνδε οὐ τηλικόνδε, ἀλλ' αὐτὸ τί τηλίκον ἢ τηλικότης ἢ ὁ λόγος τὸ ποιοῦν. Προσελθοῦσα οὖν ἡ τηλικότης ἐξελιττεῖ εἰς μέγεθος τὴν ὕλην; Οὐδαμῶς· οὐδὲ γὰρ ἐν ὀλίγῳ συνεσπείρατο· ἀλλ' ἔδωκε μέγεθος τὸ οὐ πρότερον ὄν, ὥσπερ καὶ ποιότητα τὴν οὐ πρότερον οὔσαν.

[10] Τί οὖν νοήσω ἀμέγεθες ἐν ὕλῃ; Τί δὲ νοήσεις ἄποιον ὁπωσοῦν; Καὶ τίς ἡ νόησις καὶ τῆς διανοίας ἡ ἐπιβολή; Ἡ ἀοριστία· εἰ γὰρ τῳ ὁμοίῳ τὸ ὅμοιον, καὶ τῳ ἀορίστῳ τὸ ἀόριστον. Λόγος μὲν οὖν γένοιτο ἂν περὶ τοῦ ἀορίστου ὀρισμένος, ἡ δὲ πρὸς αὐτὸ ἐπιβολὴ ἀόριστος. Εἰ δ' ἕκαστον λόγῳ καὶ νοήσει γινώσκεται, ἐνταῦθα δὲ ὁ μὲν λόγος λέγει, ἃ δὲ λέγει περὶ αὐτῆς, ἡ δὲ βουλομένη εἶναι νόησις οὐ νόησις, ἀλλ' οἷον ἄνοια, μᾶλλον νόθον ἂν εἴη τὸ φάντασμα αὐτῆς καὶ οὐ γνήσιον, ἐκ θατέρου οὐκ ἀληθοῦς καὶ μετὰ τοῦ ἐτέρου λόγου συγκείμενον. Καὶ τάχα εἰς τοῦτο βλέπων ὁ Πλάτων νόθῳ λογισμῷ εἶπε ληπτὴν εἶναι. Τίς οὖν ἡ ἀοριστία τῆς ψυχῆς; Ἄρα παντελεῆς ἄγνοια ὡς ἀπουσία; Ἡ ἐν καταφάσει τινὶ τὸ ἀόριστον, καὶ οἷον ὀφθαλμῷ τὸ σκότος ὕλην ὃν παντὸς ἀοράτου χρώματος, οὕτως οὖν καὶ ψυχῇ ἀφελοῦσα ὅσα ἐπὶ τοῖς αἰσθητοῖς οἷον φῶς τὸ λοιπὸν οὐκέτι ἔχουσα ὀρίσαι ὁμοιοῦται τῇ ὄψει τῇ ἐν σκότῳ ταυτόν πως γινομένη τότε τῳ ὃ οἷον ὀρᾷ. Ἄρ' οὖν ὀρᾷ; Ἡ οὕτως ὡς ἀσχημοσύνην καὶ ὡς ἄχρῳαν καὶ ὡς ἀλαμπὲς καὶ προσέτι δὲ ὡς οὐκ ἔχον μέγεθος· εἰ δὲ μή, εἰδοποιήσει ἡδὴ. Ὅταν οὖν μηδὲν νοῇ, οὐ ταῦτό τοῦτο περὶ ψυχὴν πάθος; Ἡ οὐ, ἀλλ' ὅταν μὲν μηδέν, λέγει μηδέν, μᾶλλον δὲ πάσχει οὐδέν· ὅταν δὲ τὴν ὕλην, οὕτω πάσχει πάθος οἷον τύπον τοῦ ἀμόρφου· ἐπεὶ καὶ ὅταν τὰ μεμορφωμένα καὶ τὰ μεμεγεθυσμένα νοῇ, ὡς σύνθετα νοεῖ· ὡς γὰρ κεχρωσμένα καὶ ὅλως πεποιωμένα. Τὸ ὅλον οὖν νοεῖ καὶ τὸ συνάμφω· καὶ ἐναργῆς μὲν ἡ νόησις ἢ ἡ αἴσθησις τῶν ἐπόντων, ἀμυδρὰ δὲ ἡ τοῦ ὑποκειμένου, τοῦ ἀμόρφου· οὐ γὰρ εἶδος. Ὁ οὖν ἐν τῳ ὅλῳ καὶ συνθέτῳ λαμβάνει μετὰ τῶν ἐπόντων ἀναλύσασα ἐκεῖνα καὶ χωρίσασα, ὃ καταλείπει ὁ λόγος, τοῦτο νοεῖ ἀμυδρῶς ἀμυδρὸν καὶ σκοτεινῶς σκοτεινὸν καὶ νοεῖ οὐ νοοῦσα. Καὶ ἐπειδὴ οὐκ ἔμεινεν οὐδ' αὐτὴ ἡ ὕλη ἄμορφος, ἀλλ' ἐν τοῖς

πράγμασιν ἐστὶ μεμορφωμένη, καὶ ἡ ψυχὴ εὐθέως ἐπέβαλε τὸ εἶδος τῶν πραγμάτων αὐτῇ ἀλγοῦσα τῷ ἀορίστῳ, οἷον φόβῳ τοῦ ἔξω τῶν ὄντων εἶναι καὶ οὐκ ἀνεχομένη ἐν τῷ μὴ ὄντι ἐπιπολὺ ἐστάναι.

[11] Καὶ τί δεῖ τινος ἄλλου πρὸς σύστασιν σωμάτων μετὰ μέγεθος καὶ ποιότητος ἀπάσας; Ἡ τοῦ ὑποδεχομένου πάντα. Οὐκοῦν ὁ ὄγκος· εἰ δὲ ὁ ὄγκος, μέγεθος δῆπου. Εἰ δὲ ἀμέγεθες, οὐδ' ὅπου δέξεται ἔχει. Ἀμέγεθες δὲ ὄν τί ἂν συμβάλλοιτο, εἰ μήτε εἰς εἶδος καὶ τὸ ποιὸν μήτε εἰς τὴν διάστασιν καὶ τὸ μέγεθος, ὃ δὴ παρὰ τῆς ὕλης δοκεῖ, ὅπου ἂν ᾗ, ἔρχεσθαι εἰς τὰ σώματα; Ὅλος δὲ ὥσπερ πράξεις καὶ ποιήσεις καὶ χρόνοι καὶ κινήσεις ὑποβολὴν ὕλης ἐν αὐτοῖς οὐκ ἔχοντα ἔστιν ἐν τοῖς οὖσιν, οὕτως οὐδὲ τὰ σώματα τὰ πρῶτα ἀνάγκη ὕλην ἔχειν, ἀλλὰ ὅλα ἕκαστα εἶναι ἃ ἐστὶ ποικιλώτερα ὄντα μίξει τῇ ἐκ πλειόνων εἰδῶν τὴν σύστασιν ἔχοντα· ὥστε τοῦτο τὸ ἀμέγεθες ὕλης ὄνομα κενὸν εἶναι. Πρῶτον μὲν οὖν οὐκ ἀνάγκη τὸ ὑποδεχόμενον ὅτιοῦν ὄγκον εἶναι, ἐὰν μὴ μέγεθος ἤδη αὐτῷ παρῇ· ἐπεὶ καὶ ἡ ψυχὴ πάντα δεχομένη ὁμοῦ ἔχει πάντα· εἰ δὲ μέγεθος αὐτῇ συμβεβηκὸς ᾗ, ἔσχεν ἂν ἕκαστα ἐν μεγέθει. Ἡ δὲ ὕλη διὰ τοῦτο ἐν διαστήματι ἃ δέχεται λαμβάνει, ὅτι διαστήματός ἐστι δεκτικὴ· ὥσπερ καὶ τὰ ζῶα καὶ τὰ φυτὰ μετὰ τοῦ μεγεθύνεσθαι καὶ τὸ ποιὸν ἀντιπαραγόμενον ἴσχει τῷ ποσῷ καὶ συστελλομένου συσταλεῖν ἂν. Εἰ δ' ὅτι προυπάρχει τι μέγεθος ἐν τοῖς τοιοῦτοις ὑποκείμενον τῷ μορφοῦντι, κάκεῖ ἀπαιτεῖ, οὐκ ὀρθῶς· ἐνταῦθα γὰρ ἡ ὕλη οὐχ ἡ ἀπλῶς, ἀλλ' ἡ τούτου· τὴν δ' ἀπλῶς δεῖ καὶ τοῦτο παρ' ἄλλου ἔχειν. Οὐ τοίνυν ὄγκον δεῖ εἶναι τὸν δεξόμενον τὸ εἶδος, ἀλλ' ὁμοῦ τῷ γενέσθαι ὄγκον καὶ τὴν ἄλλην ποιότητα δέχεσθαι. Καὶ φάντασμα μὲν ἔχειν ὄγκου ὡς ἐπιτηδειότητα τούτου ὥσπερ πρῶτην, κενὸν δὲ ὄγκον. Ὅθεν τινὲς ταυτὸν τῷ κενῷ τὴν ὕλην εἰρήकाσι. Φάντασμα δὲ ὄγκου λέγω, ὅτι καὶ ἡ ψυχὴ οὐδὲν ἔχουσα ὀρίσαι, ὅταν τῇ ὕλῃ προσομιλῇ, εἰς ἀοριστίαν χεῖ ἑαυτὴν οὔτε περιγράφουσα οὔτε εἰς σημεῖον ἰέναι δυναμένη· ἤδη γὰρ ὀρίζει. Διὸ οὔτε μέγα λεκτέον χωρὶς οὔτε σμικρὸν αὐτῷ, ἀλλὰ μέγα καὶ μικρόν· καὶ οὕτως ὄγκος καὶ ἀμέγεθες οὕτως, ὅτι ὕλη ὄγκου καὶ συστελλόμενον ἐκ τοῦ μεγάλου ἐπὶ τὸ σμικρὸν καὶ ἐκ τοῦ σμικροῦ ἐπὶ τὸ μέγα οἷον ὄγκον διατρέχει· καὶ ἡ ἀοριστία αὐτῆς ὁ τοιοῦτος ὄγκος, ὑποδοχὴ μεγέθους ἐν αὐτῇ· ἐν δὲ φαντασίᾳ ἐκείνως. Καὶ γὰρ τῶν μὲν ἄλλων ἀμεγέθων ὅσα εἶδη ὥριστα ἕκαστον· ὥστε οὐδαμῇ ἔννοια ὄγκου· ἡ δὲ ἀόριστος οὕσα καὶ μήπω στᾶσα παρ' αὐτῆς ἐπὶ πᾶν εἶδος φερομένη δεῦρο κάκεῖσε καὶ πάντῃ εὐάγωγος οὕσα πολλή τε γίνεται τῇ ἐπὶ πάντα ἀγωγῇ καὶ γενέσει καὶ ἔσχε τοῦτον τὸν τρόπον φύσιν ὄγκου.

[12] Συμβάλλεται οὖν τὰ μέγιστα τοῖς σώμασι· τά τε γὰρ εἶδη τῶν σωμάτων ἐν μεγέθεσι. Περὶ δὲ μέγεθος οὐκ ἂν ἐγένετο ταῦτα, ἀλλ' ἡ περὶ τὸ μεμεγεθυμένον· εἰ γὰρ περὶ μέγεθος, οὐ περὶ ὕλην, ὁμοίως ἂν ἀμεγέθῃ καὶ ἀνυπόστατα ᾗν ἢ λόγοι μόνον ἂν ᾗσαν – οὗτοι δὲ περὶ ψυχὴν – καὶ οὐκ ἂν ᾗν σώματα. Δεῖ οὖν ἐνταῦθα περὶ ἐν τι τὰ πολλὰ· τοῦτο δὲ μεμεγεθυμένον· τοῦτο δὲ ἕτερον τοῦ μεγέθους. Ἐπεὶ καὶ νῦν ὅσα μίγνυται τῷ ὕλῃν ἔχειν εἰς ταυτὸν ἔρχεται καὶ οὐ δεῖται ἄλλου του περὶ ὃ, ὅτι ἕκαστον τῶν μίγνυμένων ἡκεῖ φέρον τὴν αὐτοῦ ὕλην. Δεῖται δὲ [ὁμῶς] καὶ ὥς ἐνός τινος τοῦ δεξομένου ἢ ἀγγείου ἢ τόπου· ὁ δὲ τόπος ὕστερος τῆς ὕλης καὶ τῶν σωμάτων, ὥστε

πρότερον ἂν δέοιτο τὰ σώματα ὕλης. Οὐδέ, ὅτι αἱ ποιήσεις καὶ αἱ πράξεις ἄυλοι, διὰ τοῦτο καὶ τὰ σώματα· σύνθετα γὰρ τὰ σώματα, αἱ δὲ πράξεις οὐ. Καὶ τοῖς πράττουσιν ἡ ὕλη ὅταν πράττωσι τὸ ὑποκείμενον δίδωσι μένουσα ἐν αὐτοῖς, εἰς τὸ πράττειν οὐχ αὐτὴν δίδωσιν· οὐδὲ γὰρ οἱ πράττοντες τοῦτο ζητοῦσι. Καὶ οὐ μεταβάλλει ἄλλη πρᾶξις εἰς ἄλλην, ἵνα ἂν ἦν καὶ αὐταῖς ὕλη, ἀλλ' ὁ πράττων ἐπ' ἄλλην μεταβάλλει πρᾶξιν ἐξ ἄλλης· ὥστε ὕλην αὐτὸν εἶναι ταῖς πράξεσιν. Ἔστι τοίνυν ἀναγκαῖον ἡ ὕλη καὶ τῇ ποιότητι καὶ τῷ μεγέθει· ὥστε καὶ τοῖς σώμασι· καὶ οὐ κενὸν ὄνομα, ἀλλ' ἔστι τι ὑποκείμενον κἂν ἀόρατον κἂν ἀμέγεθες ὑπάρχει. Ἡ οὕτως οὐδὲ τὰς ποιότητας φήσομεν οὐδὲ τὸ μέγεθος τῷ αὐτῷ λόγῳ· ἕκαστον γὰρ τῶν τοιούτων λέγοιτο ἂν οὐδὲν εἶναι ἑαυτοῦ μόνον λαμβανόμενον. Εἰ δὲ ταῦτα ἔστι καίπερ ἀμυδρῶς ὃν ἕκαστον, πολὺ μᾶλλον ἂν εἴη ὕλη, κἂν μὴ ἐναργὴς ὑπάρχει αἰρετὴ οὕσα οὐ ταῖς αἰσθήσεσιν· οὔτε γὰρ ὄμμασιν, ἄχρους γάρ· οὔτε ἀκοῇ, οὐ γὰρ ψόφος· οὐδὲ χυμοί, διὸ οὐδὲ ῥῖνες οὐδὲ γλῶσσα. Ἄρ' οὖν ἀφή; Ἡ οὐ, ὅτι μὴδὲ σῶμα· σώματος γὰρ ἡ ἀφή, ὅτι ἡ πυκνοῦ ἢ ἀραιοῦ, μαλακοῦ σκληροῦ, ὑγροῦ ξηροῦ· τούτων δὲ οὐδὲν περὶ τὴν ὕλην· ἀλλὰ λογισμῷ οὐκ ἐκ νοῦ, ἀλλὰ κενῶς· διὸ καὶ νόθος, ὡς εἴρηται. Ἀλλ' οὐδὲ σωματότης περὶ αὐτήν· εἰ μὲν λόγος ἡ σωματότης, ἕτερος αὐτῆς· αὕτη οὖν ἄλλο· εἰ δ' ἡδὴ ποιήσασα καὶ οἶον κραθεῖσα, σῶμα φανερώς ἂν εἴη καὶ οὐχ ὕλη μόνον.

[13] Εἰ δὲ ποιότης τις τὸ ὑποκείμενον κοινὴ τις οὕσα ἐν ἐκάστῳ τῶν στοιχείων, πρῶτον μὲν τίς αὕτη λεκτέον. Ἐπειτα πῶς ποιότης ὑποκείμενον ἔσται; Πῶς δὲ ἐν ἀμεγέθει ποιὸν θεωρηθήσεται μὴ ἔχον ὕλην μὴδὲ μέγεθος; Ἐπειτα εἰ μὲν ὠρισμένη ἡ ποιότης, πῶς ὕλη; Εἰ δ' ἀόριστόν τι, οὐ ποιότης, ἀλλὰ τὸ ὑποκείμενον καὶ ἡ ζητουμένη ὕλη. Τί οὖν κωλύει ἄποιον μὲν εἶναι τῷ τῶν ἄλλων μηδεμιᾶς τῇ αὐτῆς φύσει μετέχειν, αὐτῷ δὲ τούτῳ τῷ μηδεμιᾶς μετέχειν ποιὰν εἶναι ιδιότητα πάντως τινὰ ἔχουσιν καὶ τῶν ἄλλων διαφέρουσιν, οἷον στέρησιν τινὰ ἐκείνων; Καὶ γὰρ ὁ ἐστερημένος ποιός· οἶον ὁ τυφλός. Εἰ οὖν στέρησις τούτων περὶ αὐτήν, πῶς οὐ ποιὰ; Εἰ δὲ καὶ ὅλως στέρησις περὶ αὐτήν, ἔτι μᾶλλον, εἴ γε δὴ καὶ στέρησις ποιόν τι. Ὅ δὲ ταῦτα λέγων τί ἄλλο ἢ ποιὰ καὶ ποιότητος πάντα ποιεῖ; Ὡστε καὶ ἡ ποσότης ποιότης ἂν εἴη καὶ ἡ οὐσία δέ. Εἰ δὲ ποιόν, πρόσσεστι ποιότης. Γελοῖον δὲ τὸ ἕτερον τοῦ ποιοῦ καὶ μὴ ποιὸν ποιὸν ποιεῖν. Εἰ δ, ὅτι ἕτερον, ποιόν, εἰ μὲν αὐτοετερότης, οὐδ' ὥς ποιόν· ἐπεὶ οὐδ' ἡ ποιότης ποιὰ· εἰ δ' ἕτερον μόνον, οὐχ ἑαυτῇ, ἀλλ' ἑτερότητι ἕτερον καὶ ταυτότητι ταυτόν. Οὐδὲ δὴ ἡ στέρησις ποιότης οὐδὲ ποιόν, ἀλλ' ἐρημία ποιότητος ἢ ἄλλου, ὡς ἡ ἀποφία οὐ ψόφου ἢ ὅτουοῦν ἄλλου· ἄρσις γὰρ ἡ στέρησις, τὸ δὲ ποιὸν ἐν καταφάσει. Ἡ τε ιδιότης τῆς ὕλης οὐ μορφή· τῷ γὰρ μὴ ποιὰ εἶναι μὴδ' εἰδός τι ἔχειν· ἄτοπον δὴ, ὅτι μὴ ποιὰ, ποιὰν λέγειν καὶ ὅμοιον τῷ, ὅτι ἀμέγεθες, αὐτῷ τούτῳ μέγεθος ἔχειν. Ἔστιν οὖν ἡ ιδιότης αὐτῆς οὐκ ἄλλο τι ἢ ὅπερ ἔστι, καὶ οὐ πρόσκειται ἡ ιδιότης, ἀλλὰ μᾶλλον ἐν σχέσει τῇ πρὸς τὰ ἄλλα, ὅτι ἄλλο αὐτῶν. Καὶ τὰ μὲν ἄλλα οὐ μόνον ἄλλα, ἀλλὰ καὶ τι ἕκαστον ὡς εἶδος, αὕτη δὲ πρεπόντως ἂν λέγοιτο μόνον ἄλλο· τάχα δὲ ἄλλα, ἵνα μὴ τῷ ἄλλο ἐνικῶς ὀρίσῃς, ἀλλὰ τῷ ἄλλῳ τὸ ἀόριστον ἐνδείξῃ.

[14] Ἄλλ' ἐκεῖνο ζητητέον, πότερα στέρησις, ἢ περὶ αὐτῆς ἡ στέρησις. Ὅ

τοίνυν λέγων λόγος ὑποκειμένωι μὲν ἐν ἄμφω, λόγωι δὲ δύο, δίκαιος ἦν διδάσκειν καὶ τὸν λόγον ἐκατέρου ὄντινα δεῖ ἀποδιδόναι, τῆς μὲν ὕλης ὅς ὀριεῖται αὐτὴν οὐδὲν προσασπτόμενος τῆς στερήσεως, τῆς τε αὖ στερήσεως ὡσαύτως. Ἡ γὰρ οὐδέτερον ἐν οὐδετέρωι τῷ λόγωι ἢ ἐκάτερον ἐν ἐκατέρωι ἢ θάτερον ἐν θατέρωι μόνον ὁποτερονοῦν. Εἰ μὲν οὖν ἐκάτερον χωρὶς καὶ οὐκ ἐπιζητεῖ οὐδέτερον, δύο ἔσται ἄμφω καὶ ἡ ὕλη ἕτερον στερήσεως, κἂν συμβεβήκηι αὐτῇ ἡ στέρησις. Δεῖ δ' ἐν τῷ λόγωι μηδὲ δυνάμει ἐνοραῖσθαι θάτερον. Εἰ δὲ ὡς ἡ ρὶς ἡ σιμὴ καὶ τὸ σιμόν, καὶ οὕτω διπλοῦν ἐκάτερον καὶ δύο. Εἰ δὲ ὡς τὸ πῦρ καὶ ἡ θερμότης, ἐν μὲν τῷ πυρὶ τῆς θερμότητος οὔσης, ἐν δὲ τῇ θερμότητι οὐ λαμβανομένου τοῦ πυρός, καὶ ἡ ὕλη οὕτω στέρησις, ὡς τὸ πῦρ θερμόν, οἷον εἶδος αὐτῆς ἔσται ἡ στέρησις, τὸ δ' ὑποκειμένον ἄλλο, ὃ δεῖ τὴν ὕλην εἶναι. Καὶ οὐδ' οὕτως ἔν. Ἄρα οὖν οὕτως ἐν τῷ ὑποκειμένωι, δύο δὲ τῷ λόγωι, τῆς στερήσεως οὐ σημαίνουσης τι παρεῖναι, ἀλλὰ μὴ παρεῖναι, καὶ οἷον ἀπόφασις ἡ στέρησις τῶν ὄντων; ὥσπερ ἂν εἴ τις λέγοι οὐκ ὄν, οὐ γὰρ προστίθῃσιν ἡ ἀπόφασις, ἀλλὰ φησιν οὐκ εἶναι· καὶ οὕτω στέρησις ὡς οὐκ ὄν. Εἰ μὲν οὖν οὐκ ὄν, ὅτι μὴ τὸ ὄν, ἀλλ' ἄλλο ὄν τί ἐστι, δύο οἱ λόγοι, ὁ μὲν τοῦ ὑποκειμένου ἀπτόμενος, ὁ δὲ τῆς στερήσεως τὴν πρὸς τὰ ἄλλα σχέσιν δηλῶν. Ἡ ὁ μὲν τῆς ὕλης πρὸς τὰ ἄλλα καὶ ὁ τοῦ ὑποκειμένου δὲ πρὸς τὰ ἄλλα, ὁ δὲ τῆς στερήσεως εἰ τὸ ἀόριστον αὐτῆς δηλοῖ, τάχα ἂν αὐτὸς αὐτῆς ἐφάπτοιτο· πλὴν ἐν γε ἐκατέρως τῷ ὑποκειμένωι, λόγωι δὲ δύο. Εἰ μέντοι τῷ ἀόριστῳ εἶναι καὶ ἀπείρῳ εἶναι καὶ ἀποίῳ εἶναι τῇ ὕλει ταυτὸν, πῶς ἔτι δύο οἱ λόγοι;

[15] Πάλιν οὖν ζητῆτεον, εἰ κατὰ συμβεβηκὸς τὸ ἄπειρον καὶ τὸ ἀόριστον ἐπ' ἄλλῃ φύσει καὶ πῶς συμβεβηκὸς καὶ εἰ στέρησις συμβέβηκεν. Εἰ δὴ ὅσα μὲν ἀριθμοὶ καὶ λόγοι ἀπειρίας ἔξω – ὅροι γὰρ καὶ τάξεις, καὶ τὸ τεταγμένον καὶ τοῖς ἄλλοις παρὰ τούτων, τάττει δὲ ταῦτα οὐ τὸ τεταγμένον [οὐδὲ τάξις], ἀλλὰ ἄλλο τὸ ταττόμενον παρὰ τὸ τάττον, τάττει δὲ τὸ πέρας καὶ ὅρος καὶ λόγος – ἀνάγκη τὸ ταττόμενον καὶ ὀριζόμενον τὸ ἄπειρον εἶναι. Τάττεται δὲ ἡ ὕλη καὶ ὅσα δὲ μὴ ὕλη τῷ μετέχειν ἡ ὕλης λόγον ἔχειν· ἀνάγκη τοίνυν τὴν ὕλην τὸ ἄπειρον εἶναι, οὐχ οὕτω δὲ ἄπειρον, ὡς κατὰ συμβεβηκὸς καὶ τῷ συμβεβηκέναι τὸ ἄπειρον αὐτῇ. Πρῶτον μὲν γὰρ τὸ συμβαῖνόν τῳ δεῖ λόγον εἶναι· τὸ δὲ ἄπειρον οὐ λόγος· ἔπειτα τίνοι ὄντι τὸ ἄπειρον συμβήσεται; Πέρατι καὶ πεπερασμένωι. Ἀλλ' οὐ πεπερασμένον οὐδὲ πέρας ἡ ὕλη. Καὶ τὸ ἄπειρον δὲ προσελθὸν τῷ πεπερασμένῳ ἀπολεῖ αὐτοῦ τὴν φύσιν· οὐ τοίνυν συμβεβηκὸς τῇ ὕλει τὸ ἄπειρον· αὐτὴ τοίνυν τὸ ἄπειρον. Ἐπεὶ καὶ ἐν τοῖς νοητοῖς ἡ ὕλη τὸ ἄπειρον καὶ εἴη ἂν γεννηθὲν ἐκ τῆς τοῦ ἐνὸς ἀπειρίας ἢ δυνάμεως ἢ τοῦ ἀεί, οὐκ οὔσης ἐν ἐκείνῳ ἀπειρίας ἀλλὰ ποιούντος. Πῶς οὖν ἐκεῖ καὶ ἐνταῦθα; Ἡ διττὸν καὶ τὸ ἄπειρον. Καὶ τί διαφέρει; Ὡς ἀρχέτυπον καὶ εἰδῶλον. Ἐλαττόνας οὖν ἄπειρον τοῦτο; Ἡ μᾶλλον· ὅσωι γὰρ εἰδῶλον πεφευγὸς τὸ εἶναι [καί] τὸ ἀληθές, μᾶλλον ἄπειρον. Ἡ γὰρ ἀπειρία ἐν τῷ ἥττον ὀρισθέντι μᾶλλον· τὸ γὰρ ἥττον ἐν τῷ ἀγαθῷ μᾶλλον ἐν τῷ κακῷ. Τὸ ἐκεῖ οὖν μᾶλλον ὄν εἰδῶλον ὡς ἄπειρον, τὸ δ' ἐνταῦθα ἥττον, ὅσωι πέφευγε τὸ εἶναι καὶ τὸ ἀληθές, εἰς δὲ εἰδῶλου κατερρῦη φύσιν, ἀληθεστερώς ἄπειρον. Τὸ αὐτὸ οὖν τὸ ἄπειρον καὶ τὸ ἀπείρῳ εἶναι; Ἡ ὅπου λόγος καὶ ὕλη ἄλλο

ἐκάτερον, ὅπου δὲ ὕλη μόνον ἢ ταυτὸν λεκτέον ἢ ὅλως, ὃ καὶ βέλτιον, οὐκ εἶναι ἐνθάδε τὸ ἀπείρωι εἶναι· λόγος γὰρ ἔσται, ὃς οὐκ ἔστιν ἐν τῷ ἀπείρωι, ἵν' ἢ ἀπειρον. Ἀπειρον μὲν δὴ παρ' αὐτῆς τὴν ὕλην λεκτέον ἀντιτάξει τῇ πρὸς τὸν λόγον. Καὶ γάρ, ὥσπερ ὁ λόγος οὐκ ἄλλο τι ὢν ἐστὶ λόγος, οὕτω καὶ τὴν ὕλην ἀντιτεταγμένην τῷ λόγῳ κατὰ τὴν ἀπειρίαν οὐκ ἄλλο τι οὔσαν λεκτέον ἀπειρον.

[16] Ἄρ' οὖν καὶ ἐτερότητι ταυτόν; Ἡ οὐ, ἀλλὰ μορίῳ ἐτερότητος ἀντιταττομένῳ πρὸς τὰ ὄντα κυρίως, ἃ δὴ λόγοι. Διὸ καὶ μὴ ὄν οὕτω τι ὄν καὶ στερήσει ταυτόν, εἰ ἢ στερήσις ἀντίθεσις πρὸς τὰ ἐν λόγοις ὄντα. Οὐκοῦν φθαρήσεται ἢ στέρησις προσελθόντος τοῦ οὐ στερήσις; Οὐδαμῶς· ὑποδοχὴ γὰρ ἔξεως οὐχ ἔξις, ἀλλὰ στέρησις, καὶ πέρατος οὐ τὸ πεπερασμένον οὐδὲ τὸ πέρας, ἀλλὰ τὸ ἀπειρον καὶ καθ' ὅσον ἀπειρον. Πῶς οὖν [οὐκ] ἀπολεῖ αὐτοῦ τὴν φύσιν τοῦ ἀπείρου προσελθὼν τὸ πέρας καὶ ταῦτα οὐ κατὰ συμβεβηκὸς ὄντος ἀπείρου; Ἡ εἰ μὲν κατὰ τὸ ποσὸν ἀπειρον, ἀνήρει· νῦν δὲ οὐχ οὕτως, ἀλλὰ τοῦναντίον σώζει αὐτὸ ἐν τῷ εἶναι· ὃ γὰρ πέφυκεν, εἰς ἐνέργειαν καὶ τελείωσιν ἄγει, ὥσπερ τὸ ἄσπαρτον, ὅταν σπείρηται· καὶ ὅταν τὸ θῆλυ τοῦ ἄρρενος καὶ οὐκ ἀπόλλυται τὸ θῆλυ, ἀλλὰ μᾶλλον θηλύνεται· τοῦτο δὲ ἐστὶν· ὃ ἐστὶ μᾶλλον γίγνεται. Ἄρ' οὖν καὶ κακὸν ἢ ὕλη μεταλαμβάνουσα ἀγαθοῦ; Ἡ διὰ τοῦτο, ὅτι ἐδεήθη· οὐ γὰρ εἶχε. Καὶ γὰρ ὁ μὲν ἂν δέηταί τις, τὸ δ' ἔχη, μέσον ἂν ἴσως γίγνοιτο ἀγαθοῦ καὶ κακοῦ, εἰ ἰσάζοι πῶς ἐπ' ἄμφω· ὃ δ' ἂν μηδὲν ἔχη ἅτε ἐν πενίᾳ ὄν, μᾶλλον δὲ πενία ὄν, ἀνάγκη κακὸν εἶναι. Οὐ γὰρ πλούτου πενία τοῦτο [οὐδὲ ἰσχύος], ἀλλὰ πενία μὲν φρονήσεως, πενία δὲ ἀρετῆς, κάλλους, ἰσχύος, μορφῆς, εἰδούς, ποιοῦ. Πῶς οὖν οὐ δυσειδές; Πῶς δὲ οὐ πάντῃ αἰσχρόν; Πῶς δὲ οὐ πάντῃ κακόν; Ἐκεῖνη δὲ ἢ ὕλη ἢ ἐκεῖ ὄν· τὸ γὰρ πρὸ αὐτῆς ἐπέκεινα ὄντος. Ἐνταῦθα δὲ τὸ πρὸ αὐτῆς ὄν. Οὐκ ὄν ἄρα αὐτή, ἕτερον ὄν, πρὸς τῷ καλῷ τοῦ ὄντος.

ε: Περὶ τοῦ δυνάμει καὶ ἐνεργείαι.

[1] Λέγεται τὸ μὲν δυνάμει, τὸ δὲ ἐνεργείαι εἶναι· λέγεται δέ τι καὶ ἐνέργεια ἐν τοῖς οὗσι. Σκεπτέον οὖν τί τὸ δυνάμει καὶ τί τὸ ἐνεργείαι. Ἄρα τὸ αὐτὸ τῷ ἐνεργείαι εἶναι ἢ ἐνέργεια, καὶ εἴ τί ἐστιν ἐνεργείαι, τοῦτο καὶ ἐνέργεια, ἢ ἕτερον ἐκάτερον καὶ τὸ ἐνεργείαι ὄν οὐκ ἀνάγκη καὶ ἐνέργειαν εἶναι; Ὅτι μὲν οὖν ἐν τοῖς αἰσθητοῖς τὸ δυνάμει, δηλον· εἰ δὲ καὶ ἐν τοῖς νοητοῖς, σκεπτέον. Ἡ ἐκεῖ τὸ ἐνεργείαι μόνον· καὶ εἰ ἐστι τὸ δυνάμει, τὸ δυνάμει μόνον ἀεὶ, κἂν ἀεὶ ἦι, οὐδέποτε ἂν ἔλθοι εἰς ἐνέργειαν οὐ τῷ χρόνῳ ἐξείργεσθαι. Ἀλλὰ τί ἐστι τὸ δυνάμει πρῶτον λεκτέον, εἰ δὴ τὸ δυνάμει δεῖ μὴ ἀπλῶς λέγεσθαι· οὐ γὰρ ἐστι τὸ δυνάμει μηδενὸς εἶναι. Οἷον δυνάμει ἀνδριάς ὁ χαλκός· εἰ γὰρ μηδὲν ἐξ αὐτοῦ μηδ' ἐπ' αὐτῷ μηδ' ἔμελλε μηθὲν ἔσεσθαι μεθ' ὃ ἦν μηδ' ἐνεδέχετο γενέσθαι, ἦν ἂν ὃ ἦν μόνον. Ὁ δὲ ἦν, ἦδη παρῆν καὶ οὐκ ἔμελλε· τί οὖν ἐδύνατο ἄλλο μετὰ τὸ παρὸν αὐτό; Οὐ τοίνυν ἦν ἂν δυνάμει. Δεῖ τοίνυν τὸ δυνάμει τι ὄν ἄλλο ἦδη τῷ τι καὶ ἄλλο μετ' αὐτὸ δύνασθαι, ἥτοι μένον μετὰ τοῦ ἐκεῖνο ποιεῖν ἢ παρέχον αὐτὸ ἐκείνῳ ὃ δύναται φθαρὲν αὐτό, δυνάμει λέγεσθαι· ἄλλως γὰρ τὸ δυνάμει ἀνδριάς ὁ χαλκός, ἄλλως τὸ ὕδωρ δυνάμει χαλκός καὶ ὁ ἄῃρ πῦρ. Τοιοῦτον δὴ ὄν τὸ δυνάμει ἄρα καὶ δύναμις λέγοιτο ἂν πρὸς τὸ ἐσόμενον, οἷον ὁ χαλκός δύναμις τοῦ ἀνδριάντος; Ἡ, εἰ μὲν ἡ δύναμις κατὰ τὸ ποιεῖν λαμβάνοιτο, οὐδαμῶς· οὐ γὰρ ἡ δύναμις ἢ κατὰ τὸ ποιεῖν λαμβανομένη λέγοιτο ἂν δυνάμει. Εἰ δὲ τὸ δυνάμει μὴ μόνον πρὸς τὸ ἐνεργείαι λέγεται, ἀλλὰ καὶ πρὸς ἐνέργειαν, εἴη ἂν καὶ δύναμις δυνάμει. Βέλτιον δὲ καὶ σαφέστερον τὸ μὲν δυνάμει πρὸς τὸ ἐνεργείαι, τὴν δὲ δύναμιν πρὸς ἐνέργειαν λέγειν. Τὸ μὲν δὴ δυνάμει τοιοῦτον ὥσπερ ὑποκείμενόν τι πάθεσι καὶ μορφαῖς καὶ εἵδεσιν, ἃ μέλλει δέχεσθαι καὶ πέφυκεν· ἢ καὶ σπεύδει ἐλθεῖν, καὶ τὰ μὲν ὡς πρὸς τὸ βέλτιστον, τὰ δὲ πρὸς τὰ χεῖρω καὶ λυμαντικὰ αὐτῶν, ὧν ἕκαστον καὶ ἐνεργείαι ἐστὶν ἄλλο.

[2] Περὶ δὲ τῆς ὕλης σκεπτέον, εἰ ἕτερόν τι οὐσα ἐνεργείαι δυνάμει ἐστὶ πρὸς ἃ μορφοῦται, ἢ οὐδὲν ἐνεργείαι, καὶ ὅλως καὶ τὰ ἄλλα ἃ λέγομεν δυνάμει λαβόντα τὸ εἶδος καὶ μένοντα αὐτὰ ἐνεργείαι γίνεται, ἢ τὸ ἐνεργείαι κατὰ τοῦ ἀνδριάντος λεχθήσεται ἀντιτιθεμένου μόνον τοῦ ἐνεργείαι ἀνδριάντος πρὸς τὸν δυνάμει ἀνδριάντα, ἀλλ' οὐ τοῦ ἐνεργείαι κατηγορουμένου κατ' ἐκείνου, καθ' οὗ τὸ δυνάμει ἀνδριάς ἐλέγετο. Εἰ δὴ οὕτως, οὐ τὸ δυνάμει γίνεται ἐνεργείαι, ἀλλ' ἐκ τοῦ δυνάμει ὄντος πρότερον ἐγένετο τὸ ἐνεργείαι ὕστερον. Καὶ γὰρ αὖτὸ ἐνεργείαι ὄν τὸ συναμφοτέρον, οὐχ ἡ ὕλη, τὸ δὲ εἶδος τὸ ἐπ' αὐτῇ. Καὶ τοῦτο μὲν, εἰ ἑτέρα γίγνοιτο οὐσία, οἷον ἐκ χαλκοῦ ἀνδριάς· ἄλλη γὰρ οὐσία ὡς τὸ συναμφοτέρον ὁ ἀνδριάς. Ἐπὶ δὲ τῶν ὅλως οὐ μενόντων φανερόν, ὡς τὸ δυνάμει παντάπασιν ἕτερον ἦν. Ἀλλ' ὅταν ὁ δυνάμει γραμματικὸς ἐνεργείαι γένηται, ἐνταῦθα τὸ δυνάμει πῶς οὐ καὶ ἐνεργείαι τὸ αὐτό; Ὁ γὰρ δυνάμει Σωκράτης ὁ αὐτὸς καὶ ἐνεργείαι σοφός. Ἄρ' οὖν καὶ ὁ ἀνεπιστήμων ἐπιστήμων; Δυνάμει γὰρ ἦν ἐπιστήμων. Ἡ κατὰ συμβεβηκὸς ὁ ἀμαθὴς ἐπιστήμων. Οὐ γὰρ ἦι ἀμαθὴς δυνάμει ἐπιστήμων, ἀλλὰ συμβεβήκει αὐτῷ ἀμαθεῖ εἶναι, ἢ δὲ ψυχῇ καθ' αὐτὴν

ἐπιτηδεῖως ἔχουσα τὸ δυνάμει ἢν ἥπερ καὶ ἐπιστήμων. Ἐτι οὖν σώζει τὸ δυνάμει, καὶ δυνάμει γραμματικὸς ἢδὲ γραμματικὸς ὢν; Ἡ οὐδὲν κωλύει καὶ ἄλλον τρόπον· ἐκεῖ μὲν δυνάμει μόνον, ἐνταῦθα δὲ τῆς δυνάμεως ἐχούσης τὸ εἶδος. Εἰ οὖν ἔστι τὸ μὲν δυνάμει τὸ ὑποκείμενον, τὸ δ' ἐνεργεῖαι τὸ συναμφοτέρον, ὁ ἀνδριάς, τὸ εἶδος τὸ ἐπὶ τοῦ χαλκοῦ τί ἂν λέγοιτο; Ἡ οὐκ ἄτοπον τὴν ἐνέργειαν, καθ' ἣν ἐνεργεῖαι ἐστὶ καὶ οὐ μόνον δυνάμει, τὴν μορφήν καὶ τὸ εἶδος λέγειν, οὐχ ἀπλῶς ἐνέργειαν, ἀλλὰ τοῦδε ἐνέργειαν· ἐπεὶ καὶ ἄλλην ἐνέργειαν τάχα κυριώτερον ἂν λέγοιμεν, τὴν ἀντίθετον τῇ δυνάμει τῇ ἐπαγοῦσιν ἐνέργειαν. Τὸ μὲν γὰρ δυνάμει τὸ ἐνεργεῖαι ἔχειν παρ' ἄλλου, τῇ δὲ δυνάμει ὁ δύναται παρ' αὐτῆς ἢ ἐνέργεια· οἷον ἕξις καὶ ἡ κατ' αὐτὴν λεγομένη ἐνέργεια, ἀνδρία καὶ τὸ ἀνδρίζεσθαι. Ταῦτα μὲν οὖν οὕτως.

[3] Οὗ δ' ἔνεκα ταῦτα προεῖρηται, νῦν λεκτέον, ἐν τοῖς νοητοῖς πῶς ποτε τὸ ἐνεργεῖαι λέγεται καὶ εἰ ἐνεργεῖαι μόνον ἢ καὶ ἐνέργεια ἕκαστον καὶ εἰ ἐνέργεια πάντα καὶ εἰ τὸ δυνάμει κάκεϊ. Εἰ δὴ μήτε ὕλη ἐκεῖ ἐν ἣ τὸ δυνάμει, μήτε τι μέλλει τῶν ἐκεῖ, ὁ μὴ ἤδη ἐστί, μηδ' ἔτι μεταβάλλον εἰς ἄλλο ἢ μένον ἕτερόν τι γεννᾷ ἢ ἐξιστάμενον ἑαυτοῦ ἔδωκεν ἄλλωι ἀντ' αὐτοῦ εἶναι, οὐκ ἂν εἴη ἐκεῖ τὸ δυνάμει ἐν ᾧ ἐστὶ, τῶν ὄντων καὶ αἰῶνα, οὐ χρόνον ἐχόντων. Εἴ τις οὖν καὶ ἐπὶ τῶν νοητῶν τοὺς τιθεμένους κάκεϊ ὕλην ἔροιτο, εἰ μὴ κάκεϊ τὸ δυνάμει κατὰ τὴν ὕλην τὴν ἐκεῖ – καὶ γὰρ εἰ ἄλλον τρόπον ἢ ὕλη, ἀλλ' ἔσται ἐφ' ἐκάστου τὸ μὲν ὡς ὕλη, τὸ δὲ ὡς εἶδος, τὸ δὲ συναμφοτέρον – τί ἐροῦσιν; Ἡ καὶ τὸ ὡς ὕλη ἐκεῖ εἶδος ἐστίν, ἐπεὶ καὶ ἡ ψυχὴ εἶδος ὄν πρὸς ἕτερον ἂν εἴη ὕλη. Οὐκοῦν πρὸς ἐκεῖνο καὶ δυνάμει; Ἡ οὐ· εἶδος γὰρ ἦν αὐτῆς καὶ οὐκ εἰς ὕστερον δὲ τὸ εἶδος καὶ οὐ χωρίζεται δὲ ἀλλ' ἢ λόγῳ, καὶ οὕτως ὕλην ἔχον, ὡς διπλοῦν νοούμενον, ἅμφω δὲ μία φύσις· οἷον καὶ Ἀριστοτέλης φησὶ τὸ πέμπτον σῶμα ἅνυλον εἶναι. Περὶ δὲ ψυχῆς πῶς ἐροῦμεν; Δυνάμει γὰρ ζῶιον, ὅταν μὴπω, μέλλῃ δέ, καὶ μουσικὴ δυνάμει καὶ τὰ ἄλλα ὅσα γίνεται οὐκ ἀεὶ οὕσα· ὥστε καὶ ἐν νοητοῖς τὸ δυνάμει. Ἡ οὐ δυνάμει ταῦτα, ἀλλὰ δύνამις ἢ ψυχὴ τούτων. Τὸ δὲ ἐνεργεῖαι πῶς ἐκεῖ; Ἄρα ὡς ὁ ἀνδριάς τὸ συναμφοτέρον ἐνεργεῖαι, ὅτι τὸ εἶδος ἕκαστον ἀπειλήφεν; Ἡ ὅτι εἶδος ἕκαστον καὶ τέλειον ὁ ἐστὶ. Νοῦς γὰρ οὐκ ἐκ δυνάμεως τῆς κατὰ τὸ οἶόν τε νοεῖν εἰς ἐνέργειαν τοῦ νοεῖν – ἄλλου γὰρ ἂν προτέρου τοῦ οὐκ ἐκ δυνάμεως δέοιτο – ἀλλ' ἐν αὐτῷ τὸ πᾶν. Τὸ γὰρ δυνάμει βούλεται ἐτέρου ἐπελθόντος εἰς ἐνέργειαν ἄγεσθαι, ἵνα ἐνεργεῖαι γίνηται τι, ὁ δ' αὐτὸ παρ' αὐτοῦ τὸ ἀεὶ οὕτως ἔχει, τοῦτο ἐνέργεια ἂν εἴη. Πάντα οὖν τὰ πρῶτα ἐνέργεια· ἔχει γὰρ ὁ δεῖ ἔχειν καὶ παρ' αὐτῶν καὶ ἀεὶ· καὶ ψυχὴ δὴ οὕτως ἢ μὴ ἐν ὕλει, ἀλλ' ἐν τῷ νοητῷ. Καὶ ἡ ἐν ὕλει δὲ ἄλλη ἐνέργεια· οἷον ἡ φυτικὴ ἐνέργεια γὰρ καὶ αὕτη ὁ ἐστίν. Ἀλλ' ἐνεργεῖαι μὲν πάντα καὶ οὕτως, ἐνέργεια δὲ πάντα; Ἡ πῶς; Εἰ δὴ καλῶς εἴρηται ἐκείνη ἢ φύσις ἄγρυπνος εἶναι καὶ ζωὴ καὶ ζωὴ ἀρίστη, αἱ κάλλισται ἂν εἴεν ἐκεῖ ἐνέργεια. Καὶ ἐνεργεῖαι ἄρα καὶ ἐνέργεια τὰ πάντα καὶ ζῶαι τὰ πάντα καὶ ὁ τόπος ὁ ἐκεῖ τόπος ἐστὶ ζωῆς καὶ ἀρχὴ καὶ πηγὴ ἀληθοῦς ψυχῆς τε καὶ νοῦ.

[4] Τὰ μὲν οὖν ἄλλα πάντα, ὅσα δυνάμει τί ἐστίν, ἔχει καὶ τὸ ἐνεργεῖαι εἶναι ἄλλο τι, ὁ ἤδη ὄν πρὸς ἄλλο δυνάμει εἶναι λέγεται· περὶ δὲ τῆς λεγομένης εἶναι ὕλης, ἣν πάντα δυνάμει λέγομεν τὰ ὄντα, πῶς ἔστιν εἰπεῖν ἐνεργεῖαι τι

τῶν ὄντων εἶναι; Ἦδη γὰρ οὐ πάντα τὰ ὄντα δυνάμει ἂν εἴη. Εἰ οὖν μηδὲν τῶν ὄντων, ἀνάγκη μηδ' ὄν αὐτὴν εἶναι. Πῶς οὖν ἂν ἐνεργεῖαι τι εἴη μηδὲν τῶν ὄντων οὐσα; Ἀλλ' οὐδὲν τῶν ὄντων ἂν εἴη τούτων, ἃ γίνεται ἐπ' αὐτῆς, ἄλλο δέ τι οὐδὲν κωλύει εἶναι, εἴπερ μηδὲ πάντα τὰ ὄντα ἐπὶ τῇ ὕλῃ. Ἦι μὲν δὴ οὐδὲν ἐστὶ τούτων τῶν ἐπ' αὐτῇ, ταῦτα δὲ ὄντα, μὴ ὄν ἂν εἴη. Οὐ μὲν δὴ ἀνείδεόν τι φανταζομένη εἶδος ἂν εἴη· οὐ τοίνυν οὐδ' ἐν ἐκείνοις ἂν ἀριθμηθεῖη. Μὴ ὄν ἄρα καὶ ταύτη ἔσται. Ἐπ' ἄμφω ἄρα μὴ ὄν οὐσα πλειόνως μὴ ὄν ἔσται. Εἰ δὴ πέφευγε μὲν τὴν τῶν ὡς ἀληθῶς ὄντων φύσιν, οὐ δύναται δὲ ἐφικέσθαι οὐδὲ τῶν ψευδῶς λεγομένων εἶναι, ὅτι μηδὲ ἴνδαλμα λόγου ἐστὶν ὡς ταῦτα, ἐν τίνι τῷ εἶναι ἂν ἀλοΐη; Εἰ δὲ ἐν μηδενὶ τῷ εἶναι, τί ἂν ἐνεργεῖαι εἴη;

[5] Πῶς οὖν λέγομεν περὶ αὐτῆς; Πῶς δὲ τῶν ὄντων ὕλη; Ἦ ὅτι δυνάμει. Οὐκοῦν, ὅτι ἤδη δυνάμει, ἤδη οὖν ἔστι καθὸ μέλλει; Ἀλλὰ τὸ εἶναι αὐτῇ μόνον τὸ μέλλον ἐπαγγελλούμενον· οἷον τὸ εἶναι αὐτῇ εἰς ἐκεῖνο ἀναβάλλεται, ὃ ἔσται. Τὸ τοίνυν δυνάμει οὐ τι, ἀλλὰ δυνάμει πάντα· μηδὲν δὲ ὄν καθ' αὐτὸ, ἀλλ' ὃ ἐστὶν ὕλη ὄν, οὐδ' ἐνεργεῖαι ἐστίν. Εἰ γὰρ ἔσται τι ἐνεργεῖαι, ἐκεῖνο ὃ ἐστὶν ἐνεργεῖαι, οὐχ ἡ ὕλη ἔσται· οὐ πάντῃ οὖν ὕλη, ἀλλὰ οἷον ὁ χαλκός. Εἴη ἂν οὖν τοῦτο μὴ ὄν, οὐχ ὡς ἕτερον τοῦ ὄντος, οἷον κίνησις· αὕτη γὰρ καὶ ἐποχεῖται τῷ ὄντι οἷον ἀπ' αὐτοῦ καὶ ἐν αὐτῷ οὐσα, ἡ δὲ ἐστὶν οἷον ἐκριφεῖσα καὶ πάντῃ χωρισθεῖσα καὶ μεταβάλλειν ἑαυτὴν οὐ δυναμένη, ἀλλ' ὅπερ ἐξ ἀρχῆς ἦν – μὴ ὄν δὲ ἦν – οὕτως αἰεῖ ἔχουσα. Οὕτε δὲ ἦν ἐξ ἀρχῆς ἐνεργεῖαι τι ἀποστᾶσα πάντων τῶν ὄντων οὕτε ἐγένετο· ἃ γὰρ ὑποδύναται ἠθέλησεν, οὐδὲ χρωσθῆναι ἀπ' αὐτῶν δεδύνηται, ἀλλὰ μένουσα πρὸς ἄλλο δυνάμει οὐσα πρὸς τὰ ἐφεξῆς, τῶν δ' ὄντων ἤδη παυσαμένων ἐκείνων φανεῖσα ὑπὸ τε τῶν μετ' αὐτὴν γενομένων καταληφθεῖσα ἔσχατον καὶ τούτων κατέστη. Ὑπ' ἀμφοτέρων οὖν καταληφθεῖσα ἐνεργεῖαι μὲν οὐδετέρων ἂν εἴη, δυνάμει δὲ μόνον ἐγκαταλέλειπται εἶναι ἀσθενές τι καὶ ἀμυδρὸν εἶδωλον μορφοῦσθαι μὴ δυνάμενον. Οὐκοῦν ἐνεργεῖαι εἶδωλον· οὐκοῦν ἐνεργεῖαι ψεῦδος. Τοῦτο δὲ ταῦτόν τῳ ἀληθινῶς ψεῦδος· τοῦτο δὲ ὄντως μὴ ὄν. Εἰ οὖν ἐνεργεῖαι μὴ ὄν, μᾶλλον μὴ ὄν, καὶ ὄντως ἄρα μὴ ὄν. Πολλοῦ ἄρα δεῖ αὐτῷ ἐνεργεῖαι τι τῶν ὄντων εἶναι τὸ ἀληθὲς ἔχοντι ἐν τῷ μὴ ὄντι. Εἴπερ ἄρα δεῖ αὐτὸ εἶναι, δεῖ αὐτὸ ἐνεργεῖαι μὴ εἶναι, ἵνα ἐκβεβηκὸς τοῦ ἀληθῶς εἶναι ἐν τῷ μὴ εἶναι ἔχη το εἶναι, ἐπεὶπερ τοῖς ψευδῶς οὐσιν, ἐὰν ἀφέλῃς τὸ ψεῦδος αὐτῶν, ἀφεῖλες αὐτῶν ἥντινα εἶχον οὐσίαν, καὶ τοῖς δυνάμει τὸ εἶναι καὶ τὴν οὐσίαν ἔχουσιν εἰσαγαγὼν τὴν ἐνέργειαν ἀπολώλεκας αὐτῶν τῆς ὑποστάσεως τὴν αἰτίαν, ὅτι τὸ εἶναι αὐτοῖς ἐν δυνάμει ἦν. Εἴπερ ἄρα δεῖ ἀνώλεθρον τὴν ὕλην τηρεῖν, ὕλην αὐτὴν δεῖ τηρεῖν· δεῖ ἄρα δυνάμει, ὡς ἔοικεν, εἶναι λέγειν μόνον, ἵνα ἧ ὃ ἐστὶν, ἡ τούτους τοὺς λόγους ἐξελεγκτέον.

στ: Περὶ ποιότητος καὶ εἶδους.

[1] Ἄρα τὸ ὄν καὶ ἡ οὐσία ἕτερον, καὶ τὸ μὲν ὄν ἀπληρωμένον τῶν ἄλλων, ἡ δὲ οὐσία τὸ ὄν μετὰ τῶν ἄλλων, κινήσεως, στάσεως, ταυτοῦ, ἐτέρου, καὶ στοιχεῖα ταῦτα ἐκείνης; Τὸ οὖν ὅλον οὐσία, ἕκαστον δὲ ἐκείνων τὸ μὲν ὄν, τὸ δὲ κίνησις, τὸ δὲ ἄλλο τι. Κίνησις μὲν οὖν κατὰ συμβεβηκὸς ὄν· οὐσία δὲ ἄρα κατὰ συμβεβηκός, ἢ συμπληρωτικὸν οὐσίας; Ἡ καὶ αὐτὴ [ἡ] οὐσία καὶ τὰ ἐκεῖ πάντα οὐσία. Πῶς οὖν οὐ καὶ ἐνταῦθα; Ἡ ἐκεῖ, ὅτι ἐν πάντα, ἐνθάδε δὲ διαληφθέντων τῶν εἰδῶλων τὸ μὲν ἄλλο, τὸ δὲ ἄλλο· ὥσπερ ἐν μὲν τῷ σπέρματι ὁμοῦ πάντα καὶ ἕκαστον πάντα καὶ οὐ χεῖρ χωρὶς καὶ χωρὶς κεφαλῇ, ἐνθα δὲ χωρίζεται ἀλλήλων· εἰδῶλα γὰρ καὶ οὐκ ἀληθῆ. Τὰς οὖν ποιότητας ἐκεῖ φήσομεν οὐσίας διαφορὰς περὶ οὐσίαν οὕσας ἢ περὶ ὄν, διαφορὰς δὲ ποιούσας ἐτέρας οὐσίας πρὸς ἀλλήλας καὶ ὅλως οὐσίας; Ἡ οὐκ ἄτοπον, ἀλλὰ περὶ τῶν τῆδε ποιότητων, ὧν αἱ μὲν διαφοραὶ οὐσιῶν, ὡς τὸ δίπουν καὶ τὸ τετράπουν, αἱ δὲ οὐ διαφοραὶ οὐσαι αὐτὸ τοῦτο μόνον ποιότητες λέγονται. Καίτοι τὸ αὐτὸ καὶ διαφορὰ γίνεταί συμπληροῦσα καὶ οὐ διαφορὰ ἐν ἄλλῳ οὐ συμπληροῦσα τὴν οὐσίαν, συμβεβηκὸς δέ· οἷον τὸ λευκὸν ἐν μὲν κύκνῳ ἢ ψιμυθίῳ συμπληροῦν, ἐν δὲ σοὶ συμβεβηκός. Ἡ τὸ λευκὸν τὸ μὲν ἐν τῷ λόγῳ συμπληροῦν καὶ οὐ ποιότης, τὸ δὲ ἐν τῇ ἐπιφανείᾳ ποιόν. Ἡ διαιρετέον τὸ ποιόν, ὡς τὸ μὲν οὐσιῶδες ἰδιότης τις οὕσα τῆς οὐσίας, τὸ δὲ μόνον ποιόν, καθ' ὃ ποιά οὐσία, τοῦ ποιοῦ οὐ διαλλαγὴν εἰς τὴν οὐσίαν ποιοῦντος οὐδ' ἐκ τῆς οὐσίας, ἀλλ' οὔσης ἤδη καὶ πεπληρωμένης διάθεσιν τινα ἐξῶθεν ποιοῦντος καὶ μετὰ τὴν οὐσίαν τοῦ πράγματος προσθήκην, εἴτε περὶ ψυχὴν εἴτε περὶ σῶμα γίγνοιτο. Ἀλλ' εἰ καὶ τὸ ὁρώμενον λευκὸν ἐπὶ τοῦ ψιμυθίου συμπληρωτικὸν εἶη αὐτοῦ; – ἐπὶ μὲν γὰρ τοῦ κύκνου οὐ συμπληρωτικόν· γένοιτο γὰρ ἂν καὶ οὐ λευκός – ἀλλ' ἐπὶ τοῦ ψιμυθίου· καὶ τοῦ πυρὸς δὲ ἡ θερμότης. Ἀλλ' εἴ τις λέγοι τὴν πυρότητα τὴν οὐσίαν εἶναι καὶ ἐπὶ τοῦ ψιμυθίου τὸ ἀνάλογον; Ἀλλ' ὅμως τοῦ ὁρωμένου πυρὸς [πυρότης] ἢ θερμότης συμπληροῦσα καὶ ἡ λευκότης ἐπὶ τοῦ ἐτέρου. Αἱ αὐταὶ τοίνυν συμπληρώσουσι καὶ οὐ ποιότητες, καὶ οὐ συμπληρώσουσι καὶ [οὐ] ποιότητες. Καὶ ἄτοπον ἐν μὲν οἷς συμπληροῦσι λέγειν ἄλλο εἶναι, ἐν δὲ οἷς μὴ ἄλλο, τῆς αὐτῆς φύσεως οὔσης. Ἀλλ' ἄρα τοὺς μὲν λόγους τοὺς ποιήσαντας αὐτὰ οὐσιῶδεις ὅλους, τὰ δὲ ἀποτελέσματα ἔχειν ἤδη τὰ ἐκεῖ τι ἐνταῦθα ποιά, οὐ τί. Ὅθεν καὶ ἀμαρτάνειν ἡμᾶς ἀεὶ περὶ τὸ τι ἀπολισθάνοντας ἐν ταῖς ζητήσεσιν αὐτοῦ καὶ εἰς τὸ ποῖον καταφερομένους. Οὐ γὰρ εἶναι τὸ πῦρ ὃ λέγομεν εἰς τὸ ποῖον ἀφορῶντες, ἀλλὰ τὸ μὲν εἶναι οὐσίαν, ἃ δὲ νῦν βλέπομεν, εἰς ἃ καὶ ἀφορῶντες λέγομεν, ἀπάγειν ἡμᾶς ἀπὸ τοῦ τι ὡς ὀρίζεσθαι τὸ ποιόν. Καὶ ἐπὶ τῶν αἰσθητῶν εὐλόγως· οὐδὲν γὰρ αὐτῶν οὐσίαν εἶναι, ἀλλ' αὐτῆς πάθη. Ὅθεν κάκεῖνο, πῶς οὐκ ἐξ οὐσιῶν οὐσία. Ἐλέγετο μὲν οὖν, ὅτι οὐ δεῖ τὸ αὐτὸ τὸ γινόμενον εἶναι τοῖς ἐξ ὧν· νῦν δὲ λέγειν δεῖ ὅτι οὐδὲ τὸ γενόμενον οὐσία. Ἀλλὰ πῶς ἐκεῖ ἦν ἐλέγομεν οὐσίαν οὐκ ἐξ οὐσίας λέγοντες; Τὴν γὰρ οὐσίαν φήσομεν ἐκεῖ κυριώτερον καὶ ἀμιγέστερον ἔχουσιν τὸ ὄν εἶναι οὐσίαν – ὡς ἐν διαφοραῖς – ὄντως, μᾶλλον δὲ μετὰ προσθήκης

ἐνεργειῶν λεγομένην οὐσίαν, τελείωσιν μὲν δοκοῦσαν εἶναι ἐκείνου, τάχα δ' ἐνδεεστέραν τῇ προσθήκῃ καὶ τῷ οὐχ ἀπλῶι, ἀλλ' ἤδη ἀφισταμένην τούτου.

[2] Ἀλλὰ περὶ τῆς ποιότητος σκεπτέον τί ὅλως· τάχα γὰρ γνωσθὲν ὃ τι ἐστὶ μᾶλλον παύσει τὰς ἀπορίας. Πρῶτον οὖν ἐκεῖνο ζητητέον, εἰ τὸ αὐτὸ θετέον ὅτε μὲν ποιὸν μόνον, ὅτε δὲ συμπληροῦν οὐσίαν, οὐ δυσχεράναντας ποιὸν συμπληρωτικὸν οὐσίας εἶναι, ἀλλὰ ποιᾶς μᾶλλον οὐσίας. Δεῖ τοίνυν ἐπὶ τῆς ποιᾶς οὐσίας τὴν οὐσίαν πρὸ τοῦ ποιᾶν εἶναι καὶ τὸ τί ἐστι. Τί οὖν ἐπὶ τοῦ πυρὸς πρὸ τῆς ποιᾶς οὐσίας ἡ οὐσία; Ἄρα τὸ σῶμα; Τὸ γένος τοίνυν οὐσία ἔσται, τὸ σῶμα, τὸ δὲ πῦρ σῶμα θερμὸν καὶ οὐκ οὐσία τὸ ὅλον, ἀλλ' οὕτω τὸ θερμὸν ἐν αὐτῷ, ὥς καὶ ἐν σοὶ τὸ σιμόν. Ἀφαιρεθείσης τοίνυν θερμότητος καὶ τοῦ λαμπροῦ καὶ κούφου, ἃ δὴ δοκεῖ ποῖα εἶναι, καὶ ἀντιτυπίας τὸ τριχῇ διαστατὸν καταλείπεται καὶ ἡ ὕλη οὐσία. Ἀλλ' οὐ δοκεῖ· τὸ γὰρ εἶδος μᾶλλον οὐσία. Ἀλλὰ τὸ εἶδος ποιότης. Ἡ οὐ ποιότης, ἀλλὰ λόγος τὸ εἶδος. Τὰ οὖν ἐκ τοῦ λόγου καὶ τοῦ ὑποκειμένου τί ἐστιν; Οὐ γὰρ τὸ ὁρώμενον καὶ τὸ καῖον· τοῦτο δὲ ποιόν. Εἰ μὴ τις λέγοι τὸ καίειν ἐνέργειαν ἐκ τοῦ λόγου· καὶ τὸ θερμαίνειν καὶ τὸ λευκαίνειν τοίνυν καὶ τὰ ἄλλα ποιήσεις· ὥστε τὴν ποιότητα οὐχ ἔξομεν ὅπου καταλείβομεν. Ἡ ταύτας μὲν οὐ λεκτέον ποιότητας, ὅσαι λέγονται συμπληροῦν οὐσίας, εἴπερ ἐνέργειαι αἱ αὐτῶν ἀπὸ τῶν λόγων καὶ τῶν δυνάμεων τῶν οὐσιωδῶν ἰοῦσαι, ἃ δ' ἐστὶν ἔξωθεν πάσης οὐσίας οὐ πῇ μὲν ποιότητες, ἄλλοις δὲ οὐ ποιότητες φανταζόμεναι, τὸ δὲ περιττὸν μετὰ τὴν οὐσίαν ἔχουσαι, οἷον καὶ ἀρεταὶ καὶ κακίαι καὶ αἵσχη καὶ κάλλη καὶ ὕγεια καὶ οὕτως ἐσχηματίζεσθαι. Καὶ τρίγωνον μὲν καὶ τετράγωνον καθ' αὐτὸ οὐ ποιόν, τὸ δὲ τετριγωνίσθαι ἥι μεμόρφωται ποιὸν λεκτέον, καὶ οὐ τὴν τριγωνότητα, ἀλλὰ τὴν μόρφωσιν· καὶ τὰς τέχνας δὲ καὶ τὰς ἐπιτηδειότητας· ὥστε εἶναι τὴν ποιότητα διάθεσιν τινα ἐπὶ ταῖς οὐσίαις ἤδη οὖσαις εἴτ' ἐπακτὴν εἴτ' ἐξ ἀρχῆς συνοῦσαν, ἥ εἰ μὴ συνῆν, οὐδὲν ἔλαττον εἶχεν ἡ οὐσία. Ταύτην δὲ καὶ εὐκίνητον καὶ δυσκίνητον εἶναι· ὥς διττὸν εἶναι εἶδος, τὸ μὲν εὐκίνητον, τὸ δὲ ἔμμονον αὐτῆς.

[3] Τὸ οὖν λευκὸν τὸ ἐπὶ σοὶ θετέον οὐ ποιότητα, ἀλλ' ἐνέργειαν δηλονότι ἐκ δυνάμεως τῆς τοῦ λευκαίνειν, κάκει πάσας τὰς λεγομένας ποιότητας ἐνεργείας τὸ ποιὸν λαβούσας παρὰ τῆς ἡμετέρας δόξης τῷ ιδιότητα εἶναι ἐκάστην οἷον διορίζουσας τὰς οὐσίας πρὸς ἀλλήλας καὶ πρὸς ἑαυτὰς ἴδιον χαρακτηρὰ ἐχούσας. Τί οὖν διοίσει ποιότης ἡ ἐκεῖ; Ἐνέργειαι γὰρ καὶ αὗται. Ἡ ὅτι μὴ οἷόν τί ἐστι δηλοῦσιν οὐδὲ ἐναλλαγὴν τῶν ὑποκειμένων οὐδὲ χαρακτηρὰ, ἀλλ' ὅσον μόνον τὴν λεγομένην ποιότητα ἐκεῖ ἐνέργειαν οὔσαν· ὥστε τὸ μὲν, ὅταν ιδιότητα οὐσίας ἔχη, δηλὸν αὐτόθεν ὥς οὐ ποιόν, ὅταν δὲ χωρίσῃ ὁ λόγος τὸ ἐπ' αὐτοῖς ἴδιον οὐκ ἐκεῖθεν ἀφελών, ἀλλὰ μᾶλλον λαβὼν καὶ γεννήσας ἄλλο, ἐγέννησε ποιὸν οἷον μέρος οὐσίας λαβὼν τὸ ἐπιπολῆς φανέν αὐτῷ. Εἰ δὲ τοῦτο, οὐδὲν κωλύει καὶ τὴν θερμότητα τῷ σύμφυτον εἶναι τῷ πυρὶ εἰδός τι εἶναι τοῦ πυρὸς καὶ ἐνέργειαν καὶ οὐ ποιότητα αὐτοῦ, καὶ αὖ ἄλλως ποιότητα, μόνην δὲ ἐν ἄλλῳ ληφθεῖσαν οὐκέτι μορφήν οὐσίας οὔσαν, ἀλλὰ ἴχνος μόνον καὶ σκιὰν καὶ εἰκόνα ἀπολιποῦσαν αὐτῆς τὴν οὐσίαν, ἥς ἡ ἐνέργεια, ποιότητα εἶναι. Ὅσα οὖν συμβέβηκε καὶ μὴ ἐνέργεια καὶ εἶδη οὐσιῶν μορφάς τινας παρεχόμενα, ποῖα ταῦτα· οἷον καὶ αἱ ἔξεις καὶ

διαθέσεις ἄλλαι τῶν ὑποκειμένων λεκτέαι ποιότητες, τὰ δὲ ἀρχέτυπα αὐτῶν, ἐν οἷς πρώτως ἐστίν, ἐνεργείας ἐκείνων. Καὶ οὐ γίνεται ταὐτὸ ποιότης καὶ οὐ ποιότης, ἀλλὰ τὸ ἀπηρημωμένον οὐσίας ποιόν, τὸ δὲ σὺν ταύτῃ οὐσίαν ἢ εἶδος ἢ ἐνέργειαν· οὐδὲν γάρ ἐστι ταὐτὸν ἐν αὐτῷ καὶ ἐν ἄλλῳ μόνον ἐκπεσὸν τοῦ εἶδος καὶ ἐνέργεια εἶναι. Ὁ μέντοι μηδέποτε εἶδος ἄλλου, ἀλλὰ συμβεβηκὸς αἰεί, καθαρῶς ποιότης καὶ μόνον τοῦτο.

ζ: Περὶ τῆς δι' ὅλων κράσεως.

[1] Περὶ τῆς δι' ὅλων λεγομένης τῶν σωμάτων κράσεως ἐπισκεπτέον. Ἄρα ἐνδέχεται ὅλον δι' ὅλου ὑγρὸν ὑγρῷ συμμιχθὲν ἐκάτερον δι' ἐκατέρου ἢ θάτερον διὰ θατέρου χωρεῖν; Διαφέρει γὰρ οὐδὲν ὅποτερωσοῦν, εἰ γίγνεται. Οἱ μὲν γὰρ τῇ παραθέσει διδόντες ὡς μιγνύντες μᾶλλον ἢ κιρνάντες ἑατέοι, εἴπερ δεῖ τὴν κρᾶσιν ὁμοιομερὲς τὸ πᾶν ποιεῖν, καὶ ἕκαστον μέρος τὸ σμικρότατον ἐκ τῶν κεκρᾶσθαι λεγομένων εἶναι. Οἱ μὲν οὖν τὰς ποιότητας μόνας κιρνάντες, τὴν δὲ ὕλην παρατιθέντες ἐκατέρου τοῦ σώματος καὶ ἐπ' αὐτῶν ἐπάγοντες τὰς παρ' ἐκατέρου ποιότητας πιθανοὶ ἂν εἶεν τῷ διαβάλλειν τὴν δι' ὅλων κρᾶσιν τῷ τε εἰς τομὰς τὰ μεγέθη συμβαίνειν τῶν ὄγκων ἰένα, εἰ μὴδὲν διάλειμμα μηδετέρῳ τῶν σωμάτων γίνοιτο, εἰ συνεχῆς ἔσται ἡ διαίρεσις τῷ κατὰ πᾶν τὴν διάδυσιν γίνεσθαι θατέρῳ εἰς θάτερον, καὶ δὴ, ὅταν τὰ κραθέντα μείζω τόπον κατέχη ἢ θάτερον καὶ τοσοῦτον, ὅσον συνελθόντα τὸν ἐκατέρου τόπον. Καίτοι, εἰ δι' ὅλου ὅλον ἦν διεληλυθός, τὸν τοῦ ἐτέρου ἔδει, φασί, μένειν τὸν αὐτόν, εἰς ὃ θάτερον ἐνεβλήθη. Οὗ δὲ μὴ μείζων ὁ τόπος γίνεται, ἄερος τινὰς ἐξόδους αἰτιῶνται, ἀνθ' ὧν εἰσέδου θάτερον. Καὶ τὸ σμικρὸν δὲ ἐν τῷ μείζονι πῶς ἂν ἐκταθὲν δι' ὅλου χωρήσειε; Καὶ πολλὰ ἄλλα λέγουσιν. Οἱ δ' αὖ – οἱ τὴν δι' ὅλων κρᾶσιν εἰσάγοντες – τέμνεσθαι μὲν καὶ μὴ εἰς τομὰς ἀναλίσκεσθαι λέγειν ἂν δύναιτο καὶ δι' ὅλων τῆς κράσεως γιγνομένης, ἐπεὶ καὶ τοὺς ἰδρωτάς οὐ τοῦ σώματος τομὰς ποιεῖν οὐδ' αὖ κατατετρηῆσθαι φήσουσι. Καὶ γὰρ εἰ τις λέγοι μὴδὲν κωλύειν τὴν φύσιν οὕτω πεποιηκέναι τοῦ διέναι τοὺς ἰδρωτάς χάριν, ἀλλ' ἐπὶ τῶν τεχνητῶν, ὅταν λεπτὰ ἦι καὶ συνεχῇ, ὁρᾶσθαι τὸ ὑγρὸν δι' ὅλου δεῦρον αὐτὰ καὶ διαρρεῖν ἐπὶ θάτερα τὸ ὑγρὸν. Ἀλλὰ σωμάτων ὄντων πῶς οἷόν τε τοῦτο γίνεσθαι; Ὡς διέναι μὴ τέμνοντα ἐπινοῆσαι οὐ ράϊδιον· τέμνοντα δὲ κατὰ πᾶν ἀναιρήσει ἄλληλα δηλονότι. Τὰς δὲ αὖξας ὅταν λέγωσι μὴ γίνεσθαι πολλαχοῦ, διδῶσι τοῖς ἐτέροις ἁέρων ἐξόδους αἰτιᾶσθαι. Πρὸς τε τὴν τῶν τόπων αὖξην χαλεπῶς μὲν, ὅμως δὲ τί κωλύει λέγειν συνεισφερομένου ἐκατέρου σώματος καὶ τὸ μέγεθος μετὰ τῶν ἄλλων ποιότητων ἐξ ἀνάγκης τὴν αὖξιν γίνεσθαι; Μὴ γὰρ μὴδὲ τοῦτο ἀπόλλυσθαι, ὥσπερ οὐδὲ τὰς ἄλλας ποιότητας, καὶ ὥσπερ ἐκεῖ ποιότητος ἄλλο εἶδος μικτὸν ἐξ ἀμφοῖν, οὕτω καὶ μέγεθος ἄλλο, οὗ δὴ τὸ μίγμα ποιεῖ τὸ ἐξ ἀμφοῖν μέγεθος. Ἀλλ' εἰ ἐνταῦθ' ἂν πρὸς αὐτοὺς οἱ ἕτεροι λέγοιεν, ὥς, εἰ μὲν ἡ ὕλη τῇ ὕλῃ παράκειται, καὶ ὁ ὄγκος τῷ ὄγκῳ, ὧς σύνεστι τὸ μέγεθος, τὸ ἡμέτερον ἂν λέγοιτε· εἰ δὲ δι' ὅλου καὶ ἡ ὕλη μετὰ τοῦ ἐπ' αὐτῇ πρώτως μεγέθους, οὕτως ἂν γένοιτο οὐχ ὡς γραμμὴ γραμμῇ ἐφεξῆς ἂν κέοιτο [τῷ] κατὰ τὰ πέρατα τοῖς σημείοις ἑαυτῶν συνάψαι, οὗ δὴ αὖξιν ἂν γίνοιτο, ἀλλ' ἐκείνως ὡς ἂν γραμμὴ γραμμῇ ἐφαρμοσθεῖ, ὥστε αὖξιν μὴ γίνεσθαι. Τὸ δ' ἔλαττον διὰ παντὸς τοῦ μείζονος καὶ μεγίστου τὸ μικρότατον καὶ ἐφ' ὧν φανερόν ὅτι κίρναται. Ἐπὶ γὰρ τῶν ἀδήλων ἔξεστι λέγειν μὴ εἰς πᾶν φθάνειν, ἀλλ' ἐφ' ὧν γε φανερῶς συμβαίνει, λέγοιτο ἂν. Καὶ λέγοιεν ἐκτάσεις τῶν ὄγκων, οὐ σφόδρα πιθανὰ λέγοντες εἰς τοσοῦτον τὸν σμικρότατον ὄγκον ἐκτείνοντες· οὐδὲ γὰρ μεταβάλλοντες τὸ

σῶμα μέγεθος αὐτῷ πλέον διδόασιν, ὥσπερ εἰ ἐξ ὕδατος ἄῃρ γίγνεται.

[2] Τοῦτο δὲ αὐτὸ ἐφ' ἑαυτοῦ ζητηέον, τί συμβαίνει, ὅταν ὅσπερ ἦν ὄγκος ὕδατος ἄῃρ γίγνηται, πῶς τὸ μεῖζον ἐν τῷ γενομένῳ· νῦν δὲ τὰ μὲν εἰρήσθω πολλῶν καὶ ἄλλων παρ' ἑκατέρων λεγομένων. Ἡμεῖς δὲ ἐφ' ἑαυτῶν σκοπῶμεν τί χρὴ λέγειν περὶ τούτου, τίς δόξα σύμφωνος τοῖς λεγομένοις ἢ καὶ τίς ἄλλη παρὰ τὰς νῦν λεγομένας φανεῖται. Ὅταν τοίνυν διὰ τοῦ ἐρίου ῥέῃ τὸ ὕδωρ ἢ βίβλος ἐκστάζηι τὸ ἐν αὐτῇ ὕδωρ, πῶς οὐ τὸ πᾶν ὑδάτινον σῶμα δίδεισι δι' αὐτῆς; Ἡ καὶ ὅταν μὴ ῥέῃ, πῶς συνάψομεν τὴν ὕλην τῇ ὕλῃ καὶ τὸν ὄγκον τῷ ὄγκῳ, τὰς δὲ ποιότητας μόνας ἐν συγκράσει ποιησόμεθα; Οὐ γὰρ δὴ ἔξω τῆς βίβλου ἢ τοῦ ὕδατος ὕλη παρακείσεται οὐδ' αὖ ἐν τισὶ διαστήμασιν αὐτῆς· πᾶσα γὰρ ὑγρὰ ἐστὶ καὶ οὐδαμοῦ ὕλη κενὴ ποιότητος. Εἰ δὲ πανταχοῦ ἢ ὕλη μετὰ τῆς ποιότητος, πανταχοῦ τῆς βίβλου τὸ ὕδωρ. Ἡ οὐ τὸ ὕδωρ, ἀλλ' ἢ τοῦ ὕδατος ποιότης. Ἀλλὰ ποῦ ὄντα τοῦ ὕδατος; Πῶς οὖν οὐχ ὁ αὐτὸς ὄγκος; Ἡ ἐξέτεινε τὴν βίβλον τὸ προστεθέν· ἔλαβε γὰρ μέγεθος παρὰ τοῦ εἰσελθόντος. Ἀλλ' εἰ ἔλαβε, προσετέθη τις ὄγκος· εἰ δὲ προσετέθη, οὐ κατεπόθη ἐν τῷ ἐτέρῳ, δεῖ οὖν ἐν ἄλλῳ καὶ ἄλλῳ τὴν ὕλην εἶναι. Ἡ τί κωλύει, ὥσπερ δίδωσι τῆς ποιότητος καὶ λαμβάνει σῶμα θάτερον παρὰ θατέρου, οὕτω καὶ ἐπὶ τοῦ μεγέθους; Ποιότης μὲν γὰρ ποιότητι συνελθοῦσα οὐκ ἐκείνῃ οὕσα, ἀλλὰ μετ' ἄλλης, ἐν τῷ μετ' ἄλλης εἶναι οὐ καθαρὰ οὕσα οὐκ ἔστι παντελῶς ἐκείνῃ, ἀλλὰ ἡμαῦρται· μέγεθος δὲ συνελθὼν ἄλλῳ μεγέθει οὐκ ἀφανίζεται. Τὸ δὲ σῶμα χωροῦν διὰ σώματος πάντως τομὰς ποιεῖν πῶς λέγεται, ἐπιστήσειεν ἂν τις· ἐπεὶ καὶ αὐτοὶ τὰς ποιότητας [τὰς] διὰ τῶν σωματῶν χωρεῖν λέγομεν καὶ οὐ τομὰς ποιεῖν. Ἡ ὅτι ἀσώματοι. Ἀλλ' εἰ ἢ ὕλη καὶ αὐτὴ ἀσώματος, διὰ τί τῆς ὕλης ἀσωμάτου οὔσης καὶ τῶν ποιότητων, εἰ τοιαῦτα εἶεν ὡς ὀλίγα εἶναι, οὐ μετὰ τῆς ὕλης τὸν αὐτὸν τρόπον διίασι; Μὴ διέναι δὲ τὰ στερεά, ὅτι τοιαύτας ἔχει τὰς ποιότητας ὡς κωλυθῆναι διέναι. Ἡ πολλὰς ὁμοῦ ἀδυνατεῖν μετὰ τῆς ὕλης ποιεῖν τοῦτο; Εἰ μὲν οὖν τὸ πλῆθος τῶν ποιότητων τὸ πυκνὸν λεγόμενον σῶμα ποιεῖ, τὸ πλῆθος ἂν εἴη αἴτιον· εἰ δὲ πυκνότης ἰδίᾳ ποιότης ἐστίν, ὥσπερ καὶ ἦν λέγουσι σωματότητα, ἰδίᾳ ποιότης· ὥστε οὐχ ἢ ποιότητες τὴν μίξιν ποιήσονται, ἀλλ' ἢ τοιαῖδε, οὐδ' αὖ ἢ ὕλη ἢ ὕλη οὐ μιχθήσεται, ἀλλ' ἢ μετὰ τοιαύδε ποιότητος, καὶ μάλιστα, εἰ μέγεθος οἰκεῖον οὐκ ἔχει, ἀλλ' ἢ μὴ ἀποβαλοῦσα τὸ μέγεθος. Ταῦτα μὲν οὖν ἔστω καὶ οὕτω διηπορημένα.

[3] Ἐπεὶ δὲ ἐμνήσθημεν σωματότητας, ἐπισκεπτέον πότερα ἢ σωματότης ἐστὶ τὸ ἐκ πάντων συγκείμενον ἢ εἶδος τι ἢ σωματότης καὶ λόγος τις, ὃς ἐγγενόμενος τῇ ὕλῃ σῶμα ποιεῖ. Εἰ μὲν οὖν τοῦτό ἐστι τὸ σῶμα τὸ ἐκ πασῶν τῶν ποιότητων σὺν ὕλῃ, τοῦτο ἂν εἴη ἢ σωματότης. Καὶ εἰ λόγος δὲ εἴη ὃς προσελθὼν ποιεῖ τὸ σῶμα, δηλονότι ὁ λόγος ἐμπεριλαβὼν ἔχει τὰς ποιότητας ἀπάσας. Δεῖ δὲ τὸν λόγον τοῦτον, εἰ μὴ ἐστὶν ἄλλως ὥσπερ ὁρισμὸς δηλωτικὸς τοῦ τί ἐστὶ τὸ πρᾶγμα, ἀλλὰ λόγος ποιῶν πρᾶγμα, μὴ τὴν ὕλην συμπεριειληφέναι, ἀλλὰ περὶ ὕλην λόγον εἶναι καὶ ἐγγενόμενον ἀποτελεῖν τὸ σῶμα, καὶ εἶναι μὲν τὸ σῶμα ὕλην καὶ λόγον ἐνόντα, αὐτὸν δὲ εἶδος ὄντα ἄνευ ὕλης ψιλὸν θεωρεῖσθαι, κἂν ὅτι μάλιστα ἀχώριστος αὐτὸς ἦι. Ὁ γὰρ χωριστὸς ἄλλος, ὁ ἐν νῶι· ἐν νῶι δέ, ὅτι καὶ αὐτὸς νοῦς. Ἀλλὰ ταῦτα ἄλλοθι.

η: Πῶς τὰ πόρρω ὁρώμενα μικρὰ φαίνεται.

[1] Ἄρα τὰ πόρρω φαίνεται ἐλάττω καὶ τὰ πολλὰ ἀφεστηκότα ὀλίγον δοκεῖ ἔχειν τὸ μεταξύ, τὰ δ' ἐγγύθεν ἡλίκᾳ ἐστὶ φαίνεται, καὶ ὅσῃν ἔχει τὴν ἀπόστασιν; Ἐλάττω μὲν δοκεῖ τοῖς ὁρώσι τὰ πόρρω, ὅτι συναιρεῖσθαι πρὸς τὴν ὄψιν ἐθέλει καὶ πρὸς τὸ μέγεθος τῆς κόρης τὸ φῶς. Καὶ ὅσῃν ἂν πόρρω ἢ ὕλῃ ἢ τοῦ ὁρωμένου, τόσῃν τὸ εἶδος οἷον μεμονωμένον ἀφικνεῖται γινομένου καὶ τοῦ πηλίκου εἶδους καὶ αὐτοῦ καὶ ποιοῦ, ὥς τὸν λόγον αὐτοῦ ἀφικνεῖσθαι μόνον. Ἡ καί, ὅτι τὸ μὲν μέγεθος ἐν διεξόδῳ καὶ ἐπελεύσει καθ' ἕκαστον μέρος ὅσον ἐστὶν αἰσθανόμεθα· παρεῖναι οὖν δεῖ αὐτὸ καὶ πλησίον εἶναι, ἵνα γνωσθῇ ὅσον. Ἡ καί, ὅτι κατὰ συμβεβηκὸς ὁρᾶται τὸ μέγεθος τοῦ χρώματος πρῶτως θεωρουμένου· πλησίον μὲν οὖν ὅσον κέχρωσται γινώσκεται, πόρρω δὲ ὅτι κέχρωσται, τὰ δὲ μέρη κατὰ ποσὸν συναιρουμένα οὐκ ἀκριβῆ διδῶσι τὴν τοῦ ποσοῦ διάγνωσιν· ἐπεὶ καὶ τὰ χρώματα αὐτὰ ἀμυδρὰ προσέρχεται. Τί οὖν θαυμαστόν, εἰ καὶ τὰ μεγέθη, ὥσπερ καὶ αἱ φωναὶ ἐλάττους, ὅσῃν ἂν τὸ εἶδος αὐτῶν ἀμυδρὸν ᾖ; Εἶδος γὰρ ἀκακῇ ἢ ἀκοῇ ζητεῖ, τὸ δὲ μέγεθος κατὰ συμβεβηκὸς αἰσθάνεται. Ἀλλὰ περὶ τῆς ἀκοῆς, εἰ τὸ μέγεθος κατὰ συμβεβηκός· τίς γὰρ πρῶτως τὸ ἐν τῇ φωνῇ μέγεθος, ὥσπερ δοκεῖ τῇ ἀφῇ τὸ ὁρώμενον; Ἡ τὸ δοκοῦν μέγεθος ἢ ἀκοῇ οὐ κατὰ τὸ ποσόν, ἀλλὰ κατὰ τὸ μᾶλλον καὶ ἥττον, οὐ κατὰ συμβεβηκός, οἷον τὸ σφόδρα, ὥς καὶ ἡ γεῦσις τὸ σφόδρα τοῦ γλυκέος οὐ κατὰ συμβεβηκός· τὸ δὲ κυρίως μέγεθος φωνῆς τὸ ἐφ' ὅσον· τοῦτο δὲ κατὰ συμβεβηκός ἐκ τοῦ σφόδρα σημήνειεν ἂν, οὐκ ἀκριβῶς δέ. Τὸ μὲν γὰρ σφόδρα ἐκάστωι τὸ αὐτό, τὸ δὲ εἰς πλῆθος εἰς ἅπαντα τὸν τόπον, ὃν ἐπέσχευ. Ἀλλ' οὐ σμικρὰ τὰ χρώματα, ἀλλ' ἀμυδρά, τὰ δὲ μεγέθη σμικρά. Ἡ ἐν ἀμφοτέροις κοινὸν τὸ ἥττον ὃ ἐστὶ· χρῶμα μὲν οὖν τὸ ἥττον ἀμυδρόν, μέγεθος δὲ τὸ ἥττον σμικρόν, καὶ ἐπόμενον τῷ χρώματι τὸ μέγεθος ἀνάλογον ἡλάττωται. Σαφέστερον δὲ ἐπὶ τῶν ποικίλων γίνεται τὸ πάθος, οἷον ὁρῶν ἐχόντων πολλὰς οἰκήσεις καὶ δένδρων πλῆθος καὶ ἄλλα πολλὰ, ὧν ἕκαστον, εἰ μὲν ὁρῶιτο, δίδωσιν ἐκ τῶν ὁρωμένων ἐκάστων μετρεῖν τὸ ὅλον· τοῦ δὲ εἶδους [τοῦ] καθ' ἕκαστον οὐκ ἰόντος ἀπεστέρηται [τοῦ καθ' ἕκαστον] ἢ ὅψις εἶδος μετροῦσα τὸ ὑποκείμενον μέγεθος τὸ πᾶν ὅσον ἐστὶ γινώσκειν. Ἐπεὶ καὶ τὰ πλησίον, ὅταν ποικίλα ᾖ, ἀθρόως δὲ γίνηται ἢ ἐπιβολὴ πρὸς αὐτὰ καὶ μὴ πάντα τὰ εἶδη ὁρῶιτο, ἐλάττω ἂν φανεῖ κατὰ λόγον, ὅσον ἂν ἕκαστον κλαπῇ ἐν τῇ θέᾳ· ὅταν δὲ πάντα ὀφθῇ, ἀκριβῶς μετρηθέντα ὅσα ἐστὶ γινώσκεται. Ὅσα δὲ τῶν μεγεθῶν ὁμοειδῇ ὁμοιόχροα ὄντα, ψεύδεται καὶ ταῦτα τὸ ποσὸν αὐτῆς οὐ κατὰ μέρος πάνυ τι μετρεῖν δυναμένης τῆς ὄψεως, ὅτι ἀπολισθάνει κατὰ μέρος μετροῦσα, ὅτι μὴ ἔχει ἴστασθαι καθ' ἕκαστον μέρος τῇ διαφορᾷ. Ἐγγύθεν δὲ τὸ πόρρω, ὅτι [τὸ] μεταξύ συναιρεῖται ὅσον ἐστὶ κατὰ τὴν αὐτὴν αἰτίαν. Τὸ μὲν γὰρ πλησίον αὐτοῦ, ὅσον οὐ λανθάνει, διὰ τὰ αὐτά· οὐ διεξοδεύουσα δὲ τὸ πόρρω τοῦ διαστήματος, οἷον ἐστὶ κατ' εἶδος, οὐκ ἂν δύναιτο οὐδ' ὅσον ἐστὶ κατὰ μέγεθος εἰπεῖν.

[2] Τὸ δὲ κατὰ τὰς τῆς ὄψεως γωνίας ἐλάττους εἴρηται μὲν καὶ ἐν ἄλλοις ὡς

οὐκ ἔστι, καὶ νῦν δὲ ἐκεῖνο λεκτέον, ὡς ὁ λέγων ἔλαττον φαίνεσθαι ἐλάττονι γωνίαι καταλείπει τὴν λοιπὴν ἔξωθεν τι ὀρθῶσαν ἢ ἄλλο τι ἢ ὅν τι ἔξωθεν ὅλως, οἷον ἀέρα. Ὅταν οὖν μηδὲν καταλείπηι τῷ πολὺ εἶναι τὸ ὄρος, ἀλλ' ἢ ἰσάζῃ καὶ μηκέτι ἄλλο οἷόν τε ἢ αὐτῇ ὀρᾶν, ἅτε τοῦ διαστήματος αὐτῆς συναρμόσαντος τῷ ὀρωμένῳ, ἢ καὶ ὑπερτείνῃ τὸ ὀρώμενον ἐφ' ἐκάτερα τὴν τῆς ὀψεως προσβολήν, τί ἂν τις ἐνταῦθα λέγοι ἐλάττονος μὲν ἢ ἔστι πολλῶι φαινομένου τοῦ ὑποκειμένου, πάσῃ δὲ τῇ ὄψει ὀρωμένου; Εἰ δὲ δὴ καὶ ἐπὶ τοῦ οὐρανοῦ θεωροῖ, ἀναμφισβητήτως μάθοι ἂν τις. Πᾶν μὲν γὰρ τὸ ἡμισφαίριον οὐκ ἂν τις ὀρᾶν μιᾷ προσβολῇ δύναιτο, οὐδ' ἐπὶ τοσοῦτον χυθῆναι ἢ ὅψις μέχρις αὐτοῦ ἐκτεινομένη. Ἀλλ' εἴ τις βούλεται, δεδόσθω. Εἰ οὖν πᾶσα μὲν περιέλαβε πᾶν, πολλαπλάσιον δὲ τὸ μέγεθος τοῦ φαινομένου ὑπάρχει ἐν τῷ οὐρανῷ τοῦ ἔλαττον πολλῶι ἢ ἔστι φαίνεσθαι, πῶς ἂν ἐλάττωσιν γωνίας τοῦ ἐλάττω φαίνεσθαι τὰ πόρρω αἰτιῶν;

Θ: Πρὸς τοὺς κακὸν τὸν δημιουργὸν τοῦ κόσμου καὶ τὸν κόσμον κακὸν εἶναι λέγοντας.

[1] Ἐπειδὴ τοίνυν ἐφάνη ἡμῖν ἡ τοῦ ἀγαθοῦ ἀπλῆ φύσις καὶ πρώτη – πᾶν γὰρ τὸ οὐ πρῶτον οὐχ ἀπλοῦν – καὶ οὐδὲν ἔχον ἐν ἑαυτῷ, ἀλλὰ ἓν τι, καὶ τοῦ ἐνὸς λεγομένου ἡ φύσις ἡ αὐτή – καὶ γὰρ αὕτη οὐκ ἄλλο, εἴτα ἓν, οὐδὲ τοῦτο ἄλλο, εἴτα ἀγαθόν – ὅταν λέγωμεν τὸ ἓν, καὶ ὅταν λέγωμεν τὰγαθόν, τὴν αὐτὴν δεῖ νομίζειν τὴν φύσιν καὶ μίαν λέγειν οὐ κατηγοροῦντας ἐκείνης οὐδὲν, δηλοῦντας δὲ ἡμῖν αὐτοῖς ὡς οἷόν τε. Καὶ τὸ πρῶτον δὲ οὕτως, ὅτι ἀπλουστάτον, καὶ τὸ αὐταρκες, ὅτι οὐκ ἐκ πλειόνων· οὕτω γὰρ ἀναρτηθήσεται εἰς τὰ ἐξ ὧν· καὶ οὐκ ἐν ἄλλωι, ὅτι πᾶν τὸ ἐν ἄλλωι καὶ παρ' ἄλλου. Εἰ οὖν μηδὲ παρ' ἄλλου μηδὲ ἐν ἄλλωι μηδὲ σύνθεσις μηδεμία, ἀνάγκη μηδὲν ὑπὲρ αὐτὸ εἶναι. Οὐ τοίνυν δεῖ ἐφ' ἐτέρας ἀρχὰς ἰέναι, ἀλλὰ τοῦτο προσηρισμένους, εἴτα νοῦν μετ' αὐτὸ καὶ τὸ νοοῦν πρῶτως, εἴτα ψυχὴν μετὰ νοῦν – αὕτη γὰρ τάξις κατὰ φύσιν – μήτε πλείω τούτων τίθεσθαι ἐν τῷ νοητῷ μήτε ἐλάττω. Εἴτε γὰρ ἐλάττω, ἢ ψυχὴν καὶ νοῦν ταυτὸν φήσουσιν, ἢ νοῦν καὶ τὸ πρῶτον· ἀλλ' ὅτι ἕτερα ἀλλήλων, ἐδείχθη πολλαχῇ. Λοιπὸν δὲ ἐπισκέψασθαι ἐν τῷ παρόντι, εἰ πλείω τῶν τριῶν τούτων, τίνες ἂν οὖν εἴεν φύσεις παρ' αὐτάς. Τῆς τε γὰρ λεχθείσης οὕτως ἔχειν ἀρχῆς τῆς πάντων οὐδεὶς ἂν εὖροι ἀπλουστέραν οὐδ' ἐπαναβεβηκυῖαν ἡντινοῦν. Οὐ γὰρ δὴ τὴν μὲν δυνάμει, τὴν δὲ ἐνεργείᾳ φήσουσι· γελοῖον γὰρ ἐν τοῖς ἐνεργείᾳ οὖσι καὶ αὐλοῖς τὸ δυνάμει καὶ ἐνεργείᾳ διαιρουμένους φύσεις ποιεῖσθαι πλείους. Ἀλλ' οὐδὲ ἐν τοῖς μετὰ ταῦτα· οὐδ' ἐπινοεῖν τὸν μὲν τινα νοῦν ἐν ἡσυχίᾳ τινί, τὸν δὲ οἷον κινούμενον. Τίς γὰρ ἂν ἡσυχία νοῦ καὶ τίς κίνησις καὶ προφορὰ ἂν εἴη ἢ τίς ἀργία καὶ τοῦ ἐτέρου τί ἔργον; Ἔστι γὰρ ὡς ἔστι νοῦς ἀεὶ ὡσαύτως ἐνεργεῖαι κείμενος ἐστώσῃ· κίνησις δὲ πρὸς αὐτὸν καὶ περὶ αὐτὸν ψυχῆς ἥδη ἔργον καὶ λόγος ἀπ' αὐτοῦ εἰς ψυχὴν ψυχὴν νοερὰν ποιῶν, οὐκ ἄλλην τινὰ μετὰ νοῦ καὶ ψυχῆς φύσιν. Οὐ μὴν οὐδὲ διὰ τοῦτο πλείους νοῦς ποιεῖν, εἰ ὁ μὲν νοεῖ, ὁ δὲ νοεῖ ὅτι νοεῖ. Καὶ γὰρ εἰ ἄλλο τὸ ἐν τούτοις νοεῖν, ἄλλο δὲ τὸ νοεῖν ὅτι νοεῖ, ἀλλ' οὖν μία προσβολὴ οὐκ ἀναίσθητος τῶν ἐνεργημάτων ἑαυτῆς· γελοῖον γὰρ ἐπὶ τοῦ ἀληθινοῦ νοῦ τοῦτο ὑπολαμβάνειν, ἀλλὰ πάντως γε ὁ αὐτὸς ἔσται ὅσπερ ἐνόει ὁ νοῶν ὅτι νοεῖ. Εἰ δὲ μή, ὁ μὲν ἔσται νοῶν μόνον, ὁ δὲ ὅτι νοεῖ νοῶν ἄλλου ὄντος, ἀλλ' οὐκ αὐτοῦ τοῦ νενοηκότος. Ἀλλ' εἰ ἐπινοίαι φήσουσι, πρῶτον μὲν τῶν πλειόνων ὑποστάσεων ἀποστήσονται· ἔπειτα δεῖ σκοπεῖν, εἰ καὶ αἱ ἐπινοίαι χώραν ἔχουσι λαβεῖν νοῦν νοοῦντα μόνον, μὴ παρακολουθοῦντα δὲ ἑαυτῷ ὅτι νοεῖ· ὁ καὶ ἐφ' ἡμῶν αὐτῶν εἰ γίγνοιτο τῶν ἀεὶ ἐπιστατούντων ταῖς ὁρμαῖς καὶ ταῖς διανοήσεσιν, εἰ καὶ μετρίως σπουδαῖοι εἴεν, αἰτίαν ἂν ἀφροσύνης ἔχοιεν. Ὅταν δὲ δὴ ὁ νοῦς ὁ ἀληθινὸς ἐν ταῖς νοήσεσιν αὐτὸν νοῇ καὶ μὴ ἔξωθεν ἢ τὸ νοητὸν αὐτοῦ, ἀλλ' αὐτὸς ἦ καὶ τὸ νοητόν, ἐξ ἀνάγκης ἐν τῷ νοεῖν ἔχει ἑαυτὸν καὶ ὁρᾷ ἑαυτόν· ὁρῶν δ' ἑαυτὸν οὐκ ἀνοηταίνοντα, ἀλλὰ νοοῦντα ὁρᾷ. Ὡστε ἐν τῷ πρῶτως νοεῖν ἔχει ἂν καὶ τὸ νοεῖν ὅτι νοεῖ ὡς ἐν ὄν· καὶ οὐδὲ τῇ ἐπινοίᾳ ἐκεῖ διπλοῦν. Εἰ δὲ καὶ ἀεὶ νοῶν εἴη, ὅπερ ἔστι, τίς χώρα τῇ ἐπινοίᾳ τῇ

χωρίζουσι τὸ νοεῖν ἀπὸ τοῦ νοεῖν ὅτι νοεῖ; Εἰ δὲ δὴ καὶ ἑτέραν ἐπίνοιάν τις τρίτην ἐπεισάγοι τὴν ἐπὶ τῇ δευτέρᾳ τῇ λεγούσῃ νοεῖν ὅτι νοεῖ, τὴν λέγουσαν ὅτι νοεῖ ὅτι νοεῖ ὅτι νοεῖ, ἔτι μᾶλλον καταφανὲς τὸ ἄτοπον. Καὶ διὰ τί οὐκ εἰς ἄπειρον οὕτω; Τὸν δὲ λόγον ὅταν τις ἀπὸ τοῦ νοῦ ποιῇ, εἴτα ἀπὸ τούτου γίνεσθαι ἐν ψυχῇ ἄλλον ἀπ' αὐτοῦ τοῦ λόγου, ἵνα μεταξὺ ψυχῆς καὶ νοῦ ᾗ οὗτος, ἀποστερήσει τὴν ψυχὴν τοῦ νοεῖν, εἰ μὴ παρὰ τοῦ νοῦ κοιμεῖται, ἀλλὰ παρὰ ἄλλου τοῦ μεταξὺ τὸν λόγον· καὶ εἰδῶλον λόγου, ἀλλ' οὐ λόγον ἔξει, καὶ ὅλως οὐκ εἰδήσει νοῦν οὐδὲ ὅλως νοήσει.

[2] Οὐ τοίνυν οὔτε πλείω τούτων οὔτε ἐπινοίας περιττὰς ἐν ἐκείνοις, ἅς οὐ δέχονται, θετέον, ἀλλ' ἓνα νοῦν τὸν αὐτὸν ὡσαύτως ἔχοντα, ἀκλινῇ πανταχῇ, μιμούμενον τὸν πατέρα καθ' ὅσον οἶόν τε αὐτῷ. Ψυχῆς δὲ ἡμῶν τὸ μὲν αἰεὶ πρὸς ἐκείνους, τὸ δὲ πρὸς ταῦτα ἔχειν, τὸ δ' ἐν μέσῳ τούτων· φύσεως γὰρ οὔσης μιᾶς ἐν δυνάμεσι πλείοσιν ὅτε μὲν τὴν πᾶσαν συμφέρεσθαι τῷ ἀρίστῳ αὐτῆς καὶ τοῦ ὄντος, ὅτε δὲ τὸ χεῖρον αὐτῆς καθελκυσθὲν συνεφελκύσασθαι τὸ μέσον· τὸ γὰρ πᾶν αὐτῆς οὐκ ἦν θέμις καθελκύσαι. Καὶ τοῦτο συμβαίνει αὐτῇ τὸ πάθος, ὅτι μὴ ἔμεινεν ἐν τῷ καλλίστῳ, ὅπου ψυχὴ μέινασα ἢ μὴ μέρος, μηδὲ ἥς ἡμεῖς ἔτι μέρος, ἔδωκε τῷ παντὶ σώματι αὐτῷ τε ἔχειν ὅσον δύναται παρ' αὐτῆς ἔχειν, μένει τε ἀπραγμόνως αὐτὴ οὐκ ἐκ διανοίας διοικοῦσα οὐδέ τι διορθουμένη, ἀλλὰ τῇ εἰς τὸ πρὸ αὐτῆς θέαι κατακοσμοῦσα δυνάμει θαυμαστῇ. Ὅσον γὰρ πρὸς αὐτῇ ἐστι, τόσῳ καλλίῳν καὶ δυνατωτέρα· κάκειθεν ἔχουσα δίδωσι τῷ μετ' αὐτὴν καὶ ὥσπερ ἐλλάμπουσα αἰεὶ ἐλλάμπεται.

[3] Αἰεὶ οὖν ἐλλαμπομένη καὶ διηνεκὲς ἔχουσα τὸ φῶς δίδωσιν εἰς τὰ ἐφεξῆς, τὰ δ' αἰεὶ συνέχεται καὶ ἄρδεται τούτῳ τῷ φωτὶ καὶ ἀπολαύει τοῦ ζῆν καθ' ὅσον δύναται· ὥσπερ εἰ πυρὸς ἐν μέσῳ που κειμένου ἀλαεῖναινο οἷς οἶόν τε. Καίτοι τὸ πῦρ ἐστὶν ἐν μέτρῳ· ὅταν δὲ δυνάμεις μὴ μετρηθεῖσαι μὴ ἐκ τῶν ὄντων ὥσιν ἀνηρημέται, πῶς οἶόν τε εἶναι μὲν, μηδὲν δὲ αὐτῶν μεταλαμβάνειν; Ἀλλ' ἀνάγκη ἕκαστον τὸ αὐτοῦ διδόναι καὶ ἄλλῳ, ἢ τὸ ἀγαθὸν οὐκ ἀγαθὸν ἔσται, ἢ ὁ νοῦς οὐ νοῦς, ἢ ψυχὴ μὴ τοῦτο, εἰ μὴ τι μετὰ τοῦ πρώτως ζῆν ζῶν καὶ δευτέρως ἕως ἔστι τὸ πρώτως. Ἀνάγκη τοίνυν ἐφεξῆς εἶναι πάντα ἀλλήλοις καὶ αἰεὶ, γενητὰ δὲ τὰ ἕτερα τῷ παρ' ἄλλων εἶναι. Οὐ τοίνυν ἐγένετο, ἀλλ' ἐγένετο καὶ γενήσεται, ὅσα γενητὰ λέγεται· οὐδὲ φθαρήσεται, ἀλλ' ἢ ὅσα ἔχει εἰς ἅ· ὁ δὲ μὴ ἔχει εἰς ὅ, οὐδὲ φθαρήσεται. Εἰ δὲ τις εἰς ὕλην λέγοι, διὰ τί οὐ καὶ τὴν ὕλην; Εἰ δὲ καὶ τὴν ὕλην φήσει, τίς ἦν ἀνάγκη, φήσομεν, γενέσθαι; Εἰ δὲ ἀναγκαῖον εἶναι φήσουσι παρακολουθεῖν, καὶ νῦν ἀνάγκη. Εἰ δὲ μόνη καταλειφθήσεται, οὐ πανταχοῦ, ἀλλ' ἐν τινι τόπῳ ἀφωρισμένῳ τὰ θεῖα ἔσται καὶ οἶον ἀποτετεχισμένα· εἰ δὲ οὐχ οἶόν τε, ἐλλαμφοθήσεται.

[4] Εἰ δὲ οἶον πτερορρυήσασαν τὴν ψυχὴν φήσουσι πεποιηκέναι, οὐχ ἢ τοῦ παντὸς τοῦτο πάσχει· εἰ δὲ σφαλεῖσαν αὐτοὶ φήσουσι, τοῦ σφάλματος λεγέτωσαν τὴν αἰτίαν. Πότε δὲ ἐσφάλη; Εἰ μὲν γὰρ ἐξ αἰδίου, μένει κατὰ τὸν αὐτῶν λόγον ἐσφαλμένη· εἰ δὲ ἤρξατο, διὰ τί οὐ πρὸ τοῦ; Ἡμεῖς δὲ οὐ νεῦσιν φάμεν τὴν ποιοῦσαν, ἀλλὰ μᾶλλον μὴ νεῦσιν. Εἰ δὲ ἐνευσε, τῷ ἐπιτελεῖσθαι δηλονότι τῶν ἐκεῖ· εἰ δὲ ἐπελάθετο, πῶς δημιουργεῖ; Πόθεν γὰρ ποιεῖ ἢ ἐξ ὧν

εἶδεν ἐκεῖ; Εἰ δὲ ἐκεῖνων μεμνημένη ποιεῖ, οὐδὲ ὅλως ἔνευσεν, οὐδὲ γὰρ εἰ ἀμυδρῶς ἔχει. Οὐ μᾶλλον νεύει ἐκεῖ, ἵνα μὴ ἀμυδρῶς ἴδῃ; Διὰ τί γὰρ ἂν οὐκ ἠθέλησεν ἔχουσα ἡντινοῦν μνήμην ἐπανελθεῖν; Τί γὰρ ἂν ἐαυτῇ καὶ ἐλογίζετο γενέσθαι ἐκ τοῦ κοσμοποιῆσαι; Γελοῖον γὰρ τὸ ἵνα τιμῶιτο, καὶ μεταφερόντων ἀπὸ τῶν ἀγαλματοποιῶν τῶν ἐνταῦθα. Ἐπεὶ καὶ εἰ διανοίαι ἐποίει καὶ μὴ ἐν τῇ φύσει ἦν τὸ ποιεῖν καὶ ἡ δύναμις ἡ ποιοῦσα ἦν, πῶς ἂν κόσμον τόνδε ἐποίησε; Πότε δὲ καὶ φθερεῖ αὐτόν; εἰ γὰρ μετέγνω, τί ἀναμένει; Εἰ δὲ οὐπω, οὐδ' ἂν μεταγνοίῃ ἔτι ἤδη εἰθισμένη καὶ τῷ χρόνῳ προσφιλεστέρα γενομένη. Εἰ δὲ τὰς καθ' ἑκάστον ψυχὰς ἀναμένει, ἤδη ἔδει μηκέτι ἐλθεῖν εἰς γένεσιν πάλιν πειραθείσας ἐν τῇ προτέραι γενέσει τῶν τῆδε κακῶν· ὥστε ἤδη ἂν ἐπέλειπον ἰοῦσαι. Οὐδὲ τὸ κακῶς γεγονέναι τόνδε τὸν κόσμον δοτέον τῷ πολλὰ εἶναι ἐν αὐτῷ δυσχερῇ· τοῦτο γὰρ ἀξίωμα μεῖζόν ἐστι περιτιθέντων αὐτῷ, εἰ ἀξιοῦσι τὸν αὐτὸν εἶναι τῷ νοητῷ, ἀλλὰ μὴ εἰκόνα ἐκείνου. Ἦ τίς ἂν ἐγένετο ἄλλη καλλίων εἰκὼν ἐκείνου; Τί γὰρ ἄλλο πῦρ βελτίων τοῦ ἐκεῖ πυρὸς παρὰ τὸ ἐνταῦθα πῦρ; Ἦ τίς γῆ ἄλλη παρὰ ταύτην μετὰ τὴν ἐκεῖ γῆν; Τίς δὲ σφαῖρα ἀκριβεστέρα καὶ σεμνοτέρα ἢ εὐτακτοτέρα τῇ φορᾷ μετὰ τὴν ἐκεῖ τοῦ κόσμου τοῦ νοητοῦ περιοχὴν ἐν αὐτῷ; Ἄλλος δὲ ἥλιος μετ' ἐκείνον πρὸ τούτου τοῦ ὀρωμένου τίς;

[5] Ἄλλ' αὐτοὺς μὲν σῶμα ἔχοντας, οἷον ἔχουσιν ἄνθρωποι, καὶ ἐπιθυμίας καὶ λύπας καὶ ὀργὰς τὴν παρ' αὐτοῖς δύναμιν μὴ ἀτιμάζειν, ἀλλ' ἐφάπτεσθαι τοῦ νοητοῦ λέγειν ἐξεῖναι, μὴ εἶναι δὲ ἐν ἡλίῳ ταύτης ἀπαθεστέραν ἐν τάξει μᾶλλον καὶ οὐκ ἐν ἀλλοιώσει μᾶλλον οὔσαν, οὐδὲ φρόνησιν ἔχειν ἀμείνονα ἡμῶν τῶν ἄρτι γενομένων καὶ διὰ τοσούτων καλωμομένων τῶν ἀπατώντων ἐπὶ τὴν ἀλήθειαν ἐλθεῖν· οὐδὲ τὴν μὲν αὐτῶν ψυχὴν ἀθάνατον καὶ θεῖαν λέγειν καὶ τὴν τῶν φαυλοτάτων ἀνθρώπων, τὸν δὲ οὐρανὸν πάντα καὶ τὰ ἐκεῖ ἄστρα μὴ τῆς ἀθανάτου κεκοινωνηκέναι ἐκ πολλῶι καλλιόνων καὶ καθαρωτέρων ὄντα, ὀρῶντας ἐκεῖ μὲν τὸ τεταγμένον καὶ εὐσχημον καὶ εὐτακτον καὶ μάλιστα τὴν ἐνταῦθα περὶ γῆν ἀταξίαν αὐτοὺς αἰτιωμένους· ὥσπερ τῆς ἀθανάτου ψυχῆς τὸν χεῖρω τόπον ἐπίτηδες ἐλομένης, παραχωρῆσαι δὲ τοῦ βελτίονος τῇ θνητῇ ψυχῇ ἐφιεμένης. Ἄλογος δὲ καὶ ἡ παρειαγωγή αὐτοῖς τῆς ἐτέρας ψυχῆς ταύτης, ἦν ἐκ τῶν στοιχείων συνιστᾶσι· πῶς γὰρ ἂν ζωὴν ἡντινοῦν ἔχοι ἢ ἐκ τῶν στοιχείων σύστασις; Ἦ γὰρ τούτων κρᾶσις ἢ θερμὸν ἢ ψυχρὸν ἢ μικτὸν ποιεῖ, ἢ ξηρὸν ἢ ὑγρὸν ἢ μῖγμα ἐκ τούτων. Πῶς δὲ συνοχὴ τῶν τεσσάρων ὑστέρα γενομένη ἐξ αὐτῶν; Ὅταν δὲ προστιθῶσι καὶ ἀντίληψιν αὐτῇ καὶ βούλευσιν καὶ ἄλλα μυρία, τί ἂν τις εἴποι; Ἀλλὰ οὐ τιμώντες ταύτην τὴν δημιουργίαν οὐδὲ τήνδε τὴν γῆν καινὴν αὐτοῖς γῆν φασὶ γεγονέναι, εἰς ἣν δὴ ἐντεῦθεν ἀπελεύσονται· τοῦτο δὲ λόγον εἶναι κόσμου. Καίτοι τί δεῖ αὐτοῖς ἐκεῖ γενέσθαι ἐν παραδείγματι κόσμου, ὃν μισοῦσι; Πόθεν δὲ τὸ παράδειγμα τούτου; Τοῦτο γὰρ κατ' αὐτοὺς νενευκότος ἤδη πρὸς τὰ τῆδε τοῦ παράδειγμα πεποιηκότος. Εἰ μὲν οὖν ἐν αὐτῷ τῷ ποιήσαντι πολλὴ φροντίς τοῦ κόσμου μετὰ τὸν κόσμον τὸν νοητὸν ὃν ἔχει ἄλλον ποιῆσαι – καὶ τί ἔδει; – καὶ εἰ μὲν πρὸ τοῦ κόσμου, ἵνα τί; Ἵνα φυλάσσονται αἱ ψυχαί. Πῶς οὖν; οὐκ ἐφυλάξαντο, ὥστε μάτην ἐγένετο. Εἰ δὲ μετὰ τὸν κόσμον ἐκ τοῦ κόσμου λαβὼν ἀποσυλήσας τῆς ὕλης τὸ εἶδος, ἥρκει ἡ πείρα ταῖς πειραθείσαις ψυχαῖς

πρὸς τὸ φυλάξασθαι. Εἰ δ' ἐν ταῖς ψυχαῖς λαβεῖν ἀξιοῦσι τοῦ κόσμου τὸ εἶδος, τί τὸ καινὸν τοῦ λόγου;

[6] Τὰς δὲ ἄλλας ὑποστάσεις τί χρὴ λέγειν ἃς εἰσάγουσι, παροικήσεις καὶ ἀντιτύπους καὶ μετανοίας; Εἰ μὲν γὰρ ψυχῆς ταῦτα λέγουσι πάθη, ὅταν ἐν μετανοίᾳ ᾖ, καὶ ἀντιτύπους, ὅταν οἷον εἰκόνας τῶν ὄντων, ἀλλὰ μὴ αὐτὰ πῶς τὰ ὄντα θεωρῇ, καινολογούντων ἐστὶν εἰς σύστασιν τῆς ἰδίας αἰρέσεως· ὥς γὰρ τῆς ἀρχαίας Ἑλληνικῆς οὐχ ἀπτόμενοι ταῦτα σκευωροῦνται εἰδότην καὶ σαφῶς τῶν Ἑλλήνων ἀτύφως λεγόντων ἀναβάσεις ἐκ τοῦ σπηλαίου καὶ κατὰ βραχὺ εἰς θεὰν ἀληθεστέραν μᾶλλον καὶ μᾶλλον προιούσας. Ὅλως γὰρ τὰ μὲν αὐτοῖς παρὰ τοῦ Πλάτωνος εἴληπται, τὰ δέ, ὅσα καινοτομοῦσιν, ἵνα ἰδίαν φιλοσοφίαν θῶνται, ταῦτα ἔξω τῆς ἀληθείας εὔρηται. Ἐπεὶ καὶ αἱ δίκαι καὶ οἱ ποταμοὶ οἱ ἐν Ἀΐδου καὶ αἱ μετενσωματώσεις ἐκεῖθεν. Καὶ ἐπὶ τῶν νοητῶν δὲ πλῆθος ποιῆσαι, τὸ ὃν καὶ τὸν νοῦν καὶ τὸν δημιουργὸν ἄλλον καὶ τὴν ψυχὴν, ἐκ τῶν ἐν τῷ Τιμαίῳ λεχθέντων εἴληπται· εἰπόντος γὰρ αὐτοῦ ἥπερ οὖν νοῦς ἐνούσας ἰδέας ἐν τῷ ὃ ἐστὶ ζῶιον καθορᾶι, τοσαύτας καὶ ὁ τότε ποιῶν τὸ πᾶν διενόηθη σχεῖν. Οἱ δὲ οὐ συνέντες τὸν μὲν ἔλαβον ἐν ἡσυχίᾳ ἔχοντα ἐν αὐτῷ πάντα τὰ ὄντα, τὸν δὲ νοῦν ἕτερον παρ' αὐτὸν θεωροῦντα, τὸν δὲ διανοούμενον – πολλάκις δὲ αὐτοῖς ἀντὶ τοῦ διανοουμένου ψυχὴ ἐστὶν ἡ δημιουργοῦσα – καὶ κατὰ Πλάτωνα τοῦτον οἶοντα εἶναι τὸν δημιουργὸν ἀφεστηκότες τοῦ εἰδέναι τίς ὁ δημιουργός. Καὶ ὅλως τὸν τρόπον τῆς δημιουργίας καὶ ἄλλα πολλὰ καταψεύδονται αὐτοῦ καὶ πρὸς τὸ χεῖρον ἔλκουσι τὰς δόξας τοῦ ἀνδρὸς ὥς αὐτοὶ μὲν τὴν νοητὴν φύσιν κατανενοηκότες, ἐκείνου δὲ καὶ τῶν ἄλλων τῶν μακαρίων ἀνδρῶν μή. Καὶ πλῆθος νοητῶν ὀνομάζοντες τὸ ἀκριβὲς ἐξευρηκέναι δόξειν οἶοντα αὐτῷ τῷ πλήθει τὴν νοητὴν φύσιν τῇ αἰσθητικῇ καὶ ἐλάττονι εἰς ὁμοιότητα ἄγοντες, δέον ἐκεῖ τὸ ὥς ὅτι μάλιστα ὀλίγον εἰς ἀριθμὸν διώκειν καὶ τῷ μετὰ τὸ πρῶτον τὰ πάντα ἀποδιδόντας ἀπηλλάχθαι, ἐκείνου τῶν πάντων ὄντος καὶ νοῦ τοῦ πρώτου καὶ οὐσίας καὶ ὅσα ἄλλα κατὰ τὴν πρώτην φύσιν. Ψυχῆς δὲ εἶδος τρίτον· διαφορὰς δὲ ψυχῶν ἐν πάθειν ἢ ἐν φύσει ἰχνεύειν μηδὲν τοὺς θεοὺς ἄνδρας διασύροντας, ἀλλ' εὐμενῶς δεχομένους τὰ ἐκείνων ὥς παλαιότερων καὶ ἃ καλῶς λέγουσι παρ' ἐκείνων λαβόντας, ψυχῆς ἀθανασίαν, νοητὸν κόσμον, θεὸν τὸν πρῶτον, τὸ τὴν ψυχὴν δεῖν φεύγειν τὴν πρὸς τὸ σῶμα ὁμιλίαν, τὸν χωρισμὸν τὸν ἀπ' αὐτοῦ, τὸ ἐκ γενέσεως φεύγειν εἰς οὐσίαν· ταῦτα γὰρ κείμενα παρὰ τῷ Πλάτῳ σαφῶς οὕτως λέγοντες καλῶς ποιοῦσιν. Οἷς θέλουσι διαφωνεῖν φθόνος οὐδεὶς λεγόντων, οὐδ' ἐν τῷ τοὺς Ἑλλήνας διασύρειν καὶ ὑβρίζειν τὰ αὐτῶν ἐν συστάσει παρὰ τοῖς ἀκούουσι ποιεῖν, ἀλλ' αὐτὰ παρ' αὐτῶν δεικνύειν ὀρθῶς ἔχοντα, ὅσα ἴδια αὐτοῖς ἔδοξε παρὰ τὴν ἐκείνων δόξαν λέγειν, εὐμενῶς καὶ φιλοσόφως αὐτὰς τὰς δόξας τιθέντας αὐτῶν καὶ οἷς ἐναντιοῦνται δικαίως, πρὸς τὸ ἀληθὲς βλέποντας, οὐ τὴν εὐδοκίμησιν θηρωμένους ἐκ τοῦ [πρὸς] ἄνδρας κεκριμένους ἐκ παλαιοῦ οὐ παρὰ φαύλων ἀνδρῶν ἀγαθοὺς εἶναι ψέγειν, λέγοντας ἑαυτοὺς ἐκείνων ἀμείνους εἶναι. Ἐπεὶ τὰ γε εἰρημένα τοῖς παλαιοῖς περὶ τῶν νοητῶν πολλῶι ἀμείνω καὶ πεπαιδευμένως εἴρηται, καὶ τοῖς μὴ ἐξαπατωμένοις τὴν ἐπιθέουσιν εἰς ἀνθρώπους ἀπάτην ραιδίως γνωσθήσεται τάδ' ὕστερον

τούτοις παρ' ἐκείνων ληφθέντα, προσθήκας δέ τινας οὐδὲν προσηκούσας εἰληφότα, ἔν γε οἷς ἐναντιοῦσθαι θέλουσι γενέσεις καὶ φθορὰς εἰσάγοντες παντελεῖς καὶ μεμφόμενοι τῷδε τῷ παντὶ καὶ τὴν πρὸς τὸ σῶμα κοινωνίαν τῇ ψυχῇ αἰτιώμενοι καὶ τὸν διοικοῦντα τόδε τὸ πᾶν ψέγοντες καὶ εἰς ταὐτὸν ἄγοντες τὸν δημιουργὸν τῇ ψυχῇ καὶ τὰ αὐτὰ πάθη διδόντες, ἅπερ καὶ τοῖς ἐν μέρει.

[7] Ὅτι μὲν οὖν οὔτε ἤρξατο οὔτε παύσεται, ἀλλ' ἔστιν αἰεὶ καὶ ὁδε ὁ κόσμος, ἕως ἂν ἐκεῖνα ἦι, εἴρηται. Τὴν δὲ πρὸς τὸ σῶμα τῇ ψυχῇ κοινωνίαν τῇ ἡμετέραι πρὸ αὐτῶν εἴρηται ὥς οὐκ ἄμεινον τῇ ψυχῇ· τὸ δὲ ἀπὸ τῆς ἡμετέρας καὶ τὴν τοῦ παντὸς λαμβάνειν ὅμοιον, ὥς εἴ τις τὸ τῶν χυτρίων ἢ χαλκῶν λαβὼν γένος ἐν πόλει εὖ οἰκουμένην τὴν ἅπασαν ψέγοι. Δεῖ δὲ τὰς διαφορὰς λαμβάνειν τὰς τῆς ὅλης ὅπως διοικεῖ, ὅτι μὴ ὁ αὐτὸς τρόπος μὴδ' ἐνδεδεμένη. Πρὸς γὰρ αὐτῇ ταῖς ἄλλαις διαφοραῖς, αἱ μυρία εἴρηνται ἐν ἄλλοις, κάκεῖνο ἐνθυμεῖσθαι ἔδει ὅτι ἡμεῖς μὲν ὑπὸ τοῦ σώματος δεδέμεθα ἤδη δεσμοῦ γεγεννημένου. Ἐν γὰρ τῇ πάσῃ ψυχῇ ἢ τοῦ σώματος φύσις δεδεμένη ἤδη συνδεῖ ὁ ἂν περιλάβῃ· αὐτὴ δὲ ἢ τοῦ παντὸς ψυχῇ οὐκ ἂν δέοιτο ὑπὸ τῶν ὑπ' αὐτῆς δεδεμένων· ἄρχει γὰρ ἐκείνη. Διὸ καὶ ἀπαθὴς πρὸς αὐτῶν, ἡμεῖς δὲ τούτων οὐ κύριοι· τὸ δ' ὅσον αὐτῆς πρὸς τὸ θεῖον τὸ ὑπεράνω ἀκέραιον μένει καὶ οὐκ ἐμποδίζεται, ὅσον δὲ αὐτῆς δίδωσι τῷ σώματι ζωὴν οὐδὲν παρ' αὐτοῦ προσλαμβάνει. Ὅλως γὰρ τὸ μὲν ἄλλου πάθημα τὸ ἐν αὐτῷ ἐξ ἀνάγκης δέχεται, ὁ δ' αὐτὸ ἐκείνῳ οὐκέτι τὸ αὐτοῦ δίδωσιν οἰκεῖαν ζωὴν ἔχοντι· οἷον εἰ ἐγκεντρισθέν τι εἴῃ ἐν ἄλλῳ, παθόντος μὲν τοῦ ἐν ᾧ συμπέπονθεν, αὐτὸ δὲ ξηρανθὲν εἴασεν ἐκεῖνο τὴν αὐτοῦ ζωὴν ἔχειν. Ἐπεὶ οὐδ' ἀποσβεννυμένου τοῦ ἐν σοὶ πυρὸς τὸ ὅλον πῦρ ἀπέσβῃ· ἐπεὶ οὐδ' εἰ τὸ πᾶν πῦρ ἀπόλοιτο, πάθοι ἂν τι ἢ ψυχὴ ἢ ἐκεῖ, ἀλλ' ἢ τοῦ σώματος σύστασις, καὶ εἰ οἷόν τε εἴη διὰ τῶν λοιπῶν κόσμον τινὰ εἶναι, οὐδὲν ἂν μέλοι τῇ ψυχῇ τῇ ἐκεῖ. Ἐπεὶ οὐδὲ ἢ σύστασις ὁμοίως τῷ παντὶ καὶ ζῳίῳ ἐκάστω· ἀλλ' ἐκεῖ οἷον ἐπιθεῖ κελεύσασα μένειν, ἐνταῦθα δὲ ὥς ὑπεκφεύγοντα εἰς τὴν τάξιν τὴν ἑαυτῶν δέδεται δεσμῷ δευτέρῳ· ἐκεῖ δὲ οὐκ ἔχει ὅπου φύγη. Οὔτε οὖν ἐντὸς δεῖ κατέχειν οὔτε ἔξωθεν πιέζουσιν εἰς τὸ εἶσω ὠθεῖν, ἀλλ' ὅπου ἠθέλησεν ἐξ ἀρχῆς αὐτῆς ἢ φύσις μένει. Ἐὰν δὲ πού τι αὐτῶν κατὰ φύσιν κινηθῇ, οἷς οὐκ ἔστι κατὰ φύσιν, ταῦτα πάσχει, αὐτὰ δὲ καλῶς φέρεται ὥς τοῦ ὅλου· τὰ δὲ φθείρεται οὐ δυνάμενα τὴν τοῦ ὅλου τάξιν φέρειν, οἷον εἰ χοροῦ μεγάλου ἐν τάξει φερομένου ἐν μέσῃ τῇ πορείᾳ αὐτοῦ χελώνη ληφθεῖσα πατοῖτο οὐ δυνηθεῖσα φυγεῖν τὴν τάξιν τοῦ χοροῦ· εἰ μέντοι μετ' ἐκείνης τάξιεν ἑαυτὴν, οὐδὲν ἂν ὑπὸ τούτων οὐδ' αὐτὴ πάθοι.

[8] Τὸ δὲ διὰ τί ἐποίησε κόσμον ταὐτὸν τῷ διὰ τί ἔστι ψυχῇ καὶ διὰ τί ὁ δημιουργὸς ἐποίησεν. Ὁ πρῶτον μὲν ἀρχὴν λαμβανόντων ἔστι τοῦ αἰεί· ἔπειτα οἷονται τραπέντα ἔκ τινος εἷς τι καὶ μεταβάλλοντα αἴτιον τῆς δημιουργίας γεγονέναι. Διδακτέον οὖν αὐτούς, εἰ εὐγνώμονως ἀνέχοντο, τίς ἢ φύσις τούτων, ὥς αὐτοὺς παύσασθαι τῆς εἰς τὰ τίμια λιοιδορίας ἣν εὐχερῶς ποιοῦνται ἀντὶ πολλῆς προσηκόντως ἂν γενομένης εὐλαβείας. Ἐπεὶ οὐδὲ τοῦ παντὸς τὴν διοίκησιν ὀρθῶς ἂν τις μέμψαιτο πρῶτον μὲν ἐνδείκνυμένην τῆς νοητῆς φύσεως τὸ μέγεθος. Εἰ γὰρ οὕτως εἰς τὸ ζῆν παρελήλυθεν, ὥς μὴ ζωὴν

ἀδιάρθρωτον ἔχειν – ὅποια τὰ μικρότερα τῶν ἐν αὐτῷ, ἃ τῇ πολλῇ ζωῇ τῇ ἐν αὐτῷ ἀεὶ νύκτωρ καὶ μεθ' ἡμέραν γεννᾶται – ἀλλ' ἔστι συνεχὴς καὶ ἐναργὴς καὶ πολλὴ καὶ πανταχοῦ ζωὴ σοφίαν ἀμύχανον ἐνδεικνυμένη, πῶς οὐκ ἂν τις ἄγαλμα ἐναργὲς καὶ καλὸν τῶν νοητῶν θεῶν εἴποι; Εἰ δὲ μιμούμενον μὴ ἔστιν ἐκεῖνο, αὐτὸ τοῦτο κατὰ φύσιν ἔχει· οὐ γὰρ ἦν ἔτι μιμούμενον. Τὸ δὲ ἀνομοίως μεμιμησθαι ψεῦδος· οὐδὲν γὰρ παραλέλειπται ὧν οἶόν τε ἦν καλὴν εἰκόνα φυσικὴν ἔχειν. Ἀναγκαῖον μὲν γὰρ ἦν εἶναι οὐκ ἐκ διανοίας καὶ ἐπιτεχνήσεως τὸ μίμημα· οὐ γὰρ οἶόν τε ἦν ἔσχατον τὸ νοητὸν εἶναι. Εἶναι γὰρ αὐτοῦ ἐνέργειαν ἔδει διττήν, τὴν μὲν ἐν ἑαυτῷ, τὴν δὲ εἰς ἄλλο. Ἔδει οὖν εἶναι τι μετ' αὐτό· ἐκείνου γὰρ μόνου οὐδὲν ἔστιν ἔτι πρὸς τὸ κάτω, ὃ τῶν πάντων ἀδυνατώτατόν ἐστι. Δύναμις δὲ θαυμαστὴ ἐκεῖ θεῖ· ὥστε καὶ εἰργάσατο. Εἰ μὲν δὴ ἄλλος κόσμος ἔστι τούτου ἀμείνων, τίς οὗτος; Εἰ δὲ ἀνάγκη εἶναι, ἄλλος δὲ οὐκ ἔστιν, οὗτός ἐστιν ὁ τὸ μίμημα ἀποσώζων ἐκείνου. Γῇ μὲν δὴ πᾶσα ζῶιων ποικίλων πλήρης καὶ ἀθανάτων καὶ μέχρις οὐρανοῦ μεστὰ πάντα· ἄστρα δὲ τά τε ἐν ταῖς ὑποκάτω σφαίραις τά τε ἐν τῷ ἀνωτάτῳ διὰ τί οὐ θεοὶ ἐν τάξει φερόμενα καὶ κόσμῳ περιμόντα; Διὰ τί γὰρ οὐκ ἀρετὴν ἔξουσιν ἢ τί κώλυμα πρὸς κτῆσιν ἀρετῆς αὐτοῖς; Οὐ γὰρ δὴ ταῦτά ἐστιν ἐκεῖ, ἅπερ τοὺς ἐνταῦθα ποιεῖ κακοῦς, οὐδ' ἢ τοῦ σώματος κακία ἐνοχλουμένη καὶ ἐνοχλοῦσα. Διὰ τί δὲ οὐ συνιᾷσιν ἐπὶ σχολῆς ἀεὶ καὶ ἐν νῶι λαμβάνουσι τὸν θεὸν καὶ τοὺς ἄλλους τοὺς νοητοὺς θεοὺς, ἀλλ' ἡμῖν σοφία βελτίων ἔσται τῶν ἐκεῖ; Ταῦτα τίς ἂν μὴ ἔκφρων γεγεννημένος ἀνάσχοιτο; Ἐπεὶ καὶ αἱ ψυχαὶ εἰ μὲν βιασθεῖσαι ὑπὸ τῆς τοῦ παντὸς ψυχῆς ἦλθον, πῶς βελτίους αἱ βιασθεῖσαι; Ἐν γὰρ ψυχαῖς τὸ κρατῆσαν κρεῖττον. Εἰ δ' ἐκοῦσαι, τί μέμφεσθε εἰς ὃν ἐκόντες ἦλθετε διδόντος καὶ ἀπαλλάττεσθαι, εἴ τις μὴ ἀρέσκοιτο; Εἰ δὲ δὴ καὶ τοιοῦτόν ἐστι τότε τὸ πᾶν, ὡς ἐξεῖναι ἐν αὐτῷ καὶ σοφίαν ἔχειν καὶ ἐνταῦθα ὄντας βιοῦν κατ' ἐκεῖνα, πῶς οὐ μαρτυρεῖ ἐξηρητῆσθαι τῶν ἐκεῖ;

[9] Πλούτους δὲ καὶ πενίας εἴ τις μέμφοιτο καὶ τὸ οὐκ ἴσον ἐν τοῖς τοιοῦτοις ἅπασι, πρῶτον μὲν ἀγνοεῖ, ὥς ὁ σπουδαῖος ἐν τούτοις τὸ ἴσον οὐ ζητεῖ, οὐδέ τι νομίζει τοὺς πολλὰ κεκτημένους πλεόν ἔχειν, οὐδὲ τοὺς δυναστεύοντας τῶν ἰδιωτῶν, ἀλλὰ τὴν τοιαύτην σπουδὴν ἄλλους εἶναι ἔχειν, καὶ καταμεμάθηκεν ὡς διττός ὁ ἐνθάδε βίος, ὁ μὲν τοῖς σπουδαίοις, ὁ δὲ τοῖς πολλοῖς τῶν ἀνθρώπων, τοῖς μὲν σπουδαίοις πρὸς τὸ ἀκρότατον καὶ τὸ ἄνω, τοῖς δὲ ἀνθρωπικωτέροις διττός αὖ ὢν ὁ μὲν μεμνημένος ἀρετῆς μετίσχει ἀγαθοῦ τινος, ὁ δὲ φαῦλος ὄχλος οἷον χειροτέχνης τῶν πρὸς ἀνάγκην τοῖς ἐπιεικεστέροις. Εἰ δὲ φονεῦει τις ἢ ἡττᾶται τῶν ἡδονῶν ὑπὸ ἀδυναμίας, τί θαυμαστὸν καὶ ἁμαρτίας εἶναι οὐ νῶι, ἀλλὰ ψυχαῖς ὥσπερ παισὶν ἀνήβοις; Εἰ δὲ γυμνάσιον εἴη νικῶντων καὶ ἡττωμένων, πῶς οὐ καὶ ταύτῃ καλῶς ἔχει; Εἰ δ' ἀδικεῖ, τί δεινὸν τῷ ἀθανάτῳ; Καὶ εἰ φονεῦει, ἔχεις ὃ θέλεις. Εἰ δὲ ἥδη μέμφῃ, πολιτεύεσθαι ἀνάγκην οὐκ ἔχεις. Ὁμολογεῖται δὲ καὶ δίκας εἶναι ἐνθάδε καὶ κολάσεις. Πῶς οὖν ὀρθῶς ἔχει μέμφεσθαι πόλει διδούσῃ ἐκάστω τὴν ἀξίαν; Οὐ καὶ ἀρετὴ τετίμηται, καὶ κακία τὴν προσήκουσαν ἀτιμίαν ἔχει, καὶ θεῶν οὐ μόνον ἀγάλματα, ἀλλὰ καὶ αὐτοὶ ἄνθρωποι ἐφορῶντες, οἱ ῥηιδίως αἰτίας, φησὶν, ἀποφεύζονται πρὸς ἀνθρώπων, πάντα ἄγοντες τάξει ἐξ ἀρχῆς εἰς τέλος μοῖραν

ἐκάστωι τὴν προσήκουσαν διδόντες κατὰ ἀμοιβὰς βίων τοῖς προσηργγμένοις ἀκόλουθον· ἦν ὁ ἀγνοῶν προπετέστερος ἀνθρώπων περὶ πραγμάτων θεῖον ἀγροικιζόμενος. Ἀλλὰ χρή ὡς ἄριστον μὲν αὐτὸν πειρᾶσθαι γίνεσθαι, μὴ μόνον δὲ αὐτὸν νομίζειν ἄριστον δύνασθαι γενέσθαι – οὕτω γὰρ οὕτω ἄριστος – ἀλλὰ καὶ ἀνθρώπους ἄλλους ἀρίστους, ἔτι καὶ δαίμονας ἀγαθοὺς εἶναι, πολὺ δὲ μᾶλλον θεοὺς τοὺς τε ἐν τῷδε ὄντας κάκει βλέποντας, πάντων δὲ μάλιστα τὸν ἡγεμόνα τοῦδε τοῦ παντός, ψυχὴν μακαριωτάτην· ἐντεῦθεν δὲ ἤδη καὶ τοὺς νοητοὺς ὑμνεῖν θεοὺς, ἐφ’ ἅπασι δὲ ἤδη τὸν μέγαν τὸν ἐκεῖ βασιλέα καὶ ἐν τῷ πλήθει μάλιστα τῶν θεῶν τὸ μέγα αὐτοῦ ἐνδεικνυμένους· οὐ γὰρ τὸ συστεῖλαι εἰς ἓν, ἀλλὰ τὸ δεῖξαι πολὺ τὸ θεῖον, ὅσον ἔδειξεν αὐτός, τοῦτο ἐστὶ δύναμιν θεοῦ εἰδόντων, ὅταν μένων ὅς ἐστι πολλοὺς ποιῇ πάντα εἰς αὐτὸν ἀνηρτημένους καὶ δι’ ἐκεῖνον καὶ παρ’ ἐκείνου ὄντας. Καὶ ὁ κόσμος δὲ ὅδε δι’ ἐκεῖνόν ἐστι κάκει βλέπει, καὶ πᾶς καὶ θεῶν ἕκαστος καὶ τὰ ἐκείνου προφητεύει ἀνθρώποις καὶ χρωσιν ἃ ἐκείνοις φίλα. Εἰ δὲ μὴ τοῦτο εἰσιν, ὁ ἐκεῖνός ἐστιν, αὐτὸ τοῦτο κατὰ φύσιν ἔχει. Εἰ δ’ ὑπερορᾶν θέλεις καὶ σεμνύνεις σαυτὸν ὡς οὐ χεῖρων, πρῶτον μὲν, ὅσωι τις ἄριστος, πρὸς πάντα εὐμενῶς ἔχει καὶ πρὸς ἀνθρώπους· ἔπειτα σεμνὸν δεῖ εἰς μέτρον μετὰ οὐκ ἀγροικίας, ἐπὶ τοσοῦτον ἰόντα ἐφ’ ὅσον ἡ φύσις δύναται ἡμῶν, ἀνιέναι, τοῖς δ’ ἄλλοις νομίζειν εἶναι χώραν παρὰ τῷ θεῷ καὶ μὴ αὐτὸν μόνον μετ’ ἐκεῖνον τάξαντα ὥσπερ ὀνειράσι πέτεσθαι ἀποστεροῦντα ἑαυτὸν καὶ ὅσον ἐστὶ δυνατόν ψυχῇ ἀνθρώπου θεῷ γενέσθαι· δύναται δὲ εἰς ὅσον νοῦς ἄγει· τὸ δ’ ὑπὲρ νοῦν ἤδη ἐστὶν ἔξω νοῦ πεσεῖν. Πείθονται δὲ ἄνθρωποι ἀνόητοι τοῖς τοιοῦτοις τῶν λόγων ἐξαίφνης ἀκούοντες ὡς σὺ ἔσῃ βελτίων ἀπάντων οὐ μόνον ἀνθρώπων, ἀλλὰ καὶ θεῶν – πολλὴ γὰρ ἐν ἀνθρώποις ἡ αὐθάδεια – καὶ ὁ πρότερον ταπεινὸς καὶ μέτριος καὶ ἰδιώτης ἀνὴρ, εἰ ἀκούσειε· σὺ εἰ θεοῦ παῖς, οἱ δ’ ἄλλοι, οὓς ἐθαύμαζες, οὐ παῖδες, οὐδ’ ἃ τιμῶσιν ἐκ πατέρων λαβόντες, σὺ δὲ κρείττων καὶ τοῦ οὐρανοῦ οὐδὲν πονήσας – εἴτα καὶ συνεπηχώσιν ἄλλοι; Οἷον εἰ ἐν πλείστοις ἀριθμεῖν οὐκ εἰδόσιν ἀριθμεῖν οὐκ εἰδὼς πῆχεων χιλίων εἶναι ἀκούοι, [μόνον δὲ φαντάζοιτο ὡς τὰ χίλια ἀριθμὸς μέγας] τί ἂν, εἰ χιλιόπηχς εἶναι νομίζοι, τοὺς [δ] ἄλλους πενταπῆχεις; [εἶναι ἀκούοι; μόνον δὲ φαντάζοιτο ὡς τὰ χίλια ἀριθμὸς μέγας.] Εἴτ’ ἐπὶ τούτοις ὑμῶν προνοεῖ ὁ θεός, τοῦ δὲ κόσμου παντός ἐν ᾧ καὶ αὐτοὶ διὰ τί ἀμελεῖ; Εἰ μὲν γάρ, ὅτι οὐ σχολὴ αὐτῷ πρὸς αὐτὸν βλέπειν, οὐδὲ θέμις αὐτῷ πρὸς τὸ κάτω· καὶ πρὸς αὐτοὺς βλέπων διὰ τί οὐκ ἔξω βλέπει καὶ πρὸς τὸν κόσμον δὲ βλέπει ἐν ᾧ εἰσιν; Εἰ δὲ μὴ ἔξω, ἵνα μὴ τὸν κόσμον ἐφορᾷ, οὐδὲ αὐτοὺς βλέπει. Ἀλλ’ οὐδὲν δέονται αὐτοῦ· ἀλλ’ ὁ κόσμος δεῖται καὶ οἶδε τὴν τάξιν αὐτοῦ καὶ οἱ ἐν αὐτῷ ὅπως ἐν αὐτῷ καὶ ὅπως ἐκεῖ, καὶ ἀνδρῶν οἱ ἂν θεῷ ᾧσι φίλοι, πράως μὲν τὰ παρὰ τοῦ κόσμου φέροντες, εἴ τι ἐκ τῆς τῶν πάντων φορᾶς ἀναγκαῖον αὐτοῖς συμβαίνει· οὐ γὰρ πρὸς τὸ ἐκάστωι καταθύμιον, ἀλλὰ πρὸς τὸ πᾶν δεῖ βλέπειν· τιμῶν δὲ ἐκάστους κατ’ ἀξίαν, σπεύδων δ’ ἀεὶ οὐ πάντα σπεύδει τὰ δυνάμενα – πολλὰ δὲ εἶναι τὰ σπεύδοντα ἐκεῖ [πάντα], καὶ τὰ μὲν τυγχάνοντα μακάρια, τὰ δὲ ὡς δυνατόν ἔχει τὴν προσήκουσαν αὐτοῖς μοῖραν – οὐχ αὐτῷ μόνωι διδοὺς τὸ δύνασθαι· οὐ γάρ, ἥ ἐπαγγέλλει, τὸ ἔχειν, ὁ λέγει τις ἔχειν, ἀλλὰ πολλὰ καὶ εἰδότες ὅτι μὴ ἔχουσι, λέγουσιν

ἔχειν καὶ οἴονται ἔχειν οὐκ ἔχοντες καὶ μόνοι ἔχειν, ὃ αὐτοὶ μόνοι οὐκ ἔχουσι.

[10] Πολλὰ μὲν οὖν καὶ ἄλλα, μᾶλλον δὲ πάντα ἂν τις ἐξετάζων ἀφθονίαν ἔχοι ἂν καθ' ἕκαστον λόγον δεικνὺς ὡς ἔχει. Αἰδῶς γάρ τις ἡμᾶς ἔχει πρὸς τινὰς τῶν φίλων, οἱ τούτῳ τῷ λόγῳ ἐντυχόντες πρότερον ἢ ἡμῖν φίλοι γενέσθαι οὐκ οἶδ' ὅπως ἐπ' αὐτοῦ μένουσι. Καίτοι αὐτοὶ οὐκ ὀκνοῦσι – τὰ αὐτῶν ἐθέλοντες δοκεῖν εἶναι ἀληθεῖ ἄξιόπιστως ἢ καὶ οἰόμενοι τὰ αὐτῶν οὕτως ἔχειν – λέγειν ἃ δὴ λέγουσιν· ἀλλ' ἡμεῖς πρὸς τοὺς γνωρίμους, οὐ πρὸς αὐτοὺς λέγοντες – πλεόν γὰρ οὐδὲν ἂν γίγνοιτο πρὸς τὸ πείθειν αὐτοὺς – ἵνα μὴ πρὸς αὐτῶν ἐνοχλοῖντο οὐκ ἀποδείξεις κομιζόντων – πῶς γάρ; – ἀλλ' ἀπαυθαδιζομένων, ταῦτα εἰρήκαμεν, ἄλλου ὄντος τρόπου, καθ' ὃν ἂν τις γράφων ἡμύνατο τοὺς διασύρειν τὰ τῶν παλαιῶν καὶ θεῶν ἀνδρῶν καλῶς καὶ τῆς ἀληθείας ἐχομένως εἰρημένα τολμῶντας. Ἐκείνως μὲν οὖν ἐατέον ἐξετάζειν· καὶ γὰρ τοῖς ταῦτα ἀκριβῶς λαβοῦσι τὰ νῦν εἰρημένα ἔσται καὶ περὶ τῶν ἄλλων ἀπάντων ὅπως ἔχει εἰδέναι· ἐκεῖνο δὲ εἰπόντα ἐατέον τὸν λόγον, ὃ δὴ καὶ πάντα ὑπερβέβληκεν ἀτοπίαι, εἰ δεῖ ἀτοπίαν τοῦτο λέγειν. Ψυχὴν γὰρ εἰπόντες νεῦσαι κάτω καὶ σοφίαν τινά, εἴτε τῆς ψυχῆς ἀρξάσης, εἴτε τῆς τοιαύτης αἰτίας γενομένης σοφίας, εἴτε ἅμφω ταὐτὸν θέλουσιν εἶναι, τὰς μὲν ἄλλας ψυχὰς συγκατεληλυθέναι λέγοντες καὶ μέλη τῆς σοφίας ταύτας μὲν ἐνδῦναι λέγουσι σώματα, οἷον τὰ ἀνθρώπων· ἥς δὲ χάριν καὶ αὐταὶ κατήλθον, ἐκείνην λέγουσι πάλιν αὖ μὴ κατελθεῖν, οἷον μὴ νεῦσαι, ἀλλ' ἐλλάμψαι μόνον τῷ σκότῳ, εἴτ' ἐκεῖθεν εἰδῶλον ἐν τῇ ὕλῃ γεγονέναι. Εἴτα τοῦ εἰδώλου εἰδῶλον πλάσαντες ἐνταῦθά που δι' ὕλης ἢ ὑλότιτος ἢ ὃ τι ὀνομάζειν θέλουσι, τὸ μὲν ἄλλο, τὸ δ' ἄλλο λέγοντες, καὶ πολλὰ ἄλλα ὀνόματα εἰπόντες οὗ λέγουσιν εἰς ἐπισκότησιν, τὸν λεγόμενον παρ' αὐτοῖς δημιουργὸν γεννῶσι καὶ ἀποστάντα τῆς μητρὸς ποιήσαντες τὸν κόσμον παρ' αὐτοῦ ἔλκουσιν ἐπ' ἔσχατα εἰδῶλων, ἵνα σφόδρα λοιδωρῇσθαι ὁ τοῦτο γράψας.

[11] Πρῶτον μὲν οὖν, εἰ μὴ κατήλθεν, ἀλλ' ἐνέλαμψε τὸ σκότος, πῶς ἂν ὀρθῶς λέγοιτο νενευκέναι; Οὐ γάρ, εἴ τι παρ' αὐτῆς ἔρρευσεν οἷον φῶς, ἥδη νενευκέναι αὐτὴν λέγειν προσήκει· εἰ μὴ που τὸ μὲν ἐκεῖτό που ἐν τῷ κάτω, ἢ δὲ ἦλθε τοπικῶς πρὸς αὐτὸ καὶ ἐγγὺς γενομένη ἐνέλαμψεν. Εἰ δ' ἐφ' αὐτῆς μένουσα ἐνέλαμψε μηδὲν εἰς τοῦτο ἐργασαμένη, διὰ τί μόνῃ αὐτῇ ἐνέλαμψεν, ἀλλ' οὐ τὰ δυνατώτερα αὐτῆς ἐν τοῖς οὐσί; Εἰ δὲ τῷ λογισμὸν λαβεῖν αὐτῇ κόσμου ἡδυνήθη ἐλλάμψαι ἐκ τοῦ λογισμοῦ, διὰ τί οὐχ ἅμα ἐλλάμψασα καὶ κόσμον ἐποίησεν, ἀλλ' ἔμεινε τὴν τῶν εἰδῶλων γένεσιν; Ἐπειτα καὶ ὁ λογισμὸς ὁ τοῦ κόσμου, ἢ γῇ αὐτοῖς ἢ ξένη λεγομένη γενομένη ὑπὸ τῶν μειζόνων, ὡς λέγουσιν αὐτοί, οὐ κατήγαγεν εἰς νεῦσιν τοὺς ποιήσαντας. Ἐπειτα πῶς ἢ ὕλη φωτισθεῖσα εἰδῶλα ψυχικὰ ποιεῖ, ἀλλ' οὐ σωμάτων φύσιν; Ψυχῆς δὲ εἰδῶλον οὐδὲν ἂν δέοιτο σκότους ἢ ὕλης, ἀλλὰ γενόμενον, εἰ γίνεται, παρακολουθοῖ ἂν τῷ ποιήσαντι καὶ συνηρημένον ἔσται. Ἐπειτα πότερον οὐσία τοῦτο ἢ, ὥς φασιν, ἐννόημα; Εἰ μὲν γὰρ οὐσία, τίς ἢ διαφορὰ πρὸς τὸ ἀφ' οὗ; Εἰ δ' ἄλλο εἶδος ψυχῆς, εἰ ἐκείνη λογικὴ, τάχ' ἂν φυτικὴ καὶ γεννητικὴ αὕτη· εἰ δὲ τοῦτο, πῶς ἂν ἔτι, ἵνα τιμῶιτο, καὶ πῶς δι' ἀλαζονείαν καὶ τόλμαν ποιεῖ; Καὶ ὅλως τὸ διὰ φαντασίας καὶ ἔτι μᾶλλον τοῦ λογίζεσθαι

ἀνήρηται. Τί δ' ἔτι ἔδει ἐμποιεῖν ἐξ ὕλης καὶ εἰδώλου τὸν ποιήσαντα; Εἰ δ' ἐννόημα, πρῶτον τὸ ὄνομα ἐπισημαντέον ὅθεν· ἔπειτα πῶς ἐστίν, εἰ μὴ τῷ ἐννοήματι δώσει τὸ ποιεῖν; Ἀλλὰ πρὸς τῷ πλάσματι πῶς ἡ ποίησις; Τουτί μὲν πρῶτον, ἄλλο δὲ μετ' ἐκεῖνο, ἀλλ' ὥς ἐπ' ἐξουσίας λέγοντες. Διὰ τί δὲ πρῶτον πῦρ;

[12] Καὶ ἄρτι γενόμενον πῶς ἐπιχειρεῖ; Μνήμη ὧν εἶδεν. Ἀλλ' ὅλως οὐκ ἦν, ἵνα ἂν καὶ εἶδεν, οὔτε αὐτὸς οὔτε ἡ μήτηρ, ἦν διδόασιν αὐτῷ. Εἴτα πῶς οὐ θαυμαστὸν αὐτοὺς μὲν οὐκ εἶδωλα ψυχῶν ἐνθάδε ἐλθόντας εἰς τὸν κόσμον τόνδε, ἀλλὰ ἀληθινὰς ψυχάς, μόλις καὶ ἀγαπητῶς ἓνα ἢ δύο αὐτῶν ἐκ τοῦ κόσμου κινήθηναι [καί] ἐλθόντας εἰς ἀνάμνησιν μόλις ἀναπόλησιν λαβεῖν ὧν ποτε εἶδον, τὸ δὲ εἶδωλον τοῦτο, εἰ καὶ ἀμυδρῶς, ὥς λέγουσιν, ἀλλ' οὖν ἄρτι γενόμενον ἐνθυμηθῆναι ἐκεῖνα ἢ καὶ τὴν μητέρα αὐτοῦ, εἶδωλον ὑλικόν, καὶ μὴ μόνον ἐνθυμηθῆναι ἐκεῖνα καὶ κόσμου [ἐκείνου] λαβεῖν ἔννοιαν καὶ [κόσμου ἐκείνου], ἀλλὰ καὶ μαθεῖν ἐξ ὧν ἂν γένοιτο; Πόθεν δὴ καὶ πρῶτον πῦρ ποιῆσαι; Οἰηθέντα δεῖν τοῦτο πρῶτον; Διὰ τί γὰρ οὐκ ἄλλο; Ἀλλ' εἰ ἐδύνατο ποιεῖν ἐνθυμηθεὶς πῦρ, διὰ τί ἐνθυμηθεὶς κόσμον – πρῶτον μὲν γὰρ ἔδει ἐνθυμηθῆναι τὸ ὅλον – οὐ κόσμον ἀθρόως ἐποίει; Ἐμπεριείχετο γὰρ κάκεῖνα ἐν τῇ ἐνθυμήσει. Φυσικώτερον γὰρ πάντως, ἀλλ' οὐχ ὥς αἱ τέχναι ἐποίει· ὕστεραι γὰρ τῆς φύσεως καὶ τοῦ κόσμου αἱ τέχναι. Ἐπεὶ καὶ νῦν καὶ τὰ κατὰ μέρος γινόμενα ὑπὸ τῶν φύσεων οὐ πρῶτον πῦρ, εἴθ' ἕκαστον, εἴτα φύρασις τούτων, ἀλλὰ περιβολὴ καὶ περιγραφὴ τυποῦσα ἐπὶ τοῖς καταμηνίοις παντὸς τοῦ ζώου. Διὰ τί οὖν οὐ κάκεῖ ἡ ὕλη περιεγράφετο τύπῳ κόσμου, ἐν ᾧ τύπῳ καὶ γῇ καὶ πῦρ καὶ τὰ ἄλλα; Ἀλλ' ἴσως αὐτοὶ οὕτω κόσμον ἐποίησαν ὥς ἂν ἀληθεστέροι ψυχῇ χρώμενοι, ἐκεῖνος δὲ οὕτως ἡγνόνει ποιῆσαι. Καίτοι προιδεῖν καὶ μέγεθος οὐρανοῦ, μᾶλλον δὲ τοσοῦτον εἶναι, καὶ τὴν λόξωσιν τῶν ζωιδίων καὶ τῶν ὑπ' αὐτὸν τὴν φορὰν καὶ τὴν γῆν οὕτως, ὥς ἔχειν εἰπεῖν αἰτίας δι' ἃς οὕτως, οὐκ εἰδώλου ἦν, ἀλλὰ πάντως ἀπὸ τῶν ἀρίστων τῆς δυνάμεως ἐλθούσης· ὃ καὶ αὐτοὶ ἄκοντες ὁμολογοῦσιν. Ἡ γὰρ ἑλλαμψὶς ἢ εἰς τὸ σκότος ἐξετασθεῖσα ποιήσει ὁμολογεῖν τὰς ἀληθεῖς τοῦ κόσμου αἰτίας. Τί γὰρ ἐλλάμπειν ἔδει, εἰ μὴ πάντως ἔδει; Ἡ γὰρ κατὰ φύσιν ἢ παρὰ φύσιν ἀνάγκη. Ἀλλ' εἰ μὲν κατὰ φύσιν, αἰεὶ οὕτως· εἰ δὲ παρὰ φύσιν, καὶ ἐν τοῖς ἐκεῖ ἔσται τὸ παρὰ φύσιν, καὶ τὰ κακὰ πρὸ τοῦ κόσμου τοῦδε, καὶ οὐχ ὁ κόσμος αἴτιος τῶν κακῶν, ἀλλὰ τάκεῖ τούτῳ, καὶ τῇ ψυχῇ οὐκ ἐντεῦθεν, ἀλλὰ παρ' αὐτῆς ἐνταῦθα· καὶ ἥξει ὁ λόγος ἀναφέρων τὸν κόσμον ἐπὶ τὰ πρῶτα. Εἰ δὲ δῆ, καὶ ἡ ὕλη, ὅθεν φανερή. Ἡ γὰρ ψυχὴ ἡ νεύσασα ἤδη ὄν τὸ σκότος, φασίν, εἶδε καὶ κατέλαμψε. Πόθεν οὖν τοῦτο; Εἰ δ' αὐτὴν φήσουσι ποιῆσαι νεύσασαν, οὐκ ἦν δηλονότι ὅπου ἂν ἔνευσεν, οὐδ' αὐτὸ τὸ σκότος αἴτιον τῆς νεύσεως, ἀλλ' αὐτὴ ἡ ψυχῆς φύσις. Τοῦτο δὲ ταῦτόν ταῖς προηγησαμέναις ἀνάγκαις· ὥστε ἐπὶ τὰ πρῶτα ἡ αἰτία.

[13] Ὁ ἄρα μεμφόμενος τῇ τοῦ κόσμου φύσει οὐκ οἶδεν ὃ τι ποιεῖ, οὐδ' ὅπου τὸ θράσος αὐτοῦ τοῦτο χωρεῖ. Τοῦτο δέ, ὅτι οὐκ ἴσασι τάξιν τῶν ἐφεξῆς πρώτων καὶ δευτέρων καὶ τρίτων καὶ αἰεὶ μέχρι τῶν ἐσχάτων, καὶ ὥς οὐ λοιδορητέον τοῖς χεῖροσι τῶν πρώτων, ἀλλὰ πράως συγχωρητέον τῇ πάντων φύσει αὐτὸν θέοντα πρὸς τὰ πρῶτα παυσάμενον τῆς τραγωιδίας τῶν

φοβερῶν, ὡς οἴονται, ἐν ταῖς τοῦ κόσμου σφαίραις, αἱ δὴ πάντα μέλιχα τεύχουσιν αὐτοῖς· τί γὰρ φοβερὸν ἔχουσιν αὐταί, ὡς φοβοῦσι τοὺς ἀπείρους λόγων καὶ πεπαιδευμένης ἀνηκόους καὶ ἐμμελοῦς γνώσεως; Οὐ γάρ, εἰ πύρινα τὰ σώματα αὐτῶν, φοβεῖσθαι δεῖ συμμέτρως πρὸς τὸ πᾶν καὶ πρὸς τὴν γῆν ἔχοντα, εἰς δὲ τὰς ψυχὰς αὐτῶν βλέπειν, αἷς καὶ αὐτοὶ δῆπουθεν ἀξιοῦσι τίμιοι εἶναι. Καίτοι καὶ τὰ σώματα αὐτῶν μεγέθει καὶ κάλλει διαφέροντα συμπράττοντα καὶ συνεργοῦντα τοῖς κατὰ φύσιν γιγνομένοις, ἃ οὐκ ἂν οὐ γένοιτό ποτε ἔστ' ἂν ἦι τὰ πρῶτα, συμπληροῦντα δὲ τὸ πᾶν καὶ μεγάλα μέρη ὄντα τοῦ παντός. Εἰ δ' ἄνθρωποι τίμιόν τι παρ' ἄλλα ζῶια, πολλῶι μᾶλλον ταῦτα οὐ τυραννίδος ἔνεκα ἐν τῷ παντὶ ὄντα, ἀλλὰ κόσμον καὶ τάξιν παρέχοντα. Ἄ δὲ λέγεται γίνεσθαι παρ' αὐτῶν, σημεῖα νομίζειν τῶν ἐσομένων εἶναι, γίνεσθαι δὲ τὰ γινόμενα διάφορα καὶ τύχαις – οὐ γὰρ οἷόν τε ἦν ταῦτά περὶ ἐκάστους συμβαίνειν – καὶ καιροῖς γενέσεων καὶ τόποις πλεῖστον ἀφεστηκόσι καὶ διαθέσεσι ψυχῶν. Καὶ οὐκ ἀπαιτητέον πάλιν ἀγαθοὺς πάντας, οὐδ' ὅτι μὴ τοῦτο δυνατόν, μέμφεσθαι προχείρως πάλιν ἀξιοῦσι μηδὲν διαφέρειν ταῦτα ἐκείνων, τό τε κακὸν μὴ νομίζειν ἄλλο τι ἢ τὸ ἐνδεέστερον εἰς φρόνησιν καὶ ἔλαττον ἀγαθὸν καὶ ἀεὶ πρὸς τὸ μικρότερον· οἷον εἴ τις τὴν φύσιν κακὸν λέγοι, ὅτι μὴ αἴσθησίς ἐστι, καὶ τὸ αἰσθητικόν, ὅτι μὴ λόγος. Εἰ δὲ μή, κάκεῖ τὰ κακὰ ἀναγκασθήσονται λέγειν εἶναι· καὶ γὰρ ἐκεῖ ψυχὴ χεῖρον νοῦ καὶ οὗτος ἄλλου ἔλαττον.

[14] Μάλιστα δὲ αὐτοὶ καὶ ἄλλως ποιοῦσιν οὐκ ἀκήρατα τὰ ἐκεῖ. Ὅταν γὰρ ἐπασιδᾷς γράφωσιν ὡς πρὸς ἐκεῖνα λέγοντες, οὐ μόνον πρὸς ψυχὴν, ἀλλὰ καὶ τὰ ἐπάνω, τί ποιοῦσιν ἢ γοητείας καὶ θέλξεις καὶ πείσεις λέγουσι καὶ λόγῳ ὑπακούειν καὶ ἄγεσθαι, εἴ τις ἡμῶν τεχνικώτερος εἰπεῖν ταδὶ καὶ οὕτως μέλη καὶ ἤχους καὶ προσπνεύσεις καὶ σιγμοὺς τῆς φωνῆς καὶ τὰ ἄλλα, ὅσα ἐκεῖ μαγεύειν γέγραπται. Εἰ δὲ μὴ βούλονται τοῦτο λέγειν, ἀλλὰ πῶς φωναῖς τὰ ἀσώματα; Ὡστε οἱ σεμνοτέρους αὐτῶν τοὺς λόγους ποιοῦσι φαίνεσθαι, τούτοις λελήθασιν αὐτοὺς τὸ σεμνὸν ἐκείνων ἀφαιρούμενοι. Καθαίρεσθαι δὲ νόσων λέγοντες αὐτούς, λέγοντες μὲν ἂν σωφροσύνη καὶ κοσμίαι διαίτη, ἔλεγον ἂν ὀρθῶς, καθάπερ οἱ φιλόσοφοι λέγουσι· νῦν δὲ ὑποστησάμενοι τὰς νόσους δαιμόνια εἶναι καὶ ταῦτα ἐξαίρειν λόγῳ φάσκοντες δύνασθαι καὶ ἐπαγγελλόμενοι σεμνότεροι μὲν ἂν εἶναι δόξαιεν παρὰ τοῖς πολλοῖς, οἱ τὰς παρὰ τοῖς μάγοις δυνάμεις θαυμάζουσι, τοὺς μέντοι εὖ φρονοῦντας οὐκ ἂν πείθοιεν, ὡς οὐχ αἱ νόσοι τὰς αἰτίας ἔχουσιν ἢ καμάτοις ἢ πλησμοναῖς ἢ ἐνδείαις ἢ σήψει καὶ ὅλως μεταβολαῖς ἢ ἐξῶθεν τὴν ἀρχὴν ἢ ἐνδοθεν λαβούσαις. Δηλοῦσι δὲ καὶ αἱ θεραπείαι αὐτῶν. Γαστρὸς γὰρ ρυείσης ἢ φαρμάκου δοθέντος διεχώρησε κάτω εἰς τὸ ἔξω τὸ νόσημα καὶ αἵματος ἀφηρημένου, καὶ ἔνδεια δὲ ἰάσατο. Ἡ πεινήσαντος τοῦ δαιμονίου καὶ τοῦ φαρμάκου ποιήσαντος τήκεσθαι, ποτὲ δὲ ἀθρόως ἐξελθόντος, ἢ μένοντος ἔνδον; Ἀλλ' εἰ μὲν ἔτι μένοντος, πῶς ἔνδον ὄντος οὐ νοσεῖ ἔτι; Εἰ δὲ ἐξεληλύθε, διὰ τί; Τί γὰρ αὐτὸ πέπονθεν; Ἡ ὅτι ἐτρέφετο ὑπὸ τῆς νόσου. Ἦν ἄρα ἡ νόσος ἐτέρα οὕσα τοῦ δαίμονος. Ἐπειτα, εἰ οὐδενὸς ὄντος αἰτίου εἴσεις, διὰ τί οὐκ ἀεὶ νοσεῖ; Εἰ δὲ γενομένου αἰτίου, τί δεῖ τοῦ δαίμονος πρὸς τὸ νοσεῖν; Τὸ γὰρ αἴτιον τὸν πυρετὸν αὐταρκές ἐστιν ἐργάσασθαι. Γελοῖον δὲ

τὸ ἅμα τὸ αἷτιον γενέσθαι καὶ εὐθέως ὥσπερ παρυποστῆναι τῷ αἰτίῳ τὸ δαιμόνιον ἔτοιμον ὄν. Ἀλλὰ γάρ, ὅπως καὶ ταῦτα εἴρηται αὐτοῖς καὶ ὅτου χάριν, δηλόν· τούτου γάρ ἔνεκα οὐχ ἦττον καὶ τούτων τῶν δαιμονίων ἐμνήσθημεν. Τὰ δ' ἄλλα ὑμῖν καταλείπω ἀναγινώσκουσιν ἐπισκοπεῖσθαι καὶ θεωρεῖν ἐκεῖνο πανταχοῦ, ὡς τὸ μὲν παρ' ἡμῶν εἶδος φιλοσοφίας μεταδιωκόμενον πρὸς τοῖς ἄλλοις ἅπασιν ἀγαθοῖς καὶ τὴν ἀπλότητα τοῦ ἥθους μετὰ τοῦ φρονεῖν καθαρῶς ἐνδείκνυται, τὸ σεμνόν, οὐ τὸ αὐθαδὲς μεταδιώκουσα, τὸ θαρραλέον μετὰ λόγου καὶ μετ' ἀσφαλείας πολλῆς καὶ εὐλαβείας καὶ πλείστης περιωπῆς ἔχουσα· τὰ δὲ ἄλλα τῷ τοιούτῳ παραβάλλειν. Τὸ δὲ παρὰ τῶν ἄλλων ἐναντιώτατα κατεσκεύασται διὰ πάντων· οὐδὲν γὰρ ἂν πλέον· οὕτω γὰρ περὶ αὐτῶν λέγειν ἡμῖν ἂν πρέποι.

[15] Ἐκεῖνο δὲ μάλιστα δεῖ μὴ λανθάνειν ἡμᾶς, τί ποτε ποιοῦσιν οὗτοι οἱ λόγοι εἰς τὰς ψυχὰς τῶν ἀκουόντων καὶ τοῦ κόσμου καὶ τῶν ἐν αὐτῷ καταφρονεῖν πεισθέντων. Δυοῖν γὰρ οὐσῶν αἰρέσεων τοῦ τυχεῖν τοῦ τέλους, μιᾶς μὲν τῆς ἡδονῇ τὴν τοῦ σώματος τέλος τιθεμένης, ἐτέρας δὲ τῆς τὸ καλὸν καὶ τὴν ἀρετὴν αἰρουμένης, οἷς καὶ ἐκ θεοῦ καὶ εἰς θεὸν ἀνήρηται ἡ ὀρεξις, ὡς δὲ ἐν ἄλλοις θεωρητέον, ὁ μὲν Ἐπίκουρος τὴν πρόνοιαν ἀνελὼν τὴν ἡδονὴν καὶ τὸ ἡδεσθαι, ὅπερ ἦν λοιπόν, τοῦτο διώκειν παρακελεύεται· ὁ δὲ λόγος οὗτος ἔτι νεανικώτερον τὸν τῆς προνοίας κύριον καὶ αὐτὴν τὴν πρόνοιαν μεμψάμενος καὶ πάντας νόμους τοὺς ἐνταῦθα ἀτιμάσας καὶ τὴν ἀρετὴν τὴν ἐκ παντὸς τοῦ χρόνου ἀνηρημένην τὸ τε σωφρονεῖν τοῦτο ἐν γέλῳ θέμενος, ἵνα μηδὲν καλὸν ἐνταῦθα δι' ὀφθειῇ ὑπάρχον, ἀνείλε τὸ σωφρονεῖν καὶ τὴν ἐν τοῖς ἡθεσι σύμφυτον δικαιοσύνην τὴν τελειουμένην ἐκ λόγου καὶ ἀσκήσεως καὶ ὅλως καθ' ἃ σπουδαῖος ἄνθρωπος ἂν γένοιτο. Ὡστε αὐτοῖς καταλείπεσθαι τὴν ἡδονὴν καὶ τὸ περὶ αὐτοὺς καὶ τὸ οὐ κοινὸν πρὸς ἄλλους ἀνθρώπους καὶ τὸ τῆς χρείας μόνον, εἰ μὴ τις τῇ φύσει τῇ αὐτοῦ κρείττων εἴη τῶν λόγων τούτων· τούτων γὰρ οὐδὲν αὐτοῖς καλόν, ἀλλὰ ἄλλο τι, ὃ ποτε μεταδιώξουσιν. Καίτοι ἐχρῆν τοὺς ἡδὴ ἐγνωκότας ἐντεῦθεν διώκειν, διώκοντας δὲ πρῶτα κατορθοῦν ταῦτα ἐκ θείας φύσεως ἥκοντας· ἐκείνης γὰρ τῆς φύσεως καλοῦ ἐπαίειν, τὴν ἡδονὴν τοῦ σώματος ἀτιμαζούσης. Οἷς δὲ ἀρετῆς μὴ μέτεστιν, οὐκ ἂν εἶεν τὸ παράπαν κινηθέντες πρὸς ἐκεῖνα. Μαρτυρεῖ δὲ αὐτοῖς καὶ τόδε τὸ μηδένα λόγον περὶ ἀρετῆς πεποιῆσθαι, ἐκλειοπέναι δὲ παντάπασιν τὸν περὶ τούτων λόγον, καὶ μήτε τί ἐστὶν εἰπεῖν μήτε πόσα μήτε ὅσα τεθεώρηται πολλὰ καὶ καλὰ τοῖς τῶν παλαιῶν λόγοις, μήτε ἐξ ὧν περιέσται καὶ κτήσεται, μήτε ὡς θεραπεύεται ψυχὴ μήτε ὡς καθαίρεται. Οὐ γὰρ δι' αὐτὴν βλέπε πρὸς θεὸν προὔργου τι ἐργάζεται, ἐὰν μὴ πῶς καὶ βλέψῃ διδάξῃ. Τί γὰρ κωλύει, εἴποι τις ἂν, βλέπειν καὶ μηδεμιᾶς ἀπέχεσθαι ἡδονῆς, ἢ ἀκρατῇ θυμοῦ εἶναι μεμνημένον μὲν ὀνόματος τοῦ θεοῦ, συνεχόμενον δὲ ἅπασιν πάθεσι, μηδὲν δὲ αὐτῶν πειρώμενον ἐξαίρειν; Ἀρετὴ μὲν οὖν εἰς τέλος προιοῦσα καὶ ἐν ψυχῇ ἐγγενομένη μετὰ φρονήσεως θεὸν δείκνυσιν· ἄνευ δὲ ἀρετῆς ἀληθινῆς θεὸς λεγόμενος ὄνομά ἐστιν.

[16] Οὐδ' αὖ τὸ καταφρονῆσαι κόσμου καὶ θεῶν τῶν ἐν αὐτῷ καὶ τῶν ἄλλων καλῶν ἀγαθὸν ἐστὶ γενέσθαι. Καὶ γὰρ πᾶς κακὸς καὶ πρὸ τοῦ καταφρονήσεαι ἂν θεῶν, καὶ μὴ πρότερον [πᾶς κακὸς] καταφρονήσας, καὶ εἰ

τὰ ἄλλα μὴ πάντα κακὸς εἶη, αὐτῷ τούτῳ ἂν γεγωνὸς εἶη. Καὶ γὰρ ἂν καὶ ἡ πρὸς τοὺς νοητοὺς θεοὺς λεγομένη αὐτοῖς τιμὴ ἀσυμπαθῆς ἂν γένοιτο· ὁ γὰρ τὸ φιλεῖν πρὸς ὅτιον ἔχων καὶ τὸ συγγενὲς πᾶν οὗ φιλεῖ ἀσπάζεται καὶ τοὺς παῖδας ὧν τὸν πατέρα ἀγαπᾷ· ψυχὴ δὲ πᾶσα πατὴρ ἐκείνου. Ψυχὰι δὲ καὶ ἐν τούτοις καὶ νοεραὶ καὶ ἀγαθαὶ καὶ συναφεῖς τοῖς ἐκεῖ πολὺ μᾶλλον ἢ αἱ ἡμῶν. Πῶς γὰρ ἂν ἀποτμηθεῖς ὁδε ὁ κόσμος ἐκείνου ἦν; πῶς δὲ οἱ ἐν αὐτῷ θεοί; Ἀλλὰ ταῦτα μὲν καὶ πρότερον· νῦν δέ, ὅτι καὶ τῶν συγγενῶν ἐκείνοις καταφρονοῦντες, [ὅτι] μὴδὲ ἐκεῖνα ἴσασιν, ἀλλ' ἢ λόγοι. Ἐπεὶ καὶ τὸ πρόνοιαν μὴ διικνεῖσθαι εἰς τὰ τῆιδε ἢ εἰς ὅτιον, πῶς εὐσεβές; Πῶς δὲ σύμφωνον ἑαυτοῖς; Λέγουσι γὰρ αὐτῶν προνοεῖν αὐτῶν μόνων. Πότερα δὲ ἐκεῖ γενομένων ἢ καὶ ἐνθάδε ὄντων; Εἰ μὲν γὰρ ἐκεῖ, πῶς ἦλθον; Εἰ δὲ ἐνθάδε, πῶς ἔτι εἰσὶν ἐνθάδε; Πῶς δὲ οὐ καὶ αὐτός ἐστιν ἐνθάδε; Πόθεν γὰρ γινώσκεται, ὅτι εἰσὶν ἐνθάδε; Πῶς δέ, ὅτι ἐνθάδε ὄντες οὐκ ἐπελάθοντο αὐτοῦ καὶ ἐγένοντο κακοί; Εἰ δὲ γινώσκει τοὺς μὴ γενομένους κακοὺς, καὶ τοὺς γενομένους γινώσκει, ἵνα διακρίνη ἀπ' ἐκείνων αὐτούς. Πᾶσιν οὖν παρέσται καὶ ἔσται ἐν τῷ κόσμῳ τῷδε, ὅστις ὁ τρόπος· ὥστε καὶ μετέξει αὐτοῦ ὁ κόσμος. Εἰ δ' ἄπεστι τοῦ κόσμου, καὶ ὑμῶν ἀπέσται, καὶ οὐδ' ἂν ἔχοιτε τι λέγειν περὶ αὐτοῦ οὐδὲ τῶν μετ' αὐτόν. Ἀλλ' εἴτε ὑμῖν πρόνοιά τις ἔρχεται ἐκεῖθεν, εἴτε ὁ τι βούλεσθε, ἀλλ' ὁ γε κόσμος ἐκεῖθεν ἔχει καὶ οὐκ ἀπολέλειπται οὐδ' ἀπολειφθήσεται. Πολὺ γὰρ μᾶλλον τῶν ὅλων ἢ τῶν μερῶν ἡ πρόνοια καὶ ἡ μέθεξις ἀκακείνης τῆς ψυχῆς πολὺ μᾶλλον· δηλοῖ δὲ καὶ τὸ εἶναι καὶ τὸ ἐμφρόνως εἶναι. Τίς γὰρ οὕτω τεταγμένος ἢ ἐμφρων τῶν ὑπερφρονούντων ἀφρόνως, ὡς τὸ πᾶν; Ἡ παραβάλλειν καὶ γελοῖον καὶ πολλὴν τὴν ἀτοπίαν ἔχει, καὶ ὁ γε μὴ τοῦ λόγου ἕνεκα παραβάλλων οὐκ ἔξω ἂν τοῦ ἀσεβεῖν γένοιτο· οὐδὲ τὸ ζητεῖν περὶ τούτων ἐμφρονος, ἀλλὰ τυφλοῦ τινος καὶ παντάπασιν οὔτε αἰσθῆσιν οὔτε νοῦν ἔχοντος καὶ πόρρω τοῦ νοητὸν κόσμον ἰδεῖν ὄντος, ὃς τοῦτον οὐ βλέπει. Τίς γὰρ ἂν μουσικὸς ἀνὴρ εἶη, ὃς τὴν ἐν νοητῷ ἀρμονίαν ἰδὼν οὐ κινήσεται τῆς ἐν φθόγγοις αἰσθητοῖς ἀκούων; Ἡ τίς γεωμετρίας καὶ ἀριθμῶν ἔμπειρος, ὃς τὸ σύμμετρον καὶ ἀνάλογον καὶ τεταγμένον ἰδὼν δι' ὁμμάτων οὐχ ἡσθήσεται; Εἴπερ οὐχ ὁμοίως τὰ αὐτὰ βλέπουσιν οὐδ' ἐν ταῖς γραφαῖς οἱ δι' ὁμμάτων τὰ τῆς τέχνης βλέποντες, ἀλλ' ἐπιγινώσκοντες μίμημα ἐν τῷ αἰσθητῷ τοῦ ἐν νοήσει κειμένου οἶον θορυβοῦνται καὶ εἰς ἀνάμνησιν ἔρχονται τοῦ ἀληθοῦς· ἐξ οὗ δὴ πάθους καὶ κινούνται οἱ ἔρωτες. Ἀλλ' ὁ μὲν ἰδὼν κάλλος ἐν προσώπῳ εὖ μεμιμημένον φέρεται ἐκεῖ, ἀργὸς δὲ τίς οὕτως ἔσται τὴν γνώμην καὶ εἰς οὐδὲν ἄλλο κινήσεται, ὥστε ὁρῶν σύμπαντα μὲν τὰ ἐν αἰσθητῷ κάλλη, σύμπασαν δὲ συμμετρίαν καὶ τὴν μεγάλην εὐταξίαν ταύτην καὶ τὸ ἐμφαινόμενον ἐν τοῖς ἄστροις εἶδος καὶ πόρρωθεν οὖσιν οὐκ ἐντεῦθεν ἐνθυμεῖται, καὶ σέβας αὐτὸν λαμβάνει, οἷα ἀφ' οἶων; Οὐκ ἄρα οὔτε ταῦτα κατενόησεν, οὔτε ἐκεῖνα εἶδεν.

[17] Καίτοι, εἰ καὶ μισεῖν αὐτοῖς ἐπῆει τὴν τοῦ σώματος φύσιν, διότι ἀκηκόασι Πλάτωνος πολλὰ μεμψαμένου τῷ σώματι οἷα ἐμπόδια παρέχει τῇ ψυχῇ – καὶ πᾶσαν τὴν σωματικὴν φύσιν εἶπε χεῖρονα – ἐχρῆν ταύτην περιελόντας τῇ διανοίᾳ ἰδεῖν τὸ λοιπόν, σφαῖραν νοητὴν τὸ ἐπὶ τῷ κόσμῳ εἶδος ἐμπεριέχουσαν, ψυχὰς ἐν τάξει, ἄνευ τῶν σωμάτων μέγεθος δούσας

κατὰ τὸ νοητὸν εἰς διάστασιν προαγαγούσας, ὡς τῷ μεγέθει τοῦ γενομένου τῷ ἁμερεῖ τὸ τοῦ παραδείγματος εἰς δύναμιν ἐξισωθῆναι· τὸ γὰρ ἐκεῖ μέγα ἐν δυνάμει ἐνταῦθα ἐν ὄγκῳ. Καὶ εἴτε κινουμένην ταύτην τὴν σφαῖραν ἐβούλοντο νοεῖν περιαγομένην ὑπὸ θεοῦ δυνάμεως ἀρχὴν καὶ μέσα καὶ τέλος τῆς πάσης ἔχοντος, εἴτε ἐστῶσαν ὡς οὐπὼ καὶ ἄλλο τι διοικούσης, καλῶς ἂν εἶχεν εἰς ἔννοιαν τῆς τότε τὸ πᾶν ψυχῆς διοικούσης. Ἐνθὲντας δὲ ἦδη καὶ τὸ σῶμα αὐτῇ, ὡς οὐδὲν ἂν παθούσης, δούσης δὲ ἐτέρῳ, ὅτι μὴ θέμις φθόνον ἐν τοῖς θεοῖς εἶναι, ἔχειν, εἴ τι δύναται λαμβάνειν ἕκαστα, οὕτως αὐτοὺς διανοεῖσθαι κατὰ κόσμον, τοσοῦτοι διδόντας τῇ τοῦ κόσμου ψυχῇ δυνάμεως, ὅσῳ τὴν σώματος φύσιν οὐ καλὴν οὖσαν ἐποίησεν, ὅσον ἦν αὐτῇ καλλύνεσθαι, μετέχειν κάλλους· ὁ καὶ αὐτὸ τὰς ψυχὰς θείας οὖσας κινεῖ. Εἰ μὴ ἄρα αὐτοὶ φαῖεν μὴ κινεῖσθαι, μηδὲ διαφόρως αἰσχροῦ καὶ καλὰ ὄραν σώματα· ἀλλ' οὕτως οὐδὲ διαφόρως αἰσχροῦ καὶ καλὰ ἐπιτηδεύματα οὐδὲ καλὰ μαθήματα, οὐδὲ θεωρίας τοίνυν· οὐδὲ θεὸν τοίνυν. Καὶ γὰρ διὰ τὰ πρῶτα ταῦτα. Εἰ οὖν μὴ ταῦτα, οὐδὲ ἐκεῖνα· μετ' ἐκεῖνα τοίνυν ταῦτα καλὰ. Ἀλλ' ὅταν λέγωσι καταφρονεῖν τοῦ τῆιδε κάλλους, καλῶς ἂν ποιοῖεν τοῦ ἐν παισὶ καὶ γυναιξὶ καταφρονούντες, ὡς μὴ εἰς ἀκολασίαν ἡττάσθαι. Ἀλλ' εἰδέναι δεῖ, ὅτι οὐκ ἂν σεμνύνοντο, εἰ αἰσχροῦ καταφρονοῖεν, ἀλλ' ὅτι καταφρονοῦσι πρότερον εἰπόντες καλόν· καὶ πῶς διατιθέντες; Ἐπειτα, ὅτι οὐ ταῦτ' ὅν κάλλος ἐπὶ μέρει καὶ ὅλῳ καὶ πᾶσι καὶ παντί· εἴθ' ὅτι ἐστὶ τοιαῦτα κάλλη καὶ ἐν αἰσθητοῖς καὶ τοῖς ἐν μέρει, οἷα δαιμόνων, ὡς θαυμάσαι τὸν πεποιηκότα καὶ πιστεῦσαι, ὡς ἐκεῖθεν, καὶ ἐντεῦθεν ἀμήχανον τὸ ἐκεῖ κάλλος εἰπεῖν, οὐκ ἐχόμενον τούτων, ἀλλ' ἀπὸ τούτων ἐπ' ἐκεῖνα ἰόντα, μὴ λοιδροούμενον δὲ τούτοις· καὶ εἰ μὲν καὶ τὰ ἔνδον καλὰ, σύμφωνα ἀλλήλοις εἶναι λέγειν· εἰ δὲ τᾶνδον φαῦλα, τοῖς βελτίοσιν ἡλαττώσθαι. Μήποτε δὲ οὐδὲ ἔστιν ὄντως τι καλὸν ὃν τὰ ἔξω αἰσχροῦ εἶναι τᾶνδον· οὐ γὰρ τὸ ἔξω πᾶν καλόν, κρατήσαντός ἐστι τοῦ ἔνδον. Οἱ δὲ λεγόμενοι καλοὶ τᾶνδον αἰσχροὶ ψεῦδος καὶ τὸ ἔξω κάλλος ἔχουσιν. Εἰ δέ τις φήσῃ ἐωρακέναι καλοὺς ὄντως ὄντας, αἰσχροὺς δὲ τᾶνδον, οἶμαι μὲν αὐτὸν μὴ ἐωρακέναι, ἀλλ' ἄλλους εἶναι νομίζειν τοὺς καλοὺς· εἰ δ' ἄρα, τὸ αἰσχροῦ αὐτοῖς ἐπικτήτων εἶναι καλοῖς τὴν φύσιν οὖσι· πολλὰ γὰρ ἐνθάδε τὰ κωλύματα εἶναι ἐλθεῖν εἰς τέλος. Τῷ δὲ παντὶ καλῷ ὄντι τί ἐμπόδιον ἦν εἶναι καλῷ καὶ τᾶνδον; Καὶ μὴν οἷς μὴ τὸ τέλειον ἀπέδωκεν ἐξ ἀρχῆς ἢ φύσις, τούτοις τάχ' ἂν οὐκ ἐλθεῖν εἰς τέλος γένοιτο, ὥστε καὶ φαύλοις ἐνδέχεσθαι γενέσθαι, τῷ δὲ παντὶ οὐκ ἦν ποτε παιδί ὡς ἀτελεῖ εἶναι οὐδὲ προσεγίνετο αὐτῷ προσίον τι καὶ προσετίθετο εἰς σῶμα. Πόθεν γάρ; Πάντα γὰρ εἶχεν. Ἀλλ' οὐδὲ εἰς ψυχὴν πλάσειεν ἄν τις. Εἰ δ' ἄρα τοῦτό τις αὐτοῖς χαρίσαιτο, ἀλλ' οὐ κακόν τι.

[18] Ἀλλ' ἴσως φήσουσιν ἐκείνους μὲν τοὺς λόγους φεύγειν τὸ σῶμα ποιεῖν πόρρωθεν μισούντας, τοὺς δὲ ἡμετέρους κατέχειν τὴν ψυχὴν πρὸς αὐτῷ. Τοῦτο δὲ ὅμοιον ἂν εἴη, ὥσπερ ἂν εἰ δύο οἶκον καλὸν τὸν αὐτὸν οἰκούντων, τοῦ μὲν ψέγοντος τὴν κατασκευὴν καὶ τὸν ποιήσαντα καὶ μένοντος οὐχ ἡττον ἐν αὐτῷ, τοῦ δὲ μὴ ψέγοντος, ἀλλὰ τὸν ποιήσαντα τεχνικώτατα πεποιηκέναι λέγοντος, τὸν δὲ χρόνον ἀναμένοντος ἕως ἂν ἦκη, ἐν ᾧ ἀπαλλάσσεται, οὐ μηκέτι οἴκου δεήσοιτο, ὁ δὲ σοφώτερος οἶοιτο εἶναι καὶ ἐτοιμότερος ἐξελθεῖν,

ὅτι οἶδε λέγειν ἐκ λίθων ἀψύχων τοὺς τοίχους καὶ ξύλων συνεστάναι καὶ πολλοῦ δεῖν τῆς ἀληθινῆς οἰκήσεως, ἀγνοῶν ὅτι τῷ μὴ φέρειν τὰ ἀναγκαῖα διαφέρει, εἴπερ καὶ μὴ ποιεῖται δυσχεραίνειν ἀγαπῶν ἡσυχῇ τὸ κάλλος τῶν λίθων. Δεῖ δὲ μένειν μὲν ἐν οἴκοις σῶμα ἔχοντας κατασκευασθεῖσιν ὑπὸ ψυχῆς ἀδελφῆς ἀγαθῆς πολλὴν δύναμιν εἰς τὸ δημιουργεῖν ἀπόνως ἐχούσης. Ἡ ἀδελφοὺς μὲν καὶ τοὺς φαυλοτάτους ἀξιοῦσι προσεννέπειν, ἥλιον δὲ καὶ τοὺς ἐν τῷ οὐρανῷ ἀπαξιοῦσιν ἀδελφοὺς λέγειν οὐδὲ τὴν κόσμου ψυχὴν στόματι μαινομένῳ; Φαύλους μὲν οὖν ὄντας οὐ θεμιτὸν εἰς συγγένειαν συνάπτειν, ἀγαθοὺς δὲ γενομένους καὶ μὴ σώματα ὄντας, ἀλλὰ ψυχὰς ἐν σώμασι καὶ οὕτως οἰκεῖν δυναμένους ἐν αὐτοῖς, ὥς ἐγγυτάτω εἶναι οἰκήσεως ψυχῆς τοῦ παντὸς ἐν σώματι τῷ ὅλῳ. Ἔστι δὲ τοῦτο τὸ μὴ κρούειν, μηδὲ ὑπακούειν τοῖς ἔξωθεν προσπίπτουσιν ἡδέσιν ἢ ὀρωμένοις, μηδ' εἴ τι σκληρόν, ταράττεσθαι. Ἐκείνη μὲν οὖν οὐ πλήττεται· οὐ γὰρ ἔχει ὑπὸ τοῦ· ἡμεῖς δὲ ἐνθάδε ὄντες ἀρετῇ τὰς πληγὰς ἀπωθοίμεθ' ἂν ἥδη ὑπὸ μεγέθους γνώμης τὰς μὲν ἐλάττους, τὰς δὲ οὐδὲ πληττούσας ὑπὸ ἰσχύος γενομένας. Ἐγγὺς δὲ γεγόμενοι τοῦ ἀπλήκτου μιμοίμεθ' ἂν τὴν τοῦ σύμπαντος ψυχὴν καὶ τὴν τῶν ἄστρον, εἰς ἐγγύτητα δὲ ὁμοιότητος ἐλθόντες σπεύδοιμεν ἂν πρὸς τὸ αὐτὸ καὶ τὰ αὐτὰ ἂν ἐν θεαί καὶ ἡμῖν εἴη ἅτε καλῶς καὶ αὐτοῖς παρεσκευασμένοις φύσει καὶ ἐπιμελείαις· τοῖς δὲ ἐξ ἀρχῆς ὑπάρχει. Οὐ δὴ, εἰ μόνοι λέγοιεν θεωρεῖν δύνασθαι, πλεόν ἂν θεωρεῖν αὐτοῖς γίνοιτο, οὐδ' ὅτι αὐτοῖς φασιν εἶναι ἐξελθεῖν ἀποθανοῦσι, τοῖς δὲ μή, ἀεὶ τὸν οὐρανὸν κοσμοῦσιν· ἀπειρίαι γὰρ ἂν τοῦ ἔξω ὃ τι ποτὲ ἐστὶ τοῦτο ἂν λέγοιεν καὶ τοῦ ὄν τρόπον ψυχῇ παντὸς ἐπιμελεῖται ἢ ὅλη τοῦ ἀψύχου. Ἐξεστὶν οὖν καὶ μὴ φιλοσωματεῖν καὶ καθαροῖς γίνεσθαι καὶ τοῦ θανάτου καταφρονεῖν καὶ τὰ ἀμείνω εἰδέναι κἀκεῖνα διώκειν καὶ τοῖς ἄλλοις τοῖς δυναμένοις διώκειν καὶ διώκουσιν ἀεὶ μὴ φθονεῖν ὥς οὐ διώκουσι, μηδὲ τὸ αὐτὸ πάσχειν τοῖς οἰομένοις τὰ ἄστρα μὴ θεῖν, ὅτι αὐτοῖς ἡ αἴσθησις ἐστάναι αὐτὰ λέγει. Διὰ τοῦτο γὰρ καὶ αὐτοὶ οὐκ οἶονται τὰ ἔξω βλέπειν τὴν τῶν ἄστρον φύσιν, ὅτι οὐχ ὁρῶσι τὴν ψυχὴν αὐτῶν ἔξωθεν οὔσαν.

Εννεάς Γ

α: Περί είμαρμένης.

[1] Ἄπαντα τὰ γινόμενα καὶ τὰ ὄντα ἦτοι κατ' αἰτίας γίνεται τὰ γινόμενα καὶ ἔστι τὰ ὄντα, ἢ ἄνευ αἰτίας ἄμφω· ἢ τὰ μὲν ἄνευ αἰτίας, τὰ δὲ μετ' αἰτίας ἐν ἀμφοτέροις· ἢ τὰ μὲν γινόμενα μετ' αἰτίας πάντα, τὰ δὲ ὄντα τὰ μὲν αὐτῶν ἔστι μετ' αἰτίας, τὰ δ' ἄνευ αἰτίας, ἢ οὐδὲν μετ' αἰτίας· ἢ ἀνάπαλιν τὰ μὲν ὄντα μετ' αἰτίας πάντα, τὰ δὲ γινόμενα τὰ μὲν οὕτως, τὰ δὲ ἐκείως, ἢ οὐδὲν αὐτῶν μετ' αἰτίας. Ἐπὶ μὲν οὖν τῶν αἰδίων τὰ μὲν πρῶτα εἰς ἄλλα αἴτια ἀνάγειν οὐχ οἷον τε πρῶτα ὄντα· ὅσα δὲ ἐκ τῶν πρώτων ἤρτηται, ἐξ ἐκείνων τὸ εἶναι ἐχέτω. Τὰς τε ἐνεργείας ἐκάστων ἀποδιδούς τις ἐπὶ τὰς οὐσίας ἀναγέτω· τοῦτο γάρ ἐστι τὸ εἶναι αὐτῶι, τὸ τοιάνδε ἐνέργειαν ἀποδιδόναι. Περί δὲ τῶν γινομένων ἢ ὄντων μὲν αἰεὶ, οὐ τὴν αὐτὴν δὲ ἐνέργειαν ποιουμένων αἰεὶ κατ' αἰτίας ἅπαντα λεκτέον γίνεσθαι, τὸ δ' ἀναίτιον οὐ παραδεκτέον, οὔτε παρεγκλίσεισι κεναιῖς χώραν διδόντα οὔτε κινήσει σωματῶν τῇ ἐξαίφνης, ἢ οὐδενὸς προηγησαμένου ὑπέστη, οὔτε ψυχῆς ὁρμῇ ἐμπλήκτωι μηδενὸς κινήσαντος αὐτὴν εἰς τό τι πρᾶξαι ὧν πρότερον οὐκ ἐποίει. Ἡ αὐτῶι γε τούτῳ μείζων ἂν τις ἔχοι αὐτὴν ἀνάγκη τὸ μὴ αὐτῆς εἶναι, φέρεσθαι δὲ τὰς τοιαύτας φορὰς ἀβουλήτους τε καὶ ἀναιτίους οὔσας. Ἡ γὰρ τὸ βουλευτόν – τοῦτο δὲ ἢ ἐξω ἢ εἴσω – ἢ τὸ ἐπιθυμητόν ἐκίνησεν· ἢ, εἰ μηδὲν ὀρεκτόν ἐκίνησεν, [ἢ] οὐδ' ἂν ὅλως ἐκινήθη. Γιγνομένων δὲ πάντων κατ' αἰτίας τὰς μὲν προσεχεῖς ἐκάστωι ραῖδιον λαβεῖν καὶ εἰς ταύτας ἀνάγειν· οἷον τοῦ βαδίσαι εἰς ἀγορὰν τὸ οἰηθῆναι δεῖν τινα ἰδεῖν ἢ χρέος ἀπολαβεῖν· καὶ ὅλως τοῦ τὰδε ἢ τὰδε ἐλέσθαι καὶ ὁρμῆσαι ἐπὶ τὰδε τὸ φανῆναι ἐκάστωι ταδὶ ποιεῖν. Καὶ τὰ μὲν ἐπὶ τὰς τέχνας ἀνάγειν· τοῦ ὑγιάσαι ἢ ἰατρικῇ καὶ ὁ ἰατρός. Καὶ τοῦ πλουτῆσαι θησαυρὸς εὑρεθεῖς ἢ δόσις παρὰ τοῦ ἢ ἐκ πόνων ἢ τέχνης χρηματίσασθαι. Καὶ τοῦ τέκνου ὁ πατήρ καὶ εἴ τι συνεργὸν ἔξωθεν εἰς παιδοποιίαν ἄλλο παρ' ἄλλου ἦκον· οἷον σιτία τοιάδε ἢ καὶ ὀλίγοι προσώτερα εὖρους εἰς παιδοποιίαν [γονή] ἢ γυνὴ ἐπιτήδειος εἰς τόκους. Καὶ ὅλως εἰς φύσιν.

[2] Μέχρι μὲν οὖν τούτων ἐλθόντα ἀναπαύσασθαι καὶ πρὸς τὸ ἄνω μὴ ἐθέλῃσαι χωρεῖν ραιθύμου ἴσως καὶ οὐ κατακούοντος τῶν ἐπὶ τὰ πρῶτα καὶ ἐπὶ τὰ ἐπέκεινα αἴτια ἀνιόντων. Διὰ τί γὰρ τῶν αὐτῶν γενομένων, οἷον τῆς σελήνης φανείσης, ὁ μὲν ἤρπασεν, ὁ δ' οὐ; Καὶ τῶν ὁμοίων ἐκ τοῦ περιέχοντος ἡκόντων ὁ μὲν ἐνόσησεν, ὁ δ' οὐ; Καὶ πλούσιος, ὁ δὲ πένης ἐκ τῶν αὐτῶν ἔργων; Καὶ τρόποι δὴ καὶ ἦθη διάφορα καὶ τύχαι ἐπὶ τὰ πόρρω ἀξιοῦσιν ἰέναι· καὶ οὕτω δὴ αἰεὶ οὐχ ἰστάμενοι οἱ μὲν ἀρχὰς σωματικὰς θέμενοι, οἷον ἀτόμους, τῇ τούτων φορᾷ καὶ πληγαῖς καὶ συμπλοκαῖς πρὸς ἀλλήλα ἐκαστα ποιῶντες καὶ οὕτως ἔχειν καὶ γίνεσθαι, ἢ ἐκεῖνα συνέστη ποιεῖ τε καὶ πάσχει, καὶ τὰς ἡμετέρας ὁρμὰς καὶ διαθέσεις ταύτῃ ἔχειν, ὥς ἂν ἐκεῖναι ποιῶσιν, ἀνάγκην ταύτην καὶ τὴν παρὰ τούτων εἰς τὰ ὄντα εἰσάγουσι. Κἂν ἄλλα δέ τις σώματα ἀρχὰς διδῶι καὶ ἐκ τούτων τὰ πάντα γίνεσθαι, τῇ παρὰ τούτων ἀνάγκῃ δουλεύειν ποιεῖ τὰ ὄντα. Οἱ δ' ἐπὶ τὴν τοῦ παντὸς ἀρχὴν ἐλθόντες ἀπ' αὐτῆς κατάγουσι πάντα, διὰ πάντων φοιτήσασαν αἰτίαν

καὶ ταύτην οὐ μόνον κινουσαν, ἀλλὰ καὶ ποιοῦσαν ἕκαστα λέγοντες, εἰμαρμένην ταύτην καὶ κυριωτάτην αἰτίαν θέμενοι, αὐτὴν οὖσαν τὰ πάντα· οὐ μόνον τὰ ἄλλα, ὅσα γίνεται, ἀλλὰ καὶ τὰς ἡμετέρας διανοήσεις ἐκ τῶν ἐκείνης ἰέναι κινήματων, οἷον ζώου μορίων κινουμένων ἐκάστων οὐκ ἐξ αὐτῶν, ἐκ δὲ τοῦ ἡγεμονοῦντος ἐν ἐκάστωι τῶν ζώων. Ἄλλοι δὲ τὴν τοῦ παντὸς φορὰν περιέχουσιν καὶ πάντα ποιοῦσαν τῇ κινήσει καὶ ταῖς τῶν ἄστρον πλανωμένων τε καὶ ἀπλανῶν σχέσεσι καὶ σχηματισμοῖς πρὸς ἄλληλα, ἀπὸ τῆς ἐκ τούτων προρρήσεως πιστούμενοι, ἕκαστα ἐντεῦθεν γίνεσθαι ἀξιούσι. Καὶ μὴν καὶ τὴν τῶν αἰτίων ἐπιπλοκὴν πρὸς ἄλληλα καὶ τὸν ἄνωθεν εἰρμὸν καὶ τὸ ἔπεσθαι τοῖς προτέροις ἀεὶ τὰ ὕστερα καὶ ταῦτα ἐπ' ἐκεῖνα ἀνιέναι δι' αὐτῶν γενόμενα καὶ ἄνευ ἐκείνων οὐκ ἂν γενόμενα, δουλεῦειν δὲ τοῖς πρὸ αὐτῶν τὰ ὕστερα, ταῦτα εἴ τις λέγοι, εἰμαρμένην ἕτερον τρόπον εἰσάγων φανεῖται. Διττοὺς δ' ἂν τις θέμενος καὶ τούτους οὐκ ἂν τοῦ ἀληθοῦς ἀποτυγχάνοι. Οἱ μὲν γὰρ ἀφ' ἐνός τινος τὰ πάντα ἀναρτῶσιν, οἱ δὲ οὐχ οὕτω. Λεχθήσεται δὲ περὶ τούτων. Νῦν δ' ἐπὶ τοὺς πρώτους ἰτέον τῷ λόγῳ· εἴτ' ἐφεξῆς τὰ τῶν ἄλλων ἐπισκεπτέον.

[3] Σώμασι μὲν οὖν ἐπιτρέψαι τὰ πάντα εἴτε ἀτόμοις εἴτε τοῖς στοιχείοις καλουμένοις καὶ τῇ ἐκ τούτων ἀτάκτως φορᾷ τάξιν καὶ λόγον καὶ ψυχὴν τὴν ἡγουμένην γεννᾶν ἀμφοτέρως μὲν ἄτοπον καὶ ἀδύνατον, ἀδυνατώτερον δέ, εἰ οἷόν τε λέγειν, τὸ ἐξ ἀτόμων. Καὶ περὶ τούτων πολλοὶ εἰρήνται λόγοι ἀληθεῖς. Εἰ δὲ δὴ καὶ θεϊτό τις τοιαύτας ἀρχάς, οὐδ' οὕτως ἀναγκαῖον οὔτε τὴν κατὰ πάντων ἀνάγκην οὔτε τὴν ἄλλως εἰμαρμένην ἔπεσθαι. Φέρε γὰρ πρῶτον τὰς ἀτόμους εἶναι. Αὗται τοίνυν κινήσονται τὴν μὲν εἰς τὸ κάτω – ἔστω γὰρ τι κάτω – τὴν δ' ἐκ πλαγίων, ὅπῃ ἔτυχεν, ἄλλαι κατ' ἄλλα. Οὐδὲν δὴ τακτῶς τάξεώς γε οὐκ οὔσης, τὸ δὲ γινόμενον τοῦτο, ὅτε γέγονε, πάντως. Ὡστε οὔτε πρόρρησις οὔτε μαντικὴ τὸ παράπαν ἂν εἴη, οὔτε ἥτις ἐκ τέχνης – πῶς γὰρ ἐπὶ τοῖς ἀτάκτοις τέχνῃ; – οὔτε ἥτις ἐξ ἐνθουσιασμοῦ καὶ ἐπιπνοίας· δεῖ γὰρ καὶ ἐνταῦθα ὠρισμένον τὸ μέλλον εἶναι. Καὶ σώμασι μὲν ἔσται παρὰ τῶν ἀτόμων πάσχειν πληττομένοις, ἅπερ ἂν ἐκεῖνα φέρωσιν, ἐξ ἀνάγκης· τὰ δὲ δὴ ψυχῆς ἔργα καὶ πάθη τίσι κινήσεσι τῶν ἀτόμων ἀναθήσει τις; Ποίαι γὰρ πληγῇ ἢ κάτω φερομένης ἢ ὅπου οὖν προσκρουούσης ἐν λογισμοῖς τοιοῖσδε ἢ ὁρμαῖς τοιαῖσδε ἢ ὅλως ἐν λογισμοῖς ἢ ὁρμαῖς ἢ κινήσεσιν ἀναγκαίαις εἶναι ἢ ὅλως εἶναι; Ὅταν δὲ δὴ ἐναντιῶται ψυχὴ τοῖς τοῦ σώματος παθήμασι; Κατὰ ποίας δὲ φορὰς ἀτόμων ὁ μὲν γεωμετρικὸς ἀναγκασθήσεται εἶναι, ὁ δὲ ἀριθμητικὴν καὶ ἀστρονομίαν ἐπισκέψεται, ὁ δὲ σοφὸς ἔσται; Ὅλως γὰρ τὸ ἡμέτερον ἔργον καὶ τὸ ζῳοῖς εἶναι ἀπολεῖται φερομένων ἢ τὰ σώματα ἄγει ὠθοῦντα ἡμᾶς ὥσπερ ἄψυχα σώματα. Τὰ αὐτὰ δὲ ταῦτα καὶ πρὸς τοὺς ἕτερα σώματα αἰτία τῶν πάντων τιθεμένους, καὶ ὅτι θερμαίνειν μὲν καὶ ψύχειν ἡμᾶς καὶ φθείρειν δὲ τὰ ἀσθενέστερα δύναται ταῦτα, ἔργον δὲ οὐδὲν τῶν ὅσα ψυχὴ ἐργάζεται παρὰ τούτων ἂν γίγνοιτο, ἀλλ' ἀφ' ἐτέρας δεῖ ταῦτα ἀρχῆς ἰέναι.

[4] Ἀλλ' ἄρα μία τις ψυχὴ διὰ παντὸς διήκουσα περαίνει τὰ πάντα ἐκάστου ταύτῃ κινουμένου ὥς μέρους, ἥ τὸ ὅλον ἄγει, φερομένων δὲ ἐκεῖθεν τῶν αἰτίων ἀκολουθῶν ἀνάγκῃ τὴν τούτων ἐφεξῆς συνέχειαν καὶ συμπλοκὴν εἰμαρμένην, οἷον εἰ φυτοῦ ἐκ ρίζης τὴν ἀρχὴν ἔχοντος τὴν ἐντεῦθεν ἐπὶ πάντα

διοίκησιν αὐτοῦ τὰ μέρη καὶ πρὸς ἄλληλα συμπλοκὴν, ποιήσιν τε καὶ πείσιν, διοίκησιν μίαν καὶ οἶον εἰμαρμένην τοῦ φυτοῦ τις εἶναι λέγοι; Ἀλλὰ πρῶτον μὲν τοῦτο τὸ σφοδρὸν τῆς ἀνάγκης καὶ τῆς τοιαύτης εἰμαρμένης αὐτὸ τοῦτο τὴν εἰμαρμένην καὶ τῶν αἰτίων τὸν εἰρμὸν καὶ τὴν συμπλοκὴν ἀναιρεῖ. Ὡς γὰρ ἐν τοῖς ἡμετέροις μέρεσι κατὰ τὸ ἡγεμονοῦν κινουμένοις ἄλογον τὸ καθ' εἰμαρμένην λέγειν κινεῖσθαι – οὐ γὰρ ἄλλο μὲν τὸ ἐνδεδωκὸς τὴν κίνησιν, ἄλλο δὲ τὸ παραδεξάμενον καὶ παρ' αὐτοῦ τῇ ὁρμῇ κεκρημένον, ἀλλ' ἐκεῖνό ἐστι πρῶτον τὸ κινήσαν τὸ σκέλος – τὸν αὐτὸν τρόπον εἰ καὶ ἐπὶ τοῦ παντὸς ἐν ἔσται τὸ πᾶν ποιοῦν καὶ πάσχον καὶ οὐκ ἄλλο παρ' ἄλλου κατ' αἰτίας τὴν ἀναγωγὴν ἀεὶ ἐφ' ἕτερον ἐχούσας, οὐ δὴ ἀληθὲς κατ' αἰτίας τὰ πάντα γίνεσθαι, ἀλλ' ἐν ἔσται τὰ πάντα. Ὡστε οὔτε ἡμεῖς ἡμεῖς οὔτε τι ἡμέτερον ἔργον· οὐδὲ λογιζόμεθα αὐτοί, ἀλλ' ἑτέρου λογισμοὶ τὰ ἡμέτερα βουλευμάτα· οὐδὲ πράττομεν ἡμεῖς, ὥσπερ οὐδ' οἱ πόδες λακτίζουσιν, ἀλλ' ἡμεῖς διὰ μερῶν τῶν ἑαυτῶν. Ἀλλὰ γὰρ δεῖ καὶ ἕκαστον ἕκαστον εἶναι καὶ πράξεις ἡμέτερας καὶ διανοίας ὑπάρχειν καὶ τὰς ἐκάστου καλὰς τε καὶ αἰσχρὰς πράξεις παρ' αὐτοῦ ἐκάστου, ἀλλὰ μὴ τῷ παντὶ τὴν γοῦν τῶν αἰσχυρῶν ποιήσιν ἀνατιθέναι.

[5] Ἀλλ' ἴσως μὲν οὐχ οὕτως ἕκαστα περαίνεται, ἡ δὲ φορὰ διοικοῦσα πάντα καὶ ἡ τῶν ἄστρον κίνησις οὕτως ἕκαστα τίθησιν, ὥς ἂν πρὸς ἄλληλα στάσεως ἔχη μαρτυρίαις καὶ ἀνατολαῖς, δύσεσί τε καὶ παραβολαῖς. Ἀπὸ τούτων γοῦν μαντευόμενοι προλέγουσι περὶ τε τῶν ἐν τῷ παντὶ ἐσομένων περὶ τε ἐκάστου, ὅπως τε τύχης καὶ διανοίας οὐχ ἥκιστα ἔξει. Ὅρᾶν δὲ καὶ τὰ ἄλλα ζῶιά τε καὶ φυτὰ ἀπὸ τῆς τούτων συμπαθείας αὐξόμενά τε καὶ μειούμενα καὶ τὰ ἄλλα παρ' αὐτῶν πάσχοντα· τοὺς τε τόπους τοὺς ἐπὶ γῆς διαφέροντας ἀλλήλων εἶναι κατὰ τε τὴν πρὸς τὸ πᾶν σχέσιν καὶ πρὸς ἥλιον μάλιστα· ἀκολουθεῖν δὲ τοῖς τόποις οὐ μόνον τὰ ἄλλα φυτὰ τε καὶ ζῶια, ἀλλὰ καὶ ἀνθρώπων εἶδη τε καὶ μεγέθη καὶ χροὰς καὶ θυμοὺς καὶ ἐπιθυμίας ἐπιτηδεύματά τε καὶ ἦθη. Κυρία ἄρα ἡ τοῦ παντὸς πάντων φορὰ. Πρὸς δὴ ταῦτα πρῶτον μὲν ἐκεῖνο ῥητέον, ὅτι καὶ οὗτος ἕτερον τρόπον ἐκείνοις ἀνατίθησι τὰ ἡμέτερα, βουλὰς καὶ πάθη, κακίας τε καὶ ὁρμάς, ἡμῖν δὲ οὐδὲν διδοὺς λίθοις φερομένοις καταλείπει εἶναι, ἀλλ' οὐκ ἀνθρώποις ἔχουσι παρ' αὐτῶν καὶ ἐκ τῆς αὐτῶν φύσεως ἔργον. Ἀλλὰ χρὴ διδόναι μὲν τὸ ἡμέτερον ἡμῖν, ἥκειν δὲ εἰς τὰ ἡμέτερα ἤδη τινὰ ὄντα καὶ οἰκεῖα ἡμῶν ἀπὸ τοῦ παντὸς ἅττα, καὶ διαιρούμενον, τίνα μὲν ἡμεῖς ἐργαζόμεθα, τίνα δὲ πάσχομεν ἐξ ἀνάγκης, μὴ πάντα ἐκείνοις ἀνατιθέναι· καὶ ἰέναι μὲν παρὰ τῶν τόπων καὶ τῆς διαφορᾶς τοῦ περιέχοντος εἰς ἡμᾶς οἶον θερμότητος ἢ ψύξεως ἐν τῇ κράσει, ἰέναι δὲ καὶ παρὰ τῶν γειναμένων· τοῖς γοῦν γονεῦσιν ὅμοιοι καὶ τὰ εἶδη ὡς τὰ πολλὰ καὶ τινὰ τῶν ἀλόγων τῆς ψυχῆς παθῶν. Οὐ μὴν ἀλλὰ καὶ ὁμοίων ὄντων τοῖς εἶδεσι παρὰ τοὺς τόπους ἐν γε τοῖς ἡθεσι πλείστη παραλλαγὴ καὶ ἐν ταῖς διανοίαις ἐνορᾶται, ὥς ἂν ἀπ' ἄλλης ἀρχῆς τῶν τοιούτων ἰόντων. Αἶ τε πρὸς τὰς κράσεις τῶν σωμάτων καὶ πρὸς τὰς ἐπιθυμίας ἐναντιώσεις καὶ ἐνταῦθα πρεπόντως λέγοντο ἂν. Εἰ δ' ὅτι εἰς τὴν τῶν ἄστρον σχέσιν ὁρῶντες περὶ ἐκάστων λέγουσι τὰ γινόμενα, παρ' ἐκείνων ποιεῖσθαι τεκμαίρονται, ὁμοίως ἂν καὶ οἱ ὄρνευς ποιητικοὶ ὧν σημαίνουσιν εἶεν καὶ πάντα, εἰς ἃ

βλέποντες οἱ μάντις προλέγουσιν. Ἐτι δὲ καὶ ἐκ τῶνδε ἀκριβέστερον ἂν τις περὶ τούτων ἐπισκέψαιτο. Ἄ τις ἂν ἰδὼν εἰς τὴν τῶν ἄστρον σχέσιν, ἣν εἶχον ὅτε ἕκαστος ἐγίνετο, προείποι, ταῦτά φασι καὶ γίνεσθαι παρ' αὐτῶν οὐ σημαινόντων μόνον, ἀλλὰ καὶ ποιούντων. Ὅταν τοίνυν περὶ εὐγενείας λέγωσιν ὡς ἐξ ἐνδόξων τῶν πατέρων καὶ μητέρων, πῶς ἐνι ποιεῖσθαι λέγειν ταῦτα, ἃ προυπάρχει περὶ τοὺς γονεῖς πρὶν τὴν σχέσιν γενέσθαι ταύτην τῶν ἄστρον ἀφ' ἧς προλέγουσι; Καὶ μὴν καὶ γονέων τύχας ἀπὸ τῶν παίδων τῆς γενέσεως καὶ παίδων διαθέσεις οἶαι ἔσονται καὶ ὁποίαις συνέσονται τύχαις ἀπὸ τῶν πατέρων περὶ τῶν οὐπω γεγονότων λέγουσι καὶ ἐξ ἀδελφῶν ἀδελφῶν θανάτους καὶ ἐκ γυναικῶν τὰ περὶ τοὺς ἄνδρας ἀνάπαλιν τε ἐκ τούτων ἐκεῖνα. Πῶς ἂν οὖν ἡ ἐπὶ ἐκάστου σχέσις τῶν ἄστρον ποιῶι, ἃ ἤδη ἐκ πατέρων οὕτως ἔξιν λέγεται; Ἡ γὰρ ἐκεῖνα τὰ πρότερα ἔσται τὰ ποιοῦντα, ἢ εἰ μὴ ἐκεῖνα ποιῶι, οὐδὲ ταῦτα. Καὶ μὴν καὶ ἡ ὁμοιότης ἐν τοῖς εἶδεσι πρὸς τοὺς γονέας οἰκοθὲν φησι καὶ κάλλος καὶ αἴσχος ἰέναι, ἀλλ' οὐ παρὰ φορᾶς ἄστρον. Εὐλογόν τε κατὰ τοὺς αὐτοὺς χρόνους [καὶ ἅμα] ζῶιᾶ τε παντοδαπὰ καὶ ἀνθρώπους ἅμα γίνεσθαι· οἷς ἅπασιν ἐχρῆν τὰ αὐτὰ εἶναι, οἷς ἡ αὐτὴ σχέσις. Πῶς οὖν [καὶ] ἅμα μὲν ἀνθρώπους, ἅμα δὲ τὰ ἄλλα διὰ τῶν σχημάτων;

[6] Ἀλλὰ γὰρ γίνεταί μὲν ἕκαστα κατὰ τὰς αὐτῶν φύσεις, ἵππος μὲν, ὅτι ἐξ ἵππου, καὶ ἄνθρωπος, ὅτι ἐξ ἀνθρώπου, καὶ τοιόσδε, ὅτι ἐκ τοιοῦδε. Ἔστω δὲ συνεργὸς καὶ ἡ τοῦ παντὸς φορὰ συγχωροῦσα τὸ πολὺ τοῖς γινομένοις, ἔστωσαν δὲ πρὸς τὰ τοῦ σώματος πολλὰ σωματικῶς διδόντες, θερμότητος καὶ ψύξεις καὶ σωμάτων κράσεις ἐπακολουθούσας, πῶς οὖν τὰ ἦθη καὶ ἐπιτηδεύματα καὶ μάλιστα οὐχ ὅσα δοκεῖ κράσει σωμάτων δουλεύειν, οἷον γραμματικὸς τίς καὶ γεωμετρικὸς καὶ κυβευτικὸς καὶ τῶνδε τίς εὐρετής; πονηρία δὲ ἦθους παρὰ θεῶν ὄντων πῶς ἂν δοθῇ; καὶ ὅλως ὅσα λέγονται διδόναι κακὰ κακούμενοι, ὅτι δύνουσι καὶ ὅτι ὑπὸ γῆν φέρονται, ὥσπερ διάφορόν τι πασχόντων, εἰ πρὸς ἡμᾶς δύνοιεν, ἀλλ' οὐκ αἰεὶ ἐπὶ σφαίρας οὐρανίας φερομένων καὶ πρὸς τὴν γῆν τὴν αὐτὴν ἐχόντων σχέσιν; Οὐδὲ λεκτέον, ὡς ἄλλος ἄλλον ἰδὼν τῶν θεῶν κατ' ἄλλην καὶ ἄλλην στάσιν χεῖρων ἢ κρείττων γίνεται· ὥστε εὐπαθοῦντας μὲν ἡμᾶς εὖ ποιεῖν, κακοῦν δέ, εἰ τάναντία· ἀλλὰ μᾶλλον, ὡς φέρεται μὲν ταῦτα ἐπὶ σωτηρίαί τῶν ὅλων, παρέχεται δὲ καὶ ἄλλην χρεῖαν τὴν τοῦ εἰς αὐτὰ ὥσπερ γράμματα βλέποντας τοὺς τὴν τοιαύτην γραμματικὴν εἰδότας ἀναγινώσκειν τὰ μέλλοντα ἐκ τῶν σχημάτων κατὰ τὸ ἀνάλογον μεθοδεύοντας τὸ σημαινόμενον· ὥσπερ εἰ τις λέγοι, ἐπειδὴ ὑψηλὸς ὁ ὄρνις, σημαίνει ὑψηλὰς τινας πράξεις.

[7] Λοιπὸν δὲ ἰδεῖν τὴν ἐπιπλέκουσαν καὶ οἷον συνείρουσαν ἀλλήλοις πάντα καὶ τὸ πῶς ἐφ' ἐκάστου ἐπιφέρουσαν ἀρχὴν τιθεμένην μίαν, ἀφ' ἧς πάντα κατὰ λόγους σπερματικὸς περαίνεται. Ἔστι μὲν οὖν καὶ αὕτη ἡ δόξα ἐγγὺς ἐκείνης τῆς πᾶσαν καὶ σχέσιν καὶ κίνησιν ἡμετέραν τε καὶ πᾶσαν ἐκ τῆς τῶν ὅλων ψυχῆς ἥκειν λεγούσης, εἰ καὶ βούλεται τι ἡμῖν καὶ ἐκάστοις χαρίζεσθαι εἰς τὸ παρ' ἡμῶν ποιεῖν τι. Ἐχει μὲν οὖν τὴν πάντως πάντων ἀνάγκην, καὶ πάντων εἰλημμένων τῶν αἰτίων οὐκ ἔστιν ἕκαστον μὴ οὐ γίνεσθαι· οὐδὲν γὰρ ἔτι τὸ κωλύσον ἢ ἄλλως γενέσθαι ποιῆσον, εἰ πάντα εἰληπται ἐν τῇ εἰμαρμένῃ. Τοιαῦτα δὲ ὄντα ὡς ἀπὸ μιᾶς ἀρχῆς ὠρμημένα ἡμῖν οὐδὲν

καταλείψει, ἢ φέρεσθαι ὅπῃ ἂν ἐκεῖνα ὠθῇ. Αἱ τε γὰρ φαντασίαι τοῖς προηγησαμένοις αἱ τε ὁρμαὶ κατὰ ταύτας ἔσονται, ὀνομά τε μόνον τὸ ἐφ' ἡμῖν ἔσται· οὐ γὰρ ὅτι ὁρμῶμεν ἡμεῖς, ταύτῃ τι πλέον ἔσται τῆς ὁρμῆς κατ' ἐκεῖνα γεννωμένης· τοιοῦτόν τε τὸ ἡμέτερον ἔσται, οἷον καὶ τὸ τῶν ἄλλων ζώων καὶ τὸ τῶν νηπίων καθ' ὁρμὰς τυφλὰς ἰόντων καὶ τὸ τῶν μαινομένων· ὁρμῶσι γὰρ καὶ οὗτοι· καὶ νῆ Δία καὶ πυρὸς ὁρμαὶ καὶ πάντων ὅσα δουλεύοντα τῇ αὐτῶν κατασκευῇ φέρεται κατὰ ταύτην. Τοῦτο δὲ καὶ πάντες ὁρῶντες οὐκ ἀμφισβητοῦσιν, ἀλλὰ τῆς ὁρμῆς ταύτης ἄλλας αἰτίας ζητοῦντες οὐχ ἴστανται ὥς ἐπ' ἀρχῆς ταύτης.

[8] Τίς οὖν ἄλλη αἰτία παρὰ ταύτας ἐπελθοῦσα ἀναίτιόν τε οὐδὲν καταλείψει ἀκολουθίαν τε τηρήσει καὶ τάξιν ἡμᾶς τέ τι εἶναι συγχωρήσει προρρήσεις τε καὶ μαντείας οὐκ ἀναιρήσει; Ψυχὴν δὴ δεῖ ἀρχὴν οὖσαν ἄλλην ἐπεισφέροντας εἰς τὰ ὄντα, οὐ μόνον τὴν τοῦ παντός, ἀλλὰ καὶ τὴν ἐκάστου μετὰ ταύτης, ὥς ἀρχῆς οὐ σμικρὰς οὔσης, πλέκειν τὰ πάντα, οὐ γινομένης καὶ αὐτῆς, ὥσπερ τὰ ἄλλα, ἐκ σπερμάτων, ἀλλὰ πρωτουργοῦ αἰτίας οὔσης. Ἄνευ μὲν οὖν σώματος οὖσα κυριωτάτῃ τε αὐτῆς καὶ ἐλευθέρᾳ καὶ κοσμικῇ αἰτίας ἔξω· ἐνεχθεῖσα δὲ εἰς σῶμα οὐκέτι πάντα κυρία, ὥς ἂν μεθ' ἐτέρων ταχθεῖσα. Τύχαι δὲ τὰ κύκλῳ πάντα, οἷς συνέπεσεν ἐλθοῦσα εἰς μέσον, τὰ πολλὰ ἡγαγον, ὥστε τὰ μὲν ποιεῖν διὰ ταῦτα, τὰ δὲ κρατοῦσαν αὐτὴν ταῦτα ὅπῃ ἐθέλει ἄγειν. Πλείω δὲ κρατεῖ ἢ ἀμείνων, ἐλάττω δὲ ἢ χείρων. Ἡ γὰρ κράσει σώματός τι ἐνδιδούσα ἐπιθυμεῖν ἢ ὀργίζεσθαι ἠνάγκασται ἢ πενίαις ταπεινὴ ἢ πλούτοις χαῦνος ἢ δυνάμεσι τύραννος· ἢ δὲ καὶ ἐν τοῖς αὐτοῖς τούτοις ἀντέσχεν, ἢ ἀγαθὴ τὴν φύσιν, καὶ ἡλλοίωσεν αὐτὰ μᾶλλον ἢ ἡλλοιώθη, ὥστε τὰ μὲν ἑτεροιώσαι, τοῖς δὲ συγχωρήσαι μὴ μετὰ κάκης.

[9] Ἀναγκαῖα μὲν οὖν ταῦτα, ὅσα προαιρέσει καὶ τύχαις κραθέντα γίνεται· τί γὰρ ἂν ἔτι καὶ ἄλλο εἴη; Πάντων δὲ ληφθέντων τῶν αἰτίων πάντα πάντως γίνεται· ἐν τοῖς ἔξωθεν δὲ καὶ εἰ τι ἐκ τῆς φορᾶς συντελεῖται. Ὅταν μὲν οὖν ἁλλοιωθεῖσα παρὰ τῶν ἔξω ψυχὴ πράττῃ τι καὶ ὁρμαὶ οἷον τυφλῇ τῇ φορᾷ χρωμένη, οὐχὶ ἐκούσιον τὴν πρᾶξιν οὐδὲ τὴν διάθεσιν λεκτέον· καὶ ὅταν αὐτὴ παρ' αὐτῆς χείρων οὖσα οὐκ ὀρθαῖς πανταχοῦ οὐδὲ ἡγεμονούσαις ταῖς ὁρμαῖς ἢ χρωμένη. Λόγον δὲ ὅταν ἡγεμόνα καθαρὸν καὶ ἀπαθὴ τὸν οἰκεῖον ἔχουσα ὁρμαῖ, ταύτην μόνην τὴν ὁρμὴν φατέον εἶναι ἐφ' ἡμῖν καὶ ἐκούσιον, καὶ τοῦτο εἶναι τὸ ἡμέτερον ἔργον, ὃ μὴ ἄλλοθεν ἦλθεν, ἀλλ' ἐνδοθεν ἀπὸ καθαρᾶς τῆς ψυχῆς, ἀπ' ἀρχῆς πρώτης ἡγουμένης καὶ κυρίας, ἀλλ' οὐ πλάνην ἐξ ἀγνοίας παθούσης ἢ ἦτταν ἐκ βίας ἐπιθυμιῶν, αἱ προσελθοῦσαι ἄγουσι καὶ ἔλκουσι καὶ οὐκέτι ἔργα ἐῷσιν εἶναι, ἀλλὰ παθήματα παρ' ἡμῶν.

[10] Τέλος δὴ φησιν ὁ λόγος πάντα μὲν σημαίνεσθαι καὶ γίνεσθαι κατ' αἰτίας μὲν πάντα, διττὰς δὲ ταύτας· καὶ τὰ μὲν ὑπὸ ψυχῆς, τὰ δὲ δι' ἄλλας αἰτίας τὰς κύκλῳ. Πραττούσας δὲ ψυχὰς ὅσα πράττουσι κατὰ μὲν λόγον ποιούσας ὀρθὸν παρ' αὐτῶν πράττειν, ὅταν πράττωσι, τὰ δ' ἄλλα ἐμποδιζόμενας τὰ αὐτῶν πράττειν, πάσχειν τε μᾶλλον ἢ πράττειν. Ὡστε τοῦ μὲν μὴ φρονεῖν ἄλλα αἷτια εἶναι· καὶ ταῦτα ἴσως ὀρθὸν καθ' εἰμαρμένην λέγειν πράττειν, οἷς γε καὶ δοκεῖ ἔξωθεν τὴν εἰμαρμένην αἷτιον εἶναι· τὰ δὲ ἄριστα παρ' ἡμῶν· ταύτης γὰρ καὶ τῆς φύσεώς ἐσμεν, ὅταν μόνοι ὦμεν· καὶ

τούς γε σπουδαίους [τὰ καλὰ] πράττειν καὶ ἐπ' αὐτοῖς [τὰ καλὰ πράττειν],
τοὺς δὲ ἄλλους, καθ' ὅσον ἂν ἀναπνεύσωσι συγχωρηθέντες τὰ καλὰ πράττειν,
οὐκ ἄλλοθεν λαβόντας τὸ φρονεῖν, ὅταν φρονῶσι, μόνον δὲ οὐ κωλυθέντας.

β: Περὶ προνοίας πρῶτον.

[1] Τὸ μὲν τῷ αὐτομάτῳ καὶ τύχῃ διδόναι τοῦδε τοῦ παντὸς τὴν οὐσίαν καὶ σύστασιν ὡς ἄλογον καὶ ἀνδρὸς οὔτε νοῦν οὔτε αἴσθησιν κεκτημένου, δηλὸν που καὶ πρὸ λόγου καὶ πολλοὶ καὶ ἱκανοὶ καταβέβληνται δεικνύντες τοῦτο λόγοι· τὸ δὲ τίς ὁ τρόπος τοῦ ταῦτα γίνεσθαι ἕκαστα καὶ πεποιῆσθαι, ἐξ ὧν καὶ ἐνίων ὡς οὐκ ὀρθῶς γινομένων ἀπορεῖν περὶ τῆς τοῦ παντὸς προνοίας συμβαίνει, καὶ τοῖς μὲν ἐπὶ ἡλθε μὴδὲ εἶναι εἰπεῖν, τοῖς δὲ ὡς ὑπὸ κακοῦ δημιουργοῦ ἐστὶ γεγενημένος, ἐπισκέψασθαι προσήκει ἄνωθεν καὶ ἐξ ἀρχῆς τὸν λόγον λαβόντας. Πρόνοιαν τοίνυν τὴν μὲν ἐφ' ἑκάστωι, ἣ ἐστὶ λόγος πρὸ ἔργου ὅπως δεῖ γενέσθαι ἢ μὴ γενέσθαι τι τῶν οὐ δεόντων πραχθῆναι ἢ ὅπως τι εἶη ἢ μὴ εἶη ἡμῖν, ἀφείσθω· ἦν δὲ τοῦ παντὸς λέγομεν πρόνοιαν εἶναι, ταύτην ὑποθέμενοι τὰ ἐφεξῆς συνάπτωμεν. Εἰ μὲν οὖν ἀπὸ τινος χρόνου πρότερον οὐκ ὄντα τὸν κόσμον ἐλέγομεν γεγονέναι, τὴν αὐτὴν ἂν τῷ λόγῳ ἐτιθέμεθα, οἷαν καὶ ἐπὶ τοῖς κατὰ μέρος ἐλέγομεν εἶναι, προόρασίν τινα καὶ λογισμὸν θεοῦ, ὡς ἂν γένοιτο τόδε τὸ πᾶν, καὶ ὡς ἂν ἄριστα κατὰ τὸ δυνατόν εἶη. Ἐπεὶ δὲ τὸ ἀεὶ καὶ τὸ οὔποτε μὴ τῷ κόσμῳ τῷδὲ φαμεν παρεῖναι, τὴν πρόνοιαν ὀρθῶς ἂν καὶ ἀκολουθῶς λέγοιμεν τῷ παντὶ εἶναι τὸ κατὰ νοῦν αὐτὸν εἶναι, καὶ νοῦν πρὸ αὐτοῦ εἶναι οὐχ ὡς χρόνῳ πρότερον ὄντα, ἀλλ' ὅτι παρὰ νοῦ ἐστὶ καὶ φύσει πρότερος ἐκεῖνος καὶ αἴτιος τούτου ἀρχέτυπον οἶον καὶ παράδειγμα εἰκόνης τούτου ὄντος καὶ δι' ἐκεῖνον ὄντος καὶ ὑποστάντος ἀεὶ, τόνδε τὸν τρόπον· ἡ τοῦ νοῦ καὶ τοῦ ὄντος φύσις κόσμος ἐστὶν ὁ ἀληθινὸς καὶ πρῶτος, οὐ διαστάς ἀφ' ἑαυτοῦ οὐδὲ ἀσθενὴς τῷ μερισμῷ οὐδὲ ἐλλειπῇ οὐδὲ τοῖς μέρεσι γινόμενος ἅτε ἐκάστου μὴ ἀποσπασθέντος τοῦ ὅλου· ἀλλ' ἡ πᾶσα ζωὴ αὐτοῦ καὶ πᾶς νοῦς ἐν ἐνὶ ζωῷ καὶ νοοῦσα ὁμοῦ καὶ τὸ μέρος παρέχεται ὅλον καὶ πᾶν αὐτῷ φίλον οὐ χωρισθὲν ἄλλο ἀπ' ἄλλου οὐδὲ ἕτερον γεγενημένον μόνον καὶ τῶν ἄλλων ἀπεξενωμένον· ὅθεν οὐδὲ ἀδικεῖ ἄλλο ἄλλο οὐδ' ἂν ἢ ἐναντίον. Πανταχοῦ δὲ ὃν ἐν καὶ τέλειον ὅπου οὖν ἔστηκε τε καὶ ἀλλοίωσιν οὐκ ἔχει· οὐδὲ γὰρ ποιεῖ ἄλλο εἰς ἄλλο. Τίνος γὰρ ἂν ἔνεκα ποιοῖ ἐλλείπον οὐδενί; Τί δ' ἂν λόγος λόγον ἐργάσαιτο ἢ νοῦς νοῦν ἄλλον; Ἀλλὰ τὸ δι' αὐτοῦ δύνασθαι τι ποιεῖν ἦν ἄρα οὐκ εὖ ἔχοντος πάντη, ἀλλὰ ταύτῃ ποιοῦντος καὶ κινουμένου, καθ' ὃ τι καὶ χεῖρόν ἐστι· τοῖς δὲ πάντῃ μακαρίοις ἐν αὐτοῖς ἐστάναι καὶ τοῦτο εἶναι, ὅπερ εἰσὶ, μόνον ἀρκεῖ, τὸ δὲ πολυπραγμονεῖν οὐκ ἀσφαλὲς ἑαυτοὺς ἐξ αὐτῶν παρακινουσιν. Ἀλλὰ γὰρ οὕτω μακάριον κάκεῖνο, ὡς ἐν τῷ μὴ ποιεῖν μεγάλα αὐτῷ ἐργάζεσθαι, καὶ ἐν τῷ ἐφ' ἑαυτοῦ μένειν οὐ σμικρὰ ποιεῖν.

[2] Ὑφίσταται γοῦν ἐκ τοῦ κόσμου τοῦ ἀληθινοῦ ἐκεῖνου καὶ ἐνὸς κόσμος οὗτος οὐχ εἰς ἀληθῶς· πολὺς γοῦν καὶ εἰς πλῆθος μεμερισμένος καὶ ἄλλο ἀπ' ἄλλου ἀφεσθηκὸς καὶ ἀλλότριον γεγενημένον καὶ οὐκέτι φιλία μόνον, ἀλλὰ καὶ ἔχθρα τῇ διαστάσει καὶ ἐν τῇ ἐλλείψει ἐξ ἀνάγκης πολέμιον ἄλλο ἄλλῳ. Οὐ γὰρ ἀρκεῖ αὐτῷ τὸ μέρος, ἀλλὰ σωιζόμενον τῷ ἄλλῳ πολέμιόν ἐστιν ὅφ' οὗ σώζεται. Γέγονε δὲ οὐ λογισμῷ τοῦ δεῖν γενέσθαι, ἀλλὰ φύσεως δευτέρας ἀνάγκῃ· οὐ γὰρ ἦν τοιοῦτον ἐκεῖνο οἶον ἔσχατον εἶναι τῶν ὄντων. Πρῶτον

γὰρ ἦν καὶ πολλὴν δύναμιν ἔχον καὶ πᾶσαν· καὶ ταύτην τοίνυν τὴν τοῦ ποιεῖν ἄλλο ἄνευ τοῦ ζητεῖν ποιῆσαι. Ἦδη γὰρ ἂν αὐτόθεν οὐκ εἶχεν, εἰ ἐζήτει, οὐδ' ἂν ἦν ἐκ τῆς αὐτοῦ οὐσίας, ἀλλ' ἦν οἷον τεχνίτης ἀπ' αὐτοῦ τὸ ποιεῖν οὐκ ἔχων, ἀλλ' ἐπακτόν, ἐκ τοῦ μαθεῖν λαβὼν τοῦτο. Νοῦς τοίνυν δούς τι ἑαυτοῦ εἰς ὕλην ἀτρεμῆς καὶ ἥσυχος τὰ πάντα εἰργάζετο· οὗτος δὲ ὁ λόγος ἐκ νοῦ ρυεῖς. Τὸ γὰρ ἀπορρέον ἐκ νοῦ λόγος, καὶ αἰεὶ ἀπορρεῖ, ἕως ἂν ἡ παρὼν ἐν τοῖς οὐσι νοῦς. Ὡσπερ δὲ ἐν λόγῳ τῷ ἐν σπέρματι ὁμοῦ πάντων καὶ ἐν τῷ αὐτῷ ὄντων καὶ οὐδενὸς οὐδενὶ μαχομένου οὐδὲ διαφορομένου οὐδὲ ἐμποδίου ὄντος, γίνεται τι ἤδη ἐν ὄγκῳ καὶ ἄλλο μέρος ἀλλαχοῦ καὶ δὴ καὶ ἐμποδίσειεν ἂν ἕτερον ἐτέρῳ καὶ ἀπαναλώσειεν ἄλλο ἄλλο, οὕτω δὴ καὶ ἐξ ἐνὸς νοῦ καὶ τοῦ ἀπ' αὐτοῦ λόγου ἀνέστη τόδε τὸ πᾶν καὶ διέστη καὶ ἐξ ἀνάγκης τὰ μὲν ἐγένετο φίλα καὶ προσηγῆ, τὰ δὲ ἐχθρὰ καὶ πολέμια, καὶ τὰ μὲν ἐκόντα, τὰ δὲ καὶ ἄκοντα ἀλλήλοις ἐλυμήνατο καὶ φθειρόμενα θάτερα γένεσιν ἄλλοις εἰργάσατο, καὶ μίαν ἐπ' αὐτοῖς τοιαῦτα ποιοῦσι καὶ πάσχουσιν ὁμῶς ἀρμονίαν ἐνεστήσατο φθεγγομένων μὲν ἐκάστων τὰ αὐτῶν, τοῦ δὲ λόγου ἐπ' αὐτοῖς τὴν ἀρμονίαν καὶ μίαν τὴν σύνταξιν εἰς τὰ ὅλα ποιουμένου. Ἔστι γὰρ τὸ πᾶν τόδε οὐχ ὥσπερ ἐκεῖ νοῦς καὶ λόγος, ἀλλὰ μετέχον νοῦ καὶ λόγου. Διὸ καὶ ἐδεήθη ἀρμονίας συνελθόντος νοῦ καὶ ἀνάγκης, τῆς μὲν πρὸς τὸ χεῖρον ἐλκούσης καὶ εἰς ἀλογίαν φερούσης ἅτε οὐκ οὔσης λόγου, ἄρχοντος δὲ νοῦ ὁμῶς ἀνάγκης. Ὁ μὲν γὰρ νοητὸς μόνον λόγος, καὶ οὐκ ἂν γένοιτο ἄλλος μόνον λόγος· εἰ δὲ τι ἐγένετο ἄλλο, ἔδει ἔλαττον ἐκείνου καὶ μὴ λόγον, μηδ' αὖ ὕλην τινά· ἄκοσμον γάρ· μικτὸν ἄρα. Καὶ εἰς ἃ μὲν λήγει, ὕλη καὶ λόγος, ὅθεν δὲ ἄρχεται, ψυχὴ ἐφεστῶσα τῷ μεμιγμένῳ, ἦν οὐ κακοπαθεῖν δεῖ νομίζειν ῥαῖστα διοικοῦσαν τόδε τὸ πᾶν τῇ οἷον παρουσίᾳ.

[3] Καὶ οὐκ ἂν τις εἰκότως οὐδὲ τούτῳ μέμψαιτο ὥς οὐ καλῶι οὐδὲ τῶν μετὰ σώματος οὐκ ἀρίστῳι, οὐδ' αὖ τὸν αἴτιον τοῦ εἶναι αὐτῷ αἰτιάσαιτο πρῶτον μὲν ἐξ ἀνάγκης ὄντος αὐτοῦ καὶ οὐκ ἐκ λογισμοῦ γενομένου, ἀλλὰ φύσεως ἀμείνονος γεννώσης κατὰ φύσιν ὅμοιον ἑαυτῇ· ἔπειτα οὐδ' εἰ λογισμὸς εἴη ὁ ποιήσας, αἰσχνεῖται τῷ ποιηθέντι· ὅλον γάρ τι ἐποίησε πάγκαλον καὶ αὐταρκες καὶ φίλον αὐτῷ καὶ τοῖς μέρεσι τοῖς αὐτοῦ τοῖς τε κυριωτέροις καὶ τοῖς ἐλάττοσιν ὡσαύτως προσφόροις. Ὁ τοίνυν ἐκ τῶν μερῶν τὸ ὅλον αἰτιώμενος ἄτοπος ἂν εἴη τῆς αἰτίας· τὰ τε γὰρ μέρη πρὸς αὐτὸ τὸ ὅλον δεῖ σκοπεῖν, εἰ σύμφωνα καὶ ἀρμόττοντα ἐκείνῳ, τό τε ὅλον σκοπούμενον μὴ πρὸς μέρη ἅττα μικρὰ βλέπειν. Τοῦτο γὰρ οὐ τὸν κόσμον αἰτιωμένου, ἀλλὰ τινὰ τῶν αὐτοῦ χωρὶς λαβόντος, οἷον εἰ παντὸς ζώιου τρίχα ἢ τῶν χαμαὶ δάκτυλον ἀμελήσας τὸν πάντα ἄνθρωπον, δαιμονίαν τινὰ ὄψιν βλέπειν, ἢ νῆ Δία τὰ ἄλλα ζῶια ἀφείς τὸ εὐτελέστατον λαμβάνειν, ἢ τὸ ὅλον γένος παρείς, οἷον τὸ ἀνθρώπου, Θερσίτην εἰς μέσον ἄγοι. Ἐπεὶ οὖν τὸ γενόμενον ὁ κόσμος ἐστὶν ὁ σύμπας, τοῦτον θεωρῶν τάχα ἂν ἀκούσαις παρ' αὐτοῦ, ὥς ἐμὲ πεποίηκε θεὸς ἀγῶ ἐκεῖθεν ἐγενόμην τέλειος ἐκ πάντων ζώων καὶ ἱκανὸς ἑμαυτῷ καὶ αὐτάρκης οὐδενὸς δεόμενος, ὅτι πάντα ἐν ἐμοὶ καὶ φυτὰ καὶ ζῶια καὶ συμπάντων τῶν γενητῶν φύσις καὶ θεοὶ πολλοὶ καὶ δαιμόνων δῆμοι καὶ ψυχαὶ ἀγαθαὶ καὶ ἄνθρωποι ἀρετῇ εὐδαίμονες. Οὐ γὰρ δὴ γῇ μὲν κεκόσμηται φυτοῖς τε πᾶσι καὶ ζῴοις παντοδαποῖς καὶ μέχρι

θαλάττης ψυχῆς ἦλθε δύναμις, ἤρ δὲ πᾶς καὶ αἰθήρ καὶ οὐρανὸς σύμπας ψυχῆς ἄμοιρος, ἀλλ' ἐκεῖ ψυχαὶ ἀγαθαὶ πᾶσαι, ἄστροις ζῆν διδοῦσαι καὶ τῇ εὐτάκτῳ οὐρανοῦ καὶ ἀδίδῳ περιφορᾷ νοῦ μιμήσει κύκλῳ φερομένη ἐμφρόνως περὶ ταυτὸν ἀεὶ· οὐδὲν γὰρ ἔξω ζητεῖ. Πάντα δὲ τὰ ἐν ἐμοὶ ἐφίεται μὲν τοῦ ἀγαθοῦ, τυγχάνει δὲ κατὰ δύναμιν τὴν ἑαυτῶν ἕκαστα· ἐξήρηται γὰρ πᾶς μὲν οὐρανὸς ἐκείνου, πᾶσα δὲ ἐμὴ ψυχὴ καὶ οἱ ἐν μέρεσιν ἐμοῖς θεοί, καὶ τὰ ζῶια δὲ πάντα καὶ φυτὰ καὶ εἴ τι ἄψυχον δοκεῖ εἶναι ἐν ἐμοί. Καὶ τὰ μὲν τοῦ εἶναι μετέχειν δοκεῖ μόνον, τὰ δὲ τοῦ ζῆν, τὰ δὲ μᾶλλον ἐν τῷ αἰσθάνεσθαι, τὰ δὲ ἤδη λόγον ἔχει, τὰ δὲ πᾶσαν ζωὴν. Οὐ γὰρ τὰ ἴσα ἀπαιτεῖν δεῖ τοῖς μὴ ἴσοις· οὐδὲ γὰρ δακτύλῳ τὸ βλέπειν, ἀλλὰ ὀφθαλμῷ τοῦτο, δακτύλῳ δὲ ἄλλο, τὸ εἶναι οἶμαι δακτύλῳ καὶ τὸ αὐτοῦ ἔχειν.

[4] Πῦρ δὲ εἰ ὑπὸ ὕδατος σβέννυται καὶ ἕτερον ὑπὸ πυρὸς φθείρεται, μὴ θαυμάσης. Καὶ γὰρ εἰς τὸ εἶναι ἄλλο αὐτὸ ἡγαγεν, οὐκ ἀχθὲν ὑφ' αὐτοῦ ὑπ' ἄλλου ἐφθάρη, καὶ ἦλθε δὲ εἰς τὸ εἶναι ὑπ' ἄλλου φθορᾶς, καὶ ἡ φθορὰ δὲ αὐτῷ οὐδὲν ἂν ἢ οὕτω δεινὸν φέροι, καὶ ἀντὶ τοῦ φθαρέντος πυρὸς πῦρ ἄλλο. Τῷ μὲν γὰρ ἀσωμάτῳ οὐρανῷ ἕκαστον μένει, ἐν δὲ τῷδε τῷ οὐρανῷ πᾶν μὲν ἀεὶ ζῆι καὶ ὅσα τίμια καὶ κύρια μέρη, αἱ δὲ ἀμείβουσαι ψυχαὶ σώματα καὶ ἄλλοτε ἐν ἄλλῳ εἶδει γίνονται, καὶ ὅταν δὲ δύνῃται, ἔξω γενέσεως στᾶσα ψυχὴ μετὰ τῆς πάσης ἐστὶ ψυχῆς. Σώματα δὲ ζῆι κατ' εἶδος καὶ καθ' ὅλα ἕκαστα, εἴπερ ἐξ αὐτῶν καὶ ζῶια ἔσται καὶ τραφήσεται· ζωὴ γὰρ ἐνταῦθα κινουμένη, ἐκεῖ δὲ ἀκίνητος. Ἔδει δὲ κίνησιν ἐξ ἀκινήσιας εἶναι καὶ ἐκ τῆς ἐν αὐτῇ ζωῆς τὴν ἐξ αὐτῆς γεγενῆσθαι ἄλλην, οἷον ἐμπνέουσιν καὶ οὐκ ἀτρεμοῦσαν ζωὴν ἀναπνοὴν τῆς ἡρεμούσης οὔσαν. Ζώων δὲ εἰς ἄλληλα ἀναγκαῖαι αἱ ἐπιθέσεις καὶ φθοραὶ· οὐδὲ γὰρ αἰδία ἐγένετο. Ἐγένετο δέ, ὅτι λόγος πᾶσαν ὕλην κατελάμβανε καὶ εἶχεν ἐν αὐτῷ πάντα ὄντων αὐτῶν ἐκεῖ ἐν τῷ ἄνω οὐρανῷ· πόθεν γὰρ ἂν ἦλθε μὴ ὄντων ἐκεῖ; Ἀνθρώπων δὲ εἰς ἀλλήλους ἀδικίαι ἔχοιεν μὲν ἂν αἰτίαν ἔφεσιν τοῦ ἀγαθοῦ, ἀδυναμίαι δὲ τοῦ τυχεῖν σφαλλόμενοι ἐπ' ἄλλους τρέπονται. Ἰσχοῦσι δὲ ἀδικοῦντες δίκας κακυνόμενοι [τε] ταῖς ψυχαῖς ἐνεργείαις κακίας τάττονται τε εἰς τόπον χεῖρονα· οὐ γὰρ μήποτε ἐκφύγη μηδὲν τὸ ταχθὲν ἐν τῷ τοῦ παντὸς νόμῳ. Ἔστι δὲ οὐ διὰ τὴν ἀταξίαν τάξις οὐδὲ διὰ τὴν ἀνομίαν νόμος, ὥς τις οἶεται, ἵνα γένοιτο ἐκεῖνα διὰ τὰ χεῖρω καὶ ἵνα φαίνοιτο, ἀλλὰ διὰ τὴν τάξιν ἐπακτὸν οὔσαν· καὶ ὅτι τάξις, ἀταξία, καὶ διὰ τὸν νόμον καὶ τὸν λόγον καὶ ὅτι λόγος, παρανομία καὶ ἄνοια οὐ τῶν βελτιόνων τὰ χεῖρω πεπονηκότων, ἀλλὰ τῶν δέχεσθαι δεομένων τὰ ἀμείνω φύσει τῇ ἑαυτῶν ἢ συντυχίαι καὶ κωλύσει ἄλλων δέξασθαι οὐ δεδυνημένων. Τὸ γὰρ ἐπακτῷ χρώμενον τάξει τοῦτο ἂν οὐ τύχοι ἢ δι' αὐτὸ παρ' αὐτοῦ ἢ δι' ἄλλο παρ' ἄλλου· πολλὰ δὲ ὑπ' ἄλλων πάσχει καὶ ἀκόντων τῶν ποιούντων καὶ πρὸς ἄλλο ἰεμένων. Τὰ δὲ δι' αὐτὰ ἔχοντα κίνησιν αὐτεξούσιον ζῶια ῥέπει ἂν ὅτε μὲν πρὸς τὰ βελτίω, ὅτε δὲ πρὸς τὰ χεῖρω. Τὴν δὲ πρὸς τὰ χεῖρω ῥοπὴν παρά του ζητεῖν ἴσως οὐκ ἄξιον· ὀλίγη γὰρ ῥοπὴ κατ' ἀρχὰς γενομένη προιοῦσα ταύτη πλεόν καὶ μεῖζον τὸ ἀμαρτανόμενον ἀεὶ ποιεῖ· καὶ σῶμα δὲ σύνεστι καὶ ἐξ ἀνάγκης ἐπιθυμία· καὶ παροφθὲν τὸ πρῶτον καὶ τὸ ἐξαίφνης καὶ μὴ ἀναληφθὲν αὐτίκα καὶ αἴρεσιν εἰς ὃ τις ἐξέπεσεν εἰργάσατο. Ἐπεταί γε μὴν δίκη· καὶ οὐκ ἄδικον τοιόνδε

γενόμενον ἀκόλουθα πάσχειν τῇ διαθέσει, οὐδ' ἀπαιτητέον τούτοις τὸ εὐδαιμονεῖν ὑπάρχειν, οἷς μὴ εἴργασται εὐδαιμονίας ἄξια. Οἱ δ' ἀγαθοὶ μόνοι εὐδαίμονες· διὰ τοῦτο γὰρ καὶ θεοὶ εὐδαίμονες.

[5] Εἰ τοίνυν καὶ ψυχαῖς ἐν τῷδε τῷ παντὶ ἔξεστιν εὐδαίμοσιν εἶναι, εἴ τινες μὴ εὐδαίμονες, οὐκ αἰτιατέον τὸν τόπον, ἀλλὰ τὰς ἐκείνων ἀδυναμίας οὐ δυναθείσας καλῶς ἐναγωνίσασθαι, οὗ δὴ ἄθλα ἀρετῆς πρόκειται. Καὶ μὴ θεῖους δὲ γενομένους θεῖον βίον μὴ ἔχειν τί δεινόν; Πενία δὲ καὶ νόσοι τοῖς μὲν ἀγαθοῖς οὐδέν, τοῖς δὲ κακοῖς σύμφορα· καὶ ἀνάγκη νοσεῖν σώματα ἔχουσι. Καὶ οὐκ ἀχρεῖα δὲ οὐδὲ ταῦτα παντάπασιν εἰς σύνταξιν καὶ συμπλήρωσιν τοῦ ὅλου. Ὡς γὰρ φθαρέντων τινῶν ὁ λόγος ὁ τοῦ παντὸς κατεχρήσατο τοῖς φθαρείσιν εἰς γένεσιν ἄλλων – οὐδὲν γὰρ οὐδαμῇ ἐκφεύγει τὸ ὑπὸ τούτου καταλαμβάνεσθαι – οὕτω καὶ κακωθέντος σώματος καὶ μαλακισθείσης δὲ ψυχῆς τῆς τὰ τοιαῦτα πασχούσης τὰ νόσοις καὶ κακίαι καταληφθέντα ὑπεβλήθη ἄλλωι εἰρμῷ καὶ ἄλλῃ τάξει. Καὶ τὰ μὲν αὐτοῖς συνήνεγκε τοῖς παθοῦσιν, οἷον πενία καὶ νόσος, ἡ δὲ κακία εἰργάσατό τι χρήσιμον εἰς τὸ ὅλον παράδειγμα δίκης γενομένη καὶ πολλὰ ἐξ αὐτῆς χρήσιμα παρασχομένη. Καὶ γὰρ ἐρηγορότας ἐποίησε καὶ νοῦν καὶ σύνεσιν ἐγείρει πονηρίας ὁδοῖς ἀντιταττομένων, καὶ μανθάνειν δὲ ποιεῖ οἷον ἀγαθὸν ἀρετὴ παραθέσει κακῶν ὧν οἱ πονηροὶ ἔχουσι. Καὶ οὐ γέγονε τὰ κακὰ διὰ ταῦτα, ἀλλ' ὅτι χρήται καὶ αὐτοῖς εἰς δέον, ἐπεὶ περ ἐγένετο, εἴρηται. Τοῦτο δὲ δυνάμεως μεγίστης, καλῶς καὶ τοῖς κακοῖς χρῆσθαι δύνασθαι καὶ τοῖς ἀμόρφοις γενομένοις εἰς ἑτέρας μορφὰς χρῆσθαι ἱκανὴν εἶναι. Ὅπως δὲ τὸ κακὸν ἔλλειπιν ἀγαθοῦ θετέον· ἀνάγκη δὲ ἔλλειπιν εἶναι ἐνταῦθα ἀγαθοῦ, ὅτι ἐν ἄλλωι. Τὸ οὖν ἄλλο, ἐν ᾧ ἐστὶ τὸ ἀγαθόν, ἕτερον ἀγαθοῦ ὃν ποιεῖ τὴν ἔλλειπιν· τοῦτο γὰρ οὐκ ἀγαθὸν ἦν. Διὸ οὔτε ἀπολέσθαι τὰ κακὰ, ὅτι τε ἄλλα ἄλλων ἐλάττω πρὸς ἀγαθοῦ φύσιν ἑτερά τε τᾶλλα τοῦ ἀγαθοῦ τὴν αἰτίαν τῆς ὑποστάσεως ἐκεῖθεν λαβόντα, τοιαῦτα δὴ γενόμενα τῷ πόρρω.

[6] Τὸ δὲ παρ' ἀξίαν, ὅταν ἀγαθοὶ κακὰ ἔχωσι, φαῦλοι δὲ τὰ ἐναντία, τὸ μὲν λέγειν ὥς οὐδὲν κακὸν τῷ ἀγαθῷ οὐδ' αὖ τῷ φαύλῳ ἀγαθὸν ὀρθῶς μὲν λέγεται· ἀλλὰ διὰ τί τὰ μὲν παρὰ φύσιν τούτῳ, τὰ δὲ κατὰ φύσιν τῷ πονηρῷ; Πῶς γὰρ καλῶς νέμειν οὕτω; Ἀλλ' εἰ τὸ κατὰ φύσιν οὐ ποιεῖ προσθήκην πρὸς τὸ εὐδαιμονεῖν, οὐδ' αὖ τὸ παρὰ φύσιν ἀφαιρεῖ τοῦ κακοῦ τοῦ ἐν φαύλοις, τί διαφέρει τὸ οὕτως ἢ οὕτως; Ὡσπερ οὐδ' εἰ ὁ μὲν καλὸς τὸ σῶμα, ὁ δὲ αἰσχροὺς ὁ ἀγαθός. Ἀλλὰ τὸ πρόπον καὶ ἀνάλογον καὶ τὸ κατ' ἀξίαν ἐκείνως ἂν ἦν, ὃ νῦν οὐκ ἔστι· προνοίας δὲ ἀρίστης ἐκεῖνο ἦν. Καὶ μὴν καὶ τὸ δούλους, τοὺς δὲ δεσπότας εἶναι, καὶ ἄρχοντας τῶν πόλεων τοὺς κακοὺς, τοὺς δὲ ἐπικεῖς δούλους εἶναι, οὐ πρόποντα ἦν, οὐδ' εἰ προσθήκην ταῦτα μὴ φέρει εἰς ἀγαθοῦ καὶ κακοῦ κτήσιν. Καίτοι τὰ ἀνομώτατα ἂν πράξειεν ἄρχων πονηρός· καὶ κρατοῦσι δ' ἐν πολέμοις οἱ κακοὶ καὶ οἷα αἰσγρά δρῶσιν αἰχμαλώτους λαβόντες. Πάντα γὰρ ταῦτα ἀπορεῖν ποιεῖ, ὅπως προνοίας οὔσης γίνεται. Καὶ γὰρ εἰ πρὸς τὸ ὅλον βλέπειν δεῖ τὸν ὁτιοῦν μέλλοντα ποιεῖν, ἀλλὰ καὶ τὰ μέρη ὀρθῶς ἔχει τάττειν ἐν δέοντι αὐτῷ καὶ μάλιστα, ὅταν ἔμψυχα ἢ καὶ ζῶν ἔχῃ ἢ καὶ λογικὰ ἢ, καὶ τὴν πρόνοιαν δὲ ἐπὶ πάντα φθάνειν καὶ τὸ ἔργον αὐτῆς τοῦτ' εἶναι, τὸ μηδενὸς ἡμεληκέναι. Εἰ οὖν

φαμεν ἐκ νοῦ τόδε τὸ πᾶν ἡρτῆσθαι καὶ εἰς ἅπαντα ἐληλυθέναι τὴν δύναμιν αὐτοῦ, πειρᾶσθαι δεῖ δεικνύναι, ὅπῃ ἕκαστα τούτων καλῶς ἔχει.

[7] Πρῶτον τοίνυν ληπτέον ὥς τὸ καλῶς ἐν τῷ μικτῷ ζητοῦντας χρῆ μὴ πάντῃ ἀπαιτεῖν ὅσον τὸ καλῶς ἐν τῷ ἀμίκτῳ ἔχει, μηδ' ἐν δευτέροις ζητεῖν τὰ πρῶτα, ἀλλ' ἐπειδὴ καὶ σῶμα ἔχει, συγχωρεῖν καὶ παρὰ τούτου ἰέναι [τι] εἰς τὸ πᾶν, ἀγαπᾶν δὲ παρὰ τοῦ λόγου, ὅσον ἐδύνατο δέξασθαι τὸ μίγμα, εἰ μηδὲν τούτου ἐλλείπει· οἷον, εἴ τις ἐσκόπει τὸν ἄνθρωπον τὸν αἰσθητὸν ὅστις κάλλιστος, οὐκ ἂν δήπου τῷ ἐν νῷ ἀνθρώπῳ ἡξίωσε τὸν αὐτὸν εἶναι, ἀλλ' ἐκεῖνο ἀποδεδέχθαι τοῦ ποιητοῦ, εἰ ὅμως ἐν σαρξὶ καὶ νεύροις καὶ ὀστέοις ὄντα κατέλαβε τῷ λόγῳ, ὥστε καὶ ταῦτα καλλῦναι καὶ τὸν λόγον δυνηθῆναι ἐπανθεῖν τῇ ὕλῃ. Ταῦτα τοίνυν ὑποθέμενον χρῆ προιέναι τὸ ἐντεῦθεν ἐπὶ τὰ ἐπιζητούμενα· τάχα γὰρ ἂν ἐν τούτοις τὸ θαυμαστὸν ἀνεύροισεν τῆς προνοίας καὶ τῆς δυνάμεως, παρ' οὗ ὑπέστη τὸ πᾶν τόδε. Ὅσα μὲν οὖν ἔργα ψυχῶν, ἃ δὴ ἐν αὐταῖς ἴσταται ταῖς ἐργαζομέναις τὰ χεῖρῳ, οἷον ὅσα κακαὶ ψυχαὶ ἄλλας ἐβλαψαν καὶ ὅσα ἀλλήλας αἰ κακαί, εἰ μὴ καὶ τοῦ κακὰς ὅλως αὐτὰς εἶναι τὸ προνοοῦν αἰτιῶντο, ἀπαιτεῖν λόγον οὐδὲ εὐθύνας προσήκει αἰτία ἐλομένου διδόντας· εἴρηται γὰρ ὅτι ἔδει καὶ ψυχὰς κινήσεις οἰκειὰς ἔχειν καὶ ὅτι οὐ ψυχαὶ μόνον, ἀλλὰ ζῶια ἤδη, καὶ δὴ καὶ οὐδὲν θαυμαστὸν οὕσας ὃ εἰσιν ἀκόλουθον βίον ἔχειν· οὐδὲ γάρ, ὅτι κόσμος ἦν, ἐληλύθασιν, ἀλλὰ πρὸ κόσμου τὸ κόσμου εἶναι εἶχον καὶ ἐπιμελεῖσθαι καὶ ὑφιστάναι καὶ διοικεῖν καὶ ποιεῖν ὅστις τρόπος, εἴτε ἐφεστῶσαι καὶ διδοῦσαί τι παρ' αὐτῶν εἴτε κατιοῦσαι εἴτε αἰ μὲν οὕτως, αἰ δ' οὕτως· οὐ γὰρ ἂν τὰ νῦν περὶ τούτων, ἀλλ' ὅτι, ὅπως πότε ἂν ἦ, τὴν γε πρόνοιαν ἐπὶ τούτοις οὐ μεμπτέον. Ἀλλ' ὅταν πρὸς τοὺς ἐναντίους τὴν παράθεσιν τῶν κακῶν τις θεωρῇ, πένητας ἀγαθοὺς καὶ πονηροὺς πλουσίους καὶ πλεονεκτοῦντας ἐν οἷς ἔχειν δεῖ ἀνθρώπους ὄντας τοὺς χεῖρους καὶ κρατοῦντας, καὶ ἑαυτῶν καὶ τὰ ἔθνη καὶ τὰς πόλεις; Ἄρ' οὖν, ὅτι μὴ μέχρι γῆς φθάνει; Ἀλλὰ τῶν ἄλλων γινομένων λόγῳ μαρτύριον τοῦτο καὶ μέχρι γῆς ἰέναι· καὶ γὰρ ζῶια καὶ φυτὰ καὶ λόγου καὶ ψυχῆς καὶ ζωῆς μεταλαμβάνει. Ἀλλὰ φθάνουσα οὐ κρατεῖ; Ἀλλὰ ζώιου ἐνὸς ὄντος τοῦ παντὸς ὅμοιον ἂν γένοιτο, εἴ τις κεφαλὴν μὲν ἀνθρώπου καὶ πρόσωπον ὑπὸ φύσεως καὶ λόγου γίνεσθαι λέγοι κρατοῦντος, τὸ δὲ λοιπὸν ἄλλαις ἀναθείη αἰτίαις, τύχαις ἢ ἀνάγκαις, καὶ φαῦλα διὰ τοῦτο ἢ δι' ἀδυναμίαν φύσεως γεγονέναι. Ἀλλ' οὐδὲ ὅσιον οὐδ' εὐσεβὲς ἐνδόντας τῷ μὴ καλῶς ταῦτα ἔχειν καταμέμφεσθαι τῷ ποιήματι.

[8] Λοιπὸν δὴ ζητεῖν ὅπῃ καλῶς ταῦτα, καὶ ὥς τάξεως μετέχει, ἢ ὅπῃ μὴ. Ἥ οὐ κακῶς. Παντὸς δὴ ζώιου τὰ μὲν ἄνω, πρόσωπα καὶ κεφαλὴ, καλλίω, τὰ δὲ μέσα καὶ κάτω οὐκ ἴσα· ἄνθρωποι δὲ ἐν μέσῳ καὶ κάτω, ἄνω δὲ οὐρανὸς καὶ οἱ ἐν αὐτῷ θεοί· καὶ τὸ πλεῖστον τοῦ κόσμου θεοὶ καὶ οὐρανὸς πᾶς κύκλῳ, γῇ δὲ οἷα κέντρον καὶ πρὸς ἕν τι τῶν ἄστρον. Θαυμάζεται δὲ ἐν ἀνθρώποις ἀδικία, ὅτι ἄνθρωπον ἀξιοῦσιν ἐν τῷ παντὶ τὸ τίμιον εἶναι ὥς οὐδενὸς ὄντος σοφωτέρου. Τὸ δὲ κεῖται ἄνθρωπος ἐν μέσῳ θεῶν καὶ θηρίων καὶ ρέπει ἐπ' ἅμφω καὶ ὁμοιοῦνται οἱ μὲν τῷ ἐτέρῳ, οἱ δὲ τῷ ἐτέρῳ, οἱ δὲ μεταξύ εἰσιν, οἱ πολλοί. Οἱ δὴ κακυνθέντες εἰς τὸ ἐγγὺς ζώων ἀλόγων καὶ θηρίων ἰέναι ἔλκουσι τοὺς μέσους καὶ βιάζονται· οἱ δὲ βελτίους μὲν εἰσι τῶν

βιαζομένων, κρατοῦνται γε μὴν ὑπὸ τῶν χειρόνων, ἥ εἰσι χεῖρους καὶ αὐτοὶ καὶ οὐκ εἰσὶν ἀγαθοὶ οὐδὲ παρεσκεύασαν αὐτοὺς μὴ παθεῖν. Εἰ οὖν παῖδες ἀσκήσαντες μὲν τὰ σώματα, τὰς δὲ ψυχὰς ὑπ' ἀπαιδευσίας τούτου χεῖρους γενόμενοι ἐν ἀλλήῃ κρατοῖεν τῶν μήτε τὰ σώματα μήτε τὰς ψυχὰς πεπαιδευμένων καὶ τὰ σιτία αὐτῶν ἀρπάζοιεν καὶ τὰ ἱμάτια αὐτῶν τὰ ἄβρᾶ λαμβάνοιεν, τί ἂν τὸ πρᾶγμα ἦ γέλως εἴη; Ἡ πῶς οὐκ ὀρθὸν καὶ τὸν νομοθέτην συγχωρεῖν ταῦτα μὲν πάσχειν ἐκείνους δίκην ἀργίας καὶ τρυφῆς διδόντας, οἱ ἀποδεδειγμένων γυμνασίων αὐτοῖς [οἷδ] ὑπ' ἀργίας καὶ τοῦ ζῆν μαλακῶς καὶ ἀνειμένως περιεῖδον ἑαυτοὺς ἄρνας καταπιανθέντας λύκων ἀρπαγὰς εἶναι; Τοῖς δὲ ταῦτα ποιοῦσι πρώτη μὲν δίκη τὸ λύκοις εἶναι καὶ κακοδαίμοσιν ἀνθρώποις· εἴτα αὐτοῖς καὶ κεῖται ἃ παθεῖν χρεὼν τοὺς τοιούτους· οὐ γὰρ ἔστι ἐνταῦθα κακοῖς γενομένοις ἀποθανεῖν, ἀλλὰ τοῖς αἰεὶ προτέροις ἔπεται ὅσα κατὰ λόγον καὶ φύσιν, χεῖρω τοῖς χείροσι, τοῖς δὲ ἀμείνοσι τὰ ἀμείνω. Ἄλλ' οὐ παλαιστραὶ τὰ τοιαῦτα· παιδιὰ γὰρ ἐκεῖ. Ἐδει γὰρ μειζόνων τῶν παίδων μετὰ ἀνοίας ἀμφοτέρων γινομένων ἀμφοτέρους μὲν ζώννυσθαι ἤδη καὶ ὅπλα ἔχειν, καὶ ἡ θεὰ καλλίων ἢ κατὰ πάλας γυμνάζοντι· νῦν δ' οἱ μὲν ἄοπλοι, οἱ δὲ ὀπλισθέντες κρατοῦσιν. Ἐνθα οὐ θεὸν ἔδει ὑπὲρ τῶν ἀπολέμων αὐτὸν μάχεσθαι· σώζεσθαι γὰρ ἐκ πολέμων φησὶ δεῖν ὁ νόμος ἀνδριζομένους, ἀλλ' οὐκ εὐχομένους· οὐδὲ γὰρ κομίζεσθαι καρποὺς εὐχομένους ἀλλὰ γῆς ἐπιμελουμένους, οὐδέ γε ὑγιαίνειν μὴ ὑγείας ἐπιμελουμένους· οὐδ' ἀγανακτεῖν δέ, εἰ τοῖς φαύλοις πλείους γίνοντο καρποὶ ἢ ὅλως αὐτοῖς γεωργοῦσιν εἴη ἄμεινον. Ἐπειτα γελοῖον τὰ μὲν ἄλλα πάντα τὰ κατὰ τὸν βίον γνώμη τῇ ἑαυτῶν πράττειν, κἂν μὴ ταῦτη πράττωσιν, ἥ θεοῖς φίλα, σώζεσθαι δὲ μόνον παρὰ θεῶν οὐδὲ ταῦτα ποιήσαντας, δι' ὧν κελεύουσιν αὐτοὺς οἱ θεοὶ σώζεσθαι. Καὶ τοίνυν οἱ θάνατοι αὐτοῖς βελτίους ἢ τὸ οὕτω ζῶντας εἶναι, ὅπως ζῆν αὐτοὺς οὐκ ἐθέλουσιν οἱ ἐν τῷ παντὶ νόμοι· ὥστε τῶν ἐναντίων γινομένων, εἰρήνης ἐν ἀνοίαις καὶ κακίαις πάσαις φυλαττομένης, ἀμελῶς ἂν ἔσχε τὰ προνοίας ἐώσης κρατεῖν ὄντως τὰ χεῖρω. Ἀρχοῦσι δὲ κακοὶ ἀρχομένων ἀνανδρία· τοῦτο γὰρ δίκαιον, οὐκ ἐκεῖνο.

[9] Οὐ γὰρ δὴ οὕτω τὴν πρόνοιαν εἶναι δεῖ, ὥστε μηδὲν ἡμᾶς εἶναι. Πάντα δὲ οὔσης προνοίας καὶ μόνης αὐτῆς οὐδ' ἂν εἴη· τίνας γὰρ ἂν ἔτι εἴη; Ἀλλὰ μόνον ἂν εἴη τὸ θεῖον. Τοῦτο δὲ καὶ νῦν ἐστὶ· καὶ πρὸς ἄλλο δὲ ἐλήλυθεν, οὐχ ἵνα ἀνέλῃ τὸ ἄλλο, ἀλλ' ἐπλέοντι οἷον ἀνθρώπῳ ἦν ἐπ' αὐτῷ τηροῦσα τὸν ἄνθρωπον ὄντα· τοῦτο δὲ ἐστὶ νόμῳ προνοίας ζῶντα, ὃ δὴ ἐστὶ πράττοντα ὅσα ὁ νόμος αὐτῆς λέγει. Λέγει δὲ τοῖς μὲν ἀγαθοῖς γενομένοις ἀγαθὸν βίον ἔσεσθαι καὶ κεῖσθαι καὶ εἰς ὕστερον, τοῖς δὲ κακοῖς τὰ ἐναντία. Κακοὺς δὲ γενομένους ἀξιοῦν ἄλλους αὐτῶν σωτῆρας εἶναι ἑαυτοὺς προεμένους οὐ θεμιτὸν εὐχὴν ποιουμένων· οὐ τοίνυν οὐδὲ θεοὺς αὐτῶν ἄρχειν τὰ καθέκαστα ἀφέντας τὸν ἑαυτῶν βίον οὐδέ γε τοὺς ἄνδρας τοὺς ἀγαθοὺς, ἄλλον βίον ζῶντας τὸν ἀρχῆς ἀνθρωπίνης ἀμείνω, τούτους αὐτῶν ἄρχοντας εἶναι· ἐπεὶ οὐδ' αὐτοὶ ἐπεμελήθησάν ποτε, ὅπως ἄρχοντες ἀγαθοὶ γένοιντο τῶν ἄλλων, ὅπως αὐτοῖς [εὖ] ἢ ἐπιμελούμενοι, ἀλλὰ φθονοῦσιν, ἐάν τις ἀγαθὸς παρ' αὐτοῦ φύηται· ἐπεὶ πλείους ἂν ἐγένοντο ἀγαθοί, εἰ τούτους ἐποιοῦντο προστάτας. Γενόμενοι τοίνυν ζῶιον οὐκ ἄριστον, ἀλλὰ μέσην τάξιν ἔχον καὶ

ἐλόμενον, ὅμως ἐν ᾧ κεῖται τόπωι ὑπὸ προνοίας οὐκ ἐώμενον ἀπολέσθαι, ἀλλὰ ἀναφερόμενον αἰεὶ πρὸς τὰ ἄνω παντοίαις μηχαναῖς, αἷς τὸ θεῖον χρηταὶ ἐπικρατεστέραν ἀρετὴν ποιοῦν, οὐκ ἀπώλεσε τὸ λογικὸν εἶναι τὸ ἀνθρώπινον γένος, ἀλλὰ μετέχον, εἰ καὶ μὴ ἄκρως, ἐστὶ καὶ σοφίας καὶ νοῦ καὶ τέχνης καὶ δικαιοσύνης, τῆς γοῦν πρὸς ἀλλήλους ἕκαστοι· καὶ οὓς ἀδικοῦσι δέ, οἴονται δικαίως ταῦτα ποιεῖν· εἶναι γὰρ ἀξίους. Οὕτω καλὸν ἐστὶν ἄνθρωπος ποιῆμα, ὅσον δύναται καλὸν εἶναι, καὶ συνυφανθέν εἰς τὸ πᾶν μοῖραν ἔχει τῶν ἄλλων ζώων ὅσα ἐπὶ γῆς βελτίονα. Ἐπεὶ καὶ τοῖς ἄλλοις ὅσα ἐλάττω ζῶια αὐτοῦ κόσμον γῇ φέροντα μέμφεται οὐδεὶς νοῦν ἔχων. Γελοῖον γάρ, εἴ τις μέμφοιτο, ὅτι τοὺς ἀνθρώπους δάκνει, ὡς δέον αὐτοὺς ζῆν κοιμωμένους. Ἀνάγκη δὲ καὶ ταῦτα εἶναι· καὶ αἱ μὲν πρόδηλοι παρ' αὐτῶν ὠφέλειαι, τὰς δὲ οὐ φανεράς ἀνεῦρε πολλὰς ὁ χρόνος· ὥστε μηδὲν αὐτῶν μάτην μηδὲ ἀνθρώποις εἶναι. Γελοῖον δὲ καὶ ὅτι ἄγρια πολλὰ αὐτῶν μέμφεσθαι γινομένων καὶ ἀνθρώπων ἀγρίων· εἰ δὲ μὴ πεπίστευκεν ἀνθρώποις, ἀλλὰ ἀπιστοῦντα ἀμύνεται, τί θαυμαστόν ἐστιν;

[10] Ἀλλ' εἰ ἄνθρωποι ἄκοντές εἰσι κακοὶ καὶ τοιοῦτοι οὐχ ἐκόντες, οὐτ' ἂν τις τοὺς ἀδικοῦντας αἰτιάσαιτο, οὔτε τοὺς πάσχοντας ὡς δι' αὐτοὺς ταῦτα πάσχοντας. Εἰ δὲ δὴ καὶ ἀνάγκη οὕτω κακοὺς γίνεσθαι εἴτε ὑπὸ τῆς φορᾶς εἴτε τῆς ἀρχῆς διδούσης τὸ ἀκόλουθον ἐντεῦθεν, φυσικῶς οὕτως. Εἰ δὲ δὴ καὶ ὁ λόγος αὐτός ἐστιν ὁ ποιῶν, πῶς οὐκ ἄδικοι οὕτως; Ἀλλὰ τὸ μὲν ἄκοντες, ὅτι ἁμαρτία ἀκούσιον· τοῦτο δὲ οὐκ ἀναιρεῖ τὸ αὐτοὺς τοὺς πράττοντας παρ' αὐτῶν εἶναι, ἀλλ' ὅτι αὐτοὶ ποιοῦσι, διὰ τοῦτο καὶ αὐτοὶ ἁμαρτάνουσιν· ἢ οὐδ' ἂν ὅλως ἡμαρτον μὴ αὐτοὶ οἱ ποιοῦντες ὄντες. Τὸ δὲ τῆς ἀνάγκης οὐκ ἔξωθεν, ἀλλ' ὅτι πάντως. Τὸ δὲ τῆς φορᾶς οὐχ ὥστε μηδὲν ἐφ' ἡμῖν εἶναι· καὶ γὰρ εἰ ἔξωθεν τὸ πᾶν, οὕτως ἂν ἦν, ὡς αὐτοὶ οἱ ποιοῦντες ἐβούλοντο· ὥστε οὐκ ἂν αὐτοῖς ἐναντία ἐτίθεντο ἄνθρωποι οὐδ' ἂν ἀσεβεῖς, εἰ θεοὶ ἐποίουν. Νῦν δὲ παρ' αὐτῶν τοῦτο. Ἀρχῆς δὲ δοθείσης τὸ ἐφεξῆς περαίνεται συμπαραλαμβανομένων εἰς τὴν ἀκολουθίαν καὶ τῶν ὅσαι εἰσὶν ἀρχαί· ἀρχαὶ δὲ καὶ ἄνθρωποι. Κινοῦνται γοῦν πρὸς τὰ καλὰ οἰκείαι φύσει καὶ ἀρχὴ αὕτη αὐτεξούσιος.

[11] Πότερα δὲ φυσικαῖς ἀνάγκαις οὕτως ἕκαστα καὶ ἀκολουθίαις καὶ ὅπῃ δυνατόν καλῶς; Ἡ οὐ, ἀλλ' ὁ λόγος ταῦτα πάντα ποιεῖ ἀρχῶν καὶ οὕτω βούλεται καὶ τὰ λεγόμενα κακὰ αὐτὸς κατὰ λόγον ποιεῖ οὐ βουλόμενος πάντα ἀγαθὰ εἶναι, ὥσπερ ἂν εἴ τις τεχνίτης οὐ πάντα τὰ ἐν τῷ ζῳίῳ ὀφθαλμοὺς ποιεῖ· οὕτως οὐδ' ὁ λόγος πάντα θεοὺς εἰργάζετο, ἀλλὰ τὰ μὲν θεοὺς, τὰ δὲ δαίμονας, δευτέραν φύσιν, εἴτα ἀνθρώπους καὶ ζῶια ἐφεξῆς, οὐ φθόνῳ, ἀλλὰ λόγῳ ποικιλίαν νοερὰν ἔχοντι. Ἡμεῖς δὲ, ὥσπερ οἱ ἄπειροι γραφικῆς τέχνης αἰτιῶνται, ὡς οὐ καλὰ τὰ χρώματα πανταχοῦ, ὁ δὲ ἄρα τὰ προσήκοντα ἀπέδωκεν ἐκάστωι τόπωι· καὶ αἱ πόλεις δὲ οὐκ ἐξ ἴσων, καὶ αἱ εὐνομίαι χρῶνται· ἢ εἴ τις δρᾶμα μέμφοιτο, ὅτι μὴ πάντες ἥρωες ἐν αὐτῷ, ἀλλὰ καὶ οἰκέτης καὶ τις ἀγροῖκος καὶ φαύλως φθεγγόμενος· τὸ δὲ οὐ καλὸν ἐστὶν, εἴ τις τοὺς χεῖρους ἐξέλοι, καὶ ἐκ τούτων συμπληρούμενον.

[12] Εἰ μὲν οὖν αὐτὸς ὁ λόγος ἐναρμόσας ἑαυτὸν εἰς ὕλην ταῦτα εἰργάσατο τοῦτο ὣν οἷός ἐστιν, ἀνόμοιος τοῖς μέρεσιν, ἐκ τοῦ πρὸ αὐτοῦ τοῦτο ὦν, καὶ

τοῦτο τὸ γινόμενον οὕτω γινόμενον μὴ ἂν ἔσχε κάλλιον ἑαυτοῦ ἄλλο. Ὁ δὲ λόγος ἐκ πάντων ὁμοίων καὶ παραπλησίων οὐκ ἂν ἐγένετο καὶ οὗτος ὁ τρόπος μεμπτός· πάντα ὄντος κατὰ μέρος ἕκαστον ἄλλος. Εἰ δὲ ἔξω ἑαυτοῦ ἄλλα εἰσήγαγεν, οἷον ψυχάς, καὶ ἐβιάσατο παρὰ τὴν αὐτῶν φύσιν ἐναρμόσαι τῷ ποιήματι πρὸς τὸ χεῖρον πολλὰς, πῶς ὀρθῶς; Ἀλλὰ φατέον καὶ τὰς ψυχὰς οἷον μέρη αὐτοῦ εἶναι καὶ μὴ χεῖρους ποιοῦντα ἐναρμόττειν, ἀλλ' ὅπου προσήκον αὐταῖς καταχωρίζειν κατ' ἀξίαν.

[13] Ἐπεὶ οὐδὲ ἐκεῖνον ἀποβλητέον τὸν λόγον, ὃς οὐ πρὸς τὸ παρὸν ἐκάστοτέ φησι βλέπειν, ἀλλὰ πρὸς τὰς πρόσθεν περιόδους καὶ αὐτὸ τὸ μέλλον, ὥστε ἐκεῖθεν τάττειν τὴν ἀξίαν καὶ μετατιθέναι ἐκ δεσποτῶν τῶν πρόσθεν δούλους ποιοῦντα, εἰ ἐγένοντο κακοὶ δεσπόται, καὶ ὅτι σύμφορον αὐτοῖς οὕτω, καὶ εἰ κακῶς ἐχρήσαντο πλούτῳ, πένητας – καὶ ἀγαθοῖς οὐκ ἀσύμφορον πένησιν εἶναι – καὶ φονεύσαντας ἀδίκως φονευθῆναι ἀδίκως μὲν τῷ ποιήσαντι, αὐτῷ δὲ δικαίως τῷ παθόντι, καὶ τὸ πεισόμενον συναγαγεῖν εἰς τὸ αὐτὸ τῷ ἐπιτηδεῖω ποιῆσαι, ἃ παθεῖν ἐχρῆν ἐκεῖνον. Μὴ γὰρ δὴ κατὰ συντυχίαν δοῦλον μηδὲ αἰχμάλωτον ὥς ἔτυχε μηδὲ ὑβρισθῆναι εἰς σῶμα εἰκῆ, ἀλλ' ἦν ποτε ταῦτα ποιήσας, ἃ νῦν ἐστὶ πάσχων· καὶ μητέρα τις ἀνελὼν ὑπὸ παιδὸς ἀναιρεθῆσεται γινόμενος γυνή, καὶ βιασάμενος γυναῖκα ἔσται, ἵνα βιασθῇ. Ὅθεν καὶ θεία φήμη Ἀδράστεια· αὕτη γὰρ ἡ διάταξις Ἀδράστεια ὄντως καὶ ὄντως Δίκη καὶ σοφία θαυμαστή. Τεκμαίρεσθαι δὲ δεῖ τοιαύτην τινὰ εἶναι τὴν τάξιν ἀεὶ τῶν ὅλων ἐκ τῶν ὀρωμένων ἐν τῷ παντί, ὥς εἰς ἅπαν χωρεῖ καὶ ὅ τι μικρότατον, καὶ ἡ τέχνη θαυμαστὴ οὐ μόνον ἐν τοῖς θεοῖς, ἀλλὰ καὶ ὧν ἂν τις ὑπενόησε καταφρονῆσαι ὥς μικρῶν τὴν πρόνοιαν, οἷα καὶ ἐν τοῖς τυχούσι ζώοις ἡ ποικίλη θαυματουργία καὶ τὸ μέχρι τῶν ἐμφύτων καρποῖς καὶ ἔτι φύλλοις τὸ εὐεῖδές καὶ τὸ ῥαῖστα εὐανθές καὶ ῥαδινὸν καὶ ποικίλον, καὶ ὅτι οὐ πεποιῆται ἅπαξ καὶ ἐπαύσατο, ἀλλ' ἀεὶ ποιεῖται τῶν ὑπεράνω φερομένων κατὰ ταῦτα οὐχ ὡσαύτως. Μετατίθεται τοίνυν τὰ μετατιθέμενα οὐκ εἰκῆ μετατιθέμενα οὐδ' ἄλλα σχήματα λαμβάνοντα, ἀλλ' ὥς καλόν, καὶ ὥς πρέποι ἂν δυνάμεσι θείαις ποιεῖν. Ποιεῖ γὰρ πᾶν τὸ θεῖον ὥς πέφυκε· πέφυκε δὲ κατὰ τὴν αὐτοῦ οὐσίαν· οὐσία δὲ αὐτῷ, ἥ τὸ καλὸν ἐν ταῖς ἐνεργείαις αὐτοῦ καὶ τὸ δίκαιον συνεκφέρει. Εἰ γὰρ μὴ ἐκεῖ ταῦτα, ποῦ ἂν εἴη;

[14] Ἐχει τοίνυν ἡ διάταξις οὕτω κατὰ νοῦν, ὥς ἄνευ λογισμοῦ εἶναι, οὕτω δὲ εἶναι, ὥς, εἴ τις ἄριστα δύναιτο λογισμῷ χρῆσθαι, θαυμάσαι, ὅτι μὴ ἂν ἄλλως εὖρε λογισμὸς ποιῆσαι, ὁποῖόν τι γινώσκεται καὶ ἐν ταῖς καθ' ἕκαστα φύσεσι, γινομένων εἰς ἀεὶ νοερώτερον ἢ κατὰ λογισμοῦ διάταξιν. Ἐφ' ἐκάστου μὲν οὖν τῶν γινομένων ἀεὶ γενῶν οὐκ ἔστιν αἰτιᾶσθαι τὸν ποιοῦντα λόγον, εἴ τις μὴ ἀξιοῖ ἕκαστον οὕτω γεγονέναι χρῆναι, ὥς τὰ μὴ γεγονότα, αἰδία δέ, ἐν τε νοητοῖς ἐν τε αἰσθητοῖς ἀεὶ κατὰ ταῦτα ὄντα, προσθήκην αἰτῶν ἀγαθοῦ πλείονα, ἀλλ' οὐ τὸ δοθὲν ἐκάστω εἶδος αὐταρκες ἡγούμενος, οἷον τῷδε, ὅτι μὴ καὶ κέρατα, οὐ σκοπούμενος ὅτι ἀδύνατον ἦν λόγον μὴ οὐκ ἐπὶ πάντα ἐλθεῖν, ἀλλ' ὅτι ἔδει ἐν τῷ μείζονι τὰ ἐλάττω καὶ ἐν τῷ ὅλῳ τὰ μέρη καὶ οὐκ ἴσα δυνατόν εἶναι· ἢ οὐκ ἂν ἦν μέρη. Τὸ μὲν γὰρ ἄνω πᾶν πάντα, τὰ δὲ κάτω οὐ πάντα ἕκαστον. Καὶ ἄνθρωπος δὴ, καθ' ὅσον μέρος, ἕκαστον, οὐ

πᾶς. Εἰ δέ που ἐν μέρεσί τισι καὶ ἄλλο τι, ὃ οὐ μέρος, τούτῳ κἀκεῖνο πᾶν. Ὁ δὲ καθ' ἕκαστα, ἢ τοῦτο, οὐκ ἀπαιτητέος τέλεος εἶναι εἰς ἀρετῆς ἄκρον· ἥδη γὰρ οὐκέτ' ἂν μέρος. Οὐ μὴν οὐδὲ τῷ ὅλῳ τὸ μέρος κοσμηθὲν εἰς μείζονα ἀξίαν ἐφθόνηται· καὶ γὰρ κάλλιον τὸ ὅλον ποιεῖ κοσμηθὲν ἀξία μείζονι. Καὶ γὰρ γίνεται τοιοῦτον ἀφομοιωθὲν τῷ ὅλῳ καὶ οἷον συγχωρηθὲν τοιοῦτον εἶναι καὶ συνταχθὲν οὕτως, ἵνα καὶ κατὰ τὸν ἀνθρώπου τόπον ἐκλάμπῃ τι ἐν αὐτῷ, οἷον καὶ κατὰ τὸν θεῖον οὐρανὸν τὰ ἄστρα, καὶ ἡ ἐντεῦθεν ἀντίληψις οἷον ἀγάλματος μεγάλου καὶ καλοῦ εἴτε ἐμψύχου εἴτε καὶ τέχνη Ἡφαίστου γενομένου, ὧι [εἰ]σι μὲν καὶ κατὰ τὸ πρόσωπον ἐπιστίλβοντες ἀστέρες καὶ ἐν τοῖς στήθεσι δὲ ἄλλοι καὶ ἡ ἔμελλεν ἐπιπρέψειν ἄστρον θέσις κειμένων.

[15] Τὰ μὲν οὖν ἕκαστα αὐτὰ ἐφ' ἑαυτῶν θεωρούμενα οὕτως· ἡ συμπλοκὴ δὲ ἡ τούτων γεννηθέντων καὶ αἰεὶ γεννωμένων ἔχει ἂν τὴν ἐπίστασιν καὶ ἀπορίαν κατὰ τε τὴν ἀλληλοφαγίαν τῶν ἄλλων ζώων καὶ τὰς ἀνθρώπων εἰς ἀλλήλους ἐπιθέσεις, καὶ ὅτι πόλεμος αἰεὶ καὶ οὐ μήποτε παῦλαν οὐδ' ἂν ἀνοχὴν λάβοι, καὶ μάλιστα εἰ λόγος πεποίηκεν οὕτως ἔχειν, καὶ οὕτω λέγεται καλῶς ἔχειν. Οὐ γὰρ ἐτι τοῖς οὕτω λέγουσιν ἐκεῖνος ὁ λόγος βοηθεῖ, ὥς καλῶς κατὰ τὸ δυνατόν ἔχειν, αἰτία ὕλης οὕτως ἐχόντων, ὥς ἐλαττόνως ἔχειν, καὶ ὥς οὐ δυνατόν τὰ κακὰ ἀπολέσθαι, εἴπερ οὕτως ἐχρῆν ἔχειν, καὶ καλῶς οὕτω, καὶ οὐχ ἡ ὕλη παρελθοῦσα κρατεῖ, ἀλλὰ παρήχθη, ἵνα οὕτω, μᾶλλον δὲ ἦν καὶ αὐτὴ αἰτία λόγου οὕτως. Ἀρχὴ οὖν λόγος καὶ πάντα λόγος καὶ τὰ γινόμενα κατ' αὐτὸν καὶ συνταττόμενα ἐπὶ τῇ γενέσει πάντως οὕτως. Τίς οὖν ἡ τοῦ πολέμου τοῦ ἀκηρύκτου ἐν ζώοις καὶ ἐν ἀνθρώποις ἀνάγκη; Ἡ ἀλληλοφαγία μὲν ἀναγκαῖα, ἀμοιβαί ζώων οὔσαι οὐ δυναμένον, οὐδ' εἴ τις μὴ κτιννῶι αὐτά, οὕτω μένειν εἰς αἰεὶ. Εἰ δὲ ἐν ὧι χρόνῳ δεῖ ἀπελθεῖν οὕτως ἀπελθεῖν ἔδει, ὥς ἄλλοις γενέσθαι χρεῖαν παρ' αὐτῶν, τί φθονεῖν ἔδει; Τί δ' εἰ βρωθέντα ἄλλα ἐφύετο; Οἷον εἰ ἐπὶ σκηνῆς τῶν ὑποκριτῶν ὁ πεφονευμένος ἀλλαξάμενος τὸ σχῆμα ἀναλαβὼν πάλιν εἰσίοι ἄλλου πρόσωπον. Ἀλλὰ τέθνηκεν ἀληθῶς οὗτος. Εἰ οὖν καὶ τὸ ἀποθανεῖν ἀλλαγὴ ἐστὶ σώματος, ὥσπερ ἐσθῆτος ἐκεῖ, ἡ καὶ τισιν ἀποθέσεις σώματος, ὥσπερ ἐκεῖ ἐξοδος ἐκ τῆς σκηνῆς παντελὴς τότε, εἰσύστερον πάλιν ἥξοντος ἐναγωνίσασθαι, τί ἂν δεινὸν εἴη ἡ τοιαύτη τῶν ζώων εἰς ἀλληλα μεταβολὴ πολὺ βελτίων οὔσα τοῦ μηδὲ τὴν ἀρχὴν αὐτὰ γενέσθαι; Ἐκείνως μὲν γὰρ ἐρημία ζωῆς καὶ τῆς ἐν ἄλλῳ οὔσης ἀδυναμία· νῦν δὲ πολλὴ οὔσα ἐν τῷ παντὶ ζωὴ πάντα ποιεῖ καὶ ποικίλλει ἐν τῷ ζῆν καὶ οὐκ ἀνέχεται μὴ ποιοῦσα αἰεὶ καλὰ καὶ εὐεῖδῃ ζῶντα παίγνια. Ἀνθρώπων δὲ ἐπ' ἀλλήλους ὅπλα θνητῶν ὄντων ἐν τάξει εὐσχήμονι μαχομένων, οἷα ἐν πυρρίχαις παίζοντες ἐργάζονται, δηλοῦσι τάς τε ἀνθρωπίνας σπουδὰς ἀπάσας παιδιὰς οὔσας τοὺς τε θανάτους μὴνύουσιν οὐδὲν δεινὸν εἶναι, ἀποθνήσκειν δ' ἐν πολέμοις καὶ ἐν μάχαις ὀλίγον προλαβόντας τοῦ γινομένου ἐν γῆραι θάττον ἀπλέοντας καὶ πάλιν ἰόντας. Εἰ δ' ἀφαιροῖντο ζῶντες χρημάτων, γινώσκοιεν ἂν μηδὲ πρότερον αὐτῶν εἶναι καὶ τοῖς ἀρπάξουσιν αὐτοῖς γελοῖαν εἶναι τὴν κτήσιν ἀφαιρουμένων αὐτοὺς ἄλλων· ἐπεὶ καὶ τοῖς μὴ ἀφαιρεθεῖσι χειρὸν γίνεσθαι τῆς ἀφαιρέσεως τὴν κτήσιν. Ὡσπερ δ' ἐπὶ τῶν θεάτρων ταῖς σκηναῖς, οὕτω χρὴ καὶ τοὺς φόνους θεᾶσθαι καὶ πάντας θανάτους καὶ πόλεων ἁλώσεις καὶ ἀρπαγὰς, μεταθέσεις

πάντα καὶ μετασχηματίζεις καὶ θρήνων καὶ οἰμωγῶν ὑποκρίσεις. Καὶ γὰρ ἐνταῦθα ἐπὶ τῶν ἐν τῷ βίῳ ἐκάστων οὐχ ἡ ἔνδον ψυχὴ, ἀλλ' ἡ ἔξω ἀνθρώπου σκιά καὶ οἰμῶζει καὶ ὀδύρεται καὶ πάντα ποιεῖ ἐν σκηνῇ τῇ ὅλῃ γῇ πολλαχθὺ σκηνὰς ποιησαμένων. Τοιαῦτα γὰρ ἔργα ἀνθρώπου τὰ κάτω καὶ τὰ ἔξω μόνον ζῆν εἰδότος καὶ ἐν δακρύοις καὶ σπουδαίοις ὅτι παίζων ἐστὶν ἡγνοηκός. Μόνον γὰρ τῷ σπουδαίῳ σπουδαστέον ἐν σπουδαίοις τοῖς ἔργοις, ὁ δ' ἄλλος ἄνθρωπος παίγνιον. Σπουδάζεται δὲ καὶ τὰ παίγνια τοῖς σπουδάζειν οὐκ εἰδόσι καὶ τοῖς αὐτοῖς οὖσι παιγνίοις. Εἰ δὲ τις συμπαίζων αὐτοῖς τὰ τοιαῦτα πάθῃ, ἴστω παραπесὼν παίδων παιδιᾷ τὸ περὶ αὐτὸν ἀποθέμενος παίγνιον. Εἰ δὲ δὴ καὶ παῖζοι Σωκράτης, παίζει τῷ ἔξω Σωκράτει. Δεῖ δὲ κάκεινο ἐνθυμεῖσθαι, ὥς οὐ δεῖ τεκμήρια τοῦ κακὰ εἶναι τὸ δακρύνειν καὶ θρηνεῖν τίθεσθαι, ὅτι δὴ καὶ παῖδες ἐπὶ οὐ κακοῖς καὶ δακρύνουσιν καὶ ὀδύρονται.

[16] Ἄλλ' εἰ καλῶς ταῦτα λέγεται, πῶς ἂν ἔτι πονηρία; Ποῦ δ' ἀδικία; Ἀμαρτία δὲ ποῦ; Πῶς γὰρ ἐστὶ καλῶς γινομένων ἀπάντων ἀδικεῖν ἢ ἀμαρτάνειν τοὺς ποιοῦντας; Κακοδαίμονες δὲ πῶς, εἰ μὴ ἀμαρτάνοιεν μηδὲ ἀδικοῖεν; Πῶς δὲ τὰ μὲν κατὰ φύσιν, τὰ δὲ παρὰ φύσιν φήσομεν εἶναι, τῶν γινομένων ἀπάντων καὶ δρωμένων κατὰ φύσιν ὄντων; Πῶς δ' ἂν καὶ πρὸς τὸ θεῖον ἀσέβειά τις εἴη τοιοῦτου ὄντος τοῦ ποιουμένου; Οἷον εἰ τις ἐν δράμασι λοιδωρούμενον ποιητῆς ὑποκριτὴν ποιήσαιτο καὶ κατατρέχοντα τοῦ ποιητοῦ τοῦ δράματος. Πάλιν οὖν σαφέστερον λέγωμεν τίς ὁ λόγος καὶ ὡς εἰκότως τοιοῦτός ἐστιν. Ἔστι τοίνυν οὗτος ὁ λόγος – τετολμήσθω γάρ· τάχα δ' ἂν καὶ τύχοιμεν – ἐστὶ τοίνυν οὗτος οὐκ ἄκρατος νοῦς οὐδ' αὐτονοῦς οὐδὲ γε ψυχῆς καθαρᾶς τὸ γένος, ἡρτημένος δὲ ἐκείνης καὶ οἷον ἐκλαμψὶς ἐξ ἀμφοῖν, νοῦ καὶ ψυχῆς καὶ ψυχῆς κατὰ νοῦν διακειμένης γεννησάντων τὸν λόγον τοῦτον ζῶν λόγον τινὰ ἡσυχῇ ἔχουσιν. Πᾶσα δὲ ζῶν ἐνέργεια, καὶ ἡ φαύλη· ἐνέργεια δὲ οὐχ ὡς τὸ πῦρ ἐνεργεῖ, ἀλλ' ἡ ἐνέργεια αὐτῆς, κἂν μὴ αἰσθησίς τις παρῇ, κίνησίς τις οὐκ εἴκη. Οἷς γοῦν ἐὰν ζῶν παρῇ καὶ μετὰσχῃ ὅπως οὖν ὀτιοῦν, εὐθὺς λελόγεται, τοῦτο δὲ ἐστὶ μεμόρφωται, ὡς τῆς ἐνεργείας τῆς κατὰ τὴν ζῶν μορφοῦν δυναμένης καὶ κινούσης οὕτως ὡς μορφοῦν. Ἡ τοίνυν ἐνέργεια αὐτῆς τεχνικὴ, ὥσπερ ἂν ὁ ὀρχούμενος κινούμενος εἴη· ὁ γὰρ ὀρχηστὴς τῇ οὕτω τεχνικῇ ζῶν ἔοικεν αὐτὸς καὶ ἡ τέχνη αὐτὸν κινεῖ καὶ οὕτω κινεῖ, ὡς τῆς ζῶν αὐτῆς τοιαύτης πως οὔσης. Ταῦτα μὲν οὖν εἰρήσθω τοῦ οἶαν δεῖ καὶ τὴν ἡντινοῦν ζῶν ἡγεῖσθαι ἔνεκα. Ἦκων τοίνυν οὗτος ὁ λόγος ἐκ νοῦ ἐνός καὶ ζῶν μιᾶς πλήρους ὄντος ἐκατέρου οὐκ ἐστὶν οὔτε ζῶν μία οὔτε νοῦς τις εἷς οὔτε ἐκασταχοῦ πλήρης οὐδὲ διδούς ἑαυτὸν οἷς δίδωσιν ὅλον τε καὶ πάντα. Ἀντιθεὶς δὲ ἀλλήλοις τὰ μέρη καὶ ποιήσας ἐνδεᾶ πολέμου καὶ μάχης σύστασιν καὶ γένεσιν εἰργάσατο καὶ οὕτως ἐστὶν εἷς πᾶς, εἰ μὴ ἐν εἴῃ. Γενόμενον γὰρ ἐαυτῷ τοῖς μέρεσι πολέμιον οὕτως ἐν ἐστὶ καὶ φίλον, ὥσπερ ἂν εἰ δράματος λόγος – εἷς ὁ τοῦ δράματος ἔχων ἐν αὐτῷ πολλὰς μάχας. Τὸ μὲν οὖν δράμα τὰ μεμαχημένα οἷον εἰς μίαν ἁρμονίαν ἄγει σύμφωνον οἷον διήγησιν τὴν πᾶσαν τῶν μαχομένων ποιούμενος· ἐκεῖ δὲ ἐξ ἐνός λόγου ἢ τῶν διαστατῶν μάχῃ· ὥστε μᾶλλον ἂν τις τῇ ἁρμονίᾳ τῇ ἐκ μαχομένων εἰκάσειε, καὶ ζητήσῃ διὰ τί τὰ μαχόμενα ἐν τοῖς λόγοις. Εἰ οὖν καὶ

ἐνταῦθα ὁξὺ καὶ βαρὺ ποιοῦσι λόγοι καὶ συνάσιν εἰς ἓν, ὄντες ἁρμονίας λόγοι, εἰς αὐτὴν τὴν ἁρμονίαν, ἄλλον λόγον μείζονα, ὄντες ἐλάττους αὐτοὶ καὶ μέρη, ὁρῶμεν δὲ καὶ ἐν τῷ παντὶ τὰ ἐναντία, οἷον λευκὸν μέλαν, θερμὸν ψυχρόν, καὶ δὴ πτερωτὸν ἄπτερον, ἅπουν ὑπόπουν, λογικὸν ἄλογον, πάντα δὲ ζώου ἐνὸς τοῦ σύμπαντος μέρη, καὶ τὸ πᾶν ὁμολογεῖ ἑαυτῷ τῶν μερῶν πολλαχοῦ μαχομένων, κατὰ λόγον δὲ τὸ πᾶν, ἀνάγκη καὶ τὸν ἓνα τοῦτον λόγον ἐξ ἐναντίων λόγον εἶναι ἓνα, τὴν σύστασιν αὐτῷ καὶ οἷον οὐσίαν τῆς τοιαύτης ἐναντιώσεως φερούσης. Καὶ γὰρ εἰ μὴ πολὺς ἦν, οὐδ' ἂν ἦν πᾶς, οὐδ' ἂν λόγος· λόγος δὲ ὢν διάφορός τε πρὸς αὐτόν ἐστι καὶ ἡ μάλιστα διαφορὰ ἐναντιώσις ἐστίν· ὥστε εἰ ἕτερον ὅλως, τὸ δὲ ἕτερον ποιεῖ, καὶ μάλιστα ἕτερον, ἀλλ' οὐχ ἥττον ἕτερον ποιήσει· ὥστε ἄκρως ἕτερον ποιῶν καὶ τὰ ἐναντία ποιήσει ἐξ ἀνάγκης καὶ τέλεος ἔσται, οὐκ εἰ διάφορα μόνον, ἀλλ' εἰ καὶ ἐναντία ποιοῖ εἶναι ἑαυτόν.

[17] Ὡν δὴ τοιοῦτος οἶος καὶ πάντως ποιεῖ, πολὺ μᾶλλον τὰ ποιούμενα ποιήσει ἐναντία, ὅσῳ καὶ διέστηκε μᾶλλον· καὶ ἥττον ἐν ὃ κόσμος ὁ αἰσθητὸς ἢ ὁ λόγος αὐτοῦ, ὥστε καὶ πολὺς μᾶλλον καὶ ἡ ἐναντιότης μᾶλλον καὶ ἡ τοῦ ζῆν ἔφεσις μᾶλλον ἐκάστωι καὶ ὅ ἔρως τοῦ εἰς ἓν μᾶλλον. Φθείρει δὲ καὶ τὰ ἐρῶντα τὰ ἐρώμενα πολλακίς εἰς τὸ αὐτῶν ἀγαθὸν σπεύδοντα, ὅταν φθαρτὰ ᾖ, καὶ ἡ ἔφεσις δὲ τοῦ μέρους πρὸς τὸ ὅλον ἔλκει εἰς αὐτὸ ὃ δύναται. Οὕτως οὖν καὶ οἱ ἀγαθοὶ καὶ οἱ κακοί, ὥσπερ παρὰ τῆς αὐτῆς τέχνης ὀρχουμένου τὰ ἐναντία· καὶ αὐτοῦ τὸ μὲν τι μέρος ἀγαθόν, τὸ δὲ κακὸν φήσομεν, καὶ οὕτω καλῶς ἔχει. Καίτοι οὐδὲ κακοὶ ἔτι. Ἡ τὸ μὲν κακοὺς εἶναι οὐκ ἀναιρεῖται, ἀλλ' ἢ μόνον ὅτι μὴ παρ' αὐτῶν τοιοῦτοι. Ἀλλὰ ἴσως συγγνώμη τοῖς κακοῖς, εἰ μὴ καὶ τὸ τῆς συγγνώμης καὶ μὴ ὁ λόγος ποιεῖ· ποιεῖ δὲ ὁ λόγος μηδὲ συγγνώμονας ἐπὶ τοῖς τοιούτοις εἶναι. Ἀλλ' εἰ τὸ μὲν μέρος αὐτοῦ ἀγαθὸς ἀνὴρ, τὸ δὲ ἄλλο πονηρὸς, καὶ πλείω μέρη ὁ πονηρὸς, ὥσπερ ἐν δράμασι τὰ μὲν τάττει αὐτοῖς ὁ ποιητής, τοῖς δὲ χρῆται οὕσιν ἤδη· οὐ γὰρ αὐτὸς πρωταγωνιστὴν οὐδὲ δεῦτερον οὐδὲ τρίτον ποιεῖ, ἀλλὰ διδοὺς ἐκάστωι τοὺς προσήκοντας λόγους ἤδη ἀπέδωκεν ἐκάστωι εἰς ὃ τετάχθαι δέον· οὕτω τοι καὶ ἔστι τόπος ἐκάστωι ὁ μὲν τῷ ἀγαθῷ, ὁ δὲ τῷ κακῷ πρέπων. Ἐκάτερος οὖν κατὰ φύσιν καὶ κατὰ λόγον εἰς ἐκάτερον καὶ τὸν πρέποντα χωρεῖ τὸν τόπον ἔχων, ὃν εἴλετο. Εἴτα φθέγγεται καὶ ποιεῖ ὁ μὲν ἀσεβεῖς λόγους καὶ ἔργα πονηρῶν, ὁ δὲ τὰ ἐναντία· ἦσαν γὰρ καὶ πρὸ τοῦ δράματος οἱ τοιοῦτοι ὑποκριταὶ διδόντες ἑαυτοὺς τῷ δράματι. Ἐν μὲν οὖν τοῖς ἀνθρωπίνοις δράμασιν ὁ μὲν ποιητής ἔδωκε τοὺς λόγους, οἱ δὲ ἔχουσι παρ' αὐτῶν καὶ ἐξ αὐτῶν τό τε καλῶς καὶ τὸ κακῶς ἕκαστος – ἐστὶ γὰρ καὶ ἔργον αὐτοῖς μετὰ τὰς ῥήσεις τοῦ ποιητοῦ· ἐν δὲ τῷ ἀληθεστέρῳ ποιήματι, ὃ τι μιμοῦνται κατὰ μέρος ἄνθρωποι ποιητικὴν ἔχοντες φύσιν, ψυχὴ μὲν ὑποκρίνεται, ἃ δ' ὑποκρίνεται λαβοῦσα παρὰ τοῦ ποιητοῦ, ὥσπερ οἱ τῆιδε ὑποκριταὶ τὰ προσωπεῖα, τὴν ἐσθῆτα, τοὺς κροκωτοὺς καὶ τὰ ῥάκη, οὕτω καὶ ψυχὴ αὐτὴ τὰς τύχας οὐ λαβοῦσα εἰκῇ· κατὰ λόγον δὲ καὶ αὐταί· καὶ ἐναρμολογούμενη ταύτας σύμφωνος γίνεται καὶ συνέταξεν ἑαυτὴν τῷ δράματι καὶ τῷ λόγῳ παντί· εἴτα οἷον φθέγγεται τὰς πράξεις καὶ τὰ ἄλλα, ὅσα ἂν ψυχὴ κατὰ τρόπον τὸν ἑαυτῆς ποιήσειεν, ὥσπερ τινὰ ὠιδίην. Καὶ ὥς ὁ φθόγγος

καὶ τὸ σχῆμα παρ' αὐτοῦ καλὸν ἢ αἰσχρὸν καὶ ἢ κόσμον προσέθηκεν, ὥς δόξειεν ἄν, εἰς τὸ ποίημα ἢ προσθεῖς τὴν αὐτοῦ τῆς φωνῆς κάκην οὐκ ἐποίησε μὲν τὸ δρᾶμα ἕτερον ἢ οἶον ἦν, αὐτὸς δὲ ἀσχήμων ἐφάνη, ὁ δὲ ποιητὴς τοῦ δράματος ἀπέπεμψε κατ' ἀξίαν ἀτιμάσας καὶ τοῦτο ἔργον ποιῶν ἀγαθοῦ κριτοῦ, τὸν δὲ ἡγάγεν εἰς μείζους τιμὰς καί, εἰ ἔχοι, ἐπὶ τὰ καλλίω δράματα, τὸν δ' ἕτερον, εἴ που εἶχε χεῖρονα, τοῦτον τὸν τρόπον εἰσελθοῦσα εἰς τόδε τὸ πᾶν ποίημα καὶ μέρος ἐαυτὴν ποιησαμένη τοῦ δράματος εἰς ὑπόκρισιν τὸ εὖ ἢ τὸ κακῶς εἰσενεγκαμένη παρ' αὐτῆς καὶ ἐν τῇ εἰσόδῳ συνταχθεῖσα καὶ τὰ ἄλλα πάντα χωρὶς ἐαυτῆς καὶ τῶν ἔργων αὐτῆς λαβοῦσα δίκας τε καὶ τιμὰς αὐτῇ ἔχει. Πρόσεστι δέ τι τοῖς ὑποκριταῖς ἅτε ἐν μείζονι τόπῳ ἢ κατὰ σκηνῆς μέτρον ὑποκρινόμενοις, καὶ τοῦ ποιητοῦ παντὸς τούτους ποιοῦντος κυρίου, καὶ δυνάμεως οὔσης μείζονος ἐπὶ πολλὰ ἰέναι εἶδη τόπων τιμὰς καὶ ἀτιμίας ὀρίζουσι κατὰ τὸ συνεπιλαμβάνειν καὶ αὐτοὺς ταῖς τιμαῖς καὶ ἀτιμίαις, ἀρμόζοντος ἐκάστου τόπου τοῖς ἡθεσιν, ὥς συμφωνεῖν τῷ τοῦ παντὸς λόγῳ, ἐναρμοζομένου κατὰ δίκην ἐκάστου τοῖς μέρεσι τοῖς δεξομένοις, ὥσπερ χορδῆς ἐκάστης εἰς τὸν οἰκεῖον καὶ προσήκοντα τρόπον ταττομένης κατὰ λόγον τὸν τοῦ φθέγγεσθαι, ὁποῖόν ἐστιν αὐτῇ τὸ τῆς δυνάμεως εἰς τοῦτο. Καὶ γὰρ ἐν τῷ ὅλῳ τὸ πρέπον καὶ τὸ καλόν, εἰ ἕκαστος οὐ δεῖ τετάσσεται φθεγγόμενος κακὰ ἐν τῷ σκότῳ καὶ τῷ ταρτάρῳ· ἐνταῦθα γὰρ καλὸν τὸ οὕτω φθέγγεσθαι· καὶ τὸ ὅλον τοῦτο καλόν, οὐκ εἰ Λίνος εἶη ἕκαστος, ἀλλ' εἰ τὸν φθόγγον τὸν αὐτοῦ εἰσφερόμενος συντελεῖ εἰς μίαν ἁρμονίαν ζῶν καὶ αὐτὸς φωνῶν, ἐλάττω δὲ καὶ χεῖρῳ καὶ ἀτελεστεραν· ὥσπερ οὐδ' ἐν σύριγγι φωνὴ μία, ἀλλὰ καὶ ἐλάττων τις οὔσα καὶ ἀμυδρὰ πρὸς ἁρμονίαν τῆς πάσης σύριγγος συντελεῖ, ὅτι μεμέρισται ἡ ἁρμονία εἰς οὐκ ἴσα μέρη καὶ ἄνισοι μὲν οἱ φθόγγοι πάντες, ὁ δὲ τέλος εἷς ἐκ πάντων. Καὶ δὴ καὶ ὁ λόγος ὁ πᾶς εἷς, μεμέρισται δὲ οὐκ εἰς ἴσα· ὅθεν καὶ τοῦ παντὸς διάφοροι τόποι, βελτίους καὶ χεῖρους, καὶ ψυχαὶ οὐκ ἴσαι ἐναρμόττουσιν οὕτω τοῖς οὐκ ἴσοις, καὶ οὕτω καὶ ἐνταῦθα συμβαίνει καὶ τοὺς τόπους ἀνομοίους καὶ τὰς ψυχὰς οὐ τὰς αὐτάς, ἀλλ' ἀνίσους οὔσας καὶ ἀνομοίους τοὺς τόπους ἐχούσας, οἷον κατὰ σύριγγος ἢ τινος ἄλλου ὀργάνου ἀνομοιότητας, ἐν τόποις [τε] πρὸς ἄλληλα διαφέρουσιν εἶναι καθ' ἕκαστον τρόπον τὰ αὐτῶν συμφώνως καὶ τοῖς τόποις καὶ τῷ ὅλῳ φθεγγομένας. Καὶ τὸ κακῶς αὐταῖς ἐν καλῷ κατὰ τὸ πᾶν κείσεται καὶ τὸ παρὰ φύσιν τῷ παντὶ κατὰ φύσιν καὶ οὐδὲν ἤττον φθόγγος ἐλάττων. Ἀλλ' οὐ χεῖρον πεποίηκε τὸ ὅλον οὕτω φθεγγομένη, ὥσπερ οὐδὲ ὁ δῆμιος πονηρὸς ὢν χεῖρῳ πεποίηκε τὴν εὐνομουμένην πόλιν, εἰ δεῖ καὶ ἄλλῃ χρῆσθαι εἰκόني. Δεῖ γὰρ καὶ τούτου ἐν πόλει – δεῖ δὲ καὶ ἀνθρώπου τοιοῦτου πολλακίς – καὶ καλῶς καὶ οὔτως κεῖται.

[18] Χεῖρους δὲ καὶ βελτίους ψυχὰς αἱ μὲν καὶ δι' ἄλλας αἰτίας, αἱ δὲ οἷον ἐξ ἀρχῆς οὐ πᾶσαι ἴσαι· ἀνάλογον γὰρ καὶ αὗται τῷ λόγῳ μέρη οὐκ ἴσα, ἐπεὶ περ διέστησαν. Χρὴ δὲ ἐνθυμεῖσθαι καὶ τὰ δεῦτερα καὶ τὰ τρίτα καὶ τὸ μὴ τοῖς αὐτοῖς ἐνεργεῖν αἰεὶ μέρεσι ψυχῇν. Ἀλλὰ πάλιν αὐτῇ καὶ ὧδε λεκτέον· πολλὰ γὰρ ἐπιποθεῖ εἰς σαφήνειαν ὁ λόγος. Μὴ γὰρ οὐδὲν δεῖ ἐπεισάγειν τοιούτους ὑποκριτάς, οἳ ἄλλο τι φθέγγονται ἢ τὰ τοῦ ποιητοῦ, ὥσπερ ἀτελοῦς παρ' αὐτοῦ τοῦ δράματος ὄντος αὐτοὶ ἀποπληροῦντες τὸ ἐλλεῖπον καὶ τοῦ

ποιήσαντος διὰ μέσου κενούς ποιήσαντος [τοὺς] τόπους, ὡς τῶν ὑποκριτῶν οὐχ ὑποκριτῶν ἐσομένων, ἀλλὰ μέρος τοῦ ποιητοῦ, καὶ προειδότης ἃ φθέγγονται, ἵν' οὕτω τὰ λοιπὰ συνείρων καὶ τὰ ἐφεξῆς οἶός τε ᾗ. Καὶ γὰρ τὰ ἐφεξῆς ἐν τῷ παντὶ καὶ ἐπόμενα τοῖς κακοῖς τῶν ἔργων οἱ λόγοι καὶ κατὰ λόγον· οἷον ἐκ μοιχείας καὶ αἰχμαλώτου ἀγωγῆς παῖδες κατὰ φύσιν καὶ βελτίους ἄνδρες, εἰ τύχοι, καὶ πόλεις ἄλλαι ἀμείνους τῶν πεπορθημένων ὑπὸ ἀνδρῶν πονηρῶν. Εἰ οὖν ἄτοπος ἡ εἰσαγωγή τῶν ψυχῶν, αἱ δὲ τὰ πονηρά, αἱ δὲ τὰ χρηστὰ ἐργάζονται – ἀποστερήσομεν γὰρ τὸν λόγον καὶ τῶν χρηστῶν ἀφαιροῦντες αὐτοῦ τὰ πονηρά – τί κωλύει καὶ τὰ τῶν ὑποκριτῶν ἔργα μέρη ποιεῖν, ὥσπερ τοῦ δράματος ἐκεῖ, οὕτω καὶ τοῦ ἐν τῷ παντὶ λόγου, καὶ ἐνταῦθα καὶ τὸ καλῶς καὶ τὸ ἐναντίον, ὥστε εἰς ἕκαστον τῶν ὑποκριτῶν οὕτω παρ' αὐτοῦ τοῦ λόγου, ὅσῳ τελειότερον τοῦτο τὸ δρᾶμα καὶ πάντα παρ' αὐτοῦ; Ἀλλὰ τὸ κακὸν ποιῆσαι ἵνα τί; καὶ αἱ ψυχαὶ δὲ οὐδὲν ἔτι ἐν τῷ παντὶ αἱ θειότεραι, ἀλλὰ μέρη λόγου πᾶσαι; καὶ ἡ οἱ λόγοι πάντες ψυχαί, ἢ διὰ τί οἱ μὲν ψυχαί, οἱ δὲ λόγοι μόνον παντὸς ψυχῆς τινος ὄντος;

γ: Περὶ προνοίας δεύτερον.

[1] Τί τοίνυν δοκεῖ περὶ τούτων; Ἡ καὶ τὰ πονηρὰ καὶ τὰ χρηστὰ λόγος περιεῖληφεν ὁ πᾶς, οὗ μέρη καὶ ταῦτα· οὐ γὰρ ὁ πᾶς λόγος γεννᾷ ταῦτα, ἀλλ' ὁ πᾶς ἐστὶ μετὰ τούτων. Ψυχῆς γάρ τινος πάσης ἐνέργεια οἱ λόγοι, τῶν δὲ μερῶν τὰ μέρη· μιᾶς δὲ διάφορα ἐχούσης μέρη ἀνάλογον καὶ οἱ λόγοι, ὥστε καὶ τὰ ἔργα ἔσχατα ὄντα γεννήματα. Σύμφωνοι δὲ αἱ τε ψυχαὶ πρὸς ἀλλήλας τὰ τε ἔργα· σύμφωνα δὲ οὕτως, ὡς ἐν ἐξ αὐτῶν, καὶ εἰ ἐξ ἐναντιῶν. Ἐκ γὰρ ἐνός τινος ὀρμηθέντα πάντα εἰς ἓν συνέρχεται φύσεως ἀνάγκῃ, ὥστε καὶ διάφορα ἐκφύντα καὶ ἐναντία γενόμενα τῷ ἐξ ἐνός εἶναι συνέλκεται ὁμως εἰς σύνταξιν μίαν· ὥσπερ γὰρ καὶ ἐφ' ἐκάστων ζώων· ἐν ἵππων γένος, κἂν μάχωνται κἂν δάκνωσιν ἀλλήλους κἂν φιλονεικῶσι κἂν ζήλῳ θυμῶνται, καὶ τὰ ἄλλα καθ' ἓν γένη ὡσαύτως· καὶ δὴ οὕτω καὶ ἀνθρώπους θετέον. Συναπτέον τοίνυν αὖ πάλιν πάντα τὰ εἶδη ταῦτα εἰς ἓν τὸ ζῶιον γένος· εἴτα καὶ τὰ μὴ ζῶια κατ' εἶδη αὖ· εἴτα εἰς ἓν τὸ μὴ ζῶιον· εἴτα ὁμοῦ, εἰ βούλει, εἰς τὸ εἶναι· εἴτα εἰς τὸ παρέχον τὸ εἶναι. Καὶ πάλιν ἐπὶ τούτῳ ἐκδήσας κατάβαινε διαιρῶν καὶ σκιδνάμενον τὸ ἐν ὁρῶν τῷ ἐπὶ πάντα φθάνειν καὶ ὁμοῦ περιλαμβάνειν συντάξει μιᾷ, ὡς διακεκριμένον ἓν εἶναι ζῶιον πολὺ ἐκάστου πράττοντος τῶν ἐν αὐτῷ τὸ κατὰ φύσιν τὴν ἑαυτοῦ ἐν αὐτῷ τῷ ὅλῳ ὁμως ὄντος, οἷο πυρὸς μὲν καίοντος, ἵππου τὰ ἵππου ἔργα, ἄνθρωποι δὲ τὰ αὐτῶν ἕκαστοι ἢ πεφύκασιν καὶ διάφορα οἱ διάφοροι. Καὶ ἔπεται κατὰ τὰς φύσεις καὶ τὰ ἔργα καὶ τὸ ζῆν τὸ εὖ καὶ τὸ κακῶς.

[2] Αἱ δὲ συντυχίαι οὐ κύριαι τοῦ εὖ, ἀκολουθοῦσι δὲ καὶ αὗται συμφώνως τοῖς πρὸ αὐτῶν καὶ ἴασιν ἀκολουθίαι ἐμπλεκέσσαι. Συμπλέκει δὲ πάντα τὸ ἡγούμενον συμφερομένων τῶν ἐφ' ἐκάτερα κατὰ φύσιν, οἷον ἐν στρατηγίαις ἡγούμενου μὲν τοῦ στρατηγοῦ, συμπεπόντων δὲ τῶν συντεταγμένων. Ἐτάχθη δὲ τὸ πᾶν προνοίαι στρατηγικῇ ὁρώσει καὶ τὰς πράξεις καὶ τὰ πάθη καὶ ἃ δεῖ παρῆναι, σιτία καὶ ποτὰ καὶ δὴ καὶ ὄπλα πάντα καὶ μηχανήματα, καὶ ὅσα ἐξ αὐτῶν συμπλεκόμενων προεώραται, ἵνα τὸ ἐκ τούτων συμβαῖνον ἔχῃ χώραν τοῦ τεθῆναι εὖ, καὶ ἐλήλυθε πάντα τρόπον τινὰ εὐμήχανον παρὰ τοῦ στρατηγοῦ, καίτοι ἐξῶθεν ἦν ὅσα ἐμελλον δράσειν οἱ ἐναντίοι. Εἰ δὲ οἷόν τε ἦν κάκεῖνου ἄρχειν τοῦ στρατοπέδου, εἰ δὲ δὴ ὁ μέγας ἡγεμὼν εἶη, ὑφ' οὗ πάντα, τί ἂν ἀσύντακτον, τί δὲ οὐκ ἂν συνηρμοσμένον εἶη;

[3] Καὶ γὰρ εἰ ἐγὼ κύριος τοῦ τάδε ἐλέσθαι ἢ τάδε; Ἀλλ' ἃ αἰρήσει, συντέτακται, ὅτι μὴ ἐπεισόδιον τὸ σὸν τῷ παντί, ἀλλ' ἡρίθμῃσαι ὁ τοιόσδε. Ἀλλὰ πόθεν ὁ τοιόσδε; Ἔστι δὴ δύο, ἃ ὁ λόγος ζητεῖ, τὸ μὲν, εἰ ἐπὶ τὸν ποιήσαντα, εἰ τις ἐστίν, ἀνενεγκεῖν δεῖ τοῦ ποιοῦ τοῦ ἐν τοῖς ἡθεσιν ἐκάστου τὴν αἰτίαν ἢ ἐπὶ τὸ γενόμενον αὐτό· ἢ ὅλως οὐκ αἰτιατέον, ὥσπερ οὐδὲ ἐπὶ φυτῶν γενέσεως, ὅτι μὴ αἰσθάνεται, ἢ ἐπὶ ζώων τῶν ἄλλων, ὅτι μὴ ὡς ἄνθρωποι ἔχουσι· ταὐτὸν γὰρ τούτῳ διὰ τί ἄνθρωποι οὐχ ὅπερ θεοί; Διὰ τί γὰρ ἐνταῦθα οὔτε αὐτὰ οὔτε τὸν ποιήσαντα εὐλόγως αἰτιώμεθα, ἐπὶ δὲ ἀνθρώπων, ὅτι μὴ κρεῖττον ἢ τοῦτο; Εἰ μὲν γάρ, ὅτι ἐδύνατο τοῦτο κάλλιον εἶναι, εἰ μὲν παρ' αὐτοῦ προστιθέντος τι εἰς τὸ κρεῖττον, αὐτὸς αἴτιος ἑαυτοῦ

ὁ μὴ ποιήσας· εἰ δὲ μὴ παρ' αὐτοῦ, ἀλλ' ἔδει ἔξωθεν προσεῖναι παρὰ τοῦ γεννητοῦ, ἄτοπος ὁ τὸ πλέον ἀπαιτῶν τοῦ δοθέντος, ὥσπερ εἰ καὶ ἐπὶ τῶν ἄλλων ζώων ἀπαιτοὶ καὶ τῶν φυτῶν. Δεῖ γὰρ οὐ ζητεῖν, εἰ ἔλαττον ἄλλου, ἀλλ' εἰ ὡς αὐτὸ αὐτάρκως· οὐ γὰρ πάντα ἴσα ἔδει. Ἄρ' οὖν μετρήσαντος αὐτοῦ προαιρέσει τοῦ μὴ δεῖν πάντα ἴσα; Οὐδαμῶς· ἀλλ' οὕτω κατὰ φύσιν εἶχε γενέσθαι. Ἀκόλουθος γὰρ οὗτος ὁ λόγος ψυχῇ ἄλλῃ, ἀκόλουθος δὲ ψυχῇ αὕτῃ νῶι, νοῦς δὲ οὐ τούτων τι ἔν, ἀλλὰ πάντα· τὰ δὲ πάντα πολλά· πολλά δὲ ὄντα καὶ οὐ ταῦτα τὰ μὲν πρῶτα, τὰ δὲ δεύτερα, τὰ δὲ ἐφεξῆς καὶ τῇ ἀξίᾳ ἑμελλεν εἶναι. Καὶ τοίνυν καὶ τὰ γενόμενα ζῶια οὐ ψυχαὶ μόνον, ἀλλὰ ψυχῶν ἐλαττώσεις, οἷον ἐξίτηλον ἤδη προϊόντων. Ὁ γὰρ τοῦ ζώιου λόγος, κἂν ἔμψυχος ἦ, ἑτέρα ψυχῇ, οὐκ ἐκείνῃ, ἀφ' ἧς ὁ λόγος, καὶ ὁ σύμπας οὗτος ἐλάττων δὴ γίνεται σπεύδων εἰς ὕλην, καὶ τὸ γενόμενον ἐξ αὐτοῦ ἐνδεέστερον. Σκόπει δὴ ὅσον ἀφέστηκε τὸ γενόμενον καὶ ὅμως ἐστὶ θαῦμα. Οὐ τοίνυν, εἰ τοιοῦτον τὸ γενόμενον, καὶ τὸ πρὸ αὐτοῦ τοιοῦτον· ἔστι γὰρ παντὸς κρεῖττον τοῦ γενομένου καὶ ἔξω αἰτίας καὶ μᾶλλον θαυμάσαι, ὅτι ἔδωκε τί μετ' αὐτὸ καὶ τὰ ἴχνη αὐτοῦ τοιαῦτα. Εἰ δὲ δὴ καὶ πλέον ἔδωκεν ἢ ὅσον ἔχουσι κτήσασθαι, ἔτι μᾶλλον ἀποδεκτέον· ὥστε κινδυνεύειν τὴν αἰτίαν ἐπὶ τοὺς γενομένους ἰέναι, τὸ δὲ τῆς προνοίας μειζρόνως ἔχειν.

[4] Ἀπλοῦ μὲν γὰρ ὄντος τοῦ ἀνθρώπου – λέγω δὲ ἀπλοῦ ὡς τοῦτο ὁ πεποίηται μόνον ὄντος καὶ κατὰ ταῦτα ποιοῦντος καὶ πάσχοντος – ἀπὴν αἰτία ἢ κατὰ τὴν ἐπιτίμησιν, ὥσπερ ἐπὶ τῶν ζώων τῶν ἄλλων. Νῦν δὲ ἀνθρώπος μόνον ἐν ψόγῳ ὁ κακὸς καὶ τοῦτο ἴσως εὐλόγως. Οὐ γὰρ μόνον ὁ πεποίηταί ἐστιν, ἀλλ' ἔχει ἀρχὴν ἄλλην ἐλευθέραν οὐκ ἔξω τῆς προνοίας οὕσαν οὐδὲ τοῦ λόγου τοῦ ὅλου· οὐ γὰρ ἀπήρηται ἐκεῖνα τούτων, ἀλλ' ἐπιλάμπει τὰ κρεῖττω τοῖς χείροσι καὶ ἡ τελεία πρόνοια τοῦτο· καὶ λόγος ὁ μὲν ποιητικός, ὁ δὲ συνάπτων τὰ κρεῖττω τοῖς γενομένοις, κἀκεῖνα πρόνοια ἢ ἄνωθεν, ἢ δὲ ἀπὸ τῆς ἄνω, ὁ ἕτερος λόγος συνημμένος ἐκείνῳ, καὶ γίνεται ἐξ ἀμφοῖν πᾶν πλέγμα καὶ πρόνοια ἢ πᾶσα. Ἀρχὴν μὲν οὖν ἔχουσιν ἄλλην ἀνθρωποι, οὐ πάντες δὲ πᾶσιν οἷς ἔχουσι χρῶνται, ἀλλ' οἱ μὲν τῇ ἑτέρᾳ, οἱ δὲ τῇ ἑτέρᾳ ἢ ταῖς ἑτέραις ταῖς χείροσι χρῶνται. Πάρεσι δὲ κἀκεῖνα οὐκ ἐνεργοῦσαι εἰς αὐτούς, οὐ τι γε αὐταὶ ἀργοῦσαι· πράττει γὰρ ἕκαστον τὸ ἑαυτοῦ. Ἀλλ' εἰς τούτους οὐκ ἐνεργοῦσιν αἰτίαι τίνος, εἴποι τις ἄν, παροῦσαι; Ἡ οὐ πάρεσι; Καίτοι πάντα φαμέν παρεῖναι καὶ οὐδὲν ἔρημον. Ἡ οὐ τούτοις, ἐν οἷς μὴ εἰς αὐτοὺς ἐνεργεῖ. Διὰ τί οὖν οὐκ ἐνεργεῖ εἰς πάντας, εἴπερ μέρη καὶ ταῦτα αὐτῶν; Λέγω δὲ τὴν ἀρχὴν τὴν τοιαύτην. Ἐπὶ μὲν γὰρ τῶν ἄλλων ζώων οὐκ αὐτῶν ἡ ἀρχὴ αὕτη, ἐπὶ δὲ ἀνθρώπων οὐκ ἐπὶ πάντων. Ἄρ' οὖν οὐκ ἐπὶ πάντων οὐ μόνον ἦδε; Ἀλλὰ διὰ τί οὐ μόνῃ; Ἐφ' ὧν δὲ μόνῃ, καὶ κατὰ ταύτην τὸ ζῆν, τὰ δ' ἄλλα ὅσον ἀνάγκη. Εἴτε γὰρ ἡ σύστασις τοιαύτη, ὡς οἷον εἰς θολερὸν ἐμβάλλειν, εἴτε ἐπιθυμίαι κρατοῦσιν, ὅμως ἀνάγκη λέγειν ἐν τῷ ὑποκειμένῳ τὸ αἴτιον εἶναι. Ἀλλὰ πρῶτον μὲν δόξει οὐκέτι ἐν τῷ λόγῳ, ἀλλὰ μᾶλλον ἐν τῇ ὕλῃ, καὶ ἡ ὕλη, οὐχ ὁ λόγος κρατήσῃ, εἴτα τὸ ὑποκείμενον ὡς πέπλασται. Ἡ τὸ ὑποκείμενον τῇ ἀρχῇ ὁ λόγος ἐστὶ καὶ τὸ ἐκ τοῦ λόγου γενόμενον καὶ ὃν κατὰ τὸν λόγον· ὥστε οὐχ ἡ ὕλη κρατήσῃ, εἴτα ἡ πλάσις. Καὶ τὸ τοιόνδε εἶναι ἐπὶ τὴν προτέραν βιοτὴν ἀνάγοι τις, οἷον

γινομένου ἐκ τῶν προτέρων ἀμυδροῦ ὡς πρὸς τὸν πρὸ αὐτοῦ τοῦ λόγου, οἷον ψυχῆς ἀσθενεστεράς γενομένης· ὕστερον δὲ καὶ ἐκλάμψει. Καὶ ὁ λόγος δὲ λεγέσθω ἔχειν καὶ τὸν λόγον αὐτὸν ἐν αὐτῷ τῆς ὕλης, ἣν αὐτῷ ἐργάσεται ποιῶσας καθ' αὐτὸν τὴν ὕλην ἢ σύμφωνον εὐρών. Οὐ γὰρ ὁ τοῦ βοὸς λόγος ἐπ' ἄλλης ἢ βοὸς ὕλης· ὅθεν καὶ εἰς τὰ ἄλλα ζῷα φησιν εἰσκρίνεσθαι οἷον ἄλλης τῆς ψυχῆς γενομένης καὶ ἐτεροιωθέντος τοῦ λόγου, ἵνα γένηται ψυχὴ βοός, ἢ πρότερον ἢν ἄνθρωπος· ὥστε κατὰ δίκην ὁ χεῖρων. Ἄλλ' ἐξ ἀρχῆς διὰ τί ὁ χεῖρων ἐγένετο καὶ πῶς ἐσφάλη; Πολλάκις εἴρηται, ὡς οὐ πρῶτα πάντα, ἀλλ' ὅσα δεύτερα καὶ τρίτα ἐλάττω τὴν φύσιν τῶν πρὸ αὐτῶν ἔχει, καὶ σμικρὰ ῥοπή ἀρκεῖ εἰς ἔκβασιν τοῦ ὀρθοῦ. Καὶ ἡ συμπλοκὴ δὲ ἡ πρὸς ἄλλο ἄλλου ὥσπερ τις σύγκρασις ἐστίν, ἐτέρου ἐξ ἀμφοῖν γενομένου, καὶ οὐκ ὄντος ἡλάττωσεν· ἀλλὰ ἐγένετο ἐξ ἀρχῆς ἔλαττον τὸ ἔλαττον καὶ ἔστιν ὁ ἐγένετο κατὰ φύσιν τὴν αὐτοῦ ἔλαττον, καί, εἰ τὸ ἀκόλουθον πάσχει, πάσχει τὸ κατ' ἀξίαν. Καὶ εἰς τὰ προβεβιωμένα δὲ ἀναπέμπειν δεῖ τὸν λογισμὸν ὡς κακεῖθεν ἡρτημένων τῶν ἐφεξῆς.

[5] Γίνεται τοίνυν ἡ πρόνοια ἐξ ἀρχῆς εἰς τέλος κατιοῦσα ἄνωθεν οὐκ ἴση οἷον κατ' ἀριθμόν, ἀλλὰ κατ' ἀναλογίαν ἄλλη ἐν ἄλλῳ τόπῳ, ὥσπερ ἐπὶ ζώου ἐνὸς εἰς ἔσχατον ἐξ ἀρχῆς ἡρτημένου, ἐκάστου τὸ οἰκεῖον ἔχοντος, τοῦ μὲν βελτίονος τὸ βέλτιον τῆς ἐνεργείας, τοῦ δὲ πρὸς τὸ κάτω ἤδη ἐνεργοῦντός τε τοῦ αὐτοῦ καὶ πάσχοντος τὰ ὅσα αὐτῷ οἰκεῖα παθήματα πρὸς αὐτό τε καὶ πρὸς τὴν σύνταξιν τὴν πρὸς ἄλλο. Καὶ διὴ καὶ οὕτωςι πληγέντα οὕτως ἐφθέγγετο τὰ φωνήεντα, τὰ δὲ σιωπῇ πάσχει καὶ κινεῖται τὰ ἀκόλουθα, καὶ ἐκ τῶν φθόγγων ἀπάντων καὶ ἐκ τῶν παθημάτων καὶ ἐνεργημάτων μία τοῦ ζώου οἷον φωνὴ καὶ ζωὴ καὶ βίος· καὶ γὰρ καὶ τὰ μόρια διάφορα ὄντα καὶ διαφορον τὴν ἐνέργειαν ἔχοντα· ἄλλο γὰρ ποιοῦσι πόδες, ὀφθαλμοὶ δ' ἄλλο, διάνοια δὲ ἄλλο καὶ νοῦς ἄλλο. Ἐν δὲ ἐκ πάντων καὶ πρόνοια μία· εἰμαρμένη δὲ ἀπὸ τοῦ χείρονος ἀρξαμένη, τὸ δὲ ὑπεράνω πρόνοια μόνον. Τὰ μὲν γὰρ ἐν τῷ κόσμῳ τῷ νοητῷ πάντα λόγος καὶ ὑπὲρ λόγον· νοῦς γὰρ καὶ ψυχὴ καθαρὰ· τὸ δὲ ἐντεῦθεν ἤδη ὅσον μὲν ἔρχεται ἐκεῖθεν, πρόνοια, καὶ ὅσον ἐν ψυχῇ καθαρᾷ καὶ ὅσον ἐντεῦθεν εἰς τὰ ζῷα. Ἐρχεται δὲ μεριζόμενος ὁ λόγος οὐκ ἴσα· ὅθεν οὐδ' ἴσα ποιεῖ, ὥσπερ καὶ ἐν ζώῳ ἐκάστῳ. Τὸ δὲ ἐντεῦθεν ἤδη ἀκόλουθα μὲν τὰ δρώμενα καὶ προνοίαι ἐπόμενα, εἴ τις δρώη θεοῖς φίλα· ἦν γὰρ θεοφιλὴς ὁ λόγος ὁ προνοίας. Συνεῖρεται μὲν οὖν καὶ τὰ τοιαῦτα τῶν ἔργων, πεποιήται δὲ οὐ προνοίαι, ἀλλὰ γενόμενα ἢ παρὰ ἀνθρώπων τὰ γενόμενα ἢ παρ' ὀτουοῦν ἢ ζώου ἢ ἀψύχου, εἴ τι ἐφεξῆς τούτοις χρηστόν, πάλιν κατεῖληπται προνοίαι, ὡς πανταχοῦ ἀρετὴν κρατεῖν καὶ μετατιθεμένων καὶ διορθώσεως τυγχανόντων τῶν ἡμαρτημένων, οἷον ἐν ἐνὶ σώματι ὑγείας δοθείσης κατὰ πρόνοιαν τοῦ ζώου, γενομένης τομῆς καὶ ὅλως τραύματος, πάλιν ἐφεξῆς ὁ λόγος ὁ διοικῶν συνάπτει καὶ συνάγει καὶ ἰδίῳ καὶ διορθοῖτο τὸ πονήσαν. Ὡστε τὰ κακὰ ἐπόμενα εἶναι, ἐξ ἀνάγκης δέ· καὶ γὰρ παρ' ἡμῶν κατ' αἰτίας οὐχ ὑπὸ τῆς προνοίας ἠναγκασμένων, ἀλλ' ἐξ αὐτῶν συναψάντων μὲν τοῖς τῆς προνοίας καὶ ἀπὸ προνοίας ἔργοις, τὸ δὲ ἐφεξῆς συνεῖραι κατὰ βούλησιν ἐκεῖνης οὐ δυνηθέντων, ἀλλὰ κατὰ τὴν τῶν πραξάντων ἢ κατ' ἄλλο τι τῶν ἐν τῷ παντί, μηδ' αὐτοῦ κατὰ πρόνοιαν πεπραχότος ἢ πεποιηκότος τι

ἐν ἡμῖν πάθος. Οὐ γὰρ τὸ αὐτὸ ποιεῖ πᾶν προσελθὼν παντί, ἀλλὰ τὸ αὐτὸ πρὸς ἄλλο καὶ ἄλλο πρὸς ἄλλο· οἷον καὶ τὸ τῆς Ἑλένης κάλλος πρὸς μὲν τὸν Πάριν ἄλλο εἰργάζετο, Ἴδομενεὺς δὲ ἔπαθεν οὐ τὸ αὐτό· καὶ ἀκόλαστος ἀκολάσται καλὸς καλῶι συμπεσὼν ἄλλο, ὁ δὲ σῶφρων καλὸς ἄλλο πρὸς σῶφρονα τοιοῦτον· ἢ πρὸς ἀκόλαστον ἄλλο ὁ αὐτός, ὁ δ' ἀκόλαστος πρὸς αὐτὸν ἄλλο. Καὶ παρὰ μὲν τοῦ ἀκολάστου τὸ πραχθὲν οὔτε ὑπὸ προνοίας οὔτε κατὰ πρόνοιαν, τὸ δ' ὑπὸ τοῦ σῶφρονος ἔργον οὐχ ὑπὸ προνοίας μὲν, ὅτι ὑπ' αὐτοῦ, κατὰ πρόνοιαν δέ· σύμφωνον γὰρ τῷ λόγῳ, ὥσπερ καὶ ὁ ὑγιεινῶς πράξειεν ἂν τις αὐτὸς πράξας κατὰ λόγον τὸν τοῦ ἱατροῦ. Τοῦτο γὰρ καὶ ὁ ἱατρὸς παρὰ τῆς τέχνης ἐδίδου εἰς τε τὸ ὑγιαίνειν εἰς τε τὸ κάμνον. Ὁ δ' ἂν τις μὴ ὑγιαίνειν ποιῇ, αὐτὸς τε ποιεῖ καὶ παρὰ τὴν πρόνοιαν τοῦ ἱατροῦ εἰργάσατο.

[6] Πόθεν οὖν καὶ τὰ χεῖρω μάντις προλέγουσι καὶ εἰς τὴν τοῦ παντὸς φορὰν ὀρῶντες πρὸς ταῖς ἄλλαις μαντείαις προλέγουσι ταῦτα; Ἡ δὴλον ὅτι τῷ συμπεπλῆχθαι πάντα τὰ ἐναντία, οἷον τὴν μορφήν καὶ τὴν ὕλην· οἷον ἐπὶ ζώιου συνθέτου ὄντος ὁ [τι] τὴν μορφήν καὶ τὸν λόγον θεωρῶν καὶ τὸ μεμρφωμένον θεωρεῖ. Οὐ γὰρ ὡσαύτως ζῶιον νοητὸν καὶ ζῶιον σύνθετον θεωρεῖ, ἀλλὰ λόγον ζώιου ἐν τῷ συνθέτῳ μορφοῦντα τὰ χεῖρω. Ζώιου δὴ ὄντος τοῦ παντὸς ὁ τὰ ἐν αὐτῷ γινόμενα θεωρῶν θεωρεῖ ἅμα καὶ ἐξ ὧν ἐστὶ καὶ τὴν πρόνοιαν τὴν ἐπ' αὐτῷ· τέταται δὴ ἐπὶ πάντα καὶ τὰ γινόμενα· τὰ δ' ἐστὶ καὶ ζῶια καὶ πράξεις αὐτῶν καὶ διαθέσεις κραθεῖσαι, λόγοι καὶ ἀνάγκη μεμιγμένοι· μεμιγμένα οὖν θεωρεῖ καὶ διηνεκῶς μιγνύμενα· καὶ διακρίνειν μὲν αὐτὸς οὐ δύναται πρόνοιαν καὶ τὸ κατὰ πρόνοιαν χωρὶς καὶ αὐτὸ τὸ ὑποκείμενον ὅσα δίδωσιν εἰς τὸ [ὑποκείμενον] παρ' αὐτοῦ. Ἄλλ' οὐδὲ ἀνδρὸς τοῦτο ποιεῖν ἢ σοφοῦ τινος καὶ θείου· ἢ θεὸς ἂν ἔχοι, φαίη τις ἂν, τοῦτο τὸ γέρας. Καὶ γὰρ οὐ τοῦ μάντεως τὸ διότι, ἀλλὰ τὸ ὅτι μόνον εἰπεῖν, καὶ ἡ τέχνη ἀνάγνωσις φυσικῶν γραμμάτων καὶ τάξιν δηλούντων καὶ οὐδαμοῦ πρὸς τὸ ἄτακτον ἀποκλινόντων, μᾶλλον δὲ καταμαρτυρούσης τῆς φορᾶς καὶ εἰς φῶς ἀγούσης καὶ πρὶν παρ' αὐτῶν φανῆναι, οἷος ἕκαστος καὶ ὅσα. Συμφέρεται γὰρ καὶ ταῦτα ἐκείνοις κἀκεῖνα τούτοις συντελοῦντα ἅμα πρὸς σύστασιν καὶ αἰδιότητα κόσμου, ἀναλογίαι δὲ σημαίνοντα τὰ ἄλλα τῷ τετηρηκότι· ἐπεὶ καὶ αἱ ἄλλαι μαντικαὶ τῷ ἀναλόγῳ. Οὐ γὰρ ἔδει ἀπηρτῆσθαι ἀλλήλων τὰ πάντα, ὁμοιωσθαι δὲ πρὸς ἄλληλα ἀμηγέπη. Καὶ τοῦτ' ἂν ἴσως εἴη τὸ λεγόμενον ὡς συνέχει τὰ πάντα ἀναλογία. Ἔστι δὲ τοιοῦτον ἡ ἀναλογία, ὥστε καὶ τὸ χεῖρον πρὸς τὸ χεῖρον ὡς τὸ βέλτιον πρὸς τὸ βέλτιον, οἷον ὡς ὄμμα πρὸς ὄμμα καὶ πούς πρὸς πόδα, θάτερον πρὸς θάτερον, καί, εἰ βούλει, ὡς ἀρετὴ πρὸς δικαιοσύνην καὶ κακία πρὸς ἀδικίαν. Εἰ τοίνυν ἀναλογία ἐν τῷ παντί, καὶ προεἰπεῖν ἔνι· καὶ εἰ ποιεῖ δὲ ἐκεῖνα εἰς ταῦτα, οὕτω ποιεῖ, ὡς καὶ τὰ ἐν παντὶ ζῶιῳ εἰς ἄλληλα, οὐχ ὡς θάτερον γεννᾷ θάτερον – ἅμα γὰρ γεννᾶται – ἀλλ' ὡς, ἥι πέφυκεν ἕκαστον, οὕτω καὶ ἀσχεῖ τὸ πρόσφορον εἰς τὴν αὐτοῦ φύσιν, καὶ ὅτι τοῦτο τοιοῦτον, καὶ τὸ τοιοῦτον τοῦτο· οὕτω γὰρ καὶ λόγος εἷς.

[7] Καὶ ὅτι δὲ τὰ βελτίω, καὶ τὰ χεῖρω. Ἐπεὶ πῶς ἂν εἴη τι χεῖρον ἐν πολυειδεῖ μὴ ὄντος βελτίονος, ἢ πῶς τὸ βέλτιον μὴ χεῖρονος; Ὡστε οὐκ αἰτιατέον τὸ χεῖρον ἐν τῷ βελτίονι, ἀλλὰ ἀποδεκτέον τὸ βέλτιον, ὅτι ἔδωκεν

ἑαυτοῦ τῷ χεῖρονι. Ὅλως δὲ οἱ ἀναιρεῖν ἀξιοῦντες τὸ χεῖρον ἐν τῷ παντὶ ἀναιροῦσι πρόνοιαν αὐτήν. Τίνος γὰρ ἔσται; Οὐ γὰρ δὴ αὐτῆς οὐδὲ τοῦ βελτίονος· ἐπεὶ καὶ τὴν ἄνω πρόνοιαν ὀνομάζοντες πρὸς τὸ κάτω λέγομεν. Τὸ μὲν γὰρ εἰς ἓν πάντα ἀρχή, ἐν ἣ ὁμοῦ πάντα καὶ ὅλον πάντα. Πρόεισι δὲ ἡδὴ ἐκ ταύτης ἕκαστα μενούσης ἐκείνης ἐνδον οἶον ἐκ ρίζης μιᾶς ἐστώσης αὐτῆς ἐν αὐτῇ· τὰ δὲ ἐξήνθησεν εἰς πλῆθος μεμερισμένον εἰδωλον ἕκαστον ἐκείνου φέρον, ἄλλο δὲ ἐν ἄλλῳ ἐνταῦθα ἡδὴ ἐγίνετο καὶ ἦν τὰ μὲν πλησίον τῆς ρίζης, τὰ δὲ προιόντα εἰς τὸ πόρρω ἐσχίζετο καὶ μέχρις οἶον κλάδων καὶ ἄκρων καὶ καρπῶν καὶ φύλλων· καὶ τὰ μὲν ἔμενεν ἀεὶ, τὰ δὲ ἐγίνετο ἀεὶ, οἱ καρποὶ καὶ τὰ φύλλα· καὶ τὰ γινόμενα ἀεὶ εἶχε τοὺς τῶν ἐπάνω λόγους ἐν αὐτοῖς οἶον μικρὰ δένδρα βουληθέντα εἶναι, καὶ εἰ ἐγέννησε πρὶν φθαρῆναι, τὸ ἐγγὺς ἐγέννα μόνον. Τὰ δὲ διάκενα οἶον τῶν κλάδων ἐπληροῦτο ἐκ τῶν αὐτῶν ἐκ τῆς ρίζης καὶ αὐτῶν ἄλλον τρόπον πεφυκότων, ἐξ ὧν καὶ ἔπασχε τὰ ἄκρα τῶν κλάδων, ὥς ἐκ τοῦ πλησίον οἶσθαι τὸ πάθος ἰέναι μόνον· τὸ δὲ κατὰ τὴν ἀρχὴν αὐτὸ μὲν ἔπασχε, τὸ δὲ ἐποίει, ἡ δὲ ἀρχὴ ἀνήρτητο καὶ αὐτή. Πόρρωθεν μὲν γὰρ ἐλθόντα ἄλλα τὰ ποιοῦντα εἰς ἄλληλα, ἐξ ἀρχῆς δὲ ἀπὸ τοῦ αὐτοῦ, οἶον εἰ ἀδελφοὶ δρωδιέν τι ἀλλήλους ὅμοιοι γενόμενοι ἐκ τῶν αὐτῶν ὀρμηθέντες τῶν πεποιηκότων.

δ: Περὶ τοῦ εἰληχότος ἡμᾶς δαίμωνος.

[1] Τῶν μὲν αἱ ὑποστάσεις γίνονται μενόντων ἐκείνων, ἡ δὲ ψυχὴ κινουμένη ἐλέγετο γεννᾶν καὶ αἰσθῆσιν τὴν ἐν ὑποστάσει καὶ φύσιν καὶ μέχρι φυτῶν. Καὶ γὰρ ἔχει αὐτὴν καὶ ἐν ἡμῖν οὕσα, κρατεῖ δὲ μέρος οὕσαν· ὅταν δὲ ἐν φυτοῖς γένηται, αὕτη κρατεῖ οἶον μόνη γενομένη. Αὕτη μὲν οὖν οὐδὲν γεννᾷ; Γεννᾷ πάντα ἕτερον αὐτῆς· οὐκέτι γὰρ ζωὴ μετὰ ταύτην, ἀλλὰ τὸ γεννώμενον ἄζων. Τί οὖν; Ἡ, ὥσπερ πᾶν, ὅσον πρὸ τούτου ἐγεννᾶτο, ἀμόρφωτον ἐγεννᾶτο, εἰδοποιεῖτο δὲ τῷ ἐπιστρέφεσθαι πρὸς τὸ γεννῆσαν οἶον ἐκτρεφόμενον, οὕτω δὴ καὶ ἐνταῦθα τὸ γεννηθὲν οὐ ψυχῆς ἔτι εἶδος – οὐ γὰρ ἔτι ζῆι – ἀλλ' ἀοριστίαν εἶναι παντελεῖ. Εἰ μὲν γὰρ κἂν τοῖς προτέροις ἡ ἀοριστία, ἀλλ' ἐν εἶδει· οὐ γὰρ πάντα ἀόριστον, ἀλλ' ὡς πρὸς τὴν τελείωσιν αὐτοῦ· τὸ δὲ νῦν πάντη. Τελειούμενον δὲ γίνεται σῶμα μορφὴν λαβὼν τὴν τῇ δυνάμει πρόσφορον, ὑποδοχὴ τοῦ γεννήσαντος καὶ ἐκθρέψαντος· καὶ μόνον τοῦτο ἐν σώματι ἔσχατον τῶν ἄνω ἐν ἐσχάτῳ τοῦ κάτω.

[2] Καὶ τὸ ψυχὴ πᾶσα ἐπιμελεῖται τοῦ ἀνύχου ἐπὶ ταύτης μάλιστα· αἱ δ' ἄλλαι ἄλλως. Πάντα δὲ οὐρανὸν περιπολεῖ ἄλλοτε ἐν ἄλλοις εἶδεσιν, ἢ ἐν αἰσθητικῷ εἶδει ἢ ἐν λογικῷ ἢ ἐν αὐτῷ τῷ φυτικῷ. Τὸ γὰρ κρατοῦν αὐτῆς μῦθον τὸ ἐαυτῷ πρόσφορον ποιεῖ, τὰ δ' ἄλλα ἀργεῖ· ἔξω γάρ. Ἐν δὲ ἀνθρώπῳ οὐ κρατεῖ τὰ χεῖρα, ἀλλὰ σύνεστιν· οὐδέ γε τὸ κρεῖττον αἰεῖ· ἔστι γὰρ καὶ ταῦτα χώραν τινὰ ἔχοντα. Διὸ καὶ ὡς αἰσθητικοί· ἔστι γὰρ καὶ ὄργανα αἰσθήσεως· καὶ πολλὰ ὡς φυτά· ἔστι γὰρ σῶμα αὐξόμενον καὶ γεννῶν· ὥστε πάντα συνεργεῖ, κατὰ δὲ τὸ κρεῖττον τὸ ὅλον εἶδος ἀνθρώπου. Ἐξεληθούσα δέ, ὅ τι περ' ἐπλεόνασε, τοῦτο γίνεται. Διὸ φεύγειν δεῖ πρὸς τὸ ἄνω, ἵνα μὴ εἰς τὴν αἰσθητικὴν ἐπακολουθοῦντες τοῖς αἰσθητοῖς εἰδώλοις, μηδὲ εἰς τὴν φυτικὴν ἐπακολουθοῦντες τῇ ἐφέσει τοῦ γεννᾶν καὶ ἐδωδῶν λιχνείαις, ἀλλ' εἰς τὸ νοερὸν καὶ νοῦν καὶ θεόν. Ὅσοι μὲν οὖν τὸν ἀνθρώπον ἐτήρησαν, πάλιν ἀνθρώποι. Ὅσοι δὲ αἰσθήσει μόνον ἔζησαν, ζῶια· ἀλλ' εἰ μὲν αἰσθήσεις μετὰ θυμοῦ, τὰ ἄγρια, καὶ ἡ διαφορὰ ἡ ἐν τούτοις τὸ διάφορον τῶν τοιούτων ποιεῖ· ὅσοι δὲ μετ' ἐπιθυμίας καὶ τῆς ἡδονῆς τοῦ ἐπιθυμοῦντος, τὰ ἀκόλαστα τῶν ζώων καὶ γαστρίμαργα. Εἰ δὲ μηδ' αἰσθήσει μετὰ τούτων, ἀλλὰ νωθεῖαι αἰσθήσεως μετ' αὐτῶν, καὶ φυτά· μόνον γὰρ τοῦτο ἡ μάλιστα ἐνήργει τὸ φυτικόν, καὶ ἦν αὐτοῖς μελέτη δεινῶσθαι. Τοὺς δὲ φιλομούσους μὲν, καθαρῖους δὲ τὰ ἄλλα, εἰς τὰ ὠιδικά· τοὺς δὲ ἀλόγως βασιλέας αἰετούς, εἰ μὴ ἄλλη κακία παρείη· μετεωρολόγους δὲ ἄνευ φρονήσεως εἰς τὸν οὐρανὸν αἰεῖ αἰρομένους εἰς ὄρνεις μετεώρους ταῖς πτήσεσιν. Ὁ δὲ τὴν πολιτικὴν ἀρετὴν ἀνθρώπος· ὁ δ' ἦττον ἀρετῆς πολιτικῆς μετέχων πολιτικὸν ζῶιον, μέλιττα ἢ τὰ τοιαῦτα.

[3] Τίς οὖν δαίμων; ὁ καὶ ἐνταῦθα. Τίς δὲ θεός; ἡ ὁ ἐνταῦθα. Τὸ γὰρ ἐνεργῆσαν τοῦτο ἕκαστον ἄγει, ἅτε καὶ ἐνταῦθα ἡγούμενον. Ἄρ' οὖν τοῦτο ἐστὶν ὁ δαίμων, ὅσπερ ζῶντα εἰλήχει; Ἡ οὐ, ἀλλὰ τὸ πρὸ αὐτοῦ· τοῦτο γὰρ ἐφέστηκεν ἀργοῦν, ἐνεργεῖ δὲ τὸ μετ' αὐτόν. Καὶ εἰ μὲν τὸ ἐνεργοῦν ἦι αἰσθητικοί, καὶ ὁ δαίμων τὸ λογικόν· εἰ δὲ κατὰ τὸ λογικὸν ζῶιμεν, ὁ δαίμων

τὸ ὑπὲρ τοῦτο ἐφεστὼς ἀργὸς συγχωρῶν τῷ ἐργαζομένῳ. Ὁρθῶς οὖν λέγεται ἡμᾶς αἰρήσεσθαι. Τὸν γὰρ ὑπερκείμενον κατὰ τὴν ζωὴν αἰρούμεθα. Διὰ τί οὖν αὐτὸς ἄγει; Ἡ τὸν βιοτεύσαντα οὐκ ἔστιν ἄγειν, ἀλλὰ πρὸ τοῦ μὲν ἄγειν, ὅτε ἔζη, παυσάμενον δὲ τοῦ ζῆν ἄλλῳ παραχωρεῖν τὴν ἐνέργειαν τεθνηκότα τὴν αὐτοῦ κατ' ἐνέργειαν ζωὴν. Ὁ μὲν οὖν ἐθέλει ἄγειν καὶ κρατήσας ζῆι αὐτὸς ἄλλον καὶ αὐτὸς ἔχων δαίμονα· εἰ δὲ βαρύνοιτο τῇ ῥώσει τοῦ χείρονος ἡθους, ἔχει ἐκεῖνο τὴν δίκην. Ταύτη καὶ ὁ κακὸς ἐπὶ τὸ χεῖρον βρίσαντος πρὸς τὴν ὁμοιότητα τοῦ ἐνεργήσαντος ἐν τῇ ζωῇ εἰς βίον θήρειον. Εἰ δὲ ἔπεσθαι δύναιτο τῷ δαίμονι τῷ ἄνω αὐτοῦ, ἄνω γίνεται ἐκεῖνον ζῶν καὶ ἐφ' ὃ ἄγεται κρεῖττον μέρος αὐτοῦ ἐν προστασίαι θέμενος καὶ μετ' ἐκεῖνον ἄλλον ἕως ἄνω. Ἔστι γὰρ καὶ πολλὰ ἡ ψυχὴ καὶ πάντα καὶ τὰ ἄνω καὶ τὰ κάτω αὐτῇ μέχρι πάσης ζωῆς, καὶ ἐσμέν ἕκαστος κόσμος νοητός, τοῖς μὲν κάτω συνάπτοντες τῷδε, τοῖς δὲ ἄνω καὶ τοῖς κόσμου τῷ νοητῷ, καὶ μένομεν τῷ μὲν ἄλλῳ παντὶ νοητῷ ἄνω, τῷ δὲ ἐσχάτῳ αὐτοῦ πεπεδημέθα τῷ κάτω οἶον ἀπόρροϊαν ἀπ' ἐκείνου διδόντες εἰς τὸ κάτω, μᾶλλον δὲ ἐνέργειαν, ἐκεῖνον οὐκ ἐλαττουμένον.

[4] Ἄρ' οὖν αἰεὶ ἐν σώματι τοῦτο; Ἡ οὐ· ἐὰν γὰρ στραφῶμεν, συνεπιστρέφεται καὶ τοῦτο. Τί οὖν ἡ τοῦ παντός; Αποστήσεται καὶ τὸ αὐτῆς μέρος στραφεΐσης; Ἡ οὐδὲ συνένευσε τῷ μέρει αὐτῆς τῷ ἐσχάτῳ· οὐδὲ γὰρ ἤλθεν οὐδὲ κατήλθεν, ἀλλὰ μενούσης προσάπτεται τὸ σῶμα τοῦ κόσμου καὶ οἶον καταλάμπεται, οὐκ ἐνοχλοῦν μὲν οὐδὲ παρέχον μερίμνας, ἐν ἀσφαλεῖ τοῦ κόσμου κειμένον. Τί οὖν; Οὐκ αἰσθάνεται τίνα αἴσθησιν; Ὅρασιν οὐκ ἔχει, φησὶν, ὅτι μὴδὲ ὀφθαλμούς· οὐδὲ ὧτα οὐδὲ ῥίνας δηλονότι οὐδὲ γλῶτταν. Τί οὖν; Συναισθήσιν ὥσπερ ἡμεῖς τῶν ἐντὸς ἡμῶν; Ἡ ὁμοίως κατὰ φύσιν ἐχόντων ἡρέμῃσι. Οὐδὲ ἡδονή. Πάρεστιν οὖν καὶ τὸ φυτικὸν οὐ παρὸν καὶ τὸ αἰσθητικὸν ὡσαύτως. Ἀλλὰ περὶ μὲν τοῦ κόσμου ἐν ἄλλοις· νῦν δὲ ὅσον ἐφήπτετο ἡ ἀπορία αὐτοῦ εἰρηται.

[5] Ἄλλ' εἰ ἐκεῖ αἰρεῖται τὸν δαίμονα καὶ εἰ τὸν βίον, πῶς ἔτι τινὸς κύριος; Ἡ καὶ ἡ αἵρεσις ἐκεῖ ἡ λεγομένη τὴν τῆς ψυχῆς προαίρεσιν καὶ διάθεσιν καθόλου καὶ πανταχοῦ αἰνίττεται. Ἀλλ' εἰ ἡ προαίρεσις τῆς ψυχῆς κυρία καὶ τοῦτο κρατεῖ, ὃ ἂν πρόχειρον ἔχη μέρος ἐκ τῶν προβεβιωμένων, οὐκέτι τὸ σῶμα αἴτιον οὐδενὸς κακοῦ αὐτῷ· εἰ γὰρ προτερεῖ τὸ τῆς ψυχῆς ἦθος τοῦ σώματος καὶ τοῦτ' ἔχει, ὃ εἴλετο, καὶ τὸν δαίμονα, φησὶν, οὐκ ἀλλάττεται, οὐδὲ ὁ σπουδαῖος ἐνταῦθα γίγνεται οὐδ' ὁ φαῦλος. Ἄρ' οὖν δυνάμει ἐστὶν ἐκάτερος, ἐνεργεῖαι δὲ γίγνεται; Τί οὖν, εἰ φαύλου σώματος ὁ τὸ ἦθος σπουδαῖος τύχοι, ὁ δὲ τάναντία; Ἡ δύναται μᾶλλον καὶ ἥττον τὰ τῆς ψυχῆς ἐκατέρας ἐκάτερα τὰ σώματα παρέχεσθαι, ἐπεὶ καὶ αἱ ἄλλαι ἐξωθεν τύχαι τὴν ὅλην προαίρεσιν οὐκ ἐκβιβάζουσιν. Ὅταν δὲ λέγεται, ὡς πρῶτον οἱ κληροί, εἴτα τὰ τῶν βίων παραδείγματα, ἔπειτα ταῖς τύχαις καὶ ὡς ἐκ τῶν παρόντων τοὺς βίους κατὰ τὰ ἦθη, τὸ κύριον μᾶλλον δίδωσι ταῖς ψυχαῖς διατιθείσας τὰ δοθέντα πρὸς τὰ αὐτῶν ἦθη. Ὅτι γὰρ ὁ δαίμων οὗτος οὐ παντάπασιν ἔξω – ἀλλ' οὕτως ὡς μὴ συνδεδεμένος – οὐδ' ἐνεργῶν, ἡμέτερος δέ, ὡς ψυχῆς πέρι εἰπεῖν, οὐχ ὁ ἡμέτερος δέ, εἰ ὡς ἄνθρωποι τοιοῖδε τὴν ὑπ' αὐτὸν ζωὴν ἔχοντες, μαρτυρεῖ τὰ ἐν τῷ Τιμαίῳ· ἃ εἰ μὲν οὕτω ληφθεῖη, οὐδεμίαν ἔξει μάχην

σχόντα ἂν τινα ἀσυμφωνίαν, εἰ ἄλλως ὁ δαίμων ληφθεῖη. Τὸ δὲ ἀποπληρωτὴν ὦν τις εἶλετο καὶ αὐτὸ σύμφωνον. Οὔτε γὰρ πολὺ κατωτέρω ἔδει ἐλθεῖν εἰς τὸ χεῖρον ὑπερκαθήμενος, ἀλλ' ἐκεῖνο ἐνεργεῖ μόνον τὸ ὑπ' αὐτόν, οὔτε ὑπεράνω αὐτοῦ οὔτε εἰς ἴσον· οὐ γὰρ δύναται ἄλλο γενέσθαι ἢ ἡ ἐστὶ.

[6] Τί οὖν ὁ σπουδαῖος; Ἡ ὁ τῷ βελτίονι ἐνεργῶν. Ἡ οὐκ ἂν ἦν σπουδαῖος συνεργοῦντα ἑαυτῷ τὸν δαίμονα ἔχων. Νοῦς γὰρ ἐνεργεῖ ἐν τούτῳ. Ἡ οὖν δαίμων αὐτὸς ἢ κατὰ δαίμονα καὶ δαίμων τούτῳ θεός. Ἄρ' οὖν καὶ ὑπὲρ νοῦν; Εἰ τὸ ὑπὲρ νοῦν δαίμων αὐτῷ, διὰ τί οὖν οὐκ ἐξ ἀρχῆς; Ἡ διὰ τὸν θόρυβον τὸν ἐκ τῆς γενέσεως. Ὑπάρχει δὲ ὅμως καὶ πρὸ λόγου ἢ κίνησις ἢ ἔνδοθεν ὀρεγομένη τῶν αὐτῆς. Πάντως οὖν κατορθοῖ; Ἡ οὐ πάντως, εἴπερ οὕτως ἢ ψυχὴ διαθέσεως ἔχει, ὥς ἐν τούτοις τοῖς τοιοῖσδε τοιάδε οὐσα τοῦτον ἔχειν βίον καὶ ταύτην προαίρεσιν. Ὁ μέντοι δαίμων οὗτος, ὃν λέγομεν, ἀγαγὼν λέγεται εἰς Αἶδου οὐκέτι ὁ αὐτὸς μένειν, ἐὰν μὴ τὰ αὐτὰ ἔλθῃται πάλιν. Πρὸ δὲ τοῦ πῶς; Τὸ δὴ ἀγαγεῖν εἰς τὴν κρίσιν τὸ εἰς τὸ αὐτὸ σχῆμα ἐλθεῖν μετὰ τὴν ἀπογένεσιν, ὃ εἶχε πρὸ τῆς γενέσεως· εἶτα ὥσπερ ἀπ' ἀρχῆς ἄλλης τὸν μεταξὺ τῆς ὕστερον γενέσεως χρόνον ταῖς κολαζομέναις πάρεστιν. Ἡ οὐδὲ βίος αὐταῖς, ἀλλὰ δίκη. Τί δὲ ταῖς εἰς θήρια σώματα εἰσιούσαις; ἔλαττον ἢ δαίμων; Ἡ πονηρός γε ἢ εὐήθης. Ταῖς δὲ ἄνω; Ἡ τῶν ἄνω αἱ μὲν ἐν αἰσθητῷ, αἱ δὲ ἔξω. Αἱ μὲν οὖν ἐν αἰσθητῷ ἢ ἐν ἡλίῳ ἢ ἐν ἄλλῳ τῶν πλανωμένων, αἱ δ' ἐν τῇ ἀπλανεῖ, ἐκάστη καθὼ λογικῶς ἐνήργησεν ἐνταῦθα· χρὴ γὰρ οἶεσθαι καὶ κόσμον εἶναι ἐν τῇ ψυχῇ ἡμῶν μὴ μόνον νοητόν, ἀλλὰ καὶ ψυχῆς τῆς κόσμου ὁμοειδῆ διάθεσιν· νενεμημένης οὖν κάκεινης εἰς τε τὴν ἀπλανῆ καὶ τὰς πλανωμένας κατὰ δυνάμεις διαφόρους ὁμοειδεῖς ταύταις ταῖς δυνάμεσι καὶ τὰς παρ' ἡμῖν εἶναι καὶ ἐνέργειαν εἶναι παρ' ἐκάστης καὶ ἀπαλλαγείσας ἐκεῖ γίνεσθαι πρὸς ἄστρον τὸ σύμφωνον τῷ ἐνεργήσαντι καὶ ζήσαντι ἡθεὶ καὶ δυνάμει· καὶ τοιούτῳ θεῷ καὶ δαίμονί γε ἢ αὐτῷ τούτῳ χρήσεται ἢ τῷ ὑπὲρ ταύτην τὴν δύναμιν· σκεπτέον δὲ τοῦτο βέλτιον. Τὰς δ' ἔξω γενομένας τὴν δαιμονίαν φύσιν ὑπερβεβηκέναι καὶ πᾶσαν εἰμαρμένην γενέσεως καὶ ὅλως [τὸ] ἐν τῷδε τῷ ὁρατῷ, ἔως ἐστὶν ἐκεῖ, συνανενεχθείσης καὶ τῆς ἐν αὐτῇ φιλογενέσεως οὐσίας, ἣν εἴ τις λέγοι ταύτην εἶναι τὴν περὶ τὰ σώματα γινομένην μεριστὴν συμπληθύουσαν ἑαυτὴν καὶ συμμερίζουσιν τοῖς σώμασιν, ὁρθῶς λέξει. Μεριζέται δὲ οὐ μεγέθει· τὸ γὰρ αὐτὸ ἐν πᾶσιν ὅλον καὶ πάλιν ἔν· καὶ ἐξ ἐνὸς ζώου αἰ πολλὰ γεννᾶται ταύτης μεριζομένης οὕτως, ὥσπερ καὶ ἐκ τῶν φυτῶν· περὶ τὰ σώματα γὰρ καὶ αὕτη μεριστή. Καὶ ὅτε μὲν μένουσα ἐπὶ τοῦ αὐτοῦ δίδωσιν, οἷον ἢ ἐν τοῖς φυτοῖς· ὅπου δὲ ἀπελθοῦσα πρὶν ἀπελθεῖν ἔδωκεν, οἷον καὶ ἐν τοῖς ἀνηρημένοις φυτοῖς ἢ ἐν ζώοις ἀποθανοῦσιν ἐκ σήψεως πολλῶν ἐξ ἐνὸς γεννηθέντων. Συνεργεῖν δὲ καὶ [τὴν] ἐκ τοῦ παντὸς τὴν τοιαύτην δύναμιν ἐνταῦθα τὴν αὐτὴν οὔσαν. Πάλιν δὲ ἐὰν ἡ ψυχὴ ἐνταῦθα, ἢ τὸν αὐτὸν ἢ ἄλλον ἔχει δαίμονα κατὰ τὴν ζωὴν, ἣν ποιήσεται. Ἐπιβαίνει οὖν μετὰ τούτου τοῦ δαίμονος ὥσπερ σκάφους τοῦδε τοῦ παντὸς πρῶτον, εἶτα παραλαβοῦσα ἢ τοῦ ἀτράκτου λεγομένη φύσις κατέταξεν ὥσπερ ἐν νηὶ εἰς τινα ἔδραν τύχης. Περιαγούσης δὲ τῆς περιφορᾶς ὥσπερ πνεύματος τὸν ἐπὶ τῆς νεῶς καθήμενον ἢ καὶ φερόμενον πολλοὶ καὶ ποικίλοι γίνονται καὶ θέαι καὶ μεταθέσεις καὶ συμπτώματα, καὶ ὥσπερ ἐν

αὐτῇι τῇι νηὶ ἢ παρὰ τοῦ σάλου τῆς νεῶς ἢ παρ' αὐτοῦ κινηθέντος ὁρμῇι οἰκείαι, ἦν ἂν σχοίη τῷ ἐπὶ νεῶς εἶναι παρὰ τὸν ἑαυτοῦ τρόπον. Οὐ γὰρ ὁμοίως ἐν τοῖς αὐτοῖς πᾶς κινεῖται ἢ βούλεται ἢ ἐνεργεῖ. Γίνεται οὖν διάφορα διαφόροις ἢ ἐκ τῶν αὐτῶν ἢ διαφόρων προσπεσόντων, ἢ τὰ αὐτὰ ἄλλοις, καὶ διάφορα τὰ προσπεσόντα· τοιοῦτον γὰρ ἡ εἰμαρμένη.

ε: Περὶ ἔρωτος.

[1] Περὶ ἔρωτος, πότερα θεός τις ἢ δαίμων ἢ πάθος τι τῆς ψυχῆς, ἢ ὁ μὲν θεός τις ἢ δαίμων, τὸ δέ τι καὶ πάθος, καὶ ποῖον τι ἕκαστον, ἐπισκέψασθαι ἄξιον τὰς τε τῶν ἄλλων ἀνθρώπων ἐπινοίας ἐπιόντας, καὶ ὅσαι ἐν φιλοσοφίαι ἐγένοντο περὶ τούτων, καὶ μάλιστα ὅσα ὑπολαμβάνει ὁ θεῖος Πλάτων, ὃς δὴ καὶ πολλὰ πολλαχῇ τῶν ἑαυτοῦ περὶ ἔρωτος ἔγραψεν· ὃς δὴ οὐ μόνον ἐν ταῖς ψυχαῖς ἐγγιγνόμενόν τι πάθος εἴρηκεν εἶναι, ἀλλὰ καὶ δαίμονά φησιν αὐτὸν καὶ περὶ γενέσεως αὐτοῦ διεξῆλθεν, ὅπως καὶ ὅθεν ἐστὶ γεγεννημένος. Περὶ μὲν οὖν τοῦ πάθους οὗ τὸν ἔρωτα αἰτιώμεθα, ὅτι ἐγγίνεται ἐν ψυχῇς ἐφιεμέναις καλῶι τινι συμπλακῆναι, καὶ ὡς ἡ ἔφεσις αὕτη ἢ μὲν ἐστὶ παρὰ σωφρόνων αὐτῶι τῶι κάλλει οἰκειωθέντων, ἢ δὲ καὶ τελευτᾶν ἐθέλει εἰς αἰσχροῦ τινος πρᾶξιν, οὐδεὶς ἀγνοεῖ δήπου· ὅθεν δὲ τὴν ἀρχὴν ἔχει ἐκάτερος, τὸ ἐντεῦθεν ἐπισκοπεῖν διὰ φιλοσοφίας προσήκει. Ἀρχὴν δὲ εἰ τις θεῖτο τὴν αὐτοῦ κάλλους πρότερον ἐν ταῖς ψυχῇς ὄρεξιν καὶ ἐπίγνωσιν καὶ συγγένειαν καὶ οἰκειότητος ἄλογον σύνεσιν, τυγχάνοι ἄν, οἶμαι, τοῦ ἀληθοῦς τῆς αἰτίας. Τὸ μὲν γὰρ αἰσχρὸν ἐναντίον καὶ τῇ φύσει καὶ τῶι θεῶι. Καὶ γὰρ ἡ φύσις πρὸς τὸ καλὸν βλέπουσα ποιεῖ καὶ πρὸς τὸ ὠρισμένον βλέπει, ὃ ἐστὶν ἐν τῇ τοῦ ἀγαθοῦ συστοιχίᾳ· τὸ δὲ ἀόριστον αἰσχρὸν καὶ τῆς ἐτέρας συστοιχίας. Τῇ δὲ φύσει γένεσις ἐκείθεν ἐκ τοῦ ἀγαθοῦ καὶ δηλονότι τοῦ καλοῦ. Ὅτῳ δὲ τις ἄγεται καὶ ἐστὶ συγγενῆς, τούτου ὠικεῖται καὶ πρὸς τὰς εἰκόνας. Εἰ δὲ τις ταύτην τὴν αἰτίαν ἀνέλοι, ὅπῃ τὸ πάθος γίνεται καὶ δι' ἧς αἰτίας οὐχ ἕξει λέγειν οὐδ' ἐπ' αὐτῶν τῶν διὰ μίξιν ἐρώντων. Καὶ γὰρ οὗτοι τίκτειν βούλονται ἐν καλῶι· ἐπεὶπερ ἄτοπον βουλομένην τὴν φύσιν καλὰ ποιεῖν ἐν αἰσχροῖι γεννᾶν βούλεσθαι. Ἀλλὰ γὰρ τοῖς μὲν τῆιδε γεννᾶν κινουμένοις ἀρκεῖ τὸ τῆιδε καλὸν ἔχειν, ὅπερ πάρεστιν ἐν εἰκόσι καὶ σώμασιν, ἐπεὶ μὴ τὸ ἀρχέτυπον αὐτοῖς πάρεστιν, ὃ ἐστὶν αἴτιον αὐτοῖς τοῦ καὶ τοῦδε ἐρᾶν. Καὶ εἰς ἀνάμνησιν μὲν ἐκείνου ἀπὸ τοῦδε ἐλθοῦσιν ἀγαπᾶται τοῦτο ὡς εἰκόν, μὴ ἀναμνησθεῖσι δὲ ὑπ' ἀγνοίας τοῦ πάθους ἀληθὲς τοῦτο φαντάζεται. Καὶ σώφροσι μὲν οὖσιν ἀναμάρτητος ἢ πρὸς τὸ τῆιδε καλὸν οἰκείωσις, ἢ δὲ πρὸς μίξιν ἔκπτωσις ἁμαρτία. Καὶ ὅτῳ μὲν καθαρὸς ὁ τοῦ καλοῦ ἔρως, ἀγαπητὸν τὸ κάλλος μόνον εἴτε ἀναμνησθέντι εἴτε καὶ μὴ, ὅτῳ δὲ μέμικται καὶ ἄλλῃ τοῦ ἀθάνατον εἶναι ὡς ἐν θνητῶι ἐπιθυμία, οὗτος ἐν τῶι ἀειγενεῖ καὶ αἰδίδῳ τὸ καλὸν ζητεῖ καὶ κατὰ φύσιν μὲν ἰὼν σπεῖρει καὶ γεννᾷ ἐν καλῶι, σπείρων μὲν εἰς τὸ αἰεῖ, ἐν καλῶι δὲ διὰ συγγένειαν τοῦ καλοῦ. Καὶ γὰρ καὶ τὸ αἰδίδιον συγγενὲς τῶι καλῶι καὶ ἡ αἰδίδος φύσις τὸ πρῶτως τοιοῦτον καὶ τὰ ἀπ' αὐτῆς τοιαῦτα πάντα. Τὸ μὲν οὖν μὴ γεννᾶν ἐθέλον μᾶλλον αὐταρκέστερον τῶι καλῶι, τὸ δὲ ἐφιέμενον ποιῆσαι καλόν τε ἐθέλει ποιεῖν ὑπ' ἐνδεΐας καὶ οὐκ αὐταρκες· καί, εἴπερ τοιοῦτον ποιήσει, οἶεται, εἰ ἐν καλῶι γεννήσεται. Οἱ δ' ἂν ἐν παρανόμῳ καὶ παρὰ τὴν φύσιν ἐθέλωσι γεννᾶν, ἐκ τῆς κατὰ φύσιν πορείας ποιησάμενοι τὰς ἀρχὰς γενόμενοι παράφοροι ἐκ ταύτης οἷον ὁδοῦ ὀλισθήσαντες κεῖνται πεσόντες οὔτε ἔρωτα γνόντες ἐφ' ὃ ἦγεν αὐτοὺς οὔτε ἔφεσιν γεννήσεως οὔτε χρῆσιν κάλλους εἰκόνας οὔτε ὃ τι ἐστὶ κάλλος αὐτό.

Ἀλλ' οὖν οἱ τε σωμάτων καλῶν καὶ [μὴ] διὰ μίξιν ἐρῶντες, ὅτι καλὰ ἐστὶν ἐρῶσιν, οἱ τε τὸν λεγόμενον μικτὸν ἔρωτα, γυναικῶν μὲν, ἵνα καὶ τὸ ἀεὶ, μὴ τοιούτων δέ, σφαλλόμενοι· οἱ δὲ ἀμείνους· σωφρονοῦσι μὲν ἅμφω. Ἀλλ' οἱ μὲν καὶ τὸ τῆιδε κάλλος σέβουσιν ἀρκούμενοι, οἱ δὲ κάκεϊνο, ὅσοι ἀνεμνήσθησαν, καὶ οὐκ ἀτιμάζουσιν οὐδὲ τοῦτο ὥς ἂν καὶ ἀποτέλεσμά τι ὄν ἐκείνου καὶ παίγνιον. Οὗτοι μὲν οὖν περὶ τὸ καλὸν αἰσχροῦ ἄνευ, οἱ δὲ καὶ διὰ τὸ καλὸν εἰς αἰσχρὸν πεσόντες· καὶ γὰρ ἡ ἀγαθοῦ ἔφεσις ἔχει εἰς κακὸν τὴν ἔκπτωσιν πολλάκις. Καὶ ταῦτα μὲν τῆς ψυχῆς τὰ παθήματα.

[2] Περὶ δὲ τοῦ ὄν θεὸν τίθενται οὐ μόνον οἱ ἄλλοι ἄνθρωποι, ἀλλὰ καὶ θεολόγοι καὶ Πλάτων πολλαχοῦ Ἀφροδίτης Ἐρωτα λέγων καὶ ἔργον αὐτῷ εἶναι καλῶν τε ἔφορον παίδων καὶ κινητικὸν τῶν ψυχῶν πρὸς τὸ ἐκεῖ κάλλος, ἢ καὶ ἐπαύξειν τὴν ἤδη γενομένην πρὸς τὸ ἐκεῖ ὁρμήν, περὶ τούτου μάλιστα φιλοσοφητέον· καὶ δὴ καὶ ὅσα ἐν Συμποσίῳ εἰρηται παραληπτέον, ἐν οἷς οὐκ [Ἀφροδίτης φησὶν αὐτὸν γενέσθαι, ἀλλ' ἐν] Ἀφροδίτης γενεθλίοις ἐκ τῆς Πενίας καὶ τοῦ Πόρου. Ἔοικε δὲ ὁ λόγος καὶ περὶ τῆς Ἀφροδίτης ἀπαιτήσῃν τι εἰπεῖν, εἴτ' οὖν ἐξ ἐκείνης εἴτε μετ' ἐκείνης γεγενῆσθαι λέγεται ὁ Ἔρως. Πρῶτον οὖν τίς ἡ Ἀφροδίτη; Εἴτα πῶς ἡ ἐξ αὐτῆς ἡ σὺν αὐτῇ ἡ τίνα τρόπον ἔχει τὸν αὐτὸν τὸ ἐξ αὐτῆς τε ἅμα καὶ σὺν αὐτῇ; Λέγομεν δὴ τὴν Ἀφροδίτην εἶναι διττήν, τὴν μὲν οὐρανίαν Οὐρανοῦ λέγοντες εἶναι, τὴν δὲ ἐκ Διὸς καὶ Διώνης, τὴν τῶν τῆιδε ἐφαπτομένην ἔφορον γάμων· ἀμήτορα δὲ ἐκείνην καὶ ἐπέκεινα γάμων, ὅτι μὴδ' ἐν οὐρανῷ γάμοι. Τὴν δὲ οὐρανίαν λεγομένην ἐκ Κρόνου νοῦ ὄντος ἐκείνου ἀνάγκη ψυχὴν θειοτάτην εἶναι εὐθὺς ἐξ αὐτοῦ ἀκήρατον ἀκηράτου μείναςαν ἄνω, ὥς μὴδὲ εἰς τὰ τῆιδε ἐλθεῖν μήτε ἐθελήσασαν μήτε δυναμένην [ὅτι ἦν φύσεως], μὴ κατὰ τὰ κάτω φῦσαν βαίνειν χωριστὴν οὖσαν τίνα ὑπόστασιν καὶ ἀμέτοχον ὕλης οὐσίαν – ὅθεν αὐτὴν τούτῳ ἠνίττοντο, τῷ ἀμήτορα εἶναι – ἦν δὴ καὶ θεὸν ἂν τις δικαίως, οὐ δαίμονα εἶποι ἄμικτον οὖσαν καὶ καθαρὰν ἐφ' ἑαυτῆς μένουσαν. Τὸ γὰρ εὐθὺς ἐκ νοῦ πεφυκὸς καθαρὸν καὶ αὐτό, ἅτε ἰσχύον καθ' ἑαυτὸ τῷ ἐγγύθεν, ἅτε καὶ τῆς ἐπιθυμίας οὐσης αὐτῇ καὶ τῆς ἰδρύσεως πρὸς τὸ γεννῆσαν ἱκανὸν ὄν κατέχειν ἄνω· ὅθεν οὐδ' ἂν ἐκπέσοι ψυχὴ νοῦ ἐξηρητημένη πολὺ μᾶλλον ἢ ἥλιος ἂν ἔχοι ἐξ ἑαυτοῦ ὅσον αὐτὸν περιλάμπει φῶς τὸ ἐξ αὐτοῦ εἰς αὐτὸν συνηρητημένον. Ἐπεπομένη δὴ τῷ Κρόνῳ ἢ, εἰ βούλει, τῷ πατρὶ τοῦ Κρόνου Οὐρανῷ ἐνήργησέ τε πρὸς αὐτὸν καὶ ὠικειώθη καὶ ἐρασθεῖσα Ἐρωτα ἐγέννησε καὶ μετὰ τούτου πρὸς αὐτὸν βλέπει, καὶ ἡ ἐνέργεια αὐτῆς ὑπόστασιν καὶ οὐσίαν εἰργάσατο, καὶ ἅμφω ἐκεῖ βλέπει, καὶ ἡ γειναμένη καὶ ὁ καλὸς Ἐρως ὁ γεγεννημένος ὑπόστασις πρὸς ἄλλο καλὸν ἀεὶ τεταγμένη καὶ τὸ εἶναι ἐν τούτῳ ἔχουσα μεταξὺ ὥσπερ ποθοῦντος καὶ ποθουμένου, ὀφθαλμὸς ὁ τοῦ ποθοῦντος παρέχων μὲν τῷ ἐρῶντι δι' αὐτοῦ τὸ ὁρᾶν τὸ ποθούμενον, προτρέχων δὲ αὐτὸς καὶ πρὶν ἐκείνῳ παρασχεῖν τὴν τοῦ ὁρᾶν δι' ὀργάνου δύναμιν αὐτὸς πιμπλάμενος τοῦ θεάματος, πρότερος μὲν, οὐ μὴν ὁμοίως ὁρῶν τῷ ἐνστηρίζειν μὲν ἐκείνῳ τὸ ὄραμα, αὐτὸν δὲ καρποῦσθαι τὴν θεάν τοῦ καλοῦ αὐτὸν παραθέουσιν.

[3] Ὑπόστασιν δὲ εἶναι καὶ οὐσίαν ἐξ οὐσίας ἐλάττω μὲν τῆς ποιησαμένης, οὖσαν δὲ ὅμως, ἀπιστεῖν οὐ προσήκει. Καὶ γὰρ ἡ ψυχὴ ἐκείνη οὐσία ἦν

γενομένη ἐξ ἐνεργείας τῆς πρὸ αὐτῆς [καὶ ζῶσα] καὶ τῆς τῶν ὄντων οὐσίας καὶ πρὸς ἐκεῖνο ὁρῶσα, ὃ πρώτη ἦν οὐσία, καὶ σφόδρα ὁρῶσα. Καὶ πρῶτον ἦν ὄραμα αὐτῇ τοῦτο καὶ ἐώρα ὡς πρὸς ἀγαθὸν αὐτῆς καὶ ἔχαιρεν ὁρῶσα, καὶ τὸ ὄραμα τοιοῦτον ἦν, ὡς μὴ πάρεργον ποιεῖσθαι τὴν θεάν τὸ ὁρᾶν, ὡς τῇ οἶον ἡδονῇ καὶ τάσει τῇ πρὸς αὐτὸ καὶ σφοδρότητι τῆς θεάς γεννησαί τι παρ' αὐτῆς ἄξιον αὐτῆς καὶ τοῦ ὁράματος. Ἐξ οὖν τοῦ ἐνεργοῦντος συντόνως περὶ τὸ ὁρώμενον καὶ ἐκ τοῦ οἶον ἀπορρέοντος ἀπὸ τοῦ ὁρωμένου ὄμμα πληρωθέν, οἶον μετ' εἰδώλου ὄρασις, Ἐρως ἐγένετο τάχα πού καὶ τῆς προσηγορίας ἐντεῦθεν μᾶλλον αὐτῷ γεγεννημένης, ὅτι ἐξ ὁράσεως τὴν ὑπόστασιν ἔχει· ἐπεὶ τό γε πάθος ἀπὸ τούτου ἔχει ἂν τὴν ἐπωνυμίαν, εἴπερ πρότερον οὐσία μὴ οὐσίας – καίτοι τό γε πάθος ἐρᾶν λέγεται – καὶ εἴπερ ἔρως αὐτὸν ἔχει τοῦδε, ἀπλῶς δὲ οὐκ ἂν λέγοιτο ἔρως. Ὁ μὲν δὴ τῆς ἄνω ψυχῆς Ἐρως τοιοῦτος ἂν εἴη, ὁρᾶν καὶ αὐτὸς ἄνω, ἅτε ὁπαδὸς ὢν ἐκείνης καὶ ἐξ ἐκείνης καὶ παρ' ἐκείνης γεγεννημένος καὶ θεῶν ἀρκούμενος θεαί. Χωριστὴν δὲ ἐκείνην τὴν ψυχὴν λέγοντες τὴν πρώτως ἐλλάμπουσιν τῷ οὐρανῷ, χωριστὸν καὶ τὸν Ἐρωτα τοῦτον θησόμεθα – εἰ καὶ ὅτι μάλιστα οὐρανίαν τὴν ψυχὴν εἵπομεν· ἐπεὶ καὶ ἐν ἡμῖν λέγοντες τὸ ἐν ἡμῖν ἄριστον εἶναι χωριστὸν ὅμως τιθέμεθα αὐτὸ εἶναι – μόνον ἐκεῖ ἔστω, οὗ ἡ ψυχὴ ἡ ἀκήρατος. Ἐπεὶ δὲ καὶ τοῦδε τοῦ παντὸς ψυχὴν εἶναι ἔδει, ὑπέστη μετὰ ταύτης ἡδὴ καὶ ὁ ἄλλος Ἐρως ὄμμα καὶ ταύτης, ἐξ ὁρέξεως καὶ αὐτὸς γεγεννημένος. Τοῦ δὲ κόσμου οὐσα ἡ Ἀφροδίτη αὕτη καὶ οὐ μόνον ψυχὴ οὐδὲ ἀπλῶς ψυχὴ καὶ τὸν ἐν τῷδε τῷ κόσμῳ Ἐρωτα ἐγεννήσατο ἐφαπτόμενον ἡδὴ καὶ αὐτὸν γάμων καί, καθ' ὅσον ἐφάπτεται καὶ αὐτὸς τῆς ὁρέξεως τῆς ἄνω, κατὰ τοσοῦτον κινουντα καὶ τὰς τῶν νέων ψυχὰς καὶ τὴν ψυχὴν ἥ συντέτακται ἀναστρέφοντα, καθ' ὅσον καὶ αὕτη εἰς μνήμην ἐκείνων ἐφύκεν ἰέναι. Πᾶσα γὰρ ἐφίεται τοῦ ἀγαθοῦ καὶ ἡ μεμιγμένη καὶ ἡ τινὸς γενομένη· ἐπεὶ καὶ αὕτη ἐφεξῆς ἐκείνῃ καὶ ἐξ ἐκείνης.

[4] Ἄρ' οὖν καὶ ἐκάστη ψυχὴ ἔχει ἔρωτα τοιοῦτον ἐν οὐσίαι καὶ ὑποστάσει; Ἡ διὰ τί ἡ μὲν ὅλη ἔξει καὶ ἡ τοῦ παντὸς ὑποστατὸν ἔρωτα, ἡ δὲ ἐκάστου ἡμῶν οὐ, πρὸς δὲ καὶ ἡ ἐν τοῖς ἄλλοις ζώοις ἅπασι; Καὶ ἄρα ὁ ἔρως οὗτός ἐστιν ὁ δαίμων, ὃν φασιν ἐκάστω συνέπεσθαι, ὁ αὐτοῦ ἐκάστου ἔρως; Οὗτος γὰρ ἂν εἴη καὶ ὁ ἐμποιῶν τὰς ἐπιθυμίας κατὰ φύσιν ἐκάστης τῆς ψυχῆς ὀριγνωμένης ἀνάλογον ἐκάστης πρὸς τὴν αὐτῆς φύσιν καὶ τὸν ἔρωτα γεννώσης εἰς τε ἀξίαν καὶ πρὸς οὐσίαν. Ἐχέτω δὴ ἡ μὲν ὅλη ὅλον, αἱ δ' ἐν μέρει τὸν αὐτῆς ἐκάστη. Καθ' ὅσον δὲ ἐκάστη πρὸς τὴν ὅλην ἔχει οὐκ ἀποτετμημένη, ἐμπεριεχομένη δέ, ὡς εἶναι πᾶσας μίαν, καὶ ὁ ἔρως ἕκαστος πρὸς τὸν πάντα ἂν ἔχει· συνεῖναι δ' αὖ καὶ τὸν ἐν μέρει τῇ ἐν μέρει καὶ τῇ ὅλῃ τὸν μέγαν ἐκεῖνον καὶ τὸν ἐν τῷ παντὶ τῷ παντὶ πανταχοῦ αὐτοῦ· καὶ πολλοὺς αὖ τὸν ἕνα τοῦτον γίνεσθαι καὶ εἶναι, φαινόμενον πανταχοῦ τοῦ παντὸς οὗ ἂν θέλῃ, σχηματιζόμενον μέρεσιν ἑαυτοῦ καὶ φανταζόμενον, εἰ θέλοι. Οἶεσθαι δὲ χρὴ καὶ Ἀφροδίτας ἐν τῷ ὅλῳ πολλὰς, δαίμονας ἐν αὐτῷ γενομένας μετ' Ἐρωτος, ρυείσας ἐξ Ἀφροδίτης τινὸς ὅλης, ἐν μέρει πολλὰς ἐκείνης ἐξηρητημένας μετὰ ἰδίων ἐρώτων, εἴπερ ψυχὴ μήτηρ ἔρωτος, Ἀφροδίτη δὲ ψυχὴ, ἔρως δὲ ἐνέργεια ψυχῆς ἀγαθοῦ ὀριγνωμένης. Ἄγων

τοῖνυν ἐκάστην οὗτος ὁ ἔρως πρὸς τὴν ἀγαθοῦ φύσιν ὁ μὲν τῆς ἄνω θεὸς ἂν εἴη, ὃς ἀεὶ ψυχὴν ἐκείνῳ συνάπτει, δαίμων δ' ὁ τῆς μεμιγμένης.

[5] Ἀλλὰ τίς ἡ δαίμονος καὶ ὅλως ἡ δαιμόνων φύσις, περὶ ἧς καὶ ἐν Συμποσίῳ λέγεται, ἥ τε τῶν ἄλλων καὶ ἡ αὐτοῦ τοῦ Ἑρωτος, ὥς ἐκ Πενίας καὶ Πόρου Μῆτιδός ἐστι γεγεννημένος ἐν τοῖς Ἀφροδίτης γενεθλίοις; Τὸ μὲν οὖν τὸν κόσμον ὑπονοεῖν λέγεσθαι τόνδε τῷ Πλάτῳ τὸν Ἑρωτα, ἀλλὰ μὴ τοῦ κόσμου τὸν ἐν αὐτῷ ἐκφύντα Ἑρωτα, πολλὰ τὰ ἐναντιούμενα τῇ δόξῃ ἔχει, τοῦ μὲν κόσμου λεγομένου εὐδαίμονος θεοῦ καὶ αὐτάρκους εἶναι, τοῦ δὲ Ἑρωτος τούτου ὁμολογουμένου τῷ ἀνδρὶ οὔτε θεοῦ οὔτε αὐτάρκους, ἀεὶ δὲ ἐνδεοῦς εἶναι. Εἴτα ἀνάγκη, εἴπερ ὁ κόσμος ἐστὶν ἐκ ψυχῆς καὶ σώματος, ἡ δὲ ψυχὴ τοῦ κόσμου ἡ Ἀφροδίτη ἐστὶν αὐτῷ, μέρος τὸ κύριον τοῦ Ἑρωτος τὴν Ἀφροδίτην εἶναι· ἢ, εἰ κόσμος ἡ ψυχὴ ἐστὶν αὐτοῦ, ὥσπερ καὶ ἄνθρωπος ἡ ἀνθρώπου ψυχὴ, τὸν Ἑρωτα τὴν Ἀφροδίτην εἶναι. Εἴτα διὰ τί οὗτος μὲν δαίμων ὢν ὁ κόσμος ἔσται, οἱ δ' ἄλλοι δαίμονες – δηλὸν γὰρ ὅτι ἐκ τῆς αὐτῆς οὐσίας εἰσὶν – οὐ καὶ αὐτοὶ ἔσονται; Καὶ ὁ κόσμος ἔσται σύστασις αὐτὸ τοῦτο ἐκ δαιμόνων. Ὁ δὲ ἔφορος καλῶν παιδῶν λεχθεὶς εἶναι πῶς ἂν ὁ κόσμος εἴη; Τὸ δὲ ἄστρωτον καὶ ἀνυπόδητον καὶ ἄοικον πῶς ἂν ἐφαρμόσειε μὴ οὐ γλίσχρως καὶ ἀπαιδόντως;

[6] Ἀλλὰ τί δὴ χρὴ λέγειν περὶ τοῦ Ἑρωτος καὶ τῆς λεγομένης γενέσεως αὐτοῦ; Δηλὸν δὴ ὅτι δεῖ λαβεῖν τίς ἡ Πενία καὶ τίς ὁ Πόρος, καὶ πῶς ἀρμόσουσιν οὗτοι γονεῖς εἶναι αὐτῷ. Δηλὸν δὲ ὅτι δεῖ καὶ τοῖς ἄλλοις δαίμοσι τούτους ἀρμόσαι, εἴπερ δεῖ φύσιν εἶναι καὶ οὐσίαν μίαν καθὼ δαίμονες δαιμόνων, εἰ μὴ κοινὸν ὄνομα ἔξουσιν μόνον. Λάβωμεν τοῖνυν πῇ ποτε διορίζομεν θεοὺς δαιμόνων, καὶ εἰ πολλάκις καὶ δαίμονας θεοὺς λέγομεν εἶναι, ἀλλ' ὅταν γε τὸ μὲν ἕτερον, τὸ δὲ ἕτερον λέγωμεν αὐτῶν εἶναι γένος, τὸ μὲν δὴ θεῶν ἀπαθὲς λέγομεν καὶ νομίζομεν γένος, δαίμοσι δὲ προστιθέμεν πάθη, αἰδίου λέγοντες ἐφεξῆς τοῖς θεοῖς, ἤδη πρὸς ἡμᾶς, μεταξὺ θεῶν τε καὶ τοῦ ἡμετέρου γένους. Πῇ δὴ οὖν οὐκ ἔμειναν ἀπαθεῖς οὗτοι, πῇ δὲ κατέβησαν τῇ φύσει πρὸς τὸ χεῖρον; Καὶ δὴ καὶ τοῦτο σκεπτέον, πότερα δαίμων ἐν τῷ νοητῷ οὐδὲ εἷς καὶ αὖ ἐν τῷ κόσμῳ τῷδε δαίμονες μόνον, θεὸς δὲ ἐν τῷ νοητῷ ἀφορίζεται, ἢ εἰσὶ καὶ ἐνταῦθα θεοὶ καὶ ὁ κόσμος θεός, ὥσπερ σύνηθες λέγειν, τρίτος καὶ οἱ μέχρι σελήνης ἕκαστος θεός. Βέλτιον δὲ μηδένα ἐν τῷ νοητῷ δαίμονα λέγειν, ἀλλὰ καὶ εἰ αὐτοδαίμων, θεὸν καὶ τοῦτον εἶναι, καὶ αὖ ἐν τῷ αἰσθητῷ τοὺς μέχρι σελήνης θεοὺς τοὺς ὁρατοὺς θεοὺς δευτέρους μετ' ἐκείνους καὶ κατ' ἐκείνους τοὺς νοητοὺς, ἐξηρημένους ἐκείνων, ὥσπερ αἴγλην περὶ ἕκαστον ἄστρον. Τοὺς δὲ δαίμονας τί; Ἄρά γε ψυχῆς ἐν κόσμῳ γενομένης τὸ ἀφ' ἐκάστης ἴχνος; Διὰ τί δὲ τῆς ἐν κόσμῳ; Ὅτι ἡ καθαρὰ θεὸν γεννᾷ, καὶ θεὸν ἔφαμεν τὸν ταύτης ἔρωτα. Πρῶτον δὴ διὰ τί οὐ πάντες οἱ δαίμονες ἔρωτες; Εἴτα πῶς οὐ καθαροὶ καὶ οὗτοι ὕλης; Ἡ ἔρωτες μὲν, οἳ γεννῶνται ψυχῆς ἐφιεμένης τοῦ ἀγαθοῦ καὶ καλοῦ, καὶ γεννῶσι πᾶσαι τοῦτον τὸν δαίμονα αἱ ἐν τῷδε· οἱ δὲ ἄλλοι δαίμονες ἀπὸ ψυχῆς μὲν καὶ οὗτοι τῆς τοῦ παντός, δυνάμεσι δὲ ἐτέραις γεννῶμενοι κατὰ χρεῖαν τοῦ ὅλου συμπληροῦσι καὶ συνδιοικοῦσι τῷ παντὶ ἕκαστα. Ἔδει γὰρ ἀρκεῖν τὴν ψυχὴν τοῦ παντός τῷ παντὶ γεννήσασαν δυνάμεις δαιμόνων καὶ προσφόρους

τῷ ἐαυτῆς ὅλῳ. Ἀλλὰ πῶς καὶ τίνος ὕλης μετέχουσιν; Οὐ γὰρ δὴ τῆς σωματικῆς, ἢ ζῶια αἰσθητὰ ἔσται. Καὶ γὰρ εἰ σώματα προσλαμβάνουσιν ἄερinna ἢ πύρινα, ἀλλὰ δεῖ γε πρότερον διάφορον αὐτῶν τὴν φύσιν εἶναι, ἵνα καὶ μετὰσχῶσι σώματος· οὐ γὰρ εὐθὺς τὸ καθαρὸν πάντῃ σώματι μίγνυται· καίτοι πολλοῖς δοκεῖ ἡ οὐσία τοῦ δαίμονος καθ' ὅσον δαίμων μετὰ τινος σώματος ἢ ἀέρος ἢ πυρὸς εἶναι. Ἀλλὰ διὰ τί ἡ μὲν σώματι μίγνυται, ἡ δὲ οὐ, εἰ μὴ τις εἴη τῇ μινυμένηι αἰτία; Τίς οὖν ἡ αἰτία; Ὑλὴν δεῖ νοητὴν ὑποθέσθαι, ἵνα τὸ κοινωνῆσαν ἐκείνης ἦκη καὶ εἰς ταύτην τὴν τῶν σωμάτων δι' αὐτῆς.

[7] Διὸ καὶ ἐν τῇ γενέσει τοῦ Ἑρωτος ὁ Πλάτων φησὶ τὸν Πόρον τὴν μέθην ἔχειν τοῦ νέκταρος οἴνου οὐπω ὄντος, ὡς πρὸ τοῦ αἰσθητοῦ τοῦ Ἑρωτος γενομένου καὶ τῆς Πενίας μετεχούσης φύσεως νοητοῦ, ἀλλ' οὐκ εἰδῶλου νοητοῦ οὐδ' ἐκείθεν ἐμφαντασθέντος, ἀλλ' ἐκεῖ γενομένης καὶ συμμιχθείσης ὡς ἐξ εἰδους καὶ ἀοριστίας, ἣν [ἦν] ἔχουσα ἡ ψυχὴ πρὶν τυχεῖν τοῦ ἀγαθοῦ, μαντευομένη δὲ τι εἶναι κατὰ ἀόριστον καὶ ἄπειρον φάντασμα, τὴν ὑπόστασιν τοῦ Ἑρωτος τεκούσης. Λόγος οὖν γενόμενος ἐν οὐ λόγῳ, ἀορίστῳ δὲ ἐφέσει καὶ ὑποστάσει ἀμυδρᾷ, ἐποίησε τὸ γενόμενον οὐ τέλος οὐδὲ ἰκανόν, ἐλλιπὲς δέ, ἅτε ἐξ ἐφέσεως ἀορίστου καὶ λόγου ἰκανοῦ γεγεννημένον. Καὶ ἔστι λόγος οὗτος οὐ καθαρός, ἅτε ἔχων ἐν αὐτῷ ἔφεσιν ἀόριστον καὶ ἄλογον καὶ ἄπειρον· οὐ γὰρ μήποτε πληρώσεται, ἕως ἂν ἔχη ἐν αὐτῷ τὴν τοῦ ἀορίστου φύσιν. Ἐξήρηται δὲ ψυχῆς ὡς ἐξ ἐκείνης μὲν γενόμενος ὡς ἀρχῆς, μίγμα δὲ ὦν ἐκ λόγου οὐ μείναντος ἐν αὐτῷ, ἀλλὰ μιχθέντος ἀοριστίαι, οὐκ αὐτοῦ ἀνακραθέντος ἐκείνῃ, ἀλλὰ τοῦ ἐξ αὐτοῦ ἐκείνῃ. Καὶ ἔστιν ὁ ἔρως οἶον οἷστρος ἄπορος τῇ ἐαυτοῦ φύσει· διὸ καὶ τυγχάνων ἄπορος πάλιν· οὐ γὰρ ἔχει πληροῦσθαι διὰ τὸ μὴ ἔχειν τὸ μίγμα· μόνον γὰρ πληροῦται ἀληθῶς, ὅτιπερ καὶ πεπλήρωται τῇ ἐαυτοῦ φύσει· ὁ δὲ διὰ τὴν συνοῦσαν ἔνδειαν ἐφίεται, κἂν παραχρῆμα πληρωθῇ, οὐ στέγει· ἐπεὶ καὶ τὸ εὐμήχανον αὐτῷ διὰ τὴν ἔνδειαν, τὸ δὲ ποριστικὸν διὰ τὴν τοῦ λόγου φύσιν. Δεῖ δὲ καὶ πᾶν τὸ δαιμόνιον τοιοῦτον νομίζειν καὶ ἐκ τοιούτων· καὶ γὰρ ἕκαστον ἐφ' ὧι τέτακται ποριστικὸν ἐκείνου καὶ ἐφιέμενον ἐκείνου καὶ συγγενὲς καὶ ταύτῃ τῷ Ἑρωτι καὶ οὐ πλήρες οὐδ' αὐτό, ἐφιέμενον δὲ τινος τῶν ἐν μέρει ὡς ἀγαθῶν. Ὅθεν καὶ τοὺς ἐνταῦθα ἀγαθοὺς, ὃν ἔχουσιν ἔρωτα, τοῦ ἀπλῶς ἀγαθοῦ καὶ τοῦ ὄντως ἔχειν οὐκ ἔρωτά τινα ἔχοντας· τοὺς δὲ κατ' ἄλλους δαίμονας τεταγμένους κατ' ἄλλον καὶ ἄλλον δαίμονα τετάχθαι, ὃν ἀπλῶς εἶχον ἀργὸν ἀφέντας, ἐνεργοῦντας δὲ κατ' ἄλλον δαίμονα, ὃν εἵλοντο κατὰ τὸ σύμφωνον μέρος τοῦ ἐνεργοῦντος ἐν αὐτοῖς, ψυχῆς. Οἱ δὲ κακῶν ἐφιέμενοι ταῖς κακαῖς ἐγγενομέναις ἐπιθυμίαις ἐπέδῃσαν πάντας τοὺς ἐν αὐτοῖς ἔρωτας, ὥσπερ καὶ λόγον τὸν ὀρθόν, ὅστις σύμφυτος, κακαῖς ταῖς ἐπιγενομέναις δόξαις. Οἱ μὲν οὖν φύσει ἔρωτες καὶ κατὰ φύσιν καλοί· καὶ οἱ μὲν ἐλάττονος ψυχῆς ἐλάττους εἰς ἀξίαν καὶ δύναμιν, οἱ δὲ κρείττους, πάντες ἐν οὐσίαι. Οἱ δὲ παρὰ φύσιν σφαλέντων πάθη ταῦτα καὶ οὐδαμῇ οὐσία οὐδὲ ὑποστάσεις οὐσιώδεις οὐ παρὰ ψυχῆς ἔτι γεννώμενα, ἀλλὰ συνυφιστάμενα κακίαι ψυχῆς ὅμοια γεννώσης ἐν διαθέσεσι καὶ ἔξεσιν ἤδη. Καὶ γὰρ ὅλως κινδυνεύει τὰ μὲν ἀγαθὰ τὰ ἀληθῆ κατὰ φύσιν ψυχῆς ἐνεργοῦσης ἐν ὀρισμένοις οὐσίαι εἶναι, τὰ

δ' ἄλλα οὐκ ἐξ αὐτῆς ἐνεργεῖν, οὐδὲν δ' ἄλλο ἢ πάθη εἶναι· ὥσπερ ψευδῆ νοήματα οὐκ ἔχοντα τὰς ὑπ' αὐτὰ οὐσίας, καθάπερ τὰ ἀληθῆ ὄντως καὶ αἰδία καὶ ὠρισμένα ὁμοῦ τὸ νοεῖν καὶ τὸ νοητὸν καὶ τὸ εἶναι ἔχοντα οὐ μόνον ἐν τῷ ἀπλῶς, ἀλλὰ καὶ ἐν ἐκάστωι περὶ τὸ νοητὸν ὄντως καὶ νοῦν τὸν ἐν ἐκάστωι, εἰ δεῖ καὶ ἐν ἐκάστωι ἡμῶν τίθεσθαι καθαρῶς νόησιν καὶ νοητόν – καὶ μὴ ὁμοῦ καὶ ἡμῶν τοῦτο καὶ ἀπλῶς – ὅθεν καὶ τῶν ἀπλῶν ἡμῖν ὁ ἔρως· καὶ γὰρ αἱ νοήσεις· καὶ εἴ τιнос τῶν ἐν μέρει, κατὰ συμβεβηκός, ὥσπερ, εἰ τότε τὸ τρίγωνον, δύο ὀρθὰς θεωρεῖ, καθ' ὅσον ἀπλῶς τρίγωνον.

[8] Ἀλλὰ τίς ὁ Ζεὺς, οὗ τὸν κῆπον λέγει, εἰς ὃν εἰσῆλθεν ὁ Πόρος, καὶ τίς ὁ κῆπος οὗτος; Ἦ μὲν γὰρ Ἀφροδίτη ψυχὴ ἦν ἡμῖν, λόγος δὲ ἐλέγετο τῶν πάντων ὁ Πόρος. Ταῦτα δὲ τί δεῖ τίθεσθαι, τὸν Δία καὶ τὸν κῆπον αὐτοῦ; Οὐδὲ γὰρ ψυχὴν δεῖ τίθεσθαι τὸν Δία τὴν Ἀφροδίτην τοῦτο θέντας. Δεῖ δὴ λαβεῖν καὶ ἐνταῦθα παρὰ Πλάτωνος τὸν Δία ἐκ μὲν Φαίδρου ἡγεμόνα μέγαν λέγοντος αὐτοῦ τοῦτον τὸν θεόν, ἐν ἄλλοις δὲ τρίτον, οἶμαι, τοῦτον· σαφέστερον δὲ ἐν τῷ Φιλήβωι, ἡνίκ ἂν φῇ ἐν τῷ Διὶ εἶναι βασιλικὴν μὲν ψυχὴν, βασιλικὸν δὲ νοῦν. Εἰ οὖν ὁ Ζεὺς νοῦς ἐστὶ μέγας καὶ ψυχὴ καὶ ἐν τοῖς αἰτίοις τάττεται, κατὰ δὲ τὸ κρεῖττον δεῖ τάττειν διὰ τε τὰ ἄλλα καὶ ὅτι αἴτιον καὶ τὸ βασιλικὸν δὲ καὶ τὸ ἡγούμενον, ὁ μὲν ἔσται κατὰ τὸν νοῦν, ἡ δὲ Ἀφροδίτη αὐτοῦ οὖσα καὶ ἐξ αὐτοῦ καὶ σὺν αὐτῷ κατὰ τὴν ψυχὴν τετάσσεται κατὰ τὸ καλὸν καὶ ἀγλᾶν καὶ τὸ τῆς ψυχῆς ἄκακον καὶ ἀβρὸν Ἀφροδίτῃ λεχθεῖσα. Καὶ γὰρ εἰ κατὰ μὲν τὸν νοῦν τοὺς ἄρρενας τάττομεν τῶν θεῶν, κατὰ δὲ τὰς ψυχὰς αὐτῶν τὰς θηλείας λέγομεν, ὡς νῶι ἐκάστωι ψυχῇ συνούσης, εἴη ἂν καὶ ταύτῃ ἡ ψυχὴ τοῦ Διὸς ἡ Ἀφροδίτῃ πάλιν μαρτυρούντων τούτῳ τῷ λόγῳ ἱερέων καὶ θεολόγων οἱ εἰς ταῦτον Ἦραν καὶ Ἀφροδίτῃν ἄγουσι καὶ τὸν τῆς Ἀφροδίτης ἀστέρα ἐν οὐρανῷ Ἦρας λέγουσιν.

[9] Ὁ οὖν Πόρος λόγος ὢν τῶν ἐν τῷ νοητῷ καὶ νῶι καὶ μᾶλλον κεχυμένος καὶ οἶον ἀπλωθεὶς περὶ ψυχὴν ἂν γένοιτο καὶ ἐν ψυχῇ. Τὸ γὰρ ἐν νῶι συνεσπειραμένον, καὶ οὐ παρὰ ἄλλου εἰς αὐτόν, τούτῳ δὲ μεθύοντι ἐπακτόν τὸ τῆς πληρώσεως. Τὸ δ' ἐκεῖ πληροῦν τοῦ νέκταρος τί ἂν εἴη ἢ λόγος ἀπὸ κρεῖττονος ἀρχῆς πεσὼν εἰς ἐλάττωνα; Ἐν οὖν τῇ ψυχῇ ἀπὸ νοῦ ὁ λόγος οὗτος, ὅτε ἡ Ἀφροδίτῃ λέγεται γεγονέναι, εἰσρυεῖς εἰς τὸν κῆπον αὐτοῦ. Κῆπος δὲ πᾶς ἀγλαΐσμα καὶ πλούτου ἐγκαλλώπισμα. Ἀγλαΐζεται δὲ τὰ τοῦ Διὸς λόγοι, καὶ τὰ καλλωπίσματα αὐτοῦ τὰ παρὰ τοῦ νοῦ αὐτοῦ εἰς τὴν ψυχὴν ἐλθόντα ἀγλαΐσματα. Ἦ τί ἂν εἴη ὁ κῆπος τοῦ Διὸς ἢ τὰ ἀγάλματα αὐτοῦ καὶ τὰ ἀγλαΐσματα; Τί δ' ἂν εἴη τὰ ἀγλαΐσματα αὐτοῦ καὶ τὰ κοσμήματα ἢ οἱ λόγοι οἱ παρ' αὐτοῦ ρυέντες; Ὁμοῦ δὲ οἱ λόγοι ὁ Πόρος, ἡ εὐπορία καὶ ὁ πλοῦτος τῶν καλῶν, ἐν ἐκφάνσει ἤδη· καὶ τοῦτό ἐστι τὸ μεθύειν τῷ νέκταρι. Τί γὰρ θεοῖς νέκταρ ἢ ὁ τὸ θεῖον κομίζεται; Κομίζεται δὲ τὸ ὑποβεβηκός νοῦ λόγον· νοῦς δὲ ἑαυτὸν ἔχει ἐν κόρῳ καὶ οὐ μεθύει ἔχων. Οὐ γὰρ ἐπακτόν τι ἔχει. Ὁ δὲ λόγος νοῦ γέννημα καὶ ὑπόστασις μετὰ νοῦν καὶ οὐκέτι αὐτοῦ ὢν, ἀλλ' ἐν ἄλλῳ, ἐν τῷ τοῦ Διὸς κήπῳ λέγεται κείσθαι τότε κείμενος, ὅτε ἡ Ἀφροδίτῃ ἐν τοῖς οὖσιν ὑποστῆναι λέγεται. Δεῖ δὲ τοὺς μύθους, εἴπερ τοῦτο ἔσονται, καὶ μερίζειν χρόνους ἃ λέγουσι, καὶ διαιρεῖν ἀπ'

ἀλλήλων πολλὰ τῶν ὄντων ὁμοῦ μὲν ὄντα, τάξει δὲ ἢ δυνάμεσι διεστῶτα, ὅπου καὶ οἱ λόγοι καὶ γενέσεις τῶν ἀγεννῆτων ποιοῦσι, καὶ τὰ ὁμοῦ ὄντα καὶ αὐτοὶ διαιροῦσι, καὶ διδάξαντες ὥς δύνανται τῷ νοήσαντι ἤδη συγχωροῦσι συναιρεῖν. Ἡ δὲ συναίρεσις· ψυχὴ νῶι συνοῦσα καὶ παρὰ νοῦ ὑποστᾶσα καὶ αὖ λόγων πληρωθεῖσα καὶ καλῇ καλοῖς κοσμηθεῖσα καὶ εὐπορίας πληρωθεῖσα, ὥς εἶναι ἐν αὐτῇ ὁρᾶν πολλὰ ἀγλαίσματα καὶ τῶν καλῶν ἀπάντων εἰκόνας, Ἀφροδίτῃ μὲν ἐστι τὸ πᾶν, οἱ δὲ ἐν αὐτῇ λόγοι πάντες εὐπορία καὶ Πόρος ἀπὸ τῶν ἄνω ρένοντος τοῦ ἐκεῖ νέκταρος· τὰ δὲ ἐν αὐτῇ ἀγλαίσματα ὥς ἂν ἐν ζωῇ κείμενα κῆπος Διὸς λέγεται, καὶ εὖδειν ἐκεῖ ὁ Πόρος οἷς ἐπληρώθη βεβαρημένος. Ζωῆς δὲ φανείσης καὶ οὔσης ἀεὶ ἐν τοῖς οὖσιν ἐστιᾶσθαι οἱ θεοὶ λέγονται ὥς ἂν ἐν τοιαύτῃ μακαριότητι ὄντες. Ἀεὶ δὲ οὕτως ὑπέστη ὅδε ἐξ ἀνάγκης ἐκ τῆς ψυχῆς ἐφέσεως πρὸς τὸ κρεῖττον καὶ ἀγαθόν, καὶ ἦν ἀεὶ, ἐξ οὐπερ καὶ ψυχῇ, Ἔρω. Ἔστι δ' οὗτος μικτόν τι χρῆμα μετέχον μὲν ἐνδεΐας, ἣι πληροῦσθαι θέλει, οὐκ ἅμοιον δὲ εὐπορίας, ἣι οὐ ἔχει τὸ ἐλλεῖπον ζητεῖ· οὐ γὰρ δὴ τὸ πᾶμπαν ἅμοιον τοῦ ἀγαθοῦ τὸ ἀγαθὸν ἂν ποτε ζητήσκειν. Ἐκ Πόρου οὖν καὶ Πενίας λέγεται εἶναι, ἣι ἡ ἔλλειψις καὶ ἡ ἔφεσις καὶ τῶν λόγων ἡ μνήμη ὁμοῦ συνελθόντα ἐν ψυχῇ ἐγέννησε τὴν ἐνέργειαν τὴν πρὸς τὸ ἀγαθόν, ἔρωτα τοῦτον ὄντα. Ἡ δὲ μήτηρ αὐτῷ Πενία, ὅτι ἀεὶ ἡ ἔφεσις ἐνδεοῦς. Ὑλὴ δὲ ἡ Πενία, ὅτι καὶ ἡ ὕλη ἐνδεὴς τὰ πάντα, καὶ τὸ ἀόριστον τῆς τοῦ ἀγαθοῦ ἐπιθυμίας – οὐ γὰρ μορφὴ τις οὐδὲ λόγος ἐν τῷ ἐπιεμένῳ τούτου – ὑλικώτερον τὸ ἐπιέμενον καθ' ὅσον ἐφίεται ποιεῖ. Τὸ δὲ πρὸς αὐτὸ εἶδός ἐστι μόνον ἐν αὐτῷ μένον· καὶ δέξασθαι δὲ ἐπιέμενον ὕλην τῷ ἐπίοντι τὸ δεξόμενον παρασκευάζει. Οὕτω τοι ὁ Ἔρω ὑλικός τίς ἐστι, καὶ δαίμων οὗτός ἐστιν ἐκ ψυχῆς, καθ' ὅσον ἐλλείπει τῷ ἀγαθῷ, ἐφίεται δέ, γεγενημένος.

στ: Περὶ τῆς ἀπαθείας τῶν ἀσωμάτων.

[1] Τὰς αἰσθήσεις οὐ πάθη λέγοντες εἶναι, ἐνεργείας δὲ περὶ παθήματα καὶ κρίσεις, τῶν μὲν παθῶν περὶ ἄλλο γινομένων, οἷον τὸ σῶμα φέρε τὸ τοιονδε, τῆς δὲ κρίσεως περὶ τὴν ψυχὴν, οὐ τῆς κρίσεως πάθους οὔσης – ἔδει γὰρ αὐτὴν ἄλλην κρίσιν γίνεσθαι καὶ ἐπαναβαίνειν αἰεὶ εἰς ἄπειρον – εἵχομεν οὐδὲν ἥττον καὶ ἐνταῦθα ἀπορίαν, εἰ ἡ κρίσις ἢ κρίσις οὐδὲν ἔχει τοῦ κρινομένου. Ἡ, εἰ τύπον ἔχοι, πέπονθεν. Ἦν δ' ὁμως λέγειν καὶ περὶ τῶν καλουμένων τυπώσεων, ὡς ὁ τρόπος ὅλως ἕτερος ἢ ὡς ὑπείληπται, ὁποῖος καὶ ἐπὶ τῶν νοήσεων ἐνεργειῶν καὶ τούτων οὐσῶν γινώσκειν ἄνευ τοῦ παθεῖν τι δυναμένων· καὶ ὅλως ὁ λόγος ἡμῖν καὶ τὸ βούλημα μὴ ὑποβαλεῖν τροπαῖς καὶ ἀλλοιώσει τὴν ψυχὴν τοιαύταις, ὅποιαί αἱ θερμάνσεις καὶ ψύξεις σωμάτων. Καὶ τὸ παθητικὸν δὲ λεγόμενον αὐτῆς ἔδει ἰδεῖν καὶ ἐπισκέψασθαι, πότερα καὶ τοῦτο ἄτρεπτον δώσομεν, ἢ τούτῳ μόνῳ τὸ πάσχειν συγχωρήσομεν. Ἀλλὰ τοῦτο μὲν ὕστερον, περὶ δὲ τῶν προτέρων τὰς ἀπορίας ἐπισκεπτέον. Πῶς γὰρ ἄτρεπτον καὶ τὸ πρὸ τοῦ παθητικοῦ καὶ τὸ πρὸ αἰσθήσεως καὶ ὅλως ψυχῆς ὅτιοῦν κακίας περὶ αὐτὴν ἐγγινομένης καὶ δοξῶν ψευδῶν καὶ ἀνοίας; Οἰκειώσεις δὲ καὶ ἀλλοτριώσεις ἡδομένης καὶ λυπουμένης, ὀργιζομένης, φθονούσης, ζηλούσης, ἐπιθυμούσης, ὅλως οὐδαμῇ ἡσυχίαν ἀγούσης, ἀλλ' ἐφ' ἐκάστῳ τῶν προσπιπτόντων κινουμένης καὶ μεταβαλλούσης. Ἀλλ' εἰ μὲν σῶμά ἐστιν ἡ ψυχὴ καὶ μέγεθος ἔχει, οὐ ράδιον, μᾶλλον δὲ ὅλως ἀδύνατον, ἀπαθῆ αὐτὴν καὶ ἄτρεπτον δεικνύναι ἐν ὁττωῦν τῶν λεγομένων γίνεσθαι περὶ αὐτὴν· εἰ δὲ ἐστὶν οὐσία ἀμεγέθης καὶ δεῖ καὶ τὸ ἄφθαρτον αὐτῇ παρεῖναι, εὐλαβητέον αὐτῇ πάθη διδόναι τοιαῦτα, μὴ καὶ λάθωμεν αὐτὴν φθαρτὴν εἶναι διδόντες. Καὶ δὴ εἴτε ἀριθμὸς εἴτε λόγος, ὡς φαμεν, ἡ οὐσία αὐτῆς, πῶς ἂν πάθος ἐγγένοιτο ἐν ἀριθμῷ ἢ λόγῳ; Ἀλλὰ μᾶλλον λόγους ἀλόγους καὶ ἀπαθῆ πάθη δεῖ ἐπιγίνεσθαι αὐτῇ οἶεσθαι, καὶ ταῦτα τὰ ἀπὸ τῶν σωμάτων [κατ' ἀναλογίαν] μετενηνεγμένα ἀντικειμένως ληπτέον ἕκαστα [καὶ κατ' ἀναλογίαν μετενηνεγμένα], καὶ ἔχουσιν οὐκ ἔχειν καὶ πάσχουσιν οὐ πάσχειν. Καὶ ὅστις ὁ τρόπος τῶν τοιούτων, ἐπισκεπτέον.

[2] Πρῶτον δὲ περὶ κακίας καὶ ἀρετῆς λεκτέον, τί γίγνεται τότε, ὅταν κακία λέγεται παρεῖναι· καὶ γὰρ ἀφαιρεῖν δεῖν φαμεν ὡς τινος ὄντος ἐν αὐτῇ κακοῦ καὶ ἐνθεῖναι ἀρετὴν καὶ κοσμήσαι καὶ κάλλος ἐμποιῆσαι ἀντὶ αἰσχύος τοῦ πρόσθεν. Ἄρ' οὖν λέγοντες ἀρετὴν ἀρμονίαν εἶναι, ἀναρμοστίαν δὲ τὴν κακίαν, λέγομεν ἂν δόξαν δοκοῦσαν τοῖς παλαιοῖς καὶ τι πρὸς τὸ ζητούμενον οὐ μικρὸν ὁ λόγος ἀνύσειεν; Εἰ γὰρ συναρμοσθέντα μὲν κατὰ φύσιν τὰ μέρη τῆς ψυχῆς πρὸς ἀλλήλα ἀρετὴ ἐστὶ, μὴ συναρμοσθέντα δὲ κακία, ἐπακτὸν οὐδὲν ἂν οὐδὲ ἐτέρωθεν γίνοιτο, ἀλλ' ἕκαστον ἥκοι ἂν οἷόν ἐστιν εἰς τὴν ἀρμογὴν καὶ οὐκ ἂν ἥκοι ἐν τῇ ἀναρμοστίᾳ τοιοῦτον ὄν, οἷον καὶ χορευταὶ χορεύοντες καὶ συνάιδοντες ἀλλήλοις, εἰ καὶ μὴ οἱ αὐτοὶ εἰσι, καὶ μόνος τις αἰδῶν τῶν ἄλλων μὴ δόντων, καὶ ἐκάστου καθ' ἑαυτὸν αἰδοντος· οὐ γὰρ μόνον δεῖ συνάιδειν, ἀλλὰ καὶ ἕκαστον καλῶς τὸ αὐτοῦ αἰδοντα οἰκείαι μουσικῇ· ὥστε κάκει ἐπὶ τῆς ψυχῆς ἀρμονίαν εἶναι ἐκάστου μέρους τὸ αὐτῷ

προσῆκον ποιούντος. Δεῖ δὴ πρὸ τῆς ἁρμονίας ταύτης ἄλλην ἐκάστου εἶναι ἀρετὴν, καὶ κακίαν δὲ ἐκάστου πρὸ τῆς πρὸς ἄλληλα ἀναρμοστίας. Τίνος οὖν παρόντος ἕκαστον μέρος κακόν; Ἡ κακίας. Καὶ ἀγαθὸν αὖ; Ἡ ἀρετῆς. Τῷ μὲν οὖν λογιστικῷ τάχ' ἂν τις λέγων ἄνοιαν εἶναι τὴν κακίαν καὶ ἄνοιαν τὴν κατὰ ἀπόφασιν οὐ παρουσίαν τινὸς ἂν λέγοι. Ἀλλ' ὅταν καὶ ψευδεῖς δόξαι ἐνῶσιν, ὃ δὴ μάλιστα τὴν κακίαν ποιεῖ, πῶς οὐκ ἐγγίνεσθαι φήσει καὶ ἀλλοῖον ταύτῃ τοῦτο τὸ μόνιον γίνεσθαι; Τὸ δὲ θυμοειδὲς οὐκ ἄλλως μὲν ἔχει δειλαῖνον, ἀνδρεῖον δὲ ὄν ἄλλως; Τὸ δ' ἐπιθυμοῦν ἀκόλαστον μὲν ὄν οὐκ ἄλλως, σωφρονοῦν δὲ ἄλλως; ἢ πέπονθεν. Ἡ ὅταν μὲν ἐν ἀρετῇ ἕκαστον ἦ, ἐνεργεῖν κατὰ τὴν οὐσίαν ἣ ἐστὶν ἕκαστον ἐπαῖον λόγου φήσομεν· καὶ τὸ μὲν λογιζόμενον παρὰ τοῦ νοῦ, τὰ δ' ἄλλα παρὰ τούτου. Ἡ τὸ ἐπαίειν λόγου ὥσπερ ὁρᾶν ἐστὶν οὐ σχηματιζόμενον, ἀλλ' ὁρῶν καὶ ἐνεργεῖαι ὄν, ὅτε ὁρᾷ. Ὡςπερ γὰρ ἡ ὄψις καὶ δυνάμει οὐσα καὶ ἐνεργεῖαι ἡ αὐτὴ τῇ οὐσίαι, ἡ δὲ ἐνέργεια ἐστὶν οὐκ ἀλλοιώσις, ἀλλ' ἅμα προσῆλθε πρὸς ὃ ἔχει [τὴν οὐσίαν] καὶ ἐστὶν εἰδυῖα καὶ ἔγνω ἀπαθῶς, καὶ τὸ λογιζόμενον οὕτω πρὸς τὸν νοῦν ἔχει καὶ ὁρᾷ, καὶ ἡ δύναμις τοῦ νοεῖν τοῦτο, οὐ σφραγίδος ἔνδον γενομένης, ἀλλ' ἔχει ὃ εἶδε καὶ αὐτὸ οὐκ ἔχει· ἔχει μὲν τῷ γινώσκειν, οὐκ ἔχει δὲ τῷ μὴ ἀποκεῖσθαι τι ἐκ τοῦ ὁράματος, ὥσπερ ἐν κηρῷ μορφὴν. Μεμνησθαι δὲ δεῖ, ὅτι καὶ τὰς μνήμας οὐκ ἐναποκειμένων τινῶν ἐλέγετο εἶναι, ἀλλὰ τῆς ψυχῆς οὕτω τὴν δύναμιν ἐγειράσης, ὥστε καὶ ὃ μὴ ἔχει ἔχειν. Τί οὖν; Οὐκ ἄλλη ἦν πρὶν οὕτω μνημονεύειν καὶ ὕστερον, ὅτε μνημονεύει; ἢ βούλει ἄλλην; οὐκ οὖν ἀλλοιωθεῖσά γε, πλὴν εἰ μὴ τις τὸ ἐκ δυνάμεως εἰς ἐνέργειαν ἐλθεῖν ἀλλοιώσιν λέγοι, ἀλλ' ἐστὶν οὐδὲν προσγεγόμενον, ἀλλ' ἥπερ ἦν πεφυκυῖα τοῦτο ποιοῦσα. Ὅλως γὰρ αἱ ἐνέργειαι τῶν αὐλῶν οὐ συναλλοιούμενων γίνονται· ἢ φθαρεῖεν ἂν· ἀλλὰ πολὺ μᾶλλον μενόντων, τὸ δὲ πάσχειν τὸ ἐνεργοῦν τοῦτο τῶν μεθ' ὕλης. Εἰ δὲ αὐλὸν ὃν πείσεται, οὐκ ἔχει ὥι μένει ὥσπερ ἐπὶ τῆς ὀψεως τῆς ὁράσεως ἐνεργοῦσης τὸ πάσχον ὃ ὀφθαλμός ἐστίν, αἱ δὲ δόξαι ὥσπερ ὁράματα. Τὸ δὲ θυμοειδὲς πῶς δειλόν; πῶς δὲ καὶ ἀνδρεῖον; Ἡ δειλὸν μὲν τῷ ἢ μὴ ὁρᾶν πρὸς τὸν λόγον ἢ πρὸς φαῦλον ὄντα τὸν λόγον ὁρᾶν ἢ ὀργάνων ἐλλείψει, οἷον ἀπορίαι ἢ σαθρότητι ὄπλων σωματικῶν, ἢ ἐνεργεῖν κωλυόμενον ἢ μὴ κινηθὲν οἷον ἐρεθισθέν· ἀνδρεῖον δέ, εἰ τὰ ἐναντία. Ἐν οἷς οὐδεμία ἀλλοιώσις οὐδὲ πάθος. Τὸ δὲ ἐπιθυμοῦν ἐνεργοῦν μὲν μόνον τὴν λεγομένην ἀκολασίαν παρέχεσθαι· πάντα γὰρ μόνον πράττει καὶ οὐ πάρεστι τὰ ἄλλα, οἷς ἂν ἢ ἐν μέρει τὸ κρατεῖν παροῦσι καὶ δεικνύναι αὐτῷ. Τὸ δ' ὁρῶν ἦν ἂν ἄλλο, πράττον οὐ πάντα, ἀλλὰ που καὶ σχολάζον τῷ ὁρᾶν ὡς οἷόν τε τὰ ἄλλα. Τάχα δὲ τὸ πολὺ καὶ σώματος καχεξία ἢ τούτου λεγομένη κακία, ἀρετὴ δὲ τάναντία· ὥστ' οὐδεμία ἐφ' ἐκάτερα προσθήκη τῇ ψυχῇ.

[3] Τὰς δ' οἰκειώσεις καὶ ἀλλοτριώσεις πῶς; Καὶ λῦπαι καὶ ὀργαὶ καὶ ἡδοναὶ ἐπιθυμίαι τε καὶ φόβοι πῶς οὐ τροπαὶ καὶ πάθη ἐνόντα καὶ κινούμενα; Δεῖ δὴ καὶ περὶ τούτων ὧδε διαλαβεῖν. Ὅτι γὰρ ἐγγίγνονται ἀλλοιώσεις καὶ σφοδραὶ τούτων αἰσθήσεις μὴ οὐ λέγειν ἐναντία λέγοντός ἐστι τοῖς ἐναργέσιν. Ἀλλὰ χρὴ συγχωροῦντας ζητεῖν ὃ τι ἐστὶ τὸ τρεπόμενον. Κινδυνεύομεν γὰρ περὶ ψυχὴν ταῦτα λέγοντες ὁμοίον τι ὑπολαμβάνειν, ὡς εἰ τὴν ψυχὴν λέγομεν

ἐρυθριᾶν ἢ αὖ ἐν ὥχριάσει γίνεσθαι, μὴ λογιζόμενοι, ὥς διὰ ψυχὴν μὲν ταῦτα τὰ πάθη, περὶ δὲ τὴν ἄλλην σύστασιν ἐστὶ γινόμενα. Ἀλλ' ἡ μὲν αἰσχύνη ἐν ψυχῇ δόξης αἰσχροῦ γενομένης· τὸ δὲ σῶμα ἐκείνης τοῦτο οἶον σχοῦσης, ἵνα μὴ τοῖς ὀνόμασι πλανώμεθα, ὑπὸ τῇ ψυχῇ ὃν καὶ οὐ ταῦτ' ἄνυχοι ἐτράπη κατὰ τὸ αἷμα εὐκίνητον ὄν. Τὰ τε τοῦ λεγομένου φόβου ἐν μὲν τῇ ψυχῇ ἢ ἀρχή, τὸ δ' ὥχρ' ἀναχωρήσαντος τοῦ αἵματος εἴσω. Καὶ τῆς ἡδονῆς δὲ τὸ τῆς διαχύσεως τοῦτο καὶ εἰς αἴσθησιν ἦκον περὶ τὸ σῶμα, τὸ δὲ περὶ τὴν ψυχὴν οὐκέτι πάθος. Καὶ τὸ τῆς λύπης ὡσαύτως. Ἐπεὶ καὶ τὸ τῆς ἐπιθυμίας ἐπὶ μὲν τῆς ψυχῆς τῆς ἀρχῆς οὔσης τοῦ ἐπιθυμῆν λανθάνον ἐστίν, ἐκεῖθεν δὲ τὸ προελθὼν ἢ αἴσθησις ἔγνω. Καὶ γὰρ ὅταν λέγωμεν κινεῖσθαι αὐτὴν ἐν ἐπιθυμίαις, ἐν λογισμοῖς, ἐν δόξαις, οὐ σαλευομένην αὐτὴν λέγομεν ταῦτα ποιεῖν, ἀλλ' ἐξ αὐτῆς γίνεσθαι τὰς κινήσεις. Ἐπεὶ καὶ τὸ ζῆν κίνησιν λέγοντες οὐκ ἄλλοιόν μὲν, ἐκάστου δὲ μορίου ἢ ἐνέργεια ἢ κατὰ φύσιν ζωὴ οὐκ ἐξιστάσα. Κεφάλαιον δὲ ἱκανόν· εἰ τὰς ἐνεργείας καὶ τὰς ζωὰς καὶ τὰς ὀρέξεις οὐκ ἄλλοιώσεις συγχωροῦμεν καὶ μνήμας οὐ τύπους ἐναποσφραγιζομένους οὐδὲ τὰς φαντασίας ὥς ἐν κηρῷ τυπώσεις, συγχωρητέον πανταχοῦ ἐν πᾶσι τοῖς λεγομένοις πάθεσι καὶ κινήσεσι τὴν ψυχὴν ὡσαύτως ἔχειν τῷ ὑποκειμένῳ καὶ τῇ οὐσίᾳ καὶ τὴν ἀρετὴν καὶ τὴν κακίαν μὴ ὥς τὸ μέλαν καὶ τὸ λευκὸν περὶ σῶμα γίνεσθαι ἢ τὸ θερμὸν καὶ τὸ ψυχρόν, ἀλλ' ὃν εἴρηται τρόπον ἐπ' ἅμφω περὶ πάνθ' ὅλως τὰ ἐναντία γίνεσθαι.

[4] Περὶ δὲ τοῦ λεγομένου παθητικοῦ τῆς ψυχῆς ἐπισκεπτέον. Ἦδη μὲν οὖν εἴρηται τρόπον τινὰ καὶ περὶ τούτου ἐν οἷς περὶ τῶν παθῶν ἀπάντων ἐλέγετο τῶν περὶ τὸ θυμοειδὲς καὶ τὸ ἐπιθυμοῦν γινομένων ὅπως ἕκαστα· οὐ μὴν ἀλλ' ἔτι λεκτέον περὶ αὐτοῦ πρῶτον λαβόντας, ὅ τι ποτὲ τὸ παθητικὸν τῆς ψυχῆς λέγεται εἶναι. Λέγεται δὴ πάντως περὶ ὃ τὰ πάθη δοκεῖ συνίστασθαι· ταῦτα δ' ἐστὶν οἷς ἔπεται ἡδονὴ καὶ λύπη. Τῶν δὲ παθῶν τὰ μὲν ἐπὶ δόξαις συνίσταται, ὥς ὅταν δοξάσας τις μέλλειν τελευτᾶν ἴσχηι φόβον, ἢ οἰηθεὶς ἀγαθὸν αὐτῷ τι ἔσεσθαι ἡσθῇ, τῆς μὲν δόξης ἐν ἄλλῳ, τοῦ δὲ πάθους κινήθέντος ἐν ἄλλῳ· τὰ δὲ ἐστὶν ὥς ἡγησάμενα αὐτὰ ἀπροαιρέτως ἐμποιεῖν ἐν τῷ πεφυκότι δοξάζειν τὴν δόξαν. Ἡ μὲν δὴ δόξα ὅτι ἄτρεπτον εἶναι τὸ δοξάζειν εἴρηται· ὁ δ' ἐκ τῆς δόξης φόβος ἐλθὼν ἄνωθεν αὖ ἀπὸ τῆς δόξης οἶον σύνεσιν τινα παρασχὼν τῷ λεγομένῳ τῆς ψυχῆς φοβεῖσθαι. Τί ποτε ποιεῖ τοῦτο τὸ φοβεῖσθαι; Ταραχὴν καὶ ἐκπληξίν, φασιν, ἐπὶ προσδοκῶμένῳ κακῷ. Ὅτι μὲν οὖν ἡ φαντασία ἐν ψυχῇ, ἥ τε πρώτη, ἣν δὴ καλοῦμεν δόξαν, ἥ τε ἀπὸ ταύτης οὐκέτι δόξα, ἀλλὰ περὶ τὸ κάτω ἀμυδρὰ οἶον δόξα καὶ ἀνεπίκριτος φαντασία, οἷα τῇ λεγομένῃ φύσει ἐνυπάρχει ἐνέργεια καθ' ἣ ποιεῖ ἕκαστα, ὥς φασιν, ἀφαντάστως, δηλὸν ἂν τῷ γένοιτο. Τὸ δ' ἀπὸ τούτων ἡδὴ αἰσθητὴ ἢ ταραχὴ περὶ τὸ σῶμα γινομένη ὅ τε τρόμος καὶ ὁ σεισμὸς τοῦ σώματος καὶ τὸ ὥχρ' οὐ καὶ ἡ ἀδυναμία τοῦ λέγειν. Οὐ γὰρ δὴ ἐν τῷ ψυχικῷ μέρει ταῦτα· ἡ σωματικὴ φήσομεν αὐτὸ εἶναι, αὐτὸ τε εἴπερ ἦν παθὼν ταῦτα, οὐδ' ἂν ἔτι εἰς τὸ σῶμα ταῦτα ἀφίκετο τοῦ πέμποντος οὐκέτι ἐνεργοῦντος τὸ πέμπειν διὰ τὸ κατέχεσθαι τῷ πάθει καὶ ἐξίστασθαι ἑαυτοῦ. Ἀλλ' ἔστι μὲν τοῦτο τὸ τῆς ψυχῆς μέρος τὸ παθητικὸν οὐ σῶμα μὲν, εἶδος δέ τι. Ἐν ὕλῃ μέντοι καὶ τὸ

ἐπιθυμοῦν καὶ τὸ γε θρεπτικὸν τε καὶ αὐξητικὸν καὶ γεννητικόν, ὃ ἐστὶ ρίζα καὶ ἀρχὴ τοῦ ἐπιθυμοῦντος καὶ παθητικοῦ εἶδους. Εἶδει δὲ οὐδενὶ δεῖ παρεῖναι ταραχὴν ἢ ὅλως πάθος, ἀλλ' ἐστηκέναι μὲν αὐτό, τὴν δὲ ὕλην αὐτοῦ ἐν τῷ πάθει γίνεσθαι, ὅταν γίγνηται, ἐκείνου τῇ παρουσίᾳ κινούντος. Οὐ γὰρ διὰ τὸ φυτικόν, ὅταν φύη, φύεται, οὐδ', ὅταν αὐξηῇ, αὐξεται, οὐδ' ὅλως, ὅταν κινήῃ, κινεῖται ἐκείνην τὴν κίνησιν ἣν κινεῖ, ἀλλ' ἢ οὐδ' ὅλως, ἢ ἄλλος τρόπος κινήσεως ἢ ἐνεργείας. Αὐτὴν μὲν οὖν δεῖ τὴν τοῦ εἶδους φύσιν ἐνέργειαν εἶναι καὶ τῇ παρουσίᾳ ποιεῖν, οἷον εἰ ἡ ἁρμονία ἐξ αὐτῆς τὰς χορδὰς ἐκίνει. Ἔσται τοίνυν τὸ παθητικὸν πάθους μὲν αἴτιον ἢ παρ' αὐτοῦ γενομένου τοῦ κινήματος ἐκ τῆς φαντασίας τῆς αἰσθητικῆς ἢ καὶ ἄνευ φαντασίας· ἐπισκεπτέον δὲ τοῦτο, εἰ τῆς δόξης ἄνωθεν ἀρξάσης· αὐτὸ δὲ μένον ἐν ἁρμονίᾳ εἶδει. Τὰ δὲ αἴτια τοῦ κινήσαι ἀνάλογον τῷ μουσικῷ· τὰ δὲ πληγέντα διὰ πάθος πρὸς τὰς χορδὰς ἂν τὸν λόγον ἔχῃ. Καὶ γὰρ κάκεῖ οὐχ ἡ ἁρμονία πέπονθεν, ἀλλ' ἡ χορδὴ· οὐ μὴν ἐκινήθη ἂν ἡ χορδὴ, εἰ καὶ ὁ μουσικὸς ἐβούλετο, μὴ τῆς ἁρμονίας τοῦτο λεγούσης.

[5] Τί οὖν χρή ζητεῖν ἀπαθῆ τὴν ψυχὴν ἐκ φιλοσοφίας ποιεῖν μηδὲ τὴν ἀρχὴν πάσχουσιν; Ἡ ἐπειδὴ καὶ τὸ εἰς αὐτὴν ἐπὶ τοῦ λεγομένου παθητικοῦ οἷον φάντασμα τὸ ἐφεξῆς πάθημα ποιεῖ, τὴν ταραχὴν, καὶ συνέζευκται τῇ ταραχῇ ἢ τοῦ προσδοκωμένου κακοῦ εἰκόν, πάθος τὸ τοιοῦτον λεγόμενον ἡξίου ὁ λόγος ὅλως ἀφαιρεῖν καὶ μὴ ἔαν ἐγγίγνεσθαι ὡς γιγνομένου μὲν οὐπω τῆς ψυχῆς ἐχούσης εὖ, μὴ γιγνομένου δὲ ἀπαθῶς ἰσχύουσης τοῦ αἰτίου τοῦ πάθους τοῦ περὶ αὐτὴν ὁράματος οὐκέτι ἐγγιγνομένου, οἷον εἰ τις τὰς τῶν ὄνειράτων φαντασίας ἀναιρεῖν ἐθέλων ἐν ἐγρηγόρσει τὴν ψυχὴν τὴν φανταζομένην ποιοίῃ, εἰ τὰ πάθη λέγοι πεποιηκέναι, τὰ ἔξωθεν οἷον ὁράματα παθήματα λέγων τῆς ψυχῆς εἶναι. Ἀλλὰ τίς ἡ κάθαρσις ἂν τῆς ψυχῆς εἴη μηδαμῇ μεμολυσμένης ἢ τί τὸ χωρίζειν αὐτὴν ἀπὸ τοῦ σώματος; Ἡ ἡ μὲν κάθαρσις ἂν εἴη καταλιπεῖν μόνην καὶ μὴ μετ' ἄλλων ἢ μὴ πρὸς ἄλλο βλέπουσαν μηδ' αὖ δόξας ἀλλοτριᾶς ἔχουσιν, ὅστις ὁ τρόπος τῶν δοξῶν, ἢ τῶν παθῶν, ὡς εἴρηται, μήτε ὁρᾶν τὰ εἰδῶλα μήτε ἐξ αὐτῶν ἐργάζεσθαι πάθη. Εἰ δὲ ἐπὶ θάτερα τὰ ἄνω ἀπὸ τῶν κάτω, πῶς οὐ κάθαρσις καὶ χωρισμός γε πρὸς τῆς ψυχῆς τῆς μηκέτι ἐν σώματι γιγνομένης ὡς ἐκείνου εἶναι, καὶ τὸ ὥσπερ φῶς μὴ ἐν θολερῷ; Καίτοι ἀπαθὲς ὅμως ὁ καὶ ἐν θολερῷ. Τοῦ δὲ παθητικοῦ ἢ μὲν κάθαρσις ἢ ἔγερσις ἐκ τῶν ἀτόπων εἰδώλων καὶ μὴ ὄρασις, τὸ δὲ χωρίζεσθαι τῇ μὴ πολλῇ νεύσει καὶ τῇ περὶ τὰ κάτω μὴ φαντασίᾳ. Εἴη δ' ἂν καὶ τὸ χωρίζειν αὐτὸ τὸ ἐκεῖνα ἀφαιρεῖν ὧν τοῦτο χωρίζεται, ὅταν μὴ ἐπὶ πνεύματος θολεροῦ ἐκ γαστριμαργίας καὶ πλήθους οὐ καθαρῶν ἢ σαρκῶν, ἀλλ' ἢ ἰσχνὸν τὸ ἐν ᾧ, ὡς ἐπ' αὐτοῦ ὀχεῖσθαι ἡσυχῇ.

[6] Τὴν μὲν διὰ οὐσίαν τὴν νοητὴν τὴν κατὰ τὸ εἶδος ἅπασαν τεταγμένην ὡς ἀπαθῆ δεῖ εἶναι δοκεῖν εἴρηται. Ἐπεὶ δὲ καὶ ἡ ὕλη ἐν τι τῶν ἀσωμάτων, εἰ καὶ ἄλλον τρόπον, σκεπτέον καὶ περὶ ταύτης τίνα τρόπον ἔχει, πότερα παθητή, ὡς λέγεται, καὶ κατὰ πάντα τρεπτή, ἢ καὶ ταύτην δεῖ ἀπαθῆ εἶναι οἶεσθαι, καὶ τίς ὁ τρόπος τῆς ἀπαθείας. Πρῶτον δὲ ληπτέον ἐπὶ τοῦτο στελλομένοις καὶ περὶ τῆς φύσεως αὐτῆς λέγουσιν ὅποια τις, ὡς ἡ τοῦ ὄντος φύσις καὶ ἡ οὐσία καὶ τὸ εἶναι οὐ ταύτην ἔχει, ὡς οἱ πολλοὶ νομίζουσιν. Ἔστι γὰρ τὸ ὄν, ὃ καὶ κατ'

ἀλήθειαν ἂν τις εἴποι ὄν, ὄντως ὄν· τοῦτο δέ ἐστιν, ὃ πάντῃ ἐστὶν ὄν· τοῦτο δέ, ὧι μηδὲν ἀποστατεῖ τοῦ εἶναι. Τελέως δὲ ὄν οὐδενὸς δεῖται ἵνα σώιζοιτο καὶ ἧ, ἀλλὰ καὶ τοῖς ἄλλοις αἴτιον τοῖς δοκοῦσιν εἶναι τοῦ δοκεῖν εἶναι. Εἰ δὴ ταῦτα ὀρθῶς λέγεται, ἀνάγκη αὐτὸ ἐν ζωῇ καὶ ἐν τελείᾳ ζωῇ εἶναι· ἢ ἐλλείπον οὐ μᾶλλον ὄν ἢ μὴ ὄν ἔσται. Τοῦτο δὲ νοῦς καὶ πάντῃ φρόνησις. Καὶ ὠρισμένον ἄρα καὶ πεπερασμένον καὶ τῇ δυνάμει οὐδὲν ὃ τι μὴ, οὐδὲ τοσηδε· ἐπιλείπει γὰρ ἄν. Διὸ καὶ τὸ αἰεὶ καὶ τὸ ὡσαύτως καὶ τὸ ἄδεκτον παντὸς καὶ οὐδὲν εἰς αὐτό· εἰ γάρ τι δέχοιτο, παρ' αὐτὸ ἂν τι δέχοιτο· τοῦτο δὲ μὴ ὄν. Δεῖ δ' αὐτὸ πάντῃ ὄν εἶναι· ἥκειν οὖν δεῖ παρ' αὐτοῦ πάντα ἔχον εἰς τὸ εἶναι· καὶ ὁμοῦ πάντα καὶ ἐν πάντα. Εἰ δὴ τούτοις ὀρίζομεν τὸ ὄν – δεῖ δέ, ἢ οὐκ ἂν ἐκ τοῦ ὄντος ἦκοι νοῦς καὶ ζωή, ἀλλὰ τῷ ὄντι ἐπακτὰ ταῦτα καὶ οὐκ [ἐξ οὐκ ὄντος] ἔσται, καὶ τὸ μὲν ὄν ἄζων καὶ ἄνουν ἔσται, ὃ δὲ μὴ ὄν ἐστὶν ἀληθῶς ταῦτα ἔξει, ὡς ἐν τοῖς χείροσι δέον ταῦτα εἶναι καὶ τοῖς ὑστέροις τοῦ ὄντος· τὸ γὰρ πρὸ τοῦ ὄντος χορηγὸν μὲν τούτων εἰς τὸ ὄν, οὐ δεόμενον δὲ αὐτὸ τούτων· – εἰ οὖν τοιοῦτον τὸ ὄν, ἀνάγκη μήτε τι σῶμα αὐτὸ μήτε τὸ ὑποκείμενον τοῖς σώμασιν εἶναι, ἀλλ' εἶναι τούτοις τὸ εἶναι τὸ μὴ οὔσιν εἶναι. Καὶ πῶς ἢ τῶν σωμάτων φύσις μὴ οὔσα, πῶς δὲ ἢ ὕλη ἐφ' ἧς ταῦτα, ὄρη καὶ πέτραι καὶ πᾶσα γῆ στερεὰ καὶ πάντα ἀντίτυπα καὶ ταῖς πληγαῖς βιαζόμενα τὰ πληττόμενα ὁμολογεῖν αὐτῶν τὴν οὐσίαν; Εἰ οὖν τις λέγοι· πῶς δὲ τὰ μὴ θλίβοντα καὶ μὴ βιαζόμενα μηδὲ ἀντίτυπα μηδ' ὅλως ὁρώμενα, ψυχὴ καὶ νοῦς, ὄντα καὶ ὄντως ὄντα; καὶ δὴ καὶ ἐπὶ τῶν σωμάτων μᾶλλον γῆς ἐστώσης τὸ μᾶλλον κινούμενον καὶ ἐμβριθὲς ἦττον, καὶ τούτου τὸ ἄνω; καὶ δὴ καὶ τὸ πῦρ φεῦγον ἤδη τὴν σώματος φύσιν; Ἄλλ' οἶμαι, τὰ μὲν αὐταρκέστερα αὐτοῖς ἦττον ἐνοχλεῖ τὰ ἄλλα καὶ ἀλυπότερα τοῖς ἄλλοις, τὰ δὲ βαρύτερα καὶ γεωδέστερα, ὅσῳ ἐλλιπῇ καὶ πίπτοντα καὶ αἶρειν αὐτὰ οὐ δυνάμενα, ταῦτα πίπτοντα ὑπὸ ἀσθενείας τῇ καταφορᾷ καὶ νωθεῖαι πληγὰς ἔχει. Ἐπεὶ καὶ τὰ νεκρὰ τῶν σωμάτων ἀηδέστερα προσπεσεῖν, καὶ τὸ σφόδρα τῆς πληγῆς καὶ τὸ βλάπτειν ἔχει· τὰ δ' ἐμψυχα μετέχοντα τοῦ ὄντος, ὅσῳ τούτου μέτεστιν αὐτοῖς, εὐχαριτώτερα τοῖς πέλας. Ἡ δὲ κίνησις ὥσπερ τις ζωὴ οὔσα ἐν τοῖς σώμασιν ἦν· καὶ μίμησιν ἔχουσα ταύτης μᾶλλον ἐστὶ τοῖς ἦττον σώματος ἔχουσιν, ὡς τῆς ἀπολείψεως τοῦ ὄντος ὃ καταλείπει μᾶλλον τοῦτο σῶμα ποιούσης. Καὶ ἐκ τῶν δὲ λεγομένων παθημάτων μᾶλλον ἂν τις ἴδοι τὸ μᾶλλον σῶμα μᾶλλον παθητὸν ὄν, γῆν ἢ τὰ ἄλλα, καὶ τὰ ἄλλα κατὰ τὸν αὐτὸν λόγον· τὰ μὲν γὰρ ἄλλα σύνεισι διαιρούμενα μὴ κωλύοντος μηδενὸς εἰς ἐν πάλιν, τμηθὲν δὲ γεηρὸν ἅπαν χωρὶς ἐκάτερον αἰεὶ· ὥσπερ τὰ ἀπαγορεύοντα τῇ φύσει, ἃ δὴ μικρὰς πληγῆς γενομένης οὕτως ἔχει ὡς πέπληκται καὶ ἐφθάρη, οὕτω καὶ τὸ μάλιστα σῶμα γεγόμενον ὡς μάλιστα εἰς τὸ μὴ ὄν ἦκον ἀναλαβεῖν αὐτὸ εἰς τὸ ἐν ἀσθενεῖ. Πτῶμα οὖν αἰ βαρεῖαι καὶ σφοδραὶ πληγαί, ἀλλὰ ποιεῖν εἰς ἄλληλα· ἀσθενὲς δὲ ἀσθενεῖ προσπίπτον ἰσχυρόν ἐστι πρὸς ἐκεῖνο καὶ μὴ ὄν μὴ ὄντι. Ταῦτα μὲν οὖν εἴρηται πρὸς τοὺς ἐν τοῖς σώμασι τιθεμένους τὰ ὄντα τῇ τῶν ὀλισμῶν μαρτυρίαι καὶ τοῖς διὰ τῆς αἰσθήσεως φαντάσμασι πίστιν τῆς ἀληθείας λαμβάνοντας, οἱ παραπλήσιον τοῖς ὄνειρώττουσι ποιοῦσι ταῦτα ἐνεργεῖν νομίζουσιν, ἃ ὀρῶσιν εἶναι ἐνύπνια ὄντα. Καὶ γὰρ τὸ τῆς αἰσθήσεως ψυχῆς ἐστὶν εὐδόσης· ὅσον γὰρ ἐν σώματι

ψυχῆς, τοῦτο εὐδει· ἡ δ' ἀληθινὴ ἐγγήγορσις ἀληθινὴ ἀπὸ σώματος, οὐ μετὰ σώματος, ἀνάστασις. Ἡ μὲν γὰρ μετὰ σώματος μετὰστασίς ἐστιν ἐξ ἄλλου εἰς ἄλλον ὕπνον, οἷον ἐξ ἐτέρων δεμνίων· ἡ δ' ἀληθὴς ὅλως ἀπὸ τῶν σωμάτων, ἃ τῆς φύσεως ὄντα τῆς ἐναντίας ψυχῇ τὸ ἐναντίον εἰς οὐσίαν ἔχει. Μαρτυρεῖ δὲ καὶ ἡ γένεσις αὐτῶν καὶ ἡ ῥοή καὶ ἡ φθορὰ οὐ τῆς τοῦ ὄντος φύσεως οὐσα.

[7] Ἀλλ' ἐπανιτέον ἐπὶ τε τὴν ὕλην τὴν ὑποκειμένην ἢ τὰ ἐπὶ τῇ ὕλῃ εἶναι λεγόμενα, ἐξ ὧν τό τε μὴ εἶναι αὐτὴν καὶ τὸ τῆς ὕλης ἀπαθὲς γνωσθήσεται. Ἔστι μὲν οὖν ἀσώματος, ἐπείπερ τὸ σῶμα ὕστερον καὶ σύνθετον καὶ αὐτὴ μετ' ἄλλου ποιεῖ σῶμα. Οὕτω γὰρ τοῦ ὀνόματος τετύχηκε τοῦ αὐτοῦ κατὰ τὸ ἀσώματον, ὅτι ἐκάτερον τό τε ὄν ἢ τε ὕλη ἕτερα τῶν σωμάτων. Οὔτε δὲ ψυχὴ οὐσα οὔτε νοῦς οὔτε ζωὴ οὔτε εἶδος οὔτε λόγος οὔτε πέρας – ἀπειρία γάρ – οὔτε δύναμις – τί γὰρ καὶ ποιεῖ; – ἀλλὰ ταῦτα ὑπερεκπεσοῦσα πάντα οὐδὲ τὴν τοῦ ὄντος προσηγορίαν ὀρθῶς ἂν δέχοιτο, μὴ ὄν δ' ἂν εἰκότως λέγοιτο, καὶ οὐχ ὥσπερ κίνησις μὴ ὄν ἢ στάσις μὴ ὄν, ἀλλ' ἀληθινῶς μὴ ὄν, εἰδῶλον καὶ φάντασμα ὄγκου καὶ ὑποστάσεως ἔφεσις καὶ ἐστηκὸς οὐκ ἐν στάσει καὶ ἀόρατον καθ' αὐτὸ καὶ φεῦγον τὸ βουλόμενον ἰδεῖν, καὶ ὅταν τις μὴ ἴδῃ γιγνόμενον, ἀτενίσαντι δὲ οὐχ ὁρώμενον, καὶ τὰ ἐναντία ἀεὶ ἐφ' ἑαυτοῦ φανταζόμενον, μικρὸν καὶ μέγα καὶ ἥττον καὶ μᾶλλον, ἐλλεῖπόν τε καὶ ὑπερέχον, εἰδῶλον οὐ μένον οὐδ' αὖ φεύγειν δυνάμενον· οὐδὲ γὰρ οὐδὲ τοῦτο ἰσχύει ἅτε μὴ ἰσχὺν παρὰ νοῦ λαβόν, ἀλλ' ἐν ἐλλείψει τοῦ ὄντος παντὸς γενόμενον. Διὸ πᾶν ὃ ἂν ἐπαγγέλληται ψεύδεται, κἂν μέγα φαντασθῇ, μικρὸν ἐστί, κἂν μᾶλλον, ἥττόν ἐστι, καὶ τὸ ὄν αὐτοῦ ἐν φαντάσει οὐκ ὄν ἐστιν, οἷον παίγιον φεῦγον· ὅθεν καὶ τὰ ἐν αὐτῷ ἐγγίγνεσθαι δοκοῦντα παίγνια, εἰδῶλα ἐν εἰδῶλοι ἀτεχνῶς, ὡς ἐν κατόπτρῳ τὸ ἀλλαχοῦ ἰδρυμένον ἀλλαχοῦ φανταζόμενον· καὶ πιμπλάμενον, ὡς δοκεῖ, καὶ ἔχον οὐδὲν καὶ δοκοῦν τὰ πάντα. Τὰ δὲ εἰσιόντα καὶ ἐξιόντα τῶν ὄντων μιμήματα καὶ εἰδῶλα εἰς εἰδῶλον ἄμορφον καὶ διὰ τὸ ἄμορφον αὐτῆς ἐνορώμενα ποιεῖν μὲν δοκεῖ εἰς αὐτὴν, ποιεῖ δὲ οὐδέν· ἀμενηνὰ γὰρ καὶ ἀσθενῆ καὶ ἀντερεῖδον οὐκ ἔχοντα· ἀλλ' οὐδὲ ἐκείνης ἐχούσης δίεισιν οὐ τέμονοντα οἷον δι' ὕδατος ἢ εἴ τις ἐν τῷ λεγομένῳ κενῷ μορφᾷ οἷον εἰσπέμποι. Καὶ γὰρ αὖ, εἰ μὲν τοιαῦτα ἦν τὰ ἐνορώμενα, οἷα τὰ ἀφ' ὧν ἦλθεν εἰς αὐτὴν, τάχ' ἂν τις διδοὺς αὐτοῖς δυνάμιν τινα τῶν πεμψάντων τὴν εἰς αὐτὴν γενομένην πάσχειν ὑπ' αὐτῶν ἂν ὑπέλαβε· νῦν δ' ἄλλων μὲν ὄντων τῶν ἐμφανταζομένων, ἀλλοίων δὲ τῶν ἐνορωμένων, κακὰ τούτων μαθεῖν ἔστι τὸ τῆς πείσεως ψεῦδος ψευδοῦς ὄντος τοῦ ἐνορωμένου καὶ οὐδαμῇ ἔχοντος ὁμοιότητα πρὸς τὸ ποιῆσαν. Ἀσθενὲς δὲ καὶ ψεῦδος ὄν καὶ εἰς ψεῦδος ἐμπύπτον, οἷα ἐν ὀνείρῳ ἢ ὕδατι ἢ κατόπτρῳ, ἀπαθῇ αὐτὴν εἶασεν ἐξ ἀνάγκης εἶναι· καίτοι ἔν γε τοῖς προειρημένοις ὁμοίωσις τοῖς ἐνορωμένοις ἐστὶ πρὸς τὰ ἐνορῶντα.

[8] Ὅλως δὲ τὸ πάσχον δεῖ τοιοῦτον εἶναι οἷον ἐν ταῖς ἐναντίας εἶναι δυνάμεσι καὶ ποιότησι τῶν ἐπεισιόντων καὶ τὸ πάσχειν ἐμποιούντων. Τῷ γὰρ ἐνόντι θερμῷ ἢ ἀλλοίωσις ἢ παρὰ τοῦ ψύχοντος καὶ τῷ ἐνόντι ὑγρῷ ἢ ἀλλοίωσις ἢ παρὰ τοῦ ξηραίνοντος, καὶ ἡλλοιωθῆναι λέγομεν τὸ ὑποκείμενον, ὅταν ἐκ θερμοῦ ψυχρὸν ἢ ἐκ ξηροῦ ὑγρὸν γίγνηται. Μαρτυρεῖ δὲ καὶ ἡ λεγομένη πυρὸς φθορὰ μεταβολῆς γενομένης εἰς στοιχεῖον ἄλλο· τὸ γὰρ πῦρ

ἐφθάρη, φαμέν, οὐχ ἡ ὕλη· ὥστε καὶ τὰ πάθη περὶ τοῦτο, περὶ ὃ καὶ ἡ φθορά· ὁδὸς γὰρ εἰς φθορὰν ἢ παραδοχὴ τοῦ πάθους· καὶ τούτῳ τὸ φθεῖρεσθαι, ὧι καὶ τὸ πάσχειν. Τὴν δὲ ὕλην φθεῖρεσθαι οὐχ οἶον τε· εἰς τί γὰρ καὶ πῶς; Πῶς οὖν λαβοῦσα ἐν αὐτῇ θερμότητος, ψυχρότητας, μυρίας καὶ ἀπείρους ὅλως ποιότητος καὶ ταύταις διαληφθεῖσα καὶ οἶον συμφύτους αὐτὰς ἔχουσα καὶ συγκεκραμένας ἀλλήλαις, οὐ γὰρ ἕκαστα χωρὶς, αὐτὴ δὲ ἐν μέσῳ ἀποληφθεῖσα πασχουσὼν τῶν ποιότητων ἐν τῇ πρὸς ἀλλήλας ὑπ' ἀλλήλων μίξει οὐχὶ συμπάσχει καὶ αὐτῇ; Εἰ μὴ ἄρα ἔξω τις αὐτὴν θήσεται αὐτῶν παντάπασιν· ἐν ὑποκειμένῳ δὲ πᾶν οὕτω πάρεστι τῷ ὑποκειμένῳ, ὥς αὐτῷ τι παρ' αὐτοῦ διδόναι.

[9] Ληπτέον δὴ τὸ παρεῖναι ἕτερον ἐτέρῳ καὶ τὸ εἶναι ἄλλο ἐν ἄλλῳ πρῶτον ὥς οὐ καθ' ἓνα τρόπον ὑπάρχει, ἀλλὰ τὸ μὲν ἐστὶν οἶον μετὰ τοῦ παρεῖναι ἢ χειρόν ἢ βέλτιον ποιεῖν ἐκεῖνο μετὰ τοῦ τρέπειν, οἶον ἐπὶ τῶν σωμάτων ὁρᾶται ἐπὶ γε τῶν ζώων, τὸ δ' οἶον ποιεῖν βέλτιον ἢ χειρόν ἄνευ τοῦ πάσχειν ἐκεῖνο, ὥσπερ ἐπὶ τῆς ψυχῆς ἐλέγετο, τὸ δ' οἶον ὅταν τις σχῆμα κηρῶι προσαγάγῃ, ἔνθα οὔτε τι πάθος, ὥς ἄλλο τι ποιῆσαι τὸν κηρὸν εἶναι, ὅταν παρῇ τὸ σχῆμα, οὔτε ἐλλείψεις [ἐκεῖνο] ἀπεληλυθότος ἐκείνου. Τὸ δὲ δὴ φῶς οὐδὲ σχήματος ἀλλοίωσιν περὶ τὸ φωτιζόμενον ποιεῖ. Ὁ δὲ δὴ λίθος ψυχρὸς γενόμενος τί παρὰ τῆς ψυχρότητος μένων λίθος ἔχει; Τί δ' ἂν γραμμὴ πάθοι ὑπὸ χρώματος; Οὐδὲ δὴ τὸ ἐπίπεδον, οἶμαι. Ἀλλὰ τὸ ὑποκείμενον ἴσως σῶμα; Καίτοι ὑπὸ χρώματος τί ἂν πάθοι; Οὐ γὰρ δεῖ τὸ παθεῖν λέγειν τὸ παρεῖναι οὐδὲ τὸ μορφήν περιθεῖναι. Εἰ δέ τις καὶ τὰ κάτοπτρα λέγοι καὶ ὅλως τὰ διαφανῆ ὑπὸ τῶν ἐνορωμένων εἰδώλων μὴδὲν πάσχειν, οὐκ ἀνόμοιον ἂν τὸ παράδειγμα φέροι. Εἶδωλα γὰρ καὶ τὰ ἐν τῇ ὕλῃ. καὶ αὕτη ἔτι μᾶλλον ἀπαθέστερον ἢ τὰ κάτοπτρα. Ἐγγίγνονται μὲν δὴ ἐν αὐτῇ θερμότητες καὶ ψυχρότητες, ἀλλ' οὐκ αὐτὴν θερμαίνουσαι· τὸ γὰρ θερμαίνεσθαι ἐστὶ καὶ τὸ ψύχεσθαι ποιότητος ἐξ ἄλλης εἰς ἄλλην τὸ ὑποκείμενον ἀγούσης. Ἐπισκεπτέον δὲ περὶ τῆς ψυχρότητος μήποτε ἀπουσία καὶ στέρησις. Συνελθοῦσαι δὲ εἰς αὐτὴν αἱ ποιότητες εἰς ἀλλήλας μὲν αἱ πολλαὶ αὐτῶν ποιήσουσι, μᾶλλον δὲ αἱ ἐναντίως ἔχουσαι. Τί γὰρ ἂν εὐωδία γλυκύτητα ἐργάσαιτο ἢ χρῶμα σχῆμα ἢ τὸ ἐξ ἄλλου γένους ἄλλο; Ὅθεν ἂν τις καὶ μάλιστα πιστεύσειεν ὥς ἐστὶν ἐν τῷ αὐτῷ εἶναι ἄλλο ἄλλῳ ἢ ἕτερον ἐν ἐτέρῳ ἄλλῳ ὃν τῇ αὐτοῦ παρουσίᾳ ὧι ἢ ἐν ὧι πάρεστιν. Ὡς περ οὖν καὶ τὸ βλαπτόμενον οὐχ ὑπὸ τοῦ τυχόντος, οὕτως οὐδὲ τὸ τρεπόμενον καὶ πάσχον ὑφ' ὅτου οὖν ἂν πάθοι, ἀλλὰ τοῖς ἐναντίοις ὑπὸ τῶν ἐναντίων ἢ πείσις, τὰ δ' ἄλλα ὑπ' ἄλλων ἄτρεπτα. Οἷς δὴ μηδεμία ἐναντιότης ὑπάρχει, ταῦτα ὑπ' οὐδενὸς ἂν ἐναντίου πάθοι. Ἀνάγκη τοίνυν, εἴ τι πάσχοι, μὴ ὕλην, ἀλλὰ τι συναμφοτέρον ἢ ὅλως πολλὰ ὁμοῦ εἶναι. Τὸ δὲ μόνον καὶ ἔρημον τῶν ἄλλων καὶ παντάπασιν ἀπλοῦν ἀπαθὲς ἂν εἴῃ πάντων καὶ ἐν μέσοις ἅπασιν ἀπειλημμένον [ἢ] τοῖς εἰς ἀλλήλα ποιοῦσιν· οἶον ἐν οἴκῳ τῷ αὐτῷ ἀλλήλους παιόντων ὁ οἶκος ἀπαθὴς καὶ ὁ ἐν αὐτῷ ἀήρ. Συνιόντα δὲ τὰ ἐπὶ τῆς ὕλης ἀλλήλα ποιεῖτω, ὅσα ποιεῖν ἐφύκεν, αὐτὴ δ' ἀπαθὴς ἔστω πολὺ μᾶλλον, ἢ ὅσα ποιότητες ἐν αὐτῇ τῷ μὴ ἐναντίῳ εἶναι ἀπαθεῖς ὑπ' ἀλλήλων εἰσίν.

[10] Ἐπειτα, εἰ πάσχει ἡ ὕλη, δεῖ τι ἔχειν αὐτὴν ἐκ τοῦ πάθους ἢ αὐτὸ τὸ

πάθος ἢ ἐτέρως διακεῖσθαι ἢ πρὶν εἰσελθεῖν εἰς αὐτὴν τὸ πάθος. Ἐπιούσης τοίνυν ἄλλης μετ' ἐκείνην ποιότητος οὐκέτι ὕλη ἔσται τὸ δεχόμενον, ἀλλὰ ποιά ὕλη. Εἰ δὲ καὶ αὕτη ἡ ποιότης ἀποσταίῃ καταλιποῦσά τι αὐτῆς τῷ ποιῆσαι, ἄλλο ἂν ἔτι μᾶλλον γίγνοιτο τὸ ὑποκείμενον. Καὶ προιοῦσα τοῦτον τὸν τρόπον ἄλλο τι ἢ ὕλη ἔσται τὸ ὑποκείμενον, πολύτροπον δὲ καὶ πολυειδές· ὥστε οὐδ' ἂν ἔτι πανδεχές γένοιτο ἐμπόδιον πολλοῖς τοῖς ἐπεισιοῦσι γιγνόμενον, ἢ τε ὕλη οὐκέτι μένει· οὐδὲ ἄφθαρτος τοίνυν· ὥστε, εἰ δεῖ ὕλην εἶναι, ὥσπερ ἐξ ἀρχῆς ἦν, οὕτως αἰεὶ δεῖ αὐτὴν εἶναι τὴν αὐτήν· ὥς τό γε ἀλλοιοῦσθαι λέγειν οὐκ ἔστιν αὐτὴν ὕλην τηρούντων. Ἐπειτα δέ, εἰ ὅλως τὸ ἀλλοιούμενον πᾶν δεῖ μένον ἐπὶ τοῦ αὐτοῦ εἶδους ἀλλοιοῦσθαι, καὶ κατὰ συμβεβηκότα ἄλλ' οὐ καθ' αὐτά, εἰ δὴ δεῖ μένειν τὸ ἀλλοιούμενον καὶ οὐ τὸ μένον ἔστιν αὐτοῦ τὸ πάσχον, δυοῖν θάτερον ἀνάγκη, ἢ ἀλλοιουμένην τὴν ὕλην αὐτῆς ἐξίστασθαι, ἢ μὴ ἐξισταμένην αὐτῆς μὴ ἀλλοιοῦσθαι. Εἰ δέ τις λέγοι μὴ καθ' ὅσον ὕλη ἀλλοιοῦσθαι, πρῶτον μὲν κατὰ τί ἀλλοιώσεται οὐχ ἕξει λέγειν, ἔπειτα ὁμολογήσει καὶ οὕτω τὴν ὕλην αὐτὴν μὴ ἀλλοιοῦσθαι. Ὡς περ γὰρ τοῖς ἄλλοις εἶδουσιν οὕσιν οὐκ ἔστιν ἀλλοιοῦσθαι κατὰ τὴν οὐσίαν τῆς οὐσίας αὐτοῖς ἐν τούτῳ οὕσης, οὕτως, ἐπειδὴ τὸ εἶναι τῇ ὕλῃ ἐστὶ τὸ εἶναι ἢ ὕλη, οὐκ ἔστιν αὐτὴν ἀλλοιοῦσθαι καθ' ὃ τι ὕλη ἐστίν, ἀλλὰ μένειν, καὶ ὥσπερ ἐκεῖ ἀναλλοιώτων αὐτὸ τὸ εἶδος, οὕτω καὶ ἐνταῦθα ἀναλλοίωτον αὐτὴν τὴν ὕλην.

[11] Ὅθεν δὴ καὶ τὸν Πλάτωνα οὕτω διανοούμενον ὀρθῶς εἰρηκέναι νομίζω, τὰ δ' εἰσιόντα καὶ ἐξιόντα τῶν ὄντων μιμήματα μὴ μάτην εἰσιέναι καὶ ἐξιέναι εἰρηκέναι, ἀλλὰ βουλόμενον ἡμᾶς συνεῖναι ἐπιστήσαντας τῷ τρόπῳ τῆς μεταλήψεως, καὶ κινδυνεύει τὸ ἄπορον ἐκεῖνο τὸ ὅπως ἡ ὕλη τῶν εἰδῶν μεταλαμβάνει μὴ ἐκεῖνο εἶναι ὃ οἱ πολλοὶ ὠήθησαν τῶν πρὸ ἡμῶν, τὸ πῶς ἔρχεται εἰς αὐτήν, ἀλλὰ μᾶλλον πῶς ἔστιν ἐν αὐτῇ. Ὅντως γὰρ θαυμαστὸν εἶναι δοκεῖ, πῶς τούτων τῶν εἰδῶν παρόντων αὐτῇ μένει ἡ αὐτὴ ἀπαθὴς αὐτῶν οὕσα καὶ προσέτι αὐτῶν τῶν εἰσιόντων πασχόντων ὑπ' ἀλλήλων. Ἀλλὰ καὶ αὐτὰ τὰ εἰσιόντα ἐξωθεῖν τὰ πρότερα ἕκαστα, καὶ εἶναι τὸ παθεῖν ἐν τῷ συνθέτῳ καὶ οὐδὲ ἐν παντὶ συνθέτῳ, ἀλλ' ὧι χρεῖα τοῦ προσελθόντος ἢ ἀπελθόντος καὶ ὃ ἐλλιπές μὲν τῇ συστάσει ἀπουσίαι τινός, τέλειον δὲ τῇ παρουσίαι. Τῇ δὲ ὕλῃ οὔτε τι πλεόν εἰς τὴν αὐτῆς σύστασιν προσελθόντος ὅτουοῦν· οὐ γὰρ γίγνεται τότε ὃ ἐστὶ προσελθόντος, οὔτε ἔλαττον ἀπελθόντος· μένει γὰρ ὃ ἐξ ἀρχῆς ἦν. Τοῦ δὲ κεκοσμηθῆαι τοῖς μὲν κόσμου καὶ τάξεως δεομένοις εἴη ἂν χρεῖα, καὶ ὁ κόσμος δὲ γένοιτο ἂν ἄνευ μεταλλοιώσεως, οἷον οἷς περιτίθεμεν· εἰ δὲ οὕτω τις κοσμηθεῖ ὡς σύμφυτον εἶναι, δεήσει ἀλλοιωθὲν ὃ πρότερον αἰσχροὺς ἦν καὶ ἕτερον γενόμενον ἐκεῖνο τὸ κεκοσμημένον οὕτω καλὸν ἐξ αἰσχροῦ εἶναι. Εἰ τοίνυν αἰσχροὶ οὕσα ἡ ὕλη καλὴ ἐγένετο, ὃ ἦν πρότερον τὸ αἰσχροὶ εἶναι οὐκέτ' ἐστίν· ὥστε ἐν τῷ οὕτω κεκοσμηθῆσαι ἀπολεῖ τὸ ὕλην εἶναι καὶ μάλιστα, εἰ μὴ κατὰ συμβεβηκὸς αἰσχροί· εἰ δ' οὕτως αἰσχροὶ ὡς αἰσχος εἶναι, οὐδ' ἂν μεταλάβοι κόσμου, καὶ εἰ οὕτω κακὴ ὡς κακὸν εἶναι, οὐδ' ἂν μεταλάβοι ἀγαθοῦ· ὥστε οὐχ οὕτως ἢ μετάληψις ὡς οἶονται παθούσης, ἀλλ' ἕτερος τρόπος οἶον δοκεῖν. Ἰσως δὲ καὶ τοῦτον τὸν τρόπον λύοιτο ἂν τὸ ἄπορον, πῶς οὕσα κακὴ ἐφίοιτο ἂν τοῦ

ἀγαθοῦ, ὥς μὴ μεταλήψει ἀπολλυμένης ὃ ἦν· εἰ γὰρ τοῦτον τὸν τρόπον ἢ λεγομένη μετάληψις, ὥς τὴν αὐτὴν μένειν μὴ ἀλλοιουμένην, ὥς λέγομεν, ἀλλ' εἶναι ἀεὶ ὃ ἐστίν, οὐκέτι θαυμαστὸν γίνεται τὸ πῶς οὕσα κακὴ μεταλαμβάνει. Οὐ γὰρ ἐξίσταται ἑαυτῆς, ἀλλ' ὅτι μὲν ἀναγκαῖόν ἐστι μεταλαμβάνειν ἀμυγέπτη μεταλαμβάνει ἕως ἂν ἦ, τῷ δ' εἶναι ὃ ἐστὶ τρόπῳ μεταλήψεως τηροῦντι αὐτὴν οὐ βλάπτεται εἰς τὸ εἶναι παρὰ τοῦ οὕτω διδόντος, καὶ κινδυνεύει διὰ τοῦτο οὐχ ἥττον εἶναι κακὴ, ὅτι ἀεὶ μένει τοῦτο ὃ ἐστὶ. Μεταλαμβάνουσα γὰρ ὄντως καὶ ἀλλοιουμένη ὄντως ὑπὸ τοῦ ἀγαθοῦ οὐκ ἂν ἦν τὴν φύσιν κακὴ. Ὡστε εἰ τις τὴν ὕλην λέγει κακὴν, οὕτως ἂν ἀληθεύοι, εἰ τοῦ ἀγαθοῦ ἀπαθὴ λέγοι· τοῦτο δὲ ταῦτόν ἐστι τῷ ὅλως ἀπαθὴ εἶναι.

[12] Ὁ δὲ γε Πλάτων τοῦτο νοῶν περὶ αὐτῆς καὶ τὴν μετάληψιν οὐχ ὥς ἐν ὑποκειμένῳ εἶδους γενομένου καὶ μορφῇ διδόντος ὥστε ἐν σύνθετον γενέσθαι συντραπέντων καὶ οἷον συγκραθέντων καὶ συμπαθόντων τιθέμενος, ὅτι μὴ οὕτω λέγει παραστήσαι βουλόμενος, καὶ πῶς ἂν αὐτὴ ἀπαθὴς μένουσα ἔχοι τὰ εἶδη ἀπαθούς μεταλήψεως ζητῶν παράδειγμα – ἄλλον τρόπον οὐ ράϊδιον διδάξαι ἢ μάλιστα παρόντα σώζει τὸ ὑποκείμενον ταῦτόν εἶναι – ὑπέστη πολλὰς ἀπορίας σπεύδων ἐφ' ὃ βούλεται καὶ προσέτι παραστήσαι θέλων τὸ ἐν τοῖς αἰσθητοῖς κενὸν τῆς ὑποστάσεως καὶ τὴν χώραν τοῦ εἰκότος οὕσαν πολλήν. Τὴν οὖν ὕλην σχήμασιν ὑποθέμενος τὰ πάθη ποιεῖν τοῖς ἐμψύχοις σώμασιν οὐδὲν αὐτὴν ἔχουσιν αὐτῶν τῶν παθημάτων τὸ μένον ταύτης [ταύτην] ἐνδείκνυται διδοὺς συλλογίζεσθαι, ὥς οὐδὲ παρὰ τῶν σχημάτων ἔχει τὸ πάσχειν αὐτὴ καὶ ἀλλοιοῦσθαι. Τοῖς μὲν γὰρ σώμασι τούτοις ἐξ ἑτέρου σχήματος ἕτερον σχῆμα δεχομένοις τάχα ἂν τις ἀλλοίωσιν λέγοι γίνεσθαι τὴν τοῦ σχήματος μεταβολὴν ὁμώνυμον τὴν ἀλλοίωσιν εἶναι λέγων· τῆς δὲ ὕλης οὐδὲν σχῆμα ἐχούσης οὐδὲ μέγεθος πῶς ἂν τις τὴν τοῦ σχήματος ὅπως οὖν παρουσίαν ἀλλοίωσιν εἶναι κἂν ὁμωνύμως λέγοι; Εἰ τις οὖν ἐνταῦθα τὸ νόμῳ χροῖ καὶ τὰ ἄλλα νόμῳ λέγοι τῷ τὴν φύσιν τὴν ὑποκειμένην μηδὲν οὕτως ἔχειν, ὥς νομίζεται, οὐκ ἂν ἄτοπος εἴη τοῦ λόγου. Ἀλλὰ πῶς ἔχει, εἰ μὴδὲ τὸ ὥς σχήματα ἀρέσκει; Ἀλλ' ἔχει ἐνδειξίν ἢ ὑπόθεσις ὥς οἷόν τε τῆς ἀπαθείας καὶ τῆς οἷον εἰδώλων οὐ παρόντων δοκούσης παρουσίας. Ἡ πρότερον ἔτι περὶ τῆς ἀπαθείας αὐτῆς λεκτέον διδάσκοντας ὥς χρὴ ταῖς συνηθείαις τῶν ὀνομάτων ἐπὶ τὸ πάσχειν αὐτὴν φέρεσθαι, οἷον ὅταν [ξηραίνουμένην] τὴν αὐτὴν πυρουμένην καὶ ὕγραίνουμένην, ἐνθυμουμένους καὶ τὰ ἐξῆς καὶ τὰς ἀέρος καὶ ὕδατος μορφὰς δεχομένην. Τὸ γὰρ καὶ τὰς ἀέρος καὶ ὕδατος μορφὰς δεχομένην ἀπαμβλύνει μὲν τὸ πυρουμένην καὶ ὕγραίνουμένην, δηλοῖ τε ἐν τῷ μορφὰς δεχομένην οὐ τὸ μεμορφῶσθαι αὐτὴν, ἀλλ' εἶναι τὰς μορφὰς ὥς εἰσηλθόν, τό τε πυρουμένην οὐ κυρίως εἰρησθαι, ἀλλὰ μᾶλλον πῦρ γινομένην· οὐ γὰρ τὸ αὐτὸ πῦρ γίνεσθαι καὶ πυροῦσθαι· ὑπ' ἄλλου μὲν γὰρ τὸ πυροῦσθαι, ἐν ᾧ καὶ τὸ πάσχειν· ὃ δ' αὐτὸ μέρος ἐστὶ πυρὸς πῶς ἂν πυροῖτο; Τοιοῦτον γὰρ ἂν εἴη, οἷον εἰ τις διὰ τοῦ χαλκοῦ τὸν ἀνδριάντα λέγοι πεφοιτηκέναι, εἰ τὸ πῦρ διὰ τῆς ὕλης λέγοι κεχωρηκέναι καὶ προσέτι πυρῶσαι. Ἐτι, εἰ λόγος ὁ προσιών, πῶς ἂν πυρῶσειεν; Ἡ εἰ σχῆμα; Ἀλλὰ τὸ πυρούμενον ὑπ' ἀμφοῖν ἤδη. Πῶς οὖν ὑπ' ἀμφοῖν μὴ ἐνὸς ἐξ ἀμφοῖν γενομένου; Ἡ, κἂν ἐν ἡ γινόμενον, οὐκ ἐν ἀλλήλοις τὰ πάθη ἐχόντων, ἀλλὰ

πρὸς ἄλλα ποιούντων. Ἄρ' οὖν ἀμφοτέρων ποιούντων; Ἡ θατέρου θάτερον παρέχοντος μὴ φυγεῖν. Ἀλλ' ὅταν διαιρεθῇ τι σῶμα, πῶς οὐ καὶ αὐτὴ διήρηται; Καὶ πεπονθὸς ἐκείνου τῷ διηρηθῆσαι πῶς οὐ καὶ αὐτὴ τῷ αὐτῷ τούτῳ παθήματι πέπονθεν; Ἡ τί κωλύει τῷ αὐτῷ λόγῳ τούτῳ καὶ φθεῖραι λέγοντας πῶς φθαρέντος τοῦ σώματος οὐκ ἐφθαρται; Ἐτι λεκτέον τοσόνδε γὰρ εἶναι καὶ μέγεθος εἶναι, τῷ δὲ μὴ μεγέθει οὐδὲ τὰ μεγέθους πάθη ἐγγίγνεσθαι καὶ ὅλως δὴ τῷ μὴ σώματι μηδὲ τὰ σώματος πάθη γίγνεσθαι· ὥστε ὅσοι παθητὴν ποιοῦσι καὶ σῶμα συγχωρεῖτωσαν αὐτὴν εἶναι.

[13] Ἐτι δὲ κάκεῖνο ἐπιστῆσαι αὐτοὺς προσήκει, πῶς λέγουσι φεύγειν αὐτὴν τὸ εἶδος· πῶς γὰρ ἂν λίθους – τὰ περιλαβόντα αὐτὴν – καὶ πέτρας φύγοι; Οὐ γὰρ δὴ ποτὲ μὲν φεύγειν, ποτὲ δὲ μὴ φεύγειν φήσουσιν. Εἰ γὰρ βουλήσῃ αὐτῆς φεύγει, διὰ τί οὐκ ἀεὶ; Εἰ δὲ ἀνάγκη μένει, οὐκ ἔστιν ὅτε οὐκ ἐν εἶδει τινί ἐστιν. Ἀλλὰ τοῦ μὴ τὸ αὐτὸ εἶδος ἀεὶ ἴσχειν ἐκάστην ὕλην ζητητέον τὴν αἰτίαν, καὶ ἐν τοῖς εἰσιούσι μᾶλλον. Πῶς οὖν λέγεται φεύγειν; ἢ τῇ αὐτῆς φύσει καὶ ἀεὶ· τοῦτο δὲ τί ἂν εἴη ἢ μηδέποτε αὐτῆς ἐξισταμένην οὕτως ἔχειν τὸ εἶδος ὥς μηδέποτε ἔχειν; ἢ ὅ τι χρήσονται τῷ ὕφ' αὐτῶν λεγομένῳ οὐχ ἔξουσιν ἢ δὲ ὑποδοχὴ καὶ τιθήνη γενέσεως ἀπάσης. Εἰ γὰρ ὑποδοχὴ καὶ τιθήνη, ἢ δὲ γένεσις ἄλλο αὐτῆς, τὸ δὲ ἀλλοιούμενον ἐν τῇ γενέσει, πρὸ γενέσεως οὕσα εἴη ἂν καὶ πρὸ ἀλλοιώσεως· ἢ τε ὑποδοχὴ καὶ ἔτι ἢ τιθήνη τηρεῖν ἐν ᾧ ἐστὶν ἀπαθὴ οὖσαν, καὶ τὸ ἐν ᾧ ἐγγινόμενον ἕκαστον φαντάζεται καὶ πάλιν ἐκεῖθεν ἔξεισι καὶ χώραν εἶναι καὶ ἔδραν. Καὶ τὸ λεγόμενον δὲ καὶ εὐθυνόμενον ὥς τόπον εἰδὼν λέγοντος οὐ πάθος λέγει περὶ ἐκεῖνο, ἀλλὰ τρόπον ἕτερον ζητεῖ. Τίς οὖν οὗτος; Ἐπειδὴ τὴν λεγομένην ταύτην φύσιν οὐδὲν δεῖ εἶναι τῶν ὄντων, ἀλλ' ἅπασαν ἐκπεφευγέναι τὴν τῶν ὄντων οὐσίαν καὶ πάντα ἑτέραν – λόγοι γὰρ ἐκεῖνα καὶ ὄντως ὄντες – , ἀνάγκη δὴ αὐτὴν τῷ ἐτέρῳ τούτῳ φυλάττουσαν αὐτῆς ἢν εἴληχε σωτηρίαν – ἀνάγκη αὐτὴν μὴ μόνον τῶν ὄντων ἄδεκτον εἶναι, ἀλλὰ καί, εἰ τι μίμημα αὐτῶν, καὶ τούτου ἅμοιρον εἰς οἰκείωσιν εἶναι. Οὕτω γὰρ ἂν ἑτέρα πάντη· ἢ εἰδός τι εἰσοικισαμένη μετ' ἐκείνου ἄλλο γενομένη ἀπώλεσε τὸ ἑτέρα εἶναι καὶ χώρα πάντων, καὶ οὐδενὸς ὅτου οὐχ ὑποδοχὴ. Ἀλλὰ δεῖ καὶ εἰσιόντων τὴν αὐτὴν μένειν καὶ ἐξιόντων ἀπαθῇ, ἵνα καὶ εἰσίσῃ τι ἀεὶ εἰς αὐτὴν καὶ ἐξίῃ. Εἴσεισι δὴ τὸ εἰσιὸν εἶδωλον ὃν καὶ εἰς οὐκ ἀληθινὸν οὐκ ἀληθές. Ἄρ' οὖν ἀληθῶς; Καὶ πῶς, ᾧ μηδαμῶς θέμις ἀληθείας μετέχειν διὰ τὸ ψεῦδος εἶναι; Ἄρα οὖν ψευδῶς εἰς ψεῦδος ἔρχεται καὶ παραπλήσιον γίνεται οἷον καὶ εἰς τὸ κάτοπτρον, εἰ ὁρῶιτο τὰ εἶδωλα τῶν ἐνορωμένων καὶ ἕως ἐνορᾷ ἐκεῖνα; Καὶ γὰρ εἰ ἐνταῦθα ἀνέλοις τὰ ὄντα, οὐδὲν ἂν οὐδένα χρόνον φανείη τῶν νῦν ἐν αἰσθητῷ ὁρωμένων. Τὸ μὲν οὖν κάτοπτρον ἐνταῦθα καὶ αὐτὸ [ἐν] ὁρᾶται· ἔστι γὰρ καὶ αὐτὸ εἰδός τι· ἐκεῖ δὲ οὐδὲν εἶδος ὃν αὐτὸ μὲν οὐχ ὁρᾶται· ἔδει γὰρ αὐτὸ πρότερον καθ' αὐτὸ ὁρᾶσθαι· ἀλλὰ τοιοῦτόν τι πάσχει, οἷον καὶ ὁ ἀῆρ φωτισθεὶς ἀφανής ἐστὶ καὶ τότε, ὅτι καὶ ἄνευ τοῦ φωτισθῆναι οὐχ ἑωρᾶτο. Ταύτῃ οὖν τὰ μὲν ἐν τοῖς κατόπτροις οὐ πιστεύεται εἶναι ἢ ἦττον, ὅτι ὁρᾶται τὸ ἐν ᾧ ἐστὶ καὶ μένει μὲν αὐτό, τὰ δὲ ἀπέρχεται· ἐν δὲ τῇ ὕλῃ οὐχ ὁρᾶται αὐτὴ οὔτε ἔχουσα οὔτε ἄνευ ἐκείνων. Εἰ δέ γε ἦν μένειν τὰ ἀφ' ὧν πληροῦται τὰ κάτοπτρα καὶ αὐτὰ μὴ ἑωρᾶτο, οὐκ ἂν μὴ εἶναι ἀληθινὰ

ἡπιστήθη τὰ ἐνορώμενα. Εἰ μὲν οὖν ἔστι τι ἐν τοῖς κατόπτροις, καὶ ἐν τῇ ὕλῃ οὕτω τὰ αἰσθητὰ ἔστω· εἰ δὲ μὴ ἔστι, φαίνεται δὲ εἶναι, κάκεῖ φατέον φαίνεσθαι ἐπὶ τῆς ὕλης αἰτιωμένους τῆς φαντάσεως τὴν τῶν ὄντων ὑπόστασιν, ἥς τὰ μὲν ὄντα ὄντως ἀεὶ μεταλαμβάνει, τὰ δὲ μὴ ὄντα μὴ ὄντως, ἐπεὶ οὐ δεῖ οὕτως ἔχειν αὐτὰ ὡς εἶχεν ἄν, τοῦ ὄντως μὴ ὄντος εἰ ἦν αὐτά.

[14] Τί οὖν; Μὴ οὕσης οὐδὲν ὑπέστη ἄν; Ἡ οὐδὲ εἰδωλον κατόπτρου μὴ ὄντος ἢ τινος τοιούτου. Τὸ γὰρ ἐν ἐτέρῳ πεφυκὸς γίνεσθαι ἐκείνου μὴ ὄντος οὐκ ἂν γένοιτο· τοῦτο γὰρ φύσις εἰκόνος τὸ ἐν ἐτέρῳ. Εἰ μὲν γάρ τι ἀπῆι ἀπὸ τῶν ποιούντων, καὶ ἄνευ τοῦ ἐν ἐτέρῳ ἦν ἄν. Ἐπεὶ δὲ μένει ἐκεῖνα, εἰ ἐμφαντασθήσεται ἐν ἄλλῳ, δεῖ τὸ ἄλλο εἶναι ἔδραν παρέχον τῷ οὐκ ἐλθόντι, τῇ δ' αὐτοῦ παρουσίᾳ καὶ τῇ τόλμῃ καὶ οἷον προσαιτήσῃ καὶ πενία οἷον βιασάμενον λαβεῖν καὶ ἀπατηθὲν τῇ οὐ λήψει, ἵνα μένη ἢ πενία καὶ ἀεὶ προσαιτῇ. Ἐπεὶ γὰρ ἄρπαξ ὑπέστη, ὁ μὲν μῦθος αὐτὴν ποιεῖ προσαιτοῦσαν ἐνδεικνύμενος αὐτῆς τὴν φύσιν, ὅτι ἀγαθοῦ ἔρημος. Αἰτεῖ τε ὁ προσαιτῶν οὐχ ἃ ἔχει ὁ διδούς, ἀλλ' ἀγαπᾷ ὅ τι ἂν λάβῃ· ὥστε καὶ τοῦτο ἐνδείκνυσθαι, ὡς ἕτερον τὸ ἐν αὐτῇ φανταζόμενον. Τό τε ὄνομα ὡς οὐ πληρουμένης. Τὸ δὲ τῷ Πόρῳ συγγίνεσθαι οὐ τῷ ὄντι δηλοῦντός ἐστι συγγίνεσθαι οὐδὲ τῷ κόρῳ, ἀλλὰ τινι πράγματι εὐμηχάνῳ· τοῦτο δὲ ἐστὶ τῇ σοφίᾳ τοῦ φαντάσματος. Ἐπεὶ γὰρ οὐχ οἷον τε τοῦ ὄντος πάντῃ μὴ μετέχειν ὅ τι περ' ὅπως οὖν ἔξω ὃν αὐτοῦ ἐστὶν – αὕτη γὰρ ὄντος φύσις [εἰς] τὰ ὄντα ποιεῖν – τὸ δὲ πάντῃ μὴ ὃν ἄμικτον τῷ ὄντι, θαῦμα τὸ χρῆμα γίγνεται, πῶς μὴ μετέχον μετέχει, καὶ πῶς οἷον παρὰ τῆς γειννιάσεως ἔχει τι καίπερ τῇ αὐτοῦ φύσει μὲν οἷον κολλᾶσθαι ἀδυνατοῦν. Ἀπολισθάνει οὖν ὡς ἂν ἀπὸ φύσεως ἀλλοτριᾶς ὃ ἔλαβεν ἄν, οἷον ἡχῶ ἀπὸ τόπων λείων καὶ ὁμαλῶν· ὅτι μὴ μένει ἐκεῖ, τοῦτ' αὖ καὶ ἐφαντάσθη ἐκεῖ κάκεῖθεν εἶναι. Εἰ δ' ἦν μετασχοῦσα καὶ οὕτω δεξαμένη, ὥσπερ τις ἀξιοῖ, καταποθὲν ἂν εἰς αὐτὴν τὸ προσελθὼν ἔδω. Νῦν δὲ φαίνεται, ὅτι μὴ κατεπόθη, ἀλλ' ἔμεινεν ἢ αὐτὴ οὐδὲν δεξαμένη, ἀλλ' ἐπισχοῦσα τὴν πρόσδοον ὡς ἔδρα ἀπωθουμένη καὶ εἰς τὸ αὐτὸ τῶν προσιόντων κάκεῖ μιγνυμένων ὑποδοχῇ, οἷον ὅσα πρὸς ἥλιον πῦρ ζητοῦντες λαβεῖν ἰσταῖσι λεία, τὰ δὲ καὶ πληροῦντες ὕδατος, ἵνα μὴ διέλθῃ κωλυομένη ὑπὸ τοῦ ἔνδον ἐναντίου ἢ φλόξ, ἔξω δὲ συνίσταται. Γίνεται οὖν αἰτία τῆς γενέσεως οὕτω καὶ τὰ ἐν αὐτῇ συνιστάμενα τοιοῦτον συνίσταται τρόπον.

[15] Ἐπὶ μὲν οὖν τῶν τὸ πῦρ ἐξ ἡλίου περὶ αὐτὰ συναγόντων ἅτε παρὰ αἰσθητοῦ πυρὸς λαμβανόντων τὴν περὶ αὐτὰ γινομένην ἕξασιν τὸ αἰσθητοῖς εἶναι καὶ αὐτοῖς ὑπάρχει· διὸ καὶ φαίνεται, ὅτι ἔξω τὰ συνιστάμενα καὶ ἐφεξῆς καὶ πλησίον καὶ ἅπτεται καὶ πέρατα δύο· ὁ δ' ἐπὶ τῆς ὕλης λόγος ἄλλον ἔχει τρόπον τὸ ἔξω. Ἡ γὰρ ἐτερότης τῆς φύσεως ἀρκεῖ οὐδὲν πέρατος διπλοῦ δεομένη, ἀλλὰ πολὺ μᾶλλον παντὸς πέρατος ἀλλοτρία τῇ ἐτερότητι τῆς οὐσίας καὶ οὐδαμῇ συγγενείᾳ τὸ ἀμιγὲς ἔχουσα· καὶ τὸ αἴτιον τοῦ μένειν ἐπ' αὐτῆς τοῦτο, ὅτι μὴ τι τὸ εἰσιὼν ἀπολαύει αὐτῆς, οὐδ' αὐτὴ τοῦ εἰσιόντος· ἀλλ' ὥσπερ αἱ δόξαι καὶ αἱ φαντασίαι ἐν ψυχῇ οὐ κέκρανται, ἀλλ' ἅπεισι πάλιν ἐκάστη ὡς οὕσα ὅ ἐστι μόνῃ οὐδὲν ἐφέλκουσα οὐδὲ καταλείπουσα, ὅτι μὴ ἐμέμικτο· καὶ τὸ ἔξω, οὐχ ὅτι ἐπέκειτο, καὶ ἐφ' ᾧ ἐστὶν οὐχ ὁράσει ἕτερον, ἀλλ' ὁ λόγος φησὶν. Ἐνταῦθα μὲν οὖν εἰδωλον ὃν ἢ φαντασία οὐκ

εἰδῶλου τὴν φύσιν οὐσης τῆς ψυχῆς, καίπερ πολλὰ δοκοῦσα ἄγειν καὶ ὅπη θέλει ἄγειν, χρῆται μὲν αὐτῇ οὐδὲν ἥττον ὥς ὕλη ἢ ἀνάλογον, οὐ μέντοι ἔκρυψε ταῖς παρ' αὐτῆς ἐνεργείαις πολλάκις ἐξωθουμένη οὐδὲ ἐποίησεν αὐτήν, οὐδ' εἰ μετὰ πάσης ἔλθοι, κεκρύφθαι καὶ τι αὐτὴν φαντάζεσθαι· ἔχει γὰρ ἐν αὐτῇ ἐνεργείας καὶ λόγους ἐναντίους, οἷς ἀπωθεῖται τὰ προσιόντα. Ἡ δὲ – ἀσθενεστέρα γὰρ ἐστὶν [ἡ] ὥς πρὸς δύναμιν πολλῶι ψυχῆς καὶ ἔχει οὐδὲν τῶν ὄντων οὐτ' ἀληθὲς οὐτ' αὐ οἰκεῖον ψεῦδος – οὐκ ἔχει δὲ δι' ὅτου φανῇ ἐρημία πάντων οὐσα, ἀλλὰ γίνεται μὲν αἰτία ἄλλοις τοῦ φαίνεσθαι, οὐ δύναται δὲ εἰπεῖν οὐδὲ τοῦτο, ὥς ἐγὼ ἐνταῦθα, ἀλλ' εἰ ποτε ἐξεύροι αὐτὴν λόγος βαθύς τις ἐξ ἄλλων ὄντων, ὥς ἄρα ἐστὶ τι ἀπολελειμμένον πάντων τῶν ὄντων καὶ τῶν ὕστερον δοξάντων εἶναι, ἐλκόμενον εἰς πάντα καὶ ἀκολουθοῦν ὥς δόξαι καὶ αὐ οὐκ ἀκολουθοῦν.

[16] Καὶ μὲν τις ἐλθὼν λόγος ἀγαγὼν εἰς ὅσον αὐτὸς ἠθέλεν ἐποίησεν αὐτὴν μέγα παρ' αὐτοῦ τὸ μέγα περιθεις αὐτῇ οὐκ οὔσῃ, τοῦτο δὲ οὐδὲ γενομένη· τὸ γὰρ ἐπ' αὐτῇ μέγα μέγεθος ἦν. Ἐὰν οὖν τις τοῦτο ἀφέλῃ τὸ εἶδος, οὐκέτ' ἐστὶν οὐδὲ φαίνεται τὸ ὑποκείμενον μέγα, ἀλλ' εἰ ἦν τὸ γενόμενον μέγα ἄνθρωπος καὶ ἵππος καὶ μετὰ τοῦ ἵππου τὸ μέγα τοῦ ἵππου ἐπελθόν, ἀπελθόντος τοῦ ἵππου καὶ τὸ μέγα αὐτοῦ ἀπέρχεται. Εἰ δὲ τις λέγοι ὥς ὁ ἵππος ἐπὶ μεγάλου τινὸς ὄγκου καὶ τοσοῦδε γίνεται καὶ μένει τὸ μέγα, φήσομεν μὴ τὸ τοῦ ἵππου μέγα, ἀλλὰ τὸ τοῦ ὄγκου μέγα μένειν ἐκεῖ. Εἰ μέντοι ὁ ὄγκος οὗτος πῦρ ἐστὶν ἢ γῆ, ἀπελθόντος τοῦ πυρὸς τὸ τοῦ πυρὸς ἀπέρχεται ἢ τὸ τῆς γῆς μέγα. Οὐ τοίνυν οὐδὲ τοῦ σχήματος οὐδὲ τοῦ μεγέθους ἀπολαύσειεν ἄν· ἢ οὐκ ἐκ πυρὸς ἄλλο τι ἔσται, ἀλλὰ μένουσα πῦρ οὐ πῦρ γενήσεται. Ἐπεὶ καὶ νῦν τοσαύτη γενομένη, ὥς δοκεῖ, ὅσον τότε τὸ πᾶν, εἰ παύσαιτο ὁ οὐρανὸς καὶ τὰ ἐντὸς πάντα, σὺν πᾶσι τούτοις καὶ τὸ μέγεθος πᾶν οἰχίσεται ἀπ' αὐτῆς καὶ αἱ ἄλλαι δηλονότι ὁμοῦ ποιότητες, καὶ καταλειφθήσεται ὅπερ ἦν σώζουσα οὐδὲν τῶν πρότερον περὶ αὐτὴν οὕτως ὄντων. Καίτοι ἐν οἷς ὑπάρχει τὸ πεπονθέναι παρουσίαι τινῶν, καὶ ἀπελθόντων ἔστι τι ἔτι ἐν τοῖς λαβοῦσιν· ἐν δὲ τοῖς μὴ παθοῦσιν οὐκέτι, ὥσπερ ἐπὶ τοῦ ἀέρος φωτὸς περὶ αὐτὸν ὄντος καὶ ἀπελθόντος τούτου. Ἐὰν δὲ τις θαυμάζῃ, πῶς οὐκ ἔχον μέγεθος μέγα ἔσται, πῶς δ' οὐκ ἔχον θερμότητα θερμὸν ἔσται; οὐ γὰρ δὴ τὸ αὐτὸ τὸ εἶναι αὐτῇ καὶ μεγέθει εἶναι, εἴπερ καὶ ἄυλον μέγεθός ἐστιν, ὥσπερ καὶ ἄυλον σχῆμα. Καὶ εἰ τηροῦμεν τὴν ὕλην, μεταλήψει πάντα· ἐν δὲ τῶν πάντων καὶ τὸ μέγεθος. Ἐν μὲν οὖν τοῖς σώμασι συνθέτοις οὖσιν ἔστι καὶ μέγεθος μετὰ τῶν ἄλλων, οὐ μὴν ἀφωρισμένον, ἐπειδὴ ἐν σώματος λόγοι ἐγκεῖται καὶ μέγεθος· ἐν δὲ τῇ ὕλῃ οὐδὲ τὸ οὐκ ἀφωρισμένον· οὐ γὰρ σῶμα.

[17] Οὐδ' αὖ μέγεθος αὐτὸ ἔσται. Εἶδος γὰρ τὸ μέγεθος, ἀλλ' οὐ δεκτικόν· καὶ καθ' αὐτὸ δὲ τὸ μέγεθος [ἀλλὰ καὶ εἴ τι μίμημα αὐτῶν καὶ τούτου ἅμοιρον εἰς οἰκείωσιν εἶναι], οὐχ οὕτω μέγεθος. Ἀλλ' ἐπεὶ βούλεται ἐν νῶι ἢ ἐν ψυχῇ κείμενον μέγα εἶναι, ἔδωκε τοῖς οἷον ἐθέλουσι μιμεῖσθαι ἐφέσει αὐτοῦ ἢ κινήσει τῇ πρὸς αὐτὸ τὸ αὐτῶν πάθος ἐνσείσασθαι εἰς ἄλλο. Τὸ οὖν μέγα ἐν προόδῳ φαντάσεως θεὸν εἰς αὐτὸ δὴ τοῦτο τὸ μέγα συνθεῖν ποιήσαν τὸ μικρὸν τῆς ὕλης, πεποίηκεν αὐτὸ τῇ παρατάσει οὐ πληρούμενον δοκεῖν εἶναι μέγα. Τὸ γὰρ ψευδὲς μέγα τοῦτ' ἐστίν, ὅταν τῶι μὴ ἔχῃν τὸ μέγα εἶναι

ἐκτεινόμενον πρὸς ἐκεῖνο παραταθῇ τῇ ἐκτάσει. Ποιούντων γὰρ πάντων ὄντων εἰς τὰ ἄλλα ἢ τὸ ἄλλο τὴν αὐτῶν ἐνόπτρισιν ἑκαστόν τε τῶν ποιούντων ὡς αὐτὸ ἦν μέγα, τὸ τε πᾶν ἦν ἐκείνως μέγα. Συνήγει οὖν τὸ ἐκάστου λόγου μετὰ τὸ τι μέγα, οἷον ἵππου καὶ ὄτουοῦν ἄλλου, καὶ τὸ μέγα αὐτό· καὶ ἐγίγνετο πᾶσα μὲν μέγα πρὸς αὐτόμεγα ἐλλαμπομένη, καὶ ἐκάστη δὲ μοῖρα μέγα τι· καὶ ὁμοῦ πάντα ἐφαίνετο ἐκ παντὸς τοῦ εἶδους, οὗ τὸ μέγα, καὶ ἐξ ἐκάστου· καὶ οἷον παρετέτατο καὶ πρὸς πᾶν καὶ πάντα, καὶ ἐν εἶδει τοῦτο ἀναγκασθεῖσα εἶναι καὶ ἐν ὄγκῳ, ὅσον ἡ δύναμις πεποίηκε τὸ μηδὲν ὃν αὐτὸ πάντα εἶναι· οἷον αὐτῷ τῷ φαίνεσθαι καὶ τὸ χρῶμα τὸ ἐξ οὗ χρώματος καὶ ἡ ποιότης ἡ ἐνταῦθα ἡ ἐξ οὗ ποιότητος ἔσχε τὴν ὁμωνυμίαν τὴν ἀπ' ἐκείνων, καὶ τὸ μέγεθος ἐξ οὗ μεγέθους ἡ ὁμωνύμου μεταξὺ θεωρουμένων ἐκείνων καὶ αὐτῆς τῆς ὕλης καὶ τοῦ εἶδους αὐτοῦ. Καὶ φαίνεται μὲν, ὅτι ἐκεῖθεν, ψεύδεται δέ, ὅτι οὐκ ἔστι τὸ ἐν ᾧ φαίνεται. Μεγεθύνεται δὲ ἕκαστα ἐλκόμενα τῇ δυνάμει τῶν ἐνορωμένων καὶ χώραν ἑαυτοῖς ποιούντων, ἔλκεται δὲ ἐπὶ πάντα οὐ βίαι τῷ ὕλῃ τὸ πᾶν εἶναι. Ἔλκει δὲ ἕκαστον κατὰ τὴν αὐτοῦ δύναμιν ἣν ἔχει· ἔχει δὲ ἐκεῖθεν. Καὶ τὸ μὲν ποιοῦν μέγα τὴν ὕλην, ὡς δοκεῖ, ἀπὸ τῆς ἐμφαντάσεως τοῦ μέγα καὶ τοῦτο ἔστι τὸ ἐμφαντασθέν, τὸ ἐνταῦθα μέγα· ἡ δὲ ὕλη, ἐφ' ἧς ἀναγκάζεται συνθεῖν, ὁμοῦ πᾶσα καὶ πανταχοῦ παρέχει ἑαυτήν· ὕλη γάρ ἐστι καὶ τούτου καὶ οὐ τουτί· ὃ δὲ μὴ ἐστὶ τι παρ' αὐτοῦ, δύναται γενέσθαι καὶ τὸ ἐναντίον δι' ἄλλο καὶ γενόμενον τὸ ἐναντίον οὐδὲ ἐκεῖνό ἐστιν· ἔστι γὰρ ἄν.

[18] Ὁ τοίνυν νόησιν μεγάλου ἔχων, εἰ αὐτοῦ ἡ νόησις δύναμιν ἔχει μὴ μόνον ἐν αὐτῇ εἶναι, ἀλλὰ καὶ οἷον πρὸς τὸ ἔξω ὑπὸ δυνάμεως φέροιτο, λάβοι ἂν φύσιν οὐκ οὔσαν ἐν τῷ νοοῦντι, οὐδέ τι ἔχουσιν εἶδος οὐδέ τι ἵχνος τοῦ μεγάλου, ἀλλ' οὐδὲ οὐδενός του ἄλλου. Τί ἂν ποιήσῃ ταύτη τῇ δυνάμει; Οὐχ ἵππον, οὐ βοῦν· ταῦτα γὰρ ἄλλοι ποιήσουσιν. Ἡ, ἐπειδὴ παρὰ μεγάλου πατρὸς ἔρχεται, οὐ δύναται τὸ ἄλλο χωρῆσαι μέγα, τοῦτο δ' ἔξει ἐμφανταζόμενον. Τῷ δὴ μὴ οὕτως εὐτυχίσαντι τοῦ μεγάλου ὡς αὐτὸ μέγα εἶναι ἐν τοῖς αὐτοῦ καθ' ὅσον οἷόν τε μεγάλῳ φαίνεσθαι λοιπόν ἐστι. Τοῦτο δ' ἐστὶ μὴ ἐλλείπειν καὶ τὸ μὴ ἐπὶ πολλὰ πολλαχοῦ καὶ ἐν αὐτῷ τὰ συγγενῇ ἔχειν μέρη καὶ ἀπολείπεσθαι μηδενός. Οὐδὲ γὰρ ἡνείχετο ἐν σμικρῷ ὄγκῳ [τὸ] ἴσον ἔτι τὸ τοῦ μεγάλου εἶδωλον εἶναι μεγάλου ὄν, ἀλλ' ὅσῳ ἐφίετο τῆς ἐλπίδος ἐκείνου, προσῆλθέ τε ὅσον οἷόν τε ἦν αὐτῷ μετὰ τοῦ συνθέοντος αὐτῷ ἀπολειφθῆναι οὐ δυναμένου, καὶ πεποίηκε μέγα τε ἐκεῖνο τὸ μὴ μέγα μὴδ' οὕτω δόξαι καὶ τὸ ὁρώμενον ἐν ὄγκῳ μέγα. Ἡ δ' ὁμως φυλάττει τὴν αὐτῆς φύσιν ἀποχρωμένη τούτῳ τῷ μεγάλῳ οἷον ἀμφοίεσματι, ὃ συνδραμοῦσα αὐτῷ ὅτε θεὸν αὐτὴν ἦγεν ἀμπέσχετο· ὃ εἰ ὁ ἀμφοίεσας ἀφέλοιτο, μενεῖ πάλιν ἡ αὐτή, οἷαπερ παρ' αὐτῆς ἦν ἡ τοσαύτη, ὅσον ἂν τὸ παρὸν εἶδος αὐτὴν ποιῇ. Ἡ μὲν γε ψυχὴ τὰ τῶν ὄντων εἶδη ἔχουσα εἶδος οὔσα καὶ αὐτὴ ὁμοῦ πάντα ἔχει καὶ τοῦ εἶδους ἐκάστου ὁμοῦ ὄντος αὐτῷ, τά τε τῶν αἰσθητῶν εἶδη οἷον ἀναστρέφοντα πρὸς αὐτὴν καὶ προσιόντα ὁρῶσα οὐκ ἀνέχεται μετὰ πλήθους δέχεσθαι, ἀλλ' ἀποθέμενα τὸν ὄγκον ὁρᾷ· οὐ γὰρ δύναται ἄλλο τι ἢ ὃ ἐστὶ γενέσθαι. Ἡ δὲ ὕλη οὐδὲν ἔχουσα τὸ ἀντικόπτον, οὐ γὰρ ἔχει ἐνέργειαν, οὔσα δὲ σκιά, ἀναμένει παθεῖν ὃ τι ἂν ἐθέλῃ τὸ ποιήσον.

Τό τε οὖν προῖον ἐκ τοῦ ἐκεῖ λόγου ἤδη ἵχνος ἔχει τοῦ μέλλοντος γενήσεσθαι· οἷον γάρ ἐν φαντασίαις εἰκονικῇ κινούμενος ὁ λόγος ἢ ἡ κίνησις ἢ ἀπὸ τούτου μερισμός ἐστιν· ἢ, εἰ ταὐτὸν εἶη ἓν, οὐδὲ ἐκινήθη, ἀλλὰ μένει· ἢ τε ὕλη πάντα ὁμοῦ ὥσπερ ἡ ψυχὴ οὐ δύναται εἰσοικίσασθαι· ἢ ἦν ἅν τι ἐκείνων· αὐτὴν τε αὖ δεῖ τὰ πάντα δέξασθαι, μὴ ἀμερῶς δὲ δέξασθαι. Δεῖ τοίνυν πᾶσι τόπον οὔσαν ἐπὶ πάντα αὐτὴν ἔλθεῖν καὶ πᾶσιν ἀπαντῆσαι καὶ πρὸς πᾶν διάστημα ἀρκέσαι, ὅτι μὴ κατείληπται διαστήματι αὐτῇ, ἀλλ' ἦν ἐκκειμένη τῷ μέλλοντι. Πῶς οὖν οὐκ εἰσελθὼν ἓν τι ἐκώλυσε τὰ ἄλλα, ἃ οὐχ οἷόν τε ἦν ἐπ' ἀλλήλοις εἶναι; Ἡ οὐκ ἦν οὐδὲν πρῶτον· εἰ δ' ἄρα, τὸ τοῦ παντὸς εἶδος· ὥστε πάντα μὲν ἅμα, ἐν μέρει δὲ ἕκαστον· ζώιου γὰρ ὕλη μερισθεῖσα σὺν τῷ τοῦ ζώιου μερισμῷ· εἰ δὲ μή, οὐκ ἂν ἐγένετό τι παρὰ τὸν λόγον.

[19] Τὰ μὲν δὴ εἰσελθόντα εἰς τὴν ὕλην ὥσπερ μητέρα ἀδικεῖ οὐδὲν οὐδ' αὖ ὠφελεῖ. Οὐδέ γε αἱ πληγαὶ αἱ τούτων πρὸς αὐτὴν, πρὸς ἄλληλα δέ, ὅτι αἱ δυνάμεις πρὸς τὰ ἐναντία, οὐ πρὸς τὰ ὑποκείμενα, εἰ μὴ τις συνειλημμένα θεωρεῖ τοῖς ἐπεισιοῦσι· θερμὸν γὰρ ἔπαυσε τὸ ψυχρὸν καὶ μέλαν τὸ λευκὸν ἢ συγκραθέντα ἄλλην ποιότητα ἐξ αὐτῶν ἐποίησε. Τὰ παθόντα οὖν τὰ κρατηθέντα, τὸ δὲ παθεῖν αὐτοῖς τὸ μὴ εἶναι ὅπερ ἦσαν. Καὶ ἐν τοῖς ἐμψύχοις δὲ αἱ μὲν πείσεις περὶ τὰ σώματα κατὰ τὰς ποιότητας καὶ τὰς δυνάμεις τὰς ἐνυπαρχούσας τῆς ἀλλοιώσεως γινομένης, λυομένων δὲ τῶν συστάσεων ἢ συνιουσῶν ἢ μετατιθεμένων παρὰ τὴν κατὰ φύσιν σύστασιν τὰ μὲν πάθη ἐν τοῖς σώμασι, ταῖς δὲ ψυχαῖς αἱ γνώσεις συνημμέναις τῶν σφοδροτέρων· εἰ δὲ μή, οὐ γινώσκουσιν. Ἡ δὲ ὕλη μένει· οὐδὲν γὰρ ἀπελθόντος μὲν πέπονθε τοῦ ψυχροῦ, τοῦ δὲ θερμοῦ ἐπελθόντος· οὐ γὰρ ἦν οὔτε φίλον αὐτῇ οὔτε ἀλλότριον ὅποτερονοῦν. Ὡστε οἰκειότερον αὐτῇ ἢ ὑποδοχὴ καὶ τιθήνη· ἢ δὲ μήτηρ οἷον εἴρηται· οὐδὲν γὰρ αὕτη γεννᾷ. Ἀλλ' εὐόικασι μητέρα αὐτὴν λέγειν ὅσοι καὶ τὴν μητέρα τάξιν ὕλης πρὸς τὰ γεννώμενα ἀξιοῦσιν ἔχειν, ὡς ὑποδεχομένης μόνον, οὐδὲν δὲ εἰς τὰ γεννώμενα διδούσης· ἐπεὶ καὶ ὅσον σῶμα τοῦ γινομένου ἐκ τῆς τροφῆς. Εἰ δὲ δίδωσιν ἢ μήτηρ τι τῷ γεννωμένῳ, οὐ καθ' ὅσον ὕλη, ἀλλ' ὅτι καὶ εἶδος· μόνον γὰρ τὸ εἶδος γόνιμον, ἢ δ' ἑτέρα φύσις ἄγονος. Ὅθεν, οἶμαι, καὶ οἱ ἀλὰι σοφοὶ μυστικῶς καὶ ἐν τελεταῖς αἰνιττόμενοι Ἑρμῆν μὲν ποιοῦσι τὸν ἀρχαῖον τὸ τῆς γενέσεως ὄργανον ἀεὶ ἔχοντα πρὸς ἐργασίαν τὸν γεννῶντα τὰ ἐν αἰσθήσει δηλοῦντες εἶναι τὸν νοητὸν λόγον, τὸ δὲ ἄγονον τῆς ὕλης μενούσης τὸ αὐτὸ ἀεὶ διὰ τῶν περὶ αὐτὴν ἀγόνων δηλοῦντες. Μητέρα γὰρ πάντων ποιήσαντες, ἦν δὴ οὕτως ἐπιφημίζουσι τὴν κατὰ τὸ ὑποκείμενον ἀρχὴν λαβόντες καὶ ὄνομα τοῦτο θέμενοι, ἵνα δηλοῖεν ὁ βούλονται, τὸ πρὸς τὴν μητέρα οὐχ ὁμοιον πάντῃ ἐνδεικνυσθαι θέλοντες, τοῖς ὅστις ὁ τρόπος βουλομένοις ἀκριβέστερον λαβεῖν καὶ μὴ ἐπιπολῆς ζητοῦσι πόρρωθεν μὲν, ὅμως δὲ ὡς ἐδύναντο, ἐνεδείξαντο ὡς ἄγονός τε καὶ οὐδὲ πάντῃ θῆλυς, ἀλλὰ τοσοῦτον μὲν θῆλυς, ὅσον ὑποδέξασθαι, ὅσον δὲ γεννᾶν οὐκέτι, τῷ τὸ πρὸς αὐτὴν κεχωρηκός πρὸς αὐτὴν μήτε θῆλυ εἶναι, μήτε γεννᾶν δύνασθαι, ἀποτετμημένον δὲ πάσης τῆς τοῦ γεννᾶν δυνάμεως, ἢ μόνῳ ὑπάρχει τῷ μένοντι ἄρρενι.

ζ: Περὶ αἰῶνος καὶ χρόνου.

[1] Τὸν αἰῶνα καὶ τὸν χρόνον ἕτερον λέγοντες ἑκάτερον εἶναι καὶ τὸν μὲν περὶ τὴν αἰδίων εἶναι φύσιν, τὸν δὲ χρόνον περὶ τὸ γινόμενον καὶ τότε τὸ πᾶν, αὐτόθεν μὲν καὶ ὥσπερ ταῖς τῆς ἐννοίας ἀθροωτέραις ἐπιβολαῖς ἐναργές τι παρ αὐτοῖς περὶ αὐτῶν ἐν ταῖς ψυχαῖς ἔχειν πάθος νομίζομεν λέγοντές τε αἰεὶ καὶ παρ ἅπαντα ὀνομάζοντες. Πειρώμενοι μὴν εἰς ἐπίστασιν αὐτῶν ἰέναι καὶ οἷον ἐγγὺς προσελθεῖν ἄλλιν αὖ ταῖς γνώμαις ἀποροῦντες τὰς τῶν παλαιῶν ἀποφάσεις περὶ αὐτῶν ἄλλος ἄλλας, τάχα δὲ καὶ ἄλλως τὰς αὐτὰς λαβόντες ἐπὶ τούτων ἀναπασσάμενοι καὶ αὐταρκες νομίσαντες, εἰ ἔχοιμεν ἐρωτηθέντες τὸ δοκοῦν ἐκείνοις λέγειν, ἀγαπήσαντες ἀπαλλαττόμεθα τοῦ ζητεῖν ἔτι περὶ αὐτῶν. Εὐρηκέναι μὲν οὖν τινὰς τῶν ἀρχαίων καὶ μακαρίων φιλοσόφων τὸ ἀληθὲς δεῖ νομίζειν· τίνες δ' οἱ τυχόντες μάλιστα, καὶ πῶς ἂν καὶ ἡμῖν σύνεσις περὶ τούτων γένοιτο, ἐπισκέψασθαι προσήκει. Καὶ πρότερον περὶ τοῦ αἰῶνος ζητεῖν, τί ποτε νομίζουσιν εἶναι αὐτὸν οἱ ἕτερον τοῦ χρόνου τιθέντες εἶναι· γνωσθέντος γὰρ τοῦ κατὰ τὸ παράδειγμα ἐστῶτος καὶ τὸ τῆς εἰκόνης αὐτοῦ, ὃν δὴ χρόνον λέγουσιν εἶναι, τάχ' ἂν σαφὲς γένοιτο. Εἰ δέ τις πρὸ τοῦ τὸν αἰῶνα θεάσασθαι τὸν χρόνον ὅς ἐστι φαντασθεῖη, γένοιτο ἂν καὶ τούτῳ ἐντεῦθεν ἐκεῖ κατὰ ἀνάμνησιν ἐλθόντι ὧι ἄρα ὁμοίωτο ὁ χρόνος θεάσασθαι, εἴπερ ὁμοιότητα οὗτος πρὸς ἐκεῖνον ἔχει.

[2] Τίνα οὖν ποτε χρὴ φάναι τὸν αἰῶνα εἶναι; Ἄρα γε τὴν νοητὴν αὐτὴν οὐσίαν, ὥσπερ ἂν εἴ τις λέγοι τὸν χρόνον τὸν σύμπαντα οὐρανὸν καὶ κόσμον εἶναι; Καὶ γὰρ αὖ καὶ ταύτην τὴν δόξαν ἔσχον τινές, φασί, περὶ τοῦ χρόνου. Ἐπεὶ γὰρ σεμνότατόν τι τὸν αἰῶνα εἶναι φανταζόμεθα καὶ νοοῦμεν, σεμνότατον δὲ τὸ τῆς νοητῆς φύσεως, καὶ οὐκ ἔστιν εἰπεῖν ὃ τι σεμνότερον ὅποτερονοῦν – τοῦ δ' ἐπέκεινα οὐδὲ τοῦτο κατηγορητέον – εἰς ταῦτόν ἂν τις οὕτω συνάγοι. Καὶ γὰρ αὖ ὃ τε κόσμος ὁ νοητὸς ὃ τε αἰὼν περιεκτικὰ ἄμφω καὶ τῶν αὐτῶν. Ἀλλ' ὅταν τὰ ἕτερα ἐν θατέρῳ λέγωμεν – ἐν τῷ αἰῶνι – κεῖσθαι, καὶ ὅταν τὸ αἰώνιον κατηγορῶμεν αὐτῶν – ἢ μὲν γάρ, φησί, τοῦ παραδείγματος φύσις ἐτύγχανεν οὕσα αἰώνιος, – ἄλλο τὸν αἰῶνα πάλιν αὖ λέγομεν, εἶναι μέντοι περὶ ἐκείνην ἢ ἐν ἐκείνῃ ἢ παρεῖναι ἐκείνῃ φαμέν. Τὸ δὲ σεμνὸν ἑκάτερον εἶναι ταυτότητα οὐ δηλοῖ· ἴσως γὰρ ἂν καὶ τῷ ἐτέρῳ αὐτῶν παρὰ τοῦ ἐτέρου τὸ σεμνὸν γίνοιτο. Ἦ τε περιοχὴ τῷ μὲν ὡς μερῶν ἔσται, τῷ δὲ αἰῶνι ὁμοῦ τὸ ὅλον οὐχ ὡς μέρος, ἀλλ' ὅτι πάντα τὰ τοιαῦτα οἷα αἰώνια κατ' αὐτόν. Ἀλλ' ἄρα κατὰ τὴν στάσιν φατέον τὴν ἐκεῖ τὸν αἰῶνα εἶναι, ὥσπερ ἐνταῦθα τὸν χρόνον κατὰ τὴν κίνησιν φασί; Ἀλλ' εἰκότως ἂν τις τὸν αἰῶνα ζητήσῃε πότερα ταῦτόν τῇ στάσει λέγοντες ἢ οὐχ ἁπλῶς, ἀλλὰ τῇ στάσει τῇ περὶ τὴν οὐσίαν. Εἰ μὲν γὰρ τῇ στάσει ταυτόν, πρῶτον μὲν οὐκ ἐροῦμεν αἰώνιον τὴν στάσιν, ὥσπερ οὐδὲ τὸν αἰῶνα αἰώνιον· τὸ γὰρ αἰώνιον τὸ μετέχον αἰῶνος. Ἐπειτα ἢ κίνησις πῶς αἰώνιον; Οὕτω γὰρ ἂν καὶ στάσιμον εἴη. Εἴτα πῶς ἔχει ἢ τῆς στάσεως ἔννοια ἐν αὐτῇ τὸ αἰεὶ; Λέγω δὲ οὐ τὸ ἐν χρόνῳ, ἀλλὰ οἷον νοοῦμεν, ὅταν τὸ αἰδίων λέγωμεν. Εἰ δὲ τῇ τῆς οὐσίας στάσει, ἔξω πάλιν αὖ τὰ ἄλλα γένη τοῦ αἰῶνος ποιήσομεν. Εἴτα τὸν αἰῶνα οὐ

μόνον ἐν στάσει δεῖ νοεῖν, ἀλλὰ καὶ ἐν ἐνί· εἴτα καὶ ἀδιάστατον, ἵνα μὴ ταυτὸν ἢ χρόνῳ· ἡ δὲ στάσις οὔτε τὴν τοῦ ἐν οὔτε τὴν τοῦ ἀδιαστάτου ἔχει ἔννοιαν ἐν αὐτῇ, ἢι στάσις. Εἴτα τοῦ μὲν αἰῶνος κατηγοροῦμεν τὸ μένειν ἐν ἐνί· μετέχῃ ἂν οὖν στάσεως, ἀλλ οὐκ αὐτοστάσις εἴη.

[3] Τί ἂν οὖν εἴη τοῦτο, καθ' ὃ τὸν κόσμον πάντα τὸν ἐκεῖ αἰώνιον λέγομεν καὶ αἰδῖον εἶναι, καὶ τί ἡ αἰδιότης, εἴτε ταυτὸν καὶ ἡ αὐτὴ τῷ αἰῶνι, εἴτε κατ' αὐτὴν ὁ αἰὼν; Ἄρα γε καθ' ἐν τι δεῖ, ἀλλὰ ἐκ πολλῶν συνηθροισμένην τινὰ νόησιν, ἢ καὶ φύσιν εἴτ' ἐπακολουθοῦσαν τοῖς ἐκεῖ εἴτε συνοῦσαν εἴτ' ἐνορωμένην, πάντα δὲ ταῦτα ἐκείνην μίαν μὲν οὔσαν, πολλὰ δὲ δυναμένην καὶ πολλὰ οὔσαν; Καὶ ὃ γε τὴν πολλὴν δύναμιν εἰσαθρήσας κατὰ μὲν τοδὶ τὸ οἶον ὑποκείμενον λέγει οὐσίαν, εἴτα κίνησιν τοῦτο, καθ' ὃ ζωὴν ὁρᾷ, εἴτα στάσιν τὸ πάντῃ ὡσαύτως, θάτερον δὲ καὶ ταυτὸν, ἢι ταῦτα ὁμοῦ ἐν. Οὕτω δὴ καὶ συνθεὶς πάλιν αὖ εἰς ἐν ὁμοῦ [ὥστε] εἶναι ζωὴν μόνην, ἐν τούτοις τὴν ἐτερότητα συστείλας καὶ τῆς ἐνεργείας τὸ ἅπαστον καὶ τὸ ταυτὸν καὶ οὐδέποτε ἄλλο καὶ οὐκ ἐξ ἄλλου εἰς ἄλλο νόησιν ἢ ζωὴν, ἀλλὰ τὸ ὡσαύτως καὶ αἰεὶ ἀδιαστάτως, ταῦτα πάντα ἰδὼν αἰῶνα εἶδεν ἰδὼν ζωὴν μένουσαν ἐν τῷ αὐτῷ αἰεὶ παρὸν τὸ πᾶν ἔχουσαν, ἀλλ οὐ νῦν μὲν τόδε, αὐθις δ' ἕτερον, ἀλλ ἅμα τὰ πάντα, καὶ οὐ νῦν μὲν ἕτερα, αὐθις δ' ἕτερα, ἀλλὰ τέλος ἀμερές, οἶον ἐν σημείῳ ὁμοῦ πάντων ὄντων καὶ οὔποτε εἰς ῥύσιν προϊόντων, ἀλλὰ μένοντος ἐν τῷ αὐτῷ ἐν αὐτῷ καὶ οὐ μὴ μεταβάλλοντος, ὄντος δ' ἐν τῷ παρόντι αἰεὶ, ὅτι οὐδὲν αὐτοῦ παρήλθεν οὐδ' αὖ γενήσεται, ἀλλὰ τοῦτο ὅπερ ἔστι, τοῦτο καὶ ὄντος· ὥστε εἶναι τὸν αἰῶνα οὐ τὸ ὑποκείμενον, ἀλλὰ τὸ ἐξ αὐτοῦ τοῦ ὑποκειμένου οἶον ἐκλάμπον κατὰ τὴν [τοῦ] ἣν ἐπαγγέλλεται περὶ τοῦ μὴ μέλλοντος, ἀλλὰ ἤδη ὄντος, ταυτότητα, ὡς ἄρα οὕτως καὶ οὐκ ἄλλως. Τί γὰρ ἂν καὶ ὕστερον αὐτῷ γένοιτο, ὃ μὴ νῦν ἐστί; Μηδ' αὖ ὕστερον ἐσομένου, ὃ μὴ ἔστιν ἤδη. Οὔτε γὰρ ἔστιν, ἀφ' οὗ εἰς τὸ νῦν ἤξει· ἐκεῖνο γὰρ ἦν οὐκ ἄλλο, ἀλλὰ τοῦτο· οὔτε μέλλοντος ἔσεσθαι, ὃ μὴ νῦν ἔχει. Ἐξ ἀνάγκης οὔτε τὸ ἦν ἔξει περὶ αὐτό· τί γὰρ ἔστιν, ὃ ἦν αὐτῷ καὶ παρελήλυθεν; Οὔτε τὸ ἔσται· τί γὰρ ἔσται αὐτῷ; Λείπεται δὴ ἐν τῷ εἶναι τοῦτο ὅπερ ἔστιν εἶναι. Ὁ οὖν μήτε ἦν, μήτε ἔσται, ἀλλ' ἔστι μόνον, τοῦτο ἐστὼς ἔχον τὸ εἶναι τῷ μὴ μεταβάλλειν εἰς τὸ ἔσται μηδ' αὖ μεταβεβληκέναι ἐστὶν ὁ αἰὼν. Γίνεται τοίνυν ἢ περὶ τὸ ὂν ἐν τῷ εἶναι ζωὴ ὁμοῦ πᾶσα καὶ πλήρης ἀδιάστατος πανταχῇ τοῦτο, ὃ δὴ ζητοῦμεν, αἰὼν.

[4] Οὐκ ἔξωθεν δὲ δεῖ συμβεβηκέναι νομίζειν τοῦτον ἐκείνην τῇ φύσει, ἀλλ ἐκείνη καὶ ἐξ ἐκείνης καὶ σὺν ἐκείνῃ. Ἐνοῶται γὰρ ἐνὼν παρ' αὐτῆς, ὅτι καὶ τὰ ἄλλα πάντα ὅσα λέγομεν ἐκεῖ εἶναι ἐνυπάρχοντα ὁρῶντες λέγομεν ἐκ τῆς οὐσίας ἅπαντα καὶ σὺν τῇ οὐσίᾳ. Τὰ γὰρ πρῶτως ὄντα συνόντα δεῖ τοῖς πρῶτοις καὶ ἐν τοῖς πρῶτοις εἶναι· ἐπεὶ καὶ τὸ καλὸν ἐν αὐτοῖς καὶ ἐξ αὐτῶν καὶ ἡ ἀλήθεια ἐν αὐτοῖς. Καὶ τὰ μὲν ὥσπερ ἐν μέρει τοῦ παντὸς ὄντος, τὰ δ' ἐν παντί, ὥσπερ καὶ τὸ ἀληθὲς τοῦτο πᾶν οὐκ ἐκ τῶν μερῶν ἡθροισμένον, ἀλλὰ τὰ μέρη γεννήσαν αὐτό, ἵνα καὶ ταῦτη ὡς ἀληθὲς πᾶν ᾗ. Καὶ ἡ ἀλήθεια δὲ οὐ συμφωνία πρὸς ἄλλο ἐκεῖ, ἀλλ' αὐτοῦ ἐκάστου οὔτε ἀλήθεια. Δεῖ δὴ τὸ πᾶν τοῦτο τὸ ἀληθινόν, εἴπερ ἔσται πᾶν ὄντως, μὴ μόνον εἶναι πᾶν ἢ ἐστί τὰ πάντα, ἀλλὰ καὶ τὸ πᾶν ἔχειν οὕτως ὡς μηδενὶ ἐλλείπειν. Εἰ τοῦτο, οὐδ' ἔσται

τι αὐτῶι· εἰ γὰρ ἔσται, ἐλλείπον ἦν τούτῳ· οὐκ ἄρα ἦν πᾶν. Παρὰ φύσιν δὲ τί ἂν αὐτῶι γένοιτο; Πάσχει γὰρ οὐδέν. Εἰ οὖν μηδὲν αὐτῶι γένοιτο, οὐδὲ μέλλει οὐδὲ ἔσται οὐδὲ ἐγένετο. Τοῖς μὲν οὖν γενητοῖς, εἰ ἀφέλοις τὸ ἔσται, ἅτε ἐπικτωμένοις ἀεὶ εὐθὺς ὑπάρχει μὴ εἶναι· τοῖς δὲ μὴ τοιούτοις, εἰ προσθείης τὸ ἔσται, ὑπάρχει τὸ ἔρρειν ἐκ τῆς τοῦ εἶναι ἑδρας· δηλὸν γὰρ ὅτι ἦν αὐτοῖς τὸ εἶναι οὐ σύμφυτον, εἰ γίγνοιτο ἐν τῷ μέλλειν καὶ γενέσθαι καὶ ἔσεσθαι εἰς ὕστερον. Κινδυνεύει γὰρ τοῖς μὲν γενητοῖς ἡ οὐσία εἶναι τὸ ἐκ τοῦ ἐξ ἀρχῆς εἶναι τῆς γενέσεως, μέχριπερ ἂν εἰς ἔσχατον ἦκηι τοῦ χρόνου, ἐν ᾧ μηκέτ' ἐστί· τοῦτο δὴ τὸ ἔστιν εἶναι, καί, εἴ τις τοῦτο παρέλοιτο, ἡλαττωσθαι ὁ βίος· ὥστε καὶ τὸ εἶναι. Καὶ τῷ παντὶ δεῖ, εἰς ὅπερ οὕτως ἔσται. Διὸ καὶ σπεύδει πρὸς τὸ μέλλον εἶναι καὶ στήναι οὐ θέλει ἔλκον τὸ εἶναι αὐτῶι ἐν τῷ τι ἄλλο καὶ ἄλλο ποιεῖν καὶ κινεῖσθαι κύκλῳ ἐφέσει τινὶ οὐσίᾳ· ὥστε εἶναι ἡμῖν εὐρημένον καὶ τὸ αἴτιον τῆς κινήσεως τῆς οὕτω σπενδούσης ἐπὶ τὸ ἀεὶ εἶναι τῷ μέλλοντι. Τοῖς δὲ πρώτοις καὶ μακαρίοις οὐδὲ ἔφεσις ἐστί τοῦ μέλλοντος· ἥδη γάρ εἰσι τὸ ὅλον, καὶ ὅπερ αὐτοῖς οἶον ὀφείλεται ζῆν ἔχουσι πᾶν· ὥστε οὐδὲν ζητοῦσι, διότι τὸ μέλλον αὐτοῖς οὐδὲν ἐστὶν οὐδ' ἄρα ἐκεῖνο, ἐν ᾧ τὸ μέλλον. Ἡ οὖν τοῦ ὄντος παντελὴς οὐσία καὶ ὅλη, οὐχ ἡ ἐν τοῖς μέρεσι μόνον, ἀλλὰ καὶ ἡ ἐν τῷ μὴδ ἂν ἔτι ἐλλείψειν καὶ [τὸ] μὴδὲν ἂν μὴ ὄν αὐτῇ προσγενέσθαι – οὐ γὰρ μόνον τὰ ὄντα πάντα δεῖ παρῆναι τῷ παντὶ καὶ ὅλοι, ἀλλὰ καὶ μὴδὲν τοῦ ποτε μὴ ὄντος – αὕτη ἡ διάθεσις αὐτοῦ καὶ φύσις εἴη ἂν αἰῶν· αἰὼν γὰρ ἀπὸ τοῦ ἀεὶ ὄντος.

[5] Τοῦτο δέ, ὅταν τινὶ προσβάλῃ τῇ ψυχῇ ἔχω λέγειν περὶ αὐτοῦ, μάλλον δὲ ὁρᾶν αὐτὸ τοιοῦτον οἶον μὴδὲν περὶ αὐτὸ ὅλως γεγονέναι – εἰ γὰρ τοῦτο, οὐκ ἀεὶ ὄν, ἢ οὐκ ἀεὶ τι ὅλον ὄν – ἄρ' οὖν ἥδη αἰδίων, εἰ μὴ καὶ ἐνυπάρχον αὐτῶι τοιαύτη φύσις, ὥς πίστιν ἔχειν περὶ αὐτοῦ, ὥς οὕτω καὶ μὴ ἄλλως ἔτι, ὥς, εἰ πάλιν προσβάλῃς, εὐρεῖν τοιοῦτον; Τί οὖν, εἰ μὴδὲ ἀφίσταίτο τις αὐτοῦ τῆς θέας, ἀλλὰ συνὼν εἴη τῆς φύσεως ἀγασθῆις καὶ δυνατὸς τοῦτο πράττειν ἀτρύτῳ φύσει; Ἡ δραμὼν καὶ αὐτὸς εἰς αἰῶνα ἔσται καὶ οὐκ ἀποκλίνων οὐδαμῇ, ἴν' ἢ ὁμοιος καὶ αἰώνιος, τῷ ἐν αὐτῷ αἰωνίῳ τὸν αἰῶνα καὶ τὸ αἰώνιον θεώμενος. Εἰ οὖν τὸ οὕτως ἔχον αἰώνιον καὶ ἀεὶ ὄν, τὸ μὴ ἀποκλίνον εἰς ἐτέραν φύσιν κατὰ μὴδὲν, ζῶν ἔχον, ἣν ἔχει πᾶσαν ἥδη, οὐ προσλαβὼν οὐδὲ προσλαμβάνων ἢ προσληψόμενον, εἴη ἂν αἰδίων μὲν τὸ οὕτως ἔχον, αἰδιότης δὲ ἡ τοιαύτη κατάστασις τοῦ ὑποκειμένου ἐξ αὐτοῦ οὕσα καὶ ἐν αὐτῷ, αἰὼν δὲ τὸ ὑποκείμενον μετὰ τῆς τοιαύτης καταστάσεως ἐμφαινομένης. Ὅθεν σεμνὸν ὁ αἰὼν, καὶ ταῦτόν τῳ θεῷ ἡ ἔννοια λέγει· λέγει δὲ τούτῳ τῷ θεῷ. Καὶ καλῶς ἂν λέγοιτο ὁ αἰὼν θεὸς ἐμφαίνων καὶ προφαίνων ἑαυτὸν οἷός ἐστι, τὸ εἶναι ὥς ἀτρεμὲς καὶ ταῦτόν καὶ οὕτως καὶ τὸ βεβαίως ἐν ζωῇ. Εἰ δ' ἐκ πολλῶν λέγομεν αὐτόν, οὐ δεῖ θαυμάζειν· πολλὰ γὰρ ἕκαστον τῶν ἐκεῖ διὰ δύνάμιν ἄπειρον· ἐπεὶ καὶ τὸ ἄπειρον τὸ μὴ ἂν ἐπιλείπειν, καὶ τοῦτο κυρίως, ὅτι μὴδὲν αὐτοῦ ἀναλίσκει. Καὶ εἴ τις οὕτω τὸν αἰῶνα λέγοι ζῶν ἄπειρον ἥδη τῷ πᾶσαν εἶναι καὶ μὴδὲν ἀναλίσκειν αὐτῆς τῷ μὴ παρεληλυθέναι μὴδ' αὖ μέλλειν – ἥδη γὰρ οὐκ ἂν εἴη πᾶσα – ἐγγὺς ἂν εἴη τοῦ ὀρίζεσθαι. [Τὸ γὰρ ἐξῆς τῷ πᾶσαν εἶναι καὶ μὴδὲν ἀναλίσκειν ἐξήγησις ἂν εἴη τοῦ ἄπειρον ἥδη εἶναι.]

[6] Ἐπειδὴ δὲ ἡ τοιαύτη φύσις οὕτω παγκάλῃ καὶ αἰδιος περὶ τὸ ἐν καὶ ἅπ ἐκείνου καὶ πρὸς ἐκεῖνο, οὐδὲν ἐκβαίνουσα ἅπ αὐτοῦ, μένουσα δὲ ἀεὶ περὶ ἐκεῖνο καὶ ἐν ἐκείνῳ καὶ ζῶσα κατ' ἐκεῖνο, εἰρηταί τε, ὥς ἐγὼ οἶμαι, τοῦτο τῷ Πλάτῳ καλῶς καὶ βαθεῖα τῇ γνώμῃ καὶ οὐκ ἄλλως, τοῦτο δὴ τὸ μένοντος αἰῶνος ἐν ἐνί, ἵνα μὴ μόνον ἢ αὐτὸς αὐτὸν εἰς ἐν πρὸς ἑαυτὸν ἄγων, ἀλλ' ἡ περὶ τὸ ἐν τοῦ ὄντος ζωὴ ὡσαύτως, τοῦτο δ' οὐκ ἔστι ζητοῦμεν· [καὶ τὸ οὕτω μένον αἰὼν εἶναι.] Τὸ γὰρ τοῦτο καὶ οὕτω μένον καὶ αὐτὸ τὸ μένον ὃ ἐστὶν ἐνέργεια ζωῆς μενούσης παρ' αὐτῆς πρὸς ἐκεῖνο καὶ ἐν ἐκείνῳ καὶ οὔτε τὸ εἶναι οὔτε τὸ ζῆν ψευδομένη ἔχει ἂν τὸ αἰὼν εἶναι. Τὸ γὰρ ἀληθῶς εἶναί ἐστι τὸ οὐδέποτε μὴ εἶναι οὐδ' ἄλλως εἶναι· τοῦτο δὲ ὡσαύτως εἶναι· τοῦτο δὲ ἀδιαφόρως εἶναι. Οὐκ ἔχει οὖν ὅτιοῦν [τὸ] ἄλλο καὶ ἄλλο, οὐδ' ἄρα διαστήσεις, οὐδ' ἐξελίξεις, οὐδὲ προάξεις, οὐδὲ παρατενεῖς, οὐδ' ἄρα οὐδὲ πρότερον αὐτοῦ οὐδὲ τι ὕστερον λαβεῖν ἔχεις. Εἰ οὖν μήτε πρότερον μήτε ὕστερον περὶ αὐτό, τὸ δ' ἐστὶν ἀληθέστατον τῶν περὶ αὐτὸ καὶ αὐτό, καὶ οὕτω δέ, ὅτι ἐστὶν ὡς οὐσίαι ἡ τῷ ζῆν, πάλιν αὖ ἡκεῖ ἡμῖν τοῦτο, ὃ δὴ λέγομεν, ὁ αἰὼν. Ὅταν δὲ τὸ ἀεὶ λέγωμεν καὶ τὸ οὐ ποτε μὲν ὄν, ποτε δὲ μὴ ὄν, ἡμῶν, ἔνεκα [τῆς σαφηνείας] δεῖ νομίζειν λέγεσθαι· ἐπεὶ τό γε ἀεὶ τάχ' ἂν οὐ κυρίως λέγοιτο, ἀλλὰ ληφθὲν εἰς δῆλωσιν τοῦ ἀφθάρτου πλανῶν ἂν τὴν ψυχὴν εἰς ἕκτασιν τοῦ πλείονος καὶ ἔτι ὡς μὴ ἐπιλείποντός ποτε. Τὸ δὲ ἴσως βέλτιον ἦν μόνον τὸ ὦν λέγειν. Ἀλλὰ ὥσπερ τὸ ὄν ἀρκοῦν ὄνομα τῇ οὐσίᾳ, ἐπειδὴ καὶ τὴν γένεσιν οὐσίαν ἐνόμιζον, ἐδεήθησαν πρὸς τὸ μαθεῖν καὶ προσθήκης τοῦ ἀεὶ. Οὐ γὰρ ἄλλο μὲν ἐστὶν ὄν, ἄλλο δὲ τὸ ἀεὶ ὄν, ὥσπερ οὐδ' ἄλλο μὲν φιλόσοφος, ἄλλο δὲ ὁ ἀληθινός· ἀλλ' ὅτι τὸ ὑποδύμενον ἦν φιλοσοφίαν, ἡ προσθήκη τοῦ ἀληθινοῦ ἐγένετο. Οὕτω καὶ τῷ ὄντι τὸ ἀεὶ καὶ τῷ ὦν τὸ ἀεὶ, ὥστε λέγεσθαι ἀεὶ ὦν· διὸ ληπτέον τὸ ἀεὶ οἷον ἀληθῶς ὦν λέγεσθαι καὶ συναιρετέον τὸ ἀεὶ εἰς ἀδιάστατον δύναμιν τὴν οὐδὲν δεομένην οὐδενὸς μεθ' ὃ ἤδη ἔχει· ἔχει δὲ τὸ πᾶν. Πᾶν οὖν καὶ ὄν καὶ κατὰ πᾶν οὐκ ἐνδεές καὶ οὐ ταύτῃ μὲν πληρὲς, ἄλλῃ δὲ ἐλλείπον ἡ τοιαύτη φύσις. Τὸ γὰρ ἐν χρόνῳ, κἂν τέλειον ἦ, ὥς δοκεῖ, οἷον σῶμά τι ἱκανὸν ψυχῇ τέλειον, δεόμενον καὶ τοῦ ἔπειτα, ἐλλείπον τῷ χρόνῳ, οὐ δεῖται, ἅτε σὺν ἐκείνῳ, εἰ παρείη αὐτῷ καὶ συνθέοι, ὃν ἀτελές· ταύτῃ ὃν ὁμωνύμως ἂν τέλειον λέγοιτο. Ὅτῳ δὲ ὑπάρχει μὴδὲ τοῦ ἔπειτα δεῖσθαι μήτε εἰς χρόνον ἄλλον μεμετρημένον μήτε τὸν ἄπειρον καὶ ἀπείρως ἐσόμενον, ἀλλ' ὅπερ δεῖ εἶναι, τοῦτο ἔχει, τοῦτο ἐστὶν οὐ ἢ ἐννοια ἐπορέγεται, ὥς τὸ εἶναι οὐκ ἐκ τοῦ τοσοῦδε, ἀλλὰ πρὸ τοῦ τοσοῦδε. Ἐπρεπε γὰρ αὐτῷ μὴδὲ τοσῶδε ὄντι πάντα μηδενὸς ἐφάπτεσθαι τοσοῦδε, ἵνα μὴ ἡ ζωὴ αὐτοῦ μερισθεῖσα τὸ καθαρῶς ἀμερὲς αὐτοῦ ἀνέλῃ, ἀλλ' ἡ καὶ τῇ ζωῇ ἀμερὲς καὶ τῇ οὐσίᾳ. Τὸ δ' ἀγαθὸς ἦν ἀναφέρει εἰς ἐννοιαν τοῦ παντός σημαίνων τῷ ἐπέκεινα παντὶ τὸ μὴ ἀπὸ χρόνου τινός· ὥστε μὴδὲ τὸν κόσμον ἀρχὴν τινα χρονικὴν εἰληφέναι τῆς αἰτίας τοῦ εἶναι αὐτῷ τὸ πρότερον παρεχούσης. Ἀλλ' ὅμως δηλώσεως χάριν τοῦτο εἰπὼν μέμφεται ὕστερον καὶ τούτῳ τῷ ὀνόματι ὥς οὐδ' αὐτοῦ ὀρθῶς πάντα λεγομένου ἐπὶ τῶν τὸν λεγόμενον καὶ νοούμενον αἰῶνα εἰληγόντων.

[7] Ταῦτα οὖν λέγομεν ἅρα γε μαρτυροῦντες ἐτέροις καὶ ὥς περὶ ἀλλοτρίων τοὺς λόγους ποιούμεθα; Καὶ πῶς; Τίς γὰρ ἂν σύνεσις γένοιτο μὴ

ἐφαπτομένοις; Πῶς δ' ἂν ἐφαπαίμεθα τοῖς ἀλλοτρίοις; Δεῖ ἄρα καὶ ἡμῖν μετεῖναι τοῦ αἰῶνος. Ἀλλὰ ἐν χρόνῳ οὐσι πῶς; Ἀλλὰ πῶς ἐν χρόνῳ καὶ πῶς ἐν αἰῶνι ἔστιν εἶναι, γνωσθεῖν ἂν εὐρεθέντος πρότερον τοῦ χρόνου. Καὶ τοίνυν καταβατέον ἡμῖν ἐξ αἰῶνος ἐπὶ τὴν ζήτησιν τοῦ χρόνου καὶ τὸν χρόνον· ἐκεῖ μὲν γὰρ ἦν ἡ πορεία πρὸς τὸ ἄνω, νῦν δὲ λέγωμεν ἤδη οὐ πάντη καταβάντες, ἀλλ' οὕτως, ὥσπερ κατέβη χρόνος. Εἰ μὲν περὶ χρόνου εἰρημένον μηδὲν ἦν τοῖς παλαιοῖς καὶ μακαρίοις ἀνδράσιν, ἐχρῆν τῷ αἰῶνι ἐξ ἀρχῆς συνείραντας τὸ ἐφεξῆς λέγειν τὰ δοκοῦντα περὶ αὐτοῦ, πειρωμένους τῇ ἐννοίᾳ αὐτοῦ ἦν κεκτῆμεθα ἐφαρμόζειν τὴν λεγομένην ὑφ' ἡμῶν δόξαν· νῦν δ' ἀναγκαῖον πρότερον λαβεῖν τὰ μάλιστα ἀξίως λόγου εἰρημένα σκοποῦντας, εἴ τιτι αὐτῶν συμφώνως ὁ παρ' ἡμῶν ἔξει λόγος. Τριχῇ δ' ἴσως διαιρετέον τοὺς λεγομένους περὶ αὐτοῦ λόγους τὴν πρώτην. Ἡ γὰρ κίνησις ἡ λεγομένη, ἡ τὸ κινούμενον λέγοι ἂν, ἡ κινήσεώς τι τὸν χρόνον· τὸ γὰρ στάσιν ἡ τὸ ἐστηκες ἡ στάσεώς τι λέγειν παντάπασι πόρρω τῆς ἐννοίας ἂν εἴη τοῦ χρόνου οὐδαμῇ τοῦ αὐτοῦ ὄντος. Τῶν δὲ κίνησιν λεγόντων οἱ μὲν πᾶσαν κίνησιν ἂν λέγοιεν, οἱ δὲ τὴν τοῦ παντός· οἱ δὲ τὸ κινούμενον λέγοντες τὴν τοῦ παντός ἂν σφαῖραν λέγοιεν· οἱ δὲ κινήσεώς τι ἡ διάστημα κινήσεως, οἱ δὲ μέτρον, οἱ δ' ὅλως παρακολουθοῦν αὐτῇ· καὶ ἡ πάσης ἡ τῆς τεταγμένης.

[8] Κίνησιν μὲν οὐχ οἷόν τε οὔτε τὰς συμπάσας λαμβάνοντι κινήσεις καὶ οἷον μίαν ἐκ πασῶν ποιοῦντι, οὔτε τὴν τεταγμένην· ἐν χρόνῳ γὰρ ἡ κίνησις ἑκατέρα ἡ λεγομένη. Εἰ δέ τις μὴ ἐν χρόνῳ, πολὺ μᾶλλον ἂν ἀπειῇ τοῦ χρόνος εἶναι, ὥς ἄλλου ὄντος τοῦ ἐν ᾧ ἡ κίνησις, ἄλλου τῆς κινήσεως αὐτῆς οὔσης. Καὶ ἄλλων λεγομένων καὶ λεχθέντων ἂν ἀρκεῖ τοῦτο καὶ ὅτι κίνησις μὲν ἂν καὶ παύσαιτο καὶ διαλίποι, χρόνος δὲ οὐ. Εἰ δὲ τὴν τοῦ παντός κίνησιν μὴ διαλείπειν τις λέγοι, ἀλλὰ καὶ αὕτη, εἴπερ τὴν περιφορὰν λέγοι, ἐν χρόνῳ τινὶ [καὶ αὕτη] περιφέροιτο ἂν εἰς τὸ αὐτό, οὐκ ἐν ᾧ τὸ ἥμισυ ἦνυσται, καὶ ὁ μὲν ἂν εἴη ἥμισυς, ὁ δὲ διπλάσιος, κινήσεως τοῦ παντός οὔσης ἑκατέρας, τῆς τε εἰς τὸ αὐτὸ ἀπὸ τοῦ αὐτοῦ καὶ τῆς εἰς τὸ ἥμισυ ἡκούσης. Καὶ τὸ ὀξυτάτην δὲ καὶ ταχίστην λέγειν τὴν τῆς ἐξωτάτης σφαίρας κίνησιν μαρτυρεῖ τῷ λόγῳ, ὥς ἕτερον ἡ κίνησις αὐτῆς καὶ ὁ χρόνος. Ταχίστη γὰρ πασῶν δηλονότι τῷ ἐλάττονι χρόνῳ τὸ μείζον καὶ τὸ μέγιστον διάστημα ἀνύειν· τὰ δ' ἄλλα βραδύτερα τῷ ἐν πλείονι ἂν καὶ μέρος αὐτοῦ. Εἰ τοίνυν μηδὲ ἡ κίνησις τῆς σφαίρας ὁ χρόνος, σχολῇ γ' ἂν ἡ σφαῖρα αὕτη, ἡ ἐκ τοῦ κινεῖσθαι ὑπενοήθη χρόνος εἶναι. Ἄρ' οὖν κινήσεώς τι; Εἰ μὲν διάστημα, πρῶτον μὲν οὐ πάσης κινήσεως τὸ αὐτό, οὐδὲ τῆς ὁμοειδοῦς· θάπτον γὰρ καὶ βραδύτερον ἡ κίνησις καὶ ἡ ἐν τόπῳ. Καὶ εἶεν ἂν ἄμφω μετρούμεναι αἱ διαστάσεις ἐνὶ ἐτέρῳ, ὃ δὴ ὀρθότερον ἂν τις εἴποι χρόνον. Ποτέρας δὲ αὐτῶν τὸ διάστημα χρόνος, μᾶλλον δὲ τίνος αὐτῶν ἀπειρῶν οὐσῶν; Εἰ δὲ τῆς τεταγμένης, οὐ πάσης μὲν οὐδὲ τῆς τοιαύτης· πολλὰ γὰρ αὗται· ὥστε καὶ πολλοὶ χρόνοι ἅμα ἔσονται. Εἰ δὲ τῆς τοῦ παντός διάστημα, εἰ μὲν τὸ ἐν αὐτῇ τῇ κινήσει διάστημα, τί ἂν [εἴη] ἄλλο ἢ ἡ κίνησις [ἂν εἴη]; Τοσήδε μέντοι· τὸ δὲ τοσόνδε τοῦτο ἦτοι τῷ τόπῳ, ὅτι τοσόσδε ὃν διεξῆλθε, μετρηθήσεται, καὶ τὸ διάστημα τοῦτο ἔσται· τοῦτο δὲ οὐ χρόνος, ἀλλὰ τόπος· ἡ αὕτη ἡ κίνησις τῇ συνεχείᾳ αὐτῆς καὶ τῷ μὴ εὐθὺς πεπαῦσθαι, ἀλλ' ἐπιλαμβάνειν αἰεὶ, τὸ διάστημα ἔξει. Ἀλλὰ τοῦτο τὸ

πολὺ τῆς κινήσεως ἂν εἴη· καὶ εἰ μὲν εἰς αὐτὴν τις βλέπων ἀποφανεῖται πολλήν, ὥσπερ ἂν εἴ τις πολὺ τὸ θερμὸν λέγοι, οὐδ' ἐνταῦθα χρόνος φανεῖται οὐδὲ προσπίπτει, ἀλλὰ κινήσις πάλιν καὶ πάλιν, ὥσπερ εἰ ὕδωρ ῥέον πάλιν καὶ πάλιν, καὶ τὸ ἐπ' αὐτῷ διάστημα θεωρούμενον. Καὶ τὸ μὲν πάλιν καὶ πάλιν ἔσται ἀριθμὸς, ὥσπερ δυὰς ἢ τριάς, τὸ δὲ διάστημα τοῦ ὄγκου. Οὕτως οὖν καὶ πλῆθος κινήσεως ὡς δεκάς, ἢ ὡς τὸ ἐπιφαινόμενον τῷ οἶον ὄγκῳ τῆς κινήσεως διάστημα, ὃ οὐκ ἔχει ἔννοιαν χρόνου, ἀλλ' ἔσται τὸ τοσόνδε τοῦτο γενόμενον ἐν χρόνῳ, ἢ ὁ χρόνος οὐκ ἔσται πανταχοῦ, ἀλλ' ἐν ὑποκειμένῳ τῇ κινήσει, συμβαίνει τε πάλιν αὐτὴν κίνησιν τὸν χρόνον λέγειν· οὐ γὰρ ἔξω αὐτῆς τὸ διάστημα, ἀλλὰ κινήσις οὐκ ἀθρόα· [τὸ δὲ μὴ ἀθρόα εἰς τὸ ἀθρόον ἐν χρόνῳ.] Τὸ μὴ ἀθρόον τίνι διοίσει τοῦ ἀθρόου ἢ τῷ ἐν χρόνῳ; Ὡστε ἡ διεστῶσα κινήσις καὶ τὸ διάστημα αὐτῆς οὐκ αὐτὸ χρόνος, ἀλλ' ἐν χρόνῳ. Εἰ δὲ τὸ διάστημα τῆς κινήσεως λέγοι τις χρόνον, οὐ τὸ αὐτῆς τῆς κινήσεως, ἀλλὰ παρ' ὃ αὐτὴ ἢ κινήσις τὴν παράτασιν ἔχει οἶον συμπαραθέουσα ἐκεῖναι, τί δὲ τοῦτό ἐστιν οὐκ εἴρηται. Δῆλον γάρ, ὅτι τοῦτ' ἐστὶν ὁ χρόνος, ἐν ᾧ γέγονεν ἡ κίνησις. Τοῦτο δ' ἦν ὃ ἐξ ἀρχῆς ἐξίηται ὁ λόγος, τί ὦν ἐστι χρόνος· ἐπεὶ ὁμοῖον τε γίνεται καὶ ταὐτὸν οἶον εἴ τις ἐρωτηθεῖς τί ἐστι χρόνος, λέγοι κινήσεως διάστημα ἐν χρόνῳ. Τί οὖν ἐστι τοῦτο τὸ διάστημα, ὃ δὴ χρόνον καλεῖς τῆς κινήσεως τοῦ οἰκείου διαστήματος ἔξω τιθέμενος; Καὶ γὰρ αὐτὸ καὶ ἐν αὐτῇ ὃ τιθέμενος τῇ κινήσει τὸ διάστημα τὴν τῆς ἡρεμίας διάστασιν ποιεῖται, ἄπορος ἔσται. Ὅσον γὰρ κινεῖται τι, τοσοῦτον ἂν σταίῃ καὶ ἄλλο, καὶ εἰποῖς ἂν τὸν χρόνον ἐκατέρου τὸν αὐτὸν εἶναι, ὡς ἄλλον δηλονότι ἀμφοῖν ὄντα. Τί οὖν ἐστι καὶ τίνα φύσιν ἔχει τοῦτο τὸ διάστημα; Ἐπεὶπερ τοπικὸν οὐχ οἷόν τε· ἐπεὶ καὶ τοῦτό γε ἔξωθεν ἐστίν.

[9] Αριθμὸς δὲ κινήσεως ἢ μέτρον – βέλτιον γὰρ οὕτω συνεχοῦς οὔσης – πῶς, σκεπτέον. Πρῶτον μὲν οὖν καὶ ἐνταῦθα τὸ πάσης ὁμοίως ἀπορητέον, ὥσπερ καὶ ἐπὶ τοῦ διαστήματος τῆς κινήσεως, εἴ τις τῆς πάσης εἶναι ἐλέγετο. Πῶς γὰρ ἂν τις ἀριθμήσειε τὴν ἄτακτον καὶ ἀνώμαλον; ἢ τίς ἀριθμὸς ἢ μέτρον ἢ κατὰ τί τὸ μέτρον; Εἰ δὲ τῷ αὐτῷ ἐκατέραν καὶ ὅλως πᾶσαν, ταχείαν, βραδεῖαν, ἔσται ὁ ἀριθμὸς καὶ τὸ μέτρον τοιοῦτον, οἷον εἰ δεκάς εἴη μετροῦσα καὶ ἵππους καὶ βοῦς, ἢ εἰ τὸ αὐτὸ μέτρον καὶ ὑγρῶν καὶ ξηρῶν εἴη. Εἰ δὴ τοιοῦτον μέτρον, τίνων μὲν ἐστὶν ὁ χρόνος εἴρηται, ὅτι κινήσεων, αὐτὸς δὲ ὃ ἐστὶν οὐπω εἴρηται. Εἰ δὲ ὥσπερ δεκάδος ληφθείσης καὶ ἄνευ ἵππων ἔστι νοεῖν τὸν ἀριθμόν, καὶ τὸ μέτρον μέτρον ἐστὶ φύσιν ἔχον τινά, καὶ μήπω μετρήῃ, οὕτω δεῖ ἔχειν καὶ τὸν χρόνον μέτρον ὄντα· εἰ μὲν τοιοῦτόν ἐστιν ἐφ' ἑαυτοῦ οἷον ἀριθμὸς, τί ἂν τοῦδε τοῦ ἀριθμοῦ τοῦ κατὰ τὴν δεκάδα ἢ ἄλλου ὅτουοῦν διαφέρει μοναδικοῦ; Εἰ δὲ συνεχὲς μέτρον ἐστὶ, ποσόν τι ὂν μέτρον ἔσται, οἷον τὸ πηχυαῖον [μέγεθος]. Μέγεθος τοίνυν ἔσται, οἷον γραμμὴ συνθέουσα δηλονότι κινήσει. Ἀλλ' αὕτη συνθέουσα πῶς μετρήσει τὸ ὅτι συνθεῖ; Τί γὰρ μᾶλλον ὁποτερονοῦν θάτερον; Καὶ βέλτιον τίθεσθαι καὶ πιθανώτερον οὐκ ἐπὶ πάσης, ἀλλ' ἢ συνθεῖ. Τοῦτο δὲ συνεχὲς δεῖ εἶναι, ἢ ἐφέξει ἢ συνθέουσα. Ἀλλ' οὐκ ἔξωθεν δεῖ τὸ μετροῦν λαμβάνειν οὐδὲ χωρὶς, ἀλλὰ ὁμοῦ κινήσιν μεμετρημένην. Καὶ τί τὸ μετροῦν ἔσται; Ἡ μεμετρημένη μὲν ἢ κινήσις ἔσται, μεμετρηκὸς δ' ἔσται μέγεθος. Καὶ ποῖον αὐτῶν ὁ χρόνος

ἔσται· Ἡ κίνησις ἢ μεμετρημένη, ἢ τὸ μέγεθος τὸ μετρήσαν; Ἡ γὰρ ἢ κίνησις
 ἔσται ἢ μεμετρημένη ὑπὸ τοῦ μεγέθους ὁ χρόνος, ἢ τὸ μέγεθος τὸ μετρήσαν,
 ἢ τὸ τῷ μεγέθει χρησάμενον, ὥσπερ τῷ πῆχει πρὸς τὸ μετρήσαι ὅση ἢ
 κίνησις. Ἀλλ' ἐπὶ μὲν πάντων τούτων ὑποθέσθαι, ὅπερ εἵπομεν πιθανώτερον
 εἶναι, τὴν ὁμαλὴν κίνησιν· ἄνευ γὰρ ὁμαλότητος καὶ προσέτι μιᾶς καὶ τῆς τοῦ
 ὅλου ἀπορώτερον τὸ τοῦ λόγου τῷ θεμένῳ ὁπωσοῦν μέτρον γίνεται. Εἰ δὲ
 δὴ μεμετρημένη κίνησις ὁ χρόνος καὶ ὑπὸ τοῦ ποσοῦ μεμετρημένη, ὥσπερ
 τὴν κίνησιν, εἰ ἔδει μεμετρηθῆσαι, οὐχὶ ὑπ' αὐτῆς ἔδει μεμετρηθῆσαι, ἀλλ'
 ἐτέρῳ, οὕτως ἀνάγκη, εἴπερ μέτρον ἔξει ἄλλο ἢ κίνησις παρ' αὐτήν, καὶ διὰ
 τοῦτο ἐδεήθημεν τοῦ συνεχοῦς μέτρου εἰς μέτρησιν αὐτῆς, τὸν αὐτὸν τρόπον
 δεῖ καὶ τῷ μεγέθει αὐτῷ μέτρου, ἢν [ἦ] ἢ κίνησις, τοσοῦδε γεγεννημένου τοῦ
 καθ' ὃ μετρεῖται ὅση, μετρηθῇ. Καὶ ὁ ἀριθμὸς τοῦ μεγέθους ἔσται [τοῦ] τῇ
 κινήσει παρομαρτοῦντος ἐκεῖνος ὁ χρόνος, ἀλλ' οὐ τὸ μέγεθος τὸ συνθέον τῇ
 κινήσει. Οὗτος δὲ τίς ἂν εἴη ἢ ὁ μοναδικός; Ὅς ὅπως μετρήσει ἀπορεῖν
 ἀνάγκη. Ἐπεὶ, κἂν τις ἐξεύρηι ὅπως, οὐ χρόνον εὐρήσει μετροῦντα, ἀλλὰ τὸν
 τοσόνδε χρόνον· τοῦτο δὲ οὐ ταὐτὸν χρόνῳ. Ἔτερον γὰρ εἰπεῖν χρόνον,
 ἕτερον δὲ τοσόνδε χρόνον· πρὸ γὰρ τοῦ τοσόνδε δεῖ ὃ τί ποτ' ἐστὶν εἰπεῖν
 ἐκεῖνο, ὃ τοσόνδε ἐστίν. Ἀλλ' ὁ ἀριθμὸς ὁ μετρήσας τὴν κίνησιν ἐξωθεν τῆς
 κινήσεως ὁ χρόνος, οἷον ἢ δεκάς ἐπὶ τῶν ἵππων οὐ μετὰ τῶν ἵππων
 λαμβανόμενος. Τίς οὖν οὗτος ὁ ἀριθμός, οὐκ εἴρηται, ὃς πρὸ τοῦ μετρεῖν
 ἐστὶν ὅπερ ἐστίν, ὥσπερ ἢ δεκάς. Ἡ οὗτος, ὃς κατὰ τὸ πρότερον καὶ ὕστερον
 τῆς κινήσεως παραθέων ἐμέτρησεν. Ἀλλ' οὗτος ὁ κατὰ τὸ πρότερον καὶ
 ὕστερον οὕπω δηλὸς ὅστις ἐστίν. Ἀλλ' οὖν κατὰ τὸ πρότερον καὶ ὕστερον
 μετρῶν εἴτε σημείῳ εἶθ' ὁτωιοῦν ἄλλῳ πάντως κατὰ χρόνον μετρήσει. Ἔσται
 οὖν ὁ χρόνος οὗτος ὁ μετρῶν τὴν κίνησιν τῷ προτέρῳ καὶ ὑστέρῳ ἐχόμενος
 τοῦ χρόνου καὶ ἐφαπτόμενος, ἵνα μετρήῃ. Ἡ γὰρ τὸ τοπικὸν πρότερον καὶ
 ὕστερον, οἷον ἢ ἀρχὴ τοῦ σταδίου, λαμβάνει, ἢ ἀνάγκη τὸ χρονικὸν
 λαμβάνειν. Ἔστι γὰρ ὅλως τὸ πρότερον καὶ ὕστερον τὸ μὲν χρόνος ὁ εἰς τὸ
 νῦν λήγων, τὸ δὲ ὕστερον ὃς ἀπὸ τοῦ νῦν ἄρχεται. Ἄλλο τοίνυν ἀριθμοῦ τοῦ
 κατὰ τὸ πρότερον καὶ ὕστερον μετροῦντος τὴν κίνησιν οὐ μόνον ἡντινοῦν,
 ἀλλὰ καὶ τὴν τεταγμένην, ὁ χρόνος. Ἐπειτα διὰ τί ἀριθμοῦ μὲν
 προσγεγεννημένου εἴτε κατὰ τὸ μεμετρημένον εἴτε κατὰ τὸ μετροῦν· ἔστι γὰρ
 [ἂν] τὸν αὐτὸν καὶ μετροῦντα καὶ μεμετρημένον εἶναι – ἀλλ' οὖν διὰ τί
 ἀριθμοῦ μὲν γενομένου χρόνος ἔσται, κινήσεως δὲ οὐσης καὶ τοῦ προτέρου
 πάντως ὑπάρχοντος περὶ αὐτὴν καὶ τοῦ ὑστέρου οὐκ ἔσται χρόνος; Ὅσπερ ἂν
 εἴ τις λέγοι τὸ μέγεθος μὴ εἶναι ὅσον ἐστίν, εἰ μὴ τις τὸ ὅσον ἐστὶ τοῦτο λάβοι.
 Ἀπείρου δὲ τοῦ χρόνου ὄντος καὶ λεγομένου πῶς ἂν περὶ αὐτὸν ἀριθμὸς εἴη;
 Εἰ μὴ τις ἀπολαβὼν μέρος τι αὐτοῦ μετροῖ, ἐν ᾧ συμβαίνει εἶναι καὶ πρὶν
 μετρηθῆναι. Διὰ τί δὲ οὐκ ἔσται πρὶν καὶ ψυχὴν τὴν μετροῦσαν εἶναι; Εἰ μὴ
 τις τὴν γένεσιν αὐτοῦ παρὰ ψυχῆς λέγοι γίνεσθαι. Ἐπεὶ διὰ γε τὸ μετρεῖν
 οὐδαμῶς ἀναγκαῖον εἶναι· ὑπάρχει γὰρ ὅσον ἐστὶ, κἂν μὴ τις μετρήῃ. Τὸ δὲ
 τῷ μεγέθει χρησάμενον πρὸς τὸ μετρήσαι τὴν ψυχὴν ἂν τις λέγοι· τοῦτο δὲ τί
 ἂν εἴη πρὸς ἔννοιαν χρόνου;

[10] Τὸ δὲ παρακολούθημα λέγειν τῆς κινήσεως, τί ποτε τοῦτό ἐστὶν οὐκ

ἔστι διδάσκοντος οὐδὲ εἰρηκὲ τι, πρὶν εἰπεῖν τί ἐστὶ τοῦτο τὸ παρακολουθοῦν· ἐκεῖνο γὰρ ἂν ἴσως εἴη ὁ χρόνος. Ἐπισκεπτέον δὲ τὸ παρακολούθημα τοῦτο εἴτε ὕστερον εἴτε ἅμα εἴτε πρότερον, εἴπερ τι ἔστι τοιοῦτον παρακολούθημα· ὅπως γὰρ ἂν λέγηται, ἐν χρόνῳ λέγεται. Εἰ τοῦτο, ἔσται ὁ χρόνος παρακολούθημα κινήσεως ἐν χρόνῳ. Ἀλλ' ἐπειδὴ οὐ τί μὴ ἐστὶ ζητοῦμεν ἀλλὰ τί ἐστίν, εἴρηται τε πολλὰ πολλοῖς τοῖς πρὸ ἡμῶν καθ' ἐκάστην θέσιν, ἃ εἰ τις διεξίῃ, ἱστορίαν μᾶλλον ἂν ποιοῖτο, ὅσον τε ἐξ ἐπιδρομῆς εἴρηται τι περὶ αὐτῶν, ἔστι δὲ καὶ πρὸς τὸν λέγοντα μέτρον κινήσεως τοῦ παντὸς ἐκ τῶν ἤδη εἰρημένων ἀντιλέγειν τὰ τε ἄλλα ὅσα νῦν περὶ μέτρου κινήσεως εἴρηται – χωρὶς γὰρ τῆς ἀνωμαλίας πάντα τὰ ἄλλα, ἃ καὶ πρὸς αὐτούς, ἀρμόσει – εἴη ἂν ἀκόλουθον εἰπεῖν, τί ποτε δεῖ νομίζειν τὸν χρόνον εἶναι.

[11] Δεῖ δὴ ἀναγαγεῖν ἡμᾶς αὐτοὺς πάλιν εἰς ἐκείνην τὴν διάθεσιν ἣν ἐπὶ τοῦ αἰῶνος ἐλέγομεν εἶναι, τὴν ἀτρεμῇ ἐκείνῃ καὶ ὁμοῦ πᾶσαν καὶ ἄπειρον ἤδη ζωὴν καὶ ἀκλινῇ πάντῃ καὶ ἐν ἐνὶ καὶ πρὸς ἐν ἐστῶσαν. Χρόνος δὲ οὐπω ἦν, ἢ ἐκείνοις γε οὐκ ἦν, γεννήσομεν δὲ χρόνον λόγῳ καὶ φύσει τοῦ ὑστέρου. Τούτων δὴ οὖν ἡσυχίαν ἀγόντων ἐν αὐτοῖς, ὅπως δὴ πρῶτον ἐξέπεσε χρόνος, τὰς μὲν Μούσας οὐπω τότε οὔσας οὐκ ἂν τις ἴσως καλοῖ εἰπεῖν τοῦτο· ἀλλ' ἴσως, εἴπερ ἦσαν καὶ αἱ Μοῦσαι τότε, αὐτὸν δ' ἂν τις τάχα τὸν γενόμενον χρόνον, ὅπως ἐστὶν ἐκφανεῖς καὶ γενόμενος. Λέγοι δ' ἂν περὶ αὐτοῦ ὧδέ πως· ὡς πρότερον, πρὶν τὸ πρότερον δὴ τοῦτο γεννηῖσθαι καὶ τοῦ ὑστέρου δεηθῆναι, σὺν αὐτῷ ἐν τῷ ὄντι ἀνεπαύετο χρόνος οὐκ ὢν, ἀλλ' ἐν ἐκείνῳ καὶ αὐτὸς ἡσυχίαν ἦγε. Φύσεως δὲ πολυπράγμονος καὶ ἄρχειν αὐτῆς βουλομένης καὶ εἶναι αὐτῆς καὶ τὸ πλεόν τοῦ παρόντος ζητεῖν ἐλομένης ἐκινήθη μὲν αὕτη, ἐκινήθη δὲ καὶ αὐτός, καὶ εἰς τὸ ἔπειτα ἀεὶ καὶ τὸ ὕστερον καὶ οὐ ταυτόν, ἀλλ' ἕτερον εἴθ' ἕτερον κινούμενοι, μῆκος τι τῆς πορείας ποιησάμενοι αἰῶνος εἰκόνα τὸν χρόνον εἰργάσμεθα. Ἐπεὶ γὰρ ψυχῆς ἦν τις δύναμις οὐχ ἡσυχος, τὸ δ' ἐκεῖ ὁράμενον ἀεὶ μεταφέρειν εἰς ἄλλο βουλομένης, τὸ μὲν ἀθρόον αὐτῇ πᾶν παρεῖναι οὐκ ἤθελεν· ὥσπερ δ' ἐκ σπέρματος ἡσύχου ἐξελίττων αὐτὸν ὁ λόγος διεξοδὸν εἰς πολὺ, ὡς οἶεται, ποιεῖ, ἀφανίζων τὸ πολὺ τῷ μερισμῷ, καὶ ἀνθ' ἐνὸς ἐν αὐτῷ οὐκ ἐν αὐτῷ τὸ ἐν δαπανῶν εἰς μῆκος ἀσθενέστερον πρόεισιν, οὕτω δὴ καὶ αὕτη κόσμον ποιοῦσα αἰσθητὸν μιμῆσει ἐκείνου κινούμενον κίνησιν οὐ τὴν ἐκεῖ, ὁμοίαν δὲ τῇ ἐκεῖ καὶ ἐθέλουσαν εἰκόνα ἐκείνης εἶναι, πρῶτον μὲν ἑαυτὴν ἐχρόνωνσεν ἀντὶ τοῦ αἰῶνος τοῦτον ποιήσασα· ἔπειτα δὲ καὶ τῷ γενομένῳ ἔδωκε δουλεύειν χρόνῳ, ἐν χρόνῳ αὐτὸν πάντα ποιήσασα εἶναι, τὰς τούτου διεξόδους ἀπάσας ἐν αὐτῷ περιλαβοῦσα· ἐν ἐκείνῃ γὰρ κινούμενος – οὐ γὰρ τις αὐτοῦ [τοῦδε τοῦ παντός] τόπος ἢ ψυχὴ – καὶ ἐν τῷ ἐκείνης αὖ ἐκινεῖτο χρόνῳ. Τὴν γὰρ ἐνέργειαν αὐτῆς παρεχομένη ἄλλην μετ' ἄλλην, εἴθ' ἐτέραν πάλιν ἐφεξῆς, ἐγέννα τε μετὰ τῆς ἐνεργείας τὸ ἐφεξῆς καὶ συμπροΐηι μετὰ διανοίας ἐτέρας μετ' ἐκείνην τὸ μὴ πρότερον ὄν, ὅτι οὐδ' ἡ διάνοια ἐνεργηθεῖσα ἦν οὐδ' ἡ νῦν ζωὴ ὁμοία τῇ πρὸ αὐτῆς. Ἄμα οὖν ζωὴ ἄλλη καὶ τὸ ἄλλη χρόνον εἶχεν ἄλλον. Διάστασις οὖν ζωῆς χρόνον εἶχε καὶ τὸ πρόσω ἀεὶ τῆς ζωῆς χρόνον ἔχει ἀεὶ καὶ ἡ παρελθοῦσα ζωὴ χρόνον ἔχει παρελθλυθότα. Εἰ οὖν χρόνον τις λέγοι ψυχῆς ἐν κινήσει μεταβατικῇ ἐξ ἄλλου εἰς ἄλλον βίον ζωὴν εἶναι, ἄρ' ἂν

δοκοῖ τι λέγειν; Εἰ γὰρ αἰὼν ἐστὶ ζωὴ ἐν στάσει καὶ τῷ αὐτῷ καὶ ὡσαύτως καὶ ἄπειρος ἤδη, εἰκόνα δὲ δεῖ τοῦ αἰῶνος τὸν χρόνον εἶναι, ὥσπερ καὶ τότε τὸ πᾶν ἔχει πρὸς ἐκεῖνο, ἀντὶ μὲν ζωῆς τῆς ἐκεῖ ἄλλην δεῖ ζωὴν τὴν τῆσδε τῆς δυνάμεως τῆς ψυχῆς ὥσπερ ὁμώνυμον λέγειν εἶναι καὶ ἀντὶ κινήσεως νοερᾶς ψυχῆς τινος μέρους κίνησιν, ἀντὶ δὲ ταυτότητος καὶ τοῦ ὡσαύτως καὶ μένοντος τὸ μὴ μένον ἐν τῷ αὐτῷ, ἄλλο δὲ καὶ ἄλλο ἐνεργοῦν, ἀντὶ δὲ ἀδιαστάτου καὶ ἐνὸς εἰδωλον τοῦ ἐνὸς τὸ ἐν συνεχείᾳ ἐν, ἀντὶ δὲ ἀπείρου ἤδη καὶ ὅλου τὸ εἰς ἄπειρον πρὸς τὸ ἐφεξῆς αἰεῖ, ἀντὶ δὲ ἀθρόου ὅλου [τὸ κατὰ μέρος ἐσόμενον] καὶ αἰεῖ [τὸ κατὰ μέρος] ἐσόμενον ὅλον. Οὕτω γὰρ μιμῆσεται τὸ ἤδη ὅλον καὶ ἀθρόον καὶ ἄπειρον ἤδη, εἰ ἐθελήσει αἰεῖ προσκτώμενον εἶναι ἐν τῷ εἶναι· καὶ γὰρ τὸ εἶναι οὕτω τὸ ἐκείνου μιμῆσεται. Δεῖ δὲ οὐκ ἔξωθεν τῆς ψυχῆς λαμβάνειν τὸν χρόνον, ὥσπερ οὐδὲ τὸν αἰῶνα ἐκεῖ ἔξω τοῦ ὄντος, οὐδ' αὖ παρακολούθημα οὐδ' ὕστερον, ὥσπερ οὐδ' ἐκεῖ, ἀλλ' ἐνορώμενον καὶ ἐνόντα καὶ συνόντα, ὥσπερ κάκεῖ ὁ αἰὼν.

[12] Νοῆσαι δὲ δεῖ καὶ ἐντεῦθεν, ὡς ἡ φύσις αὕτη χρόνος, τὸ τοιούτου μῆκος βίου ἐν μεταβολαῖς προῖον ὁμαλαῖς τε καὶ ὁμοίαις ἀσφορητὶ προιοῦσαις, συνεχὲς τὸ τῆς ἐνεργείας ἔχον. Εἰ δὴ πάλιν τῷ λόγῳ ἀναστρέψαι ποιήσαιμεν τὴν δύναμιν ταύτην καὶ παύσαιμεν τοῦδε τοῦ βίου, ὃν νῦν ἔχει ἄπαυστον ὄντα καὶ οὐποτε λήξοντα, ὅτι ψυχῆς τινος αἰεῖ οὔσης ἐστὶν ἐνέργεια, οὐ πρὸς αὐτὴν οὐδ' ἐν αὐτῇ, ἀλλ' ἐν ποιήσει καὶ γενέσει – εἰ οὖν ὑποθοίμεθα μηκέτι ἐνεργοῦσαν, ἀλλὰ παυσαμένην ταύτην τὴν ἐνέργειαν καὶ ἐπιστραφέν καὶ τοῦτο τὸ μέρος τῆς ψυχῆς πρὸς τὸ ἐκεῖ καὶ τὸν αἰῶνα καὶ ἐν ἡσυχίᾳ μένον, τί ἂν ἔτι μετὰ αἰῶνα εἴη; Τί δ' ἂν ἄλλο καὶ ἄλλο πάντων ἐν ἐνὶ μεινάντων; Τί δ' ἂν ἔτι πρότερον; Τί δ' ἂν ὕστερον [ἢ μᾶλλον]; Ποῦ δ' ἂν ἔτι ψυχὴ ἐπιβάλλοι εἰς ἄλλο ἢ ἐν ᾧ ἐστι; [Ἦ] μᾶλλον δὲ οὐδὲ τούτῳ· ἀφεστήκοι γὰρ ἂν πρότερον, ἵνα ἐπιβάλῃ. Ἐπεὶ οὐδ' ἂν ἡ σφαῖρα αὕτη εἴη, ἢ οὐ πρῶτως ὑπάρχει· [χρόνος] ἐν χρόνῳ γὰρ καὶ αὕτη καὶ ἐστὶ καὶ κινεῖται, κἂν στήι, ἐκείνης ἐνεργούσης, ὅση ἡ στάσις αὐτῆς, μετρήσομεν, ἕως ἐκείνῃ τοῦ αἰῶνός ἐστιν ἔξω. Εἰ οὖν ἀποστάσης ἐκείνης καὶ ἐνωθείσης ἀνήρηται χρόνος, δηλὸν ὅτι ἡ ταύτης ἀρχὴ πρὸς ταῦτα κινήσεως καὶ οὗτος ὁ βίος τὸν χρόνον γεννᾷ. Διὸ καὶ εἴρηται ἅμα τῷδε τῷ παντὶ γεγονέναι, ὅτι ψυχὴ αὐτὸν μετὰ τοῦδε τοῦ παντός ἐγέννησεν. Ἐν γὰρ τῇ τοιαύτῃ ἐνεργείᾳ καὶ τότε γεγένηται τὸ πᾶν· καὶ ἡ μὲν χρόνος, ὁ δὲ ἐν χρόνῳ. Εἰ δὲ τις λέγοι χρόνους λέγεσθαι αὐτῷ καὶ τὰς τῶν ἄστρον φορὰς, ἀναμνησθήτω, ὅτι ταυτὰ φησι γεγονέναι πρὸς δῆλωσιν καὶ διορισμὸν χρόνου καὶ τὸ ἵνα ἡ μέτρον ἐναργές. Ἐπεὶ γὰρ οὐκ ἦν τὸν χρόνον αὐτὸν τῇ ψυχῇ ὁρίσαι οὐδὲ μετρεῖν παρ' αὐτοῖς ἕκαστον αὐτοῦ μέρος ἀοράτου ὄντος καὶ οὐ ληπτοῦ καὶ μάλιστα ἀριθμεῖν οὐκ εἰδόσιν, ἡμέραν καὶ νύκτα ποιεῖ, δι' ὧν ἦν δύο τῇ ἐτερότῃ λαβεῖν, ἀφ' οὗ ἔννοιᾳ, φησιν, ἀριθμοῦ. Εἴθ' ὅσον τὸ ἀπ' ἀνατολῆς εἰς τὸ πάλιν λαμβάνουσιν ἦν ὅσον χρόνου διάστημα, ὁμαλοῦ ὄντος τοῦ τῆς κινήσεως εἰδούς ὅτῳ ἐπερειδόμεθα, ἔχειν καὶ οἷον μέτρῳ χρώμεθα τῷ τοιούτῳ· μέτρῳ δὲ τοῦ χρόνου· οὐ γὰρ ὁ χρόνος αὐτὸς μέτρον. Πῶς γὰρ ἂν καὶ μετροῖ καὶ τί ἂν λέγοι μετρῶν; Τοσοῦτον εἶναι, ὅσον ἐγὼ τοσόνδε; Τίς οὖν ὁ ἐγώ; Ἦ καθ' ὃν ἡ μέτρησις. Οὐκοῦν ὧν, ἵνα μετρήι, καὶ μὴ μέτρον; Ἦ οὖν κίνησις ἢ τοῦ παντός μετρομένη κατὰ χρόνον ἔσται, καὶ ὁ χρόνος οὐ

μέτρον ἔσται κινήσεως κατὰ τὸ τί ἐστίν, ἀλλὰ κατὰ συμβεβηκὸς ὧν ἄλλο τι πρότερον παρέξει δήλωσιν τοῦ ὁπόση ἢ κίνησις. Καὶ ἡ κίνησις δὲ ληφθεῖσα ἢ μία ἐν τοσῶιδε χρόνῳ πολλακίς ἀριθμουμένη εἰς ἔννοιαν ἄξει τοῦ ὁπόσος παρελήλυθεν· ὥστε τὴν κίνησιν καὶ τὴν περιφορὰν εἴ τις λέγοι τρόπον τινὰ μετρεῖν τὸν χρόνον, ὅσον οἶόν τε, ὡς δηλοῦσαν ἐν τῷ αὐτῆς τοσῶιδε τὸ τοσόνδε τοῦ χρόνου, οὐκ ὄν λαβεῖν οὐδὲ συνεῖναι ἄλλως, οὐκ ἄτοπος τῆς δηλώσεως. Τὸ οὖν μετρούμενον ὑπὸ τῆς περιφορᾶς – τοῦτο δὲ ἐστὶ τὸ δηλούμενον – ὁ χρόνος ἔσται, οὐ γεννηθεὶς ὑπὸ τῆς περιφορᾶς, ἀλλὰ δηλωθεὶς· καὶ οὕτω τὸ μέτρον τῆς κινήσεως, τὸ μετρηθὲν ὑπὸ κινήσεως ὀρισμένης καὶ μετρούμενον ὑπὸ ταύτης, ἄλλο ὄν αὐτῆς· ἐπεὶ καὶ εἰ μετροῦν ἄλλο ἦν, καὶ ἡ μετρούμενον ἕτερον, μετρούμενον δὲ κατὰ συμβεβηκός. Καὶ οὕτως ἂν ἐλέγετο, ὡς εἰ τὸ μετρούμενον ὑπὸ πῆχews λέγοι τις τὸ μέγεθος εἶναι ὃ τί ποτ' ἐστὶν ἐκεῖνο μὴ λέγων, μέγεθος ὀριζόμενος, καὶ οἶον εἴ τις τὴν κίνησιν αὐτὴν οὐ δυνάμενος τῷ ἀόριστον εἶναι δηλῶσαι λέγοι τὸ μετρούμενον ὑπὸ τόπου· λαβὼν γὰρ τόπον τις, ὃν ἐπεξήλθεν ἡ κίνησις, τοσαύτην ἂν εἶπεν εἶναι, ὅσος ὁ τόπος.

[13] Χρόνον οὖν ἡ περιφορὰ δηλοῖ, ἐν ᾧ αὐτῇ. Δεῖ δὲ αὐτὸν τὸν χρόνον μηκέτι τὸ ἐν ᾧ ἔχειν, ἀλλὰ πρῶτον αὐτὸν εἶναι ὅς ἐστιν, ἐν ᾧ τὰ ἄλλα κινεῖται καὶ ἔστηκεν ὁμαλῶς καὶ τεταγμένως, καὶ παρὰ μὲν τινος τεταγμένου ἐμφαίνεσθαι καὶ προφαίνεσθαι εἰς ἔννοιαν, οὐ μέντοι γίνεσθαι, εἴτε ἐστῶτος εἴτε κινουμένου, μᾶλλον μέντοι κινουμένου· μᾶλλον γὰρ κινεῖ εἰς γνώρισιν καὶ μετάβασιν ἐπὶ τὸν χρόνον ἢ κίνησις ἢ περὶ ἢ στάσις καὶ γνωριμώτερον τὸ ὁπόσον κεκίνηται τι ἢ ὅσον ἔστηκε. Διὸ καὶ κινήσεως ἠνέχθησαν εἰς τὸ εἰπεῖν μέτρον ἀντὶ τοῦ εἰπεῖν κινήσει μετρούμενον, εἴτα προσθεῖναι τί ὃν κινήσει μετρεῖται καὶ μὴ κατὰ συμβεβηκὸς γινόμενον περὶ τι αὐτοῦ εἰπεῖν καὶ ταῦτα ἐνηλλαγμένως. Ἀλλ' ἴσως ἐκεῖνοι οὐκ ἐνηλλαγμένως, ἡμεῖς δὲ οὐ συνίμεν, ἀλλὰ σαφῶς λεγόντων μέτρον κατὰ τὸ μετρούμενον οὐκ ἐτυγχάνομεν τῆς ἐκείνων γνώμης. Αἴτιον δὲ τοῦ μὴ συνιέναι ἡμᾶς, ὅτι τί ὃν εἴτε μετροῦν εἴτε μετρούμενον οὐκ ἐδήλουν διὰ τῶν συγγραμμάτων ὡς εἰδόσι καὶ ἡκροαμένοις αὐτῶν γράφοντες. Ὁ μέντοι Πλάτων οὔτε μετροῦν εἴρηκεν οὔτε μετρούμενον ὑπὸ τινος τὴν οὐσίαν αὐτοῦ εἶναι, ἀλλὰ εἰς δήλωσιν αὐτοῦ τὴν περιφορὰν ἐλάχιστον τι εἰληφθαι πρὸς ἐλάχιστον αὐτοῦ μέρος, ὡς ἐντεῦθεν γινώσκειν δύνασθαι, οἶον καὶ ὅσον ὁ χρόνος. Τὴν μέντοι οὐσίαν αὐτοῦ δηλῶσαι θέλων ἅμα οὐρανῷ φησι γεγονέναι κατὰ παράδειγμα αἰῶνος καὶ εἰκόνα κινητὴν, ὅτι μὴ μένει μηδ' ὁ χρόνος τῆς ζωῆς οὐ μενούσης, ἥι συνθεῖ καὶ συντρέχει· ἅμα οὐρανῷ δέ, ὅτι ζωὴ ἡ τοιαύτη καὶ τὸν οὐρανὸν ποιεῖ καὶ μία ζωὴ οὐρανὸν καὶ χρόνον ἐργάζεται. Ἐπιστραφείσης οὖν ζωῆς ταύτης εἰς ἓν, εἰ δύναιτο, ὁμοῦ καὶ χρόνος πέπαυται ἐν τῇ ζωῇ ὧν ταύτη καὶ οὐρανὸς τὴν ζωὴν ταύτην οὐκ ἔχων. Εἰ δὲ τις τῆσδε μὲν τῆς κινήσεως τὸ πρότερον καὶ τὸ ὕστερον λαμβάνων χρόνον λέγοι – εἶναι γάρ τι τοῦτο – τῆς δ' ἀληθεστέρας κινήσεως τὸ πρότερον καὶ τὸ ὕστερον ἐχούσης μὴ λέγοι τι εἶναι, ἀτοπώτατος ἂν εἴη, κινήσει μὲν ἀνύχῳ διδοὺς ἔχειν τὸ πρότερον καὶ ὕστερον καὶ χρόνον παρ' αὐτὴν, κινήσει δέ, καθ' ἣν καὶ αὕτη ὑφέστηκε κατὰ μίμησιν, μὴ διδοὺς τοῦτο, παρ' ἧς καὶ τὸ πρότερον καὶ τὸ ὕστερον πρῶτως ὑπέστη αὐτουργοῦ οὔσης κινήσεως καὶ

ὥσπερ τὰς ἐνεργείας αὐτῆς ἐκάστας γεννώσης, οὕτω καὶ τὸ ἐφεξῆς, καὶ ἅμα τῇ γεννήσει καὶ τὴν μετάβασιν αὐτῶν. Διὰ τί οὖν ταύτην μὲν τὴν κίνησιν τὴν τοῦ παντὸς ἀνάγομεν εἰς περιοχὴν ἐκείνης καὶ ἐν χρόνῳ φαμέν, οὐχὶ δέ γε καὶ τὴν τῆς ψυχῆς κίνησιν τὴν ἐν αὐτῇ ἐν διεξόδῳ οὕσαν αἰδίῳ; Ἡ ὅτι τὸ πρὸ ταύτης ἐστὶν αἰὼν οὐ συμπαράθεον οὐδὲ συμπαρατείνων αὐτῇ. Πρώτη οὖν αὕτη εἰς χρόνον καὶ χρόνον ἐγέννησε καὶ σὺν τῇ ἐνεργείᾳ αὐτῆς ἔχει. Πῶς οὖν πανταχοῦ; Ὅτι καὶ ἐκεῖνη οὐδενὸς ἀφέστηκε τοῦ κόσμου μέρους, ὥσπερ οὐδ' ἡ ἐν ἡμῖν οὐδενὸς ἡμῶν μέρους. Εἰ δέ τις ἐν οὐχ ὑποστάσει ἢ ἐν οὐχ ὑπάρξει τὸν χρόνον λέγοι, δηλονότι ψεύδεσθαι καταθετέον αὐτόν, ὅταν λέγῃ ἦν καὶ ἔσται· οὕτω γὰρ ἔσται καὶ ἦν, ὥς τὸ ἐν ᾧ λέγει αὐτὸν ἔσεσθαι. Ἀλλὰ πρὸς τοὺς τοιοῦτους ἄλλος τρόπος λόγων. Ἐκεῖνο δὲ ἐνθυμεῖσθαι δεῖ πρὸς ἅπασιν τοῖς εἰρημένοις, ὥς, ὅταν τις τὸν κινούμενον ἄνθρωπον λαμβάνῃ ὅσον προελήλυθε, καὶ τὴν κίνησιν λαμβάνει ὅση, καὶ ὅταν τὴν κίνησιν οἶον τὴν διὰ σκελῶν, ὁράτω καὶ τὸ πρὸ τῆς κινήσεως ταύτης ἐν αὐτῷ κίνημα ὅτι τοσοῦτον ἦν, εἴ γε ἐπὶ τοσοῦτον συνεῖχε τὴν κίνησιν τοῦ σώματος. Τὸ μὲν δὴ σῶμα τὸ κινούμενον τὸν τοσόνδε χρόνον ἀνάξει ἐπὶ τὴν κίνησιν τὴν τοσήνδε – αὕτη γὰρ αἰτία – καὶ τὸν χρόνον ταύτης, ταύτην δὲ ἐπὶ τὴν τῆς ψυχῆς κίνησιν, ἥτις τὰ ἴσα διειστήκει. Τὴν οὖν κίνησιν τῆς ψυχῆς εἰς τί; Εἰς ὃ γὰρ ἐθελήσει, ἀδιάστατον ἤδη. Τοῦτο τοίνυν τὸ πρώτως καὶ τὸ ἐν ᾧ τὰ ἄλλα· αὐτὸ δὲ οὐκέτι ἐν ᾧ· οὐ γὰρ ἔξει [τοῦτο τοίνυν τὸ πρώτως]. Καὶ ἐπὶ τῆς ψυχῆς τοῦ παντὸς ὡσαύτως. Ἄρ' οὖν καὶ ἐν ἡμῖν χρόνος; Ἡ ἐν ψυχῇ τῇ τοιαύτῃ πάσῃ καὶ ὁμοειδῶς ἐν πάσῃ καὶ αἱ πᾶσαι μία. Διὸ οὐ διασπασθήσεται ὁ χρόνος· ἐπεὶ οὐδ' ὁ αἰὼν ὁ κατ' ἄλλο ἐν τοῖς ὁμοειδέσι πᾶσιν.

η: Περὶ φύσεως καὶ θεωρίας καὶ τοῦ ἐνός.

[1] Παίζοντες δὴ τὴν πρώτην πρὶν ἐπιχειρεῖν σπουδάζειν εἰ λέγοιμεν πάντα θεωρίας ἐφίεσθαι καὶ εἰς τέλος τοῦτο βλέπειν, οὐ μόνον ἔλλογα ἀλλὰ καὶ ἄλλογα ζῶια καὶ τὴν ἐν φυτοῖς φύσιν καὶ τὴν ταῦτα γεννῶσαν γῆν, καὶ πάντα τυγχάνειν καθ' ὅσον οἶόν τε αὐτοῖς κατὰ φύσιν ἔχοντα, ἄλλα δὲ ἄλλως καὶ θεωρεῖν καὶ τυγχάνειν καὶ τὰ μὲν ἀληθῶς, τὰ δὲ μίμησιν καὶ εἰκόνα τούτου λαμβάνοντα – ἄρ' ἂν τις ἀνάσχοιτο τὸ παράδοξον τοῦ λόγου; Ἡ πρὸς ἡμᾶς αὐτοῦ γινομένου κίνδυνος οὐδεὶς ἐν τῷ παίζειν τὰ αὐτῶν γενήσεται. Ἄρ' οὖν καὶ ἡμεῖς παίζοντες ἐν τῷ παρόντι θεωροῦμεν; Ἡ καὶ ἡμεῖς καὶ πάντες ὅσοι παίζουνσι τοῦτο ποιοῦσιν ἢ τούτου γε παίζουνσιν ἐφίεμενοι. Καὶ κινδυνεύει, εἴτε τις παῖς εἴτε ἀνὴρ παίζει ἢ σπουδάζει, θεωρίας ἕνεκεν ὁ μὲν παίζειν, ὁ δὲ σπουδάζειν, καὶ πρᾶξις πᾶσα εἰς θεωρίαν τὴν σπουδὴν ἔχειν, ἢ μὲν ἀναγκαῖα καὶ ἐπιπλέον, τὴν θεωρίαν ἔλκουσα πρὸς τὸ ἔξω, ἢ δὲ ἐκούσιος λεγομένη ἐπ' ἑλαττον μὲν, ὅμως δὲ καὶ αὕτη ἐφέσει θεωρίας γινομένη. Ἀλλὰ ταῦτα μὲν ὕστερον· νῦν δὲ λέγωμεν περὶ τε γῆς αὐτῆς καὶ δένδρων καὶ ὅλως φυτῶν τίς αὐτῶν ἡ θεωρία, καὶ πῶς τὰ παρ' αὐτῆς ποιούμενα καὶ γεννώμενα ἐπὶ τὴν τῆς θεωρίας ἀνάξομεν ἐνέργειαν, καὶ πῶς ἡ φύσις, ἦν ἀφάνταστόν φασι καὶ ἄλογον εἶναι, θεωρίαν τε ἐν αὐτῇ ἔχει καὶ ἃ ποιεῖ διὰ θεωρίαν ποιεῖ, ἦν οὐκ ἔχει [καὶ πῶς].

[2] Ὅτι μὲν οὖν οὔτε χεῖρες ἐνταῦθα οὔτε πόδες οὔτε τι ὄργανον ἐπακτὸν ἢ σύμφυτον, ὕλης δὲ δεῖ, [ἐφ' ἧς ποιήσει,] καθ' ἣν ἐνεργοποιεῖ, παντί που δῆλον. Δεῖ δὲ καὶ τὸ μοχλεῦν ἀφελεῖν ἐκ τῆς φυσικῆς ποιήσεως. Ποῖος γὰρ ὠθισμὸς ἢ τίς μοχλεία χρώματα ποικίλα καὶ παντοδαπὰ καὶ σχήματα ποιεῖ; Ἐπεὶ οὐδὲ οἱ κηροπλάσται [ἢ κοροπλάθαι], εἰς οὓς δὴ καὶ βλέποντες ὠήθησαν τὴν τῆς φύσεως δημιουργίαν τοιαύτην εἶναι, χρώματα δύνανται ποιεῖν μὴ χρώματα ἀλλαχόθεν ἐπάγοντες οἷς ποιοῦσιν. Ἀλλὰ γὰρ ἐχρῆν συννοοῦντας, ὥς καὶ ἐπὶ τῶν τὰς τέχνας τὰς τοιαύτας μετιόντων [ὅτι] δεῖ τι ἐν αὐτοῖς μένειν, καθ' ὃ μένον διὰ χειρῶν ποιήσουσιν ἃ αὐτῶν ἔργα, ἐπὶ τὸ τοιοῦτον ἀνελθεῖν τῆς φύσεως καὶ αὐτοὺς καὶ συνεῖναι, ὥς μένειν δεῖ καὶ ἐνταῦθα τὴν δύναμιν τὴν οὐ διὰ χειρῶν ποιοῦσαν καὶ πᾶσαν μένειν. Οὐ γὰρ δὴ δεῖται τῶν μὲν ὥς μενόντων, τῶν δὲ ὥς κινουμένων – ἢ γὰρ ὕλη τὸ κινούμενον, αὐτῆς δὲ οὐδὲν κινούμενον – ἢ ἐκεῖνο οὐκ ἔσται τὸ κινεῖν πρῶτως, οὐδὲ ἡ φύσις τοῦτο, ἀλλὰ τὸ ἀκίνητον τὸ ἐν τῷ ὅλῳ. Ὁ μὲν δὴ λόγος, φαίη ἂν τις, ἀκίνητος, αὕτη δὲ ἄλλη παρὰ τὸν λόγον καὶ κινουμένη. Ἀλλ' εἰ μὲν πᾶσαν φήσουσι, καὶ ὁ λόγος· εἰ δὲ τι αὐτῆς ἀκίνητον, τοῦτο καὶ ὁ λόγος. Καὶ γὰρ εἶδος αὐτὴν δεῖ εἶναι καὶ οὐκ ἐξ ὕλης καὶ εἶδους· τί γὰρ δεῖ αὐτῇ ὕλης θερμῆς ἢ ψυχρᾶς; Ἡ γὰρ ὑποκειμένη καὶ δημιουργουμένη ὕλη ἤκει τοῦτο φέρουσα, ἢ γίνεται τοιαύτη ἢ μὴ ποιότητα ἔχουσα λογωθείσα. Οὐ γὰρ πῦρ δεῖ προσελθεῖν, ἵνα πῦρ ἢ ὕλη γένηται, ἀλλὰ λόγον· ὁ καὶ σημεῖον οὐ μικρὸν τοῦ ἐν τοῖς ζώοις καὶ ἐν τοῖς φυτοῖς τοὺς λόγους εἶναι τοὺς ποιοῦντας καὶ τὴν φύσιν εἶναι λόγον, ὃς ποιεῖ λόγον ἄλλον γέννημα αὐτοῦ δόντα μὲν τι τῷ ὑποκειμένῳ, μένοντα δ' αὐτόν. Ὁ μὲν οὖν λόγος ὁ κατὰ τὴν μορφήν τὴν

ὀρωμένην ἔσχατος ἤδη καὶ νεκρὸς καὶ οὐκέτι ποιεῖν δύναται ἄλλον, ὁ δὲ ζῶν ἔχων ὁ τοῦ ποιήσαντος τὴν μορφὴν ἀδελφὸς ὢν καὶ αὐτὸς τὴν αὐτὴν δύναμιν ἔχων ποιεῖ ἐν τῷ γενομένῳ.

[3] Πῶς οὖν ποιῶν καὶ οὕτω ποιῶν θεωρίας τινὸς ἂν ἐφάπτοιο; Ἦ, εἰ μένων ποιεῖ καὶ ἐν αὐτῷ μένων καὶ ἐστὶ λόγος, εἴη ἂν αὐτὸς θεωρία. Ἡ μὲν γὰρ πρᾶξις γένοιτ' ἂν κατὰ λόγον ἐτέρα οὕσα δηλονότι τοῦ λόγου· ὁ μέντοι λόγος καὶ αὐτὸς ὁ συνὼν τῇ πράξει καὶ ἐπιστατῶν οὐκ ἂν εἴη πρᾶξις. Εἰ οὖν μὴ πρᾶξις ἀλλὰ λόγος, θεωρία· καὶ ἐπὶ παντὸς λόγου ὁ μὲν ἔσχατος ἐκ θεωρίας καὶ θεωρία οὕτως ὡς τεθεωρημένος, ὁ δὲ πρὸ τούτου πᾶς ὁ μὲν ἄλλος ἄλλως, ὁ μὴ ὡς φύσις ἀλλὰ ψυχὴ, ὁ δ' ἐν τῇ φύσει καὶ ἡ φύσις. Ἄρα γε καὶ αὐτὸς ἐκ θεωρίας; Πάντως μὲν ἐκ θεωρίας. Ἀλλ' εἰ καὶ αὐτὸς τεθεωρηκὼς αὐτόν; ἢ πῶς; ἔστι μὲν γὰρ ἀποτέλεσμα θεωρίας καὶ θεωρήσαντός τινος. Πῶς δὲ αὕτη ἔχει θεωρίαν; Τὴν μὲν δὴ ἐκ λόγου οὐκ ἔχει· λέγω δ' ἐκ λόγου τὸ σκοπεῖσθαι περὶ τῶν ἐν αὐτῇ. Διὰ τί οὖν ζῶη τις οὕσα καὶ λόγος καὶ δύναμις ποιούσα; Ἄρ' ὅτι τὸ σκοπεῖσθαι ἐστὶ τὸ μήπω ἔχειν; Ἡ δὲ ἔχει, καὶ διὰ τοῦτο ὅτι ἔχει καὶ ποιεῖ. Τὸ οὖν εἶναι αὐτῇ ὃ ἐστὶ τοῦτό ἐστι τὸ ποιεῖν αὐτῇ καὶ ὅσον ἐστὶ τοῦτό ἐστι τὸ ποιοῦν. Ἔστι δὲ θεωρία καὶ θεώρημα, λόγος γάρ. Τῷ οὖν εἶναι θεωρία καὶ θεώρημα καὶ λόγος τούτῳ καὶ ποιεῖ ἢ ταῦτά ἐστιν. Ἡ ποίησις ἄρα θεωρία ἡμῖν ἀναπέφανται· ἔστι γὰρ ἀποτέλεσμα θεωρίας μενούσης θεωρίας οὐκ ἄλλο τι πραξάσης, ἀλλὰ τῷ εἶναι θεωρία ποιησάσης.

[4] Καὶ εἰ τις δὲ αὐτὴν ἔροιτο τίνος ἔνεκα ποιεῖ, εἰ τοῦ ἐρωτῶντος ἐθέλοι ἐπαίειν καὶ λέγειν, εἴποι ἂν· Ἐχρῆν μὲν μὴ ἐρωτᾶν, ἀλλὰ συνιέναι καὶ αὐτὸν σιωπῇ, ὥσπερ ἐγὼ σιωπῶ καὶ οὐκ εἵθισμαι λέγειν. Τί οὖν συνιέναι; Ὅτι τὸ γενόμενόν ἐστι θέαμα ἐμὸν σιωπῶσης, καὶ φύσει γενόμενον θεώρημα, καὶ μοι γενομένη ἐκ θεωρίας τῆς ὧδὴ τὴν φύσιν ἔχειν φιλοθεάμονα ὑπάρχειν. Καὶ τὸ θεωροῦν μου θεώρημα ποιεῖ, ὥσπερ οἱ γεωμέτραι θεωροῦντες γράφουσιν· ἀλλ' ἐμοῦ μὴ γραφούσης, θεωρούσης δέ, ὑφίστανται αἱ τῶν σωμάτων γραμμαὶ ὥσπερ ἐκπίπτουσαι. Καί μοι τὸ τῆς μητρὸς καὶ τῶν γειναμένων ὑπάρχει πάθος· καὶ γὰρ ἐκεῖνοί εἰσιν ἐκ θεωρίας καὶ ἡ γένεσις ἡ ἐμὴ ἐκείνων οὐδὲν πραξάντων, ἀλλ' ὄντων μειζόνων λόγων καὶ θεωρούντων αὐτοὺς ἐγὼ γεγέννημαι. Τί οὖν ταῦτα βούλεται; Ὡς ἡ μὲν λεγομένη φύσις ψυχὴ οὕσα, γέννημα ψυχῆς προτέρας δυνατώτερον ζώσης, ἡσυχῇ ἐν ἐαυτῇ θεωρίαν ἔχουσα οὐ πρὸς τὸ ἄνω οὐδ' αὖ ἔτι πρὸς τὸ κάτω, σταῖσα δὲ ἐν ᾧ ἔστιν, ἐν τῇ αὐτῆς στάσει καὶ οἶον συναισθήσει, τῇ συνέσει ταύτῃ καὶ συναισθήσει τὸ μετ' αὐτὴν εἶδεν ὡς οἶόν τε αὐτῇ καὶ οὐκέτι ἐζήτησεν ἄλλα θεώρημα ἀποτελέσασα ἀγλαὸν καὶ χάριεν. Καὶ εἴτε τις βούλεται σύνεσιν τινα ἢ αἰσθησιν αὐτῇ διδόναι, οὐχ οἷαν λέγομεν ἐπὶ τῶν ἄλλων τὴν αἰσθησιν ἢ τὴν σύνεσιν, ἀλλ' οἶον εἰ τις τὴν καθύπνου τῇ ἐργηγορότος προσεικάσειε. Θεωροῦσα γὰρ θεώρημα αὐτῆς ἀναπαύεται γενόμενον αὐτῇ ἐκ τοῦ ἐν αὐτῇ καὶ σὺν αὐτῇ μένειν καὶ θεώρημα εἶναι· καὶ θεωρία ἄψοφος, ἀμυδροτέρα δέ. Ἐτέρα γὰρ αὐτῆς εἰς θεὰν ἐναργεστέρα, ἡ δὲ εἰδωλον θεωρίας ἄλλης. Ταύτη δὴ καὶ τὸ γεννηθὲν ὑπ' αὐτῆς ἀσθενὲς παντάπασιν, ὅτι ἀσθενοῦσα θεωρία ἀσθενὲς θεώρημα ποιεῖ· ἐπεὶ καὶ ἄνθρωποι, ὅταν ἀσθενήσωσιν εἰς τὸ θεωρεῖν, σκιὰν θεωρίας καὶ λόγου τὴν πρᾶξιν ποιοῦνται. Ὅτι γὰρ μὴ ἱκανὸν αὐτοῖς τὸ

τῆς θεωρίας ὑπ' ἀσθενείας ψυχῆς, λαβεῖν οὐ δυνάμενοι τὸ θέαμα ἱκανῶς καὶ διὰ τοῦτο οὐ πληρούμενοι, ἐφίεμενοι δὲ αὐτὸ ἰδεῖν, εἰς πρᾶξιν φέρονται, ἵνα ἴδωσιν, ὃ μὴ νῶϊ ἐδύναντο. Ὅταν γοῦν ποιῶσι, καὶ αὐτοὶ ὁρᾶν βούλονται αὐτὸ καὶ θεωρεῖν καὶ αἰσθάνεσθαι καὶ τοὺς ἄλλους, ὅταν ἡ πρόθεσις αὐτοῖς ὡς οἷόν τε πρᾶξις ᾗ. Πανταχοῦ δὴ ἀνευρήσομεν τὴν ποιήσιν καὶ τὴν πρᾶξιν ἢ ἀσθένειαν θεωρίας ἢ παρακολούθημα· ἀσθένειαν μὲν, εἰ μηδὲν τις ἔχει μετὰ τὸ πραχθέν, παρακολούθημα δέ, εἰ ἔχει ἄλλο πρὸ τούτου κρεῖττον τοῦ ποιηθέντος θεωρεῖν. Τίς γὰρ θεωρεῖν τὸ ἀληθινὸν δυνάμενος προηγουμένως ἔρχεται ἐπὶ τὸ εἶδωλον τοῦ ἀληθινοῦ; Μαρτυροῦσι δὲ καὶ οἱ νωθέστεροι τῶν παίδων, οἱ πρὸς τὰς μαθήσεις καὶ θεωρίας ἀδυνάτως ἔχοντες ἐπὶ τὰς τέχνας καὶ τὰς ἐργασίας καταφέρονται.

[5] Ἀλλὰ περὶ μὲν φύσεως εἰπόντες ὃν τρόπον θεωρία ἢ γένεσις, ἐπὶ τὴν ψυχὴν τὴν πρὸ ταύτης ἐλθόντες λέγωμεν, ὡς ἡ ταύτης θεωρία καὶ τὸ φιλομαθὲς καὶ τὸ ζητητικὸν καὶ ἡ ἐξ ὧν ἐγνώκει ὠδὶς καὶ τὸ πληρὲς πεποίηκεν αὐτὴν θεώρημα πᾶν γενομένην ἄλλο θεώρημα ποιῆσαι· οἷον ἡ τέχνη ποιεῖ· ὅταν ἐκάστη πλήρης ᾗ, ἄλλην οἷαν μικρὰν τέχνην ποιεῖ ἐν παιγνίῳ ἵνδαλμα ἔχοντι ἀπάντων· ἄλλως μέντοι ταῦτα ὥσπερ ἀμυδρὰ καὶ οὐ δυνάμενα βοηθεῖν ἑαυτοῖς θεάματα καὶ θεωρήματα. Τὸ πρῶτον. [Τὸ λογιστικὸν] οὖν αὐτῆς ἄνω πρὸς τὸ ἄνω ἀεὶ πληρούμενον καὶ ἐλλαμπόμενον μένει ἐκεῖ, τὸ δὲ τῇ τοῦ μεταλαβόντος πρώτῃ μεταλήψει μεταλαμβάνον [πρόεισι]· πρόεισι γὰρ ἀεὶ ζωὴ ἐκ ζωῆς· ἐνέργεια γὰρ πανταχοῦ φθάνει καὶ οὐκ ἔστιν ὅτου ἀποστατεῖ. Προιοῦσα μέντοι ἔδει τὸ πρότερον [τὸ ἑαυτῆς] πρόσθεν οὐκέτι ἔσται πανταχοῦ, ἀλλ' ἐν ᾧ τελευτᾷ μόνον. Οὐκ ἴσον δὲ τὸ προῖον τῷ μείναντι. Εἰ οὖν πανταχοῦ δεῖ γίνεσθαι καὶ μὴ εἶναι ὅπου μὴ τὴν ἐνέργειαν τὴν αὐτὴν ἀεὶ τε τὸ πρότερον ἕτερον τοῦ ὑστέρου, ἡκεῖ δὲ ἡ ἐνέργεια ἐκ θεωρίας ἢ πράξεως, πρᾶξις δὲ οὐπω ἦν – οὐ γὰρ οἷόν τε πρὸ θεωρίας – ἀνάγκη ἀσθενεστέραν μὲν ἐτέραν ἐτέρας εἶναι, πᾶσαν δὲ θεωρίαν· ὥστε τὴν κατὰ τὴν θεωρίαν πρᾶξιν δοκοῦσαν εἶναι τὴν ἀσθενεστάτην θεωρίαν εἶναι· ὁμογενὲς γὰρ ἀεὶ δεῖ τὸ γεννώμενον εἶναι, ἀσθενέστερον μὴν τῷ ἐξίτηλον καταβαῖνον γίνεσθαι. Ἀποφῆτι μὲν δὴ πάντα, ὅτι μηδὲν ἐμφανοῦς καὶ τῆς ἐξωθεν θεωρίας ἢ πράξεως δεῖται, καὶ ψυχὴ δὲ ἡ θεωροῦσα καὶ τὸ οὕτω θεωρῆσαν ἅτε ἐξωτέρω καὶ οὐχ ὡσαύτως τῷ πρὸ αὐτῆς τὸ μετ' αὐτὴν ποιεῖ· καὶ θεωρία τὴν θεωρίαν ποιεῖ. Καὶ γὰρ οὐκ ἔχει πέρας ἡ θεωρία οὐδὲ τὸ θεώρημα. Διὰ τοῦτο δέ· [ἢ καὶ διὰ τοῦτο] πανταχοῦ· ποῦ γὰρ οὐχί; Ἐπεὶ καὶ ἐν πάσῃ ψυχῇ τὸ αὐτό. Οὐ γὰρ περιγέγραπται μεγέθει. Οὐ μὴν ὡσαύτως ἐν πᾶσιν, ὥστε οὐδὲ ἐν παντὶ μέρει ψυχῆς ὁμοίως. Διὸ ὁ ἡνίοχος τοῖς ἵπποις δίδωσιν ὧν εἶδεν, οἱ δὲ λαβόντες δηλονότι ὁρέγοντο ἂν ὧν εἶδον· ἔλαβον γὰρ οὐ πᾶν. Ὅρεγόμενοι δὲ εἰ πράττοιεν, οὐ ὁρέγονται ἔνεκα πράττουσιν. Ἦν δὲ θεώρημα καὶ θεωρία ἐκεῖνο.

[6] Ἡ ἄρα πρᾶξις ἔνεκα θεωρίας καὶ θεωρήματος· ὥστε καὶ τοῖς πράττουσιν ἡ θεωρία τέλος, καὶ οἷον ἐξ εὐθείας ὃ μὴ ἡδυνήθησαν λαβεῖν τοῦτο περιπλανώμενοι ἐλεῖν ζητοῦσι. Καὶ γὰρ αὖ ὅταν τύχωσιν οὐ βούλονται, ὃ γενέσθαι ἠθέλησαν, οὐχ ἵνα μὴ γνῶσιν, ἀλλ' ἵνα γνῶσι καὶ παρὸν ἴδωσιν ἐν

ψυχῇ, δηλον ὅτι κείμενον θεατόν. Ἐπεὶ καὶ ἀγαθοῦ χάριν πράττουσι· τοῦτο δὲ οὐχ ἵνα ἔξω αὐτῶν, οὐδ' ἵνα μὴ ἔχωσιν, ἀλλ' ἵνα ἔχωσι τὸ ἐκ τῆς πράξεως ἀγαθόν. Τοῦτο δὲ ποῦ; Ἐν ψυχῇ. Ἀνέκαμψεν οὖν πάλιν ἡ πρᾶξις εἰς θεωρίαν· ὁ γὰρ ἐν ψυχῇ λαμβάνει λόγῳ οὕσῃ, τί ἂν ἄλλο ἢ λόγος σιωπῶν εἴη; Καὶ μᾶλλον, ὅσῳ μᾶλλον. Τότε γὰρ καὶ ἡσυχίαν ἄγει καὶ οὐδὲν ζητεῖ ὡς πληρωθεῖσα, καὶ ἡ θεωρία ἡ ἐν τῷ τοιούτῳ τῷ πιστεύειν ἔχειν εἶσω κεῖται. Καὶ ὅσῳ ἐναργεστέρα ἡ πίστις, ἡσυχαιτέρα καὶ ἡ θεωρία, ἥ μᾶλλον εἰς ἐν ἄγει, καὶ τὸ γινῶσκον ὅσῳ γινώσκει – ἥδη γὰρ σπουδαστέον – εἰς ἐν τῷ γνωσθέντι ἔρχεται. Εἰ γὰρ δύο, τὸ μὲν ἄλλο, τὸ δὲ ἄλλο ἔσται· ὥστε οἶον παράκειται, καὶ τὸ διπλοῦν τοῦτο οὐπὼ ὠκειώσεν, οἶον ὅταν ἐνόντες λόγοι ἐν ψυχῇ μηδὲν ποιῶσι. Διὸ δεῖ μὴ ἔξωθεν τὸν λόγον εἶναι, ἀλλ' ἐνωθῆναι τῇ ψυχῇ τοῦ μανθάνοντος, ἕως ἂν οἰκεῖον εὔρηι. Ἡ μὲν οὖν ψυχὴ, ὅταν οἰκειωθῇ καὶ διατεθῇ, ὅμως προφέρει καὶ προχειρίζεται – οὐ γὰρ πρώτως εἶχε – καὶ καταμανθάνει, καὶ τῇ προχειρίσει οἶον ἐτέρα αὐτοῦ γίνεται, καὶ διανοουμένη βλέπει ὡς ἄλλο ὃν ἄλλο· καίτοι καὶ αὕτη λόγος ἦν καὶ οἶον νοῦς, ἀλλ' ὁρῶν ἄλλο. Ἔστι γὰρ οὐ πλήρης, ἀλλὰ ἐλλεῖπει τῷ πρὸ αὐτῆς· ὁρᾷ μέντοι καὶ αὐτὴ ἡσύχως ἃ προφέρει. Ἄ μὲν γὰρ εὖ προήνεγκεν, οὐκέτι προφέρει, ἃ δὲ προφέρει, τῷ ἐλλιπεῖ προφέρει εἰς ἐπίσκεψιν καταμανθάνουσα ὃ ἔχει. Ἐν δὲ τοῖς πρακτικοῖς ἐφαρμόττει ἃ ἔχει τοῖς ἔξω. Καὶ τῷ μὲν μᾶλλον ἔχειν ἢ ἡ φύσις ἡσυχαιτέρα, καὶ τῷ πλεόν θεωρητικῇ μᾶλλον, τῷ δὲ μὴ τελέως ἐφιεμένη μᾶλλον ἔχειν τὴν τοῦ θεωρηθέντος καταμάθησιν καὶ θεωρίαν τὴν ἐξ ἐπισκέψεως. Καὶ ἀπολείπουσα δὲ καὶ ἐν ἄλλοις γινομένη, εἴτ' ἐπανιοῦσα πάλιν, θεωρεῖ τῷ ἀπολειφθέντι αὐτῆς μέρει· ἡ δὲ στᾶσα ἐν αὐτῇ ἤττον τοῦτο ποιεῖ. Διὸ ὁ σπουδαῖος λελόγισται ἥδη καὶ τὸ παρ' αὐτοῦ πρὸς ἄλλον ἀποφαίνει· πρὸς δὲ αὐτὸν ὅψις. Ἥδη γὰρ οὗτος πρὸς τὸ ἐν καὶ πρὸς τὸ ἡσυχον οὐ μόνον τῶν ἔξω, ἀλλὰ καὶ πρὸς αὐτόν, καὶ πάντα εἶσω.

[7] Ὅτι μὲν οὖν πάντα τὰ τε ὡς ἀληθῶς ὄντα ἐκ θεωρίας καὶ θεωρία, καὶ τὰ ἐξ ἐκείνων γενόμενα θεωρούντων ἐκείνων καὶ αὐτὰ θεωρήματα, τὰ μὲν αἰσθήσει τὰ δὲ γνώσει ἢ δόξῃ, καὶ αἱ πράξεις τὸ τέλος ἔχουσιν εἰς γνῶσιν καὶ ἡ ἐφεσις γνώσεως καὶ αἱ γεννήσεις ἀπὸ θεωρίας εἰς ἀποτελεῦτησιν εἰδους καὶ θεωρήματος ἄλλου, καὶ ὅλως μιμήματα ὄντα ἕκαστα τῶν ποιούντων θεωρήματα ποιεῖ καὶ εἶδη, καὶ αἱ γινόμεναι ὑποστάσεις μιμήσεις ὄντων οὕσαι ποιοῦντα δείκνυσι τέλος ποιούμενα οὐ τὰς ποιήσεις οὐδὲ τὰς πράξεις, ἀλλὰ τὸ ἀποτελεσμα ἵνα θεωρηθῇ, καὶ τοῦτο καὶ αἱ διανοήσεις ἰδεῖν θέλουσι καὶ ἔτι πρότερον αἱ αἰσθήσεις, αἷς τέλος ἢ γνῶσις, καὶ ἔτι πρὸ τούτων ἡ φύσις τὸ θεώρημα τὸ ἐν αὐτῇ καὶ τὸν λόγον ποιεῖ ἄλλον λόγον ἀποτελοῦσα – τὰ μὲν ἦν αὐτόθεν λαβεῖν, τὰ δ' ὑπέμνησεν ὁ λόγος – δηλόν που. Ἐπεὶ κἀκεῖνο δηλον, ὡς ἀναγκαῖον ἦν τῶν πρώτων ἐν θεωρίαι ὄντων καὶ τὰ ἄλλα πάντα ἐφίεσθαι τούτου, εἴπερ τέλος ἅπασιν ἡ ἀρχή. Ἐπεὶ καί, ὅταν τὰ ζῶια γεννᾷ, οἱ λόγοι ἔνδον ὄντες κινουσί, καὶ ἔστιν ἐνέργεια θεωρίας τοῦτο καὶ ὠδὶς τοῦ πολλὰ ποιεῖν εἶδη καὶ πολλὰ θεωρήματα καὶ λόγων πληρῶσαι πάντα καὶ οἶον αἰεὶ θεωρεῖν· τὸ γὰρ ποιεῖν εἶναι τι εἰδός ἐστι ποιεῖν, τοῦτο δὲ ἐστι πάντα πληρῶσαι θεωρίας. Καὶ αἱ ἁμαρτίαι δέ, αἱ τε ἐν τοῖς γινομένοις αἱ τε ἐν τοῖς

πραττομένοις, θεωρούντων εἰσὶν ἐκ τοῦ θεωρητοῦ παραφορᾶι· καὶ ὁ γε κακὸς τεχνίτης ἔοικεν αἰσχροῖς εἶδη ποιοῦντι. Καὶ οἱ ἐρῶντες δὲ ἰδόντων καὶ πρὸς εἶδος σπευδόντων.

[8] Ταῦτα μὲν οὕτω. Τῆς δὲ θεωρίας ἀναβαινούσης ἐκ τῆς φύσεως ἐπὶ ψυχὴν καὶ ἀπὸ ταύτης εἰς νοῦν καὶ αἰεὶ οικειοτέρων τῶν θεωριῶν γιγνομένων καὶ ἐνουμένων τοῖς θεωροῦσι καὶ ἐπὶ τῆς σπουδαίας ψυχῆς πρὸς τὸ αὐτὸ τῷ ὑποκειμένῳ ἰόντων τῶν ἐγνωσμένων ἅτε εἰς νοῦν σπευδόντων, ἐπὶ τούτου δηλονότι ἤδη ἐν ἄμφω οὐκ οικειώσεται, ὥσπερ ἐπὶ τῆς ψυχῆς τῆς ἀρίστης, ἀλλ’ οὐσίαι καὶ τῷ ταῦτόν τὸ εἶναι καὶ τὸ νοεῖν εἶναι. Οὐ γὰρ ἔτι ἄλλο, τὸ δ’ ἄλλο· πάλιν γὰρ αὐτὸ ἄλλο ἔσται, ὃ οὐκέτι ἄλλο καὶ ἄλλο. Δεῖ οὖν τοῦτο εἶναι ἐν ὄντως ἄμφω· τοῦτο δὲ ἐστὶ θεωρία ζῶσα, οὐ θεώρημα, οἷον τὸ ἐν ἄλλῳ. Τὸ γὰρ ἐν ἄλλῳ ζῶν δι’ ἐκεῖνο, οὐκ αὐτοζῶν. Εἰ οὖν ζήσεται τι θεώρημα καὶ νόημα, δεῖ αὐτοζῶν εἶναι οὐ φυτικὴν οὐδὲ αἰσθητικὴν οὐδὲ ψυχικὴν τὴν ἄλλην. Νοήσεις μὲν γὰρ πως καὶ ἄλλαι· ἀλλ’ ἡ μὲν φυτικὴ νόησις, ἡ δὲ αἰσθητικὴ, ἡ δὲ ψυχικὴ. Πῶς οὖν νοήσεις; Ὅτι λόγοι. Καὶ πᾶσα ζωὴ νόησις τις, ἀλλὰ ἄλλη ἄλλης ἀμυδροτέρα, ὥσπερ καὶ ζωὴ. Ἡ δὲ ἐναργεστέρα· αὕτη καὶ πρώτη ζωὴ καὶ πρῶτος νοῦς εἷς. Νόησις οὖν ἡ πρώτη ζωὴ καὶ ζωὴ δευτέρα νόησις δευτέρα καὶ ἡ ἐσχάτη ζωὴ ἐσχάτη νόησις. Πᾶσα οὖν ζωὴ τοῦ γένους τούτου καὶ νόησις. Ἀλλὰ ζωῆς μὲν ἴσως διαφορὰς τάχ’ ἂν λέγοιεν ἄνθρωποι, νοήσεων δὲ οὐ λέγουσιν, ἀλλὰ τὰς μὲν, τὰς δ’ ὅλως οὐ νοήσεις, ὅτι ὅλως τὴν ζωὴν ὃ τι ποτὲ ἐστὶν οὐ ζητοῦσιν. Ἀλλ’ ἐκεῖνό γε ἐπισημαντέον, ὅτι πάλιν αὐτὸ ὁ λόγος πάρεργον ἐνδείκνυται θεωρίας τὰ πάντα ὄντα. Εἰ τοίνυν ἡ ζωὴ ἡ ἀληθεστάτη νοήσεται ζωὴ ἐστίν, αὕτη δὲ ταῦτόν τῃ ἀληθεστάτῃ νοήσεται, ἡ ἀληθεστάτη νόησις ζῆν καὶ ἡ θεωρία καὶ τὸ θεώρημα τὸ τοιοῦτο ζῶν καὶ ζωὴ καὶ ἐν ὁμοῦ τὰ δύο. Ἐν οὖν ὃν τὰ δύο πῶς αὐτὰ πολλὰ τοῦτο τὸ ἐν; Ἡ ὅτι οὐχ ἐν θεωρεῖ. Ἐπεὶ καὶ ὅταν τὸ ἐν θεωρῇ, οὐχ ὥς ἐν· εἰ δὲ μή, οὐ γίνεται νοῦς. Ἀλλὰ ἀρξάμενος ὥς ἐν οὐχ ὥς ἡρξάτο ἔμεινεν, ἀλλ’ ἔλαθεν ἑαυτὸν πολλὸς γενόμενος, οἷον βεβαρημένος, καὶ ἐξείλιζεν αὐτὸν πάντα ἔχειν θέλων – ὥς βέλτιον ἦν αὐτῷ μὴ ἐθελῆσαι τοῦτο, δεύτερον γὰρ ἐγένετο – οἷον γὰρ κύκλος ἐξελίξας αὐτὸν γέγονε καὶ σχῆμα καὶ ἐπίπεδον καὶ περιφέρεια καὶ κέντρον καὶ γραμμαὶ καὶ τὰ μὲν ἄνω, τὰ δὲ κάτω· βελτίω μὲν ὄθεν, χείρω δὲ εἰς ὅ. Τὸ γὰρ εἰς ὃ οὐκ ἦν τοιοῦτον οἷον τὸ ἀφ’ οὗ καὶ εἰς ὃ, οὐδ’ αὐτὸ ἀφ’ οὗ καὶ εἰς ὃ οἷον τὸ ἀφ’ οὗ μόνον. Καὶ ἄλλως δὲ ὁ νοῦς οὐχ ἐνός τινος νοῦς, ἀλλὰ καὶ πᾶς· πᾶς δὲ ὢν καὶ πάντων. Δεῖ οὖν αὐτὸν πάντα ὄντα καὶ πάντων καὶ τὸ μέρος αὐτοῦ ἔχειν πᾶν καὶ πάντα· εἰ δὲ μή, ἔξει τι μέρος οὐ νοῦν, καὶ συγκρίσεται ἐξ οὐ νῶν, καὶ σωρός τις συμφορητὸς ἔσται ἀναμένων τὸ γενέσθαι νοῦς ἐκ πάντων. Διὸ καὶ ἄπειρος οὕτως καί, εἴ τι ἀπ’ αὐτοῦ, οὐκ ἡλάττωται, οὔτε τὸ ἀπ’ αὐτοῦ, ὅτι πάντα καὶ αὐτό, οὔτε ἐκεῖνος ὁ ἐξ οὗ, ὅτι μὴ σύνθεσις ἦν ἐκ μορίων.

[9] Οὗτος μὲν οὖν τοιοῦτος· διὸ οὐ πρῶτος, ἀλλὰ δεῖ εἶναι τὸ ἐπέκεινα αὐτοῦ, οὐπερ χάριν καὶ οἱ πρόσθεν λόγοι, πρῶτον μὲν, ὅτι πλῆθος ἐνός ὕστερον· καὶ ἀριθμὸς δὲ οὗτος, ἀριθμοῦ δὲ ἀρχὴ καὶ τοῦ τοιούτου τὸ ὄντως ἐν· καὶ οὗτος νοῦς καὶ νοητὸν ἅμα, ὥστε δύο ἅμα. Εἰ δὲ δύο, δεῖ τὸ πρὸ τοῦ δύο λαβεῖν. Τί οὖν; Νοῦς μόνον; Ἀλλὰ παντὶ νῶι συνέζευκται τὸ νοητόν· εἰ

οὐν δεῖ μὴ συνεξεῦχθαι τὸ νοητόν, οὐδὲ νοῦς ἔσται. Εἰ οὖν μὴ νοῦς, ἀλλ' ἐκφεύζεται τὰ δύο, τὸ πρότερον τῶν δύο τούτων ἐπέκεινα νοῦ εἶναι. Τί οὖν καλύπει τὸ νοητὸν αὐτὸ εἶναι; Ἡ ὅτι καὶ τὸ νοητὸν συνέζευκτο τῷ νῶι. Εἰ οὖν μήτε νοῦς μήτε νοητὸν εἶη, τί ἂν εἶη; Ἐξ οὗ ὁ νοῦς καὶ τὸ σὺν αὐτῷ νοητὸν φήσομεν. Τί οὖν τοῦτο καὶ ποῖόν τι αὐτὸ φαντασθισόμεθα; Καὶ γὰρ αὖ ἡ νοοῦν ἔσται ἡ ἀνόητόν τι. Νοοῦν μὲν οὖν νοῦς, ἀνόητον δὲ ἀγνοήσει καὶ ἑαυτὸ· ὥστε τί σεμνόν; Οὐδὲ γάρ, εἰ λέγοιμεν τὸ ἀγαθὸν εἶναι καὶ ἀπλούστατον εἶναι, δηλόν τι καὶ σαφὲς ἐροῦμεν τὸ ἀληθὲς λέγοντες, ἕως ἂν μὴ ἔχωμεν ἐπὶ τί ἐρείδοντες τὴν διάνοιαν λέγομεν. Καὶ γὰρ αὖ τῆς γνώσεως διὰ νοῦ τῶν ἄλλων γινομένης καὶ τῷ νῶι νοῦν γινώσκειν δυναμένων ὑπερβεβηκὸς τοῦτο τὴν νοῦ φύσιν τίνοι ἂν ἀλίσκοιτο ἐπιβολῇ ἀθροαί; Πρὸς ὃν δεῖ σημῆναι, ὅπως οἶόν τε, τῷ ἐν ἡμῖν ὁμοίῳ φήσομεν. Ἔστι γὰρ τι καὶ παρ' ἡμῖν αὐτοῦ· ἢ οὐκ ἔστιν, ὅπου μὴ ἔστιν, οἷς ἔστι μετέχειν αὐτοῦ. Τὸ γὰρ πανταχοῦ παρὸν στήσας ὅπου οὐκ ἔστιν ἐχέειν ἐχεις ἐκεῖθεν· ὥσπερ εἰ φωνῆς κατεχούσης ἐρημίαν ἢ καὶ μετὰ τῆς ἐρημίας καὶ ἀνθρώπους ἐν ὁτωίῳ τοῦ ἐρήμου στήσας οὗς τὴν φωνὴν κομιεῖ πᾶσαν καὶ αὖ οὐ πᾶσαν. Τί οὖν ἔστιν ὁ κομιούμεθα νοῦν παραστησάμενοι; Ἡ δεῖ τὸν νοῦν οἶον εἰς τοῦπίσω ἀναχωρεῖν καὶ οἶον ἑαυτὸν ἀφέντα τοῖς εἰς ὀπισθεν αὐτοῦ ἀμφίστομον ὄντα, κάκεινα, εἰ ἐθέλοι ἐκεῖνο ὀρᾶν, μὴ πάντα νοῦν εἶναι. Ἔστι μὲν γὰρ αὐτὸς ζωὴ πρώτη, ἐνέργεια οὕσα ἐν διεξόδῳ τῶν πάντων· διεξόδοι δὲ οὐ τῇ διεξιούσῃ, ἀλλὰ τῇ διεξελθούσῃ. Εἴπερ οὖν καὶ ζωὴ ἐστὶ καὶ διέξοδος ἐστὶ καὶ πάντα ἀκριβῶς καὶ οὐχ ὀλοσχερῶς ἔχει – ἀτελῶς γὰρ ἂν καὶ ἀδιαρθρώτως ἔχοι – ἐκ τινος ἄλλου αὐτὸν εἶναι, ὃ οὐκέτι ἐν διεξόδῳ, ἀλλὰ ἀρχὴ διεξόδου καὶ ἀρχὴ ζωῆς καὶ ἀρχὴ νοῦ καὶ τῶν πάντων. Οὐ γὰρ ἀρχὴ τὰ πάντα, ἀλλ' ἐξ ἀρχῆς τὰ πάντα, αὕτη δὲ οὐκέτι τὰ πάντα οὐδὲ τι τῶν πάντων, ἵνα γεννήσῃ τὰ πάντα, καὶ ἵνα μὴ πλῆθος ἦ, ἀλλὰ τοῦ πλῆθους ἀρχή· τοῦ γὰρ γεννηθέντος πανταχοῦ τὸ γεννῶν ἀπλούστερον. Εἰ οὖν τοῦτο νοῦν ἐγέννησεν, ἀπλούστερον νοῦ δεῖ αὐτὸ εἶναι. Εἰ δὲ τις οἶοιτο αὐτὸ τὸ ἐν καὶ τὰ πάντα εἶναι, ἦτοι καθ' ἐν ἑκαστον τῶν πάντων ἐκεῖνο ἔσται ἢ ὁμοῦ πάντα. Εἰ μὲν οὖν ὁμοῦ πάντα συνηθροισμένα, ὕστερον ἔσται τῶν πάντων· εἰ δὲ πρότερον τῶν πάντων, ἄλλα μὲν τὰ πάντα, ἄλλο δὲ αὐτὸ ἔσται τῶν πάντων· εἰ δὲ ἅμα καὶ αὐτὸ καὶ τὰ πάντα, οὐκ ἀρχὴ ἔσται. Δεῖ δὲ αὐτὸ ἀρχὴν εἶναι καὶ εἶναι πρὸ πάντων, ἵνα ἢ μετ' αὐτὸ καὶ τὰ πάντα. Τὸ δὲ καθ' ἑκαστον τῶν πάντων πρῶτον μὲν τὸ αὐτὸ ἔσται ὅτιοῦν ὁτωίῳ, ἔπειτα ὁμοῦ πάντα, καὶ οὐδὲν διακρίνει. Καὶ οὕτως οὐδὲν τῶν πάντων, ἀλλὰ πρὸ τῶν πάντων.

[10] Τί δὴ ὄν; Δύναμις τῶν πάντων· ἥς μὴ οὔσης οὐδ' ἂν τὰ πάντα, οὐδ' ἂν νοῦς ζωὴ ἢ πρώτη καὶ πᾶσα. Τὸ δὲ ὑπὲρ τὴν ζωὴν αἴτιον ζωῆς· οὐ γὰρ ἡ τῆς ζωῆς ἐνέργεια τὰ πάντα οὕσα πρώτη, ἀλλ' ὥσπερ προχυθεῖσα αὕτη οἶον ἐκ πηγῆς. Νόησον γὰρ πηγὴν ἀρχὴν ἄλλην οὐκ ἔχουσαν, δοῦσαν δὲ ποταμοῖς πᾶσαν αὐτήν, οὐκ ἀναλωθεῖσαν τοῖς ποταμοῖς, ἀλλὰ μένουσαν αὐτήν ἡσύχως, τοὺς δὲ ἐξ αὐτῆς προελθλυθότας πρὶν ἄλλον ἄλλην ρεῖν ὁμοῦ συνόντας ἔτι, ἥδη δὲ οἶον ἐκάστους εἰδότας οἱ ἀφήσουσιν αὐτῶν τὰ ρεύματα· ἡ ζωὴν φυτοῦ μεγίστου διὰ παντὸς ἔλθοῦσαν ἀρχῆς μενούσης καὶ οὐ σκεδασθείσης περὶ πᾶν αὐτῆς οἶον ἐν ρίζῃ ἰδρυμένης. Αὕτη τοίνυν παρέσχε μὲν τὴν πᾶσαν ζωὴν τῷ

φυτῶι τὴν πολλήν, ἔμεινε δὲ αὐτὴ οὐ πολλὴ οὖσα, ἀλλ' ἀρχὴ τῆς πολλῆς. Καὶ θαῦμα οὐδέν. Ἡ καὶ θαῦμα, πῶς τὸ πλῆθος τῆς ζωῆς ἐξ οὐ πλήθους ἦν, καὶ οὐκ ἦν τὸ πλῆθος, εἰ μὴ τὸ πρὸ τοῦ πλήθους ἦν ὁ μὴ πλῆθος ἦν. Οὐ γὰρ μερίζεται εἰς τὸ πᾶν ἡ ἀρχή· μερισθεῖσα γὰρ ἀπώλεσεν ἂν καὶ τὸ πᾶν, καὶ οὐδ' ἂν ἔτι γένοιτο μὴ μενούσης τῆς ἀρχῆς ἐφ' ἑαυτῆς ἐτέρας οὖσης. Διὸ καὶ ἡ ἀναγωγὴ πανταχοῦ ἐφ' ἑν. Καὶ ἐφ' ἐκάστου μὲν τι ἑν, εἰς ὁ ἀνάξεις, καὶ τότε πᾶν εἰς ἑν τὸ πρὸ αὐτοῦ, οὐχ ἀπλῶς ἑν, ἕως τις ἐπὶ τὸ ἀπλῶς ἑν ἔλθῃ· τοῦτο δὲ οὐκέτι ἐπ' ἄλλο. Ἀλλ' εἰ μὲν τὸ τοῦ φυτοῦ ἑν – τοῦτο δὲ καὶ ἡ ἀρχὴ ἡ μένουσα – καὶ τὸ ζώιου ἑν καὶ τὸ ψυχῆς ἑν καὶ τὸ τοῦ παντός ἑν λαμβάνοι, λαμβάνει ἐκασταχοῦ τὸ δυνατότατον καὶ τὸ τίμιον· εἰ δὲ τὸ τῶν κατ' ἀλήθειαν ὄντων ἑν, τὴν ἀρχὴν καὶ πηγὴν καὶ δύναμιν, λαμβάνοι, ἀπιστήσομεν καὶ τὸ μηδὲν ὑπονοήσομεν; Ἡ ἐστὶ μὲν τὸ μηδὲν τούτων ὧν ἐστὶν ἀρχή, τοιοῦτο μέντοι, οἶον, μηδενὸς αὐτοῦ κατηγορεῖσθαι δυναμένου, μὴ ὄντος, μὴ οὐσίας, μὴ ζωῆς, τὸ ὑπὲρ πάντα αὐτῶν εἶναι. Εἰ δὲ ἀφελὼν τὸ εἶναι λαμβάνοις, θαῦμα ἔξεις. Καὶ βαλὼν πρὸς αὐτὸ καὶ τυχὼν ἐντὸς αὐτοῦ ἀναπαυσάμενος συννόει μᾶλλον τῇ προσβολῇ συνεῖς, συνορῶν δὲ τὸ μέγα αὐτοῦ τοῖς μετ' αὐτὸ δι' αὐτὸ οὖσιν.

[11] Ἦτι δὲ καὶ ὧδε· ἐπεὶ γὰρ ὁ νοῦς ἐστὶν ὅψις τις καὶ ὅψις ὁρῶσα, δύναμις ἔσται εἰς ἐνέργειαν ἐλθοῦσα. Ἔσται τοίνυν τὸ μὲν ὕλη, τὸ δὲ εἶδος αὐτοῦ [οἶον καὶ ἡ κατ' ἐνέργειαν ὅρασις], ὕλη δὲ ἐν νοητοῖς· ἐπεὶ καὶ ἡ ὅρασις ἡ κατ' ἐνέργειαν διττὸν ἔχει· πρὶν γοῦν ἰδεῖν ἦν ἑν. Τὸ οὖν ἐν δύο γέγονε καὶ τὰ δύο ἑν. Τῇ μὲν οὖν ὁράσει ἡ πλήρωσις παρὰ τοῦ αἰσθητοῦ καὶ ἡ οἶον τελείωσις, τῇ δὲ τοῦ νοῦ ὅψει τὸ ἀγαθὸν τὸ πληροῦν. Εἰ γὰρ αὐτὸς τὸ ἀγαθόν, τί ἔδει ὁρᾶν ἢ ἐνεργεῖν ὅλως; Τὰ μὲν γὰρ ἄλλα περὶ τὸ ἀγαθὸν καὶ διὰ τὸ ἀγαθὸν ἔχει τὴν ἐνέργειαν, τὸ δὲ ἀγαθὸν οὐδενὸς δεῖται· διὸ οὐδὲν ἐστὶν αὐτῶι ἢ αὐτό. Φθεγγάμενος οὖν τὸ ἀγαθὸν μηδὲν ἔτι προσνόει· ἐὰν γάρ τι προσθῇς, ὧι προσέθηκας ὁτιοῦν, ἐνδεὲς ποιήσεις. Διὸ οὐδὲ τὸ νοεῖν, ἵνα μὴ καὶ ἄλλο, καὶ ποιήσης δύο, νοῦν καὶ ἀγαθόν. Ὁ μὲν γὰρ νοῦς τοῦ ἀγαθοῦ, τὸ δ' ἀγαθὸν οὐ δεῖται ἐκείνου· ὅθεν καὶ τυγχάνων τοῦ ἀγαθοῦ ἀγαθοειδὲς γίνεται καὶ τελειοῦται παρὰ τοῦ ἀγαθοῦ, τοῦ μὲν εἶδους τοῦ ἐπ' αὐτῶι παρὰ τοῦ ἀγαθοῦ ἦκοντος ἀγαθοειδῇ ποιοῦντος. Οἶον δὲ ἐνορᾶται ἐπ' αὐτῶι ἵχνος τοῦ ἀγαθοῦ, τοιοῦτον τὸ ἀρχέτυπον ἐννοεῖν προσήκει τὸ ἀληθινὸν ἐκείνου ἐνθυμηθέντα ἐκ τοῦ ἐπὶ τῶι νῶι ἐπιθέοντος ἵχνους. Τὸ μὲν οὖν ἐπ' αὐτοῦ ἵχνος αὐτοῦ τῶι νῶι ὁρῶντι ἔδωκεν ἔχειν· ὥστε ἐν μὲν τῶι νῶι ἡ ἔφεσις καὶ ἐφιέμενος ἀεὶ καὶ ἀεὶ τυγχάνων, ἐκεῖ[νος] δὲ οὔτε ἐφιέμενος – τίνας γάρ; – οὔτε τυγχάνων· οὐδὲ γὰρ ἐφίετο. Οὐ τοίνυν οὐδὲ νοῦς. Ἐφεσις γὰρ καὶ ἐν τούτῳ καὶ σύννευσις πρὸς τὸ εἶδος αὐτοῦ. Τοῦ δὴ νοῦ καλοῦ ὄντος καὶ πάντων καλλίστου, ἐν φωτὶ καθαρῶι καὶ αὐγῇ καθαρᾷ κειμένου καὶ τὴν τῶν ὄντων περιλαβόντος φύσιν, οὗ καὶ ὁ καλὸς οὗτος κόσμος σκιά καὶ εἰκὼν, καὶ ἐν πάσῃ ἀγλαίᾳ κειμένου, ὅτι μηδὲν ἀνόητον μηδὲ σκοτεινὸν μηδ' ἄμετρον ἐν αὐτῶι, ζῶντος ζωὴν μακαρίαν, θάμβος μὲν ἂν ἔχοι τὸν ἰδόντα καὶ τοῦτον καὶ ὡς χρὴ εἰς αὐτὸν εἰσδύντα καὶ αὐτῶι γενόμενον ἕνα. Ὡς δὴ ὁ ἀναβλέψας εἰς τὸν οὐρανὸν καὶ τὸ τῶν ἄστρων φέγγος ἰδὼν τὸν ποιήσαντα ἐνθυμεῖται καὶ ζητεῖ, οὕτω χρὴ καὶ τὸν νοητὸν κόσμον ὃς ἐθεάσατο καὶ ἐνεῖδε καὶ ἐθαύμασε

τὸν κάκείνου ποιητὴν τίς ἄρα ὁ τοιοῦτον ὑποστήσας ζητεῖν, [ἢ ποῦ] ἢ πῶς, ὁ τοιοῦτον παῖδα γεννήσας νοῦν, κόρον καλὸν καὶ παρ' αὐτοῦ γενόμενον κόρον. Πάντως τοι οὔτε νοῦς ἐκεῖνος οὔτε κόρος, ἀλλὰ καὶ πρὸ νοῦ καὶ κόρου· μετὰ γὰρ αὐτὸν νοῦς καὶ κόρος, δεηθέντα καὶ κεκορέσθαι καὶ νενοηκέναι· ἃ πλησίον μὲν ἐστὶ τοῦ ἀνενδεοῦς καὶ τοῦ νοεῖν οὐδὲν δεομένου, πλήρῳσιν δὲ ἀληθινὴν καὶ νόησιν ἔχει, ὅτι πρῶτως ἔχει. Τὸ δὲ πρὸ αὐτῶν οὔτε δεῖται οὔτε ἔχει· ἢ οὐκ ἂν τὸ ἀγαθὸν ᾗν.

Θ: Ἐπισκέψεις διάφοροι.

[1] Νοῦς, φησιν, ὁρᾷ ἐνούσας ἰδέας ἐν τῷ ὃ ἐστι ζῶιον· εἴτα διενόηθη, φησίν, ὁ δημιουργός, ἃ ὁ νοῦς ὁρᾷ ἐν τῷ ὃ ἐστι ζῶιον, καὶ τότε τὸ πᾶν ἔχειν. Οὐκοῦν φησιν ἤδη εἶναι τὰ εἶδη πρὸ τοῦ νοῦ, ὄντα δὲ αὐτὰ νοεῖν τὸν νοῦν; Πρῶτον οὖν ἐκεῖνο, λέγω δὲ τὸ ζῶιον, ζητητέον εἰ μὴ νοῦς, ἀλλ' ἕτερον νοῦ· τὸ γὰρ θεώμενον νοῦς· τὸ τοῖνυν ζῶιον αὐτὸ οὐ νοῦς, ἀλλὰ νοητὸν αὐτὸ φήσομεν καὶ τὸν νοῦν ἔξω φήσομεν αὐτοῦ ἃ ὁρᾷ ἔχειν. Εἶδωλα ἄρα καὶ οὐ τάληθῃ ἔχει, εἰ ἐκεῖ τάληθῃ. Ἐκεῖ γὰρ καὶ τὴν ἀλήθειάν φησιν εἶναι ἐν τῷ ὄντι, οὗ αὐτὸ ἕκαστον. Ἡ, κἂν ἕτερον ἐκάτερον, οὐ χωρὶς ἀλλήλων, ἀλλ' ἢ μόνον τῷ ἑτερα. Ἐπειτα οὐδὲν κωλύει ὅσον ἐπὶ τῷ λεγομένῳ ἐν εἶναι ἄμφω, διαιρούμενα δὲ τῇ νοήσει, εἴπερ μόνον ὡς ὄν τὸ μὲν νοητόν, τὸ δὲ νοοῦν· ὁ γὰρ καθορᾷ οὗ φησιν ἐν ἐτέρῳ πάντως, ἀλλ' ἐν αὐτῷ τῷ ἐν αὐτῷ τὸ νοητὸν ἔχειν. Ἡ τὸ μὲν νοητὸν οὐδὲν κωλύει καὶ νοῦν εἶναι ἐν στάσει καὶ ἐνότητι καὶ ἡσυχίαι, τὴν δὲ τοῦ νοῦ φύσιν τοῦ ὁρῶντος ἐκεῖνον τὸν νοῦν τὸν ἐν αὐτῷ ἐνέργειάν τινα ἀπ' ἐκείνου, ἢ ὁρᾷ ἐκεῖνον· ὁρῶντα δὲ ἐκεῖνον [εἶναι] οἷον [ἐκεῖνον εἶναι] νοῦν ἐκείνου, ὅτι νοεῖ ἐκεῖνον· νοοῦντα δὲ ἐκεῖνον καὶ αὐτὸν νοῦν καὶ νοητὸν ἄλλως εἶναι τῷ μεμιμῆσθαι. Τοῦτο οὖν ἐστὶ τὸ διανοηθέν, ἃ ἐκεῖ ὁρᾷ, ἐν τῷιδε τῷ κόσμῳ ποιῆσαι ζώων γένη τέσσαρα. Δοκεῖ γε μὴν τὸ διανοούμενον ἐπικεκρυμμένως ἕτερον ἐκείνων τῶν δύο ποιεῖν. Ἄλλοις δὲ δόξει τὰ τρία ἐν εἶναι, τὸ ζῶιον αὐτὸ ὃ ἐστίν, ὁ νοῦς, τὸ διανοούμενον. Ἡ, ὥσπερ ἐν πολλοῖς, προτείνων ἄλλως, ὁ δὲ ἄλλως νοεῖ τρία εἶναι. Καὶ τὰ μὲν δύο εἴρηται, τὸ δὲ τρίτον τί, ὃ διενόηθη τὰ ὁρώμενα ὑπὸ τοῦ νοῦ ἐν τῷ ζώῳ κείμενα αὐτὸ ἐργάσασθαι καὶ ποιῆσαι καὶ μερίσαι; Ἡ δυνατόν τρόπον μὲν ἄλλον τὸν νοῦν εἶναι τὸν μερίσαντα, τρόπον δὲ ἕτερον τὸν μερίσαντα μὴ τὸν νοῦν εἶναι· ἢ μὲν γὰρ παρ' αὐτοῦ τὰ μερισθέντα, αὐτὸν εἶναι τὸν μερίσαντα, ἢ δ' αὐτὸς ἀμέριστος μένει, τὰ δ' ἀπ' αὐτοῦ ἐστὶ τὰ μερισθέντα – ταῦτα δὲ ἐστὶ ψυχᾷ – ψυχὴν εἶναι τὴν μερίσασαν εἰς πολλὰς ψυχάς. Διὸ καὶ φησι τοῦ τρίτου εἶναι τὸν μερισμὸν καὶ ἐν τῷ τρίτῳ, ὅτι διενόηθη, ὃ οὐ νοῦ ἔργον – ἢ διάνοια – ἀλλὰ ψυχῆς μεριστὴν ἐνέργειαν ἐχούσης ἐν μεριστῇ φύσει.

[2] Οἷον γὰρ μιᾶς ἐπιστήμης τῆς ὅλης ὁ μερισμὸς εἰς τὰ θεωρήματα τὰ καθέκαστα οὐ σκεδασθείσης οὐδὲ κατακερματισθείσης, ἔχει δὲ ἕκαστον δυνάμει τὸ ὅλον, οὗ τὸ αὐτὸ ἀρχὴ καὶ τέλος, καὶ οὕτω χρὴ παρασκευάζειν αὐτόν, ὡς τὰς ἀρχὰς τὰς ἐν αὐτῷ καὶ τέλη εἶναι καὶ ὅλα καὶ πάντα εἰς τὸ τῆς φύσεως ἄριστον· ὁ γενόμενός ἐστιν ἐκεῖ· τούτῳ γὰρ τῷ ἀρίστῳ αὐτοῦ, ὅταν ἔχη, ἄψεται ἐκείνου.

[3] Ἡ πᾶσα ψυχὴ οὐδαμοῦ ἐγένετο οὐδὲ ἦλθεν· οὐδὲ γὰρ ἦν ὅπου· ἀλλὰ τὸ σῶμα γειτονήσαν μετέλαβεν αὐτῆς· διὸ οὐκ ἐν τῷ σώματι οὐδ' ὁ Πλάτων φησί που, ἀλλὰ τὸ σῶμα εἰς αὐτήν. Αἱ δ' ἄλλαι ἔχουσιν ὅθεν – ἀπὸ γὰρ ψυχῆς – καὶ εἰς ὃ, καὶ κατελθεῖν καὶ μετελθεῖν· ὅθεν καὶ ἀνελθεῖν. Ἡ δ' αἰεὶ ἄνω ἐν ᾧ πέφυκεν εἶναι ψυχὴ· τὸ δὲ ἐφεξῆς τὸ πᾶν, οἷον τὸ πλησίον ἢ τὸ ὑφ' ἡλίῳ. Φωτίζεται μὲν οὖν ἢ μερικῇ πρὸς τὸ πρὸ αὐτῆς φερομένη – ὄντι γὰρ

ἐντυγχάνει – εἰς δὲ τὸ μετ’ αὐτὴν εἰς τὸ μὴ ὄν. Τοῦτο δὲ ποιεῖ, ὅταν πρὸς αὐτὴν· πρὸς αὐτὴν γὰρ βουλομένη τὸ μετ’ αὐτὴν ποιεῖ εἰδωλον αὐτῆς, τὸ μὴ ὄν, οἷον κενεμβατοῦσα καὶ ἀοριστοτέρα γινομένη· καὶ τούτου τὸ εἶδωλον τὸ ἀόριστον πάντῃ σκοτεινόν· ἄλογον γὰρ καὶ ἀνόητον πάντῃ καὶ πολὺ τοῦ ὄντος ἀποστατοῦν. Εἰς δὲ τὸ μεταξύ ἐστὶν ἐν τῷ οἰκείῳ, πάλιν δὲ ἰδοῦσα οἷον δευτέραι προσβολῇ τὸ εἶδωλον ἐμόρφωσε καὶ ἡσθεῖσα ἔρχεται εἰς αὐτό.

[4] Πῶς οὖν ἐξ ἐνὸς πληθος; Ὅτι πανταχοῦ· οὐ γὰρ ἐστὶν ὅπου οὐ. Πάντα οὖν πληροῦ· πολλὰ οὖν, μᾶλλον δὲ πάντα ἤδη. Αὐτὸ μὲν γὰρ εἰ μόνον πανταχοῦ, αὐτὸ ἂν ἦν τὰ πάντα· ἐπεὶ δὲ καὶ οὐδαμοῦ, τὰ πάντα γίνεται μὲν δι’ αὐτόν, ὅτι πανταχοῦ ἐκεῖνος, ἕτερα δὲ αὐτοῦ, ὅτι αὐτὸς οὐδαμοῦ. Διὰ τί οὖν οὐκ αὐτὸς μόνον πανταχοῦ καὶ αὐτὸς πρὸς τούτῳ καὶ οὐδαμοῦ; Ὅτι δεῖ πρὸ πάντων ἐν εἶναι. Πληροῦν οὖν δεῖ αὐτόν καὶ ποιεῖν πάντα, οὐκ εἶναι τὰ πάντα, ἃ ποιεῖ.

[5] Τὴν ψυχὴν αὐτὴν δεῖ ὥσπερ ὅσιν εἶναι, ὁρατὸν δὲ αὐτῇ τὸν νοῦν εἶναι, ἀόριστον πρὶν ἰδεῖν, πεφυκυῖαν δὲ νοεῖν· ὕλην οὖν πρὸς νοῦν.

[6] Νοοῦντες αὐτοὺς βλέπομεν δηλονότι νοοῦσαν φύσιν, ἢ ψευδοίμεθα ἂν τὸ νοεῖν. Εἰ οὖν νοοῦμεν καὶ ἑαυτοὺς νοοῦμεν, νοερὰν οὖσαν φύσιν νοοῦμεν· πρὸ ἅρα τῆς νοήσεως ταύτης ἄλλη ἐστὶ νόησις οἷον ἡσυχος. Καὶ οὐσίας δὴ νόησις καὶ ζωῆς νόησις· ὥστε πρὸ ταύτης τῆς ζωῆς καὶ οὐσίας ἄλλη οὐσία καὶ ζωή. Ταῦτα ἅρα εἶδεν, ὅσα ἐνέργειαι. Εἰ δὲ νόες αἱ ἐνέργειαι αἱ κατὰ τὸ νοεῖν οὕτως ἑαυτοῦς, τὸ νοητὸν ἡμεῖς οἱ ὄντως. Ἡ δὲ νόησις ἢ αὐτῶν τὴν εἰκόνα φέρει.

[7] Τὸ μὲν πρῶτον δυνάμεις ἐστὶ κινήσεως καὶ στάσεως, ὥστε ἐπέκεινα τούτων· τὸ δὲ δεύτερον ἔστηκε τε καὶ κινεῖται περὶ ἐκεῖνο· καὶ νοῦς δὲ περὶ τὸ δεύτερον· ἄλλο γὰρ ὄν πρὸς ἄλλο ἔχει τὴν νόησιν, τὸ δὲ ἐν νόησιν οὐκ ἔχει. Διπλοῦν δὲ τὸ νοοῦν, κἂν αὐτόν νοῇ, καὶ ἐλλιπές, ὅτι ἐν τῷ νοεῖν ἔχει τὸ εὔ, οὐκ ἐν τῇ ὑποστάσει.

[8] Τὸ ἐνεργεῖαι παντὶ τῷ ἐκ δυνάμεως εἰς ἐνέργειαν ὃ ἐστὶ ταυτόν ἀεὶ, ἔως ἂν ἦ· ὥστε καὶ τὸ τέλειον καὶ τοῖς σώμασιν ὑπάρχει, οἷον τῷ πυρὶ· ἀλλ’ οὐ δύναται ἀεὶ εἶναι, ὅτι μεθ’ ὕλης· ὁ δ’ ἂν ἀσύνθετον ὄν ἐνεργεῖαι ἦ, ἀεὶ ἐστὶν. Ἔστι δὲ τὸ αὐτὸ ἐνεργεῖαι ὄν δυνάμει κατ’ ἄλλο εἶναι.

[9] Ἀλλ’ οὐ νοεῖ τὸ πρῶτον ἐπέκεινα ὄντος· ὁ δὲ νοῦς τὰ ὄντα, καὶ ἐστὶ κινήσεις ἐνταῦθα καὶ στάσις. Περὶ οὐδὲν γὰρ αὐτὸ τὸ πρῶτον, τὰ ἄλλα δὲ περὶ αὐτὸ ἀναπαυόμενα ἔστηκε καὶ κινεῖται· ἢ γὰρ κινήσεις ἔφεσις, τὸ δὲ οὐδενὸς ἐφίεται· τίνος γὰρ τό γε ἀκρότατον; Οὐ νοεῖ οὖν οὐδὲ ἑαυτό; Ἡ ἢ ἔχει ἑαυτό, καὶ νοεῖν ὅλως λέγεται; Ἡ τῷ ἔχειν ἑαυτό οὐ νοεῖν λέγεται, ἀλλὰ τῷ πρὸς τὸ πρῶτον βλέπειν. Ἔστι δὲ πρώτη ἐνέργεια καὶ αὐτὴ ἢ νόησις. Εἰ οὖν αὕτη πρώτη, οὐδεμίαν δεῖ προτέραν. Τὸ οὖν παρέχον ταύτην ἐπέκεινα ταύτης· ὥστε δευτέρα ἢ νόησις μετ’ ἐκεῖνο. Οὐδὲ γὰρ τὸ πρώτως σεμνὸν ἢ νόησις· οὐκ οὐδὲ πᾶσα, ἀλλ’ ἢ τοῦ ἀγαθοῦ· ἐπέκεινα ἅρα νοήσεως τἀγαθόν. Ἀλλ’ οὐ παρακολουθήσει αὐτῷ. Τί οὖν ἢ παρακολούθησις αὐτῷ; Ἀγαθοῦ ὄντος ἢ οὐ; Εἰ μὲν γὰρ ὄντος, ἤδη ἐστὶ πρὸ τῆς παρακολουθήσεως τἀγαθόν· εἰ δ’ ἢ παρακολούθησις ποιεῖ, οὐκ ἂν εἴη πρὸ ταύτης τὸ ἀγαθόν· ὥστε οὐδ’ αὐτὴ ἔσται μὴ οὔσα ἀγαθοῦ. Τί οὖν; Οὐδὲ ζῆ; Ἡ ζῆν μὲν οὐ λεκτέον, εἴπερ δέ,

ζωὴν δίδωσι. Τὸ δὲ παρακολουθοῦν ἑαυτῷ καὶ τὸ νοοῦν αὐτὸ δεύτερον· παρακολουθεῖ γάρ, ἵνα τῇ ἐνεργείᾳ ταύτῃ συνῇ αὐτό. Δεῖ οὖν, εἰ καταμανθάνει αὐτό, ἀκαταμάθητον τετυχηκέναι εἶναι αὐτοῦ καὶ τῇ αὐτοῦ φύσει ἐλλιπὲς εἶναι, τῇ δὲ νοήσει τελειοῦσθαι. Τὸ ἄρα κατανοεῖν ἐξαιρετέον· ἢ γὰρ προσθήκη ἀφαίρεσιν καὶ ἔλλειψιν ποιεῖ.

Εννεάς Δ

α: Περὶ οὐσίας ψυχῆς πρῶτον.

[1] Ἐν τῷ κόσμῳ τῷ νοητῷ ἢ ἀληθινῇ οὐσίᾳ· νοῦς τὸ ἄριστον αὐτοῦ· ψυχαὶ δὲ κάκεϊ· ἐκεῖθεν γὰρ καὶ ἐνταῦθα. Κάκεϊνος ὁ κόσμος ψυχᾶς ἄνευ σωμάτων ἔχει, οὗτος δὲ τὰς ἐν σώμασι γινομένας καὶ μερισθείσας τοῖς σώμασιν. Ἐκεῖ δὲ ὁμοῦ μὲν νοῦς πᾶς καὶ οὐ διακεκριμένον οὐδὲ μεμερισμένον, ὁμοῦ δὲ πᾶσαι ψυχαὶ ἐν αἰῶνι τῷ κόσμῳ, οὐκ ἐν διαστάσει τοπικῇ. Νοῦς μὲν οὖν ἀεὶ ἀδιάκριτος καὶ οὐ μεριστός, ψυχὴ δὲ ἐκεῖ ἀδιάκριτος καὶ ἀμερίστος· ἔχει δὲ φύσιν μερίζεσθαι. Καὶ γὰρ ὁ μερισμὸς αὐτῆς τὸ ἀποσπῆναι καὶ ἐν σώματι γενέσθαι. Μεριστὴ οὖν εἰκότως περὶ τὰ σώματα λέγεται εἶναι, ὅτι οὕτως ἀφίσταται καὶ μεμέρισται. Πῶς οὖν καὶ ἀμερίστος; Οὐ γὰρ ὅλη ἀπέστη, ἀλλ' ἔστι τι αὐτῆς οὐκ ἐληλυθός, ὃ οὐ πέφυκε μερίζεσθαι. Τὸ οὖν ἐκ τῆς ἀμερίστου καὶ τῆς περὶ τὰ σώματα μεριστῆς ταῦτόν τῳ ἐκ τῆς ἄνω καὶ κάτω ἰούσης καὶ τῆς ἐκεῖθεν ἐξημμένης, ρυείσης δὲ μέχρι τῶνδε, οἷον γραμμῆς ἐκ κέντρου. Ἐλθοῦσα δὲ ἐνθάδε τούτῳ τῳ μέρει ὁρᾷ, ὧι καὶ αὐτῷ τῳ μέρει σώζει τὴν φύσιν τοῦ ὅλου. Οὐδὲ γὰρ ἐνταῦθα μόνον μεριστὴ, ἀλλὰ καὶ ἀμερίστος· τὸ γὰρ μεριζόμενον αὐτῆς ἀμερίστως μερίζεται. Εἰς ὅλον γὰρ τὸ σῶμα δοῦσα αὐτὴν καὶ μὴ μερισθεῖσα τῳ ὅλῳ εἰς ὅλον τῳ ἐν παντὶ εἶναι μεμέρισται.

β: Περὶ οὐσίας ψυχῆς δεύτερον.

[1] Τὴν τῆς ψυχῆς οὐσίαν τίς ποτὲ ἐστὶ ζητοῦντες σῶμα οὐδὲν αὐτὴν δεῖξαντες εἶναι, οὐδ' ἐν ἀσωμάτοις αὐτῇ ἀρμονίαν, τὸ τε τῆς ἐντελεχείας οὔτε ἀληθὲς οὕτως, ὡς λέγεται, οὔτε δηλωτικὸν ὃν τοῦ τί ἐστὶν ἀφέντες, καὶ μὴν τῆς νοητῆς φύσεως εἰπόντες καὶ τῆς θείας μοίρας εἶναι τάχα μὲν ἂν τι σαφὲς εἰρηκότες εἴημεν περὶ τῆς οὐσίας αὐτῆς. Ὅμως γε μὴν προσωτέρω χωρεῖν βέλτιον· τότε μὲν οὖν διηγουμέναι αἰσθητῇ καὶ νοητῇ φύσει διαστελλόμενοι, ἐν τῷ νοητῷ τὴν ψυχὴν τιθέμενοι. Νῦν δὲ κείσθω μὲν ἐν τῷ νοητῷ· κατ' ἄλλην δὲ ὁδὸν τὸ προσεχὲς τῆς φύσεως αὐτῆς μεταδιώκωμεν. Λέγωμεν δὴ τὰ μὲν πρῶτως εἶναι μεριστὰ καὶ τῇ αὐτῶν φύσει σκεδαστά· ταῦτα δὲ εἶναι, ὧν οὐδὲν μέρος ταυτὸν ἐστὶν οὔτε ἄλλωι μέρει οὔτε τῷ ὅλῳι, τὸ τε μέρος αὐτῶν ἔλαττον εἶναι δεῖ τοῦ παντὸς καὶ ὅλου. Ταῦτα δὲ ἐστὶ τὰ αἰσθητὰ μεγέθη καὶ ὄγκοι, ὧν ἕκαστον ἴδιον τόπον ἔχει, καὶ οὐχ οἷόν τε ἅμα ταυτὸν ἐν πλείοσι τόποις εἶναι. Ἡ δὲ ἐστὶν ἀντιτεταγμένη ταύτῃ οὐσία, οὐδαμῇ μερισμὸν δεχομένη, ἀμερὴς τε καὶ ἀμερίστος, διάστημά τε οὐδὲν οὐδὲ δι' ἐπινοίας δεχομένη, οὐ τόπου δεομένη οὐδ' ἐν τινι τῶν ὄντων γιγνομένη οὔτε κατὰ μέρη οὔτε κατὰ ὅλα, οἷον πᾶσιν ὁμοῦ τοῖς οὓσιν ἐποχουμένη, οὐχ ἵνα ἐν αὐτοῖς ἰδρυθῇ, ἀλλ' ὅτι μὴ δύναται τὰ ἄλλα ἄνευ αὐτῆς εἶναι μηδὲ θέλει, ἀεὶ κατὰ τὰ αὐτὰ ἔχουσα οὐσία, κοινὸν ἀπάντων τῶν ἐφεξῆς οἷον κέντρον ἐν κύκλῳ, ἀφ' οὗ πᾶσαι αἱ πρὸς τὴν περιφέρειαν γραμμαὶ ἐξημμέναι οὐδὲν ἦττον ἐῶσιν αὐτὸ ἐφ' ἑαυτοῦ μένειν ἔχουσαι παρ' αὐτοῦ τὴν γένεσιν καὶ τὸ εἶναι, καὶ μετέχουσι μὲν τοῦ σημείου, καὶ ἀρχὴ τὸ ἀμερὲς αὐταῖς, προῆλθόν γε μὴν ἐξαπάμεναι αὐτὰς ἐκεῖ. Τοῦτου δὴ τοῦ πρῶτως ἀμερίστου ὄντος ἐν τοῖς νοητοῖς καὶ τοῖς οὓσιν ἀρχηγοῦ καὶ αὐτοῦ ἐκείνου τοῦ ἐν αἰσθητοῖς μεριστοῦ πάντη, πρὸς μὲν τοῦ αἰσθητοῦ καὶ ἐγγύς τι τούτου καὶ ἐν τούτῳ ἄλλη ἐστὶ φύσις, μεριστὴ μὲν οὐ πρῶτως, ὥσπερ τὰ σώματα, μεριστὴ γε μὴν γιγνομένη ἐν τοῖς σώμασιν· ὥστε διαιρουμένων τῶν σωμάτων μερίζεσθαι μὲν καὶ τὸ ἐν αὐτοῖς εἶδος, ὅλον γε μὴν ἐν ἐκάστῳ τῶν μερισθέντων εἶναι πολλὰ τὸ αὐτὸ γινόμενον, ὧν ἕκαστον πάντη ἄλλου ἀπέστη, ἅτε πάντη μεριστὸν γενόμενον· οἷα χροαὶ καὶ ποιότητες πᾶσαι καὶ ἐκάστη μορφή, ἥτις δύναται ὅλη ἐν πολλοῖς ἅμα εἶναι διεστηκόσιν οὐδὲν μέρος ἔχουσα πάσχον τὸ αὐτὸ τῷ ἄλλῳ πάσχειν· διὸ δὴ μεριστὸν πάντη καὶ τοῦτο θετέον. Πρὸς δ' αὖ ἐκείνῃ τῇ ἀμερίστῳ πάντη φύσει ἄλλῃ ἐξῆς οὐσία ἀπ' ἐκείνης οὐσα, ἔχουσα μὲν τὸ ἀμερίστον ἀπ' ἐκείνης, προόδῳ δὲ τῇ ἀπ' αὐτῆς ἐπὶ τὴν ἐτέραν σπεύδουσα φύσιν εἰς μέσον ἀμφοῖν κατέστη, τοῦ τε ἀμερίστου καὶ πρώτου καὶ τοῦ περὶ τὰ σώματα μεριστοῦ τοῦ ἐπὶ τοῖς σώμασιν, οὐχ ὄντινα τρόπον χρῶα καὶ ποιότης πᾶσα πολλαχοῦ μὲν ἐστὶν ἢ αὐτὴ ἐν πολλοῖς σωμάτων ὄγκοις, ἀλλ' ἐστὶ τὸ ἐν ἐκάστῳ ἀφεστῶς τοῦ ἐτέρου πάντη, καθόσον καὶ ὁ ὄγκος τοῦ ὄγκου ἀπέστη· καὶ τὸ μέγεθος δὲ ἐν ᾗ, ἀλλὰ τὸ γε ἐφ' ἐκάστῳ μέρει ταυτὸν κοινωνίαν οὐδεμίαν εἰς ὁμοπάθειαν ἔχει, ὅτι τὸ ταυτὸν τοῦτο ἕτερον, τὸ δ' ἕτερόν ἐστι· πάθημα γάρ τὸ ταυτὸν, οὐκ οὐσία ἢ αὐτὴ. Ἦν δὲ ἐπὶ ταύτῃ τῇ φύσει φαμέν εἶναι τῇ ἀμερίστῳ προσχωροῦσαν οὐσίαν, οὐσία τέ ἐστὶ καὶ

ἐγγίγνεται σώμασι, περὶ ἃ καὶ μερίζεσθαι αὐτῇ συμβαίνει οὐ πρότερον τοῦτο πασχοῦσι, πρὶν σώμασιν ἑαυτὴν δοῦναι. Ἐν οἷς οὖν γίγνεται σώμασι, κἂν ἐν τῷ μεγίστῳ γίγνηται καὶ ἐπὶ πάντα διεστηκότι, δοῦς ἑαυτὴν τῷ ὅλῳ οὐκ ἀφίσταται τοῦ εἶναι μία. Οὐχ οὕτως, ὥς τὸ σῶμα ἐν· τῷ γὰρ συνεχεῖ τὸ σῶμα ἐν, ἕκαστον δὲ τῶν μερῶν ἄλλο, τὸ δ' ἄλλο καὶ ἀλλαχοῦ. Οὐδ' ὥς ποιότης μία. Ἡ δ' ὁμοῦ μεριστή τε καὶ ἀμέριστος φύσις, ἣν δὴ ψυχὴν εἶναί φαμεν, οὐχ οὕτως ὥς τὸ συνεχὲς μία, μέρος ἄλλο, τὸ δ' ἄλλο ἔχουσα· ἀλλὰ μεριστή μὲν, ὅτι ἐν πᾶσι μέρεσι τοῦ ἐν ᾧ ἔστιν, ἀμέριστος δέ, ὅτι ὅλη ἐν πᾶσι καὶ ἐν ὁτιοῦν αὐτοῦ ὅλη. Καὶ ὁ τοῦτο κατιδὼν τὸ μέγεθος τῆς ψυχῆς καὶ τὴν δύναμιν αὐτῆς κατιδὼν εἴσεται, ὥς θεῖον τὸ χρῆμα αὐτῆς καὶ θαυμαστὸν καὶ τῶν ὑπὲρ τὰ χρήματα φύσεων. Μέγεθος οὐκ ἔχουσα παντὶ μεγέθει σύνεστι καὶ ὥδι οὔσα ὥδι πάλιν αὐτῷ ἔστιν οὐκ ἄλλῳ, ἀλλὰ τῷ αὐτῷ· ὥστε μεμερίσθαι καὶ μὴ μεμερίσθαι αὐτῷ, μᾶλλον δὲ μὴ μεμερίσθαι αὐτὴν μηδὲ μεμερισμένην γεγενῆσθαι· μένει γὰρ μεθ' ἑαυτῆς ὅλη, περὶ δὲ τὰ σώματά ἐστι μεμερισμένη τῶν σωμάτων τῷ οικείῳ μεριστῷ οὐ δυναμένων αὐτὴν ἀμερίστως δέξασθαι· ὥστε εἶναι τῶν σωμάτων πάθημα τὸν μερισμόν, οὐκ αὐτῆς.

[2] Ὅτι δὲ τοιαύτην ἔδει τὴν ψυχῆς φύσιν εἶναι, καὶ τὸ παρὰ ταύτην οὐχ οἷόν τε εἶναι ψυχὴν οὔτε ἀμέριστον οὔσαν μόνον οὔτε μόνον μεριστήν, ἀλλ' ἀνάγκη ἄμφω τοῦτον τὸν τρόπον εἶναι, ἐκ τῶνδε δῆλον. Εἴτε γὰρ οὕτως ἦν, ὥς τὰ σώματα, ἄλλο, τὸ δὲ ἄλλο ἔχουσα μέρος, οὐκ ἂν τοῦ ἐτέρου παθόντος τὸ ἕτερον μέρος εἰς αἰσθησιν ἦλθε τοῦ παθόντος, ἀλλ' ἐκεῖνη ἂν ἡ ψυχὴ, οἷον ἢ περὶ τὸν δάκτυλον, ὥς ἑτέρα καὶ ἐφ' ἑαυτῆς οὔσα ἦισθετο τοῦ παθήματος· πολλάι γε ὅλως ἦσαν ψυχαὶ αἱ διοικοῦσαι ἕκαστον ἡμῶν· καὶ δὴ καὶ τὸ πᾶν τότε οὐ μία, ἀλλὰ ἅπειροι χωρὶς ἀλλήλων. Τὸ γὰρ τῆς συνεχείας, εἰ μὴ εἰς ἐν συντελοῖ, μάταιον· οὐ γὰρ δὴ ὅπερ ἀπατῶντες ἑαυτοὺς λέγουσιν, ὥς διαδόσει ἐπὶ τὸ ἡγεμονοῦν ἴασιν αἱ αἰσθήσεις, παραδεκτέον. Πρῶτον μὲν γὰρ ἡγεμονοῦν ψυχῆς μέρος λέγειν ἀνεξετάστως λέγεται· πῶς γὰρ καὶ μεριοῦσι καὶ τὸ μὲν ἄλλο, τὸ δ' ἄλλο φήσουσι, τὸ δὲ ἡγεμονοῦν; Πηλίκῳ ποσῶι διαιροῦντες ἐκάτερον ἢ τίνι διαφορᾷ ποιότητος, ἐνὸς καὶ συνεχοῦς ὄγκου ὄντος; Καὶ πότερα μόνον τὸ ἡγεμονοῦν ἢ καὶ τὰ ἄλλα μέρη αἰσθήσεται; Καὶ εἰ μὲν μόνον, εἰ μὲν αὐτῷ προσπέσοι τῷ ἡγεμονοῦντι, ἐν τίνι τόπῳ ἰδρυμένον τὸ αἶσθημα αἰσθήσεται; Εἰ δὲ ἄλλῳ μέρει τῆς ψυχῆς, αἰσθάνεσθαι οὐ πεφυκὸς τότε τὸ μέρος οὐ διαδώσει τῷ ἡγεμονοῦντι τὸ αὐτοῦ πάθημα, οὐδ' ὅλως αἰσθησις ἔσται. Καὶ αὐτῷ δὲ τῷ ἡγεμονοῦντι εἰ προσπέσοι, ἢ μέρει αὐτοῦ προσπεσεῖται καὶ αἰσθομένου τοῦδε τὰ λοιπὰ οὐκέτι· μάταιον γάρ· ἢ πολλάι αἰσθήσεις καὶ ἅπειροι ἔσονται καὶ οὐχ ὅμοιαι πᾶσαι· ἀλλ' ἢ μὲν, ὅτι πρῶτως ἔπαθον ἐγώ, ἢ δ' ὅτι τὸ ἄλλης πάθημα ἡισθόμην· ποῦ τε ἐγένετο τὸ πάθημα, ἀγνοήσῃ ἐκάστη πάρεξ τῆς πρώτης. Ἡ καὶ ἕκαστον μέρος ψυχῆς ἀπατήσεται δοξάζον, ὅπου ἔστιν, ἐκεῖ γεγενῆσθαι. Εἰ δὲ μὴ μόνον τὸ ἡγεμονοῦν, ἀλλὰ καὶ ὅτι οὐν μέρος αἰσθήσεται, διὰ τί τὸ μὲν ἡγεμονοῦν ἔσται, τὸ δὲ οὐ; Ἡ τί δεῖ ἐπ' ἐκεῖνο τὴν αἰσθησιν ἀνιέναι; Πῶς δὲ καὶ τὰ ἐκ πολλῶν αἰσθήσεων, οἷον ὥτων καὶ ὀμμάτων, ἐν τι γινώσεται; Εἰ δ' αὖ πάντῃ ἐν ἡ ψυχῇ εἴη, οἷον ἀμέριστον πάντῃ καὶ ἐφ' ἑαυτοῦ ἐν, καὶ πάντῃ πλήθους καὶ μερισμοῦ ἐκφεύγοι φύσιν, οὐδὲν ὅλον, ὅ τι ἂν ψυχὴ καταλάβοι, ἐνψυχωμένον

ἔσται· ἀλλ' οἷον περὶ κέντρον στήσασα ἑαυτὴν ἐκάστου ἄψυχον ἂν εἶασε πάντα τὸν τοῦ ζώου ὄγκον. Δεῖ ἄρα οὕτως ἓν τε καὶ πολλὰ καὶ μεμερισμένον καὶ ἀμέριστον ψυχὴν εἶναι, καὶ μὴ ἀπιστεῖν, ὥς ἀδύνατον τὸ αὐτὸ καὶ ἓν πολλαχοῦ εἶναι. Εἰ γὰρ τοῦτο μὴ παραδεχοίμεθα, ἢ τὰ πάντα συνέχουσα καὶ διοικοῦσα φύσις οὐκ ἔσται, ἥτις ὁμοῦ τε πάντα περιλαβοῦσα ἔχει καὶ μετὰ φρονήσεως ἄγει, πλῆθος μὲν οὖσα, ἐπεὶ περ πολλὰ τὰ ὄντα, μία δέ, ἵν' ἢ ἓν τὸ συνέχον, τῷ μὲν πολλῷ αὐτῆς ἐνὶ ζωὴν χορηγοῦσα τοῖς μέρεσι πᾶσι, τῷ δὲ ἀμερίστῳ ἐνὶ φρονίμως ἄγουσα. Ἐν οἷς δὲ μὴ φρόνησις, τὸ ἓν τὸ ἡγούμενον μιμεῖται τοῦτο. Τοῦτ' ἄρα ἐστὶ τὸ θείως ἡνιγμένον τῆς ἀμερίστου καὶ ἀεὶ κατὰ τὰ αὐτὰ ἐχούσης καὶ τῆς περὶ τὰ σώματα γιγνομένης μεριστῆς τρίτον ἐξ ἀμφοῖν συνεκεράσατο οὐσίας εἶδος. Ἔστιν οὖν ψυχὴ ἓν καὶ πολλὰ οὕτως· τὰ δὲ ἐν τοῖς σώμασιν εἶδη πολλὰ καὶ ἓν· τὰ δὲ σώματα πολλὰ μόνον· τὸ δ' ὑπέρτατον ἓν μόνον.

γ: Περὶ ψυχῆς ἀποριῶν πρῶτον.

[1] Περὶ ψυχῆς, ὅσα ἀπορήσαντας δεῖ εἰς εὐπορίαν καταστῆναι, ἥ καὶ ἐν αὐταῖς ταῖς ἀπορίαις στάντας τοῦτο γοῦν κέρδος ἔχειν, εἰδέναι τὸ ἐν τούτοις ἄπορον, ὀρθῶς ἂν ἔχοι τὴν πραγματείαν ποιήσασθαι. Περὶ τίνος γὰρ ἂν τις μᾶλλον τὸ πολὺ λέγων καὶ σκοπούμενος εὐλόγως ἂν διατρίβοι ἢ περὶ ταύτης; Διὰ τε πολλὰ καὶ ἄλλα, καὶ ὅτι ἐπ' ἅμφω τὴν γνώσιν δίδωσιν, ὧν τε ἀρχὴ ἐστὶ καὶ ἀφ' ὧν ἐστὶ. Πειθοίμεθα δ' ἂν καὶ τῷ τοῦ θεοῦ παρακελεύσματι αὐτοὺς γινώσκειν παρακελευομένῳ περὶ τούτου τὴν ἐξέτασιν ποιούμενοι. Ζητεῖν τε τὰ ἄλλα καὶ εὐρεῖν βουλόμενοι δικαίως ἂν τὸ ζητοῦν τί ποτ' ἐστὶ τοῦτο ζητοῦμεν, τό τε ἐραστὸν ποθοῦντες λαβεῖν θέαμα τοῦ νοῦ. Ἦν γὰρ καὶ ἐν τῷ παντὶ νῶι τὸ διττόν· ὥστε εὐλόγως ἐν τοῖς κατὰ μέρος τὸ μὲν οὕτως μᾶλλον, τὸ δὲ οὕτω. Τὰς δὲ ὑποδοχὰς τῶν θεῶν ὅπως, σκεπτέον. Ἀλλὰ τοῦτο μὲν, ὅταν πῶς ἐν σώματι ψυχὴ γίγνεται ζητῶμεν· νῦν δὲ πάλιν ἐπανώμεν ἐπὶ τοὺς λέγοντας ἐκ τῆς τοῦ παντὸς ψυχῆς καὶ τὰς ἡμετέρας εἶναι. Οὐδὲ γὰρ ἴσως ἱκανὸν φήσουσιν εἶναι τὸ φθάνειν μέχρι τῶν αὐτῶν καὶ τὰς ἡμετέρας, μέχρις ὧν καὶ ἡ τοῦ παντὸς ψυχὴ ἔρχεται, μηδὲ τὸ ὁμοίως νοερόν, καὶ εἰ συγχωροῖεν τὸ ὁμοίως, τῷ μὴ μόρια αὐτῆς εἶναι· εἶναι γὰρ ὁμοειδῆ καὶ τὰ μέρη τοῖς ὅλοις. Παραθήσονται δὲ καὶ Πλάτωνα τοῦτο δοξάζοντα, ὅταν πιστούμενος τὸ πᾶν ἔμψυχον εἶναι λέγηι, ὡς σῶμα μέρος ὂν τοῦ παντὸς τὸ ἡμέτερον, οὕτω καὶ ψυχὴν τὴν ἡμετέραν μέρος τῆς τοῦ παντὸς ψυχῆς εἶναι. Καὶ τὸ συνέπεσθαι δὲ ἡμᾶς τῇ τοῦ παντὸς περιφορᾷ καὶ λεγόμενον καὶ δεικνύμενον ἐναργῶς εἶναι, καὶ τὰ ἦθη καὶ τὰς τύχας ἐκεῖθεν λαμβάνοντας εἴσω τε γενομένους ἐν αὐτῷ ἐκ τοῦ περιέχοντος ἡμᾶς τὴν ψυχὴν λαμβάνειν. Καὶ ὅπερ ἐπὶ ἡμῶν μέρος ἕκαστον ἡμῶν παρὰ τῆς ἡμετέρας ψυχῆς λαμβάνει, οὕτω καὶ ἡμᾶς ἀνά τὸν αὐτὸν λόγον μέρη πρὸς τὸ ὅλον ὄντας παρὰ τῆς ὅλης ψυχῆς μεταλαμβάνειν ὡς μέρη. Καὶ τὸ ψυχὴ δὲ πᾶσα παντὸς ἐπιμελεῖται τοῦ ἀψύχου τὸ αὐτὸ τοῦτο σημαίνειν καὶ οὐκ ἄλλο τι ἐξῶθεν ψυχῆς καταλείποντος μετὰ τὴν τοῦ ὅλου· αὕτη γὰρ ἡ τὸ πᾶν ἄψυχον ἐν ἐπιμελείᾳ τιθεμένη.

[2] Πρὸς δὴ ταῦτα πρῶτον ἐκεῖνο λεκτέον, ὡς ὁμοειδῆ τιθέμενοι τῷ τῶν αὐτῶν συγχωρεῖν ἐφάπτεσθαι, τὸ αὐτὸ γένος κοινὸν διδόντες ἕξω ποιοῦσι τοῦ μέρους εἶναι· ἀλλὰ μᾶλλον ἂν τὴν αὐτὴν καὶ μίαν καὶ ἐκάστην πᾶσαν δικαιοτέρον ἂν εἴποιεν. Μίαν δὲ ποιοῦντες εἰς ἄλλο ἀναρτῶσιν, ὃ μηκέτι τοῦδε ἢ τοῦδε ἀλλὰ οὐδενὸς ὂν αὐτὸ ἢ κόσμου ἢ τίνος ἄλλου αὐτὸ ποιεῖ, ὃ καὶ κόσμου καὶ ὅτουοῦν ἐμψύχου. Καὶ γὰρ ὀρθῶς ἔχει μὴ πᾶσαν τὴν ψυχὴν τίνος εἶναι οὐσίαν γε οὐσαν, ἀλλ' εἶναι, ἢ μὴ τίνος ἐστὶν ὅλως, τὰς δέ, ὅσαι τινός, γίνεσθαι ποτε κατὰ συμβεβηκός. Ὡς δὲ δεῖ λαβεῖν τὸ μέρος ἐν τοῖς τοιοῦτοις πῶς λέγεται σαφέστερον. Τὸ μὲν δὴ ὡς σωμάτων μέρος, εἴτε ὁμοειδὲς τὸ σῶμα, εἴτε ἀνομοειδὲς, ἐατέον ἐκεῖνο μόνον ἐπισημνημένους, ὡς ἐπὶ τῶν ὁμοιομερῶν ὅταν λέγηται μέρος, κατὰ τὸν ὄγκον ἐστὶ τὸ μέρος, οὐ κατὰ τὸ εἶδος, οἷον τὴν λευκότητα· οὐ γὰρ ἡ ἐν τῷ μορίῳ τοῦ γάλακτος λευκότης μέρος ἐστὶ τῆς τοῦ παντὸς γάλακτος λευκότητος, ἀλλὰ μορίου μὲν ἐστὶ λευκότης, μόριον δὲ οὐκ ἐστὶ λευκότητος· ἀμέγεθες γὰρ ὅλως καὶ οὐ

ποσὸν ἢ λευκότης. Ἀλλὰ τοῦτο μὲν οὕτως. Ὅταν δ' ἐπὶ τῶν οὐ σωμάτων λέγωμεν μέρος, ἦτοι οὕτως ὡς ἐπὶ τῶν ἀριθμῶν λέγοιμεν ἄν, ὡς τὰ δύο τῶν δέκα· ἔστω δὲ ἐπὶ ψιλῶν μόνων τὸ λεγόμενον· ἢ ὡς κύκλου καὶ γραμμῆς μέρος, ἢ ὡς ἐπιστήμης μέρος τὸ θεώρημα. Ἐπὶ μὲν δὴ τῶν μονάδων καὶ τῶν σχημάτων ἀνάγκη ὥσπερ ἐπὶ τῶν σωμάτων ἐλαττοῦσθαι τε τὸ ὅλον τῷ εἰς τὰ μέρη μερισμῷ, ἐλάττω τε τὰ μέρη ἕκαστα τῶν ὅλων εἶναι· ποσὰ γὰρ ὄντα καὶ τὸ εἶναι ἐν τῷ ποσῷ ἔχοντα, οὐ τὸ αὐτοποσὸν ὄντα, μείζω καὶ ἐλάττω ἐξ ἀνάγκης γίνεται. Κατὰ δὴ ταῦτα οὐκ ἐνδέχεται ἐπὶ ψυχῆς τὸ μέρος λέγεσθαι. Οὕτε γὰρ ποσὸν οὕτως, ὡς δεκάδα τὴν πᾶσαν, τὴν δὲ μονάδα εἶναι· ἄλλα τε γὰρ πολλὰ καὶ ἄτοπα συμβήσεται, καὶ οὐχ ἓν τι τὰ δέκα, καὶ ἐκάστη αὐτῶν τῶν μονάδων ἢ ψυχὴ ἔσται, ἢ ἐξ ἀψύχων ἀπάντων ἢ ψυχῇ, καὶ ὅτι καὶ τὸ μέρος τῆς ὅλης ψυχῆς συγκεχώρηται ὁμοειδὲς εἶναι. Τὸ δὲ ἐπὶ τοῦ συνεχοῦς οὐκ ἀνάγκη τὸ μέρος, οἷον τὸ ὅλον ἐστίν, εἶναι, οἷον κύκλου ἢ τετραγώνου, ἢ οὐ πάντα γε τὰ μέρη ὅμοια ἐφ' ὧν ἔστι λαβεῖν τὸ μέρος, οἷον ἐπὶ τῶν τριγώνων τρίγωνα, ἀλλὰ παραλλάσσοντα· τὴν δὲ ψυχὴν ὁμοειδῆ τίθενται εἶναι. Καὶ ἐπὶ γραμμῆς δὲ τὸ μὲν μέρος ἔχει τὸ γραμμὴ εἶναι, ἀλλὰ τῷ μεγέθει διαφέρει καὶ ἐνταῦθα. Ἐπὶ δὲ ψυχῆς ἡ διαφορὰ τῷ μεγέθει εἰ λέγοιτο τῆς μερικῆς πρὸς τὴν ὅλην, ποσόν τι ἔσται καὶ σῶμα τὴν διαφορὰν λαμβάνουσα καθὼ ψυχὴ παρὰ τοῦ ποσοῦ· ἀλλὰ ὑπέκειντο πᾶσαι ὁμοίαι καὶ ὅλαι. Φαίνεται δὲ οὐδὲ μεριζομένη οὕτως ὡς τὰ μεγέθη, οὐδ' ἂν συγχωρήσαιεν δὲ οὐδὲ αὐτοὶ κατατέμνεσθαι τὴν ὅλην εἰς μέρη· ἀναλώσουσι γὰρ τὴν ὅλην, καὶ ὄνομα μόνον ἔσται, εἰ μὴ ἀρχὴ τίς ποτε ἦν πᾶσα, ὡς εἰ οἴνου μερισθέντος εἰς πολλὰ ἕκαστον τὸ ἐν ἐκάστωι ἀμφορεῖ λέγοι[το] μέρος οἴνου τοῦ ὅλου. Ἄρ' οὖν οὕτω μέρος ὡς θεώρημα τὸ τῆς ἐπιστήμης λέγεται τῆς ὅλης ἐπιστήμης, αὐτῆς μὲν μενούσης οὐδὲν ἦττον, τοῦ δὲ μερισμοῦ οἷον προφορᾶς καὶ ἐνεργείας ἐκάστου οὐσης; Ἐν δὴ τῷ τοιοῦτῳ ἕκαστον μὲν δυνάμει ἔχει τὴν ὅλην ἐπιστήμην, ἡ δὲ ἐστὶν οὐδὲν ἦττον ὅλη. Εἰ δὴ οὕτως ἐπὶ ψυχῆς τῆς τε ὅλης καὶ τῶν ἄλλων, οὐκ ἂν ἡ ὅλη, ἥς τὰ τοιαῦτα μέρη, ἔσται τινός, ἀλλὰ αὐτὴ ἀφ' ἑαυτῆς· οὐ τοίνυν οὐδὲ τοῦ κόσμου, ἀλλὰ τις καὶ αὕτη τῶν ἐν μέρει. Μέρη ἄρα πᾶσαι μιᾶς ὁμοειδεῖς οὔσαι. Ἀλλὰ πῶς ἡ μὲν κόσμου, αἱ δὲ μερῶν τοῦ κόσμου;

[3] Ἀλλ' ἄρα οὕτω μέρη, ὥσπερ ἂν καὶ ἐφ' ἐνὸς ζώου τις εἴποι τὴν ἐν τῷ δακτυλίῳ ψυχὴν μέρος τῆς ἐν τῷ παντὶ ζώῳ ὅλης; Ἀλλ' οὗτός γε ὁ λόγος ἢ οὐδεμίαν ποιεῖ ψυχὴν ἔξω σώματος γίνεσθαι, ἢ πᾶσαν οὐκ ἐν σώματι, ἀλλ' ἔξω τοῦ σώματος τοῦ κόσμου τὴν τοῦ παντὸς λεγομένην. Τοῦτο δὲ σκεπτόν· νῦν δὲ ὡς λέγοιτο ἂν κατὰ τὴν εἰκόνα ἐξεταστέον. Εἰ γὰρ ἡ τοῦ παντὸς παρέχει αὐτὴν πᾶσι τοῖς ἐν μέρει ζώοις, καὶ οὕτω μέρος ἐκάστη, διαιρεθεῖσα μὲν οὐκ ἂν αὐτὴν ἐκάστωι παρέχοι, ἡ αὐτὴ δὲ πανταχοῦ ἔσται ἡ ὅλη, μία καὶ ἡ αὐτὴ ἐν πολλοῖς ἅμα οὔσα. Τοῦτο δὲ οὐκέτ' ἂν τὴν μὲν ὅλην, τὴν δὲ μέρος ἂν εἶναι παράσχοιτο, καὶ μάλιστα οἷς τὸ αὐτὸ δυνάμειος πάρεστιν· [εἰσὶ γὰρ ἐν ἀμφοτέραις ἄρασαι]. Ἐπεὶ καὶ οἷς ἄλλο ἔργον, τῷ δὲ ἄλλο, οἷον ὀφθαλμοῖς καὶ ὣσιν, οὐ μόνον ἄλλο ψυχῆς ὁράσει, ἄλλο δὲ ὡς λεκτέον παρεῖναι – ἄλλων δὲ τὸ μερίζειν οὕτως – ἀλλὰ τὸ αὐτό, κἂν ἄλλη δύναμις ἐν ἐκατέρῳ ἐνεργῇ· [εἰσὶ γὰρ ἐν ἀμφοτέραις ἅρασαι·] τῷ δὲ τὰ ὄργανα διάφορα εἶναι

διαφόρους τὰς ἀντιλήψεις γίνεσθαι, πάσας μέντοι εἰδῶν εἶναι εἰς εἶδος πάντα δυνάμενον μορφοῦσθαι. Δηλοῖ δὲ καὶ τὸ εἰς ἓν ἀναγκαῖον εἶναι πάντα ἰέναι. Τῶν δὲ ὀργάνων, δι' ὧν, μὴ [πάντα] πάντα δύνασθαι δεῖξασθαι, καὶ τὰ μὲν παθήματα διάφορα γίνεσθαι τοῖς ὀργάνοις, τὴν δὲ κρίσιν παρὰ τοῦ αὐτοῦ οἶον δικαστοῦ καὶ τοὺς λόγους τοὺς λεγομένους καὶ τὰπραχθέντα κατανενοηκότος. Ἀλλ' ὅτι ἓν γε πανταχοῦ, εἴρηται, καὶ ἐν τοῖς διαφόροις τῶν ἔργων. Εἴτε ὡς αἱ αἰσθήσεις, οὐκ ἓν ἕκαστον αὐτὸν νοεῖν, ἀλλ' ἐκείνην· εἰ δ' οἰκεία ἦν ἡ νόησις, ἐφ' ἑαυτῆς ἐκάστη. Ὅταν δὲ καὶ λογικὴ ἦ ἡ ψυχὴ, καὶ οὕτω λογικὴ ὡς [ἡ] ὅλη λέγεται, τὸ λεγόμενον μέρος ταυτόν, ἀλλ' οὐ μέρος ἔσται τοῦ ὅλου.

[4] Τί οὖν φατέον, εἰ οὕτω μία, ὅταν τις ζητῇ τὸ ἐντεῦθεν πρῶτον μὲν ἀπορῶν, εἰ οἶόν τε οὕτως ἓν ἅμα ἐν πᾶσιν, ἔπειτα, ὅταν ἐν σώματι ᾖ, ἡ δὲ μὴ ἐν σώματι; Ὡς γὰρ ἀκολουθήσει αἰεὶ ἐν σώματι πᾶσαν εἶναι καὶ μάλιστα τὴν τοῦ παντός· οὐ γὰρ ὥσπερ ἡ ἡμετέρα λέγεται καταλείπειν τὸ σῶμα· καίτοι τινὲς φασὶ τόδε μὲν καταλείπειν, οὐ πάντη δὲ ἔξω σώματος ἔσεσθαι. Ἄλλ' εἰ πάντη ἔξω σώματος ἔσται, πῶς ἡ μὲν καταλείπει, ἡ δὲ οὐ, ἡ αὐτὴ οὐσα; Ἐπὶ μὲν οὖν τοῦ νοῦ ἐτερότητι χωριζομένου ἑαυτοῦ κατὰ μέρη μάλιστα ἀπ' ἀλλήλων, ὄντων δὲ ὁμοῦ αἰεὶ – ἀμέριστος γὰρ ἂν εἴη αὕτη ἡ οὐσία – οὐδεμία τοιαύτη ἂν ἀπορία κατέχοι· ἐπὶ δὲ τῆς ψυχῆς τῆς λεγομένης μεριστῆς εἶναι κατὰ σώματα τοῦτο τὸ ἓν τι εἶναι πάσας πολλὰς ἂν ἔχοι ἀπορίας· εἰ μὴ τις τὸ μὲν ἐν στήθει ἐφ' ἑαυτοῦ μὴ πίπτον εἰς σῶμα, εἴτ' ἐξ ἐκείνου τὰς πάσας, τὴν τε τοῦ ὅλου καὶ τὰς ἄλλας, μέχρι τινὸς οἶον συνούσας [ἀλλήλαις] καὶ μίαν τῷ μηδενὸς τινος γίνεσθαι, τοῖς δὲ πέρασιν αὐτῶν ἐξηρημέναις [καὶ συνούσας ἀλλήλαις] πρὸς τὸ ἄνω ὡδὶ καὶ ὡδὶ ἐπιβάλλειν, οἶον φωτὸς δὴ πρὸς τῇ γῇ μεριζομένου κατ' οἴκους καὶ οὐ μεμερισμένου, ἀλλ' ὄντος ἑνὸς οὐδὲν ἦττον. Καὶ τὴν μὲν τοῦ παντός αἰεὶ ὑπερέχειν τῷ μηδὲ εἶναι αὐτῇ τὸ κατελθεῖν μηδὲ τῷ κάτω μηδὲ ἐπιστροφὴν τῶν τῆιδε, τὰς δ' ἡμετέρας τῷ τε εἶναι ἀφωρισμένον αὐταῖς τὸ μέρος ἐν τῷιδε καὶ τῇ ἐπιστροφῇ τοῦ προσδεομένου φροντίσεως, τῆς μὲν οὖν εὐκυίας τῇ ἐν φυτῷ μεγάλῳ ψυχῇ, ἡ ἀπόνως τὸ φυτὸν καὶ ἀσφόφως διοικεῖ, τοῦ κατωτάτω τῆς ψυχῆς τοῦ παντός, τοῦ δὲ ἡμῶν κάτω, οἶον εἰ εὐλαὶ ἐν σαπέντι μέρει τοῦ φυτοῦ γίγνοιτο· οὕτω γὰρ τὸ σῶμα τὸ ἔμψυχον ἐν τῷ παντί. Τῆς δὲ ἄλλης ψυχῆς τῆς ὁμοειδοῦς τῷ ἄνω τῆς ὅλης, οἶον εἴ τις γεωργὸς ἐν φροντίδι τῶν ἐν τῷ φυτῷ εὐλῶν γίνοιτο καὶ ταῖς μερίμναις πρὸς τῷ φυτῷ γίγνοιτο, ἢ εἴ τις ὑγιαίνοντα μὲν καὶ μετὰ τῶν ἄλλων τῶν ὑγαινόντων ὄντα πρὸς ἐκείνοις εἶναι λέγοι, πρὸς οἷς ἔστιν ἡ πράττων ἢ θεωρίας ἑαυτὸν παρέχων, νοσήσαντος δὲ καὶ πρὸς ταῖς τοῦ σώματος θεραπαίαις ὄντος πρὸς τῷ σώματι εἶναι καὶ τοῦ σώματος γεγενῆναι.

[5] Ἀλλὰ πῶς ἔτι ἡ μὲν σῆ, ἡ δὲ τοῦδε, ἡ δὲ ἄλλου ἔσται; ἄρ' οὖν τοῦδε μὲν κατὰ τὸ κάτω, οὐ τοῦδε δέ, ἀλλ' ἐκείνου κατὰ τὸ ἄνω; Ἀλλ' οὕτω γε Σωκράτης μὲν ἔσται ὅταν ἐν σώματι καὶ ἡ Σωκράτους ψυχὴ· ἀπολεῖται δέ, ὅταν μάλιστα γένηται ἐν τῷ ἀρίστῳ. Ἡ ἀπολεῖται οὐδὲν τῶν ὄντων· ἐπεὶ κάκει οἱ νόες οὐκ ἀπολοῦνται, ὅτι μὴ εἰσι σωματικῶς μεμερισμένοι, εἰς ἓν, ἀλλὰ μένει ἕκαστον ἐτερότητι ἔχον τὸ αὐτὸ ὃ ἔστιν εἶναι. Οὕτω τοίνυν καὶ ψυχαὶ ἐφεξῆς καθ' ἕκαστον νοῦν ἐξηρημέναι, λόγοι νῶν οὐσαι καὶ

ἐξελιγμέναι μᾶλλον ἢ ἐκεῖνοι, οἷον πολὺ ἐξ ὀλίγου γενόμεναι, συναφεῖς τῷ ὀλίγῳ οὖσαι ἀμερεστερώι ἐκείνων ἐκάστῳ, μερίζεσθαι ἤδη θελήσασαι καὶ οὐ δυνάμεναι εἰς πᾶν μερισμοῦ ἰέναι, τὸ ταῦτόν καὶ ἕτερον σῶϊζουσai, μένει τε ἐκάστη ἐν καὶ ὁμοῦ ἐν πᾶσαι. Εἴρηται δὴ κεφάλαιον τοῦ λόγου, ὅτι ἐκ μιᾶς, καὶ αἱ ἐκ μιᾶς πολλὰ κατὰ τὰ αὐτὰ τῷ νῶι, κατὰ τὰ αὐτὰ μερισθεῖσαι καὶ οὐ μερισθεῖσαι, καὶ λόγος εἷς τοῦ νοῦ ἢ μένουσα καὶ ἀπ' αὐτῆς λόγοι μερικοὶ καὶ ἄυλοι, ὥσπερ ἐκεῖ.

[6] Διὰ τί δὲ ἡ μὲν τοῦ παντὸς ψυχὴ ὁμοειδὴς οὖσα πεποίηκε κόσμον, ἡ δὲ ἐκάστου οὐ, ἔχουσα καὶ αὐτὴ πάντα ἐν ἑαυτῇ; Τὸ γὰρ δύνασθαι ἐν πολλοῖς γίνεσθαι ἅμα καὶ εἶναι εἴρηται. Νῦν δὲ λεκτέον – τάχα γὰρ καὶ πῶς ταῦτόν ἐν ἄλλῳ καὶ ἄλλῳ τὸ μὲν τοδί, τὸ δὲ τοδί ποιεῖ ἢ πάσχει ἢ ἄμφω, γνωσθήσεται· ἢ καθ' αὐτό γε τοῦτο ἐπισκεπτέον – πῶς οὖν καὶ διὰ τί κόσμον πεποίηκεν, αἱ δὲ μέρος τι κόσμου διοικοῦσιν; Ἡ θαυμαστὸν οὐδὲν τοὺς τὴν αὐτὴν ἐπιστήμην ἔχοντας τοὺς μὲν πλειόνων, τοὺς δὲ ἐλαττόνων ἄρχειν. Ἀλλὰ διὰ τί, εἰπεῖν ἂν ἔχοι τις. Ἀλλ' ἔστιν, εἶποι τις ἄν, καὶ ψυχῶν διαφορά, ἢ μᾶλλον, καθὼ ἡ μὲν οὐκ ἀπέστη τῆς ὅλης, ἀλλ' ἔσχεν ἐκεῖ οὖσα περὶ αὐτὴν τὸ σῶμα, αἱ δὲ ἡδὴ ὄντος οἷον ἀδελφῆς ψυχῆς ἀρχούσης μοίρας διέλαχον, οἷον προπαρασκευασάσης ταύτης αὐταῖς οἰκήσεις. Ὡς ἐστι δὲ καὶ τὴν μὲν πρὸς τὸν ὅλον νοῦν ἰδεῖν, τὰς δὲ μᾶλλον πρὸς τοὺς αὐτῶν τοὺς ἐν μέρει. Τάχα δ' ἂν καὶ αὗται δύναιντο ποιεῖν, τῆς δὲ ποιησάσης οὐκέτι οἷόν τε καὶ αὐταῖς, πρώτης ἐκείνης ἀρξάσης. Τὸ δ' αὐτὸ ἂν τις ἠπόρησε, καὶ εἰ ἡτίσουν καὶ ἄλλη πρώτη κατεῖχε. Βέλτιον δὲ λέγειν τῷ ἐξηρητῆσθαι μᾶλλον τῶν ἄνω· τῶν γὰρ ἐκεῖ νενεκώτων ἡ δύναμις μείζων. Σῶϊζουσai γὰρ αὐτὰς ἐπ' ἀσφαλοῦς ἐκ τοῦ ράιστου ποιοῦσιν· δυνάμεως γὰρ μείζονος μὴ πάσχειν ἐν οἷς ποιεῖ· ἡ δὲ δύναμις ἐκ τοῦ ἄνω μένειν. Μένουσα οὖν ἐν αὐτῇ ποιεῖ προσιόντων, αἱ δὲ αὐταὶ προσῆλθον. Ἀπέστησαν οὖν εἰς βάθος. Ἡ πολὺ αὐτῶν καθελκυσθὲν συνεφειλκύσατο καὶ αὐτὰς ταῖς γνώμαις εἰς τὸ κάτω εἶναι. Τὸ γὰρ δευτέρας καὶ τρίτας τῷ ἐγγύθεν καὶ τῷ πορρώτερον ὑπονοητέον εἰρησθαι, ὥσπερ καὶ παρ' ἡμῖν οὐχ ὁμοίως πάσαις ψυχαῖς ὑπάρχει τὸ πρὸς τὰ ἐκεῖ, ἀλλ' οἱ μὲν ἐνοῖντο ἄν, οἱ δὲ βάλλοιεν ἂν ἐγγὺς ἐφιεμένοι, οἷς δὲ ἤττον ἂν ἔχοι τοῦτο, καθὼ ταῖς δυνάμεσιν οὐ ταῖς αὐταῖς ἐνεργοῦσιν, ἀλλ' οἱ μὲν τῇ πρώτῃ, οἱ δὲ τῇ μετ' ἐκείνην, οἱ δὲ τῇ τρίτῃ, ἀπάντων τὰς πάσας ἐχόντων.

[7] Ταῦτα μὲν οὖν ταύτηι. Ἀλλὰ τὸ ἐν Φιλήβῳι λεχθὲν παρέχον ὑπόνοιαν μοίρας τῆς τοῦ παντὸς τὰς ἄλλας εἶναι; Βούλεται δὲ ὁ λόγος οὐ τοῦτο, ὃ τις οἶεται, ἀλλ' ὅπερ ἦν χρήσιμον αὐτῷ τότε, καὶ τὸν οὐρανὸν ἐμψυχον εἶναι. Τοῦτο οὖν πιστοῦται λέγων, ὡς ἄτοπον τὸν οὐρανὸν ἄψυχον λέγειν ἡμῶν, οἱ μέρος σώματος ἔχομεν τοῦ παντός, ψυχὴν ἐχόντων. Πῶς γὰρ ἂν τὸ μέρος ἔσχεν ἀψύχου τοῦ παντὸς ὄντος; Δῆλον δὲ μάλιστα τὸ τῆς γνώμης αὐτοῦ ἐν Τιμαίῳ ποιεῖ, οὗ γενομένης τῆς ψυχῆς τοῦ παντὸς ὕστερον τὰς ἄλλας ποιεῖ ἐκ τοῦ αὐτοῦ μινύων κρατῆρος, ἀφ' οὗ καὶ ἡ τῶν ὅλων, ὁμοειδῆ ποιῶν καὶ τὴν ἄλλην, τὴν δὲ διαφορὰν δευτέροις καὶ τρίτοις διδούς. Τὸ δὲ ἐν τῷ Φαίδρῳι ψυχὴ πᾶσα παντὸς ἐπιμελεῖται τοῦ ἀψύχου; Τί γὰρ ἂν εἴη, ὃ σώματος τὴν φύσιν διοικεῖ καὶ ἢ πλάττει ἢ τάττει ἢ ποιεῖ ἢ ψυχῇ; Καὶ οὐχ ἡ μὲν πέφυκε τοῦτο δύνασθαι, ἡ δὲ οὐ. Ἡ μὲν οὖν τελεία, φησίν, ἡ τοῦ παντὸς

μετεωροποροῦσα οὐ δῦσα, ἀλλ' οἷον ἐποχουμένη, εἰς τὸν κόσμον ποιεῖ καὶ ἥτις ἂν τελεία ἦι, οὕτω διοικεῖ. Ἡ δὲ περρορηήσασα εἰπὼν ἄλλην ταύτην παρ' ἐκείνην ποιεῖ. Τὸ δὲ συνέπεσθαι τῇ τοῦ παντὸς περιφορᾷ καὶ ἦθη ἐκεῖθεν κομίζεσθαι καὶ πάσχειν παρ' αὐτοῦ οὐδὲν ἂν εἴη σημεῖον τοῦτο τοῦ μέρη τὰς ἡμετέρας εἶναι. Ὡς ἰκανὴ γὰρ ψυχὴ καὶ παρὰ φύσεως τόπων πολλὰ ἀπομάττεσθαι καὶ ὑδάτων καὶ ἀέρος· καὶ πόλεων διάφοροι οἰκῆσεις καὶ τῶν σωμάτων αἱ κράσεις. Καί τι ἔφαμεν ἔχειν ἐν τῷ παντὶ ὄντες τῆς τοῦ ὅλου ψυχῆς, καὶ παρὰ τῆς περιφορᾶς συνεχωροῦμεν τὸ πάσχειν, ἀλλ' ἀντετίθεμεν ἄλλην ψυχὴν πρὸς ταῦτα καὶ μάλιστα τῇ ἀντιστάσει δεικνυμένην ἄλλην. Τὸ δ' ὅτι εἴσω γεννώμεθα ἐν αὐτῷ, καὶ ἐπὶ τῶν μητρῶν φαμέν ἐτέραν εἶναι οὐ τὴν τῆς μητρὸς τὴν ἐπεισιούσαν.

[8] Ταῦτα μὲν οὖν οὕτως ἂν ἔχοι λύσεως καὶ τοῦ τῆς συμπαθείας μὴ ἐμποδίζοντος τὸν λόγον· ἐκ γὰρ τῆς αὐτῆς πᾶσαι οὔσαι, ἐξ ἧς καὶ ἡ τοῦ ὅλου, συμπαθεῖς. Καὶ γὰρ εἴρηται, ὅτι καὶ μία καὶ πολλαί. Περὶ δὲ τοῦ μέρους πρὸς τὸ ὅλον τῆς διαφορᾶς ὅπως, εἴρηται. Εἴρηται δὲ καὶ ὅλως περὶ διαφορᾶς ψυχῆς καὶ νῦν συντόμως λεγέσθω, ὅτι καὶ παρὰ τὰ σώματα μὲν ἂν γίνοιτο διαφέρειν καὶ ἐν τοῖς ἦθεσι μάλιστα καὶ ἐν τοῖς τῆς διανοίας ἔργοις καὶ ἐκ τῶν προβεβιωμένων βίων· κατὰ γὰρ τοὺς προβεβιωμένους φησὶ τὰς αἰρέσεις ταῖς ψυχαῖς γίνεσθαι. Εἰ δέ τις φύσιν ψυχῆς ὅλως λαμβάνοι, καὶ ἐν ταύταις εἴρηται αἱ διαφοραί, ἐν οἷς καὶ δεῦτερα καὶ τρίτα ἐλέγετο, καὶ ὅτι πάντα πᾶσαι, κατὰ δὲ τὸ ἐνεργῆσαν ἐν αὐτῇ ἐκάστη· τοῦτο δὲ τῷ τὴν μὲν ἐνοῦσθαι ἐνεργεῖαι, τὴν δὲ ἐν γνώσει [εἶναι], τὴν δὲ ἐν ὁρέξει, καὶ ἐν τῷ ἄλλῃ ἄλλα βλέπειν καὶ ἄπερ βλέπει εἶναι καὶ γίνεσθαι· καὶ τὸ πλῆρες δὲ ταῖς ψυχαῖς καὶ τέλειον οὐχὶ ταῦτὸν πάσαις. Ἀλλ' εἰ ποικίλον τὸ ὅλον σύνταγμα αὐταῖς – εἷς γὰρ πᾶς λόγος πολὺς καὶ ποικίλος, ὥσπερ ζῶιον ψυχικὸν πολλὰς μορφὰς ἔχον – εἰ δὴ τοῦτο, καὶ σύνταξις ἐστὶ, καὶ οὐ διέσπασται τὰ ὄντα ὅλως ἀπ' ἀλλήλων, οὐδὲ τὸ εἰκὴ ἐν τοῖς οὖσιν, ὅπου μὴδὲ ἐν τοῖς σώμασι, καὶ ἀριθμὸν τινα ἀκόλουθόν ἐστιν εἶναι. Καὶ γὰρ αὗ ἐστάναι δεῖ τὰ ὄντα, καὶ τὰ αὐτὰ τὰ νοητὰ εἶναι, καὶ ἕκαστον ἐν ἀριθμῷ εἶναι· οὕτω γὰρ τὸ τόδε. Τοῖς μὲν γὰρ τῶν σωμάτων τῷ φύσει τοῦ καθέκαστον ῥέοντος ἅτε ἐπακτοῦ τοῦ εἶδους ὄντος τὸ εἶναι κατ' εἶδος ἀεὶ ὑπάρχει μιμήσει τῶν ὄντων, τοῖς δὲ ἅτε οὐκ ἐκ συνθέσεως οὖσι τὸ εἶναι ἐστὶν ἐν τῷ ὃ ἐστὶν ἀριθμῷ ἐν, ὅπερ ἐξ ἀρχῆς ὑπάρχει, καὶ οὕτε γίνεται ὃ μὴ ἦν, οὕτε ὃ ἐστὶν οὐκ ἔσται. Ὡς ἐπεὶ καὶ εἰ ποιοῦν τι ἔσται αὐτά, ἐκ μὲν ὕλης οὐκ ἂν· εἰ δὲ καὶ τοῦτο, δεῖ τι καὶ ἐξ αὐτοῦ οὐσιῶδες προσθεῖναι· ὥστε μεταβολὴ περὶ αὐτὸ ἐκεῖνο ἔσται, εἰ νῦν πλεον ποιεῖ ἢ ἔλαττον. Καὶ διὰ τί νῦν, ἀλλ' οὐκ ἀεὶ οὕτως; Καὶ τὸ γενόμενον δὲ οὐκ αἰδίδιον, εἴπερ πλεον καὶ ἔλαττον· κεῖται δὲ ἡ ψυχὴ τοιοῦτον. Πῶς οὖν ἄπειρον, εἰ στήσεται; Ἡ τῇ δυνάμει τὸ ἄπειρον, ὅτι ἡ δύναμις ἄπειρος, οὐχ ὥς μερισθησομένης εἰς ἄπειρον. Ἐπεὶ καὶ ὁ θεὸς οὐ πεπερασμένος. Καὶ αὗται τοῖνυν οὐ πέρατι ἀλλοτρίῳ ἐστὶν ἐκάστη ὃ ἐστὶν, οἷον τοσαύτη, ἀλλ' αὐτὴ ἐστὶν ὅσον θέλει, καὶ οὐ μὴ ποτε γένηται προιοῦσα ἔξω αὐτῆς, ἀλλὰ φθάνει μὲν πανταχοῦ, ὃ πέφυκεν αὐτῆς ἐπὶ τὰ σώματα [εἰς τὰ σώματα] φθάνειν· οὐ μὴν διέσπασται ἀφ' ἑαυτῆς, ὅταν ἦ καὶ ἐν τῷ δακτυλίῳ καὶ ἐν τῷ ποδί. Οὕτω δὴ καὶ ἐν τῷ παντί, εἰς ὃ ἂν φθάνῃ, ἐν ἄλλῳ καὶ ἄλλῳ μέρει φυτοῦ

καὶ ἀποτεμνημένον, ὥστε εἶναι καὶ ἐν τῷ ἐξ ἀρχῆς φυτῷ καὶ τῷ ἀπ' αὐτοῦ τεμνημένῳ· ἐν γὰρ τὸ σῶμα τοῦ παντός, καὶ ὡς ἐν ἐνί ἐστὶν αὐτοῦ πανταχοῦ. Καὶ σαπέντος δὲ ζώου εἰ πολλὰ ἐξ αὐτοῦ, ἐκείνη μὲν οὐκέτι ἐστὶν ἡ τοῦ παντός ζώου ψυχὴ ἐν τῷ σώματι· οὐ γὰρ ἔχει αὐτὸ δεκτικὸν αὐτῆς· οὐ γὰρ ἂν ἀπέθανε. Τὰ δὲ ἐκ τῆς φθορᾶς ἐπιτηδείως ἔχοντα πρὸς γενέσεις ζῶων, τὰ μὲν τῶνδε, τὰ δὲ τῶνδε, ἴσχει ψυχὴν οὐδενὸς ὄντος ὅτου ἀποστατεῖ, ὄντος δὲ τοῦ μὲν δέχεσθαι, τοῦ δὲ μὴ δέχεσθαι δυναμένου. Καὶ τὰ γινόμενα οὕτως ἔμψυχα οὐ πλείους ἐποίησε ψυχάς· ἐξήρτηται γὰρ τῆς μιᾶς, ἥ μένει μία· ὥσπερ καὶ ἐν ἡμῖν ἀποτεμνομένων τινῶν, ἄλλων δὲ ἀντ' αὐτῶν φυομένων, τῶν μὲν ἀπέστη ἡ ψυχὴ, τοῖς δὲ προσεγένετο, ἕως ἡ μία μένει. Ἐν δὲ τῷ παντὶ μένει αἰεὶ ἡ μία· τὰ δὲ ἐντὸς τὰ μὲν ἴσχει, τὰ δὲ ἀποτίθεται, τῶν αὐτῶν ψυχικῶν μενόντων.

[9] Ἀλλὰ [καὶ] πῶς ἐγγίγνεται σώματι ψυχῇ, ζητητέον. Τίς ὁ τρόπος [καὶ πῶς]; Οὐχ ἦττον γὰρ καὶ τοῦτο θαυμάσαι τε καὶ ζητῆσαι ἄξιον. Ὡπεὶ τοίνυν διττὸς ὁ τρόπος τῆς εἰς σῶμα ψυχῆς εἰσόδου – ἡ μὲν γὰρ γίνεται ψυχῇ ἐν σώματι οὔσῃ τῇ τε μετενσωματουμένῃ καὶ τῇ ἐκ σώματος ἀερίνου ἢ πυρίνου εἰς γήινον γινομένῃ, ἣν δὴ μετενσωμάτωσιν οὐ λέγουσιν εἶναι, ὅτι ἄδηλον τὸ ἀφ' οὗ ἡ εἰσκρισις, ἡ δὲ ἐκ τοῦ ἀσωμάτου εἰς ὀτιοῦν σῶμα, ἡ δὴ καὶ πρώτη ἂν εἴη ψυχῇ κοινωνία σώματι – ὀρθῶς ἂν ἔχοι ἐπισκέψασθαι περὶ ταύτης, τί ποτὲ ἐστὶ τὸ γινόμενον πάθος τότε, ὅτε ψυχὴ καθαρὰ οὔσα σώματος πάντῃ ἴσχει περὶ αὐτὴν σώματος φύσιν. Περὶ μὲν δὴ τῆς τοῦ παντός – ἐντεῦθεν γὰρ ἴσως [εἰκόδς] ἄρξασθαι, μᾶλλον δὲ ἀναγκαῖον τυγχάνει – δεῖ δὴ τῷ λόγῳ τὴν εἰσόδον καὶ τὴν ἐμψύχωσιν διδασκαλίας καὶ τοῦ σαφοῦς χάριν γίγνεσθαι νομίζειν. Ἐπεὶ οὐκ ἦν ὅτε οὐκ ἐνύχωτο τότε τὸ πᾶν, οὐδὲ ἦν ὅτε σῶμα ὑφειστήκει ψυχῆς ἀπούσης, οὐδὲ ὕλη ποτὲ ὅτε ἀκόσμητος ἦν· ἀλλ' ἐπινοῆσαι ταῦτα χωρίζοντας αὐτὰ ἀπ' ἀλλήλων τῷ λόγῳ οἷόν τε. Ἐξεστὶ γὰρ ἀναλύειν τῷ λόγῳ καὶ τῇ διανοίᾳ πᾶσαν σύνθεσιν. Ἐπεὶ τό γε ἀληθὲς ὧδε ἔχει· σώματος μὲν μὴ ὄντος οὐδ' ἂν προέλθοι ψυχῇ, ἐπεὶ οὐδὲ τόπος ἄλλος ἐστίν, ὅπου πέφυκεν εἶναι. Προϊέναι δὲ εἰ μέλλοι, γεννήσει ἑαυτῇ τόπον, ὥστε καὶ σῶμα. Τῆς δὴ στάσεως αὐτῆς ἐν αὐτῇ τῇ στάσει οἰονεῖ ῥωννυμένης οἷον πολὺ φῶς ἐκλάμψαν ἐπ' ἄκροις τοῖς ἐσχάτοις τοῦ πυρὸς σκότος ἐγίνετο, ὅπερ ἰδοῦσα ἡ ψυχὴ, ἐπέπερ ὑπέστη, ἐμόρφωσεν αὐτό. Οὐ γὰρ ἦν θεμιτὸν γειτονοῦν τι αὐτῇ λόγου ἁμοιβρὸν εἶναι, οἷον ἐδέχετο τὸ λεγόμενον ἀμυδρὸν ἐν ἀμυδρῷ τῷ γενομένῳ. Γενόμενος δὴ οἷον οἶκός τις καλὸς καὶ ποικίλος οὐκ ἀπετμήθη τοῦ πεποιηκότος, οὐδ' αὖ ἐκοίνωσεν αὐτὸν αὐτῇ, ἀλλὰ πανταχοῦ πᾶς ἄξιος ἐπιμελείας νομισθεὶς ὠφελίμου μὲν ἑαυτῷ τῷ εἶναι καὶ τῷ καλῷ, ὅσον δὴ τοῦ εἶναι δυνατόν ἦν αὐτῷ μεταλαμβάνειν, ἀβλαβοῦς δὲ τῷ ἐφεστηκότῃ· ἄνω γὰρ μένων ἐπιστατεῖ· ἔμψυχος τῷ τοιοῦται τρόπῳ, ἔχων ψυχὴν οὐχ αὐτοῦ, ἀλλ' αὐτῷ, κρατούμενος οὐ κρατῶν, καὶ ἐχόμενος ἀλλ' οὐκ ἔχων. Κεῖται γὰρ ἐν τῇ ψυχῇ ἀνεχούσῃ αὐτὸν καὶ οὐδὲν ἁμοιβρὸν ἐστὶν αὐτῆς, ὡς ἂν ἐν ὕδασι δίκτυον τεγγόμενον ζῶῃ, οὐ δυνάμενον δὲ αὐτοῦ ποιεῖσθαι ἐν ᾧ ἐστὶν· ἀλλὰ τὸ μὲν δίκτυον ἐκτεινομένης ἤδη τῆς θαλάσσης συνεκτέταται, ὅσον αὐτὸ δύναται· οὐ γὰρ δύναται ἀλλαχόθι ἕκαστον τῶν μορίων ἢ ὅπου κεῖται εἶναι. Ἡ δὲ τοσαύτη ἐστὶ τὴν φύσιν, ὅτι μὴ τοσίδε,

ὥστε πᾶν τὸ σῶμα καταλαμβάνειν τῷ αὐτῷ, καὶ ὅπου ἂν ἐκταθῇ ἐκεῖνο, ἐκεῖ ἐστί· καὶ εἰ μὴ εἴη δὲ ἐκεῖνο, οὐδὲν ἂν αὐτῇ εἰς μέγεθος μέλοι· ἔστι γὰρ ἥτις ἐστί. Τοσοῦτον γὰρ ἐστί τὸ πᾶν, ὅπου ἐστὶν αὐτή, καὶ ὀρίζεται τῷ ὅσον, εἰς ὅσον προῖον σώϊζουσιν αὐτὴν αὐτὸ ἔχει. Καὶ τοσαύτη ἐστὶν ἡ σκιά, ὅσος ὁ λόγος ὁ παρ' αὐτῆς. Ὁ δὲ λόγος τοιοῦτος ἦν, ὡς μέγεθος τοσοῦτον ἐργάσασθαι, ὅσον τὸ εἶδος αὐτοῦ ἐβούλετο μέγεθος ἐργάσασθαι.

[10] Οὕτω δὴ ἀκούσαντας χρῆ πάλιν ἐπὶ τὸ αἰε οὕτως ἐλθόντας ὁμοῦ λαβεῖν πάντα ὄντα· οἶον τὸν ἀέρα, τὸ φῶς, τὸν ἥλιον, ἢ τὴν σελήνην καὶ τὸ φῶς καὶ πάλιν τὸν ἥλιον ὁμοῦ πάντα, τάξιν δὲ πρώτων καὶ δευτέρων καὶ τρίτων ἔχοντα, καὶ ἐνταῦθα ψυχὴν αἰε ἐστῶσαν ἢ τὰ πρῶτα καὶ τὰ ἐφεξῆς ὡς πυρὸς ἔσχατα, εἰς ὕστερον τοῦ πρώτου ἐκ τοῦ ἐσχάτου νοουμένου πυρὸς σκιάς, εἴτα ἐπιφωτιζομένου ἅμα καὶ τούτου, ὥστε οἶον εἶδος ἐπιθεῖν τῷ ἐπιβληθέντι πρώτῳ γενομένῳ παντάπασιν ἀμυδρῷ. Ἐκοσμεῖτο δὲ κατὰ λόγον ψυχῆς δυνάμει ἐχούσης ἐν αὐτῇ δι' ὅλης δυνάμιν κατὰ λόγους κοσμεῖν· οἷα καὶ οἱ ἐν σπέρμασι λόγοι πλάττουσι καὶ μορφοῦσι τὰ ζῶια οἷον μικροὺς τινας κόσμους. Ὁ τι γὰρ ἂν ἐφάπνηται ψυχῆς, οὕτω ποιεῖται ὡς ἔχει φύσεως ψυχῆς ἢ οὐσία· ἢ δὲ ποιεῖ οὐκ ἐπακτῷ γνώμῃ οὐδὲ βουλῇ ἢ σκέψιν ἀναμείνας· οὕτω γὰρ ἂν οὐ κατὰ φύσιν, ἀλλὰ κατ' ἐπακτὸν τέχνην ἂν ποιοῖ. Τέχνη γὰρ ὑστέρα αὐτῆς καὶ μιμεῖται ἀμυδρὰ καὶ ἀσθενῆ ποιοῦσα μιμήματα, παίγνια ἅττα καὶ οὐ πολλοῦ ἄξια, μηχαναῖς πολλαῖς εἰς εἰδωλον φύσεως προσχρωμένη. Ἡ δὲ οὐσίας δυνάμει κυρία σωμάτων εἰς τὸ γενέσθαι τε καὶ οὕτως ἔχειν ὡς αὐτὴ ἄγει, οὐ δυναμένων τῶν ἐξ ἀρχῆς ἐναντιοῦσθαι τῇ αὐτῆς βουλήσει. Ἐν γὰρ τοῖς ὑστέροις ἄλληλα ἐμποδίζοντα πολλακίς ἀποστερεῖται τοῦ τυχεῖν μορφῆς τῆς οἰκείας, ἣν ὁ λόγος ὁ ἐν σμικρῷ θέλει· ἐκεῖ δὲ γιγνομένης καὶ τῆς ὅλης μορφῆς ὑπ' αὐτῆς καὶ τάξιν τῶν γενομένων ἅμα ἐχόντων ἀπόνως τὸ γενόμενον καὶ ἀνεμποδίστως καλόν ἐστι. Κατεσκευάσατο δὲ ἐν αὐτῷ τὰ μὲν θεῶν ἀγάλματα, τὰ δὲ ἀνθρώπων οἰκήματα, τὰ δὲ ἄλλα ἄλλοις. Τί γὰρ ἔδει γίνεσθαι παρὰ ψυχῆς, ἢ ὧν τὴν δυνάμιν εἰς τὸ ποιεῖν ἔχει; Πυρὸς μὲν γὰρ θερμὰ ποιεῖν, καὶ τὸ ψύχειν ἄλλου· ψυχῆς δὲ τὸ μὲν ἐν αὐτῇ τὸ δὲ ἐξ αὐτῆς εἰς ἄλλο. Τοῖς μὲν γὰρ ἀψύχοις τὸ μὲν [ἐξ αὐτῶν] οἶον εὐδὲ κείμενον ἐν αὐτοῖς, τὸ δὲ [ἐξ αὐτῶν] εἰς ἄλλο ὁμοιωσάμεν πρὸς αὐτὸ τὸ παθεῖν δυνάμενον· καὶ κοινὸν δὴ τοῦτο παντὶ τῷ ὄντι εἰς ὁμοίωσιν ἑαυτῷ ἄγειν. Ψυχῆς δὲ ἔργον καὶ τὸ ἐν αὐτῇ ἐργηγορὸς τι καὶ τὸ εἰς ἄλλο ὡσαύτως. Ζῆν οὖν καὶ τὰ ἄλλα ποιεῖ, ὅσα μὴ ζῆι παρ' αὐτῶν, καὶ τοιαύτην ζωὴν, καθ' ἣν αὐτὴ ζῆι. Ζῶσα οὖν ἐν λόγῳ λόγον δίδωσι τῷ σώματι, εἰδωλον οὗ ἔχει – καὶ γὰρ καὶ εἰδωλον ζωῆς, ὅσον δίδωσι τῷ σώματι – καὶ μορφὰς σωμάτων, ὧν τοὺς λόγους ἔχει· ἔχει δὲ καὶ θεῶν καὶ πάντων. Διὸ πάντα καὶ ὁ κόσμος ἔχει.

[11] Καὶ μοι δοκοῦσιν οἱ πάλοι σοφοί, ὅσοι ἐβουλήθησαν θεοὺς αὐτοῖς παρεῖναι ἱερὰ καὶ ἀγάλματα ποιησάμενοι, εἰς τὴν τοῦ παντὸς φύσιν ἀπιδόντες, ἐν νῶι λαβεῖν ὡς πανταχοῦ μὲν εὐάγωγον ψυχῆς φύσιν, δέξασθαι γε μὴν ῥᾷστον ἂν εἴη ἀπάντων, εἴ τις προσπαθὲς τι τεκτῆναιτο ὑποδέξασθαι δυνάμενον μοῖραν τινα αὐτῆς. Προσπαθὲς δὲ τὸ ὅπως οὖν μιμηθέν, ὥσπερ κάτοπτρον ἀρπάσαι εἰδός τι δυνάμενον. Καὶ γὰρ ἡ τοῦ παντὸς φύσις πάντα εὐμηχάνως ποιησαμένη εἰς μίμησιν ὧν εἶχε τοὺς λόγους, ἐπειδὴ ἕκαστον

οὕτως ἐγένετο ἐν ὕλῃ λόγος, ὃς κατὰ τὸν πρὸ ὕλης ἐμεμόρφωτο, συνήψατο τῷ θεῷ ἐκείνῳ, καθ' ὃν ἐγίνετο καὶ εἰς ὃν εἶδεν ἡ ψυχὴ, καὶ εἶχε ποιοῦσα. Καὶ δὴ οὐχ οἷόν τε ἦν ἁμοιρον αὐτοῦ γενέσθαι, οὐδὲ ἐκείνον αὐτὸν κατελθεῖν εἰς τοῦτον. Ἦν δὴ νοῦς ἐκείνος ὁ ἐκεῖ ἥλιος – οὗτος γὰρ ἡμῖν γινέσθω παράδειγμα τοῦ λόγου – ἐφεξῆς δὲ τούτῳ ψυχὴ ἐξηρητημένη μένοντος νοῦ μένουσα. Δίδωσι δὴ αὕτη τὰ πέρατα αὐτῆς τὰ πρὸς τοῦτον τὸν ἥλιον τούτῳ τῷ ἡλίῳ, καὶ ποιεῖ διὰ μέσου αὐτῆς κάκει συνήφθαι οἷον ἐρμηνευτικὴ γενομένη τῶν τε ἀπ' ἐκείνου εἰς τοῦτον καὶ τῶν τούτου εἰς ἐκείνον, ὅσον διὰ ψυχῆς εἰς ἐκείνον φθάνει. Οὐ γὰρ μακρὰν οὐδὲ πόρρω οὐδενὸς οὐδὲν καὶ αὐτὸ πόρρω τῇ διαφορᾷ καὶ μὴ μίξει, ἀλλ' εἶναι ἐφ' ἑαυτοῦ [οὐ τόποις] καὶ συνεῖναι χωρὶς ὄν. Θεοὶ δὲ εἰσιν οὗτοι τῷ αἰεὶ μὴ ἀποστατεῖν ἐκείνων, καὶ τῇ μὲν ἐξαρχῇ ψυχῇ προσηρητῆσθαι τῇ οἷον ἀπελθούσῃ ψυχῇ, ταύτῃ δέ, ἥπερ καὶ εἰσι καὶ ὁ λέγονται, πρὸς νοῦν βλέπειν οὐδαμοῦ ψυχῆς αὐτοῖς ἢ ἐκεῖ βλεπούσης.

[12] Ἀνθρώπων δὲ ψυχὰι εἰδῶλα αὐτῶν ἰδοῦσαι οἷον Διονύσου ἐν κατόπτρῳ ἐκεῖ ἐγένοντο ἄνωθεν ὀρμηθεῖσαι, οὐκ ἀποτμηθεῖσαι οὐδ' αὐταὶ τῆς ἑαυτῶν ἀρχῆς τε καὶ νοῦ. Οὐ γὰρ μετὰ τοῦ νοῦ ἦλθον, ἀλλ' ἔφθασαν μὲν μέχρι γῆς, κἀρα δὲ αὐταῖς ἐστήρικται ὑπεράνω τοῦ οὐρανοῦ. Πλέον δὲ αὐταῖς κατελθεῖν συμβέβηκεν, ὅτι τὸ μέσον αὐταῖς ἠναγκάσθη, φροντίδος δεομένου τοῦ εἰς ὃ ἔφθασαν, φροντίσαι. Ζεὺς δὲ πατὴρ ἐλεήσας πονουμένας θνητὰ αὐτῶν τὰ δεσμὰ ποιῶν, περὶ ἃ πονοῦνται, δίδωσιν ἀναπαύλας ἐν χρόνοις ποιῶν σωμάτων ἐλευθέρως, ἵν' ἔχοιεν ἐκεῖ καὶ αὐταὶ γίνεσθαι, οὐπερ ἡ τοῦ παντὸς ψυχὴ αἰεὶ οὐδὲν τὰ τῆδε ἐπιστρεφομένη. Ὁ γὰρ ἔχει τὸ πᾶν ἤδη, τοῦτο αὐταρκες αὐτῷ καὶ ἔστι καὶ ἔσται, κατὰ λόγους αἰεὶ ἐστηκότας ἐν χρόνοις περαινόμενον· καὶ κατὰ χρόνους αἰεὶ εἰς τὸ αὐτὸ καθιστάμενα ἐν μέτροις βίων ὀρισμένων εἰς συμφωνίαν ἀγόμενα ταῦτα ἐκείνοις καὶ κατ' ἐκεῖνα, τῶνδε περαινόμενων ὑφ' ἑνα λόγον, πάντων τεταγμένων ἐν τε καθόδοις ψυχῶν καὶ ἀνόδοις καὶ εἰς τὰ ἄλλα σύμπαντα. Μαρτυρεῖ δὲ καὶ τὸ τῆς συμφωνίας τῶν ψυχῶν πρὸς τὴν τοῦδε τοῦ παντὸς τάξιν οὐκ ἀπηρητημένων, ἀλλὰ συναπτουσῶν ἐν ταῖς καθόδοις ἑαυτὰς καὶ μίαν συμφωνίαν πρὸς τὴν περιφορὰν ποιουμένων, ὥς καὶ τὰς τύχας αὐτῶν καὶ τοὺς βίους καὶ τὰς προαιρέσεις σημαίνεισθαι τοῖς τῶν ἄστρον σχήμασι καὶ οἷον μίαν τινὰ φωνὴν οὐκ ἐκμελῶς ἀφιέναι· καὶ τὸ μουσικῶς καὶ ἐναρμονίως μᾶλλον τοῦτο εἶναι ἠνιγμένως. Τοῦτο δὲ οὐκ ἂν ἦν μὴ τοῦ παντὸς κατ' ἐκεῖνα ποιοῦντος καὶ πάσχοντος ἕκαστα ἐν μέτροις περιόδων καὶ τάξεων καὶ βίων κατὰ γένη διεξόδων, οὓς αἱ ψυχὰι διεξοδεύουσιν ὅτε μὲν ἐκεῖ, ὅτε δὲ ἐν οὐρανῷ, ὅτε δὲ εἰς τοῦσδε τοὺς τόπους ἐπιστρεφόμεναι. Νοῦς δὲ πᾶς αἰεὶ ἄνω καὶ οὐ μὴ ποτε ἔξω τῶν αὐτοῦ γένοιτο, ἀλλ' ἰδρυμένος πᾶς ἄνω πέμπει εἰς τὰ τῆδε διὰ ψυχῆς. Ψυχὴ δὲ ἐκ τοῦ πλησίον μᾶλλον κατὰ τὸ ἐκεῖθεν διάκειται εἶδος καὶ δίδωσι τοῖς ὑπ' αὐτήν, ἢ μὲν ὡσαύτως, ἢ δὲ ἄλλοτε ἄλλως, ἴσχουσα ἐν τάξει τὴν πλάνην. Κάτεισι δὲ οὐκ αἰεὶ τὸ ἴσον, ἀλλ' ὅτε μὲν πλέον, ὅτε δὲ ἔλαττον, κἂν πρὸς τὸ αὐτὸ γένος ἦι· κάτεισι δὲ εἰς ἔτοιμον ἐκάστη καθ' ὁμοίωσιν τῆς διαθέσεως. Ἐκεῖ γάρ, ὅτι ἂν ὁμοιωθεῖσα ἦι, φέρεται, ἢ μὲν εἰς ἄνθρωπον, ἢ δὲ εἰς ζῶιον ἄλλῃ ἄλλο.

[13] Τὸ γὰρ ἀναπόδραστον καὶ ἡ δίκη οὕτως ἐν φύσει κρατούσῃ ἰέναι ἕκαστον ἐν τάξει πρὸς ὃ ἐστὶν ἕκαστον γενόμενον εἰδῶλον προαιρέσεως καὶ διαθέσεως ἀρχετύπου, καὶ ἔστιν ἐκεῖνο πᾶν ψυχῆς εἶδος ἐκείνου πλησίον, πρὸς ὃ τὴν διάθεσιν τὴν ἐν αὐτῇ ἔχει, καὶ τοῦ τότε πέμποντος καὶ εἰσάγοντος οὐ δεῖ, οὔτε ἵνα ἔλθῃ εἰς σῶμα τότε οὔτε εἰς τοδί, ἀλλὰ καὶ τοῦ ποτὲ ἐνστάντος οἷον αὐτομάτως κάτεισι καὶ εἴσεισιν εἰς ὃ δεῖ – καὶ ἄλλος ἄλλῃ χρόνος, οὗ παραγενομένου οἷον κήρυκος καλοῦντος κατίασι – καὶ εἰσέδῃ εἰς τὸ πρόσφορον σῶμα, ὥς εἰκάσαι τὰ γινόμενα οἷον δυνάμεσι μάγων καὶ ὀλκαῖς τισιν ἰσχυραῖς κινεῖσθαι τε καὶ φέρεσθαι· οἷον καὶ ἐφ’ ἐνὸς ἐκάστου τελεῖται ἢ τοῦ ζώου διοίκησις, ἐν χρόνῳ ἕκαστον κινούσης καὶ γεννώσης, οἷον γενειάσεις καὶ [ἐκ]φύσεις κεράτων καὶ νῦν πρὸς τάδε ὁρμᾶς καὶ ἐπανθήσεις πρότερον οὐκ οὔσας, καὶ περιττάς, τῶν [τε] δένδρων διοίκησις ἐν προθεσμίαις τακταῖς γιγνομένη. ὧ Ιασι δὲ οὔτε ἐκοῦσαι οὔτε πεμφθεῖσαι· οὐ γὰρ τὸ ἐκούσιον τοιοῦτον ὥς προελέσθαι, ἀλλ’ ὥς τὸ πηδᾶν κατὰ φύσιν, ἢ [ὡς] πρὸς γάμων φυσικὰς προθυμίας ἢ [ὡς] πρὸς πράξεις τινὲς καλῶν οὐ λογισμῶι κινούμενοι· ἀλλ’ εἰμαρμένον αἰετῶι τοιῶνδε τὸ τοιόνδε, καὶ τῶι τοιῶνδε τὸ νῦν, τῶι δὲ τὸ αὐθις. Καὶ ὁ μὲν πρὸ κόσμου νοῦς εἰμαρμένην ἔχει τὴν τοῦ μένειν ἐκεῖ ὁπόσον καὶ πέμπει, καὶ τὸ καθέκαστον τῶι καθόλου ὑποπίπτον νόμῳ πέμπεται· ἔγκειται γὰρ ἐκάστωι τὸ καθόλου, καὶ ὁ νόμος οὐκ ἔξωθεν τὴν ἰσχὺν εἰς τὸ τελεσθῆναι ἴσχει, ἀλλὰ δέδοται ἐν τοῖς χρησαμένοις εἶναι καὶ περιφέρειν αὐτόν· κἂν ἐνστῇ καὶ ὁ χρόνος, καὶ ὃ θέλει γενέσθαι, γίνεται τότε ὑπ’ αὐτῶν τῶν ἐχόντων αὐτόν, ὥστε αὐτοὺς αὐτὸν τελεῖν, ἅτε περιφέροντας [καὶ] ἰσχύσαντα ἐν τῶι ἐν αὐτοῖς αὐτὸν ἰδρῦσθαι, οἷον βριθόντα εἰς αὐτοὺς καὶ προθυμίαν ἐμποιοῦντα καὶ ὠδῖνα ἐκεῖ ἐλθεῖν, οὗ ὁ ἐν αὐτοῖς ὢν οἷον ἐλθεῖν φθέγγεται.

[14] Τούτων δὴ γινομένων φῶτα πολλὰ ὁ κόσμος οὗτος ἔχων καὶ καταυγαζόμενος ψυχᾷς ἐπικοσμεῖται ἐπὶ τοῖς προτέροις ἄλλους κόσμους ἄλλον παρ’ ἄλλου κομιζόμενος, παρά τε θεῶν ἐκείνων παρά τε νῶν τῶν ἄλλων ψυχὰς διδόντων· οἷον εἰκὸς καὶ τὸν μῦθον αἰνίτεσθαι, ὥς πλάσαντος τοῦ Προμηθέως τὴν γυναῖκα ἐπεκόσμησαν αὐτὴν καὶ οἱ ἄλλοι θεοί· γαῖαν ὕδει φύρειν, καὶ ἀνθρώπου ἐνθεῖναι φωνήν, θεαῖς δ’ ὁμοίαν τὸ εἶδος, καὶ Ἀφροδίτῃ τι δοῦναι καὶ Χάριτας καὶ ἄλλον ἄλλο δῶρον καὶ ὀνομάσαι ἐκ τοῦ δώρου καὶ πάντων τῶν δεδωκότων· πάντες γὰρ τούτῳ ἔδοσαν τῶι πλάσματι παρὰ προμηθείας τινὸς γενομένῳ. Ὁ δὲ Ἐπιμηθεὺς ἀποποιούμενος τὸ δῶρον αὐτοῦ τί ἂν σημαῖνοι ἢ τὴν τοῦ ἐν νοητῶι μᾶλλον αἴρεσιν ἀμείνω εἶναι; Δέδεται δὲ καὶ αὐτὸς ὁ ποιήσας, ὅτι πῶς ἐφάπτεται τοῦ γενομένου ὑπ’ αὐτοῦ, καὶ ὁ τοιοῦτος δεσμὸς ἔξωθεν· καὶ ἡ λύσις ἢ ὑπὸ Ἡρακλέους, ὅτι δύναμις ἐστὶν αὐτῶι, ὥστε καὶ ὥς λελύσθαι. Ταῦτα μὲν οὖν ὅπῃ τις δοξάζει, ἀλλ’ ὅτι ἐμφαίνει τὰ τῆς εἰς τὸν κόσμον δόσεως, καὶ προσαΐδει τοῖς λεγομένοις.

[15] Ἰασι δὲ ἐκκύψασαι τοῦ νοητοῦ εἰς οὐρανὸν μὲν πρῶτον καὶ σῶμα ἐκεῖ προσλαβοῦσαι δι’ αὐτοῦ ἥδη χωροῦσι καὶ ἐπὶ τὰ γεωδέστερα σώματα, εἰς ὅσον ἂν εἰς μῆκος ἐκταθῶσι. Καὶ αἱ μὲν ἀπ’ οὐρανοῦ εἰς σώματα τὰ κατωτέρω, αἱ δὲ ἀπ’ ἄλλων εἰς ἄλλα εἰσκρινόμεναι, αἷς ἢ δύναμεις οὐκ ἤρκεσεν ἄραι ἐντεῦθεν διὰ βάρυνσιν καὶ λήθην πολὺ ἐφελκομέναις, ὃ αὐταῖς

ἐβαρύνθη. Γίνονται δὲ διάφοροι ἢ σωμάτων εἰς ἃ ἐνεκρίθησαν παραλλαγαῖς ἢ καὶ τύχαις ἢ καὶ τροφαῖς, ἢ αὐταὶ παρ' αὐτῶν τὸ διάφορον κομίζουσιν ἢ πᾶσι τούτοις ἢ τισιν αὐτῶν. Καὶ αἱ μὲν τὰ πάντα ὑποπεπτώκασιν εἰμαρμένηι τῇ ἐνταῦθα, αἱ δὲ ὅτε μὲν οὕτως, ὅτε δὲ αὐτῶν, αἱ δὲ ὅσα μὲν ἀναγκαῖα ὑπομεῖναι συγχωροῦσι, δύνανται δὲ ὅσα ἐστὶν αὐτῶν ἔργα αὐτῶν εἶναι, ζῶσαι κατ' ἄλλην τὴν τῶν συμπάντων τῶν ὄντων νομοθεσίαν ἄλλωι ἑαυτὰς θεσμῶι δοῦσαι. Πέπλεκται δὲ αὕτη ἕκ τε τῶν τῆδε λόγων τε καὶ αἰτίων πάντων καὶ ψυχικῶν κινήσεων καὶ νόμων τῶν ἐκεῖθεν, συμφωνοῦσα ἐκείνοις καὶ ἀρχὰς ἐκεῖθεν παραλαβοῦσα καὶ συνυφαίνουσα τὰ ἐξῆς ἐκείνοις, ἀσάλευτα μὲν τηροῦσα, ὅσα δύναται σώζειν ἑαυτὰ πρὸς τὴν ἐκείνων ἕξιν, τὰ δὲ ἄλλα ἢ πέφυκε περιάγουσα, ὥς τὴν αἰτίαν ἐν τοῖς κατελθοῦσιν εἶναι, ὅτι οὕτως, ὥς τὰ μὲν ὥδι τεθῆναι, τὰ δὲ ὥδι κεῖσθαι.

[16] Τὰ μὲν οὖν γινόμενα τιμωρήματα εἰς τοὺς πονηροὺς μετὰ δίκης τῇ τάξει ἀποδιδόναι προσήκει ὥς κατὰ τὸ δέον ἀγούσῃ· ὅσα δὲ τοῖς ἀγαθοῖς συμβαίνειν ἔξω δίκης, οἷον κολάσεις ἢ πενίαι ἢ νόσοι, ἅρα διὰ προτέρας ἀμαρτίας λεκτέον γίνεσθαι; Συμπέπλεκται γὰρ ταῦτα καὶ προσημαίνεται, ὥς καὶ αὐτὰ κατὰ λόγον γίνεσθαι. Ἡ οὐ κατὰ λόγους φυσικοὺς ταῦτα, οὐδ' ἦν ἐν τοῖς προηγουμένοις, ἀλλ' ἐπόμενα ἐκείνοις· οἷον πιπτούσης τινὸς οἰκοδομίας τὸν ὑποπεσόντα ἀποθανεῖν ὁποῖός ποτ' ἂν ἦι, ἢ καὶ ἵππων δύο κατὰ τάξιν φερομένων ἢ καὶ ἑνὸς τὸ ἐμπεσὼν τρωθῆναι ἢ πατηθῆναι. Ἡ καὶ τὸ ἄδικον τοῦτο οὐ κακὸν ὃν τῷ παθόντι πρὸς τὴν τοῦ ὅλου χρήσιμον πλοκὴν. Ἡ οὐδὲ ἄδικον ἐκ τῶν πρόσθεν ἔχον τὴν δικαίωσιν. Οὐ γὰρ τὰ μὲν δεῖ νομίζειν συντετάχθαι, τὰ δὲ κεχαλάσθαι εἰς τὸ αὐτεξούσιον. Εἰ γὰρ κατ' αἰτίας γίνεσθαι δεῖ καὶ φυσικὰς ἀκολουθίας καὶ κατὰ λόγον ἓνα καὶ τάξιν μίαν, καὶ τὰ σμικρότερα δεῖ συντετάχθαι καὶ συνυφάνθαι νομίζειν. Καὶ τὸ ἄδικον δὴ τὸ παρ' ἄλλου εἰς ἄλλον αὐτῷ μὲν τῷ ποιήσαντι ἄδικον, καὶ οὐκ ἀφείθη αἰτίας ὁ δράσας, συντεταγμένον δ' ἐν τῷ παντὶ οὐκ ἄδικον ἐν ἐκείνῳ οὐδ' εἰς τὸν παθόντα, ἀλλ' οὕτως ἔχρῃν. Εἰ δ' ἀγαθὸς ὁ παθὼν, εἰς ἀγαθὸν ἢ τελευτῇ τούτων. Δεῖ γὰρ τήνδε τὴν σύνταξιν οὐκ ἀθεεῖ οὐδὲ ἄδικον, ἀλλ' ἀκριβῆ εἰς τὴν τοῦ προσήκοντος ἀπόδοσιν νομίζειν, ἀδήλους δὲ ἔχειν τὰς αἰτίας καὶ τοῖς οὐκ εἰδόσι παρέχειν μέμψεως αἰτίας.

[17] Ὅτι δὲ ἐκ τοῦ νοητοῦ εἰς τὴν οὐρανοῦ ἴασιν αἱ ψυχαὶ τὸ πρῶτον χώραν, λογίσαιτο ἂν τις ἐκ τῶν τοιούτων. Εἰ γὰρ οὐρανὸς ἐν τῷ αἰσθητῷ τόπῳ ἀμείνων, εἴη ἂν προσεχῆς τῶν νοητῶν τοῖς ἐσχάτοις. Ἐκεῖθεν τοίνυν ψυχοῦται ταῦτα πρῶτα καὶ μεταλαμβάνει ὥς ἐπιτηδειώτερα μεταλαμβάνειν. Τὸ δὲ γεηρὸν ὑστατόν τε καὶ ψυχῆς ἥττονος πεφυκὸς μεταλαμβάνειν καὶ τῆς ἀσωμάτου φύσεως πόρρω. Πᾶσαι μὲν δὴ καταλάμπουσι τὸν οὐρανὸν καὶ διδόασιν οἷον τὸ πολὺ αὐτῶν καὶ τὸ πρῶτον ἐκείνῳ, τὰ δὲ ἄλλα τοῖς ὑστέροις ἐναυγάζονται, αἱ δ' ἐπιπλέον κατιοῦσαι ἐναυγάζουσι μᾶλλον κάτω, αὐταῖς δὲ οὐκ ἄμεινον εἰς πολὺ προϊούσαις. Ἔστι γὰρ τι οἷον κέντρον, ἐπὶ δὲ τούτῳ κύκλος ἀπ' αὐτοῦ ἐκλάμπων, ἐπὶ δὲ τούτοις ἄλλος, φῶς ἐκ φωτός· ἔξωθεν δὲ τούτων οὐκέτι φωτὸς κύκλος ἄλλος, ἀλλὰ δεόμενος οὗτος οἰκείου φωτὸς ἀπορίαι αὐγῆς ἀλλοτρίας. Ἔστω δὲ ρόμβος οὗτος, μᾶλλον δὲ σφαῖρα τοιαύτη, ἢ δὴ κομίζεται ἀπὸ τῆς τρίτης – προσεχῆς γὰρ αὐτῇ – ὅσον ἐκείνη

ἐναυγάζεται. Τὸ μὲν οὖν μέγα φῶς μένον ἑλλάμπει, καὶ διήκει κατὰ λόγον ἐξ αὐτοῦ αὐγή, τὰ δ' ἄλλα συνεπιλάμπει, τὰ μὲν μένοντα, τὰ δ' ἐπιπλέον ἐπισπᾶται τῇ τοῦ ἐλλαμπομένου ἀγλαίᾳ. Εἴτα δεομένων τῶν ἐλλαμπομένων πλείονος φροντίδος, ὥσπερ χειμαζομένων πλοίων κυβερνῆται ἐναπερείδονται πρὸς τὸ πλεόν τῇ τῶν νεῶν φροντίδι καὶ ἀμελήσαντες αὐτῶν ἔλαθον, ὡς κινδυνεύειν συνεπισπασθῆναι πολλάκις τῷ τῶν νεῶν ναυαγίῳ, ἔρρεψαν τὸ πλεόν καὶ αὐταὶ καὶ τοῖς ἐαυτῶν· ἔπειτα δὲ κατεσχέθησαν πεδηθεῖσαι γοητείας δεσμοῖς, σχεθεῖσαι φύσεως κηδεμονίαι. Εἰ δ' ἦν τοιοῦτον ἕκαστον ζῶιον οἶον καὶ τὸ πᾶν, τέλεον καὶ ἱκανὸν σῶμα καὶ ἀκίνδυνον παθεῖν, καὶ παρεῖναι λεγομένη ψυχὴ οὐκ ἂν παρῆν αὐτῷ, καὶ παρεῖχεν αὐτῷ ζωὴν μένουσα πάντῃ ἐν τῷ ἄνῳ.

[18] Πότερα δὲ λογισμῷ ψυχὴ χρῆται πρὶν ἔλθεῖν καὶ πάλιν αὖ ἐξελθοῦσα; Ἡ ἐνταῦθα ὁ λογισμὸς ἐγγίγνεται ἐν ἀπόρῳ ἤδη οὔσης καὶ φροντίδος πληρουμένης καὶ μᾶλλον ἀσθενούσης· ἐλάττωσις γὰρ νοῦ εἰς αὐτάρκειαν τὸ λογισμοῦ δεῖσθαι· ὥσπερ καὶ ἐν ταῖς τέχναις ὁ λογισμὸς ἀποροῦσι τοῖς τεχνίταις, ὅταν δὲ μὴ χαλεπὸν ᾖ, κρατεῖ καὶ ἐργάζεται ἡ τέχνη. Ἄλλ' εἰ ἐκεῖ ἄνευ λογισμῶν, πῶς ἂν ἔτι λογικαὶ εἶεν; Ἡ ὅτι δύνανται, εἴποι τις ἂν, ὅταν περίστασις, εὐπορήσαι διασκοποῦσαι. Δεῖ δὲ τὸν λογισμὸν λαβεῖν τὸν τοιοῦτον· ἐπεὶ εἴ τις λογισμὸν λαμβάνει τὴν ἐκ νοῦ ἀεὶ γινομένην καὶ οὔσαν ἐν αὐταῖς διάθεσιν, καὶ ἐνέργειαν ἐστῶσαν καὶ οἶον ἔμφασιν οὔσαν, εἶεν ἂν κάκεῖ λογισμῷ χρώμεναι. Οὐδὲ δὴ φωναῖς, οἶμαι, χρῆσθαι νομιστέον ἐν μὲν τῷ νοητῷ οὔσας, καὶ πάμπαν σώματα δ' ἐχούσας ἐν οὐρανῷ. Ὅσα μὲν διὰ χρείας ἢ δι' ἀμφισβητήσεις διαλέγονται ἐνταῦθα, ἐκεῖ οὐκ ἂν εἴη· ποιοῦσαι δὲ ἐν τάξει καὶ κατὰ φύσιν ἕκαστα οὐδ' ἂν ἐπιτάττειεν οὐδ' ἂν συμβουλεύοιεν, γινώσκοιεν δ' ἂν καὶ τὰ παρ' ἀλλήλων ἐν συνέσει. Ἐπεὶ καὶ ἐνταῦθα πολλὰ σιωπώντων γινώσκοιμεν δι' ὁμμάτων· ἐκεῖ δὲ καθαρὸν πᾶν τὸ σῶμα καὶ οἶον ὁφθαλμὸς ἕκαστος καὶ οὐδὲν δὲ κρυπτὸν οὐδὲ πεπλασμένον, ἀλλὰ πρὶν εἰπεῖν ἄλλῳ ἰδὼν ἐκεῖνος ἔγνω. Περὶ δὲ δαιμόνων καὶ ψυχῶν ἐν ἀέρι φωνῇ χρῆσθαι οὐκ ἄτοπον· ζῶια γὰρ τοιάδε.

[19] Πότερα δὲ ἐπὶ τοῦ αὐτοῦ τὸ ἀμέριστον καὶ μεριστὸν ὥσπερ κραθέντων, ἢ ἄλλῃ μὲν καὶ κατ' ἄλλο τὸ ἀμέριστον, τὸ δὲ μεριστὸν οἶον ἐφεξῆς καὶ ἕτερον μέρος αὐτῆς, ὥσπερ τὸ μὲν λογιζόμενόν φαμεν ἄλλο, τὸ δὲ ἄλογον; Γνωσθεὶς δ' ἂν ληφθέντος τί λέγομεν ἐκάτερον. Ἀμέριστον μὲν οὖν ἀπλῶς εἴρηται αὐτῷ, μεριστὸν δὲ οὐχ ἀπλῶς, ἀλλὰ περὶ τὰ σώματά φησι γινομένην μεριστὴν καὶ ταύτην οὐ γεγεννημένην. Τὴν δὲ σώματος φύσιν ὁρᾶν δεῖ πρὸς τὸ ζῆν οἷας ψυχῆς προσδεῖται, καὶ ὅ τι δεῖ τῆς ψυχῆς πανταχοῦ τῷ σώματι καὶ ὅλῳ παρεῖναι. Πᾶν μὲν δὴ τὸ αἰσθητικόν, εἶπερ διὰ παντὸς αἰσθήσεται, ἀφικνεῖσθαι πρὸς τὸ μερίζεσθαι· πανταχοῦ μὲν γὰρ ὄν μεμερίσθαι ἂν λέγοιτο· ὅλον δὲ πανταχοῦ φαινόμενον οὐ μεμερίσθαι ἂν παντελῶς λέγοιτο, περὶ δὲ τὰ σώματα γίνεσθαι μεριστόν. Εἰ δέ τις λέγοι ἐν ταῖς ἄλλαις αἰσθήσεσι μὴδὲ μεμερίσθαι, ἀλλ' ἢ μόνον ἐν τῇ ἀφῇ, λεκτέον ὅτι καὶ ἐν ταῖς ἄλλαις, εἶπερ σῶμά ἐστι τὸ μεταλαμβάνον, ἀνάγκη οὕτω μερίζεσθαι, ἔλαττον δὲ ἢ ἐν τῇ ἀφῇ. Καὶ δὴ καὶ τὸ φυτικὸν αὐτῆς καὶ τὸ αὐξητικὸν ὡσαύτως· καὶ εἰ περὶ τὸ ἥπαρ ἢ ἐπιθυμία, τὸ δὲ περὶ τὴν καρδίαν ὁ θυμὸς, ὁ αὐτὸς λόγος καὶ ἐπὶ

τούτων. Ἄλλ' ἴσως ταῦτα οὐ παραλαμβάνει ἐν ἐκείνῳ τῷ μίγματι, ἴσως δὲ ἄλλον τρόπον καὶ ἐκ τινος τῶν παραληφθέντων ταῦτα. Λογισμὸς δὲ καὶ νοῦς; οὐκέτι ταῦτα σώματι δίδωσιν αὐτά· καὶ γὰρ τὸ ἔργον αὐτῶν οὐ δι' ὄργανου τελεῖται τοῦ σώματος· ἐμπόδιον γὰρ τοῦτο, εἴ τις αὐτῷ ἐν ταῖς σκέψεσι προσχρῶιτο. Ἄλλο ἄρα ἐκάτερον τὸ ἀμέριστον καὶ μεριστόν, καὶ οὐχ ὥς ἐν κραθέντα, ἀλλ' ὥς ὅλον ἐκ μερῶν ἐκατέρου καθαροῦ καὶ χωρὶς τῇ δυνάμει. Εἰ μέντοι καὶ τὸ περὶ τὰ σώματα γιγνόμενον μεριστόν παρὰ τῆς ἐπάνω δυνάμεως ἔχει τὸ ἀμέριστον, δύναται τὸ αὐτὸ τοῦτο ἀμέριστον καὶ μεριστόν εἶναι, οἷον κραθὲν ἐξ αὐτοῦ τε καὶ τῆς εἰς αὐτὸ ἐλθούσης ἄνωθεν δυνάμεως.

[20] Εἰ δὲ καὶ ἐν τόπῳ ταυτά τε καὶ τὰ ἄλλα τῆς ψυχῆς λεγόμενα μέρη, ἡ ταῦτα μὲν ὅλως οὐκ ἐν τόπῳ, τὰ δὲ ἄλλα ἐν τόπῳ καὶ ποῦ, ἡ ὅλως οὐδὲν, ἐπιστήσαι προσήκει. Εἴτε γὰρ μὴ ἀφοριοῦμεν ἐκάστοις τῶν τῆς ψυχῆς, τόπον τινὰ οὐδαμοῦ οὐδὲν θέντες, οὐ μᾶλλον εἴσω τοῦ σώματος ἢ ἔξω ποιοῦντες, ἄψυχον αὐτὸ ποιήσομεν, τά τε δι' ὀργάνων σωματικῶν ἔργα ὅπῃ γίγνεσθαι προσήκει εἰπεῖν ἀπορήσομεν, εἴτε τοῖς μὲν, τοῖς δ' οὐ, οἷς μὴ δίδομεν, οὐκ ἐν ἡμῖν αὐτὰ ποιεῖν δόξομεν, ὥστε μὴ πᾶσαν ἡμῶν τὴν ψυχὴν ἐν ἡμῖν εἶναι. Ὅλως μὲν οὖν οὐδὲν τῶν τῆς ψυχῆς μερῶν οὐδὲ πᾶσαν φατέον ὥς ἐν τόπῳ εἶναι τῷ σώματι· περιεκτικὸν μὲν γὰρ ὁ τόπος καὶ περιεκτικὸν σώματος, καὶ οὗ ἕκαστον μερισθὲν ἐστίν, ἔστιν ἐκεῖ, ὥς μὴ ὅλον ἐν ὁτωιοῦν εἶναι· ἡ δὲ ψυχὴ οὐ σῶμα, καὶ οὐ περιεχόμενον μᾶλλον ἢ περιέχον. Οὐ μὴν οὐδ' ὥς ἐν ἀγγεῖῳ· ἄψυχον γὰρ ἂν γένοιτο τὸ σῶμα, εἴτε ὥς ἀγγεῖον, εἴτε ὥς τόπος περιέχει· εἰ μὴ ἄρα διαδόσει τινὶ αὐτῆς οὔσης πρὸς αὐτὴν συνηθροισμένης, καὶ ἔσται, ὅσον μετέλαβε τὸ ἀγγεῖον, τοῦτο ἀπολωλὸς αὐτῇ. Ὁ δὲ τόπος ὁ κυρίως ἀσώματος καὶ οὐ σῶμα· ὥστε τί ἂν δέοιτο ψυχῆς; Καὶ τὸ σῶμα τῷ πέρατι αὐτοῦ πλησιάσει τῇ ψυχῇ, οὐχ αὐτῷ. Πολλὰ δὲ καὶ ἄλλα ἐναντιοῖτο πρὸς τὸ ὥς ἐν τόπῳ εἶναι. Καὶ γὰρ συμφέροιτο ἂν αἰεὶ ὁ τόπος, καὶ αὐτό τι ἔσται τὸν τόπον αὐτὸν περιφέρον. Ἀλλ' οὐδ' εἰ ὁ τόπος διάστημα εἴη, πολὺ μᾶλλον οὐκ ἂν εἴη ὥς ἐν τόπῳ τῷ σώματι. Τὸ γὰρ διάστημα κενὸν εἶναι δεῖ· τὸ δὲ σῶμα οὐ κενόν, ἀλλ' ἴσως ἐν ᾧ τὸ σῶμα ἔσται, ὥστε ἐν τῷ κενῷ τὸ σῶμα. Ἀλλὰ μὴν οὐδ' ὥς ἐν ὑποκειμένῳ ἔσται τῷ σώματι· τὸ γὰρ ἐν ὑποκειμένῳ πάθος τοῦ ἐν ᾧ, ὥς χρῶμα καὶ σχῆμα, καὶ χωριστόν ἢ ψυχὴ. Οὐ μὴν οὐδ' ὥς μέρος ἐν ὅλῳ· οὐ γὰρ μέρος ἡ ψυχὴ τοῦ σώματος. Εἰ δέ τις λέγοι, ὥς ἐν ὅλῳ μέρος τῷ ζῳῳ, πρῶτον μὲν ἡ αὐτὴ ἂν μένοι ἀπορία, πῶς ἐν ὅλῳ· οὐ γὰρ δὴ ὥς ἐν τῷ ἀμφορεῖ τοῦ οἴνου ὁ οἶνος, ἢ ὥς ὁ ἀμφορεὺς, οὐδ' ἦ καὶ αὐτό τι ἐν αὐτῷ ἔσται. Ἀλλ' οὐδ' ὥς ὅλον ἐν τοῖς μέρεσι· γελοῖον γὰρ τὴν μὲν ψυχὴν ὅλον λέγειν, τὸ δὲ σῶμα μέρη. Ἀλλ' οὐδὲ ὥς εἶδος ἐν ὕλῃ· ἀχώριστον γὰρ τὸ ἐν ὕλῃ εἶδος, καὶ ἥδη ὕλης οὔσης ὕστερον τὸ εἶδος. Ἡ δὲ ψυχὴ τὸ εἶδος ποιεῖ ἐν τῇ ὕλῃ ἄλλῃ τοῦ εἶδους οὔσα. Εἰ δὲ οὐ τὸ γενόμενον εἶδος, ἀλλὰ τὸ χωριζόμενον φήσουσι, πῶς τοῦτο τὸ εἶδος ἐν τῷ σώματι, οὕτω φανερόν [καὶ χωριστόν ἢ ψυχὴ]. Πῶς οὖν ἐν τῷ σώματι ἡ ψυχὴ λέγεται πρὸς πάντων; Ἡ ἐπειδὴ οὐχ ὁρατὸν ἢ ψυχὴ, ἀλλὰ τὸ σῶμα. Σῶμα οὖν ὁρῶντες, ἔμψυχον δὲ συνιέντες, ὅτι κινεῖται καὶ αἰσθάνεται, ἔχειν φαμέν ψυχὴν αὐτό. Ἐν αὐτῷ ἄρα τῷ σώματι τὴν ψυχὴν εἶναι ἀκολούθως ἂν λέγοιμεν. Εἰ δέ γε ὁρατὸν ἢ ψυχὴ καὶ αἰσθητὸν ἦν περιειλημμένον πάντῃ τῇ

ζωῆι καὶ μέχρις ἐσχάτων οὕσα εἰς ἴσον, οὐκ ἂν ἔφαμεν τὴν ψυχὴν ἐν τῷ σώματι εἶναι, ἀλλ' ἐν τῷ κυριωτέρῳ τὸ μὴ τοιοῦτον, καὶ ἐν τῷ συνεχόντι τὸ συνεχόμενον, καὶ ἐν τῷ μὴ ῥέοντι τὸ ῥέον.

[21] Τί οὖν; Πῶς πάρεστιν, εἴ τις ἐρωτώηη μὴδὲν αὐτὸς λέγων ὅπως, τί ἐροῦμεν; Καὶ εἰ ὁμοίως πᾶσα, ἢ ἄλλο μέρος ἄλλως, τὸ δ' ἄλλως; Ἐπεὶ τοίνυν τῶν νῦν λεγομένων τρόπων τοῦ ἐν τινι οὐδεὶς φαίνεται ἐπὶ τῆς ψυχῆς πρὸς τὸ σῶμα ἀρμόττων, λέγεται δὲ οὕτως ἐν τῷ σώματι εἶναι ἡ ψυχὴ, ὥς ὁ κυβερνήτης ἐν τῇ νηί, πρὸς μὲν τὸ χωριστὴν δύνασθαι εἶναι τὴν ψυχὴν καλῶς εἴρηται, τὸν μέντοι τρόπον, ὥς νῦν ἡμεῖς ζητοῦμεν, οὐκ ἂν πάνυ παραστήσειεν. Ὡς μὲν γὰρ πλωτὴρ κατὰ συμβεβηκὸς ἂν εἴη ἐν αὐτῇ ὁ κυβερνήτης, ὥς δὲ κυβερνήτης πῶς; Οὐδὲ γὰρ ἐν πάσῃ τῇ νηί, ὥσπερ ἡ ψυχὴ ἐν τῷ σώματι. Ἀλλὰ ἄρα οὕτω φατέον, ὥς ἡ τέχνη ἐν τοῖς ὀργάνοις, οἷον ἐν τῷ οἴακι, [οἶον] εἰ ἔμψυχος ὁ οἴαξ ἦν, ὥστε κυβερνητικὴν εἶναι ἔνδον τὴν κινουσαν τεχνικῶς; Νῦν δὲ τοῦτο διαλλάττειν, ὅτι ἔξωθεν ἡ τέχνη. Εἰ οὖν κατὰ τὸ παράδειγμα τὸ τοῦ κυβερνήτου τοῦ ἐνδύντος πρὸς τὸν οἴακα θείμεθα τὴν ψυχὴν ἐν τῷ σώματι εἶναι ὥς ἐν ὀργάνῳ φυσικῶι – κινεῖ γὰρ οὕτως αὐτὸ ἐν οἷς ἂν ἐθέλῃ ποιεῖν – ἄρ' ἂν τι πλεον ἡμῖν πρὸς τὸ ζητούμενον γένοιτο; Ἡ πάλιν ἀπορήσομεν πῶς ἐστὶν ἐν τῷ ὀργάνῳ, καίτοι τρόπος οὗτος ἕτερος τῶν πρόσθεν· ἀλλ' ὅμως ἔτι ποθοῦμεν ἐξευρεῖν καὶ ἐγγυτέρω προσελθεῖν.

[22] Ἄρ' οὖν οὕτω φατέον, ὅταν ψυχὴ σώματι παρῇ, παρεῖναι αὐτὴν ὥς τὸ πῦρ πάρεστι τῷ ἀέρι; Καὶ γὰρ αὐτὸ τοῦτο παρὸν οὐ πάρεστι καὶ δι' ὅλου παρὸν οὐδενὶ μίγνυται καὶ ἔστηκε μὲν αὐτὸ, τὸ δὲ παραρρεῖ· καὶ ὅταν ἔξω γένηται τοῦ ἐν ᾧ τὸ φῶς, ἀπῆλθεν οὐδὲν ἔχων, ἔως δὲ ἐστὶν ὑπὸ τὸ φῶς, πεφώτισται, ὥστ' ὀρθῶς ἔχειν καὶ ἐνταῦθα λέγειν, ὥς ὁ ἄηρ ἐν τῷ φωτί, ἥπερ τὸ φῶς ἐν τῷ ἀέρι. Διὸ καὶ Πλάτων καλῶς τὴν ψυχὴν οὐ θεὶς ἐν τῷ σώματι ἐπὶ τοῦ παντός, ἀλλὰ τὸ σῶμα ἐν τῇ ψυχῇ, [καί] φησὶ τὸ μὲν τι εἶναι τῆς ψυχῆς ἐν ᾧ τὸ σῶμα, τὸ δὲ ἐν ᾧ σῶμα μὴδὲν, ὧν δηλονότι δυνάμεων οὐ δεῖται τῆς ψυχῆς τὸ σῶμα. Καὶ δὴ καὶ ἐπὶ τῶν ἄλλων ψυχῶν ὁ αὐτὸς λόγος. Τῶν μὲν ἄλλων δυνάμεων οὐδὲ παρουσίαν τῷ σώματι λεκτέον τῆς ψυχῆς εἶναι, ὧν δὲ δεῖται, ταῦτα παρεῖναι, καὶ παρεῖναι οὐκ ἐνιδρυθέντα τοῖς μέρεσιν αὐτοῦ οὐδ' αὖ τῷ ὅλῳ, καὶ πρὸς μὲν αἴσθησιν παρεῖναι παντὶ τῷ αἰσθανομένῳ τὸ αἰσθητικόν, πρὸς δὲ ἐνεργείας ἤδη ἄλλο ἄλλῳ.

[23] Λέγω δὲ ὧδε· τοῦ σώματος πεφωτισμένου τοῦ ἐμψύχου ὑπὸ τῆς ψυχῆς ἄλλο ἄλλως μεταλαμβάνειν αὐτοῦ μέρος· καὶ κατὰ τὴν τοῦ ὀργάνου πρὸς τὸ ἔργον ἐπιτηδεΐότητα, δύναμιν τὴν προσήκουσαν εἰς τὸ ἔργον ἀποδιδοῦσαν, οὕτω τοι λέγεσθαι τὴν μὲν ἐν ὀφθαλμοῖς δύναμιν τὴν ὁρατικὴν εἶναι, τὴν δ' ἐν ὣσιν τὴν ἀκουστικὴν, καὶ γευστικὴν ἐν γλώσσῃ, ὄσφρησιν ἐν ῥίσι, τὴν δὲ ἀπτικὴν ἐν παντὶ παρεῖναι· πρὸς γὰρ ταύτην τὴν ἀντίληψιν πᾶν τὸ σῶμα ὄργανον τῇ ψυχῇ [παρ]εῖναι. Τῶν δὲ ἀπτικῶν ὀργάνων ἐν πρώτοις τοῖς νεύροις ὄντων, ἃ δὴ καὶ πρὸς τὴν κίνησιν τοῦ ζώου τὴν δύναμιν ἔχει, ἐνταῦθα τῆς τοιαύτης δούσης εαυτὴν, ἀρχομένων δὲ ἀπὸ ἐγκεφάλου τῶν νεύρων, τὴν τῆς αἰσθήσεως καὶ ὁρμῆς ἀρχὴν καὶ ὅλως παντός τοῦ ζώου ἐνταῦθα ἔθεσαν φέροντες, οὗ δηλονότι αἱ ἀρχαὶ τῶν ὀργάνων, ἐκεῖ παρεῖναι τὸ χρησόμενον τιθέμενοι – βέλτιον δὲ λέγειν τὴν ἀρχὴν τῆς ἐνεργείας τῆς

δυνάμεως ἐκεῖ – ὅθεν γὰρ ἔμελλε κινεῖσθαι τὸ ὄργανον, ἐκεῖ ἔδει οἶον ἐναπεριδεσθαι τὴν δύναμιν τοῦ τεχνίτου ἐκείνην τὴν τῷ ὀργάνῳ πρόσφορον, μᾶλλον δὲ οὐ τὴν δύναμιν – πανταχοῦ γὰρ ἡ δύναμις – ἐκεῖ δὲ τῆς ἐνεργείας ἡ ἀρχή, οὗ ἡ ἀρχὴ τοῦ ὀργάνου. Ἐπεὶ οὖν ἡ τοῦ αἰσθάνεσθαι δύναμις καὶ ἡ τοῦ ὀρμᾶν ψυχῆς οὔσης αἰσθητικῆς καὶ φανταστικῆς [φύσις] ἐπάνω ἑαυτῆς εἶχε τὸν λόγον, ὡς ἂν γειτονοῦσα πρὸς τὸ κάτω οὗ αὐτὴ ἐπάνω, ταύτῃ ἐτέθη τοῖς παλαιοῖς ἐν τοῖς ἄκροις τοῦ ζώου παντὸς ἐπὶ τῆς κεφαλῆς, ὡς οὔσα οὐκ ἐν τῷ ἐγκεφάλῳ, ἀλλ' ὡς ἐν τούτῳ τῷ αἰσθητικῷ, ὃ ἐν τῷ ἐγκεφάλῳ ἐκείνως ἴδρυτο. Τὸ μὲν γὰρ ἔδει σώματι διδόναι, καὶ τῷ σώματι μάλιστα τῆς ἐνεργείας δεκτικῷ, τὸ δὲ σώματι οὐδαμοῦ κοινωνοῦν πάντως ἐκείνῳ κοινωνεῖν ἔδει, ὃ ψυχῆς εἶδος ἦν καὶ ψυχῆς δυναμένης τὰς παρὰ τοῦ λόγου ἀντιλήψεις ποιεῖσθαι. Αἰσθητικὸν γὰρ κριτικὸν πῶς, καὶ φανταστικὸν οἶον νοερόν, καὶ ὀρμὴ καὶ ὀρεξεις, φαντασίαι καὶ λόγοι ἐπόμενα. Ἐκεῖ οὖν τὸ λογιζόμενον οὐχ ὡς ἐν τόπῳ, ἀλλ' ὅτι τὸ ἐκεῖ ἀπολαύει αὐτοῦ. Πῶς δὲ τὸ ἐκεῖ ἐπὶ τοῦ αἰσθητικοῦ, εἴρηται. Τοῦ δὲ φυτικοῦ αὖ καὶ αὐξητικοῦ καὶ θρεπτικοῦ μηδενὸς ἀπολειπομένου, τρέφοντος δὲ τῷ αἵματι, τοῦ δὲ αἵματος τοῦ τρέφοντος ἐν φλεβῖν ὄντος, ἀρχῆς δὲ καὶ φλεβῶν καὶ αἵματος ἐν ἥπατι, οἶον ἐναπεριδομένης ταύτης τῆς δυνάμεως ἐνταῦθα ἡ τοῦ ἐπιθυμητικοῦ μοῖρα τῆς ψυχῆς οἰκεῖν ἀπεδόθη. Ὁ γάρ τοι καὶ γεννᾷ καὶ τρέφει καὶ αὔξει, τοῦτο καὶ τούτων ἐπιθυμεῖν ἀνάγκη. Τοῦ δὲ λεπτοῦ καὶ κούφου καὶ ὀξέος καὶ καθαροῦ αἵματος, θυμῷ προσφόρου ὀργάνου, ἡ τούτου πηγὴ – ἐνταῦθα γὰρ τὸ τοιοῦτον αἷμα ἀποκρίνεται τῇ τοῦ θυμοῦ ζέσει – καρδία πεποιήται οἰκησις πρέπουσα. [Ἐχουσαι δὲ τὸ σῶμα καὶ τὸ ἀντιλαμβάνεσθαι τῶν σωματικῶν κολάσεων ἔχουσιν.]

[24] Ἀλλὰ ποῦ ἐξελθοῦσα τοῦ σώματος γενήσεται; Ἡ ἐνταῦθα μὲν οὐκ ἔσται, οὗ οὐκ ἔστι τὸ δεχόμενον ὁπωσοῦν, οὐδὲ δύναται παραμένειν τῷ μὴ πεφυκότι αὐτὴν δέχεσθαι, εἰ μὴ τι ἔχοι αὐτοῦ ὃ ἔλκει πρὸς αὐτὸ ἄφρονα οὔσαν. Ἔστι δὲ ἐν ἐκείνῳ, εἰ ἄλλο ἔχει, κάκει ἀκολουθεῖ, οὗ πέφυκε τοῦτο εἶναι καὶ γίνεσθαι. Ὄντος δὲ πολλοῦ καὶ ἐκάστου τόπου, καὶ παρὰ τῆς διαθέσεως ἡκεῖν δεῖ τὸ διάφορον, ἡκεῖν δὲ καὶ παρὰ τῆς ἐν τοῖς οὔσι δίκης. Οὐ γὰρ μὴ ποτέ τις ἐκφύγοι, ὃ παθεῖν ἐπ' ἀδίκους ἔργοις προσήκει· ἀναπόδραστος γὰρ ὁ θεῖος νόμος ὁμοῦ ἔχων ἐν ἑαυτῷ τὸ ποιῆσαι τὸ κριθέν ἥδη. Φέρεται δὲ καὶ αὐτὸς ὁ πάσχων ἀγνοῶν ἐφ' ἃ παθεῖν προσήκει, ἀστάτῳ μὲν τῇ φορᾷ πανταχοῦ αἰωρούμενος ταῖς πλάναις, τελευτῶν δὲ ὥσπερ πολλὰ καμῶν οἷς ἀντέτεινεν εἰς τὸν προσήκοντα αὐτῷ τόπον ἐνέπεσεν, ἐκουσίῳ τῇ φορᾷ τὸ ἀκούσιον εἰς τὸ παθεῖν ἔχων. Εἴρηται δὲ ἐν τῷ νόμῳ καὶ ὅσον καὶ ἐφ' ὅσον δεῖ παθεῖν, καὶ πάλιν αὖ ὁμοῦ συνέδραμεν ἡ ἄνεσις τῆς κολάσεως καὶ ἡ δύναμις τοῦ ἀναφυγεῖν ἐξ ἐκείνων τῶν τόπων, ἀρμονίας δυνάμει τῆς κατεχούσης τὰ πάντα. Ἐχουσαι δὲ σῶμα καὶ τὸ ἀντιλαμβάνεσθαι τῶν σωματικῶν κολάσεων ἔχουσι· ταῖς δὲ τῶν ψυχῶν καθαραῖς οὔσαις καὶ μηδὲν μηδαμῇ ἐφελκομέναις τοῦ σώματος ἐξ ἀνάγκης [καὶ] οὐδαμοῦ σώματος ὑπάρξει εἶναι. Εἰ οὖν εἰσι [καὶ] μηδαμοῦ σώματος – οὐδὲ γὰρ ἔχουσι σῶμα – οὗ ἔστιν ἡ οὐσία καὶ τὸ ὄν καὶ τὸ θεῖον – ἐν τῷ θεῷ – ἐνταῦθα καὶ μετὰ τούτων καὶ ἐν τούτῳ ἡ τοιαύτη ψυχὴ ἔσται. Εἰ δ' ἔτι ζητεῖς ποῦ, ζητητέον σοι

ποῦ ἔκεινα· ζητῶν δὲ ζήτει μὴ τοῖς ὁμμασι μῆδ' ὥς ζητῶν σώματα.

[25] Περὶ δὲ μνήμης, εἰ αὐταῖς ταῖς ψυχαῖς τῶνδε τῶν τόπων ἐξελθούσαις μνημονεύειν ὑπάρχει, ἢ ταῖς μὲν, ταῖς δ' οὐ, καὶ πάντων ἢ τινων, καὶ εἰ μνημονεύουσιν αἰεὶ, ἢ ἐπὶ τινα χρόνον τὸν ἐγγὺς τῆς ἀφόδου, ζητεῖν ὁμοίως ἄξιον. Ἀλλ' εἰ μέλλομεν ὀρθῶς περὶ τούτων τὴν ζήτησιν ποιεῖσθαι, ληπτέον τί ποτε τὸ μνημονεῦόν ἐστι. Λέγω δὲ οὐ τί μνήμη ἐστίν, ἀλλ' ἐν τίνι συνίστασθαι πέφυκε τῶν ὄντων. Τί μὲν γάρ ἐστι μνήμη, εἴρηται ἐν ἄλλοις καὶ πολλάκις τεθρύλληται, τὸ δὲ μνημονεύειν πεφυκὸς ὃ τί ποτὲ ἐστὶν ἀκριβέστερον ληπτέον. Εἰ δὲ ἐστὶ τὸ τῆς μνήμης ἐπικτήτου τινὸς ἢ μαθήματος ἢ παθήματος, οὔτε τοῖς ἀπαθέσι τῶν ὄντων οὔτε τοῖς [μῆ] ἐν χρόνῳ ἐγγίνοιτο ἂν τὸ μνημονεύειν. Μνήμην δὴ περὶ θεὸν οὐδὲ περὶ τὸ ὄν καὶ νοῦν θετέον· οὐδὲν γὰρ εἰς αὐτοὺς οὐδὲ χρόνος, ἀλλ' αἰὼν περὶ τὸ ὄν, καὶ οὔτε τὸ πρότερον οὔτε τὸ ἐφεξῆς, ἀλλ' ἔστιν αἰεὶ ὥς ἔχει ἐν τῷ αὐτῷ οὐ δεχόμενον παράλλαξιν. Τὸ δὲ ἐν τῷ αὐτῷ καὶ ὁμοίῳ πῶς ἂν ἐν μνήμῃ γένοιτο, οὐκ ἔχον οὐδ' ἴσχον ἄλλην κατάστασιν μεθ' ἣν εἶχε πρότερον, ἢ νόησιν ἄλλην μετ' ἄλλην, ἵνα ἐν ἄλλῃ μένῃ, ἄλλης δὲ μνημονεύῃ ἣν εἶχε πρότερον; Ἀλλὰ τί κωλύει τὰς ἄλλων μεταβολὰς εἰδέναι οὐ μεταβάλλοντα αὐτόν, οἷον κόσμου τὰς περιόδους; Ἡ ὅτι ἄλλο μὲν πρότερον, ἄλλο δὲ ὕστερον νοήσῃ ἐπακολουθοῦν ταῖς τοῦ τρεπομένου μεταβολαῖς, τό τε μνημονεύειν παρὰ τὸ νοεῖν ἄλλο. Τὰς δὲ αὐτοῦ νοήσεις οὐ μνημονεύειν λεκτέον· οὐ γὰρ ἦλθον, ἵνα κατέχη μὴ ἀπέλθοιεν· ἢ οὕτω γε τὴν οὐσίαν αὐτοῦ φοβοῖτο μὴ ἀπέλθοι ἀπ' αὐτοῦ. Οὐ τοίνυν οὐδὲ ψυχὴν φατέον μνημονεύειν τὸν αὐτὸν τρόπον οἷον λέγομεν τὸ μνημονεύειν εἶναι ὧν ἔχει συμφύτων, ἀλλ' ἐπειδὴ ἐνταῦθά ἐστιν, ἔχειν καὶ μὴ ἐνεργεῖν κατ' αὐτά, καὶ μάλιστα ἐνταῦθα ἡκούσῃ. Τὸ δὲ καὶ ἐνεργεῖν ἤδη – ταῖς ἐνεργούσαις ἃ εἶχον μνήμην καὶ ἀνάμνησιν προστιθέναι ἐοίκασιν οἱ παλαιοί. Ὡσθ' ἕτερον εἶδος μνήμης τοῦτο· διὸ καὶ χρόνος οὐ πρόσεστι τῇ οὕτω λεγομένῃ μνήμῃ. Ἀλλ' ἴσως εὐχερῶς περὶ τούτων ἔχομεν καὶ οὐκ ἐξεταστικῶς. Ὡσως γὰρ ἂν τις ἀπορήσειε, μήποτε οὐ τῆς ψυχῆς ἢ ἐκεῖνης ἢ λεγομένη τοιαύτη ἀνάμνησις καὶ μνήμη, ἀλλὰ ἄλλης ἀμυδροτέρας, ἢ τοῦ συναμφοτέρου τοῦ ζώιου. Εἴτε γὰρ ἄλλης, πότε ἢ πῶς λαμβανούσης; Εἴτε τοῦ ζώιου, πότε ἢ πῶς; Διὸ ζητητέον τί ἐστὶ τῶν ἐν ἡμῖν τὸ τὴν μνήμην ἴσχον, ὅπερ καὶ ἐξ ἀρχῆς ἐζητοῦμεν· καὶ εἰ μὲν ἡ ψυχὴ ἢ μνημονεύουσα, τίς δύναμις ἢ τί μέρος, εἰ δὲ τὸ ζῶιον, ὥσπερ καὶ τὸ αἰσθανόμενον ἔδοξέ τις, τίς ὁ τρόπος, καὶ τί ποτε δεῖ φάναι τὸ ζῶιον, καὶ ἔτι εἰ τὸ αὐτὸ τῶν αἰσθημάτων δεῖ τίθεσθαι ἀντιλαμβάνεσθαι καὶ τῶν νοημάτων, ἢ ἄλλο τοῦ ἐτέρου.

[26] Εἰ μὲν οὖν τὸ ζῶιον τὸ συναμφοτέρον ἐστὶν ἐν ταῖς αἰσθήσεσι ταῖς κατ' ἐνέργειαν, δεῖ τὸ αἰσθάνεσθαι τοιοῦτον εἶναι – διὸ καὶ κοινὸν λέγεται – οἷον τὸ τρυπᾶν καὶ τὸ ὑφαίνειν, ἵνα κατὰ μὲν τὸν τεχνίτην ἢ ψυχὴ ἢ ἐν τῷ αἰσθάνεσθαι, κατὰ δὲ τὸ ὄργανον τὸ σῶμα, τοῦ μὲν σώματος πάσχοντος καὶ ὑπηρετοῦντος, τῆς δὲ ψυχῆς παραδεχομένης τὴν τύπωσιν τὴν τοῦ σώματος, ἢ τὴν διὰ τοῦ σώματος, ἢ τὴν κρίσιν, ἣν ἐποιήσατο ἐκ τοῦ παθήματος τοῦ σώματος· οὗ δὴ ἡ μὲν αἴσθησις οὕτω κοινὸν ἔργον λέγοιτο ἂν, ἡ δὲ μνήμη οὐκ ἀναγκάζοιτο τοῦ κοινοῦ εἶναι τῆς ψυχῆς ἤδη παραδεξαμένης τὸν τύπον καὶ ἢ φυλαξάσης ἢ ἀποβαλούσης αὐτήν· εἰ μὴ τις τεκμαίροιτο κοινὸν καὶ τὸ

μνημονεύειν εἶναι ἐκ τοῦ ταῖς κράσεσι τῶν σωμάτων καὶ μνημονικοὺς καὶ ἐπιλήσμονας ἡμᾶς γίνεσθαι. Ἀλλὰ καὶ ὥς κωλυτικὸν ἂν ἢ οὐ κωλυτικὸν λέγοιτο τὸ σῶμα γίνεσθαι, τῆς δὲ ψυχῆς τὸ μνημονεύειν οὐχ ἦττον εἴη. Τῶν δὲ δὴ μαθήσεων πῶς τὸ κοινόν, ἀλλ' οὐχ ἢ ψυχὴ ἢ μνημονεύουσα ἔσται; Εἰ δὲ τὸ ζῶιον τὸ συναμφότερον οὕτως, ὡς ἕτερον ἐξ ἀμφοῖν εἶναι, πρῶτον μὲν ἄτοπον μῆτε σῶμα μῆτε ψυχὴν τὸ ζῶιον λέγειν· οὐ γὰρ δὴ μεταβαλόντων ἀμφοτέρων ἕτερόν τι ἔσται τὸ ζῶιον οὐδ' αὖ κραθέντων, ὡς δυνάμει τὴν ψυχὴν ἐν τῷ ζῳίῳ εἶναι· ἔπειτα καὶ οὕτως οὐδὲν ἦττον τῆς ψυχῆς τὸ μνημονεύειν ἔσται, ὥσπερ ἐν οἰνομέλιτος κράσει εἴ τι γλυκάζει, παρὰ τοῦ μέλιτος τοῦτο ἔσται. Τί οὖν, εἰ αὐτὴ μὲν μνημονεῦοι, τῷ δὲ ἐν σώματι εἶναι τῷ μὴ καθαρὰ εἶναι, ἀλλ' ὥσπερ ποιωθείσα, ἀναμάττεσθαι δύναται τοὺς τῶν αἰσθητῶν τύπους καὶ τῷ οἷον ἔδραν ἐν τῷ σώματι πρὸς τὸ παραδέχεσθαι καὶ μὴ ὥσπερ παραρρεῖν [ἔαν]; Ἀλλὰ πρῶτον μὲν οἱ τύποι οὐ μεγέθη, οὐδ' ὥσπερ αἱ ἐνσφραγίσεις οὐδ' ἀντερείσεις ἢ τυπώσεις, ὅτι μὴδ' ὠθισμός, μὴδ' ὥσπερ ἐν κηρῷ, ἀλλ' ὁ τρόπος οἷον νόησις καὶ ἐπὶ τῶν αἰσθητῶν. Ἐπὶ δὲ τῶν νοήσεων τίς ἢ ἀντερείσις λέγοιτο ἂν; Ἡ τί δεῖ σώματος ἢ ποιότητος σωματικῆς μεθ' ἧς; Ἀλλὰ μὴν καὶ τῶν αὐτῆς κινήματων ἀνάγκη μνήμην αὐτῇ γίνεσθαι, οἷον ὧν ἐπεθύμησε καὶ ὧν οὐκ ἀπέλαυσεν οὐδὲ ἦλθεν εἰς σῶμα τὸ ἐπιθυμητόν. Πῶς γὰρ ἂν εἴποι τὸ σῶμα περὶ ὧν οὐκ ἦλθεν εἰς αὐτό; Ἡ πῶς μετὰ σώματος μνημονεύσει, ὃ μὴ πέφυκε γινώσκειν ὅλως τὸ σῶμα; Ἀλλὰ τὰ μὲν λεκτέον εἰς ψυχὴν λήγειν, ὅσα διὰ σώματος, τὰ δὲ ψυχῆς εἶναι μόνῃς, εἰ δεῖ τὴν ψυχὴν εἶναί τι καὶ φύσιν τινὰ καὶ ἔργον τι αὐτῆς. Εἰ δὲ τοῦτο, καὶ ἔφεσιν καὶ μνήμην τῆς ἐφέσεως ἄρα καὶ τῆς τεύξεως καὶ τῆς οὐ τεύξεως, ἐπεῖπερ καὶ ἡ φύσις αὐτῆς οὐ τῶν ρεόντων. Εἰ γὰρ μὴ τοῦτο, οὐδὲ συναίσθησιν οὐδὲ παρακολούθησιν δώσομεν οὐδέ τινα σύνθεσιν καὶ οἷον σύνεσιν. Οὐ γὰρ δὴ οὐδὲν ἔχουσα τούτων ἐν τῇ φύσει αὐτῆς ταῦτα κομίζεται ἐν σώματι, ἀλλ' ἐνεργείας μὲν τινὰς ἴσχει ὧν ἔργων δεῖται ἢ ἐπιτέλεισις ὀργάνων, τῶν δὲ τὰς δυνάμεις ἡκεὶ φέρουσα, τῶν δὲ καὶ τὰς ἐνεργείας. Τὸ δὲ τῆς μνήμης καὶ τὸ σῶμα ἐμπόδιον ἔχει· ἐπεὶ καὶ νῦν προστιθεμένων τινῶν λήθη, ἐν δ' ἀφαιρέσει καὶ καθάρσει ἀνακύπτει πολλάκις ἡ μνήμη. Μονῆς δὲ οὔσης αὐτῆς ἀνάγκη τὴν τοῦ σώματος φύσιν κινουμένην καὶ ρέουσαν λήθης αἰτίαν, ἀλλ' οὐ μνήμης εἶναι· διὸ καὶ ὁ τῆς Λήθης ποταμὸς οὗτος ἂν ὑπονοοῖτο. Ψυχῆς μὲν δὴ ἔστω τὸ πάθημα τοῦτο.

[27] Ἀλλὰ τίνος ψυχῆς, τῆς μὲν λεγομένης ὑφ' ἡμῶν θειοτέρας, καθ' ἣν ἡμεῖς, τῆς δὲ ἄλλης τῆς παρὰ τοῦ ὅλου; Ἡ λεκτέον εἶναι μνήμας ἐκατέρας, τὰς μὲν ἰδίας, τὰς δὲ κοινάς· καὶ ὅταν μὲν συνῶσιν, ὁμοῦ πάσας, χωρὶς δὲ γενομένων, εἰ ἄμφω εἶεν καὶ μένοιεν, ἐκατέραν ἐπιπλέον τὰ ἑαυτῆς, ἐπ' ὀλίγον δὲ χρόνον τὰ τῆς ἐτέρας. Τὸ γοῦν εἰδῶλον ἐν Αἰδου Ἡρακλέους – τοῦτο γὰρ καὶ τὸ εἰδῶλον, οἶμαι, χρὴ νομίζειν ἡμᾶς – μνημονεύειν τῶν πεπραγμένων πάντων κατὰ τὸν βίον, αὐτοῦ γὰρ μάλιστα καὶ ὁ βίος ἦν. Αἱ δὲ ἄλλαι τὸ συναμφότερον [γενόμεναι] [οὔσαι] οὐδὲν πλέον ὅμως εἶχον λέγειν· ἢ ἅ γε τοῦ βίου τούτου, καὶ αὐταὶ [τὸ συναμφότερον γενόμεναι] ταῦτα ἥιδεσαν· ἢ εἴ τι δικαιοσύνης ἐχόμενον. Ὁ δὲ Ἡρακλῆς αὐτὸς ὁ ἄνευ τοῦ εἰδῶλου τί ἔλεγεν, οὐκ εἴρηται. Τί οὖν ἂν εἴποι ἡτέρα ψυχὴ ἀπαλλαγεῖσα μόνῃ; Ἡ γὰρ

ἐφελκομένη ὅ τι κᾶν, πάντα, ὅσα ἐπραξεν ἢ ἐπαθεν ὁ ἄνθρωπος· χρόνου δὲ προιόντος ἐπὶ τῷ θανάτῳ καὶ ἄλλων μνήμαι ἂν φανεῖεν ἐκ τῶν πρόσθεν βίων, ὥστε τινὰ τούτων καὶ ἀτιμάσασαν ἀφεῖναι. Σώματος γὰρ καθαρωτέρα γενομένη καὶ ἡ ἐνταῦθα οὐκ εἶχεν ἐν μνήμῃ ἀναπολήσει· εἰ δ' ἐν σώματι γενομένη ἄλλῳ ἐξέλθοι, ἐρεῖ μὲν τὰ τοῦ ἐξω βίου καὶ ἐρεῖ [δὲ] [εἶναι] ὁ ἄρτι ἀφῆκεν [ἐρεῖ δὲ] καὶ πολλὰ τῶν πρόσθεν. Χρόνοις δὲ πολλῶν τῶν ἐπακτῶν ἀεὶ ἔσται ἐν λήθῃ. Ἡ δὲ δὴ μόνη γενομένη τί μνημονεύσει; Ἡ πρότερον σκεπτέον τί νυν δυνάμει ψυχῆς τὸ μνημονεύειν παραγίνεται.

[28] Ἄρα γε ὧι αἰσθανόμεθα καὶ ὧι μανθάνομεν; Ἡ καὶ ὧι ἐπιθυμοῦμεν τῶν ἐπιθυμητῶν, καὶ τῶν ὀργιστῶν τῷ θυμοειδεῖ; Οὐ γὰρ ἄλλο μὲν ἀπολαύσει, φήσῃ τις, ἄλλο δὲ μνημονεύσει τῶν ἐκείνου. Τὸ γοῦν ἐπιθυμητικὸν ὧν ἀπέλαυσε τούτοις κινεῖται πάλιν ὀφθέντος τοῦ ἐπιθυμητοῦ δηλονότι τῇ μνήμῃ. Ἐπεὶ διὰ τί οὐκ ἄλλου, ἢ οὐχ οὕτως; Τί οὖν κωλύει καὶ αἴσθησιν τῶν τοιούτων διδόναι αὐτῷ καὶ τῷ αἰσθητικῷ τοῖνον ἐπιθυμίαν καὶ πάντα πᾶσιν ὥστε κατὰ τὸ ἐπικρατοῦν ἕκαστον λέγεσθαι; Ἡ αἴσθησιν ἄλλως ἐκάστω· οἷον εἶδε μὲν ἡ ὄρασις, οὐ τὸ ἐπιθυμοῦν, ἐκινήθη δὲ παρὰ τῆς αἰσθήσεως τὸ ἐπιθυμοῦν οἷον διαδόσει, οὐχ ὥστε εἰπεῖν τὴν αἴσθησιν οἶα, ἀλλ' ὥστε ἀπαρακολουθήτως παθεῖν. Καὶ ἐπὶ τοῦ θυμοῦ εἶδε τὸν ἀδικήσαντα, ὁ δὲ θυμὸς ἀνέστη, οἷον εἰ ποιμένος ἰδόντος ἐπὶ ποίμνῃ λύκον ὁ σκύλαξ τῇ ὁδμῇ ἢ τῷ κτύπῳ αὐτὸς οὐκ ἰδὼν ὄμμασιν ὀρίνοιτο. Καὶ τοῖνον ἀπέλαυσε μὲν τὸ ἐπιθυμοῦν, καὶ ἔχει ἔχνος τοῦ γενομένου ἐντεθὲν οὐχ ὡς μνήμην, ἀλλ' ὡς διάθεσιν καὶ πάθος· ἄλλο δὲ τὸ ἐωρακὸς τὴν ἀπόλαυσιν καὶ παρ' αὐτοῦ ἔχον τὴν μνήμην τοῦ γεγενημένου. Τεκμήριον δὲ τὸ μὴ ἠδεῖαν εἶναι τὴν μνήμην πολλάκις ὧν μετέσχε τὸ ἐπιθυμοῦν, καίτοι, εἰ ἐν αὐτῷ, ἦν ἂν.

[29] Ἄρ' οὖν τῷ αἰσθητικῷ φέροντες ἀναθήσομεν τὴν μνήμην, καὶ τὸ αὐτὸ ἡμῖν μνημονευτικὸν καὶ αἰσθητικὸν ἔσται; Ἀλλ' εἰ καὶ τὸ εἶδωλον μνημονεύσει, ὡς ἐλέγετο, διττὸν τὸ αἰσθητικὸν ἔσται, καὶ εἰ μὴ τὸ αἰσθητικὸν δὲ τὸ μνημονευτικόν, ἀλλ' ὅτιοῦν ἄλλο, διττὸν τὸ μνημονεύον ἔσται. ὦΕτι εἰ τὸ αἰσθητικόν, καὶ τῶν μαθημάτων ἔσται καὶ τῶν διανοημάτων τὸ αἰσθητικόν. Ἡ ἄλλο γε δεῖ ἐκατέρων. Ἄρ' οὖν κοινὸν θέμενοι τὸ ἀντιληπτικὸν τούτῳ δώσομεν ἀμφοῖν τὴν μνήμην; Ἀλλ' εἰ μὲν ἐν καὶ ταῦτὸ τὸ ἀντιλαμβανόμενον αἰσθητῶν τε καὶ νοητῶν, τάχα ἂν τι λέγοιτο· εἰ δὲ διαιρεῖται διχῇ, οὐδὲν ἦττον δύο ἂν εἴη. Εἰ δὲ καὶ ἐκατέραι τῇ ψυχῇ δώσομεν ἅμφω, τέτταρα ἂν γένοιτο. Ὅλως δὲ τίς ἀνάγκη, ὧι αἰσθανόμεθα, τούτῳ καὶ μνημονεύειν, καὶ τῇ αὐτῇ δυνάμει γίνεσθαι ἅμφω, καὶ ὧι διανοούμεθα, τούτῳ τῶν διανοημάτων μνημονεύειν; Ἐπεὶ οὐδ' οἱ αὐτοὶ διανοεῖσθαι κράτιστοι καὶ μνημονεύειν, καὶ ἐπίσης αἰσθήσει χρῆσάμενοι οὐκ ἐπίσης μνημονεύουσι, καὶ εὐαίσθητως ἔχουσιν ἄλλοι, μνημονεύουσι δὲ ἄλλοι οὐκ ὀξέως ἐν αἰσθήσει γεγενημένοι. Ἀλλὰ πάλιν αὖ, εἰ ἄλλο ἐκάτερον δεήσει εἶναι, καὶ ἄλλο μνημονεύσει ὧν ἡ αἴσθησις ἦισθετο πρότερον, κάκεῖνο δεῖ αἰσθῆσθαι οὐπερ μελλήσει μνημονεύειν; Ἡ οὐδὲν κωλύει τῷ μνημονεύσοντι τὸ αἰσθημα φάντασμα εἶναι, καὶ τῷ φανταστικῷ ἄλλῳ ὄντι τὴν μνήμην καὶ κατοχὴν ὑπάρχειν· τοῦτο γὰρ ἔστιν, εἰς ὃ λήγει ἡ αἴσθησις, καὶ μηκέτι οὔσης τούτῳ πάρεστι τὸ ὄραμα. Εἰ οὖν παρὰ τούτῳ τοῦ ἀπόντος ἤδη ἡ φαντασία,

μνημονεύει ἤδη, κἂν ἐπ' ὀλίγον παρήϊ. Ὡς δὴ εἰ μὲν ἐπ' ὀλίγον παραμένει, ὀλίγη ἢ μνήμη, ἐπὶ πολὺν δέ, μᾶλλον μνημονικοὶ τῆς δυνάμεως ταύτης οὕσης ἰσχυροτέρας, ὥς μὴ ῥαϊδίως τρεπομένης ἐφεῖσθαι ἀποσεισθεῖσαν τὴν μνήμην. Τοῦ φανταστικοῦ ἄρα ἡ μνήμη, καὶ τὸ μνημονεύειν τῶν τοιούτων ἔσται. Διαφόρως δ' ἔχειν πρὸς μνήμας φήσομεν ἢ ταῖς δυνάμεσιν αὐτῆς διαφόρως ἐχούσαις ἢ ταῖς προσέξουσιν ἢ μὴ, ἢ καὶ σωματικαῖς κράσεσιν ἐνούσαις καὶ μὴ, καὶ ἀλλοιούσαις καὶ μὴ, καὶ οἷον θορυβούσαις. Ἀλλὰ ταῦτα μὲν ἐτέρωθι.

[30] Τὸ δὲ τῶν διανοήσεων τί; Ἄρα γε καὶ τούτων τὸ φανταστικόν; Ἀλλ' εἰ μὲν πάσῃ νοήσει παρακολουθεῖ φαντασία, τάχα ἂν ταύτης τῆς φαντασίας, οἷον εἰκόνοσ οὕσης τοῦ διανοήματος, μενούσης οὕτως ἂν εἴη τοῦ γνωσθέντος ἢ μνήμη· εἰ δὲ μὴ, ἄλλο τι ζητητέον. Ἴσως δ' ἂν εἴη τοῦ λόγου τοῦ τῷ νοήματι παρακολουθοῦντος ἢ παραδοχῇ εἰς τὸ φανταστικόν. Τὸ μὲν γὰρ νόημα ἄμερὲς καὶ οὐπω οἷον προεληλυθὸς εἰς τὸ ἔξω ἔνδον ὃν λανθάνει, ὁ δὲ λόγος ἀναπτύξας καὶ ἐπάγων ἐκ τοῦ νοήματος εἰς τὸ φανταστικὸν ἔδειξε τὸ νόημα οἷον ἐν κατόπτρῳ, καὶ ἡ ἀντίληψις αὐτοῦ οὕτω καὶ ἡ μονὴ καὶ ἡ μνήμη. Διὸ καὶ αἰεὶ κινουμένης πρὸς νόησιν τῆς ψυχῆς, ὅταν ἐν τούτῳ γένηται, ἡμῖν ἡ ἀντίληψις. Ἄλλο γὰρ ἡ νόησις, καὶ ἄλλο ἡ τῆς νοήσεως ἀντίληψις, καὶ νοοῦμεν μὲν αἰεὶ, ἀντιλαμβανόμεθα δὲ οὐκ αἰεὶ· τοῦτο δέ, ὅτι τὸ δεχόμενον οὐ μόνον δέχεται νοήσεις, ἀλλὰ καὶ αἰσθήσεις κατὰ θάτερα.

[31] Ἀλλ' εἰ τοῦ φανταστικοῦ ἡ μνήμη, ἑκάτερα δὲ ἡ ψυχὴ μνημονεύειν εἴρηται, δύο τὰ φανταστικά. Χωρὶς μὲν οὖν οὕσαι ἐχέτωσαν ἑκάτερα, ἐν δὲ τῷ αὐτῷ παρ' ἡμῖν πῶς τὰ δύο καὶ τίνι αὐτῶν ἐγγίνεται; Εἰ μὲν γὰρ ἀμφοτέροις, διτταὶ αἰεὶ αἱ φαντασίαι· οὐ γὰρ δὴ τὸ μὲν τῆς ἐτέρας τῶν νοητῶν, τὸ δὲ τῶν αἰσθητῶν· οὕτω γὰρ ἂν παντάπασιν δύο ζῶια οὐδὲν ἔχοντα κοινὸν πρὸς ἄλληλα ἔσται. Εἰ οὖν ἀμφοτέροις, τίς ἡ διαφορά; Εἴτα πῶς οὐ γινώσκομεν; Ἡ ὅταν μὲν συμφωνῇ ἡ ἐτέρα τῇ ἐτέρῃ, οὐκ ὄντων οὐδὲ χωρὶς τῶν φανταστικῶν, κρατοῦντός τε τοῦ τῆς κρείττονος, ἐν τὸ φάντασμα γίνεται, οἷον παρακολουθούσης σκιᾶς τῷ ἐτέρῳ, καὶ ὑποτρέχοντος οἷον σμικροῦ φωτὸς μερίζον· ὅταν δὲ μάχῃ ἢ καὶ διαφωνίᾳ, ἐκφανῆς ἐφ' αὐτῆς καὶ ἡ ἐτέρα γίνεται, λανθάνει δὲ [ὅ τι] ἐν ἐτέρῳ. [ὅτι] Καὶ ὅλως τὸ διττὸν τῶν ψυχῶν λανθάνει. Εἰς ἐν γὰρ ἤλθον ἄμφω καὶ ἐποχεῖται ἡ ἐτέρα. Ἐώρα οὖν ἡ ἐτέρα πάντα καὶ τὰ μὲν ἔχει ἐξελθούσα, τὰ δ' ἀφίησι τῶν τῆς ἐτέρας· οἷον ἐταίρων ὁμιλίας φανωτέρων λαβόντες ποτὲ ἄλλους ἀλλαζάμενοι ὀλίγα τῶν ἐκείνων μεμνήμεθα, χρηστοτέρων δὲ γεγεννημένων πλείω.

[32] Τί δὲ δὴ φίλων καὶ παίδων καὶ γυναικός; Πατρίδος δὲ καὶ τῶν ὧν ἂν καὶ ἀστεῖος οὐκ ἄτοπος μνημονεύων; Ἡ τὸ μὲν μετὰ πάθους ἐκάστου, ὁ δὲ ἀπαθῶς ἂν τὰς μνήμας τούτων ἔχοι· τὸ γὰρ πάθος ἴσως καὶ ἐξ ἀρχῆς ἐν ἐκείνῳ καὶ τὰ ἀστεῖς τῶν παθῶν τῇ σπουδαίᾳ, καθόσον τῇ ἐτέρῃ τι ἐκοινώνησε. Πρέπει δὲ τὴν μὲν χεῖρονα καὶ τῶν τῆς ἐτέρας ἐνεργημάτων ἐφίεσθαι τῆς μνήμης καὶ μάλιστα, ὅταν ἀστεία ἢ καὶ αὐτὴ· γένοιτο γὰρ ἂν τις καὶ ἐξ ἀρχῆς ἀμείνων καὶ τῇ παιδεύσει τῇ παρὰ τῆς κρείττονος. Τὴν δὲ δεῖ ἀσμένως λήθην ἔχειν τῶν παρὰ τῆς χείρονος. Εἴη γὰρ ἂν καὶ σπουδαίας οὕσης τῆς ἐτέρας τὴν ἐτέραν τὴν φύσιν χεῖρονα εἶναι κατεχομένην ὑπὸ τῆς ἐτέρας βίαι. Ὅσῳ δὴ σπεύδει πρὸς τὸ ἄνω, πλείονων αὐτῇ ἢ λήθῃ, εἰ μὴ που πᾶς ὁ

βίος αὐτῇ καὶ ἐνταῦθα τοιοῦτος οἷος μόνων τῶν κρειττόνων εἶναι τὰς μνήμας· ἐπεὶ καὶ ἐνταῦθα καλῶς τὸ ἐξιστάμενον τῶν ἀνθρωπείων σπουδασμάτων. Ἀνάγκη οὖν καὶ τῶν μνημονευμάτων· ὥστε ἐπιλήσμονα ἄν τις λέγων τὴν ἀγαθὴν ὀρθῶς ἂν λέγοι τρόπῳ τοιούτῳ. Ἐπεὶ καὶ φεύγει ἐκ τῶν πολλῶν, καὶ τὰ πολλὰ εἰς ἓν συνάγει τὸ ἄπειρον ἀφίεις. Οὕτω γὰρ καὶ οὐ μετὰ πολλῶν, ἀλλὰ ἐλαφρὰ καὶ δι' αὐτῆς· ἐπεὶ καὶ ἐνταῦθα, ὅταν ἐκεῖ ἐθέλῃ εἶναι, ἔτι οὕσα ἐνταῦθα ἀφήσῃ πάντα ὅσα ἄλλα· ὀλίγα τοίνυν κακεῖ τὰ ἐντεῦθεν· καὶ ἐν οὐρανῷ οὕσα πλείω. Καὶ εἶποι ἂν ὁ Ἡρακλῆς ἐκεῖνος ἀνδραγαθίας ἑαυτοῦ, ὁ δὲ καὶ ταῦτα σμικρὰ ἡγούμενος καὶ μετατεθεὶς εἰς ἀγιώτερον τόπον καὶ ἐν τῷ νοητῷ γεγεννημένος καὶ ὑπὲρ τὸν Ἡρακλέα ἰσχύσας τοῖς ἄθλοις, οἷα ἀθλεύουσι σοφοί.

δ: Περὶ ψυχῆς ἀποριῶν δεύτερον.

[1] Τί οὖν ἐρεῖ; Καὶ τίνων τὴν μνήμην ἔξει ψυχὴ ἐν τῷ νοητῷ καὶ ἐπὶ τῆς οὐσίας ἐκείνης γενομένη; Ἡ ἀκόλουθον εἰπεῖν ἐκεῖνα θεωρεῖν καὶ περὶ ἐκεῖνα ἐνεργεῖν, ἐν οἷς ἔστιν, ἢ μηδὲ ἐκεῖ εἶναι. Τῶν οὖν ἐνταῦθα οὐδέν, οἷον ὅτι ἐφιλοσόφησε, καὶ δὴ καὶ ὅτι ἐνταῦθα οὐσα ἐθεάτο τὰ ἐκεῖ; Ἀλλ' εἰ μὴ ἔστιν, ὅτε τις ἐπιβάλλει τινὶ τῇ νοήσει, ἄλλο τι ποιεῖν ἢ νοεῖν κάκεῖνο θεωρεῖν – καὶ ἐν τῇ νοήσει οὐκ ἔστιν ἐμπεριεχόμενον τὸ ἐνενοήκειν, ἀλλ' ὕστερον ἢν τις τοῦτ, εἰ ἔτυχεν, εἴποι, τοῦτο δὲ ἤδη μεταβάλλοντος – οὐκ ἂν εἴη ἐν τῷ νοητῷ καθαρῶς ὄντα μνήμην ἔχειν τῶν τῆιδέ ποτε αὐτῷ τινι γεγεννημένων. Εἰ δὲ καί, ὥσπερ δοκεῖ, ἄχρονος πᾶσα νόησις, ἐν αἰῶνι, ἀλλ' οὐκ ἐν χρόνῳ ὄντων τῶν ἐκεῖ, ἀδύνατον μνήμην εἶναι ἐκεῖ οὐχ ὅτι τῶν ἐνταῦθα, ἀλλὰ καὶ ὅλως ὁτουοῦν. Ἀλλὰ ἔστιν ἕκαστον παρόν· ἐπεὶ οὐδὲ διέξοδος οὐδὲ μετάβασις ἀφ' ἐτέρου ἐπ' ἄλλο. Τί οὖν; οὐκ ἔσται διαίρεσις ἄνωθεν εἰς εἶδη, ἢ κάτωθεν ἐπὶ τὸ καθόλου καὶ τὸ ἄνω; Τῷ μὲν γὰρ ἄνω μὴ ἔστω ἐνεργεῖαι ὁμοῦ ὄντι, τῇ δὲ ψυχῇ ἐκεῖ οὕσῃ διὰ τί οὐκ ἔσται; Τί οὖν κωλύει καὶ ταύτην τὴν ἐπιβολὴν ἀθρόαν ἀθρόων γίνεσθαι; Ἄρ' οὖν ὥς τινος ὁμοῦ; Ἡ ὡς πολλῶν ὁμοῦ πάσας νοήσεις. Τοῦ γὰρ θεάματος ὄντος ποικίλου ποικίλην καὶ πολλὴν τὴν νόησιν ἅμα γίνεσθαι καὶ πολλὰς τὰς νοήσεις, οἷον αἰσθήσεις πολλὰς προσώπου ὀφθαλμῶν ἅμα ὁρωμένων καὶ ῥινὸς καὶ τῶν ἄλλων. Ἀλλ' ὅταν ἐν τι διαιρῇ καὶ ἀναπτύσῃ; Ἡ ἐν τῷ νῶι διήρηται· καὶ τὸ τοιοῦτον οἷον ἐναπέρεισις μᾶλλον. Τὸ δὲ πρότερον καὶ τὸ ὕστερον ἐν τοῖς εἶδεσιν οὐ χρόνῳ ὄν οὐδὲ τὴν νόησιν τοῦ προτέρου καὶ ὕστερου χρόνῳ ποιήσει· ἔστι γὰρ καὶ τάξει, οἷον εἰ φυτοῦ ἢ τάξις ἐκ ῥιζῶν ἀρξαμένη ἕως εἰς τὸ ἄνω τῷ θεωμένῳ οὐκ ἔχει ἄλλως ἢ τάξει τὸ πρότερον καὶ τὸ ὕστερον ἅμα τὸ πᾶν θεωμένῳ. Ἀλλ' ὅταν εἰς ἐν βλέπῃ, εἶτα πολλὰ καὶ πάντα ἔχῃ, πῶς τὸ μὲν πρῶτον ἔσχε, τὸ δὲ ἐφεξῆς; Ἡ ἡ δύναμις ἢ μία οὕτως ἦν μία, ὡς πολλὰ ἐν ἄλλῳ, καὶ οὐ κατὰ μίαν νόησιν πάντα. Αἱ γὰρ ἐνέργειαι [οὐ] καθ' ἓνα, ἀλλ' αἰεὶ πᾶσαι δυνάμει ἐστώσῃ· ἐν δὲ τοῖς ἄλλοις γινομένων. Ἡδὴ γὰρ ἐκεῖνο ὡς μὴ ἐν ὄν δυνηθῆναι τὴν τῶν πολλῶν ἐν αὐτῷ φύσιν δέξασθαι πρότερον οὐκ ὄντων.

[2] Ἀλλὰ ταῦτα μὲν ταύτη. Ἐαυτοῦ δὲ πῶς; Ἡ οὐδὲ ἑαυτοῦ ἔξει τὴν μνήμην, οὐδ' ὅτι αὐτὸς ὁ θεωρῶν, οἷον Σωκράτης, ἢ ὅτι νοῦς ἢ ψυχὴ. Πρὸς δὴ ταῦτά τις ἀναμνησθήτω, ὡς ὅταν καὶ ἐνταῦθα θεωρῇ καὶ μάλιστα ἐναργῶς, οὐκ ἐπιστρέφει πρὸς ἑαυτὸν τότε τῇ νοήσει, ἀλλ' ἔχει μὲν ἑαυτόν, ἢ δὲ ἐνέργεια πρὸς ἐκεῖνο, κάκεῖνο γίνεται οἷον ὕλην ἑαυτὸν παρασχών, εἰδοποιούμενος δὲ κατὰ τὸ ὁρώμενον καὶ δυνάμει ὄν τότε αὐτός. Τότε οὖν αὐτός τί ἔστιν ἐνεργεῖαι, ὅταν μηδὲν νοῇ; Ἡ, εἰ μὲν αὐτὸς κενός ἐστι παντός, ὅταν μηδὲν νοῇ. Εἰ δὲ ἔστιν αὐτὸς τοιοῦτος οἷος πάντα εἶναι, ὅταν αὐτὸν νοῇ, πάντα ὁμοῦ νοεῖ· ὥστε τῇ μὲν εἰς ἑαυτὸν ὁ τοιοῦτος ἐπιβολῇ καὶ ἐνεργεῖαι ἑαυτὸν ὁρῶν τὰ πάντα ἐμπεριεχόμενα ἔχει, τῇ δὲ πρὸς τὰ πάντα ἐμπεριεχόμενον ἑαυτόν. Ἀλλ' εἰ οὕτω ποιεῖ, μεταβάλλει τὰς νοήσεις, ὁ πρότερον αὐτοὶ οὐκ ἤξιοῦμεν. Ἡ λεκτέον ἐπὶ μὲν τοῦ νοῦ τὸ ὡσαύτως ἔχειν, ἐπὶ δὲ τῆς ψυχῆς ἐν οἷον ἐσχάτοις τοῦ νοητοῦ κειμένης γίνεσθαι τοῦτο

δυνατὸν εἶναι, ἐπεὶ καὶ προσχωρεῖν εἴσω; Εἰ γάρ τι περὶ τὸ μένον γίνεται, δεῖ αὐτὸ παραλλαγὴν πρὸς τὸ μένον ἔχειν μὴ ὁμοίως μένον. Ἡ οὐδὲ μεταβολὴν λεκτέον γίνεσθαι, ὅταν ἀπὸ τῶν ἑαυτοῦ ἐφ' ἑαυτόν, καὶ ὅταν ἀφ' ἑαυτοῦ ἐπὶ τὰ ἄλλα· πάντα γὰρ αὐτός ἐστι καὶ ἄμφω ἓν. Ἀλλ' ἡ ψυχὴ ἐν τῷ νοητῷ οὐσα τοῦτο πάσχει τὸ ἄλλο καὶ ἄλλο πρὸς αὐτὴν καὶ τὰ ἐν αὐτῇ; Ἡ καθαρῶς ἐν τῷ νοητῷ οὐσα ἔχει τὸ ἀμετάβλητον καὶ αὐτῇ. Καὶ γὰρ αὐτὴ ἐστὶν ἅ ἐστιν· ἐπεὶ καὶ ὅταν ἐν ἐκείνῳ ἦι τῷ τόπῳ, εἰς ἔνωσιν ἐλθεῖν τῷ νῷ ἀνάγκη, εἴπερ ἐπεστράφη· στραφεῖσα γὰρ οὐδὲν μεταξὺ ἔχει, εἰς τε νοῦν ἐλθοῦσα ἤρμοστα, καὶ ἄρμοσθεῖσα ἡνωταὶ οὐκ ἀπολλυμένη, ἀλλ' ἓν ἐστὶν ἄμφω καὶ δύο. Οὕτως οὖν ἔχουσα οὐκ ἂν μεταβάλλοι, ἀλλὰ ἔχοι ἂν ἀτρέπτως πρὸς νόησιν ὁμοῦ ἔχουσα τὴν συναίσθησιν αὐτῆς, ὡς ἐν ἅμα τῷ νοητῷ ταυτὸν γενομένη.

[3] Ἐξελθοῦσα δὲ ἐκείθεν καὶ οὐκ ἀνασχομένη τὸ ἓν, τὸ δὲ αὐτῆς ἀσπασαμένη καὶ ἕτερον ἐθελήσασα εἶναι καὶ οἶον προκύψασα, μνήμην, ὡς ἔοικεν, ἐφεξῆς λαμβάνει. Μνήμη δὲ ἡ μὲν τῶν ἐκεῖ ἔτι κατέχει μὴ πεσεῖν, ἡ δὲ τῶν ἐνταῦθα ὡδὶ φέρει, ἡ δὲ τῶν ἐν οὐρανῷ ἐκεῖ κατέχει, καὶ ὅλως, οὗ μνημονεύει, ἐκείνῳ ἐστὶ καὶ γίνεται. Ἦν γὰρ τὸ μνημονεύειν ἢ νοεῖν ἢ φαντάζεσθαι, ἡ δὲ φαντασία αὐτῇ οὐ τῷ ἔχειν, ἀλλ' οἷα ὁρᾶι, καὶ οἷα διάκειται· κἂν τὰ αἰσθητὰ ἴδῃ, ὅποσον αὐτῶν ἂν ἴδῃ, τοσοῦτον ἔχει τὸ βάθος. Ὅτι γὰρ ἔχει πάντα δευτέρως καὶ οὐχ οὕτω τελείως, πάντα γίνεται, καὶ μεθόριον οὐσα καὶ ἐν τοιούτῳ κειμένη ἐπ' ἄμφω φέρεται.

[4] Ἐκεῖ μὲν οὖν καὶ τάγαθὸν διὰ νοῦ ὁρᾶι, οὐ γὰρ στέγεται ἐκεῖνο, ὥστε μὴ διελθεῖν εἰς αὐτήν· ἐπεὶ μὴ σῶμα τὸ μεταξὺ ὥστε ἐμποδίζειν· καίτοι καὶ σωμάτων μεταξὺ πολλαχῇ εἰς τὰ τρίτα ἀπὸ τῶν πρώτων ἢ ἀφίξις. Εἰ δὲ πρὸς τὰ κάτω δοίῃ αὐτήν, ἀναλόγως τῇ μνήμῃ καὶ τῇ φαντασίᾳ ἔχει ὃ ἠθέλησε. Διὸ ἡ μνήμη, καὶ ὅταν τῶν ἀρίστων ἦι, οὐκ ἄριστον. Δεῖ δὲ τὴν μνήμην λαμβάνειν οὐ μόνον ἐν τῷ οἶον αἰσθάνεσθαι ὅτι μνημονεύει, ἀλλὰ καὶ ὅταν διακේται κατὰ τὰ πρόσθεν παθήματα ἢ θεάματα. Γένοιτο γὰρ ἂν, καὶ μὴ παρακολουθοῦντα ὅτι ἔχει, ἔχειν παρ' αὐτῷ ἰσχυροτέρως ἢ εἰ εἰδείῃ. Εἰδὼς μὲν γὰρ τάχα ἂν ὡς ἄλλο ἔχοι ἄλλος αὐτὸς ὢν, ἀγνοῶν δὲ ὅτι ἔχει κινδυνεύει εἶναι ὃ ἔχει· ὃ δὲ πάθημα μᾶλλον πεσεῖν ποιεῖ τὴν ψυχὴν. Ἀλλ' εἰ ἀφισταμένη τοῦ ἐκεῖ τόπου ἀναφέρει τὰς μνήμας ὅπως οὖν, εἶχε κάκεῖ. Ἡ δυνάμει· ἡ δὲ ἐνέργεια ἐκείνων ἠφάνιζε τὴν μνήμην. Οὐ γὰρ ὡς κείμενοι ἦσαν τύποι, ἵνα ἂν ἦι ἴσως ἄτοπον τὸ συμβαῖνον, ἀλλ' ἡ δύναμις ἦν ἡ ἀφεθεῖσα ὕστερον εἰς ἐνέργειαν. Πausaμένης οὖν τῆς ἐν τῷ νοητῷ ἐνεργείας, εἶδεν ἂ πρότερον ἡ ψυχὴ, πρὶν ἐκεῖ γενέσθαι, ἰδοῦσα ἦν.

[5] Τί οὖν; Κάκεῖνα νῦν αὐτῇ ἡ δύναμις, καθ' ἣν τὸ μνημονεύειν, εἰς ἐνέργειαν ἄγει; Ἡ εἰ μὲν μὴ αὐτὰ ἐωρῶμεν, μνήμη, εἰ δ' αὐτά, ὧι κάκεῖ ἐωρῶμεν. Ἐγείρεται γὰρ τοῦτο οἷς ἐγείρεται, καὶ τοῦτο ἐστὶ τὸ ὁρῶν περὶ τῶν εἰρημένων. Οὐ γὰρ εἰκασίαι δεῖ χρώμενον ἀποφαίνεσθαι οὐδὲ συλλογισμῶι τὰς ἀρχὰς ἄλλοθεν εἰληφότι, ἀλλ' ἐστὶ περὶ τῶν νοητῶν, ὡς λέγεται, καὶ ἐνθάδε οὐσι τῷ αὐτῷ λέγειν, ὃ δύναμιν ἔχει τάκεῖ θεωρεῖν. Ταῦτο γὰρ οἶον ἐγείραντας δεῖ ὁρᾶν τάκεῖ, ὥστε καὶ ἐγείραι ἐκεῖ· οἶον εἰ τις ἀνάγων αὐτοῦ τὸν ὀφθαλμὸν ἐπὶ τινος ὑψηλῆς σκοπιᾶς ὁρώῃ ἂ μηδεὶς τῶν οὐ σὺν αὐτῷ ἀναβεβηκότων. Ἡ τοίνυν μνήμη ἐκ τοῦ λόγου φαίνεται ἄρχεσθαι ἀπ'

οὐρανοῦ, ἥδη τῆς ψυχῆς τοὺς ἐκεῖ τόπους καταλειπούσης. Ἐντεῦθεν μὲν οὖν ἐν οὐρανῷ γενομένη καὶ στᾶσα θαυμαστὸν οὐδέν, εἰ τῶν ἐνθάδε μνήμην πολλῶν ἔχοι οἷων εἶρηται, καὶ ἐπιγινώσκειν πολλὰς τῶν πρότερον ἐγνωσμένων, εἴπερ καὶ σώματα ἔχειν περὶ αὐτὰς ἀνάγκη ἐν σχήμασιν ὁμοίσις. Καὶ εἰ τὰ σχήματα δὲ ἀλλάζαιτο σφαιροειδῆ ποιησάμεναι, ἄρα διὰ τῶν ἡθῶν καὶ τῆς τῶν τρόπων ιδιότητος γνωρίζοιεν; Οὐ γὰρ ἄτοπον. Τὰ μὲν γὰρ πάθη ἔστωσαν ἀποθέμεναι, τὰ δ' ἦθη οὐ κωλύεται μένειν. Εἰ δὲ καὶ διαλέγεσθαι δύναιτο, καὶ οὕτως ἂν γνωρίζοιεν. Ἀλλ' ὅταν ἐκ τοῦ νοητοῦ κατέλθωσι, πῶς; Ἡ ἀνακινήσουσι τὴν μνήμην, ἐλαττόνως μέντοι ἢ ἐκεῖναι, τῶν αὐτῶν· ἄλλα τε γὰρ ἔξουσιν μνημονεύειν, καὶ χρόνος πλείων λήθην παντελεῖ πολλῶν πεποιηκῶς ἔσται. Ἀλλ' εἰ τραπέσαι εἰς τὸν αἰσθητὸν κόσμον εἰς γένεσιν τῆδε πεσοῦνται, ποῖος τρόπος ἔσται τοῦ μνημονεύειν; Ἡ οὐκ ἀνάγκη εἰς πᾶν βάθος πεσεῖν. Ἔστι γὰρ κινήθεις καὶ στῆναι ἐπὶ τι προελθούσας καὶ οὐδέν δὲ κωλύει πάλιν ἐκδῦναι, πρὶν γενέσεως ἐλθεῖν ἐπ' ἔσχατον τόπον.

[6] Τὰς μὲν οὖν μετιούσας καὶ μεταβαλλούσας [τὰς ψυχὰς] ἔχοι ἂν τις εἰπεῖν ὅτι καὶ μνημονεύουσιν· τῶν γὰρ γεγεννημένων καὶ παρεληλυθότων ἡ μνήμη· αἷς δὲ ἐν τῷ αὐτῷ ὑπάρχει μένειν, τίνων ἂν αὐταὶ μνημονεύοιεν; Ἄστρον δὲ περὶ ψυχῆς τῶν γε ἄλλων ἀπάντων καὶ δὴ καὶ περὶ ἡλίου καὶ σελήνης ἐπιζητεῖ ὁ λόγος τὰς μνήμας, καὶ τελευτῶν εἴσι καὶ ἐπὶ τὴν τοῦ παντὸς ψυχὴν, καὶ ἐπιτολήσει καὶ τοῦ Διὸς αὐτοῦ τὰς μνήμας πολυπραγμονεῖν. Ταῦτα δὲ ζητῶν καὶ τὰς διανοίας αὐτῶν καὶ τοὺς λογισμοὺς τίνες εἰσὶ θεωρήσει, εἴπερ εἰσὶν. Εἰ οὖν μήτε ζητοῦσι μήτε ἀποροῦσιν – οὐδενὸς γὰρ δέονται, οὐδὲ μανθάνουσιν, ἃ πρότερον οὐκ ἦν αὐτοῖς ἐν γνώσει – τίνες ἂν λογισμοὶ ἢ τίνες συλλογισμοὶ αὐτοῖς γίνοιτο ἢ διανοήσεις; Ἀλλ' οὐδὲ περὶ τῶν ἀνθρωπίνων αὐτοῖς ἐπίνοιαὶ καὶ μηχαναί, ἐξ ὧν διοικήσουσι τὰ ἡμέτερα ἢ ὅλως τὰ τῆς γῆς· ἄλλος γὰρ τρόπος τῆς εἰς τὸ πᾶν παρ' αὐτῶν εὐθημοσύνης.

[7] Τί οὖν; Ὅτι τὸν θεὸν εἶδον οὐ μνημονεύουσιν; Ἡ αἰεὶ ὀρώσιν. Ἐως δ' ἂν ὀρώσιν, οὐκ ἔνι δῆπου φάναι αὐτοῖς ἑωρακένα· παυσαμένον γὰρ τοῦτο ἂν πάθος εἴη. Τί δέ; Οὐδ' ὅτι περιήλθον χθὲς τὴν γῆν καὶ [τὸ] πέρυσιν, οὐδ' ὅτι ἔζων χθὲς καὶ πάλοι καὶ ἐξ οὗ ζῶσιν; Ἡ ζῶσιν αἰεὶ· τὸ δὲ αἰεὶ ταῦτόν ἐν. Τὸ δὲ χθὲς τῆς φορᾶς καὶ τὸ πέρυσιν τοιοῦτον ἂν εἴη, οἷον ἂν εἴ τις τὴν ὁρμὴν τὴν κατὰ πόδα ἓνα γενομένην μερίζοι εἰς πολλὰ, καὶ ἄλλην καὶ ἄλλην καὶ πολλὰς ποιοῖ τὴν μίαν. Καὶ γὰρ ἐνταῦθα μία φορά, παρὰ δὲ ἡμῖν μετροῦνται πολλαὶ καὶ ἡμέραι ἄλλαι, ὅτι καὶ νύκτες διαλαμβάνουσιν. Ἐκεῖ δὲ μιᾶς οὔσης ἡμέρας πῶς πολλαί; Ὡστε οὐδὲ τὸ πέρυσιν. Ἀλλὰ τὸ διάστημα οὐ ταυτόν, ἀλλ' ἄλλο, καὶ τὸ ζωιδίου τμήμα ἄλλο. Διὰ τί οὖν οὐκ ἐρεῖ παρήλθον τόδε, νῦν δὲ ἐν ἄλλω εἰμί; Εἰ δὲ καὶ ἐφοραῖ τὰ ἀνθρώπων, πῶς οὐ καὶ τὰς μεταβολὰς τὰς περὶ αὐτούς, καὶ ὅτι νῦν ἄλλοι; Εἰ δὲ τοῦτο, καὶ ὅτι πρότερον ἕτεροι καὶ ἕτερα· ὥστε καὶ μνήμη.

[8] Ἡ οὐκ ἀνάγκη οὔτε ὅσα τις θεωρεῖ ἐν μνήμῃ τίθεσθαι, οὔτε τῶν πάντη κατὰ συμβεβηκὸς ἐπακολουθούντων ἐν φαντασίαις γίνεσθαι, ὧν τε ἡ νόησις καὶ ἡ γνῶσις ἐνεργεστέρα, εἰ ταῦτα αἰσθητῶς γίνοιτο, οὐκ ἀνάγκη παρέντα τὴν γνῶσιν αὐτῶν τῷ κατὰ μέρος αἰσθητῷ τὴν ἐπιβολὴν ποιεῖσθαι, εἰ μὴ τις

ἔργωι οἰκονομοῖτό τι, τῶν ἐν μέρει τῇ γνώσει τοῦ ὅλου ἐμπεριεχομένων. Λέγω δὲ ἕκαστον ὧδε· πρῶτον μὲν τὸ μὴ ἀναγκαῖον εἶναι, ἃ τις ὁρᾷ, παρατιθεσθαι παρ' αὐτῷ. Ὅταν γὰρ μηδὲν διαφέρῃ, ἢ μὴ πρὸς αὐτὸν ἢ ὅλως ἢ αἰσθησις ἀπροαιρέτως τῇ διαφορᾷ τῶν ὁρωμένων κινηθεῖσα, τοῦτο αὐτὴ ἔπαθε μόνη τῆς ψυχῆς οὐ δεξαμένης εἰς τὸ εἶσω, ἅτε μήτε πρὸς χρεῖαν μήτε πρὸς ἄλλην ὠφέλειαν αὐτῆς τῆς διαφορᾶς μέλον. Ὅταν δὲ καὶ ἡ ἐνέργεια αὐτὴ πρὸς ἄλλοις ἢ καὶ παντελῶς, οὐκ ἂν ἀνάσχοιτο τῶν τοιούτων παρελθόντων τὴν μνήμην, ὅπου μηδὲ παρόντων γινώσκει τὴν αἴσθησιν. Καὶ μὴν ὅτι τῶν πάντη κατὰ συμβεβηκὸς γινομένων οὐκ ἀνάγκη ἐν φαντασίαι γίνεσθαι, εἰ δὲ καὶ γίνοιτο, οὐχ ὥστε καὶ φυλάξαι καὶ παρατηρήσαι, ἀλλὰ καὶ ὁ τύπος τοῦ τοιούτου οὐ δίδωσι συναίσθησιν, μάθοι ἂν τις, εἰ τὸ λεγόμενον οὕτω λάβοι. Λέγω δὲ ὧδε· εἰ μηδέποτε προηγούμενον γίνεται τὸν ἀέρα τόνδε εἶτα τόνδε τεμεῖν ἐν τῷ κατὰ τόπον κινεῖσθαι, ἢ καὶ ἔτι μᾶλλον διελθεῖν, οὐτ' ἂν τήρησις αὐτοῦ οὐτ' ἂν ἔννοια βαδίζουσι γένοιτο. Ἐπεὶ καὶ τῆς ὁδοῦ εἰ μὴ ἐγίνετο τὸ τόδε διανύσαι προηγούμενον, δι' ἀέρος δὲ ἦν τὴν διέξοδον ποιήσασθαι, οὐκ ἂν ἐγένετο ἡμῖν μέλειν τὸ ἐν ὅτῳ σταδίῳ γῆς ἐσμεν, ἢ ὅσον ἡνύσαμεν· καὶ εἰ κινεῖσθαι δὲ ἔδει μὴ τοσόνδε χρόνον, ἀλλὰ μόνον κινεῖσθαι, μὴδ' ἄλλην τινα πρᾶξιν εἰς χρόνον ἀνήγομεν, οὐκ ἂν ἐν μνήμῃ ἄλλον ἂν καὶ ἄλλον χρόνον ἐποιησάμεθα. Γνώριμον δέ, ὅτι τῆς διανοίας ἐχούσης τὸ πραττόμενον ὅλον καὶ πιστευούσης οὕτω πάντως πραχθήσεσθαι οὐκ ἂν ἔτι προσέχοι γιγνομένοις ἐκάστοις. Καὶ μὴν καὶ ὅταν τις ταῦτὸν ἀεὶ ποιῇ, μάτην ἂν ἔτι παρατηροῖ ἕκαστα τοῦ ταυτοῦ. Εἰ οὖν τὰ ἄστρα φερόμενα τὰ αὐτῶν πράττοντα φέρεται καὶ οὐχ ἵνα παρέλθῃ ταῦτα ὅσα παρέρχεται, καὶ τὸ ἔργον αὐτοῖς οὔτε ἡ θεὰ ὦν πάρεισιν, οὔτε τὸ παρελθεῖν, κατὰ συμβεβηκὸς τε ἡ πάροδος, πρὸς ἄλλοις τε ἡ γνώμη μείζουσι, τά τε αὐτὰ ἀεὶ δι' ὧν διέρχονται ταῦτα, ὅ τε χρόνος οὐκ ἐν λογισμῷ ὁ ἐν τοσῶδε, εἰ καὶ διηριεῖτο, οὐκ ἀνάγκη οὔτε τόπων ὧν παρίασιν οὔτε χρόνων εἶναι μνήμην· ζωὴν τε τὴν αὐτὴν ἔχοντα, ὅπου καὶ τὸ τοπικὸν αὐτοῖς περὶ ταυτόν, ὡς μὴ τοπικόν, ἀλλὰ ζωτικόν τὸ κίνημα εἶναι ζώιου ἐνὸς εἰς αὐτὸ ἐνεργοῦντος ἐν στάσει μὲν ὡς πρὸς τὸ ἔξω, κινήσει δὲ τῇ ἐν αὐτῷ ζωῇ αἰδίῳ οὔσῃ – καὶ μὴν εἰ καὶ χορεῖαι ἀπεικάσειε τις τὴν κίνησιν αὐτῶν, εἰ μὲν ἰσταμένη ποτέ, ἢ πᾶσα ἂν εἴη τελεία ἢ συντελεσθεῖσα ἐξ ἀρχῆς εἰς τέλος, ἀτελὴς δὲ ἡ ἐν μέρει ἐκάστη· εἰ δὲ τοιαύτη οἷα ἀεὶ, τελεία ἀεὶ. Εἰ δὲ ἀεὶ τελεία, οὐκ ἔχει χρόνον ἐν ᾧ τελεσθήσεται οὐδὲ τόπον· ὥστε οὐδὲ ἔφεσιν ἂν ἔχοι οὕτως· ὥστε οὔτε χρονικῶς οὔτε τοπικῶς μετρήσει· ὥστε οὐδὲ μνήμη τούτων. Εἰ μέντοι αὐτοὶ μὲν ζωὴν ζῶσι μακαρίαν ταῖς αὐτῶν ψυχαῖς τὸ ζῆν προσεμβλέποντες, ταύτη δὲ τῶν ψυχῶν αὐτῶν πρὸς ἐν [ταύτην] τῇ νεύσει καὶ τῇ ἐξ αὐτῶν εἰς τὸν σύμπαντα οὐρανὸν ἐλλάμψει – ὥσπερ χορδαὶ ἐν λύραι συμπαθῶς κινηθεῖσαι μέλος ἂν αἰσειαν ἐν φυσικῇ τινι ἁρμονίᾳ – εἰ οὕτω κινεῖτο ὁ σύμπας οὐρανὸς καὶ τὰ μέρη αὐτοῦ, πρὸς αὐτὸν φερόμενος καὶ αὐτός, καὶ ἄλλα ἄλλως πρὸς τὸ αὐτὸ ἄλλης αὐτοῖς καὶ τῆς θέσεως οὔσης, ἔτι ἂν μᾶλλον ὁ λόγος ἡμῖν ὀρθοῖτο μιᾶς ζωῆς καὶ ὁμοίας τῆς πάντων ἔτι μᾶλλον οὔσης.

[9] Ὁ δὲ δὴ πάντα κοσμῶν Ζεὺς καὶ ἐπιτροπεύων καὶ διατιθεὶς εἰσαεῖ, ψυχὴν βασιλικὴν καὶ βασιλικὸν νοῦν ἔχων καὶ πρόνοιαν, ὅπως γίνοιτο, καὶ

γινομένων ἐπιστάσιαν καὶ τάξει διοικῶν καὶ περιόδους ἐλίττων πολλὰς ἤδη καὶ τελέσας, πῶς ἂν ἐν τούτοις ἅπασι μνήμην οὐκ ἔχοι; Ὅποσαι τε ἐγένοντο καὶ οἶαι αἱ περίοδοι, καὶ ὥς ἂν καὶ ἔπειτα γένοιτο, μηχανώμενος καὶ συμβάλλων καὶ λογιζόμενος μνημονικώτατος ἂν εἴη πάντων, ὅσων καὶ δημιουργὸς σοφώτατος. Τὸ μὲν οὖν τῶν περιόδων τῆς μνήμης καὶ καθ' αὐτὸ ἂν ἔχοι πολλὴν ἀπορίαν, ὁπόσος ἀριθμὸς εἴη καὶ εἰ εἰδείη. Πεπερασμένος γὰρ ὢν ἀρχὴν τῷ παντὶ χρονικὴν δώσει· εἰ δ' ἄπειρος, οὐκ εἰδήσει, ὅποσα τὰ αὐτοῦ ἔργα. Ἡ ὅτι ἔν, εἰδήσει, καὶ μία ζωὴ αἰεὶ – οὕτως γὰρ ἄπειρος – καὶ τὸ ἐν οὐ γνώσει ἔξωθεν, ἀλλ' ἔργωι, συνόντος αἰεὶ τοῦ οὕτως ἀπείρου, μᾶλλον δὲ παρεπομένου καὶ θεωρουμένου οὐκ ἐπακτῶι γνώσει. Ὡς γὰρ τὸ αὐτοῦ ἄπειρον τῆς ζωῆς οἶδεν, οὕτω καὶ τὴν ἐνέργειαν τὴν εἰς τὸ πᾶν οὔσαν μίαν, οὐχ ὅτι εἰς τὸ πᾶν.

[10] Ἀλλ' ἐπεὶ τὸ κοσμοῦν διττόν, τὸ μὲν ὥς τὸν δημιουργὸν λέγομεν, τὸ δὲ ὥς τὴν τοῦ παντὸς ψυχὴν, καὶ τὸν Δία λέγοντες ὅτε μὲν ὥς ἐπὶ τὸν δημιουργὸν φερόμεθα, ὅτε δὲ ἐπὶ τὸ ἡγεμονοῦν τοῦ παντός. Ἐπὶ μὲν τοῦ δημιουργοῦ ἀφαιρετέον πάντῃ τὸ πρόσω καὶ ὀπίσω μίαν αὐτῷ ἄτρεπτον καὶ ἄχρονον ζωὴν διδόντας. Ἡ δὲ τοῦ κόσμου ζωὴ τὸ ἡγούμενον ἐν αὐτῇ ἔχουσα ἔτι ἐπιζητεῖ λόγον, εἰ οὖν καὶ αὕτη μὴ ἐν τῷ λογιζέσθαι ἔχει τὸ ζῆν, μὴδ' ἐν τῷ ζητεῖν ὅ τι δεῖ ποιεῖν. Ἥδη γὰρ ἐξεύρηται καὶ τέτακται ἃ δεῖ, οὐ ταχθέντα· τὰ γὰρ ταχθέντα ἦν τὰ γινόμενα, τὸ δὲ ποιοῦν αὐτὰ ἡ τάξις· τοῦτο δὲ ψυχῆς ἐνέργεια ἐξηρητημένης μενούσης φρονήσεως, ἥς εἰκὼν ἡ ἐν αὐτῇ τάξις. Οὐ τρεπομένης δὲ ἐκείνης ἀνάγκη μὴδὲ ταύτην τρέπεσθαι· οὐ γὰρ ὅτε μὲν βλέπει ἐκεῖ, ὅτε δὲ οὐ βλέπει· ἀπολείπομένη γὰρ ἂν ἀποροῖ· μία γὰρ ψυχὴ καὶ ἐν ἔργον. Τὸ γὰρ ἡγεμονοῦν ἐν κρατοῦν αἰεὶ, καὶ οὐχ ὅτε μὲν κρατοῦν, ὅτε δὲ κρατούμενον· πόθεν γὰρ τὰ πλείω, ὥστε καὶ γενέσθαι μάχην ἢ ἀπορίαν; Καὶ τὸ διοικοῦν ἐν τὸ αὐτὸ αἰεὶ ἐθέλει· διὰ τί γὰρ ἂν καὶ ἄλλο καὶ ἄλλο, ἵνα εἰς πλείω ἀπορῇ; Καίτοι, εἰ καὶ ἐν οὔσα μεταβάλλοι, οὐκ ἂν ἀποροῖ· οὐ γὰρ ὅτι ἤδη πολλὰ τὸ πᾶν καὶ μέρη ἔχει καὶ ἐναντιώσεις πρὸς τὰ μέρη, διὰ τοῦτο ἂν ἀποροῖ, ὅπως διαθεῖτο· οὐ γὰρ ἀπὸ τῶν ἐσχάτων οὐδ' ἀπὸ τῶν μερῶν ἄρχεται, ἀλλ' ἀπὸ τῶν πρώτων, καὶ ἀπὸ πρώτου ἀρξαμένη ὁδῶι ἀνεμποδίστῳ ἐπὶ πάντα εἰσι καὶ κοσμεῖ καὶ διὰ τοῦτο κρατεῖ, ὅτι ἐφ' ἐνὸς ἔργου μένει τοῦ αὐτοῦ καὶ ταυτόν. Εἰ δ' ἄλλο καὶ ἄλλο βούλοιο, πόθεν τὸ ἄλλο; Εἴθ' ὅ τι χρὴ ποιεῖν ἀπορήσει, καὶ ἀσθενήσει τὸ ἔργον αὐτῇ εἰς ἀμφίβολον τοῦ πράττειν ἐν λογισμοῖς ἰούσῃ.

[11] Ἔστι γὰρ ὥσπερ ἐφ' ἐνὸς ζώου ἡ διοίκησις, ἡ μὲν τις ἀπὸ τῶν ἔξωθεν καὶ μερῶν, ἡ δὲ τις ἀπὸ τῶν ἐνδον καὶ τῆς ἀρχῆς, καθάπερ ἱατρὸς μὲν ἔξωθεν ἀρχόμενος καὶ κατὰ μέρος ἄπορος πολλαχῇ καὶ βουλεύεται, ἡ δὲ φύσις ἀπὸ τῆς ἀρχῆς ἀπροσδεὴς βουλεύσεως. Καὶ δεῖ τοῦ παντὸς τὴν διοίκησιν καὶ τὸν διοικοῦντα ἐν τῷ ἡγεῖσθαι οὐ κατ' ἱατροῦ ἔξιν εἶναι, ἀλλ' ὥς ἡ φύσις. Πολὺ δὲ μᾶλλον ἐκεῖ τὸ ἀπλοῦν, ὅσων κατὰ πάντων ἐμπεριειλημμένων ὥς μερῶν ζώου ἐνός. Πάσας γὰρ τὰς φύσεις κρατεῖ μία, αἱ δὲ ἔπονται ἀνηρητημέναι καὶ ἐξηρητημέναι καὶ οἷον ἐκφυῖσαι, ὥς αἱ ἐν κλάδοις τῇ τοῦ ὄλου φυτοῦ. Τίς οὖν ὁ λογισμὸς ἢ τίς ἀρίθμησις ἢ τίς ἡ μνήμη παρούσης αἰεὶ φρονήσεως καὶ ἐνεργούσης καὶ κρατούσης καὶ κατὰ τὰ αὐτὰ διοικούσης; Οὐ γὰρ διὸ ὅτι

ποικίλα καὶ διάφορα τὰ γινόμενα, δεῖ συνεπόμενον ταῖς τοῦ γινομένου μεταβολαῖς καὶ τὸ ποιοῦν ἡγεῖσθαι. Ὅσῳ γὰρ ποικίλα τὰ γινόμενα, τοσούτῳ τὸ ποιοῦν ὡσαύτως μένον. Πολλὰ γὰρ καὶ ἐφ' ἑνὸς ἐκάστου ζώου τὰ γινόμενα κατὰ φύσιν καὶ οὐχ ὁμοῦ πάντα, αἱ ἡλικίαι, αἱ ἐκφύσεις ἐν χρόνοις, οἷον κεράτων, γενείων, μαζῶν αὐξήσεις, ἄκμαί, γενέσεις ἄλλων, οὐ τῶν πρόσθεν λόγων ἀπολλυμένων, ἐπιγιγνομένων δὲ ἄλλων· δηλὸν δὲ ἐκ τοῦ καὶ ἐν τῷ γεννωμένῳ αὐτῷ ζῳίῳ τὸν αὐτὸν καὶ σύμπαντα λόγον εἶναι. Καὶ δὴ τὴν αὐτὴν φρόνησιν ἄξιον περιθεῖναι καὶ ταύτην καθόλου εἶναι οἷον κόσμου φρόνησιν ἐστῶσαν, πολλὴν μὲν καὶ ποικίλην καὶ αὐτὴν ἀπλὴν ζώου ἐνὸς μεγίστου, οὐ τῷ πολλῷ ἀλλοιουμένην, ἀλλὰ ἓνα λόγον καὶ ὁμοῦ πάντα· εἰ γὰρ μὴ πάντα, οὐκ ἐκείνη, ἀλλὰ τῶν ὑστέρων καὶ μερῶν ἡ φρόνησις.

[12] Ἀλλ' ἴσως τὸ μὲν τοιοῦτον ἔργον φύσεως ἂν τις εἴποι, φρονήσεως δὲ ἐν τῷ παντὶ οὔσης καὶ λογισμοὺς ἀνάγκη καὶ μνήμας εἶναι. Ὡς ἐστι δὲ τοῦτο ἀνθρώπων τὸ φρονεῖν ἐν τῷ μὴ φρονεῖν τιθεμένων, καὶ τὸ ζητεῖν φρονεῖν τὸ αὐτὸ τῷ φρονεῖν νενομικῶτον. Τὸ γὰρ λογίζεσθαι τί ἄλλο ἂν εἴη ἢ τὸ ἐφίεσθαι εὐρεῖν φρόνησιν καὶ λόγον ἀληθῆ καὶ τυγχάνοντα [νοῦ] τοῦ ὄντος; Ὅμοιος γὰρ ὁ λογιζόμενος κιθαρίζοντι εἰς κιθάρισιν καὶ μελετῶντι εἰς ἔξιν καὶ ὅλως τῷ μανθάνοντι εἰς γνῶσιν. Ζητεῖ γὰρ μαθεῖν ὁ λογιζόμενος ὅπερ ὁ ἤδη ἔχων φρόνιμος· ὥστε ἐν τῷ στάντι τὸ φρονεῖν. Μαρτυρεῖ δὲ καὶ αὐτὸς ὁ λογισάμενος· ὅταν γὰρ εὖρη ὁ δεῖ, πέπαιται λογιζόμενος· καὶ ἀνεπαύσατο ἐν τῷ φρονῆσαι γενόμενος. Εἰ μὲν οὖν κατὰ τοὺς μανθάνοντας τὸ ἡγούμενον τοῦ παντὸς τάξομεν, λογισμοὺς ἀποδοτέον καὶ ἀπορίας καὶ μνήμας συμβάλλοντος τὰ παρεληλυθότα τοῖς παροῦσι καὶ τοῖς μέλλουσιν. Εἰ δὲ κατὰ τὸν εἰδότα, ἐν στάσει ὅρον ἐχούσῃ νομιστέον αὐτοῦ εἶναι τὴν φρόνησιν. Εἴτα εἰ μὲν οἶδε τὰ μέλλοντα – τὸ γὰρ μὴ εἰδέναι λέγειν ἄτοπον – διὰ τί οὐχὶ καὶ ὅπως ἔσται οὐκ εἰδήσει; Εἰ δὲ εἰδήσει καὶ ὅπως ἔσται, τί ἐτι δεῖ τοῦ λογίζεσθαι καὶ τοῦ τὰ παρεληλυθότα πρὸς τὰ παρόντα συμβάλλειν; Καὶ ἡ γνῶσις δὲ τῶν μελλόντων, εἴπερ αὐτῷ συγχωρεῖται παρεῖναι, οὐ τοιαύτη ἂν εἴη, οἷα τοῖς μάντεσι πάρεστιν, ἀλλ' οἷα αὐτοῖς τοῖς ποιοῦσι τοῖς πεπιστευκόσιν ὅτι ἔσται, τοῦτο δὲ ταῦτόν τοις πάντα κυρίως, οἷς οὐδὲν ἀμφίβολον οὐδὲ ἀμφιγνοούμενον. Οἷς ἄρα ἄραρεν ἡ δόξα, τούτοις παραμένει. Ἡ αὐτὴ ἄρα καὶ περὶ μελλόντων φρόνησις, οἷα καὶ ἡ περὶ παρόντων, κατὰ τὸ ἐστάναι· τοῦτο δὲ λογισμοῦ ἔξω. Ἀλλ' εἰ μὴ οἶδε τὰ μέλλοντα, ἃ αὐτὸς ποιήσει, οὐδὲ εἰδήσει ποιήσει οὐδὲ πρὸς τι βλέπων ποιήσει, ἀλλὰ τὸ ἐπελθὼν ποιήσει· τοῦτο δὲ ταῦτόν τῳ εἰκῆ. Μένει ἄρα καθὼ ποιήσει. Ἀλλ' εἰ μένει καθὼ ποιήσει, οὐκ ἄλλως ποιήσει, ἢ ὡς οἷον τὸ ἐν αὐτῷ παράδειγμα ἔχει. Μοναχῶς ἄρα ποιήσει καὶ ὡσαύτως· οὐ γὰρ νῦν μὲν ἄλλως, ὕστερον δὲ ἄλλως, ἢ τί κωλύει ἀποτυχεῖν; Εἰ δὲ τὸ ποιούμενον διαφόρως ἔξει, ἀλλ' ἔσχε γε διαφόρως οὐ παρ' ἑαυτοῦ, ἀλλὰ δουλεῦον λόγοις· οὗτοι δὲ παρὰ τοῦ ποιοῦντος· ὥστε ἠκολούθησε τοῖς ἐφεξῆς λόγοις. Ὡς οὐδαμῇ τὸ ποιοῦν ἀναγκάζεσθαι πλανᾶσθαι οὐδ' ἀπορεῖν οὐδ' ἔχειν πράγματα, ὥσπερ τινὲς οἰήθησαν δύσκολον εἶναι τὴν τῶν ὅλων διοίκησιν. Τὸ γὰρ ἔχειν πράγματα ἦν, ὡς ἔοικε, τὸ ἐπιχειρεῖν ἔργοις ἀλλοτρίοις· τοῦτο δὲ ὧν μὴ κρατεῖ. Ὡν δὲ τις κρατεῖ καὶ μόνος, τίνος ἂν οὗτος δέοιτο ἢ αὐτοῦ καὶ τῆς αὐτοῦ βουλήσεως;

Τοῦτο δὲ ταὐτὸν τῆς αὐτοῦ φρονήσεως· τῷ γὰρ τοιούτῳ ἡ βούλησις φρόνησις. Οὐδενὸς ἄρα δεῖ τῷ τοιούτῳ εἰς τὸ ποιεῖν, ἐπειδὴ οὐδ' ἡ φρόνησις ἀλλοτρία, ἀλλ' αὐτὸς οὐδενὶ ἐπακτῷ χρώμενος. Οὐδὲ λογισμῷ τοίνυν οὐδὲ μνήμῃ· ἐπακτὰ γὰρ ταῦτα.

[13] Ἀλλὰ τί διοίσει τῆς λεγομένης φύσεως ἡ τοιαύτη φρόνησις; Ἡ ὅτι ἡ μὲν φρόνησις πρῶτον, ἡ δὲ φύσις ἔσχατον· ἵνδαλμα γὰρ φρονήσεως ἡ φύσις καὶ ψυχῆς ἔσχατον ὃν ἔσχατον καὶ τὸν ἐν αὐτῇ ἐλλαμπόμενον λόγον ἔχει, οἷον εἰ ἐν κηρῷ βαθεῖ δικυνοῖτο εἰς ἔσχατον ἐπὶ θάτερα ἐν τῇ ἐπιφανείᾳ τύπος, ἐναργοῦς μὲν ὄντος τοῦ ἄνω, ἱχνους δὲ ἀσθενοῦς ὄντος τοῦ κάτω. Ὅθεν οὐδὲ οἶδε, μόνον δὲ ποιεῖ· ὁ γὰρ ἔχει τῷ ἐφεξῆς διδοῦσα ἀπροαιρέτως, τὴν δόσιν τῷ σωματικῷ καὶ ὑλικῷ ποιήσιν ἔχει, οἷον καὶ τὸ θερμανθὲν τῷ ἐφεξῆς ἀψαμένῳ δέδωκε τὸ αὐτοῦ εἶδος, θερμὸν ἐλλαττόνως ποιήσαν. Διὰ τοῦτό τοι ἡ φύσις οὐδὲ φαντασίαν ἔχει· ἡ δὲ νόησις φαντασίας κρεῖττον· φαντασία δὲ μεταξὺ φύσεως τύπου καὶ νοήσεως. Ἡ μὲν γε οὐθενὸς ἀντίληψιν οὐδὲ σύνεσιν ἔχει, ἡ δὲ φαντασία σύνεσιν ἐπακτοῦ· δίδωσι γὰρ τῷ φαντασθέντι εἰδέναι ἃ ἐπαθεν· ἡ δὲ γέννα αὐτῇ καὶ ἐνέργεια ἐξ αὐτοῦ τοῦ ἐνεργήσαντος. Νοῦς μὲν οὖν ἔχει, ψυχὴ δὲ ἡ τοῦ παντὸς ἐκομίσατο εἰς ἀεὶ καὶ ἐκεκόμιστο, καὶ τοῦτό ἐστιν αὐτῇ τὸ ζῆν, καὶ τὸ φαινόμενον ἀεὶ σύνεσις νοούσης· τὸ δὲ ἐξ αὐτῆς ἐμφαντασθὲν εἰς ὕλην φύσις, ἐν ἣ ἴσεται τὰ ὄντα, ἡ καὶ πρὸ τούτου, καὶ ἔστιν ἔσχατα ταῦτα τοῦ νοητοῦ· ἥδη γὰρ τὸ ἐντεῦθεν τὰ μιμήματα. Ἀλλ' ἡ φύσις εἰς αὐτὴν ποιοῦσα καὶ πάσχουσα, ἐκείνη δὲ ἡ πρὸ αὐτῆς καὶ πλησίον αὐτῆς ποιοῦσα οὐ πάσχει, ἡ δ' ἔτι ἄνωθεν εἰς σώματα ἢ εἰς ὕλην οὐ ποιεῖ.

[14] Τὰ δὲ σώματα ὑπὸ φύσεως λεγόμενα γίνεσθαι τὰ μὲν στοιχεῖα αὐτὸ τοῦτο τὰ σώματα, τὰ δὲ ζῶια καὶ τὰ φυτὰ ἄρα οὕτως, ὥστε τὴν φύσιν οἷον παρακειμένην ἐν αὐτοῖς ἔχειν; Οἷον ἐπὶ φωτὸς ἔχει· ἀπελθόντος οὐδὲν ὁ ἀήρ αὐτοῦ ἔχει, ἀλλ' ἔστιν οἷον χωρὶς τὸ φῶς, χωρὶς δὲ ὁ ἀήρ οἷον οὐ κιρνάμενος· ἡ οἷον ἐπὶ τοῦ πυρὸς καὶ τοῦ θερμανθέντος, οὗ ἀπελθόντος μένει τις θερμότης ἑτέρα οὕσα παρὰ τὴν οὖσαν ἐν τῷ πυρί, πάθος τι τοῦ θερμανθέντος. Τὴν μὲν γὰρ μορφήν, ἣν δίδωσι τῷ πλασθέντι, ἕτερον εἶδος θετέον παρ' αὐτὴν τὴν φύσιν. Εἰ δέ τι ἄλλο παρὰ τοῦτο ἔχει, ὃ ἐστιν οἷον μεταξὺ τούτου καὶ αὐτῆς τῆς φύσεως, ζητητέον. Καὶ ἥτις μὲν διαφορὰ φύσεως καὶ τῆς εἰρημένης ἐν τῷ παντὶ φρονήσεως, εἴρηται.

[15] Ἐκεῖνο δὲ ἄπορον πρὸς [τὰ νῦν] ἅπαντα τὰ [νῦν] εἰρημένα· εἰ γὰρ αἰὼν μὲν περὶ νοῦν, χρόνος δὲ περὶ ψυχὴν – ἔχειν γὰρ φαμεν τῇ ὑποστάσει τὸν χρόνον περὶ τὴν τῆς ψυχῆς ἐνέργειαν καὶ ἐξ ἐκείνης – πῶς οὖν, μεριζομένου τοῦ χρόνου καὶ τὸ παρεληλυθὸς ἔχοντος, μερίζοιτο ἂν καὶ ἡ ἐνέργεια, καὶ πρὸς τὸ παρεληλυθὸς ἐπιστρέφουσα ποιήσει καὶ ἐν τῇ τοῦ παντὸς ψυχῇ τὴν μνήμην; Καὶ γὰρ αὖ ἐν μὲν τῷ αἰῶνι τὴν ταυτότητα, ἐν δὲ τῷ χρόνῳ τὴν ἑτερότητα τίθεσθαι, ἢ ταὐτὸν αἰὼν ἔσται καὶ χρόνος, εἰ καὶ ταῖς τῆς ψυχῆς ἐνεργείαις τὸ μεταβάλλειν οὐ δώσομεν. Ἄρ' οὖν τὰς μὲν ἡμετέρας ψυχὰς μεταβολὴν δεχομένας τὴν τε ἄλλην καὶ τὴν ἑνδειαν οἷα ἐν χρόνῳ φήσομεν εἶναι, τὴν δὲ τοῦ ὅλου γεννᾶν μὲν χρόνον, οὐ μὴν ἐν χρόνῳ εἶναι; Ἀλλ' ἔστω μὴ ἐν χρόνῳ· τί ἐστιν, ὃ ποιεῖ γεννᾶν αὐτὴν χρόνον, ἀλλὰ μὴ αἰῶνα; Ἡ ὅτι, ἃ

γενναῖ, οὐκ αἰδία, ἀλλὰ περιεχόμενα χρόνῳ· ἐπεὶ οὐδ' αἱ ψυχαὶ ἐν χρόνῳ, ἀλλὰ τὰ πάθη αὐτῶν ἅττα ἐστὶ καὶ τὰ ποιήματα. Αἰδιοὶ γὰρ αἱ ψυχαί, καὶ ὁ χρόνος ὕστερος, καὶ τὸ ἐν χρόνῳ ἔλαττον χρόνον· περιέχειν γὰρ δεῖ τὸν χρόνον τὸ ἐν χρόνῳ, ὥσπερ, φησί, τὸ ἐν τόπῳ καὶ ἐν ἀριθμῷ.

[16] Ἀλλ' εἰ ἐν αὐτῇ τόδε μετὰ τόδε καὶ τὸ πρότερον καὶ τὸ ὕστερον τῶν ποιουμένων, κἂν εἰ ἐν χρόνῳ, αὐτὴ ποιεῖ, καὶ νεύει καὶ πρὸς τὸ μέλλον· εἰ δὲ τοῦτο, καὶ πρὸς τὸ παρεληλυθός. Ἡ ἐν τοῖς ποιουμένοις τὸ πρότερον καὶ παρεληλυθός, ἐν αὐτῇ δὲ οὐδὲν παρεληλυθός, ἀλλὰ πάντες οἱ λόγοι ἅμα, ὥσπερ εἴρηται. Ἐν δὲ τοῖς ποιουμένοις τὸ οὐχ ἅμα, ἐπεὶ οὐδὲ τὸ ὁμοῦ, καίτοι ἐν τοῖς λόγοις τὸ ὁμοῦ, οἷον χεῖρες καὶ πόδες οἱ ἐν λόγῳ· ἐν δὲ τοῖς αἰσθητοῖς χωρίς. Καίτοι κάκεῖ ἄλλον τρόπον τὸ χωρίς· ὥστε καὶ τὸ πρότερον ἄλλον τρόπον. Ἡ τὸ μὲν χωρίς εἴποι ἂν τις ἐτερότητι· τὸ δὲ πρότερον πῶς, εἰ μὴ ἐπιστατοῖ τὸ τάττον; Ἐπιστατοῦν δὲ ἐρεῖ τὸ τόδε μετὰ τόδε· διὰ τί γὰρ οὐχ ἅμα πάντα ἔσται; Ἡ εἰ μὲν ἄλλο τὸ τάττον καὶ ἡ τάξις, οὕτως ὡς οἷον λέγειν· εἰ δὲ τὸ ἐπιστατοῦν ἡ πρώτη τάξις, οὐκέτι λέγει, ἀλλὰ ποιεῖ μόνον τόδε μετὰ τόδε. Εἰ γὰρ λέγει, εἰς τάξιν βλέπων λέγει· ὥστε ἕτερον τῆς τάξεως ἔσται. Πῶς οὖν ταυτόν; Ὅτι μὴ ὕλη καὶ εἶδος τὸ τάττον, ἀλλ' εἶδος μόνον καὶ δύναμις, καὶ ἐνέργεια δευτέρα μετὰ νοῦν ἐστὶ ψυχὴ· τὸ δὲ τόδε μετὰ τόδε ἐν τοῖς πράγμασιν οὐ δυναμένοις ἅμα πάντα. Σεμνὸν γάρ τι καὶ ἡ ψυχὴ ἡ τοιαύτη, οἷον κύκλος προσαρμόττων κέντρῳ εὐθὺς μετὰ κέντρον αὐξηθεὶς, διάστημα ἀδιάστατον· οὕτω γὰρ ἔχει ἕκαστα. Εἰ δὲ τὰγαθόν τις κατὰ κέντρον τάξειε, τὸν νοῦν κατὰ κύκλον ἀκίνητον, ψυχὴν δὲ κατὰ κύκλον κινούμενον ἂν τάξειε, κινούμενον δὲ τῇ ἐφέσει. Νοῦς γὰρ εὐθὺς καὶ ἔχει καὶ περιεῖληφεν, ἡ δὲ ψυχὴ τοῦ ἐπέκεινα ὄντος ἐφίεται. Ἡ δὲ τοῦ παντὸς σφαῖρα τὴν ψυχὴν ἐκείνως ἐφιέμενην ἔχουσα ἥ ἐπέφυκεν ἐφίεσθαι κινεῖται. Πέφυκε δὲ ἡ σῶμα τοῦ οὗ ἐστὶν ἔξω ἐφίεσθαι· τοῦτο δὲ περιπτύξασθαι καὶ περιελθεῖν πάντη ἐαυτῷ. Καὶ κύκλῳ ἄρα.

[17] Ἀλλὰ πῶς οὐ καὶ ἐν ἡμῖν οὕτως αἱ νοήσεις αἱ τῆς ψυχῆς καὶ οἱ λόγοι, ἀλλ' ἐνταῦθα ἐν χρόνῳ καὶ τὸ ὕστερον καὶ αἱ ζητήσεις ὠδί; Ἄρ' ὅτι πολλὰ ἂ ἄρχει καὶ κινεῖται, καὶ οὐχ ἐν κρατεῖ; Ἡ καὶ ὅτι ἄλλο καὶ ἄλλο πρὸς τὴν χρεῖαν καὶ πρὸς τὸ παρὸν οὐχ ὠρισμένον ἐν αὐτῷ, ἀλλὰ πρὸς τὸ ἄλλο αἰεὶ καὶ ἄλλο ἔξω· ὅθεν ἄλλο τὸ βούλευμα καὶ πρὸς καιρόν, ὅτε ἡ χρεῖα πάρεστι καὶ συμβέβηκεν ἔξωθεν τουτί, εἴτα τουτί. Καὶ γὰρ τῷ πολλὰ ἄρχειν ἀνάγκη πολλὰς καὶ τὰς φαντασίας εἶναι καὶ ἐπικτήτους καὶ καινὰς ἄλλου ἄλλῳ καὶ ἐμποδίους τοῖς αὐτοῦ ἐκάστου κινήμασι καὶ ἐνεργήμασιν. Ὅταν γὰρ τὸ ἐπιθυμητικὸν κινηθῇ, ἦλθεν ἡ φαντασία τούτου οἷον αἰσθησις ἀπαγγελτικὴ καὶ μηνυτικὴ τοῦ πάθους ἀπαιτοῦσα συνέπεσθαι καὶ ἐκπορίζειν τὸ ἐπιθυμούμενον· τὸ δὲ ἐξ ἀνάγκης ἐν ἀπόρῳ συνεπόμενον καὶ πορίζον ἡ καὶ ἀντιτεῖνον γίνεται. Καὶ ὁ θυμὸς δὲ εἰς ἄμυναν παρακαλῶν τὰ αὐτὰ ποιεῖ κινήσεις, καὶ αἱ τοῦ σώματος χρεῖαι καὶ τὰ πάθη ἄλλα ποιεῖ καὶ ἄλλα δοξάζειν· καὶ ἡ ἄγνοια δὲ τῶν ἀγαθῶν, καὶ τὸ μὴ ἔχειν ὅ τι εἴπη πάντη ἀγομένη, καὶ ἐκ τοῦ μίγματος τούτων ἄλλα. Ἀλλ' εἰ καὶ τὸ βέλτιστον αὐτὸ ἄλλα δοξάζει; Ἡ τοῦ κοινοῦ ἡ ἀπορία καὶ ἡ ἀλλοδοξία· ἐκ δὲ τοῦ βελτίστου ὁ λόγος ὁ ὀρθὸς εἰς τὸ κοινὸν δοθεὶς τῷ [ἀσθενεῖς] εἶναι ἐν τῷ μίγματι, οὐ τῇ

αὐτοῦ φύσει ἀσθενής, ἀλλ' οἷον ἐν πολλῷ θορύβῳ ἐκκλησίας ὁ ἀριστος τῶν συμβούλων εἰπὼν οὐ κρατεῖ, ἀλλ' οἱ χεῖρονες τῶν θορυβούντων καὶ βοώντων, ὁ δὲ κάθηται ἡσυχῇ οὐδὲν δυνηθεὶς, ἡττηθεὶς δὲ τῷ θορύβῳ τῶν χειρόνων. Καὶ ἔστιν ἐν μὲν τῷ φαυλοτάτῳ ἀνδρὶ τὸ κοινὸν καὶ ἐκ πάντων ὁ ἄνθρωπος κατὰ πολιτείαν τινὰ φαύλην· ἐν δὲ τῷ μέσῳ, [ὡς] ἐν ἧ πόλει κἂν χρηστόν τι κρατήσῃ δημοτικῆς πολιτείας οὐκ ἀκράτου οὔσης· ἐν δὲ τῷ βελτίονι ἀριστοκρατικὸν τὸ τῆς ζωῆς φεύγοντος ἤδη τὸ κοινὸν τοῦ ἀνθρώπου καὶ τοῖς ἀμείνοσι διδόντος· ἐν δὲ τῷ ἀρίστῳ, τῷ χωρίζοντι, ἐν τῷ ἄρχον, καὶ παρὰ τούτου εἰς τὰ ἄλλα ἡ τάξις· οἷον διττῆς πόλεως οὔσης, τῆς μὲν ἄνω, τῆς δὲ τῶν κάτω, κατὰ τὰ ἄνω κοσμουμένης. Ἀλλ' ὅτι γε ἐν τῇ τοῦ παντός ψυχῇ τὸ ἐν καὶ ταῦτόν καὶ ὁμοίως, ἐν δὲ τοῖς ἄλλοις ἄλλως, καὶ δι' αὐτὴν εἴρηται. Ταῦτα μὲν οὖν ταῦτη.

[18] Περὶ δὲ τοῦ εἰ ἐφ' ἑαυτοῦ τι ἔχει τὸ σῶμα καὶ παρούσης ζῆς τῆς ψυχῆς ἔχον ἥδη τι ἴδιον, ἢ ὃ ἔχει ἡ φύσις ἐστὶ, καὶ τοῦτό ἐστι τὸ προσομιλοῦν τῷ σώματι ἡ φύσις. Ἡ καὶ αὐτὸ τὸ σῶμα, ἐν ᾧ καὶ ψυχὴ καὶ φύσις, οὐ τοιοῦτον εἶναι δεῖ, οἷον τὸ ἄψυχον καὶ οἷον ὁ ἀῆρ ὁ πεφωτισμένος, ἀλλ' οἷον ὁ τεθερμασμένος, καὶ ἔστι τὸ σῶμα τοῦ ζώου καὶ τοῦ φυτοῦ δὲ οἷον σκιὰν ψυχῆς ἔχοντα, καὶ τὸ ἀλγεῖν καὶ τὸ ἡδεσθαι δὲ τὰς τοῦ σώματος ἡδονὰς περὶ τὸ τοιόνδε σῶμά ἐστιν· ἡμῖν δὲ ἡ τούτου ἀλγηδὼν καὶ ἡ τοιαύτη ἡδονὴ εἰς γνῶσιν ἀπαθῆ ἔρχεται. Λέγω δὲ ἡμῖν τῇ ἄλλῃ ψυχῇ, ἅτε καὶ τοῦ τοιοῦδε σώματος οὐκ ἄλλοτρίου, ἀλλ' ἡμῶν ὄντος· διὸ καὶ μέλει ἡμῖν αὐτοῦ ὡς ἡμῶν ὄντος. Οὔτε γὰρ τοῦτό ἐσμεν ἡμεῖς, οὔτε καθαροὶ τούτου ἡμεῖς, ἀλλὰ ἐξήρτηται καὶ ἐκκρέμαται ἡμῶν, ἡμεῖς δὲ κατὰ τὸ κύριον, ἡμῶν δὲ ἄλλως ὅμως τοῦτο. Διὸ καὶ ἡδομένου καὶ ἀλγοῦντος μέλει, καὶ ὅσοι ἀσθενέστεροι μᾶλλον, καὶ ὅσοι ἑαυτοὺς μὴ χωρίζομεν, ἀλλὰ τοῦτο ἡμῶν τὸ τιμιώτατον καὶ τὸν ἄνθρωπον τιθέμεθα καὶ οἷον εἰσδύομεθα εἰς αὐτό. Χρὴ γὰρ τὰ πάθη τὰ τοιαῦτα μὴ ψυχῆς ὅλως εἶναι λέγειν, ἀλλὰ σώματος τοιοῦδε καὶ τινος κοινοῦ καὶ συναμφοτέρου. Ὅταν γὰρ ἔν τι ᾗ, αὐτῷ οἷον αὐταρκές ἐστιν. Οἷον σῶμα μόνον τί ἂν πάθοι ἄψυχον ὄν; διαιρούμενόν τε γὰρ οὐκ αὐτό, ἀλλ' ἡ ἐν αὐτῷ ἔνωσις. Ψυχὴ τε μόνη οὐδὲ τοῦτο [οὐδὲ τὸ διαρεῖσθαι], καὶ οὕτως ἔχουσα ἐκφεύγει πᾶν. Ὅταν δὲ δύο ἐθέλῃ ἐν εἶναι, ἐπακτῶι χρησάμενα τῷ ἐν ἐν τῷ οὐκ εἶσθαι εἶναι ἐν τὴν γένεσιν εἰκότως τοῦ ἀλγεῖν ἔχει. Λέγω δὲ δύο οὐκ, εἰ δύο σώματα· μία γὰρ φύσις· ἀλλ' ὅταν ἄλλη φύσις ἄλλῃ ἐθέλῃ κοινωνεῖν καὶ γένει ἄλλῳ, καὶ τι τὸ χεῖρον λάβῃ παρὰ τοῦ κρείττονος, καὶ ἐκεῖνο μὲν μὴ δυνηθῇ λαβεῖν, ἐκείνου δὲ τι ἵχνος, καὶ οὕτω γένηται δύο καὶ ἐν μεταξὺ γενόμενον τοῦ τε ὃ ἦν καὶ τοῦ ὃ μὴ ἐδυνήθη ἔχειν, ἀπορίαν ἐγέννησεν αὐτῷ ἐπίκηρον κοινωνίαν καὶ οὐ βεβαίαν εὐληχός, ἀλλ' εἰς τὰ ἐναντία αἰετὶ φερομένην. Κάτω τε οὖν καὶ ἄνω αἰωρούμενον φερόμενον μὲν κάτω ἀπήγγειλε τὴν αὐτοῦ ἀλγηδόνα, πρὸς δὲ τὸν ἄνω τὴν ἔφεσιν τῆς κοινωνίας.

[19] Τοῦτο δὴ τὸ λεγόμενον ἡδονὴν τε εἶναι καὶ ἀλγηδόνα, εἶναι μὲν ἀλγηδόνα γνῶσιν ἀπαγωγῆς σώματος ἰνδάλματος ψυχῆς στερισκομένου, ἡδονὴν δὲ γνῶσιν ζώου ἰνδάλματος ψυχῆς ἐν σώματι ἐναρμοζομένου πάλιν αὐτῷ. Ἐκεῖ μὲν οὖν τὸ πάθος, ἡ δὲ γνῶσις τῆς αἰσθητικῆς ψυχῆς ἐν τῇ γειτονίᾳ αἰσθανομένης καὶ ἀπαγγελιάσης τῷ εἰς ὃ λήγουσιν αἱ αἰσθήσεις. Καὶ

ἡलगύνθη μὲν ἐκεῖνο· λέγω δὲ τὸ ἡलगύνθη τὸ πέπονθεν ἐκεῖνο· οἷον ἐν τῇ τομῇ τεμνομένου τοῦ σώματος ἢ μὲν διαίρεσις κατὰ τὸν ὄγκον, ἢ δ' ἀγανάκτησις κατὰ τὸν ὄγκον τῷ μὴ μόνον ὄγκον, ἀλλὰ καὶ τοιόνδε ὄγκον εἶναι· ἐκεῖ δὲ καὶ ἡ φλεγμονή· ἦσθετο δὲ ἡ ψυχὴ παραλαβοῦσα τῷ ἐφεξῆς οἷον κεῖσθαι. Πᾶσα δὲ ἦσθετο τὸ ἐκεῖ πάθος οὐκ αὐτῇ παθοῦσα. Αἰσθανομένη γὰρ πᾶσα ἐκεῖ λέγει τὸ πάθος εἶναι, οὐ ἡ πληγὴ καὶ ἡ ὀδύνη. Εἰ δ' ἦν αὐτῇ παθοῦσα ἐν παντὶ ὅλῃ τῷ σώματι οὕσα, οὐκ ἂν εἶπεν οὐδ' ἂν ἐμήνυσεν ὅτι ἐκεῖ, ἀλλ' ἔπαθεν ἂν τὴν ὀδύνην πᾶσα καὶ ὠδυνήθη ὅλη, καὶ οὐκ ἂν εἶπεν οὐδὲ ἐδήλωσεν ὅτι ἐκεῖ, ἀλλὰ ὅπου ἐστὶν εἶπεν ἂν ἐκεῖ· ἔστι δὲ πανταχοῦ. Νῦν δὲ ὁ δάκτυλος ἀλγεῖ, καὶ ὁ ἄνθρωπος ἀλγεῖ, ὅτι ὁ δάκτυλος ὁ τοῦ ἀνθρώπου. Τὸν δὲ δάκτυλον ὁ ἄνθρωπος λέγεται ἀλγεῖν, ὥσπερ καὶ ὁ γλαυκὸς ἄνθρωπος κατὰ τὸ ἐν ὀφθαλμῷ γλαυκόν. Ἐκεῖνο μὲν οὖν τὸ πεπονθὸς ἀλγεῖ, εἰ μὴ τις τὸ ἀλγεῖ μετὰ τῆς ἐφεξῆς αἰσθήσεως περιλαμβάνοι· περιλαμβάνων δὲ δηλονότι τοῦτο σημαίνει, ὡς ὀδύνη μετὰ τοῦ μὴ λαθεῖν τὴν ὀδύνην τὴν αἰσθῆσιν. Ἀλλ' οὖν τὴν αἰσθῆσιν αὐτὴν οὐκ ὀδύνην λεκτέον, ἀλλὰ γνῶσιν ὀδύνης· γνῶσιν δὲ οὕσαν ἀπαθῆ εἶναι, ἵνα γνῶι καὶ ὑγιῶς ἀπαγγεῖλη. Πεπονθὼς γὰρ ἄγγελος σχολάζων τῷ πάθει ἢ οὐκ ἀπαγγέλλει, ἢ οὐχ ὑγιῆς ἄγγελος.

[20] Καὶ τῶν σωματικῶν δὲ ἐπιθυμιῶν τὴν ἀρχὴν ἐκ τοῦ οὕτω κοινοῦ καὶ τῆς τοιαύτης σωματικῆς φύσεως ἀκόλουθον τίθεσθαι γίνεσθαι. Οὐτε γὰρ τῷ ὁπωσοῦν ἔχοντι σώματι δοτέον τὴν ἀρχὴν τῆς ὀρέξεως καὶ προθυμίας, οὔτε τῇ ψυχῇ αὐτῇ ἀλμυρῶν ἢ γλυκέων ζήτησιν, ἀλλὰ ὁ σῶμα μὲν ἐστὶν, ἐθέλει δὲ μὴ μόνον σῶμα εἶναι, ἀλλὰ καὶ κινήσεις ἐκτίσατο πλεον ἢ αὐτῇ, καὶ ἐπὶ πολλὰ διὰ τὴν ἐπίκτησιν ἠνάγκασται τρέπεσθαι· διὸ οὕτως μὲν ἔχον ἀλμυρῶν, οὕτως δὲ γλυκέων, καὶ ὑγραίνεσθαι καὶ θερμαίνεσθαι, οὐδὲν αὐτῷ μελήσαν, εἰ μόνον ἦν. Ὡσπερ δὲ ἐκεῖ ἐκ τῆς ὀδύνης ἐγίνετο ἡ γνῶσις, καὶ ἀπάγειν ἐκ τοῦ ποιοῦντος τὸ πάθος ἡ ψυχὴ βουλομένη ἐποίει τὴν φυγὴν, καὶ τοῦ πρώτου παθόντος διδάσκοντος τοῦτο φεύγοντός πως καὶ αὐτοῦ ἐν τῇ συστολῇ, οὕτω καὶ ἐνταῦθα ἡ μὲν αἰσθησις μαθοῦσα καὶ ἡ ψυχὴ ἡ ἐγγύς, ἦν δὴ φύσιν φαμέν τὴν δοῦσαν τὸ ἵχνος, ἡ μὲν φύσις τὴν τρανὴν ἐπιθυμίαν τέλος οὕσαν τῆς ἄρξαμένης ἐν ἐκείνῳ, ἡ δ' αἰσθησις τὴν φαντασίαν, ἀφ' ἧς ἤδη ἡ πορίζει ἡ ψυχὴ, ἧς τὸ πορίζειν, ἡ ἀντιτείνει καὶ καρτερεῖ καὶ οὐ προσέχει οὔτε τῷ ἄρξαντι τῆς ἐπιθυμίας, οὔτε τῷ μετὰ ταῦτα ἐπιτεθυμηκότι. Ἀλλὰ διὰ τί δύο ἐπιθυμίας, ἀλλ' οὐκ ἐκεῖνο εἶναι τὸ ἐπιθυμοῦν μόνον τὸ σῶμα τὸ τοιόνδε; Ἡ εἰ ἔστιν ἕτερον ἡ φύσις, ἕτερον δὲ τὸ σῶμα τὸ τοιόνδε παρὰ τῆς φύσεως γενόμενον – ἔστι γὰρ ἡ φύσις πρὸ τοῦ τὸ τοιόνδε σῶμα γενέσθαι, αὕτη γὰρ ποιεῖ τὸ τοιόνδε σῶμα πλάττουσα καὶ μορφοῦσα – ἀνάγκη μῆτε ἄρχειν αὐτὴν τῆς ἐπιθυμίας, ἀλλὰ τὸ τοιόνδε σῶμα τὸ πεπονθὸς ταδὶ καὶ ἀλγυνόμενον τῶν ἐναντίων ἢ πάσχει ἐφίμενον, ἡδονῆς ἐκ τοῦ πονεῖν καὶ πληρώσεως ἐκ τῆς ἐνδείας· τὴν δὲ φύσιν ὡς μητέρα, ὥσπερ στοχαζομένην τῶν τοῦ πεπονθότος βουλημάτων, διορθοῦν τε πειρᾶσθαι καὶ ἐπανάγειν εἰς αὐτὴν καὶ ζήτησιν τοῦ ἀκεσομένου ποιουμένην συνάψασθαι τῇ ζητήσῃ τῇ τοῦ πεπονθότος ἐπιθυμίᾳ καὶ τὴν περάτωσιν ἀπ' ἐκείνου πρὸς αὐτὴν ἤκειν. Ὡστε τὸ μὲν ἐπιθυμεῖν ἐξ αὐτοῦ – εἶποι ἂν τις προεπιθυμίαν ἴσως καὶ προθυμίαν – τὴν δὲ

ἐξ ἄλλου καὶ δι' ἄλλου ἐπιθυμεῖν, τὴν δὲ ποριζομένην ἢ μὴ ἄλλην εἶναι.

[21] Ὅτι δὲ τοῦτό ἐστι, περὶ ὃ ἡ ἀρχὴ τῆς ἐπιθυμίας, καὶ αἱ ἡλικίαι μαρτυροῦσιν αἱ διάφοροι. Ἄλλαι γὰρ παίδων καὶ μειρακίων καὶ ἀνδρῶν αἱ σωματικαὶ ὑγιαίνοντων τε καὶ νοσοῦντων τοῦ ἐπιθυμητικοῦ τοῦ αὐτοῦ ὄντος· δηλὸν γὰρ ὅτι τῷ σωματικῷ καὶ σῶμα τοιόνδε εἶναι τρεπόμενον παντοίας τροπὰς παντοδαπὰς καὶ τὰς ἐπιθυμίας ἴσχει. Καὶ τὸ μὴ συνεγείρεσθαι δὲ πανταχοῦ ταῖς λεγομέναις προθυμίαις τὴν πᾶσαν ἐπιθυμίαν, εἰς τέλος τῆς σωματικῆς μενούσης, καὶ πρὸ τοῦ τὸν λογισμὸν εἶναι μὴ βούλεσθαι ἢ φαγεῖν ἢ πιεῖν ἐπὶ τι προελθοῦσαν τὴν ἐπιθυμίαν λέγει, ὅσον ἦν ἐν τῷ τοιῷδε σώματι, τὴν δὲ φύσιν μὴ συνάψασθαι αὐτὴν μηδὲ προθέσθαι μηδὲ βούλεσθαι, ὥστε οὐδὲ κατὰ φύσιν ἐχούσης, ἄγειν εἰς φύσιν, ὡς ἂν αὐτὴν τῷ παρὰ φύσιν καὶ κατὰ φύσιν ἐπιστατοῦσαν. Εἰ δὲ τις πρὸς τὸ πρότερον λέγοι ἀρκεῖν τὸ σῶμα διάφορον γινόμενον διαφόρους τῷ ἐπιθυμητικῷ τὰς ἐπιθυμίας ποιεῖν, οὐκ αὐταρκες λέγει πρὸς τὸ ἄλλου παθόντος ἄλλως αὐτὸ ὑπὲρ ἄλλου διαφόρους ἐπιθυμίας ἔχειν, ὅποτε οὐδ' αὐτῷ γίνεται τὸ ποριζόμενον. Οὐ γὰρ δὴ τῷ ἐπιθυμητικῷ ἡ τροφή ἢ θερμότης καὶ ὑγρότης οὐδὲ κίνησις οὐδὲ κούφισις κενουμένου οὐδὲ πλήρωσις μεστουμένου, ἀλλ' ἐκείνου πάντα.

[22] Ἐπὶ δὲ τῶν φυτῶν ἄρα ἄλλο μὲν τὸ οἶον ἐναπηχηθὲν τοῖς σώμασιν αὐτῶν, ἄλλο δὲ τὸ χορηγῆσαν, ὃ δὴ ἐπιθυμητικὸν μὲν ἐν ἡμῖν, ἐν ἐκείνοις δὲ φυτικόν, ἢ ἐν μὲν τῇ γῇ τοῦτο ψυχῆς ἐν αὐτῇ οὔσης, ἐν δὲ τοῖς φυτοῖς τὸ ἀπὸ τούτου; Ζητήσῃ δ' ἂν τις πρότερον, τίς ψυχὴ ἐν τῇ γῇ, πότερα ἐκ τῆς σφαίρας τοῦ παντός, ἢν καὶ μόνην δοκεῖ ψυχοῦν πρώτως Πλάτων οἶον ἔλλαμψιν εἰς τὴν γῆν, ἢ πάλιν αὖ λέγων πρώτην καὶ πρεσβυτάτην θεῶν τῶν ἐντὸς οὐρανοῦ καὶ αὐτῇ δίδωσι ψυχὴν οἴαν καὶ τοῖς ἄστροις· πῶς γὰρ ἂν θεὸς εἴη, εἰ μὴ ἐκείνην ἔχοι; Ὡστε συμβαίνει καὶ τὸ πρᾶγμα ὅπως ἔχει ἐξευρεῖν δύσκολον, καὶ μεῖζω ἀπορίαν ἢ οὐκ ἐλάττω ἐξ ὧν εἴρηκεν ὁ Πλάτων γίνεσθαι. Ἀλλὰ πρότερον, πῶς ἂν εὐλόγως ἔχειν τὸ πρᾶγμα δόξῃ. Τὴν μὲν οὖν φυτικὴν ψυχὴν ὡς ἔχει ἡ γῆ, ἐκ τῶν φυομένων ἐξ αὐτῆς ἂν τις τεκμαίροιο· εἰ δὲ καὶ ζῶια πολλὰ ἐκ γῆς γινόμενα ὁράται, διὰ τί οὐ καὶ ζῶιον ἂν τις εἴποι αὐτὴν εἶναι; Ζῶιον δὲ τοσοῦτον οὔσαν καὶ οὐ μικρὰν μοῖραν τοῦ παντός διὰ τί οὐ καὶ νοῦν ἔχειν φήσῃ καὶ οὕτω θεὸν εἶναι; Εἴπερ δὲ καὶ τῶν ἄστρον ἕκαστον, διὰ τί οὐ καὶ τὴν γῆν ζῶιον μέρος τοῦ παντός ζώιου οὔσαν; Οὐ γὰρ δὴ ἐξωθεν μὲν συνεχέσθαι ὑπὸ ψυχῆς ἀλλοτρίας φατέον, ἔνδον δὲ μὴ ἔχειν ὡς οὐ δυναμένης καὶ αὐτῆς ἔχειν οἰκείαν. Διὰ τί γὰρ τὰ μὲν πύρινα δύναται, τὸ δὲ γήινον οὐ; Σῶμα γὰρ ἐκάτερον καὶ οὐκ ἴνες οὐδὲ ἐκεῖ οὐδὲ σάρκες οὐδ' αἷμα οὐδὲ ὑγρόν· καίτοι ἡ γῆ ποικιλωτέρον καὶ ἐκ πάντων τῶν σωμάτων. Εἰ δ' ὅτι δυσκίνητον, τοῦτο πρὸς τὸ μὴ κινεῖσθαι ἐκ τόπου λέγοι τις ἂν. Ἀλλὰ τὸ αἰσθάνεσθαι πῶς; Πῶς γὰρ καὶ τὰ ἄστρα; Οὐ γὰρ δὴ οὐδὲ σαρκῶν τὸ αἰσθάνεσθαι, οὐδ' ὅλως σῶμα δοτέον τῇ ψυχῇ, ἵνα αἰσθάνοιτο, ἀλλὰ τῷ σώματι δοτέον ψυχῇ, ἵνα ἢ καὶ σώζοιτο τὸ σῶμα· κριτικῇ δὲ οὔσῃ τῇ ψυχῇ ὑπάρχει βλεπούσῃ εἰς σῶμα καὶ τῶν τούτου παθημάτων τὴν κρίσιν ποιεῖσθαι. Τίνα οὖν [τὰ] παθήματα γῆς, καὶ τίνων αἱ κρίσεις; Ἐπεὶ καὶ τὰ φυτὰ, καθόσον γῆς, οὐκ αἰσθάνεται. Τίνων οὖν αἰσθήσεις καὶ διὰ τίνων; Ἡ οὐ τολμητέον καὶ ἄνευ ὀργάνων γίνεσθαι αἰσθήσεις; Καὶ εἰς τίνα δὲ χρεῖαν τὸ

αἰσθάνεσθαι αὐτῇ; Οὐ γὰρ δὴ διὰ τὸ γινώσκειν· ἀρκεῖ γὰρ ἡ τοῦ φρονεῖν ἴσως γνῶσις, οἷς μὴ ἐκ τοῦ αἰσθάνεσθαι γίνεται τις χρεία. Ἡ τοῦτο μὲν οὐκ ἂν τις συγχωρήσειεν. Ἔστι γὰρ καὶ παρὰ τὴν χρείαν ἐν τοῖς αἰσθητοῖς εἰδησίς τις οὐκ ἄμυστος, οἷον ἡλίου καὶ τῶν ἄλλων καὶ οὐρανοῦ καὶ γῆς· αἱ γὰρ τούτων αἰσθήσεις καὶ παρ' αὐτῶν ἡδεῖαι. Τοῦτο μὲν οὖν σκεπτέον ὕστερον· νῦν δὲ πάλιν, εἰ αἱ αἰσθήσεις τῇ γῇ, καὶ [ζώων] τίνων αἱ αἰσθήσεις, καὶ πῶς. Ἡ ἀναγκαῖον πρότερον ἀναλαβεῖν τὰ ἀπορηθέντα καὶ καθόλου λαβεῖν, εἰ ἄνευ ὀργάνων ἔστιν αἰσθάνεσθαι, καὶ εἰ πρὸς χρείαν αἱ αἰσθήσεις, κἂν εἰ ἄλλο τι παρὰ τὴν χρείαν γίγνοιτο.

[23] Δεῖ δὴ θέσθαι, ὥς τὸ αἰσθάνεσθαι τῶν αἰσθητῶν ἔστι τῇ ψυχῇ ἢ τῷ ζῳίῳ ἀντίληψις τὴν προσοῦσαν τοῖς σώμασι ποιότητα συνεισῆς καὶ τὰ εἶδη αὐτῶν ἀποματτομένης. Ἡ τοίνυν μόνη ἐφ' ἑαυτῆς ἀντίληπται, ἢ μετ' ἄλλου. Μόνη μὲν οὖν καὶ ἐφ' ἑαυτῆς πῶς; Ἐφ' ἑαυτῆς γὰρ τῶν ἐν αὐτῇ, καὶ μόνον νόησις· εἰ δὲ καὶ ἄλλων, δεῖ πρότερον καὶ ταῦτα ἐσχηκέναι ἥτοι ὁμοιωθεῖσαν ἢ τῷ ὁμοιωθέντι συνοῦσαν. Ὅμοιωθῆναι μὲν οὖν ἐφ' ἑαυτῆς μένουσαν οὐχ οἷόν τε. Πῶς γὰρ ἂν ὁμοιωθεῖν σημεῖον γραμμῇ; Ἐπεὶ οὐδ' ἡ νοητὴ τῇ αἰσθητῇ ἂν γραμμῇ ἐφαρμόσειεν, οὐδὲ τὸ νοητὸν πῦρ ἢ ἄνθρωπος τῷ αἰσθητῷ πυρὶ ἢ ἀνθρώπῳ. Ἐπεὶ οὐδ' ἡ φύσις ἢ ποιούσα τὸν ἄνθρωπον τῷ γενομένῳ ἀνθρώπῳ εἰς ταυτόν. Ἀλλὰ μόνη, κἂν εἰ οἷόν τε τῷ αἰσθητῷ ἐπιβάλλειν, τελευτήσει εἰς νοητοῦ σύνεσιν, ἐκφυγόντος τοῦ αἰσθητοῦ αὐτὴν, οὐκ ἐχούσης ὅτῳ αὐτοῦ λάβοιτο. Ἐπεὶ καὶ τὸ ὁρατὸν ὅταν ψυχὴ πόρρωθεν ὁρᾷ, κἂν ὅτι μάλιστα εἶδος εἰς αὐτὴν ἦκη, ἀρχόμενον τὸ πρὸς αὐτὴν οἷον ἀμερὲς ὃν λήγει εἰς τὸ ὑποκείμενον χρῶμα καὶ σχῆμα, ὅσον ἐστὶν ἐκεῖ ὁρώσης. Οὐ τοίνυν δεῖ μόνα ταῦτα εἶναι, τὸ ἔξω καὶ τὴν ψυχὴν· ἐπεὶ οὐδ' ἂν πάθοι· ἀλλὰ δεῖ τὸ πεισόμενον τρίτον εἶναι, τοῦτο δὲ ἐστὶ τὸ τὴν μορφήν δεξόμενον. Συμπαθὲς ἄρα καὶ ὁμοιοπαθὲς δεῖ εἶναι καὶ ὕλης μιᾶς καὶ τὸ μὲν παθεῖν, τὸ δὲ γινῶναι, καὶ τοιοῦτον γενέσθαι τὸ πάθος, οἷον σώζειν μὲν τι τοῦ πεποιηκότος, μὴ μέντοι ταυτόν εἶναι, ἀλλὰ ἅτε μεταξὺ τοῦ πεποιηκότος καὶ ψυχῆς ὢν, τὸ πάθος ἔχειν μεταξὺ αἰσθητοῦ καὶ νοητοῦ κείμενον μέσον ἀνάλογον, συνάπτον πῶς τὰ ἄκρα ἀλλήλοις, δεκτικὸν ἅμα καὶ ἀπαγγελτικὸν ὑπάρχον, ἐπιτῆδειον ὁμοιωθῆναι ἐκατέρῳ. Ὅργανον γὰρ ὃν γνώσεώς τινος οὔτε ταυτόν δεῖ τῷ γινώσκοντι εἶναι οὔτε τῷ γνωσθησομένῳ, ἐπιτῆδειον δὲ ἐκατέρῳ ὁμοιωθῆναι, τῷ μὲν ἔξω διὰ τοῦ παθεῖν, τῷ δὲ εἴσω διὰ τοῦ τὸ πάθος αὐτοῦ εἶδος γενέσθαι. Εἰ δὴ τι νῦν ὑγιὲς λέγομεν, δι' ὀργάνων δεῖ σωματικῶν τὰς αἰσθήσεις γίνεσθαι. Καὶ γὰρ τοῦτο ἀκόλουθον τῷ τὴν ψυχὴν πάντῃ σώματος ἔξω γενομένην μηδενὸς ἀντιλαμβάνεσθαι αἰσθητοῦ. Τὸ δὲ ὄργανον δεῖ ἢ πᾶν τὸ σῶμα, ἢ μέρος τι πρὸς ἔργον τι ἀφωρισμένον εἶναι, οἷον ἐπὶ ἀφῆς καὶ ὄψεως. Καὶ τὰ τεχνητὰ δὲ τῶν ὀργάνων ἴδιοι τις ἂν μεταξὺ τῶν κρινόντων καὶ τῶν κρινομένων γινόμενα καὶ ἀπαγγέλλοντα τῷ κρίνῳ τὴν τῶν ὑποκειμένων ιδιότητα· ὁ γὰρ κανὼν τῷ εὐθεῖ τῷ ἐν τῇ ψυχῇ καὶ τῷ ἐν τῷ ξύλῳ συναψάμενος ἐν τῷ μεταξὺ θεθεῖς τὸ κρίνειν τῷ τεχνίτῃ τὸ τεχνητὸν ἔδωκεν. Εἰ δὲ συνάπτειν δεῖ τὸ κριθησόμενον τῷ ὀργάνῳ, ἢ καὶ διὰ τινος μεταξὺ διεσθηκότος πόρρω τοῦ αἰσθητοῦ, οἷον εἰ πόρρω τὸ πῦρ τῆς σαρκὸς τοῦ μεταξὺ μηδὲν παθόντος, ἢ οἷον εἰ κενόν τι εἴη μεταξὺ ὄψεως καὶ

χρώματος, δυνατόν ὁρᾶν τοῦ ὀργάνου τῇ δυνάμει παρόντος, ἐτέρου λόγου. Ἀλλ' ὅτι ψυχῆς ἐν σώματι καὶ διὰ σώματος ἡ αἴσθησις, δηλον.

[24] Τὸ δὲ εἰ τῆς χρείας μόνον ἡ αἴσθησις, ὥδε σκεπτέον. Εἰ δὴ ψυχῇ μὲν μόνῃ οὐκ ἂν αἴσθησις γίνοιτο, μετὰ δὲ σώματος αἱ αἰσθήσεις, διὰ σῶμα ἂν εἴη, ἐξ οὗπερ καὶ αἱ αἰσθήσεις, καὶ διὰ τὴν σώματος κοινωνίαν δοθείσα, καὶ ἦτοι ἐξ ἀνάγκης ἐπακολουθοῦσα – ὅ τι γὰρ πάσχει τὸ σῶμα, καὶ φθάνει τὸ πάθος μεῖζον ὃν μέχρι ψυχῆς – ἢ καὶ μεμηχάνηται, ὅπως καὶ πρὶν μεῖζον γενέσθαι τὸ ποιοῦν, ὥστε καὶ φθεῖραι, ἢ καὶ πρὶν πλησίον γενέσθαι, φυλάξασθαι. Εἰ δὴ τοῦτο, πρὸς χρείαν ἂν εἶεν αἱ αἰσθήσεις. Καὶ γὰρ εἰ καὶ πρὸς γνῶσιν, τῷ μὴ ἐν γνώσει ὄντι ἄλλ' ἀμαθαίνοντι διὰ συμφοράν, καὶ ἵνα ἀναμνησθῇ διὰ λήθην, οὐ τῷ μήτε ἐν χρείαι μήτε ἐν λήθῃ. Ἀλλ' εἰ τοῦτο, οὐ περὶ τῆς γῆς ἂν μόνον εἴη σκοπεῖσθαι, ἀλλὰ καὶ περὶ ἄστρον ἀπάντων καὶ μάλιστα περὶ παντὸς τοῦ οὐρανοῦ καὶ τοῦ κόσμου. Μέρεσι μὲν γὰρ πρὸς μέρη, οἷς καὶ τὸ παθεῖν ὑπάρχει, γένοιτο ἂν αἴσθησις κατὰ τὸν παρόντα λόγον, ὅλῳ δὲ πρὸς αὐτὸ τίς ἂν εἴη ἀπαθῶς ἔχοντι πανταχῇ ἑαυτοῦ πρὸς ἑαυτόν; Καὶ γὰρ εἰ δεῖ τὸ μὲν ὄργανον τοῦ αἰσθανομένου εἶναι, ἕτερον δὲ παρὰ τὸ ὄργανον τὸ οὐ αἰσθάνεται ὑπάρχειν, τὸ δὲ πᾶν ὅλον ἐστίν, οὐκ ἂν εἴη αὐτῷ τὸ μὲν δι' οὗ, τὸ δὲ οὗ ἡ αἴσθησις· ἀλλὰ συναισθήσιν μὲν αὐτοῦ, ὥσπερ καὶ ἡμεῖς ἡμῶν συναισθανόμεθα, δοτέον, αἴσθησιν δὲ ἀεὶ ἐτέρου οὕσαν οὐ δοτέον· ἐπεὶ καὶ ὅταν ἡμεῖς παρὰ τὸ καθεστὼς ἀεὶ τινος τῶν ἐν τῷ σώματι ἀντιλαμβανόμεθα, ἐξωθεν προσελθόντος ἀντιλαμβανόμεθα. Ἀλλ' ὥσπερ ἐφ' ἡμῶν οὐ μόνον τῶν ἐξωθεν ἢ ἀντίληψις, ἀλλὰ καὶ μέρος μέρους, τί κωλύει καὶ τὸ πᾶν τῇ ἀπλανεῖ τὴν πλανωμένην ὁρᾶν, καὶ ταύτῃ τὴν γῆν καὶ τὰ ἐν αὐτῇ βλέπειν; Καὶ εἰ μὴ ἀπαθῇ ταῦτα τῶν ἄλλων παθῶν, καὶ ἄλλας αἰσθήσεις ἔχειν καὶ τὴν ὄρασιν μὴ μόνον ὡς καθ' αὐτὴν τῆς ἀπλανοῦς εἶναι, ἀλλ' ὡς ὀφθαλμοῦ ἀπαγγέλλοντος τῇ τοῦ παντὸς ψυχῇ ἃ εἶδε; καὶ γὰρ εἰ τῶν ἄλλων ἀπαθῆς, διὰ τί ὡς ὄμμα οὐκ ὄψεται φωτοειδὲς ἔμψυχον ὄν; Ἀλλ' ὀμμάτων, φησὶν, οὐκ ἐπεδεῖτο. Ἀλλ' εἰ ὅτι μηδὲν ἐξωθεν ὑπελέλειπτο ὁρατόν, ἀλλ' ἔνδον γε ἦν καὶ ἑαυτὸν ὁρᾶν οὐδὲν ἐκώλυσεν· εἰ δ' ὅτι μάτην ἂν ἦν αὐτὸν ὁρᾶν, ἔστω μὴ προηγουμένως μὲν οὕτως ἔνεκα τοῦ ὁρᾶν γεγονέναι, ἀκολουθεῖν δὲ τῷ οὕτως ἔχειν ἐξ ἀνάγκης. Διὰ τί οὐκ ἂν εἴη τοιούτῳ ὄντι σῶματι διαφανεῖ τὸ ὁρᾶν;

[25] Ἡ οὐκ ἄρκει εἶναι τὸ δι' οὗ, ἵνα ὁρᾷ καὶ ὅλως αἰσθάνηται, ἀλλὰ δεῖ τὴν ψυχὴν οὕτως ἔχειν, ὡς νεύειν πρὸς τὰ αἰσθητά. Τῇ δὲ ψυχῇ ὑπάρχει ἀεὶ πρὸς τοῖς νοητοῖς εἶναι· κἂν οἷόν τε ἢ αὐτῇ αἰσθάνεσθαι, οὐκ ἂν γένοιτο τοῦτο τῷ πρὸς κρείττοσιν εἶναι, ὁπότε καὶ ἡμῖν σφόδρα πρὸς τοῖς νοητοῖς οὖσιν, ὅτε ἐσμέν, λανθάνουσι καὶ ὄψεις καὶ αἰσθήσεις ἄλλαι· κἂν πρὸς ἐτέρῳ δὲ ὅλως, τὰ ἕτερα λανθάνει. Ἐπεὶ καὶ τὸ μέρος τινὶ μέρους ἀντιλαμβάνεσθαι θέλειν, οἷον ἑαυτὸν εἰ καταβλέποι, περίεργον καὶ ἐφ' ἡμῶν, καὶ εἰ μὴ ἔνεκά τινος, μάτην. Ἄλλου τε ὅσιν ὡς καλοῦ ὁρᾶν, πεπονθότος καὶ ἐνδεοῦς. Ὁσφραίνεσθαι δὲ [καὶ ἀκούειν] καὶ γεύεσθαι χυμῶν περιστάσεις ἂν τις καὶ περιελκυσμούς τῆς ψυχῆς θεῖτο· ἥλιον δὲ καὶ τὰ ἄλλα ἄστρα κατὰ συμβεβηκὸς ὁρᾶν καὶ ἀκούειν δέ. Εἰ δὲ δὴ καὶ ἐπιστρέφεσθαι δι' ἄμφω, οὐκ ἄλογος ἡ θέσις. Ἀλλ' εἰ ἐπιστρέφοιτο, καὶ μνημονεύσει· ἢ ἄτοπον, ὧν

εὐεργετῇ, μὴ μνημονεύειν. Πῶς οὖν εὐεργετῇ, εἰ μὴ μνημονεύει;

[26] Τίνονται δὲ εὐχῶν γνώσεις κατὰ οἶον σύναψιν καὶ κατὰ τοιάνδε σχέσιν ἐναρμοζομένων, καὶ αἱ ποιήσεις οὕτως· καὶ ἐν ταῖς μάγων τέχναις εἰς τὸ συναφὲς πᾶν· ταῦτα δὲ δυνάμεσιν ἐπομέναις συμπαθῶς. Εἰ δὲ τοῦτο, διὰ τί οὐ καὶ τὴν γῆν αἰσθάνεσθαι δώσομεν; Ἀλλὰ ποίας αἰσθήσεις; Ἡ διὰ τί οὐ πρῶτον ἀφῆν καὶ μέρει μέρους ἀναπεμπομένης ἐπὶ τὸ ἡγούμενον τῆς αἰσθήσεως καὶ τῷ ὅλῳ πυρὸς καὶ τῶν ἄλλων; Καὶ γὰρ εἰ τὸ σῶμα δυσκίνητον, οὔτι γε ἀκίνητον. Ἀλλ' ἔσονται αἱ αἰσθήσεις οὐ τῶν μικρῶν, ἀλλὰ τῶν μεγάλων. Ἀλλὰ διὰ τί; Ἡ ὅτι ἀνάγκη ψυχῆς ἐνούσης τὰς κινήσεις τὰς μεγίστας μὴ λανθάνειν. Κωλύει δ' οὐδὲν καὶ διὰ τοῦτο τὸ αἰσθάνεσθαι γίνεσθαι, ἵνα εὖ τίθοιτο τὰ πρὸς ἀνθρώπους, ὅσον εἰς αὐτὴν τὰ ἀνθρώπων ἀνάκειται – εὖ τίθοιτο δὲ οἶον συμπαθῶς – καὶ ἀκούειν δὲ εὐχομένων καὶ ἐπινεύειν εὐχαῖς οὐχ ὃν ἡμεῖς τρόπον, καὶ ταῖς ἄλλαις αἰσθήσεσι παθητὴν εἶναι πρὸς αὐτήν. Καὶ τᾶλλα, οἶον ὁσμῶν πέρι καὶ τῶν γευστῶν; Ἀλλ' ἦ, ὅσα ὀσφραντὰ κατὰ τὰς τῶν χυλῶν ὁσμάς, πρὸς ζώων πρόνοιαν καὶ κατασκευὴν καὶ ἐπισκευὴν τοῦ σωματικοῦ αὐτῆς. Καὶ οὐκ ἀπαιτητέον ἂ ἐφ' ἡμῶν ὄργανα· οὐδὲ γὰρ πᾶσι ζώοις ταυτά· οἶον ὄτα οὐ πᾶσι, καὶ οἷς μὴ ἔστιν, ἀντίληψις ἔστι νόφων. Περὶ δὲ ὄψεως, εἰ φωτὸς δεῖ, πῶς; Οὐ γὰρ δὴ ἀπαιτητέον ὄμματα. Εἰ οὖν τοῦ φυτικοῦ συγχωρουμένου ἦν συγχωρεῖν, ἦ ἐν πνεύματι ὄντος τοῦ φυτικοῦ πρῶτως, οὕτως ἔχειν, [ἦ] ὄντος πνεύματος, τί χρὴ ἀπιστεῖν καὶ διαφανὲς εἶναι; Μᾶλλον δ' εἶπερ πνεῦμα, καὶ διαφανὲς καί, ἐλλαμπόμενον παρὰ τοῦ κύκλου, ἐνεργεῖα διαφανές· ὥστε οὐδὲν ἄτοπον οὐδ' ἀδύνατον ὄραν τὴν ἐν τῇ γῇ ψυχὴν. Καὶ δὴ καὶ νοεῖν ψυχὴν οὐ φαύλου σώματος εἶναι, ὥστε καὶ θεὸν εἶναι· πάντως γὰρ καὶ ἀγαθὴν δεῖ αἰετὴν ψυχὴν εἶναι.

[27] Εἰ οὖν τοῖς φυτοῖς δίδωσι τὴν γεννητικὴν – ἢ αὐτὴν τὴν γεννητικὴν, ἢ ἐν αὐτῇ μὲν ἡ γεννητικὴ, ταύτης δὲ ἵχνος ἢ ἐν τοῖς φυτοῖς – καὶ οὕτως ἂν εἴη ὥς ἡ σὰρξ ἔμψυχος ἤδη καὶ ἐκομίσαστο, εἰ ἔχει, καὶ τὴν γεννητικὴν ἐν αὐτοῖς τὰ φυτά. Ἐνοῦσα δὲ δίδωσι τῷ σώματι τοῦ φυτοῦ ὅπερ βέλτιον, ὧι διαφέρει τοῦ κοπέντος καὶ οὐκέτι φυτοῦ, ἀλλὰ μόνον ξύλου. Ἀλλ' αὐτῷ γε τῷ σώματι τῆς γῆς τί δίδωσιν ἡ ψυχὴ; Οὐ ταὐτὸν δεῖ νομίζειν σῶμα εἶναι γήινον ἀποτμηθέν τε τῆς γῆς καὶ μένον συνεχές, οἷα λίθοι δεικνύουσιν αὐξόμενοι μὲν, ἕως εἰσὶ συνητηγμένοι, μένοντες δὲ ὅσον ἐτμήθησαν ἀφηρεμένοι. Ἐκαστον μὲν οὖν μέρος ἵχνος ἔχειν δεῖ νομίζειν, ἐπιθεῖν δὲ ἐπὶ τούτῳ τὸ πᾶν φυτικόν, ὃ οὐκέτι τοῦδὲ ἐστὶν ἢ τοῦδε, ἀλλὰ τῆς ὅλης· εἴτα τὴν τοῦ αἰσθητικοῦ φύσιν οὐκέτι τῷ σώματι συμπεφυρμένην, ἐποχουμένην δέ· εἴτα τὴν ἄλλην ψυχὴν καὶ νοῦν, ἣν δὴ Ἑστίαν καὶ Δήμητραν ἐπονομάζουσιν ἄνθρωποι θεῖα φήμη καὶ φύσει ἀπομαντευομένη τὰ τοιαῦτα χρώμενοι.

[28] Καὶ ταῦτα μὲν ταύτη. Ἐπανιτέον δὲ πάλιν καὶ περὶ τοῦ θυμοειδοῦς ζητητέον, εἰ, ὥσπερ τῶν ἐπιθυμιῶν τὴν ἀρχὴν καὶ ἀλγηδόνας καὶ ἡδονάς – τὰ πάθη, οὐ τὰς αἰσθήσεις – ἐν τῷ οὕτως ἔχοντι σώματι ἐτίθεμεν τῷ οἶον ζωοθέντι, οὕτω καὶ τοῦ θυμοῦ τὴν ἀρχὴν ἢ καὶ πάντα τὸν θυμὸν τοῦ οὕτως ἔχοντος σώματος θησόμεθα ἢ μέρους τινὸς σώματος, οἶον καρδίας οὕτως ἐχούσης ἢ χολῆς οὐ νεκροῦ σώματος· καὶ εἰ, ἄλλου ὄντος τοῦ διδόντος, τὸ ἵχνος τὸ ψυχικόν, ἢ ἐνταῦθα ἔν τι τοῦτο ὁ θυμός, οὐκέτι παρὰ φυτικοῦ ἢ

αἰσθητικοῦ. Ἐκεῖ μὲν οὖν καθ' ὅλον τὸ σῶμα τὸ φυτικὸν ὄν παντὶ ἐδίδου τῷ σώματι τὸ ἵχνος, καὶ τὸ ἀλγεῖν ἦν ἐν παντὶ καὶ τὸ ἡδεσθαι, καὶ ἡ ἀρχὴ τῆς ἐπιθυμίας ἐν παντὶ τοῦ πληροῦσθαι· ἡ δὲ τῶν ἀφροδισίων οὐκ εἴρητο, ἀλλ' ἔστω περὶ τὰ μόρια τῶν τοιούτων τελεστικά. Ἔστω δὲ ὁ περὶ τὸ ἦπαρ τόπος τῆς ἐπιθυμίας ἀρχή, ὅτι τὸ φυτικὸν ἐκεῖ ἐνεργεῖ μάλιστα, ὃ τὸ ἵχνος τὸ ψυχικὸν τῷ ἥπατι καὶ τῷ σώματι παρέχει· ἐκεῖ δέ, ὅτι ἐκεῖ ἄρχεται ἡ ἐνέργεια. Ἀλλὰ περὶ τοῦ θυμικοῦ τί τε αὐτὸ καὶ τίς ψυχὴ, καὶ εἰ ἀπ' αὐτοῦ ἵχνος περὶ τὴν καρδίαν ἢ ἄλλο τι τὴν κίνησιν εἰς συναμφοτέρον τελοῦν παρέχεται, ἢ ἐνταῦθα οὐκ ἵχνος, ἀλλ' αὐτὸ τὸ ὀργίζεσθαι παρέχεται. Πρῶτον οὖν σκεπτέον, τί αὐτό. Ὅτι μὲν οὖν οὐχ ὑπὲρ ὧν ἂν πάσχηι τὸ σῶμα μόνον, ἀλλὰ καὶ ὑπὲρ ὧν ἂν καὶ ἕτερός τις τῶν προσηκόντων, καὶ ὅλως ὑπὲρ ὧν ἂν τις παρὰ τὸ προσῆκον ποιῇ, ὀργιζόμεθα, δῆλόν που· ὅθεν καὶ αἰσθήσεως δεῖ καὶ συνέσεώς τινος ἐν τῷ ὀργίζεσθαι. Διὸ καὶ εἰς ταῦτά τις ὀρῶν οὐκ ἐκ τοῦ φυτικοῦ ὠρμῆσθαι, ἀλλ' ἐξ ἄλλου ἂν ζητοῖ τὸν θυμὸν τὴν γένεσιν ἴσχειν. Ἀλλ' ὅταν ταῖς σωματικαῖς διαθέσεσιν ἔπηται τὸ τῆς ὀργῆς πρόχειρον, καὶ ὅταν οἱ μὲν ζέοντες αἵματι καὶ χολῇ ἔτοιμοι εἰς τὸ ὀργίζεσθαι ᾖσιν, ἀναιμῆνοι δὲ πρὸς ὀργὰς οἱ ἄχολοι λεγόμενοι καὶ κατεψυγμένοι, τά τε θηρία πρὸς τὰς βράσεις οὐδενὸς ἄλλου, ἀλλὰ πρὸς τὸ δοκηθὲν λυμῆνασθαι τὰς ὀργὰς ἔχωσι, πρὸς τὸ σωματικώτερον πάλιν αὖ καὶ πρὸς τὸ συνέχον τὴν τοῦ ζώου σύστασιν τὰς ὀργὰς ἂν τις ἀνοίσειε. Καὶ ὅταν οἱ αὐτοὶ νοσοῦντες μὲν ὀργιλώτεροι ἢ ὑγιαίνοντες, ἄγευστοι δὲ σιτίων ἢ λαβόντες, σώματος τοιοῦδε μηνύουσι τὰς ὀργὰς ἢ τὰς ἀρχὰς τῆς ὀργῆς εἶναι, καὶ τὴν χολὴν ἢ τὸ αἷμα οἶον ψυχοῦντα παρέχεσθαι τὰς τοιάδε κινήσεις, ὥστε παθόντος τοῦ τοιοῦδε σώματος εὐθέως κινεῖσθαι τὸ αἷμα ἢ τὴν χολήν, αἰσθήσεως δὲ γενομένης τὴν φαντασίαν κοινώσασαν τὴν ψυχὴν τῇ τοιοῦδε σώματος διαθέσει ἤδη πρὸς τὸ ποιοῦν τὴν ἀλγηδόνα ἴεσθαι· ἄνωθεν δὲ αὖ τὴν ψυχὴν τὴν λογισμῶι χρωμένην φανέντος ἀδικήματος – καὶ μὴ περὶ τὸ σῶμα – ἔχουσιν ἔτοιμον τὸ ἐκείνως θυμούμενον ἅτε πεφυκὸς τῷ ἀποδειχθέντι ἐναντίῳ μάχεσθαι σύμμαχον τοῦτο ποιεῖσθαι. Καὶ εἶναι τὸ μὲν ἐγειρόμενον ἀλόγως καὶ ἐφέλκεσθαι τῇ φαντασίᾳ τὸν λόγον, τὸ δὲ ἀρχόμενον ἀπὸ λόγου καὶ λῆγον εἰς τὸ πεφυκὸς χολοῦσθαι· καὶ παρὰ τοῦ φυτικοῦ καὶ γεννητικοῦ ἅμφω γίνεσθαι κατασκευάζοντος τὸ σῶμα οἶον ἀντιληπτικὸν ἡδέων καὶ λυπηρῶν, τὸ δὲ πεποιηκέναι χολῶδες καὶ πικρόν. Καὶ [τῷ] ἐν τοιούτῳ [εἶναι] ψυχῆς ἵχνος [τῷ ἐν τοιούτῳ εἶναι] τοιάδε κινεῖσθαι δυσχεραντικά καὶ ὀργίλα καὶ τῷ κεκακῶσθαι πρῶτον αὐτὸ κακοῦν πὼς ζητεῖν καὶ τὰ ἄλλα καὶ οἶον ὁμοιοῦν ἑαυτῷ. Μαρτύριον δὲ τοῦ ὁμοούσιον εἶναι τοῦτο τῷ ἐτέρῳ ἵχνει ψυχῆς τὸ τοὺς ἥττον τῶν σωματικῶν ἡδέων ἐφιμένους καὶ ὅλως σώματος καταφρονούντας ἥττον κινεῖσθαι πρὸς ὀργὰς [καὶ ἀλόγῳ ἀπαθείαι]. Τὸ δὲ τὰ δένδρα μὴ ἔχειν θυμὸν καίπερ τὸ φυτικὸν ἔχοντα οὐ δεῖ θαυμάζειν· ἐπεὶ οὐδ' αἵματος οὐδὲ χολῆς αὐτοῖς μέτεστιν. Ἐγγενομένων μὲν γὰρ τούτων ἄνευ αἰσθήσεως ζέσις ἂν ἐγένετο μόνον καὶ οἶον ἀγανάκτησις, αἰσθήσεως δὲ ἐγγενομένης καὶ πρὸς τὸ ἀδικοῦν ἂν ἦδη, ὥστε καὶ ἀμύνεσθαι, ὀρμή. Ἀλλ' εἰ τὸ ἄλογον τῆς ψυχῆς διαιροῖτο εἰς τὸ ἐπιθυμητικὸν καὶ θυμοειδὲς καὶ τὸ μὲν εἶη τὸ φυτικόν, τὸ δὲ θυμοειδὲς ἐξ αὐτοῦ ἵχνος περὶ αἷμα ἢ χολήν ἢ τὸ

συναμφοτέρον, οὐκ ἂν ὀρθῇ ἡ ἀντιδιαίρεσις γίνοιτο, τοῦ μὲν προτέρου, τοῦ δὲ ὑστέρου ὄντος. Ἡ οὐδὲν κωλύει ἅμφω ὕστερα καὶ τῶν ἐπιγενομένων ἐκ τοῦ αὐτοῦ τὴν διαίρεσιν εἶναι· ὀρεκτικῶν γὰρ ἡ διαίρεσις, ἥ ὀρεκτικά, οὐ τῆς οὐσίας, ὅθεν ἐλήλυθεν. Ἐκείνη δὲ ἡ οὐσία καθ' αὐτὴν οὐκ ὀρεξις, ἀλλ' ἴσως τελειοῦσα τὴν ὀρεξιν συνάψασα αὐτῇ τὴν παρ' αὐτῆς ἐνέργειαν. Καὶ τὸ ἐκπεσὸν δὲ εἰς θυμὸν ἴχνος περὶ τὴν καρδίαν λέγειν οὐκ ἄτοπον· οὐ γὰρ τὴν ψυχὴν ἐνταῦθα, ἀλλὰ τὴν τοῦ αἵματος ἀρχὴν τοῦ τοιοῦδε ἐνταῦθα λεγέσθω εἶναι.

[29] Πῶς οὖν, εἴπερ τῷ θερμανθέντι τὸ σῶμα ἔοικεν ἀλλ' οὐ τῷ φωτισθέντι, ἐξελθούσης τῆς ἄλλης ψυχῆς οὐδὲν τι ζωτικὸν ἔχει; Ἡ ἔχει ἐπ' ὀλίγον, ἀπομαραίνεται δὲ θάπτον, ὥσπερ καὶ ἐπὶ τῶν θερμανθέντων ἀποστάντων τοῦ πυρός. Μαρτυροῦσι δὲ καὶ τρίχες φυόμεναι ἐπὶ τῶν νεκρῶν σωμάτων καὶ ὄνυχες αὐξόμενοι καὶ ζῶια διαιρούμενα ἐπὶ πολλὴν κινούμενα· τοῦτο γὰρ τὸ ἔτι ἐγκείμενον ἴσως. Καὶ εἰ συναπέρχεται δὲ τῇ ἄλλῃ ψυχῇ, οὐ τεκμήριον τοῦτο τοῦ μὴ ἕτερον εἶναι. Καὶ γὰρ ἀπελθόντος ἡλίου οὐ μόνον τὸ ἐφεξῆς φῶς καὶ κατ' αὐτὸν καὶ ἐξηρημένον ἀπέρχεται, ἀλλὰ καὶ τὸ ἀπὸ τούτου εἰς τὸ ἔξω τούτου ὁρώμενον ἐν τοῖς παρακειμένοις ἕτερον ὃν ἐκείνου συναπέρχεται. Ἄρ' οὖν συναπέρχεται, ἢ φθείρεται; Τοῦτο δὲ καὶ ἐπὶ τοῦ φωτός τοῦ τοιούτου ζητητέον καὶ ἐπὶ τῆς ζωῆς τῆς ἐν τῷ σώματι, ἣν δὴ φαμεν οἰκίαν τοῦ σώματος εἶναι. Ὅτι μὲν γὰρ οὐδὲν ἐστὶν τοῦ φωτός λειπόμενον ἐν τοῖς πεφωτισμένοις, δῆλον· ἀλλ' εἰ μεταπίπτει εἰς τὸ πεποιηκὸς ἢ οὐκ ἔστιν ἀπλῶς, ζητεῖ ὁ λόγος. Πῶς οὖν οὐκ ἔστιν ἀπλῶς ὃν γέ τι πρότερον; Ἀλλὰ τί ἦν ὅλως, ὅτι μὲν αὐτῶν τῶν σωμάτων, ἀφ' ὧν τὸ φῶς, ἡ λεγομένη χρῶα, καί, ὅταν φθαρτὰ ἦι τὰ σώματα, μεταβαλλόντων οὐκ ἔστι, καὶ οὐδεὶς ζητεῖ, ὅπου τὸ χρῶμα τοῦ πυρὸς φθαρέντος, ὥσπερ οὐδ' ὅπου τὸ σχῆμα; Ἡ τὸ μὲν σχῆμα σχέσις τις, ὥσπερ συστολὴ τῆς χειρὸς καὶ ἡ ἑκτασις, χρῶμα δὲ οὐχ οὕτως, ἀλλ' ὥσπερ γλυκύτης. Τί γὰρ κωλύει φθαρέντος τοῦ σώματος τοῦ γλυκέος τὴν γλυκύτητα μὴ ἀπολωλέναι καὶ τοῦ εὐώδους τὴν εὐωδίαν, ἐν ἄλλῳ δὲ σώματι γίνεσθαι, οὐκ αἰσθητὰ δὲ εἶναι διὰ τὸ μὴ τοιαῦτα εἶναι τὰ σώματα τὰ μετεληφότα, ὥστε ἀντερείδειν τὰς ἐπ' αὐτῶν γενομένας ποιότητας τῇ αἰσθήσει; Οὕτως οὖν καὶ τὸ φῶς τῶν φθαρέντων σωμάτων μένει, τὴν δὲ ἀντιτυπίαν τὸ ἐκ πάντων οὖσαν μὴ μένει. Εἰ μὴ τις λέγοι νόμῳ ὁρᾶν, καὶ τὰς λεγομένας ποιότητας μὴ ἐν τοῖς ὑποκειμένοις εἶναι. Ἀλλ' εἰ τοῦτο, ἀφθάρτους ποιήσομεν καὶ οὐ γινομένας ἐν ταῖς τῶν σωμάτων συστάσεσι τὰς ποιότητας, καὶ οὐδὲ τοὺς λόγους τοὺς ἐν τοῖς σπέρμασι ποιεῖν τὰς χρῶας, οἷον καὶ ἐπὶ τῶν ποικίλων ὀρνίθων, ἀλλ' οὕσας συνάγειν ἢ ποιεῖν μὲν, προσχρῆσθαι δὲ καὶ ταῖς ἐν τῷ ἀέρι πλήρει ὄντι τῶν τοιούτων· καὶ γὰρ καὶ εἶναι ἐν τῷ ἀέρι οὐ τοιαῦτα, οἷα, ὅταν γένηται, ἐν τοῖς σώμασι φαίνεται. Ἀλλ' αὕτη μὲν ἔστω ἡ ἀπορία ἐνθαδὶ κειμένη· μενόντων δὲ τῶν σωμάτων εἰ συνήρηται καὶ οὐκ ἀποτέμνεται, τί κωλύει τὸ φῶς μετακινουμένου τοῦ σώματος συμμετακινεῖσθαι τό τε προσεχὲς καὶ εἴ τι τῷ προσεχεῖ συνήρηται, κἂν μὴ ὁρᾶται ἀπὸν, ὥσπερ οὐδὲ προσιὸν φαίνεται; Ἀλλ' ἐπὶ τῆς ψυχῆς, εἰ συνέπεται τὰ δεύτερα τοῖς προτέροις καὶ τὰ ἐφεξῆς αἰεὶ τοῖς πρὸ αὐτῶν, ἢ ἐφ' ἑαυτῶν ἕκαστα καὶ ἐστερημένα τῶν πρὸ αὐτῶν καὶ δυνάμενα ἐφ' ἑαυτῶν

μένειν ἢ ὅλως οὐδὲν ἀποτέμνεται τῆς ψυχῆς μέρος, ἀλλὰ πᾶσαι μία καὶ πολλαί, καὶ ὅστις ὁ τρόπος, ἐν ἄλλοις. Ἀλλὰ τί τὸ ἤδη σώματος γινόμενον ἵχνος τῆς ψυχῆς ὄν; Ἡ εἰ μὲν ψυχὴ, συνέγεται, εἴπερ μὴ ἀποτέμνεται, τῷ ψυχῆς λόγῳ· εἰ δὲ οἷον ζωὴ τοῦ σώματος, ὁ αὐτὸς λόγος ἐκεῖ, ὃς περὶ φωτὸς ἰνδάλματος ἠπορεῖτο, καὶ εἰ δυνατόν ζωὴν ἄνευ ψυχῆς εἶναι, εἰ μὴ ἄρα τῷ παρακεῖσθαι τὴν ψυχὴν ἐνεργοῦσαν εἰς ἄλλο, ταῦτα σκεπτέον.

[30] Νῦν δ' ἐπειδὴ μνήμας μὲν ἐν τοῖς ἄστροις περιττὰς εἶναι ἐθέμεθα, αἰσθήσεις δὲ ἔδομεν καὶ ἀκούσεις πρὸς ταῖς ὁράσεσι καὶ εὐχῶν δὴ κλύοντας ἔφαμεν, ἅς πρὸς ἥλιον ποιούμεθα καὶ δὴ καὶ πρὸς ἄστρα ἄλλοι τινὲς ἄνθρωποι, καὶ πεπίστευται, ὥς δι' αὐτῶν αὐτοῖς πολλὰ καὶ τελεῖται καὶ δὴ καὶ οὕτω ῥᾷστα, ὥς μὴ μόνον πρὸς τὰ δίκαια τῶν ἔργων συλλήπτορας εἶναι, ἀλλὰ καὶ πρὸς τὰ πολλὰ τῶν ἀδίκων, τούτων τε πέρι παραπεπτωκότων ζητητέον – ἔχει γὰρ καὶ καθ' ἑαυτὰ μεγίστας καὶ πολυθρυλλήτους παρὰ τοῖς δυσχεραίνουσιν ἀπορίας, θεοὺς συνεργοὺς καὶ αἰτίους γίνεσθαι ἀτόπων ἔργων, τῶν τε ἄλλων καὶ δὴ καὶ πρὸς ἔρωτας καὶ ἀκολάστους συλλήψεις – τούτων τε οὖν εἵνεκα καὶ μάλιστα περὶ οὗ ἐξ ἀρχῆς ὁ λόγος, τῆς μνήμης αὐτῶν. Δῆλον γὰρ ὅτι, εἰ εὐξαμένων ποιοῦσι καὶ οὐ παραχρῆμα δρῶσιν αὐτά, ἀλλ' εἰς ὕστερον καὶ πάνυ πολλάκις εἰς χρόνους, μνήμην ὧν εὐχονται ἄνθρωποι πρὸς αὐτοὺς ἔχουσιν. Ὁ δὲ πρόσθεν λόγος ὁ παρ' ἡμῶν λεγόμενος οὐκ ἐδίδου τοῦτο. Ἀλλὰ καὶ πρὸς τὰς εἰς ἀνθρώπους εὐεργεσίας ἦν ἂν τοιοῦτον, οἷον Δήμητρος καὶ Ἑστίας γῆς γε οὔσης εἰ μὴ τις τῇ γῇ μόνον τὸ εὖ ποιεῖν τὰ ἀνθρώπεια λέγοι. Ἀμφότερα οὖν πειρατέον δεικνύναι, πῶς τε τὰ τῆς μνήμης θησόμεθα ἐν τούτοις – ὁ δὴ πρὸς ἡμᾶς ἔχει, οὐ πρὸς τὰ δοκοῦντα τοῖς ἄλλοις, οἳ οὐ κωλύονται μνήμας διδόναι – καὶ περὶ τῶν ἀλλοκότως δοκούντων γίνεσθαι, ὃ φιλοσοφίας ἔργον ἐπισκέψασθαι, εἴ πῃ ἔστιν ἀπολογησασθαι πρὸς τὰ κατὰ θεῶν τῶν ἐν οὐρανῷ· καὶ δὴ καὶ περὶ αὐτοῦ παντὸς τοῦ κόσμου – ὥς καὶ εἰς τοῦτον εἰσιν ἡ αἰτία ἡ τοιαύτη – εἰ πιστοὶ οἱ λέγοντες, οἳ καὶ αὐτόν φασι τὸν σύμπαντα οὐρανὸν γοητεύεσθαι ὑπὸ ἀνθρώπων τόλμης καὶ τέχνης. Καὶ περὶ δαιμόνων δὲ ἐπιζητήσει ὁ λόγος, ὅπως τὰ τοιαῦτα ὑπουργεῖν λέγονται, εἰ μὴ διὰ τῶν προτέρων λύσιν καὶ τὰ τούτων λαμβάνοι.

[31] Καθόλου τοίνυν τὰς ποιήσεις ληπτέον ἀπάσας καὶ τὰς πείσεις, ὅσαι γίνονται ἐν τῷ παντὶ κόσμῳ, τὰς τε λεγομένας φύσει, καὶ ὅσαι τέχνῃ γίνονται· καὶ τῶν φύσει τὰς μὲν φατέον ἐκ τοῦ παντὸς γίνεσθαι εἰς τὰ μέρη καὶ ἐκ τῶν μερῶν εἰς τὸ πᾶν ἢ μερῶν εἰς μέρη, τὰς δὲ τέχνῃ γινομένας ἢ τῆς τέχνης, ὥσπερ ἡρξάτο, ἐν τοῖς τεχνητοῖς τελευτώσης, ἢ προσχρωμένης δυνάμεσι φυσικαῖς εἰς ἔργων φυσικῶν ποιήσεις τε καὶ πείσεις. Τὰς μὲν οὖν τοῦ ὅλου λέγω, ὅσα τε ἡ φορὰ ἢ πᾶσα ποιεῖ εἰς αὐτὴν καὶ εἰς τὰ μέρη – κινουμένη γὰρ καὶ αὐτὴν διατίθῃσι πως καὶ τὰ μέρη αὐτῆς – τὰ τε ἐν αὐτῇ τῇ φορᾷ καὶ ὅσα δίδωσι τοῖς ἐπὶ γῆς· μερῶν δὲ πρὸς μέρη πείσεις [καὶ ποιήσεις] εὐδηλοὶ που παντί, ἡλίῳ τε πρὸς τε τὰ ἄλλα σχέσεις [καὶ ποιήσεις] καὶ πρὸς τὰ ἐπὶ γῆς καὶ τὰ ἐν τοῖς ἄλλοις στοιχείοις αὐτοῦ τε καὶ τῶν ἄλλων καὶ τῶν ἐπὶ γῆς καὶ ἐν τοῖς ἄλλοις – περὶ ὧν ἐκάστου ἐξεταστέον. Τέχναι δὲ αἱ μὲν οἰκίαν ποιοῦσαι καὶ τὰ ἄλλα τεχνητὰ εἰς τοιοῦτον ἔλξαν· ἱατρικὴ δὲ καὶ γεωργία καὶ

αἱ τοιαῦται ὑπηρετικαὶ καὶ βοηθεῖαν εἰς τὰ φύσει εἰσφερόμεναι, ὥς κατὰ φύσιν ἔχειν· ῥητορείαν δὲ καὶ μουσικὴν καὶ πᾶσαν ψυχαγωγίαν ἢ πρὸς τὸ βέλτιον ἢ πρὸς τὸ χεῖρον ἄγειν ἀλλοιούσας, ἐν αἷς ζητητέον, ὅσαι αἱ τέχναι καὶ τίνα τὴν δύναμιν ἔχουσι· καί, εἴπερ οἷόν τε, ἐν τούτοις ἅπασιν τοῖς πρὸς τὴν παροῦσαν χρεῖαν ἡμῖν καὶ τὸ διατὶ ἐφ' ὅσον δυνατόν πραγματευτέον. Ὅτι μὲν οὖν ἡ φορὰ ποιεῖ, αὐτὴν μὲν πρῶτον διαφόρως διατιθεῖσα καὶ τὰ ἐντὸς αὐτῆς, ἀναμφισβητήτως μὲν τὰ ἐπίγεια οὐ μόνον τοῖς σώμασιν, ἀλλὰ καὶ ταῖς τῆς ψυχῆς διαθέσεσι, καὶ τῶν μερῶν ἕκαστον εἰς τὰ ἐπίγεια καὶ ὅλως τὰ κάτω ποιεῖ, πολλαχῇ δῆλον. Εἰ δὲ καὶ ταῦτα εἰς ἐκεῖνα, ὕστερον· νῦν δὲ τὰ πᾶσιν ἢ τοῖς πλείστοις συγχωρούμενα ἐάσαντες οὕτως ἔχειν, ὅσα διὰ λόγου φανεῖται, πειρατέον λέγειν τὸν τρόπον ἐξ ἀρχῆς τῆς ποιήσεως λαβόντας. Οὐ γὰρ μόνον θερμὰ καὶ ψυχρὰ καὶ τὰ τοιαῦτα, ἃ δὴ ποιότητες πρῶται τῶν στοιχείων λέγονται, οὐδ' ὅσαι ἐκ τῆς τούτων μίξεως ποιεῖν λεκτέον οὐδὲ πάντα τὸν ἥλιον θερμότητι, ψύξει δὲ ἄλλον τινά – τί γὰρ ἂν ψυχρὸν εἴη ἐν οὐρανίῳ καὶ πυρίνῳ σώματι; – οὐδ' ἄλλον ὑγρῷ πυρί. Οὕτω τε γὰρ οὐδὲ τὴν διαφορὰν αὐτῶν λαβεῖν οἷόν τε. Πολλὰ δὲ καὶ τῶν γινομένων εἰς τούτων τι οὐχ οἷόν τε ἀναγαγεῖν. Οὐδὲ γὰρ εἴ τις τὰς τῶν ἡθῶν διαφορὰς δοίη αὐτοῖς κατὰ τὰς τῶν σωμάτων κράσεις διὰ ψυχρότητα ἐπικρατοῦσαν ἢ διὰ θερμότητα τοιαύτας – πῶς ἂν φθόνους ἢ ζηλοτυπίας ἢ πανουργίας εἰς ταῦτα ἀνάγοι; Ἀλλ' εἰ καὶ ταῦτα, τύχας γοῦν πῶς, χεῖρους τε καὶ βελτίους, πλουσίους καὶ πένητας, καὶ πατέρων εὐγενείας ἢ αὐτῶν θησαυρῶν τε εὐρέσεις; Μυρία ἂν τις ἔχοι λέγειν πόρρω ἄγων σωματικῆς ποιότητος τῆς ἐκ τῶν στοιχείων εἰς τὰ τῶν ζώων σώματα καὶ ψυχὰς ἰούσης. Οὐ μὴν οὐδὲ προαιρέσει ἀναθετέον τῶν ἄστρον καὶ τῇ τοῦ παντὸς γνώμῃ καὶ τοῖς τούτων λογισμοῖς τὰ συμπίπτοντα περὶ ἕκαστα τῶν ὑπ' αὐτά. Ἄτοπον γὰρ ἐκείνους μηχανᾶσθαι περὶ τὰ τῶν ἀνθρώπων, ὅπως οἱ μὲν γένοιτο κλέπται, οἱ δὲ ἀνδραποδισταὶ τοιχωρύχοι τε καὶ ἱερόσυλοι, ἀνανδροὶ τε ἄλλοι καὶ θήλεις τὰ ἔργα καὶ τὰ πάθη καὶ τὰ αἰσχροὶ δρῶντες. Οὐ γὰρ ὅτι θεῶν, ἀλλ' οὐδὲ ἀνθρώπων μετρίων, τάχα δὲ οὐδὲ ὦντινωνοῦν τὰ τοιαῦτα ἐργάζεσθαι καὶ καταμηχανᾶσθαι, ἐξ ὧν αὐτοῖς οὐδ' ἥτισοῦν ὠφέλεια ἂν γίγνοιτο.

[32] Εἰ οὖν μήτε σωματικαῖς αἰτίαις ἀναθήσομεν μήτε προαιρέσεσιν, ὅσα ἔξωθεν εἰς ἡμᾶς τε καὶ τὰ ἄλλα ζῶια καὶ ὅλως ἐπὶ γῆς ἀφικνεῖται ἐξ οὐρανοῦ, τίς ἂν εἴη λοιπὴ καὶ εὐλογος αἰτία; Πρῶτον τοίνυν θετέον ζῶιον ἐν πάντα τὰ ζῶια τὰ ἐντὸς αὐτοῦ περιέχον τόδε τὸ πᾶν εἶναι, ψυχὴν μίαν ἔχον εἰς πάντα αὐτοῦ μέρη, καθόσον ἐστὶν ἕκαστον αὐτοῦ μέρος· μέρος δὲ ἕκαστόν ἐστι τὸ ἐν τῷ παντὶ αἰσθητῷ, κατὰ μὲν τὸ σῶμα καὶ πάντη, ὅσον δὲ καὶ ψυχῆς τοῦ παντὸς μετέχει, κατὰ τοσοῦτον καὶ ταύτη· καὶ τὰ μὲν μόνης ταύτης μετέχοντα κατὰ πᾶν ἐστὶ μέρη, ὅσα δὲ καὶ ἄλλης, ταύτη ἔχει τὸ μὴ μέρη πάντη εἶναι, πάσχει δὲ οὐδὲν ἥττον παρὰ τῶν ἄλλων, καθόσον αὐτοῦ τι ἔχει, καὶ κατ' ἐκεῖνα, ἃ ἔχει. Συμπαθὲς δὴ πᾶν τοῦτο τὸ ἔν, καὶ ὡς ζῶιον ἔν, καὶ τὸ πόρρω δὴ ἐγγύς, ὥσπερ ἐφ' ἐνὸς τῶν καθέκαστα ὄνυξ καὶ κέρα καὶ δάκτυλος καὶ ἄλλο τι τῶν οὐκ ἐφεξῆς· ἀλλὰ διαλείποντος τοῦ μεταξὺ καὶ παθόντος οὐδὲν ἔπαθε τὸ οὐκ ἐγγύς. Οὐ γὰρ ἐφεξῆς τῶν ὁμοίων κειμένων, διελημμένων δὲ ἐτέροις μεταξύ, τῇ δὲ ὁμοιότητι συμπασχόντων, καὶ εἰς τὸ

πόρρω ἀφικνεῖσθαι ἀνάγκη τὸ παρὰ τοῦ μὴ παρακειμένου δρώμενον· ζῶιον τε ὄντος καὶ εἰς ἐν τελοῦντος οὐδὲν οὕτω πόρρω τόπῳ, ὥς μὴ ἐγγὺς εἶναι τῇ τοῦ ἐνὸς ζώιου πρὸς τὸ συμπαθεῖν φύσει. Τὸ μὲν οὖν ὁμοιότητα πρὸς τὸ ποιοῦν ἔχον πεῖσιν ἔχει οὐκ ἀλλοτρίαν, ἀνομοίου δὲ ὄντος τοῦ ποιοῦντος ἀλλότριον τὸ πάθημα καὶ οὐ προσηγνές τὸ πάσχον ἴσχει. Βλαβεράν δὲ ποιήσιν ἄλλου πρὸς ἄλλου ἐνὸς ὄντος ζώιου οὐ δεῖ τεθνασμακέναι· ἐπεὶ καὶ ἐφ' ἡμῶν ἐν ταῖς ἐνεργείαις ταῖς ἡμετέραις βλάπτει ἂν ἄλλο πρὸς ἄλλου μέρος, ἐπεὶ καὶ χολὴ καὶ ὁ θυμὸς ἄλλο, ὥς δοκεῖ, πιέζει καὶ κεντεῖ. Καὶ δὴ καὶ ἐν τῷ παντὶ ἔστι τι θυμῷ καὶ χολῇ ἀνάλογον καὶ ἄλλο ἄλλω· καὶ ἐν τοῖς φυτοῖς δὲ ἐμπόδιον ἔσται ἄλλο ἄλλω, ὥστε καὶ ἀφανᾶναι. Τοῦτο δὲ οὐ μόνον ἐν ζῳιον, ἀλλὰ καὶ πολλὰ ὄν ὁράται· ὥστε καθόσον μὲν ἐν, ἕκαστον τῷ ὅλῳ σώζεται, καὶ καθόσον δὲ καὶ πολλά, πρὸς ἄλληλα συνιόντα πολλαχθὶ τῷ διαφόρῳ ἔβλαψε· καὶ πρὸς τὴν αὐτοῦ χρεῖαν ἄλλο ἕτερον ἔβλαψε, καὶ δὴ καὶ τροφήν ἐποιήσατο συγγενές ἅμα καὶ διάφορον ὑπάρχον· καὶ σπεῦδον ἕκαστον ἑαυτῷ κατὰ φύσιν, ὅσον τε οἰκεῖον τοῦ ἐτέρου, λαμβάνει εἰς αὐτό, καὶ ὅσον ἀλλότριον ἐγίνετο, ἀφανίζει εὐνοίαι τῇ ἑαυτοῦ. Ἔργον τε τὸ αὐτοῦ ποιοῦν ἕκαστον τὸ μὲν δυνηθὲν ἀπολαῦσαι τι τῶν αὐτοῦ ἔργων ὠφέλησεν, ὃ δ' ἀδύνατον ἦν ὑπομεῖναι τὴν ὁρμὴν τοῦ ἔργου, ἡφάνισεν ἢ ἔβλαπεν, ὥσπερ ὅσα αὐανθεῖη ἂν παριόντος πυρός, ἢ ζῶια ἐλάττω ὑπὸ μειζόνων δρόμου παρασυρεῖη ἢ καὶ που πατηθεῖη. Πάντων δὲ τούτων ἡ γένεσις ἢ τε φθορὰ ἀλλοιώσις τε πρὸς τὸ χεῖρον ἢ βέλτιον τὴν τοῦ ἐνὸς ζώιου ἐκείνου ἀνεμπόδιστον καὶ κατὰ φύσιν ἔχουσαν ζῶην ἀποτελεῖ, ἐπεὶ οὐχ οἷόν τε ἦν ἕκαστα οὕτως ἔχειν, ὥς μόνα ὄντα, οὐδὲ πρὸς αὐτὰ τὸ τέλος εἶναι καὶ βλέπειν μέρη ὄντα, ἀλλὰ πρὸς ἐκεῖνο, οὐπὲρ καὶ μέρη, διάφορά τε ὄντα μὴ πάντα τὸ αὐτῶν ἐν μιᾷ ζῳῇ ὄντα ἀεὶ ἔχειν· οὐκ ἦν τε μένειν οὐδὲν πάντῃ ὡσαύτως, εἴπερ ἔμελλε τὸ πᾶν μένειν ἐν τῷ κινεῖσθαι τὸ μένειν ἔχον.

[33] Τῆς δὴ φορᾶς τὸ εἰκῆ οὐκ ἐχούσης, ἀλλὰ λόγῳ τῷ κατὰ τὸ ζῳιον φερομένης, ἔδει καὶ συμφωνίαν τοῦ ποιοῦντος πρὸς τὸ πάσχον εἶναι καὶ τινα τάξιν εἰς ἄλληλα καὶ πρὸς ἄλληλα συντάσσουσιν, ὥστε καθ' ἐκάστην σχέσιν τῆς φορᾶς καὶ τῶν αὐτῶν ὑπὸ τὴν φορὰν ἄλλην καὶ ἄλλην τὴν διάθεσιν εἶναι, οἷον μίαν ὄρχησιν ἐν ποικίλῃ χορείᾳ ποιοῦντων· ἐπεὶ καὶ ἐν ταῖς παρ' ἡμῖν ὀρχήσεσι τὰ μὲν ἔξω [πρὸς τὴν ὄρχησιν] καθ' ἕκαστον τῶν κινήματων, ὥς ἐτέρως μεταβαλλόντων τῶν συντελούντων πρὸς τὴν ὄρχησιν, αὐλῶν τε καὶ ὠιδῶν καὶ τῶν ἄλλων τῶν συνηρτημένων, τί ἂν τις λέγοι φανερῶν ὄντων; Ἀλλὰ τὰ μέρη τοῦ τὴν ὄρχησιν παρεχομένου καθ' ἕκαστον σχῆμα ἐξ ἀνάγκης οὐκ ἂν ὡσαύτως δύναιτο ἔχειν, [τῶν μελῶν] τοῦ σώματος ταύτῃ συνεπομένου καὶ καμπτομένου καὶ [τῶν μελῶν] πιεζομένου μὲν ἐτέρου, ἀνιεμένου δὲ ἄλλου, καὶ τοῦ μὲν πονοῦντος, τοῦ δὲ ἀναπνοῆν τινα ἐν τῷ διαφόρῳ σχηματισμῷ δεχομένου. Καὶ ἡ μὲν προαίρεσις τοῦ ὀρχουμένου πρὸς ἄλλο βλέπει, τὰ δὲ πάσχει τῇ ὀρχήσει ἐπομένως καὶ ὑπουργεῖ τῇ ὀρχήσει καὶ συναποτελεῖ τὴν πᾶσαν, ὥστε τὸν ἔμπειρον ὀρχήσεως εἰπεῖν ἂν, ὥς τῷ τοιοῦτῳ σχηματισμῷ αἴρεται μὲν ὑψοῦ τοδὶ μέλος τοῦ σώματος, συγκάμπτεται δὲ τοδί, τοδί δὲ ἀποκρύπτεται, ταπεινὸν δὲ ἄλλο γίνεται, οὐκ ἄλλως τοῦ ὀρχηστοῦ προελομένου τοῦτο ποιεῖν, ἀλλ' ἐν τῇ τοῦ ὅλου

σώματος ὀρχήσῃ θεσιν ταύτην ἀναγκαίαν ἴσχυοντος τοῦδε τοῦ μέρους τοῦ τὴν ὀρχησιν διαπεραίνοντος. Τοῦτον τοίνυν τὸν τρόπον καὶ τὰ ἐν οὐρανῷ φατέον ποιεῖν, ὅσα ποιεῖ, τὰ δὲ καὶ σημαίνειν, μᾶλλον δὲ τὸν μὲν ὅλον κόσμον τὴν ὅλην αὐτοῦ ζωὴν ἐνεργεῖν κινουντα ἐν αὐτῷ τὰ μέρη τὰ μεγάλα καὶ μετασχηματίζοντα ἀεὶ, τὰς δὲ σχέσεις τῶν μερῶν πρὸς ἄλληλα καὶ πρὸς τὸ ὅλον καὶ τὰς διαφοροὺς αὐτῶν θέσεις ἐπόμενα καὶ τὰ ἄλλα, ὡς ζώιου ἐνὸς κινουμένου, παρέχεσθαι, ὥδι μὲν ἴσχυοντα κατὰ τὰς ὥδι σχέσεις καὶ θέσεις καὶ σχηματισμούς, ὥδι δὲ κατὰ τὰς ὥδι, ὡς μὴ τοὺς σχηματιζομένους τοὺς ποιοῦντας εἶναι, ἀλλὰ τὸν σχηματίζοντα, μὴδ' αὖ τὸν σχηματίζοντα ἄλλο ποιοῦντα ἄλλο ποιεῖν – οὐ γὰρ εἰς ἄλλο – ἀλλὰ αὐτὸν πάντα τὰ γινόμενα εἶναι, ἐκεῖ μὲν τὰ σχήματα, ἐνθαδὶ δὲ τὰ συνεπόμενα τοῖς σχήμασιν ἀναγκαῖα παθήματα περὶ τὸ οὕτως κινούμενον ζῶιον εἶναι, καὶ αὖ περὶ τὸ οὕτως συγκείμενον καὶ συνεστὼς φύσει καὶ πάσχον καὶ δρῶν εἰς αὐτὸ ἀνάγκαις.

[34] Ἡμᾶς δὲ διδόντας τὸ μέρος αὐτῶν εἰς τὸ πάσχειν, ὅσον ἦν ἡμέτερον ἐκείνου τοῦ σώματος, μὴ τὸ πᾶν ἐκείνου νομίζοντας, μέτρια παρ' αὐτοῦ πάσχειν· ὥσπερ οἱ ἔμφρονες τῶν θητευνόντων τὸ μὲν τι τοῖς δεσπόζουσιν ὑπηρετοῦντες, τὸ δ' αὐτῶν ὄντες, μετριωτέρων τῶν παρὰ τοῦ δεσπότου ἐπιταγμάτων διὰ τοῦτο τυγχάνοντες, ἅτε μὴ ἀνδράποδα ὄντες μὴδὲ τὸ πᾶν ἄλλου. Τὸ δὲ τῶν σχηματισμῶν διάφορον τῶν θεόντων μὴ ἰσοταχῶν ὄντων ἀναγκαῖον ἦν γίνεσθαι, ὡς νῦν γίνεται. Λόγωι δὲ φερομένων καὶ διαφορῶν τῶν σχέσεων τοῦ ζώιου γινομένων, εἴτα καὶ ἐνταῦθα τούτων τῶν παρ' ἡμῖν συμπαθῶν πρὸς τὰ ἐκεῖ γινομένων, εὐλογον ζητεῖν, πότερα συνέπεσθαι φατέον ταῦτα συμφωνοῦντα ἐκείνοις, ἢ τὰ σχήματα τὰς δυνάμεις τῶν ποιουμένων ἔχειν, καὶ τὰ σχήματα ἀπλῶς ἢ τὰ τούτων. Οὐ γὰρ ὁ αὐτὸς σχηματισμὸς ταύτου ἐπ' ἄλλου καὶ αὖ ἄλλων τὴν αὐτὴν σημασίαν ἢ ποιήσιν ἐργάζεται· ἐπεὶ καὶ καθ' αὐτὸν ἕκαστος διάφορον ἔχει τὴν φύσιν δοκεῖ. Ἡ ὀρθὴς ἔχει λέγειν τὴν τούτων σχηματίσιν ταδὶ καὶ τοιάνδε διάθεσιν εἶναι, τὴν δὲ ἄλλων τὴν αὐτὴν οὔσαν ἐν σχηματισμῷ ἄλλην; Ἀλλ' εἰ τοῦτο, οὐκέτι τοῖς σχήμασιν, ἀλλ' αὐτοῖς τοῖς σχηματιζομένοις δώσομεν. Ἡ συναμφοτέροις; Τοῖς γοῦν αὐτοῖς διάφορον σχέσιν λαβοῦσιν, ἀλλὰ καὶ τῷ αὐτῷ μόνωι διάφορον τόπον ἄλλα. Ἀλλὰ τί; Ποιήσεις ἢ σημασίας; Ἡ τῷ συναμφοτέρωι τῷ σχηματισμῷ τῷ τούτων ἄμφω καὶ ποιήσεις καὶ σημασίας ἐν πολλοῖς, ἀλλαχοῦ δὲ σημασίας μόνον. Οὗτος τοίνυν ὁ λόγος δυνάμεις μὲν δίδωσι τοῖς σχήμασι, δυνάμεις δὲ καὶ τοῖς σχηματιζομένοις· ἐπεὶ καὶ τῶν ὀρχουμένων ἔχει μὲν δυνάμιν τινα καὶ χεῖρ ἐκατέρα καὶ τὰ ἄλλα μέλη, ἔχει δὲ καὶ τὰ σχήματα πολλήν, τρίτα δέ ἐστι τὰ συνεπόμενα, αὐτῶν τε τῶν εἰς τὴν ὀρχησιν παραλαμβανομένων τὰ μέρη καὶ ἐξ ὧν ταῦτα, οἷον χειρὸς τὰ συνθλιβόμενα καὶ νεῦρα καὶ φλέβες συμπαθοῦντα.

[35] Πῶς δὴ οὖν αὐται αἱ δυνάμεις; Σαφέστερον γὰρ πάλιν λεκτέον, τί τὸ τρίγωνον παρὰ τὸ τρίγωνον διάφορον ἔχει, τί δὲ ὁδὶ πρὸς τονδί, καὶ κατὰ τί τοδὶ ἐργάζεται καὶ μέχρι τίνος. Ὡς περὶ οὔτε τοῖς σώμασιν αὐτῶν οὔτε ταῖς προαιρέσεσιν ἀπέδομεν τὰς ποιήσεις· τοῖς μὲν σώμασιν, ὅτι μὴ μόνον σώματος ἦν ποιήματα τὰ γινόμενα, ταῖς δὲ προαιρέσεσιν, ὅτι ἄτοπον ἦν προαιρέσεσι θεοῦς ποιεῖν ἄτοπα. Εἰ δὲ μνημονεύοιμεν, ὅτι ζῶιον ἐν

ὕπεθεμέθα εἶναι, καὶ ὅτι οὕτως ἔχον συμπαθεῖς αὐτὸ ἑαυτῷ ἐξανάγκης ἔδει εἶναι, καὶ δὴ καὶ ὅτι κατὰ λόγον ἢ διέξοδος τῆς ζωῆς σύμφωνος ἑαυτῇ ἅπασα, καὶ ὅτι τὸ εἰκῇ οὐκ ἔστιν ἐν τῇ ζωῇ, ἀλλὰ μία ἁρμονία καὶ τάξις, καὶ οἱ σχηματισμοὶ κατὰ λόγον, καὶ κατ' ἀριθμοὺς δὲ ἕκαστα καὶ τὰ χορεύοντα ζώου μέρη, ἄμφω ἀνάγκη ὁμολογεῖν τὴν ἐνέργειαν τοῦ παντὸς εἶναι, τὰ τε ἐν αὐτῷ γινόμενα σχήματα καὶ τὰ σχηματιζόμενα μέρη αὐτοῦ, καὶ τὰ τούτοις ἐπόμενα καὶ οὕτω, καὶ τοῦτον τὸν τρόπον ζῆν τὸ πᾶν, καὶ τὰς δυνάμεις εἰς τοῦτο συμβάλλειν, ὥσπερ καὶ ἔχοντες ἐγένοντο ὑπὸ τοῦ εὐλόγως πεποιηκότος. Καὶ τὰ μὲν σχήματα οἷον λόγους εἶναι ἢ διαστάσεις ζώου καὶ ρυθμοὺς καὶ σχέσεις ζώου κατὰ λόγον, τὰ δὲ διεστηκότα καὶ ἐσχηματισμένα μέλη ἄλλα· καὶ εἶναι τοῦ ζώου δυνάμεις χωρὶς [τῆς] προαιρέσεως ἄλλας τὰς ὡς ζώου μέρη, ἐπεὶ τὸ τῆς προαιρέσεως αὐτοῖς ἔξω καὶ οὐ συντελοῦν πρὸς τοῦ ζώου τοῦδε τὴν φύσιν. Μία γὰρ ἡ προαίρεσις ἐνὸς ζώου, αἱ δὲ δυνάμεις αἱ ἄλλαι αὐτοῦ πρὸς αὐτὸ πολλαί. Ὅσαι δ' ἐν αὐτῷ προαίρεσεις, πρὸς τὸ αὐτό, πρὸς ὃ καὶ ἡ τοῦ παντὸς ἡ μία. Ἐπιθυμία μὲν γὰρ ἄλλου πρὸς ἄλλο τῶν ἐν αὐτῷ· λαβεῖν γάρ τι τῶν ἐτέρων ἐθέλει μέρος τὸ ἄλλο μέρος ἐνδεὲς ὄν αὐτό· καὶ θυμὸς πρὸς ἕτερον, ὅταν τι παραλυπῇ, καὶ ἡ αὐξησις παρ' ἄλλου καὶ ἡ γένεσις εἰς ἄλλο τῶν μερῶν. Τὸ δ' ὅλον καὶ ἐν τούτοις μὲν ταῦτα ποιεῖ, αὐτὸ δὲ τὸ ἀγαθὸν ζητεῖ, μᾶλλον δὲ βλέπει. Τοῦτο τοίνυν καὶ ἡ ὀρθὴ προαίρεσις ἡ ὑπὲρ τὰ πάθη ζητεῖ καὶ εἰς τὸ αὐτὸ ταύτηι συμβάλλει· ἐπεὶ καὶ τῶν παρ' ἄλλωι θητευόντων πολλὰ μὲν τῶν ἔργων αὐτοῖς βλέπει πρὸς τὰ ἐπιταχθέντα ὑπὸ τοῦ δεσπότου, ἡ δὲ τοῦ ἀγαθοῦ ὀρεξις πρὸς τὸ αὐτό, πρὸς ὃ καὶ ὁ δεσπότης. Εἰ δὴ δρᾷ τι ἥλιος καὶ τὰ ἄλλα ἄστρα εἰς τὰ τῆδε, χρὴ νομίζειν αὐτὸν μὲν ἄνω βλέποντα εἶναι – ἐφ' ἐνὸς γὰρ τὸν λόγον ποιητέον – ποιεῖσθαι δὲ παρ' αὐτοῦ, ὥσπερ τὸ θερμαίνεσθαι τοῖς ἐπὶ γῆς, οὕτω καὶ εἰ τι μετὰ τοῦτο, ψυχῆς διαδόσει, ὅσον ἐν αὐτῷ, φυτικῆς ψυχῆς πολλῆς οὔσης. Καὶ ἄλλο δὲ ὁμοίως οἷον ἐλλάμπον δύναμιν παρ' αὐτοῦ ἀπροαίρετον διδόναι. Καὶ πάντα δὴ ἐν τι οὕτως ἐσχηματισμένον γενομένους τὴν διάθεσιν ἄλλην καὶ ἄλλην αὐτῷ διδόναι· ὥστε καὶ τὰ σχήματα δυνάμεις ἔχειν – παρὰ γὰρ τὸ οὕτως ἢ οὕτως ἄλλως καὶ ἄλλως – καὶ δι' αὐτῶν τῶν ἐσχηματισμένων γίνεσθαι τι – παρὰ γὰρ [τὸ] τούτους ἄλλο καὶ ἄλλο αὐτῷ παρ' ἄλλους. Ἐπεὶ καὶ καθ' αὐτὰ τὰ σχήματα, ὡς δυνάμεις ἔχει, καὶ ἐπὶ τῶν τῆδε ἂν τις ἴδοι. Διατί γὰρ τὰ μὲν φοβερὰ τοῖς ὀρῶσι τῶν σχημάτων μηδὲν τι προπεπονθότων τῶν φοβουμένων, τὰ δὲ οὐ φοβεῖ ὀφθέντα; Καὶ ἄλλους μὲν ταδί, ἄλλους δὲ ταδί; Ἡ ὅτι εἰς μὲν τὸ τοιόνδε ταδί ἐργάζεται, εἰς δὲ τοῦτον ἄλλα, οὐκ ἂν μὴ δυναμένων εἰς τὸ πεφυκὸς ποιεῖν. Καὶ οὕτως μὲν σχηματισθὲν ἐκίνησε τὴν ὄψιν, οὕτως δὲ οὐ τὸν αὐτόν. Καὶ γὰρ εἰ τις λέγοι τὸ κάλλος εἶναι τὸ κινεῖν, διατί τὸν μὲν τοῦτο, τὸν δὲ ἄλλο ἐκίνησε, μὴ τῆς κατὰ τὸ σχῆμα διαφορᾶς τὴν δύναμιν ἐχούσης; Διατί γὰρ τὰς μὲν χροᾶς φήσομεν δύναμιν ἔχειν καὶ ποιεῖν, τὰ δὲ σχήματα οὐ φήσομεν; Ἐπεὶ καὶ ὅλως ἄτοπον εἶναι μὲν τι ἐν τοῖς οὖσι, μὴ μέντοι ἔχειν τι ὃ δύναται. Τὸ γὰρ ὄν τοιοῦτον, οἷον ἢ ποιεῖν ἢ πάσχειν· καὶ ἐν μὲν τοῖς δοτέον τὸ ποιεῖν, ἐπὶ δὲ τῶν ἄλλων ἄμφω. Καὶ ἐν τοῖς ὑποκειμένοις δὲ δυνάμεις καὶ παρὰ τὰ σχήματα· καὶ ἐν τοῖς παρ' ἡμῖν εἰσι πολλαί, ἃς οὐ θερμὰ ἢ ψυχρὰ παρέχεται, ἀλλὰ γενόμενα ποιότησι διαφοροῖς καὶ λόγοις εἰδοποιηθέντα καὶ

φύσεως δυνάμεως μεταλαμβάντα, οἷον καὶ λίθων φύσεις καὶ βοτανῶν ἐνέργειαι θαυμαστὰ πολλὰ παρέχονται.

[36] Ποικιλώτατον γὰρ τὸ πᾶν καὶ λόγοι πάντες ἐν αὐτῷ καὶ δυνάμεις ἅπειροι καὶ ποικίλαι· οἷον δέ φασι καὶ ἐπ' ἀνθρώπου ἄλλην μὲν δύναμιν ἔχειν [ὀφθαλμὸν καὶ] ὅστωι τὸδε, τοδὶ δ' ἄλλην, χειρὸς μὲν τοδὶ καὶ δακτύλου τοῦ ποδός, καὶ οὐδὲν μέρος εἶναι ὃ μὴ ἔχει καὶ οὐ τὴν αὐτὴν δὲ ἔχει – ἀγνοοῦμεν δὲ ἡμεῖς, εἰ μὴ τις τὰ τοιαῦτα μεμάθηκεν – οὕτω καὶ πολὺ μᾶλλον· μᾶλλον δὲ ἴχνος ταῦτα ἐκείνων· ἐν τῷ παντὶ ἀδιήγητον δὲ καὶ θαυμαστὴν ποικιλίαν εἶναι δυνάμεων, καὶ δὴ καὶ ἐν τοῖς κατ' οὐρανὸν φερομένοις. Οὐ γὰρ δὴ, ὥσπερ ἄψυχον οἰκίαν μεγάλην ἄλλως καὶ πολλὴν ἐκ τινων εὐαριθμητῶν κατ' εἶδος, οἷον λίθων καὶ ξύλων, εἰ δὲ βούλει, καὶ ἄλλων τινῶν, εἰς κόσμον ἔδει αὐτὸ γεγονέναι, ἀλλ' εἶναι αὐτὸ ἐργηγορὸς πανταχῇ καὶ ζῶν ἄλλο ἄλλως καὶ μηδὲν δύνασθαι εἶναι, ὃ μὴ ἔστιν αὐτῷ. Διὸ καὶ ἐνταῦθα λύοιτο ἂν ἡ ἀπορία ἢ πῶς ἐν ζώῳ ἐμψύχῳ ἄψυχον· οὕτως γὰρ ὁ λόγος φησὶν ἄλλο ἄλλως ζῆν ἐν τῷ ὅλῳ, ἡμᾶς δὲ τὸ μὴ αἰσθητῶς παρ' αὐτοῦ κινούμενον ζῆν μὴ λέγειν· τὸ δὲ ἔστιν ἕκαστον ζῶν λανθάνον, καὶ τὸ αἰσθητῶς ζῶν συγκεκριμένον ἐκ τῶν μὴ αἰσθητῶς μὲν ζώντων, θαυμαστὰς δὲ δυνάμεις εἰς τὸ ζῆν τῷ τοιοῦτῳ ζώῳ παρεχομένων. Μὴ γὰρ ἂν κινήθηαι ἐπὶ τοσαῦτα ἄνθρωπον ἐκ πάντη ἀψύχων τῶν ἐν αὐτῷ δυνάμεων κινούμενον, μὴδ' αὖ τὸ πᾶν οὕτω ζῆν μὴ ἐκάστου τῶν ἐν αὐτῷ ζώντων τὴν οἰκίαν ζωὴν, κἂν προαίρεσις αὐτῷ μὴ παρῇ· ποιεῖ γὰρ καὶ προαιρέσεως οὐ δεηθὲν, ἅτε προαιρέσεως ὃν προγενέστερον· διὸ καὶ πολλὰ δουλεύει αὐτῷ ταῖς δυνάμεσιν.

[37] Οὐδὲν οὖν τῷ παντὶ ἀπόβλητον αὐτοῦ· ἐπεὶ καὶ πῦρ καὶ ὅσα τῶν τοιούτων λέγομεν ποιεῖν, εἴ τις τὸ ποιεῖν αὐτῶν ζητήσῃ τί ποτ' ἐστὶ τῶν νῦν δοκούντων εἰδέναι, ἀπορήσειεν ἂν, εἰ μὴ δύναμιν ταύτην ἀποδοίῃ αὐτῷ [τῷ] ἐν τῷ παντὶ εἶναι, καὶ τοῖς ἄλλοις δὲ τὸ τοιοῦτον τοῖς ἐν χρήσει λόγοι. Ἀλλ' ἡμεῖς τὰ μὲν συνήθη οὗτ' ἀξιοῦμεν ζητεῖν οὗτ' ἀπιστοῦμεν, περὶ δὲ τῶν ἄλλων τῶν ἔξω τοῦ συνήθους δυνάμεων ἀπιστοῦμέν τε ὥς ἔχει ἕκαστον, καὶ τῷ ἀσυνήθει τὸ θαυμάζειν προστίθεμεν θαυμάσαντες ἂν καὶ ταῦτα, εἰ ἀπείροις αὐτῶν οὖσιν ἕκαστόν τις προσφέρων ἐξηγεῖτο αὐτῶν τὰς δυνάμεις. Ἐχειν μὲν οὖν ἕκαστον δυνάμιν τινα ἄλογον φατέον ἐν τῷ παντὶ πλασθὲν καὶ μορφωθὲν καὶ μετεληφός πως ψυχῆς παρὰ τοῦ ὅλου ὄντος ἐμψύχου καὶ περιελημμένον ὑπὸ τοιοῦτου καὶ μόριον ὃν ἐμψύχου – οὐδὲν γὰρ ἐν αὐτῷ ὃ τι μὴ μέρος – ἄλλα δὲ ἄλλων πρὸς τὸ δρᾶν δυνατότερα καὶ τῶν ἐπὶ γῆς καὶ τῶν οὐρανίων μᾶλλον, ἅτε ἐναργεστέροι φῦσει χρώμενα· καὶ γίνεσθαι πολλὰ κατὰ τὰς δυνάμεις ταύτας, οὐ τῇ προαίρεσει ἀφ' ὧν δοκεῖ ἰέναι τὸ δρῶμενον – ἔστι γὰρ καὶ ἐν τοῖς προαίρεσιν οὐκ ἔχουσιν – οὐδὲ ἐπιστραφέντων τῇ δόσει τῆς δυνάμεως, κἂν ψυχῆς τι ἀπ' αὐτῶν ἴη. Γένοιτο γὰρ ἂν καὶ ζῶια ἐκ ζώου οὐ τῆς προαιρέσεως ποιούσης οὐδ' αὖ ἐλαττουμένου οὐδ' αὖ παρακολουθοῦντος· ἀργὸς γὰρ ἦν ἡ προαίρεσις, εἰ ἔχοι, ἢ οὐκ ἦν ἡ ποιούσα. Εἰ δὲ μὴ ἔχοι τὴν προαίρεσιν ζῶιον, ἔτι μᾶλλον τὸ μὴ παρακολουθεῖν.

[38] Ἄ τε οὖν ἐξ αὐτοῦ μηδενὸς κινήσαντος ἐκ τῆς ἄλλης αὐτοῦ ζωῆς γίνεται [καὶ ὅλως ὅσα ἐξ αὐτοῦ], ὅσα τε κινήσαντος ἄλλου, οἷον εὐχαῖς ἢ ἀπλαῖς ἢ τέχνῃ δομέναις, ταῦτα οὐκ εἰς ἐκεῖνον ἕκαστον, ἀλλ' εἰς τὴν τοῦ

δρωμένου φύσιν ἀνενεκτέον. Καὶ ὅσα μὲν χρηστὰ πρὸς ζῶην ἢ τινα ἄλλην
χρεῖαν συμβάλλεται τῇ δόσει, ἀνενεκτέον, ἐξ ἄλλου μέρους μείζονος εἰς
ἄλλο ἔλαττον ἰόν· ὃ τι δ' ἂν δυσχερὲς ἐξ αὐτῶν λέγεται εἰς τὰς γενέσεις τῶν
ζῶων ἰέναι, ἢ τῷ μὴ δύνασθαι τὸ εὐχρηστον δέξασθαι τὸ ὑποκειμένον – οὐ
γὰρ ἀπλῶς γίνεται τὸ γινόμενον, ἀλλ' εἰς τοδὶ καὶ ὠδί· καὶ δὴ καὶ τὸ πάσχον
καὶ τὸ πεισόμενον ὑποκειμένην τινὰ καὶ τοιάνδε φύσιν ἔχειν – πολλὰ δὲ καὶ αἱ
μίξεις ποιῶσιν, ἐκάστου τι εὐχρηστον εἰς τὸ ζῆν διδόντος. Γίνοιτο δ' ἂν τῷ
καὶ μὴ συμφερόντων τῶν λυσιτελῶν τὴν φύσιν, καὶ ἡ σύνταξις ἡ τῶν ὅλων οὐ
δίδωσιν ἐκάστωι ἀεὶ ὃ βούλεται· πολλὰ δὲ καὶ προστιθεμεν αὐτοὶ τοῖς
δοθεῖσι. Πάντα δ' ὅμως εἰς ἓν συμπλέκεται καὶ θαυμαστήν τὴν συμφωνίαν
ἔχει καὶ ἀπ' ἄλλων ἄλλα, κἂν ἀπ' ἐναντίων ἦν· πάντα γὰρ ἐνός. Καὶ εἴ τι δὲ
ἐλλείπον πρὸς τὸ βέλτιον τῶν γινομένων μὴ εἰδοποιηθὲν εἰς τέλος μὴ
κρατηθείσης τῆς ὕλης, οἷον ἐλλείπον τῷ γενναίῳ, οὗ στερηθὲν πίπτει εἰς
αἰσχροτήτα. Ὡστε τὰ μὲν ποιεῖσθαι ὑπ' ἐκείνων, τὰ δὲ τὴν ὑποκειμένην φύσιν
εἰσφέρεισθαι, τὰ δὲ παρ' αὐτῶν προστιθέναι.

[39] Συνταττομένων δὲ ἀεὶ πάντων καὶ εἰς ἓν συντελούντων πάντων,
σημαίνεισθαι πάντα. Ἀρετὴ δὲ ἀδέσποτον· συνυφαίνεσθαι δὲ καὶ τὰ αὐτῆς
ἔργα τῇ συντάξει, ἅτε καὶ τῶν τῆδε ἐκεῖθεν ἐξηρητημένων, τῶν ἐν τῷδε τῷ
παντὶ τοῖς θειοτέροις, καὶ μετέχοντος καὶ τοῦδε ἐκείνων. Γίνεται τοίνυν τὰ ἐν
τῷ παντὶ οὐ κατὰ σπερματικούς, ἀλλὰ κατὰ λόγους περιληπτικούς καὶ τῶν
προτέρων ἢ κατὰ τοὺς τῶν σπερμάτων λόγους· οὐ γὰρ ἐν σπερματικοῖς λόγοις
ἐνι τι τῶν γινομένων παρὰ τοὺς σπερματικούς αὐτοὺς λόγους οὐδὲ τῶν παρὰ
τῆς ὕλης εἰς τὸ ὅλον συντελούντων οὐδὲ τῶν δρωμένων εἰς ἄλληλα παρὰ τῶν
γενομένων. Ἀλλὰ μᾶλλον ἂν εἰκοί ὁ λόγος τοῦ παντός κατὰ λόγον τιθέντα
κόσμον πόλεως καὶ νόμον, ἥδη εἰδότα ἃ πράξουσιν οἱ πολῖται καὶ δι' ἃ
πράξουσιν, καὶ πρὸς ταῦτα πάντα νομοθετοῦντος καὶ συνυφαίνοντος τοῖς
νόμοις τὰ πάθη πάντα αὐτῶν καὶ τὰ ἔργα καὶ τὰς ἐπὶ τοῖς ἔργοις τιμὰς καὶ
ἀτιμίας, πάντων ὁδοῖ οἷον αὐτομάτη εἰς συμφωνίαν χωροῦντων. Ἡ δὲ
σημασία οὐ τούτου χάριν, ἵνα σημαίνη προηγουμένως, ἀλλ' οὕτω
γιγνομένων σημαίνεται ἐξ ἄλλων ἄλλα· ὅτι γὰρ ἐν καὶ ἐνός, καὶ ἀπ' ἄλλου
ἄλλο γινώσκουσιν ἂν, καὶ ἀπὸ αἰτιατοῦ δὲ τὸ αἷτιον, καὶ τὸ ἐπόμενον ἐκ τοῦ
προηγησαμένου, καὶ τὸ σύνθετον ἀπὸ θατέρου, ὅτι θάτερον καὶ θάτερον ὁμοῦ
ποιῶν. Εἰ δὴ ταῦτα ὀρθῶς λέγεται, λύονται ἂν ἥδη αἱ ἀπορίαι, ἢ τε πρὸς τὸ
κακῶν δόσιν παρὰ θεῶν γίνεσθαι τῷ μήτε προαιρέσεις εἶναι τὰς ποιούσας,
φυσικαῖς δὲ ἀνάγκαις γίνεσθαι, ὅσα ἐκεῖθεν, ὡς μερῶν πρὸς μέρη, καὶ
ἐπόμενα ἐνός ζωῆς, καὶ τῷ πολλὰ παρ' αὐτῶν τοῖς γινομένοις προστιθέναι,
καὶ τῷ τῶν διδομένων παρ' ἐκάστων οὐ κακῶν ὄντων ἐν τῇ μίξει γίγνεσθαι
ἄλλο τι, καὶ τῷ μὴ ἔνεκα ἐκάστου ἀλλ' ἔνεκα τοῦ ὅλου τὴν ζωὴν, καὶ τὴν
ὑποκειμένην δὲ φύσιν ἄλλο λαβοῦσαν ἄλλο πάσχειν καὶ μηδὲ δύνασθαι
κρατῆσαι τοῦ δοθέντος.

[40] Τὰς δὲ γοητείας πῶς; Ἡ τῇ συμπαθείᾳ, καὶ τῷ πεφυκέναι συμφωνίαν
εἶναι ὁμοίων καὶ ἐναντίωσιν ἀνομοίων, καὶ τῇ τῶν δυνάμεων τῶν πολλῶν
ποικιλίᾳ εἰς ἓν ζῶιον συντελούντων. Καὶ γὰρ μηδενὸς μηχανωμένου ἄλλου
πολλὰ ἔλκεται καὶ γοητεύεται· καὶ ἡ ἀληθινὴ μαγεία ἡ ἐν τῷ παντὶ φιλία καὶ

τὸ νεῖκος αὖ. Καὶ ὁ γόνος ὁ πρῶτος καὶ φαρμακεὺς οὗτός ἐστιν, ὃν κατανοήσαντες ἄνθρωποι ἐπ' ἀλλήλοις χρῶνται αὐτοῦ τοῖς φαρμάκοις καὶ τοῖς γοητεύμασι. Καὶ γάρ, ὅτι ἐρᾶν πεφύκασι καὶ τὰ ἐρᾶν ποιοῦντα ἔλκει πρὸς ἀλληλα, ἀλκῇ ἐρωτικῆς διὰ γοητείας τέχνης γεγένηται, προστιθέντων ἐπαφαῖς φύσεις ἄλλας ἄλλοις συναγωγοὺς καὶ ἐγκείμενον ἐχούσας ἔρωτα· καὶ συνάπτουσι δὲ ἄλλην ψυχὴν ἄλλῃ, ὥσπερ ἂν εἰ φυτὰ διεστηκότα ἐξαπνάμενοι πρὸς ἀλληλα. Καὶ τοῖς σχήμασι δὲ προσχρῶνται δυνάμεις ἔχουσι, καὶ αὐτοὺς σχηματίζοντες ὥδι ἐπάγουσιν ἐπ' αὐτοὺς ἀσποφῆτι δυνάμεις ἐν ἐνὶ ὄντες εἰς ἓν. Ἐπεὶ ἔξω γε τοῦ παντός εἰ τις ὑποθοῖτο τὸν τοιοῦτον, οὐτ' ἂν ἔλξειεν οὐτ' ἂν καταγάγοι ἐπαγωγαῖς ἢ καταδέσμοις· ἀλλὰ νῦν, ὅτι μὴ οἶον ἀλλαχοῦ ἄγει, ἔχει ἄγειν εἰδὼς ὅπῃ τι ἐν τῷ ζώῳ πρὸς ἄλλο ἄγεται. Πέφυκε δὲ καὶ ἐπωιδᾷς τῷ μέλει καὶ τῇ τοιαύτῃ ἡχῇ καὶ τῷ σχήματι τοῦ δρῶντος· ἔλκει γὰρ τὰ τοιαῦτα, οἷον τὰ ἐλεεινὰ σχήματα καὶ φθέγματα. [Ἀλλ' ἡ ψυχὴ] Οὐδὲ γὰρ ἡ προαίρεσις οὐδ' ὁ γόγος ὑπὸ μουσικῆς θέλγεται, ἀλλ' ἡ ἄλογος ψυχὴ, καὶ οὐ θαυμάζεται ἡ γοητεία ἡ τοιαύτη· καίτοι φιλοῦσι κηλούμενοι, κἂν μὴ τοῦτο αἰτῶνται παρὰ τῶν τῇ μουσικῇ χρωμένων. Καὶ τὰς ἄλλας δὲ εὐχὰς οὐ τῆς προαιρέσεως ἀκουούσης οἰητέον· οὐδὲ γὰρ οἱ θελγόμενοι ταῖς ἐπωιδᾷς οὕτως, οὐδ' ὅταν γοητεύῃ ὄφιν ἀνθρώπους, σύνεσιν ὁ γοητευόμενος ἔχει, οὐδ' αἰσθάνεται, ἀλλὰ γινώσκει, ἤδη παθὼν, ὅτι πέπονθεν, ἀπαθὲς δ' αὐτῷ τὸ ἡγούμενόν ἐστιν. Ὡς δ' ἠϋξάτο, ἤλθέ τι πρὸς αὐτὸν ἐξ ἐκείνου ἢ πρὸς ἄλλον.

[41] Ὁ δὲ ἥλιος ἢ ἄλλο ἄστρον οὐκ ἐπαίει. Καὶ γίνεται τὸ κατὰ τὴν εὐχὴν συμπαθοῦς μέρους μέρει γενομένου, ὥσπερ ἐν μιᾷ νευρᾷ τεταμένη· κινηθεῖσα γὰρ ἐκ τοῦ κάτω καὶ ἄνω ἔχει τὴν κίνησιν. Πολλάκις δὲ καὶ ἄλλης κινηθείσης ἄλλη οἷον αἰσθῆσιν ἔχει κατὰ συμφωνίαν καὶ τῷ ὑπὸ μιᾷ ἡρμόσθαι ἁρμονία. Εἰ δὲ καὶ ἐν ἄλλῃ λύραι ἡ κίνησις ἀπ' ἄλλης ἔρχεται, ὅσον τὸ συμπαθές, καὶ ἐν τῷ παντὶ τοῖνον μία ἁρμονία, κἂν ἐξ ἐναντίων ᾗ· καὶ ἐξ ὁμοίων δέ ἐστι καὶ πάντων συγγενῶν καὶ τῶν ἐναντίων. Καὶ ὅσα λωβᾶται ἀνθρώπους, οἷον τὸ θυμοειδὲς ἐλχθὲν μετὰ χολῆς εἰς ἥπατος φύσιν ἤλθεν, οὐχ ὡς λωβησόμενα· οἷον εἰ πῦρ τις ἐκ πυρὸς λαβὼν ἐβλαψεν ἄλλον ὁ μηχανησάμενος ἢ ἐλθεῖν ἢ ὁ λαβὼν ἐκεῖνος ποιεῖ τῷ δεδωκέναι γοῦν τι οἷον μετατιθέν τι ἐξ ἄλλου εἰς ἄλλο· καὶ τὸ ἐληλυθὸς δέ, εἰ μὴ οἷός τε ἐγένετο δέξασθαι εἰς ὃν μετινέχθη.

[42] Ὡστε οὔτε μνήμης διὰ τοῦτο δεήσει τοῖς ἄστροις, οὔπερ χάριν καὶ ταῦτα πεπραγμάτευται, οὔτε αἰσθήσεων ἀναπεμπομένων· οὔτε ἐπινεύσεις τοῦτον τὸν τρόπον εὐχαῖς, ὡς οἰονταί τινες, προαιρετικὰς τινας, ἀλλὰ καὶ μετ' εὐχῆς γίνεσθαι τι δοτέον καὶ εὐχῆς ἄνευ παρ' αὐτῶν, ἥι μέρη καὶ ἐνός· καὶ ὅτι δυνάμεις καὶ χωρὶς προαιρέσεως πολλαὶ καὶ αὗται καὶ ἄνευ μηχανῆς καὶ μετὰ τέχνης, ὡς ἐν ζώῳ ἐνί· καὶ ἀπολαύει ἄλλο ἄλλου καὶ βλάπτεται τῷ οὕτω πεφυκέναι, καὶ τέχναις ἰατρῶν καὶ ἐπαιδῶν ἄλλο ἄλλῳ ἡναγκάσθη παρασχεῖν τι τῆς δυνάμεως τῆς αὐτοῦ. Καὶ τὸ πᾶν δὲ ὡσαύτως εἰς τὰ μέρη δίδωσι καὶ παρ' αὐτοῦ καὶ ἐλκύσαντος ἄλλου εἰς μέρος τι αὐτοῦ, κείμενον τοῖς αὐτοῦ μέρεσι τῷ αὐτοῦ φυσικῷ, ὡς μηδενὸς ἄλλοτρίου τοῦ αἰτοῦντος ὄντος. Εἰ δὲ κακὸς ὁ αἰτῶν, θαυμάζειν οὐ δεῖ· καὶ γὰρ ἐκ ποταμῶν ἀρύονται

οἱ κακοί, καὶ τὸ διδὸν αὐτὸ οὐκ οἶδεν ὧι δίδωσιν, ἀλλὰ δίδωσι μόνον· ἀλλ' ὁμῶς συντέτακται καὶ [ὁ] δέδοται τῇ φύσει τοῦ παντός· ὥστε, εἴ τις ἔλαβεν ἐκ τῶν πᾶσι κειμένων, οὐ δέον, ἔπεσθαι αὐτῷ ἀναγκαίῳ νόμῳ τὴν δίκην. Οὐκ οὖν δοτέον τὸ πᾶν πάσχειν· ἢ τὸ μὲν ἡγεμονοῦν αὐτοῦ ἀπαθὲς δοτέον πάντῃ εἶναι, γιγνομένων δὲ παθῶν ἐν μέρεσιν αὐτοῦ ἐκείνοις μὲν ἦκειν τὸ πάθος, παρὰ φύσιν δὲ μηδενὸς αὐτῷ ὄντος ἀπαθὲς [τὸ γενόμενον] ὡς πρὸς αὐτὸ εἶναι. Ἐπεὶ καὶ τοῖς ἄστροις, καθόσον μὲν μέρη, τὰ πάθη, ἀπαθὴ μέντοι αὐτὰ εἶναι τῷ τε τὰς προαιρέσεις καὶ αὐτοῖς ἀπαθεῖς εἶναι καὶ τὰ σώματα αὐτῶν καὶ τὰς φύσεις ἀβλαβεῖς ὑπάρχειν καὶ τῷ, καὶ εἰ διὰ τῆς ψυχῆς τι διδῶσι, μὴ ἐλαττοῦσθαι αὐτοῖς τὴν ψυχὴν καὶ τὰ σώματα αὐτοῖς τὰ αὐτὰ μένειν καί, εἴ τι ὑπεκρεῖ, ἀναισθητῶς ἀπιόντος καὶ τοῦ προσιόντος, εἰ πρόοισι, λανθάνοντος.

[43] Ὁ δὲ σπουδαῖος πῶς ὑπὸ γοητείας καὶ φαρμάκων; Ἡ τῇ μὲν ψυχῇ ἀπαθὴς εἰς γοήτευσιν, καὶ οὐκ ἂν τὸ λογικὸν αὐτοῦ πάθοι, οὐδ' ἂν μεταδοξάσκει· τὸ δὲ ὅσον τοῦ παντός ἐν αὐτῷ ἄλογον, κατὰ τοῦτο πάθοι ἂν, μᾶλλον δὲ τοῦτο πάθοι ἂν· ἀλλ' οὐκ ἔρωτας ἐκ φαρμάκων, εἴπερ τὸ ἐρᾶν ἐπινευούσης καὶ τῆς ψυχῆς τῆς ἄλλης τῷ τῆς ἄλλης παθήματι. Ὡς περ δὲ ἐπωιδᾷς τὸ ἄλογον πάσχει, οὕτω καὶ αὐτὸς ἀντάιδων καὶ ἀντεπάιδων τὰς ἐκεῖ δυνάμεις ἀναλύσει. Θάνατον δὲ ἐκ τοιούτων ἢ νόσους ἢ ὅσα σωματικὰ πάθοι ἂν· τὸ γὰρ μέρος τοῦ παντός ὑπὸ μέρους ἄλλου ἢ τοῦ παντός πάθοι ἂν, αὐτὸς δὲ ἀβλαβής. Τὸ δὲ μὴ εὐθύς, ἀλλ' ὕστερον, οὐκ ἀποστατεῖ φύσεως. Δαίμονες δὲ οὐκ ἀπαθεῖς οὐδ' αὐτοὶ τῷ ἀλόγῳ· μνήμας δὲ καὶ αἰσθήσεις τοῦτοις οὐκ ἄτοπον διδόναι καὶ θέλγεσθαι φυσικῶς ἀγομένους καὶ κατακούειν καλούντων τοὺς αὐτῶν ἐγγυτέρω τῶν τῆιδε καὶ ὅσῳ πρὸς τὰ τῆιδε. Πᾶν γὰρ τὸ πρὸς ἄλλο γοητεύεται ὑπ' ἄλλου· πρὸς ὃ γὰρ ἐστίν, ἐκεῖνο γοητεύει καὶ ἄγει αὐτό· μόνον δὲ τὸ πρὸς αὐτὸ ἀγοήτευτον. Διὸ καὶ πᾶσα πρᾶξις γεγοήτευται καὶ πᾶς ὁ τοῦ πρακτικοῦ βίος· κινεῖται γὰρ πρὸς ταῦτα, ἃ θέλγει αὐτόν. Ὅθεν καὶ τὸ εὐπρόσωπος γὰρ ὁ τοῦ μεγαλήτορος Ἑρεχθέως δῆμος. Τί γὰρ μαθὼν τις πρὸς ἄλλο ἔχει; Ἡ ἐλκόμενος οὐ μάγων τέχναις, ἀλλὰ τῆς φύσεως, τῆς ἀπάτης δούσης καὶ συναψάσης ἄλλο πρὸς ἄλλο οὐ τοῖς τόποις, ἀλλ' οἷς ἔδωκε φίλτροις.

[44] Μόνη δὲ λείπεται ἡ θεωρία ἀγοήτευτος εἶναι, ὅτι μηδεὶς πρὸς αὐτὸν γεγοήτευται· εἷς γὰρ ἐστίν, καὶ τὸ θεωρούμενον αὐτός ἐστι, καὶ ὁ λόγος οὐκ ἡπατημένος, ἀλλ' ὃ δεῖ ποιεῖ, καὶ τὴν αὐτοῦ ζωὴν καὶ τὸ ἔργον ποιεῖ. Ἐκεῖ δὲ οὐ τὸ αὐτοῦ, καὶ οὐχ ὁ λόγος τὴν ὁρμὴν, ἀλλ' ἀρχὴ καὶ τοῦ ἀλόγου αἰ τοῦ πάθους προτάσεις. Τέκνων μὲν γὰρ ἐπιμέλεια καὶ πρὸς γάμον σπουδαὶ φανεράν τὴν ὀλκὴν ἔχουσιν, ὅσα τε ἀνθρώπους δελεάζει ἡδέα γινόμενα ταῖς ἐπιθυμίαις. Πράξεις δὲ αἱ μὲν διὰ θυμὸν ἀλόγως κινοῦνται, αἱ δὲ δι' ἐπιθυμίας ὡσαύτως, πολιτεῖαι δὲ καὶ ἀρχῶν ὁρέξεις τὸ φίλαρχον τὸ ἐν ἡμῖν ἔχουσι προκαλούμενον. Καὶ αἱ μὲν γινόμεναι ὑπὲρ τοῦ μὴ παθεῖν ἀρχὴν ἔχουσι τὸν φόβον, αἱ δ' ὑπὲρ τοῦ πλείονος τὴν ἐπιθυμίαν. Αἱ δὲ τῶν χρειῶδων χάριν τὴν τῆς φύσεως ἔνδειαν ζητοῦσαι ἀποπληροῦν φανερῶς ἔχουσι τὴν τῆς φύσεως βίαν πρὸς τὸ ζῆν οἰκειώσασαν. Εἰ δὲ τις λέγοι τὰς πράξεις τῶν καλῶν ἀγοητεύτους εἶναι ἢ καὶ τὴν θεωρίαν καλῶν οὖσαν γοητεύεσθαι λεκτέον, εἰ

μὲν ὥς ἀναγκαίᾳς καὶ τὰς καλὰς λεγομένας πράξεις πράττοι ἄλλο τὸ ὄντως καλὸν ἔχων, οὐ γεγοήτευται – οἶδε γὰρ τὴν ἀνάγκην καὶ οὐ πρὸς τὸ τῆιδε βλέπει, οὐδὲ πρὸς ἄλλα ὁ βίος – ἀλλὰ τῇ τῆς φύσεως τῆς ἀνθρωπίνης βίᾳ καὶ τῇ πρὸς τὸ ζῆν τῶν ἄλλων ἢ καὶ αὐτοῦ οἰκειώσῃ – δοκεῖ γὰρ εὐλογον ἴσως μὴ ἐξάγειν ἑαυτὸν διὰ τὴν οἰκείωσιν – [ὅτι] οὕτως ἐγοητεύθη. Εἰ δὲ τὸ ἐν ταῖς πράξεσιν ἀγαπήσας καλὸν τὰς πράξεις αἰρεῖται ἀπατηθεὶς τοῖς ἴχνεσι τοῦ καλοῦ, γεγοήτευται τὸ περὶ τὰ κάτω καλὸν διώκων· ὅλως γὰρ ἢ περὶ τὸ ἐοικὸς τῷ ἀληθεῖ πραγματεία καὶ ὀλκὴ εἰς αὐτὸ πᾶσα ἡπατημένου ἐξ ἐκείνων τῶν ἐπ’ αὐτὰ ἐλκόντων· τοῦτο δὲ ἢ τῆς φύσεως γοητεία ποιεῖ· τὸ γὰρ οὐκ ἀγαθὸν ὥς ἀγαθὸν διώκειν ἐλχθέντα τῷ ἐκείνου εἶδει ἀλόγοις ὀρμαῖς, τοῦτο ἐστὶν ἀγομένου ὅπου μὴ ἤθελεν οὐκ εἰδότος. Τοῦτο δὲ τί ἂν τις ἄλλο ἢ γοητεῖαν εἴποι; Μόνος οὖν ἀγοήτευτος, ὃς ἐλκόμενος τοῖς ἄλλοις αὐτοῦ μέρεσι τούτων οὐδὲν ἀγαθὸν λέγει εἶναι ὧν ἐκεῖνα λέγει, ἀλλὰ μόνον ὃ οἶδεν αὐτὸς οὐκ ἡπατημένος οὐδὲ διώκων, ἀλλ’ ἔχων. Οὐκ ἂν οὖν ἔλκοιτο οὐδαμοῦ.

[45] Ἐκ δὴ τῶν εἰρημένων ἀπάντων ἐκεῖνο φανερόν, ὅτι, ὥς ἕκαστον τῶν ἐν τῷ παντὶ ἔχει φύσεως καὶ διαθέσεως, οὕτω τοι συντελεῖ εἰς τὸ πᾶν καὶ πάσχει καὶ ποιεῖ, καθάπερ ἐφ’ ἐκάστου ζώου ἕκαστον τῶν μερῶν, ὥς ἔχει φύσεως καὶ κατασκευῆς, οὕτω πρὸς τὸ ὅλον συντελεῖ καὶ ὑπουργεῖ καὶ τάξεως καὶ χρεῖας ἡξίωται· δίδωσί τε τὸ παρ’ αὐτοῦ καὶ δέχεται τὰ παρὰ τῶν ἄλλων, ὅσων αὐτῷ δεκτικὴ ἢ φύσις· καὶ οἷον συναίσθησις παντὸς πρὸς πᾶν· καὶ εἰ ἕκαστον δὲ τῶν μερῶν καὶ ζῶιον ἦν, εἶχεν ἂν καὶ ζώου ἔργα ἕτερα ὄντα τῶν τοῦ μέρους. Καὶ δὴ κάκεινο ἀναφαίνεται, ὅπως τὸ καθ’ ἡμᾶς ἔχει, ὥς ποιοῦντές τι καὶ ἡμεῖς ἐν τῷ παντί, οὐ μόνον ὅσα σῶμα πρὸς σῶμα καὶ πάσχον αὖ τὰ τοιαῦτα, ἔτι καὶ τὴν ἄλλην αὐτῶν φύσιν εἰσφερόμεθα συναφθέντες τοῖς συγγενέσιν οἷς ἔχομεν πρὸς τὰ συγγενῆ τῶν ἑξω· καὶ δὴ καὶ ψυχαῖς ἡμῶν καὶ διαθέσεσι συναφεῖς γινόμενοι, μᾶλλον δὲ ὄντες, πρὸς τε τὰ ἐφεξῆς ἐν τῷ δαιμονίῳ τόπῳ καὶ τὰ ἐπέκεινα αὐτῶν οὐκ ἔστιν ὅπως λανθάνομεν ὅποιοι τινες ἐσμέν. Οὐ τοίνυν οὐδὲ τὰ αὐτὰ πάντες δίδομεν οὐδὲ ταῦτόνδε δεχόμεθα· ὁ γὰρ μὴ ἔχομεν πῶς ἂν μεταδοίμεν ἄλλῳ, οἷον ἀγαθόν; Οὐδ’ αὖ τῷ μὴ δεκτικῷ ἀγαθοῦ ἀγαθόν τι κομιούμεθα. Τὴν οὖν αὐτοῦ τις κακίαν συνάψας ἐγνώσθη τε ὅς ἐστι καὶ κατὰ τὴν αὐτοῦ φύσιν ὥσθη εἰς ὃ ἔχει καὶ ἐνταῦθα καὶ ἐντεῦθεν ἀπαλλαγεῖς εἰς ἄλλον τοιοῦτον τόπον φύσεως ὀλκαῖς. Τῷ δὲ ἀγαθῷ αἶ τε λήψεις αἶ τε δόσεις καὶ αἱ μεταθέσεις ἄλλαι, ὥσπερ ἐκ μηρίνων ὀλκαῖς τισι φύσεως μετατιθεμένων. Οὕτω θαυμαστῶς ἔχει δυνάμει καὶ τάξεως τόδε τὸ πᾶν γινομένων ἀπάντων ἀπόφωι κελεύθῳ κατὰ δίκην, ἣν οὐκ ἔστι φυγεῖν οὐδενί, ἥς ἐπαίει μὲν ὁ φαῦλος οὐδέν, ἄγεται δὲ οὐκ εἰδὼς οἱ δεῖ ἐν τῷ παντὶ φέρεσθαι· ὁ δ’ ἀγαθὸς καὶ οἶδε, καὶ οὐ δεῖ ἅπεισι, καὶ γινώσκει πρὶν ἀπιέναι οὐδ’ ἀνάγκη αὐτῷ ἐλθόντι οἰκεῖν, καὶ εὐελπίς ἐστιν, ὥς μετὰ θεῶν ἔσοιτο. Ἐν μὲν γὰρ ὀλίγῳ ζῶιῳ σμικραὶ τῶν μερῶν αἱ μεταβολαὶ καὶ συναισθήσεις καὶ οὐκ ἔστιν ἐν αὐτῷ τὰ μέρη ζῶια εἶναι, εἰ μὴ που ἐπὶ βραχὺ ἐν τισιν· ἐν δὲ τῷ ἐν ᾧ διαστάσεις τε τοσαῦται καὶ ἕκαστον τῶν ἐν αὐτῷ χάλασιν ἔχει καὶ ζῳία ἐστὶ πολλά, τὰς κινήσεις δεῖ καὶ τὰς μεταστάσεις μερίζους εἶναι. Ὁρῶμεν δὲ καὶ ἥλιον καὶ σελήνην καὶ τὰ ἄλλα ἄστρα ἐν τάξει μετατιθέμενα καὶ μετακινούμενα. Οὐ τοίνυν ἄλογον οὐδὲ τὰς

ψυχὰς μετατίθεσθαι μὴ τὸ αὐτὸ ἀεὶ ἥθος σωιζόμενας, ταπτομένας δὲ ἀνάλογον ὧν ἔπαθον καὶ ποιοῦσι, τάξιν οἷον κεφαλῆς, τὰς δὲ οἷον ποδῶν λαβούσας, πρὸς τὸ πᾶν σύμφωνον· ἔχει γὰρ καὶ αὐτὸ διαφορὰς πρὸς τὸ ἄμεινόν τε καὶ χεῖρον. Ἡ δ' ἂν μήτε τὸ ἄμεινον τὸ ἐνταῦθα αἰρήται μήτε τοῦ χείρονος μετέχουσα ἦι, ἄλλον τρόπον καὶ καθαρὸν ἠλλάξατο τοῦτον, ὃν εἴλετο, λαβοῦσα. Αἱ δὲ κολάσεις ὥσπερ νενοσηκότων μερῶν, τῶν μὲν ἐπιστύψεις φαρμάκοις, τῶν δὲ ἐξαιρέσεις ἢ καὶ ἀλλοιώσεις, ἵνα ὑγιαίνοι τὸ πᾶν ἐκάστου διατιθεμένου οὗ δεῖ· τὸ δ' ὑγιεινὸν τοῦ παντὸς ἀλλοιουμένου, τοῦ δὲ ἐξαιρουμένου ἐντεῦθεν, ὡς ἐνθαδὶ νοσοῦντος, οὗ δὲ μὴ νοσήσει, τιθεμένου.

ε: Περὶ ψυχῆς ἀποριῶν τρίτον ἢ περὶ ὄψεως.

[1] Ἐπεὶ δὲ ὑπερεθέμεθα σκέψασθαι, εἰ μηδενὸς ὄντος μεταξὺ ἔστιν ὅρᾱν οἶον ἄερος ἢ ἄλλου τινὸς τοῦ λεγομένου διαφανοῦς σώματος, νῦν σκεπτέον. Ὅτι μὲν οὖν διὰ σώματός τινος δεῖ τὸ ὅρᾱν καὶ ὅλως τὸ αἰσθάνεσθαι γίνεσθαι, εἴρηται· ἄνευ μὲν γὰρ σώματος πάντῃ ἐν τῷ νοητῷ τὴν ψυχὴν εἶναι. Τοῦ δὲ αἰσθάνεσθαι ὄντος ἀντιλήψεως οὐ νοητῶν, ἀλλὰ αἰσθητῶν μόνον, δεῖ πως τὴν ψυχὴν συναφῇ γενομένην τοῖς αἰσθητοῖς διὰ τῶν προσομοίων κοινωνίαν τινὰ πρὸς αὐτὰ γνώσεως ἢ παθήματος ποιεῖσθαι. Διὸ καὶ δι' ὀργάνων σωματικῶν ἢ γνῶσις· διὰ γὰρ τούτων οἶον συμφυῶν ἢ συνεχῶν ὄντων οἶον εἰς ἓν πως πρὸς αὐτὰ τὰ αἰσθητὰ ἰέναι, ὁμοπαθείας τινὸς οὕτω πρὸς αὐτὰ γινομένης. Εἰ οὖν δεῖ συναφὴν τινὰ πρὸς τὰ γινωσκόμενα γίνεσθαι, περὶ μὲν τῶν ὅσα ἀφῆι τινι γινώσκεται, τί ἂν τις ζητοῖ; Περὶ δὲ τῆς ὁράσεως – εἰ δὲ καὶ περὶ τῆς ἀκοῆς, ὕστερον – ἀλλὰ περὶ τοῦ ὅρᾱν, εἰ δεῖ τι μεταξὺ εἶναι σῶμα τῆς ὄψεως καὶ τοῦ χρώματος. Ἡ νύττοι κατὰ συμβεβηκὸς ἂν τὸ μεταξὺ σῶμα, συμβάλλεται δὲ οὐδὲν πρὸς ὅρασιν τοῖς ὁρώσιν; Ἀλλ' εἰ πυκνὰ μὲν ὄντα τὰ σώματα, ὥσπερ τὰ γεηρά, κωλύει ὅρᾱν, ὅσῳ δὲ λεπτότερα ἀεὶ τὰ μεταξὺ, μᾶλλον ὁρώμεν, συνεργὰ ἂν τις τοῦ ὅρᾱν τὰ μεταξὺ θείῃ. Ἡ, εἰ οὐ συνεργά, οὐ κωλυτικά· ταῦτα δὲ κωλυτικά ἂν τις εἴποι. Ἀλλ' εἰ τὸ πάθος πρότερον τὸ μεταξὺ παραδέχεται καὶ οἶον τυποῦται – σημεῖον δὲ τό, εἰ καὶ ἔμπροσθέν τις ἡμῶν ἔσται πρὸς τὸ χρῶμα βλέπων, κάκεϊνον ὅρᾱν – πάθους ἐν τῷ μεταξὺ μὴ γενομένου οὐδ' ἂν εἰς ἡμᾶς τοῦτο ἀφικνοῖτο. Ἡ οὐκ ἀνάγκη τὸ μεταξὺ πάσχειν, εἰ τὸ πεφυκὸς πάσχειν – ὁ ὀφθαλμός – πάσχει· ἢ, εἰ πάσχοι, ἄλλο πάσχει· ἐπεὶ οὐδ' ὁ κάλαμος ὁ μεταξὺ τῆς νάρκης καὶ τῆς χειρός, ὁ πάσχει ἢ χεῖρ· καὶ μὴν κάκεϊ, εἰ μὴ μεταξὺ ὁ κάλαμος εἴη καὶ ἡ θρίξ, οὐκ ἂν πάθοι ἢ χεῖρ. Ἡ τοῦτο μὲν καὶ αὐτὸ ἀμφισβητοῖτο ἂν· καὶ γάρ, εἰ ἐντὸς δικτύου γένοιτο, ὁ θηρευτῆς πάσχειν λέγεται τὸ ναρκᾶν. Ἀλλὰ γὰρ κινδυνεύει ὁ λόγος ἐπὶ τὰς λεγομένας συμπαθείας ἰέναι. Εἰ δὲ τοδὶ ὑπὸ τουοδὶ πέφυκε πάσχειν συμπαθῶς τῷ τινι ὁμοιότητα ἔχειν πρὸς αὐτό, οὐκ ἂν τὸ μεταξὺ ἀνόμοιον ὄν πάθοι, ἢ τὸ αὐτὸ οὐκ ἂν πάθοι. Εἰ τοῦτο, πολλῶι μᾶλλον μηδενὸς ὄντος μεταξὺ πάθοι ἂν τὸ πεφυκὸς πάσχειν ἢ ἐὰν τὸ μεταξὺ τοιοῦτον ᾖ, οἶον αὐτὸ καὶ παθεῖν τι.

[2] Εἰ μὲν οὖν τοιοῦτόν ἐστι τὸ ὅρᾱν, οἶον τὸ τῆς ὄψεως φῶς συνάπτειν πρὸς τὸ μεταξὺ [φῶς] μέχρι τοῦ αἰσθητοῦ, δεῖ μεταξὺ τοῦτο εἶναι τὸ φῶς, καὶ ἢ ὑπόθεσις αὕτη τὸ μεταξὺ τοῦτο ζητεῖ· εἰ δὲ τροπὴν ἐργάζεται τὸ ὑποκείμενον σῶμα κεχρωσμένον, τί κωλύει τὴν τροπὴν εὐθὺς πρὸς τὸ ὅμμα ἰέναι μηδενὸς ὄντος μεταξὺ; Εἰ καὶ νῦν ἐξ ἀνάγκης, ὅτε ἐστί, τρέπεται πως τὸ τῶν ὀμμάτων πρόσθεν κείμενον. Καὶ οἱ ἐκχέοντες δὲ τὰς ὄψεις οὐκ ἂν ἔχοιεν ἀκολουθοῦν τὸ πάντως μεταξὺ τι εἶναι, εἰ μὴ φοβοῖντο, μὴ πέσῃ ἢ ἀκτίς· ἀλλὰ φωτός ἐστι, καὶ τὸ φῶς εὐθυποροῦν. Οἱ δὲ τὴν ἔνστασιν αἰτιώμενοι δέοιντο ἂν πάντως τοῦ μεταξὺ. Οἱ δὲ τῶν εἰδώλων προστάται διὰ τοῦ κενοῦ λέγοντες διέναι χώραν ζητοῦσιν, ἵνα μὴ κωλυθῇ· ὥστε, εἰ ἔτι μᾶλλον οὐ κωλύσει τὸ μηδὲν εἶναι μεταξὺ, οὐκ ἀμφισβητοῦσι τῇ ὑποθέσει. Ὅσοι δὲ

συμπαθείαι τὸ ὁρᾶν λέγουσιν, ἤττον μὲν ὁρᾶν φήσουσιν, εἴ τι μεταξὺ εἴη, ἥ κωλύοι καὶ ἐμποδίζοι καὶ ἀμυδρὰν ποιοῖ τὴν συμπαθείαν· μᾶλλον δὲ ἀκόλουθον λέγειν ποιεῖν πάντως ἀμυδρὰν καὶ τὸ συγγενές, ἥ καὶ αὐτὸ πάσχον. Καὶ γὰρ εἰ σῶμα συνεχές ἐν βάθει ἐκ προσβολῆς πυρὸς καίοιτο, ἀλλὰ τὸ ἐν βάθει αὐτοῦ τῇ προσβολῇ τοῦ πρόσθεν ἤττον ἂν πάσχοι. Ἀλλ' εἰ ζώου ἐνὸς μόρια εἴη συμπαθεῖ, ἄρ' ἂν ἤττον πάθοι, ὅτι μεταξὺ τί ἐστιν; Ἡ ἤττον μὲν ἂν πάθοι, σύμμετρον δ' ἂν εἴη τὸ πάθος, ὅσον ἐβούλετο ἡ φύσις, κωλύοντος τὸ ἄγαν τοῦ μεταξὺ· εἰ μή που τοιοῦτον εἴη τὸ διδόμενον, ὥστε ὅλως τὸ μεταξὺ μὴ πάσχειν. Ἀλλ' εἰ συμπαθὲς τῷ ἐν ζῳίον εἶναι, καὶ ἡμεῖς πάσχομεν ὅτι ἐν ἐνὶ καὶ ἐνός, πῶς οὐ δεῖ, ὅταν τοῦ πόρρω αἰσθησις ἦ, συνέχειαν εἶναι; Ἡ τὴν συνέχειαν καὶ τὸ μεταξὺ διὰ τὸ τὸ ζῳιον δεῖν συνεχές εἶναι, τὸ δὲ πάθος κατὰ συμβεβηκὸς συνεχοῦς, ἥ πᾶν ὑπὸ παντὸς φήσομεν πάσχειν. Εἰ δὲ τόδε μὲν ὑπὸ τοῦδε, ἄλλο δὲ ὑπ' ἄλλου οὐ τὸ αὐτό, οὐκ ἂν δέοιτό τις τοῦ μεταξὺ πανταχοῦ. Εἰ οὖν ἐπὶ ὧσεως λέγοι τις δεῖσθαι, διὰ τί φατέον· ἐπεὶ οὐδὲ πανταχοῦ φαίνεται τὸ δι' ἀέρος ἰὸν πάσχειν ποιοῦν τὸν ἀέρα, ἀλλ' ἡ μόνον διαιρεῖν· οἷον λίθος εἰ ἄνωθεν πίπτει, τί ἄλλο ἢ οὐχ ὑπομένει ὁ ἀήρ; Ἐπεὶ οὐδὲ τῇ ἀντιπεριστάσει εὐλογον κατὰ φύσιν οὔσης τῆς φορᾶς· ἐπεὶ οὕτω καὶ τὸ πῦρ ἄνω τῇ ἀντιπεριστάσει· ἀλλ' ἄτοπον· φθάνει γὰρ τὸ πῦρ τῇ αὐτοῦ κινήσει ταχεῖαι οὔσῃ τὴν ἀντιπερίστασιν τοῦ ἀέρος. Εἰ δ' ὑπὸ τοῦ τάχους ταχύνεσθαι τις τὴν ἀντιπερίστασιν φησιν, ἀλλὰ κατὰ συμβεβηκὸς ἂν γίνοιτο, οὐκ εἰς τὸ ἄνωθεν· ἐπεὶ καὶ ἀπὸ τῶν ξύλων ἡ ὀρμὴ πρὸς τὸ ἄνω οὐκ ὠθούντων· καὶ ἡμεῖς δὲ κινούμενοι τέμνομεν τὸν ἀέρα, καὶ οὐχ ἡ ἀντιπερίστασις ὠθεῖ, πληροὶ δὲ μόνον ἐφεπόμενος τὸ παρ' ἡμῶν κενούμενον. Εἰ οὖν τοῖς σώμασι δίσταται τοῖς τοιούτοις μηδὲν παθόν, τί κωλύει καὶ ἄνευ διαστάσεως συγχωρεῖν παριέναι τοῖς εἰς ὄψιν εἶδεσιν; Εἰ δὲ μηδὲ πάρεσιν ὥς ἐν ῥοῇ τὰ εἶδη, τίς πάσχειν ἀνάγκη καὶ δι' αὐτοῦ τὸ πάθος πρὸς ἡμᾶς τῷ προπαθεῖν ἰέναι; Εἰ γὰρ τῷ προπαθεῖν τὸν ἀέρα ἡ αἰσθησις ἡμῖν, οὐκ ἂν πρὸς αὐτὸ βλέποντες τὸ ὀρώμενον εἶδομεν, ἀλλ' ἐκ τοῦ παρακειμένου ἔσχομεν ἂν τὴν αἰσθησιν, ὥσπερ ἐπὶ τοῦ θερμαίνεσθαι. Ἐκεῖ γὰρ οὐ τὸ πόρρωθεν πῦρ, ἀλλὰ ὁ ἀήρ ὁ παρακειμένος θερμανθεὶς θερμαίνειν δοκεῖ· ἀφῇ γὰρ τοῦτο, ἐν δὲ τοῖς ὁράμασιν οὐχ ἀφή· ὅθεν οὐδ' ἐπιτεθὲν τῷ ὁμματι τὸ αἰσθητὸν ὁρᾶν ποιεῖ, ἀλλὰ φωτισθῆναι δεῖ τὸ μεταξὺ· ἥ ὅτι σκοτεινὸν ὁ ἀήρ. Μὴ ὄντος δὲ τούτου σκοτεινοῦ οὐδ' ἂν ἐδέξησε φωτὸς ἴσως. Τὸ γὰρ σκοτεινὸν ἐμπόδιον ὄν τοῦ ὁρᾶν δεῖ κρατηθῆναι τῷ φωτί. Τάχα δὲ ἂν καὶ προσαχθὲν τῇ ὄψει οὐχ ὁρᾶται, ὅτι σκιὰν φέρει τὴν τοῦ ἀέρος καὶ τὴν αὐτοῦ.

[3] Μέγιστον δὲ μαρτύριον τοῦ μὴ διὰ τοῦ ἀέρος παθόντος τὸ εἶδος τοῦ αἰσθητοῦ ὁρᾶν [καὶ τὰς τούτων μορφάς] ὥσπερ διαδόσει τὸ νύκτωρ ἐν σκότῳ πῦρ τε καὶ τὰ ἄστρα ὁρᾶσθαι καὶ τὰς τούτων μορφάς. Οὐ γὰρ δὴ φήσει τις ἐν τῷ σκοτεινῷ τὰ εἶδη γενόμενα οὕτω συνάψασθαι· ἥ οὐκ ἂν ἦν σκότος τοῦ πυρὸς ἐλλάμπαντος τὸ αὐτοῦ εἶδος. Ἐπεὶ καὶ πάνυ πολλοῦ σκότου ὄντος καὶ κεκρυμμένων καὶ τῶν ἄστρον [καὶ τοῦ πυρὸς] καὶ τοῦ φωτὸς τοῦ παρ' αὐτῶν μὴ ἐλλάμποντος ἐκ τῶν φρυκτωριῶν ὁρᾶται τὸ πῦρ, καὶ ἐκ τῶν πύργων τῶν ταῖς ναυσὶ σημερινόντων. Εἰ δὲ καὶ διέναι τις λέγοι καὶ ἐν τούτοις τὸ πῦρ

ἐναντιούμενος τῇ αἰσθήσει, ἐχρῆν τὴν ὄψιν τοῦ ἀμυδροῦ τοῦ ἐν τῷ ἀέρι ποιῆσθαι τὴν ἀντίληψιν, οὐκ ἐκείνου αὐτοῦ, οἷόν ἐστιν ἐναργές. Εἰ δὲ μεταξὺ σκότου ὄντος ὁράται τὸ ἐπέκεινα, πολλῶι μᾶλλον μηδενός. Ἀλλ' ἐκεῖναι ἂν τις ἐπιστήσειε, μὴ τῷ μεταξὺ μηδενὶ οὐκ ἔσται ὁρᾶν, οὐχ ὅτι μηδέν ἐστι μεταξὺ, ἀλλ' ὅτι ἡ συμπάθεια τοῦ ζώου ἀναιρεῖται πρὸς αὐτὸ καὶ ἡ πρὸς ἄλληλα τῶν μερῶν τῷ ἐν εἶναι. Τούτῳ γὰρ ἔοικε καὶ τὸ αἰσθάνεσθαι ὁπωσοῦν εἶναι, ὅτι συμπαθές τὸ ζῶιον – τόδε τὸ πᾶν – ἑαυτῷ. Εἰ γὰρ μὴ τοῦτο, πῶς ἂν ἄλλο ἄλλου τῆς δυνάμεως μετελάμβανε καὶ μάλιστα τῆς πόρρω; Τοῦτο δὲ ἐπισκεπτέον, εἰ ἄλλος κόσμος ἦν καὶ ἄλλο ζῶιον μὴ συντελοῦν πρὸς τοῦτο καὶ ὄψις ἦν ἐπὶ τοῖς νώτοις τοῦ οὐρανοῦ, εἰ ἐθεάσατο ἐκεῖνον ἐκ διαστήματος συμμέτρου· ἢ οὐδὲν ἂν εἶη πρὸς ἐκεῖνον τούτῳ. Ἀλλὰ τοῦτο μὲν ὕστερον. Νῦν δὲ κάκεινο ἂν τις μαρτύραιτο εἰς τὸ μὴ τῷ πάσχειν τὸ μεταξὺ τούτῳ τὸ ὁρᾶν γίνεσθαι. Εἰ γὰρ δὴ πάσχοι τὸ τοῦ ἀέρος, σωματικῶς δήπουθεν ἀνάγκη πάσχειν· τοῦτο δὲ ἐστὶν οἷον ἐν κηρῷ τύπον γενέσθαι. Μέρος δὲ δεῖ τοῦ ὁρατοῦ καθ' ἕκαστον μόνιον τυποῦσθαι· ὥστε καὶ τὸ συναφές τῇ ὄψει μόνιον τοσοῦτον, ὅσον καὶ ἡ κόρη τὸ καθ' αὐτὸ μόνιον τοῦ ὁρατοῦ δέχοιτο ἂν. Νῦν δὲ πᾶν τε ὁράται, καὶ ὅσοι ἐν τῷ ἀέρι κατὰ γε τὸ καταντικρὺν ἐκ τε πλαγίων ἐπὶ πολὺ ὀρθῶσιν ἐγγύς τε καὶ κατόπιν οὐκ ἐπιπροσθούμενοι· ὥστε ἕκαστον μόνιον τοῦ ἀέρος ὅλον οἷον τὸ πρόσωπον τὸ ὀρώμενον ἔχειν· τοῦτο δὲ οὐ κατὰ σώματος πάθημα, ἀλλὰ κατὰ μεῖζους καὶ ψυχικὰς καὶ ζώου ἐνὸς συμπαθοῦς ἀνάγκας.

[4] Ἀλλὰ τὸ συναφές τῆς ὄψεως φῶς πρὸς τὸ περὶ τὴν ὄψιν καὶ μέχρι τοῦ αἰσθητοῦ πῶς; Ἡ πρῶτον μὲν τοῦ μεταξὺ ἀέρος οὐ δεῖται, εἰ μὴ ἄρα τὸ φῶς οὐκ ἂν ἀέρος ἄνευ λέγοιτο. Οὕτω δὲ τοῦτο μεταξὺ κατὰ συμβεβηκός, αὐτὸ δὲ φῶς ἂν εἶη μεταξὺ οὐ πάσχον· οὐδ' ὅλως πάθους ἐνταῦθα δεῖ, ἀλλ' ὅμως τοῦ μεταξὺ· εἰ δὲ τὸ φῶς οὐ σῶμα, οὐ σώματος. Καὶ δὴ οὐ πρὸς τὸ ὁρᾶν ἀπλῶς δέοιτο ἂν τοῦ φωτὸς τοῦ ἀλλοτρίου καὶ μεταξὺ ἡ ὄψις, ἀλλὰ πρὸς τὸ πόρρω ὁρᾶν. Τὸ μὲν οὖν εἰ τὸ φῶς γένοιτο ἄνευ τοῦ ἀέρος, ὕστερον· νῦν δὲ ἐκεῖνο σκεπτέον. Εἰ μὲν γὰρ τὸ φῶς τοῦτο τὸ συναφές ἔμψυχον γίνεται, καὶ ἡ ψυχὴ δι' αὐτοῦ φερομένη καὶ ἐν αὐτῷ γιγνομένη, ὥσπερ καὶ ἐπὶ τοῦ ἔνδον, ἐν τῷ ἀντιλαμβάνεσθαι δήπουθεν, ὅπερ ἐστὶν ὁρᾶν, οὐδὲν ἂν δέοιτο τοῦ μεταξὺ φωτός, ἀλλ' ἀφῇ ἔσται εὐκὸς τὸ ὁρᾶν τῆς ὁρατικῆς δυνάμεως ἐν φωτὶ ἀντιλαμβανομένης πάσχοντος οὐδὲν τοῦ μεταξὺ, ἀλλὰ γίνεται τῆς ὄψεως φορὰ ἐκεῖ. Οὗ δὲ ζητητέον, πότερα τῷ διάστημά τι εἶναι ἐκεῖ δεῖ πορευθῆναι τὴν ὄψιν ἢ τῷ σῶμά τι εἶναι ἐν τῷ διαστήματι. Καὶ εἰ μὲν τῷ σῶμα ἐν τῷ διαστήματι εἶναι τὸ διείργον, εἰ ἀφαιρεθείη τοῦτο, ὄψεται· εἰ δ' ὅτι διάστημα ἀπλῶς, ἀργὴν δεῖ ὑποθέσθαι τὴν τοῦ ὁρατοῦ φύσιν καὶ οὐδὲν δρῶσαν ὅλως. Ἀλλ' οὐχ οἷόν τε· οὐ γὰρ μόνον ἡ ἀφῇ ὅτι ἐγγύς τι λέγει καὶ ἄπτεται, ἀλλὰ τὰς τοῦ ἀπτοῦ πάσχουσα ἀπαγγέλλει διαφοράς, καὶ εἰ μὴ διείργοι τι, κἂν τοῦτο πόρρω, ἦισθετο. Ἄμα γὰρ ὁ ἀήρ ὁ μεταξὺ καὶ ἡμεῖς πυρὸς αἰσθανόμεθα οὐκ ἀναμείναντες θερμανθῆναι ἐκεῖνον. Μᾶλλον γοῦν τὸ σῶμα θερμαίνεται τὸ στερεὸν ἢ ὁ ἀήρ· ὥστε δι' αὐτοῦ μᾶλλον, ἀλλ' οὐ δι' αὐτό. Εἰ οὖν ἔχει δύνάμιν εἰς τὸ δρᾶν, τὸ δὲ εἰς τὸ πάσχειν, ἢ καὶ ὁπωσοῦν ἡ ὄψις, διὰ τί ἄλλου δεῖται μέσου εἰς ὃ δύναται πρὸς τὸ ποιῆσαι; Τοῦτο γὰρ ἐμποδίου ἐστὶ δεῖσθαι.

Ἐπεὶ καὶ ὅταν τὸ φῶς προσίηι τὸ τοῦ ἡλίου, οὐ πρότερον δεῖ τὸν ἀέρα εἶτα καὶ ἡμᾶς, ἀλλ' ἅμα, καὶ πρὶν ἐγγὺς τῆς ὀψεως γενέσθαι πολλάκις ὄντος ἀλλαχοῦ, ὥς μὴ παθόντος τοῦ ἀέρος ἡμᾶς ὁρᾶν, μετὰ ὄντος τοῦ μὴ πεπονθότος καὶ τοῦ φωτός μήπω ἐληλυθότος, πρὸς ὃ δεῖ τὴν ὄψιν συνάψαι. Ἐπεὶ καὶ τὸ τῆς νυκτός ὁρᾶν τὰ ἄστρα ἢ ὅλως πῦρ χαλεπὸν ταύτῃ τῇ ὑποθέσει ἀπευθῆναι. Εἰ δὲ μένει μὲν ἡ ψυχὴ ἐφ' ἑαυτῆς, φωτός δὲ δεῖται ὥσπερ βακτηρίας πρὸς τὸ φθάσαι, ἔδει τὴν ἀντίληψιν βίαιον καὶ ἀντερείδοντος εἶναι καὶ τεταμένον τοῦ φωτός, καὶ τὸ αἰσθητόν, τὸ χρῶμα, ἢ χρῶμα, ἀντιτυποῦν καὶ αὐτὸ εἶναι· οὕτω γὰρ διὰ μέσου αἱ ἀφαί. Εἶτα καὶ πρότερον ἐγγὺς γέγονε μηδενὸς μετὰ ὄντος τότε· οὕτω γὰρ ὕστερον τὸ διὰ μέσου ἅπτεσθαι ποιεῖ τὴν γνῶσιν, οἷον τῇ μνήμῃ καὶ ἔτι μᾶλλον συλλογισμῷ· νῦν δὲ οὐχ οὕτως. Ἀλλ' εἰ παθεῖν δεῖ τὸ πρὸς τὸ αἰσθητόν φῶς, εἶτα διαδοῦναι μέχρι ὀψεως, ἡ αὐτὴ γίνεται ὑπόθεσις τῇ ἀπὸ τοῦ αἰσθητοῦ τὸ μετὰ ὄντος πρότερον τρεπούσῃ, πρὸς ἣν ἦδη καὶ ἐν ἄλλοις ἠπόρηται.

[5] Περὶ δὲ τοῦ ἀκούειν ἄρα ἐνταῦθα συγχωρητέον, πάσχοντος τοῦ ἀέρος τὴν κίνησιν τὴν πρώτην τοῦ παρακειμένου ὑπὸ τοῦ τὸν ψόφον ποιοῦντος, τῷ τὸν μέχρι ἀκοῆς ἀέρα πάσχειν τὸ αὐτό, οὕτως εἰς αἴσθησιν ἀφικνεῖσθαι; Ἡ κατὰ συμβεβηκὸς μὲν τὸ μετὰ τῷ παρεῖναι ἐν μέσῳ, ἀναιρεθέντος δὲ τοῦ μετὰ, ἅπαξ δὲ γενομένου τοῦ ψόφου, οἷον συμβαλλόντων δύο σωμάτων, εὐθέως ἀπαντᾶν πρὸς ἡμᾶς τὴν αἴσθησιν; Ἡ καὶ δεῖ μὲν ἀέρος τὴν πρώτην τοῦ πληττομένου, τὸ δὲ ἐντεῦθεν ἤδη ἄλλως τὸ μετὰ; Ἐνταῦθα μὲν γὰρ δοκεῖ κύριος εἶναι ὁ ἀήρ τοῦ ψόφου· μὴ γὰρ ἂν μηδὲ τὴν ἀρχὴν γενέσθαι ψόφον δύο σωμάτων συρραγόντων, εἰ μὴ ὁ ἀήρ πληγείς ἐν τῇ ταχείᾳ συνόδῳ αὐτῶν καὶ ἐξωσθείς πλήξας ἔδωκε τῷ ἐφεξῆς μέχρις ὧτων καὶ ἀκοῆς. Ἀλλ' εἰ ὁ ἀήρ κύριος τοῦ ψόφου καὶ τούτου κινηθέντος ἢ πληγῇ, παρὰ τί ἂν εἶεν αἱ διαφοραὶ τῶν φωνῶν καὶ τῶν ψόφων; Ἄλλο γὰρ ἢ χεῖ χαλκὸς πρὸς χαλκὸν ἢ πρὸς ἄλλο, ἄλλο δὲ ἄλλο· ὁ δὲ ἀήρ εἰς καὶ ἡ ἐν αὐτῷ πληγῇ· οὐ γὰρ μόνον τῷ μεγάλῳ καὶ τῷ μικρῷ διαφοραί. Εἰ δ' ὅτι πρὸς ἀέρα γενομένη πληγῇ ψόφον ἐποίησεν, οὐχ ἢ ἀήρ φατέον· τότε γὰρ φωνεῖ, ὅταν στάσιν λάβῃ στερεοῦ σώματος, πρὶν χυθῆναι μένων ὥσπερ στερεόν τι· ὥστε ἄρκεῖ τὰ συγκρούοντα, καὶ τὴν σύρρηξιν καὶ ταύτην τὴν πληγὴν εἶναι τὸν ψόφον εἰς αἴσθησιν ἐλθοῦσαν· μαρτυρεῖν δὲ καὶ τοὺς ἔνδον ἤχους τῶν ζώων οὐκ ἐν ἀέρι, ἀλλὰ συγκρούσαντος καὶ πλήξαντος ἄλλο ἄλλου· οἷον καὶ ὀστέων κάμπυεις καὶ πρὸς ἄλληλα παρατριβομένων ἀέρος μὴ ὄντος μετὰ καὶ πίσεις. Ἀλλὰ περὶ μὲν τούτου ἠπορήσθω ὁμοίου ἤδη καὶ ἐνταῦθα τοῦ ζητήματος γενομένου, ὅπερ ἐλέγετο ἐπὶ τῆς ὀψεως εἶναι, συναισθήσεώς τινος ὡς ἐν ζώῳ καὶ τοῦ κατὰ τὴν ἀκοὴν πάθους ὄντος.

[6] Εἰ δὲ καὶ τὸ φῶς γένοιτο ἂν μὴ ὄντος ἀέρος, οἷον ἡλίου [ὄντος] ἐν ἐπιφανείᾳ τῶν σωμάτων ἐπιλάμποντος, τοῦ μετὰ ὄντος κενοῦ καὶ νῦν κατὰ συμβεβηκός, ὅτι πάρεστι, φωτιζόμενου; Ἀλλ' εἰ δι' αὐτὸν παθόντα καὶ τὰ ἄλλα, καὶ τὴν ὑπόστασιν εἶναι τῷ φωτὶ διὰ τὸν ἀέρα – πάθημα γὰρ αὐτοῦ εἶναι – μὴ ἂν οὖν ἔσσεσθαι τὸ πάθημα μὴ ὄντος τοῦ πεισομένου. Ἡ πρῶτον μὲν οὐκ αὐτοῦ πρώτως οὐδ' ἢ αὐτός. Ἔστι γὰρ καὶ αὐτοῦ ἐκάστου σώματος πυρίνου καὶ λαμπροῦ· καὶ δὴ καὶ λίθων τοιούτων φωτεινὴ χροά. Ἀλλὰ τὸ εἰς

ἄλλο ἀπὸ τοῦ ἔχοντος χροᾶν τοιαύτην ἰδὼν ἄρα ἂν εἴη μὴ ὄντος ἐκεῖνου; Ἄλλ' εἰ μὲν ποιότης μόνον καὶ τινος ποιότης, ἐν ὑποκειμένῳ οὐσης πάσης ποιότητος, ἀνάγκη καὶ τὸ φῶς ζητεῖν ἐν ᾧ ἔσται σῶματι. Εἰ δὲ ἐνέργεια ἀπ' ἄλλου, διὰ τί οὐκ ὄντος ἐφεξῆς σώματος, ἀλλὰ οἷον κενοῦ μεταξύ, εἴπερ οἷόν τε, οὐκ ἔσται καὶ ἐπιβαλεῖ καὶ εἰς τὸ ἐπέκεινα; Ἀτενὲς γὰρ ὄν διὰ τί οὐ περάσει οὐκ ἐποχούμενον; Εἰ δὲ δὴ καὶ τοιοῦτον οἷον πεσεῖν, καταφερόμενον ἔσται. Οὐ γὰρ δὴ ὁ ἀήρ οὐδ' ὅλως τὸ φωτιζόμενον ἔσται τόδε ἔλκον ἀπὸ τοῦ φωτίζοντος καὶ βιαζόμενον προελθεῖν· ἐπεὶ οὐδὲ συμβεβηκός, ὥστε πάντως ἐπ' ἄλλῳ, ἢ πάθημα ἄλλου, ὥστε δεῖ εἶναι τὸ πεισόμενον· ἢ ἔδει μένειν ἐληλυθότος· νῦν δὲ ἄπεισιν· ὥστε καὶ ἔλθοι ἂν. Ποῦ οὖν; Ἡ τόπον δεῖ μόνον εἶναι. Ἡ οὕτω γε ἀπολεῖ τὴν ἐνέργειαν αὐτοῦ τὴν ἐξ αὐτοῦ τὸ τοῦ ἡλίου σῶμα· τοῦτο δὲ ἦν τὸ φῶς. Εἰ δὲ τοῦτο, οὐδὲ τὸ φῶς τινος ἔσται. Ἔστι δὲ ἡ ἐνέργεια ἐκ τινος ὑποκειμένου, οὐκ εἰς ὑποκείμενον δέ· πάθοι δ' ἂν τι τὸ ὑποκείμενον, εἰ παρείη. Ἄλλ' ὥσπερ ζωὴ ἐνέργεια οὕσα ψυχῆς ἐστὶν ἐνέργεια παθόντος ἂν τινος, οἷον τοῦ σώματος, εἰ παρείη, καὶ μὴ παρόντος δέ ἐστι, τί ἂν κωλύοι καὶ ἐπὶ φωτὸς οὕτως, εἴπερ ἐνέργειά τις [τὸ φωτεινὸν] εἴη; Οὐδὲ γὰρ νῦν τὸ φωτεινὸν τοῦ ἀέρος γενναῖ τὸ φῶς, ἀλλὰ γῆι συμμιγνύμενος σκοτεινὸν ποιεῖ καὶ οὐ καθαρὸν ὄντως· ὥστε ὅμοιον εἶναι λέγειν τὸ γλυκὺ εἶναι, εἰ πικρῶι μιγείη. Εἰ δέ τις τροπὴν λέγοι τοῦ ἀέρος τὸ φῶς, λεκτέον ὡς ἐχρῆν αὐτὸν τρέπεσθαι τὸν ἀέρα τῇ τροπῇ, καὶ τὸ σκοτεινὸν αὐτοῦ μὴ σκοτεινὸν γεγενῆσθαι ἡλλοιωμένον. Νῦν δὲ ὁ ἀήρ οἷός ἐστι μένει, ὡς ἂν οὐδὲν παθὼν. Τὸ δὲ πάθημα ἐκεῖνου δεῖ εἶναι, οὐ πάθημα· οὐ τοίνυν οὐδὲ χρῶμα αὐτοῦ, ἀλλ' αὐτὸ ἐφ' αὐτοῦ· πάρεστι δὲ ὁ ἀήρ. Καὶ τοῦτο μὲν οὕτως ἐπεσκέφθω.

[7] Πότερα δὲ ἀπόλλυται ἢ ἀνατρέχει; Τάχα γὰρ ἂν τι καὶ ἐκ τούτου λάβοιμεν εἰς τὸ πρόσθεν. Ἡ εἰ μὲν ἦν ἔνδοθεν, ὥστε τὸ μετεληφὸς ἔχειν οἰκεῖον ἤδη, τάχα ἂν τις εἶπεν ἀπόλλυσθαι· εἰ δὲ ἐστὶν ἐνέργεια οὐ ρέουσα – περιέρρει γὰρ ἂν καὶ ἐχεῖτο εἴσω πλέον ἢ ὅσον τὸ παρὰ τοῦ ἐνεργοῦντος ἐπεβάλλετο – οὐκ ἂν ἀπολλύοιτο μένοντος ἐν ὑποστάσει τοῦ φωτίζοντος. Μετακινουμένου δὲ ἐν ἄλλῳ ἐστὶ τόπωι οὐχ ὡς παλιρροίας ἢ μεταρροίας γενομένης, ἀλλ' ὡς τῆς ἐνεργείας ἐκεῖνου οὐσης καὶ παραγινομένης, εἰς ὅσον κωλύει οὐδέν. Ἐπεὶ καὶ εἰ πολλαπλασία ἢ ἀπόστασις ἦν ἢ νῦν ἐστὶ πρὸς ἡμᾶς τοῦ ἡλίου, ἦν ἂν καὶ μέχρι ἐκεῖ φῶς μηδενὸς κωλύοντος μηδὲ ἐμποδῶν ἐν τῷ μεταξὺ ἵσταμένου. Ἔστι δὲ ἡ μὲν ἐν αὐτῷ ἐνέργεια καὶ οἷον ζωὴ τοῦ σώματος τοῦ φωτεινοῦ πλείων καὶ οἷον ἀρχὴ τῆς ἐνεργείας καὶ πηγὴ· ἡ δὲ μετὰ τὸ πέρας τοῦ σώματος, εἰδωλον τοῦ ἐντός, ἐνέργεια δευτέρα οὐκ ἀφισταμένη τῆς προτέρας. Ἐχει γὰρ ἕκαστον τῶν ὄντων ἐνέργειαν, ἢ ἐστὶν ὁμοίωμα αὐτοῦ, ὥστε αὐτοῦ ὄντος κάκεῖνο εἶναι καὶ μένοντος φθάνειν εἰς τὸ πόρρω, τὸ μὲν ἐπιπλέον, τὸ δὲ εἰς ἔλαττον· καὶ αἱ μὲν ἀσθενεῖς καὶ ἀμυδραί, αἱ δὲ καὶ λανθάνουσαι, τῶν δ' εἰσὶ μείζους καὶ εἰς τὸ πόρρω· καὶ ὅταν εἰς τὸ πόρρω, ἐκεῖ δεῖ νομίζειν εἶναι, ὅπου τὸ ἐνεργοῦν καὶ δυνάμενον, καὶ αὖ οὐ φθάνει. Ἔστι δὲ καὶ ἐπὶ ὀφθαλμῶν ἰδεῖν ζώων λαμπόντων τοῖς ὀμμασι, γινομένου αὐτοῖς φωτὸς καὶ ἔξω τῶν ὀμμάτων· καὶ δὴ καὶ ἐπὶ ζώων, ἃ ἔνδον συνεστραμμένον πῦρ ἔχοντα ταῖς ἀνοιδάνσεσιν ἐν σκότῳ ἐκλάμπει εἰς τὸ

ἔξω, καὶ ἐν ταῖς συστολαῖς αὐτῶν οὐδέν ἐστι φῶς ἔξω, οὐδ' αὖ ἐφθάρη, ἀλλ' ἢ ἔστιν ἢ οὐκ ἔστιν ἔξω. Τί οὖν; Εἰσελήλυθεν; Ἡ οὐκ ἔστιν ἔξω, ὅτι μὴδὲ τὸ πῦρ πρὸς τὸ ἔξω, ἀλλ' ἔδου εἰς τὸ εἶσω. Τὸ οὖν φῶς ἔδου καὶ αὐτό; Ἡ οὐ, ἀλλ' ἐκεῖνο μόνον· δύντος δὲ ἐπίπροσθεν ἐστι τὸ ἄλλο σῶμα, ὡς μὴ ἐνεργεῖν ἐκεῖνο πρὸς τὸ ἔξω. Ἔστιν οὖν τὸ ἀπὸ τῶν σωμάτων φῶς ἐνέργεια φωτεινοῦ σώματος πρὸς τὸ ἔξω· αὐτὸ δὲ ὅλως [φῶς] τὸ ἐν τοῖς τοιοῦτοις σώμασιν, ἃ δὴ πρῶτως ἐστὶ τοιαῦτα, οὐσία ἢ κατὰ τὸ εἶδος τοῦ φωτεινοῦ πρῶτως σώματος. Ὅταν δὲ μετὰ τῆς ὕλης τὸ τοιοῦτον σῶμα ἀναμιχθῇ, χροάν ἔδωκε· μόνη δὲ ἡ ἐνέργεια οὐ δίδωσιν, ἀλλ' οἷον ἐπιχρώννυσιν, ἅτε οὕσα ἄλλου κάκεινου οἷον ἐξηρητημένη, οὗ τὸ ἀποστὰν κάκεινου τῆς ἐνεργείας ἄπεστιν. Ἀσώματον δὲ πάντως δεῖ τιθῆναι, κἂν σώματος ᾗ. Διὸ οὐδὲ τὸ ἀπελήλυθε κυρίως οὐδὲ τὸ πάρεστιν, ἀλλὰ τρόπον ἕτερον ταῦτα, καὶ ἔστιν ὑπόστασις αὐτοῦ ὡς ἐνέργεια. Ἐπεὶ καὶ τὸ ἐν τῷ κατόπτρῳ εἰδῶλον ἐνέργειαν λεκτέον τοῦ ἐνορωμένου ποιοῦντος εἰς τὸ πάσχειν δυνάμενον οὐ ρέοντος· ἀλλ' εἰ πάρεστι, κάκεινο ἐκεῖ φαίνεται καὶ ἔστιν οὕτως ὡς εἰδῶλον χροᾶς ἐσχηματισμένης ὥδι· κἂν ἀπέλθῃ, οὐκέτι τὸ διαφανὲς ἔχει, ὃ ἔσχε πρότερον, ὅτε παρείχεν εἰς αὐτὸ ἐνεργεῖν τὸ ὁρώμενον. Ἀλλὰ καὶ ἐπὶ τῆς ψυχῆς, ὅσον ἐνέργεια ἄλλης προτέρας, μενούσης τῆς προτέρας μένει καὶ ἡ ἐφεξῆς ἐνέργεια. Εἴ τις δὲ μὴ ἐνέργεια, ἀλλ' ἐξ ἐνεργείας, οἷαν ἐλέγομεν τὴν τοῦ σώματος οἰκείαν ἤδη ζωὴν, ὥσπερ τὸ φῶς τὸ ἀναμειγμένον ἤδη τοῖς σώμασιν; Ἡ ἐνταῦθα τῷ καὶ συμμεῖχθαι τὸ ποιοῦν τὸ χρῶμα. Ἐπὶ δὲ τῆς ζωῆς τῆς τοῦ σώματος τί; Ἡ παρακειμένης ψυχῆς ἄλλης ἔχει. Ὅταν οὖν τὸ σῶμα φθάρῃ – οὐ γὰρ δὴ ψυχῆς τι ἅμοιρον δύναται εἶναι – φθειρομένου οὖν τοῦ σώματος καὶ οὐκ ἐπαρκούσης αὐτῷ οὔτε τῆς δούσης οὐτ' εἴ τις παράκειται, πῶς ἂν ἔτι ζωὴ μένοι; Τί οὖν; Ἐφθάρη αὕτη; Ἡ οὐδὲ αὕτη· εἰδῶλον γὰρ ἐκλάμψεως καὶ τοῦτο· οὐκέτι δὲ ἐστὶν ἐκεῖ μόνον.

[8] Εἰ δ' εἴη σῶμα ἔξω τοῦ οὐρανοῦ, καὶ ὅψις τις ἐντεῦθεν μηδενὸς καλύοντος εἰς τὸ ἰδεῖν, ἄρ' ἂν θεάσαιτο ὃ τι μὴ συμπαθὲς πρὸς ἐκεῖνο, εἰ τὸ συμπαθὲς νῦν διὰ τὴν ζώου ἐνὸς φύσιν; Ἡ εἰ τὸ συμπαθὲς διὰ τὸ ἐνὸς ζώου τὰ αἰσθανόμενα καὶ τὰ αἰσθητά, καὶ αἱ αἰσθήσεις οὕτως οὐκ ἂν, εἰ μὴ τὸ σῶμα τοῦτο τὸ ἔξω μέρος τοῦδε τοῦ ζώου· εἰ γὰρ εἴη, τάχα ἂν. Εἰ μέντοι μὴ μέρος εἴη, σῶμα δὲ κεχρωσμένον καὶ τὰς ἄλλας ποιότητας ἔχον, οἷον τὸ ἐνταῦθα, ὁμοειδὲς ὃν τῷ ὀργάνῳ; Ἡ οὐδ' οὕτως, εἰ ὀρθὴ ἡ ὑπόθεσις· εἰ μὴ τις τούτῳ γε αὐτῷ τὴν ὑπόθεσιν ἀνελεῖν πειρῶιτο ἄτοπον εἶναι λέγων, εἰ μὴ χρῶμα ὁψεται ἢ ὅψις παρόν, καὶ αἱ ἄλλαι αἰσθήσεις τῶν αἰσθητῶν παρόντων αὐταῖς οὐκ ἐνεργήσουσι πρὸς αὐτά. Ἀλλὰ τὸ ἄτοπον τοῦτο, πόθεν δὴ φαίνεται, φήσομεν. Ἡ ὅτι ἐνταῦθα ἐν ἐνὶ ὄντες καὶ ἐνὸς ταῦτα ποιοῦμεν καὶ πάσχομεν. Τοῦτο οὖν σκεπτέον, εἰ παρὰ τοῦτο. Καὶ εἰ μὲν αὐτάρκως, δέδεικται· εἰ δὲ μή, καὶ δι' ἄλλων δεικτέον. Τὸ μὲν οὖν ζῶιον ὅτι συμπαθὲς αὐτῷ, δῆλον· καὶ εἰ εἴη ζῶιον, ἄρκεῖ· ὥστε καὶ τὰ μέρη, ἢ ἐνὸς ζώου. Ἀλλ' εἰ δι' ὁμοιότητά τις λέγοι; Ἀλλ' ἡ ἀντίληψις κατὰ τὸ ζῶιον καὶ ἡ αἴσθησις, ὅτι τοῦ ὁμοίου μετέχει τὸ αὐτό· τὸ γὰρ ὄργανον ὁμοιον αὐτοῦ· ὥστε ἡ αἴσθησις ψυχῆς ἀντίληψις ἔσται δι' ὀργάνων ὁμοίων τοῖς ἀντιληπτοῖς. Ἐὰν οὖν ζῶιον ὃν αἰσθάνηται μὲν μὴ τῶν ἐν αὐτῷ, τῶν δὲ ὁμοίων τοῖς ἐν αὐτῷ, ἢ μὲν

ζῶιον, ἀντιλήψεται; Ἡ μέντοι τὰ ἀντιληπτὰ ἔσται, οὐχ ἥι αὐτοῦ, ἀλλ' ἥι ὅμοια τοῖς ἐν αὐτῷ. Ἡ καὶ τὰ ἀντιληπτὰ οὕτως ἀντιληπτὰ ὅμοια ὄντα, ὅτι αὕτη αὐτὰ ὅμοια πεποίηκεν, ὥστε μὴ οὐ προσήκοντα εἶναι· ὥστε εἰ τὸ ποιοῦν ἐκεῖ ἡ ψυχὴ πάντη ἑτέρα, καὶ τὰ ἐκεῖ ὑποτεθέντα ὅμοια οὐδὲν πρὸς αὐτήν. Ἀλλὰ γὰρ ἡ ἀτοπία τὸ μαχόμενον ἐν τῇ ὑποθέσει δείκνυσιν ὡς αἰτίον ἐστὶν αὐτῆς· ἅμα γὰρ ψυχὴν λέγει καὶ οὐ ψυχὴν, καὶ συγγενῇ καὶ οὐ συγγενῇ, καὶ ὅμοια ταῦτα καὶ ἀνόμοια· ὥστε ἔχουσα τὰ ἀντικείμενα ἐν αὐτῇ οὐδ' ἂν ὑπόθεσις εἴη. Καὶ γάρ, ὡς ἡ ψυχὴ ἐν τούτῳ· ὥστε πᾶν καὶ οὐ πᾶν τίθησι, καὶ ἄλλο καὶ οὐκ ἄλλο, καὶ τὸ μηδὲν καὶ οὐ τὸ μηδέν, καὶ τέλος καὶ οὐ τέλος. Ὡστε ἀφετέον τὴν ὑπόθεσιν, ὡς οὐκ ὄν ζητεῖν τὸ ἀκόλουθον τῷ αὐτὸ τὸ ὑποτεθὲν ἐν αὐτῷ ἀναιρεῖν.

στ: Περὶ αἰσθησεως καὶ μνήμης.

[1] Τὰς αἰσθήσεις οὐ τυπώσεις οὐδ' ἐνσφραγίσεις λέγοντες ἐν ψυχῇ γίνεσθαι, οὐδὲ τὰς μνήμας πάντως τε καὶ ἀκολούθως ἐροῦμεν κατοχὰς μαθημάτων καὶ αἰσθήσεων εἶναι τοῦ τύπου μείναντος ἐν τῇ ψυχῇ, ὃς μηδὲ τὸ πρῶτον ἐγένετο. Διὸ τοῦ αὐτοῦ λόγου ἂν εἴη ἄμφω, ἢ ἐγγίγνεσθαι τε ἐν τῇ ψυχῇ καὶ μένειν, εἰ μνημονεύοιτο, ἢ τὸ ἕτερον ὁποτερονοῦν μὴ διδόντα μὴ διδόναι μηδὲ θάτερον. Ὅσοι δὴ λέγομεν μηδέτερον, ἀναγκαίως ζητήσομεν, τίς τρόπος ἐκατέρου, ἐπειδὴ οὔτε τὸν τύπον τοῦ αἰσθητοῦ ἐγγίγνεσθαι φαμεν τῇ ψυχῇ καὶ τυποῦν αὐτήν, οὔτε τὴν μνήμην λέγομεν εἶναι τοῦ τύπου ἐμείναντος. Εἰ δ' ἐπὶ τῆς ἐναργεστάτης αἰσθήσεως θεωροῦμεν τὸ συμβαῖνον, τάχ' ἂν καὶ ἐπὶ τῶν ἄλλων αἰσθήσεων μεταφέροντες τὸ αὐτὸ ἐξευροίμεν ἂν τὸ ζητούμενον. Δῆλον δὲ δήπου ἐν παντί, ὥς αἰσθησιν ὁτουοῦν λαμβάνοντες δι' ὁράσεως ἐκεῖ ὁρῶμεν καὶ τῇ ὄψει προσβάλλομεν, οὗ τὸ ὁρατὸν ἐστὶν ἐπ' εὐθείας κείμενον, ὥς ἐκεῖ δηλονότι τῆς ἀντιλήψεως γινομένης καὶ πρὸς τὸ ἔξω τῆς ψυχῆς βλεπούσης, ἅτε μηδενός, οἶμαι, τύπου ἐν αὐτῇ γενομένου ἢ γιγνομένου οὐδὲ τῷ σφραγίδα λαμβάνειν, ὥσπερ ἐν κηρῷ δακτυλίου βλεπούσης. Οὐδὲν γὰρ ἂν ἐδεήθη τοῦ ἔξω βλέπειν, ἥδη ἔχουσα παρ' ἑαυτῆς εἶδος τοῦ ὁρωμένου τούτῳ τῷ ἐκεῖ εἰσελθεῖν τὸν τύπον βλέπουσα. Τὸ δὲ δὴ διάστημα προστιθεῖσα τῷ ὁράματι καὶ ἐξ ὅσου ἡ θέα ἡ ψυχὴ λέγουσα οὕτως ἂν τὸ ἐν αὐτῇ οὐδὲν ἀφαιρετικὸς ἀφ' αὐτῆς ὥς πόρρω ὄν βλέπει; Τό τε μέγεθος αὐτοῦ, ὅσον ἐστὶν ἔξω, πῶς ἂν ὅσον ἐστὶ λέγοι, ἢ ὅτι μέγα, οἷον τὸ τοῦ οὐρανοῦ, τοῦ ἐν αὐτῇ τύπου τοσούτου δὲ εἶναι οὐ δυναμένου; Τὸ δὲ μέγιστον ἀπάντων· εἰ γὰρ τύπους λαμβάνοιμεν ὧν ὁρῶμεν, οὐκ ἔσται βλέπειν αὐτὰ ἃ ὁρῶμεν, ἰνδάλματα δὲ ὁραμάτων καὶ σκιάς, ὥστε ἄλλα μὲν εἶναι αὐτὰ τὰ πράγματα, ἄλλα δὲ τὰ ἡμῖν ὁρώμενα. Ὅλως δέ, ὥσπερ λέγεται, ὥς οὐκ ἔστιν ἐπιθέντα τῇ κόρῃ τὸ ὁρατὸν θεάσασθαι, ἀποστήσαντα δὲ δεῖ οὕτως ὁρᾶν, τοῦτο χρὴ καὶ πολὺ μᾶλλον ἐπὶ τὴν ψυχὴν μεταφέρειν. Εἰ γὰρ τὸν τύπον τοῦ ὁρατοῦ θείμεθα ἐν αὐτῇ, ἐκεῖνο μὲν, ὧ ἐνεσφράγισται, οὐκ ἂν ὄραμα ἴδοι· δεῖ γὰρ [καὶ] δύο γενέσθαι τό τε ὁρῶν καὶ τὸ ὁρώμενον. Ἄλλο ἄρα δεῖ εἶναι τὸ ὁρῶν ἀλλαχοῦ κείμενον τὸν τύπον, ἀλλ' οὐκ ἐν ὧ ἐστὶ κείμενον. Δεῖ ἄρα τὴν ὄρασιν οὐ κειμένου εἶναι, ἀλλὰ μὴ κειμένου εἶναι, ἵνα ἢ ὄρασις.

[2] Εἰ οὖν μὴ οὕτως, τίς ὁ τρόπος; Ἡ λέγει περὶ ὧν οὐκ ἔχει· τοῦτο γὰρ δυνάμεως, οὐ τὸ παθεῖν τι, ἀλλὰ τὸ δυνηθῆναι καὶ ἐφ' ὧ τέτακται ἐργάσασθαι. Οὕτως γὰρ ἂν, οἶμαι, καὶ διακριθεῖ τῇ ψυχῇ καὶ τὸ ὁρατὸν καὶ τὸ ἀκουστόν, οὐκ εἰ τύποι ἄμφω, ἀλλ' εἰ μὴ τύποι μηδὲ πείσεις, ἀλλ' ἐνέργειαι περὶ ὃ ἔπεισι πεφύκασιν. Ἡμεῖς δὲ ἀπιστοῦντες, μὴ οὐ δύνηται, ἐὰν μὴ πληγῇ, τὸ αὐτῆς γινώσκειν δύναμις ἐκάστη, πάσχειν, ἀλλ' οὐ γινώσκειν τὸ ἐγγὺς ποιοῦμεν, οὐ κρατεῖν δέδοται, ἀλλ' οὐ κρατεῖσθαι. Τὸν αὐτὸν δὴ τρόπον καὶ ἐπὶ ἀκοῆς δεῖ νομίζειν γίνεσθαι· τὸν μὲν τύπον εἶναι ἐν τῷ ἀέρι πληγὴν τινα οὗσαν διηρθρωμένην, οἷον γραμμάτων ἐγγεγραμμένων ὑπὸ τοῦ τὴν φωνὴν πεποιηκότος, τὴν μὲντοι δύναμιν καὶ τὴν τῆς ψυχῆς οὐσίαν οἷον ἀναγνῶναι τοὺς τύπους ἐν τῷ ἀέρι γεγραμμένους ἐλθόντας πλησίον, εἰς ὃ

ἐλθόντες πεφύκασιν ὁράσθαι. Γεύσεως δὲ καὶ ὁσφρήσεως τὰ μὲν πάθη, τὰ δ' ὅσα αἰσθήσεις αὐτῶν καὶ κρίσεως, τῶν παθῶν εἰσι γνώσεις ἄλλαι τῶν παθῶν οὔσαι. Τῶν δὲ νοητῶν ἢ γνῶσις ἀπαθῆς καὶ ἀτύπωτός ἐστι μᾶλλον· ἀνάπαλιν γὰρ ἔσωθεν οἷον προπίπτει, τὰ δὲ ἔξωθεν θεωρεῖται· καὶ ἔστιν ἐκεῖνα μᾶλλον ἐνέργειαι καὶ κυριώτεραι· αὐτῆς γάρ, καὶ ἔστιν αὐτὴ ἐνεργοῦσα ἕκαστον. Πότερα δὲ αὐτὴν μὲν ἢ ψυχὴ δύο καὶ ὡς ἕτερον ὁρᾷ, νοῦν δὲ ἓν καὶ ἅμφω τὰ δύο ἓν, ἓν ἄλλοις.

[3] Νῦν δὲ τούτων εἰρημένων περὶ μνήμης ἐφεξῆς λεκτέον εἰποῦσι πρότερον, ὡς οὐ θαυμαστόν, μᾶλλον δὲ θαυμαστόν μὲν, ἀπιστεῖν δὲ οὐ δεῖ τῇ τοιαύτῃ δυνάμει τῆς ψυχῆς, εἰ μὴδὲν λαβοῦσα εἰς αὐτὴν ἀντίληψιν ὧν οὐκ ἔσχε ποιεῖται. Λόγος γάρ ἐστι πάντων, καὶ λόγος ἔσχατος μὲν τῶν νοητῶν καὶ τῶν ἐν τῷ νοητῷ ἢ ψυχῆς φύσις, πρῶτος δὲ τῶν ἐν τῷ αἰσθητῷ παντί. Διὸ δὴ καὶ πρὸς ἅμφω ἔχει, ὑπὸ μὲν τῶν εὐπαθοῦσα καὶ ἀναβιωσκομένη, ὑπὸ δὲ τῶν τῇ ὁμοιότητι ἀπατωμένη καὶ κατιοῦσα ὥσπερ θελγομένη. Ἐν μέσῳ δὲ οὔσα αἰσθάνεται ἅμφοιν, καὶ τὰ μὲν νοεῖν λέγεται εἰς μνήμην ἐλθοῦσα, εἰ πρὸς αὐτοῖς γίγνοιτο· γινώσκει γὰρ τῷ αὐτὰ πῶς εἶναι· γινώσκει γὰρ οὐ τῷ ἐνιζάνειν αὐτά, ἀλλὰ τῷ πῶς ἔχειν αὐτὰ καὶ ὁρᾶν αὐτὰ καὶ εἶναι αὐτὰ ἀμυδρότερον καὶ γίνεσθαι ἐκ τοῦ ἀμυδροῦ τῷ οἷον ἐγείρεσθαι ἐναργεστέρα καὶ ἐκ δυνάμεως εἰς ἐνέργειαν ἰέναι. Τὰ δ' αἰσθητὰ τὸν αὐτὸν τρόπον οἷον συναψάμενα καὶ ταῦτα παρ' αὐτῆς οἷον ἐκλάμπειν ποιεῖ καὶ πρὸ ὁμμάτων εἶναι ἐργάζεται ἐτοιμῆς οὔσης καὶ πρὸ οἷον ὠδινούσης πρὸς αὐτὰ τῆς δυνάμεως. Ὅταν τοίνυν ῥωσθῇ πρὸς ὅτιον τῶν φανέντων, ὥσπερ πρὸς παρὸν διάκειται ἐπὶ πολὺν χρόνον καὶ ὅσῳ μᾶλλον, τόσῳ ἀεί. Διὸ καὶ τὰ παιδιά μνημονεύειν λέγεται μᾶλλον, ὅτι μὴ ἀφίστανται, ἀλλὰ κεῖται αὐτοῖς πρὸ ὁμμάτων ὡς ἂν ὁρῶσιν οὐπω εἰς πλῆθος, ἀλλὰ πρὸς ὀλίγα· οἷς δὲ ἐπὶ πολλὰ ἢ διάνοια καὶ ἡ δύναμις, ὥσπερ παραθέουσι καὶ οὐ μένουσιν. Εἰ δέ γε ἔμενον οἱ τύποι, οὐκ ἂν ἐποίησε τὸ πλῆθος ἡττον μνήμας. Ἔτι, εἰ τύποι μένοντες, οὐδὲν ἔδει σκοπεῖν, ἵνα ἀναμνησθῶμεν, οὐδὲ πρότερον ἐπιλαθομένους ὕστερον ἀναμνησθεσθαι κειμένων. Καὶ αἱ εἰς ἀνάληψιν δὲ μελέται δηλοῦσι δυνάμωσιν ψυχῆς τὸ γινόμενον ὑπάρχον, ὥσπερ χειρῶν ἢ ποδῶν τὰ γυμνάσια εἰς τὸ ποιεῖν ραιδίως, ἃ μὴ ἐν ταῖς χερσὶν ἢ ποσὶ κεῖται, ἀλλὰ πρὸς ἃ τῇ συνεχεῖαι ἡτοίμασται. Διὰ τί γὰρ ἅπαξ μὲν ἀκούσας ἢ δεύτερον οὐ μέμνηται, ὅταν δὲ πολλάκις, καὶ ὁ πρότερον ἀκούσας οὐκ ἔσχε, πολλῶι ὕστερον χρόνῳ μέμνηται ἤδη; Οὐ γὰρ δὴ τῷ μέρη ἐσχηκέναι πρότερον τοῦ τύπου· ἔδει γὰρ τούτων μεμνησθαι· ἀλλ' οἷον ἐξαίφνης γίγνεται τοῦτο ἐκ τινος [τῆς] ὑστέρας ἀκροάσεως ἢ μελέτης. Ταῦτα γὰρ μαρτυρεῖ πρόκλησιν τῆς δυνάμεως καθ' ἣν μνημονεύομεν τῆς ψυχῆς ὡς ῥωσθεῖσαν ἢ ἀπλῶς ἢ πρὸς τοῦτο. Ὅταν δὲ μὴ μόνον πρὸς ἃ ἐμελετήσαμεν τὸ τῆς μνήμης ἡμῖν παρῇ, ἀλλ' οἷπερ πολλὰ ἀνειλήφασιν ἐκ τοῦ εἰθίσθαι ἀπαγγελίαις χρῆσθαι, ραιδίας ἤδη καὶ τῶν ἄλλων τὰς λεγομένας ἀναλήψεις ποιῶνται, τί ἂν τις ἐπαιτιῶιτο τῆς μνήμης ἢ τὴν δύναμιν τὴν ῥωσθεῖσαν εἶναι; Οἱ μὲν γὰρ τύποι μένοντες ἀσθένειαν μᾶλλον ἢ δύναμιν κατηγοροῖεν· τὸ γὰρ ἐντυπώτατον τῷ εἶκειν ἐστὶ τοιοῦτον, καὶ πάθους ὄντος τοῦ τύπου τὸ μᾶλλον πεπονθὸς τοῦτό ἐστι τὸ μνημονεῦον μᾶλλον. Τούτου δὲ τὸναντίον φαίνεται

συμβαῖνον· οὐδαμοῦ γὰρ ἡ πρὸς ὅτιοῦν γυμνασία εὐπαθὲς τὸ γυμνασάμενον ποιεῖ· ἐπεὶ καὶ ἐπὶ τῶν αἰσθήσεων οὐ τὸ ἀσθενὲς ὁρᾷ οἷον ὀφθαλμός, ἀλλ' ὅτῳ δύνاميς ἐστὶν εἰς ἐνέργειαν πλείων. Διὸ καὶ οἱ γεγηρακότες καὶ πρὸς τὰς αἰσθήσεις ἀσθενέστεροι καὶ πρὸς τὰς μνήμας ὡσαύτως. Ἰσχυρὸς ἄρα τις καὶ ἡ αἴσθησις καὶ ἡ μνήμη. Ἔτι τῶν αἰσθήσεων τυπώσεων οὐκ οὐσῶν, πῶς οἷόν τε τὰς μνήμας κατοχὰς τῶν οὐκ ἐντεθέντων οὐδὲ τὴν ἀρχὴν εἶναι; Ἀλλ' εἰ δύνاميς τις καὶ παρασκευὴ πρὸς τὸ ἐτοιμον, πῶς οὐχ ἅμα, ἀλλ' ὕστερον εἰς ἀναπόλησιν τῶν αὐτῶν ἐρχόμεθα; Ἡ ὅτι τὴν δύναμιν δεῖ οἷον ἐπιστῆσαι καὶ ἐτοιμάσασθαι. Τοῦτο γὰρ καὶ ἐπὶ τῶν ἄλλων δυνάμεων ὁρῶμεν εἰς τὸ ποιῆσαι ὃ δύνανται ἐτοιμαζομένων καὶ τὰ μὲν εὐθύς, τὰ δέ, εἰ συλλέξαιντο ἑαυτάς, ἐργαζομένων. Γίνονται δὲ ὡς ἐπὶ τὸ πολὺ οὐχ οἱ αὐτοὶ μνήμονες καὶ ἀγχίνοι [πολλάκις], ὅτι οὐχ ἡ αὐτὴ δύναμις ἐκατέρου, ὥσπερ οὐδ' ὁ αὐτὸς πυκτικὸς καὶ δρομικός· ἐπικρατοῦσι γὰρ ἄλλαι ἐν ἄλλῳ ἰδέαι. Καίτοι οὐκ ἐκώλυε τὸν ἀστινασοῦν ἔχοντα πλεονεξίας ψυχῆς ἀναγινώσκειν τὰ κείμενα, οὐδὲ τὸν ταύτῃ ῥυέντα τὴν τοῦ πάσχειν καὶ ἔχειν τὸ πάθος ἀδυναμίαν κεκτηῆσθαι. Καὶ τὸ τῆς ψυχῆς δὲ ἀμέγεθες [καὶ ὅλως] ψυχὴν μαρτυρεῖ δύναμιν εἶναι. Καὶ ὅλως τὰ περὶ ψυχὴν πάντ' οὐ θαυμαστὸν ἄλλον τρόπον ἔχειν, ἢ ὡς ὑπειλήφασιν ὑπὸ τοῦ μὴ ἐξετάζειν ἄνθρωποι, ἢ ὡς πρόχειροι αὐτοῖς ἐπιβολαὶ ἐξ αἰσθητῶν ἐγγίνονται δι' ὁμοιοτήτων ἀπατῶσαι. Οἷον γὰρ ἐν πίναξιν ἢ δέλτοις γεγραμμένων γραμμάτων, οὕτως περὶ τῶν αἰσθήσεων καὶ τοῦ μνημονεύειν διάκεινται, καὶ οὔτε οἱ σῶμα αὐτὴν τιθέμενοι ὁρῶσιν, ὅσα ἀδύνατα τῇ ὑποθέσει αὐτῶν συμβαίνει, οὔτε οἱ ἀσώματον.

ζ: Περὶ ἀθανασίας ψυχῆς.

[1] Εἰ δέ ἐστιν ἀθάνατος ἕκαστος ἡμῶν, ἥ φθείρεται πᾶς, ἥ τὰ μὲν αὐτοῦ ἄπεισιν εἰς σκέδασιν καὶ φθοράν, τὰ δὲ μένει εἰς αἰεῖ, ἅπερ ἐστὶν αὐτός, ὧδ' ἂν τις μάθοι κατὰ φύσιν ἐπισκοπούμενος. Ἀπλοῦν μὲν δὴ τι οὐκ ἂν εἴη ἄνθρωπος, ἀλλ' ἐστὶν ἐν αὐτῷ ψυχὴ, ἔχει δὲ καὶ σῶμα εἴτ' οὖν ὄργανον ὃν ἡμῖν, εἴτ' οὖν ἕτερον τρόπον προσηρητημένον. Ἀλλ' οὖν διηιρήσθω τε ταύτη καὶ ἐκατέρου τὴν φύσιν τε καὶ οὐσίαν καταθεατέον. Τὸ μὲν δὴ σῶμα καὶ αὐτὸ συγκείμενον οὔτε παρὰ τοῦ λόγου δύναται μένειν, ἥ τε αἰσθησις ὁραῖ λυόμενόν τε καὶ τηκόμενον καὶ παντοίους ὀλέθρους δεχόμενον, ἐκάστου τε τῶν ἐνόντων πρὸς τὸ αὐτοῦ φερομένου, φθείροντός τε ἄλλου ἕτερον καὶ μεταβάλλοντος εἰς ἄλλο καὶ ἀπολλύντος, καὶ μάλιστα ὅταν ψυχὴ ἢ φίλα ποιοῦσα μὴ παρῇ τοῖς ὄγκοις. Κἂν μονωθῇ δὲ ἕκαστον γενόμενον ἐν οὐκ ἔστι, λύσιν δεχόμενον εἰς τε μορφήν καὶ ὕλην, ἐξ ὧν ἀνάγκη καὶ τὰ ἀπλᾶ τῶν σωμάτων τὰς συστάσεις ἔχειν. Καὶ μὴν καὶ μέγεθος ἔχοντα, ἅτε σώματα ὄντα, τεμνόμενά τε καὶ εἰς μικρὰ θραυόμενα καὶ ταύτη φθορὰν ἂν ὑπομένοι. Ὡστ' εἰ μὲν μέρος ἡμῶν τοῦτο, οὐ τὸ πᾶν ἀθάνατοι, εἰ δὲ ὄργανον, ἔδει γε αὐτὸ εἰς χρόνον τινὰ δοθὲν τοιοῦτον τὴν φύσιν εἶναι. Τὸ δὲ κυριώτατον καὶ αὐτὸς ὁ ἄνθρωπος, εἴπερ τοῦτο, κατὰ τὸ εἶδος ὡς πρὸς ὕλην τὸ σῶμα ἢ κατὰ τὸ χρώμενον ὡς πρὸς ὄργανον· ἐκατέρως δὲ ἡ ψυχὴ αὐτός.

[2] Τοῦτο οὖν τίνα φύσιν ἔχει; Ἡ σῶμα μὲν ὃν πάντως ἀναλυτέον· σύνθετον γὰρ πᾶν γε σῶμα. Εἰ δὲ μὴ σῶμα εἴη, ἀλλὰ φύσεως ἄλλης, κἀκείνην ἢ τὸν αὐτὸν τρόπον ἢ κατ' ἄλλον σκεπτέον. Πρῶτον δὲ σκετέον, εἰς ὃ τι δεῖ τοῦτο τὸ σῶμα, ὃ λέγουσι ψυχὴν, ἀναλύειν. Ἐπεὶ γὰρ ζωὴ ψυχῇ πάρεστιν ἐξανάγκης, ἀνάγκη τοῦτο τὸ σῶμα, τὴν ψυχὴν, εἰ μὲν ἐκ δύο σωμάτων ἢ πλείονων εἴη, ἥτοι ἐκάτερον αὐτῶν ἢ ἕκαστον ζῶην σύμφυτον ἔχειν, ἢ τὸ μὲν ἔχειν, τὸ δὲ μὴ, ἢ μηδέτερον ἢ μηδὲν ἔχειν. Εἰ μὲν δὴ ἐνὶ αὐτῶν προσεῖη τὸ ζῆν, αὐτὸ τοῦτο ἂν εἴη ψυχὴ. Τί ἂν οὖν εἴη σῶμα ζῶην παρ' αὐτοῦ ἔχον; Πῦρ γὰρ καὶ ἀήρ καὶ ὕδωρ καὶ γῆ ἄψυχα παρ' αὐτῶν· καὶ ὅτωι πάρεστι τούτων ψυχὴ, τοῦτο ἐπακτῶι κέχρηται τῇ ζωῇ, ἀλλὰ δὲ παρὰ ταῦτα σώματα οὐκ ἔστι. Καὶ οἷς γε δοκεῖ εἶναι καὶ στοιχεῖα τούτων ἕτερα, σώματα, οὐ ψυχαί, ἐλέγχθησαν εἶναι οὐδὲ ζῶην ἔχοντα. Εἰ δὲ μηδενὸς αὐτῶν ζῶην ἔχοντος ἢ σύνοδος πεποίηκε ζῶην, ἄτοπον· εἰ δὲ ἕκαστον ζῶην ἔχοι, καὶ ἐν ἀρκεῖ· μᾶλλον δὲ ἀδύνατον συμφόρησιν σωμάτων ζῶην ἐργάζεσθαι καὶ νοῦν γεννᾶν τὰ ἀνόητα. Καὶ δὴ καὶ οὐχ ὅπως οὖν κραθέντα ταῦτα φήσουσι γίγνεσθαι. Δεῖ ἄρα εἶναι τὸ τάξον καὶ τὸ τῆς κράσεως αἴτιον· ὥστε τοῦτο τάξιν ἂν ἔχοι ψυχῆς. Οὐ γὰρ ὃ τι σύνθετον, ἀλλ' οὐδὲ ἀπλοῦν ἂν εἴη σῶμα ἐν τοῖς οὖσιν ἄνευ ψυχῆς οὐσης ἐν τῷ παντί, εἴπερ λόγος προσελθὼν τῇ ὕλει σῶμα ποιεῖ, οὐδαμόθεν δ' ἂν προσέλθοι λόγος ἢ παρὰ ψυχῆς.

[3] Εἰ δέ τις μὴ οὕτως, ἀλλὰ ἀτόμους ἢ ἀμερῇ συνελθόντα ψυχὴν ποιεῖν τῇ ἐνώσει λέγοι καὶ ὁμοπαθεῖαι, ἐλέγχουσιν ἂν καὶ τῇ παραθέσει μὴ δι' ὅλου δέ, οὐ γιγνομένου ἐνὸς οὐδὲ συμπαθοῦς ἐξ ἀπαθῶν καὶ μὴ ἐνοῦσθαι δυναμένων σωμάτων· ψυχὴ δὲ αὐτῇ συμπαθής. Ἐκ δὲ ἀμερῶν σῶμα οὐδὲ μέγεθος ἂν

γένοιτο. Καὶ μὴν εἰ ἀπλοῦ ὄντος τοῦ σώματος τὸ μὲν ὅσον ὕλικόν παρ' αὐτοῦ ζῶην ἔχειν οὐ φήσουσιν – ὕλη γὰρ ἄποιον – τὸ δὲ κατὰ τὸ εἶδος τεταγμένον ἐπιφέρειν τὴν ζωὴν, εἰ μὲν οὐσίαν φήσουσι τὸ εἶδος τοῦτο εἶναι, οὐ τὸ συναμφοτέρον, θάτερον δὲ τούτων ἔσται ἡ ψυχὴ· ὃ οὐκ ἐτ' ἂν σῶμα· οὐ γὰρ ἐξ ὕλης καὶ τοῦτο, ἢ πάλιν τὸν αὐτὸν τρόπον ἀναλύσομεν. Εἰ δὲ πάθημα τῆς ὕλης, ἀλλ' οὐκ οὐσίαν φήσουσιν εἶναι, ἀφ' οὗ τὸ πάθημα καὶ ἡ ζωὴ εἰς τὴν ὕλην ἐλήλυθε, λεκτέον αὐτοῖς. Οὐ γὰρ δι' ἡ ὕλη αὐτὴν μορφοῖ οὐδὲ αὐτὴ ψυχὴν ἐντίθησι. Δεῖ ἄρα τι εἶναι τὸ χορηγὸν τῆς ζωῆς, εἴτε τῇ ὕλει ἢ χορηγία, εἴθ' ὁτιοῦν τῶν σωμάτων, ἔξω ὃν καὶ ἐπέκεινα σωματικῆς φύσεως ἀπάσης. Ἐπεὶ οὐδ' ἂν εἴη σῶμα οὐδὲν ψυχικῆς δυνάμεως οὐκ οὔσης. Ῥεῖ γάρ, καὶ ἐν φορᾷ αὐτοῦ ἡ φύσις, καὶ ἀπόλοιτο ἂν ὡς τάχιστα, εἰ πάντα σώματα εἴη, κἂν εἰ ὄνομα ἐνὶ αὐτῶν ψυχὴν τις θεῖτο. Ταῦτα γὰρ ἂν πάθοι τοῖς ἄλλοις σώμασιν ὕλης μιᾶς οὔσης αὐτοῖς. Μᾶλλον δὲ οὐδ' ἂν γένοιτο, ἀλλὰ στήσεται ἐν ὕλει τὰ πάντα, μὴ ὄντος τοῦ μορφοῦντος αὐτήν. Τάχα δ' ἂν οὐδ' ἂν ἡ ὕλη τὸ παράπαν εἴη. Λυθήσεταιί τε καὶ τότε τὸ ζύμπαν, εἴ τις αὐτὸ πιστεύσειε σώματος συνέρξει, διδοὺς αὐτῷ ψυχῆς τάξιν μέχρι τῶν ὀνομάτων, ἀέρι καὶ πνεύματι σκεδαστοτάτω καὶ τὸ ἐνὶ εἶναι ἔχοντι οὐ παρ' αὐτοῦ. Πῶς γὰρ τεμνομένων τῶν πάντων σωμάτων ὠιτινιοῦν τις ἀναθεῖς τότε τὸ πᾶν οὐκ ἀνόητόν τε καὶ φερόμενον εἰκῇ ποιήσει; Τίς γὰρ τάξις ἐν πνεύματι δεομένῳ παρὰ ψυχῆς τάξεως ἢ λόγος ἢ νοῦς; Ἀλλὰ ψυχῆς μὲν οὔσης ὑπουργὰ ταῦτα πάντα αὐτῇ εἰς σύστασιν κόσμου καὶ ζῴου ἐκάστου, ἄλλης παρ' ἄλλου δυνάμεως εἰς τὸ ὅλον συντελοῦσης· ταύτης δὲ μὴ παρούσης ἐν τοῖς ὅλοις οὐδὲν ἂν εἴη ταῦτα, οὐχ ὅτι ἐν τάξει.

[4] Μαρτυροῦσι δὲ καὶ αὐτοὶ ὑπὸ τῆς ἀληθείας ἀγόμενοι, ὡς δεῖ τι πρὸ τῶν σωμάτων εἶναι κρεῖττον αὐτῶν ψυχῆς εἶδος, ἔνουν τὸ πνεῦμα καὶ πῦρ νοερὸν τιθέμενοι, ὥσπερ ἄνευ πυρὸς καὶ πνεύματος οὐ δυναμένης τῆς κρεῖττονος μοίρας ἐν τοῖς οὖσιν εἶναι, τόπον δὲ ζητούσης εἰς τὸ ἰδρυθῆναι, δέον ζητεῖν, ὅπου τὰ σώματα ἰδρύσουσιν, ὡς ἄρα δεῖ ταῦτα ἐν ψυχῆς δυνάμεσιν ἰδρῦσθαι. Εἰ δὲ μηδὲν παρὰ τὸ πνεῦμα τὴν ζωὴν καὶ τὴν ψυχὴν τίθενται, τί τὸ πολυθρύλλητον αὐτοῖς πῶς ἔχον, εἰς ὃ καταφεύγουσιν ἀναγκαζόμενοι τίθεσθαι ἄλλην παρὰ τὰ σώματα φύσιν δραστήριον; Εἰ οὖν οὐ πᾶν μὲν πνεῦμα ψυχὴ, ὅτι μυρία πνεύματα ἄψυχα, τὸ δὲ πῶς ἔχον πνεῦμα φήσουσι, τό πῶς ἔχον τοῦτο καὶ ταύτην τὴν σχέσιν ἢ τῶν ὄντων τι φήσουσιν ἢ μηδέν. Ἀλλ' εἰ μὲν μηδέν, πνεῦμα ἂν εἴη μόνον, τὸ δὲ πῶς ἔχον ὄνομα. Καὶ οὕτω συμβήσεται αὐτοῖς οὐδὲ ἄλλο οὐδὲν εἶναι λέγειν ἢ τὴν ὕλην καὶ ψυχὴν καὶ θεόν, καὶ ὀνόματα πάντα, ἐκεῖνο δὲ μόνον. Εἰ δὲ τῶν ὄντων ἡ σχέσις καὶ ἄλλο παρὰ τὸ ὑποκείμενον καὶ τὴν ὕλην, ἐν ὕλει μὲν, ἅυλον δὲ αὐτὸ τῷ μὴ πάλιν αὐτὸν συγκεῖσθαι ἐξ ὕλης, λόγος ἂν εἴη τις καὶ οὐ σῶμα καὶ φύσις ἑτέρα. ὦΕτι δὲ καὶ ἐκ τῶνδε οὐχ ἥττον φαίνεται ἀδύνατον ὃν τὴν ψυχὴν εἶναι σῶμα ὅτιοῦν. Ἡ γὰρ θερμὸν ἐστὶν ἢ ψυχρόν, ἢ σκληρὸν ἢ μαλακόν, ὑγρόν τε ἢ πεπηγός, μέλαν τε ἢ λευκόν, καὶ πάντα ὅσα ποιότητες σωμάτων ἄλλαι ἐν ἄλλοις. Καὶ εἰ μὲν θερμὸν μόνον, θερμαίνει, ψυχρὸν δὲ μόνον, ψύξει· καὶ κοῦφα ποιήσει τὸ κοῦφον προσγενόμενον καὶ παρόν, καὶ βαρυνεῖ τὸ βαρὺ· καὶ μελανεῖ τὸ μέλαν, καὶ τὸ λευκὸν λευκὸν ποιήσει. Οὐ γὰρ πυρὸς τὸ ψύχειν, οὐδὲ τοῦ

ψυχροῦ θερμὰ ποιεῖν. Ἀλλ' ἡ γε ψυχὴ καὶ ἐν ἄλλοις μὲν ζώοις ἄλλα, τὰ δ' ἄλλα ποιεῖ, καὶ ἐν τῷ δὲ αὐτῷ τὰ ἐναντία, τὰ μὲν πηγνῦσα, τὰ δὲ χέουσα, καὶ τὰ μὲν πυκνά, τὰ δὲ ἀραιά, μέλανα λευκά, κοῦφα βαρέα. Καίτοι ἐν δεῖ ποιεῖν κατὰ τὴν τοῦ σώματος ποιότητά τε τὴν ἄλλην καὶ δὴ καὶ χροάν· νῦν δὲ πολλὰ.

[5] Τὰς δὲ δὴ κινήσεις πῶς διαφόρους, ἀλλ' οὐ μίαν, μιᾶς οὔσης παντός σώματος κινήσεως; Εἰ δὲ τῶν μὲν προαιρέσεις, τῶν δὲ λόγους αἰτιάσονται, ὀρθῶς μὲν τοῦτο· ἀλλ' οὐ σώματος ἡ προαίρεσις οὐδὲ οἱ λόγοι διάφοροί γε ὄντες, ἐνὸς ὄντος καὶ ἀπλοῦ τοῦ σώματος, καὶ οὐ μετὸν αὐτῷ τοιούτου γε λόγου, ἢ ὅσος δέδοται αὐτῷ παρὰ τοῦ ποιήσαντος θερμὸν αὐτὸ ἢ ψυχρὸν εἶναι. Τὸ δὲ καὶ ἐν χρόνοις αὔξειν, καὶ μέχρι τοσοῦτου μέτρου, πόθεν ἂν τῷ σώματι αὐτῷ γένοιτο, ὧι προσήκει ἐναύξεσθαι, αὐτῷ δὲ ἀμοίρῳ τοῦ αὔξειν εἶναι, ἢ ὅσον παραληφθεῖ ἂν ἐν ὕλης ὄγκῳ ὑπηρετοῦν τῷ δι' αὐτοῦ τὴν αὔξιν ἐργαζομένῳ; Καὶ γὰρ εἰ ἡ ψυχὴ σῶμα οὖσα αὔξει, ἀνάγκη καὶ αὐτὴν αὔξεσθαι, προσθήκηι δηλονότι ὁμοίου σώματος, εἰ μέλλει εἰς ἴσον ἰέναι τῷ αὐξομένῳ ὑπ' αὐτῆς. Καὶ ἡ ψυχὴ ἔσται τὸ προστιθέμενον ἢ ἄψυχον σῶμα. Καὶ εἰ μὲν ψυχὴ, πόθεν καὶ πῶς εἰσιούσης, καὶ πῶς προστιθεμένης; Εἰ δὲ ἄψυχον τὸ προστιθέμενον, πῶς τοῦτο ψυχώσεται καὶ τῷ πρόσθεν ὁμογνωμονήσει καὶ ἐν ἔσται καὶ τῶν αὐτῶν δοξῶν τῇ πρόσθεν μεταλήψεται, ἀλλ' οὐχ ὥσπερ ξένη ψυχὴ αὕτη ἐν ἀγνοίᾳ ἔσται ὧν ἡ ἑτέρα; Εἰ δὲ καί, ὥσπερ ὁ ἄλλος ὄγκος ἡμῶν, τὸ μὲν τι ἀπορρεύσεται αὐτοῦ, τὸ δὲ τι προσελεύσεται, οὐδὲν δὲ ἔσται τὸ αὐτό, πῶς οὖν ἡμῖν αἱ μνήμαι, πῶς δὲ ἡ γνώρισις οἰκείων οὐδέποτε τῇ αὐτῇ ψυχῇ χρωμένων; Καὶ μὴν εἰ σῶμά ἐστι, φύσις δὲ σώματος μεριζόμενον εἰς πλείω ἕκαστον μὴ τὸ αὐτὸ εἶναι τῶν μερῶν τῷ ὅλῳ, εἰ τὸ τοσόνδε μέγεθος ψυχῇ, ὃ ἐὰν ἔλαττον ἢ ψυχὴ οὐκ ἔσται, ὥσπερ πᾶν ποσὸν ἀφαιρέσει τὸ εἶναι τὸ πρόσθεν ἡλλάξατο – εἰ δὲ τι τῶν μέγεθος ἐχόντων τὸν ὄγκον ἐλαττωθὲν τῇ ποιότητι ταῦτόν μένοι, ἢ μὲν σῶμα ἑτερόν ἐστι, καὶ ἢ ποσόν, τῇ δὲ ποιότητι ἑτέροι τῆς ποσότητος οὔσῃ τὸ ταῦτόν ἀποσώζειν δύναται – τί τοίνυν φήσουσιν οἱ τὴν ψυχὴν σῶμα εἶναι λέγοντες; Πρῶτον μὲν περὶ ἐκάστου μέρους τῆς ψυχῆς τῆς ἐν τῷ αὐτῷ σώματι πότερον ἕκαστον ψυχὴν, οἷα ἐστὶ καὶ ἡ ὅλη; Καὶ πάλιν τοῦ μέρους τὸ μέρος; Οὐδὲν ἄρα τὸ μέγεθος συνεβάλλετο τῇ οὐσίᾳ αὐτῆς· καίτοι ἔδει γε ποσοῦ τινος ὄντος· καὶ ὅλον πολλαχῇ, ὅπερ σώματι παρεῖναι ἀδύνατον ἐν πλείοσι τὸ αὐτὸ ὅλον εἶναι καὶ τὸ μέρος ὅπερ τὸ ὅλον ὑπάρχειν. Εἰ δὲ ἕκαστον τῶν μερῶν οὐ ψυχὴν φήσουσιν, ἐξ ἀψύχων ψυχὴ αὐτοῖς ὑπάρξει. Καὶ προσέτι ψυχῆς ἐκάστης τὸ μέγεθος ὀρισμένον ἔσται, οὐδὲ ἐφ' ἐκάτερα ἢ ἐπὶ τὸ ἐλαττόν γε ἢ ἐπὶ τὸ μείζον ψυχὴ οὐκ ἔσται. Ὅταν τοίνυν ἐκ συνόδου μιᾶς καὶ ἐνὸς σπέρματος δίδυμα γένηται γεννήματα, ἢ καί, ὥσπερ καὶ ἐν τοῖς ἄλλοις ζώοις, πλεῖστα τοῦ σπέρματος εἰς πολλοὺς τόπους μεριζομένου, οὗ δὴ ἕκαστον ὅλον ἐστὶ, πῶς οὐ διδάσκει τοῦτο τοὺς βουλομένους μαθάνειν, ὥς, ὅπου τὸ μέρος τὸ αὐτὸ ἐστὶ τῷ ὅλῳ, τοῦτο ἐν τῇ αὐτοῦ οὐσίᾳ τὸ ποσὸν εἶναι ὑπερβέβηκεν, ἄποσον δὲ αὐτὸ εἶναι δεῖ ἐξ ἀνάγκης; Οὕτω γὰρ ἂν μένοι τὸ αὐτὸ τοῦ ποσοῦ κλεπτομένου, ἅτε μὴ μέλον αὐτῷ ποσότητος καὶ ὄγκου, ὥς ἂν τῆς οὐσίας αὐτοῦ ἑτερόν τι οὔσης. Ἀποσον ἄρα ἡ ψυχὴ καὶ οἱ λόγοι.

[6] Ὅτι δέ, εἰ σῶμα εἴη ἡ ψυχὴ, οὔτε τὸ αἰσθάνεσθαι οὔτε τὸ νοεῖν οὔτε τὸ

ἐπίστασθαι οὔτε ἀρετὴ οὔτε τι τῶν καλῶν ἔσται, ἐκ τῶνδε δῆλον. Εἴ τι μέλλει αἰσθάνεσθαι τινος, ἐν αὐτὸ δεῖ εἶναι καὶ τῷ αὐτῷ παντὸς ἀντιλαμβάνεσθαι, καὶ εἰ διὰ πολλῶν αἰσθητηρίων πλείω τὰ εἰσιόντα εἴη ἢ πολλαὶ περὶ ἐν ποιότητες, καὶ δι' ἐνὸς ποικίλον οἶον πρόσωπον. Οὐ γὰρ ἄλλο μὲν ῥίνος, ἄλλο δὲ ὀφθαλμῶν, ἄλλὰ ταῦτὸν ὁμοῦ πάντων. Καὶ εἰ τὸ μὲν δι' ὁμμάτων, τὸ δὲ δι' ἀκοῆς, ἐν τι δεῖ εἶναι, εἰς ὃ ἄμφω. Ἡ πῶς ἂν εἴποι, ὅτι ἕτερα ταῦτα, μὴ εἰς τὸ αὐτὸ ὁμοῦ τῶν αἰσθημάτων ἐλθόντων; Δεῖ τοίνυν τοῦτο ὥσπερ κέντρον εἶναι, γραμμὰς δὲ συμβαλλούσας ἐκ περιφερείας κύκλου τὰς πανταχόθεν αἰσθήσεις πρὸς τοῦτο περαίνειν, καὶ τοιοῦτον τὸ ἀντιλαμβανόμενον εἶναι, ἐν ὃν ὄντως. Εἰ δὲ διεστῶς τοῦτο γένοιτο, καὶ οἶον γραμμῆς ἐπ' ἄμφω τὰ πέρατα αἱ αἰσθήσεις προσβάλλοιεν, ἢ συνδραμεῖται εἰς ἐν καὶ τὸ αὐτὸ πάλιν, οἶον τὸ μέσον, ἢ ἄλλο, τὸ δὲ ἄλλο, ἐκάτερον ἐκατέρου αἰσθησιν ἔξει· ὥσπερ ἂν εἰ ἐγὼ μὲν ἄλλου, σὺ δὲ ἄλλου αἰσθοιο. Καὶ εἰ ἐν εἴη τὸ αἶσθημα, οἶον πρόσωπον, ἢ εἰς ἐν συναιρεθῆσεται – ὅπερ καὶ φαίνεται· συναιρεῖται γὰρ καὶ ἐν αὐταῖς ταῖς κόραις· ἢ πῶς ἂν τὰ μέγιστα διὰ ταύτης ὀρώιτο; ὥστε ἔτι μᾶλλον εἰς τὸ ἡγεμονοῦν ἰόντα οἶον ἀμερῇ νοήματα γίνεσθαι – καὶ ἔσται ἀμερές τοῦτο· ἢ μεγέθει ὄντι τούτῳ συμμερίζοιτο ἂν, ὥστε ἄλλο ἄλλου μέρος καὶ μηδένα ἡμῶν ὅλου τοῦ αἰσθητοῦ τὴν ἀντίληψιν ἴσχειν. Ἀλλὰ γὰρ ἐν ἔστι τὸ πᾶν· πῶς γὰρ ἂν καὶ διαιροῖτο; Οὐ γὰρ δὴ τὸ ἴσον τῷ ἴσῳ ἐφαρμοσέει, ὅτι οὐκ ἴσον τὸ ἡγεμονοῦν παντὶ αἰσθητῷ. Κατὰ πηλίκα οὖν ἢ διαίρεσις; Ἡ εἰς τοσαῦτα διαιρεθῆσεται, καθόσον ἂν ἀριθμοῦ ἔχοι εἰς ποικιλίαν τὸ εἰσιὸν αἶσθημα; Καὶ ἕκαστον δὴ ἐκείνων τῶν μερῶν τῆς ψυχῆς ἄρα καὶ τοῖς μορίοις αὐτοῦ αἰσθήσεται. Ἡ ἀναίσθητα τὰ μέρη τῶν μορίων ἔσται; Ἀλλὰ ἀδύνατον. Εἰ δὲ ὅτιοῦν παντὸς αἰσθήσεται, εἰς ἅπειρα διαιρεῖσθαι τοῦ μεγέθους πεφυκότος ἀπείρους καὶ αἰσθήσεις καθ' ἕκαστον αἰσθητὸν συμβήσεται γίνεσθαι ἐκάσῳ οἶον τοῦ αὐτοῦ ἀπείρους ἐν τῷ ἡγεμονοῦντι ἡμῶν εἰκόνας. Καὶ μὴν σώματος ὄντος τοῦ αἰσθανομένου οὐκ ἂν ἄλλον τρόπον γένοιτο τὸ αἰσθάνεσθαι ἢ οἶον ἐν κηρῷ ἐνσημανθεῖσαι ἀπὸ δακτυλίων σφραγίδες, εἴτ' οὖν εἰς αἷμα, εἴτ' οὖν εἰς ἀέρα τῶν αἰσθητῶν ἐνσημαινομένων. Καὶ εἰ μὲν ὥς ἐν σώμασιν ὑγροῖς, ὅπερ καὶ εὐλογον, ὥσπερ εἰς ὕδωρ συγχυθῆσεται, καὶ οὐκ ἔσται μνήμη· εἰ δὲ μένουσιν οἱ τύποι, ἢ οὐκ ἔστιν ἄλλους ἐνσημαίνεσθαι ἐκείνων κατεχόντων, ὥστε ἄλλαι αἰσθήσεις οὐκ ἔσονται, ἢ γινομένων ἄλλων ἐκεῖνοι οἱ πρότεροι ἀπολοῦνται· ὥστε οὐδὲν ἔσται μνημονεύειν. Εἰ δὲ ἔστι τὸ μνημονεύειν καὶ ἄλλων αἰσθάνεσθαι ἐπ' ἄλλοις οὐκ ἐμποδιζόντων τῶν πρόσθεν, ἀδύνατον τὴν ψυχὴν σῶμα εἶναι.

[7] Ἴδοι δ' ἂν τις καὶ ἐκ τοῦ ἀλγεῖν καὶ ἐκ τῆς τοῦ ἀλγεῖν αἰσθήσεως τὸ αὐτὸ τοῦτο. Ὅταν δάκτυλον λέγεται ἀλγεῖν ἄνθρωπος, ἢ μὲν ὀδύνη περὶ τὸν δάκτυλον δήπουθεν, ἢ δ' αἰσθησις τοῦ ἀλγεῖν δῆλον ὅτι ὁμολογήσουσιν, ὥς περὶ τὸ ἡγεμονοῦν γίνεται. Ἄλλου δὲ ὄντος τοῦ πονοῦντος μέρους τοῦ πνεύματος τὸ ἡγεμονοῦν αἰσθάνεται, καὶ ὅλη ἢ ψυχὴ τὸ αὐτὸ πάσχει. Πῶς οὖν τοῦτο συμβαίνει; Διαδόσει, φήσουσι, παθόντος μὲν πρώτως τοῦ περὶ τὸν δάκτυλον ψυχικοῦ πνεύματος, μεταδόντος δὲ τῷ ἐφεξῆς καὶ τούτου ἄλλῳ, ἕως πρὸς τὸ ἡγεμονοῦν ἀφίκοιτο. Ἀνάγκη τοίνυν, εἰ τὸ πρῶτον πονοῦν ἦσθετο, ἄλλην τὴν αἰσθησιν τοῦ δευτέρου εἶναι, εἰ κατὰ διάδοσιν ἢ αἰσθησις,

καὶ τοῦ τρίτου ἄλλην καὶ πολλὰς αἰσθήσεις καὶ ἀπείρους περὶ ἐνὸς ἀλγήματος γίνεσθαι, καὶ τούτων ἀπασῶν ὕστερον τὸ ἡγεμονοῦν αἰσθεσθαι καὶ τῆς ἑαυτοῦ παρὰ ταῦτα. Τὸ δὲ ἀληθὲς ἐκάστην ἐκείνων μὴ τοῦ ἐν τῷ δακτύλῳ ἀλγήματος, ἀλλὰ τὴν μὲν ἐφεξῆς τῷ δακτύλῳ, ὅτι ὁ ταρσὸς ἀλγεῖ, τὴν δὲ τρίτην, ὅτι ἄλλο τὸ πρὸς τῷ ἄνωθεν, καὶ πολλὰς εἶναι ἀλγηδόνας, τὸ τε ἡγεμονοῦν μὴ τοῦ πρὸς τῷ δακτύλῳ ἀλγήματος αἰσθάνεσθαι, ἀλλὰ τοῦ πρὸς αὐτῷ, καὶ τοῦτο γινώσκειν μόνον, τὰ δ' ἄλλα χαίρειν ἔαν μὴ ἐπιστάμενον, ὅτι ἀλγεῖ ὁ δάκτυλος. Εἰ τοίνυν κατὰ διάδοσιν οὐχ οἷόν τε τὴν αἴσθησιν τοῦ τοιούτου γίνεσθαι μηδὲ σώματος, ὅγκου ὄντος, ἄλλου παθόντος ἄλλου γνῶσιν εἶναι – παντὸς γὰρ μεγέθους τὸ μὲν ἄλλο, τὸ δὲ ἄλλο ἐστὶ – δεῖ τοιοῦτον τίθεσθαι τὸ αἰσθανόμενον, οἷον πανταχοῦ αὐτὸ ἑαυτῷ τὸ αὐτὸ εἶναι. Τοῦτο δὲ ἄλλῳ τινὶ τῶν ὄντων ἢ σώματι ποιεῖν προσήκει.

[8] Ὅτι δὲ οὐδὲ νοεῖν οἷόν τε, εἰ σῶμα ἢ ψυχὴ ὅτιοῦν εἴη, δεικτέον ἐκ τῶνδε. Εἰ γὰρ τὸ αἰσθάνεσθαι ἐστὶ τὸ σώματι προσχρωμένῃ τὴν ψυχὴν ἀντιλαμβάνεσθαι τῶν αἰσθητῶν, οὐκ ἂν εἴη καὶ τὸ νοεῖν τὸ διὰ σώματος καταλαμβάνειν, ἢ ταυτὸν ἔσται τῷ αἰσθάνεσθαι. Εἰ οὖν τὸ νοεῖν ἐστὶ τὸ ἄνευ σώματος ἀντιλαμβάνεσθαι, πολλὸ πρότερον δεῖ μὴ σῶμα αὐτὸ τὸ νοῆσον εἶναι. Ὡς εἰ αἰσθητῶν μὲν ἢ αἰσθησις, νοητῶν δὲ ἢ νόησις – εἰ δὲ μὴ βούλονται, ἀλλ' οὖν ἔσονται γε καὶ νοητῶν τινων νοήσεις καὶ ἀμεγέθων ἀντιλήψεις – πῶς οὖν μέγεθος ὄν τὸ μὴ μέγεθος νοήσει καὶ τῷ μεριστῷ τὸ μὴ μεριστὸν νοήσει; Ἡ μέρει τινὶ ἀμερεῖ αὐτοῦ. Εἰ δὲ τοῦτο, οὐ σῶμα ἔσται τὸ νοῆσον· οὐ γὰρ δὴ τοῦ ὅλου χρεῖα πρὸς τὸ θίγειν· ἄρκεῖ γὰρ καθ' ἓν τι. Εἰ μὲν οὖν συγχωρήσονται τὰς πρώτας νοήσεις, ὅπερ ἀληθὲς ἐστίν, εἶναι τῶν πάντη σώματος καθαρωτάτων αὐτοεκάστου, ἀνάγκη καὶ τὸ νοοῦν σώματος καθαρὸν ὄν ἢ γινόμενον γινώσκειν. Εἰ δὲ τῶν ἐν ὕλῃ εἰδῶν τὰς νοήσεις φήσουσιν εἶναι, ἀλλὰ χωριζομένων γε τῶν σωμάτων γίνονται τοῦ νοῦ χωρίζοντος. Οὐ γὰρ δὴ μετὰ σαρκῶν ἢ ὅλως ὕλης ὁ χωρισμὸς κύκλου καὶ τριγώνου καὶ γραμμῆς καὶ σημείου. Δεῖ ἄρα καὶ τὴν ψυχὴν σώματος αὐτὴν ἐν τῷ τοιούτῳ χωρίσαι. Δεῖ ἄρα μηδὲ αὐτὴν σῶμα εἶναι. Ἀμέγεθες δέ, οἶμαι, καὶ τὸ καλὸν καὶ τὸ δίκαιον· καὶ ἡ τούτων ἄρα νόησις. Ὡστε καὶ προσιόντα ἀμερεῖ αὐτῆς ὑποδέξεται καὶ ἐν αὐτῇ ἐν ἀμερεῖ κείσεται. Πῶς δ' ἂν καὶ σῶματος ὄντος τῆς ψυχῆς ἀρετὰ αὐτῆς, σωφροσύνη καὶ δικαιοσύνη ἀνδρία τε καὶ αἰ ἄλλαι; Πνεῦμά τι γὰρ ἢ αἷμά τι ἂν τὸ σωφρονεῖν εἴη ἢ δικαιοσύνη ἢ ἀνδρία, εἰ μὴ ἄρα ἢ ἀνδρία τὸ δυσπαθὲς τοῦ πνεύματος εἴη, καὶ ἡ σωφροσύνη ἢ εὐκρασία, τὸ δὲ κάλλος εὐμορφία τις ἐν τύποις, καθ' ἣν λέγομεν ἰδόντες ὠραίους καὶ καλοὺς τὰ σώματα. Ἰσχυρῶι μὲν οὖν καὶ καλῶι ἐν τύποις πνεύματι εἶναι προσήκοι ἄν· σωφρονεῖν δὲ τί δεῖ πνεύματι; Ἀλλ' οὐ τοῦναντίον ἐν περιπτύξεσι καὶ ἀφαῖς εὐπαθεῖν, ὅπου ἢ θερμανθήσεται ἢ συμμέτρως ψύχους ἰμεῖροι ἢ μαλακοῖς τισι καὶ ἀπαλοῖς καὶ λείοις πελάσει; Τὸ δὲ κατ' ἀξίαν νεῖμαι τί ἂν αὐτῷ μέλοι; Πότερον δὲ αἰδίων ὄντων τῶν τῆς ἀρετῆς θεωρημάτων καὶ τῶν ἄλλων τῶν νοητῶν ἢ ψυχὴ ἐφάπτεται, ἢ γίνεται τῷ ἢ ἀρετῇ, ὠφελεῖ καὶ πάλιν φθείρεται; Ἀλλὰ τίς ὁ ποιῶν καὶ πόθεν; Οὕτω γὰρ ἂν ἐκεῖνο πάλιν μένοι. Δεῖ ἄρα αἰδίων εἶναι καὶ μενόντων, οἷα καὶ τὰ ἐν γεωμετρίαι. Εἰ δὲ αἰδίων καὶ μενόντων, οὐ σωμάτων. Δεῖ ἄρα καὶ ἐν ᾧ ἔσται τοιοῦτον εἶναι· δεῖ ἄρα μὴ σῶμα εἶναι. Οὐ

γὰρ μένει, ἀλλὰ ρεῖ ἡ σῶματος φύσις πᾶσα.

[8a] Εἰ δὲ τὰς τῶν σωμάτων ποιήσεις ὀρῶντες θερμαινούσας καὶ ψυχούσας καὶ ὠθούσας καὶ βαρυνούσας ἐνταῦθα τάττουσι τὴν ψυχὴν οἷον ἐν δραστηρίῳ τόπῳ ἰδρύοντες αὐτήν, πρῶτον μὲν ἀγνοοῦσιν, ὥς καὶ αὐτὰ τὰ σώματα δυνάμεσι ταῖς ἐν αὐτοῖς ἀσωμάτοις ταῦτα ἐργάζεται· ἔπειτα, ὅτι οὐ ταύτας τὰς δυνάμεις περὶ ψυχὴν εἶναι ἀξιοῦμεν, ἀλλὰ τὸ νοεῖν, τὸ αἰσθάνεσθαι, λογίζεσθαι, ἐπιθυμεῖν, ἐπιμελεῖσθαι ἐμφρόνως καλῶς, ἃ πάντα ἄλλην οὐσίαν ζητεῖ. Τὰς οὖν δυνάμεις τῶν ἀσωμάτων μεταβιβάσαντες εἰς τὰ σώματα οὐδεμίαν ἐκείνοις καταλείπουσιν. Ὅτι δὲ καὶ τὰ σώματα ἀσωμάτοις δυνάμεσι δύναται ἃ δύναται, ἐκ τῶνδε δῆλον. Ὁμολογήσουσι γὰρ ἕτερον ποιότητα καὶ ποσότητα εἶναι, καὶ πᾶν σῶμα ποσὸν εἶναι, καὶ ἔτι οὐ πᾶν σῶμα ποιὸν εἶναι, ὥσπερ τὴν ὕλην. Ταῦτα δὲ ὁμολογοῦντες τὴν ποιότητα ὁμολογήσουσιν ἕτερον οὐσαν ποσοῦ ἕτερον σώματος εἶναι. Πῶς γὰρ μὴ ποσὸν οὐσα σῶμα ἔσται, εἴπερ πᾶν σῶμα ποσόν; Καὶ μὴν, ὅπερ καὶ ἄνω που ἐλέγετο, εἰ πᾶν σῶμα μεριζόμενον καὶ ὄγκος πᾶς ἀφαιρεῖται ὅπερ ἦν, κερματιζομένου δὲ τοῦ σώματος ἐφ' ἐκάστῳ μέρει ἡ αὐτὴ ὅλη ποιότης μένει, οἷον γλυκύτης ἡ τοῦ μέλιτος οὐδὲν ἔλαττον γλυκύτης ἐστὶν ἢ ἐφ' ἐκάστῳ, οὐκ ἂν εἴη σῶμα ἢ γλυκύτης. Ὁμοίως καὶ αἱ ἄλλαι. Ἐπειτα, εἰ σώματα ἦσαν αἱ δυνάμεις, ἀναγκαῖον ἦν τὰς μὲν ἰσχυρὰς τῶν δυνάμεων μεγάλους ὄγκους, τὰς δὲ ὀλίγον δρᾶν δυναμένας ὄγκους μικροὺς εἶναι. Εἰ δὲ μεγάλων μὲν ὄγκων μικραί, ὀλίγοι δὲ καὶ μικρότατοι τῶν ὄγκων μεγίστας ἔχουσι τὰς δυνάμεις, ἄλλῳ τινὶ ἢ μεγέθει τὸ ποιεῖν ἀναθετέον· ἀμεγέθει ἄρα. Τὸ δὲ ὕλην μὲν τὴν αὐτὴν εἶναι σῶμα, ὥς φασιν, οὐσαν, διάφορα δὲ ποιεῖν ποιότητας προσλαβοῦσαν, πῶς οὐ δῆλον ποιεῖ τὰ προσγεγόμενα λόγους ἀύλους καὶ ἀσωμάτους εἶναι; Μή, διότι πνεύματος ἢ αἵματος ἀποστάντων ἀποθνήσκει τὰ ζῶια, λεγόντων. Οὐ γὰρ ἔστιν ἄνευ τούτων εἶναι, οὐδ' ἄνευ πολλῶν ἄλλων, ὧν οὐδὲν ἂν ἡ ψυχὴ εἴη. Καὶ μὴν οὔτε πνεῦμα διὰ πάντων οὔτε αἷμα, ψυχὴ δέ.

[8b] Ἔτι εἰ σῶμα οὐσα ἡ ψυχὴ διήλθε διὰ παντός, κἂν κραθεῖσα εἴη, ὃν τρόπον τοῖς ἄλλοις σώμασιν ἢ κρᾶσις. Εἰ δὲ ἡ τῶν σωμάτων κρᾶσις οὐδὲν ἐνεργεῖαι ἔδει εἶναι τῶν κραθέντων, οὐδ' ἂν ἡ ψυχὴ ἔτι ἐνεργεῖαι ἐνείη τοῖς σώμασιν, ἀλλὰ δυνάμει μόνον ἀπολέσασα τὸ εἶναι ψυχὴ· ὥσπερ, εἰ γλυκὺ καὶ πικρὸν κραθεῖη, τὸ γλυκὺ οὐκ ἔστιν· οὐκ ἄρα ἔχομεν ψυχὴν. Τὸ δὲ δὴ σῶμα ὃν σώματι κεκρασθαι ὅλον δι' ὅλων, ὥς ὅπου ἂν ἦι θάτερον, καὶ θάτερον εἶναι, ἴσον ὄγκων ἀμφοτέρων καὶ τόπον κατεχόντων, καὶ μηδεμίαν αὐξὴν γεγενῆσθαι ἐπεμβληθέντος τοῦ ἐτέρου, οὐδὲν ἀπολείπει ὁ μὴ τέμῃ. Οὐ γὰρ κατὰ μεγάλα μέρη παραλλάξ ἡ κρᾶσις – οὕτω γὰρ φησι παράθεσιν ἔσεσθαι – διεληλυθὸς δὲ διὰ παντός τὸ ἐπεμβληθὲν, ἔτι εἰ σμικρότερον – ὅπερ ἀδύνατον, τὸ ἔλαττον ἴσον γενέσθαι τῷ μείζονι – ἀλλ' οὖν διεληλυθὸς πᾶν τέμῃ κατὰ πᾶν· ἀνάγκη τοίνυν, εἰ καθ' ὅτιον σημεῖον καὶ μὴ μεταξὺ σῶμα ἔσται ὁ μὴ τέμῃται, εἰς σημεῖα τὴν διαίρεσιν τοῦ σώματος γεγενῆσθαι, ὅπερ ἀδύνατον. Εἰ δέ, ἀπείρου τῆς τομῆς οὐσης – ὁ γὰρ ἂν λάβῃς σῶμα, διαιρετόν ἐστιν – οὐ δυνάμει μόνον, ἐνεργεῖαι δὲ τὰ ἅπειρα ἔσται. Οὐ τοίνυν ὅλον δι' ὅλου χωρεῖν δυνατόν τὸ σῶμα· ἡ δὲ ψυχὴ δι' ὅλων· ἀσώματος ἄρα.

[8c] Τὸ δὲ καὶ φύσιν μὲν προτέραν τὸ αὐτὸ πνεῦμα λέγειν, ἐν δὲ ψυχρῷ

γενομένην καὶ στομωθεῖσαν ψυχὴν γίνεσθαι λεπτοτέραν ἐν ψυχρῶι γιγνομένην – ὃ δὴ καὶ αὐτὸ ἄτοπον· πολλὰ γὰρ ζῶια ἐν θερμῶι γίνονται καὶ ψυχὴν ἔχει οὐ ψυχθεῖσαν – ἀλλ’ οὖν φασὶ γε προτέραν φύσιν ψυχῆς εἶναι κατὰ συντυχίας τὰς ἔξω γιγνομένης. Συμβαίνει οὖν αὐτοῖς τὸ χεῖρον πρῶτον ποιεῖν καὶ πρὸ τούτου ἄλλο ἔλαττον, ἣν λέγουσιν ἔξιν, ὃ δὲ νοῦς ὑστατος ἀπὸ τῆς ψυχῆς δηλονότι γενόμενος. Ἡ εἰ πρὸ πάντων νοῦς, ἐφεξῆς ἔδει ψυχὴν ποιεῖν, εἴτα φύσιν, καὶ αἰεὶ τὸ ὕστερον χεῖρον, ἥπερ πέφυκεν. Εἰ οὖν καὶ ὁ θεὸς αὐτοῖς κατὰ τὸν νοῦν ὕστερος καὶ γεννητὸς καὶ ἐπακτὸν τὸ νοεῖν ἔχων, ἐνδέχοιτο ἂν μὴδὲ ψυχὴν μὴδὲ νοῦν μὴδὲ θεὸν εἶναι. Εἰ τὸ δυνάμει, μὴ ὄντος πρότερον τοῦ ἐνεργεῖαι καὶ νοῦ, γένοιτο, οὐδὲ ἥξει εἰς ἐνέργειαν. Τί γὰρ ἔσται τὸ ἄγον μὴ ὄντος ἐτέρου παρ’ αὐτὸ προτέρου; Εἰ δ’ αὐτὸ ἄξει εἰς ἐνέργειαν, ὅπερ ἄτοπον, ἀλλὰ βλέπον γε πρὸς τι ἄξει, ὃ οὐ δυνάμει, ἐνεργεῖαι δὲ ἔσται. Καίτοι τὸ αἰεὶ μένειν τὸ αὐτὸ εἴπερ τὸ δυνάμει ἔξει, καθ’ ἑαυτό, εἰς ἐνέργειαν ἄξει, καὶ τοῦτο κρεῖττον ἔσται τοῦ δυναμένου οἶον ὀρεκτὸν ὃν ἐκείνου. Πρότερον ἄρα τὸ κρεῖττον καὶ ἐτέραν φύσιν ἔχον σώματος καὶ ἐνεργεῖαι ὃν αἰεὶ· πρότερον ἄρα καὶ νοῦς καὶ ψυχὴ φύσεως. Οὐκ ἄρα οὕτως ψυχὴ ὡς πνεῦμα οὐδ’ ὡς σῶμα. Ἀλλ’ ὅτι μὲν μὴ σῶμα λέγοιτ’ ἂν, καὶ εἴρηται καὶ ἄλλοις ἕτερα, ἱκανὰ δὲ καὶ ταῦτα.

[8d] Ἐπεὶ δὲ ἄλλης φύσεως, δεῖ ζητεῖν, τίς αὕτη. Ἄρ’ οὖν ἕτερον μὲν σώματος, σώματος δέ τι, οἶον ἁρμονία; Τοῦτο γὰρ ἁρμονίαν τῶν ἀμφὶ Πυθαγόραν λεγόντων ἕτερον τρόπον ὠιήθησαν αὐτὸ τοιοῦτόν τι εἶναι οἶον καὶ ἡ περὶ χορδᾶς ἁρμονία. Ὡς γὰρ ἐνταῦθα ἐντεταμένων τῶν χορδῶν ἐπιγίνεται τι οἶον πάθημα ἐπ’ αὐταῖς, ὃ λέγεται ἁρμονία, τὸν αὐτὸν τρόπον καὶ τοῦ ἡμετέρου σώματος ἐν κράσει ἀνομοίων γινομένου τὴν ποιὰν κρᾶσιν ζωὴν τε ἐργάζεσθαι καὶ ψυχὴν οὔσαν τὸ ἐπὶ τῇ κράσει πάθημα. Ὅτι δὲ ἀδύνατον, πολλὰ ἤδη πρὸς ταύτην τὴν δόξαν εἴρηται· καὶ γάρ, ὅτι τὸ μὲν πρότερον ἡ ψυχὴ, ἡ δ’ ἁρμονία ὕστερον, καὶ ὡς τὸ μὲν ἄρχει τε καὶ ἐπιστατεῖ τῷ σώματι καὶ μάχεται πολλαχῇ, ἁρμονία δὲ οὐκ ἂν οὔσα ταῦτα ποιοῖ, καὶ ὡς τὸ μὲν οὐσία, ἡ δ’ ἁρμονία οὐκ οὐσία, καὶ ὅτι ἡ κρᾶσις τῶν σωμάτων, ἐξ ὧν συνέσταμεν, ἐν λόγῳ οὔσα ὑγεία ἂν εἴη, καὶ ὅτι καθ’ ἕκαστον μέρος ἄλλως κραθὲν εἴη ἂν ψυχὴ ἑτέρα, ὥστε πολλὰς εἶναι, καὶ τὸ δὴ μέγιστον, ὡς ἀνάγκη πρὸ τῆς ψυχῆς ταύτης ἄλλην ψυχὴν εἶναι τὴν ποιοῦσαν τὴν ἁρμονίαν ταύτην, οἶον ἐπὶ τῶν ὀργάνων τὸν μουσικὸν τὸν ἐντιθέντα ταῖς χορδαῖς τὴν ἁρμονίαν λόγον ἔχοντα παρ’ αὐτῶι, καθ’ ὃν ἁρμόσει. Οὔτε γὰρ ἐκεῖ αἱ χορδαὶ παρ’ αὐτῶν οὔτ’ ἐνταῦθα τὰ σώματα ἑαυτὰ εἰς ἁρμονίαν ἄγειν δυνήσεται. Ὅλως δὲ καὶ οὗτοι ἐξ ἀνύχου ἔμψυχα ποιοῦσι καὶ [τὰ] ἐξ ἀτάκτων κατὰ συντυχίαν τεταγμένα, καὶ τὴν τάξιν οὐκ ἐκ τῆς ψυχῆς, ἀλλ’ αὐτὴν ἐκ τῆς αὐτομάτου τάξεως τὴν ὑπόστασιν εἰληφέναι. Τοῦτο δὲ οὔτε ἐν τοῖς κατὰ μέρος οὔτε ἐν τοῖς ἄλλοις δυνατὸν γενέσθαι. Οὐκ ἄρα ἡ ψυχὴ ἁρμονία.

[8e] Τὸ δὲ τῆς ἐντελεχείας ὧδ’ ἂν τις ἐπισκέψαιτο, πῶς περὶ ψυχῆς λέγεται· τὴν ψυχὴν φασιν ἐν τῷ συνθέτῳ εἶδους τάξιν ὡς πρὸς ὕλην τὸ σῶμα ἔμψυχον [ὄν] ἔχειν, σώματος δὲ οὐ παντὸς εἶδος οὐδὲ ἥι σῶμα, ἀλλὰ φυσικοῦ ὀργανικοῦ δυνάμει ζωὴν ἔχοντος. Εἰ μὲν οὖν ἥι παραβέβληται ὁμοίωται, ὡς μορφὴ ἀνδριάντος πρὸς χαλκόν, καὶ διαιρουμένου τοῦ σώματος

συμμερίζεσθαι τὴν ψυχὴν, καὶ ἀποκοπτομένου τινὸς μέρους μετὰ τοῦ ἀποκοπέντος ψυχῆς μῦριον εἶναι, τὴν τε ἐν τοῖς ὕπνοις ἀναχώρησιν μὴ γίνεσθαι, εἴπερ δεῖ προσφυᾶ τὴν ἐντελέχειαν οὗ ἔστιν εἶναι, τὸ δ' ἀληθές, μὴδὲ ὕπνον γίνεσθαι· καὶ μὴν ἐντελεχείας οὕσης οὐδὲ ἐναντίωσιν λόγου πρὸς ἐπιθυμίαις, ἐν δὲ καὶ ταῦτόν δι' ὅλου πεπονθέναι τὸ πᾶν οὐ διαφωνοῦν ἑαυτῷ. Αἰσθήσεις δὲ μόνον δυνατόν ἴσως γίνεσθαι, τὰς δὲ νοήσεις ἀδύνατον. Διὸ καὶ αὐτοὶ ἄλλην ψυχὴν ἢ νοῦν εἰσάγουσιν, ὃν ἀθάνατον τίθενται. Τὴν οὖν λογιζομένην ψυχὴν ἄλλως ἐντελέχειαν ἢ τοῦτον τὸν τρόπον ἀνάγκη εἶναι, εἰ δεῖ τῷ ὀνόματι τούτῳ χρησθαι. Οὐδ' ἡ αἰσθητική, εἴπερ καὶ αὕτη τῶν αἰσθητῶν ἀπόντων τοὺς τύπους ἔχει, αὐτοὺς οὐ μετὰ τοῦ σώματος ἄρα ἔξει· εἰ δὲ μὴ οὕτως, ἐνέσσονται ὡς μορφαὶ καὶ εἰκόνες· ἀλλ' ἀδύνατον ἄλλους δέχεσθαι, εἰ οὕτως ἐνεῖεν. Οὐκ ἄρα ὡς ἀχώριστος ἐντελέχεια. Καὶ μὴν οὐδὲ τὸ ἐπιθυμοῦν, μὴ σιτίων μὴδὲ ποτῶν ἀλλ' ἄλλων παρὰ τὰ τοῦ σώματος, οὐδ' αὐτὸ ἀχώριστος ἐντελέχεια. Λοιπὸν δὲ τὸ φυτικὸν ἂν εἴη, ὃ ἀμφισβήτησιν ἂν δόξειεν ἔχειν, μὴ τοῦτον τὸν τρόπον ἐντελέχεια ἀχώριστος ἦι. Ἀλλ' οὐδὲ τοῦτο φαίνεται οὕτως ἔχον. Εἰ γὰρ ἡ ἀρχὴ παντὸς φυτοῦ περὶ τὴν ρίζαν καὶ αὐαινομένου τοῦ ἄλλου σώματος περὶ τὴν ρίζαν καὶ τὰ κάτω ἐν πολλοῖς τῶν φυτῶν ἡ ψυχὴ, δηλὸν ὅτι ἀπολιπύσῃ τὰ ἄλλα μέρη εἰς ἓν τι συνεστάλη· οὐκ ἄρα ἦν ἐν τῷ ὅλῳ ὡς ἀχώριστος ἐντελέχεια. Καὶ γὰρ αὗ ἔστι πρὶν αὐξηθῆναι τὸ φυτὸν ἐν τῷ ὀλίγῳ ὄγκῳ. Εἰ οὖν καὶ εἰς ὀλίγον ἔρχεται ἐκ μείζονος φυτοῦ καὶ ἐξ ὀλίγου ἐπὶ πᾶν, τί κωλύει καὶ ὅλως χωρίζεσθαι; Πῶς δ' ἂν καὶ ἀμερῆς οὕσα μεριστοῦ τοῦ σώματος ἐντελέχεια γένοιτο; Ἡ τε αὕτη ψυχὴ ἐξ ἄλλου ζώου ἄλλου γίνεται· πῶς οὖν ἡ τοῦ προτέρου τοῦ ἐφεξῆς ἂν γένοιτο, εἰ ἦν ἐντελέχεια ἐνός; Φαίνεται δὲ τοῦτο ἐκ τῶν μεταβαλλόντων ζώων εἰς ἄλλα ζῶα. Οὐκ ἄρα τῷ εἶδος εἶναι τινος τὸ εἶναι ἔχει, ἀλλ' ἔστιν οὐσία οὐ παρὰ τὸ ἐν σώματι ἰδρῦσθαι τὸ εἶναι λαμβάνουσα, ἀλλ' οὕσα πρὶν καὶ τοῦδε γενέσθαι, οἷον ζώου οὐ τὸ σῶμα τὴν ψυχὴν γεννήσει. Τίς οὖν οὐσία αὐτῆς; Εἰ δὲ μήτε σῶμα, μήτε πάθος σώματος, πρᾶξις δὲ καὶ ποίησις, καὶ πολλὰ καὶ ἐν αὐτῇ καὶ ἐξ αὐτῆς, οὐσία παρὰ τὰ σώματα οὕσα ποία τίς ἐστιν; Ἡ δηλὸν ὅτι ἦν φαμεν ὄντως οὐσίαν εἶναι. Τὸ μὲν γὰρ γένεσις, ἀλλ' οὐκ οὐσία, πᾶν τὸ σωματικὸν εἶναι λέγοιτ' ἂν, γινόμενον καὶ ἀπολλύμενον, ὄντως δὲ οὐδέποτε ὄν, μεταλήψει δὲ τοῦ ὄντος σωιζόμενον, καθόσον ἂν αὐτοῦ μεταλαμβάνη.

[9] Ἡ δὲ ἑτέρα φύσις, ἡ παρ' αὐτῆς ἔχουσα τὸ εἶναι, πᾶν τὸ ὄντως ὄν, ὃ οὔτε γίνεται οὔτε ἀπόλλυται· ἢ τὰ ἄλλα πάντα οἰχήσεται, καὶ οὐκ ἂν ὕστερον γένοιτο τούτου ἀπολωλότης, ὃ παρέχει αὐτοῖς σωτηρίαν, τοῖς τε ἄλλοις καὶ τῷδε τῷ παντὶ διὰ ψυχῆς σωιζομένῳ καὶ κεκοσμημένῳ. Ἀρχὴ γὰρ κινήσεως ἦδε χορηγοῦσα τοῖς ἄλλοις κίνησιν, αὐτὴ δὲ ἐξ ἑαυτῆς κινουμένη, καὶ ζωὴν τῷ ἐμψύχῳ σώματι διδοῦσα, αὐτὴ δὲ παρ' ἑαυτῆς ἔχουσα, ἦν οὐποτε ἀπόλλυσιν, ἅτε παρ' ἑαυτῆς ἔχουσα. Οὐ γὰρ δὴ πάντα ἐπακτῶι ζωῇ χρηταί· ἢ εἰς ἄπειρον εἰσιν· ἀλλὰ δεῖ τινα φύσιν πρῶτως ζῶσαν εἶναι, ἣν ἀνώλεθρον καὶ ἀθάνατον εἶναι δεῖ ἐξ ἀνάγκης, ἅτε ἀρχὴν ζωῆς καὶ τοῖς ἄλλοις οὔσαν. Ἐνθα δὴ καὶ τὸ θεῖον ἅπαν καὶ τὸ μακάριον ἰδρῦσθαι δεῖ ζῶν παρ' αὐτοῦ καὶ ὄν παρ' αὐτοῦ, πρῶτως ὄν καὶ ζῶν πρῶτως, μεταβολῆς κατ' οὐσίαν ἅμοιρον, οὔτε γινόμενον οὔτε ἀπολλύμενον. Πόθεν γὰρ ἂν καὶ γένοιτο, ἢ εἰς τί

ἀπόλοιτο; Καὶ εἰ δεῖ ἐπαληθεῦειν τὴν τοῦ ὄντος προσηγορίαν, αὐτὸ οὐ ποτὲ μὲν εἶναι, ποτὲ δὲ οὐκ εἶναι δεῖσθαι. Ὡς καὶ τὸ λευκόν, αὐτὸ τὸ χρῶμα, οὐ ποτὲ μὲν λευκόν, ποτὲ δὲ οὐ λευκόν· εἰ δὲ καὶ ὃν ἦν τὸ λευκόν μετὰ τοῦ λευκὸν εἶναι, ἦν ἂν ἀεὶ· ἀλλὰ μόνον ἔχει τὸ λευκόν. Ὡς δ' ἂν τὸ ὃν ἦ παρὸν παρ' αὐτοῦ καὶ πρῶτως, ὃν ἀεὶ ἔσται. Τοῦτο τοίνυν τὸ ὃν πρῶτως καὶ ἀεὶ ὃν οὐχὶ νεκρόν, ὥσπερ λίθον ἢ ξύλον, ἀλλὰ ζῶν εἶναι δεῖ, καὶ ζωῇ καθαρᾷ κεχρησθαι, ὅσον ἂν αὐτοῦ μένηι μόνον· ὃ δ' ἂν συμμιχθῇ χεῖρονι, ἐμπόδιον μὲν ἔχειν πρὸς τὰ ἄριστα – οὐτὶ γε μὴν τὴν αὐτοῦ φύσιν ἀπολωλέναι – ἀναλαβεῖν δὲ τὴν ἀρχαίαν κατάστασιν ἐπὶ τὰ αὐτοῦ ἀναδραμόν.

[10] Ὅτι δὲ τῇ θειοτέραι φύσει συγγενῆς ἡ ψυχὴ καὶ τῇ αἰδίῳ, δηλὸν μὲν ποιεῖ καὶ τὸ μὴ σῶμα αὐτὴν δεδεῖχθαι. Καὶ μὴν οὐδὲ σχῆμα ἔχει οὐδὲ χρῶμα ἀναφῆς τε. Οὐ μὴν ἀλλὰ καὶ ἐκ τῶνδε ἔστι δεικνύναι. Ὁμολογουμένου δὴ ἡμῖν παντὸς τοῦ θείου καὶ τοῦ ὄντως ὄντος ζωῇ ἀγαθῇ κεχρησθαι καὶ ἔμφρονι, σκοπεῖν δεῖ τὸ μετὰ τοῦτο ἀπὸ τῆς ἡμετέρας ψυχῆς, οἷόν ἐστι τὴν φύσιν. Λάβωμεν δὲ ψυχὴν μὴ τὴν ἐν σώματι ἐπιθυμίας ἀλόγους καὶ θυμοῦς προσλαβοῦσαν καὶ πάθη ἄλλα ἀναδεξαμένην, ἀλλὰ τὴν ταῦτα ἀποτριψαμένην καὶ καθόσον οἷόν τε μὴ κοινωνοῦσαν τῷ σώματι. Ἥτις καὶ δηλὸν ποιεῖ, ὡς προσθῆκαι τὰ κακὰ τῇ ψυχῇ καὶ ἄλλοθεν, καθηραμένη δὲ αὐτῇ ἐνυπάρχει τὰ ἄριστα, φρόνησις καὶ ἡ ἄλλη ἀρετὴ, οἰκεῖα ὄντα. Εἰ οὖν τοιοῦτον ἡ ψυχὴ, ὅταν ἐφ' ἑαυτὴν ἀνέλθῃ, πῶς οὐ τῆς φύσεως ἐκείνης, οἷαν φαμέν τὴν τοῦ θείου καὶ αἰδίου παντὸς εἶναι; Φρόνησις γὰρ καὶ ἀρετὴ ἀληθῆς θεῖα ὄντα οὐκ ἂν ἐγγένοιτο φαύλῳ τινὶ καὶ θνητῷ πράγματι, ἀλλ' ἀνάγκη θεῖον τὸ τοιοῦτον εἶναι, ἅτε θείων μετὸν αὐτῷ διὰ συγγένειαν καὶ τὸ ὁμοούσιον. Διὸ καὶ ὅστις τοιοῦτος ἡμῶν ὀλίγον ἂν παραλλάττοι τῶν ἄνω τῇ ψυχῇ αὐτῇ μόνον τοῦτο, ὅσον ἐστὶν ἐν σώματι, ἐλαττούμενος. Διὸ καί, εἰ πᾶς ἄνθρωπος τοιοῦτος ἦν, ἡ πλῆθός τι τοιαύταις ψυχαῖς κεχρημένον, οὐδεὶς οὕτως ἦν ἄπιστος, ὡς μὴ πιστεῦειν τὸ τῆς ψυχῆς αὐτοῖς πάντῃ ἀθάνατον εἶναι. Νῦν δὲ πολλαχοῦ λελωβημένην τὴν ἐν τοῖς πλείστοις ψυχὴν ὁρῶντες οὔτε ὡς περὶ θείου οὔτε ὡς περὶ ἀθανάτου χρήματος διανοοῦνται. Δεῖ δὲ τὴν φύσιν ἐκάστου σκοπεῖσθαι εἰς τὸ καθαρὸν αὐτοῦ ἀφορῶντα, ἐπεὶ περ τὸ προστεθὲν ἐμπόδιον ἀεὶ πρὸς γνῶσιν τοῦ ὧι προστεθῇ γίγνεται. Σκόπει δὴ ἀφελών, μᾶλλον δὲ ὁ ἀφελών ἑαυτὸν ἰδέτω καὶ πιστεύσει ἀθάνατος εἶναι, ὅταν ἑαυτὸν θεάσῃται ἐν τῷ νοητῷ καὶ ἐν τῷ καθαρῷ γεγεννημένον. Ὅγεται γὰρ νοῦν ὁρῶντα οὐκ αἰσθητόν τι οὐδὲ τῶν θνητῶν τούτων, ἀλλὰ αἰδίῳ τὸ αἰδίου κατανοοῦντα, πάντα τὰ ἐν τῷ νοητῷ, κόσμον καὶ αὐτὸν νοητὸν καὶ φωτεινὸν γεγεννημένον, ἀληθεῖαι καταλαμπόμενον τῇ παρὰ τοῦ ἀγαθοῦ, ὃ πᾶσιν ἐπιλάμπει τοῖς νοητοῖς ἀλήθειαν· ὡς πολλάκις αὐτῷ δόξαι τοῦτο δὴ καλῶς εἰρῆσθαι· χαίρει, ἐγὼ δ' ὑμῖν θεὸς ἄμβροτος πρὸς τὸ θεῖον ἀναβάς καὶ τὴν πρὸς αὐτὸ ὁμοιότητα ἀτενίσας. Εἰ δ' ἡ κάθαρσις ποιεῖ ἐν γνώσει τῶν ἀρίστων εἶναι, καὶ αἱ ἐπιστῆμαι ἔνδον οὔσαι ἀναφαίνονται, αἱ δὴ καὶ ὄντως ἐπιστῆμαί εἰσιν. Οὐ γὰρ δὴ ἔξω που δραμοῦσα ἡ ψυχὴ σωφροσύνην καθορᾷ καὶ δικαιοσύνην, ἀλλ' αὐτὴ παρ' αὐτῇ ἐν τῇ κατανοήσει ἑαυτῆς καὶ τοῦ ὃ πρότερον ἦν ὥσπερ ἀγάλματα ἐν αὐτῇ ἰδρυμένα ὁρῶσα οἷα ὑπὸ χρόνου ἰοῦ πεπληρωμένα καθαρὰ ποιησαμένη· οἷον εἰ χρυσὸς ἐμψυχος εἴη, εἴτα ἀποκρουσάμενος ὅσον γεηρόν

ἐν αὐτῷ, ἐν ἀγνοίᾳ πρότερον ἑαυτοῦ ὦν, ὅτι μὴ χρυσὸν ἐώρα, τότε δὴ αὐτὸν ἤδη τοῦ χρήματος θαυμάσειεν ὁρῶν μεμονωμένον, καὶ ὥς οὐδὲν ἄρα ἔδει αὐτῷ κάλλους ἐπακτοῦ ἐνθυμοῖτο, αὐτὸς κρατιστεύων, εἴ τις αὐτὸν ἐφ' ἑαυτοῦ ἐώη εἶναι.

[11] Περί τοιούτου χρήματος τίς ἂν ἀμφισβητοίη νοῦν ἔχων, ὥς οὐκ ἀθάνατον; Ὡς πάρεστι μὲν ἐξ ἑαυτοῦ ζωὴ, ἣν οὐχ οἷόν τε ἀπολέσθαι· πῶς γὰρ οὐκ ἐπικτήτόν γε οὔσαν οὐδ' αὖ οὕτως ἔχουσιν, ὥς τῷ πυρὶ ἡ θερμότης πάρεστι; Λέγω δὲ οὐχ ὥς ἐπακτὸν ἡ θερμότης τῷ πυρὶ, ἀλλ' ὅτι, εἰ καὶ μὴ τῷ πυρὶ, ἀλλὰ τῇ ὑποκειμένῃ τῷ πυρὶ ὕλῃ. Ταύτῃ γὰρ καὶ διαλύεται τὸ πῦρ. Ἡ δὲ ψυχὴ οὐχ οὕτω τὴν ζωὴν ἔχει, ὥς ὕλην μὲν οὔσαν ὑποκεῖσθαι, ζωὴν δὲ ἐπ' αὐτῇ γενομένην τὴν ψυχὴν ἀποδεῖξαι. Ἡ γὰρ οὐσία ἐστὶν ἡ ζωὴ, καὶ ἐστὶν οὐσία ἡ τοιαύτη παρ' αὐτῆς ζῶσα – ὅπερ ἐστίν, ὃ ζητοῦμεν, ἡ ψυχὴ – καὶ τοῦτο ἀθάνατον ὁμολογοῦσιν, ἢ ἀναλύσουσιν ὥς σύνθετον καὶ τοῦτο πάλιν, ἕως ἂν εἰς ἀθάνατον ἔλθωσι παρ' αὐτοῦ κινούμενον, ὧς μὴ θέμις θανάτου μοῖραν δέχεσθαι. Ἡ πάθος ἐπακτὸν τῇ ὕλῃ λέγοντες τὴν ζωὴν, παρ' ὅτου τοῦτο τὸ πάθος ἐλήλυθεν εἰς τὴν ὕλην, αὐτὸ ἐκεῖνο ἀναγκασθῆσονται ὁμολογεῖν ἀθάνατον εἶναι, ἄδεκτον ὃν τοῦ ἐναντίου ὧς ἐπιφέρει. Ἀλλὰ γὰρ ἐστὶ μία φύσις ἐνεργεῖα ζῶσα.

[12] Ἔτι εἰ πᾶσαν ψυχὴν φήσουσι φθαρτὴν, πάλαι ἂν ἔδει πάντα ἀπολωλέναι· εἰ δὲ τὴν μὲν, τὴν δ' οὐ, οἷόν τινος τοῦ παντὸς ἀθάνατον εἶναι, τὴν δ' ἡμετέραν μὴ, λεκτέον αὐτοῖς τὴν αἰτίαν. Ἀρχὴ τε γὰρ κινήσεως ἐκατέρα, καὶ ζῆ παρ' αὐτῆς ἐκατέρα, καὶ τῶν αὐτῶν τῷ αὐτῷ ἐφάπτεται νοοῦσα τά τε ἐν τῷ οὐρανῷ τά τε οὐρανοῦ ἐπέκεινα καὶ πᾶν ὃ ἐστὶ κατ' οὐσίαν ζητοῦσα καὶ μέχρι τῆς πρώτης ἀρχῆς ἀναβαίνουσα. Ἡ τε δὴ παρ' αὐτῆς ἐκ τῶν ἐν αὐτῇ θεαμάτων κατανόησις αὐτοεκάστου καὶ ἐξ ἀναμνήσεως γιγνομένη πρὸ σώματός τε αὐτῇ δίδωσι τὸ εἶναι καὶ αἰδιόις ἐπιστήμαις κεκρημένην αἰδιον καὶ αὐτὴν εἶναι. Πᾶν τε τὸ λυόμενον σύνθεσιν εἰς τὸ εἶναι εἰληφὸς ταύτῃ διαλύεσθαι πέφυκεν, ἣ συνετέθη. Ψυχὴ δὲ μία καὶ ἀπλὴ ἐνεργεῖα οὔσα ἐν τῷ ζῆν φύσις· οὐ τοίνυν ταύτῃ φθαρθήσεται. Ἀλλ' ἄρα μερισθεῖσα κερματιζομένη ἀπόλοιτο ἂν. Ἀλλ' οὐκ ὄγκος τις οὐδὲ ποσόν, ὥς ἐδείχθη, ἡ ψυχὴ. Ἀλλ' ἀλλοιωθεῖσα ἥξει εἰς φθοράν. Ἀλλ' ἡ ἀλλοιώσις φθείρουσα τὸ εἶδος ἀφαιρεῖ, τὴν δὲ ὕλην ἐὰν· τοῦτο δὲ συνθέτου πάθος. Εἰ οὖν κατὰ μηδὲν τούτων οἷόν τε φθείρεσθαι, ἀφθαρτον εἶναι ἀνάγκη.

[13] Πῶς οὖν τοῦ νοητοῦ χωριστοῦ ὄντος ἦδε εἰς σῶμα ἔρχεται; Ὅτι, ὅσος μὲν νοῦς μόνος, ἀπαθὴς ἐν τοῖς νοητοῖς ζωὴν μόνον νοερὰν ἔχων ἐκεῖ αἰετῶς μένει – οὐ γὰρ ἐν ὁρμῇ οὐδ' ὀρεξί – ὃ δ' ἂν ὀρεξὶν προσλάβῃ ἐφεξῆς ἐκείνῳ τῷ νῷ ὃν, τῇ προσθήκῃ τῆς ὀρέξεως οἷον πρόεισιν ἤδη ἐπιπλέον καὶ κοσμεῖν ὀρεγόμενον καθὰ ἐν νῷ εἶδεν, ὥσπερ κυοῦν ἀπ' αὐτῶν καὶ ὠδῖνον γεννῆσαι, ποιεῖν σπεύδει καὶ δημιουργεῖ. Καὶ τῇ σπουδῇ ταύτῃ περὶ τὸ αἰσθητὸν τεταμένη, μετὰ μὲν πάσης τῆς τῶν ὄλων ψυχῆς ὑπερέχουσα τοῦ διοικουμένου εἰς τὸ ἔξω καὶ τοῦ παντὸς συνεπιμελουμένη, μέρος δὲ διοικεῖν βουλευθεῖσα μονομένη καὶ ἐν ἐκείνῳ γιγνομένη, ἐν ᾧ ἐστὶν, οὐχ ὅλη οὐδὲ πᾶσα τοῦ σώματος γενομένη, ἀλλὰ τι καὶ ἔξω σώματος ἔχουσα. Οὐκ οὐδὲ ὁ ταύτης νοῦς ἐμπαθής· αὕτη δὲ ὅτε μὲν ἐν σώματι, ὅτε δὲ σώματος ἔξω,

ὀρμηθεῖσα μὲν ἀπὸ τῶν πρώτων, εἰς δὲ τὰ τρίτα προελθοῦσα εἰς τὰ ἐπίταδε νοῦ, ἐνέργεια νοῦ μένοντος ἐν τῷ αὐτῷ καὶ διὰ ψυχῆς πάντα καλῶν πληροῦντος καὶ διακοσμοῦντος, ἀθανάτου δι' ἀθανάτου, εἴπερ ἀεὶ καὶ αὐτὸς ὦν ἔσται δι' ἐνεργείας ἀπαύστου.

[14] Περὶ δὲ τῆς τῶν ἄλλων ζώων ψυχῆς, ὅσαι μὲν αὐτῶν σφαλεῖσαι καὶ μέχρι θηρίων ἦκον σωμάτων, ἀνάγκη καὶ ταύτας ἀθανάτους εἶναι. Εἰ δὲ ἔστιν ἄλλο τι εἶδος ψυχῆς, οὐκ ἄλλοθεν ἢ ἀπὸ τῆς ζώσης φύσεως δεῖ καὶ ταύτην εἶναι καὶ αὐτὴν οὖσαν ζωῆς τοῖς ζώοις αἰτίαν, καὶ δὴ καὶ τὴν ἐν τοῖς φυτοῖς· ἅπασαι γὰρ ὠρμήθησαν ἀπὸ τῆς αὐτῆς ἀρχῆς ζῶν ἔχουσαι οἰκείαν ἀσώματοί τε καὶ αὐταὶ καὶ ἀμερεῖς καὶ οὐσίαι. Εἰ δὲ τὴν ἀνθρώπου ψυχὴν τριμερῇ οὖσαν τῷ συνθέτῳ λυθήσεσθαι [λέγεται] καὶ ἡμεῖς φήσομεν τὰς μὲν καθαρὰς ἀπαλλαττομένας τὸ προσπλασθὲν ἐν τῇ γενέσει ἀφήσειν, τὰς δὲ τούτῳ συνέσεσθαι ἐπὶ πλεῖστον· ἀφειμένον δὲ τὸ χεῖρον οὐδὲ αὐτὸ ἀπολεῖσθαι, ἕως ἂν ἦ, ὅθεν ἔχει τὴν ἀρχήν. Οὐδὲν γὰρ ἐκ τοῦ ὄντος ἀπολεῖται.

[15] Ἄ μὲν οὖν πρὸς τοὺς ἀποδείξεως δεομένους ἐχρῆν λέγεσθαι, εἴρηται. Ἄ δὲ καὶ πρὸς τοὺς δεομένους πίστεως αἰσθήσει κεκρατημένης, ἐκ τῆς ἱστορίας τῆς περὶ τὰ τοιαῦτα πολλῆς οὔσης ἐκλεκτέον, ἐκ τε ὧν θεοὶ ἀνεῖλον κελεύοντες μῆνιν ψυχῶν ἡδικημένων ἰλάσκεσθαι τιμάς τε νέμειν τεθηγκόσιν ὥς ἐν αἰσθήσει οὔσι, καθὰ καὶ πάντες ἄνθρωποι ποιοῦσιν εἰς τοὺς ἀπεληλυθότας. Πολλὰ δὲ ψυχὰι πρότερον ἐν ἀνθρώποις οὔσαι σωμάτων ἕξω γενόμεναι οὐκ ἀπέστησαν τοῦ εὐεργετεῖν ἀνθρώπους· αἱ δὴ καὶ μαντεῖα ἀποδειξάμεναι εἰς τε τὰ ἄλλα χρῶσαι ὠφελοῦσι καὶ δεικνύουσι δι' αὐτῶν καὶ περὶ τῶν ἄλλων ψυχῶν, ὅτι μὴ εἰσιν ἀπολωλυταί.

η: Περὶ τῆς εἰς τὰ σώματα καθόδου τῆς ψυχῆς.

[1] Πολλάκις ἐγειρόμενος εἰς ἑμαυτὸν ἐκ τοῦ σώματος καὶ γινόμενος τῶν μὲν ἄλλων ἔξω, ἑμαυτοῦ δὲ εἴσω, θαυμαστὸν ἡλίκον ὁρῶν κάλλος, καὶ τῆς κρείττονος μοίρας πιστεύσας τότε μάλιστα εἶναι, ζῶν τε ἀρίστην ἐνεργήσας καὶ τῷ θείῳ εἰς ταῦτόν γεγενημένος καὶ ἐν αὐτῷ ἰδρυθεὶς εἰς ἐνέργειαν ἐλθὼν ἐκείνην ὑπὲρ πάν τὸ ἄλλο νοητὸν ἑμαυτὸν ἰδρύσας, μετὰ ταύτην τὴν ἐν τῷ θείῳ στάσιν εἰς λογισμὸν ἐκ νοῦ καταβὰς ἀπορῶ, πῶς ποτε καὶ νῦν καταβαίνω, καὶ ὅπως ποτέ μοι ἔνδον ἡ ψυχὴ γεγένηται τοῦ σώματος τοῦτο οὕσα, οἷον ἐφάνη καθ' ἑαυτήν, καίπερ οὕσα ἐν σώματι. Ὁ μὲν γὰρ Ἡράκλειτος, ὃς ἡμῖν παρακελεύεται ζητεῖν τοῦτο, ἀμοιβάς τε ἀναγκαίως τιθέμενος ἐκ τῶν ἐναντίων, ὁδὸν τε ἄνω κάτω εἰπὼν καὶ μεταβάλλον ἀναπαύεται καὶ κάματός ἐστι τοῖς αὐτοῖς μοχθεῖν καὶ ἄρχεσθαι εἰκάζειν ἔδωκεν ἀμελήσας σαφῇ ἡμῖν ποιῆσαι τὸν λόγον, ὥς δέον ἴσως παρ' αὐτῷ ζητεῖν, ὥσπερ καὶ αὐτὸς ζητήσας εὗρεν. Ἐμπεδοκλῆς τε εἰπὼν ἀμαρτανούσαις νόμον εἶναι ταῖς ψυχαῖς πεσεῖν ἐνταῦθα καὶ αὐτὸς φυγὰς θεόθεν γενόμενος ἤκειν πίσυνος μαινομένῳ νείκει τοσοῦτον παρεγύμνου, ὅσον καὶ Πυθαγόρας, οἶμαι, καὶ οἱ ἄπ' ἐκείνου ἠνίττοντο περὶ τε τούτου περὶ τε πολλῶν ἄλλων. Τῷ δὲ παρῆν καὶ διὰ ποιήσιν οὐ σαφεῖ εἶναι. Λέιπεται δὴ ἡμῖν ὁ θεῖος Πλάτων, ὃς πολλά τε καὶ καλὰ περὶ ψυχῆς εἶπε περὶ τε ἀφίξεως αὐτῆς πολλαχῇ εἴρηκεν ἐν τοῖς αὐτοῦ λόγοις, ὥστε ἐλπίδα ἡμῖν εἶναι λαβεῖν παρ' αὐτοῦ σαφές τι. Τί οὖν λέγει ὁ φιλόσοφος οὗτος; Οὐ ταῦτόν λέγων πανταχῇ φανεῖται, ἵνα ἂν τις ἐκ ραιδίας τὸ τοῦ ἀνδρὸς βούλημα εἶδεν, ἀλλὰ τὸ αἰσθητὸν πάν πανταχοῦ ἀτιμάσας καὶ τὴν πρὸς τὸ σῶμα κοινωνίαν τῆς ψυχῆς μεμψάμενος ἐν δεσμῶι τε εἶναι καὶ τεθάρθαι ἐν αὐτῷ τὴν ψυχὴν λέγει, καὶ τὸν ἐν ἀπορρήτοις λεγόμενον λόγον μέγαν εἶναι, ὃς ἐν φρουρᾷ τὴν ψυχὴν φησιν εἶναι· καὶ τὸ σπῆλαιον αὐτῷ, ὥσπερ Ἐμπεδοκλεῖ τὸ ἄντρον, τόδε τὸ πάν – δοκῶ μοι – λέγειν, ὅπου γε λύσιν τῶν δεσμῶν καὶ ἄνοδον ἐκ τοῦ σπηλαίου τῇ ψυχῇ φησιν εἶναι τὴν πρὸς τὸ νοητὸν πορείαν. Ἐν δὲ Φαίδρῳι πεπορημέναις αἰτίαν τῆς ἐνταῦθα ἀφίξεως· καὶ περίοδοι αὐτῷ ἀνελθοῦσαν πάλιν φέρουσι τῇδε, καὶ κρίσεις δὲ καταπέμπουσιν ἄλλας ἐνταῦθα καὶ κληροὶ καὶ τύχαι καὶ ἀνάγκαι. Καὶ ἐν τούτοις ἅπασι μεμψάμενος τὴν τῆς ψυχῆς ἀφίξιν πρὸς σῶμα, ἐν Τιμαίῳ περὶ τοῦδε τοῦ παντὸς λέγων τὸν τε κόσμον ἐπαινεῖ καὶ θεὸν λέγει εἶναι εὐδαίμονα τὴν τε ψυχὴν παρὰ ἀγαθοῦ τοῦ δημιουργοῦ πρὸς τὸ ἔννουν τόδε τὸ πάν εἶναι δεδόσθαι, ἐπεὶ δὲ ἔννουν μὲν αὐτὸ ἔδει εἶναι, ἄνευ δὲ ψυχῆς οὐχ οἷόν τε ἦν τοῦτο γενέσθαι. Ἡ τε οὖν ψυχὴ ἢ τοῦ παντὸς τούτου χάριν εἰς αὐτὸ παρὰ τοῦ θεοῦ ἐπέμφθη, ἢ τε ἐκάστου ἡμῶν, πρὸς τὸ τέλεον αὐτὸ εἶναι· ἐπεὶ δὲ ἔδει, ὅσα ἐν νοητῷ κόσμῳ, τὰ αὐτὰ ταῦτα γένη ζώων καὶ ἐν τῷ αἰσθητῷ ὑπάρχειν.

[2] Ὡστε ἡμῖν συμβαίνει περὶ τῆς ἡμετέρας ψυχῆς παρ' αὐτοῦ μαθεῖν ζητήσασιν ἐξ ἀνάγκης ἐφάπτεσθαι καὶ περὶ ψυχῆς ὅλως ζητῆσαι, πῶς ποτε κοινωνεῖν σώματι πέφυκε, καὶ περὶ κόσμου φύσεως οἷόν τινα δεῖ αὐτὸν τίθεσθαι, ἐν ᾧ ψυχὴ ἐνδiciaται ἐκοῦσα εἴτε ἀναγκασθεῖσα εἴτε τις ἄλλος

τρόπος· καὶ περὶ ποιητοῦ δέ, εἴτε ὀρθῶς εἴτε ὡς ἡμέτεροι ψυχὰι ἴσως, ἃς ἔδει σώματα διοικούσας χεῖρω δι' αὐτῶν εἶσω πολὺ δύναι, εἴπερ ἔμελλον κρατήσιν, σκεδασθέντος μὲν ἂν ἐκάστου καὶ πρὸς τὸν οἰκεῖον τόπον φερομένου – ἐν δὲ τῷ παντὶ πάντα ἐν οἰκείῳ κατὰ φύσιν κεῖται – πολλῆς δὲ καὶ ὀχλῶδους προνοίας δεομένων, ἅτε πολλῶν τῶν ἄλλοτρίων αὐτοῖς προσπιπτόντων ἀεὶ τε ἐνδείαι συνεχομένων καὶ πάσης βοηθείας ὡς ἐν πολλῇ δυσχεραίᾳ δεομένων. Τὸ δὲ τέλεόν τε ὄν καὶ ἰκανὸν καὶ αὐταρκες καὶ οὐδὲν ἔχον αὐτῷ παρὰ φύσιν βραχέος οἶον κελεύσματος δεῖται· καὶ ὡς πέφυκε ψυχὴ ἐθέλειν, ταύτῃ καὶ ἀεὶ ἔχει οὐτ' ἐπιθυμίας ἔχουσα οὔτε πάσχουσα· οὐδὲν γὰρ ἄπεισιν οὐδὲ πρόσεισι. Διὸ καὶ φησι καὶ τὴν ἡμετέραν, εἰ μετ' ἐκείνης γένοιτο τελέας, τελεωθεῖσαν καὶ αὐτὴν μετεωροπορεῖν καὶ πάντα τὸν κόσμον διοικεῖν, ὅτε ἀφίσταται εἰς τὸ μὴ ἐντὸς εἶναι τῶν σωμάτων μηδέ τινος εἶναι, τότε καὶ αὐτὴν ὥσπερ τὴν τοῦ παντὸς συνδιοικήσιν ραδίως τὸ πᾶν, ὡς οὐ κακὸν ὄν ψυχῇ ὅπως οὖν σώματι παρέχειν τὴν τοῦ εὖ δύναμιν καὶ τοῦ εἶναι, ὅτι μὴ πᾶσα πρόνοια τοῦ χείρονος ἀφαιρεῖ τὸ ἐν τῷ ἀρίστῳ τὸ προνοοῦν μένειν. Διττὴ γὰρ ἐπιμέλεια παντός, τοῦ μὲν καθόλου κελεύσει κοσμοῦντος ἀπράγμονι ἐπιστασίαι βασιλικῇ, τὸ δὲ καθέκαστα ἤδη αὐτουργῶι τινι ποιήσει συναφῇ τῇ πρὸς τὸ πραττόμενον τὸ πρᾶττον τοῦ πραττομένου τῆς φύσεως ἀναπιμπλάσα. Τῆς δὲ θείας ψυχῆς τοῦτον τὸν τρόπον τὸν οὐρανὸν ἅπαντα διοικεῖν ἀεὶ λεγομένης, ὑπερεχούσης μὲν τῷ κρείττονι, δύναμιν δὲ τὴν ἐσχάτην εἰς τὸ εἶσω πεμπούσης, αἰτίαν μὲν ὁ θεὸς οὐκ ἂν ἔτι λέγοιτο ἔχειν τὴν τοῦ τὴν ψυχὴν τοῦ παντὸς ἐν χείρονι πεποιηκέναι, ἥ τε ψυχὴ οὐκ ἀπεστέρηται τοῦ κατὰ φύσιν ἐξ αἰδίου τοῦτ' ἔχουσα καὶ ἔξουσα ἀεὶ, ὃ μὴ οἶόν τε παρὰ φύσιν αὐτῇ εἶναι, ὅπερ διηνεκῶς αὐτῇ ἀεὶ ὑπάρχει οὐποτε ἀρξάμενον. Τὰς τε τῶν ἀστέρων ψυχὰς τὸν αὐτὸν τρόπον πρὸς τὸ σῶμα ἔχειν λέγων, ὥσπερ τὸ πᾶν – ἐντίθησι γὰρ καὶ τούτων τὰ σώματα εἰς τὰς τῆς ψυχῆς περιφοράς – ἀποσώϊζοι ἂν καὶ τὴν περὶ τούτους πρέπουσαν εὐδαιμονίαν. Δύο γὰρ ὄντων δι' ἃ δυσχεραίνεται ἡ ψυχῆς πρὸς σῶμα κοινωνία, ὅτι τε ἐμπόδιον πρὸς τὰς νοήσεις γίνεται, καὶ ὅτι ἡδονῶν καὶ ἐπιθυμιῶν καὶ λυπῶν πίμπλησιν αὐτήν, οὐδέτερον τούτων ἂν γένοιτο ψυχῇ, ἥτις μὴ εἰς τὸ εἶσω ἔδω τοῦ σώματος, μηδέ τινός ἐστι, μηδὲ ἐκείνου ἐγένετο, ἀλλ' ἐκεῖνο αὐτῆς, ἔστι τε τοιοῦτον, οἶον μήτε τινὸς δεῖσθαι μήτε τινὶ ἐλλείπειν· ὥστε μηδὲ τὴν ψυχὴν ἐπιθυμιῶν πίμπλασθαι ἢ φόβων· οὐδὲν γὰρ δεινὸν μήποτε περὶ σώματος προσδοκήσῃ τοιούτου, οὔτε τις ἀσχολία νεῦσιν ποιούσα κάτω ἀπάγει τῆς κρείττονος καὶ μακαρίας θέας, ἀλλ' ἔστιν ἀεὶ πρὸς ἐκείνοις ἀπράγμονι δυνάμει τόδε τὸ πᾶν κοσμοῦσα.

[3] Περὶ δὲ τῆς ἀνθρωπείας ψυχῆς, ἡ ἐν σώματι πάντα λέγεται κακοπαθεῖν καὶ ταλαιπωρεῖν ἐν ἀνοίαις καὶ ἐπιθυμίαις καὶ φόβοις καὶ τοῖς ἄλλοις κακοῖς γιγνομένη, ἥ καὶ δεσμὸς τὸ σῶμα καὶ τάφος, καὶ ὁ κόσμος αὐτῇ σπῆλαιον καὶ ἄντρον, ἥντινα γνώμην οὐ διάφωνον ἔχει ἐκ τῶν αἰτιῶν οὐ τῶν αὐτῶν τῆς καθόδου, νῦν λέγωμεν. Ὄντος τοίνυν παντὸς νοῦ ἐν τῷ τῆς νοήσεως τόπῳ ὅλου τε καὶ παντός, ὃν δὴ κόσμον νοητὸν τιθέμεθα, ὄντων δὲ καὶ τῶν ἐν τούτῳ περιεχομένων νοερῶν δυνάμεων καὶ νόων τῶν καθέκαστα – οὐ γὰρ εἷς μόνος, ἀλλ' εἷς καὶ πολλοί – πολλὰς ἔδει καὶ ψυχὰς καὶ μίαν εἶναι, καὶ ἐκ τῆς

μιάς τὰς πολλὰς διαφορὰς, ὥσπερ ἐκ γένους ἑνὸς εἶδη τὰ μὲν ἀμείνω, τὰ δὲ χεῖρω, νοερώτερα, τὰ δ' ἥττον ἐνεργεῖαι τοιαῦτα. Καὶ γὰρ ἐκεῖ ἐν τῷ νῶι τὸ μὲν νοῦς περιέχων δυνάμει τᾶλλα οἶον ζῶιον μέγα, τὰ δὲ ἐνεργεῖαι ἕκαστον, ἃ δυνάμει περιεῖχε θάτερον· οἶον εἰ πόλις ἔμψυχος ἦν περιεκτικὴ ἐμψύχων ἄλλων, τελειότερα μὲν [ἦ] πόλεως καὶ δυνατωτέρα, οὐδὲν μὴν ἐκώλυε τῆς αὐτῆς φύσεως εἶναι καὶ τὰς ἄλλας. Ἡ ὥς ἐκ τοῦ παντός πυρὸς τὸ μὲν μέγα, τὸ δὲ μικρὰ πυρὰ εἶη· ἔστι δὲ ἡ πᾶσα οὐσία ἡ τοῦ παντός πυρός, μᾶλλον δὲ ἀφ' ἧς καὶ ἡ τοῦ παντός. Ψυχῆς δὲ ἔργον τῆς λογικωτέρας νοεῖν μὲν, οὐ τὸ νοεῖν δὲ μόνον· τί γὰρ ἂν καὶ νοῦ διαφέροι; Προσλαβοῦσα γὰρ τῷ νοερᾷ εἶναι καὶ ἄλλο, καθὼ νοῦς οὐκ ἔμεινεν· ἔχει τε ἔργον καὶ αὐτῇ, εἶπερ πᾶν, ὃ ἐὰν ἦι τῶν νοητῶν. Βλέπουσα δὲ πρὸς μὲν τὸ πρὸ ἑαυτῆς νοεῖ, εἰς δὲ ἑαυτὴν τὸ μετ' αὐτὴν [ὃ] κοσμεῖ τε καὶ διοικεῖ καὶ ἄρχει αὐτοῦ· ὅτι μὴδὲ οἶόν τε ἦν στῆναι τὰ πάντα ἐν τῷ νοητῷ, δυναμένου ἐφεξῆς καὶ ἄλλου γενέσθαι ἐλάττονος μὲν, ἀναγκαίου δὲ εἶναι, εἶπερ καὶ τὸ πρὸ αὐτοῦ.

[4] Τὰς δὲ καθέκαστα ψυχὰς ὁρέξει μὲν νοερᾷ χρωμένας ἐν τῇ ἐξ οὗ ἐγένοντο πρὸς αὐτὸ ἐπιστροφῇ, δύνανται δὲ καὶ εἰς τὸ ἐπὶ τάδε ἐχούσας, οἷα περ' φῶς ἐξηρητημένον μὲν κατὰ τὰ ἄνω ἡλίου, τῷ δὲ μετ' αὐτὸ οὐ φθοροῦν τῆς χορηγίας, ἀπήμονας μὲν εἶναι μετὰ τῆς ὅλης μενούσας ἐν τῷ νοητῷ, ἐν οὐρανῷ δὲ μετὰ τῆς ὅλης συνδιοικεῖν ἐκείνῃ, οἷα οἱ βασιλεῖ τῶν πάντων κρατοῦντι συνόντες συνδιοικοῦσιν ἐκείνῳ οὐ καταβαίνοντες οὐδ' αὐτοὶ ἀπὸ τῶν βασιλείων τόπων· καὶ γὰρ εἰσιν ὁμοῦ ἐν τῷ αὐτῷ τότε. Μεταβάλλουσαι δὲ ἐκ τοῦ ὅλου εἰς τὸ μέρος τε εἶναι καὶ ἑαυτῶν καὶ οἶον κάμνουσαι τὸ σὺν ἄλλῳ εἶναι ἀναχωροῦσιν εἰς τὸ ἑαυτῶν ἐκάστη. Ὅταν δὲ τοῦτο διὰ χρόνων ποιῇ φεύγουσα τὸ πᾶν καὶ τῇ διακρίσει ἀποστᾶσα καὶ μὴ πρὸς τὸ νοητὸν βλέπῃ, μέρος γενομένη μονοῦται τε καὶ ἀσθενεῖ καὶ πολυπραγμονεῖ καὶ πρὸς μέρος βλέπει καὶ τῷ ἀπὸ τοῦ ὅλου χωρισμῷ ἐνός τινος ἐπιβᾶσα καὶ τὸ ἄλλο πᾶν φυγοῦσα, ἐλθοῦσα καὶ στραφεῖσα εἰς τὸ ἐν ἐκείνῳ πληττόμενον ὑπὸ τῶν [ὅλων καὶ] πάντων, τοῦ τε ὅλου ἀπέστη καὶ τὸ καθέκαστον μετὰ περιστάσεως διοικεῖ ἐφαπτομένη ἤδη καὶ θεραπεύουσα τὰ ἐξωθεν καὶ παροῦσα καὶ δῶσα αὐτοῦ πολὺ εἰς τὸ εἶσω. Ἐνθα καὶ συμβαίνει αὐτῇ τὸ λεγόμενον πτερορρυῆσαι καὶ ἐν δεσμοῖς τοῖς τοῦ σώματος γενέσθαι ἀμαρτούσῃ τοῦ ἀβλαβοῦς τοῦ ἐν τῇ διοικήσει τοῦ κρείττονος, ὃ ἦν παρὰ τῇ ψυχῇ τῇ ὅλῃ· τὸ δὲ πρὸ τοῦ ἦν παντελῶς ἄμεινον ἀναδραμούσῃ· εἰληπται οὖν πεσοῦσα καὶ πρὸς τῷ δεσμῷ οὔσα καὶ τῇ αἰσθήσει ἐνεργοῦσα διὰ τὸ κωλύεσθαι τῷ νῶι ἐνεργεῖν καταρχάς, τεθᾶφθαι τε λέγεται καὶ ἐν σπηλαίῳ εἶναι, ἐπιστραφεῖσα δὲ πρὸς νόησιν λύεσθαι τε ἐκ τῶν δεσμῶν καὶ ἀναβαίνειν, ὅταν ἀρχὴν λάβῃ ἐξ ἀναμνήσεως θεᾶσθαι τὰ ὄντα· ἔχει γὰρ τι αἰεὶ οὐδὲν ἥττον ὑπερέχον τι. Γίγνονται οὖν οἶον ἀμφίβιοι ἐξ ἀνάγκης τὸν τε ἐκεῖ βίον τὸν τε ἐνταῦθα παρὰ μέρος βιοῦσαι, πλεῖον μὲν τὸν ἐκεῖ, αἱ δύνανται πλεῖον τῷ νῶι συνεῖναι, τὸν δὲ ἐνθάδε πλεῖον, αἷς τὸ ἐναντίον ἢ φύσει ἢ τύχαις ὑπῆρξεν. Ἄ δὲ ὑποδεικνὺς ὁ Πλάτων ἡρέμα, ὅτε διαιρεῖ αὐτὰ ἐκ τοῦ ὑστέρου κρατῆρος καὶ μέρη ποιεῖ, τότε καὶ φησιν ἀναγκαῖον εἶναι εἰς γένεσιν ἐλθεῖν, ἐπεὶ ἐγένοντο μέρη τοιαῦτα. Εἰ δὲ λέγει σπεῖραι τὸν θεὸν αὐτάς, οὕτως ἀκουστέον, ὥσπερ ὅταν καὶ λέγοντα καὶ οἶον δημηγοροῦντα ποιῇ· ἃ γὰρ ἐν φύσει ἐστὶ τῶν ὅλων,

ταῦτα ἢ ὑπόθεσις γεννᾷ τε καὶ ποιεῖ εἰς δεῖξιν προάγουσα ἐφεξῆς τὰ ἀεὶ οὕτω γιγνόμενά τε καὶ ὄντα.

[5] Οὐ τοίνυν διαφωνεῖ ἀλλήλοις ἢ τε εἰς γένεσιν σπορά ἢ τε εἰς τελείωσιν κάθοδος τοῦ παντός, ἢ τε δίκη τό τε σπῆλαιον, ἢ τε ἀνάγκη τό τε ἐκούσιον, ἐπεὶ ἔχει τὸ ἐκούσιον ἢ ἀνάγκη, καὶ τὸ ἐν κακῷ τῷ σώματι εἶναι· οὐδ' ἢ Ἐμπεδοκλέους φυγὴ ἀπὸ τοῦ θεοῦ καὶ πλάνη οὐδ' ἢ ἀμαρτία, ἐφ' ἣ ἢ δίκη, οὐδ' ἢ Ἡρακλείτου ἀνάπαυλα ἐν τῇ φυγῇ, οὐδ' ὅλως τὸ ἐκούσιον τῆς καθόδου καὶ τὸ ἀκούσιον αὔ. Πᾶν μὲν γὰρ ἰὸν ἐπὶ τὸ χεῖρον ἀκούσιον, φορᾷ γε μὴν οἰκεῖαι ἰὸν πάσχον τὰ χεῖρω ἔχειν λέγεται τὴν ἐφ' οἷς ἔπραξε δίκην. Ὅταν δὲ ταῦτα πάσχειν καὶ ποιεῖν ἢ ἀναγκαῖον αἰδίως φύσεως νόμῳ, τὸ δὲ συμβαῖνον εἰς ἄλλου του χρεῖαν ἐν τῇ προσόδῳ ἀπαντᾷ καταβαῖνον ἀπὸ τοῦ ὑπὲρ αὐτόν, θεὸν εἴ τις λέγοι καταπέμψαι, οὐκ ἂν ἀσύμφωνος οὔτε τῇ ἀληθείᾳ οὔτε ἑαυτῷ ἂν εἴη. Καὶ γὰρ ἀφ' ἧς ἀρχῆς ἕκαστα, εἰ καὶ τὰ μεταξὺ πολλά, καὶ τὰ ἔσχατα εἰς αὐτὴν ἀναφέρεται. Διττῆς δὲ τῆς ἀμαρτίας οὔσης, τῆς μὲν ἐπὶ τῇ τοῦ κατελθεῖν αἰτίᾳ, τῆς δὲ ἐπὶ τῷ ἐνθάδε γενομένην κακὰ δρᾶσαι, [δίκη] ἢ μὲν ἐστὶν αὐτὸ τοῦτο, ὃ πέπονθε κατελθοῦσα, τῆς δὲ τὸ ἔλαττον εἰς σώματα ἄλλα δῦναι καὶ θᾶττον ἐκ κρίσεως τῆς κατ' ἀξίαν – ὃ δὴ θεσμῷ θείῳ γιγνόμενον διὰ τοῦ τῆς κρίσεως ὀνόματος δηλοῦται – τὸ δὲ τῆς κακίας ἄμετρον εἶδος μείζονος καὶ τῆς δίκης ἡξιώται ἐπιστασίαι τινυμένων δαιμόνων. Οὕτω τοι καίπερ οὕσα θεῖον καὶ ἐκ τῶν τόπων τῶν ἄνω ἐντὸς γίνεται τοῦ σώματος καὶ θεὸς οὕσα ὁ ὕστερος ρόπῃ αὐτεξουσίῳ καὶ αἰτίαι δυνάμεως καὶ τοῦ μετ' αὐτὴν κοσμήσει ὥδι ἔρχεται· κἂν μὲν θᾶττον φύγη, οὐδὲν βέβλαπται γνῶσιν κακοῦ προσλαβοῦσα καὶ φύσιν κακίας γνοῦσα τὰς τε δυνάμεις ἄγουσα αὐτῆς εἰς τὸ φανερόν καὶ δείξασα ἔργα τε καὶ ποιήσεις, ἃ ἐν τῷ ἀσωμάτῳ ἡρεμοῦντα μάτην τε ἂν ἦν εἰς τὸ ἐνεργεῖν ἀεὶ οὐκ ἰόντα, τὴν τε ψυχὴν αὐτὴν ἔλαθεν ἂν ἃ εἶχεν οὐκ ἐκφανέντα οὐδὲ πρόοδον λαβόντα· εἴπερ πανταχοῦ ἢ ἐνέργεια τὴν δύναμιν ἔδειξε κρυφθεῖσαν ἂν ἀπάντη καὶ οἶον ἀφανισθεῖσαν καὶ οὐκ οὔσαν μηδέποτε ὄντως οὔσαν. Νῦν μὲν γὰρ θαῦμα ἔχει τῶν ἔνδον ἕκαστος διὰ τῆς ποικιλίας τῶν ἔξω, οἷον ἐστὶν ἐκ τοῦ τὰ γλαφυρὰ ταῦτα δρᾶσαι.

[6] Εἴπερ οὖν δεῖ μὴ ἐν μόνον εἶναι – ἐκέκρυπτο γὰρ ἂν πάντα μορφήν ἐν ἐκείνῳ οὐκ ἔχοντα, οὐδ' ἂν ὑπῆρχε τι τῶν ὄντων στάντος ἐν αὐτῷ ἐκείνου, οὐδ' ἂν τὸ πλῆθος ἦν ἂν τῶν ὄντων τούτων τῶν ἀπὸ τοῦ ἐνὸς γεννηθέντων μὴ τῶν μετ' αὐτὰ τὴν πρόοδον λαβόντων, ἃ ψυχῶν εἴληχε τάξιν – τὸν αὐτὸν τρόπον οὐδὲ ψυχᾶς ἔδει μόνον εἶναι μὴ τῶν δι' αὐτὰς γενομένων φανέντων, εἴπερ ἐκάστη φύσει τοῦτο ἔνεστι τὸ μετ' αὐτὴν ποιεῖν καὶ ἐξελίττεσθαι οἶον σπέρματος ἐκ τινος ἀμεροῦς ἀρχῆς εἰς τέλος τὸ αἰσθητὸν ἰούσης, μένοντος μὲν ἀεὶ τοῦ προτέρου ἐν τῇ οἰκεῖαι ἔδρῃ, τοῦ δὲ μετ' αὐτὸ οἶον γεννωμένου ἐκ δυνάμεως ἀφάτου, ὅση ἐν ἐκείνοις, ἣν οὐκ ἔδει στήσαι οἶον περιγράφαντα φθόνῳ, χωρεῖν δὲ ἀεὶ, ἕως εἰς ἔσχατον μέχρι τοῦ δυνατοῦ τὰ πάντα ἥκηι αἰτίαι δυνάμεως ἀπλέτου ἐπὶ πάντα παρ' αὐτῆς πεμπούσης καὶ οὐδὲν περιδεῖν ἁμοῖρον αὐτῆς δυναμένης. Οὐ γὰρ δὴ ἦν ὃ ἐκόλυεν ὅτιοῦν ἁμοῖρον εἶναι φύσεως ἀγαθοῦ, καθόσον ἕκαστον οἷον τ' ἦν μεταλαμβάνειν. Εἴτ' οὖν ἦν ἀεὶ ἢ τῆς ὕλης φύσις, οὐχ οἷον τε ἦν αὐτὴν μὴ μετασχεῖν οὔσαν τοῦ πᾶσι

τὸ ἀγαθὸν καθόσον δύναται ἕκαστον χορηγοῦντος· εἴτ' ἠκολούθησεν ἐξ ἀνάγκης ἡ γένεσις αὐτῆς τοῖς πρὸ αὐτῆς αἰτίοις, οὐδ' ὥς ἔδει χωρὶς εἶναι, ἀδυναμίας πρὶν εἰς αὐτὴν ἐλθεῖν στάντος τοῦ καὶ τὸ εἶναι οἶον ἐν χάριτι δόντος. Δεῖξις οὖν τῶν ἀρίστων ἐν νοητοῖς τὸ ἐν αἰσθητῶι κάλλιστον, τῆς τε δυνάμεως τῆς τε ἀγαθότητος αὐτῶν, καὶ συνέχεται πάντα εἰσαεῖ τὰ τε νοητῶς τὰ τε αἰσθητῶς ὄντα, τὰ μὲν παρ' αὐτῶν ὄντα, τὰ δὲ μετοχῇ τούτων τὸ εἶναι εἰσαεῖ λαβόντα, μιμούμενα τὴν νοητὴν καθόσον δύναται φύσιν.

[7] Διττῆς δὲ φύσεως ταύτης οὔσης, νοητῆς, τῆς δὲ αἰσθητῆς, ἄμεινον μὲν ψυχῇ ἐν τῶι νοητῶι εἶναι, ἀνάγκη γε μὴν ἔχειν καὶ τοῦ αἰσθητοῦ μεταλαμβάνειν τοιαύτην φύσιν ἐχούσῃ, καὶ οὐκ ἀγανακτικῶς αὐτὴν ἑαυτῇ, εἰ μὴ πάντα ἐστὶ τὸ κρεῖττον, μέσῃ τάξιν ἐν τοῖς οὖσιν ἐπισχοῦσαν, θείας μὲν μοίρας οὔσαν, ἐν ἐσχάτῳ δὲ τοῦ νοητοῦ οὔσαν, ὥς ὁμορον οὔσαν τῇ αἰσθητῇ φύσει διδόναι μὲν τι τούτῳ τῶν παρ' αὐτῆς, ἀντιλαμβάνειν δὲ καὶ παρ' αὐτοῦ, εἰ μὴ μετὰ τοῦ αὐτῆς ἀσφαλοῦς διακοσμοῖ, προθυμίας δὲ πλείονι εἰς τὸ εἶσω δύοιτο μὴ μείνασα ὅλη μεθ' ὅλης, ἄλλως τε καὶ δυνατόν αὐτῇ πάλιν ἐξαναδύναι, ἱστορίαν ὧν ἐνταῦθα εἶδε τε καὶ ἔπαθε προσλαβούσῃ καὶ μαθούσῃ, οἶον ἄρα ἐστὶν ἐκεῖ εἶναι, καὶ τῇ παραθέσει τῶν οἶον ἐναντίων οἶον σαφέστερον τὰ ἀμείνω μαθούσῃ. Γνωσὶς γὰρ ἐναργεστέρα τάγαθοῦ ἢ τοῦ κακοῦ πείρα οἷς ἡ δύναμις ἀσθενεστέρα, ἢ ὥστε ἐπιστήμημι τὸ κακὸν πρὸ πείρας γνῶναι. Ὡσπερ δὲ ἡ νοερά διεξοδος κατάβασίς ἐστιν εἰς ἔσχατον τὸ χεῖρον – οὐ γὰρ ἔνι εἰς τὸ ἐπέκεινα ἀναβῆναι, ἀλλ' ἀνάγκη ἐνεργήσασαν ἐξ ἑαυτῆς καὶ μὴ δυνηθεῖσαν μείναι ἐφ' ἑαυτῆς φύσεως διὰ ἀνάγκη καὶ νόμῳ μέχρι ψυχῆς ἐλθεῖν· τέλος γὰρ αὐτῇ τοῦτο· ταύτῃ δὲ τὸ ἐφεξῆς παραδοῦναι αὐτὴν πάλιν ἀναδραμοῦσαν – οὕτως καὶ ψυχῆς ἐνέργεια· τὸ μὲν μετ' αὐτὴν τὰ τῆιδε, τὸ δὲ πρὸ αὐτῆς ἡ θέα τῶν ὄντων, ταῖς μὲν παρὰ μέρος καὶ χρόνῳ γιγνομένου τοῦ τοιοῦτου καὶ ἐν τῶι χεῖρονι γιγνομένης ἐπιστροφῆς πρὸς τὰ ἀμείνω, τῇ δὲ λεγομένῃ τοῦ παντὸς εἶναι τὸ μηδ' ἐν τῶι χεῖρονι ἔργῳ γεγονέναι, ἀπαθεῖ δὲ κακῶν οὔσῃ θεωρίας τε περινοεῖν τὰ ὑπ' αὐτὴν ἐξηρητῆσθαι τε τῶν πρὸ αὐτῆς ἀεί· ἡ ἅμα δυνατόν καὶ ἄμφω, λαμβανούσῃ μὲν ἐκεῖθεν, χορηγούσῃ δὲ ἅμα ἐνταῦθα, ἐπεὶ περ ἀμήχανον ἦν καὶ τούτων ἐπάπτεσθαι ψυχῇ οὔσῃ.

[8] Καὶ εἰ χρή παρὰ δόξαν τῶν ἄλλων τολμήσαι τὸ φαινόμενον λέγειν σαφέστερον, οὐ πᾶσα οὐδ' ἡ ἡμετέρα ψυχὴ ἔδω, ἀλλ' ἔστι τι αὐτῆς ἐν τῶι νοητῶι ἀεί· τὸ δὲ ἐν τῶι αἰσθητῶι εἰ κρατοῖ, μᾶλλον δὲ εἰ κρατοῖτο καὶ θορυβοῖτο, οὐκ ἔα αἰσθησιν ἡμῖν εἶναι ὧν θεᾶται τὸ τῆς ψυχῆς ἄνω. Τότε γὰρ ἔρχεται εἰς ἡμᾶς τὸ νοηθέν, ὅταν εἰς αἰσθησιν ἦκη καταβαῖνον· οὐ γὰρ πᾶν, ὃ γίγνεται περὶ ὅτιον μέρος ψυχῆς, γινώσκουμεν, πρὶν ἂν εἰς ὅλην τὴν ψυχὴν ἦκη· οἶον καὶ ἐπιθυμία ἐν τῶι ἐπιθυμητικῶι μένουσα [οὐ] γινώσκεται ἡμῖν, ἀλλ' ὅταν τῇ αἰσθητικῇ τῇ ἐνδον δυνάμει ἢ καὶ διανοητικῇ ἀντιλαβώμεθα ἢ ἄμφω. Πᾶσα γὰρ ψυχὴ ἔχει τι καὶ τοῦ κάτω πρὸς σῶμα καὶ τοῦ ἄνω πρὸς νοῦν. Καὶ ἡ μὲν ὅλη καὶ ὅλου τῶι αὐτῆς μέρει τῶι πρὸς τὸ σῶμα τὸ ὅλον κοσμεῖ ὑπερέχουσα ἀπόνως, ὅτι μηδ' ἐκ λογισμοῦ, ὥς ἡμεῖς, ἀλλὰ νῶι, ὥς ἡ τέχνη οὐ βουλευέται τὸ κάτω αὐτῆς κοσμοῦντος ὃ τι ὅλου. Αἱ δ' ἐν μέρει γινόμεναι καὶ μέρους ἔχουσι μὲν καὶ αὗται τὸ ὑπερέχον, ἄσχολοι δὲ τῇ

αἰσθήσει καὶ ἀντιλήψει πολλῶν ἀντιλαμβανόμεναι τῶν παρὰ φύσιν καὶ λυπούντων καὶ ταραττόντων, ὅτε οὐκ ἐπιμέλονται μέρους καὶ ἐλλειποῦς καὶ πολλὰ ἔχοντος τὰ ἀλλότρια κύκλῳ, πολλὰ δὲ ὧν ἐφίεται· καὶ ἥδεται δὲ καὶ ἡδονὴ ἠπάτησε. Τὸ δὲ ἐστὶ καὶ ἀνήδονον ὃν τὰς προσκαίρους ἡδονάς, ἡ δὲ διαγωγὴ ὁμοία.

Θ: Εἰ αἱ πᾶσαι ψυχαὶ μία.

[1] Ἄρ' ὥσπερ ψυχὴν ἐκάστου μίαν φαμέν εἶναι, ὅτι πανταχοῦ τοῦ σώματος ὅλη πάρεστι, καὶ ἔστιν ὄντως τὸν τρόπον τοῦτον μία, οὐκ ἄλλο μὲν τι αὐτῆς ὦδι, ἄλλο δὲ ὦδι τοῦ σώματος ἔχουσα, ἔν τε τοῖς αἰσθητικοῖς οὕτως ἡ αἰσθητική, καὶ ἐν τοῖς φυτοῖς δὲ ὅλη πανταχοῦ ἐν ἐκάστωι μέρει, οὕτως καὶ ἡ ἐμὴ καὶ ἡ σὴ μία καὶ πᾶσαι μία; Καὶ ἐπὶ τοῦ παντὸς ἡ ἐν πᾶσι μία οὐχ ὡς ὄγκωι μεμερισμένη, ἀλλὰ πανταχοῦ ταυτόν; Διὰ τί γὰρ ἡ ἐν ἐμοὶ μία, ἡ δ' ἐν τῷ παντὶ οὐ μία; Οὐ γὰρ ὄγκος οὐδὲ ἐκεῖ οὐδὲ σῶμα. Εἰ μὲν οὖν ἐκ τῆς τοῦ παντὸς καὶ ἡ ἐμὴ καὶ ἡ σὴ, μία δὲ ἐκείνη, καὶ ταύτας δεῖ εἶναι μίαν. Εἰ δὲ καὶ ἡ τοῦ παντὸς καὶ ἡ ἐμὴ ἐκ ψυχῆς μιᾶς, πάλιν αὖ πᾶσαι μία. Αὕτη τοίνυν τίς ἡ μία; Ἀλλὰ πρότερον λεκτέον, εἰ ὀρθῶς λέγεται τὸ μίαν τὰς πάσας, ὥσπερ ἡ ἐνός ἐκάστου. Ἄτοπον γάρ, εἰ μία ἡ ἐμὴ καὶ ἡ ὅτου οὖν ἄλλου· ἐχρῆν γὰρ ἐμοῦ αἰσθανομένου καὶ ἄλλον αἰσθάνεσθαι, καὶ ἀγαθοῦ ὄντος ἀγαθὸν ἐκείνῳ εἶναι καὶ ἐπιθυμοῦντος ἐπιθυμεῖν, καὶ ὅλως ὁμοπαθεῖν ἡμᾶς τε πρὸς ἀλλήλους καὶ πρὸς τὸ πᾶν, ὥστε ἐμοῦ παθόντος συναισθάνεσθαι τὸ πᾶν. Πῶς δὲ καὶ μιᾶς οὔσης ἡ μὲν λογική, ἡ δὲ ἄλογος, καὶ ἡ μὲν ἐν ζώοις, ἡ δὲ ἐν φυτοῖς ἄλλη; Πάλιν δὲ εἰ μὴ θησόμεθα ἐκείνως, τό τε πᾶν ἐν οὐκ ἔσται, μία τε ἀρχὴ ψυχῶν οὐχ εὐρεθήσεται.

[2] Πρῶτον μὲν οὖν οὐκ, εἰ ἡ ψυχὴ μία ἡ ἐμὴ καὶ ἡ ἄλλου, ἥδη καὶ τὸ συναμφοτέρον τῷ συναμφοτέρῳ ταυτόν. Ἐν ἄλλῳ γὰρ καὶ ἐν ἄλλῳ ταυτόν ὃν οὐ τὰ αὐτὰ πάθη ἔξει ἐν ἐκατέρῳ, ὡς ἄνθρωπος ὁ ἐν ἐμοὶ κινουμένῳ· ἐν ἐμοὶ γὰρ κινουμένῳ καὶ ἐν σοὶ μὴ κινουμένῳ ἐν ἐμοὶ μὲν κινούμενος, ἐν σοὶ δὲ ἐστὼς ἔσται· καὶ οὐκ ἄτοπον οὐδὲ παραδοξότερον τὸ ἐν ἐμοὶ καὶ σοὶ ταυτόν εἶναι· οὐ δὴ ἀνάγκη αἰσθανομένου ἐμοῦ καὶ ἄλλον πάντῃ τὸ αὐτὸ πάθος ἔχειν. Οὐδὲ γὰρ ἐπὶ τοῦ ἐνός σώματος τὸ τῆς ἐτέρας χειρὸς πάθημα ἡ ἐτέρα ἦσθετο, ἀλλ' ἡ ἐν τῷ ὅλῳ. Εἰ δὴ ἔδει τὸ ἐμὸν γινώσκειν καὶ σέ, ἔν τι ἐξ ἀμφοῖν ὄν, συνημμένον σῶμα ἐχρῆν εἶναι· οὕτω γὰρ συναφθεῖσαι ἐκατέρα ἦσθετο ταυτόν. Ἐνθυμείσθαι δὲ προσήκει τὸ καὶ πολλὰ λανθάνειν τὸ ὅλον καὶ τῶν ἐν ἐνὶ καὶ τῷ αὐτῷ σώματι γιγνομένων, καὶ τοσοῦτοι, ὅσοι ἂν μέγεθος ἔχη τὸ σῶμα πολὺ, ὥσπερ ἐπὶ κητῶν λέγεται μεγάλων, ἐφ' ὧν παθήματός τινος περὶ τὸ μέρος ὄντος τῷ ὅλῳ αἴσθησις διὰ μικρότητα τοῦ κινήματος οὐδεμία προσέρχεται· ὥστε οὐκ ἀνάγκη διάδηλον τύπω τὴν αἴσθησιν τῷ ὅλῳ καὶ παντὶ εἰσαφικνεῖσθαι ἐνός τινος παθόντος. Ἀλλὰ συμπάσχειν μὲν οὐκ ἄτοπον οὐδὲ ἀπογνωστέον, τύπωσιν δὲ αἰσθητικὴν οὐκ ἀναγκαῖον γίνεσθαι. Ἀρετὴν δὲ ἐν ἐμοὶ ἔχειν, κακίαν δὲ ἐν ἐτέρῳ, οὐκ ἄτοπον, εἴπερ καὶ κινεῖσθαι ἐν ἄλλῳ καὶ ἐν ἄλλῳ ἐστάναι ταυτόν οὐκ ἀδύνατον. Οὐδὲ γὰρ οὕτως μίαν λέγομεν, ὡς πάντῃ πλήθους ἅμοιον – τοῦτο γὰρ τῇ κρείττονι φύσει δοτέον – ἀλλὰ μίαν καὶ πλῆθος λέγομεν καὶ μετέχειν τῆς φύσεως τῆς περὶ τὰ σώματα μεριστῆς γινομένης καὶ τῆς ἀμερίστου αὖ, ὥστε πάλιν εἶναι μίαν. Ὡς περὶ δὲ ἐπ' ἐμοῦ τὸ γενόμενον περὶ τὸ μέρος πάθος οὐκ ἀνάγκη κρατεῖν τοῦ ὅλου, ὃ δ' ἂν περὶ τὸ κυριώτερον γένηται φέρει τι εἰς τὸ μέρος, οὕτω τὰ μὲν ἐκ τοῦ παντὸς εἰς ἕκαστον σαφέστερα μᾶλλον

ὁμοπαθούντων πολλαχοῦ τῷ ὅλῳ, τὰ δὲ παρ' ἡμῶν ἄδηλον εἰ συντελεῖ πρὸς τὸ ὅλον.

[3] Καὶ μὴν ἐκ τῶν ἐναντίων φησὶν ὁ λόγος καὶ συμπαθεῖν ἀλλήλοις ἡμᾶς καὶ συναλγοῦντας ἐκ τοῦ ὁρᾶν καὶ διαχεομένους καὶ εἰς τὸ φιλεῖν ἐλκομένους κατὰ φύσιν· μήποτε γὰρ τὸ φιλεῖν διὰ τοῦτο. Εἰ δὲ καὶ ἐπωιδᾶι καὶ ὅλως μαγεῖαι συνάγουσι καὶ συμπαθεῖς πόρρωθεν ποιοῦσι, πάντως τοι διὰ ψυχῆς μιᾶς. Καὶ λόγος δὲ ἡρέμα λεχθεὶς διέθηκε τὸ πόρρω, καὶ κατακούειν πεποίηκε τὸ διεστῶς ἀμήχανον ὅσον τόπον· ἐξ ὧν ἐστὶ τὴν ἐνότητα μαθεῖν ἀπάντων τῆς ψυχῆς μιᾶς οὔσης. Πῶς οὖν, εἰ ψυχὴ μία, ἢ μὲν λογικὴ, ἢ δὲ ἄλογος, καὶ τις καὶ φυτικὴ; Ἡ ὅτι τὸ μὲν ἀμέριστον αὐτῆς κατὰ τὸ λογικὸν τακτέον οὐ μεριζόμενον ἐν τοῖς σώμασι, τὸ δὲ μεριζόμενον περὶ σώματα ἐν μὲν ὄν καὶ αὐτό, περὶ δὲ τὰ σώματα μεριζόμενον παρεχόμενον τὴν αἴσθησιν πανταχοῦ ἄλλην δύναμιν αὐτῆς θετέον, τό τε πλαστικὸν αὐτῆς καὶ ποιητικὸν σωμάτων δύναμιν ἄλλην. Οὐχ ὅτι δὲ πλείους αἱ δυνάμεις, οὐ μία· καὶ γὰρ ἐν τῷ σπέρματι πλείους αἱ δυνάμεις καὶ ἐν· καὶ ἐξ ἑνὸς τούτου πολλὰ ἐν. Διὰ τί οὖν οὐ πανταχοῦ πᾶσαι; Καὶ γὰρ ἐπὶ τῆς μιᾶς ψυχῆς πανταχοῦ λεγομένης εἶναι ἢ αἰσθησις οὐκ ἐν πᾶσι τοῖς μέρεσιν ὁμοία, ὅ τε λόγος οὐκ ἐν ὅλῳ, τό τε φυτικὸν καὶ ἐν οἷς μὴ αἰσθησις· καὶ ὅμως εἰς ἐν ἀνατρέχει ἀποστάντα τοῦ σώματος. Τὸ δὲ θεραπετικόν, εἰ ἐκ τοῦ ὅλου, ἔχει καὶ ἐκείνης. Διὰ τί οὖν οὐ καὶ παρὰ τῆς ἡμετέρας ψυχῆς τὸ θεραπετικόν; Ὅτι τὸ τρεφόμενον μέρος τοῦ ὅλου, ὃ καὶ παθητικῶς αἰσθητικόν, ἢ δὲ αἰσθησις ἢ κρίνουσα μετὰ νοῦ ἐκάστου, ἥ οὐδὲν ἔδει πλάττειν τὸ ὑπὸ τοῦ ὅλου τὴν πλάσιν ἔχον. Ἐπεὶ κἂν ἐποίησεν αὐτὴν, εἰ μὴ ἐν τῷ ὅλῳ τούτῳ ἔδει αὐτὴν εἶναι.

[4] Ταῦτα μὲν οὖν εἰρηται ὥς μὴ θαυμάζειν τὴν εἰς ἐν ἀναγωγὴν. Ἀλλὰ γὰρ ζητεῖ ὁ λόγος, πῶς μία; Ἄρα γὰρ ὥς ἀπὸ μιᾶς ἢ μία αἰ πᾶσαι; Καὶ εἰ ἀπὸ μιᾶς, μεριζομένης ταύτης ἢ μενούσης μὲν ὅλης, ποιούσης δὲ παρ' αὐτῆς οὐδὲν ἦττον πολλάς; Καὶ πῶς ἂν μένουσα οὐσία πολλάς ποιοῖ ἐξ αὐτῆς; Λέγωμεν οὖν θεὸν συλλήπτορα ἡμῖν γενέσθαι παρακαλέσαντες, ὥς δεῖ μὲν εἶναι μίαν πρότερον, εἴπερ πολλάί, καὶ ἐκ ταύτης τὰς πολλάς εἶναι. Εἰ μὲν οὖν σῶμα εἴη, ἀνάγκη μεριζομένου τούτου τὰς πολλάς γίνεσθαι, ἄλλην ἀντὶ οὐσίαν, τὴν δὲ ἄλλην γινομένην· καὶ ὁμοιομεροῦς οὔσης ὁμοειδεῖς πάσας γενέσθαι εἶδος ἐν ταυτὸν φερούσας ὅλον, τοῖς δὲ ὄγκοις ἐτέρας· καὶ εἰ μὲν κατὰ τοὺς ὄγκους εἶχον τοὺς ὑποκειμένους τὸ ψυχαὶ εἶναι, ἄλλας ἀλλήλων εἶναι, εἰ δὲ κατὰ τὸ εἶδος, μίαν τῷ εἶδει ψυχᾷ εἶναι. Τοῦτο δὲ ἐστὶ τὸ μίαν καὶ τὴν αὐτὴν ἐν πολλοῖς σώμασι ψυχὴν ὑπάρχειν καὶ πρὸ ταύτης τῆς μιᾶς τῆς ἐν πολλοῖς ἄλλην αὖ εἶναι μὴ ἐν πολλοῖς, ἀφ' ἧς ἢ ἐν πολλοῖς μία, ὥσπερ εἰδωλον οὔσα πολλαχοῦ φερόμενον τῆς ἐν ἐνὶ μιᾶς, οἷον εἰ ἐκ δακτυλίου ἐνὸς πολλοὶ κηροὶ τὸν αὐτὸν τύπον ἀπομαζάμενοι φέροιεν. Ἐκείνως μὲν οὖν ἀνηλίσκετο ἂν εἰς πολλάς ἢ μία, ὥς δὲ τὸ δεύτερον ἀσώματον μὲν ἢ ψυχὴ ἐγίνετο. Καὶ πάθημα μὲν ὄν θαυμαστὸν οὐδὲν εἶχε μίαν ποιότητα γενομένην ἐξ ἐνός τινος ἐν πολλοῖς εἶναι· καὶ εἰ κατὰ τὸ συναμφοτέρον δὲ ἢ ψυχὴ, θαυμαστὸν οὐδὲν. Νῦν δὲ ἀσώματόν τε αὐτὸ τιθέμεθα καὶ οὐσίαν.

[5] Πῶς οὖν οὐσία μία ἐν πολλαῖς; Ἡ γὰρ ἢ μία ἐν πᾶσιν ὅλη, ἢ ἀπὸ ὅλης καὶ μιᾶς αἰ πολλαὶ ἐκείνης μενούσης. Ἐκείνη μὲν οὖν μία, αἰ δὲ πολλαὶ εἰς

ταύτην ὥς μίαν δοῦσαν ἑαυτὴν εἰς πλῆθος καὶ οὐ δοῦσαν· ἱκανὴ γὰρ πᾶσι
παρασχεῖν ἑαυτὴν καὶ μένειν μία· δύναται γὰρ εἰς πάντα ἅμα καὶ ἑκάστου οὐκ
ἀποτεμνέται πάντῃ· τὸ αὐτὸ οὖν ἐν πολλοῖς. Μὴ δὴ τις ἀπιστεῖτω· καὶ γὰρ ἡ
ἐπιστήμη ὅλη, καὶ τὰ μέρη αὐτῆς ὥς μένειν τὴν ὅλην καὶ ἀπ' αὐτῆς τὰ μέρη.
Καὶ τὸ σπέρμα ὅλον καὶ ἀπ' αὐτοῦ τὰ μέρη, ἐν οἷς πέφυκε μερίζεσθαι, καὶ
ἕκαστον ὅλον καὶ μένει ὅλον οὐκ ἡλαττωμένον τὸ ὅλον – ἡ δ' ὕλη ἐμέρισε –
καὶ πάντα ἓν. Ἀλλ' ἐν τῇ ἐπιστήμῃ, εἶποι τις ἄν, τὸ μέρος οὐχ ὅλον. Ἡ γὰρ
ἐνεργεῖα μὲν μέρος τὸ προχειρισθὲν οὗ χρεῖα, καὶ τοῦτο προτέτακται, ἔπεται
μέντοι καὶ τὰ ἄλλα δυνάμει λανθάνοντα καὶ ἔστι πάντα ἐν τῷ μέρει. Καὶ ἴσως
ταύτῃ ἡ ὅλη λέγεται, τὸ δὲ μέρος· ἐκεῖ μὲν οἷον ἐνεργεῖα ἅμα πάντα· ἔτοιμον
οὖν ἕκαστον, ὃ προχειρίσασθαι θέλεις· ἐν δὲ τῷ μέρει τὸ ἔτοιμον,
ἐνδυναμοῦται δὲ οἷον πλησιάσαν τῷ ὅλῳ. Ἐρημον δὲ τῶν ἄλλων
θεωρημάτων οὐ δεῖ νομίζειν· εἰ δὲ μή, ἔσται οὐκέτι τεχνικὸν οὐδὲ
ἐπιστημονικόν, ἀλλ' ὥσπερ ἂν καὶ εἰ παῖς λέγοι. Εἰ οὖν ἐπιστημονικόν, ἔχει
δυνάμει καὶ τὰ πάντα. Ἐπιστήσας γοῦν ὁ ἐπιστήμων ἐπάγει τὰ ἄλλα οἷον
ἀκολουθίαι· καὶ ὁ γεωμέτρης δὲ ἐν τῇ ἀναλύσει δηλοῖ, ὥς τὸ ἐν ἔχει τὰ πρὸ
αὐτοῦ πάντα, δι' ὧν ἡ ἀνάλυσις, καὶ τὰ ἐφεξῆς δέ, ἃ ἐξ αὐτοῦ γεννᾶται. Ἀλλὰ
ταῦτα διὰ τὴν ἡμετέραν ἀσθένειαν ἀπιστεῖται, καὶ διὰ τὸ σῶμα ἐπισκοτεῖται·
ἐκεῖ δὲ φανὰ πάντα καὶ ἕκαστον.

Εννεάς Ε

α: Περὶ τῶν τριῶν ἀρχικῶν ὑποστάσεων.

[1] Τί ποτε ἄρα ἐστὶ τὸ πεποιηκὸς τὰς ψυχὰς πατρὸς θεοῦ ἐπιλαθέσθαι, καὶ μοίρας ἐκεῖθεν οὐσας καὶ ὅλως ἐκείνου ἀγνοῆσαι καὶ ἑαυτὰς καὶ ἐκεῖνον; Ἀρχὴ μὲν οὖν αὐταῖς τοῦ κακοῦ ἡ τόλμα καὶ ἡ γένεσις καὶ ἡ πρώτη ἐτερότης καὶ τὸ βουλευθῆναι δὲ ἑαυτῶν εἶναι. Τῷ δὴ αὐτεξουσίῳ ἐπειδήπερ ἐφάνησαν ἡσθεῖσαι, πολλῶι τῷ κινεῖσθαι παρ' αὐτῶν κεκρημέναι, τὴν ἐναντίαν δραμοῦσαι καὶ πλείστην ἀπόστασιν πεποιημένοι, ἡγνόησαν καὶ ἑαυτὰς ἐκεῖθεν εἶναι· ὥσπερ παῖδες εὐθὺς ἀποσπασθέντες ἀπὸ πατέρων καὶ πολὺν χρόνον πόρρω τραφέντες ἀγνοοῦσι καὶ ἑαυτοὺς καὶ πατέρας. Οὐτ' οὖν ἔτι ἐκεῖνον οὔτε ἑαυτὰς ὀρῶσαι, ἀτιμάσασαι ἑαυτὰς ἀγνοίαι τοῦ γένους, τιμήσασαι τᾶλλα καὶ πάντα μᾶλλον ἢ ἑαυτὰς θαυμάσασαι καὶ πρὸς αὐτὰ ἐκπλαγεῖσαι καὶ ἀγασθεῖσαι καὶ ἐξηρημέναι τούτων, ἀπέρρηξαν ὡς οἶόν τε ἑαυτὰς ὧν ἀπεστράφησαν ἀτιμάσασαι· ὥστε συμβαίνει τῆς παντελοῦς ἀγνοίας ἐκείνου ἡ τῶνδε τιμὴ καὶ ἡ ἑαυτῶν ἀτιμία εἶναι αἰτία. Ἄμα γὰρ δίδωκεται ἄλλο καὶ θαυμάζεται, καὶ τὸ θαυμάζον καὶ δίδωκον ὁμολογεῖ χεῖρον εἶναι· χεῖρον δὲ αὐτὸ τιθέμενον γιγνομένων καὶ ἀπολλυμένων ἀτιμωτάτων τε καὶ θνητότατον πάντων ὧν τιμᾷ ὑπολαμβάνον οὔτε θεοῦ φύσιν οὔτε δύναμιν ἂν ποτε ἐν θυμῷ βάλοιτο. Διὸ δεῖ διττὸν γίγνεσθαι τὸν λόγον πρὸς τοὺς οὕτω διακειμένους, εἴπερ τις ἐπιστρέψει αὐτοὺς εἰς τὰ ἐναντία καὶ τὰ πρῶτα καὶ ἀνάγοι μέχρι τοῦ ἀκροτάτου καὶ ἐνὸς καὶ πρώτου. Τίς οὖν ἐκάτερος; Ὁ μὲν δεικνὺς τὴν ἀτιμίαν τῶν νῦν ψυχῇ τιμωμένων, ὃν ἐν ἄλλοις δίμεν ἐπιπλέον, ὁ δὲ διδάσκων καὶ ἀναμιμνήσκων τὴν ψυχὴν οἶον τοῦ γένους καὶ τῆς ἀξίας, ὃς πρότερός ἐστιν ἐκείνου καὶ σαφηνισθεὶς κάκεινον δηλώσει. Περὶ οὗ νῦν λεκτέον· ἐγγὺς γὰρ οὗτος τοῦ ζητουμένου καὶ πρὸ ἔργου πρὸς ἐκεῖνον. Τὸ γὰρ ζητοῦν ἐστὶ ψυχὴ, καὶ τί ὃν ζητεῖ γνωστέον αὐτῇ, ἵνα αὐτὴν πρότερον μάθῃ, εἰ δύναμιν ἔχει τοῦ τὰ τοιαῦτα ζητεῖν, καὶ εἰ ὄμμα τοιοῦτον ἔχει, οἶον ἰδεῖν, καὶ εἰ προσήκει ζητεῖν. Εἰ μὲν γὰρ ἀλλότρια, τί δεῖ; Εἰ δὲ συγγενῇ, καὶ προσήκει καὶ δύναται εὐρεῖν.

[2] Ἐνθυμείσθω τοίνυν πρῶτον ἐκεῖνο πᾶσα ψυχὴ, ὡς αὐτὴ μὲν ζῶια ἐποίησε πάντα ἐμπνεύσασα αὐτοῖς ζωὴν, ἃ τε γῇ τρέφει ἃ τε θάλασσα ἃ τε ἐν ἀέρι ἃ τε ἐν οὐρανῷ ἄστρα θεῖα, αὐτὴ δὲ ἥλιον, αὐτὴ δὲ τὸν μέγαν τοῦτον οὐρανόν, καὶ αὐτὴ ἐκόσμησεν, αὐτὴ δὲ ἐν τάξει περιάγει φύσις οὐσα ἐτέρα ὧν κοσμεῖ καὶ ὧν κινεῖ καὶ ἃ ζῆν ποιεῖ· καὶ τούτων ἀνάγκη εἶναι τιμωτέραν, γιγνομένων τούτων καὶ φθειρομένων, ὅταν αὐτὰ ψυχὴ ἀπολείπῃ ἢ χορηγῇ τὸ ζῆν, αὐτὴ δὲ οὐσα ἀεὶ τῷ μὴ ἀπολείπειν ἑαυτήν. Τίς δὴ τρόπος τῆς χορηγίας τοῦ ζῆν ἐν τε τῷ σύμπαντι ἐν τε τοῖς ἐκάστοις, ὧδε λογιζέσθω. Σκοπεῖσθω δὲ τὴν μεγάλην ψυχὴν ἄλλῃ ψυχῇ οὐ μικρὰ ἀξία τοῦ σκοπεῖν γενομένη ἀπαλλαγείσα ἀπάτης καὶ τῶν γεγοητευκῶν τὰς ἄλλας ἡσύχῳ τῇ καταστάσει. Ἦσυχον δὲ αὐτῇ ἔστω μὴ μόνον τὸ περικείμενον σῶμα καὶ ὁ τοῦ σώματος κλύδων, ἀλλὰ καὶ πᾶν τὸ περιέχον· ἦσυχος μὲν γῆ, ἦσυχος δὲ θάλασσα καὶ ἀήρ καὶ αὐτὸς οὐρανὸς ἀμείνων. Νοεῖτω δὲ πάντοθεν εἰς αὐτὸν ἐστῶτα ψυχὴν ἔξωθεν οἶον εἰσρέουσαν καὶ εἰσχυθείσαν καὶ πάντοθεν

εἰσιούσαν καὶ εἰσλάμπουσιν· οἷον σκοτεινὸν νέφος ἡλίου βολαὶ φωτίσασαι λάμπειν ποιοῦσι χρυσοειδῆ ὄσιν διδοῦσαι, οὕτω τοι καὶ ψυχὴ ἐλθοῦσα εἰς σῶμα οὐρανοῦ ἔδωκε μὲν ζωὴν, ἔδωκε δὲ ἀθανασίαν, ἡγεῖρε δὲ κείμενον. Ὁ δὲ κινήθεις κίνησιν αἰδίων ὑπὸ ψυχῆς ἐμφρόνως ἀγούσης ζωὴν εὐδαιμον ἐγένετο, ἔσχε τε ἀξίαν οὐρανὸς ψυχῆς εἰσοικισθείσης ὧν πρὸ ψυχῆς σῶμα νεκρόν, γῆ καὶ ὕδωρ, μᾶλλον δὲ σκότος ὕλης καὶ μὴ ὄν καὶ ὁ στυγέουσιν οἱ θεοί, φησί τις. Γένοιτο δ' ἂν φανερωτέρα αὐτῆς καὶ ἐναργεστέρα ἢ δύναμις καὶ ἡ φύσις, εἴ τις ἐνταῦθα διανοηθεῖ, ὅπως περιέχει καὶ ἄγει ταῖς αὐτῆς βουλήσεσι τὸν οὐρανόν. Παντὶ μὲν γὰρ τῷ μεγέθει τούτῳ, ὅσος ἐστίν, ἔδωκεν ἑαυτὴν καὶ πᾶν διάστημα καὶ μέγα καὶ μικρὸν ἐνψύχεται, ἄλλου μὲν ἄλλῃ κειμένου τοῦ σώματος, καὶ τοῦ μὲν ὠδί, τοῦ δὲ ὠδι ὄντος, καὶ τῶν μὲν ἐξ ἐναντίας, τῶν δὲ ἄλλῃν ἀπάρτησιν ἀπ' ἀλλήλων ἐχόντων. Ἀλλ' οὐχ ἡ ψυχὴ οὕτως, οὐδὲ μέρει αὐτῆς ἐκάστωι κατακερματισθεῖσα μορίῳ ψυχῆς ζῆν ποιεῖ, ἀλλὰ τὰ πάντα ζῆν τῇ ὅλῃ, καὶ πάρεστι πᾶσα πανταχοῦ τῷ γεννήσαντι πατρὶ ὁμοιουμένη καὶ κατὰ τὸ ἐν καὶ κατὰ τὸ πάντη. Καὶ πολὺς ὧν ὁ οὐρανὸς καὶ ἄλλος ἄλλῃ ἐν ἐστὶ τῇ ταύτης δυνάμει καὶ θεὸς ἐστὶ διὰ ταύτην ὁ κόσμος ὅδε. Ἔστι δὲ καὶ ἥλιος θεός, ὅτι ἔμψυχος, καὶ τὰ ἄλλα ἄστρα, καὶ ἡμεῖς, εἴπερ τι, διὰ τοῦτο· νέκυες γὰρ κοπρίων ἐκβλητότεροι. Τὴν δὲ θεοῖς αἰτίαν τοῦ θεοῖς εἶναι ἀνάγκη πρεσβυτέραν θεὸν αὐτῶν εἶναι. Ὁμοειδὴς δὲ καὶ ἡ ἡμετέρα, καὶ ὅταν ἄνευ τῶν προσελθόντων σκοπῆς λαβὼν κεκαθαρμένην, εὐρήσεις τὸ αὐτὸ τίμιον, ὃ ἦν ψυχὴ, καὶ τιμιώτερον παντὸς τοῦ ὃ ἂν σωματικὸν ἦι. Γῆ γὰρ πάντα· κἂν πῦρ δὲ ἦ, τί ἂν εἴη τὸ καίον αὐτοῦ; Καὶ ὅσα ἐκ τούτων σύνθετα, κἂν ὕδωρ αὐτοῖς προσθῆς κἂν ἀέρα. Εἰ δ' ὅτι ἔμψυχον διωκτὸν ἔσται, τί παρεῖς τις ἑαυτὸν ἄλλον διώκει; Τὴν δὲ ἐν ἄλλῳ ψυχὴν ἀγάμενος σεαυτὸν ἄγασαι.

[3] Οὕτω δὴ τίμιον καὶ θείου ὄντος χρήματος τῆς ψυχῆς, πιστεύσας ἤδη τῷ τοιούτῳ θεὸν μετιέναι μετὰ τοιαύτης αἰτίας ἀνάβαινε πρὸς ἐκεῖνον· πάντως που οὐ πόρρω βαλεῖς· οὐδὲ πολλὰ τὰ μεταξύ. Λάμβανε τοίνυν τὸ τοῦ θείου τούτου θειώτερον τὸ ψυχῆς πρὸς τὸ ἄνω γειτόνημα, μεθ' ὃ καὶ ἀφ' οὗ ἡ ψυχὴ. Καίπερ γὰρ οὐσα χρήμα οἷον ἔδειξεν ὁ λόγος, εἰκὼν τίς ἐστι νοῦ· οἷον λόγος ὁ ἐν προφορᾷ λόγου τοῦ ἐν ψυχῇ, οὕτω τοι καὶ αὐτὴ λόγος νοῦ καὶ ἡ πᾶσα ἐνέργεια καὶ ἦν προίεται ζωὴν εἰς ἄλλου ὑπόστασιν· οἷον πυρὸς τὸ μὲν ἡ συνοῦσα θερμότης, ἡ δὲ ἦν παρέχει. Δεῖ δὲ λαβεῖν ἐκεῖ οὐκ ἐκρέουσιν, ἀλλὰ μένουσαν μὲν τὴν ἐν αὐτῷ, τὴν δὲ ἄλλῃν ὑφισταμένην. Οὐσα οὖν ἀπὸ νοῦ νοερά ἐστί, καὶ ἐν λογισμοῖς ὁ νοῦς αὐτῆς καὶ ἡ τελείωσις ἀπ' αὐτοῦ πάλιν οἷον πατρὸς ἐκθρέψαντος, ὃν οὐ τέλειον ὡς πρὸς αὐτὸν ἐγέννησεν. Ἦ τε οὖν ὑπόστασις αὐτῇ ἀπὸ νοῦ ὃ τε ἐνεργεῖαι λόγος νοῦ αὐτῇ ὁρῶμενον. Ὅταν γὰρ ἐνίδῃ εἰς νοῦν, ἐνδοθεν ἔχει καὶ οἰκεῖα ἃ νοεῖ καὶ ἐνεργεῖ. Καὶ ταύτας μόνας δεῖ λέγειν ἐνεργείας ψυχῆς, ὅσα νοερῶς καὶ ὅσα οἰκοθεν· τὰ δὲ χεῖρω ἄλλοθεν καὶ πάθη ψυχῆς τῆς τοιαύτης. Νοῦς οὖν ἐπὶ μᾶλλον θειοτέραν ποιεῖ καὶ τῷ πατὴρ εἶναι καὶ τῷ παρεῖναι· οὐδὲν γὰρ μεταξύ ἢ τὸ ἐτέροις εἶναι, ὡς ἐφεξῆς μέντοι καὶ ὡς τὸ δεχόμενον, τὸ δὲ ὡς εἶδος· καλὴ δὲ καὶ ἡ νοῦ ὕλη νοοειδῆς οὐσα καὶ ἀπλῆ. Οἷον δὲ ὁ νοῦς, καὶ ταυτῷ μὲν τούτῳ δηλον, ὅτι κρεῖττον ψυχῆς τοιαῦδε οὔσης.

[4] Ἰδοὶ δ' ἂν τις καὶ ἐκ τῶνδε· κόσμον αἰσθητὸν τόνδε εἰ τις θαυμάζει εἰς τε τὸ μέγεθος καὶ τὸ κάλλος καὶ τὴν τάξιν τῆς φορᾶς τῆς αἰδίου ἀποβλέπων καὶ θεοὺς τοὺς ἐν αὐτῷ, τοὺς μὲν ὀρωμένους, τοὺς δὲ καὶ ἀφανεῖς ὄντας, καὶ δαίμονας καὶ ζῶια φυτὰ τε πάντα, ἐπὶ τὸ ἀρχέτυπον αὐτοῦ καὶ τὸ ἀληθινώτερον ἀναβάς ἀκαεὶ πάντα ἰδέτω νοητὰ καὶ παρ' αὐτῷ αἰδία ἐν οἰκείαι συνέσει καὶ ζωῇ, καὶ τούτων τὸν ἀκήρατον νοῦν προστάτην, καὶ σοφίαν ἀμήχανον, καὶ τὸν ὡς ἀληθῶς ἐπὶ Κρόνου βίον θεοῦ κόρου καὶ νοῦ ὄντος. Πάντα γὰρ ἐν αὐτῷ τὰ ἀθάνατα περιέχει, νοῦν πάντα, θεὸν πάντα, ψυχὴν πᾶσαν, ἐστῶτα ἀεὶ. Τί γὰρ ζητεῖ μεταβάλλειν εὖ ἔχων; Ποῦ δὲ μετελθεῖν πάντα παρ' αὐτῷ ἔχων; Ἀλλ' οὐδὲ αὖξιν ζητεῖ τελειότατος ὢν. Διὸ καὶ τὰ παρ' αὐτῷ πάντα τέλεια, ἵνα πάντῃ ἢ τέλειος οὐδὲν ἔχων ὃ τι μὴ τοιοῦτον, οὐδὲν ἔχων ἐν αὐτῷ ὃ μὴ νοεῖ· νοεῖ δὲ οὐ ζητῶν, ἀλλ' ἔχων. Καὶ τὸ μακάριον αὐτῷ οὐκ ἐπίκτητον, ἀλλ' ἐν αἰῶνι πάντα, καὶ ὁ ὄντως αἰὼν, ὃν μιμεῖται χρόνος περιθέων ψυχὴν τὰ μὲν παριείς, τοῖς δὲ ἐπιβάλλων. Καὶ γὰρ ἄλλα καὶ ἄλλα αὐτὸν περὶ ψυχὴν· ποτὲ γὰρ Σωκράτης, ποτὲ δὲ ἵππος, ἔν τι ἀεὶ τῶν ὄντων· ὁ δὲ νοῦς πάντα. Ἔχει οὖν [ἐν τῷ αὐτῷ] πάντα ἐστῶτα ἐν τῷ αὐτῷ, καὶ ἔστι μόνον, καὶ τὸ ἔστιν ἀεὶ, καὶ οὐδαμοῦ τὸ μέλλον – ἔστι γὰρ καὶ τότε – οὐδὲ τὸ παρεληλυθός – οὐ γὰρ τι ἐκεῖ παρελήλυθεν – ἀλλ' ἐνέστηκεν ἀεὶ ἅτε τὰ αὐτὰ ὄντα οἷον ἀγαπῶντα ἑαυτὰ οὕτως ἔχοντα. Ἐκαστον δὲ αὐτῶν νοῦς καὶ ὃν ἔστι καὶ τὸ σύμπαν πᾶς νοῦς καὶ πᾶν ὄν, ὃ μὲν νοῦς κατὰ τὸ νοεῖν ὑφιστάς τὸ ὄν, τὸ δὲ ὄν τῷ νοεῖσθαι τῷ νῶι διδόν τὸ νοεῖν καὶ τὸ εἶναι. Τοῦ δὲ νοεῖν αἷτιον ἄλλο, ὃ καὶ τῷ ὄντι· ἀμφοτέρων οὖν ἅμα αἷτιον ἄλλο. Ἄμα μὲν γὰρ ἐκεῖνα καὶ συνυπάρχει καὶ οὐκ ἀπολείπει ἄλληλα, ἀλλὰ δύο ὄντα τοῦτο τὸ ἐν ὁμοῦ νοῦς καὶ ὄν καὶ νοοῦν καὶ νοοούμενον, ὃ μὲν νοῦς κατὰ τὸ νοεῖν, τὸ δὲ ὄν κατὰ τὸ νοοούμενον. Οὐ γὰρ ἂν γένοιτο τὸ νοεῖν ἐτερότητας μὴ οὔσης καὶ ταυτότητος δέ. Γίνεται οὖν τὰ πρῶτα νοῦς, ὄν, ἐτερότης, ταυτότης· δεῖ δὲ καὶ κίνησιν λαβεῖν καὶ στάσιν. Καὶ κίνησιν μὲν, εἰ νοεῖ, στάσιν δέ, ἵνα τὸ αὐτό. Τὴν δὲ ἐτερότητα, ἵν' ἢ νοοῦν καὶ νοοούμενον. Ἡ ἐὰν ἀφέλης τὴν ἐτερότητα, ἐν γενόμενον σιωπήσεται· δεῖ δὲ καὶ τοῖς νοηθεῖσιν ἐτέροις πρὸς ἄλληλα εἶναι. Ταῦτὸν δέ, ἐπεὶ ἐν ἑαυτῷ, καὶ κοινὸν δέ τι ἐν πᾶσι· καὶ ἡ διαφορὰ ἐτερότης. Ταῦτα δὲ πλείω γενόμενα ἀριθμὸν καὶ τὸ ποσὸν ποιεῖ· καὶ τὸ ποιὸν δὲ ἡ ἐκάστου τούτων ιδιότης, ἐξ ὧν ὡς ἀρχῶν τᾶλλα.

[5] Πολὺς οὖν οὗτος ὁ θεὸς ἐπὶ τῇ ψυχῇ· τῇ δὲ ὑπάρχει ἐν τούτοις εἶναι συναφθεῖσι, εἰ μὴ ἀποστατεῖν ἐθέλοι. Πελάσασα οὖν αὐτῷ καὶ οἷον ἐν γενομένη ζῇ ἀεὶ. Τίς οὖν ὁ τοῦτον γεννήσας; Ὁ ἀπλοῦς καὶ ὁ πρὸ τοιούτου πλήθους, ὁ αἷτιος τοῦ καὶ εἶναι καὶ πολλὸν εἶναι τοῦτον, ὁ τὸν ἀριθμὸν ποιῶν. Ὁ γὰρ ἀριθμὸς οὐ πρῶτος· καὶ γὰρ πρὸ δυάδος τὸ ἐν, δεύτερον δὲ δυὰς καὶ παρὰ τοῦ ἐνὸς γεγεννημένη ἐκεῖνο ὀριστὴν ἔχει, αὕτη δὲ ἀόριστον παρ' αὐτῆς· ὅταν δὲ ὀρισθῇ, ἀριθμὸς ἤδη· ἀριθμὸς δὲ ὡς οὐσία· ἀριθμὸς δὲ καὶ ἡ ψυχὴ. Οὐ γὰρ ὄγκοι τὰ πρῶτα οὐδὲ μεγέθη· τὰ γὰρ παχέα ταῦτα ὕστερα, ἃ ὄντα ἡ αἴσθησις οἶεται. Οὐδὲ ἐν σπέρμασι δὲ τὸ ὑγρὸν τὸ τίμιον, ἀλλὰ τὸ μὴ ὀρώμενον· τοῦτο δὲ ἀριθμὸς καὶ λόγος. Ὁ οὖν ἐκεῖ λεγόμενος ἀριθμὸς καὶ ἡ δυὰς λόγοι καὶ νοῦς· ἀλλὰ ἀόριστος μὲν ἡ δυὰς τῷ οἷον ὑποκειμένῳ λαμβανομένη, ὃ δὲ ἀριθμὸς ὁ ἐξ αὐτῆς καὶ τοῦ ἐνὸς εἶδος ἕκαστος, οἷον

μορφωθέντος τοῖς γενομένοις εἶδεν· ἐν αὐτῷ· μορφοῦται δὲ ἄλλον μὲν τρόπον παρὰ τοῦ ἐνός, ἄλλον δὲ παρ' αὐτοῦ, οἷον ὄψις ἢ κατ' ἐνέργειαν· ἔστι γὰρ ἡ νόησις ὁρασις ὁρῶσα ἅμφω τε ἔν.

[6] Πῶς οὖν ὁρᾶι καὶ τίνα, καὶ πῶς ὅλως ὑπέστη καὶ ἐξ ἐκείνου γέγονεν, ἵνα καὶ ὁρᾶι; Νῦν μὲν γὰρ τὴν ἀνάγκην τοῦ εἶναι ταῦτα ἡ ψυχὴ ἔχει, ἐπιποθεῖ δὲ τὸ θρυλλούμενον δὴ τοῦτο καὶ παρὰ τοῖς πάλοι σοφοῖς, πῶς ἐξ ἐνός τοιούτου ὄντος, οἷον λέγομεν τὸ ἐν εἶναι, ὑπόστασιν ἔσχεν ὅτιοῦν εἴτε πλήθος εἴτε δυάς εἴτε ἀριθμός, ἀλλ' οὐκ ἔμεινεν ἐκεῖνο ἐφ' ἑαυτοῦ, τοσοῦτον δὲ πλήθος ἐξερρήνῃ, ὃ ὁρᾶται μὲν ἐν τοῖς οὖσιν, ἀνάγειν δὲ αὐτὸ πρὸς ἐκεῖνο ἀξιοῦμεν. Ὡς οὖν λεγέσθω θεὸν αὐτὸν ἐπικαλεσαμένοις οὐ λόγῳ γεγωνῶι, ἀλλὰ τῇ ψυχῇ ἐκτείνασιν ἑαυτοὺς εἰς εὐχὴν πρὸς ἐκεῖνον, εὐχεσθαι τοῦτον τὸν τρόπον δυναμένους μόνους πρὸς μόνον. Δεῖ τοίνυν θεατῆν, ἐκείνου ἐν τῷ εἶσω οἷον νεῶι ἐφ' ἑαυτοῦ ὄντος, μένοντος ἡσύχῳ ἐπέκεινα ἀπάντων, τὰ οἷον πρὸς τὰ ἔξω ἤδη ἀγάλαμα ἐστῶτα, μᾶλλον δὲ ἄγαλμα τὸ πρῶτον ἐκφανέν θεᾶσθαι πεφηνὸς τοῦτον τὸν τρόπον· παντὶ τῷ κινουμένῳ δεῖ τι εἶναι, πρὸς ὃ κινεῖται· μὴ ὄντος δὲ ἐκείνῳ μηδενὸς μὴ τιθώμεθα αὐτὸ κινεῖσθαι, ἀλλ' εἴ τι μετ' αὐτὸ γίνεται, ἐπιστραφέντος ἀεὶ ἐκείνου πρὸς αὐτὸ ἀναγκαῖόν ἐστι γεγονέναι. Ἐκποδὼν δὲ ἡμῖν ἔστω γένεσις ἢ ἐν χρόνῳ τὸν λόγον περὶ τῶν ἀεὶ ὄντων ποιουμένοις· τῷ δὲ λόγῳ τὴν γένεσιν προσάπτοντας αὐτοῖς αἰτίας καὶ τάξεως αὐτοῖς ἀποδώσειν. Τὸ οὖν γινόμενον ἐκεῖθεν οὐ κινήεντος φατέον γίνεσθαι· εἰ γὰρ κινήεντος αὐτοῦ τι γίγνοιτο, τρίτον ἂν ἐκείνου τὸ γινόμενον μετὰ τὴν κίνησιν ἂν γίγνοιτο καὶ οὐ δεύτερον. Δεῖ οὖν ἀκινήτου ὄντος, εἴ τι δεύτερον μετ' αὐτό, οὐ προσενέυσαντος οὐδὲ βουλευθέντος οὐδὲ ὅλως κινήεντος ὑποστῆναι αὐτό. Πῶς οὖν καὶ τί δεῖ νοῆσαι περὶ ἐκεῖνο μένον; Περιλάμψιν ἐξ αὐτοῦ μὲν, ἐξ αὐτοῦ δὲ μένοντος, οἷον ἡλίου τὸ περὶ αὐτὸ λαμπρὸν ὥσπερ περιθέον, ἐξ αὐτοῦ ἀεὶ γεννώμενον μένοντος. Καὶ πάντα τὰ ὄντα, ἕως μένει, ἐκ τῆς αὐτῶν οὐσίας ἀναγκαίαν τὴν περὶ αὐτὰ πρὸς τὸ ἔξω αὐτῶν ἐκ τῆς παρούσης δυνάμεως δίδωσιν αὐτῶν ἐξηρητημένην ὑπόστασιν, εἰκόνα οὖσαν οἷον ἀρχετύπων ὧν ἐξέφυ· πῦρ μὲν τὴν παρ' αὐτοῦ θερμότητα· καὶ χιῶν οὐκ εἶσω μόνον τὸ ψυχρὸν κατέχει· μάλιστα δὲ ὅσα εὐώδη μαρτυρεῖ τοῦτο· ἕως γὰρ ἐστὶ, πρόεισί τι ἐξ αὐτῶν περὶ αὐτά, ὧν ἀπολαύει ὑποστάντων ὁ πλησίον. Καὶ πάντα δὲ ὅσα ἤδη τέλεια γεννᾷ· τὸ δὲ ἀεὶ τέλειον ἀεὶ καὶ αἰδιδον γεννᾷ· καὶ ἔλαττον δὲ ἑαυτοῦ γεννᾷ. Τί οὖν χρή περὶ τοῦ τελειοτάτου λέγειν; Μηδὲν ἂν αὐτοῦ ἢ τὰ μέγιστα μετ' αὐτόν. Μέγιστον δὲ μετ' αὐτὸν νοῦς καὶ δεύτερον· καὶ γὰρ ὁρᾶι ὁ νοῦς ἐκεῖνον καὶ δεῖται αὐτοῦ μόνου· ἐκεῖνος δὲ τούτου οὐδέν· καὶ τὸ γεννώμενον ἀπὸ κρείττονος νοῦ νοῦν εἶναι, καὶ κρείττων ἀπάντων νοῦς, ὅτι τᾶλλα μετ' αὐτόν· οἷον καὶ ἡ ψυχὴ λόγος νοῦ καὶ ἐνέργειά τις, ὥσπερ αὐτὸς ἐκείνου. Ἀλλὰ ψυχῆς μὲν ἀμυδρὸς ὁ λόγος – ὡς γὰρ εἰδῶλον νοῦ – ταῦτη καὶ εἰς νοῦν βλέπειν δεῖ· νοῦς δὲ ὡσαύτως πρὸς ἐκεῖνον, ἵνα ἦ νοῦς. Ὅρᾶι δὲ αὐτὸν οὐ χωρισθείς, ἀλλ' ὅτι μετ' αὐτόν καὶ μεταξὺ οὐδέν, ὡς οὐδὲ ψυχῆς καὶ νοῦ. Ποθεῖ δὲ πᾶν τὸ γεννῆσαν καὶ τοῦτο ἀγαπᾷ, καὶ μάλιστα ὅταν ὧσι μόνοι τὸ γεννῆσαν καὶ τὸ γεγεννημένον· ὅταν δὲ καὶ τὸ ἄριστον ἦι τὸ γεννῆσαν, ἐξ ἀνάγκης σύνεστιν αὐτῷ, ὡς τῇ ἑτερότητι μόνον κεχωρίσθαι.

[7] Εἰκόνα δὲ ἐκείνου λέγομεν εἶναι τὸν νοῦν· δεῖ γὰρ σαφέστερον λέγειν· πρῶτον μὲν, ὅτι δεῖ πως εἶναι ἐκεῖνο τὸ γενόμενον καὶ ἀποσωζῆναι πολλὰ αὐτοῦ καὶ εἶναι ὁμοιότητα πρὸς αὐτό, ὥσπερ καὶ τὸ φῶς τοῦ ἡλίου. Ἀλλ' οὐ νοῦς ἐκεῖνο. Πῶς οὖν νοῦν γεννᾷ; Ἡ ὅτι τῇ ἐπιστροφῇ πρὸς αὐτὸ ἐώρα· ἡ δὲ ὄρασις αὕτη νοῦς. Τὸ γὰρ καταλαμβάνον ἄλλο ἢ αἴσθησις ἡ νοῦς· αἴσθησιν γραμμὴν καὶ τὰ ἄλλα· ἀλλ' ὁ κύκλος τοιοῦτος οἷος μερίζεσθαι· τοῦτο δὲ οὐχ οὕτως. Ἡ καὶ ἐνταῦθα ἐν μὲν, ἀλλὰ τὸ ἐν δύνاميς πάντων. Ὡν οὖν ἐστὶ δυνάμεις, ταῦτα ἀπὸ τῆς δυνάμεως οἷον σχιζομένη ἡ νόησις καθοραῖ· ἡ οὐκ ἂν ἦν νοῦς. Ἐπεὶ καὶ παρ' αὐτοῦ ἔχει ἤδη οἷον συναίσθησιν τῆς δυνάμεως, ὅτι δύναται οὐσίαν. Αὐτὸς γοῦν δι' αὐτὸν καὶ ὀρίζει τὸ εἶναι αὐτῷ τῇ παρ' ἐκείνου δυνάμει καὶ ὅτι οἷον μέρος ἐν τι τῶν ἐκείνου καὶ ἐξ ἐκείνου ἡ οὐσία, καὶ ῥώννυται παρ' ἐκείνου καὶ τελειοῦται εἰς οὐσίαν παρ' ἐκείνου καὶ ἐξ ἐκείνου. Ὅραί δὲ αὐτῷ ἐκεῖθεν, οἷον μεριστῶι ἐξ ἀμερίστου, καὶ τὸ ζῆν καὶ τὸ νοεῖν καὶ πάντα, ὅτι ἐκεῖνος μὴδὲν τῶν πάντων· ταύτη γὰρ πάντα ἐξ ἐκείνου, ὅτι μὴ τι μορφῇ κατεῖχeto ἐκεῖνος· μόνον γὰρ ἐν ἐκείνῳ· καὶ ὁ μὲν πάντα ἐν τοῖς οὖσιν ἂν ἦν. Διὰ τοῦτο ἐκεῖνο οὐδὲν μὲν τῶν ἐν τῷ νῶι, ἐξ αὐτοῦ δὲ πάντα [ἐν τοῖς οὖσιν ἂν ἦν]. Διὸ καὶ οὐσίαι ταῦτα· ὥριστα γὰρ ἤδη καὶ οἷον μορφὴν ἕκαστον ἔχει. Τὸ δὲ ὄν δεῖ οὐκ ἐν ἀορίστῳ οἷον αἰωρεῖσθαι, ἀλλ' ὅραι πεπηχθαι καὶ στάσει· στάσις δὲ τοῖς νοητοῖς ὀρισμὸς καὶ μορφή, οἷς καὶ τὴν ὑπόστασιν λαμβάνει. Ταύτης τοι γενεᾶς ὁ νοῦς οὗτος ἀξίας νοῦ τοῦ καθαρωτάτου μὴ ἄλλοθεν ἢ ἐκ τῆς πρώτης ἀρχῆς φῦναι, γενόμενον δὲ ἤδη τὰ ὄντα πάντα σὺν αὐτῷ γεννηῖσαι, πᾶν μὲν τὸ τῶν ιδεῶν κάλλος, πάντα δὲ θεοὺς νοητούς· πλήρη δὲ ὄντα ὧν ἐγέννησε καὶ ὥσπερ καταπίνοντα πάλιν τῷ ἐν αὐτῷ ἔχειν μὴδὲ ἐκπεσεῖν εἰς ὕλην μὴδὲ τραφῆναι παρὰ τῇ Ῥέαι, ὡς τὰ μυστήρια καὶ οἱ μῦθοι οἱ περὶ θεῶν αἰνίττονται Κρόνον μὲν θεὸν σοφώτατον πρὸ τοῦ Δία γενέσθαι ἃ γεννᾷ πάλιν ἐν ἑαυτῷ ἔχειν, ἥ καὶ πλήρης καὶ νοῦς ἐν κόρῳι· μετὰ δὲ ταῦτά φασι Δία γεννᾶν κόρον ἤδη ὄντα· ψυχὴν γὰρ γεννᾷ νοῦς, νοῦς ὧν τέλειος. Καὶ γὰρ τέλειον ὄντα γεννᾶν ἔδει, καὶ μὴ δύναμιν οὖσαν τοσαύτην ἄγονον εἶναι. Κρεῖττον δὲ οὐχ οἷον τε ἦν εἶναι οὐδ' ἐνταῦθα τὸ γεννώμενον, ἀλλ' ἔλαττον ὄν εἰδῶλον εἶναι αὐτοῦ, ἀόριστον μὲν ὡσαύτως, ὀριζόμενον δὲ ὑπὸ τοῦ γεννήσαντος καὶ οἷον εἰδοποιούμενον. Νοῦ δὲ γέννημα λόγος τις καὶ ὑπόστασις, τὸ διανοοῦμενον· τοῦτο δ' ἐστὶ τὸ περὶ νοῦν κινούμενον καὶ νοῦ φῶς καὶ ἵχνος ἐξηρητημένον ἐκείνου, κατὰ θάτερα μὲν συνηγμένον ἐκείνῳ καὶ ταύτῃ ἀποπιμπλάμενον καὶ ἀπολαῦον καὶ μεταλαμβάνον αὐτοῦ καὶ νοοῦν, κατὰ θάτερα δὲ ἐφαπτόμενον τῶν μετ' αὐτό, μᾶλλον δὲ γεννῶν καὶ αὐτό, ἃ ψυχῆς ἀνάγκη εἶναι χεῖρονα· περὶ ὧν ὕστερον λεκτέον. Καὶ μέχρι τούτων τὰ θεῖα.

[8] Καὶ διὰ τοῦτο καὶ τὰ Πλάτωνος τριττὰ τὰ πάντα περὶ τὸν πάντων βασιλέα – φησὶ γὰρ πρῶτα – καὶ δεύτερον περὶ τὰ δεύτερα καὶ περὶ τὰ τρίτα τρίτον. Λέγει δὲ καὶ τοῦ αἰτίου εἶναι πατέρα αἴτιον μὲν τὸν νοῦν λέγων· δημιουργὸς γὰρ ὁ νοῦς αὐτῷ· τοῦτον δὲ φησι τὴν ψυχὴν ποιεῖν ἐν τῷ κρατῆρι ἐκείνῳ. Τοῦ αἰτίου δὲ νοῦ ὄντος πατέρα φησὶ τάγαθον καὶ τὸ ἐπέκεινα νοῦ καὶ ἐπέκεινα οὐσίας. Πολλαχοῦ δὲ τὸ ὄν καὶ τὸν νοῦν τὴν ιδέαν λέγει· ὥστε Πλάτωνα εἰδέναι ἐκ μὲν τάγαθοῦ τὸν νοῦν, ἐκ δὲ τοῦ νοῦ τὴν

ψυχὴν. Καὶ εἶναι τοὺς λόγους τοῦσδε μὴ καινοὺς μηδὲ νῦν, ἀλλὰ πάλαι μὲν εἰρησθαι μὴ ἀναπεπταμένως, τοὺς δὲ νῦν λόγους ἐξηγητὰς ἐκείνων γεγονέναι μαρτυρίαις πιστωσαμένους τὰς δόξας ταύτας παλαιὰς εἶναι τοῖς αὐτοῦ τοῦ Πλάτωνος γράμμασιν. Ἦπτετο μὲν οὖν καὶ Παρμενίδης πρότερον τῆς τοιαύτης δόξης καθόσον εἰς ταῦτ' οὐκ ἠνέχετο ὃν καὶ νοῦν, καὶ τὸ ὃν οὐκ ἐν τοῖς αἰσθητοῖς ἐτίθετο τὸ γὰρ αὐτὸ νοεῖν ἐστὶ τε καὶ εἶναι λέγων. Καὶ ἀκίνητον δὲ λέγει τοῦτο – καίτοι προστιθεὶς τὸ νοεῖν – σωματικὴν πᾶσαν κίνησιν ἐξαίρων ἀπ' αὐτοῦ, ἵνα μένῃ ὡσαύτως, καὶ ὄγκῳ σφαίρας ἀπεικάζων, ὅτι πάντα ἔχει περιειλημμένα καὶ ὅτι τὸ νοεῖν οὐκ ἔξω, ἀλλ' ἐν ἑαυτῷ. Ἐν δὲ λέγων ἐν τοῖς αὐτοῦ συγγράμμασιν αἰτίαν εἶχεν ὡς τοῦ ἐνὸς τούτου πολλὰ εὐρισκομένου. Ὁ δὲ παρὰ Πλάτωνι Παρμενίδης ἀκριβέστερον λέγων διαιρεῖ ἀπ' ἀλλήλων τὸ πρῶτον ἓν, ὃ κυριώτερον ἓν, καὶ δευτέρον ἓν πολλὰ λέγων, καὶ τρίτον ἓν καὶ πολλὰ. Καὶ σύμφωνος οὕτως καὶ αὐτὸς ἐστὶ ταῖς φύσεσι ταῖς τρισίν.

[9] Ἀναξαγόρας δὲ νοῦν καθαρὸν καὶ ἀμιγῆ λέγων ἀπλοῦν καὶ αὐτὸς τίθεται τὸ πρῶτον καὶ χωριστὸν τὸ ἓν, τὸ δ' ἀκριβὲς δι' ἀρχαιότητα παρήκε. Καὶ Ἡράκλειτος δὲ τὸ ἓν οἶδεν αἰδῖον καὶ νοητόν· τὰ γὰρ σώματα γίνεταί ἀεὶ καὶ ῥέοντα. Τῷ δὲ Ἐμπεδοκλεῖ τὸ νεῖκος μὲν διαιρεῖ, ἡ δὲ φιλία τὸ ἓν – ἀσώματον δὲ καὶ αὐτὸς τοῦτο – τὰ δὲ στοιχεῖα ὡς ὕλη. Ἀριστοτέλης δὲ ὕστερον χωριστὸν μὲν τὸ πρῶτον καὶ νοητόν, νοεῖν δὲ αὐτὸ ἑαυτὸ λέγων πάλιν αὖ οὐ τὸ πρῶτον ποιεῖ· πολλὰ δὲ καὶ ἄλλα νοητὰ ποιῶν καὶ τοσαῦτα, ὅποσαι ἐν οὐρανῷ σφαῖραι, ἵν' ἕκαστον ἐκάστην κινή, ἄλλον τρόπον λέγει τὰ ἐν τοῖς νοητοῖς ἢ Πλάτων, τὸ εὐλογον οὐκ ἔχον ἀνάγκην τιθέμενος. Ἐπιστήσκει δ' ἂν τις, εἰ καὶ εὐλόγως· εὐλογώτερον γὰρ πάσας πρὸς μίαν σύνταξιν συντελούσας πρὸς ἓν καὶ τὸ πρῶτον βλέπειν. Ζητήσκει δ' ἂν τις τὰ πολλὰ νοητὰ εἰ ἐξ ἐνός ἐστιν αὐτῷ τοῦ πρώτου, ἢ πολλὰ αἰ ἐν τοῖς νοητοῖς ἀρχαί· καὶ εἰ μὲν ἐξ ἐνός, ἀνάλογον δηλονότι ἔξει ὡς ἐν τοῖς αἰσθητοῖς αἰ σφαῖραι ἄλλης ἄλλην περιεχούσης, μιᾶς δὲ τῆς ἔξω κρατούσης· ὥστε περιέχοι ἂν κάκεῖ τὸ πρῶτον καὶ κόσμος νοητὸς ἔσται· καὶ ὥσπερ ἐνταῦθα αἰ σφαῖραι οὐ κεναί, ἀλλὰ μεστὴ ἄστρον ἢ πρώτη, αἰ δὲ ἔχουσιν ἄστρο, οὕτω κάκεῖ τὰ κινουντα πολλὰ ἐν αὐτοῖς ἔξει καὶ τὰ ἀληθέστερα ἐκεῖ. Εἰ δὲ ἕκαστον ἀρχή, κατὰ συντυχίαν αἰ ἀρχαί ἔσονται· καὶ διὰ τί συνέσονται καὶ πρὸς ἓν ἔργον τὴν τοῦ παντὸς οὐρανοῦ συμφωνίαν ὁμονοήσει; Πῶς δὲ ἴσα πρὸς τὰ νοητὰ καὶ κινουντα τὰ ἐν οὐρανῷ αἰσθητά; Πῶς δὲ καὶ πολλὰ οὕτως ἀσώματα ὄντα ὕλης οὐ χωρίζουσης; Ὡστε τῶν ἀρχαίων οἱ μάλιστα συντασσόμενοι αὖ τοῖς Πυθαγόρου καὶ τῶν μετ' αὐτὸν καὶ Φερεκύδους δὲ περὶ ταύτην μὲν ἔσχον τὴν φύσιν· ἀλλ' οἱ μὲν ἐξεργάσαντο ἐν αὐτοῖς αὐτῶν λόγοις, οἱ δὲ οὐκ ἐν λόγοις, ἀλλ' ἐν ἀγράφοις ἐδείκνυν συνουσίαις ἢ ὅλως ἀφείσαν.

[10] Ὅτι δὲ οὕτω χρὴ νομίζειν ἔχειν, ὡς ἔστι μὲν τὸ ἐπέκεινα ὄντος τὸ ἓν, οἷον ἤθελεν ὁ λόγος δεικνύναι ὡς οἷόν τε ἦν περὶ τούτων ἐνδείκνυσθαι, ἔστι δὲ ἐφεξῆς τὸ ὃν καὶ νοῦς, τρίτη δὲ ἡ τῆς ψυχῆς φύσις, ἥδη δέδεικται. Ὡσπερ δὲ ἐν τῇ φύσει τριττὰ ταῦτά ἐστι τὰ εἰρημένα, οὕτω χρὴ νομίζειν καὶ παρ' ἡμῖν ταῦτα εἶναι. Λέγω δὲ οὐκ ἐν τοῖς αἰσθητοῖς – χωριστὰ γὰρ ταῦτα – ἀλλ' ἐπὶ τοῖς αἰσθητῶν ἔξω, καὶ τὸν αὐτὸν τρόπον τὸ ἔξω ὥσπερ κάκεῖνα τοῦ παντὸς οὐρανοῦ ἔξω· οὕτω καὶ τὰ τοῦ ἀνθρώπου, οἷον λέγει Πλάτων τὸν εἶσω

ἄνθρωπον. Ἔστι τοίνυν καὶ ἡ ἡμετέρα ψυχὴ θεῖον τι καὶ φύσεως ἄλλης, ὁποῖα πᾶσα ἡ ψυχῆς φύσις· τελεία δὲ ἡ νοῦν ἔχουσα· νοῦς δὲ ὁ μὲν λογιζόμενος, ὁ δὲ λογίζεσθαι παρέχων. Τὸ δὴ λογιζόμενον τοῦτο τῆς ψυχῆς οὐδενὸς πρὸς τὸ λογίζεσθαι δεόμενον σωματικοῦ ὀργάνου, τὴν δὲ ἐνέργειαν ἑαυτοῦ ἐν καθαρῷ ἔχον, ἵνα καὶ λογίζεσθαι καθαρῶς οἷόν τε ᾖ, χωριστὸν καὶ οὐ κεκραμένον σώματι ἐν τῷ πρώτῳ νοητῷ τις τιθέμενος οὐκ ἂν σφάλλοιτο. Οὐ γὰρ τόπον ζητητέον οὐ ἰδρύσομεν, ἀλλ' ἐξω τόπου παντὸς ποιητέον. Οὕτω γὰρ τὸ καθ' αὐτὸ καὶ τὸ ἐξω καὶ τὸ ἄυλον, ὅταν μόνον ᾖ οὐδὲν ἔχον παρὰ τῆς σώματος φύσεως. Διὰ τοῦτο καὶ ἔτι ἐξωθέν φησιν ἐπὶ τοῦ παντὸς τὴν ψυχὴν περιέβαλεν ἐνδεικνύμενος τῆς ψυχῆς τὸ ἐν τῷ νοητῷ μένον· ἐπὶ δὲ ἡμῶν ἐπικρύπτων ἐπ' ἅκραι εἴρηκε τῇ κεφαλῇ. Καὶ ἡ παρακάλυψις δὲ τοῦ χωρίζειν οὐ τόπῳ λέγεται – τοῦτο γὰρ φύσει κεχωρισμένον ἐστίν – ἀλλὰ τῇ μὴ νεύσει καὶ ταῖς φαντασίαις καὶ τῇ ἀλλοτριότητι τῇ πρὸς τὸ σῶμα, εἴ πως καὶ τὸ λοιπὸν ψυχῆς εἶδος ἀναγάγοι τις καὶ συνενέγκαι πρὸς τὸ ἄνω καὶ τὸ ἐνταῦθα αὐτῆς ἰδρυμένον, ὃ μόνον ἐστὶ σώματος δημιουργὸν καὶ πλαστικὸν καὶ τὴν πραγματείαν περὶ τοῦτο ἔχον.

[11] Οὕσης οὖν ψυχῆς τῆς λογιζόμενης περὶ δικαίων καὶ καλῶν καὶ λογισμοῦ ζητοῦντος εἰ τοῦτο δίκαιον καὶ εἰ τοῦτο καλόν, ἀνάγκη εἶναι καὶ ἐστῶς τι δίκαιον, ἀφ' οὗ καὶ ὁ λογισμὸς περὶ ψυχὴν γίγνεται. Ἡ πῶς ἂν λογίσαιτο; Καὶ εἰ ὅτε μὲν λογίζεται περὶ τούτων ψυχὴ, ὅτε δὲ μή, δεῖ τὸν [μὴ] λογιζόμενον, ἀλλ' αἰεὶ ἔχοντα τὸ δίκαιον νοῦν ἐν ἡμῖν εἶναι, εἶναι δὲ καὶ τὴν νοῦ ἀρχὴν καὶ αἰτίαν καὶ θεόν – οὐ μεριστοῦ ἐκείνου ὄντος, ἀλλὰ μένοντος ἐκείνου, καὶ οὐκ ἐν τόπῳ μένοντος – ἐν πολλοῖς αὖ θεωρεῖσθαι καθ' ἕκαστον τῶν δυναμένων δέχεσθαι οἷον ἄλλον αὐτόν, ὥσπερ καὶ τὸ κέντρον ἐφ' ἑαυτοῦ ἐστίν, ἔχει δὲ καὶ ἕκαστον τῶν ἐν τῷ κύκλῳ σημείον ἐν αὐτῷ, καὶ αἱ γραμμαὶ τὸ ἴδιον προσφέρουσι πρὸς τοῦτο. Τῷ γὰρ τοιούτῳ τῶν ἐν ἡμῖν καὶ ἡμεῖς ἐφαπτόμεθα καὶ σύνεσμεν καὶ ἀνηρτήμεθα· ἐνιδρύμεθα δὲ οἱ ἂν συννεύωμεν ἐκεῖ.

[12] Πῶς οὖν ἔχοντες τὰ τηλικαῦτα οὐκ ἀντιλαμβανόμεθα, ἀλλ' ἀργοῦμεν ταῖς τοιαύταις ἐνεργείαις τὰ πολλά, οἱ δὲ οὐδ' ὅλως ἐνεργοῦσιν; Ἐκεῖνα μὲν ἐστὶν ἐν ταῖς αὐτῶν ἐνεργείαις αἰεὶ, νοῦς καὶ τὸ πρὸ νοῦ αἰεὶ ἐν ἑαυτῷ, καὶ ψυχὴ δὲ – τὸ αἰετὴν – οὕτως. Οὐ γὰρ πᾶν, ὃ ἐν ψυχῇ, ἤδη αἰσθητόν, ἀλλὰ ἔρχεται εἰς ἡμᾶς, ὅταν εἰς αἰσθησιν ἵη· ὅταν δὲ ἐνεργῶν ἕκαστον μὴ μεταδιδῶι τῷ αἰσθανομένῳ, οὐπω δι' ὅλης ψυχῆς ἐλήλυθεν. Οὐπω οὖν γινώσκομεν ἅτε μετὰ τοῦ αἰσθητικοῦ ὄντες καὶ οὐ μόνον ψυχῆς ἀλλ' ἡ ἅπασα ψυχὴ ὄντες. Καὶ ἔτι ἕκαστον τῶν ψυχικῶν ζῶν αἰεὶ ἐνεργεῖ αἰεὶ καθ' αὐτὸ τὸ αὐτοῦ· τὸ δὲ γνωρίζειν, ὅταν μετάδοσις γένηται καὶ ἀντίληψις. Δεῖ τοίνυν, εἰ τῶν οὕτω παρόντων ἀντίληψις ἔσται, καὶ τὸ ἀντιλαμβανόμενον εἰς τὸ εἶσω ἐπιστρέφειν, κάκεῖ ποιεῖν τὴν προσοχὴν ἔχειν. Ὡσπερ εἰ τις ἀκοῦσαι ἀναμένων ἦν ἐθέλει φωνήν, τῶν ἄλλων φωνῶν ἀποστάς τὸ οὓς ἐγείροι πρὸς τὸ ἄμεινον τῶν ἀκουστῶν, ὁπότε ἐκεῖνο προσέλθοι, οὕτω τοι καὶ ἐνταῦθα δεῖ τὰς μὲν αἰσθητὰς ἀκούσεις ἀφέντα, εἰ μὴ καθόσον ἀνάγκη, τὴν τῆς ψυχῆς εἰς τὸ ἀντιλαμβάνεσθαι δύναμιν φυλάττειν καθαρὰν καὶ ἔτοιμον ἀκοῦειν φθόγγων τῶν ἄνω.

β: Περὶ γενέσεως καὶ τάξεως τῶν μετὰ τὸ πρῶτον.

[1] Τὸ ἐν πάντα καὶ οὐδὲ ἓν· ἀρχὴ γὰρ πάντων, οὐ πάντα, ἀλλ' ἐκείνως πάντα· ἐκεῖ γὰρ οἷον ἐνέδραμε· μᾶλλον δὲ οὐπω ἐστίν, ἀλλ' ἔσται. Πῶς οὖν ἐξ ἀπλοῦ ἐνὸς οὐδεμιᾶς ἐν ταύτῳ φαινομένης ποικιλίας, οὐ διπλῆς οὐτινος ὁτουοῦν; Ἡ ὅτι οὐδὲν ἦν ἐν αὐτῷ, διὰ τοῦτο ἐξ αὐτοῦ πάντα, καὶ ἵνα τὸ ὄν ἦι, διὰ τοῦτο αὐτὸς οὐκ ὄν, γεννητῆς δὲ αὐτοῦ· καὶ πρώτη οἷον γέννησις αὕτη· ὄν γὰρ τέλειον τῷ μηδὲν ζητεῖν μηδὲ ἔχειν μηδὲ δεῖσθαι οἷον ὑπερερρῦη καὶ τὸ ὑπερπλήρες αὐτοῦ πεποιήκεν ἄλλο· τὸ δὲ γενόμενον εἰς αὐτὸ ἐπεστράφη καὶ ἐπληρώθη καὶ ἐγένετο πρὸς αὐτὸ βλέπον καὶ νοῦς οὗτος. Καὶ ἡ μὲν πρὸς ἐκεῖνο στάσις αὐτοῦ τὸ ὄν ἐποίησεν, ἡ δὲ πρὸς αὐτὸ θέα τὸν νοῦν. Ἐπεὶ οὖν ἔστη πρὸς αὐτό, ἵνα ἴδῃ, ὁμοῦ νοῦς γίγνεται καὶ ὄν. Οὗτος οὖν ὢν οἷον ἐκεῖνος τὰ ὅμοια ποιεῖ δύναμιν προχέας πολλήν – εἶδος δὲ καὶ τοῦτο αὐτοῦ – ὥστερ αὐτὸ αὐτοῦ πρότερον προέχεε· καὶ αὕτη ἐκ τῆς οὐσίας ἐνέργεια ψυχῆς τοῦτο μένοντος ἐκείνου γενομένη· καὶ γὰρ ὁ νοῦς μένοντος τοῦ πρὸ αὐτοῦ ἐγένετο. Ἡ δὲ οὐ μένουσα ποιεῖ, ἀλλὰ κινηθεῖσα ἐγέννα εἰδωλον. Ἐκεῖ μὲν οὖν βλέπουσα, ὅθεν ἐγένετο, πληροῦται, προελθοῦσα δὲ εἰς κίνησιν ἄλλην καὶ ἐναντίαν γεννᾷ εἰδωλον αὐτῆς αἰσθησιν καὶ φύσιν τὴν ἐν τοῖς φυτοῖς. Οὐδὲν δὲ τοῦ πρὸ αὐτοῦ ἀπήρηται οὐδ' ἀποτετέμνεται· διὸ καὶ δοκεῖ καὶ ἡ ἄνω ψυχὴ μέχρι φυτῶν φθάνειν· τρόπον γὰρ τινα φθάνει, ὅτι αὐτῆς τὸ ἐν φυτοῖς· οὐ μὴν πᾶσα ἐν φυτοῖς, ἀλλὰ γιγνομένη ἐν φυτοῖς οὕτως ἐστίν, ὅτι ἐπὶ τοσοῦτον προέβη εἰς τὸ κάτω ὑπόστασιν ἄλλην ποιησαμένη τῇ προόδῳ καὶ προθυμίᾳ τοῦ χείρονος· ἐπεὶ καὶ τὸ πρὸ τούτου τὸ νοῦ ἐξηρητημένον μένειν τὸν νοῦν ἐφ' ἑαυτοῦ ἔαυ.

[2] Πρόεισιν οὖν ἀπ' ἀρχῆς εἰς ἔσχατον καταλειπομένου ἀεὶ ἐκάστου ἐν τῇ οἰκείᾳ ἔδρᾳ, τοῦ δὲ γεννωμένου ἄλλην τάξιν λαμβάνοντος τὴν χείρονα· ἕκαστον μέντοι ταῦτόν γίνεται ὧς ἂν ἐπίσπῃται, ἕως ἂν ἐφέπηται. Ὅταν οὖν ψυχὴ ἐν φυτῷ γίνηται, ἄλλο ἐστίν οἷον μέρος τὸ ἐν φυτῷ τὸ τολμηρότατον καὶ ἀφρονέστατον καὶ προεληλυθὸς μέχρι τοσοῦτου· ὅταν δ' ἐν ἀλόγῳ, ἡ τοῦ αἰσθάνεσθαι δύναμις κρατήσασα ἡγαγεν· ὅταν δὲ εἰς ἄνθρωπον, ἡ ὅλως ἐν λογικῷ ἡ κίνησις, ἡ ἀπὸ νοῦ ὡς νοῦν οἰκείον ἐχούσης καὶ παρ' αὐτῆς βούλησιν τοῦ νοεῖν ἢ ὅλως κινεῖσθαι. Πάλιν δὴ ἀναστρέφωμεν· ὅταν φυτοῦ ἢ τὰ παραφυόμενα ἢ κλάδων τὰ ἄνω τις τέμῃ, ἢ ἐν τούτῳ ψυχὴ ποῦ ἀπελήλυθεν; Ἡ ὅθεν· οὐ γὰρ ἀποστᾶσα τόπῳ· ἐν οὖν τῇ ἀρχῇ. Εἰ δὲ τὴν ρίζαν διακόψειας ἢ καύσειας, ποῦ τὸ ἐν τῇ ρίζῃ; Ἐν ψυχῇ οὐκ εἰς ἄλλον τόπον ἐλθοῦσα· ἀλλὰ καὶ ἐν τῷ αὐτῷ ἦι, ἀλλ' ἐν ἄλλῳ, εἰ ἀναδράμοι· εἰ δὲ μή, ἐν ἄλλῃ φυτικῇ, οὐ γὰρ στενοχωρεῖται· εἰ δ' ἀναδράμοι, ἐν τῇ πρὸ αὐτῆς δυνάμει. Ἀλλ' ἐκεῖνη ποῦ; Ἐν τῇ πρὸ αὐτῆς· ἡ δὲ μέχρι νοῦ, οὐ τόπῳ· οὐδὲν γὰρ ἐν τόπῳ ἦν· ὁ δὲ νοῦς πολὺ μᾶλλον οὐκ ἐν τόπῳ, ὥστε οὐδὲ αὕτη. Οὐδαμοῦ οὖν οὔσα, ἀλλ' ἐν τῷ ὃ μηδαμοῦ, καὶ πανταχοῦ οὕτως ἐστίν. Εἰ δὲ προελθοῦσα εἰς τὸ ἄνω σταίῃ ἐν τῷ μεταξὺ πρὶν πάντῃ εἰς τὸ ἀνωτάτω γενέσθαι, μέσον ἔχει βίον καὶ ἐν ἐκείνῳ τῷ μέρει αὐτῆς ἔστηκε. Πάντα δὲ ταῦτα ἐκεῖνος καὶ οὐκ ἐκεῖνος· ἐκεῖνος μὲν, ὅτι ἐξ ἐκείνου· οὐκ ἐκεῖνος δέ,

ὅτι ἐκεῖνος ἐφ' ἑαυτοῦ μένων ἔδωκεν. Ἦστιν οὖν οἶον ζωὴ μακρὰ εἰς μῆκος ἐκταθεῖσα, ἕτερον ἕκαστον τῶν μορίων τῶν ἐφεξῆς, συνεχὲς δὲ πᾶν αὐτῷ, ἄλλο δὲ καὶ ἄλλο τῇ διαφορᾷ, οὐκ ἀπολλύμενον ἐν τῷ δευτέρῳ τὸ πρότερον. Τί οὖν ἢ ἐν τοῖς φυτοῖς γενομένη; οὐδὲν γεννᾷ; Ἦ ἐν ᾧ ἐστι. Σκεπτέον δὲ πῶς ἀρχὴν ἄλλην λαβόντας.

γ: Περὶ τῶν γνωριστικῶν ὑποστάσεων καὶ τοῦ ἐπέκεινα.

[1] Ἄρα τὸ νοοῦν ἑαυτὸ ποικίλον δεῖ εἶναι, ἵνα ἐνί τινι τῶν ἐν αὐτῷ τὰ ἄλλα θεωροῦν οὕτω δὴ λέγεται νοεῖν ἑαυτό, ὡς τοῦ ἀπλοῦ παντάπασιν ὄντος οὐ δυναμένου εἰς ἑαυτὸ ἐπιστρέφειν καὶ τὴν αὐτοῦ κατανόησιν; Ἡ οἷόν τε καὶ μὴ σύνθετον ὄν νόησιν ἴσχειν ἑαυτοῦ; Τὸ μὲν γὰρ διότι σύνθετον λεγόμενον νοεῖν ἑαυτό, ὅτι δὴ ἐνί τῶν ἐν αὐτῷ τὰ ἄλλα νοεῖ, ὥσπερ ἂν εἰ τῇ αἰσθήσει καταλαμβάνοιμεν αὐτῶν τὴν μορφήν καὶ τὴν ἄλλην τοῦ σώματος φύσιν, οὐκ ἂν ἔχοι τὸ ὡς ἀληθῶς νοεῖν αὐτό· οὐ γὰρ τὸ πᾶν ἔσται ἐν τῷ τοιούτῳ ἐγνωσμένον, μὴ κἀκείνου τοῦ νοήσαντος τὰ ἄλλα τὰ σὺν αὐτῷ καὶ ἑαυτὸ νενοηκότος, ἔσται τε οὐ τὸ ζητούμενον τὸ αὐτὸ ἑαυτό, ἀλλ' ἄλλο ἄλλο. Δεῖ τοίνυν θέσθαι καὶ ἀπλοῦ κατανόησιν ἑαυτοῦ καὶ τοῦτο πῶς, σκοπεῖν, εἰ δυνατόν, ἢ ἀποστατέον τῆς δόξης τῆς τοῦ αὐτοῦ ἑαυτὸ νοεῖν τι ὄντως. Ἀποστήναι μὲν οὖν τῆς δόξης ταύτης οὐ πάνυ οἷόν τε πολλῶν τῶν ἀτόπων συμβαινόντων· καὶ γὰρ εἰ μὴ ψυχῇ δοίημεν τοῦτο ὡς πάνυ ἄτοπον ὄν, ἀλλὰ μηδὲ νοῦ τῇ φύσει διδόναι παντάπασιν ἄτοπον, εἰ τῶν μὲν ἄλλων γινῶσιν ἔχει, ἑαυτοῦ δὲ μὴ ἐν γνώσει καὶ ἐπιστήμῃ καταστήσεται. Καὶ γὰρ τῶν μὲν ἔξω ἢ αἰσθησις, ἀλλ' οὐ νοῦς ἀντιλήπεται, καί, εἰ βούλει, διάνοια καὶ δόξα· ὁ δὲ νοῦς, [εἰ] τούτων γινῶσιν ἔχει ἢ μὴ, σκέπασθαι προσήκει· ὅσα δὲ νοητά, νοῦς δηλονότι γινώσεται. Ἄρ' οὖν αὐτὰ μόνον ἢ καὶ ἑαυτόν, ὃς ταῦτα γινώσεται; Καὶ ἄρα οὕτω γινώσεται ἑαυτόν, ὅτι γινώσκει ταῦτα μόνον, τίς δὲ ὢν οὐ γινώσεται, ἀλλ' ἂ μὲν αὐτοῦ γινώσεται ὅτι γινώσκει, τίς δὲ ὢν γινώσκει οὐκέτι; Ἡ καὶ τὰ ἑαυτοῦ καὶ ἑαυτόν; Καὶ τίς ὁ τρόπος καὶ μέχρι τίνος σκεπτέον.

[2] Πρότερον δὲ περὶ ψυχῆς ζητητέον, εἰ δοτέον αὐτῇ γινῶσιν ἑαυτῆς, καὶ τί τὸ γινῶσκον ἐν αὐτῇ καὶ ὅπως. Τὸ μὲν οὖν αἰσθητικὸν αὐτῆς αὐτόθεν ἂν φαῖμεν τοῦ ἔξω εἶναι μόνον· καὶ γὰρ εἰ τῶν ἔνδον ἐν τῷ σώματι γινομένων συναίσθησις εἴη, ἀλλὰ τῶν ἔξω ἑαυτοῦ καὶ ἐνταῦθα ἢ ἀντίληψις· τῶν γὰρ ἐν τῷ σώματι παθημάτων ὑφ' ἑαυτοῦ αἰσθάνεται. Τὸ δ' ἐν αὐτῇ λογιζόμενον παρὰ τῶν ἐκ τῆς αἰσθήσεως φαντασμάτων παρακειμένων τὴν ἐπίκρισιν ποιούμενον καὶ συνάγον καὶ διαιροῦν· ἢ καὶ ἐπὶ τῶν ἐκ τοῦ νοῦ ἰόντων ἐφορᾷ οἷον τοὺς τύπους, καὶ ἔχει καὶ περὶ τούτους τὴν αὐτὴν δύναμιν. Καὶ σύνεσιν ἔτι προσλαμβάνει ὥσπερ ἐπιγινῶσκον καὶ ἐφαρμόζον τοῖς ἐν αὐτῷ ἐκ παλαιοῦ τύποις τοὺς νέους καὶ ἄρτι ἥκοντας· ὁ δὴ καὶ ἀναμνήσεις φαῖμεν ἂν τῆς ψυχῆς εἶναι. Καὶ νοῦς ὁ τῆς ψυχῆς μέχρι τοῦδε ἰστάμενος τῇ δυνάμει ἢ καὶ εἰς ἑαυτὸν στρέφεται καὶ γινώσκει ἑαυτόν; Ἡ ἐπὶ τὸν νοῦν ἀνενεκτέον τοῦτο. Γινῶσιν μὲν γὰρ ἑαυτοῦ τούτῳ τῷ μέρει διδόντες – νοῦν γὰρ αὐτὸν φήσομεν – καὶ ὅπῃ διοίσει τοῦ ἐπάνω ζητήσομεν, μὴ δὲ διδόντες ἐπ' ἐκείνον ἥξομεν τῷ λόγῳ βαδίζοντες, καὶ τὸ αὐτὸ ἑαυτό ὃ τί ποτ' ἐστὶ σκεψόμεθα. Εἰ δὲ καὶ ἐνταῦθα ἐν τῷ κάτω δώσομεν, τίς ἢ διαφορὰ τοῦ νοεῖν ἑαυτὸ σκεψόμεθα· εἰ γὰρ μηδεμία, ἤδη τοῦτο νοῦς ὁ ἄκρατος. Τοῦτο τοίνυν τὸ διανοητικὸν τῆς ψυχῆς ἄρα ἐπιστρέφει ἐφ' ἑαυτὸ καὶ αὐτό; Ἡ οὐ· ἀλλὰ ὢν δέχεται τύπων ἐφ' ἐκάτερα τὴν σύνεσιν ἴσχει. Καὶ πῶς τὴν σύνεσιν ἴσχει,

πρῶτον ζητητέον.

[3] Ἡ μὲν γὰρ αἴσθησις εἶδεν ἄνθρωπον καὶ ἔδωκε τὸν τύπον τῇ διανοίᾳ· ἡ δὲ τί φησιν; Ἡ οὐπω οὐδὲν ἔρεῖ, ἀλλ' ἔγνω μόνον καὶ ἔσθη· εἰ μὴ ἄρα πρὸς ἑαυτὴν διαλογίζοιτο τίς οὗτος, εἰ πρότερον ἐνέτυχε τούτῳ, καὶ λέγοι προσχρωμένη τῇ μνήμῃ, ὅτι Σωκράτης. Εἰ δὲ καὶ ἐξελίττοι τὴν μορφήν, μερίζει ἃ ἡ φαντασία ἔδωκεν· εἰ δέ, εἰ ἀγαθός, λέγοι, ἐξ ὧν μὲν ἔγνω διὰ τῆς αἰσθήσεως εἶρηκεν, ὃ δὲ εἶρηκεν ἐπ' αὐτοῖς, ἤδη παρ' αὐτῆς ἂν ἔχοι κανόνα ἔχουσα τοῦ ἀγαθοῦ παρ' αὐτῇ. Τὸ ἀγαθὸν πῶς ἔχει παρ' αὐτῇ; Ἡ ἀγαθοειδής ἐστι, καὶ ἐπερρώσθη δὲ εἰς τὴν αἴσθησιν τοῦ τοιούτου ἐπιλάμποντος αὐτῇ νοῦ· τὸ γὰρ καθαρὸν τῆς ψυχῆς τοῦτο καὶ νοῦ δέχεται ἐπικείμενα ἵχνη. Διὰ τί δὲ οὐ τοῦτο νοῦς, τὰ δὲ ἄλλα ψυχὴ ἀπὸ τοῦ αἰσθητικοῦ ἀρξάμενα; Ἡ ὅτι ψυχὴν δεῖ ἐν λογισμοῖς εἶναι· ταῦτα δὲ πάντα λογισζομένης δυνάμεως ἔργα. Ἀλλὰ διὰ τί οὐ τούτῳ τῷ μέρει δόντες τὸ νοεῖν ἑαυτὸ ἀπαλλαζόμεθα; Ἡ ὅτι ἔδομεν αὐτῷ τὰ ἔξω σκοπεῖσθαι καὶ πολυπραγμονεῖν, νῶι δὲ ἀξιοῦμεν ὑπάρχειν τὰ αὐτοῦ καὶ τὰ ἐν αὐτῷ σκοπεῖσθαι. Ἀλλ' εἰ τις φήσει τί οὖν κωλύει τοῦτο ἄλλῃ δυνάμει σκοπεῖσθαι τὰ αὐτοῦ; οὐ τὸ διανοητικὸν οὐδὲ τὸ λογιστικὸν ἐπιζητεῖ, ἀλλὰ νοῦν καθαρὸν λαμβάνει. Τί οὖν κωλύει ἐν ψυχῇ νοῦν καθαρὸν εἶναι; Οὐδέν, φήσομεν· ἀλλ' ἔτι δεῖ λέγειν ψυχῆς τοῦτο; Ἀλλ' οὐ ψυχῆς μὲν φήσομεν, ἡμέτερον δὲ νοῦν φήσομεν, ἄλλον μὲν ὄντα τοῦ διανοουμένου καὶ ἐπάνω βεβηκότα, ὅμως δὲ ἡμέτερον, καὶ εἰ μὴ συναριθμοῖμεν τοῖς μέρεσι τῆς ψυχῆς. Ἡ ἡμέτερον καὶ οὐχ ἡμέτερον· διὸ καὶ προσχρώμεθα αὐτῷ καὶ οὐ προσχρώμεθα – διανοίαι δὲ αἰεὶ – καὶ ἡμέτερον μὲν χρωμένον, οὐ προσχρωμένον δὲ οὐχ ἡμέτερον. Τὸ δὴ προσχρῆσθαι τί ἐστιν; Ἄρα αὐτοὺς ἐκεῖνο γινομένους, καὶ φθεγγομένους ὡς ἐκεῖνος; Ἡ κατ' ἐκεῖνον· οὐ γὰρ νοῦς ἡμεῖς· κατ' ἐκεῖνον οὖν τῷ λογιστικῷ πρῶτῳ δεχομένῳ. Καὶ γὰρ αἰσθανόμεθα δι' αἰσθήσεως καὶ ἡμεῖς [οὐχ] οἱ αἰσθανόμενοι· ἄρ' οὖν καὶ διανοοῦμεθα οὕτως [καὶ διὰ νοῦ μὲν οὕτως]; Ἡ αὐτοὶ μὲν οἱ λογιζόμενοι καὶ νοοῦμεν τὰ ἐν τῇ διανοίᾳ νοήματα αὐτοί· τοῦτο γὰρ ἡμεῖς. Τὰ δὲ τοῦ νοῦ ἐνεργήματα ἄνωθεν οὕτως, ὡς τὰ ἐκ τῆς αἰσθήσεως κάτωθεν, τοῦτο ὄντες τὸ κύριον τῆς ψυχῆς, μέσον δυνάμεως διττῆς, χείρονος καὶ βελτίονος, χείρονος μὲν τῆς αἰσθήσεως, βελτίονος δὲ τοῦ νοῦ. Ἀλλ' αἴσθησις μὲν αἰεὶ ἡμέτερον δοκεῖ συγκεχωρημένον – αἰεὶ γὰρ αἰσθανόμεθα – νοῦς δὲ ἀμφισβητεῖται, καὶ ὅτι μὴ αὐτῷ αἰεὶ καὶ ὅτι χωριστός· χωριστός δὲ τῷ μὴ προσνεύειν αὐτόν, ἀλλ' ἡμᾶς μᾶλλον πρὸς αὐτόν εἰς τὸ ἄνω βλέποντας. Αἴσθησις δὲ ἡμῖν ἄγγελος, βασιλεὺς δὲ πρὸς ἡμᾶς ἐκεῖνος.

[4] Βασιλεύομεν δὲ καὶ ἡμεῖς, ὅταν κατ' ἐκεῖνον· κατ' ἐκεῖνον δὲ διχῶς, ἢ τοῖς οἷον γράμμασιν ὥσπερ νόμοις ἐν ἡμῖν γραφείσιν, ἢ οἷον πληρωθέντες αὐτοῦ ἢ καὶ δυνηθέντες ἰδεῖν καὶ αἰσθάνεσθαι παρόντος. Καὶ γινώσκουμεν δὲ αὐτοὺς [τῷ] τῷ τοιούτῳ ὁρατῷ τὰ ἄλλα μαθεῖν [τῷ τοιούτῳ] [ἢ] κατὰ τὴν δύναμιν τὴν γινώσκουσαν τὸ τοιοῦτον μαθόντες αὐτῇ τῇ δυνάμει ἢ καὶ ἐκεῖνο γινόμενοι, ὡς τὸν γινώσκοντα ἑαυτὸν διττὸν εἶναι, τὸ μὲν γινώσκοντα τῆς διανοίας τῆς ψυχικῆς φύσιν, τὸν δὲ ὑπεράνω τούτου, τὸν γινώσκοντα ἑαυτὸν κατὰ τὸν νοῦν ἐκεῖνον γινόμενον· κάκεῖνῳ ἑαυτὸν νοεῖν αὐτὸς οὐχ ὡς ἄνθρωπον ἔτι, ἀλλὰ παντελῶς ἄλλον γενόμενον καὶ συναρπάσαντα ἑαυτὸν εἰς

τὸ ἄνω μόνον ἐφέλκοντα τὸ τῆς ψυχῆς ἄμεινον, ὃ καὶ δύναται μόνον περοῦσθαι πρὸς νόησιν, ἵνα τις ἐκεῖ παρακαταθῇτο ἃ εἶδε. Τὸ δὲ διανοητικὸν ὅτι διανοητικὸν ἄρα οὐκ οἶδε, καὶ ὅτι σύνεσιν τῶν ἔξω λαμβάνει, καὶ ὅτι κρίνει ἃ κρίνει, καὶ ὅτι τοῖς ἐν ἑαυτῷ κανόνισιν, οὓς παρὰ τοῦ νοῦ ἔχει, καὶ ὡς ἔστι τι βέλτιον αὐτοῦ, [ὃ] οὐ ζητεῖ, ἀλλ' ἔχει πάντως δῆπου; Ἀλλ' ἄρα τί ἐστὶν αὐτὸ [ὃ] οὐκ οἶδεν ἐπιστάμενον οἷόν ἐστι καὶ οἷα τὰ ἔργα αὐτοῦ; Εἰ οὖν λέγοι, ὅτι ἀπὸ νοῦ ἐστὶ καὶ δεύτερον μετὰ νοῦν καὶ εἰκὼν νοῦ, ἔχον ἐν ἑαυτῷ τὰ πάντα οἷον γεγραμμένα, ὡς ἐκεῖ ὁ γράφων καὶ ὁ γράψας, ἄρ' οὖν στήσεται μέχρι τούτων ὁ οὕτως ἑαυτὸν ἐγνωκώς, ἡμεῖς δὲ ἄλλῃ δυνάμει προσχρησάμενοι νοῦν αὐτῷ γινώσκοντα ἑαυτὸν κατοψόμεθα ἢ ἐκεῖνον μεταλαβόντες, ἐπεὶ περ κάκεινος ἡμέτερος καὶ ἡμεῖς ἐκεῖνου, οὕτω νοῦν καὶ αὐτοὺς γνωσόμεθα; Ἡ ἀναγκαῖον οὕτως, εἴπερ γνωσόμεθα, ὃ τί ποτ' ἐστὶ τὸ ἐν νῷ αὐτοῦ ἑαυτό. Ἔστι δὴ νοῦς τις αὐτὸς γεγονώς, ὅτε τὰ ἄλλα ἀφείδῃ ἑαυτοῦ τούτοις καὶ τοῦτον βλέπει, αὐτῷ δὲ ἑαυτόν. Ὡς δὴ οὖν νοῦς ἑαυτὸν ὁρᾷ.

[5] Ἄρ' οὖν ἄλλῳ μέρει ἑαυτοῦ ἄλλο μέρος αὐτοῦ καθορᾷ; Ἀλλ' οὕτω τὸ μὲν ἔσται ὁρῶν, τὸ δὲ ὁρώμενον· τοῦτο δὲ οὐκ αὐτὸ ἑαυτό. Τί οὖν, εἰ πᾶν τοιοῦτον οἷον ὁμοιομερὲς εἶναι, ὥστε τὸ ὁρῶν μηδὲν διαφέρειν τοῦ ὁρωμένου; Οὕτω γὰρ ἰδὼν ἐκεῖνο τὸ μέρος αὐτοῦ ὃν ταῦτόν αὐτῷ εἶδεν ἑαυτόν· διαφέρει γὰρ οὐδὲν τὸ ὁρῶν πρὸς τὸ ὁρώμενον. Ἡ πρῶτον μὲν ἄτοπος ὁ μερισμὸς ἑαυτοῦ· πῶς γὰρ καὶ μεριεῖ; οὐ γὰρ δὴ κατὰ τύχην· καὶ ὁ μερίζων δὲ τίς; ὁ ἐν τῷ θεωρεῖν τάττων ἑαυτὸν ἢ ὁ ἐν τῷ θεωρεῖσθαι; Εἴτα πῶς ἑαυτὸν γνώσεται ὁ θεωρῶν ἐν τῷ θεωρουμένῳ τάξας ἑαυτὸν κατὰ τὸ θεωρεῖν; οὐ γὰρ ἦν ἐν τῷ θεωρουμένῳ τὸ θεωρεῖν. Ἡ γνοὺς ἑαυτὸν οὕτω θεωρούμενον, ἀλλ' οὐ θεωροῦντα, νοήσει· ὥστε οὐ πάντα οὐδὲ ὅλον γνώσεται ἑαυτόν· ὃν γὰρ εἶδε, θεωρούμενον, ἀλλ' οὐ θεωροῦντα εἶδε· καὶ οὕτως ἔσται ἄλλον, ἀλλ' οὐχ ἑαυτὸν ἑωρακώς. Ἡ προσθήσει παρ' αὐτοῦ καὶ τὸν τεθεωρηκότα, ἵνα τέλεον αὐτὸν ᾗ νανοηκώς. Ἀλλ' εἰ καὶ τὸν τεθεωρηκότα, ὁμοῦ καὶ τὰ ἑωραμένα. Εἰ οὖν ἐν τῇ θεωρίᾳ ὑπάρχει τὰ τεθεωρημένα, εἰ μὲν τύποι αὐτῶν, οὐκ αὐτὰ ἔχει· εἰ δ' αὐτὰ ἔχει, οὐκ ἰδὼν αὐτὰ ἐκ τοῦ μερίσαι αὐτὸν ἔχει, ἀλλ' ἦν πρὶν μερίσαι ἑαυτὸν καὶ θεωρῶν καὶ ἔχων. Εἰ τοῦτο, δεῖ τὴν θεωρίαν ταῦτόν εἶναι τῷ θεωρητῷ, καὶ τὸν νοῦν ταῦτόν εἶναι τῷ νοητῷ· καὶ γάρ, εἰ μὴ ταῦτόν, οὐκ ἀλήθεια ἔσται· τύπον γὰρ ἔξει ὁ ἔχων τὰ ὄντα ἕτερον τῶν ὄντων, ὅπερ οὐκ ἔστιν ἀλήθεια. Τὴν ἄρα ἀλήθειαν οὐχ ἑτέρου εἶναι δεῖ, ἀλλ' ὃ λέγει, τοῦτο καὶ εἶναι. Ἐν ἄρα οὕτω νοῦς καὶ τὸ νοητὸν καὶ τὸ ὃν καὶ πρῶτον ὃν τοῦτο καὶ δὴ καὶ πρῶτος νοῦς τὰ ὄντα ἔχων, μᾶλλον δὲ ὁ αὐτὸς τοῖς οὖσιν. Ἀλλ' εἰ ἡ νόησις καὶ τὸ νοητὸν ἓν, πῶς διὰ τοῦτο τὸ νοοῦν νοήσει ἑαυτό; Ἡ μὲν γὰρ νόησις οἷον περιέξει τὸ νοητόν, ἢ ταῦτόν τῳ νοητῷ ἔσται, οὐπω δὲ ὁ νοῦς δηλὸς ἑαυτὸν νοῶν. Ἀλλ' εἰ ἡ νόησις καὶ τὸ νοητὸν ταῦτόν – ἐνέργεια γὰρ τις τὸ νοητόν· οὐ γὰρ δὴ δύναμις οὐδὲ γ' ἀνόητον οὐδὲ ζωῆς χωρὶς οὐδ' αὐτῷ ἐπακτόν τὸ ζῆν οὐδὲ τὸ νοεῖν ἄλλῳ ὄντι, οἷον λίθῳ ἢ ἀψύχῳ τινί – καὶ οὐσία ἢ πρώτη τὸ νοητόν· εἰ οὖν ἐνέργεια καὶ ἡ πρώτη ἐνέργεια καὶ καλλίστη δὴ, νόησις ἂν εἴη καὶ οὐσιώδης νόησις· καὶ γὰρ ἀληθεστάτη· νόησις δὴ τοιαύτη καὶ πρώτη οὕσα καὶ πρώτως νοῦς ἂν εἴη ὁ πρῶτος· οὐδὲ γὰρ ὁ νοῦς οὗτος δυνάμει οὐδ' ἕτερος

μὲν αὐτός, ἡ δὲ νόησις ἄλλο· οὕτω γὰρ ἂν πάλιν τὸ οὐσιῶδες αὐτοῦ δυνάμει. Εἰ οὖν ἐνέργεια καὶ ἡ οὐσία αὐτοῦ ἐνέργεια, ἐν καὶ ταῦτὸν τῇ ἐνεργείᾳ ἂν εἶη· ἐν δὲ τῇ ἐνεργείᾳ τὸ ὄν καὶ τὸ νοητόν· ἐν ἅμα πάντα ἔσται, νοῦς, νόησις, τὸ νοητόν. Εἰ οὖν ἡ νόησις αὐτοῦ τὸ νοητόν, τὸ δὲ νοητὸν αὐτός, αὐτὸς ἄρα ἑαυτὸν νοήσει· νοήσει γὰρ τῇ νοήσει, ὅπερ ἦν αὐτός, καὶ νοήσει τὸ νοητόν, ὅπερ ἦν αὐτός. Καθ' ἐκάτερον ἄρα ἑαυτὸν νοήσει, καθότι καὶ ἡ νόησις αὐτὸς ἦν, καὶ καθότι τὸ νοητὸν αὐτός, ὅπερ ἐνόει τῇ νοήσει, ὃ ἦν αὐτός.

[6] Ὁ μὲν δὴ λόγος ἀπέδειξεν εἶναι τι τὸ αὐτὸ ἑαυτὸ κυρίως νοεῖν. Νοεῖ οὖν ἄλλως μὲν ἐπὶ ψυχῆς ὄν, ἐπὶ δὲ τοῦ νοῦ κυριώτερον. Ἡ μὲν γὰρ ψυχὴ ἐνόει ἑαυτὴν ὅτι ἄλλου, ὃ δὲ νοῦς ὅτι αὐτὸς καὶ οἷος αὐτός καὶ ὅστις καὶ ἐκ τῆς ἑαυτοῦ φύσεως καὶ ἐπιστρέφων εἰς αὐτόν. Τὰ γὰρ ὄντα ὁρῶν ἑαυτὸν ἐώρα καὶ ὁρῶν ἐνεργεῖαι ἦν καὶ ἡ ἐνέργεια αὐτός· νοῦς γὰρ καὶ νόησις ἔν· καὶ ὅλος ὅλῳ, οὐ μέρει ἄλλο μέρος. Ἄρ' οὖν τοιοῦτον ὁ λόγος ἔδειξεν, οἷον καὶ ἐνέργειαν πιστικὴν ἔχειν; Ἡ ἀνάγκη μὲν οὕτως, πειθὼ δὲ οὐκ ἔχει· καὶ γὰρ ἡ μὲν ἀνάγκη ἐν νῶι, ἡ δὲ πειθὼ ἐν ψυχῇ. Ζητοῦμεν δὴ, ὥς ἔοικεν, ἡμεῖς πεισθῆναι μᾶλλον ἢ νῶι καθαρῶι θεᾶσθαι τὸ ἀληθές. Καὶ γὰρ καὶ ἕως ἡμῶν ἄνω ἐν νοῦ φύσει, ἡρκοῦμεθα καὶ ἐνοοῦμεν καὶ εἰς ἐν πάντα συνάγοντες ἐωρῶμεν· νοῦς γὰρ ἦν ὁ νοῶν καὶ περὶ αὐτοῦ λέγων, ἡ δὲ ψυχὴ ἡσυχίαν ἤγε συγχωροῦσα τῶι ἐνεργήματι τοῦ νοῦ. Ἐπεὶ δὲ ἐνταῦθα γεγενήμεθα πάλιν αὐτὸ καὶ ἐν ψυχῇ, πειθὼ τινα γενέσθαι ζητοῦμεν, οἷον ἐν εἰκόνι τὸ ἀρχέτυπον θεωρεῖν ἐθέλοντες. Ἰσως οὖν χρὴ τὴν ψυχὴν ἡμῶν διδάξαι, πῶς ποτε ὁ νοῦς θεωρεῖ ἑαυτόν, διδάξαι δὲ τοῦτο τῆς ψυχῆς, ὃ νοερόν πως, διανοητικὸν αὐτὸ τιθέμενοι καὶ τῇ ὀνομασίᾳ ὑποσημαίνοντες νοῦν τινα αὐτὸ εἶναι ἢ διὰ νοῦ τὴν δυνάμιν καὶ παρὰ νοῦ αὐτὸ ἴσχειν. Τούτῳ τοίνυν γινώσκειν προσήκει, ὥς καὶ αὐτῶι ὅσα ὁρᾷ γινώσκει καὶ οἶδεν ἃ λέγει. Καὶ εἰ αὐτὸ εἶη ἃ λέγει, γινώσκοι ἂν ἑαυτὸ οὕτω. Ὅντων δὲ ἡ ἄνωθεν αὐτῶι γινομένων ἐκεῖθεν, ὅθεν περ' καὶ αὐτό, συμβαίνει ἂν καὶ τούτῳ λόγοι ὄντι καὶ συγγενῇ λαμβάνοντι καὶ τοῖς ἐν αὐτῶι ἴχνεσιν ἐφαρμόττοντι οὕτω τοι γινώσκειν ἑαυτό. Μεταθέτω τοίνυν καὶ ἐπὶ τὸν ἀληθῆ νοῦν τὴν εἰκόνα, ὃς ἦν ὁ αὐτὸς τοῖς νοουμένοις ἀληθέσι καὶ ὄντως οὖσι καὶ πρώτοις, καὶ ὅτι μὴ οἷόν τε τοῦτον τὸν τοιοῦτον ἐκτὸς ἑαυτοῦ εἶναι – ὥστε εἶπερ ἐν ἑαυτῶι ἐστι καὶ σὺν ἑαυτῶι καὶ τοῦτο, ὅπερ ἐστί, νοῦς ἐστιν [ἀνόητος δὲ νοῦς οὐκ ἂν ποτε εἶη] ἀνάγκη συνεῖναι αὐτῶι τὴν γνῶσιν ἑαυτοῦ – καὶ ὅτι ἐν αὐτῶι οὗτος, καὶ οὐκ ἄλλο αὐτῶι τὸ ἔργον καὶ ἡ οὐσία ἢ τὸ νῶι μόνον εἶναι. Οὐ γὰρ δὴ πρακτικὸς γε οὗτος· ὥς πρὸς τὸ ἔξω βλέποντι τῶι πρακτικῶι καὶ μὴ ἐν αὐτῶι μένοντι εἶη ἂν τῶν μὲν ἔξω τις γνῶσις, ἀνάγκη δὲ οὐκ ἔνεστιν, εἶπερ τὸ πᾶν πρακτικὸς εἶη, γινώσκειν ἑαυτόν. Ὡς δὲ μὴ πρᾶξις – οὐδὲ γὰρ ὄρεξις τῶι καθαρῶι νῶι ἀπόντος – τούτῳ ἢ ἐπιστροφή πρὸς αὐτὸν οὕσα οὐ μόνον εὐλογον ὑποδείκνυσιν [τὴν ἑαυτοῦ], ἀλλὰ καὶ ἀναγκαίαν [αὐτοῦ] τὴν [ἑαυτοῦ] γνῶσιν· τίς γὰρ ἂν καὶ ἡ ζωὴ αὐτοῦ εἶη πράξεως ἀπηλλαγμένῳ καὶ ἐν νῶι ὄντι;

[7] Ἀλλὰ τὸν θεὸν θεωρεῖ, εἵπομεν ἂν. Ἀλλ' εἰ τὸν θεὸν γινώσκειν αὐτόν τις ὁμολογήσει, καὶ ταύτῃ συγχωρεῖν ἀναγκασθῆσεται καὶ ἑαυτὸν γινώσκειν. Καὶ γὰρ ὅσα ἔχει παρ' ἐκείνου γινώσεται, καὶ ἃ ἔδωκε, καὶ ἃ δύνата ἐκεῖνος. Ταῦτα δὲ μαθὼν καὶ γνοὺς καὶ ταύτῃ ἑαυτὸν γινώσεται· καὶ γὰρ ἐν τι τῶν

δοθέντων αὐτός, μᾶλλον δὲ πάντα τὰ δοθέντα αὐτός. Εἰ μὲν οὖν κάκεινον γνώσεται κατὰ τὰς δυνάμεις αὐτοῦ μαθών, καὶ ἑαυτὸν γνώσεται ἐκείθεν γενόμενος καὶ ἃ δύναται κομισάμενος· εἰ δὲ ἀδυνατήσῃ ἰδεῖν σαφῶς ἐκεῖνον, ἐπεὶδὴ τὸ ἰδεῖν ἴσως αὐτὸ ἐστὶ τὸ ὁρώμενον, ταύτῃ μάλιστα λείποιτ' ἂν αὐτῷ ἰδεῖν ἑαυτὸν καὶ εἰδέναι, εἰ τὸ ἰδεῖν τοῦτό ἐστὶ τὸ αὐτὸ εἶναι τὸ ὁρώμενον. Τί γὰρ ἂν καὶ δοίμην αὐτῷ ἄλλο; Ἡσυχίαν, νῆ Δία. Ἀλλὰ νῶϊ ἡσυχία οὐ νοῦ ἐστὶν ἔκστασις, ἀλλ' ἐστὶν ἡσυχία τοῦ νοῦ σχολῇν ἄγουσα ἀπὸ τῶν ἄλλων ἐνέργεια· ἐπεὶ καὶ τοῖς ἄλλοις, οἷς ἐστὶν ἡσυχία ἐτέρων, καταλείπεται ἡ αὐτῶν οἰκεία ἐνέργεια καὶ μάλιστα, οἷς τὸ εἶναι οὐ δυνάμει ἐστίν, ἀλλὰ ἐνέργειαι. Τὸ εἶναι οὖν ἐνέργεια, καὶ οὐδέν, πρὸς ὃ ἡ ἐνέργεια· πρὸς αὐτῷ ἄρα. Ἐαυτὸν ἄρα νοῶν οὕτω πρὸς αὐτῷ καὶ εἰς ἑαυτὸν τὴν ἐνέργειαν ἴσχει. Καὶ γὰρ εἴ τι ἐξ αὐτοῦ, τῷ εἰς αὐτὸν ἐν ἑαυτῷ. Ἔδει γὰρ πρῶτον ἐν ἑαυτῷ, εἶτα καὶ εἰς ἄλλο, ἢ ἄλλο τι ἥκειν ἀπ' αὐτοῦ ὁμοιούμενον αὐτῷ, οἷον καὶ πυρὶ ἐν αὐτῷ πρότερον ὄντι πυρὶ καὶ τὴν ἐνέργειαν ἔχοντι πυρὸς οὕτω τοι καὶ ἵχνος αὐτοῦ δυνηθῆναι ποιῆσαι ἐν ἄλλῳ. Καὶ γὰρ αὖ καὶ ἐστὶν ὁ μὲν νοῦς ἐν αὐτῷ ἐνέργεια, ἡ δὲ ψυχὴ τὸ μὲν ὅσον πρὸς νοῦν αὐτῆς οἷον εἴσω, τὸ δ' ἔξω νοῦ πρὸς τὸ ἔξω. Κατὰ θάτερα μὲν γὰρ ὁμοίωται ὅθεν ἥκει, κατὰ θάτερα δὲ καίτοι ἀνομοιωθεῖσα ὅμως ὁμοίωται καὶ ἐνταῦθα, εἴτε πράττει, εἴτε ποιοῖ· καὶ γὰρ καὶ πράττουσα ὅμως θεωρεῖ καὶ ποιοῦσα εἶδη ποιεῖ, οἷον νοήσεις ἀπηρτισμένας, ὥστε πάντα εἶναι ἵχνη νοήσεως καὶ νοῦ κατὰ τὸ ἀρχέτυπον προϊόντων καὶ μιμουμένων τῶν ἐγγὺς μᾶλλον, τῶν δὲ ἐσχάτων ἀμυδράν ἀποσπῶντων εἰκόνα.

[8] Ποῖον δὲ τι ὁρᾶι τὸ νοητὸν ὁ νοῦς, καὶ ποῖον τι ἑαυτόν; Ἡ τὸ μὲν νοητὸν οὐδὲ δεῖ ζητεῖν, οἷον τὸ ἐπὶ τοῖς σώμασι χρῶμα ἢ σχῆμα· πρὶν γὰρ ταῦτα εἶναι, ἐστὶν ἐκεῖνα· καὶ ὁ λόγος δὲ ὁ ἐν τοῖς σπέρμασι τοῖς ταῦτα ποιοῦσιν οὐ ταῦτα· ἀόρατα γὰρ τῇ φύσει καὶ ταῦτα, καὶ ἔτι μᾶλλον ἐκεῖνα. Καὶ ἐστὶ φύσις ἡ αὐτὴ ἐκείνων καὶ τῶν ἐχόντων, οἷον ὁ λόγος ὁ ἐν τῷ σπέρματι καὶ ἡ ἔχουσα ψυχὴ ταῦτα. Ἀλλ' ἡ μὲν οὐχ ὁρᾶι ἃ ἔχει· οὐδὲ γὰρ αὐτὴ ἐγέννησεν, ἀλλ' ἐστὶ καὶ αὕτη εἰδωλον καὶ οἱ λόγοι· ὅθεν δὲ ἦλθε, τὸ ἐναργὲς καὶ τὸ ἀληθινὸν καὶ τὸ πρῶτως, ὅθεν καὶ ἑαυτοῦ ἐστὶ καὶ αὐτῷ· τοῦτο δ' ἐὰν μὴ ἄλλου γένηται καὶ ἐν ἄλλῳ, οὐδὲ μένει· εἰκόνι γὰρ προσήκει ἐτέρου οὔσαν ἐν ἐτέρῳ γίνεσθαι, εἰ μὴ εἴη ἐκείνου ἐξηρημένη· διὸ οὐδὲ βλέπει, ἅτε δὴ φῶς ἱκανὸν οὐκ ἔχον, κἂν βλέπῃ δέ, τελειωθὲν ἐν ἄλλῳ ἄλλο καὶ οὐχ αὐτὸ βλέπει. Ἀλλ' οὖν τούτων ἐκεῖ οὐδέν, ἀλλ' ὅρασις καὶ τὸ ὁρατὸν αὐτῇ ὁμοῦ καὶ τοιοῦτον τὸ ὁρατὸν οἷον ἡ ὅρασις, καὶ ἡ ὅρασις οἷον τὸ ὁρατόν. Τίς οὖν αὐτὸ ἐρεῖ οἷόν ἐστιν; Ὁ ἰδών· νοῦς δὲ ὁρᾶι. Ἐπεὶ καὶ ἐνταῦθα ἡ ὄψις φῶς οὔσα, μᾶλλον δὲ ἐνωθεῖσα φωτί, φῶς ὁρᾶι· χρώματα γὰρ ὁρᾶι· ἐκεῖ δὲ οὐ δι' ἐτέρου, ἀλλὰ δι' αὐτῆς, ὅτι μὴδὲ ἔξω. Ἀλλῳ οὖν φωτί ἄλλο φῶς ὁρᾶι, οὐ δι' ἄλλου. Φῶς ἄρα φῶς ἄλλο ὁρᾶι· αὐτὸ ἄρα αὐτὸ ὁρᾶι. Τὸ δὲ φῶς τοῦτο ἐν ψυχῇ μὲν ἐλλάμψαν ἐφώτισε· τοῦτο δ' ἐστὶ νοερὰν ἐποίησε· τοῦτο δ' ἐστὶν ὁμοίωσεν ἑαυτῷ τῷ ἄνω φωτί. Οἷον οὖν ἐστὶ τὸ ἵχνος τὸ ἐγγενόμενον τοῦ φωτὸς ἐν ψυχῇ, τοιοῦτον καὶ ἔτι κάλλιον καὶ μείζον αὐτὸ νομίζον καὶ ἐναργέστερον ἐγγὺς ἂν γένοιο φύσεως νοῦ καὶ νοητοῦ. Καὶ γὰρ αὖ καὶ ἐπιλαμψθὲν τοῦτο ζῶν ἐδῶκε τῇ ψυχῇ ἐναργεστέραν, ζῶν δὲ οὐ

γεννητικήν· τούναντίον γὰρ ἐπέστρεψε πρὸς ἑαυτὴν τὴν ψυχὴν, καὶ σκίδνασθαι οὐκ εἶασεν, ἀλλ' ἀγαπᾶν ἐποίησε τὴν ἐν αὐτῷ ἀγλαίαν· οὐ μὴν οὐδὲ αἰσθητικήν, αὕτη γὰρ ἔξω βλέπει καὶ οὐ μᾶλλον αἰσθάνεται· ὁ δ' ἐκεῖνο τὸ φῶς τῶν ἀληθῶν λαβὼν οἷον βλέπει μᾶλλον τὰ ὁρατά, ἀλλὰ τούναντίον. Λείπεται τοίνυν ζωὴν νοεράν προσειληφέναι, ἵχνος νοῦ ζωῆς· ἐκεῖ γὰρ τὰ ἀληθῆ. Ἡ δὲ ἐν τῷ νῷ ζωὴ καὶ ἐνέργεια τὸ πρῶτον φῶς ἑαυτῷ λάμπον πρῶτως καὶ πρὸς αὐτὸ λαμπηδόν, λάμπον ὁμοῦ καὶ λαμπόμενον, τὸ ἀληθῶς νοητόν, καὶ νοοῦν καὶ νοούμενον, καὶ ἑαυτῷ ὁρώμενον καὶ οὐ δεόμενον ἄλλου, ἵνα ἴδῃ, αὐτῷ αὐταρκες πρὸς τὸ ἰδεῖν – καὶ γὰρ ὁ ὁρᾷ αὐτὸ ἐστὶ – γινωσκόμενον καὶ παρ' ἡμῶν αὐτῷ ἐκείνῳ, ὡς καὶ παρ' ἡμῶν τὴν γνῶσιν αὐτοῦ δι' αὐτοῦ γίνεσθαι· ἢ πόθεν ἂν ἔσχομεν λέγειν περὶ αὐτοῦ; Τοιοῦτόν ἐστιν, οἷον σαφέστερον μὲν ἀντιλαμβάνεσθαι αὐτοῦ, ἡμᾶς δὲ δι' αὐτοῦ· διὰ δὲ τῶν τοιούτων λογισμῶν ἀνάγεσθαι καὶ τὴν ψυχὴν ἡμῶν εἰς αὐτὸ εἰκόνα θεμένην ἑαυτὴν εἶναι ἐκείνου, ὡς τὴν αὐτῆς ζωὴν ἵνδαλμα καὶ ὁμοίωμα εἶναι ἐκείνου, καὶ ὅταν νοῇ, θεοειδῇ καὶ νοοειδῇ γίνεσθαι· καὶ ἐάν τις αὐτὴν ἀπαιτῇ ὅποιον ὁ νοῦς ἐκεῖνός ἐστιν ὁ τέλος καὶ πᾶς, ὁ γινώσκων πρῶτως ἑαυτόν, ἐν τῷ νῷ αὐτὴν πρῶτον γενομένην ἢ παραχωρήσασαν τῷ νῷ τὴν ἐνέργειαν, ὧν ἔσχε τὴν μνήμην ἐπ' αὐτῇ, ταῦτα δὴ ἔχουσιν δεικνύναι ἑαυτήν, ὡς δι' αὐτῆς εἰκότος οὔσης ὁρᾶν δύνασθαι ἀμηιγέπη ἐκεῖνον, διὰ τῆς ἐκείνῳ πρὸς τὸ ἀκριβέστερον ὁμοιωμένης, ὅσον ψυχῆς μέρος εἰς ὁμοιότητα νῷ δύναται ἐλθεῖν.

[9] Ψυχὴν οὖν, ὡς ἔοικε, καὶ τὸ ψυχῆς θεϊότατον κατιδεῖν δεῖ τὸν μέλλοντα νοῦν εἴσεσθαι ὃ τι ἐστί. Γένοιτο δ' ἂν τοῦτο ἴσως καὶ ταύτη, εἰ ἀφέλοις πρῶτον τὸ σῶμα ἀπὸ τοῦ ἀνθρώπου καὶ δηλονότι σαυτοῦ, εἴτα καὶ τὴν πλάττουσαν τοῦτο ψυχὴν καὶ τὴν αἴσθησιν δὲ εὖ μάλα, ἐπιθυμίας δὲ καὶ θυμοῦ καὶ τὰς ἄλλας τὰς τοιαύτας φλυαρίας, ὡς πρὸς τὸ θνητὸν νεοῦσας καὶ πάνυ. Τὸ δὴ λοιπὸν αὐτῆς τοῦτο ἐστίν, ὃ εἰκόνα ἔφαμεν νοῦ σώζουσάν τι φῶς ἐκείνου, οἷον ἡλίου μετὰ τὴν τοῦ μεγέθους σφαῖραν τὸ περὶ αὐτὴν ἐξ αὐτῆς λάμπον. Ἡλίου μὲν οὖν τὸ φῶς οὐκ ἂν τις συγχωρήσειεν ἐφ' ἑαυτοῦ περὶ αὐτὸν ἥλιον εἶναι, ἐξ οὗ ὠρμημένον καὶ περὶ αὐτὸν μεῖναν, ἄλλο δὲ ἐξ ἄλλου ἀεὶ προῖόν τοῦ πρὸ αὐτοῦ, ἕως ἂν εἰς ἡμᾶς καὶ ἐπὶ γῆν ἦκη· ἀλλὰ πᾶν καὶ τὸ περὶ αὐτὸν ἥλιον θήσεται ἐν ἄλλῳ, ἵνα μὴ διάστημα διδῶι κενὸν τὸ μετὰ τὸν ἥλιον σώματος. Ἡ δὲ ψυχὴ ἐκ νοῦ φῶς τι περὶ αὐτὸν γενομένη ἐξήρτηται τε αὐτοῦ καὶ οὔτε ἐν ἄλλῳ, ἀλλὰ περὶ ἐκεῖνον, οὔτε τόπος αὐτῇ· οὐδὲ γὰρ ἐκείνῳ. Ὅθεν τὸ μὲν τοῦ ἡλίου φῶς ἐν ἀέρι, αὕτη δὲ ἡ ψυχὴ ἢ τοιαύτη καθαρὰ, ὥστε καὶ ἐφ' αὐτῆς ὁρᾶσθαι ὑπὸ τε αὐτῆς καὶ ἄλλης τοιαύτης. Καὶ αὐτῇ μὲν περὶ νοῦ συλλογιστέα οἷος ἀφ' ἑαυτῆς σκοπούμενη, νοῦς δὲ αὐτὸς αὐτὸν οὐ συλλογισζόμενος περὶ αὐτοῦ· πάρεστι γὰρ ἀεὶ αὐτῷ, ἡμεῖς δὲ, ὅταν εἰς αὐτόν· μεμέρισται γὰρ ἡμῖν ἡ ζωὴ καὶ πολλαὶ ζωαί, ἐκεῖνος δὲ οὐδὲν δεῖται ἄλλης ζωῆς ἢ ἄλλων, ἀλλ' ἅς παρέχει ἄλλοις παρέχει, οὐχ ἑαυτῷ· οὐδὲ γὰρ δεῖται τῶν χειρόνων, οὐδὲ αὐτῷ παρέχει τὸ ἔλαττον ἔχων τὸ πᾶν, οὐδὲ τὰ ἱχνυ ἔχων τὰ πρῶτα, μᾶλλον δὲ οὐκ ἔχων, ἀλλ' αὐτὸς ὧν ταῦτα. Εἰ δὲ τις ἀδυνατεῖ [τὴν πρῶτην] τὴν τοιαύτην ψυχὴν ἔχειν καθαρῶς νοοῦσαν, δοξαστικὴν λαβέτω, εἴτα ἀπὸ ταύτης ἀναβαινέτω. Εἰ δὲ μηδὲ τοῦτο,

αἰσθησιν ἐμπλατύτερα τὰ εἶδη κομιζομένην, αἰσθησιν δὲ καὶ ἐφ' ἑαυτῆς μεθ' ὧν δύναται καὶ ἡδὴ ἐν τοῖς εἶδεσιν οὔσαν. Εἰ δὲ βούλεται τις, καταβαίνων καὶ ἐπὶ τὴν γεννῶσαν ἴτω μέχρι καὶ ὧν ποιεῖ· εἶτα ἐντεῦθεν ἀναβαινέτω ἀπὸ ἐσχάτων εἰδῶν εἰς τὰ ἐσχάτα ἀνάπαλιν εἶδη, μᾶλλον δὲ εἰς τὰ πρῶτα.

[10] Ταῦτα μὲν οὖν ταῦτη. Οὐδὲ τὰ ποιηθέντα μόνον· οὐ γὰρ ἂν ἦν ἐσχατα. Ἐκεῖ δὲ πρῶτα τὰ ποιοῦντα, ὅθεν καὶ πρῶτα. Δεῖ οὖν ἅμα καὶ τὸ ποιοῦν εἶναι καὶ ἐν ἅμφω· εἰ δὲ μὴ, δεήσει πάλιν ἄλλου. Τί οὖν; οὐ δεήσει πάλιν [ἄλλου] ἐπέκεινα τούτου; ἢ ὁ μὲν νοῦς τοῦτο; Τί οὖν; οὐχ ὁραὶ ἑαυτόν; Ἦ οὗτος οὐδὲν δεῖται ὁράσεως. Ἀλλὰ τοῦτο εἰς ὕστερον· νῦν δὲ πάλιν λέγωμεν – οὐ γὰρ περὶ τοῦ ἐπιτυχόντος ἢ σκέψις – λεκτέον δὲ πάλιν τοῦτον τὸν νοῦν δεηθῆναι τοῦ ὁρᾶν ἑαυτόν, μᾶλλον δὲ ἔχειν τὸ ὁρᾶν ἑαυτόν, πρῶτον μὲν τῷ πολὺν εἶναι, εἶτα καὶ τῷ ἐτέρου εἶναι, καὶ ἐξ ἀνάγκης ὁρατικὸν εἶναι, καὶ ὁρατικὸν ἐκείνου, καὶ τὴν οὐσίαν αὐτοῦ ὁρασιν εἶναι· καὶ γὰρ ὄντος τινὸς ἄλλου ὁρασιν δεῖ εἶναι, μὴ δὲ ὄντος μάτην ἐστί. Δεῖ τοίνυν πλείω ἐνὸς εἶναι, ἵνα ὁρασις ᾖ, καὶ συνεκπίπτειν τὴν ὁρασιν τῷ ὁρατῷ, καὶ τὸ ὁρώμενον τὸ ὑπ' αὐτοῦ πληθος εἶναι ἐν παντί. Οὐδὲ γὰρ ἔχει τὸ ἐν πάντῃ εἰς τί ἐνεργήσει, ἀλλὰ μόνον καὶ ἔρημον ὄν πάντῃ στήσεται. Ἦ γὰρ ἐνεργεῖ, ἄλλο καὶ ἄλλο· εἰ δὲ μὴ εἴη ἄλλο, τὸ δὲ ἄλλο, τί καὶ ποιήσει; ἢ ποῦ προβήσεται; Διὸ δεῖ τὸ ἐνεργεῖν ἢ περὶ ἄλλο ἐνεργεῖν, ἢ αὐτὸ πολὺ τι εἶναι, εἰ μέλλοι ἐνεργεῖν ἐν αὐτῷ. Εἰ δὲ μὴ τι προελεύσεται ἐπ' ἄλλο, στήσεται· ὅταν δὲ πᾶσαν στάσιν, οὐ νοήσει. Δεῖ τοίνυν τὸ νοοῦν, ὅταν νοῇ, ἐν δυσὶν εἶναι, καὶ ἢ ἔξω θάτερον ἢ ἐν τῷ αὐτῷ ἅμφω, καὶ ἀεὶ ἐν ἐτερότητι τὴν νόησιν εἶναι καὶ ἐν ταυτότητι δὲ ἐξ ἀνάγκης· καὶ εἶναι τὰ κυρίως νοούμενα πρὸς τὸν νοῦν καὶ τὰ αὐτὰ καὶ ἕτερα. Καὶ πάλιν αὐτὸ ἕκαστον τῶν νοουμένων συνεκφέρει τὴν ταυτότητα ταύτην καὶ τὴν ἐτερότητα· ἢ τί νοήσει, ὃ μὴ ἔχει ἄλλο καὶ ἄλλο; Καὶ γὰρ εἰ ἕκαστον λόγος, πολλὰ ἐστί. Καταμανθάνει τοίνυν ἑαυτὸ τῷ ποικίλον ὀφθαλμὸν εἶναι ἢ ποικίλων χρωμάτων. Εἰ γὰρ ἐνὶ καὶ ἀμερεῖ προσβάλλοι, ἡλογήθη· τί γὰρ ἂν ἔχοι περὶ αὐτοῦ εἰπεῖν, ἢ τί συνεῖναι; Καὶ γὰρ εἰ τὸ ἀμερές πάντῃ εἰπεῖν αὐτὸν δέοι, δεῖ πρότερον λέγειν ἂ μὴ ἔστιν· ὥστε καὶ οὕτως πολλὰ ἂν εἶναι, ἵνα ἐν εἴῃ. Εἴθ' ὅταν λέγῃ εἰμὶ τότε τὸ τότε εἰ μὲν ἕτερον τι αὐτοῦ ἐρεῖ, ψεύσεται· εἰ δὲ συμβεβηκὸς αὐτῷ, πολλὰ ἐρεῖ ἢ τοῦτο ἐρεῖ εἰμὶ εἰμὶ καὶ ἐγὼ ἐγώ. Τί οὖν, εἰ δύο μόνον εἴη καὶ λέγοι ἐγὼ καὶ τοῦτο; Ἦ ἀνάγκη πόλλ' ἤδη εἶναι· καὶ γὰρ ὡς ἕτερα καὶ ὅπῃ ἕτερα καὶ ἀριθμὸς ἤδη καὶ πολλὰ ἄλλα. Δεῖ τοίνυν τὸ νοοῦν ἕτερον καὶ ἕτερον λαβεῖν καὶ τὸ νοούμενον κατανοούμενον ὄν ποικίλον εἶναι· ἢ οὐκ ἔσται νόησις αὐτοῦ, ἀλλὰ θίξις καὶ οἶον ἐπαφὴ μόνον ἄρρητος καὶ ἀνόητος, προνοοῦσα οὐπω νοῦ γεγονότος καὶ τοῦ θιγγάνοντος οὐ νοοῦντος. Δεῖ δὲ τὸ νοοῦν μηδὲ αὐτὸ μένειν ἀπλοῦν, καὶ ὅσῳ ἂν μάλιστα αὐτὸ νοῇ· διχάσει γὰρ αὐτὸ ἑαυτό, κἂν σύνεσιν δῶι τὴν σιωπὴν. Εἶτα οὐδὲ δεήσεται οἶον πολυπραγμονεῖν ἑαυτό· τί γὰρ καὶ μαθήσεται νοῆσαν; Πρὸ γὰρ τοῦ νοῆσαι ὑπάρχει ὅπερ ἐστὶν ἑαυτῷ. Καὶ γὰρ αὐτὸ πόθος τις καὶ ἡ γνῶσις ἐστί καὶ οἶον ζητήσαντος εὑρεσις. Τὸ τοίνυν διάφορον πάντῃ αὐτὸ πρὸς αὐτὸ μένει, καὶ οὐδὲν ζητεῖ περὶ αὐτοῦ, ὃ δ' ἐξελίττει ἑαυτό, καὶ πολλὰ ἂν εἴῃ.

[11] Διὸ καὶ ὁ νοῦς οὗτος ὁ πολὺς, ὅταν τὸ ἐπέκεινα ἐθέλῃ νοεῖ, ἐν μὲν οὖν

αὐτὸ ἐκεῖνο, ἀλλ' ἐπιβάλλειν θέλων ὡς ἀπλῶι ἔξεισιν ἄλλο αἰεὶ λαμβάνων ἐν αὐτῷ πληθυνόμενον· ὥστε ὥρμησε μὲν ἐπ' αὐτὸ οὐχ ὡς νοῦς, ἀλλ' ὡς ὅψις οὐπω ἰδοῦσα, ἐξήλθε δὲ ἔχουσα ὅπερ αὐτὴ ἐπλήθυνεν· ὥστε ἄλλου μὲν ἐπεθύμησεν ἀορίστως ἔχουσα ἐπ' αὐτῇ φάντασμα τι, ἐξήλθε δὲ ἄλλο λαβοῦσα ἐν αὐτῇ αὐτὸ πολὺ ποιήσασα. Καὶ γὰρ αὐτὴ ἔχει τύπον τοῦ ὁράματος· ἢ οὐ παρεδέξατο ἐν αὐτῇ γενέσθαι. Οὗτος δὲ πολὺς ἐξ ἐνὸς ἐγένετο, καὶ οὕτως γνοὺς εἶδεν αὐτό, καὶ τότε ἐγένετο ἰδοῦσα ὅψις. Τοῦτο δὲ ἡδὴ νοῦς, ὅτε ἔχει, καὶ ὡς νοῦς ἔχει· πρὸ δὲ τούτου ἔφεσις μόνον καὶ ἀτύπωτος ὅψις. Οὗτος οὖν ὁ νοῦς ἐπέβαλε μὲν ἐκείνῳ, λαβὼν δὲ ἐγένετο νοῦς, αἰεὶ δὲ ἐνδιάμενος καὶ γενόμενος καὶ νοῦς καὶ οὐσία καὶ νόησις, ὅτε ἐνόησε· πρὸ γὰρ τούτου οὐ νόησις ἦν τὸ νοητὸν οὐκ ἔχων οὐδὲ νοῦς οὐπω νοήσας. Τὸ δὲ πρὸ τούτων ἢ ἀρχὴ τούτων, οὐχ ὡς ἐνυπάρχουσα· τὸ γὰρ ἀφ' οὗ οὐκ ἐνυπάρχει, ἀλλ' ἐξ ὧν· ἀφ' οὗ δὲ ἕκαστον, οὐχ ἕκαστον, ἀλλ' ἕτερον ἀπάντων. Οὐ τοίνυν ἐν τι τῶν πάντων, ἀλλὰ πρὸ πάντων, ὥστε καὶ πρὸ νοῦ· καὶ γὰρ αὐτὸ νοῦ ἐντὸς τὰ πάντα· ὥστε καὶ ταύτῃ πρὸ νοῦ· καὶ εἰ τὰ μετ' αὐτὸν δὲ τὴν τάξιν ἔχει τὴν τῶν πάντων, καὶ ταύτῃ πρὸ πάντων. Οὐ δὴ δεῖ, πρὸ ὧν ἐστι, τούτων ἐν τι εἶναι, οὐδὲ νοῦν αὐτὸν προσερεῖς· οὐδὲ τάγαθόν οὖν· εἰ σημαίνει ἐν τι τῶν πάντων τάγαθόν, οὐδὲ τοῦτο· εἰ δὲ τὸ πρὸ πάντων, ἔστω οὕτως ὠνομασμένον. Εἰ οὖν νοῦς, ὅτι πολὺς ἐστι, καὶ τὸ νοεῖν αὐτὸ οἷον παρεμπεσόν, καὶ ἐξ αὐτοῦ ἡ, πληθύνει, δεῖ τὸ πάντῃ ἀπλοῦν καὶ πρῶτον ἀπάντων ἐπέκεινα νοῦ εἶναι. Καὶ γὰρ εἰ νοήσει, οὐκ ἐπέκεινα νοῦ, ἀλλὰ νοῦς ἔσται· ἀλλὰ εἰ νοῦς ἔσται, καὶ αὐτὸ [τὸ] πλῆθος ἔσται.

[12] Καὶ τί κωλύει οὕτω πλῆθος εἶναι, ἕως ἐστὶν οὐσία μία; Τὸ γὰρ πλῆθος οὐ συνθέσεις, ἀλλ' αἱ ἐνέργειαι αὐτοῦ τὸ πλῆθος. Ἀλλ' εἰ μὲν αἱ ἐνέργειαι αὐτοῦ μὴ οὐσίαι, ἀλλ' ἐκ δυνάμεως εἰς ἐνέργειαν ἔρχεται, οὐ πλῆθος μὲν, ἀτελὲς δὲ πρὶν ἐνεργῆσαι τῇ οὐσίᾳ. Εἰ δὲ ἡ οὐσία αὐτοῦ ἐνέργεια, ἡ δὲ ἐνέργεια αὐτοῦ τὸ πλῆθος, τοσαύτῃ ἔσται ἡ οὐσία αὐτοῦ, ὅσον τὸ πλῆθος. Τοῦτο δὲ τῷ μὲν νῶι συγχωροῦμεν, ὧι καὶ τὸ νοεῖν ἑαυτὸ ἀπεδίδομεν, τῇ δὲ ἀρχῇ πάντων οὐκέτι. Δεῖται δὲ πρὸ τοῦ πολλοῦ τὸ ἐν εἶναι, ἀφ' οὗ καὶ τὸ πολὺ· ἐπ' ἀριθμοῦ γὰρ παντὸς τὸ ἐν πρῶτον. Ἀλλ' ἐπ' ἀριθμοῦ μὲν οὕτως φασί· σύνθεσις γὰρ τὰ ἐξῆς· ἐπὶ δὲ τῶν ὄντων τίς ἀνάγκη ἡδὴ καὶ ἐνταῦθα ἐν τι εἶναι, ἀφ' οὗ τὰ πολλὰ; Ἡ διεσπασμένα ἔσται ἀπ' ἀλλήλων τὰ πολλὰ, ἄλλο ἄλλοθεν ἐπὶ τὴν σύνθεσιν κατὰ τύχην ἰόν. Ἀλλ' ἐξ ἐνὸς τοῦ νοῦ ἀπλοῦ ὄντος φήσουσι τὰς ἐνεργείας προελθεῖν· ἡδὴ μὲν τι ἀπλοῦν τὸ πρὸ τῶν ἐνεργειῶν τίθενται. Εἴτα τὰς ἐνεργείας μενούσας αἰεὶ καὶ ὑποστάσεις θήσονται· ὑποστάσεις δὲ οὔσαι ἕτεραι ἐκείνου, ἀφ' οὗ εἰσιν, ἔσονται, μένοντος μὲν ἐκείνου ἀπλοῦ, τοῦ δὲ ἐξ αὐτοῦ ἐφ' ἑαυτοῦ πλήθους ὄντος καὶ ἐξηρημένου ἀπ' ἐκείνου. Εἰ μὲν γὰρ ἐκείνου ποθὲν ἐνεργήσαντος αὐταὶ ὑπέστησαν, κάκεῖ πλῆθος ἔσται· εἰ δ' αὐταὶ εἰσιν αἱ πρῶται ἐνέργειαι, τὸ δεύτερον ποιήσασαι ποιήσασαι δὲ ἐκεῖνο, ὃ πρὸ τούτων τῶν ἐνεργειῶν, ὃν ἐφ' ἑαυτοῦ, μένειν, τῷ δευτέρῳ τῷ ἐκ τῶν ἐνεργειῶν συστάντι τὰς ἐνεργείας ὡς παραχωρήσαν· ἄλλο γὰρ αὐτό, ἄλλο αἱ ἐνέργειαι αἱ ἀπ' αὐτοῦ, ὅτι μὴ αὐτοῦ ἐνεργήσαντος. Εἰ δὲ μή, οὐκ ἔσται ἡ πρώτη ἐνέργεια ὁ νοῦς· οὐ γὰρ οἷον προουθυμήθη νοῦν γενέσθαι, εἴτα ἐγένετο νοῦς τῆς προουθμίας μεταξὺ αὐτοῦ τε καὶ τοῦ

γεννηθέντος νοῦ γενομένης· οὐδ' αὖ ὅλως προθυμήθη, οὕτω τε γὰρ ἦν ἀτελής καὶ ἡ προθυμία οὐκ εἶχεν ὅ τι προθυμηθῇ· οὐδ' αὖ τὸ μὲν εἶχε τοῦ πράγματος, τὸ δὲ οὐκ εἶχεν· οὐδὲ γὰρ ἦν τι, πρὸς ὃ ἡ ἔκτασις. Ἀλλὰ δῆλον, ὅτι, εἴ τι ὑπέστη μετ' αὐτόν, μένοντος ἐκείνου ἐν τῷ αὐτῷ ἦθει ὑπέστη. Δεῖ οὖν, ἵνα τι ἄλλο ὑποστῇ, ἡσυχίαν ἄγειν ἐφ' ἑαυτοῦ πανταχοῦ ἐκείνο· εἰ δὲ μή, ἢ πρὸ τοῦ κινηθῆναι κινήσεται, καὶ πρὸ τοῦ νοῆσαι νοήσει, [ἢ] ἡ πρώτη ἐνέργεια αὐτοῦ ἀτελής ἔσται ὁρμὴ μόνον οὕσα. Ἐπὶ τί οὖν ὡς ἀτυχοῦσά του ἐφορμαῖ; Εἰ κατὰ λόγον θησόμεθα, τὴν μὲν ἀπ' αὐτοῦ οἶον ῥυεῖσαν ἐνέργειαν ὡς ἀπὸ ἡλίου φῶς νοῦν θησόμεθα καὶ πᾶσαν τὴν νοητὴν φύσιν, αὐτὸν δὲ ἐπ' ἄκρῳ τῷ νοητῷ ἐστηκότα βασιλεύειν ἐπ' αὐτοῦ οὐκ ἐξώσαντα ἀπ' αὐτοῦ τὸ ἐκφανέν – ἢ ἄλλο φῶς πρὸ φωτὸς ποιήσομεν – ἐπιλάμπειν δὲ αἰεὶ μένοντα ἐπὶ τοῦ νοητοῦ. Οὐδὲ γὰρ ἀποτέμνεται τὸ ἀπ' αὐτοῦ οὐδ' αὖ ταῦτόν αὐτῷ οὐδὲ τοιοῦτον οἶον μὴ οὐσία εἶναι οὐδ' αὖ οἶον τυφλὸν εἶναι, ἀλλ' ὁρῶν καὶ γινώσκον ἑαυτὸ καὶ πρῶτον γινώσκον. Τὸ δὲ ὥσπερ ἐπέκεινα νοῦ, οὕτως καὶ ἐπέκεινα γνώσεως, οὐδὲν δεόμενον ὥσπερ οὐδενός, οὕτως οὐδὲ τοῦ γινώσκειν· ἀλλ' ἔστιν ἐν δευτέρᾳ φύσει τὸ γινώσκειν. Ἐν γάρ τι καὶ τὸ γινώσκειν· τὸ δὲ ἔστιν ἄνευ τοῦ τι ἔν· εἰ γὰρ τι ἔν, οὐκ ἂν αὐτοῦ ἐν· τὸ γὰρ αὐτὸ πρὸ τοῦ τι.

[13] Διὸ καὶ ἄρρητον τῇ ἀληθείᾳ· ὅ τι γὰρ ἂν εἴπηις, τί ἐρεῖς. Ἀλλὰ τὸ ἐπέκεινα πάντων καὶ ἐπέκεινα τοῦ σεμνοτάτου νοῦ ἐν τοῖς πᾶσι μόνον ἀληθές οὐκ ὄνομα ὄν αὐτοῦ ἀλλ' ὅτι οὔτε τι τῶν πάντων οὔτε ὄνομα αὐτοῦ, ὅτι μηδὲν κατ' αὐτοῦ· ἀλλ' ὡς ἐνδέχεται, ἡμῖν αὐτοῖς σημαίνειν ἐπιχειροῦμεν περὶ αὐτοῦ. Ἀλλ' ὅταν ἀπορῶμεν ἀναίσθητον οὖν ἑαυτοῦ καὶ οὐδὲ παρακολουθοῦν ἑαυτῷ οὐδὲ οἶδεν αὐτό, ἐκείνο χρή ἐνθυμεῖσθαι, ὅτι ταῦτα λέγοντες ἑαυτοὺς περιτρέπομεν ἐπὶ τάναντία. Πολὺ γὰρ αὐτὸ ποιοῦμεν γνωστὸν καὶ γνῶσιν ποιοῦντες καὶ διδόντες νοεῖν δεῖσθαι τοῦ νοεῖν ποιοῦμεν· κἂν σὺν αὐτῷ τὸ νοεῖν ἦι, περιττὸν ἔσται αὐτῷ τὸ νοεῖν. Κινδυνεύει γὰρ ὅλως τὸ νοεῖν πολλῶν εἰς ταῦτο συνελθόντων συναισθησις εἶναι τοῦ ὅλου, ὅταν αὐτὸ τι ἑαυτοῦ νοῆι, ὃ δὴ καὶ κυρίως ἐστὶ νοεῖν· ἐν δὲ ἕκαστον αὐτό τί ἐστὶ καὶ οὐδὲν ζητεῖ· εἰ δὲ τοῦ ἔξω ἔσται ἡ νόησις, ἐνδεές τε ἔσται καὶ οὐ κυρίως τὸ νοεῖν. Τὸ δὲ πάντῃ ἀπλοῦν καὶ αὐταρκες ὄντως οὐδὲν δεῖται· τὸ δὲ δευτέρως αὐταρκες, δεόμενον δὲ ἑαυτοῦ, τοῦτο δεῖται τοῦ νοεῖν ἑαυτό· καὶ τὸ ἐνδεές πρὸς αὐτὸ ὄν τῷ ὅλῳ πεποίηκε τὸ αὐταρκες ἱκανὸν ἐξ ἀπάντων γενόμενον, σὺν ἑαυτῷ, καὶ εἰς αὐτὸ νεῦον. Ἐπεὶ καὶ ἡ συναισθησις πολλοῦ τινος αἰσθησίς ἐστι· καὶ μαρτυρεῖ καὶ τοῦνομα. Καὶ ἡ νόησις προτέρα οὕσα εἴσω εἰς αὐτὸν ἐπιστρέφει δηλονότι πολλὴν ὄντα· καὶ γὰρ ἐὰν αὐτὸ τοῦτο μόνον εἴπηι ὄν εἰμι, ὡς ἐξευρὼν λέγει καὶ εἰκότως λέγει, τὸ γὰρ ὄν πολὺ ἐστίν· ἐπεὶ, ὅταν ὡς εἰς ἀπλοῦν ἐπιβάλῃ καὶ εἴπηι ὄν εἰμι, οὐκ ἔτυχεν οὔτε αὐτοῦ οὔτε τοῦ ὄντος. Οὐ γὰρ ὡς λίθον λέγει τὸ ὄν, ὅταν ἀληθεύῃ, ἀλλ' εἴρηκε μιᾷ ῥήσει πολλά. Τὸ γὰρ εἶναι τοῦτο, ὅπερ ὄντως εἶναι καὶ μὴ ἴχνος ἔχον τοῦ ὄντος λέγεται, ὃ οὐδὲ ὄν διὰ τοῦτο λέγοιτ' ἂν, ὥσπερ εἰκὼν πρὸς ἀρχέτυπον, πολλὰ ἔχει. Τί οὖν; Ἐκαστον αὐτῶν οὐ νοηθήσεται; Ἡ ἔρημον καὶ μόνον ἐὰν ἐθελήσῃς λαβεῖν, οὐ νοήσεις· ἀλλ' αὐτὸ τὸ εἶναι ἐν αὐτῷ πολὺ ἐστὶ, κἂν ἄλλο τι εἴπηις, ἔχει τὸ εἶναι. Εἰ δὲ τοῦτο, εἴ τί ἐστιν

ἀπλουστάτον ἀπάντων, οὐχ ἔξει νόησιν αὐτοῦ· εἰ γὰρ ἔξει, τῷ πολὺ εἶναι ἔξει. Οὐτ' οὖν αὐτὸ νοεῖν οὐτ' ἔστι νόησις αὐτοῦ.

[14] Πῶς οὖν ἡμεῖς λέγομεν περὶ αὐτοῦ; Ἡ λέγομεν μὲν τι περὶ αὐτοῦ, οὐ μὴν αὐτὸ λέγομεν οὐδὲ γινῶσιν οὐδὲ νόησιν ἔχομεν αὐτοῦ. Πῶς οὖν λέγομεν περὶ αὐτοῦ, εἰ μὴ αὐτὸ ἔχομεν; Ἡ, εἰ μὴ ἔχομεν τῇ γνώσει, καὶ παντελῶς οὐκ ἔχομεν; Ἀλλ' οὕτως ἔχομεν, ὥστε περὶ αὐτοῦ μὲν λέγειν, αὐτὸ δὲ μὴ λέγειν. Καὶ γὰρ λέγομεν, ὃ μὴ ἔστιν· ὃ δὲ ἐστίν, οὐ λέγομεν· ὥστε ἐκ τῶν ὕστερον περὶ αὐτοῦ λέγομεν. Ἐχειν δὲ οὐ κωλυόμεθα, κἂν μὴ λέγωμεν. Ἀλλ' ὥσπερ οἱ ἐνθουσιῶντες καὶ κάτοχοι γενόμενοι ἐπὶ τοσοῦτον κἂν εἶδεῖν, ὅτι ἔχουσι μείζον ἐν αὐτοῖς, κἂν μὴ εἰδῶσιν ὃ τι, ἐξ ὧν δὲ κεκίνηνται καὶ λέγουσιν, ἐκ τούτων αἰσθησὶν τινα τοῦ κινήσαντος λαμβάνουσιν ἐτέρων ὄντων τοῦ κινήσαντος, οὕτω καὶ ἡμεῖς κινδυνεύομεν ἔχειν πρὸς ἐκεῖνο, ὅταν νοῦν καθαρὸν ἔχωμεν, χρώμενοι, ὡς οὗτός ἐστιν ὁ ἔνδον νοῦς, ὁ δούς οὐσίαν καὶ τὰ ἄλλα, ὅσα τούτου τοῦ στοίχου, αὐτὸς δὲ οἷος ἄρα, ὡς οὐ ταῦτα, ἀλλὰ τι κρεῖττον τούτου, ὃ λέγομεν ὄν, ἀλλὰ καὶ πλεόν καὶ μείζον ἢ λεγόμενον, ὅτι καὶ αὐτὸς κρεῖττων λόγου καὶ νοῦ καὶ αἰσθήσεως, παρασχὼν ταῦτα, οὐκ αὐτὸς ὢν ταῦτα.

[15] Ἀλλὰ πῶς παρασχών; Ἡ τῷ ἔχειν [ἢ τῷ μὴ ἔχειν]. Ἀλλ' ἂ μὴ ἔχει, πῶς παρέσχεν; Ἀλλ' εἰ μὲν ἔχων, οὐχ ἀπλοῦς· εἰ δὲ μὴ ἔχων, πῶς ἐξ αὐτοῦ τὸ πληθος; Ἐν μὲν γὰρ ἐξ αὐτοῦ ἀπλοῦν τάχ' ἂν τις δοίῃ – καίτοι καὶ τοῦτο ζητηθεῖ ἂν, πῶς ἐκ τοῦ πάντη ἐνός· ἀλλ' ὁμως δὲ ἔστιν εἰπεῖν οἷον ἐκ φωτός τὴν ἐξ αὐτοῦ περίλαμπιν – πῶς δὲ πολλά; Ἡ οὐ ταῦτὸν ἔμελλε τὸ ἐξ ἐκείνου ἐκείνῳ. Εἰ οὖν μὴ ταῦτόν, οὐδέ γε βέλτιον· τί γὰρ ἂν τοῦ ἐνός βέλτιον ἢ ἐπέκεινα ὄλως; Χεῖρον ἄρα· τοῦτο δὲ ἐστίν ἐνδεέστερον. Τί οὖν ἐνδεέστερον τοῦ ἐνός; Ἡ τὸ μὴ ἔν· πολλά ἄρα· ἐφιέμενον δὲ ὁμως τοῦ ἐνός· ἐν ἄρα πολλά. Πᾶν γὰρ τὸ μὴ ἐν τῷ ἐν σώζεται καὶ ἔστιν, ὅπερ ἐστί, τούτῳ· μὴ γὰρ ἐν γενόμενον, κἂν ἐκ πολλῶν ἦι, οὐπω ἐστίν ὃν εἶποι τις αὐτό· κἂν ἕκαστον ἐχη λέγειν τις ὃ ἐστί, τῷ ἐν ἕκαστον αὐτῶν εἶναι λέγει καὶ τὸ αὐτό· ἔτι δὲ τὸ μὴ πολλά ἔχον ἐν ἑαυτῷ ἤδη οὐ μετουσίαι ἐνός ἐν, ἀλλὰ αὐτὸ ἐν, οὐ κατ' ἄλλου, ἀλλ' ὅτι τοῦτο, παρ' οὗ πως καὶ τὰ ἄλλα, τὰ μὲν τῷ ἐγγύς, τὰ [δὲ] τῷ πόρρω. Ἐπεὶ δὲ τὸ μετ' αὐτὸ καὶ ὅτι μετ' αὐτὸ δῆλον ποιεῖ τῷ τὸ πληθος αὐτοῦ ἐν πανταχοῦ εἶναι· καὶ γὰρ πληθος ὃν ὁμως ἐν τῷ αὐτῷ καὶ διακρίναι οὐκ ἂν ἔχοις, ὅτι ὁμοῦ πάντα· ἐπεὶ καὶ ἕκαστον τῶν ἐξ αὐτοῦ, ἕως ζῶης μετέχει, ἐν πολλά· ἀδυνατεῖ γὰρ δεῖξαι αὐτὸ ἐν πάντα. Αὐτὸ δὲ ἐκεῖνο ἐν πάντα, ὅτι μεγάλην ἀρχὴν· ἀρχὴ γὰρ ἐν ὄντως καὶ ἀληθῶς ἐν· τὸ δὲ μετὰ τὴν ἀρχὴν ὧδέ πως ἐπιβρίσαντος τοῦ ἐνός πάντα μετέχον τοῦ ἐν, καὶ ὅτι οὖν αὐτοῦ πάντα αὐ καὶ ἐν. Τίνα οὖν πάντα; Ἡ ὧν ἀρχὴ ἐκεῖνο. Πῶς δὲ ἐκεῖνο ἀρχὴ τῶν πάντων; Ἄρα, ὅτι αὐτὰ σώζει ἐν ἕκαστον αὐτῶν ποιήσασα εἶναι; Ἡ καὶ ὅτι ὑπέστησεν αὐτά. Πῶς δὴ; Ἡ τῷ πρότερον ἔχειν αὐτά. Ἀλλ' εἴρηται, ὅτι πληθος οὕτως ἔσται. Ἀλλ' ἄρα οὕτως εἶχεν ὡς μὴ διακεκριμένα· τὰ δ' ἐν τῷ δευτέρῳ διεκέκριτο τῷ λόγῳ. Ἐνέργεια γὰρ ἦδη· τὸ δὲ δύναμις πάντων. Ἀλλὰ τίς ὁ τρόπος τῆς δυνάμεως; Οὐ γὰρ ὡς ἡ ὕλη δυνάμει λέγεται, ὅτι δέχεται· πάσχει γάρ· ἀλλ' οὗτος ἀντιτεταγμένως τῷ ποιεῖν. Πῶς οὖν ποιεῖ ἂ μὴ ἔχει; Οὐ γὰρ ὡς ἔτυχε· μὴδ' ἐνθυμηθεῖς ὃ ποιήσει, ποιήσει ὁμως. Εἴρηται μὲν οὖν, ὅτι, εἴ τι

ἐκ τοῦ ἐνός, ἄλλο δεῖ παρ' αὐτό· ἄλλο δὲ ὄν οὐχ ἔν· τοῦτο γὰρ ἦν ἐκεῖνο. Εἰ δὲ μὴ ἔν, δύο δέ, ἀνάγκη ἤδη καὶ πλῆθος εἶναι· καὶ γὰρ ἕτερον καὶ ταῦτὸν ἤδη καὶ ποιὸν καὶ τὰ ἄλλα. Καὶ ὅτι μὲν δὴ μὴ ἔν τὸ ἐκείνου, δεδειγμένον ἂν εἴη· ὅτι δὲ πλῆθος καὶ πλῆθος τοιοῦτον, οἷον ἐν τῷ μετ' αὐτὸ θεωρεῖται, ἀπορῆσαι ἄξιον· καὶ ἡ ἀνάγκη δὲ τοῦ μετ' αὐτὸ ἔτι ζητήεα.

[16] Ὅτι μὲν οὖν δεῖ τι εἶναι τὸ μετὰ τὸ πρῶτον, ἀλλαχοῦ εἴρηται, καὶ ὅλως, ὅτι δύναμις ἐστὶ καὶ ἀμήχανος δύναμις, καὶ τοῦτο, ὅτι ἐκ τῶν ἄλλων ἀπάντων πιστωτέον, ὅτι μὴδὲν ἐστὶ μὴδὲ τῶν ἐσχάτων, ὃ μὴ δύναμιν εἰς τὸ γεννᾶν ἔχει. Ἐκεῖνα δὲ νῦν λεκτέον, ὥς, ἐπειδὴ ἐν τοῖς γεννωμένοις οὐκ ἔστι πρὸς τὸ ἄνω, ἀλλὰ πρὸς τὸ κάτω χωρεῖν καὶ μᾶλλον εἰς πλῆθος ἰέναι, καὶ ἡ ἀρχὴ ἐκάστων ἀπλουστέρα ἢ αὐτά. Κόσμον τοίνυν τὸ ποιῆσαν αἰσθητὸν οὐκ ἂν εἴη κόσμος αἰσθητὸς αὐτό, ἀλλὰ νοῦς καὶ κόσμος νοητός· καὶ τὸ πρὸ τούτου τοίνυν τὸ γεννῆσαν αὐτὸ οὔτε νοῦς οὔτε κόσμος νοητός, ἀπλουστέρον δὲ νοῦ καὶ ἀπλουστέρον κόσμου νοητοῦ. Οὐ γὰρ ἐκ πολλοῦ πολὺ, ἀλλὰ τὸ πολὺ τοῦτο ἐξ οὐ πολλοῦ· εἰ γὰρ καὶ αὐτὸ πολὺ, οὐκ ἀρχὴ τοῦτο, ἀλλ' ἄλλο πρὸ τούτου. Συστῆναι οὖν δεῖ εἰς ἓν ὄντως παντὸς πλήθους ἔξω καὶ ἀπλότητος ἡστινosoῦν, εἴπερ ὄντως ἀπλοῦν. Ἀλλὰ πῶς τὸ γενόμενον ἐξ αὐτοῦ λόγος πολὺς καὶ πᾶς, τὸ δὲ ἦν δηλονότι οὐ λόγος; Εἰ δὲ μὴ τοῦτο ἦν, πῶς οὖν οὐκ ἐκ λόγου λόγος; Καὶ πῶς τὸ ἀγαθοειδὲς ἐξ ἀγαθοῦ; Τί γὰρ ἔχον ἑαυτοῦ ἀγαθοειδὲς λέγεται; Ἄρ' ἔχον τὸ κατὰ τὰ αὐτὰ καὶ ὡσαύτως; Καὶ τί ταῦτα πρὸς τὸ ἀγαθόν; Τὸ γὰρ ὡσαύτως ζητοῦμεν ὄν τῶν ἀγαθῶν. Ἡ πρότερον ἐκεῖνο, οὗ μὴ ἐξίστασθαι δεήσει, ὅτι ἀγαθόν· εἰ δὲ μή, βέλτιον ἀποστῆναι. Ἄρ' οὖν τὸ ζῆν ὡσαύτως μένοντα ἐπὶ τούτου ἐκουσίως; Εἰ οὖν ἀγαπητὸν τούτῳ τὸ ζῆν, δηλονότι οὐδὲν ζητεῖ· ἔοικε τοίνυν διὰ τοῦτο τὸ ὡσαύτως, ὅτι ἀρκεῖ τὰ παρόντα. Ἀλλὰ πάντων ἤδη παρόντων τούτῳ ἀγαπητὸν τὸ ζῆν καὶ δὴ οὕτω παρόντων, οὐχ ὥς ἄλλων ὄντων αὐτοῦ. Εἰ δ' ἡ πᾶσα ζωὴ τούτῳ καὶ ζωὴ ἐναργής, καὶ τελεία πᾶσα ἐν τούτῳ ψυχὴ καὶ πᾶς νοῦς, καὶ οὐδὲν αὐτῷ οὔτε ζωῆς οὔτε νοῦ ἀποστατεῖ. Αὐτάρκης οὖν ἑαυτῷ καὶ οὐδὲν ζητεῖ· εἰ δὲ μὴδὲν ζητεῖ, ἔχει ἐν ἑαυτῷ ὃ ἐζήτησεν ἄν, εἰ μὴ παρῆν. Ἐχει οὖν ἐν ἑαυτῷ τὸ ἀγαθὸν ἢ τοιοῦτον ὄν, ὃ δὴ ζῶην καὶ νοῦν εἵπομεν, ἢ ἄλλο τι συμβεβηκὸς τούτοις. Ἀλλ' εἰ τοῦτο τὸ ἀγαθόν, οὐδὲν ἂν εἴη ἐπέκεινα τούτων. Εἰ δὲ ἐστὶν ἐκεῖνο, δηλονότι ζωὴ πρὸς ἐκεῖνο τούτῳ ἐξημμένη ἐκείνου καὶ τὴν ὑπόστασιν ἔχουσα ἐξ ἐκείνου καὶ πρὸς ἐκεῖνο ζῶσα· ἐκεῖνο γὰρ αὐτοῦ ἀρχή. Δεῖ τοίνυν ἐκεῖνο ζωῆς εἶναι κρεῖσσον καὶ νοῦ· οὕτω γὰρ ἐπιστρέφει πρὸς ἐκεῖνο καὶ τὴν ζῶην τὴν ἐν αὐτῷ, μίμημά τι τοῦ ἐν ἐκείνῳ ὄντος, καθὼς τοῦτο ζῆι, καὶ τὸν νοῦν τὸν ἐν τούτῳ, μίμημά τι τοῦ ἐν ἐκείνῳ ὄντος, ὃ τι δήποτε ἐστὶ τοῦτο.

[17] Τί οὖν ἐστὶ κρεῖττον ζωῆς ἐμφρονεστάτου καὶ ἀπταιστου καὶ ἀναμαρτήτου καὶ νοῦ πάντα ἔχοντος καὶ ζωῆς πάσης καὶ νοῦ παντός; Ἐὰν οὖν λέγωμεν τὸ ποιῆσαν ταῦτα, καὶ πῶς ποιῆσαν; Καί, μὴ φανῇ τι κρεῖττον, οὐκ ἄπεισιν ὁ λογισμὸς ἐπ' ἄλλο, ἀλλὰ στήσεται αὐτοῦ. Ἀλλὰ δεῖ ἀναβῆναι διὰ γε ἄλλα πολλὰ καὶ ὅτι τούτῳ τὸ αὐτάρκες ἐκ πάντων ἔξω ἐστίν· ἕκαστον δὲ αὐτῶν δηλονότι ἐνδεές· καὶ ὅτι ἕκαστον [τοῦ αὐτοῦ ἐνός] μετεῖληφε καὶ μετέχει [τοῦ αὐτοῦ] ἐνός, οὐκ αὐτὸ ἔν. Τί οὖν τὸ οὗ μετέχει, ὃ ποιεῖ αὐτὸ καὶ

εἶναι καὶ ὁμοῦ τὰ πάντα; Ἀλλ' εἰ ποιεῖ ἕκαστον εἶναι καὶ τῇ ἐνὸς παρουσίᾳ αὐταρκες τὸ πλῆθος αὐτοῦ καὶ αὐτός, δηλονότι ποιητικὸν οὐσίας καὶ αὐταρκειᾶς ἐκεῖνο αὐτὸ οὐκ ὄν οὐσία, ἀλλ' ἐπέκεινα ταύτης καὶ ἐπέκεινα αὐταρκειᾶς. Ἀρκεῖ οὖν ταῦτα λέγοντας ἀπαλλαχθῆναι; Ἡ ἔτι ἡ ψυχὴ ὠδίνει καὶ μᾶλλον. Ἴσως οὖν χρὴ αὐτὴν ἤδη γεννησάσθαι αἰξάσαν πρὸς αὐτὸ πληρωθεῖσαν ὠδίνων. Οὐ μὴν ἀλλὰ πάλιν ἐπαιστέον, εἴ ποθὲν τινα πρὸς τὴν ὠδῖνα ἐπωιδὴν εὖροιμεν. Τάχα δὲ καὶ ἐκ τῶν ἤδη λεχθέντων, εἰ πολλάκις τις ἐπαίδοι, γένοιτο. Τίς οὖν ὥσπερ καινὴ ἐπωιδὴ ἄλλη; Ἐπιθέουσα γὰρ πᾶσι τοῖς ἀληθέσι καὶ ὧν μετέχομεν ἀληθῶν ὅμως ἐκφεύγει, εἴ τις βούλοιτο εἰπεῖν καὶ διανοηθῆναι, ἐπείπερ δεῖ τὴν διάνοιαν, ἵνα τι εἴπηι, ἄλλο καὶ ἄλλο λαβεῖν· οὕτω γὰρ καὶ διέξοδος· ἐν δὲ πάντῃ ἀπλῶι διέξοδος τίς ἐστίν; Ἀλλ' ἀρκεῖ κἂν νοερῶς ἐφάψασθαι· ἐφαψάμενον δέ, ὅτε ἐφάπτεται, πάντῃ μηδὲν μήτε δύνασθαι μήτε σχολὴν ἄγειν λέγειν, ὕστερον δὲ περὶ αὐτοῦ συλλογίζεσθαι. Τότε δὲ χρὴ ἐωρακέναι πιστεῦειν, ὅταν ἡ ψυχὴ ἐξαίφνης φῶς λάβῃ· τοῦτο γάρ – [τοῦτο τὸ φῶς] – παρ' αὐτοῦ καὶ αὐτός· καὶ τότε χρὴ νομίζειν παρεῖναι, ὅταν ὥσπερ θεὸς ἄλλος [ὅταν] εἰς οἶκον καλοῦντός τινος ἐλθὼν φωτίσῃ· ἢ μηδ' ἐλθὼν οὐκ ἐφώτισεν. Οὕτω τοι καὶ ψυχὴ ἀφώτιστος ἄθεος ἐκείνου· φωτισθεῖσα δὲ ἔχει, ὃ ἐζήτει, καὶ τοῦτο τὸ τέλος τάληθινὸν ψυχῇ, ἐφάψασθαι φωτὸς ἐκείνου καὶ αὐτῷ αὐτὸ θεάσασθαι, οὐκ ἄλλου φωτί, ἀλλ' αὐτό, δι' οὗ καὶ ὁρᾷ. Δι' οὗ γὰρ ἐφωτίσθη, τοῦτό ἐστιν, ὃ δεῖ θεάσασθαι· οὐδὲ γὰρ ἥλιον διὰ φωτὸς ἄλλου. Πῶς ἂν οὖν τοῦτο γένοιτο; Ἄφελε πάντα.

δ: Πῶς ἀπὸ τοῦ πρώτου τὸ μετὰ τὸ πρῶτον καὶ περὶ τοῦ ἐνός.

[1] Εἴ τι ἔστι μετὰ τὸ πρῶτον, ἀνάγκη ἐξ ἐκείνου εἶναι ἢ εὐθὺς ἢ τὴν ἀναγωγὴν ἐπ' ἐκεῖνο διὰ τῶν μεταξὺ ἔχειν, καὶ τάξιν εἶναι δευτέρων καὶ τρίτων, τοῦ μὲν ἐπὶ τὸ πρῶτον τοῦ δευτέρου ἀναγομένου, τοῦ δὲ τρίτου ἐπὶ τὸ δεύτερον. Δεῖ μὲν γάρ τι πρὸ πάντων εἶναι – ἀπλοῦν τοῦτο – καὶ πάντων ἕτερον τῶν μετ' αὐτό, ἐφ' ἑαυτοῦ ὄν, οὐ μεμιγμένον τοῖς ἀπ' αὐτοῦ, καὶ πάλιν ἕτερον τρόπον τοῖς ἄλλοις παρεῖναι δυνάμενον, ὃν ὄντως ἔν, οὐχ ἕτερον ὄν, εἴτα ἔν, καθ' οὗ ψεῦδος καὶ τὸ ἔν εἶναι, οὗ μὴ λόγος μηδὲ ἐπιστήμη, ὃ δὴ καὶ ἐπέκεινα λέγεται εἶναι οὐσίας – εἰ γὰρ μὴ ἀπλοῦν ἔσται συμβάσεως ἔξω πάσης καὶ συνθέσεως καὶ ὄντως ἔν, οὐκ ἂν ἀρχὴ εἴη – αὐταρκέστατόν τε τῷ ἀπλοῦν εἶναι καὶ πρῶτον ἀπάντων· τὸ γὰρ τὸ μὴ πρῶτον ἐνδεές τοῦ πρὸ αὐτοῦ, τό τε μὴ ἀπλοῦν τῶν ἐν αὐτῷ ἀπλῶν δεόμενον, ἴν' ἢ ἐξ ἐκείνων. Τὸ δὴ τοιοῦτον ἐν μόνον δεῖ εἶναι· ἄλλο γὰρ εἰ εἴη τοιοῦτον, ἐν ἂν εἴη τὰ ἄμφω. Οὐ γὰρ δὴ σῶματα λέγομεν δύο, ἢ τὸ ἐν πρῶτον σῶμα. Οὐδὲν γὰρ ἀπλοῦν σῶμα, γινόμενόν τε τὸ σῶμα, ἀλλ' οὐκ ἀρχή· ἡ δὲ ἀρχὴ ἀγέννητος· μὴ σωματικὴ δὲ οὖσα, ἀλλ' ὄντως μία, ἐκεῖνο ἂν εἴη τὸ πρῶτον. Εἰ ἄρα ἕτερόν τι μετὰ τὸ πρῶτον εἴη, οὐκ ἂν ἔτι ἀπλοῦν εἴη· ἐν ἄρα πολλὰ ἔσται. Πόθεν οὖν τοῦτο; Ἀπὸ τοῦ πρώτου· οὐ γὰρ δὴ κατὰ συντυχίαν, οὐδ' ἂν ἔτι ἐκεῖνο πάντων ἀρχή. Πῶς οὖν ἀπὸ τοῦ πρώτου; Εἰ τέλεόν ἐστι τὸ πρῶτον καὶ πάντων τελεώτατον καὶ δύναμις ἡ πρώτη, δεῖ πάντων τῶν ὄντων δυνατώτατον εἶναι, καὶ τὰς ἄλλας δυνάμεις καθόσον δύνανται μιμεῖσθαι ἐκεῖνο. Ὅ τι δ' ἂν τῶν ἄλλων εἰς τελείωσιν ἴη, ὁρῶμεν γεννῶν καὶ οὐκ ἀνεχόμενον ἐφ' ἑαυτοῦ μένειν, ἀλλ' ἕτερον ποιοῦν, οὐ μόνον ὃ τι ἂν προαίρεσιν ἔχη, ἀλλὰ καὶ ὅσα φύει ἄνευ προαιρέσεως, καὶ τὰ ἄψυχα δὲ μεταδιδόντα ἑαυτῶν καθόσον δύνανται· οἷον τὸ πῦρ θερμαίνει, καὶ ψύχει ἢ χιών, καὶ τὰ φάρμακα δὲ εἰς ἄλλο ἐργάζεται οἷον αὐτά – πάντα τὴν ἀρχὴν κατὰ δύναμιν ἀπομιμούμενα εἰς ἀδιδιότητά τε καὶ ἀγαθότητα. Πῶς οὖν τὸ τελεώτατον καὶ τὸ πρῶτον ἀγαθὸν ἐν αὐτῷ σταίη ὥσπερ φθονήσαν ἑαυτοῦ ἢ ἀδυνατήσαν, ἢ πάντων δύναμις; Πῶς δ' ἂν ἔτι ἀρχὴ εἴη; Δεῖ δὴ τι καὶ ἀπ' αὐτοῦ γενέσθαι, εἴπερ ἔσται τι καὶ τῶν ἄλλων παρ' αὐτοῦ γε ὑποστάντων· ὅτι μὲν γὰρ ἀπ' αὐτοῦ, ἀνάγκη. Δεῖ δὴ καὶ τιμώτατον εἶναι τὸ γεννῶν τὰ ἐφεξῆς· δεῖ δὴ καὶ τιμώτατον εἶναι τὸ γεννώμενον καὶ δεύτερον ἐκείνου τῶν ἄλλων ἄμεινον εἶναι.

[2] Εἰ μὲν οὖν αὐτὸ νοῦς ἦν τὸ γεννῶν, νοῦ ἐνδεέστερον, προσεχέστερον δὲ νῶι καὶ ὁμοιον δεῖ εἶναι· ἐπεὶ δὲ ἐπέκεινα νοῦ τὸ γεννῶν, νοῦν εἶναι ἀνάγκη. Διὰ τί δὲ οὐ νοῦς, οὗ ἐνέργειά ἐστι νόησις; Νόησις δὲ τὸ νοητὸν ὁρῶσα καὶ πρὸς τοῦτο ἐπιστραφεῖσα καὶ ἀπ' ἐκείνου οἷον ἀποτελουμένη καὶ τελειουμένη ἀόριστος μὲν αὐτῇ ὥσπερ ὄψις, ὀρίζομένη δὲ ὑπὸ τοῦ νοητοῦ. Διὸ καὶ εἴρηται· ἐκ τῆς ἀορίστου δυνάδους καὶ τοῦ ἐνός τὰ εἶδη καὶ οἱ ἀριθμοί· τοῦτο γὰρ ὁ νοῦς. Διὸ οὐχ ἀπλοῦς, ἀλλὰ πολλὰ, σύνθεσιν τε ἐμφαίνων, νοητὴν μέντοι, καὶ πολλὰ ὁρῶν ἤδη. Ἔστι μὲν οὖν καὶ αὐτὸς νοητόν, ἀλλὰ καὶ νοῶν· διὸ δύο ἤδη. Ἔστι δὲ καὶ ἄλλο τῷ μετ' αὐτὸ νοητόν. Ἀλλὰ πῶς ἀπὸ τοῦ

νοητοῦ ὁ νοῦς οὗτος; Τὸ νοητὸν ἐφ’ ἑαυτοῦ μένον καὶ οὐκ ὄν ἐνδεές, ὥσπερ τὸ ὁρᾶν καὶ τὸ νοοῦν – ἐνδεές δὲ λέγω τὸ νοοῦν ὡς πρὸς ἐκεῖνο – οὐκ ἔστιν οἷον ἀναίσθητον, ἀλλ’ ἔστιν αὐτοῦ πάντα ἐν αὐτῷ καὶ σὺν αὐτῷ, πάντη διακριτικὸν ἑαυτοῦ, ζωὴ ἐν αὐτῷ καὶ πάντα ἐν αὐτῷ, καὶ ἡ κατανόησις αὐτοῦ αὐτὸ οἰονεῖ συναισθήσει οὕσα ἐν στάσει αἰδίῳ καὶ νοήσει ἐτέρως ἢ κατὰ τὴν νοῦ νόησιν. Εἴ τι οὖν μένοντος αὐτοῦ ἐν αὐτῷ γίνεται, ἀπ’ αὐτοῦ τοῦτο γίνεται, ὅταν ἐκεῖνο μάλιστα ἦι ὃ ἐστι. Μένοντος οὖν αὐτοῦ ἐν τῷ οἰκείῳ ἦθι ἐξ αὐτοῦ μὲν τὸ γινόμενον γίνεται, μένοντος δὲ γίνεται. Ἐπεὶ οὖν ἐκεῖνο μένει νοητόν, τὸ γινόμενον γίνεται νόησις· νόησις δὲ οὕσα καὶ νοοῦσα ἀφ’ οὗ ἐγένετο – ἄλλο γὰρ οὐκ ἔχει – νοῦς γίγνεται, ἄλλο οἷον νοητὸν καὶ οἷον ἐκεῖνο καὶ μίμημα καὶ εἰδωλον ἐκείνου. Ἀλλὰ πῶς μένοντος ἐκείνου γίνεται; Ἐνέργεια ἢ μὲν ἐστὶ τῆς οὐσίας, ἢ δ’ ἐκ τῆς οὐσίας ἐκάστου· καὶ ἡ μὲν τῆς οὐσίας αὐτὸ ἐστὶν ἐνέργεια ἕκαστον, ἢ δὲ ἀπ’ ἐκείνης, ἣν δεῖ παντὶ ἐπεσθαι ἐξ ἀνάγκης ἐτέραν οὕσαν αὐτοῦ· οἷον καὶ ἐπὶ τοῦ πυρὸς ἢ μὲν τίς ἐστὶ συμπληροῦσα τὴν οὐσίαν θερμότης, ἢ δὲ ἀπ’ ἐκείνης ἤδη γινομένη ἐνεργοῦντος ἐκείνου τὴν σύμφυτον τῇ οὐσίᾳ ἐν τῷ μένειν πῦρ. Οὕτω δὴ κάκει· καὶ πολὺ πρότερον ἐκεῖ μένοντος αὐτοῦ ἐν τῷ οἰκείῳ ἦθι ἐκ τῆς ἐν αὐτῷ τελειότητος καὶ συνούσης ἐνεργείας ἡ γεννηθεῖσα ἐνέργεια ὑπόστασιν λαβοῦσα, ἅτε ἐκ μεγάλης δυνάμεως, μεγίστης μὲν οὖν ἀπασῶν, εἰς τὸ εἶναι καὶ οὐσίαν ἦλθεν· ἐκεῖνο γὰρ ἐπέκεινα οὐσίας ἦν. Καὶ ἐκεῖνο μὲν δύναμις πάντων, τὸ δὲ ἤδη τὰ πάντα. Εἰ δὲ τοῦτο τὰ πάντα, ἐκεῖνο ἐπέκεινα τῶν πάντων· ἐπέκεινα ἄρα οὐσίας· καὶ εἰ τὰ πάντα, πρὸ δὲ πάντων τὸ ἐν οὐ τὸ ἴσον ἔχον τοῖς πᾶσι, καὶ ταύτῃ δεῖ ἐπέκεινα εἶναι τῆς οὐσίας. Τοῦτο δὲ καὶ νοῦ· ἐπέκεινα ἄρα τι νοῦ. Τὸ γὰρ ὄν οὐ νεκρὸν οὐδὲ οὐ ζωὴ οὐδὲ οὐ νοοῦν· νοῦς δὴ καὶ ὄν ταυτόν. Οὐ γὰρ τῶν πραγμάτων ὁ νοῦς – ὥσπερ ἡ αἴσθησις τῶν αἰσθητῶν – προόντων, ἀλλ’ αὐτὸς νοῦς τὰ πράγματα, εἴπερ μὴ εἶδη αὐτῶν κομίζεται. Πόθεν γάρ; Ἀλλ’ ἐνταῦθα μετὰ τῶν πραγμάτων καὶ ταὐτὸν αὐτοῖς καὶ ἓν· καὶ ἡ ἐπιστήμη δὲ τῶν ἄνευ ὕλης τὰ πράγματα.

ε: Ὅτι οὐκ ἔξω τοῦ νοῦ τὰ νοητὰ καὶ περὶ τάγαθοῦ.

[1] Τὸν νοῦν, τὸν ἀληθῆ νοῦν καὶ ὄντως, ἄρ' ἂν τις φαίη ψεύσεσθαι ποτε καὶ μὴ τὰ ὄντα δοξάσειν; Οὐδαμῶς. Πῶς γὰρ ἂν ἔτι νοῦς ἀνοηταίνων εἴη; Δεῖ ἄρα αὐτὸν ἀεὶ εἰδέναι καὶ μηδὲν ἐπιλαθέσθαι ποτέ, τὴν δὲ εἶδησιν αὐτῷ μήτε εἰκάζοντι εἶναι μήτε ἀμφίβολον μηδ' αὖ παρ' ἄλλου οἶον ἀκούσαντι. Οὐ τοίνυν οὐδὲ δι' ἀποδείξεως. Καὶ γὰρ εἴ τίνα τις φαίη δι' ἀποδείξεως, ἀλλ' οὖν αὐτόθεν αὐτῷ ἐναργῆ τιν εἶναι. Καίτοι ὁ λόγος φησὶ πάντα· πῶς γὰρ καὶ διοριεῖ τις τὰ τε αὐτόθεν τὰ τε μή; Ἀλλ' οὖν, ἃ συγχωροῦσιν αὐτόθεν, πόθεν φήσουσι τούτων τὸ ἐναργὲς αὐτῷ παρεῖναι; Πόθεν δὲ αὐτῷ πίστιν, ὅτι οὕτως ἔχει, παρέξεται; Ἐπεὶ καὶ τὰ ἐπὶ τῆς αἰσθήσεως, ἃ δὴ δοκεῖ πίστιν ἔχειν ἐναργεστάτην, ἀπιστεῖται, μὴ ποτε οὐκ ἐν τοῖς ὑποκειμένοις, ἀλλ' ἐν τοῖς πάθεσιν ἔχει τὴν δοκοῦσαν ὑπόστασιν καὶ νοῦ δεῖ ἢ διανοίας τῶν κρινούντων· ἐπεὶ καὶ συγκεχωρημένου ἐν τοῖς ὑποκειμένοις εἶναι αἰσθητοῖς, ὧν ἀντίληψιν ἢ αἴσθησις ποιήσεται, τό τε γινωσκόμενον δι' αἰσθήσεως τοῦ πράγματος εἰδωλὸν ἐστὶ καὶ οὐκ αὐτὸ τὸ πρᾶγμα ἢ αἰσθησις λαμβάνει· μένει γὰρ ἐκεῖνο ἔξω. Ὁ δὲ νοῦς γινώσκων καὶ τὰ νοητὰ γινώσκων, εἰ μὲν ἕτερα ὄντα γινώσκει, πῶς μὲν ἂν συντύχοι αὐτοῖς; Ἐνδέχεται γὰρ μή, ὥστε ἐνδέχεται μὴ γινώσκειν ἢ τότε ὅτε συνέντυχε, καὶ οὐκ ἀεὶ ἔξει τὴν γνώσιν. Εἰ δὲ συνεζεύχθαι φήσουσι, τί τὸ συνεζεύχθαι τοῦτο; Ἐπειτα καὶ αἱ νοήσεις τύποι ἔσονται· εἰ δὲ τοῦτο, καὶ ἐπακτοὶ καὶ πληγαί. Πῶς δὲ καὶ τυπώσεται, ἢ τίς τῶν τοιούτων ἢ μορφή; Καὶ ἡ νόησις τοῦ ἔξω ὥσπερ ἢ αἰσθησις. Καὶ τί διοίσει ἢ τῷ σμικροτέρων ἀντιλαμβάνεσθαι; Πῶς δὲ καὶ γνώσεται, ὅτι ἀντελάβετο ὄντως; Πῶς δέ, ὅτι ἀγαθὸν τοῦτο ἢ ὅτι καλὸν ἢ δίκαιον; Ἐκαστον γὰρ τούτων ἄλλο αὐτοῦ, καὶ οὐκ ἐν αὐτῷ αἱ τῆς κρίσεως ἀρχαί, αἷς πιστεύσει, ἀλλὰ καὶ αὐταὶ ἔξω, καὶ ἡ ἀλήθεια ἐκεῖ. Εἴτα κάκεῖνα ἀναίσθητα καὶ ἄμοιρα ζωῆς καὶ νοῦ, ἢ νοῦν ἔχει. Καὶ εἰ νοῦν ἔχει, ἅμα ἐνταῦθα ἄμφω, καὶ τὸ ἀληθὲς ὡδί, καὶ ὁ πρῶτος νοῦς οὗτος, καὶ ἐπὶ τούτου ζητήσομεν, πῶς ἔχει ἢ ἐνταῦθα ἀλήθεια, καὶ τὸ νοητὸν καὶ ὁ νοῦς εἰ ἐν τῷ αὐτῷ μὲν καὶ ἅμα, δύο δὲ καὶ ἕτερα, ἢ πῶς; Εἰ δ' ἀνόητα καὶ ἄνευ ζωῆς, τί ὄντα; Οὐ γὰρ δὴ προτάσεις οὐδὲ ἀξιώματα οὐδὲ λεκτά· ἦδη γὰρ ἂν καὶ αὐτὰ περὶ ἐτέρων λέγοι, καὶ οὐκ αὐτὰ τὰ ὄντα εἴη, οἶον τὸ δίκαιον καλόν, ἄλλου τοῦ δικαίου καὶ τοῦ καλοῦ ὄντος. Εἰ δ' ἀπλᾶ φήσουσι, δίκαιον χωρὶς καὶ καλόν, πρῶτον μὲν οὐχ ἔν τι οὐδ' ἐν ἐνὶ τὸ νοητὸν ἔσται, ἀλλὰ διεσπασμένον ἕκαστον. Καὶ ποῦ καὶ κατὰ τίνας διέσπασται τόπους; Πῶς δὲ αὐτοῖς συντεύζεται ὁ νοῦς περιθέων; Πῶς δὲ μενεῖ; Ἡ ἐν τῷ αὐτῷ πῶς μενεῖ; Τίνα δ' ὅλως μορφήν ἢ τύπον ἔξει; Εἰ μὴ ὥσπερ ἀγάλματα ἐκκείμενα χρυσᾷ ἢ ἄλλης τινὸς ὕλης ὑπὸ τινος πλάστου ἢ γραφέως πεποιημένα; Ἀλλ' εἰ τοῦτο, ὁ θεωρῶν νοῦς αἰσθησις ἔσται. Διὰ τί δὲ τὸ μὲν ἐστὶ τῶν τοιούτων δικαιοσύνη, τὸ δ' ἄλλο τι; Μέγιστον δὲ πάντων ἐκεῖνο· εἰ γὰρ καὶ ὅτι μάλιστα δοίη τις ταῦτα ἔξω εἶναι καὶ τὸν νοῦν αὐτὰ οὕτως ἔχοντα θεωρεῖν, ἀναγκαῖον αὐτῷ μήτε τὸ ἀληθὲς αὐτῶν ἔχειν διεψεῦσθαι τε ἐν ἅπασιν οἷς θεωρεῖ. Τὰ μὲν γὰρ ἀληθινὰ ἂν εἴη ἐκεῖνα· θεωρήσει τοίνυν αὐτὰ οὐκ ἔχων αὐτά, εἰδωλὰ δὲ αὐτῶν ἐν τῇ γνώσει τῇ τοιαύτῃ λαβόν. Τὸ τοίνυν

ἀληθινὸν οὐκ ἔχων, εἶδωλα δὲ τοῦ ἀληθοῦς παρ' αὐτῷ λαβὼν τὰ ψευδῆ ἔξει καὶ οὐδὲν ἀληθές. Εἰ μὲν οὖν εἰδήσει, ὅτι τὰ ψευδῆ ἔχει, ὁμολογήσει ἄμειρος ἀληθείας εἶναι· εἰ δὲ καὶ τοῦτο ἀγνοήσει καὶ οἰήσεται τὸ ἀληθές ἔχειν οὐκ ἔχων, διπλάσιον ἐν αὐτῷ τὸ ψεῦδος γενόμενον πολὺ τῆς ἀληθείας αὐτὸν ἀποστήσει. Διὰ τοῦτο γὰρ καὶ ἐν ταῖς αἰσθήσεσιν, οἶμαι, οὐκ ἔνεστιν ἀλήθεια, ἀλλὰ δόξα, ὅτι παραδεχομένη καὶ διὰ τοῦτο δόξα οὕσα ἄλλο παραδέχεται ἄλλου ὄντος ἐκείνου, ἐξ οὗ τοῦτο ὁ παραδέχεται ἔχει. Εἰ οὖν μὴ ἀλήθεια ἐν τῷ νῷ, οὗτος μὲν ὁ τοιοῦτος νοῦς οὔτε ἀλήθεια ἔσται οὔτε ἀληθείαι νοῦς οὔτε ὅλως νοῦς ἔσται. Ἀλλ' οὐδὲ ἄλλοθι που ἡ ἀλήθεια ἔσται.

[2] Οὐ τοίνυν δεῖ οὔτε ἔξω τὰ νοητὰ ζητεῖν, οὔτε τύπους ἐν τῷ νῷ τῶν ὄντων λέγειν εἶναι, οὔτε τῆς ἀληθείας ἀποστεροῦντας αὐτὸν ἀγνωσίαν τε τῶν νοητῶν ποιεῖν καὶ ἀνυπαρξίαν καὶ ἔτι αὐτὸν τὸν νοῦν ἀναιρεῖν. Ἀλλ' εἴπερ καὶ γινώσιν δεῖ καὶ ἀλήθειαν εἰσάγειν καὶ τὰ ὄντα τηρεῖν καὶ γινώσιν τοῦ τί ἕκαστόν ἐστιν, ἀλλὰ μὴ τοῦ ποῖόν τι ἕκαστον, ἅτε εἶδωλον αὐτοῦ καὶ ἵχνος ἴσχοντας, ἀλλὰ μὴ αὐτὰ ἔχοντας καὶ συνόντας καὶ συγκραθέντας αὐτοῖς, τῷ ἀληθινῷ νῷ δοτέον τὰ πάντα. Οὕτω γὰρ ἂν καὶ εἰδείη, καὶ ἀληθινῶς εἰδείη, καὶ οὐδ' ἂν ἐπιλάθοιτο οὐδ' ἂν περιέλθοι ζητῶν, καὶ ἡ ἀλήθεια ἐν αὐτῷ καὶ ἔδρα ἔσται τοῖς οὗσι καὶ ζήσεται καὶ νοήσει. Ἄ δὴ πάντα περὶ τὴν μακαριωτάτην φύσιν δεῖ ὑπάρχειν· ἢ ποῦ τὸ τίμιον καὶ σεμνὸν ἔσται; Καὶ γὰρ αὐτὸς οὕτως οὐδ' ἀποδείξεως δεῖ οὐδὲ πίστεως, ὅτι οὕτως – αὐτὸς γὰρ οὕτως καὶ ἐναργῆς αὐτὸς αὐτῷ – καὶ εἴ τι πρὸ αὐτοῦ, ὅτι ἐξ αὐτοῦ, καὶ εἴ τι μετ' ἐκεῖνο, ὅτι αὐτός – καὶ οὐδεὶς πιστότερος αὐτῷ περὶ αὐτοῦ – καὶ ὅτι ἐκεῖ τοῦτο καὶ ὄντως. Ὡστε καὶ ἡ ὄντως ἀλήθεια οὐ συμφωνοῦσα ἄλλῳ ἄλλ' ἑαυτῇ, καὶ οὐδὲν παρ' αὐτήν, ἄλλο λέγει, [ἀλλ' ὁ λέγει], καὶ ἔστι, καὶ ὃ ἔστι, τοῦτο καὶ λέγει. Τίς ἂν οὖν ἐλέγξειε; Καὶ πόθεν οἴσει τὸν ἔλεγχον; Εἰς γὰρ ταῦτόν ὁ φερόμενος ἔλεγχος τῷ προειπόντι, κἂν κομίσι μὴ ἄλλο, φέρεται εἰς τὸν ἐξαρχῆς εἰπόντα καὶ ἔν ἐστιν· οὐ γὰρ ἄλλο ἀληθέστερον ἂν εὔροις τοῦ ἀληθοῦς.

[3] Μία τοίνυν φύσις αὕτη ἡμῖν, νοῦς, τὰ ὄντα πάντα, ἡ ἀλήθεια· εἰ δέ, θεός τις μέγας· μᾶλλον δὲ οὐ τις, ἀλλὰ πᾶς ἀξιοῖ ταῦτα εἶναι. Καὶ θεὸς αὕτη ἡ φύσις, καὶ θεὸς δευτέρος προφαίνων ἑαυτὸν πρὶν ὁρᾶν ἐκεῖνον· ὁ δὲ ὑπερκάθηται καὶ ὑπερίδρυται ἐπὶ καλῆς οὕτως οἷον κρηπίδος, ἢ ἐξ αὐτοῦ ἐξήρτηται. Ἔδει γὰρ ἐκεῖνον βαίνοντα μὴ ἐπ' ἀψύχου τινὸς μηδ' αὐτὸ ἐπὶ ψυχῆς εὐθὺς βεβηκέναι, ἀλλ' εἶναι αὐτῷ κάλλος ἀμήχανον πρὸ αὐτοῦ προῖόν, οἷον πρὸ μεγάλου βασιλέως πρόεισι μὲν πρῶτα ἐν ταῖς προόδοις τὰ ἐλάττω, αἰεὶ δὲ τὰ μείζω καὶ τὰ σεμνότερα ἐπ' αὐτοῖς, καὶ τὰ περὶ βασιλέα ἤδη μᾶλλον βασιλικώτερα, εἴτα τὰ μετ' αὐτὸν τίμια· ἐφ' ἅπασιν δὲ τούτοις βασιλεὺς προφαίνεται ἐξαίφνης αὐτὸς ὁ μέγας, οἱ δ' εὐχονται καὶ προσκυνοῦσιν, ὅσοι μὴ προαπηλθον ἀρκεσθέντες τοῖς πρὸ τοῦ βασιλέως ὀφθεῖσιν. Ἐκεῖ μὲν οὖν ὁ βασιλεὺς ἄλλος, οἱ τε πρὸ αὐτοῦ προῖόντες ἄλλοι αὐτοῦ· ὁ δὲ ἐκεῖ βασιλεὺς οὐκ ἄλλοτριῶν ἄρχων, ἀλλ' ἔχων τὴν δικαιοσύνην καὶ φύσει ἀρχὴν καὶ τὴν ἀληθῆ βασιλείαν, ἅτε τῆς ἀληθείας βασιλεὺς καὶ ὢν κατὰ φύσιν κύριος τοῦ αὐτοῦ ἀθρόου γεννήματος καὶ θείου συντάγματος, βασιλεὺς βασιλέως καὶ βασιλέων καὶ πατὴρ δικαιότερον ἂν κληθεῖς θεῶν, ὃν ὁ Ζεὺς καὶ ταῦτη

ἐπιμήσατο τὴν τοῦ ἑαυτοῦ πατρὸς οὐκ ἀνασχομένου θεωρίαν, ἀλλὰ τὴν τοῦ προπάτορος οἶον ἐνέργειαν εἰς ὑπόστασιν οὐσίας.

[4] Ὅτι μὲν οὖν δεῖ τὴν ἀναγωγὴν ποιήσασθαι εἰς ἓν καὶ ἀληθῶς ἓν, ἀλλὰ μὴ ὥσπερ τὰ ἄλλα ἓν, ἃ πολλὰ ὄντα μετοχῇ ἐνὸς ἓν – δεῖ δὲ τὸ μὴ μετοχῇ ἓν λαβεῖν μηδὲ τὸ οὐ μᾶλλον ἓν ἢ πολλὰ – καὶ ὅτι ὁ μὲν νοητὸς κόσμος καὶ ὁ νοῦς μᾶλλον ἓν τῶν ἄλλων, καὶ οὐδὲν ἐγγυτέρω αὐτοῦ τοῦ ἐνός, οὐ μὴν τὸ καθαρῶς ἓν, εἴρηται. Τί δὲ τὸ καθαρῶς ἓν καὶ ὄντως καὶ οὐ κατ' ἄλλο, νῦν θεάσασθαι ποθοῦμεν, εἴ πῃ δυνατόν. Χρὴ τοίνυν ἐνταῦθα ἄιξαι πρὸς ἓν, καὶ μηδὲν αὐτῷ ἔτι προσθεῖναι, ἀλλὰ στήναι παντελῶς δεδιότα αὐτοῦ ἀποστατῆσαι μηδὲ τοῦλάχιστον μηδὲ εἰς δύο προελθεῖν. Εἰ δὲ μή, ἔσχες δύο, οὐκ ἓν οἷς τὸ ἓν, ἀλλὰ ἄμφω ὕστερα. Οὐ γὰρ θέλει μετ' ἄλλου οὔτε ἐνός οὔτε ὅποσουοῦν συναριθμεῖσθαι οὐδ' ὅλως ἀριθμεῖσθαι· μέτρον γὰρ αὐτὸ καὶ οὐ μετρούμενον, καὶ τοῖς ἄλλοις δὲ οὐκ ἴσον, ἵνα σὺν αὐτοῖς· εἰ δὲ μή, κοινόν τι ἔσται ἐπ' αὐτοῦ καὶ τῶν συναριθμουμένων, κάκεῖνο πρὸ αὐτοῦ· δεῖ δὲ μηδέν. Οὐδὲ γὰρ οὐδ' ὁ οὐσιώδης ἀριθμὸς κατ' αὐτοῦ, οὐδέ γε ὁ ὕστερος τούτου, ὁ τοῦ ποσοῦ· οὐσιώδης μὲν ὁ τὸ εἶναι ἀεὶ παρέχων, τοῦ δὲ ποσοῦ ὁ τὸ ποσὸν μετ' ἄλλων ἢ ἔτι μὴ μετ' ἄλλων, εἴπερ ἀριθμὸς τοῦτο. Ἐπεὶ καὶ ἡ ἐν τοῖς τοῦ ποσοῦ ἀριθμοῦ πρὸς τὸ ἓν τὴν ἀρχὴν αὐτῶν ἀπομιμουμένη τὴν ἐν τοῖς προτέροις ἀριθμοῖς φύσιν πρὸς τὸ ὄντως ἓν οὐκ ἀναλίσκουσα τὸ ἓν οὐδὲ κερματίζουσα τὴν ὑπόστασιν ἔχει, ἀλλὰ δυάδος γενομένης ἔστι μονὰς ἢ πρὸ τῆς δυάδος, καὶ οὐχ ἡ ἐν τῇ δυάδι μονὰς ἐκατέρα οὐδ' ἐτέρα ἐκείνη. Τί γὰρ μᾶλλον ὅποτεραοῦν; Εἰ οὖν μηδετέρα αὐτῶν, ἄλλη ἐκείνη καὶ μένουσα οὐ μένει. Πῶς οὖν ἕτεραι ἐκεῖναι; Καὶ πῶς ἡ δυὰς ἓν; Καὶ εἰ ταῦτό ἓν, ὅπερ ἐν ἐκατέραι τῇ περιεχομένῃ. Ἡ μετέχειν τῆς πρώτης φατέον, ἄλλας δὲ ἥς μετέχουσι, καὶ τὴν δυάδα δέ, καθὼς ἓν, μετέχειν, οὐχ ὡσαύτως δέ· ἐπεὶ οὐδὲ ὁμοίως στρατὸς ἓν καὶ οἰκία. Καὶ αὕτη πρὸς τὸ συνεχές οὔτε κατὰ τὸ ὥς εἶναι ἓν, οὔτε κατὰ τὸ ποσὸν ἓν. Ἄρ' οὖν αἱ μὲν μονάδες ἄλλως αἱ ἐν πεντάδι καὶ δεκάδι, τὸ δὲ ἓν τὸ ἐν τῇ πεντάδι πρὸς τὸ ἓν τὸ ἐπὶ τῆς δεκάδος τὸ αὐτό; Ἡ, εἰ ναῦς πᾶσα πρὸς πᾶσαν, μικρὰ πρὸς μεγάλην, καὶ πόλις πρὸς πόλιν, καὶ στρατὸς πρὸς στρατόν, ταῦτό ἓν καὶ ἐνταῦθα· εἰ δὲ μὴδ' ἐκεῖ, οὐδ' ἐνταῦθα. Εἰ γάρ τινες περὶ τούτων ἀπορίαι, ὕστερον.

[5] Ἀλλ' ἐπ' ἐκεῖνο ἐπανιτέον λέγουσιν, ὅτι μένει τὸ πρῶτον τὸ αὐτό, κἂν ἐξ αὐτοῦ γίνηται ἕτερα. Ἐν μὲν οὖν τοῖς ἀριθμοῖς μένοντος μὲν τοῦ ἓν, ποιούντος δὲ ἄλλου, ὁ ἀριθμὸς γίνεται κατ' αὐτό· ἐν δὲ τῷ ὃ ἐστὶ πρὸ τῶν ὄντων μένει μὲν πολὺ μᾶλλον ἐνταῦθα τὸ ἓν· μένοντος δὲ αὐτοῦ οὐκ ἄλλο ποιεῖ, εἰ κατ' αὐτό τὰ ὄντα, ἀλλ' ἀρκεῖ αὐτὸ γεννηῖσαι τὰ ὄντα. Καὶ ὥσπερ ἐκεῖ ἐπὶ τῶν ἀριθμῶν ἦν τοῦ πρώτου – τῆς μονάδος – ἐπὶ πᾶσιν εἶδος πρώτως καὶ δευτέρως, καὶ οὐκ ἐπίσης ἐκάστου μεταλαμβάνοντος τῶν ὕστερον αὐτῆς, οὕτω καὶ ἐνταῦθα ἕκαστον μὲν τῶν μετὰ τὸ πρῶτον ἔχει τι ἐκείνου οἶον εἶδος ἐν αὐτῷ. Κάκεῖ μὲν ἡ μετάληψις τὸ ποσὸν ὑπέστησεν αὐτῶν, ἐνταῦθα δὲ [τὸ ἶχνος τοῦ ἐνός] τὴν οὐσίαν αὐτοῖς ὑπεστήσατο, ὥστ' εἶναι τὸ εἶναι ἶχνος [τοῦ] ἐνός. Καὶ τὸ εἶναι δὲ τοῦτο – ἡ τῆς οὐσίας δηλωτικὴ ὀνομασία – ἀπὸ τοῦ ἓν εἴ τις λέγοι γεγενέαι, τάχ' ἂν τύχοι τοῦ ἀληθοῦς. Τὸ γὰρ τοι λεγόμενον ὃν τοῦτο πρῶτον ἐκεῖθεν οἶον ὀλίγον προβεβηκὸς οὐκ ἠθέλησεν ἔτι πρόσω

ἐλθεῖν, μεταστραφέν δὲ εἰς τὸ εἰσώεσθαι, καὶ ἐγένετο οὐσία καὶ ἐστία πάντων· οἷον ἐν φθόγγῳ ἐναπερείσαντος αὐτὸν τοῦ φωνοῦντος ὑφίσταται τὸ ἐν δηλοῦν τὸ ἀπὸ τοῦ ἐνὸς καὶ τὸ ὄν σημαῖνον τὸ φθεγξάμενον, ὡς δύναται. Οὕτω τοι τὸ μὲν γενόμενον, ἡ οὐσία καὶ τὸ εἶναι, μίμησιν ἔχοντα ἐκ τῆς δυνάμεως αὐτοῦ ῥύεντα· ἡ δὲ ἰδοῦσα καὶ ἐπικληθεῖσα τῷ θεάματι μιμουμένη ὁ εἶδεν ἔρρηξε φωνὴν τὴν ὄν καὶ τὸ εἶναι καὶ οὐσίαν καὶ ἐστίαν. Οὗτοι γὰρ οἱ φθόγγοι θέλουσι σημεῖναι τὴν ὑπόστασιν γεννηθέντος ὠδίνι τοῦ φθεγγομένου ἀπομιμούμενοι, ὡς οἷόν τε αὐτοῖς, τὴν γένεσιν τοῦ ὄντος.

[6] Ἀλλὰ ταῦτα μὲν, ὥς τις ἐθέλει, λελέχθω. Τῆς δὲ γενομένης οὐσίας εἶδους οὔσης – οὐ γὰρ δὴ ἄλλο τι ἂν τις εἴποι τὸ ἐκεῖθεν γενόμενον – καὶ εἶδους οὐ τινός, ἀλλὰ παντός, ὡς μὴ ἂν ὑπολιπεῖν τι ἄλλο, ἀνάγκη ἀνείδωον ἐκεῖνο εἶναι. Ἀνείδωον δὲ ὄν οὐκ οὐσία· τότε γάρ τι δεῖ τὴν οὐσίαν εἶναι· τοῦτο δὲ ὠρισμένον· τὸ δὲ οὐκ ἔστι λαβεῖν ὡς τότε· ἤδη γὰρ οὐκ ἀρχή, ἀλλ’ ἐκεῖνο μόνον, ὃ τότε εἴρηκας εἶναι. Εἰ οὖν τὰ πάντα ἐν τῷ γενομένῳ, τί τῶν ἐν τούτῳ ἐκεῖνο ἐρεῖς; Οὐδὲν δὲ τούτων ὄν μόνον ἂν λέγοιτο ἐπέκεινα τούτων. Ταῦτα δὲ τὰ ὄντα καὶ τὸ ὄν· ἐπέκεινα ἄρα ὄντος. Τὸ γὰρ ἐπέκεινα ὄντος οὐ τότε λέγει – οὐ γὰρ τίθησιν – οὐδὲ ὄνομα αὐτοῦ λέγει, ἀλλὰ φέρει μόνον τὸ οὐ τοῦτο. Τοῦτο δὲ ποιοῦν οὐδαμοῦ αὐτὸ περιλαμβάνει· γελοῖον γὰρ ζητεῖν ἐκείνην τὴν ἄπλετον φύσιν περιλαμβάνειν· ὁ γὰρ τοῦτο βουλόμενος ποιεῖν ἀπέστησεν αὐτὸν καὶ τοῦ ὁπωσοῦν καὶ κατὰ βραχὺ εἰς ἵχνος αὐτοῦ ἰέναι· ἀλλ’ ὥσπερ τὴν νοητὴν φύσιν βουλόμενος ἰδεῖν οὐδεμίαν φαντασίαν αἰσθητοῦ ἔχων θεάσεται ὃ ἐστὶν ἐπέκεινα τοῦ αἰσθητοῦ, οὕτω καὶ ὁ θεάσασθαι θέλων τὸ ἐπέκεινα τοῦ νοητοῦ τὸ νοητὸν πᾶν ἀφείς θεάσεται, ὅτι μὲν ἔστι διὰ τούτου μαθὼν, οἷον δ’ ἐστὶ τοῦτο ἀφείς. Τὸ δὲ οἷον σημαίνει ἂν τὸ οὐχ οἷον· οὐ γὰρ ἐνὶ οὐδὲ τὸ οἷον, ὅτῳ μὴδὲ τὸ τι. Ἀλλὰ ἡμεῖς ταῖς ἡμετέραις ὠδῖσιν ἀποροῦμεν ὃ τι χρὴ λέγειν, καὶ λέγομεν περὶ οὐ ῥητοῦ, καὶ ὀνομάζομεν σημαίνειν ἑαυτοῖς θέλοντες, ὡς δυνάμεθα. Τάχα δὲ καὶ τὸ ἐν ὄνομα τοῦτο ἄρσιν ἔχει πρὸς τὰ πολλὰ. Ὅθεν καὶ Ἀπόλλωνα οἱ Πυθαγορικοὶ συμβολικῶς πρὸς ἀλλήλους ἐσήμαινον ἀποφάσει τῶν πολλῶν. Εἰ δὲ θέσις τις τὸ ἐν, τό τε ὄνομα τό τε δηλούμενον, ἀσαφέστερον ἂν γίνοιτο τοῦ εἰ μὴ τις ὄνομα ἔλεγεν αὐτοῦ· τάχα γὰρ τοῦτο ἐλέγετο, ἵνα ὁ ζητήσας, ἀρξάμενος ἀπ’ αὐτοῦ, ὃ πάντως ἀπλότῳ ἐστὶ σημαντικόν, ἀποφῇσιν τελευτῶν καὶ τοῦτο, ὡς τεθὲν μὲν ὅσον οἷόν τε καλῶς τῷ θεμένῳ οὐκ ἄξιον μὴν οὐδὲ τοῦτο εἰς δῆλωσιν τῆς φύσεως ἐκείνης, ὅτι μὴδὲ ἀκουστὸν ἐκεῖνο μὴδὲ τῷ ἀκούοντι δεῖ συνετὸν εἶναι, ἀλλ’ εἴπερ τινί, τῷ ὁρῶντι. Ἀλλ’ εἰ τὸ ὁρῶν εἶδος ζητεῖ βλέπειν, οὐδὲ τοῦτο εἴσεται.

[7] Ἡ ἐπειδὴ διττὸν καὶ τὸ ἐνεργεῖαι βλέπειν, οἷον ἐπὶ ὀφθαλμοῦ – τὸ μὲν γὰρ ἐστὶν ὄραμα αὐτῷ τὸ εἶδος τὸ τοῦ αἰσθητοῦ, τὸ δὲ δι’ οὗ ὁρᾷ τὸ εἶδος αὐτοῦ, ὃ καὶ αὐτὸ αἰσθητὸν ἐστὶν αὐτῷ, ἕτερον ὄν τοῦ εἶδους, αἴτιον δὲ τῷ εἶδει τοῦ ὁρᾶσθαι, ἐν μὲν τῷ εἶδει καὶ ἐπὶ τοῦ εἶδους συνορώμενον· διὸ οὐκ ἐναργῇ τότε δίδωσι τὴν αἴσθησιν αὐτοῦ, ἅτε τοῦ ὀμματος τετραμμένου πρὸς τὸ πεφωτισμένον· ὅταν δὲ μὴδὲν ἄλλο ἢ παρ’ αὐτό, ἀθρόαι εἶδε προσβολῇ, καίτοι καὶ τότε εἶδεν ἐπερείδόμενον ἄλλῳ, μόνον δὲ αὐτὸ γενόμενον, μὴ πρὸς ἑτέρῳ, οὐ δύναται ἡ αἴσθησις λαβεῖν. Ἐπεὶ καὶ τοῦ ἡλίου τὸ φῶς τὸ ἐν αὐτῷ

τάχ' ἂν τὴν αἴσθησιν ἐξέφυγεν, εἰ μὴ ὄγκος ἐπέκειτο αὐτῷ στερεώτερος. Εἰ δέ τις φῶς πᾶν εἶναι αὐτὸν λέγοι, τοῦτο ἂν τις λάβοι πρὸς δῆλωσιν τοῦ λεγομένου· ἔσται γὰρ φῶς ἐν οὐδενὶ εἶδει τῶν ἄλλων ὀρωμένων, καὶ ἴσως ὁρατὸν μόνον· τὰ γὰρ ἄλλα ὁρατὰ οὐ φῶς μόνον. Οὕτω τοῖνυν καὶ ἡ τοῦ νοῦ ὄψις· ὁρᾷ μὲν καὶ αὕτη δι' ἄλλου φωτὸς τὰ πεφωτισμένα ἐκείνῃ τῇ πρώτῃ φύσει, καὶ ἐν ἐκείνοις ὄντος ὁρᾷ· νεύουσα μέντοι πρὸς τὴν τῶν καταλαμπομένων φύσιν ἤττον αὐτὸ ὁρᾷ· εἰ δ' ἀφήσει τὰ ὀρώμενα καὶ δι' οὗ εἶδεν εἰς αὐτὸ βλέπει, φῶς ἂν καὶ φωτὸς ἀρχὴν ἂν βλέπει. Ἀλλ' ἐπεὶ μὴ ὡς ἔξω ὃν δεῖ τὸν νοῦν τοῦτο τὸ φῶς βλέπειν, πάλιν ἐπὶ τὸν ὀφθαλμὸν ἰτέον, ὅς ποτε καὶ αὐτὸς οὐ τὸ ἔξω φῶς οὐδὲ τὸ ἀλλότριον εἴσεται, ἀλλὰ πρὸ τοῦ ἔξω οἰκεῖόν τι καὶ μᾶλλον στιλπνότερον ἐν ἀκαρεῖ θεᾶται, ἢ νύκτωρ ἐν σκότῳ [πρὸ αὐτοῦ] ἐξ αὐτοῦ προσηδήσαντος, ἢ ὅταν μηδὲν ἐθελήσας τῶν ἄλλων βλέπειν προβάλλοιτο πρὸ αὐτοῦ τὴν τῶν βλεφάρων φύσιν τὸ φῶς ὁμῶς προφέρον, ἢ καὶ πῖσαντος τοῦ ἔχοντος τὸ ἐν αὐτῷ φῶς ἴδοι. Τότε γὰρ οὐχ ὀρῶν ὁρᾷ καὶ μάλιστα τότε ὁρᾷ· φῶς γὰρ ὁρᾷ· τὰ δ' ἄλλα φωτοειδῆ μὲν ἦν, φῶς δὲ οὐκ ἦν. Οὕτω δὴ καὶ νοῦς αὐτὸν ἀπὸ τῶν ἄλλων καλύψας καὶ συναγαγὼν εἰς τὸ εἶσω μηδὲν ὀρῶν θεάσεται οὐκ ἄλλο ἐν ἄλλῳ φῶς, ἀλλ' αὐτὸ καθ' ἑαυτὸ μόνον καθαρὸν ἐφ' αὐτοῦ ἐξαίρνης φανέν, ὥστε ἀπορεῖν ὅθεν ἐφάνη, ἔξωθεν ἢ ἔνδον, καὶ ἀπελθόντος εἰπεῖν ἔνδον ἄρα ἦν καὶ οὐκ ἔνδον αὐτῷ.

[8] Ἡ οὐ δεῖ ζητεῖν πόθεν· οὐ γὰρ ἐστὶ τὸ πόθεν· οὔτε γὰρ ἔρχεται οὔτε ἄπεισιν οὐδαμοῦ, ἀλλὰ φαίνεται τε καὶ οὐ φαίνεται· διὸ οὐ χρὴ διώκειν, ἀλλ' ἡσυχῇ μένειν, ἕως ἂν φανῇ, παρασκευάσαντα ἑαυτὸν θεατὴν εἶναι, ὥσπερ ὀφθαλμὸς ἀνατολὰς ἡλίου περιμένει· ὁ δὲ ὑπερφανὴς τοῦ ὀρίζοντος – ἐξ ὠκεανοῦ φασιν οἱ ποιηταί – ἔδωκεν ἑαυτὸν θεάσασθαι τοῖς ὄμμασιν. Οὕτοσί δέ, ὃν μιμεῖται ὁ ἥλιος, ὑπερσχήσει πόθεν; Καὶ τί ὑπερβαλὼν φανήσεται; Ἡ αὐτὸν ὑπερσχὼν τὸν νοῦν τὸν θεώμενον· ἐστήξεται μὲν γὰρ ὁ νοῦς πρὸς τὴν θέαν εἰς οὐδὲν ἄλλο ἢ πρὸς τὸ καλὸν βλέπων, ἐκεῖ ἑαυτὸν πᾶς τρέπων καὶ διδούς, στάς δὲ καὶ οἶον πληρωθεὶς μένους εἶδε μὲν τὰ πρῶτα καλλίῳ γενόμενον ἑαυτὸν καὶ ἐπιστίλβοντα, ὡς ἐγγὺς ὄντος αὐτοῦ. Ὁ δὲ οὐκ ἦιει, ὥς τις προσεδόκα, ἀλλ' ἦλθεν ὡς οὐκ ἐλθὼν· ὥφθη γὰρ ὡς οὐκ ἐλθὼν, ἀλλὰ πρὸ πάντων παρών, πρὶν καὶ τὸν νοῦν ἐλθεῖν. Εἶναι δὲ τὸν νοῦν τὸν ἐλθόντα καὶ τοῦτον εἶναι καὶ τὸν ἀπίοντα, ὅτι μὴ οἶδε ποῦ δεῖ μένειν καὶ ποῦ ἐκεῖνος μένει, ὅτι ἐν οὐδενί. Καὶ εἰ οἶόν τε ἦν καὶ αὐτῷ τῷ νῷ μένειν μηδαμοῦ – οὐχ ὅτι ἐν τόπῳ· οὐδὲ γὰρ οὐδ' αὐτὸς ἐν τόπῳ, ἀλλ' ὁλως μηδαμοῦ – ἦν ἂν αἰεὶ ἐκείνον βλέπων· καίτοι οὐδὲ βλέπων, ἀλλ' ἐν ἐκείνῳ ὦν καὶ οὐ δύο. Νῦν δέ, ὅτι ἐστὶ νοῦς, οὕτω βλέπει, ὅτε βλέπει, τῷ ἑαυτοῦ μὴ νῷ. Θαῦμα δὴ, πῶς οὐκ ἐλθὼν πάρεστι, καὶ πῶς οὐκ ὦν οὐδαμοῦ οὐδαμοῦ οὐκ ἔστιν ὅπου μὴ ἔστιν. Ἔστι μὲν οὖν οὕτως αὐτόθεν θαυμάσαι, τῷ δὲ γνόντι, τὸ ἐναντίον εἴπερ ἦν, θαυμάσαι· μᾶλλον δὲ οὐδὲ δυνατὸν εἶναι, ἵνα τις καὶ θαυμάσῃ. Ἔχει δὲ ὧδε·

[9] πᾶν τὸ γενόμενον ὑπ' ἄλλου ἢ ἐν ἐκείνῳ ἐστὶ τῷ πεποηκότῳ ἢ ἐν ἄλλῳ, εἴπερ εἴη τι μετὰ τὸ ποιῆσαν αὐτό· ἅτε γὰρ γενόμενον ὑπ' ἄλλου καὶ πρὸς τὴν γένεσιν δεηθὲν ἄλλου, ἄλλου δεῖται πανταχοῦ· διόπερ καὶ ἐν ἄλλῳ. Πέφυκεν οὖν τὰ μὲν ὕστατα ἐν τοῖς πρὸ αὐτῶν ὑστάτοις, τὰ δ' [ἐν πρώτοις] ἐν

τοῖς προτέροις καὶ ἄλλο ἐν ἄλλῳ, ἕως εἰς τὸ πρῶτον ἀρχὴν ὄν. Ἀρχὴ δέ, ἅτε μηδὲν ἔχουσα πρὸ αὐτῆς, οὐκ ἔχει ἐν ὅτῳ ἄλλῳ· μὴ ἔχουσα δ' ἐν ὅτῳ αὐτῇ τῶν ἄλλων ὄντων ἐν τοῖς πρὸ αὐτῶν τὰ ἄλλα περιεῖληφε πάντα αὐτῇ· περιλαβοῦσα δὲ οὐτ' ἐσκεδάσθη εἰς αὐτὰ καὶ ἔχει οὐκ ἐχομένη. Ἐχουσα δὲ καὶ αὐτὴ οὐκ ἐχομένη οὐκ ἔστιν ὅπου μὴ ἔστιν· εἰ γὰρ μὴ ἔστιν, οὐκ ἔχει. Εἰ δὲ μὴ ἔχεται, οὐκ ἔστιν· ὥστε ἔστι καὶ οὐκ ἔστι, τῷ μὲν μὴ περιέχεσθαι οὐκ οὔσα, τῷ δ' εἶναι παντὸς ἐλευθέρα οὐδαμοῦ κωλυομένη εἶναι. Εἰ γὰρ αὐτὴ κεκώλυται, ὥρισται ὑπ' ἄλλου, καὶ τὰ ἐφεξῆς ἅμοιρα αὐτοῦ, καὶ μέχρι τούτου ὁ θεός, καὶ οὐδ' ἂν ἔτι ἐφ' αὐτοῦ, ἀλλὰ δουλεύων τοῖς μετ' αὐτόν. Τὰ μὲν οὖν ἐν τινι ἐκεῖ ἔστιν, οὗ ἔστιν· ὅσα δὲ μὴ ποῦ, οὐκ ἔστιν ὅπου μή. Εἰ γὰρ μὴ ἐνθαδί, δῆλον ὅτι ἄλλος αὐτὸν κατέχει τόπος, καὶ ἐνθαδί ἐν ἄλλῳ, ὥστε ψεῦδος τὸ οὐ ποῦ. Εἰ οὖν ἀληθές τὸ οὐ ποῦ καὶ ψεῦδος τὸ ποῦ, ἵνα μὴ ἐν ἄλλῳ, οὐδενὸς ἂν ἀποστατοῖ. Εἰ δὲ μηδενὸς ἀποστατεῖ οὐ ποῦ ὢν, πανταχοῦ ἔσται ἐφ' ἑαυτοῦ. Οὐδὲ γὰρ τὸ μὲν τι αὐτοῦ ὡδί, τὸ δὲ ὡδί· οὐ μὴν οὐδ' ὅλον ὡδί· ὥστε ὅλον πανταχοῦ οὐδενὸς [ἐνὸς] ἔχοντος αὐτὸ οὐδ' αὐτὸ μὴ ἔχοντος· ἐχομένου ἄρα ὁτουοῦν. Ὅρα δὲ καὶ τὸν κόσμον, ὅτι, ἐπεὶ μηδεὶς κόσμος πρὸ αὐτοῦ, οὐκ ἐν κόσμῳ αὐτὸς οὐδ' αὐτὸ ἐν τόπῳ· τίς γὰρ τόπος πρὶν κόσμον εἶναι; Τὰ δὲ μέρη ἀνηρητμένα εἰς αὐτὸν καὶ ἐν ἐκείνῳ. Ψυχὴ δὲ οὐκ ἐν ἐκείνῳ, ἀλλ' ἐκεῖνος ἐν αὐτῇ· οὐδὲ γὰρ τόπος τὸ σῶμα τῇ ψυχῇ, ἀλλὰ ψυχὴ μὲν ἐν νῶι, σῶμα δὲ ἐν ψυχῇ, νοῦς δὲ ἐν ἄλλῳ· τούτου δὲ οὐκέτι ἄλλο, ἢ ἂν ἦν ἐν αὐτῷ· οὐκ ἐν ὁτιοῦν ἄρα· ταύτῃ οὖν οὐδαμῇ. Ποῦ οὖν τὰ ἄλλα; ἐν αὐτῷ. Οὐτε ἄρα ἀφέστηκε τῶν ἄλλων οὔτε αὐτὸς ἐν αὐτοῖς ἔστιν οὐδὲ ἔστιν οὐδὲν ἔχον αὐτό, ἀλλ' αὐτὸ ἔχει τὰ πάντα. Διὸ καὶ ταύτῃ ἀγαθὸν τῶν πάντων, ὅτι καὶ ἔστι καὶ ἀνήρηται πάντα εἰς αὐτὸ ἄλλο ἄλλως. Διὸ καὶ ἀγαθώτερα ἕτερα ἐτέρων, ὅτι καὶ μᾶλλον ὄντα ἕτερα ἐτέρων.

[10] Ἀλλὰ σὺ μὴ μοι δι' ἐτέρων αὐτὸ ὅρα· εἰ δὲ μή, ἵχνος ἂν ἴδοις, οὐκ αὐτό· ἀλλ' ἐννόει, τί ἂν εἴη τοῦτο, ὃ ἔστι λαβεῖν ἐφ' ἑαυτοῦ ὃν καθαρὸν οὐδενὶ μιγνύμενον μετεχόντων ἀπάντων αὐτοῦ μηδενὸς ἔχοντος αὐτό· ἄλλο μὲν γὰρ οὐδὲν τοιοῦτον, δεῖ δέ τι τοιοῦτον εἶναι. Τίς ἂν οὖν τὴν δύναμιν αὐτοῦ ἔλοι ὁμοῦ πᾶσαν; Εἰ γὰρ ὁμοῦ πᾶσαν, τί ἂν τις αὐτοῦ διαφέρει; Κατὰ μέρος ἄρα; Ἀλλὰ προσβαλεῖς μὲν ἀθρόως ὁ προσβάλλων, ὅλον δὲ οὐκ ἀπαγγελεῖς· εἰ δὲ μή, νοῦς νοῶν ἔσθι, κἂν τύχῃς, ἐκεῖνός σε ἐκφεύξεται, μᾶλλον δὲ σὺ αὐτόν. Ἀλλ' ὅταν μὲν ὁρᾷς, ὅλον βλέπε· ὅταν δὲ νοῇς, ὃ τι ἂν μνημονεύσης αὐτοῦ, νόει, ὅτι τὰγαθόν – ζωῆς γὰρ ἔμφρονος καὶ νοερᾶς αἴτιος δύναμις ὢν, ἀφ' οὗ ζωὴ καὶ νοῦς ὃ τι [τε] οὐσίας καὶ τοῦ ὄντος – ὅτι ἐν – ἀπλοῦν γὰρ καὶ πρῶτον – ὅτι ἀρχή – ἀπ' αὐτοῦ γὰρ πάντα· ἀπ' αὐτοῦ κίνησις ἢ πρώτη, οὐκ ἐν αὐτῷ, ἀπ' αὐτοῦ στάσις, ὅτι αὐτὸς μὴ ἐδεῖτο· οὐ γὰρ κινεῖται οὐδ' ἔστηκεν· οὐδὲ γὰρ εἶχεν οὔτε ἐν ᾧ στήσεται οὔτε ἐν ᾧ κινήσεται· περὶ τί γὰρ ἢ πρὸς τί ἢ ἐν τίνι; Πρῶτος γὰρ αὐτός. Ἀλλ' οὐδὲ πεπερασμένος [εἶναι]· ὑπὸ τίνος γάρ; Ἀλλ' οὐδ' ἄπειρος ὡς μέγεθος· ποῦ γὰρ ἔδει προελθεῖν αὐτόν ἢ ἵνα τί γένηται αὐτῷ οὐδενὸς δεομένῳ; Τὸ δ' ἄπειρον ἢ δύναμις ἔχει· οὐ γὰρ ἄλλως ποτε οὐδ' ἐπιλείπει, ὅπου καὶ τὰ μὴ ἐπιλείποντα δι' αὐτόν.

[11] Καὶ τὸ ἄπειρον τούτῳ τῷ μὴ πλέον ἐνὸς εἶναι μηδὲ ἔχειν πρὸς ὃ ὀρίει τι τῶν ἑαυτοῦ· τῷ γὰρ ἐν εἶναι οὐ μεμέτρηται οὐδ' εἰς ἀριθμὸν ἤκει. Οὐτ'

οὐν πρὸς ἄλλο οὔτε πρὸς αὐτὸ πεπέρανται· ἐπεὶ οὕτως ἂν εἴη καὶ δύο. Οὐδὲ σχῆμα τοῖνυν, ὅτι μηδὲ μέρη, οὐδὲ μορφή. Μὴ τοῖνυν ζητεῖ θνητοῖς ὄμμασι τοῦτο, οἷόν φησιν ὁ λόγος, μηδ' ὅτι οὕτως ἐστὶν ἰδεῖν, ὥς ἂν τις ἀξιώσειε πάντα αἰσθητὰ εἶναι ὑπολαμβάνων – τὸ μάλιστα πάντων ἀναιρεῖ. Ἄ γὰρ ἡγεῖται τις εἶναι μάλιστα, ταῦτα μάλιστα οὐκ ἔστι· τὸ δὲ μέγα ἥττον ἐστὶ. Τὸ δὲ πρῶτον ἀρχὴ τοῦ εἶναι καὶ κυριώτερον αὐτῆς οὐσίας· ὥστε ἀντιστρέπτεον τὴν δόξαν· εἰ δὲ μὴ, καταλελείψη ἔρημος θεοῦ, οἷον οἱ ἐν ταῖς ἐορταῖς ὑπὸ γαστριμαργίας πλήσαντες ἑαυτούς, ὧν οὐ θέμις λαβεῖν τοὺς εἰσιόντας πρὸς τοὺς θεοὺς, νομίσαντες μᾶλλον ἐκεῖνα ἐναργέστερα εἶναι τῆς θεάς τοῦ θεοῦ, ὧι ἐορτάζειν προσήκει, οὐ μετέσχον τῶν ἐκεῖ ἱερῶν. Καὶ γὰρ ἐν τούτοις τοῖς ἱεροῖς ὁ θεὸς οὐχ ὁρώμενος ἀπιστεῖσθαι ποιεῖ ὥς οὐκ ὦν τοῖς ἐναργές νομίζουσι μόνον, ὁ τῇ σαρκὶ μόνον ἴδοιεν· οἷον εἴ τινες διὰ βίου κοιμώμενοι ταῦτα μὲν πιστὰ καὶ ἐναργῆ νομίζοιεν τὰ ἐν τοῖς ὀνειράσιν, εἰ δὲ τις αὐτοὺς ἐξεγείρειεν, ἀπιστήσαντες τοῖς διὰ τῶν ὀφθαλμῶν ἀναισθητοῦ ὀφθεῖσι πάλιν καταδαρθάνοιεν.

[12] Χρῆ δὲ βλέπειν ὧι ἕκαστα δεῖ αἰσθάνεσθαι, ὀφθαλμοῖς μὲν ἄλλα, ὥσι δὲ ἕτερα, καὶ τὰ ἄλλα ὡσαύτως· καὶ τῷ νῷ πιστεῦειν ἄλλα ὁρᾶν, καὶ μὴ τὸ νοεῖν ἀκούειν νομίζειν ἢ ὁρᾶν, ὥσπερ ἂν εἰ τοῖς ὥσιν ἐπιτάττοιεν βλέπειν, καὶ τὰς φωνὰς οὐκ εἶναι, ὅτι μὴ ὁρῶνται. Χρῆ δὲ ἐννοεῖν, ὥς εἰσιν ἐπιλελησμένοι, οὗ καὶ ἐξ ἀρχῆς εἰς νῦν ποθοῦσι καὶ ἐφίενται αὐτοῦ. Πάντα γὰρ ὀρέγεται ἐκείνου καὶ ἐφίεται αὐτοῦ φύσεως ἀνάγκῃ, ὥσπερ ἀπομεμαντευμένα, ὥς ἄνευ αὐτοῦ οὐ δύναται εἶναι. Καὶ τοῦ μὲν καλοῦ ἤδη οἷον εἰδόσι καὶ ἐγρηγορόσιν ἢ ἀντίληψις καὶ τὸ θάμβος, καὶ τοῦ ἔρωτος ἢ ἔγερσις· τὸ δ' ἀγαθόν, ἅτε πάλοι παρὸν εἰς ἔφεσιν σύμφυτον, καὶ κοιμωμένους πάρεστι καὶ οὐ θαμβεῖ ποτε ἰδόντας, ὅτι σύνεστιν αἰεὶ καὶ οὐ ποτὲ ἢ ἀνάμνησις· οὐ μὴν ὁρῶσιν αὐτό, ὅτι κοιμωμένοις πάρεστι. Τοῦ δὲ καλοῦ ὁ ἔρω, ὅταν παρῇ, ὀδύνας δίδωσιν, ὅτι δεῖ ἰδόντας ἐφίεσθαι. Δεύτερος ὦν οὗτος ὁ ἔρω καὶ ἤδη συνιέντων μᾶλλον δεύτερον μηνύει τὸ καλὸν εἶναι· ἡ δὲ ἀρχαιότερα τούτου καὶ ἀναίσθητος ἔφεσις ἀρχαιότερόν φησι καὶ τὰγαθὸν εἶναι καὶ πρότερον τούτου. Καὶ οἶονται δὲ τὰγαθὸν λαβόντες ἀρκεῖν αὐτοῖς ἅπαντες· εἰς γὰρ τὸ τέλος ἀφίχθαι· τὸ δὲ καλὸν οὔτε πάντες εἶδον γενόμενόν [τό] τε καλὸν αὐτῷ οἶονται εἶναι, ἀλλ' οὐκ αὐτοῖς, οἷα καὶ τὸ τῆιδε κάλλος· τοῦ γὰρ ἔχοντος τὸ κάλλος εἶναι. Καὶ καλοῖς εἶναι δοκεῖν ἀρκεῖ, κἂν μὴ ᾧσι· τὸ δ' ἀγαθὸν οὐ δόξῃ ἐθέλουσιν ἔχειν. Ἀντιποιοῦνται γὰρ μάλιστα τοῦ πρώτου, καὶ φιλονεικοῦσι καὶ ἐρίζουσι τῷ καλῷ, ὥς καὶ αὐτῷ γεγονότι ὥσπερ αὐτοῖ· οἷον εἴ τις ὕστερος ἀπὸ βασιλέως τῷ μετὰ βασιλέα εἰς ἀξίωσιν ἴσην βούλοιτο ἰέναι, ὥς ἀφ' ἐνὸς καὶ τοῦ αὐτοῦ ἐκείνῳ γεγεννημένος, ἀγνοῶν ὥς ἀνήρτηται μὲν καὶ αὐτὸς εἰς βασιλέα, ἔστι δὲ ἐκεῖνος πρὸ αὐτοῦ. Ἀλλ' οὐν ἡ τῆς πλάνης αἰτία τὸ μετέχειν ἅμφω τοῦ αὐτοῦ καὶ πρότερον τὸ ἐν ἀμφοτέρων εἶναι, καὶ ὅτι κακεῖ τὸ μὲν ἀγαθὸν αὐτὸ οὐ δεῖται τοῦ καλοῦ, τὸ δὲ καλὸν ἐκείνου. Καὶ ἔστι δὲ τὸ μὲν ἥπιον καὶ προσηγνὲς καὶ ἀβρότερον καί, ὥς ἐθέλει τις, παρὸν αὐτῷ· τὸ δὲ θάμβος ἔχει καὶ ἐκπληξιν καὶ συμμιγῇ τῷ ἀλγύνοντι τὴν ἡδονήν. Καὶ γὰρ αὐτὸ καὶ ἔλκει ἀπὸ τοῦ ἀγαθοῦ τοὺς οὐκ εἰδότας, ὥσπερ ἀπὸ πατρὸς τὸ ἐρώμενον· νεώτερον γάρ· τὸ δὲ πρεσβύτερον οὐ χρόνῳ, ἀλλὰ τῷ ἀληθεῖ, ὃ

καὶ τὴν δύναμιν προτέραν ἔχει· πᾶσαν γὰρ ἔχει· τὸ γὰρ μετ' αὐτὸ οὐ πᾶσαν, ἀλλ' ὅση μετ' αὐτὸν καὶ ἀπ' αὐτοῦ. Ὡστε ἐκεῖνος καὶ ταύτης κύριος, οὐ δεηθεὶς οὗτος τῶν ἐξ αὐτοῦ γενομένων, ἀλλὰ πᾶν καὶ ὅλον ἀφείς τὸ γενόμενον, ὅτι μὴ ἐδεῖτο μηδὲν αὐτοῦ, ἀλλ' ἔστιν ὁ αὐτός, οἷος καὶ πρὶν τοῦτο γεννησάι. Ἐπεὶ οὐδ' ἂν ἐμέλησεν αὐτῷ μὴ γενομένου· ἐπεὶ οὐδ' εἰ ἄλλωι δυνατόν ἦν γενέσθαι ἐξ αὐτοῦ, ἐφθόνησεν ἄν· νῦν δὲ οὐκ ἔστιν οὐδὲν γενέσθαι· οὐδὲν γάρ ἐστιν ὃ μὴ γέγονε γενομένων τῶν πάντων. Αὐτὸς δὲ οὐκ ἦν τὰ πάντα, ἴν' ἂν ἐδεήθη αὐτῶν, ὑπερβεβηκώς δὲ τὰ πάντα οἷός τε ἦν καὶ ποιεῖν αὐτὰ καὶ ἐφ' ἑαυτῶν ἐᾶσαι εἶναι αὐτὸς ὑπὲρ αὐτῶν ὢν.

[13] Ἔδει δὲ καὶ τὰγαθὸν αὐτὸν ὄντα καὶ μὴ ἀγαθὸν μὴ ἔχειν ἐν αὐτῷ μηδέν, ἐπεὶ μηδὲ ἀγαθόν. Ὁ γὰρ ἔξει, ἢ ἀγαθὸν ἔχει ἢ οὐκ ἀγαθόν· ἀλλ' οὔτε ἐν τῷ ἀγαθῷ τῷ κυρίως καὶ πρώτως ἀγαθῷ τὸ μὴ ἀγαθόν, οὔτε τὸ ἀγαθὸν ἔχει τὸ ἀγαθόν. Εἰ οὖν μήτε τὸ οὐκ ἀγαθὸν μήτε τὸ ἀγαθὸν ἔχει, οὐδὲν ἔχει· εἰ οὖν οὐδὲν ἔχει, μόνον καὶ ἔρημον τῶν ἄλλων ἐστίν. Εἰ οὖν τὰ ἄλλα ἢ ἀγαθὰ ἐστί καὶ οὐ τὰγαθὸν ἢ οὐκ ἀγαθὰ ἐστίν, οὐδέτερα δὲ τούτων ἔχει, οὐδὲν ἔχων τῷ μηδέν ἔχειν ἐστὶ τὸ ἀγαθόν. Εἰ δ' ἄρα τις ὅτιοις αὐτῷ προστίθῃσιν, ἢ οὐσίαν ἢ νοῦν ἢ καλόν, τῇ προσθήκῃ ἀφαιρεῖται αὐτοῦ τὰγαθὸν εἶναι. Πάντα ἄρα ἀφελὼν καὶ οὐδὲν περὶ αὐτοῦ εἰπὼν οὐδὲ τι ψευδάμενος, ὥς ἔστι παρ' αὐτῷ, εἶασε τὸ ἔστιν οὐδὲν καταμαρτυρήσας τῶν οὐ παρόντων, οἷον οἱ μὴ ἐπιστήμηι τοὺς ἐπαίνους ποιοῦμενοι, οἱ ἐλαττοῦσι τὴν τῶν ἐπαινουμένων δόξαν προστιθέντες αὐτοῖς ἃ τῆς ἀξίας αὐτῶν ἐστίν ἐλάττω, ἀποροῦντες ἀληθεῖς εἰπεῖν περὶ τῶν ὑποκειμένων προσώπων τοὺς λόγους. Καὶ οὖν καὶ ἡμεῖς μηδὲν τῶν ὑστέρων καὶ τῶν ἐλαττόνων προστιθῶμεν, ἀλλ' ὥς ὑπὲρ ταῦτα ἰὼν ἐκεῖνος τούτων αἷτιος ἦι, ἀλλὰ μὴ αὐτὸς ταῦτα. Καὶ γὰρ αὐτὸ φύσις ἀγαθοῦ οὐ πάντα εἶναι οὐδ' αὐτὸ ἐν τι τῶν πάντων· εἴη γὰρ ἂν ὑπὸ ἐν καὶ ταῦτὸν τοῖς ἅπασιν, ὑπὸ δὲ ταῦτὸν ὃν τοῖς πᾶσι διαφέροι ἂν τῷ ἰδίῳ μόνον καὶ διαφορᾷ καὶ προσθήκῃ. Ἔσται τοίνυν δύο, οὐχ ἓν, ὧν τὸ μὲν οὐκ ἀγαθόν, τὸ κοινόν, τὸ δὲ ἀγαθόν. Μικτὸν ἄρα ἔσται ἐξ ἀγαθοῦ καὶ οὐκ ἀγαθοῦ· οὐκ ἄρα καθαρῶς ἀγαθὸν οὐδὲ πρώτως, ἀλλ' ἐκεῖνο ἂν εἴη πρώτως, οὗ μετέχον παρὰ τὸ κοινόν γεγένηται ἀγαθόν. Μεταλήψει μὲν δὴ αὐτὸ ἀγαθόν· οὗ δὲ μετέλαβεν, οὐδὲν τῶν πάντων. [Οὐδὲν ἄρα τῶν πάντων τὸ ἀγαθόν.] Ἀλλ' εἰ ἐν αὐτῷ τοῦτο τὸ ἀγαθόν – διαφορὰ γάρ, καθ' ἣν τοῦτο τὸ σύνθετον ἦν ἀγαθόν – δεῖ αὐτῷ παρ' ἄλλου εἶναι. Ἦν δὲ αὐτὸ ἀπλοῦν καὶ μόνον ἀγαθόν· πολλῷ ἄρα τὸ ἀπ' οὗ μόνον ἀγαθόν. Τὸ ἄρα πρώτως καὶ τὰγαθὸν ὑπὲρ τε πάντα τὰ ὄντα ἀναπέφανται ἡμῖν καὶ μόνον ἀγαθὸν καὶ οὐδὲν ἔχον ἐν ἑαυτῷ, ἀλλὰ ἀμιγῆς πάντων καὶ ὑπὲρ πάντα καὶ αἷτιον τῶν πάντων. Οὐ γὰρ δὴ ἐκ κακοῦ τὸ καλὸν οὐδὲ τὰ ὄντα οὐδ' αὐτὸ ἐξ ἀδιαφόρων. Κρεῖττον γὰρ τὸ ποιοῦν τοῦ ποιουμένου· τελειότερον γάρ.

στ: Περὶ τοῦ τὸ ἐπέκεινα τοῦ ὄντος μὴ νοεῖν.

[1] Τὸ μὲν ἐστὶ νοεῖν ἄλλο ἄλλο, τὸ δὲ αὐτὸ αὐτό, ὃ ἤδη φεύγει μᾶλλον τὸ δύο εἶναι. Τὸ δὲ πρότερον λεχθὲν βούλεται καὶ αὐτό, ἀλλ' ἦττον δύναται· παρ' αὐτῷ μὲν γὰρ ἔχει ὁ ὁρᾶι, ἕτερόν γε μὴν ὄν ἐκείνου. Τὸ δὲ οὐ κεχώριται τῇ οὐσίαι, ἀλλὰ συνὸν αὐτῷ ὁρᾶι ἑαυτό. Ἀμφω οὖν γίνεται ἐν ὄν. Μᾶλλον οὖν νοεῖ, ὅτι ἔχει, καὶ πρώτως νοεῖ, ὅτι τὸ νοοῦν δεῖ ἐν καὶ δύο εἶναι. Εἴτε γὰρ μὴ ἐν, ἄλλο τὸ νοοῦν, ἄλλο τὸ νοοῦμενον ἔσται – οὐκ ἂν οὖν πρώτως νοοῦν εἴη, ὅτι ἄλλου τὴν νόησιν λαμβάνον οὐ τὸ πρώτως νοοῦν ἔσται, ὅτι ὁ νοεῖ οὐκ ἔχει ὡς αὐτοῦ, ὥστε οὐδ' αὐτό· ἢ εἰ ἔχει ὡς αὐτό, ἵνα κυρίως νοῇ, τὰ δύο ἐν ἔσται· δεῖ ἄρα ἐν εἶναι ἀμφω – εἴτε ἐν μὲν, μὴ δύο δὲ αὐτὸ ἔσται, ὃ τι νοήσῃ οὐχ ἔξει· ὥστε οὐδὲ νοοῦν ἔσται. Ἀπλοῦν ἄρα καὶ οὐχ ἀπλοῦν δεῖ εἶναι. Μᾶλλον δ' ἂν τις αὐτὸ τοιοῦτον ὄν ἔλοι ἀπὸ τῆς ψυχῆς ἀναβαίνων· ἐνταῦθα γὰρ διαιρεῖν ράδιον, καὶ ρᾶιον ἂν τις τὸ διπλοῦν ἴδοι. Εἰ οὖν τις διπλοῦν φῶς ποιήσῃ, τὴν μὲν ψυχὴν κατὰ τὸ ἦττον, τὸ δὲ νοητὸν αὐτῆς κατὰ τὸ καθαρώτερον, εἴτα ποιήσῃ καὶ τὸ ὁρῶν ἴσον εἶναι φῶς τῷ ὁρωμένῳ, οὐκ ἔχων ἐτι χωρίζειν τῇ διαφορᾷ ἐν τὰ δύο θήσεται νοῶν μὲν, ὅτι δύο ἦν, ὁρῶν δὲ ἤδη ἐν· οὕτω νοῦν καὶ νοητὸν αἰρήσῃ. Ἡμεῖς μὲν οὖν τῷ λόγῳ ἐκ δύο ἐν πεποιήκαμεν, τὸ δ' ἀνάπαλιν ἐξ ἐνός ἐστὶ δύο, ὅτι νοεῖ, ποιοῦν αὐτὸ δύο, μᾶλλον δὲ ὄν, ὅτι νοεῖ, δύο, καὶ ὅτι αὐτό, ἐν.

[2] Εἰ δὴ τὸ μὲν πρώτως νοοῦν, τὸ δὲ ἤδη ἄλλως νοοῦν, τὸ ἐπέκεινα τοῦ πρώτως νοοῦντος οὐκ ἂν ἐτι νοοῖ· νοῦν γὰρ δεῖ γενέσθαι, ἵνα νοῇ, ὄντα δὲ νοῦν καὶ νοητὸν ἔχειν καὶ πρώτως νοοῦντα ἔχειν τὸ νοητὸν ἐν αὐτῷ. Νοητὸν δὲ ὄν οὐκ ἀνάγκη πᾶν καὶ νοοῦν ἐν αὐτῷ ἔχειν καὶ νοεῖν· ἔσται γὰρ οὐ μόνον νοητόν, ἀλλὰ καὶ νοοῦν, πρῶτόν τε οὐκ ἔσται δύο ὄν. Ὅ τε νοῦς ὁ τὸ νοητὸν ἔχων οὐκ ἂν συσταίῃ μὴ οὔσης οὐσίας καθαρῶς νοητοῦ, ὃ πρὸς μὲν τὸν νοῦν νοητὸν ἔσται, καθ' ἑαυτὸ δὲ οὔτε νοοῦν οὔτε νοητὸν κυρίως ἔσται· τό τε γὰρ νοητὸν ἐτέρῳ ὃ τε νοῦς τὸ ἐπιβάλλον τῇ νοήσῃ κενὸν ἔχει ἄνευ τοῦ λαβεῖν καὶ ἐλεῖν τὸ νοητὸν ὃ νοεῖ· οὐ γὰρ ἔχει τὸ νοεῖν ἄνευ τοῦ νοητοῦ. Τότε οὖν τέλεον, ὅταν ἔχη; Ἔδει δὲ πρὸ τοῦ νοεῖν τέλεον εἶναι παρ' αὐτοῦ τῆς οὐσίας. Ὡς ἄρα τὸ τέλεον ὑπάρξει, πρὸ τοῦ νοεῖν τοῦτο ἔσται· οὐδὲν ἄρα δεῖ αὐτῷ τοῦ νοεῖν· αὐτάρκης γὰρ πρὸ τούτου· οὐκ ἄρα νοήσῃ. Τὸ μὲν ἄρα οὐ νοεῖ, τὸ δὲ πρώτως νοεῖ, τὸ δὲ νοήσῃ δευτέρως. Ἔτι εἰ νοήσῃ τὸ πρῶτον, ὑπάρξει τι αὐτῷ· οὐκ ἄρα πρῶτον, ἀλλὰ καὶ δεύτερον καὶ οὐχ ἓν, ἀλλὰ πολλὰ ἤδη καὶ πάντα ὅσα νοήσῃ· καὶ γὰρ, εἰ μόνον ἑαυτόν, πολλὰ ἔσται.

[3] Εἰ δὲ πολλὰ τὸ αὐτὸ οὐδὲν κωλύειν φήσουσιν, ἐν τούτοις ὑποκείμενον ἔσται· οὐ δύναται γὰρ πολλὰ μὴ ἐνός ὄντος, ἀφ' οὗ ἢ ἐν ᾧ, ἢ ὅλως ἐνός καὶ τούτου πρώτου τῶν ἄλλων ἀριθμουμένου, ὃ αὐτὸ ἐφ' ἑαυτοῦ δεῖ λαβεῖν μόνον. Εἰ δὲ ὁμοῦ εἴη μετὰ τῶν ἄλλων, δεῖ τοῦτο συλλαβόντα αὐτὸ μετὰ τῶν ἄλλων, ὅμως δὲ ἕτερον τῶν ἄλλων ὄν, ἐὰν ὡς μετ' ἄλλων, ζητεῖν δὲ τοῦτο τὸ ὑποκείμενον τοῖς ἄλλοις μηκέτι μετὰ τῶν ἄλλων, ἀλλὰ αὐτὸ καθ' ἑαυτό. Τὸ γὰρ ἐν τοῖς ἄλλοις αὐτὸ ὁμοιον μὲν ἂν εἴη τούτῳ, οὐκ ἂν δὲ εἴη τοῦτο. Ἀλλὰ δεῖ αὐτὸ μόνον εἶναι, εἰ μέλλοι καὶ ἐν ἄλλοις ὁρᾶσθαι· εἰ μὴ τις αὐτοῦ λέγοι

τὸ εἶναι σὺν τοῖς ἄλλοις τὴν ὑπόστασιν ἔχειν· οὐκ ἄρα ἀπλοῦν αὐτὸ ἔσται, οὐδὲ τὸ συγκείμενον ἐκ πολλῶν ἔσται· τό τε γὰρ οὐ δυνάμενον ἀπλοῦν εἶναι ὑπόστασιν οὐχ ἔξει, τό τε συγκείμενον ἐκ πολλῶν ἀπλοῦ οὐκ ὄντος οὐδ' αὐτὸ ἔσται. Ἐκάστου γὰρ ἀπλοῦ οὐ δυναμένου εἶναι οὐδ' ὑφeszτηκότος τινὸς ἐνὸς ἀπλοῦ ὑφ' ἑαυτοῦ τὸ συγκείμενον ἐκ πολλῶν, οὐδενὸς αὐτῶν ὑπόστασιν ἔχειν καθ' ἑαυτὸ [οὐ] δυνάμενον οὐδὲ παρέχειν αὐτὸ μετ' ἄλλου εἶναι τῷ ὅλως μὴ εἶναι, πῶς ἂν τὸ ἐκ πάντων εἴη σύνθετον ἐκ μὴ ὄντων γεγεννημένον, οὐ τί μὴ ὄντων, ἀλλ' ὅλως μὴ ὄντων; Εἰ ἄρα πολλὰ τί ἐστι, δεῖ πρὸ τῶν πολλῶν ἐν εἶναι. Εἰ οὖν τῷ νοοῦντι πλήθος, δεῖ ἐν τῷ [μὴ] πλήθει τὸ νοεῖν μὴ εἶναι. Ἦν δὲ τοῦτο τὸ πρῶτον. Ἐν τοῖς ὑστέροις ἄρα αὐτοῦ τὸ νοεῖν καὶ νοῦς ἔσται.

[4] Ἔτι εἰ τὸ ἀγαθὸν ἀπλοῦν καὶ ἀνενδεές δεῖ εἶναι, οὐδ' ἂν τοῦ νοεῖν δέοιτο· οὗ δὲ μὴ δεῖ αὐτῷ, οὐ παρέσται αὐτῷ, ἐπεὶ καὶ ὅλως οὐδὲν πάρεστιν αὐτῷ· οὐκ ἄρα πάρεστιν αὐτῷ τὸ νοεῖν. Καὶ νοεῖ οὐδέν, ὅτι μὴδὲ ἄλλο. Ἔτι ἄλλο νοῦς τοῦ ἀγαθοῦ· ἀγαθοειδὴς γὰρ τῷ τὸ ἀγαθὸν νοεῖν. Ἔτι ὡς ἐν τοῖς δυσὶν ὄντος ἐνὸς καὶ ἄλλου οὐχ οἷόν τε τοῦτο τὸ ἐν τῷ μετ' ἄλλου τὸ ἐν εἶναι, ἀλλ' ἔδει ἐν ἐφ' ἑαυτοῦ πρὸ τοῦ μετ' ἄλλου εἶναι, οὕτω δεῖ καὶ ἐν ᾧ μετ' ἄλλου τὸ ἐνυπάρχον ἀπλοῦν, καθ' αὐτὸ τοῦτο ἀπλοῦν εἶναι, οὐκ ἔχον οὐδὲν ἐν ἑαυτῷ τῶν ὅσα ἐν τῷ μετ' ἄλλων. Πόθεν γὰρ ἐν ἄλλῳ ἄλλο, μὴ πρότερον χωρὶς ὄντος ἀφ' οὗ τὸ ἄλλο; Τὸ μὲν γὰρ ἀπλοῦν οὐκ ἂν παρ' ἄλλου εἴη, ὁ δ' ἂν πολὺ ἦι ἢ δύο, δεῖ αὐτὸ ἀνηρτῆσθαι εἰς ἄλλο. Καὶ οὖν ἀπεικαστέον τὸ μὲν φωτὶ, τὸ δὲ ἐφεξῆς ἡλίῳ, τὸ δὲ τρίτον τῷ σελήνῃς ἄστρῳ κομιζομένῳ τὸ φῶς παρ' ἡλίου. Ψυχὴ μὲν γὰρ ἐπακτὸν νοῦν ἔχει ἐπιχρῶννύνα αὐτὴν νοερὰν οὔσαν, νοῦς δ' ἐν αὐτῷ οἰκεῖον ἔχει οὐ φῶς ὦν μόνον, ἀλλ' ὅ ἐστι πεφωτισμένον ἐν τῇ αὐτοῦ οὐσίᾳ, τὸ δὲ παρέχον τούτῳ τὸ φῶς οὐκ ἄλλο ὃν φῶς ἐστὶν ἀπλοῦν παρέχον τὴν δύναμιν ἐκείνῳ τοῦ εἶναι ὃ ἐστι. Τί ἂν οὖν αὐτὸ δέοιτό τινος; Οὐ γὰρ αὐτὸ τὸ αὐτὸ τῷ ἐν ἄλλῳ· ἄλλο γὰρ τὸ ἐν ἄλλῳ ἐστὶ τοῦ αὐτοῦ καθ' αὐτὸ ὄντος.

[5] Ἔτι τὸ πολὺ ζητοῖ ἂν ἑαυτὸ καὶ ἐθέλοι ἂν συννεύειν καὶ συναισθάνεσθαι αὐτοῦ. Ὁ δ' ἐστὶ πάντῃ ἐν, ποῦ χωρήσεται πρὸς αὐτό; Ποῦ δ' ἂν δέοιτο συναισθήσεως; Ἀλλ' ἐστὶ τὸ αὐτὸ καὶ συναισθήσεως καὶ πάσης κρεῖττον νοήσεως. Τὸ γὰρ νοεῖν οὐ πρῶτον οὔτε τῷ εἶναι οὔτε τῷ τίμιον εἶναι, ἀλλὰ δεύτερον καὶ γενόμενον, ἐπειδὴ ὑπέστη τὸ ἀγαθὸν καὶ [τὸ] γενόμενον ἐκίνησε πρὸς αὐτό, τὸ δ' ἐκινήθη τε καὶ εἶδε. Καὶ τοῦτό ἐστι νοεῖν, κίνησις πρὸς ἀγαθὸν ἐφίεμενον ἐκείνου· ἢ γὰρ ἔφεσις τὴν νόησιν ἐγέννησε καὶ συνυπέστησεν αὐτῇ· ἐφεσις γὰρ ὄψεως ὄρασις. Οὐδὲν οὖν δεῖ αὐτὸ τὸ ἀγαθὸν νοεῖν· οὐ γάρ ἐστὶν ἄλλο αὐτοῦ τὸ ἀγαθόν. Ἐπεὶ καὶ ὅταν τὸ ἕτερον παρὰ τὸ ἀγαθὸν αὐτὸ νοῇ, τῷ ἀγαθοειδὲς εἶναι νοεῖ καὶ ὁμοίωμα ἔχει πρὸς τὸ ἀγαθὸν καὶ ὡς ἀγαθὸν καὶ ἐφετὸν αὐτῷ γενόμενον νοεῖ καὶ οἷον φαντασίαν τοῦ ἀγαθοῦ λαμβάνον. Εἰ δ' αἰεὶ οὕτως, αἰεὶ τοῦτο. Καὶ γὰρ αὖ ἐν τῇ νοήσει αὐτοῦ κατὰ συμβεβηκὸς αὐτὸ νοεῖ· πρὸς γὰρ τὸ ἀγαθὸν βλέπων αὐτὸν νοεῖ. Ἐνεργοῦντα γὰρ αὖ ἑαυτὸν νοεῖ· ἢ δ' ἐνέργεια ἀπάντων πρὸς τὸ ἀγαθόν.

[6] Εἰ δὴ ταῦτα ὀρθῶς λέγεται, οὐκ ἂν ἔχοι χώραν νοήσεως ἡντινοῦν τὸ ἀγαθόν· ἄλλο γὰρ δεῖ τῷ νοοῦντι τὸ ἀγαθὸν εἶναι. Ἀνενέργητον οὖν. Καὶ τί

δεῖ ἐνεργεῖν τὴν ἐνέργειαν; Ὅλως μὲν γὰρ οὐδεμία ἐνέργεια ἔχει αὖ πάλιν ἐνέργειαν. Εἰ δέ γε ταῖς ἄλλαις ταῖς εἰς ἄλλο ἔχουσιν ἐπανενεγκεῖν, τὴν γε πρώτην ἀπασῶν, εἰς ἣν αἱ ἄλλαι ἀνήρτηνται, αὐτὸ ἔαν δεῖ τοῦτο ὃ ἐστίν, οὐδὲν αὐτῇ ἐτι προστιθέντας. Ἡ οὖν τοιαύτη ἐνέργεια οὐ νόησις· οὐ γὰρ ἔχει ὁ νοῆσει· αὐτὸ γὰρ πρῶτον. Ἐπειτα οὐδ' ἡ νόησις νοεῖ, ἀλλὰ τὸ ἔχον τὴν νόησιν· δύο οὖν πάλιν αὖ ἐν τῷ νοοῦντι γίγνεται· τοῦτο δὲ οὐδαμῇ δύο. Ἐτι δὲ μᾶλλον ἴδοι ἂν τις τοῦτο, εἰ λάβοι, πῶς ἐν παντὶ τὸ νοοῦν σαφέστερον ὑπάρχει, ἢ διπλῇ φύσις αὕτη. Λέγομεν τὰ ὄντα ὡς ὄντα καὶ αὐτὸ ἕκαστον καὶ τὰ ἀληθῶς ὄντα ἐν τῷ νοητῷ τόπῳ εἶναι οὐ μόνον, ὅτι τὰ μὲν μένει ὡσαύτως τῇ οὐσίᾳ, τὰ δὲ ῥεῖ καὶ οὐ μένει, ὅσα ἐν αἰσθήσει – τάχα γὰρ καὶ ἐν τοῖς αἰσθητοῖς ἔστι τὰ μένοντα – ἀλλὰ μᾶλλον, ὅτι τὸ τέλεον τοῦ εἶναι παρ' αὐτῶν ἔχει. Δεῖ γὰρ τὴν πρώτως λεγομένην οὐσίαν οὐκ εἶναι τοῦ εἶναι σκιάν, ἀλλ' ἔχειν πληρὴς τὸ εἶναι. Πληρὴς δέ ἐστι τὸ εἶναι, ὅταν εἶδος τοῦ νοεῖν καὶ ζῆν λάβῃ. Ὅμοῦ ἄρα τὸ νοεῖν, τὸ ζῆν, τὸ εἶναι ἐν τῷ ὄντι. Εἰ ἄρα ὄν, καὶ νοῦς, καὶ εἰ νοῦς, καὶ ὄν, καὶ τὸ νοεῖν ὁμοῦ μετὰ τοῦ εἶναι. Πολλὰ ἄρα καὶ οὐχ ἐν τῷ νοεῖν. Ἀνάγκη τοίνυν τῷ μὴ τοιούτῳ μὴδὲ τὸ νοεῖν εἶναι. Καὶ καθέκαστα δὲ ἐπιούσιν [ἀνθρώπου νόησις καὶ] ἄνθρωπος καὶ νόησις ἵππου καὶ ἵππος καὶ δικαίου νόησις καὶ δίκαιον. Διπλᾶ τοίνυν ἅπαντα καὶ τὸ ἐν δύο, καὶ αὖ τὰ δύο εἰς ἐν ἔρχεται. Ὁ δὲ οὐκ ἔστι τούτων οὐθ' ἐν ἕκαστον, οὐδὲ ἐκ πάντων τῶν δύο οὐδ' ὅλως δύο. Ὅπως δὲ τὰ δύο ἐκ τοῦ ἐνός, ἐν ἄλλοις. Ἀλλ' ἐπέκεινα οὐσίας ὄν τι καὶ τοῦ νοεῖν ἐπέκεινα εἶναι· οὐ τοίνυν οὐδ' ἐκεῖνο ἄτοπον, εἰ μὴ οἶδεν ἑαυτόν· οὐ γὰρ ἔχει παρ' ἑαυτῷ, ὃ μάθητι, εἷς ὢν. Ἀλλ' οὐδὲ τὰ ἄλλα δεῖ αὐτὸν εἰδέναι· κρεῖττον γὰρ τι καὶ μεῖζον δίδωσιν αὐτοῖς τοῦ εἰδέναι αὐτά – ἦν τὸ ἀγαθὸν τῶν ἄλλων – ἀλλὰ μᾶλλον ἐν τῷ αὐτῷ, καθόσον δύναται, ἐφάπτεσθαι ἐκείνου.

ζ: Περὶ τοῦ εἰ καὶ τῶν καθέκαστά ἐστιν εἶδη.

[1] Εἰ καὶ τοῦ καθέκαστόν ἐστιν ἰδέα; Ἡ εἰ ἐγὼ καὶ ἕκαστος τὴν ἀναγωγὴν ἐπὶ τὸ νοητὸν ἔχει, καὶ ἐκάστου ἡ ἀρχὴ ἐκεῖ. Ἡ εἰ μὲν αἰεὶ Σωκράτης καὶ ψυχὴ Σωκράτους, ἔσται Αὐτοσωκράτης, καθὼς ἡ ψυχὴ καθέκαστα καὶ [ὡς λέγεται] ἐκεῖ [ὡς λέγεται ἐκεῖ]. Εἰ δ' οὐκ αἰεὶ, ἀλλὰ ἄλλοτε ἄλλη γίγνεται ὁ πρότερον Σωκράτης, οἷον Πυθαγόρας ἢ τις ἄλλος, οὐκέτι ὁ καθέκαστα οὗτος κάκεῖ. Ἀλλ' εἰ ἡ ψυχὴ ἐκάστου ὧν διεξέρχεται τοὺς λόγους ἔχει πάντων, πάντες αὖ ἐκεῖ· ἐπεὶ καὶ λέγομεν, ὅσους ὁ κόσμος ἔχει λόγους, καὶ ἐκάστην ψυχὴν ἔχειν. Εἰ οὖν καὶ ὁ κόσμος μὴ ἀνθρώπου μόνου, ἀλλὰ καὶ τῶν καθέκαστα ζώων, καὶ ἡ ψυχὴ· ἄπειρον οὖν τὸ τῶν λόγων ἔσται, εἰ μὴ ἀνακάμπει περιόδους, καὶ οὕτως ἡ ἀπειρία ἔσται πεπερασμένη, ὅταν ταῦτά ἀποδιδῶται. Εἰ οὖν ὅλως πλείω τὰ γινόμενα τοῦ παραδείγματος, τί δεῖ εἶναι τῶν ἐν μιᾷ περιόδῳ πάντων γινομένων λόγους καὶ παραδείγματα; Ἀρκεῖν γὰρ ἓνα ἄνθρωπον εἰς πάντας ἀνθρώπους, ὥσπερ καὶ ψυχὰς ὠρισμένας ἀνθρώπους ποιοῦσας ἀπείρους. Ἡ τῶν διαφορῶν οὐκ ἔστιν εἶναι τὸν αὐτὸν λόγον, οὐδὲ ἀρκεῖ ἄνθρωπος πρὸς παράδειγμα τῶν τινῶν ἀνθρώπων διαφερόντων ἀλλήλων οὐ τῇ ὕλῃ μόνον, ἀλλὰ καὶ ἰδικαῖς διαφοραῖς μυρίαῖς· οὐ γὰρ ὡς αἱ εἰκόνες Σωκράτους πρὸς τὸ ἀρχέτυπον, ἀλλὰ δεῖ τὴν διάφορον ποιήσιν ἐκ διαφορῶν λόγων. Ἡ δὲ πᾶσα περίοδος πάντας ἔχει τοὺς λόγους, αὐθις δὲ τὰ αὐτὰ πάλιν κατὰ τοὺς αὐτοὺς λόγους. Τὴν δὲ ἐν τῷ νοητῷ ἀπειρίαν οὐ δεῖ δεδιέναι· πᾶσα γὰρ ἐν ἀμερεῖ, καὶ οἷον πρόεισιν, ὅταν ἐνεργῇ.

[2] Ἀλλ' εἰ αἱ μίξεις τῶν λόγων ἄρρενος καὶ θήλεος διαφοροὺς ποιοῦσιν, οὐκέτι τοῦ γινομένου ἐκάστου λόγος τις ἔσται, ὃ τε ἐκάτερος γεννῶν, οἷον ὁ ἄρρην, οὐ κατὰ διαφοροὺς λόγους ποιήσει, ἀλλὰ καθ' ἓνα τὸν αὐτοῦ ἢ πατρὸς αὐτοῦ. Ἡ οὐδὲν κωλύει καὶ κατὰ διαφοροὺς τῷ τοὺς πάντας ἔχειν αὐτούς, ἄλλους δὲ αἰεὶ προχείρους. Ὅταν δὲ ἐκ τῶν αὐτῶν γονέων διάφοροι; Ἡ διὰ τὴν οὐκ ἴσην ἐπικράτησιν. Ἀλλ' ἐκεῖνο, ὅτι οὐκ – εἰ ἐν τῷ φαίνεσθαι – ὅτε μὲν κατὰ τὸ ἄρρεν τὸ πλείστον, ὅτε δὲ κατὰ τὸ θῆλυ, ἢ κατὰ τὸ ἴσον μέρος ἔδωκεν ἐκάτερος, ἀλλ' ὅλον μὲν ἔδωκε καὶ ἔγκειται, κρατεῖ δὲ τῆς ὕλης μέρος ἐκατέρου ἢ θάτερον. Οἱ δὲ ἐν ἄλλῃ χώρῃ πῶς διάφοροι; Ἄρ' οὖν ἡ ὕλη τὸ διάφορον οὐχ ὁμοίως κρατουμένη; Πάντες ἄρα χωρὶς ἐνὸς παρὰ φύσιν. Εἰ δὲ τὸ διάφορον πολλαχοῦ καλόν, οὐχ ἐν τῷ εἶδος. Ἀλλὰ τῷ αἰσχει μόνῳ ἀποδοτέον τὸ παρὰ τὴν ὕλην κάκεῖ τῶν τελείων λόγων κεκρυμμένων μὲν, δοθέντων δὲ ὅλων. Ἀλλ' ἔστωσαν διάφοροι οἱ λόγοι· τί δεῖ τοσούτους, ὅσοι οἱ γινόμενοι ἐν μιᾷ περιόδῳ, εἴπερ ἐν τῶν αὐτῶν διδομένων διαφοροὺς ἐξῴθεν φαίνεσθαι; Ἡ συγκεχώρηται τῶν ὅλων διδομένων, ζητεῖται δέ, εἰ τῶν αὐτῶν κρατούντων. Ἄρ' οὖν, ὅτι τὸ ταῦτόν πάντῃ ἐν τῇ ἐτέρᾳ περιόδῳ, ἐν ταύτῃ δὲ οὐδὲν πάντῃ ταυτόν;

[3] Πῶς οὖν ἐπὶ πολλῶν διδύμων διαφοροὺς φήσομεν τοὺς λόγους; Εἰ δὲ καὶ ἐπὶ τὰ ἄλλα ζῶιά τις ἴοι καὶ τὰ πολύτοκα μάλιστα; Ἡ, ἐφ' ὧν ἀπαράλλακτα, εἷς λόγος. Ἀλλ' εἰ τοῦτο, οὐχ, ὅσα τὰ καθέκαστα, τοσοῦτοι καὶ οἱ λόγοι. Ἡ ὅσα διάφορα τὰ καθέκαστα, καὶ διάφορα οὐ τῷ ἐλλείπειν κατὰ

τὸ εἶδος. Ἡ τί κωλύει καὶ ἐν οἷς ἀδιάφορα; Εἴπερ τινὰ ὅλως ἐστὶ πάντη ἀδιάφορα. Ὡς γὰρ ὁ τεχνίτης, κὰν ἀδιάφορα ποιῇ, δεῖ ὅμως τὸ ταὐτὸν διαφορᾷ λαμβάνειν λογικῇ, καθ' ἣν ἄλλο ποιήσῃ προσφέρων διάφορόν τι τῷ αὐτῷ· ἐν δὲ τῇ φύσει μὴ λογισμῷ γινομένου τοῦ ἐτέρου, ἀλλὰ λόγοις μόνον, συνεζευχθαι δεῖ τῷ εἶδει τὸ διάφορον· ἡμεῖς δὲ λαμβάνειν τὴν διαφορὰν ἀδυνατοῦμεν. Καὶ εἰ μὲν ἡ ποίησις ἔχει τὸ εἰκῇ τοῦ ὁποσαοῦν, ἄλλος λόγος· εἰ δὲ μεμέτρηται, ὅποσα τινὰ εἴη, τὸ ποσὸν ὠρισμένον ἔσται τῇ τῶν λόγων ἀπάντων ἐξελίσσει καὶ ἀναπλώσει· ὥστε, ὅταν παύσῃται πάντα, ἀρχὴ ἄλλη· ὅποσον γὰρ δεῖ τὸν κόσμον εἶναι, καὶ ὅποσα ἐν τῷ ἑαυτοῦ βίῳ διεξελεύσεται, κεῖται ἐξ ἀρχῆς ἐν τῷ ἔχοντι τοὺς λόγους. Ἄρ' οὖν καὶ ἐπὶ τῶν ἄλλων ζώων, ἐφ' ὧν πλῆθος ἐκ μιᾶς γενέσεως, τοσούτους τοὺς λόγους; Ἡ οὐ φοβητέον τὸ ἐν τοῖς σπέρμασι καὶ τοῖς λόγοις ἄπειρον ψυχῆς τὰ πάντα ἐχούσης. Ἡ καὶ ἐν νῶι, ἥ ἐν ψυχῇ, τὸ ἄπειρον τούτων ἀνάπαλιν τῶν ἐκεῖ προχείρων.

η: Περὶ τοῦ νοητοῦ κάλλους.

[1] Ἐπειδὴ φαμεν τὸν ἐν θεαί τοῦ νοητοῦ κόσμου γεγεννημένον καὶ τὸ τοῦ ἀληθινοῦ νοῦ κατανοήσαντα κάλλος τοῦτον δυνήσεσθαι καὶ τὸν τούτου πατέρα καὶ τὸν ἐπέκεινα νοῦ εἰς ἔννοιαν βαλέσθαι, πειραθῶμεν ἰδεῖν καὶ εἰπεῖν ἡμῖν αὐτοῖς, ὡς οἷόν τε τὰ τοιαῦτα εἰπεῖν, πῶς ἂν τις τὸ κάλλος τοῦ νοῦ καὶ τοῦ κόσμου ἐκείνου θεάσαιοτο. Κειμένων τοίνυν ἀλλήλων ἐγγύς, ἔστω δέ, εἰ βούλει, [δύο] λίθων ἐν ὄγκῳ, τοῦ μὲν ἀρρυθμίστου καὶ τέχνης ἀμοιρου, τοῦ δὲ ἤδη τέχνῃ κεκρατημένου εἰς ἄγαλμα θεοῦ ἢ καὶ τινος ἀνθρώπου, θεοῦ μὲν Χάριτος ἢ τινος Μούσης, ἀνθρώπου δὲ μὴ τινος, ἀλλ' ὃν ἐκ πάντων καλῶν πεποίηκεν ἡ τέχνη, φανείη μὲν ἂν ὁ ὑπὸ τῆς τέχνης γεγεννημένος εἰς εἶδους κάλλος καλὸς οὐ παρὰ τὸ εἶναι λίθος – ἦν γὰρ ἂν καὶ ὁ ἕτερος ὁμοίως καλός – ἀλλὰ παρὰ τοῦ εἶδους, ὃ ἐνήκεν ἡ τέχνη. Τοῦτο μὲν τοίνυν τὸ εἶδος οὐκ εἶχεν ἡ ὕλη, ἀλλ' ἦν ἐν τῷ ἐννοήσαντι καὶ πρὶν ἐλθεῖν εἰς τὸν λίθον· ἦν δ' ἐν τῷ δημιουργῷ οὐ καθόσον ὀφθαλμοὶ ἢ χεῖρες ἦσαν αὐτῷ, ἀλλ' ὅτι μετεῖχε τῆς τέχνης. Ἦν ἄρα ἐν τῇ τέχνῃ τὸ κάλλος τοῦτο ἄμεινον πολλῶ· οὐ γὰρ ἐκεῖνο ἦλθεν εἰς τὸν λίθον τὸ ἐν τῇ τέχνῃ, ἀλλ' ἐκεῖνο μὲν μένει, ἄλλο δὲ ἀπ' ἐκείνης ἔλαττον ἐκείνου· καὶ οὐδὲ τοῦτο ἔμεινε καθαρὸν ἐν αὐτῷ, οὐδὲ οἷον ἐβούλετο, ἀλλ' ὅσον εἶξεν ὁ λίθος τῇ τέχνῃ. Εἰ δ' ἡ τέχνη ὃ ἐστὶ καὶ ἔχει τοιοῦτο ποιεῖ – καλὸν δὲ ποιεῖ κατὰ λόγον οὗ ποιεῖ – μειζόνως καὶ ἀλθεσετέρως καλὴ ἐστὶ τὸ κάλλος ἔχουσα τὸ τέχνης μείζον μέντοι καὶ κάλλιον, ἢ ὅσον ἐστὶν ἐν τῷ ἔξῳ. Καὶ γὰρ ὅσῳ ἰὸν εἰς τὴν ὕλην ἐκτέταται, τόσῳ ἀσθενέστερον τοῦ ἐν ἐνὶ μένοντος. Αἰσίσταται γὰρ ἑαυτοῦ πᾶν διιστάμενον, εἰ ἰσχύς, ἐν ἰσχύι, εἰ θερμότης, ἐν θερμότητι, εἰ ὅλως δύναμις, ἐν δυνάμει, εἰ κάλλος, ἐν κάλλει. Καὶ τὸ πρῶτον ποιοῦν πᾶν καθ' αὐτὸ κρεῖττον εἶναι δεῖ τοῦ ποιουμένου· οὐ γὰρ ἡ ἀμουσία μουσικόν, ἀλλ' ἡ μουσική, καὶ τὴν ἐν αἰσθητῷ ἢ πρὸ τούτου. Εἰ δέ τις τὰς τέχνας ἀτιμάζει, ὅτι μιμούμεναι τὴν φύσιν ποιοῦσι, πρῶτον μὲν φατέον καὶ τὰς φύσεις μιμεῖσθαι ἄλλα. Ἐπειτα δεῖ εἰδέναί, ὡς οὐχ ἀπλῶς τὸ ὁρώμενον μιμοῦνται, ἀλλ' ἀνατρέχουσιν ἐπὶ τοὺς λόγους, ἐξ ὧν ἡ φύσις. Εἴτα καὶ ὅτι πολλὰ παρ' αὐτῶν ποιοῦσι καὶ προστιθέασιν δέ, ὅτῳ τι ἐλλείπει, ὡς ἔχουσαι τὸ κάλλος. Ἐπεὶ καὶ ὁ Φειδίας τὸν Δία πρὸς οὐδὲν αἰσθητὸν ποιήσας, ἀλλὰ λαβὼν οἷος ἂν γένοιτο, εἰ ἡμῖν ὁ Ζεὺς δι' ὁμμάτων ἐθέλοι φανῆναι.

[2] Ἀλλ' ἡμῖν ἀφείσθωσαν αἱ τέχναι· ὧν δὲ λέγονται τὰ ἔργα μιμεῖσθαι, τὰ φύσει κάλλη γινόμενα καὶ λεγόμενα, θεωρῶμεν, λογικά τε ζῶια καὶ ἄλογα πάντα καὶ μάλιστα ὅσα κατάρθωται αὐτῶν τοῦ πλάσαντος αὐτὰ καὶ δημιουργήσαντος ἐπικρατήσαντος τῆς ὕλης καὶ εἶδος ὃ ἐβούλετο παρασχόντος. Τί οὖν τὸ κάλλος ἐστὶν ἐν τούτοις; Οὐ γὰρ δὴ τὸ αἶμα καὶ τὰ καταμήνια· ἀλλὰ καὶ χροὰ ἄλλη τούτων καὶ σχῆμα ἢ οὐδὲν ἢ τι ἄσχημον ἢ οἷον τὸ περιέχον ἀπλοῦν τι, οἷα ὕλη. Πόθεν δὴ ἐξέλαμψε τὸ τῆς Ἑλένης τῆς περιμαχήτου κάλλος, ἢ ὅσαι γυναικῶν Ἀφροδίτης ὅμοιαι κάλλει; Ἐπεὶ καὶ τὸ τῆς Ἀφροδίτης αὐτῆς πόθεν, ἢ εἴ τις ὅλως καλὸς ἄνθρωπος ἢ θεὸς τῶν ἂν εἰς ὅψιν ἐλθόντων ἢ καὶ μὴ ἰόντων, ἐχόντων δὲ ἐπ' αὐτοῖς ὁραθὲν ἂν κάλλος;

Ἄρ' οὐκ εἶδος μὲν πανταχοῦ τοῦτο, ἦκον δὲ ἐπὶ τὸ γινόμενον ἐκ τοῦ ποιήσαντος, ὥσπερ ἐν ταῖς τέχναις ἐλέγετο ἐπὶ τὰ τεχνητὰ ἵεναι παρὰ τῶν τεχνῶν; Τί οὖν; Καλὰ μὲν τὰ ποιήματα καὶ ὁ ἐπὶ τῆς ὕλης λόγος, ὁ δὲ μὴ ἐν ὕλῃ, ἀλλ' ἐν τῷ ποιοῦντι λόγος οὐ κάλλος, ὁ πρῶτος καὶ ἄυλος [ἀλλ' εἰς ἐν] οὗτος; Ἀλλ' εἰ μὲν ὁ ὄγκος ἦν καλός, καθόσον ὄγκος ἦν, ἐχρῆν τὸν λόγον, ὅτι μὴ ἦν ὄγκος, τὸν ποιήσαντα μὴ καλὸν εἶναι· εἰ δέ, ἐάν τε ἐν σμικρῷ ἐάν τε ἐν μεγάλῳ τὸ αὐτὸ εἶδος ἦ, ὁμοίως κινεῖ καὶ διατίθῃσιν τὴν ψυχὴν τὴν τοῦ ὀρῶντος τῇ αὐτοῦ δυνάμει, τὸ κάλλος οὐ τῷ τοῦ ὄγκου μεγέθει ἀποδοτέον. Τεκμήριον δὲ καὶ τόδε, ὅτι ἔξω μὲν ἔως ἐστίν, οὐπω εἶδομεν, ὅταν δὲ εἴσω γένηται, διέθηκεν. Εἴσειςι δὲ δι' ὁμμάτων εἶδος ὃν μόνον· ἢ πῶς διὰ σμικροῦ; Συνεφέλκεται δὲ καὶ τὸ μέγεθος οὐ μέγα ἐν ὄγκῳ, ἀλλ' εἶδει γινόμενον μέγα. Ἐπειτα ἡ αἰσχροὺν δεῖ τὸ ποιοῦν ἢ ἀδιάφορον ἢ καλὸν εἶναι. Αἰσχροὺν μὲν οὖν ὃν οὐκ ἂν τὸ ἐναντίον ποιήσειεν, ἀδιάφορον δὲ τί μᾶλλον καλὸν ἢ αἰσχροὺν; Ἀλλὰ γὰρ ἐστὶ καὶ ἡ φύσις ἢ τὰ οὕτω καλὰ δημιουργοῦσα πολὺ πρότερον καλῇ, ἡμεῖς δὲ τῶν ἔνδον οὐδὲν ὄραν εἰθισμένοι οὐδ' εἰδότες τὸ ἔξω διώκομεν ἀγνοοῦντες, ὅτι τὸ ἔνδον κινεῖ· ὥσπερ ἂν εἴ τις τὸ εἰδῶλον αὐτοῦ βλέπων ἀγνοῶν ὅθεν ἦκει ἐκεῖνο διώκοι. Δηλοῖ δέ, ὅτι τὸ διωκόμενον ἄλλο καὶ οὐκ ἐν μεγέθει τὸ κάλλος, καὶ τὸ ἐν τοῖς μαθήμασι κάλλος καὶ τὸ ἐν τοῖς ἐπιτηδεύμασι καὶ ὅλως τὸ ἐν ταῖς ψυχαῖς· οὗ δὴ καὶ ἀληθεῖαι μᾶλλον κάλλος, ὅταν τῷ φρόνησιν ἐνίδῃ καὶ ἀγασθῇ οὐκ εἰς τὸ πρόσωπον ἀφορῶν – εἴη γὰρ ἂν τοῦτο αἶσχος – ἀλλὰ πᾶσαν μορφήν ἀφείδω διώκης τὸ εἴσω κάλλος αὐτοῦ. Εἰ δὲ μήπω σε κινεῖ, ὡς καλὸν εἰπεῖν τὸν τοιοῦτον, οὐδὲ σαυτὸν εἰς τὸ εἴσω βλέψας ἡσθήσῃ ὡς καλῷ. Ὡστε μάτην ἂν οὕτως ἔχων ζητοῖς ἐκεῖνο· αἰσχροῦ γὰρ καὶ οὐ καθαρῷ ζητήσεις· Διὸ οὐδὲ πρὸς πάντας οἱ περὶ τῶν τοιούτων λόγοι· εἰ δὲ καὶ σὺ εἶδες σαυτὸν καλόν, ἀναμνήσθητι.

[3] Ἔστιν οὖν καὶ ἐν τῇ φύσει λόγος κάλλους ἀρχέτυπος τοῦ ἐν σώματι, τοῦ δ' ἐν τῇ φύσει ὁ ἐν τῇ ψυχῇ καλλίων, παρ' οὗ καὶ ὁ ἐν τῇ φύσει. Ἐναργέστατός γε μὴν ὁ ἐν σπουδαίᾳ ψυχῇ καὶ ἤδη προίων κάλλει· κοσμήσας γὰρ τὴν ψυχὴν καὶ φῶς παρασχὼν ἀπὸ φωτὸς μείζονος πρῶτως κάλλους ὄντος συλλογίζεσθαι ποιεῖ αὐτὸς ἐν ψυχῇ ὢν, οἷός ἐστιν ὁ πρὸ αὐτοῦ ὁ οὐκέτι ἐγγιγνόμενος οὐδ' ἐν ἄλλῳ, ἀλλ' ἐν αὐτῷ. Διὸ οὐδὲ λόγος ἐστίν, ἀλλὰ ποιητῆς τοῦ πρώτου λόγου κάλλους ἐν ὕλῃ ψυχικῇ ὄντος· νοῦς δὲ οὗτος, ὁ αἰεὶ νοῦς καὶ οὐ ποτὲ νοῦς, ὅτι μὴ ἐπακτὸς αὐτῷ. Τίνα ἂν οὖν εἰκόνα τις αὐτοῦ λάβοι; Πᾶσα γὰρ ἔσται ἐκ χειρόνος. Ἀλλὰ γὰρ δεῖ τὴν εἰκόνα ἐκ νοῦ γενέσθαι, ὥστε μὴ δι' εἰκόνας, ἀλλ' οἷον χρυσοῦ παντὸς χρυσόν τινα δεῖγμα λαβεῖν, καὶ εἰ μὴ καθαρὸς εἴη ὁ ληφθεὶς, καθαίρειν αὐτὸν ἢ ἔργῳ ἢ λόγῳ δεικνύντας, ὡς οὐ πᾶν τοῦτό ἐστι χρυσός, ἀλλὰ τουτὶ τὸ ἐν τῷ ὄγκῳ μόνον· οὕτω καὶ ἐνταῦθα ἀπὸ νοῦ τοῦ ἐν ἡμῖν κεκαθαρμένου, εἰ δὲ βούλει, ἀπὸ τῶν θεῶν, οἷός ἐστιν ὁ ἐν αὐτοῖς νοῦς. Σεμνοὶ μὲν γὰρ πάντες θεοὶ καὶ καλοὶ καὶ τὸ κάλλος αὐτῶν ἀμήχανον· ἀλλὰ τί ἐστὶ δι' ὃ τοιοῦτοί εἰσιν; Ἡ νοῦς, καὶ ὅτι μᾶλλον νοῦς ἐνεργῶν ἐν αὐτοῖς, ὥστε ὀρᾶσθαι. Οὐ γὰρ δὴ, ὅτι αὐτῶν καλὰ τὰ σώματα. Καὶ γὰρ οἷς ἔστι σώματα, οὐ τοῦτό ἐστιν αὐτοῖς τὸ εἶναι θεοῖς, ἀλλὰ κατὰ τὸν νοῦν καὶ οὗτοι θεοί. Καλοὶ δὴ ἢ θεοί. Οὐ γὰρ δὴ ποτὲ μὲν φρονοῦσι, ποτὲ δὲ ἀφραίνουσιν, ἀλλ' αἰεὶ φρονοῦσιν ἐν ἀπαθεί τῷ

νῶι καὶ στασίμῳι καὶ καθαρῶι καὶ ἴσασι πάντα καὶ γινώσκουσιν οὐ τὰ ἀνθρώπεια, ἀλλὰ τὰ ἑαυτῶν τὰ θεῖα, καὶ ὅσα νοῦς ὁρᾷ. Τῶν δὲ θεῶν οἱ μὲν ἐν οὐρανῶι ὄντες – σχολή γὰρ αὐτοῖς – θεῶνται ἀεὶ, οἷον δὲ πόρρωθεν, τὰ ἐν ἐκείνῳ αὖ τῶι οὐρανῶι ὑπεροχῇ τῇ ἑαυτῶν κεφαλῇ. Οἱ δὲ ἐν ἐκείνῳ ὄντες, ὅσοις ἡ οἴκησις ἐπ’ αὐτοῦ καὶ ἐν αὐτῶι, ἐν παντὶ οἰκοῦντες τῶι ἐκεῖ οὐρανῶι – πάντα γὰρ ἐκεῖ οὐρανὸς καὶ ἡ γῆ οὐρανὸς καὶ θάλασσα καὶ ζῶια καὶ φυτὰ καὶ ἄνθρωποι, πᾶν οὐράνιον ἐκείνου τοῦ οὐρανοῦ – οἱ δὲ θεοὶ οἱ ἐν αὐτῶι οὐκ ἀπαξιοῦντες ἀνθρώπους οὐδ’ ἄλλο τι τῶν ἐκεῖ, ὅτι τῶν ἐκεῖ, πᾶσαν μὲν διεξίασιν τὴν ἐκεῖ χώραν καὶ τὸν τόπον ἀναπαυόμενοι

[4] - καὶ γὰρ τὸ ρεῖα ζῶειν ἐκεῖ – καὶ ἀλήθεια δὲ αὐτοῖς καὶ γενέτειρα καὶ τροφὸς καὶ οὐσία καὶ τροφή, καὶ ὁρῶσι τὰ πάντα, οὐχ οἷς γένεσις πρόσσεστιν, ἀλλ’ οἷς οὐσία, καὶ ἑαυτοὺς ἐν ἄλλοις· διαφανῇ γὰρ πάντα καὶ σκοτεινὸν οὐδὲ ἀντίτυπον οὐδέν, ἀλλὰ πᾶς παντὶ φανερός εἰς τὸ εἶσω καὶ πάντα· φῶς γὰρ φωτὶ. Καὶ γὰρ ἔχει πᾶς πάντα ἐν αὐτῶι, καὶ αὖ ὁρᾷ ἐν ἄλλῳ πάντα, ὥστε πανταχοῦ πάντα καὶ πᾶν πᾶν καὶ ἕκαστον πᾶν καὶ ἄπειρος ἡ αἴγλη· ἕκαστον γὰρ αὐτῶν μέγα, ἐπεὶ καὶ τὸ μικρὸν μέγα· καὶ ἥλιος ἐκεῖ πάντα ἄστρα, καὶ ἕκαστον ἥλιος αὖ καὶ πάντα. Ἐξέχει δ’ ἐν ἐκάστῳ ἄλλο, ἐμφαίνει δὲ καὶ πάντα. Ἔστι δὲ καὶ κίνησις καθαρὰ· οὐ γὰρ συγγεῖ αὐτὴν ἰοῦσαν ὁ κινεῖ ἕτερον αὐτῆς ὑπάρχον· καὶ ἡ στάσις οὐ παρακινουμένη, ὅτι μὴ μέμικται τῶι μὴ στασίμῳι· καὶ τὸ καλὸν καλόν, ὅτι μὴ ἐν τῶι [μὴ] καλῶι. Βέβηκε δὲ ἕκαστος οὐκ ἐπ’ ἄλλοτριᾷς οἷον γῆς, ἀλλ’ ἔστιν ἐκάστῳ ἐν ᾧ ἔστιν αὐτὸ ὃ ἔστι, καὶ συνθεῖ αὐτῶι οἷον πρὸς τὸ ἄνω ἰόντι τὸ ὅθεν ἐστί, καὶ οὐκ αὐτὸς μὲν ἄλλο, ἡ χώρα δὲ αὐτοῦ ἄλλο. Καὶ γὰρ τὸ ὑποκείμενον νοῦς καὶ αὐτὸς νοῦς· οἷον εἴ τις καὶ τοῦτον τὸν οὐρανὸν τὸν ὁρώμενον φωτοειδῇ ὄντα τοῦτο τὸ φῶς τὸ ἐξ αὐτοῦ φῦναι νοήσῃε τὰ ἄστρα. Ἐνταῦθα μὲν οὖν οὐκ ἐκ μέρους ἄλλο ἄλλου γίνοιτο ἄν, καὶ εἴη ἂν μόνον ἕκαστον μέρος, ἐκεῖ δὲ ἐξ ὅλου ἀεὶ ἕκαστον καὶ ἅμα ἕκαστον καὶ ὅλον· φαντάζεται μὲν γὰρ μέρος, ἐνορᾶται δὲ τῶι ὁξεῖ τὴν ὄψιν ὅλον, οἷον εἴ τις γένοιτο τὴν ὄψιν τοιοῦτος, οἷος ὁ Λυγκεὺς ἐλέγετο καὶ τὰ εἶσω τῆς γῆς ὁρᾶν τοῦ μύθου τοὺς ἐκεῖ αἰνιττομένου ὀφθαλμούς. Τῆς δὲ ἐκεῖ θεᾶς οὔτε κάματός ἐστιν οὐτ’ ἐστὶ πλήρωσις εἰς τὸ παύσασθαι θεωμένῳ· οὔτε γὰρ κένωσις ἦν, ἵνα ἦκων εἰς πλήρωσιν καὶ τέλος ἀρκεσθῇ, οὔτε τὸ μὲν ἄλλο, τὸ δ’ ἄλλο, ἵνα ἐτέρῳι τῶν ἐν αὐτῶι τὰ τοῦ ἐτέρου μὴ ἀρέσκοντα ἦ· ἄτρυτὰ τε τὰ ἐκεῖ. Ἀλλ’ ἔστι τὸ ἀπλήρωτον τῶι μὴ τὴν πλήρωσιν καταφρονεῖν ποιεῖν τοῦ πεπληρωκότος· ὁρῶν γὰρ μᾶλλον ὁρᾷ, καὶ καθορῶν ἄπειρον αὐτὸν καὶ τὰ ὁρώμενα τῇ ἑαυτοῦ συνέπεται φύσει. Καὶ ἡ ζωὴ μὲν οὐδενὶ κάματον ἔχει, ὅταν ἦ καθαρά· τὸ δ’ ἄριστα ζῶν τί ἂν κάμοι; Ἡ δὲ ζωὴ σοφία, σοφία δὲ οὐ πορισθεῖσα λογισμοῖς, ὅτι ἀεὶ ἦν πᾶσα καὶ ἐλλείπουσα οὐδενὶ, ἵνα ζητήσεως δεηθῇ· ἀλλ’ ἔστιν ἡ πρώτη καὶ οὐκ ἀπ’ ἄλλης· καὶ ἡ οὐσία αὕτη σοφία, ἀλλ’ οὐκ αὐτός, εἴτα σοφός. Διὰ τοῦτο δὲ οὐδεμία μείζων, καὶ ἡ αὐτοεπιστήμη ἐνταῦθα πάρεδρος τῶι νῶι τῶι συμπροφαίνεσθαι, οἷον λέγουσι κατὰ μίμησιν καὶ τῶι Διὶ τὴν Δίκην. Πάντα γὰρ τὰ τοιαῦτα ἐκεῖ οἷον ἀγάλματα παρ’ αὐτῶν ἐνορώμενα, ὥστε θέαμα εἶναι ὑπερευδαιμόνων θεατῶν. Τῆς μὲν οὖν σοφίας τὸ μέγεθος καὶ τὴν δύναμιν ἂν τις κατίδοι, ὅτι μετ’ αὐτῆς ἔχει καὶ πεποίηκε τὰ ὄντα, καὶ πάντα ἠκολούθησε,

καὶ ἔστιν αὐτὴ τὰ ὄντα, καὶ συνεγένετο αὐτῇ, καὶ ἐν ἅμφω, καὶ ἡ οὐσία ἡ ἐκεῖ σοφία. Ἀλλ' ἡμεῖς εἰς σύνεσιν οὐκ ἤλθομεν, ὅτι καὶ τὰς ἐπιστήμας θεωρήματα καὶ συμφόρησιν νενομίκαμεν προτάσεων εἶναι· τὸ δὲ οὐδ' ἐν ταῖς ἐνταῦθα ἐπιστήμας. Εἰ δέ τις περὶ τούτων ἀμφισβητεῖ, ἐατέον ταύτας ἐν τῷ παρόντι. Περὶ δὲ τῆς ἐκεῖ ἐπιστήμης, ἣν δὴ καὶ ὁ Πλάτων κατιδὼν φησιν· οὐδ' ἦτις ἐστὶν ἄλλη ἐν ἄλλῳ, ὅπως δέ, εἵασε ζητεῖν καὶ ἀνευρίσκειν, εἴπερ ἄξιοι τῆς προσηγορίας φαινόμενα εἶναι – ἴσως οὖν βέλτιον ἐντεῦθεν τὴν ἀρχὴν ποιήσασθαι.

[5] Πάντα δὴ τὰ γινόμενα, εἴτε τεχνητὰ εἴτε φυσικὰ εἶη, σοφία τις ποιεῖ, καὶ ἡγεῖται τῆς ποιήσεως πανταχοῦ σοφία. Ἀλλ' εἰ δὴ τις κατ' αὐτὴν τὴν σοφίαν ποιοῖ, ἔστωσαν μὲν αἱ τέχναι τοιαῦται. Ἀλλ' ὁ τεχνίτης πάλιν αὖ εἰς σοφίαν φυσικὴν ἔρχεται, καθ' ἣν γεγένηται, οὐκέτι συντεθεῖσαν ἐκ θεωρημάτων, ἀλλ' ὅλην ἐν τι, οὐ τὴν συγκειμένην ἐκ πολλῶν εἰς ἓν, ἀλλὰ μάλλον ἀναλυομένην εἰς πλῆθος ἐξ ἑνός. Εἰ μὲν οὖν ταύτην τις πρώτην θήσεται, ἀρκεῖ· οὐκέτι γὰρ ἐξ ἄλλου οὔσα οὐδ' ἐν ἄλλῳ. Εἰ δὲ τὸν μὲν λόγον ἐν τῇ φύσει, τούτου δὲ ἀρχὴν φήσουσι τὴν φύσιν, πόθεν ἔξει φήσομεν καὶ εἰ ἐξ ἄλλου ἐκείνου. Εἰ μὲν ἐξ αὐτοῦ, στησόμεθα· εἰ δὲ εἰς νοῦν ἤξουσιν, ἐνταῦθα ὀπτεύον, εἰ ὁ νοῦς ἐγέννησε τὴν σοφίαν· καὶ εἰ φήσουσι, πόθεν; Εἰ δὲ ἐξ αὐτοῦ, ἀδύνατον ἄλλως ἢ αὐτὸν ὄντα σοφίαν. Ἡ ἄρα ἀληθινὴ σοφία οὐσία, καὶ ἡ ἀληθινὴ οὐσία σοφία, καὶ ἡ ἀξία καὶ τῇ οὐσίᾳ παρὰ τῆς σοφίας, καί, ὅτι παρὰ τῆς σοφίας, οὐσία ἀληθῆς. Διὸ καὶ ὅσαι οὐσῖαι σοφίαν οὐκ ἔχουσι, τῷ μὲν διὰ σοφίαν τινὰ γεγονέναι οὐσία, τῷ δὲ μὴ ἔχειν ἐν αὐταῖς σοφίαν, οὐκ ἀληθινὰ οὐσῖαι. Οὐ τοίνυν δεῖ νομίζειν ἐκεῖ ἀξιώματα ὁρᾶν τοὺς θεοὺς οὐδὲ τοὺς ἐκεῖ ὑπερευδαίμονας, ἀλλ' ἕκαστα τῶν λεγομένων ἐκεῖ καλὰ ἀγάλματα, οἷα ἐφανατάζετο τις ἐν τῇ σοφοῦ ἀνδρὸς ψυχῇ εἶναι, ἀγάλματα δὲ οὐ γεγραμμένα, ἀλλὰ ὄντα. Διὸ καὶ τὰς ιδέας ὄντα ἔλεγον εἶναι οἱ παλαιοὶ καὶ οὐσῖας.

[6] Δοκοῦσι δέ μοι καὶ οἱ Αἰγυπτίων σοφοί, εἴτε ἀκριβεῖ ἐπιστήμη λαβόντες εἴτε καὶ συμφύτῳ, περὶ ὧν ἐβούλοντο διὰ σοφίας δεικνύναι, μὴ τύποις γραμμάτων διεξοδεύουσι λόγους καὶ προτάσεις μηδὲ μιμουμένους φωνὰς καὶ προφορὰς ἀξιωμάτων κεχρηῆσθαι, ἀγάλματα δὲ γράψαντες καὶ ἐν ἕκαστον ἐκάστου πράγματος ἄγαλμα ἐντυπώσαντες ἐν τοῖς ἱεροῖς τὴν ἐκεῖ οὐ διεξοδὸν ἐμφῆναι, ὥς ἄρα τις καὶ ἐπιστήμη καὶ σοφία ἕκαστόν ἐστιν ἄγαλμα καὶ ὑποκείμενον καὶ ἀθρόον καὶ οὐ διανόησις οὐδὲ βούλευσις. Ὑστερον δὲ ἀπ' αὐτῆς ἀθρόας οὔσης εἰδωλον ἐν ἄλλῳ ἐξελιγμένον ἤδη καὶ λόγον αὐτὸ ἐν διεξόδῳ καὶ τὰς αἰτίας, δι' ἃς οὕτω, ἐξευρίσκον, ὥς τὸ καλῶς οὕτως ἔχοντος τοῦ γεγεννημένου θαυμάσαι. Εἴ τις οἶδε, θαυμάσαι ἔφη τὴν σοφίαν, πῶς αὐτὴ αἰτίας οὐκ ἔχουσα τῆς οὐσίας, δι' ἃς οὕτω, παρέχει τοῖς ποιουμένοις κατ' αὐτήν. Τὸ καλῶς ἄρα οὕτως καὶ τὸ ἐκ ζητήσεως ἂν μόλις ἢ οὐδ' ὅλως φανέν, ὅτι δεῖ οὕτως, εἴπερ τις ἐξεύροι, πρὸ ζητήσεως καὶ πρὸ λογισμοῦ ὑπάρχειν οὕτως· οἷον – λάβωμεν γὰρ ἐφ' ἑνός μεγάλου ὃ λέγω, ὅπερ ἀρμόσει καὶ ἐπὶ πάντων -

[7] τοῦτο δὴ τὸ πᾶν, ἐπείπερ συγχωροῦμεν παρ' ἄλλου αὐτὸ εἶναι καὶ τοιοῦτον εἶναι, ἄρα οἰόμεθα τὸν ποιητὴν αὐτοῦ ἐπινοῆσαι παρ' αὐτῷ γῆν καὶ ταύτην ἐν μέσῳ δεῖν στηναί, εἴτα ὕδαρ καὶ ἐπὶ τῇ γῇ τοῦτο, καὶ τὰ ἄλλα ἐν

τάξει μέχρι τοῦ οὐρανοῦ, εἴτα ζῶια πάντα καὶ τούτοις μορφᾷς τοιαύτας ἐκάστωι, ὅσαι νῦν εἰσι, καὶ τὰ ἔνδον ἐκάστοις σπλάγχνα καὶ τὰ ἔξω μέρη, εἴτα διατεθέντα ἕκαστα παρ' αὐτῶι οὕτως ἐπιχειρεῖν τῶι ἔργωι; Ἀλλ' οὔτε ἡ ἐπίνοια δυνατὴ ἡ τοιαύτη – πόθεν γὰρ ἐπῆλθεν οὐπόποτε ἑωρακότες; – οὔτε ἐξ ἄλλου λαβόντι δυνατόν ἦν ἐργάσασθαι, ὅπως νῦν οἱ δημιουργοὶ ποιοῦσι χερσὶ καὶ ὀργάνοις χρώμενοι· ὕστερον γὰρ καὶ χεῖρες καὶ πόδες. Λείπεται τοίνυν εἶναι μὲν πάντα ἐν ἄλλωι, οὐδενὸς δὲ μεταξὺ ὄντος τῇ ἐν τῶι ὄντι πρὸς ἄλλο γειτονεῖαι οἷον ἐξαίφνης ἀναφανῆναι ἵνδαλμα καὶ εἰκόνα ἐκείνου εἴτε αὐτόθεν εἴτε ψυχῆς διακονησαμένης – διαφέρει γὰρ οὐδὲν ἐν τῶι παρόντι – ἡ ψυχῆς τινος. Ἀλλ' οὖν ἐκεῖθεν ἦν σύμπαντα ταῦτα, καὶ καλλιόνως ἐκεῖ· τὰ γὰρ τῆιδε καὶ μέμικται, καὶ οὐκ ἐκεῖνα μέμικται. Ἀλλ' οὖν εἶδеси κατέσχηται ἐξ ἀρχῆς εἰς τέλος, πρῶτον μὲν ἡ ὕλη τοῖς τῶν στοιχείων εἶδεσιν, εἴτ' ἐπὶ εἶδεσιν εἶδη ἄλλα, εἴτα πάλιν ἕτερα· ὅθεν καὶ χαλεπὸν εὑρεῖν τὴν ὕλην ὑπὸ πολλοῖς εἶδεσιν κρυφθεῖσαν. Ἐπεὶ δὲ καὶ αὕτη εἰδὸς τι ἔσχατον, πᾶν εἶδος· τὸ δὲ καὶ πάντα εἶδη· τὸ γὰρ παράδειγμα εἶδος ἦν· ἐποιεῖτο δὲ ἀσοφῆτι, ὅτι πᾶν τὸ ποιῆσαν καὶ οὐσία καὶ εἶδος· διὸ καὶ ἄπνονος [καὶ οὕτως] ἡ δημιουργία. Καὶ παντὸς δὲ ἦν, ὡς ἂν πᾶν. Οὐ τοίνυν ἦν τὸ ἐμποδίζον, καὶ νῦν δὲ ἐπικρατεῖ καίτοι ἄλλων ἄλλοις ἐμποδίων γινομένων· ἀλλ' οὐκ αὐτῇ οὐδὲ νῦν· μένει γὰρ ὡς πᾶν. Ἐδόκει δέ μοι, ὅτι καί, εἰ ἡμεῖς ἀρχέτυπα καὶ οὐσία καὶ εἶδη ἅμα καὶ τὸ εἶδος τὸ ποιοῦν ἐνταῦθα ἦν ἡμῶν οὐσία, ἐκράτησεν ἂν ἄνευ πόνων ἡ ἡμετέρα δημιουργία. Καίτοι καὶ ἄνθρωπος δημιουργεῖ εἶδος αὐτοῦ ἄλλο ὃ ἐστι γινόμενος· ἀπέστη γὰρ τοῦ εἶναι τὸ πᾶν νῦν ἄνθρωπος γινόμενος· παυσάμενος δὲ τοῦ ἄνθρωπος εἶναι μετεωροπορεῖ φησι καὶ πάντα τὸν κόσμον διοικεῖ· γινόμενος γὰρ τοῦ ὅλου τὸ ὅλον ποιεῖ. Ἀλλ' οὗ χάριν ὁ λόγος, ὅτι ἔχεις μὲν σὺ αἰτίαν εἰπεῖν δι' ἣν ἐν μέσῳ ἡ γῆ καὶ διὰ τί στρογγύλη καὶ ὁ λοξὸς διότι ὠδί· ἐκεῖ δὲ οὐ, διότι οὕτως ἐχρῆν, διὰ τοῦτο οὕτω βεβούλευται, ἀλλ' ὅτι οὕτως ἔχει ὡς ἐστι, διὰ τοῦτο καὶ ταῦτα ἔχει καλῶς· οἷον εἰ πρὸ τοῦ συλλογισμοῦ τῆς αἰτίας τὸ συμπέρασμα, οὐ παρὰ τῶν προτάσεων· οὐ γὰρ ἐξ ἀκολουθίας οὐδ' ἐξ ἐπινοίας, ἀλλὰ πρὸ ἀκολουθίας καὶ πρὸ ἐπινοίας· ὕστερα γὰρ πάντα ταῦτα, καὶ λόγος καὶ ἀπόδειξις καὶ πίστις. Ἐπεὶ γὰρ ἀρχή, αὐτόθεν πάντα ταῦτα καὶ ὧδε· καὶ τὸ μὴ ζητεῖν αἰτίας ἀρχῆς οὕτω καλῶς λέγεται, καὶ τῆς τοιαύτης ἀρχῆς τῆς τελείας, ἥτις ταῦτόν τῶι τέλει· ἥτις δ' ἀρχὴ καὶ τέλος, αὕτη τὸ πᾶν ὁμοῦ καὶ ἀνελλιπῆς.

[8] Καλὸν οὖν πρῶτως, καὶ ὅλον δὲ καὶ πανταχοῦ ὅλον, ἵνα μὴδὲ μέρη ἀπολείπηται τῶι καλῶι ἐλλείπειν, τίς οὖν οὐ φήσει καλόν; Οὐ γὰρ δὴ ὁ μὴ ὅλον αὐτό, ἀλλ' ὁ μέρος ἔχον ἢ μὴδὲ τι αὐτοῦ ἔχον. Ἡ εἰ μὴ ἐκεῖνο καλόν, τί ἂν ἄλλο; Τὸ γὰρ πρὸ αὐτοῦ οὐδὲ καλὸν ἐθέλει εἶναι· τὸ γὰρ πρῶτως εἰς θέαν παρελθὸν τῶι εἶδος εἶναι καὶ θέαμα νοῦ τοῦτο καὶ ἀγαστὸν ὀφθῆναι. Διὸ καὶ Πλάτων, τοῦτο σημῆναι θέλων εἰς τι τῶν ἐνεργεστέρων ὡς πρὸς ἡμᾶς, ἀποδεξάμενον ποιεῖ τὸν δημιουργὸν τὸ ἀποτελεσθέν, διὰ τούτου ἐνδείξασθαι θέλων τὸ τοῦ παραδείγματος καὶ τῆς ιδέας κάλλος ὡς ἀγαστόν. Πᾶν γὰρ τὸ κατὰ ἄλλο ποιηθὲν ὅταν τις θαυμάσῃ ἐπ' ἐκεῖνο ἔχει τὸ θαῦμα, καθ' ὃ ἐστι πεποιημένον. Εἰ δ' ἄγνοεῖ ὁ πάσχει, θαῦμα οὐδέν· ἐπεὶ καὶ οἱ ἐρῶντες καὶ ὅλως οἱ τὸ τῆιδε κάλλος θαυμακότες ἀγνοοῦσιν ὅτι δι' ἐκεῖνο· δι' ἐκεῖνο

γάρ. Ὅτι δὲ εἰς τὸ παράδειγμα ἀνάγει τὸ ἡγάσθη δῆλον ποιεῖ ἐπίτηδες τὸ ἐξῆς τῆς λέξεως λαβών· εἶπε γάρ· ἡγάσθη τε καὶ ἔτι μᾶλλον πρὸς τὸ παράδειγμα αὐτὸ ἐβουλήθη ἀφομοιωσαί, τὸ κάλλος τοῦ παραδείγματος οἷόν ἐστιν ἐνδεικνύμενος διὰ τὸ ἐκ τούτου τὸ γενόμενον καλὸν καὶ αὐτὸ ὡς εἰκόνα ἐκείνου εἰπεῖν· ἐπεὶ καὶ εἰ μὴ ἐκεῖνο ἦν τὸ ὑπέρκαλον κάλλει ἀμυγχανῶι, τί ἂν τούτου τοῦ ὀρωμένου ἦν κάλλιον; Ὅθεν οὐκ ὀρθῶς οἱ μεμφόμενοι τούτῳ, εἰ μὴ ἄρα καθόσον μὴ ἐκεῖνόν ἐστι.

[9] Τοῦτον τοίνυν τὸν κόσμον, ἐκάστου τῶν μερῶν μένοντος ὃ ἐστὶ καὶ μὴ συγχεομένου, λάβωμεν τῇ διανοίᾳ, εἰς ἓν ὁμοῦ πάντα, ὡς οἷόν τε, ὥστε ἐνὸς ὁπουοῦν προφαινομένου, οἷον τῆς ἑξῶ σφαίρας οὔσης, ἀκολουθεῖν εὐθύς καὶ τὴν ἡλίου καὶ ὁμοῦ τῶν ἄλλων ἄστρον τὴν φαντασίαν, καὶ γῆν καὶ θάλασσαν καὶ πάντα τὰ ζῶια ὀραῖσθαι, οἷον ἐπὶ σφαίρας διαφανοῦς καὶ ἔργῳ ἂν γένοιτο πάντα ἐνοραῖσθαι. Ἔστω οὖν ἐν τῇ ψυχῇ φωτεινὴ τις φαντασία σφαίρας ἔχουσα πάντα ἐν αὐτῇ, εἴτε κινούμενα εἴτε ἐστηκότα, ἢ τὰ μὲν κινούμενα, τὰ δ' ἐστηκότα. Φυλάττων δὲ ταύτην ἄλλην παρὰ σαυτῷ ἀφελὼν τὸν ὄγκον λάβε· ἄφελε δὲ καὶ τοὺς τόπους καὶ τὸ τῆς ὕλης ἐν σοὶ φάντασμα, καὶ μὴ πειρῶ αὐτῆς ἄλλην σμικροτέραν λαβεῖν τῷ ὄγκῳ, θεὸν δὲ καλέσας τὸν πεποιηκότα ἧς ἔχεις τὸ φάντασμα εὖζαι ἐλθεῖν. Ὁ δὲ ἥκοι τὸν αὐτοῦ κόσμον φέρων μετὰ πάντων τῶν ἐν αὐτῷ θεῶν εἷς ὢν καὶ πάντες, καὶ ἕκαστος πάντες συνόντες εἰς ἓν, καὶ ταῖς μὲν δυνάμεσιν ἄλλοι, τῇ δὲ μιᾷ ἐκείνῃ τῇ πολλῇ πάντες εἷς· μᾶλλον δὲ ὁ εἷς πάντες· οὐ γὰρ ἐπιλείπει αὐτός, ἦν πάντες ἐκεῖνοι γένωνται· ὁμοῦ δὲ εἰσι καὶ ἕκαστος χωρὶς αὐτῷ ἐν στάσει ἀδιαστάται οὐ μορφήν αἰσθητὴν οὐδεμίαν ἔχων – ἥδη γὰρ ἂν ὁ μὲν ἄλλοθι, ὁ δὲ πού ἄλλαχόθι ἦν, καὶ ἕκαστος δὲ οὐ πᾶς ἐν αὐτῷ – οὐδὲ μέρη ἄλλα ἔχων ἄλλοις ἢ αὐτῷ, οὐδὲ ἕκαστον οἷον δύνάμεις κερματισθεῖσα καὶ τοσαύτη οὖσα, ὅσα τὰ μέρη μετρούμενα. Τὸ δὲ ἐστὶ [τὸ πᾶν] δύνάμεις πᾶσα, εἰς ἄπειρον μὲν ἰοῦσα, εἰς ἄπειρον δὲ δυναμένη· καὶ οὕτως ἐστὶν ἐκεῖνος μέγας, ὡς καὶ τὰ μέρη αὐτοῦ ἄπειρα γεγονέναι. Ποῦ γάρ τι ἐστὶν εἰπεῖν, ὅπου μὴ φθάνει; Μέγας μὲν οὖν καὶ ὁδε ὁ οὐρανὸς καὶ αἱ ἐν αὐτῷ πᾶσαι δυνάμεις ὁμοῦ, ἀλλὰ μείζων ἂν ἦν καὶ ὁπόσος οὐδ' ἂν ἦν εἰπεῖν, εἰ μὴ τις αὐτῷ συνῆν σώματος δυνάμεις μικρά. Καίτοι μεγάλας ἂν τις φήσκει πυρὸς καὶ τῶν ἄλλων σωμάτων τὰς δυνάμεις· ἀλλὰ ἥδη ἀπειρία δυνάμεως ἀληθινῆς φαντάζονται καίουσαι καὶ φθείρουσαι καὶ θλίβουσαι καὶ πρὸς γένεσιν τῶν ζώων ὑπουργοῦσαι. Ἀλλὰ ταῦτα μὲν φθείρει, ὅτι καὶ φθείρεται, καὶ συγγενῶι, ὅτι καὶ αὐτὰ γίνεται· ἢ δὲ δυνάμεις ἢ ἐκεῖ μόνον τὸ εἶναι ἔχει καὶ μόνον τὸ καλὸν εἶναι. Ποῦ γὰρ ἂν εἴη τὸ καλὸν ἀποστερηθὲν τοῦ εἶναι; Ποῦ δ' ἂν ἡ οὐσία τοῦ καλὸν εἶναι ἐστερημένη; Ἐν τῷ γὰρ ἀπολειφθῆναι τοῦ καλοῦ ἐλλείπει καὶ τῇ οὐσίᾳ. Διὸ καὶ τὸ εἶναι ποθεινόν ἐστίν, ὅτι ταῦτόν τῳ καλῷ, καὶ τὸ καλὸν ἐράσμιον, ὅτι τὸ εἶναι. Πότερον δὲ ποτέρου αἷτιον τί χρὴ ζητεῖν οὔσης τῆς φύσεως μιᾶς; Ἦδε μὲν γὰρ ἢ ψευδὴς οὐσία δεῖται ἐπακτοῦ εἰδώλου καλοῦ, ἵνα καὶ καλὸν φαίνεται καὶ ὅλως ἦ, καὶ κατὰ τοσοῦτόν ἐστι, καθόσον μετείληφε κάλλους τοῦ κατὰ τὸ εἶδος, καὶ λαβοῦσα, ὅσῳ ἂν λάβῃ, μᾶλλον τελειότερα· μᾶλλον γὰρ οὐσία ἦ καλή.

[10] Διὰ τοῦτο καὶ ὁ Ζεὺς καίπερ ὢν πρεσβύτατος τῶν ἄλλων θεῶν, ὢν

αὐτὸς ἡγείται, πρῶτος πορεύεται ἐπὶ τὴν τοῦτου θεάν, οἱ δὲ ἔπονται θεοὶ ἄλλοι καὶ δαίμονες καὶ ψυχαί, αἱ ταῦτα ὁρᾷν δύνανται. Ὁ δὲ ἐκφαίνεται αὐτοῖς ἐκ τινος ἀοράτου τόπου καὶ ἀνατείλας ὑποῦ ἐπ' αὐτῶν κατέλαμψε μὲν πάντα καὶ ἐπλησεν αὐγῆς καὶ ἐξέπληξε μὲν τοὺς κάτω, καὶ ἐστράφησαν ἰδεῖν οὐ δεδυνημένοι οἷα ἥλιον. Οἱ μὲν ἄρ αὐτοῦ ἀνέχονται τε καὶ βλέπουσιν, οἱ δὲ ταραττονται, ὅσῳ ἂν ἀφεστήκωσιν αὐτοῦ. Ὁρῶντες δὲ οἱ δυνηθέντες ἰδεῖν εἰς αὐτὸν μὲν πάντες βλέπουσι καὶ εἰς τὸ αὐτοῦ· οὐ ταὐτὸν δὲ ἕκαστος αἰεὶ θέαμα κομίζεται, ἀλλ' ὁ μὲν ἀτενὲς ἰδὼν ἐκλάμπουσιν εἶδε τὴν τοῦ δικαίου πηγὴν καὶ φύσιν, ἄλλος δὲ τῆς σωφροσύνης ἐπλήσθη τοῦ θαύματος, οὐχ οἷαν ἄνθρωποι παρ' αὐτοῖς, ὅταν ἔχῃσι· μιμεῖται γὰρ αὕτη ἀμηγιγένη ἐκείνην· ἡ δὲ ἐπὶ πᾶσι περὶ πᾶν τὸ οἷον μέγεθος αὐτοῦ ἐπιθέουσα τελευταία ὁράται, οἷς πολλὰ ἤδη ὥφθη ἐναργεῖ θέαματα, οἱ θεοὶ καθ' ἓνα καὶ πᾶς ὁμοῦ, αἱ ψυχαὶ αἱ πάντα ἐκεῖ ὁρῶσαι καὶ ἐκ τῶν πάντων γενόμεναι, ὥστε πάντα περιέχειν καὶ αὐταὶ ἐξ ἀρχῆς εἰς τέλος· καὶ εἰσιν ἐκεῖ καθόσον ἂν αὐτῶν πεφύκη εἶναι ἐκεῖ, πολλάκις δὲ αὐτῶν καὶ τὸ πᾶν ἐκεῖ, ὅταν μὴ ὥσι διειλημμένοι. Ταῦτα οὖν ὁρῶν ὁ Ζεὺς, καὶ εἴ τις ἡμῶν αὐτῷ συναραστής, τὸ τελευταῖον ὁρᾷ μένον ἐπὶ πᾶσιν ὅλον τὸ κάλλος, καὶ κάλλους μετασχὼν τοῦ ἐκεῖ· ἀποστίλβει γὰρ πάντα καὶ πληροῖ τοὺς ἐκεῖ γενομένους, ὡς καλοὺς καὶ αὐτοὺς γενέσθαι, ὅποιοι πολλάκις ἄνθρωποι εἰς ὑψηλοὺς ἀναβαίνοντες τόπους τὸ ξανθὸν χρῶμα ἐχούσης τῆς γῆς τῆς ἐκεῖ ἐπλήσθησαν ἐκείνης τῆς χροᾶς ὁμοιωθέντες τῇ ἐφ' ἧς ἐβεβήκεσαν. Ἐκεῖ δὲ χροᾶ ἡ ἐπανθοῦσα κάλλος ἐστί, μᾶλλον δὲ πᾶν χροᾶ καὶ κάλλος ἐκ βάθους· οὐ γὰρ ἄλλο τὸ καλὸν ὡς ἐπανθοῦν. Ἀλλὰ τοῖς μὴ ὅλον ὁρῶσιν ἡ προσβολὴ μόνῃ ἐνομίσθη, τοῖς δὲ διὰ παντὸς οἷον οἰνωθεῖσι καὶ πληρωθεῖσι τοῦ νέκταρος, ἅτε δι' ὅλης τῆς ψυχῆς τοῦ κάλλους ἐλθόντος, οὐ θεαταῖς μόνον ὑπάρχει γενέσθαι. Οὐ γὰρ ἔτι τὸ μὲν ἔξω, τὸ δ' αὖ τὸ θεώμενον ἔξω, ἀλλ' ἔχει τὸ ὀξέως ὁρῶν ἐν αὐτῷ τὸ ὁρώμενον, καὶ ἔχων τὰ πολλὰ ἀγνοεῖ ὅτι ἔχει καὶ ὡς ἔξω ὃν βλέπει, ὅτι ὡς ὁρώμενον βλέπει καὶ ὅτι θέλει βλέπειν. Πᾶν δὲ ὃ τις ὡς θεατὸν βλέπει ἔξω βλέπει. Ἀλλὰ χρὴ εἰς αὐτὸν ἤδη μεταφέρειν καὶ βλέπειν ὡς ἐν καὶ βλέπειν ὡς αὐτόν, ὥσπερ εἴ τις ὑπὸ θεοῦ κατασχεθεὶς φοιβόληπτος ἢ ὑπὸ τινος Μούσης ἐν αὐτῷ ἂν ποιοῖτο τοῦ θεοῦ τὴν θεάν, εἰ δύναμιν ἔχοι ἐν αὐτῷ θεὸν βλέπειν.

[11] Εἰ δὲ τις ἡμῶν ἀδυνατῶν ἑαυτὸν ὁρᾷ, ὑπ' ἐκείνου τοῦ θεοῦ ἐπὰν καταληφθεὶς εἰς τὸ ἰδεῖν προφέρει τὸ θέαμα, ἑαυτὸν προφέρει καὶ εἰκόνα αὐτοῦ καλλωπισθεῖσαν βλέπει, ἀφείς δὲ τὴν εἰκόνα καίπερ καλὴν οὖσαν εἰς ἐν αὐτῷ ἐλθὼν καὶ μηκέτι σχίσας ἐν ὁμοῦ πάντα ἐστὶ μετ' ἐκείνου τοῦ θεοῦ ἀσποφητὶ παρόντος, καὶ ἔστι μετ' αὐτοῦ ὅσον δύναται καὶ θέλει, εἰ δ' ἐπιστραφεὶ εἰς δύο, καθαρὸς μένων ἐφεξῆς ἐστὶν αὐτῷ, ὥστε αὐτῷ παρεῖναι ἐκείνως πάλιν, εἰ πάλιν ἐπ' αὐτὸν στρέφοι, ἐν δὲ τῇ ἐπιστροφῇ κέρδος τοῦτ' ἔχει· ἀρχόμενος αἰσθάνεται αὐτοῦ, ἕως ἑτερός ἐστι· δραμὼν δὲ εἰς τὸ εἶσω ἔχει πᾶν, καὶ ἀφείς τὴν αἴσθησιν εἰς τοῦπίσω τοῦ ἑτεροῦ εἶναι φόβῳ εἷς ἐστὶν ἐκεῖ· κἂν ἐπιθυμήσῃ ὡς ἑτερον ὃν ἰδεῖν, ἔξω αὐτὸν ποιεῖ. Δεῖ δὲ καταμανθάνοντα μὲν ἐν τινι τύπῳ αὐτοῦ μένοντα μετὰ τοῦ ζητεῖν γνωματεύειν αὐτόν, εἰς οἷον δὲ εἴσειςιν, οὕτω μαθόντα κατὰ πίστιν, ὡς ἐπὶ χρῆμα μακαριστὸν εἴσειςιν, ἥδη αὐτὸν δοῦναι εἰς τὸ εἶσω καὶ γενέσθαι ἀντί

ὁρῶντος ἤδη θέαμα ἐτέρου θεωμένου, οἷς ἐκείθεν ἤκει ἐκλάμποντα τοῖς νοήμασι. Πῶς οὖν ἔσται τις ἐν καλῶι μὴ ὁρῶν αὐτό; Ἡ ὁρῶν αὐτὸ ὡς ἕτερον οὐδέπω ἐν καλῶι, γενόμενος δὲ αὐτὸ οὕτω μάλιστα ἐν καλῶι. Εἰ οὖν ὄρασις τοῦ ἔξω, ὄρασιν μὲν οὐ δεῖ εἶναι ἢ οὕτως, ὡς ταυτὸν τῶι ὁρατῶι· τοῦτο δὲ οἷον σύνεσις καὶ συναίσθησις αὐτοῦ εὐλαβουμένου μὴ τῶι μᾶλλον αἰσθάνεσθαι θέλειν ἑαυτοῦ ἀποστῆναι. Δεῖ δὲ κάκεῖνο ἐνθυμεῖσθαι, ὡς τῶν μὲν κακῶν αἱ αἰσθήσεις τὰς πληγὰς ἔχουσι μείζους, ἥττους δὲ τὰς γνώσεις τῇ πληγῇ ἐκκρουομένας· νόσος γὰρ μᾶλλον ἐκπληξιν, ὑγίεια δὲ ἡρέμα συνοῦσα μᾶλλον ἂν σύνεσιν δοίῃ αὐτῆς· προσίζει γὰρ ἅτε οἰκεῖον καὶ ἐνοῦται· ἢ δ' ἔστιν ἀλλότριον καὶ οὐκ οἰκεῖον, καὶ ταῦτη διάδηλος τῶι σφόδρα ἕτερον ἡμῶν εἶναι δοκεῖν. Τὰ δὲ ἡμῶν καὶ ἡμεῖς ἀναίσθητοι· οὕτω δ' ὄντες μάλιστα πάντων ἐσμέν αὐτοῖς συνετοὶ τὴν ἐπιστήμην ἡμῶν καὶ ἡμᾶς ἐν πεποιηκότες. Κάκεῖ τοίνυν, ὅτε μάλιστα ἴσμεν κατὰ νοῦν, ἀγνοεῖν δοκοῦμεν, τῆς αἰσθήσεως ἀναμένοντες τὸ πάθος, ἢ φησι μὴ ἐωρακέναι· οὐ γὰρ εἶδεν οὐδ' ἂν τὰ τοιαῦτα ποτε ἴδοι. Τὸ οὖν ἀπιστοῦν ἢ αἰσθησίς ἐστιν, ὁ δὲ ἄλλος ἐστὶν ὁ ἰδών· ἢ, εἰ ἀπιστοὶ κάκεῖνος, οὐδ' ἂν αὐτὸν πιστεύσειεν εἶναι· οὐδὲ γὰρ οὐδ' αὐτὸς δύναται ἔξω θεὸς ἑαυτὸν ὡς αἰσθητὸν ὄντα ὀφθαλμοῖς τοῖς τοῦ σώματος βλέπειν.

[12] Ἀλλὰ εἴρηται, πῶς ὡς ἕτερος δύναται τοῦτο ποιεῖν, καὶ πῶς ὡς αὐτός. Ἰδὼν δὴ, εἴτε ὡς ἕτερος, εἴτε ὡς μείνας αὐτός, τί ἀπαγγέλλει; Ἡ θεὸν ἐωρακέναι τόκον ὠδίνοντα καλὸν καὶ πάντα δὴ ἐν αὐτῶι γεγεννηκότα καὶ ἄλυπον ἔχοντα τὴν ὠδῖνα ἐν αὐτῶι· ἡσθεῖς γὰρ οἷς ἐγέννα καὶ ἀγασθεῖς τῶν τόκων κατέσχε πάντα παρ' αὐτῶι τὴν αὐτοῦ καὶ τὴν αὐτῶν ἀγλαίαν ἀσμενίσας· ὁ δὲ καλῶν ὄντων καὶ καλλιόνων τῶν εἰς τὸ εἶσω μεμενηκότων μόνος ἐκ τῶν ἄλλων [Ζεὺς] παῖς ἐξεφάνη εἰς τὸ ἔξω. Ἀφ' οὗ καὶ ὑστάτου παιδὸς ὄντος ἔστιν ἰδεῖν οἷον ἐξ εἰκόνος τινὸς αὐτοῦ, ὅσος ὁ πατὴρ ἐκεῖνος καὶ οἱ μείναντες παρ' αὐτῶι ἀδελφοί. Ὁ δὲ οὐ φησι μάτην ἐλθεῖν παρὰ τοῦ πατρός· εἶναι γὰρ δεῖ αὐτοῦ ἄλλον κόσμον γεγονότα καλόν, ὡς εἰκόνα καλοῦ· μηδὲ γὰρ εἶναι θεμιτὸν εἰκόνα καλὴν μὴ εἶναι μήτε καλοῦ μήτε οὐσίας. Μιμεῖται δὴ τὸ ἀρχέτυπον πανταχῇ· καὶ γὰρ ζωὴν ἔχει καὶ τὸ τῆς οὐσίας, ὡς μίμημα, καὶ τὸ κάλλος εἶναι, ὡς ἐκείθεν· ἔχει δὲ καὶ τὸ αἰετοῦ, ὡς εἰκὼν· ἢ ποτὲ μὲν ἔξει εἰκόνα, ποτὲ δὲ οὐ, οὐ τέχνηι γενομένης τῆς εἰκόνας. Πᾶσα δὲ φύσει εἰκὼν ἐστίν, ὅσον ἂν τὸ ἀρχέτυπον μένηι. Διὸ οὐκ ὀρθῶς, οἱ φθείρουσι τοῦ νοητοῦ μένοντος καὶ γεννώσιν οὕτως, ὡς ποτὲ βουλευσαμένου τοῦ ποιούντος ποιεῖν. Ὅστις γὰρ τρόπος ποιήσεως τοιαύτης οὐκ ἐθέλουσι συνιέναι οὐδ' ἴσασιν, ὅτι, ὅσον ἐκεῖνο ἐλλάμπει, οὐ μήποτε τὰ ἄλλα ἐλλείπηι, ἀλλ' ἐξ οὗ ἔστι καὶ ταῦτα ἔστιν· ἦν δ' αἰεὶ καὶ ἔσται. Χρηστέον γὰρ τούτοις τοῖς ὀνόμασι τῇ τοῦ σημαίνειν ἐθέλειν ἀνάγκη.

[13] Ὁ οὖν θεὸς ὁ εἰς τὸ μένειν ὡσαύτως δεδεμένος καὶ συγχωρήσας τῶι παιδὶ τοῦδε τοῦ παντός ἄρχειν – οὐ γὰρ ἦν αὐτῶι πρὸς τρόπον τὴν ἐκεῖ ἀρχὴν ἀφέντι νεωτέραν αὐτοῦ καὶ ὑστέραν μετέπειν κόρον ἔχοντι τῶν καλῶν – ταῦτ' ἀφείς ἔστησέ τε τὸν αὐτοῦ πατέρα εἰς ἑαυτόν, καὶ μέχρις αὐτοῦ πρὸς τὸ ἄνω· ἔστησε δ' αὖ καὶ τὰ εἰς θάτερα ἀπὸ τοῦ παιδὸς ἀρξάμενα εἶναι μετ' αὐτόν, ὥστε μεταξὺ ἀμφοῖν γενέσθαι τῇ τε ἑτερότητι τῆς πρὸς τὸ ἄνω ἀποτομῆς καὶ

τῷ ἀνέχοντι ἀπὸ τοῦ μετ' αὐτὸν πρὸς τὸ κάτω δεσμῷ, μεταξὺ ὧν πατρός τε ἀμείνωνος καὶ ἡττονος υἱέος. Ἀλλ' ἐπειδὴ ὁ πατήρ αὐτῷ μείζων ἢ κατὰ κάλλος ἦν, πρώτως αὐτὸς ἔμεινε καλός, καίτοι καλῆς καὶ τῆς ψυχῆς οὕσης· ἀλλ' ἔστι καλλίων καὶ ταύτης, ὅτι ἵχνος αὐτῇ αὐτοῦ, καὶ τούτῳ ἐστὶ καλὴ μὲν τὴν φύσιν, καλλίων δέ, ὅταν ἐκεῖ βλέπηι. Εἰ οὖν ἡ ψυχὴ ἢ τοῦ παντός, ἵνα γνωριμώτερον λέγωμεν, καὶ ἡ Ἀφροδίτη αὐτὴ καλή, τίς ἐκεῖνος; Εἰ μὲν γὰρ παρ' αὐτῆς, πόσον ἂν εἴη ἐκεῖνος; Εἰ δὲ παρ' ἄλλου, παρὰ τίνος ψυχῇ καὶ τὸ ἐπακτὸν καὶ τὸ συμφυὲς τῇ οὐσίᾳ αὐτῆς κάλλος ἔχει; Ἐπεὶ καί, ὅταν καὶ αὐτοὶ καλοί, τῷ αὐτῶν εἶναι, αἰσχροὶ δὲ ἐπ' ἄλλην μεταβαίνοντες φύσιν· καὶ γινώσκοντες μὲν ἑαυτοὺς καλοί, αἰσχροὶ δὲ ἀγνοοῦντες. Ἐκεῖ οὖν ἀκεῖθεν τὸ καλόν. Ἄρ' οὖν ἀρκεῖ τὰ εἰρημένα εἰς ἐναργῆ σύνεσιν ἀγαγεῖν τοῦ νοητοῦ τόπου, ἢ κατ' ἄλλην ὁδὸν πάλιν αὖ δεῖ ἐπελθεῖν ὧδε;

Θ: Περὶ νοῦ καὶ τῶν ἰδεῶν καὶ τοῦ ὄντος.

[1] Πάντες ἄνθρωποι ἐξ ἀρχῆς γενόμενοι αἰσθήσει πρὸ νοῦ χρησάμενοι καὶ τοῖς αἰσθητοῖς προσβαλόντες πρώτοις ἐξ ἀνάγκης οἱ μὲν ἐνταυθοῖ καταμεινάντες διέζησαν ταῦτα πρῶτα καὶ ἔσχατα νομίσαντες, καὶ τὸ ἐν αὐτοῖς λυπηρόν τε καὶ ἡδὺ τὸ μὲν κακόν, τὸ δὲ ἀγαθὸν ὑπολαβόντες ἀρκεῖν ἐνόμισαν, καὶ τὸ μὲν διώκοντες, τὸ δ' ἀποικονομούμενοι διεγένοντο. Καὶ σοφίαν ταύτην οἱ γε λόγου μεταποιούμενοι αὐτῶν ἔθεντο, οἷα οἱ βαρεῖς τῶν ὀρνίθων, οἱ πολλὰ ἐκ γῆς λαβόντες καὶ βαρυνθέντες ὑψοῦ πτῆναι ἀδυνατοῦσι καίπερ πτερὰ παρὰ τῆς φύσεως λαβόντες. Οἱ δὲ ἥρθησαν μὲν ὀλίγον ἐκ τῶν κάτω κινούντος αὐτοὺς πρὸς τὸ κάλλιον ἀπὸ τοῦ ἡδέος τοῦ τῆς ψυχῆς κρείττονος, ἀδυνατήσαντες δὲ ἰδεῖν τὸ ἄνω, ὥς οὐκ ἔχοντες ἄλλο, ὅπου στήσονται, κατηνέχθησαν σὺν τῷ τῆς ἀρετῆς ὀνόματι ἐπὶ πράξεις καὶ ἐκλογὰς τῶν κάτω, ἀφ' ὧν ἐπεχείρησαν τὸ πρῶτον αἰρεσθαι. Τρίτον δὲ γένος θεῶν ἀνθρώπων δυνάμει τε κρείττονι καὶ ὀξύτητι ὁμμάτων εἶδὲ τε ὥσπερ ὑπὸ ὀξυδορκίας τὴν ἄνω αἴγλην καὶ ἥρθη τε ἐκεῖ οἷον ὑπὲρ νεφῶν καὶ τῆς ἐνταῦθα ἀχλύος καὶ ἔμεινεν ἐκεῖ τὰ τῆδε ὑπεριδὸν πάντα ἡσθὲν τῷ τόπῳ ἀληθινῶι καὶ οἰκείῳ ὄντι, ὥσπερ ἐκ πολλῆς πλάνης εἰς πατρίδα εὖνομον ἀφικόμενος ἄνθρωπος.

[2] Τίς οὖν οὗτος ὁ τόπος; Καὶ πῶς ἂν τις εἰς αὐτὸν ἀφίκοιτο; Αἰφίκοιτο μὲν ἂν ὁ φύσει ἐρωτικὸς καὶ ὄντως τὴν διάθεσιν ἐξ ἀρχῆς φιλόσοφος, ὠδίνων μὲν, ἅτε ἐρωτικός, περὶ τὸ καλόν, οὐκ ἀνασχόμενος δὲ τοῦ ἐν σώματι κάλλους, ἀλλ' ἐνθεν ἀναφυγὼν ἐπὶ τὰ τῆς ψυχῆς κάλλη, ἀρετὰς καὶ ἐπιστήμας καὶ ἐπιτηδεύματα καὶ νόμους, πάλιν αὖ ἐπαναβαίνει ἐπὶ τὴν τῶν ἐν ψυχῇ καλῶν αἰτίαν, καὶ εἴ τι πάλιν αὖ πρὸ τούτου, ἕως ἐπ' ἔσχατον ἤκηι τὸ πρῶτον, ὃ παρ' αὐτοῦ καλόν. Ἐνθα καὶ ἐλθὼν ὠδίνος παύσεται, πρότερον δὲ οὐ. Ἀλλὰ πῶς ἀναβήσεται, καὶ πόθεν ἡ δύναμις αὐτῷ, καὶ τίς λόγος τοῦτον τὸν ἔρωτα παιδαγωγήσεται; Ἡ ὁδε· τοῦτο τὸ κάλλος τὸ ἐπὶ τοῖς σώμασιν ἐπακτόν ἐστι τοῖς σώμασι· μορφαὶ γὰρ αὗται σωμάτων ὡς ἐπὶ ὕλῃ αὐτοῖς. Μεταβάλλει γοῦν τὸ ὑποκείμενον καὶ ἐκ καλοῦ αἰσchrὸν γίνεται. Μεθέξει ἄρα, φησὶν ὁ λόγος. Τί οὖν τὸ ποιήσαν σῶμα καλόν; Ἄλλως μὲν κάλλους παρουσία, ἄλλως δὲ ψυχὴ, ἣ ἔπλασέ τε καὶ μορφήν τοιάνδε ἐνήκε. Τί οὖν; Ψυχὴ παρ' αὐτῆς καλόν; Ἡ οὐ. Οὐ γὰρ ἡ μὲν ἦν φρόνιμός τε καὶ καλή, ἡ δὲ ἄφρων τε καὶ αἰσchrά. Φρονήσει ἄρα τὸ καλὸν περὶ ψυχὴν. Καὶ τίς οὖν ὁ φρόνησιν δούς ψυχῇ; Ἡ νοῦς ἐξ ἀνάγκης, νοῦς δὲ οὐ ποτὲ μὲν νοῦς, ποτὲ δὲ ἄνους, ὃ γε ἀληθινός. Παρ' αὐτοῦ ἄρα καλός. Καὶ πότερον δὴ ἐνταῦθα δεῖ στῆναι ὡς πρῶτον, ἢ καὶ νοῦ ἐπέκεινα δεῖ ἰέναι, νοῦς δὲ προέστηκε μὲν ἀρχῆς τῆς πρώτης ὡς πρὸς ἡμᾶς, ὥσπερ ἐν προθύροις τάγαθοῦ ἀπαγγέλλων ἐν αὐτῷ τὰ πάντα, ὥσπερ ἐκείνου τύπος μᾶλλον ἐν πλήθει ἐκείνου πάντῃ μένοντος ἐν ἐνί;

[3] Ἐπισκεπτέον δὲ ταύτην τὴν νοῦ φύσιν, ἣν ἀπαγγέλλεται ὁ λόγος εἶναι τὸ ὄν ὄντως καὶ τὴν ἀληθῆ οὐσίαν, πρότερον βεβαιωσαμένους κατ' ἄλλην ὁδὸν ἰόντας, ὅτι δεῖ εἶναί τινα τοιαύτην. Ἴσως μὲν οὖν γελοῖον ζητεῖν, εἰ νοῦς ἐστὶν ἐν τοῖς οὐσι· τάχα δ' ἂν τινες καὶ περὶ τούτου διαμφισβητοῖεν. Μᾶλλον δέ, εἰ

τοιοῦτος, οἷόν φαμεν, καὶ εἰ χωριστός τις, καὶ εἰ οὗτος τὰ ὄντα καὶ ἡ τῶν εἰδῶν φύσις ἐνταῦθα, περὶ οὗ καὶ τὰ νῦν εἰπεῖν πρόκειται. Ὅρῳμεν δὴ τὰ λεγόμενα εἶναι πάντα σύνθετα καὶ ἀπλοῦν αὐτῶν οὐδὲ ἓν, ἃ τε τέχνη ἐργάζεται ἕκαστα, ἃ τε συνέστηκε φύσει. Τὰ τε γὰρ τεχνητὰ ἔχει χαλκὸν ἢ ξύλον ἢ λίθον καὶ παρὰ τούτων οὕτω τετέλεσται, πρὶν ἂν ἡ τέχνη ἐκάστη ἡ μὲν ἀνδριάντα, ἡ δὲ κλίνην, ἡ δὲ οἰκίαν ἐργάσῃται εἰδούς τοῦ παρ' αὐτῇ ἐνθέσει. Καὶ μὴν καὶ τὰ φύσει συνεστῶτα τὰ μὲν πολυσύνθετα αὐτῶν καὶ συγκρίματα καλούμενα ἀναλύσεις εἰς τὸ ἐπὶ πᾶσι τοῖς συγκριθεῖσιν εἶδος· οἷον ἄνθρωπον εἰς ψυχὴν καὶ σῶμα, καὶ τὸ σῶμα εἰς τὰ τέσσαρα. Ἐκαστον δὲ τούτων σύνθετον εὐρών ἐξ ὕλης καὶ τοῦ μορφοῦντος – ὕλη γὰρ παρ' αὐτῆς ἡ τῶν στοιχείων ἄμορφος – ζητήσεις τὸ εἶδος ὅθεν τῇ ὕλῃ. Ζητήσεις δ' αὖ καὶ τὴν ψυχὴν πότερα τῶν ἀπλῶν ἤδη, ἢ ἐνι τι ἐν αὐτῇ τὸ μὲν ὡς ὕλη, τὸ δὲ εἶδος, ὁ νοῦς ὁ ἐν αὐτῇ, ὁ μὲν ὡς ἡ ἐπὶ τῷ χαλκῷ μορφή, ὁ δὲ οἷος ὁ τὴν μορφήν ἐν τῷ χαλκῷ ποιήσας. Τὰ αὐτὰ δὲ ταῦτα καὶ ἐπὶ τοῦ παντός μεταφέρων τις ἀναβήσεται καὶ ἐνταῦθα ἐπὶ νοῦν ποιητὴν ὄντως καὶ δημιουργὸν τιθέμενος, καὶ φήσῃ τὸ ὑποκείμενον δεξάμενον μορφὰς τὸ μὲν πῦρ, τὸ δὲ ὕδωρ, τὸ δὲ ἀέρα καὶ γῆν γενέσθαι, τὰς δὲ μορφὰς ταύτας παρ' ἄλλου ἥκειν· τοῦτο δὲ εἶναι ψυχὴν· ψυχὴν δὲ αὖ καὶ ἐπὶ τοῖς τέτρασι τὴν κόσμου μορφήν δοῦναι· ταύτῃ δὲ νοῦν χορηγὸν τῶν λόγων γεγονέναι, ὥσπερ καὶ ταῖς τῶν τεχνιτῶν ψυχαῖς παρὰ τῶν τεχνῶν τοὺς εἰς τὸ ἐνεργεῖν λόγους· νοῦν δὲ τὸν μὲν ὡς εἶδος τῆς ψυχῆς, τὸν κατὰ τὴν μορφήν, τὸν δὲ τὸν τὴν μορφήν παρέχοντα ὡς τὸν ποιητὴν τοῦ ἀνδριάντος, ὅτι πάντα ἐνυπάρχει, ἃ δίδωσιν. Ἐγγὺς μὲν ἀληθείας, ἃ δίδωσι ψυχῇ· ἃ δὲ τὸ σῶμα δέχεται, εἰδωλα ἤδη καὶ μμήματα.

[4] Διὰ τί οὖν δεῖ ἐπὶ ψυχῇ ἀνιέναι, ἀλλ' οὐκ αὐτὴν εἶναι τίθεσθαι τὸ πρῶτον; Ἡ πρῶτον μὲν νοῦς ψυχῆς ἕτερον καὶ κρείττον· τὸ δὲ κρείττον φύσει πρῶτον. Οὐ γὰρ δὴ, ὡς οἴονται, ψυχὴ νοῦν τελεωθεῖσα γενναῖ· πόθεν γὰρ τὸ δυνάμει ἐνεργεῖαι ἔσται, μὴ τοῦ εἰς ἐνέργειαν ἄγοντος αἰτίου ὄντος; Εἰ γὰρ κατὰ τύχην, ἐνδέχεται μὴ ἐλθεῖν εἰς ἐνέργειαν. Διὸ δεῖ τὰ πρῶτα ἐνεργεῖαι τίθεσθαι καὶ ἀπροσδεᾶ καὶ τέλεια· τὰ δὲ ἀτελεῖ ὕστερα ἀπ' ἐκείνων, τελειούμενα δὲ παρ' αὐτῶν τῶν γεγεννηκότων δίκην πατέρων τελειούντων, ἃ κατ' ἀρχὰς ἀτελεῖ ἐγέννησαν· καὶ εἶναι μὲν ὕλην πρὸς τὸ ποιῆσαν τὸ πρῶτον, εἴτ' αὐτὴν ἑμμορφον ἀποτελεῖσθαι. Εἰ δὲ δὴ καὶ ἐμπαθὲς ψυχὴ, δεῖ δὲ τι ἀπαθὲς εἶναι – ἢ πάντα τῷ χρόνῳ ἀπολεῖται – δεῖ τι πρὸ ψυχῆς εἶναι. Καὶ εἰ ἐν κόσμῳ ψυχὴ, ἐκτὸς δὲ δεῖ τι κόσμου εἶναι, καὶ ταύτῃ πρὸ ψυχῆς δεῖ τι εἶναι. Εἰ γὰρ τὸ ἐν κόσμῳ τὸ ἐν σώματι καὶ ὕλῃ, οὐδὲν ταῦτόν μενεῖ· ὥστε ἄνθρωπος καὶ πάντες λόγοι οὐκ αἰδίοι οὐδὲ οἱ αὐτοί. Καὶ ὅτι μὲν νοῦν πρὸ ψυχῆς εἶναι δεῖ, ἐκ τούτων καὶ ἐξ ἄλλων πολλῶν ἂν τις θεωρήσειε.

[5] Δεῖ δὲ νοῦν λαμβάνειν, εἴπερ ἐπαληθεύσομεν τῷ ὀνόματι, μὴ τὸν δυνάμει μηδὲ τὸν ἐξ ἀφροσύνης εἰς νοῦν ἐλθόντα – εἰ δὲ μή, ἄλλον πάλιν αὖ πρὸ αὐτοῦ ζητήσομεν – ἀλλὰ τὸν ἐνεργεῖαι καὶ αἰεὶ νοῦν ὄντα. Εἰ δὲ μὴ ἐπακτὸν τὸ φρονεῖν ἔχει, εἴ τι νοεῖ, παρ' αὐτοῦ νοεῖ, καὶ εἴ τι ἔχει, παρ' αὐτοῦ ἔχει. Εἰ δὲ παρ' αὐτοῦ καὶ ἐξ αὐτοῦ νοεῖ, αὐτός ἐστιν ὁ νοεῖ. Εἰ γὰρ ἡ μὲν οὐσία αὐτοῦ ἄλλη, ἃ δὲ νοεῖ ἕτερα αὐτοῦ, αὐτὴ ἢ οὐσία αὐτοῦ ἀνόητος ἔσται·

καὶ δυνάμει, οὐκ ἐνεργεῖαι αὐτῷ. Οὐ χωριστέον οὖν οὐδέτερον ἀπὸ θατέρου. Ἔθος δὲ ἡμῖν ἀπὸ τῶν παρ' ἡμῖν κάκεῖνα ταῖς ἐπινοίαις χωρίζειν. Τί οὖν ἐνεργεῖ καὶ τί νοεῖ, ἵνα ἐκεῖνα αὐτὸν ἃ νοεῖ θώμεθα; Ἡ δὴλον ὅτι νοῦς ὢν ὄντως νοεῖ τὰ ὄντα καὶ ὑφίστησιν. Ἔστιν ἄρα τὰ ὄντα. Ἡ γὰρ ἐτέρωθι ὄντα αὐτὰ νοήσει, ἢ ἐν αὐτῷ ὡς αὐτὸν ὄντα. Ἐτέρωθι μὲν οὖν ἀδύνατον· ποῦ γάρ; Αὐτὸν ἄρα καὶ ἐν αὐτῷ. Οὐ γὰρ δὴ ἐν τοῖς αἰσθητοῖς, ὥσπερ οἶονται. Τὸ γὰρ πρῶτον ἕκαστον οὐ τὸ αἰσθητόν· τὸ γὰρ ἐν αὐτοῖς εἶδος ἐπὶ ὕλῃ εἰδῶλον ὄντος, πᾶν τε εἶδος ἐν ἄλλῳ παρ' ἄλλου εἰς ἐκεῖνο ἔρχεται καὶ ἐστὶν εἰκὼν ἐκείνου. Εἰ δὲ καὶ ποιητὴν δεῖ εἶναι τοῦδε τοῦ παντός, οὐ τὰ ἐν τῷ μήπω ὄντι οὗτος νοήσει, ἵνα αὐτὸ ποιῇ. Πρὸ τοῦ κόσμου ἄρα δεῖ εἶναι ἐκεῖνα, οὐ τύπους ἀφ' ἐτέρων, ἀλλὰ καὶ ἀρχέτυπα καὶ πρῶτα καὶ νοῦ οὐσίαν. Εἰ δὲ λόγους φήσουσιν ἀρκεῖν, αἰδίους δὴλον· εἰ δὲ αἰδίους καὶ ἀπαθείς, ἐν νῶι δεῖ εἶναι καὶ τοιοῦτοι καὶ προτέρωι ἕξεως καὶ φύσεως καὶ ψυχῆς· δυνάμει γὰρ ταῦτα. Ὁ νοῦς ἄρα τὰ ὄντα ὄντως, οὐχ οἷα ἐστὶν ἄλλοι νοῶν· οὐ γὰρ ἐστὶν οὔτε πρὸ αὐτοῦ οὔτε μετ' αὐτόν· ἀλλὰ οἷον νομοθέτης πρῶτος, μᾶλλον δὲ νόμος αὐτὸς τοῦ εἶναι. Ὅρθως ἄρα τὸ γὰρ αὐτὸ νοεῖν ἐστὶ τε καὶ εἶναι καὶ ἡ τῶν ἄνευ ὕλης ἐπιστήμη ταῦτόν τῳ πράγματι καὶ τὸ ἐμεινὸν ἐδιζησάμην ὡς ἐν τῶν ὄντων· καὶ αἱ ἀναμνήσεις δέ· οὐδὲν γὰρ ἕξω τῶν ὄντων οὐδ' ἐν τόπῳ, μένει δὲ αἰεὶ ἐν αὐτοῖς μεταβολὴν οὐδὲ φθορὰν δεχόμενα· διὸ καὶ ὄντως ὄντα. Ἡ γιννόμενα καὶ ἀπολλύμενα ἐπακτῶι χρήσεται τῷ ὄντι, καὶ οὐκέτ' ἐκεῖνα ἀλλ' ἐκεῖνο τὸ ὄν ἐσται. Τὰ μὲν δὴ αἰσθητὰ μεθέξει ἐστὶν ἃ λέγεται τῆς ὑποκειμένης φύσεως μορφήν ἰσχύουσης ἄλλοθεν· οἷον χαλκὸς παρὰ ἀνδριαντοποιικῆς καὶ ξύλον παρὰ τεκτονικῆς διὰ εἰδῶλου τῆς τέχνης εἰς αὐτὰ ἰούσης, τῆς δὲ τέχνης αὐτῆς ἕξω ὕλης ἐν ταυτότητι μενούσης καὶ τὸν ἀληθῆ ἀνδριάντα καὶ κλίνην ἐχούσης. Οὕτω δὴ καὶ ἐπὶ τῶν σωμάτων· καὶ τότε πᾶν ἰνδαλμάτων μετέχον ἕτερα αὐτῶν δείκνυσι τὰ ὄντα, ἄτρεπτα μὲν ὄντα ἐκεῖνα, αὐτὰ δὲ τρεπόμενα, ἰδρυμένα τε ἐφ' ἑαυτῶν, οὐ τόπου δεόμενα· οὐ γὰρ μεγέθη· νοερὰν δὲ καὶ αὐτάρκη ἑαυτοῖς ὑπόστασιν ἔχοντα. Σωμάτων γὰρ φύσις σώλῃσθαι παρ' ἄλλου θέλει, νοῦς δὲ ἀνέχων θαυμαστῇ φύσει τὰ παρ' αὐτῶν πίπτοντα, ὅπου ἰδρυθῇ αὐτὸς οὐ ζητεῖ.

[6] Νοῦς μὲν δὴ ἔστω τὰ ὄντα, καὶ πάντα ἐν αὐτῷ οὐχ ὡς ἐν τόπῳ ἔχων, ἀλλ' ὡς αὐτὸν ἔχων καὶ ἐν ὧν αὐτοῖς. Πάντα δὲ ὁμοῦ ἐκεῖ καὶ οὐδὲν ἡττον διακεκριμένα. Ἐπεὶ καὶ ψυχὴ ὁμοῦ ἔχουσα πολλὰς ἐπιστήμας ἐν ἑαυτῇ οὐδὲν ἔχει συγκεχυμένον, καὶ ἐκάστη πράττει τὸ αὐτῆς, ὅταν δέη, οὐ συνεφέλκουσα τὰς ἄλλας, νόημα δὲ ἕκαστον καθαρὸν ἐνεργεῖ ἐκ τῶν ἐνδον αὐτῷ νοημάτων κειμένων. Οὕτως οὖν καὶ πολὺ μᾶλλον ὁ νοῦς ἐστὶν ὁμοῦ πάντα καὶ αὐτὸς οὐχ ὁμοῦ, ὅτι ἕκαστον δυνάμεις ἰδίαι. Ὁ δὲ πᾶς νοῦς περιέχει ὥσπερ γένος εἶδη καὶ ὥσπερ ὅλον μέρη. Καὶ αἱ τῶν σπερμάτων δὲ δυνάμεις εἰκόνα φέρουσι τοῦ λεγομένου· ἐν γὰρ τῷ ὅλῳ ἀδιάκριτα πάντα, καὶ οἱ λόγοι ὥσπερ ἐν ἐνὶ κέντρῳ· καὶ ὡς ἐστὶν ἄλλος ὀφθαλμοῦ, ἄλλος δὲ χειρῶν λόγος τὸ ἕτερος εἶναι παρὰ τοῦ γενομένου ὑπ' αὐτοῦ αἰσθητοῦ γνωσθείς. Αἱ μὲν οὖν ἐν τοῖς σπέρμασι δυνάμεις ἐκάστη αὐτῶν λόγος εἷς ὅλος μετὰ τῶν ἐν αὐτῷ ἐμπεριεχομένων μερῶν τὸ μὲν σωματικὸν ὕλην ἔχει, οἷον ὅσον ὑγρόν, αὐτὸς δὲ εἶδος ἐστὶ τὸ ὅλον καὶ λόγος ὁ αὐτὸς ὧν ψυχῆς εἶδει τῷ γεννῶντι, ἢ ἐστὶν

ἰνδαλμα ψυχῆς ἄλλης κρείττονος. Φύσιν δέ τινες αὐτὴν ὀνομάζουσιν τὴν ἐν τοῖς σπέρμασιν, ἣ ἐκεῖθεν ὀρμηθεῖσα ἀπὸ τῶν πρὸ αὐτῆς, ὥσπερ ἐκ πυρὸς φῶς, ἥστραψέ τε καὶ ἐμόρφωσε τὴν ὕλην οὐκ ὠθοῦσα οὐδὲ ταῖς πολυθρυλλήτοις μοχλείαις χρωμένη, δοῦσα δὲ τῶν λόγων.

[7] Αἱ δὲ ἐπιστήμαι ἐν ψυχῇ λογικῇ οὔσαι αἱ μὲν τῶν αἰσθητῶν – εἰ δεῖ ἐπιστήμας τούτων λέγειν, πρέπει δὲ αὐταῖς τὸ τῆς δόξης ὄνομα – ὕστεραι τῶν πραγμάτων οὔσαι εἰκόνες εἰσὶ τούτων· τῶν δὲ νοητῶν, αἱ δὴ καὶ ὄντως ἐπιστήμαι, παρὰ νοῦ εἰς λογικὴν ψυχὴν ἐλθοῦσαι αἰσθητὸν μὲν οὐδὲν νοοῦσι· καθόσον δὲ εἰσιν ἐπιστήμαι, εἰσιν αὐτὰ ἕκαστα ἃ νοοῦσι, καὶ ἔνδοθεν τό τε νοητὸν τὴν τε νόησιν ἔχουσιν, ὅτι ὁ νοῦς ἔνδον – ὃ ἐστὶν αὐτὰ τὰ πρῶτα – συνὼν αὐτῷ ἀεὶ καὶ ἐνεργεῖαι ὑπάρχων καὶ οὐκ ἐπιβάλλον ὥς οὐκ ἔχων ἢ ἐπικτώμενος ἢ διεξοδεύων οὐ προκεχειρισμένα – ψυχῆς γὰρ ταῦτα πάθη – ἀλλ’ ἔστηκεν ἐν αὐτῷ ὁμοῦ πάντα ὧν, οὐ νοήσας, ἴν’ ὑποστήσῃ ἕκαστα. Οὐ γάρ, ὅτ’ ἐνόησε θεόν, θεὸς ἐγένετο, οὐδέ, ὅτε ἐνόησε κίνησιν, κίνησις ἐγένετο. Ὅθεν καὶ τὸ λέγειν νοήσεις τὰ εἶδη, εἰ οὕτω λέγεται, ὥς, ἐπειδὴ ἐνόησε, τότε ἐγένετο ἢ ἔστι τότε, οὐκ ὀρθῶς· ταύτης γὰρ τῆς νοήσεως πρότερον δεῖ τὸ νοοῦμενον εἶναι. Ἡ πῶς ἂν ἔλθοι ἐπὶ τὸ νοεῖν αὐτό; Οὐ γὰρ δὴ κατὰ συντυχίαν οὐδὲ ἐπέβαλεν εἰκῇ.

[8] Εἰ οὖν ἡ νόησις ἐνόντος, ἐκεῖνο τὸ εἶδος τὸ ἐνόν· καὶ ἡ ἰδέα αὕτη. Τί οὖν τοῦτο; Νοῦς καὶ ἡ νοερὰ οὐσία, οὐχ ἑτέρα τοῦ νοῦ ἐκάστη ἰδέα, ἀλλ’ ἐκάστη νοῦς. Καὶ ὅλος μὲν ὁ νοῦς τὰ πάντα εἶδη, ἕκαστον δὲ εἶδος νοῦς ἕκαστος, ὥς ἡ ὅλη ἐπιστήμη τὰ πάντα θεωρήματα, ἕκαστον δὲ μέρος τῆς ὅλης οὐχ ὥς διακεκριμένον τόπῳ, ἔχον δὲ δύναμιν ἕκαστον ἐν τῷ ὅλῳ. Ἔστιν οὖν οὗτος ὁ νοῦς ἐν αὐτῷ καὶ ἔχων ἑαυτὸν ἐν ἡσυχίᾳ κόρος ἀεὶ. Εἰ μὲν οὖν προεπενοεῖτο ὁ νοῦς πρότερος τοῦ ὄντος, ἔδει τὸν νοῦν λέγειν ἐνεργήσαντα καὶ νοήσαντα ἀποτελέσαι καὶ γεννῆσαι τὰ ὄντα· ἐπεὶ δὲ τὸ ὄν τοῦ νοῦ προεπινοεῖν ἀνάγκη, ἐγκεῖσθαι δεῖ τίθεσθαι ἐν τῷ νοοῦντι τὰ ὄντα, τὴν δὲ ἐνέργειαν καὶ τὴν νόησιν ἐπὶ τοῖς οὔσιν, οἷον ἐπὶ πῦρ ἤδη τὴν τοῦ πυρὸς ἐνέργειαν, ἴν’ ἐν ὄντα τὸν νοῦν ἐφ’ ἑαυτοῖς ἔχῃ ἐνέργειαν αὐτῶν. Ἔστι δὲ καὶ τὸ ὄν ἐνέργεια· μία οὖν ἀμφοῖν ἐνέργεια, μᾶλλον δὲ τὰ ἄμφω ἓν. Μία μὲν οὖν φύσις τό τε ὄν ὃ τε νοῦς· διὸ καὶ τὰ ὄντα καὶ ἡ τοῦ ὄντος ἐνέργεια καὶ ὁ νοῦς ὁ τοιοῦτος· καὶ αἱ οὕτω νοήσεις τὸ εἶδος καὶ ἡ μορφή τοῦ ὄντος καὶ ἡ ἐνέργεια. Ἐπινοεῖται γε μὴν μεριζομένων ὑφ’ ἡμῶν θάτερα πρὸ τῶν ἐτέρων. Ἐτερος γὰρ ὁ μερίζων νοῦς, ὁ δὲ ἀμέριστος καὶ μὴ μερίζων τὸ ὄν καὶ τὰ πάντα.

[9] Τίνα οὖν ἐστὶ τὰ ἐν ἐνὶ νῷ, ἃ νοοῦντες μερίζομεν ἡμεῖς; Δεῖ γὰρ αὐτὰ ἡρεμοῦντα προφέρειν, οἷον ἐξ ἐπιστήμης ἐν ἐνὶ οὔσης ἐπιθεωρεῖν τὰ ἐνόντα. Κόσμου δὴ τοῦδε ὄντος ζώιου περιεκτικοῦ ζώιων ἀπάντων καὶ παρ’ ἄλλου ἔχοντος τὸ εἶναι καὶ τοιῶδε εἶναι, παρ’ οὗ δὲ ἐστὶν εἰς νοῦν ἀναγομένου, ἀναγκαῖον καὶ ἐν νῷ τὸ ἀρχέτυπον πᾶν εἶναι, καὶ κόσμον νοητὸν τοῦτον τὸν νοῦν εἶναι, ὃν φησιν ὁ Πλάτων ἐν τῷ ὃ ἐστὶ ζῶιον. Ὡς γὰρ ὄντος λόγου ζώιου τινός, οὔσης δὲ καὶ ὕλης τῆς τὸν λόγον τὸν σπερματικὸν δεξαμένης, ἀνάγκη ζῶιον γενέσθαι, τὸν αὐτὸν τρόπον καὶ φύσεως νοερᾶς καὶ πανδυνάμου οὔσης καὶ οὐδενὸς διείργοντος, μηδενὸς ὄντος μεταξὺ τούτου καὶ τοῦ δέξασθαι

δυναμένου, ἀνάγκη τὸ μὲν κοσμηθῆναι, τὸ δὲ κοσμηῆσαι. Καὶ τὸ μὲν κοσμηθὲν ἔχει τὸ εἶδος μεμερισμένον, ἀλλαχοῦ ἄνθρωπον καὶ ἀλλαχοῦ ἥλιον· τὸ δὲ ἐν ἐνὶ πάντα.

[10] Ὅσα μὲν οὖν ὡς εἶδη ἐν τῷ αἰσθητῷ ἐστὶ, ταῦτα ἐκεῖθεν· ὅσα δὲ μή, οὐ. Διὸ τῶν παρὰ φύσιν οὐκ ἔστιν ἐκεῖ οὐδέν, ὥσπερ οὐδὲ τῶν παρὰ τέχνην ἐστὶν ἐν ταῖς τέχναις, οὐδὲ ἐν τοῖς σπέρμασι χωλεία. Ποδῶν δὲ χωλεία ἡ δὴ ἐν τῇ γενέσει οὐ κρατήσαντος λόγου, ἡ δὲ ἐκ τύχης λύμηι τοῦ εἶδους. Καὶ ποιότητες δὴ σύμφωνοι καὶ ποσότητες, ἀριθμοὶ τε καὶ μεγέθη καὶ σχέσεις, ποιήσεις τε καὶ πείσεις αἱ κατὰ φύσιν, κινήσεις τε καὶ στάσεις καθόλου τε καὶ ἐν μέρει τῶν ἐκεῖ. Ἀντὶ δὲ χρόνου αἰών. Ὁ δὲ τόπος ἐκεῖ νοερώς τὸ ἄλλο ἐν ἄλλῳ. Ἐκεῖ μὲν οὖν ὁμοῦ πάντων ὄντων, ὃ τι ἂν λάβῃς αὐτῶν, οὐσία καὶ νοερά, καὶ ζωῆς ἕκαστον μετέχον, καὶ ταῦτόν καὶ θάτερον, καὶ κινήσεις καὶ στάσεις, καὶ κινούμενον καὶ ἐστάς, καὶ οὐσία καὶ ποιόν, καὶ πάντα οὐσία. Καὶ γὰρ ἐνεργεῖαι, οὐ δυνάμει τὸ ὄν ἕκαστον· ὥστε οὐ κεχώρισται τὸ ποιὸν ἐκάστης οὐσίας. Ἄρ' οὖν μόνα τὰ ἐν τῷ αἰσθητῷ ἐκεῖ, ἢ καὶ ἄλλα πλείω; Ἀλλὰ πρότερον περὶ τῶν κατὰ τέχνην σκεπτέον· κακοῦ γὰρ οὐδενός· τὸ γὰρ κακὸν ἐνταῦθα ἐξ ἐνδείας καὶ στερήσεως καὶ ἐλλείψεως, καὶ ὕλης ἀτυχοῦσης πάθος καὶ τοῦ ὕλης ὁμοιωμένου.

[11] Τὰ οὖν κατὰ τέχνην καὶ αἱ τέχναι; Τῶν δὴ τεχνῶν ὅσαι μιμητικάι, γραφικὴ μὲν καὶ ἀνδριαντοποιία, ὄρχησῖς τε καὶ χειρονομία, ἐνταῦθά που τὴν σύστασιν λαβοῦσαι καὶ αἰσθητῷ προσχρῶμεναι παραδείγματι καὶ μιμούμεναι εἶδη τε καὶ κινήσεις τάς τε συμμετρίας ἃς ὁρῶσι μετατιθεῖσθαι οὐκ ἂν εἰκότως ἐκεῖ ἀνάγοιντο, εἰ μὴ τῷ ἀνθρώπου λόγοι. Εἰ δὲ τις ἕξις ἐκ τῆς περὶ τὰ ζῶια συμμετρίας ὅλων ζῶιων ἐπισκοποῖτο, μόνιον ἂν εἴη δυνάμεως τῆς κακεῖ ἐπισκοπούσης καὶ θεωρούσης τὴν ἐν τῷ νοητῷ περὶ πάντα συμμετρίαν. Καὶ μὴν καὶ μουσικὴ πᾶσα περὶ ἀρμονίαν ἔχουσα καὶ ρυθμόν – ἣ μὲν περὶ ρυθμόν καὶ ἀρμονίαν, ἔχουσα τὰ νοήματα – τὸν αὐτὸν τρόπον ἂν εἴη, ὥσπερ καὶ ἡ περὶ τὸν νοητὸν ἀριθμὸν ἔχουσα. Ὅσαι δὲ ποιητικάι αἰσθητῶν τῶν κατὰ τέχνην, οἷον οἰκοδομικὴ καὶ τεκτονικὴ, καθόσον συμμετρίαις προσχρῶνται, ἀρχὰς ἂν ἐκεῖθεν ἔχοιεν καὶ τῶν ἐκεῖ φρονήσεων· τῷ δὲ αἰσθητῷ ταῦτα συγκερασάμεναι τὸ ὅλον οὐκ ἂν εἶεν ἐκεῖ· ἢ ἐν τῷ ἀνθρώπῳ. Οὐ μὴν οὐδὲ γεωργία συλλαμβάνουσα αἰσθητῷ φυτῷ, ἰατρικὴ τε τὴν ἐνταῦθα ὑγίειαν θεωροῦσα ἢ τε περὶ ἰσχὺν τήνδε καὶ εὐεξίαν· ἄλλη γὰρ ἐκεῖ δύναμις καὶ ὑγίεια, καθ' ἣν ἀτρεμῇ πάντα καὶ ἱκανά, ὅσα ζῶια. Ῥητορεία δὲ καὶ στρατηγία, οἰκονομία τε καὶ βασιλική, εἴ τινες αὐτῶν τὸ καλὸν κοινωνοῦσι ταῖς πράξεσιν, εἰ ἐκεῖνο θεωροῖεν, μοῖραν ἐκεῖθεν εἰς ἐπιστήμην ἔχουσιν ἐκ τῆς ἐπιστήμης τῆς ἐκεῖ. Γεωμετρία δὲ νοητῶν οὐσα τακτέα ἐκεῖ, σοφία τε ἀνωτάτω περὶ τὸ ὄν οὐσα. Καὶ περὶ μὲν τεχνῶν καὶ τῶν κατὰ τέχνας ταῦτα.

[12] Εἰ δὲ ἀνθρώπου ἐκεῖ καὶ λογικοῦ ἐκεῖ καὶ τεχνικοῦ καὶ αἱ τέχναι νοῦ γεννήματα οὔσαι, χρὴ δὲ καὶ τῶν καθόλου λέγειν τὰ εἶδη εἶναι, οὐ Σωκράτους, ἀλλ' ἀνθρώπου. Ἐπισκεπτέον δὲ περὶ ἀνθρώπου, εἰ καὶ ὁ καθέκαστα· τὸ δὲ καθέκαστον, ὅτι [μὴ] τὸ αὐτὸ ἄλλο ἄλλῳ· οἷον ὅτι ὁ μὲν σιμός, ὁ δὲ γρυπός, γρυπότητα μὲν καὶ σιμότητα διαφορὰς ἐν εἶδει θετέον ἀνθρώπου, ὥσπερ ζῶιου διαφοραὶ εἰσιν· ἥκειν δὲ καὶ παρὰ τῆς ὕλης τὸ τὸν

μὲν τοιάνδε γρῦπότητα, τὸν δὲ τοιάνδε. Καὶ χρωμάτων διαφορὰς τὰς μὲν ἐν λόγῳ οὖσας, τὰς δὲ καὶ ὕλην καὶ τόπον διάφορον ὄντα ποιεῖν.

[13] Λοιπὸν δὲ εἰπεῖν, εἰ μόνα τὰ ἐν αἰσθητῷ ἐκεῖ, ἢ καί, ὥσπερ ἀνθρώπου ὁ αὐτοάνθρωπος ἕτερος, εἰ καὶ ψυχῆς αὐτοψυχὴ ἐκεῖ ἐτέρα καὶ νοῦ αὐτονοῦς. Λεκτέον δὲ πρῶτον μὲν, ὅτι οὐ πάντα δεῖ, ὅσα ἐνταῦθα, εἰδῶλα νομίζειν ἀρχετύπων, οὐδὲ ψυχὴν εἰδῶλον εἶναι αὐτοψυχῆς, τιμιότητι δὲ ἄλλην ἄλλης διαφέρειν, καὶ εἶναι καὶ ἐνταῦθα, ἴσως δὲ οὐχ ὡς ἐνταῦθα, αὐτοψυχὴν. Εἶναι δὲ ψυχῆς ὄντως οὔσης ἐκάστης καὶ δικαιοσύνην δεῖ τινα καὶ σωφροσύνην, καὶ ἐν ταῖς παρ' ἡμῖν ψυχαῖς ἐπιστήμην ἀληθινήν, οὐκ εἰδῶλα οὐδὲ εἰκόνας ἐκείνων ὡς ἐν αἰσθητῷ, ἀλλὰ ταῦτά ἐκεῖνα ἄλλον τρόπον ὄντα ἐνταῦθα· οὐ γὰρ ἐν τινι τόπῳ ἀφωρισμένα ἐκεῖνα· ὥστε, ὅπου ψυχὴ σώματος ἐξανέδου, ἐκεῖ κάκεινα. Ὁ μὲν γὰρ αἰσθητὸς κόσμος μοναχοῦ, ὁ δὲ νοητὸς πανταχοῦ. Ὅσα μὲν οὖν ψυχὴ ἐκεῖ ἢ τοιαύτη, ἐνταῦθα, ταῦτα ἐκεῖ· ὥστε, εἰ τὰ ἐν τῷ αἰσθητῷ τὰ ἐν τοῖς ὁρωμένοις λαμβάνοιτο, οὐ μόνον τὰ ἐν τῷ αἰσθητῷ ἐκεῖ, ἀλλὰ καὶ πλείω· εἰ δὲ τὰ ἐν τῷ κόσμῳ λέγοιτο συμπεριλαμβανομένων καὶ ψυχῆς καὶ τῶν ἐν ψυχῇ, πάντα ἐνταῦθα, ὅσα κάκει.

[14] Τὴν οὖν τὰ πάντα περιλαβοῦσαν ἐν τῷ νοητῷ φύσιν ταύτην ἀρχὴν θετέον. Καὶ πῶς, τῆς μὲν ἀρχῆς τῆς ὄντως ἐνὸς καὶ ἀπλοῦ πάντη οὔσης, πλήθους δὲ ἐν τοῖς οὖσιν ὄντος; Πῶς παρὰ τὸ ἐν, καὶ πῶς πλήθος, καὶ πῶς τὰ πάντα ταῦτα, καὶ διὰ τί νοῦς ταῦτα καὶ πόθεν, λεκτέον ἀπ' ἄλλης ἀρχῆς ἀρχομένοις. Περὶ δὲ τῶν ἐκ σήψεως καὶ τῶν χαλεπῶν, εἰ κάκει εἶδος, καὶ εἰ ρύπου καὶ πηλοῦ, λεκτέον, ὡς, ὅσα κομίζεται νοῦς ἀπὸ τοῦ πρώτου, πάντα ἄριστα· ἐν οἷς εἶδесιν οὐ ταῦτα· οὐδ' ἐκ τούτων νοῦς, ἀλλὰ ψυχὴ παρὰ νοῦ, λαβοῦσα παρὰ ὕλης ἄλλα, ἐν οἷς ταῦτα. Περὶ δὲ τούτων σαφέστερον λεχθήσεται ἐπανελθοῦσιν ἐπὶ τὴν ἀπορίαν, πῶς ἐξ ἐνὸς πλήθος. Ὅτι δὲ τὰ σύνθετα εἰκῆι ὄντα, οὐ νῶι, ἀλλ' ἐφ' ἐαυτῶν αἰσθητὰ συνελθόντα, οὐκ ἐν εἶδεσι· τά τε ἐκ σήψεως ψυχῆς ἄλλο τι ἴσως ἀδυνατούσης· εἰ δὲ μή, ἐποίησεν ἂν τι τῶν φύσει· ποιεῖ γοῦν, ὅπου δύναται. Περὶ δὲ τῶν τεχνῶν, ὅτι ἐν αὐτοανθρώπῳ περιέχονται, ὅσαι τέχναι ἀναφέρονται πρὸς τὰ κατὰ φύσιν ἀνθρώπῳ. Πρότερον δὲ ἄλλην καθόλου, καὶ τῆς καθόλου αὐτοψυχὴν ἦτοι τὴν ζωὴν; ἢ ἐν νῶι πρὶν γενέσθαι ψυχὴν, ἵνα καὶ γένηται, αὐτοψυχὴν ἐκείνην λέγειν.

Εννεάς Στ

α: Περὶ τῶν γενῶν τοῦ ὄντος πρώτον.

[1] Περὶ τῶν ὄντων πόσα καὶ τίνα ἐζήτησαν μὲν καὶ οἱ πάνυ παλαιοί, ἔν, οἱ δὲ ὀρισμένα, οἱ δὲ ἄπειρα εἰπόντες, καὶ τούτων ἕκαστοι οἱ μὲν ἄλλο οἱ δὲ ἄλλο τὸ ἔν, οἱ δὲ τὰ πεπερασμένα καὶ αὐτὰ ἄπειρα εἰπόντες· καὶ τοῖς μετ' αὐτοὺς ἐξετασθεῖσαι αὐταὶ αἱ δόξαι ἱκανῶς ἀφετάει ἡμῖν. Ὅσα δ' ἐξετάσαντες τὰ ἐκείνων ἔθεντο ἐν γένεσιν ὀρισμένοις αὐτοῖς, περὶ τούτων ἐπισκεπτέον, οἱ οὔτε ἐν θέμενοι, ὅτι πολλὰ καὶ ἐν τοῖς νοητοῖς ἐώρων, οὔτε ἄπειρα, ὅτι μήτε οἶόν τε μήτ' ἐπιστήμη ἂν γένοιτο, τά τε πεπερασμένα εἰς ἀριθμὸν αὐτῶν. Ὅτι [δὲ] τὰ ὑποκείμενα οὐκ ὀρθῶς οἶον στοιχεῖα, γένη [δὲ] τινὰ οὗτοι εἰρήκασιν, οἱ μὲν δέκα, οἱ δὲ ἐλάττω· εἶεν δ' ἂν τινες οἱ πλείω τούτων. Ἔστι δὲ καὶ ἐν τοῖς γένεσι διαφορά· οἱ μὲν γὰρ τὰ γένη ἀρχάς, οἱ δὲ αὐτὰ τὰ ὄντα τῷ γένει τοσαῦτα. Πρῶτον τοίνυν τὴν διαιρουμένην εἰς δέκα τὰ ὄντα ληπτέον ἀνασκοποῦντας, πότερα δέκα γένη δεῖ νομίζειν αὐτοὺς λέγειν κοινοῦ ὀνόματος τυχόντα τοῦ ὄντος ἢ κατηγορίας δέκα. Ὅτι γὰρ οὐ συνώνυμον τὸ ὄν ἐν ἅπασιν, λέγουσι καὶ ὀρθῶς λέγουσι· μᾶλλον δὲ ἐκεῖνο πρῶτον ἐρωτητέον, πότερα ὁμοίως ἐν τε τοῖς νοητοῖς ἐν τε τοῖς αἰσθητοῖς τὰ δέκα, ἢ ἐν μὲν τοῖς αἰσθητοῖς ἅπαντα, ἐν δὲ τοῖς νοητοῖς τὰ μὲν εἶναι, τὰ δὲ μὴ εἶναι· οὐ γὰρ δὴ ἀνάπαλιν. Οὐδὲν ἐξεταστέον, τίνα κάκεῖ τῶν δέκα, καὶ εἰ τὰ ἐκεῖ ὄντα ὑφ' ἐν γένος ὑπακτέον τοῖς ἐνταῦθα, ἢ ὁμωνύμως ἢ τε ἐκεῖ οὐσία ἢ τε ἐνταῦθα· ἀλλ' εἰ τοῦτο, πλείω τὰ γένη. Εἰ δὲ συνωνύμως, ἄτοπον τὸ αὐτὸ σημαίνειν τὴν οὐσίαν ἐπὶ τε τῶν πρώτως ὄντων καὶ τῶν ὑστέρων οὐκ ὄντος γένους κοινοῦ, ἐν οἷς τὸ πρότερον καὶ ὕστερον. Ἀλλὰ περὶ τῶν νοητῶν κατὰ τὴν διαίρεσιν οὐ λέγουσιν· οὐ πάντα ἄρα τὰ ὄντα διαιρεῖσθαι ἐβουλήθησαν, ἀλλὰ τὰ μάλιστα ὄντα παραλελοίπασιν.

[2] Πάλιν οὖν ἄρα γένη νομιστέον εἶναι; Καὶ πῶς ἐν γένος ἢ οὐσία; Ἀπὸ γὰρ ταύτης πάντως ἀρκτέον. Ὅτι μὲν ἐν ἐπὶ τε τῆς νοητῆς ἐπὶ τε τῆς αἰσθητῆς κοινὸν εἶναι ἀδύνατον τὸ τῆς οὐσίας, εἴρηται. Καὶ προσέτι ἄλλο τι ἔσται πρὸς τῆς νοητῆς καὶ πρὸς τῆς αἰσθητῆς, ἄλλο τι ὃν κατηγορούμενον κατ' ἀμφοῖν, ὃ οὔτε σῶμα οὔτε ἀσώματον ἂν εἴη· ἔσται γὰρ ἢ τὸ σῶμα ἀσώματον, ἢ τὸ ἀσώματον σῶμα. Οὐ μὴν ἀλλὰ ἐπ' αὐτῶν τῶν τῆδε οὐσιῶν ζητητέον, τί κοινὸν ἐπὶ τῆς ὕλης καὶ τοῦ εἶδους καὶ τοῦ ἐξ ἀμφοῖν. Πάντα γὰρ ταῦτα οὐσίας λέγουσιν εἶναι, καὶ οὐ τὸ ἴσον εἰς οὐσίαν ἔχειν, ὅταν μᾶλλον λέγεται τὸ εἶδος οὐσία ἢ ἡ ὕλη· καὶ ὀρθῶς· οἱ δ' ἂν εἴποιεν τὴν ὕλην μᾶλλον. Αἱ δὲ πρῶται λεγόμεναι οὐσίαι πρὸς τὰς δευτέρας τί ἂν ἔχουσιν κοινόν, ὁπότε παρὰ τῶν προτέρων ἔχουσιν αἱ δευτέρας τὸ οὐσίαι λέγεσθαι; Ὅλως δὲ τί ἐστὶν ἡ οὐσία εἰπεῖν οὐκ ἔστιν· οὐδὲ γάρ, εἰ τὸ ἰδίον τις ἀποδοίη, ἥδη ἔχει τὸ τί ἐστὶ, καὶ ἴσως οὐδὲ τὸ ἐν καὶ ταῦτὸν ἀριθμῶι δεκτικὸν τῶν ἐναντίων ἐπὶ πάντων ἀρμόσει.

[3] Ἀλλ' ἄρα μίαν τινὰ κατηγορίαν λεκτέον ὁμοῦ συλλαβοῦσι τὴν νοητὴν οὐσίαν, τὴν ὕλην, τὸ εἶδος, τὸ ἐξ ἀμφοῖν; Οἶον εἴ τις τὸ τῶν Ἡρακλειδῶν γένος ἐν τι λέγοι, οὐχ ὥς κοινὸν κατὰ πάντων, ἀλλ' ὥς ἀφ' ἑνός· πρώτως γὰρ ἢ οὐσία ἐκείνη, δευτέρως δὲ καὶ ἥττον τὰ ἄλλα. Ἀλλὰ τί κωλύει μίαν

κατηγορίαν τὰ πάντα εἶναι; Καὶ γὰρ καὶ τὰ ἄλλα πάντα ἀπὸ τῆς οὐσίας τὰ λεγόμενα εἶναι. Ἡ ἐκεῖνα μὲν πάθη, αἱ δ' οὐσίαι ἐφεξῆς ἄλλως. Ἀλλὰ γὰρ καὶ οὕτως οὕτω ἔχοντες ἐπερείσασθαι τῇ οὐσίαι, οὐδὲ τὸ κυριώτατον λαβεῖν, ἴν' ἀπὸ τούτου καὶ τὰς ἄλλας. Συγγενεῖς μὲν δὴ οὕτως ἔστωσαν πᾶσαι αἱ λεγόμεναι οὐσίαι ἔχουσαι τι παρὰ τὰ ἄλλα γένη. Τί ἄρα γε αὐτὸ τοῦτο τὸ τι καὶ τὸ τότε καὶ τὸ ὑποκείμενον καὶ μὴ ἐπικείμενον μηδ' ἐν ἄλλῳ ὥς ἐν ὑποκειμένῳ μηδὲ ὃ ἐστὶν ἄλλου ὄν, οἷον λευκὸν ποιότης σώματος καὶ ποσὸν οὐσίας, καὶ χρόνος κινήσεώς τι καὶ κίνησις τοῦ κινουμένου; Ἀλλ' ἡ δευτέρα οὐσία κατ' ἄλλον. Ἡ ἄλλον τρόπον τὸ κατ' ἄλλου ἐνταῦθα, ὡς γένος ἐνυπάρχον καὶ ἐνυπάρχον ὡς μέρος καὶ τὸ τι ἐκείνου· τὸ δὲ λευκὸν κατ' ἄλλον, ὅτι ἐν ἄλλῳ. Ἀλλὰ ταῦτα μὲν ἴδια ἂν τις λέγοι πρὸς τὰ ἄλλα καὶ διὰ τοῦτο εἰς ἐν οὕτω συνάγοι καὶ οὐσίας λέγοι, ἐν δὲ τι γένος οὐκ ἂν λέγοι, οὐδὲ δηλοῖ πῶς τὴν ἐννοιαν τῆς οὐσίας καὶ τὴν φύσιν. Καὶ ταῦτα μὲν ἐνταῦθα κείσθω· ἐπὶ δὲ τὴν τοῦ ποσοῦ ἴωμεν φύσιν.

[4] Ἀριθμὸν δὴ πρῶτον ποσὸν λέγουσι καὶ τὸ συνεχὲς ἅπαν μέγεθος καὶ τόπον καὶ χρόνον, τὰ δ' ἄλλα εἰς ταῦτα ἀναφέρουσιν, ὅσα ποσὰ λέγουσι, καὶ τὴν κίνησιν ποσὸν τῷ τὸν χρόνον, καίτοι ἴσως ἀνάπαλιν τοῦ χρόνου τὸ συνεχὲς παρὰ τῆς κινήσεως λαβόντος. Εἰ μὲν δὴ τὸ συνεχὲς ἢ συνεχὲς ποσὸν φήσουσιν εἶναι, τὸ διωρισμένον οὐκ ἂν εἴη ποσόν· εἰ δὲ κατὰ συμβεβηκὸς τὸ συνεχὲς, τί κοινὸν ἀμφοτέροις ἔσται τὸ ποσοῖς εἶναι; Τοῖς μὲν γὰρ ἀριθμοῖς τὸ ποσοῖς εἶναι ὑπαρχέτω· καίτοι τοῦτο τὸ λέγεσθαι ποσοῖς ὑπάρχει, οὕτω δέ, τίς ἢ φύσις καθὼς λέγεται, δηλοῦται· ἀλλὰ γραμμὴ γε καὶ ἐπίπεδον καὶ σῶμα οὐδὲ λέγεται, ἀλλὰ μεγέθη μὲν λέγεται, ποσὰ δὲ οὐ λέγεται, εἴτερ τότε προσλαμβάνει τὸ ποσὸν λέγεσθαι, ὅταν εἰς ἀριθμὸν ἀχθῇ δίτην ἢ τρίτην· ἐπεὶ καὶ τὸ σῶμα τὸ φυσικὸν μετρηθὲν γίνεταί ποσόν τι, καὶ ὁ τόπος κατὰ συμβεβηκός, οὐχ ἢ τόπος. Δεῖ δὲ μὴ τὸ κατὰ συμβεβηκὸς ποσὸν λαμβάνειν, ἀλλὰ τὸ καθ' αὐτό, οἷον ποσότητα· ἐπεὶ οὐδὲ τοὺς τρεῖς βουδὲς ποσόν, ἀλλὰ τὸν ἐπ' αὐτοῖς ἀριθμὸν· βόες γὰρ τρεῖς δύο κατηγορίαι ἤδη. Οὕτως οὖν καὶ γραμμὴ τοσήδε δύο κατηγορίαι, καὶ ἐπιφάνεια τοσήδε δύο, καὶ ἡ ποσότης μὲν αὐτῆς ποσόν, αὐτὴ δὲ ἡ ἐπιφάνεια διὰ τί ποσόν; Περαιτωθεῖσα γοῦν οἷον τρισὶ γραμμαῖς ἢ τέτρασι λέγεται εἶναι ποσόν. Τί οὖν; μόνον τοὺς ἀριθμοὺς φήσομεν ποσόν; Ἀλλ' εἰ μὲν τοὺς καθ' αὐτοὺς ἀριθμούς, οὐσίαι λέγονται οὗτοι καὶ μάλιστα τῷ καθ' αὐτοὺς εἶναι. Εἰ δὲ τοὺς ἐν τοῖς μετέχουσιν αὐτῶν, καθ' οὓς ἀριθμοῦμεν, οὐ μονάδας, ἀλλὰ ἵππους δέκα καὶ βουδὲς δέκα, πρῶτον μὲν ἄτοπον δόξει εἶναι, εἰ ἐκεῖνοι οὐσίαι, μὴ καὶ τούτους, ἔπειτα δέ, εἰ μετροῦντες τὰ ὑποκείμενα ἐνυπάρχουσιν ἐν αὐτοῖς, ἀλλὰ μὴ ἔξω ὄντες ὥσπερ οἱ κανόνες καὶ τὰ μέτρα μετροῦσιν. Ἀλλ' εἰ ἐφ' ἑαυτῶν ὄντες λαμβάνονται εἰς τὸ μετρεῖν καὶ μὴ ἐν τοῖς ὑποκειμένοις, οὔτε ἐκεῖνα ποσὰ τὰ ὑποκείμενα μὴ μετέχοντα ποσότητος, αὐτοὶ τε διὰ τί ποσόν; Μέτρα γάρ· τὰ δὲ μέτρα διὰ τί ποσὰ ἢ ποσότης; Ἡ ὅτι ἐν τοῖς οὖσιν ὄντες, εἰ μηδεμιᾷ τῶν ἄλλων ἀρμόττουσι, τοῦτο, ὃ λέγονται, ἔσονται καὶ ἐν τῇ λεγομένῃ ποσότητι κείσονται. Καὶ γὰρ ἡ μονὰς αὐτῶν ὀρίζει ἓν, εἴτ' ἔπεισι καὶ ἐπ' ἄλλο, καὶ ὁ ἀριθμὸς ὅσα μηνύει, καὶ μετρεῖ τὸ πλῆθος ἢ ψυχὴ προσχρωμένη. Μετροῦσα οὖν οὐ τὸ τί ἐστὶ μετρεῖ· ἐν γὰρ λέγει καὶ δύο, καὶ ὅποιον καὶ ἐναντία ἢ·

ἀλλ' οὐδὲ ἤντινα διάθεσιν ἔχει, οἷον θερμὸν ἢ καλόν, ἀλλ' ὅσα. Τοῦ ποσοῦ ἄρα, εἴτε καθ' αὐτόν, εἴτ' ἐν τοῖς μετέχουσι θεωροῖτο, αὐτός, οὐ τὰ μετέχοντα. Οὐ τὸ τρίτην τοίνυν, ἀλλὰ τὰ τρία. Διὰ τί οὖν καὶ τὰ μεγέθη; Ἄρα, ὅτι ἐγγύς τοῦ ποσοῦ, καὶ οἷς ἂν ἐγγίνηται, ποσὰ αὐτὰ λέγομεν, οὐ τῷ κυρίως ποσῷ, ἀλλὰ μέγα λέγομεν, ὥσπερ πολλοῦ μετέχον ἀριθμοῦ, καὶ μικρόν, ὅτι ὀλίγου; Ἀλλὰ τὸ μέγα αὐτὸ καὶ τὸ μικρόν οὐκ ἀξιοῦται ποσὰ εἶναι, ἀλλὰ πρὸς τι· ἀλλὰ ὅμως πρὸς τι λέγουσι, καθόσον ποσὰ δοκεῖ εἶναι. Σκεπτέον δὲ ἀκριβέστερον. Ἔσται τοίνυν οὐχ ἓν τι γένος, ἀλλ' ὁ ἀριθμὸς μόνος, τὰ δὲ δευτέρως. Οὐ κυρίως τοίνυν ἓν γένος, ἀλλὰ κατηγορία μία συνάγουσα καὶ τὰ ἐγγύς πως τὰ πρώτως καὶ δευτέρως. Ἡμῖν δὲ ζητητέον, πῶς οἱ καθ' αὐτοὺς ἀριθμοὶ οὐσίαι ἢ καὶ αὐτοὶ ποσόν τι· ὁποτέρως δ' ἂν ἔχωσιν, οὐκ ἂν κοινόν τι ἔχοιεν πρὸς τούτους ἐκεῖνοι, ἀλλ' ἢ ὄνομα μόνον.

[5] Ὁ δὲ λόγος καὶ ὁ χρόνος καὶ ἡ κίνησις πῶς; Πρῶτον δὲ περὶ τοῦ λόγου, εἰ βούλει [μετρεῖται μὲν γάρ]. Ἀλλὰ λόγος, ὦν τοσόσδε ἐστὶ[v] – [μετρεῖται μὲν γάρ] – ἢ δὲ λόγος, οὐ ποσόν· σημαντικὸν γάρ, ὥσπερ τὸ ὄνομα καὶ τὸ ῥῆμα. Ὑλὴ δ' αὐτοῦ ὁ ἀήρ, ὥσπερ καὶ τούτων· καὶ γὰρ σύγκειται ἐξ αὐτῶν· ἢ δὲ πληγὴ μᾶλλον ὁ λόγος, καὶ οὐχ ἡ πληγὴ ἀπλῶς, ἀλλ' ἡ τύπωσις ἢ γιγνομένη, ὥσπερ μορφοῦσα· μᾶλλον οὖν ποιήσις καὶ ποίησις σημαντική. Τὴν δὲ κίνησιν ταύτην κατὰ τὴν πληγὴν ποίησιν μᾶλλον ἂν εὐλόγως τις θεῖτο, τὴν δὲ ἀντικειμένως πάθος, ἢ ἐκάστην ἄλλου μὲν ποίησιν, ἄλλου δὲ πάθος, ἢ ποίησιν εἰς τὸ ὑποκείμενον, πάθημα δ' ἐν τῷ ὑποκειμένῳ. Εἰ δὲ μὴ κατὰ τὴν πληγὴν ἢ φωνή, ἀλλὰ καὶ κατὰ τὸν ἀέρα, δύο ἂν εἴη καὶ οὐ μία ἡ κατηγορία ἐκ τῆς σημαντικῆς, εἰ συσσημαντικὸν ἐκείνης τῆς κατηγορίας. Ὁ δὲ χρόνος, εἰ μὲν κατὰ τὸ μετροῦν λαμβάνοιτο, τί ποτε τὸ μετροῦν ληπτέον· ἢ γὰρ ψυχὴ ἢ τὸ νῦν. Εἰ δὲ κατὰ τὸ μετρούμενον, κατὰ μὲν τὸ τοσόσδε εἶναι, οἷον ἐνιαύσιος, ἔστω ποσόν, κατὰ μέντοι τὸ χρόνος εἶναι φύσις τις ἄλλη· τὸ γὰρ τοσόνδε ἄλλο ὢν τοσόνδε ἐστίν. Οὐ γὰρ διὰ ποσότης ὁ χρόνος· ἢ δὲ ποσότης οὐκ ἐφαπτομένη ἄλλου αὐτὸ τοῦτο ἂν εἴη τὸ κυρίως ποσόν. Εἰ δὲ τὰ μετέχοντα πάντα τοῦ ποσοῦ ποσὰ θεῖτο, καὶ ἡ οὐσία ἔσται τὸ αὐτὸ καὶ ποσόν. Τὸ δὲ ἴσον καὶ ἄνισον ἴδιον εἶναι τοῦ ποσοῦ ἐπ' αὐτοῦ ληπτέον, οὐ τῶν μετεχόντων, ἀλλ' ἢ κατὰ συμβεβηκός, οὐχ ἢ αὐτὰ ἐκεῖνα, ὥσπερ ὁ τρίτην ποσός, συνηρημένος καὶ οὗτος οὐκ εἰς γένος ἓν, ἀλλ' ὑφ' ἓν καὶ μίαν κατηγορίαν.

[6] Τὸ δὲ πρὸς τι οὕτως ἐπισκεπτέον, εἴ τις κοινότης γενικὴ ἐν αὐτῷ ὑπάρχει ἢ ἄλλον τρόπον εἰς ἓν, καὶ μάλιστα ἐπὶ τούτου, εἰ ὑπόστασις τις ἢ σχέσις ἐστὶν αὕτη, ὥσπερ ὁ δεξιὸς καὶ ἀριστερὸς καὶ τὸ διπλάσιον καὶ τὸ ἡμισυ, ἢ ἐπὶ μὲν τῶν ἐστίν, ὥσπερ ἐπὶ τοῦ ὕστερον λεχθέντος, ἐπὶ δὲ τοῦ πρότερον λεχθέντος οὐδεμία, ἢ οὐδαμοῦ τοῦτο. Τί δὲ ἐπὶ διπλασίου καὶ ἡμίσεος καὶ ὅλως ὑπερέχοντος καὶ ὑπερεχομένου, καὶ αὖ ἔξωθεν καὶ διαθέσεως, ἀνακλίσεως, καθίσεως, στάσεως, καὶ αὖ πατρὸς υἱέος, δεσπότου δούλου, καὶ πάλιν ὁμοίου ἀνομοίου, ἴσου ἀνίσου, ποιητικοῦ τε αὖ καὶ παθητικοῦ, καὶ μέτρου καὶ μετρούμενου; Καὶ ἐπιστήμη καὶ αἴσθησις, ἢ μὲν πρὸς ἐπιστητόν, ἢ δὲ πρὸς αἰσθητόν. Ἡ μὲν γὰρ ἐπιστήμη ἔχει ἂν πρὸς ἐπιστητόν μίαν τινὰ κατ' ἐνέργειαν ὑπόστασιν [πρὸς τὸ τοῦ ἐπιστητοῦ εἶδος],

καὶ ἡ αἰσθησις πρὸς αἰσθητὸν ὡσαύτως, τὸ τε ποιητικὸν πρὸς τὸ παθητικὸν κἂν ἔργον ἐν ἀπεργάσασαίτο, καὶ τὸ μέτρον πρὸς τὸ μετρούμενον τὴν μέτρησιν. Ὅμοιον δὲ πρὸς ὅμοιον τί ἂν ἔχοι ἀπογεννώμενον; Ἡ οὐκ ἀπογεννώμενον, ἀλλὰ ὑπάρχον, τὴν ταυτότητα τὴν ἐν τῷ ποιῶ. Ἀλλὰ παρὰ τὸ ἐν ἐκατέρῳ ποιὸν οὐδέν. Οὐδὲ τὰ ἴσα· τὸ γὰρ ταῦτὸν ἐν τῷ ποσῶι προυπάρχει πρὸ τῆς σχέσεως. Ἡ δὲ σχέσις τί ἄλλο ἢ ἡμετέρα κρίσις παραβαλλόντων τὰ ἐφ' ἑαυτῶν ὄντα ἃ ἐστὶ καὶ λεγόντων τοῦτο καὶ τοῦτο τὸ αὐτὸ μέγεθος ἔχει καὶ τὴν αὐτὴν ποιότητα καὶ οὗτος πεποίηκε τοῦτον καὶ οὗτος κρατεῖ τούτου; Κάθισις τε καὶ στάσις παρὰ τὸ καθήμενον καὶ ἐστηκὸς τί ἂν εἴη; Ἡ δ' ἕξις καὶ διάθεσις ἢ μὲν κατὰ τὸ ἔχον λεγομένη ἔχειν ἂν μᾶλλον σημαῖνοι, ἢ δὲ κατὰ τὸ ἐχόμενον ποιὸν ἂν εἴη· καὶ ἐπὶ διαθέσεως ὡσαύτως. Τί ἂν οὖν εἴη παρὰ ταῦτα τὰ πρὸς ἄλληλα ἢ ἡμῶν τὴν παράθεσιν νοούντων; Τὸ δ' ὑπερέχον τὸ μὲν τοσόνδε μέγεθος, τὸ δὲ τοσόνδε· ἄλλο δὲ τόδε, τὸ δὲ ἄλλο· ἢ δὲ παραβολὴ παρ' ἡμῶν, οὐκ ἐν αὐτοῖς. Ὁ δὲ δεξιὸς πρὸς ἀριστερὸν καὶ ἔμπροσθεν καὶ ὀπισθεν μᾶλλον ἂν ἴσως ἐν τῷ κεῖσθαι· ὁ μὲν ὠδί, ὁ δὲ ὠδί· ἡμεῖς δὲ τὸ δεξιὸν καὶ τὸ ἀριστερὸν ἐνοήσαμεν, ἐν δὲ αὐτοῖς οὐδέν. Τό τε πρότερον καὶ ὕστερον χρόνοι δύο· τὸ δὲ πρότερον καὶ ὕστερον ἡμεῖς ὡσαύτως.

[7] Εἰ μὲν οὖν οὐδὲν λέγομεν, ἀλλὰ λέγοντες ψευδόμεθα, οὐδὲν ἂν τούτων εἴη, ἀλλὰ κενὸν ἢ σχέσις· εἰ δ' ἀληθεύομεν λέγοντες πρότερος ὅδε τοῦδε, ὁ δ' ὕστερος, χρόνους δύο παραβάλλοντες ἕτερον παρὰ τὰ ὑποκείμενα αὐτῶν λέγοντες τὸ πρότερον, καὶ ἐπὶ δεξιοῦ καὶ ἐπὶ ἀριστεροῦ ὡσαύτως, καὶ ἐπὶ μεγεθῶν παρὰ τὸ ποσὸν αὐτῶν τὴν σχέσιν, καθὸ τὸ μὲν ὑπερβάλλει, τὸ δ' ὑπερβάλλεται. Εἰ δὲ καὶ μὴ λεγόντων ἡμῶν μηδὲ νοούντων ἔστιν οὕτως, ὥστε διπλάσιον εἶναι τόδε τοῦδε, καὶ ἔχει, τὸ δ' ἔχεται, καὶ πρὶν ἡμᾶς ἐπιστῆσαι, καὶ ἴσα πρὸ ἡμῶν πρὸς ἄλληλα, καὶ ἐπὶ τοῦ ποῖα εἶναι ἔστιν ἐν ταυτότητι τῇ πρὸς ἄλληλα, καὶ ἐπὶ πάντων ὧν λέγομεν πρὸς τι μετὰ τὰ ὑποκείμενα ἔστι πρὸς ἄλληλα ἢ σχέσις, ἡμεῖς δὲ οὕσαν θεωροῦμεν καὶ ἡ γνῶσις πρὸς τὸ γινωσκόμενον – οὗ δὴ καὶ φανερώτερον τὸ τῆς ὑποστάσεως τὸ ἐκ τῆς σχέσεως – παυστέον μὲν τὸ ζητεῖν, εἰ ἔστι σχέσις, ἐπισημνηναμένους δὲ ὅτι τῶν τοιούτων ἐπὶ μὲν ὧν, ἕως μένει τὰ ὑποκείμενα ὅπως εἶχε, κἂν χωρὶς γένηται, ὑπάρχει ἢ σχέσις, ἐπὶ δὲ τῶν, ὅταν συνέλθῃ, γίγνεται, ἐπὶ δὲ τῶν καὶ μενόντων παύεται ἢ σχέσις ἢ ὅλως ἢ ἄλλη γίγνεται, οἷον ἐπὶ δεξιοῦ καὶ πηλυσίου, ἐξ ὧν καὶ μάλιστα ἢ ὑπόνοια τοῦ μηδὲν εἶναι ἐν τοῖς τοιούτοις. Τοῦτ' οὖν ἐπισημνηναμένους χρὴ ζητεῖν τί ταῦτὸν ἐν πᾶσι, καὶ εἰ ὡς γένος, ἀλλὰ μὴ συμβεβηκός· εἴτα εὐρεθὲν τὸ ταῦτὸν ποῖαν ὑπόστασιν ἔχει. Λεκτέον δὴ τὸ πρὸς τι οὐκ εἶ τι ἀπλῶς ἐτέρου λέγεται, οἷον ἕξις ψυχῆς ἢ σώματος, οὐδ' ὅτι ψυχὴ τοῦδε ἐστὶν ἢ ἐν ἐτέρῳ, ἀλλ' οἷς ἢ ὑπόστασις οὐδαμόθεν ἢ ἐκ τῆς σχέσεως παραγίγνεται· ὑπόστασις δὲ οὐχ ἢ τῶν ὑποκειμένων, ἀλλ' ἢ πρὸς τι λέγεται. Οἷον τὸ διπλάσιον πρὸς ἡμισυ τὴν ὑπόστασιν δίδωσιν οὔτε τῷ διπλῇ ἢ ὅλως δυσὶν, οὔτε τῷ πηχυαίῳ ἢ ὅλως ἐνί, ἀλλὰ τούτων ὄντων κατὰ τὴν σχέσιν αὐτῶν πρὸς τῷ δύο, τὸ δὲ ἐν εἶναι, ἔσχε τὸ μὲν διπλάσιον λέγεσθαι τε καὶ εἶναι, τὸ δὲ ἐν ἡμισυ ἔσχεν αὐτό. Συνεγέννησεν οὖν ἄμφω ἐξ αὐτῶν ἄλλο εἶναι διπλάσιον καὶ ἡμισυ, ἃ πρὸς ἄλληλα ἐγεννήθη, καὶ τὸ εἶναι οὐκ ἄλλο τι ἢ τὸ ἀλλήλοισι εἶναι, τῷ μὲν διπλασίῳ παρὰ τοῦ ὑπερέχειν τὸ

ἥμισυ, τῷ δὲ ἡμίσει παρὰ τοῦ ὑπερέχεσθαι· ὥστε οὐκ ἔστι τὸ μὲν αὐτῶν πρότερον, τὸ δὲ ὕστερον, ἀλλ' ἅμα ὑφίσταται. Εἰ δὲ καὶ ἅμα μένει; Ἡ ἐπὶ πατρὸς καὶ υἱοῦ καὶ τῶν παραπλησιῶν πατρὸς ἀπελθόντος υἱὸς ἔστι, καὶ ἀδελφοῦ ἀδελφός· ἐπεὶ καὶ τὸ ὅμοιος οὗτος τῷ τεθνηκότι λέγομεν.

[8] Ἀλλὰ ταῦτα μὲν παρεξέβημεν· ἐκεῖθεν δὲ ζητητέον τὸ διὰ τί ἐπὶ τούτων οὐχ ὁμοίως, Ἀλλὰ τὸ εἶναι τοῦτο τὸ παρ' ἀλλήλων τίνα ἔχει κοινήν τὴν ὑπόστασιν εἰπάτωσαν. Σῶμα μὲν οὖν τι τοῦτο τὸ κοινὸν οὐκ ἂν εἴη. Λείπεται δέ, εἴπερ ἔστιν, ἀσώματον, καὶ ἡ ἐν αὐτοῖς ἡ ἑξωθεν. Καὶ εἰ μὲν ἡ αὐτὴ σχέσις, συνώνυμος, εἰ δὲ μή, ἀλλ' ἄλλη ἄλλων, ὁμώνυμος· οὐ γὰρ δὴ, ὅτι σχέσις λέγεται, καὶ τὴν οὐσίαν τὴν αὐτὴν ἂν ἔχοι. Ἄρ' οὖν τὰς σχέσεις ταύτην διαιρετέον, ἥ τὰ μὲν ἔχει ἄργον τὴν σχέσιν, οἷον κειμένην θεωρεῖν, καὶ ἅμα πάντῃ ἡ ὑπόστασις, τὰ δὲ μετὰ δυνάμεως καὶ ἔργου ἡ αἰεὶ πρὸς τὴν σχέσιν καὶ εἶχε καὶ πρὸ τοῦ τὴν ἐτοιμότητα, ἐν δὲ τῇ συνόδῳ καὶ ἐνεργεῖαι ὑπέστη, ἡ καὶ ὅλως τὰ μὲν πεποίηκε, τὰ δ' ὑπέστη, καὶ τὸ ὑποστὰν ὄνομα μόνον παρέσχε τῷ ἐτέρῳ, τὸ δὲ τὴν ὑπόστασιν; Τοιοῦτον γὰρ καὶ ὁ πατήρ καὶ ὁ υἱός· καὶ τὸ ποιητικὸν δὲ καὶ παθητικὸν ἔχει τινὰ οἷον ζῶν καὶ ἐνεργεῖαν. Ἄρ' οὖν ταύτην διαιρετέον τὴν σχέσιν καὶ διαιρετέον οὐχ ὥς ταυτὸν τι καὶ κοινὸν ἐν διαφοραῖς, ἀλλ' ὅλως ὥς ἑτέραν φύσιν τὴν σχέσιν ἐν ἑκατέρῳ, καὶ λεκτέον ὁμώνυμον τὴν μὲν ποιοῦσαν ποίησιν καὶ πάθησιν, ὥς μίαν ἄμφω, τὴν δὲ οὐ ποιοῦσαν, ἀλλ' ἐπ' ἀμφοῖν τὸ ποιοῦν ἄλλο; Οἷον ἰσότητα τὴν τὰ ἴσα· ἰσότητι γὰρ ἴσα καὶ ὅλως ταυτότητί τινι ταυτά· τὸ δὲ μέγα καὶ μικρόν, τὸ μὲν μεγέθους παρουσίαι, τὸ δὲ μικρότητος. Ὅταν δὲ τὸ μὲν μείζον, τὸ δὲ μικρότερον, οἱ μὲν μεταλαβόντες ὁ μὲν μείζων ἐνεργεῖαι φανέντος τοῦ ἐν αὐτῷ μεγέθους, ὁ δὲ μικρὸς τῆς μικρότητος.

[9] Χρὴ οὖν ἐπὶ μὲν τῶν πρόσθεν εἰρημένων, οἷον ποιοῦντος, ἐπιστήμης, ἐνεργῇ τὴν σχέσιν κατὰ τὴν ἐνεργεῖαν καὶ τὸν ἐπὶ τῇ ἐνεργεῖαι λόγον τίθεσθαι, ἐπὶ δὲ τῶν ἄλλων εἶδους καὶ λόγου μεταλήψιν εἶναι. Καὶ γάρ, εἰ μὲν σώματα ἔδει τὰ ὄντα εἶναι, οὐδὲν ἔδει λέγειν εἶναι ταύτας τὰς τοῦ πρὸς τι λεγομένας σχέσεις· εἰ δὲ καὶ ἀσωμάτοις δίδομεν τὴν κυρίαν χώραν καὶ τοῖς λόγοις λόγους λέγοντες τὰς σχέσεις καὶ εἰδῶν μεταλήψεις αἰτίας – τοῦ γὰρ διπλάσιον εἶναι τὸ διπλάσιον αὐτὸ αἴτιον, τῷ δὲ τὸ ἥμισυ. Καὶ τὰ μὲν τῷ αὐτῷ εἶδει, τὰ δὲ τοῖς ἀντικειμένοις εἶναι ἃ λέγεται· ἅμα οὖν τῷδε μὲν προσῆλθε τὸ διπλάσιον, ἄλλῳ δὲ τὸ ἥμισυ, καὶ τῷδε μὲν τὸ μέγεθος, τῷδε δὲ ἡ μικρότης. Ἡ ἀμφοτέρᾳ ἔστιν ἐν ἑκάστῳ, καὶ ὁμοιότης καὶ ἀνομοιότης καὶ ὅλως ταυτὸν καὶ θάτερον· διὸ καὶ ὅμοιον καὶ ἀνόμοιον τὸ αὐτὸ καὶ ταυτὸν καὶ θάτερον. Τί οὖν, εἰ ὁ μὲν αἰσchrός, ὁ δὲ αἰσchrῶν εἶδους τοῦ αὐτοῦ μετουσίαι; Ἡ, εἰ μὲν παντάπασιν αἰσchrοί, ἴσοι εἶδους ἀπουσίαι· εἰ δ' ἐν τῷ μὲν τὸ μᾶλλον, τῷ δὲ τὸ ἥττον, μεταλήψει εἶδους οὐ κρατοῦντος ὁ ἥττον αἰσchrός, ὁ δὲ μᾶλλον ἔτι μᾶλλον οὐ κρατοῦντος· ἡ τῇ στερήσει, εἴ τις βούλοιτο τὴν παραβολὴν ἔχειν, οἷον εἶδους αὐτοῖς ὄντος. Αἰσθησις δὲ εἰδός τι ἐξ ἀμφοῖν, καὶ γνῶσις ὡσαύτως ἐξ ἀμφοῖν τι εἶδος· ἡ δὲ ἐξίς πρὸς τὸ ἐχόμενον ἐνεργεῖα τις οἷον συνέχουσα, ὡς περ ποίησις τις· ἡ δὲ μέτρησις τοῦ μετροῦντος ἐνεργεῖα πρὸς τὸ μετρούμενον λόγος τις. Εἰ μὲν οὖν [ὡς εἶδος] γενικῶς τὴν τοῦ πρὸς τι σχέσιν ὥς εἰδός τις θήσεται, γένος ἐν καὶ ὑπόστασις

ὥς λόγος τις πανταχοῦ· εἰ δὲ οἱ λόγοι καὶ ἀντικείμενοι καὶ διαφορὰς ἔχοντες τὰς εἰρημένας, τάχα οὐκ ἂν ἐν γένος εἴη, ἀλλ' εἰς ὁμοιότητά τινα πάντα ἀνάγεται καὶ κατηγορίαν μίαν. Ἀλλ' εἰ καὶ εἰς ἓν δύναιτο ἀνάγεσθαι τὰ εἰρημένα, ἀλλ' εἰς γένος ἐν ἀδύνατον τὰ ὑπὸ τὴν αὐτὴν κατηγορίαν αὐτοῖς τεθέντα. Καὶ γὰρ τὰς ἀποφάσεις αὐτῶν εἰς ἓν ἀνάγουσι, καὶ τὰ παρονομαζόμενα ἀπ' αὐτῶν, οἷον καὶ τὸ διπλάσιον καὶ ὁ διπλάσιος. Πῶς ἂν οὖν ὑφ' ἓν γένος αὐτό τι καὶ ἡ ἀπόφασις, διπλάσιον καὶ οὐ διπλάσιον, καὶ πρὸς τι καὶ οὐ πρὸς τι; Ὡσπερ ἂν εἰ ζῶδιόν τις γένος θείς καὶ τὸ οὐ ζῶδιον ἐκεῖ τιθεῖ. Καὶ τὸ διπλάσιον καὶ ὁ διπλάσιος ὥσπερ ἡ λευκότης καὶ ὁ λευκός, οὐχ ὅπερ ταυτόν.

[10] Τὴν δὲ ποιότητα, ἀφ' ἧς ὁ λεγόμενος ποιός, δεῖ λαμβάνειν πρῶτον τίς οὕσα τοὺς λεγομένους ποιούς παρέχεται, καὶ [εἰ] μία καὶ ἡ αὐτὴ κατὰ τὸ κοινὸν ταῖς διαφοραῖς τὰ εἶδη παρέχεται ἢ, εἰ πολλαχῶς αἱ ποιότητες, οὐχ ἓν ἂν εἴη γένος. Τί οὖν τὸ κοινὸν ἐπὶ τε ἕξεως καὶ διαθέσεως καὶ παθητικῆς ποιότητος καὶ σχήματος καὶ μορφῆς; Καὶ λεπτόν, παχύ, ἰσχνόν; Εἰ μὲν γὰρ τὸ κοινὸν δύναμιν ἐροῦμεν, ἡ ἐφαρμόττει καὶ ταῖς ἕξεσι καὶ ταῖς διαθέσεσι καὶ ταῖς φυσικαῖς δυνάμεσιν, ἀφ' ἧς τὸ ἔχον δύναται ἢ δύναται, οὐκέτι αἱ ἀδυναμῖαι ἀρμόσουσιν. Ἐπειτα τὸ σχῆμα καὶ ἡ μορφή ἡ περὶ ἕκαστον πῶς δύναιμι; Εἴτα καὶ τὸ ὄν ἢ ὄν δύναμιν οὐδεμίαν ἕξει, ἀλλ' ὅταν αὐτῷ προσέλθῃ τὸ ποιόν. Αἱ δὲ ἐνέργειαι τῶν οὐσιῶν, ὅσαι μάλιστα εἰσιν ἐνέργειαι, τὸ ποιοῦ καθ' αὐτὰς ἐνεργοῦσαι καὶ τῶν οἰκείων δυνάμεων ὅ εἰσιν. Ἀλλ' ἄρα κατὰ τὰς ἐπ' αὐτὰς τὰς οὐσίας δυνάμεις; Οἷον ἡ πυκτικὴ δύναμις οὐ τοῦ ἀνθρώπου ἢ ἀνθρώπου, ἀλλὰ τὸ λογικόν· ὥστε οὐ ποιότης τὸ οὕτω λογικόν, ἀλλὰ μᾶλλον ὃ ἐξ ἀρετῆς κτήσαιτο ἂν τις· ὥστε ὁμώνυμον τὸ λογικόν· ὥστε εἴη ἂν ἡ ποιότης δύναμις προστιθεῖσα ταῖς οὐσίαις μεθ' αὐτὰς τὸ ποιαῖς εἶναι. Αἱ δὲ διαφοραὶ αἱ πρὸς ἀλλήλας τὰς οὐσίας διστάσαι ὁμώνυμως ποιότητες, ἐνέργειαι οὕσαι μᾶλλον καὶ λόγοι ἢ μέρη λόγων, τὸ τι οὐδὲν ἤττον δηλοῦσαι, κἂν δοκῶσι τὴν ποιὰν οὐσίαν λέγειν. Αἱ δὲ ποιότητες αἱ κυρίως, καθ' ἃς ποιοί, ἃς δὴ λέγομεν δυνάμεις εἶναι, τὸ κοινὸν εἶεν ἂν λόγοι τινὲς καὶ οἷον μορφαί, περὶ τε ψυχὴν κάλλη καὶ αἴσχη καὶ περὶ σῶμα ὡσαύτως. Ἀλλὰ πῶς δυνάμεις πᾶσαι; Κάλλος μὲν γὰρ ἔστω καὶ ὑγίεια ἑκάτερα, αἴσχος δὲ καὶ νόσος καὶ ἀσθένεια καὶ ἀδυναμία ὅλως; Ἡ ὅτι καὶ κατὰ ταύτας ποιοὶ λέγονται. Ἀλλὰ τί κωλύει λεγομένους ποιούς ὁμώνυμως λέγεσθαι καὶ μὴ καθ' ἓνα λόγον, καὶ μὴ μόνον τετραχῶς, ἀλλὰ καὶ καθ' ἕκαστον τῶν τεττάρων τοῦλάχιστον διχῶς; Ἡ πρῶτον μὲν οὐ κατὰ τὸ ποιῆσαι ἢ παθεῖν ἢ ποιότης, ὥστε ἄλλως μὲν τὸ δυνάμενον ποιεῖν, ἄλλως δὲ τὸ πάσχον, ἀλλὰ καὶ τὴν ὑγίειαν καὶ τὴν διάθεσιν καὶ τὴν ἕξιν ποῖον καὶ τὴν νόσον ὡσαύτως καὶ τὴν ἰσχνὴν καὶ τὴν ἀσθένειαν. Ἀλλ' εἰ τοῦτο, οὐκέτι κοινὸν ἡ δύναμις, ἀλλὰ ἄλλο τι δεῖ τὸ κοινὸν ζητεῖν. Οὐδ' αὖ λόγους πάσας· πῶς γὰρ ἡ νόσος ἢ ἐν ἕξει λόγος; Ἀλλ' ἄρα τὰς μὲν ἐν εἵδεσι καὶ δυνάμεσι ποιότητας, ταύτας δὲ στερήσεις; Ὡστε μὴ ἐν γένος, ἀλλὰ εἰς ἓν ὥς μίαν κατηγορίαν, οἷον ἐπιστήμην μὲν εἶδος καὶ δύναμιν, ἀνεπιστημοσύνην δὲ στέρησιν καὶ ἀδυναμίαν. Ἡ μορφή τις καὶ ἡ ἀδυναμία καὶ ἡ νόσος, καὶ δύναται δὲ καὶ ποιεῖ πολλά, ἀλλὰ φαύλως, καὶ ἡ νόσος καὶ ἡ κακία. Ἡ

ἐκπτώσις τοῦ σκοποῦ οὕσα πῶς δύναμις; Ἡ τὸ αὐτῆς ἐκάστη πράττει οὐ πρὸς τὸ ὀρθὸν βλέπουσα· οὐ γὰρ ἂν ἐποίησέ τι, ὃ μὴ δύναται. Καὶ τὸ κάλλος δὲ δύναμιν ἔχει τινός. Ἄρ' οὖν καὶ τὸ τρίγωνον; Ἡ ὅλως οὐδὲ πρὸς δύναμιν δεῖ βλέπειν, ἀλλὰ μᾶλλον πρὸς ὃ διακέεται· ὥστε κατὰ τὰς οἷον μορφὰς καὶ χαρακτηῖρας, καὶ κοινὸν ἢ μορφὴ καὶ τὸ εἶδος τὸ ἐπὶ τῇ οὐσίᾳ μετὰ τὴν οὐσίαν. Ἀλλὰ πάλιν πῶς αἱ δυνάμεις; Ἡ καὶ ὁ φύσει πυκτικὸς τῷ διακεῖσθαι πῶς ἔχει τοῦτο, καὶ ὁ ἀδύνατος πρὸς τι. Καὶ ὅλως χαρακτηῖ τις ἢ ποιότης οὐκ οὐσιώδης, ὃ δ' ἂν τὸ αὐτὸ δοκῇ καὶ εἰς οὐσίαν συμβάλλεσθαι καὶ εἰς μὴ οὐσίαν, οἷον θερμότης καὶ λευκότης καὶ ὅλως χροᾶ· τὸ μὲν τῆς οὐσίας ἄλλο, οἷον ἐνέργεια αὐτῆς, τὸ δὲ δευτέρως καὶ ἀπ' ἐκείνου καὶ ἄλλο ἐν ἄλλῳ, εἰδωλον αὐτοῦ καὶ ὅμοιον. Ἀλλ' εἰ κατὰ τὴν μόρφωσιν καὶ χαρακτηῖρα καὶ λόγον, πῶς τὰ κατὰ ἀδυναμίαν καὶ αἵσχη; Ἡ λόγους ἀτελεῖς λεκτέον, οἷον ἐν τῷ αἰσχροῖ. Καὶ ἐν τῇ νόσῳ πῶς ὁ λόγος; Ἡ καὶ ἐνταῦθα λόγον κινούμενον τὸν τῆς ὑγείας. Ἡ οὐκ ἐν λόγῳ πάντα, ἀλλὰ ἄρκει τὸ κοινὸν παρὰ τὸ πῶς διακεῖσθαι εἶναι ἔξωθεν τῆς οὐσίας, καὶ τὸ ἐπιγινόμενον μετὰ τὴν οὐσίαν ποιότης τοῦ ὑποκειμένου. Τὸ δὲ τρίγωνον ποιότης τοῦ ἐν ᾧ, οὐχ ἀπλῶς τρίγωνον, ἀλλὰ τὸ ἐν τούτῳ καὶ καθόσον ἐμόρφωσεν. Ἀλλὰ καὶ ἡ ἀνθρωπότης ἐμόρφωσεν; Ἡ οὐσίωσεν.

[11] Ἀλλ' εἰ ταῦτα οὕτως, διὰ τί πλείω εἶδη ποιότητος, καὶ ἕξεις καὶ διαθέσεις ἄλλο; Οὐ γὰρ διαφορὰ ποιότητος τὸ μόνιμον καὶ τὸ μὴ, ἀλλ' ἄρκει ἢ διάθεσις ὅπως οὖν ἔχουσα πρὸς τὸ παρασχέσθαι ποιόν· προσθήκη δ' ἔξωθεν τὸ μένειν· εἰ μὴ τις λέγοι τὰς μὲν διαθέσεις μόνον ἀτελεῖς οἷον μορφάς, τὰς δὲ ἕξεις τελείας. Ἀλλ' εἰ ἀτελεῖς, οὐπὼ ποιότητες· εἰ δ' ἤδη ποιότητες, προσθήκη τὸ μόνιμον. Αἱ δὲ φυσικαὶ δυνάμεις πῶς ἕτερον εἶδος; Εἰ μὲν γὰρ κατὰ τὰς δυνάμεις ποιότητες, οὐκ ἐφαρμόττει πάσαις τὸ τῆς δυνάμεως, ὥς εἴρηται· εἰ δὲ τῷ διακεῖσθαι τὸν φύσει πυκτικὸν ποιὸν λέγομεν, οὐδὲν ἢ δύναμις προστεθεῖσα ποιεῖ, ἐπεὶ καὶ ἐν ταῖς ἕξεσι δύναμις. Ἐπειτα διὰ τί ὁ κατὰ δύναμιν τοῦ κατὰ ἐπιστήμην διοίσει; Ἡ εἰ ποιοί, οὐδὲ διαφοραὶ ποιότητος αὐταί, εἰ ὁ μὲν μελετήσας ἔχοι, ὁ δὲ φύσει, ἀλλ' ἔξωθεν ἡ διαφορὰ· κατ' αὐτὸ δὲ τὸ εἶδος τῆς πυκτικῆς πῶς; Καὶ εἰ αἱ μὲν ἐκ πάθους, αἱ δὲ οὐ· οὐ γὰρ διαφέρει ὁπόθεν ἢ ποιότης· λέγω δὲ ποιότητος παραλλαγαῖς καὶ διαφοραῖς. Ἐχοι δ' ἂν ζήτησιν καί, εἰ ἐκ πάθους αἶδε, αἱ μὲν οὕτως, αἱ δὲ μὴ τῶν αὐτῶν, πῶς ἐν εἶδει τῷ αὐτῷ· καὶ εἰ αἱ μὲν τῷ γεγονέναι, αἱ δὲ τῷ ποιεῖν, ὁμωνύμως ἂν εἶεν. Τί δὲ ἢ περὶ ἕκαστον μορφῇ; Εἰ μὲν γὰρ καθὼ εἰδός ἐστιν ἕκαστον, οὐ ποιόν· εἰ δὲ καθὼ καλὸν μετὰ τὸ τοῦ ὑποκειμένου εἶδος ἢ αἰσchrόν, λόγον ἂν ἔχοι. Τὸ δὲ τραχὺ καὶ τὸ λεῖον καὶ τὸ ἀραιὸν καὶ τὸ πυκνὸν οὐκ ὀρθῶς ἂν λέγοιτο ποιά; Οὐ γὰρ δὴ ταῖς διαστάσεσι ταῖς ἀπ' ἀλλήλων καὶ [τῷ] ἐγγὺς τὸ μακρὸν καὶ τὸ πυκνὸν καὶ τραχύτης, καὶ οὐ πανταχοῦ ἐξ ἀνωμαλίας θέσεως καὶ ὁμαλότητος· εἰ δὲ καὶ ἐκ τούτων, οὐδὲν κωλύει καὶ ὥς ποιά εἶναι. Τὸ δὲ κοῦφον καὶ βαρὺ γνωσθὲν δηλώσει, ὅπου δεῖ αὐτὰ θεῖναι. Εἴη δ' ἂν καὶ ὁμωνυμία περὶ τὸ κοῦφον, εἰ μὴ τῷ σταθμῷ λέγοιτο τοῦ πλείονος καὶ ἐλάττονος, ἐν ᾧ καὶ τὸ ἰσχνὸν καὶ λεπτόν, ὃ ἐν ἄλλῳ εἶδει παρὰ τὰ τέτταρα.

[12] Ἀλλ' εἰ μὴ οὕτω τις ἀξιόσκει τὸ ποιὸν διαιρεῖν, τίνι ἂν διέλοι;

Ἐπισκεπτέον οὖν, εἰ δεῖ τὰς μὲν σώματος λέγοντα, τὰς δὲ ψυχῆς, τοῦ δὲ σώματος μερίζειν κατὰ τὰς αἰσθήσεις, τὰς μὲν ὅφει διδόντα, τὰς δ' ἀκοῇ ἢ γεύσει, ἄλλας ὁσφρήσει ἢ ἀφῇ. Τὰς δὲ τῆς ψυχῆς πῶς; Ἐπιθυμητικοῦ, θυμοειδοῦς, λογιστικοῦ. Ἡ ταῖς διαφοραῖς τῶν ἐνεργειῶν, αἱ γίνονται κατ' αὐτάς, ὅτι γεννητικαὶ αὗται τούτων. Ἡ τῷ ὠφελίμῳ καὶ βλαβερῷ· καὶ ἅλιν διαιρετέον τὰς ὠφελείας καὶ τὰς βλάβας. Τὰ αὐτὰ δὲ καὶ ἐπὶ τῶν σωματικῶν τῷ ποιεῖν διάφορα ἢ τῷ ὠφελίμῳ καὶ βλαβερῷ· οἰκεῖται γὰρ διαφοραὶ ποιότητος. Ἡ γὰρ δοκεῖ ἡ ὠφέλεια καὶ τὸ βλάβος ἀπὸ τῆς ποιότητος καὶ ποιοῦ ἢ ζητητέον τρόπον ἄλλον. Ἐπισκεπτέον δέ, πῶς καὶ ὁ ποιὸς ὁ κατὰ τὴν ποιότητα ἐν τῇ αὐτῇ ἔσται· οὐ γὰρ δὴ ἐν γένος ἄμφοιν. Καὶ εἰ ὁ πυκτικὸς ἐν ποιότητι, πῶς οὐ καὶ ὁ ποιητικὸς; Καὶ εἰ τοῦτο, καὶ τὸ ποιητικόν· ὥστε οὐδὲν δεῖ εἰς τὸ πρὸς τι τὸ ποιητικόν οὐδ' αὖ τὸ παθητικόν, εἰ ὁ παθητικὸς ποιός. Καὶ ἴσως βέλτιον ἐνταῦθα ὁ ποιητικὸς, εἰ κατὰ δύναμιν λέγεται, ἢ δὲ δύναμις ποιότης. Εἰ δὲ κατ' οὐσίαν ἢ δύναμις ἢ τις δύναμις, οὐδ' οὕτω πρὸς τι οὐδὲ ποιὸν ἔτι. Οὐδὲ γὰρ ὥς τὸ μεῖζον τὸ ποιητικόν· τὸ γὰρ μεῖζον τὴν ὑπόστασιν, καθὼ μεῖζον, πρὸς τὸ ἔλαττον, τὸ δὲ ποιητικόν τῷ τοιόνδε εἶναι ἥδη. Ἀλλ' ἴσως κατὰ μὲν τὸ τοιόνδε ποιόν, ἢ δὲ δύναται εἰς ἄλλο ποιητικὸν λεγόμενον πρὸς τι. Διὰ τί οὖν οὐ καὶ ὁ πυκτικὸς πρὸς τι, καὶ ἡ πυκτικὴ αὐτή; Πρὸς ἄλλον γὰρ ὅλως ἢ πυκτικῇ· καὶ γὰρ οὐδὲν αὐτῆς θεώρημα, ὃ μὴ πρὸς ἄλλο. Καὶ περὶ τῶν ἄλλων δὲ τεχνῶν ἢ τῶν πλείστων ἐπισκεπτέον καὶ λεκτέον ἴσως· ἢ μὲν διατιθεῖσι τὴν ψυχὴν, ποιότητες, ἢ δὲ ποιοῦσι, ποιητικαὶ καὶ κατὰ τοῦτο πρὸς ἄλλον καὶ πρὸς τι· ἐπεὶ καὶ ἄλλον τρόπον πρὸς τι, καθὼ ἔξεις λέγονται. Ἄρ' οὖν ἄλλη τις ὑπόστασις κατὰ τὸ ποιητικόν τοῦ ποιητικόν οὐκ ἄλλου τινὸς ὄντος ἢ καθόσον ποιόν; Τάχα μὲν γὰρ ἂν τις ἐπὶ τῶν ἐμψύχων καὶ ἔτι μᾶλλον ἐπὶ τῶν προαίρεσιν ἐχόντων τῷ νενευκέναι πρὸς τὸ ποιεῖν ὑπόστασιν εἶναι καὶ κατὰ τὸ ποιητικόν· ἐπὶ δὲ τῶν ἀψύχων δυνάμεων, ἃς ποιότητας εἵπομεν, τί τὸ ποιητικόν; Ἡ ὅταν συντύχηι αὐτῷ ἄλλο, ἀπέλαυσε καὶ μετέβαλε παρ' ἐκείνου οὐ ἔχει. Εἰ δὲ τὸ αὐτὸ καὶ ποιεῖ εἰς ἄλλο καὶ πάσχει, πῶς ἔτι τὸ ποιητικόν; Ἐπεὶ καὶ τὸ μεῖζον τρίπηχυν ὃν καθ' αὐτὸ καὶ μεῖζον καὶ ἔλαττον ἐν τῇ συντυχίᾳ τῇ πρὸς ἄλλο. Ἀλλ' ἐρεῖ τις τὸ μεῖζον καὶ τὸ ἔλαττον μεταλήψει μεγέθους καὶ μικρότητος· ἢ καὶ τοῦτο μεταλήψει ποιητικοῦ καὶ παθητικοῦ. Ζητητέον δὲ καὶ ἐνταῦθα καὶ εἰ αἱ τῆιδε ποιότητες καὶ αἱ ἐκεῖ ὑφ' ἐν· τοῦτο δὲ πρὸς τοὺς τιθεμένους κάκεϊ· ἢ κἂν μὴ εἶδη τις διδῶι, ἀλλὰ νοῦν λέγων εἰ ἕξιν λέγοι, ἢ κοινόν τι ἐπ' ἐκείνης καὶ ταύτης τῆς ἕξεως· καὶ σοφία δὲ συγχωρεῖται. Ἡ εἰ ὁμώνυμος πρὸς τὴν ἐνταῦθα, οὐκ ἡρίθμηται δηλονότι ἐν τούτοις· εἰ δὲ συνωνύμως, ἔσται τὸ ποιὸν κοινὸν ἐνταῦθα κάκεϊ, εἰ μὴ τις τάκεϊ λέγοι πάντα οὐσίας· καὶ τὸ νοεῖν τοῖνυν. Ἀλλὰ τοῦτο κοινὸν καὶ πρὸς τὰς ἄλλας κατηγορίας, [ἢ] εἰ τὸ διττὸν ὧδε κάκεϊ, ἢ ὑφ' ἐν ἄμφοι.

[13] Περὶ δὲ τοῦ ποτὲ ὧδε ἐπισκεπτέον· εἰ τὸ χθὲς καὶ αὔριον καὶ πέρυσι καὶ τὰ τοιαῦτα μέρη χρόνου, διὰ τί οὐκ ἐν τῷ αὐτῷ ἔσται καὶ ταῦτα, ἐν ὧπερ καὶ ὁ χρόνος; Ἐπεὶ καὶ τὸ ἦν καὶ τὸ ἔστι καὶ τὸ ἔσται, εἶδη ὄντα χρόνου, δίκαιον δῆπου ἐν ᾧ ὁ χρόνος τετάχθαι. Λέγεται δὲ τοῦ ποσοῦ ὁ χρόνος· ὥστε τί δεῖ κατηγορίας ἄλλης; Εἰ δὲ λέγοιεν ὡς οὐ μόνον χρόνος τὸ ἦν καὶ ἔσται, καὶ τὸ χθὲς καὶ πέρυσι, τὰ ὑπὸ τὸ ἦν – ὑποβεβλήσθαι γὰρ δεῖ ταῦτα τῷ ἦν – ἀλλ'

οὐν οὐ μόνον χρόνος, ἀλλὰ ποτὲ χρόνος, πρῶτον μὲν ἔσται, εἰ τὸ ποτὲ χρόνος, χρόνος· ἔπειτα, εἰ χρόνος παρεληλυθὼς τὸ χθές, σύνθετόν τι ἔσται, εἰ ἕτερον τὸ παρεληλυθὸς καὶ ἕτερον ὁ χρόνος· δύο οὖν κατηγορίαι καὶ οὐχ ἄπλουν. Εἰ δὲ τὸ ἐν χρόνῳ φήσουσι τὸ ποτὲ εἶναι, ἀλλ' οὐ χρόνον, τοῦτο τὸ ἐν χρόνῳ εἰ μὲν τὸ πρᾶγμα λέγουσιν, οἷον Σωκράτης ὅτι πέρυσιν ἦν, ὁ μὲν Σωκράτης ἔξωθεν ἂν εἴη, καὶ οὐχ ἔν τι λέγουσιν. Ἀλλὰ Σωκράτης ἡ ἢ πρᾶξις ἐν τούτῳ τῷ χρόνῳ τί ἂν εἴη ἡ ἐν μέρει τοῦ χρόνου; Εἰ δ' ὅτι μέρος χρόνου λέγουσι, καὶ καθότι μέρος ἀξιοῦσι μὴ χρόνον ἀπλῶς τι λέγειν, ἀλλὰ μέρος χρόνου παρεληλυθός, πλείω ποιοῦσι, καὶ τὸ μέρος ἢ μέρος πρὸς τι ὄν προσλαμβάνουσι. Καὶ τὸ παρεληλυθὸς ἐγκείμενον τί αὐτοῖς ἔσται ἢ τὸ αὐτὸ τῷ ἦν, ὃ ἦν εἶδος χρόνου; Ἀλλ' εἰ τῷ ἀόριστον μὲν εἶναι τὸ ἦν, τὸ δὲ χθές καὶ τὸ πέρυσιν ὠρίσθαι, πρῶτον μὲν τὸ ἦν ποῦ τάξομεν; Ἐπειτα τὸ χθές ἔσται ἦν ὠρισμένον, ὥστε ἔσται ὠρισμένος χρόνος τὸ χθές· τοῦτο δὲ ποσὸς τις χρόνος· ὥστε, εἰ χρόνος ποσόν, ποσὸν ὠρισμένον ἕκαστον τούτων ἔσται. Εἰ δέ, ὅταν λέγωσι χθές, τοῦτο λέγομεν, ὡς ἐν χρόνῳ παρεληλυθότι ὠρισμένῳ γέγονε τόδε, ἔτι πλείω καὶ μᾶλλον λέγουσιν· ἔπειτα, εἰ δεῖ ἐπείσασθαι ἄλλας κατηγορίας τῷ ἕτερον ἐν ἐτέρῳ ποιεῖν, ὡς ἐνταῦθα τὸ ἐν χρόνῳ, ἄλλας πολλὰς ἀνευρήσομεν ἀπὸ τοῦ ποιεῖν ἄλλο ἐν ἄλλῳ. Λεχθήσεται δὲ σαφέστερον ἐν τοῖς ἐξῆς τοῖς περὶ τοῦ ποῦ.

[14] Τὸ δὲ ποῦ, ἐν Λυκίῳ καὶ ἐν Ἀκαδημίᾳ. Ἡ μὲν οὖν Ἀκαδημία καὶ τὸ Λύκιον πάντως τόποι καὶ μέρη τόπου, ὥσπερ τὸ ἄνω καὶ τὸ κάτω καὶ τὸ ὠδὶ εἶδη ἢ μέρη· διαφέρει δέ, ὅτι ἀφωρισμένως μᾶλλον. Εἰ οὖν τὸ ἄνω καὶ τὸ κάτω καὶ τὸ μέσον τόποι, οἷον Δελφοὶ τὸ μέσον, καὶ τὸ παρὰ τὸ μέσον, οἷον Ἀθῆναι καὶ Λύκιον δὴ καὶ τὰ ἄλλα, τί δεῖ παρὰ τὸν τόπον ζητεῖν ἡμᾶς καὶ ταῦτα λέγοντας τόπον ἐφ' ἑκάστου τούτων σημαίνειν; Εἰ δὲ ἄλλο ἐν ἄλλῳ λέγομεν, οὐχ ἔν λέγομεν οὐδὲ ἀπλοῦν λέγομεν. Ἐπειτα, εἰ τοῦτον ἐνταῦθα λέγομεν, σχέσιν τινὰ γεν- νῶμεν τοῦδε ἐν τῷδε καὶ τοῦ δεξαμένου πρὸς ὃ ἐδέξατο· διὰ τί οὖν οὐ πρὸς τι, εἰ ἐκ τῆς ἐκατέρου πρὸς ἐκάτερον σχέσεως ἀπεγεννήθη τι; Εἴτα [τί] διαφέρει τὸ ὧδε τοῦ Ἀθήνησιν; Ἀλλὰ τὸ ὧδε τὸ δεικτικὸν τόπον φήσουσι σημαίνειν· ὥστε καὶ τὸ Ἀθήνησιν· ὥστε τοῦ τόπου τὸ Ἀθήνησιν. Εἴτα, εἰ τὸ Ἀθήνησι τοῦτό ἐστι τὸ ἐν Ἀθήναις ἐστί, πρὸς τῷ τόπῳ καὶ τὸ ἔστι προσκατηγορεῖται· δεῖ δὲ οὐ· ὥσπερ οὐδὲ τὸ ποιότης ἐστίν, ἀλλὰ τὸ ποιότης μόνον. Πρὸς δὲ τούτοις, εἰ τὸ ἐν χρόνῳ ἄλλο καὶ τὸ ἐν τόπῳ ἄλλο παρὰ χρόνον καὶ τόπον, διὰ τί οὐ καὶ τὸ ἐν ἀγγείῳ ἄλλην κατηγορίαν ποιήσει, καὶ τὸ ἐν ὕλῃ ἄλλο, καὶ τὸ ἐν ὑποκειμένῳ ἄλλο, καὶ τὸ ἐν ὄλῳ μέρος καὶ τὸ ὅλον ἐν μέρεσι, καὶ γένος ἐν εἶδεσι καὶ εἶδος ἐν γένει; Καὶ οὕτως ἡμῖν πλείους αἱ κατηγορίαι ἔσονται.

[15] Ἐν δὲ τῷ ποιεῖν λεγομένῳ τάδ' ἂν τις ἐπισκέψαιτο. Λέγεται γὰρ ὡς, ἐπεὶ μετὰ τὴν οὐσίαν τὰ περὶ τὴν οὐσίαν ἦν ποσότης καὶ ἀριθμός, τὸ ποσὸν γένος ἕτερον ἦν καὶ ποιότητος οὐσης περὶ αὐτὴν ἄλλο γένος τὸ ποιόν, οὕτω καὶ ποιήσεως οὐσης ἄλλο γένος τὸ ποιεῖν. Ἄρ' οὖν τὸ ποιεῖν ἡ ἢ ποιήσις, ἀφ' ἧς τὸ ποιεῖν, ὥσπερ καὶ ποιότης, ἀφ' ἧς τὸ ποιόν; Ἡ ἐνταῦθα ποιήσις, ποιεῖν, ποιῶν, ἢ ποιεῖν καὶ ποιήσις εἰς ἐν ληπτέα; Ἐμφαίνει δὲ μᾶλλον τὸ ποιεῖν καὶ τὸν ποιοῦντα, ἢ δὲ ποιήσις οὐ· καὶ τὸ ποιεῖν ἐν ποιήσει εἶναί τι, τοῦτο δὲ

ἐνεργεῖαι. Ὡστε ἐνέργειαν μᾶλλον εἶναι τὴν κατηγορίαν, ἢ [περὶ τὴν οὐσίαν] λέγεται θεωρεῖσθαι, ὡς ἐκεῖ ποιότης, καὶ αὐτὴ περὶ τὴν οὐσίαν ὥσπερ κινήσεις· καὶ ἐν γένος ἡ κινήσεις τῶν ὄντων. Διὰ τί γὰρ ποιότης μὲν ἐν τι περὶ τὴν οὐσίαν, καὶ ποσότης ἐν τι, καὶ πρὸς τι διὰ τὴν σχέσιν ἄλλου πρὸς ἄλλο, κινήσεως δὲ περὶ τὴν οὐσίαν οὔσης οὐκ ἔσται τι καὶ κινήσεις ἐν γένος;

[16] Εἰ δέ τις λέγοι τὴν κίνησιν ἀτελεῖ ἐνέργειαν εἶναι, οὐδὲν ἐκώλυε τὴν μὲν ἐνέργειαν προτάττειν, εἶδος δὲ τὴν κίνησιν ὡς ἀτελεῖ οὖσαν ὑποβάλλειν, κατηγοροῦντά γε αὐτῆς τὴν ἐνέργειαν, προστιθέντα δὲ τὸ ἀτελές. Τὸ γὰρ ἀτελές λέγεται περὶ αὐτῆς, οὐχ ὅτι οὐδὲ ἐνέργεια, ἀλλὰ ἐνέργεια μὲν πάντως, ἔχει δὲ καὶ τὸ πάλιν καὶ πάλιν, οὐχ ἵνα ἀφίκηται εἰς ἐνέργειαν – ἔστι γὰρ ἡδη – ἀλλ’ ἵνα ἐργάσῃται τι, ὃ ἕτερόν ἐστι μετ’ αὐτήν. Καὶ οὐκ αὐτὴ τελειοῦται τότε, ἀλλὰ τὸ πρᾶγμα οὗ ἐστοχάζετο· οἷον βάδισις ἐξ ἀρχῆς βάδισις ἦν. Εἰ δ’ ἔδει στάδιον διανύσαι, οὐπω δὲ ἦν διανύσας, τὸ ἐλλείπον οὐ τῆς βαδίσεως οὐδὲ τῆς κινήσεως ἦν, ἀλλὰ τῆς ποσῆς βαδίσεως· βάδισις δὲ ἦν καὶ ὅποσηοῦν καὶ κινήσις ἡδη· ὁ γοῦν κινούμενος καὶ ἡδη κεκίνηται, καὶ ὁ τέμνων ἡδη ἔτεμε. Καὶ ὡς ἡ λεγομένη ἐνέργεια οὐ δεῖται χρόνου, οὕτως οὐδ’ ἡ κινήσις, ἀλλ’ ἡ εἰς τοσοῦτον κινήσις· καὶ εἰ ἐν ἀχρόνῳ ἡ ἐνέργεια, καὶ ἡ κινήσις ἦι ὅλως κινήσις. Εἰ δ’ ὅτι τὸ συνεχὲς προσλαβοῦσα πάντως ἐν χρόνῳ, καὶ ἡ ὄρασις μὴ διαλείπουσα τὸ ὅρᾳν ἐν συνεχείᾳ ἂν εἴη καὶ ἐν χρόνῳ. Μαρτυρεῖ δὲ τούτῳ καὶ ἡ ἀλογία ἡ λέγουσα ἀεὶ οἷόν τε εἶναι λαμβάνειν ἡστινοσοῦν κινήσεως καὶ μὴ εἶναι μήτε τοῦ χρόνου ἀρχὴν ἐν ᾧ καὶ ἀφ’ οὗ ἦρξατο μήτε αὐτῆς ἀρχὴν τῆς κινήσεως, ἀλλ’ εἶναι αὐτὴν διαιρεῖν ἐπὶ τὸ ἄνω· ὥστε ἐξ ἀπειροῦ συμβαίνει ἂν τοῦ χρόνου κεκινήσθαι τὴν ἄρτι ἀρξάμενην καὶ αὐτὴν ἄπειρον εἰς τὸ ἀρξάμενον εἶναι. Τοῦτο γὰρ συμβαίνει διὰ τὸ χωρίζειν ἐνέργειαν κινήσεως καὶ τὴν μὲν ἐν ἀχρόνῳ φάσκειν γενέσθαι, τὴν δὲ χρόνου δεῖσθαι λέγειν μὴ τὴν τόσῃν μόνον, ἀλλ’ ὅλως τὴν φύσιν αὐτῆς ἀναγκάζεσθαι ποσὴν λέγειν καίτοι ὁμολογοῦντας καὶ αὐτοὺς κατὰ συμβεβηκὸς τὸ ποσὸν αὐτῇ παρεῖναι, εἰ ἡμερησία εἴη ἡ ὅποσουοῦν χρόνον. Ὡσπερ οὖν ἐνέργεια ἐν ἀχρόνῳ, οὕτως οὐδὲν κωλύει καὶ κίνησιν ἦρχθαι ἐν ἀχρόνῳ, ὃ δὲ χρόνος τῷ τοσήνδε γεγονέναι. Ἐπεὶ καὶ μεταβολαὶ ἐν ἀχρόνῳ ὁμολογοῦνται γίνεσθαι ἐν τῷ λέγεσθαι ὥσπερ οὐ καὶ ἀθρόας γινομένης μεταβολῆς. Εἰ οὖν μεταβολή, διὰ τί οὐχὶ καὶ κινήσις; Εἵληπται δὲ μεταβολὴ οὐκ ἐν τῷ μεταβεβληκέναι· οὐ γὰρ τῆς ἐν τῷ μεταβεβληκέναι ἔδεῖτο.

[17] Εἰ δέ τις λέγοι μήτε τὴν ἐνέργειαν μήτε τὴν κίνησιν γένους δεῖσθαι καθ’ αὐτά, ἀλλ’ εἰς τὸ πρὸς τι ἀνάγειν τῷ τὴν μὲν ἐνέργειαν τοῦ δυνάμει εἶναι ἐνεργητικοῦ, τὴν δὲ τοῦ δυνάμει κινητικοῦ ἢ κινητοῦ, λεκτέον ὡς τὰ μὲν πρὸς τι αὐτὴ ἡ σχέσις ἐγέννα, ἀλλ’ οὐ τῷ πρὸς ἕτερον μόνον λέγεσθαι. Ὅταν δὲ ἦι τις ὑπόστασις, κἂν ἐτέρου ἦι κἂν πρὸς ἕτερον, τὴν γε πρὸ τοῦ πρὸς τι εἵληχε φύσιν. Αὕτη τοίνυν ἡ ἐνέργεια καὶ ἡ κινήσις καὶ ἡ ἕξις δὲ ἐτέρου οὔσα οὐκ ἀφήρηται τὸ πρὸ τοῦ πρὸς τι εἶναι τε καὶ νοεῖσθαι καθ’ αὐτά· ἢ οὕτω πάντα ἔσται πρὸς τι· πάντως γὰρ ἔχει ὅτιοῦν σχέσιν πρὸς ὅτιοῦν, ὡς καὶ ἐπὶ τῆς ψυχῆς. Αὕτη τε ἡ ποιήσις καὶ τὸ ποιεῖν διὰ τί εἰς τὸ πρὸς τι οὐκ ἀναχθήσεται; Ἡ γὰρ κινήσις ἢ ἐνέργεια πάντως ἔσται. Εἰ δὲ τὴν μὲν ποιήσιν εἰς τὸ πρὸς τι ἀνάξουσιν, τὸ δὲ ποιεῖν ἐν γένος θήσονται, διὰ τί οὐ καὶ τὴν μὲν κίνησιν εἰς τὸ

πρός τι, τὸ δὲ κινεῖσθαι ἔν τι γένος θήσονται, καὶ διαιρήσονται τὸ κινεῖσθαι ὡς ἔν διχῇ ἐν εἵδεσι τοῦ ποιεῖν καὶ τοῦ πάσχειν, ἀλλ' οὐχ ὡς νῦν τὸ μὲν ποιεῖν λέγουσι, τὸ δὲ πάσχειν;

[18] Ἐπισκεπτέον δέ, εἰ ἐν τῷ ποιεῖν τὰς μὲν ἐνεργείας φήσουσι, τὰς δὲ κινήσεις, τὰς μὲν ἐνεργείας λέγοντες εἶναι τὰς ἀθρόας, τὰς δὲ κινήσεις, οἷον τὸ τέμνειν – ἐν χρόνῳ γὰρ τὸ τέμνειν – ἢ πάσας κινήσεις ἢ μετὰ κινήσεως, καὶ εἰ πάσας πρὸς τὸ πάσχειν τὰς ποιήσεις ἢ τινας καὶ ἀπολύτους, οἷον τὸ βαδίζειν καὶ τὸ λέγειν, καὶ εἰ τὰς πρὸς τὸ πάσχειν πάσας κινήσεις, τὰς δ' ἀπολύτους ἐνεργείας, ἢ ἐν ἑκατέροις ἑκάτερον. Τὸ γοῦν βαδίζειν ἀπολελυμένον ὃν κίνησιν ἂν εἴποιεν, τὸ δὲ νοεῖν οὐκ ἔχον τὸ πάσχον καὶ αὐτὸ ἐνέργειαν, οἶμαι. Ἡ οὐδὲ ποιεῖν φατέον τὸ νοεῖν καὶ τὸ βαδίζειν. Ἀλλ' εἰ μὴ ἐν τῷ ποιεῖν ταῦτα, ποῦ λεκτέον· τάχα δὲ τὸ νοεῖν πρὸς τὸ νοητόν, ὥσπερ τὴν νόησιν. Καὶ γὰρ τὴν αἴσθησιν πρὸς τὸ αἰσθητόν· ἀλλ' εἰ κακεῖ τὴν αἴσθησιν πρὸς τὸ αἰσθητόν, διὰ τί αὐτὸ τὸ αἰσθάνεσθαι οὐκέτι πρὸς τὸ αἰσθητόν; Καὶ ἡ αἴσθησις δέ, εἰ πρὸς ἕτερον, σχέσιν μὲν ἔχει πρὸς ἐκεῖνο, ἔχει δέ τι παρὰ τὴν σχέσιν, τὸ ἢ ἐνέργεια ἢ πάθος εἶναι. Εἰ οὖν τὸ πάθος παρὰ τὸ τινος εἶναι καὶ ὑπὸ τινος ἔστι τι ἕτερον, καὶ ἡ ἐνέργεια. Ἡ δὲ δὴ βάδισις ἔχουσα καὶ αὐτὴ τὸ τινος εἶναι καὶ ποδῶν εἶναι καὶ ὑπὸ τινος ἔχει τὸ κίνησις εἶναι. Ἐχοι ἂν οὖν καὶ ἡ νόησις παρὰ τὸ πρὸς τι τὸ ἢ κίνησις εἶναι ἢ ἐνέργεια.

[19] Ἐπισκεπτέον δέ, εἰ καὶ τινες ἐνέργειαι δόξουσιν ἀτελεῖς εἶναι μὴ προσλαβοῦσαι χρόνον, ὥστε εἰς ταῦτόν ταῖς κινήσεσιν ἐλθεῖν, οἷον τὸ ζῆν καὶ ἡ ζωή. Ἐν χρόνῳ γὰρ τελείῳ τὸ ζῆν ἐκάστου καὶ ἡ εὐδαιμονία ἐνέργεια οὐκ ἐν ἀμερεῖ, ἀλλὰ οἷον ἀξιοῦσι καὶ τὴν κίνησιν εἶναι. Ὡστε κινήσεις ἅμφω λεκτέον, καὶ ἔν τι τὴν κίνησιν καὶ γένος ἔν, θεωροῦντας παρὰ τὸ ποσὸν τὸ ἐν τῇ οὐσίᾳ καὶ τὸ ποιὸν καὶ κίνησιν οὔσαν περὶ αὐτήν. Καί, εἰ βούλει, τὰς μὲν σωματικές, τὰς δὲ ψυχικές, ἢ τὰς μὲν παρ' αὐτῶν, τὰς δὲ ὑπ' ἄλλων εἰς αὐτά, ἢ τὰς μὲν ἐξ αὐτῶν, τὰς δὲ ἐξ ἄλλων, καὶ τὰς μὲν ἐξ αὐτῶν ποιήσεις εἴτε εἰς ἄλλα εἴτε ἀπολελυμένας, τὰς δὲ ἐξ ἄλλων πείσεις. Καίτοι καὶ αἱ εἰς ἄλλα κινήσεις αἱ αὐταὶ ταῖς ἐξ ἄλλων· ἢ γὰρ τμησίς, ἢ τε παρὰ τοῦ τέμνοντος ἢ τε ἐν τῷ τεμνομένῳ, μία, ἀλλὰ τὸ τέμνειν ἕτερον καὶ τὸ τέμνεσθαι. Τάχα δὲ οὐδὲ μία ἢ τμησίς ἢ ἀπὸ τοῦ τέμνοντος καὶ ἡ ἐν τῷ τεμνομένῳ, ἀλλ' ἔστι τὸ τέμνειν τὸ ἐκ τῆς τοιαύδε ἐνεργείας καὶ κινήσεως ἐτέραν ἐν τῷ τεμνομένῳ διάδοχον κίνησιν γίνεσθαι. Ἡ ἴσως οὐ κατ' αὐτὸ τὸ τέμνεσθαι τὸ διάφορον, ἀλλὰ κατ' ἄλλο τὸ ἐπιγιγνόμενον κίνημα, οἷον τὸ ἀλγεῖν· καὶ γὰρ τὸ πάσχειν ἐν τούτῳ. Τί οὖν, εἰ μὴ τι ἀλοῖ; Τί ἄλλο ἢ ἡ ἐνέργεια τοῦ ποιοῦντος ἐν τῷδε οὔσα; Οὕτω γὰρ καὶ τὸ οὔτω λεγόμενον ποιεῖν. Καὶ διττὸν οὕτως εἶναι τὸ ποιεῖν, τὸ μὲν μὴ ἐν ἄλλῳ, τὸ δ' ἐν ἄλλῳ συνιστάμενον· καὶ οὐκέτι τὸ μὲν ποιεῖν, τὸ δὲ πάσχειν, ἀλλὰ τὸ ποιεῖν ἐν ἄλλῳ πεποίηκε δύο νομίζειν εἶναι, τὸ μὲν ποιεῖν, τὸ δὲ πάσχειν. Οἷον καὶ τὸ γράφειν, καίτοι ὃν ἐν ἄλλῳ, οὐκ ἐπιζητεῖ τὸ πάσχειν, ὅτι μὴ ἄλλο τι ἐν τῷ γραμματεῖω ποιεῖ παρὰ τὴν ἐνέργειαν τοῦ γράφοντος οἷον τὸ ἀλγεῖν· εἰ δέ τις λέγοι γεγράφθαι, οὐ τὸ πάσχειν λέγει. Καὶ ἐπὶ τοῦ βαδίζειν, καίτοι οὔσης γῆς ἐφ' ἧς, οὐ προσποιεῖται τὸ πεπονθέναι. Ἀλλ' ὅταν ἐπὶ σώματος ζῳίου βαίνει, τὸ πάσχειν ἐπινοεῖ, ὃ ἐπιγίγνεται, ἄλγημα συλλογισζόμενος, οὐ τὸ βαδίζειν· ἢ ἐπενόησεν ἂν καὶ

πρότερον. Οὕτω καὶ ἐπὶ πάντων κατὰ μὲν τὸ ποιεῖν ἐν λεκτέον μετὰ τοῦ λεγομένου πάσχειν, τοῦ ἀντίθετου. Ὁ δὲ πάσχειν λέγεται, τὸ γενόμενον ὕστερον, οὐ τὸ ἀντίθετον, οἷον τῷ καίειν τὸ καίεσθαι, ἀλλὰ τὸ ἐκ τοῦ καίειν καὶ καίεσθαι ἐνὸς ὄντος, τὸ ἐπ' αὐτῷ γιγνόμενον ἢ ἄλγημα ἢ τι ἄλλο, οἷον μαραίνεσθαι. Τί οὖν, εἴ τις αὐτὸ τοῦτο ἐργάζοιτο, ὥστε λυπεῖν, οὐχ ὁ μὲν ποιεῖ, ὁ δὲ πάσχει, κἄν ἐκ μιᾶς ἐνεργείας τὰ δύο; [καὶ ὁ μὲν ποιεῖ, ὁ δὲ πάσχει] Ἡ ἐν τῇ ἐνεργείᾳ οὐκέτι τὸ τῆς βουλήσεως τοῦ λυπεῖν, ἀλλὰ ποιεῖ τι ἕτερον, δι' οὗ λυπεῖ, ὃ ἐν τῷ λυπησομένῳ γενόμενον ἐν ὃν καὶ ταὐτὸν πεποίηκεν ἄλλο, τὸ λυπεῖσθαι. Τί οὖν αὐτὸ τὸ ἐν γενόμενον, πρὶν καὶ λύπην ποιῆσαι, ἢ ὅλως λύπην οὐκ ἐμποιοῦν, οὐ πάθος ἐστὶ τοῦ εἰς ὃν, οἷον τὸ ἀκοῦσαι; Ἡ οὐ πάθος τὸ ἀκοῦσαι οὐδ' ὅλως τὸ αἰσθάνεσθαι, ἀλλὰ τὸ λυπηθῆναι ἐστὶ γενέσθαι ἐν πάθει, ὃ μὴ ἀντίθετον τῷ ποιῆσαι.

[20] Ἄλλ' ἔστω μὴ ἀντίθετον· ὅμως δὲ ἕτερον ὃν τοῦ ποιεῖν οὐκ ἐν τῷ αὐτῷ γένει τῇ ποιήσει. Ἡ, εἰ κινήσεις ἅμφω, ἐν τῷ αὐτῷ, οἷον ἀλλοίωσις κινήσεις κατὰ τὸ ποιόν. Ἄρ' οὖν, ὅταν μὲν ἀπὸ τοῦ ποιοῦν[τος] ἦι ἢ ἀλλοίωσις, ποιήσεις καὶ τὸ ποιεῖν ἀπαθοῦς αὐτοῦ ὄντος; Ἡ ἐὰν μὲν ἀπαθῆς ἦι, ἐν τῷ ποιεῖν ἔσται, ἐὰν δὲ ἐνεργῶν εἰς ἄλλον, οἷον τύπτων, καὶ πάσχει, οὐκέτι ποιεῖ. Ἡ οὐδὲν κωλύει ποιοῦντα καὶ πάσχειν. Εἰ οὖν κατ' αὐτὸ τὸ πάσχειν, οἷον τὸ τρίβειν, διὰ τί ποιεῖν μᾶλλον ἢ πάσχειν; Ἡ, ὅτι ἀντιτρίβεται, καὶ πάσχει. Ἄρ' οὖν, ὅτι ἀντικινεῖται, καὶ δύο κινήσεις φήσομεν περὶ αὐτόν; Καὶ πῶς δύο; Ἀλλὰ μία. Καὶ πῶς ἡ αὐτὴ καὶ ποιήσεις καὶ πείσεις; Καὶ οὕτω μὲν ποιήσεις τῷ ἀπ' ἄλλου, εἰς ἄλλον δὲ πείσεις ἢ αὐτὴ οὕσα. Ἀλλὰ ἄλλην φήσομεν; Καὶ πῶς ἄλλο τι διατίθῃ τὸν πάσχοντα ἀλλοιοῦσα καὶ ὁ ποιῶν ἀπαθῆς ἐκείνου; Πῶς γὰρ ἂν πάθῃ ὃ ποιεῖ ἐν ἄλλῳ; Ἄρ' οὖν τὸ ἐν ἄλλῳ τὴν κίνησιν εἶναι ποιεῖ τὸ πάσχειν, ὃ ἦν οὐ πάσχειν κατὰ τὸν ποιοῦντα; Ἄλλ' εἰ τὸ μὲν λευκαίνει ὁ λόγος ὁ τοῦ κύκνου, ὁ δὲ λευκαίνεται ὁ γιγνόμενος κύκνος, πάσχειν φήσομεν ἰόντα εἰς οὐσίαν; Εἰ δὲ καὶ ὕστερον λευκαίνοιο γενόμενος; Καὶ εἰ τὸ μὲν αὖξοι, τὸ δὲ αὖξοιτο, τὸ αὖξόμενον πάσχειν; Ἡ μόνον ἐν τῷ ποιοῦν τὴν πείσιν; Ἄλλ' εἰ τὸ μὲν καλὸν ποιοῖ, τὸ δὲ καλλύνοιτο, τὸ καλλυνόμενον πάσχειν; Εἰ οὖν τὸ καλλῦνον χεῖρον γίγνοιτο ἢ καὶ ἀφανίζοιτο, οἷον ὁ καττίτερος, τὸ δὲ βέλτιον γίγνοιτο, ὁ χαλκός, πάσχειν τὸν χαλκὸν φήσομεν, τὸν δὲ ποιεῖν; Τὸν δὲ μαθάνοντα πῶς πάσχειν τῆς τοῦ ποιοῦντος ἐνεργείας εἰς αὐτὸν ἰούσης; Ἡ πάθησις πῶς ἂν εἴη μία γε οὕσα; Ἄλλ' αὕτη μὲν οὐ πάθησις, ὁ δὲ ἔχων πάσχων ἔσται τοῦ πάσχειν τινὸς λαμβανομένου· οὐδὲ γὰρ τῷ μὴ ἐνηργηκέναι αὐτόν· οὐ γὰρ τὸ μαθάνειν ὥσπερ τὸ πληγῆναι ἐν ἀντιλήψει ὃν καὶ γνωρίσει, ὥσπερ οὐδὲ τὸ ὁρᾶν.

[21] Τίτι οὖν γνωριοῦμεν τὸ πάσχειν; Οὐ γὰρ δὴ τῇ ἐνεργείᾳ τῇ παρ' ἄλλου, εἰ ὁ τὴν ἐνέργειαν παραδεξάμενος αὐτοῦ ἐποίησατο διαδεξάμενος. Ἀλλ' ἄρα ὅπου μὴ ἐνέργεια, πείσεις δὲ μόνον; Τί οὖν, εἰ κάλλιον γίγνοιτο, ἢ δὲ ἐνέργεια τὸ χεῖρον ἔχοι; Ἡ εἰ κατὰ κακίαν ἐνεργοῖ τις καὶ ἄρχοι εἰς ἄλλον ἀκολάστως; Ἡ οὐδὲν κωλύει ἐνέργειαν εἶναι φαῦλην καὶ πείσιν καλήν. Τίτι οὖν διοριοῦμεν; Ἄρα τῷ τὸ μὲν εἰς ἄλλον παρ' αὐτοῦ, τὸ δὲ ἀφ' ἐτέρου ἐν ἄλλῳ τὸ πάσχειν. Τί οὖν, εἰ ἐξ αὐτοῦ μὲν, μὴ εἰς ἄλλον δέ, οἷον τὸ νοεῖν, τὸ δοξάζειν; Τὸ δὲ θερμανθῆναι παρ' αὐτοῦ διανοηθέντος ἢ θυμωθέντος ἐκ

δόξης μηδενὸς ἔξωθεν προσελθόντος. Ἡ τὸ μὲν ποιεῖν, εἴτε ἐν αὐτῷ εἴτε εἰς ἄλλον τι ὄν, κίνημα ἐξ αὐτοῦ. Ἡ οὖν ἐπιθυμία τί καὶ πᾶσα ὄρεξις, εἰ ἡ ὄρεξις κινεῖται ἀπὸ τοῦ ὀρεκτοῦ; Εἰ μὴ τις μὴ προσποιῖτο ἀφ' οὗ κεκίνηται, ὅτι δὲ μετ' ἐκεῖνο ἐγήγερται. Τί οὖν διαφέρει τοῦ πεπληῆσθαι ἢ ὠσθέντα κατενεχθῆναι; Ἀλλ' ἄρα διαιρετέον τὰς ὀρέξεις λέγοντα τὰς μὲν ποιήσεις, ὅσαι νῶι ἐπόμεναι, τὰς δὲ ὀλκὰς οὕσας πείσεις, τὸ δὲ πάσχειν οὐ τῷ παρ' ἑτέρου ἢ παρ' ἑαυτοῦ – σαπεῖν γὰρ ἂν τι ἐν ἑαυτῷ – ἀλλ' ὅταν μηδὲν συμβαλλόμενον αὐτὸ ὑπομείνῃ ἀλλοίωσιν τὴν μὴ εἰς οὐσίαν ἄγουσαν, ἥτις ἐξίστησι πρὸς τὸ χειρὸν ἢ μὴ πρὸς τὸ βέλτιον, τὴν τοιαύτην ἀλλοίωσιν πείσιν καὶ τὸ πάσχειν ἔχειν; Ἀλλ' εἰ τὸ θερμαίνεσθαι θερμότητά ἐστιν ἴσχειν, εἴη δὲ τῷ μὲν εἰς οὐσίαν συντελοῦν, τῷ δὲ μὴ, τὸ αὐτὸ πάσχειν καὶ οὐ πάσχειν ἔσται. Καὶ πῶς οὐ τὸ θερμαίνεσθαι διττόν; Ἡ τὸ θερμαίνεσθαι, ὅταν εἰς οὐσίαν συντελῇ, καὶ τότε ἄλλου πάσχοντος εἰς οὐσίαν συντελέσει, οἷον θερμαινόμενου τοῦ χαλκοῦ καὶ πάσχοντος, ἡ δὲ οὐσία ὁ ἀνδριάς, ὃς οὐκ αὐτὸς ἐθερμαίνεται, ἀλλ' ἡ κατὰ συμβεβηκός. Εἰ οὖν καλλίων ὁ χαλκὸς ἀπὸ τοῦ θερμαίνεσθαι ἢ κατὰ τὸ θερμαίνεσθαι, οὐδὲν κωλύει πάσχειν λέγειν· διττὸν γὰρ εἶναι τὸ πάσχειν, τὸ μὲν ἐν τῷ χειρὸν γίνεσθαι, τὸ δ' ἐν τῷ βέλτιον, ἢ οὐδέτερον.

[22] Οὐκοῦν γίγνεται τὸ πάσχειν τῷ ἔχειν ἐν αὐτῷ κίνησιν [τὴν ἀλλοίωσιν] τὴν κατὰ τὸ ἀλλοιοῦσθαι ὅπως οὖν· καὶ τὸ ποιεῖν ἢ ἔχειν ἐν αὐτῷ κίνησιν τὴν ἀπόλυτον παρ' αὐτοῦ ἢ τὴν τελευτῶσαν εἰς ἄλλο ἀπ' αὐτοῦ, ὁρμωμένην ἀπὸ τοῦ λεγομένου ποιεῖν. Καὶ κίνησις μὲν ἐπ' ἀμφοῖν, ἡ δὲ διαφορὰ ἢ διαιρούσα τὸ ποιεῖν καὶ τὸ πάσχειν τὸ μὲν ποιεῖν, καθόσον ποιεῖν, ἀπαθὲς τηροῦσα, τὸ δὲ πάσχειν ἐν τῷ διατίθεσθαι ἑτέρως ἢ πρότερον εἶχε, τῆς τοῦ πάσχοντος οὐσίας οὐδὲν εἰς οὐσίαν προσλαμβάνουσης, ἀλλὰ ἄλλου ὄντος τοῦ πάσχοντος, ὅταν τις οὐσία γίνηται. Γίνεται τοίνυν τὸ αὐτὸ ἐν σχέσει τινὶ ποιεῖν, ἐν ἄλλῃ δὲ πάσχειν· παρὰ μὲν γὰρ τῷδε θεωρούμενον ποιεῖν ἔσται, κίνησις οὕσα ἡ αὐτή, παρὰ δὲ τῷδε πάσχειν, ὅτι τάδε οὗτος διατίθεται· ὥστε κινδυνεύειν ἅμω πρὸς τι εἶναι, ὅσα τοῦ ποιεῖν πρὸς τὸ πάσχειν, εἰ μὲν παρὰ τούτῳ τὸ αὐτό, ποιεῖν, εἰ δὲ παρὰ τῷδε, πάσχειν. Καὶ θεωρούμενον ἐκάτερον οὐ καθ' αὐτό, ἀλλὰ μετὰ τοῦ ποιοῦντος καὶ πάσχοντος· οὗτος κινεῖ καὶ οὗτος κινεῖται, καὶ δύο κατηγορίαι ἐκάτερον· καὶ οὗτος δίδωσι τῷδε κίνησιν, οὗτος δὲ λαμβάνει, ὥστε λήψις καὶ δόσις καὶ πρὸς τι. Ἡ εἰ ἔχει ὁ λαβὼν, ὥσπερ λέγεται ἔχειν χρῶμα, διὰ τί οὐ καὶ ἔχει κίνησιν; Καὶ ἡ ἀπόλυτος κίνησις, οἷον ἡ τοῦ βαδίζειν, ἔχει βάδισιν, καὶ ἔχει δὲ νόησιν. Ἐπισκεπτέον δέ, εἰ τὸ προνοεῖν ποιεῖν, εἰ καὶ τὸ προνοίας τυγχάνειν πάσχειν· εἰς ἄλλο γὰρ καὶ περὶ ἄλλου ἢ πρόνοια. Ἡ οὐδὲ τὸ προνοεῖν ποιεῖν, καὶ εἰ περὶ ἄλλου τὸ νοεῖν, ἢ ἐκεῖνο πάσχειν. Ἡ οὐδὲ τὸ νοεῖν ποιεῖν – οὐ γὰρ εἰς αὐτὸ τὸ νοούμενον, ἀλλὰ περὶ αὐτοῦ – οὐδὲ ποιήσις ὅλως. Οὐδὲ δεῖ πάσας ἐνερ- γείας ποιήσεις λέγειν οὐδὲ ποιεῖν τι· κατὰ συμβεβηκός δὲ ἡ ποιήσις. Τί οὖν; εἰ βαδίζων ἵχνη εἰργάσατο, οὐ λέγομεν πεποιηκέναι; Ἀλλ' ἐκ τοῦ εἶναι αὐτὸν ἄλλο τι. Ἡ ποιεῖν κατὰ συμβεβηκός καὶ τὴν ἐνέργειαν κατὰ συμβεβηκός, ὅτι μὴ πρὸς τοῦτο ἐώρα· ἐπεὶ καὶ ἐπὶ τῶν ἀνύχων ποιεῖν λέγομεν, οἷον τὸ πῦρ θερμαίνειν καὶ ἐνήργησε τὸ φάρμακον. Ἀλλὰ περὶ μὲν τούτων ἄλῃς.

[23] Περὶ δὲ τοῦ ἔχειν, εἰ τὸ ἔχειν πολλαχῶς, διὰ τί οὐ πάντες οἱ τρόποι τοῦ ἔχειν εἰς ταύτην τὴν κατηγορίαν ἀναγῆσονται; Ὡστε καὶ τὸ ποσόν, ὅτι ἔχει μέγεθος, καὶ τὸ ποιόν, ὅτι ἔχει χρῶμα, καὶ ὁ πατήρ καὶ τὰ τοιαῦτα, ὅτι ἔχει υἷόν, καὶ ὁ υἱός, ὅτι ἔχει πατέρα, καὶ ὅλως κτήματα. Εἰ δὲ τὰ μὲν ἄλλα ἐν ἐκείναις, ὅπλα δὲ καὶ ὑποδήματα καὶ τὰ περὶ τὸ σῶμα, πρῶτον μὲν ζητήσκειν ἂν τις, διὰ τί, καὶ διὰ τί ἔχων μὲν αὐτὰ μίαν ἄλλην κατηγορίαν ποιεῖ, καίων δὲ ἢ τέμνων ἢ κατορύττων ἢ ἀποβάλλων οὐκ ἄλλην ἢ ἄλλας; Εἰ δ' ὅτι περὶκειται, κἂν ἱμάτιον κέηται ἐπὶ κλίνης, ἄλλη κατηγορία ἔσται, κἂν κεκαλυμμένος ᾖ τις. Εἰ δὲ κατὰ τὴν κάθεξιν αὐτὴν καὶ τὴν ἔξιν, δηλονότι καὶ τὰ ἄλλα πάντα [αὐτὰ] κατὰ τὸ ἔχειν λεγόμενα καὶ εἰς ἔξιν [αὐτά], ὅπου ποτὲ ἢ ἔξις, ἀνακτέον· οὐ γὰρ διοίσει κατὰ τὸ ἐχόμενον. Εἰ μέντοι ποιότητα ἔχειν οὐ δεῖ λέγειν, ὅτι ἤδη ποιότης εἴρηται, οὐδὲ ποσότητα ἔχειν, ὅτι ποσότης, οὐδὲ μέρη ἔχειν, ὅτι οὐσία εἴρηται, διὰ τί δὲ ὅπλα ἔχειν εἰρημένης οὐσίας, ἐν ᾗ ταῦτα; Οὐσία γὰρ ὑπόδημα καὶ ὅπλα. Πῶς δ' ὅλως ἀπλοῦν καὶ μιᾶς κατηγορίας ὁδε ὅπλα ἔχει; τοῦτο γὰρ σημαίνει τὸ ὀπλίσθαι. Ἐπειτα πότερον ἐπὶ ζῶντος μόνον ἢ κἂν ἀνδριάς ᾗ, ὅτῳ ταῦτα; Ἄλλως γὰρ ἐκότερον ἔχειν δοκεῖ καὶ ἴσως ὁμωνύμως· ἐπεὶ καὶ τὸ ἔστηκεν ἐπ' ἀμφοῖν οὐ ταυτόν. Ἐτι καὶ τὸ ἐν ὀλίγοις πῶς εὐλογον ἔχειν κατηγορίαν γενικὴν ἄλλην;

[24] Ἐπὶ δὲ τοῦ κεῖσθαι – ἐν ὀλίγοις καὶ αὐτὸ ὄν – ἀνακεῖσθαι, καθῆσθαι, καίτοι οὐ κεῖσθαι ἀπλῶς λεγομένων, ἀλλὰ πῶς κεῖνται καὶ κεῖται ἐν σχήματι τοιῷδε. Καὶ τὸ μὲν σχῆμα ἄλλο· τοῦ δὲ κεῖσθαι τί ἄλλο σημαίνοντος ἢ ἐν τόπῳ ἐστίν, εἰρημένου τοῦ σχήματος καὶ τοῦ τόπου, τί δεῖ εἰς ἓν δύο κατηγορίας συνάπτειν; Ἐπειτα, εἰ μὲν τὸ κάθηται ἐνέργειαν σημαίνει, ἐν ταῖς ἐνεργείαις τακτέον, εἰ δὲ πάθος, ἐν τῷ πεπονθένει ἢ πάσχειν. Τὸ δὲ ἀνάκειται τί ἄλλο ἢ ἄνω κεῖται, ὥσπερ καὶ τὸ κάτω κεῖται ἢ μεταξύ κεῖται. Διὰ τί δὲ ἀνακλίσεως οὔσης ἐν τῷ πρὸς τι οὐχὶ καὶ ὁ ἀνακείμενος ἐκεῖ; Ἐπεὶ καὶ τοῦ δεξιοῦ ὄντος ἐκεῖ καὶ ὁ δεξιὸς ἐκεῖ καὶ ὁ ἀριστερός. Ταῦτα μὲν οὖν ἐπὶ τούτων.

[25] Πρὸς δὲ τοὺς τέτταρα τιθέντας καὶ τετραχῶς διαιροῦντας εἰς ὑποκείμενα καὶ ποιά καὶ πῶς ἔχοντα καὶ πρὸς τί πως ἔχοντα, καὶ κοινόν τι ἐπ' αὐτῶν τιθέντας καὶ ἐνὶ γένει περιλαμβάνοντας τὰ πάντα, ὅτι μὲν κοινόν τι καὶ ἐπὶ πάντων ἐν γένος λαμβάνουσι, πολλὰ ἂν τις λέγοι. Καὶ γὰρ ὥς ἀσύνετον αὐτοῖς καὶ ἄλογον τὸ τί τοῦτο καὶ οὐκ ἐφαρμόττον ἀσωμάτοις καὶ σώμασι. Καὶ διαφορὰς οὐ καταλελοίπασιν, αἷς τὸ τί διαιρήσουσι. Καὶ τὸ τί τοῦτο ἢ ὄν ἢ μὴ ὄν ἐστίν· εἰ μὲν οὖν ὄν, ἐν τι τῶν εἰδῶν ἐστίν· εἰ δὲ μὴ ὄν, ἐστὶ τὸ ὄν μὴ ὄν. Καὶ μυρία ἕτερα. Ταῦτα μὲν οὖν ἐν τῷ παρόντι ἐατέον, αὐτὴν δὲ τὴν διαίρεσιν ἐπισκεπτέον. Ὑποκείμενα μὲν γὰρ πρῶτα τάξαντες καὶ τὴν ὕλην ἐνταῦθα τῶν ἄλλων προτάξαντες τὴν πρώτην αὐτοῖς δοκοῦσαν ἀρχὴν συντάττουσι τοῖς μετὰ τὴν ἀρχὴν αὐτῶν. Καὶ πρῶτον μὲν τὰ πρότερα τοῖς ὕστερον εἰς ἓν ἄγουσιν, οὐχ οἷόν τε ὄν ἐν γένει τῷ αὐτῷ τὸ μὲν πρότερον, τὸ δὲ ὕστερον εἶναι. Ἐν μὲν γὰρ τοῖς ἐν οἷς τὸ πρότερον καὶ τὸ ὕστερον, τὸ ὕστερον παρὰ τοῦ προτέρου λαμβάνει τὸ εἶναι, ἐν δὲ τοῖς ὑπὸ τὸ αὐτὸ γένος τὸ ἴσον εἰς τὸ εἶναι ἕκαστον ἔχει παρὰ τοῦ γένους, εἴπερ τοῦτο δεῖ γένος εἶναι τὸ ἐν τῷ τί ἐστὶ τῶν εἰδῶν κατηγορούμενον· ἐπεὶ καὶ αὐτοὶ φήσουσι παρὰ τῆς

ὑλης, οἶμαι, τοῖς ἄλλοις τὸ εἶναι ὑπάρχειν. Ἐπειτα τὸ ὑποκείμενον ἐν ἀριθμοῦντες οὐ τὰ ὄντα ἐξαριθμοῦνται, ἀλλ' ἀρχὰς τῶν ὄντων ζητοῦσι· διαφέρει δὲ ἀρχὰς λέγειν καὶ αὐτά. Εἰ δὲ ὃν μὲν μόνον τὴν ὑλὴν φήσουσι, τὰ δ' ἄλλα πάθη τῆς ὑλης, οὐκ ἐχρῆν τοῦ ὄντος καὶ τῶν ἄλλων ἐν τι γένος προτάττειν· μᾶλλον δ' ἂν βέλτιον αὐτοῖς ἐλέγετο, εἰ τὸ μὲν οὐσίαν, τὰ δ' ἄλλα πάθη, καὶ διηροῦντο ταῦτα. Τὸ δὲ καὶ λέγειν τὰ μὲν ὑποκείμενα, τὰ δὲ τὰ ἄλλα, ἐνὸς ὄντος τοῦ ὑποκειμένου καὶ διαφορὰν οὐκ ἔχοντος, ἀλλ' ἢ τῷ μεμερίσθαι, ὥσπερ ὄγκον εἰς μέρη – καίτοι οὐδὲ μεμερίσθαι τῷ συνεχῇ λέγειν τὴν οὐσίαν – βέλτιον λέγειν ἦν τὸ μὲν ὑποκείμενον.

[26] Ὅλως δὲ τὸ προτάττειν ἀπάντων τὴν ὑλὴν, ὃ δυνάμει ἐστίν, ἀλλὰ μὴ ἐνέργειαν πρὸ δυνάμεως τάττειν, παντάπασιν ἀτοπώτατον. Οὐδὲ γὰρ ἔστι τὸ δυνάμει εἰς ἐνέργειαν ἐλθεῖν ποτε τάξεως ἀρχὴν ἔχοντος ἐν τοῖς οὖσι τοῦ δυνάμει· οὐ γὰρ δὴ αὐτὸ ἐαυτὸ ἄξει, ἀλλὰ δεῖ ἢ πρὸ αὐτοῦ εἶναι τὸ ἐνέργειαι καὶ οὐκέτι τοῦτο ἀρχή, ἢ, εἰ ἅμα λέγοιεν, ἐν τύχαις θήσονται τὰς ἀρχάς. Ἐπειτα, εἰ ἅμα, διὰ τί οὐκ ἐκεῖνο προτάττουσι; Καὶ διὰ τί τοῦτο μᾶλλον ὄν, ἢ ὑλὴ, ἀλλ' οὐκ ἐκεῖνο; Εἰ δὲ ὕστερον ἐκεῖνο, πῶς; Οὐ γὰρ δὴ ἡ ὑλὴ τὸ εἶδος γεννᾷ, ἢ ἅποιοις τὸ ποιόν, οὐδ' ἐκ τοῦ δυνάμει ἐνέργεια· ἐνυπῆρχε γὰρ ἂν τὸ ἐνέργειαι, καὶ οὐχ ἀπλοῦν ἔτι. Καὶ ὁ θεὸς δευτερός αὐτοῖς τῆς ὑλης· καὶ γὰρ σῶμα ἐξ ὑλης ὣν καὶ εἶδους. Καὶ πόθεν αὐτῷ τὸ εἶδος; Εἰ δὲ καὶ ἄνευ τοῦ ὑλὴν ἔχειν ἀρχοειδῆς ὣν καὶ λόγος, ἀσώματος ἂν εἴη ὁ θεός, καὶ τὸ ποιητικὸν ἀσώματον. Εἰ δὲ καὶ ἄνευ τῆς ὑλης ἐστὶ τὴν οὐσίαν σύνθετος, ἅτε σῶμα ὣν, ἄλλην ὑλὴν τὴν τοῦ θεοῦ εἰσάξουσιν. Ἐπειτα πῶς ἀρχὴ ἡ ὑλὴ σῶμα οὔσα; Οὐ γὰρ ἐστὶ σῶμα μὴ οὐ πολλὰ εἶναι· καὶ πᾶν σῶμα ἐξ ὑλης καὶ ποιότητος. Εἰ δὲ ἄλλως τοῦτο σῶμα, ὁμωνύμως λέγουσι σῶμα τὴν ὑλὴν. Εἰ δὲ κοινὸν ἐπὶ σώματος τὸ τριχῇ διαστατόν, μαθηματικὸν λέγουσιν· εἰ δὲ μετὰ ἀντιτυπίας τὸ τριχῇ, οὐχ ἐν λέγουσιν. Ἐπειτα ἡ ἀντιτυπία ποιὸν ἢ παρὰ ποιότητος. Καὶ πόθεν ἡ ἀντιτυπία; Πόθεν δὲ τὸ τριχῇ διαστατόν ἢ τίς διέστησεν; Οὐ γὰρ ἐν τῷ λόγῳ τοῦ τριχῇ διαστατοῦ ἡ ὑλὴ, οὐδ' ἐν τῷ τῆς ὑλης τὸ τριχῇ διαστατόν. Μετασχοῦσα τοίνυν μεγέθους οὐκέτ' ἂν ἀπλοῦν εἴη. Ἐπειτα πόθεν ἡ ἐνωσις; Οὐ γὰρ δὴ αὐτὸ ἐν, ἀλλὰ μετοχῇ ἐνότητος. Ἐχρῆν δὴ λογίσασθαι ὥς οὐκ ἔστι δυνατόν προτάττειν ἀπάντων ὄγκον, ἀλλὰ τὸ ἄογκον καὶ τὸ ἐν, καὶ ἐκ τοῦ ἐνὸς ἀρξαμένους εἰς τὰ πολλὰ τελευτᾶν, καὶ ἐξ ἀμεγέθους εἰς μεγέθη, εἴ γε οὐκ ἔστι πολλὰ εἶναι μὴ ἐνὸς ὄντος, οὐδὲ μέγεθος μὴ ἀμεγέθους· εἴ γε τὸ μέγεθος ἐν οὐ τῷ αὐτὸ ἐν, ἀλλὰ τῷ μετέχειν τοῦ ἐν καὶ κατὰ σύμβασιν. Δεῖ τοίνυν εἶναι τὸ πρῶτως καὶ κυρίως πρὸ τοῦ κατὰ σύμβασιν· ἢ πῶς ἡ σύμβασις; Καὶ ζητεῖν, τίς ὁ τρόπος τῆς συμβάσεως· τάχα γὰρ ἂν εὔρον τὸ μὴ κατὰ συμβεβηκὸς ἐν. Λέγω δὲ κατὰ συμβεβηκός, ὃ τῷ μὴ αὐτὸ ἐν, ἀλλὰ παρ' ἄλλου.

[27] Ἐχρῆν δὲ καὶ ἄλλως τηροῦντας τὴν ἀρχὴν τῶν πάντων ἐν τῷ τιμίῳ μὴ τὸ ἄμορφον μηδὲ τὸ παθητὸν μηδὲ τὸ ζωῆς ἅμοιρον καὶ ἀνόητον καὶ σκοτεινὸν καὶ τὸ ἀόριστον τίθεσθαι ἀρχήν, καὶ τούτῳ ἀναφέρειν καὶ τὴν οὐσίαν. Ὁ γὰρ θεὸς αὐτοῖς εὐπρεπείας ἔνεκεν ἐπεισάγεται παρὰ τε τῆς ὑλης ἔχων τὸ εἶναι καὶ σύνθετος καὶ ὕστερος, μᾶλλον δὲ ὑλὴ πῶς ἔχουσα. Ἐπειτα εἰ ὑποκείμενον, ἀνάγκη ἄλλο εἶναι, ὃ ποιοῦν εἰς αὐτὴν ἔξω ὃν αὐτῆς παρέχει

αὐτὴν ὑποκεῖσθαι τοῖς παρ' αὐτοῦ πεμπομένοις εἰς αὐτήν. Εἰ δ' ἐν τῇ ὕλῃ καὶ αὐτὸς εἴη ὑποκείμενος καὶ αὐτὸς σὺν αὐτῇ γενόμενος, οὐκέτι ὑποκείμενον τὴν ὕλην παρέξεται οὐδὲ μετὰ τῆς ὕλης αὐτὸς ὑποκείμενον· τίτι γὰρ ὑποκείμενα ἔσται οὐκέτι ὄντος τοῦ παρέξοντος ὑποκείμενα αὐτὰ ἀπάντων καταναλωθέντων εἰς τὸ λεγόμενον ὑποκείμενον; Πρὸς τι γὰρ τὸ ὑποκείμενον, οὐ πρὸς τὸ ἐν αὐτῷ, ἀλλὰ πρὸς τὸ ποιοῦν εἰς αὐτὸ κείμενον. Καὶ τὸ ὑποκείμενον ὑπόκειται πρὸς τὸ οὐχ ὑποκείμενον· εἰ τοῦτο, πρὸς τὸ ἔξω, ὥστε παραλειμμένον ἂν εἴη τοῦτο. Εἰ δὲ οὐδὲν δέονται ἄλλου ἔξωθεν, αὐτὸ δὲ πάντα δύναται γίνεσθαι σχηματιζόμενον, ὥσπερ ὁ τῇ ὀρχήσει πάντα αὐτὸν ποιῶν, οὐκέτι ἂν ὑποκείμενον εἴη, ἀλλ' αὐτὸ τὰ πάντα. Ὡς γὰρ ὁ ὀρχηστής οὐχ ὑποκείμενον τοῖς σχήμασιν – ἐνέργεια γὰρ αὐτοῦ τὰ ἄλλα – οὕτως οὐδὲ ἦν λέγουσιν ὕλην ἔσται τοῖς πᾶσιν ὑποκείμενον, εἰ τὰ ἄλλα παρ' αὐτῆς εἴη· μᾶλλον δὲ οὐδὲ τὰ ἄλλα ὅλως ἔσται, εἴ γέ πως ἔχουσα ὕλη τὰ ἄλλα, ὥς πως ἔχων ὁ ὀρχούμενος τὰ σχήματα. Εἰ δὲ τὰ ἄλλα οὐκ ἔσται, οὐδὲ ὅλως ὑποκείμενον αὕτη, οὐδὲ τῶν ὄντων ἡ ὕλη, ἀλλὰ ὕλη μόνον οὕσα τούτῳ αὐτῷ οὐδὲ ὕλη· πρὸς τι γὰρ ἡ ὕλη. Τὸ γὰρ πρὸς τι πρὸς ἄλλο καὶ ἐκ τοῦ αὐτοῦ γένους, οἷον διπλάσιον πρὸς ἡμισυ, οὐκ οὐσία πρὸς διπλάσιον· ὃν δὲ πρὸς μὴ ὃν πῶς πρὸς τι, εἰ μὴ κατὰ συμβεβηκός; Τὸ δὲ καθ' αὐτὸ ὃν – καὶ ἡ ὕλη ὃν – πρὸς ὃν. Εἰ γὰρ δύναμις ἐστίν, ὃ μέλλει ἔσεσθαι, ἐκεῖνο δὲ μὴ οὐσία, οὐδ' ἂν αὕτη οὐσία· ὥστε συμβαίνει αὐτοῖς αἰτιωμένοις τοὺς ἐκ μὴ οὐσιῶν οὐσίας ποιοῦντας αὐτοὺς ποιεῖν ἐξ οὐσίας μὴ οὐσίαν· ὁ γὰρ κόσμος καθόσον κόσμος οὐκ οὐσία. Ἄτοπον δὲ τὴν μὲν ὕλην τὸ ὑποκείμενον οὐσίαν, τὰ δὲ σώματα μὴ μᾶλλον οὐσίας, καὶ τούτων μᾶλλον μὴ τὸν κόσμον οὐσίαν, ἀλλ' ἡ μόνον, καθόσον μόριον αὐτοῦ, οὐσίαν· καὶ τὸ ζῶιον μὴ παρὰ τῆς ψυχῆς ἔχειν τὴν οὐσίαν, παρὰ δὲ τῆς ὕλης μόνον, καὶ τὴν ψυχὴν πάθημα ὕλης καὶ ὕστερον. Παρὰ τίνος οὖν ἔσχεν ἡ ὕλη τὸ ἐψυχῶσθαι, καὶ ὅλως τῆς ψυχῆς ἡ ὑπόστασις; Πῶς δὲ ἡ ὕλη ὅτε μὲν σώματα γίνεται, ἄλλο δὲ αὐτῆς ψυχῇ; Καὶ γὰρ εἰ ἄλλοθεν προσίοι τὸ εἶδος, οὐδαμῇ ψυχῇ ἂν γένοιτο ποιότητος προσελθούσης τῇ ὕλῃ, ἀλλὰ σώματα ἄψυχα. Εἰ δέ τι αὐτὴν πλάττει καὶ ψυχὴν ποιοῖ, πρὸ τῆς γινομένης ψυχῆς ἔσται ἡ ποιοῦσα ψυχῇ.

[28] Ἀλλὰ γὰρ πολλῶν ὄντων τῶν λεγομένων πρὸς τὴν ὑπόθεσιν ταύτην τούτων μὲν παυστέον, μὴ καὶ ἄτοπον ἢ τὸ πρὸς οὕτω φανεράν ἀτοπίαν φιλονεικεῖν, δεικνύντα, ὅτι τὸ μὴ ὃν ὡς τὸ μάλιστα ὃν προτάττουσι καὶ τὸ ὕστατον πρῶτον. Αἴτιον δὲ ἡ αἰσθησις αὐτοῖς ἡγεμὼν γενομένη καὶ πιστὴ εἰς ἀρχὼν καὶ τῶν ἄλλων θέσιν. Τὰ γὰρ σώματα νομίσαντες εἶναι τὰ ὄντα, εἴτα αὐτῶν τὴν μεταβολὴν εἰς ἄλληλα φοβηθέντες τὸ μένον ὑπ' αὐτὰ τοῦτο ὠήθησαν τὸ ὃν εἶναι, ὥσπερ ἂν εἴ τις μᾶλλον τὸν τόπον ἢ τὰ σώματα νομίσειεν εἶναι τὸ ὃν, ὅτι οὐ φθείρεται ὁ τόπος νομίσας. Καίτοι καὶ οὗτος αὐτοῖς μένει, ἔδει δὲ οὐ τὸ ὅπως οὖν μένον νομίσαι τὸ ὃν, ἀλλὰ ἰδεῖν πρότερον, τίνα δεῖ προσεῖναι τῷ ἀληθῶς ὄντι, οἷς οὖσιν ὑπάρχειν καὶ τὸ ἀεὶ μένειν. Οὐδὲ γάρ, εἰ σκιὰ ἀεὶ μένοι παρακολουθοῦσα ἁλλοιουμένῳ ἁλλῶι, μᾶλλον ἐστίν ἢ ἐκεῖνο. Τό τε αἰσθητὸν μετ' ἐκείνου καὶ ἁλλῶν πολλῶν τῷ πλήθει μᾶλλον ἂν τὸ ὅλον ὃν εἴη ἢ ἓν τι τῶν ἐν ἐκείνῳ· εἰ δὲ δὴ καὶ τὸ ὅλον [ὑποβάθρα ἐκεῖνο] μὴ ὃν, πῶς ἂν [ὑποβάθρα] ἐκεῖνο; Πάντων τε

θαυμαστότατον τὸ τῇ αἰσθήσει πιστουμένους ἕκαστα τὸ μὴ τῇ αἰσθήσει ἀλωτὸν τίθεσθαι ὄν. Οὐδὲ γὰρ ὀρθῶς τὸ ἀντιτυπῆς αὐτῇ διδόασι· ποιότης γὰρ τοῦτο. Εἰ δὲ τῷ νῶι λέγουσι λαβεῖν, ἄτοπος ὁ νοῦς οὗτος ὁ τὴν ὕλην αὐτοῦ προτάξας καὶ τὸ ὄν αὐτῇ δεδοκῶς, ἀλλ' οὐχ αὐτῷ. Οὐκ ὦν οὖν ὁ νοῦς αὐτοῖς πῶς ἂν πιστὸς εἴη περὶ τῶν κυριωτέρων αὐτοῦ λέγων καὶ οὐδαμῇ αὐτοῖς συγγενῆς ὢν; Ἀλλὰ περὶ μὲν ταύτης τῆς φύσεως καὶ τῶν ὑποκειμένων ἱκανῶς καὶ ἐν ἄλλοις.

[29] Τὰ δὲ ποιά αὐτοῖς ἕτερα μὲν δεῖ εἶναι τῶν ὑποκειμένων, καὶ λέγουσιν· οὐ γὰρ ἂν αὐτὰ δεύτερα κατηρίθμουν. Εἰ τοίνυν ἕτερα, δεῖ αὐτὰ καὶ ἀπλᾶ εἶναι· εἰ τοῦτο, μὴ σύνθετα· εἰ τοῦτο, μὴδ' ὕλην ἔχειν, ἥ ποιά· εἰ τοῦτο, ἀσώματα εἶναι καὶ δραστήρια· ἡ γὰρ ὕλη πρὸς τὸ πάσχειν αὐτοῖς ὑπόκειται. Εἰ δὲ σύνθετα, πρῶτον μὲν ἄτοπος ἡ διαίρεσις ἀπλᾶ καὶ σύνθετα ἀντιδιαστέλλουσα καὶ ταῦτα ὑφ' ἐν γένος, ἔπειτα ἐν θατέρωι τῶν εἰδῶν τὸ ἕτερον τιθεῖσα, ὥσπερ ἂν τις διαιρῶν τὴν ἐπιστήμην τὴν μὲν γραμματικὴν λέγοι, τὴν δὲ γραμματικὴν καὶ ἄλλο τι. Εἰ δὲ τὰ ποιά ὕλην ποιᾶν λέγοιεν, πρῶτον μὲν οἱ λόγοι αὐτοῖς ἐνυλοὶ, ἀλλ' οὐκ ἐν ὕλῃ γενόμενοι σύνθετόν τι ποιήσουσιν, ἀλλὰ πρὸ τοῦ συνθέτου ὁ ποιοῦσιν ἐξ ὕλης καὶ εἶδους ἔσονται· οὐκ ἄρα αὐτοὶ εἶδη οὐδὲ λόγοι. Εἰ δὲ λέγοιεν μὴδὲν εἶναι τοὺς λόγους ἢ ὕλην πῶς ἔχουσαν, τὰ ποιά δηλονότι πῶς ἔχοντα ἐροῦσι καὶ ἐν τῷ τρίτῳ γένει τακτέον. Εἰ δὲ ἥδε ἡ σχέσις ἄλλη, τίς ἡ διαφορά; Ἡ δὴλον, ὅτι τό πῶς ἔχειν ἐνταῦθα ὑπόστασις μᾶλλον· καίτοι εἰ μὴ κάκει ὑπόστασις, τί καταριθμοῦσιν ὥς ἐν γένος ἢ εἶδος; Οὐ γὰρ δὴ ὑπὸ τὸ αὐτὸ τὸ μὲν ὄν, τὸ δὲ οὐκ ὄν δύναται εἶναι. Ἀλλὰ τί τοῦτο τὸ ἐπὶ τῇ ὕλῃ πῶς ἔχον; Ἡ γὰρ ὄν ἢ οὐκ ὄν· καὶ εἰ ὄν, πάντως ἀσώματον· εἰ δὲ οὐκ ὄν, μάτην λέγεται, καὶ ὕλη μόνον, τὸ δὲ ποιὸν οὐδέν. Ἀλλ' οὐδὲ τό πῶς ἔχον· ἐτι γὰρ μᾶλλον οὐκ ὄν. Τὸ δὲ τέταρτον λεχθὲν καὶ πολλῶι μᾶλλον. Μόνον ὄν ἄρα ὕλη. Τίς οὖν τοῦτό φησιν; Οὐ γὰρ δὴ αὐτὴ ἢ ὕλη. Εἰ μὴ ἄρα αὐτή· πῶς γὰρ ἔχουσα ὁ νοῦς· καίτοι τό πῶς ἔχουσα προσθήκη κενή. Ἡ ὕλη ἄρα λέγει ταῦτα καὶ καταλαμβάνει. Καὶ εἰ μὲν ἔλεγεν ἔμφορα, θαῦμα ἂν ἦν, πῶς καὶ νοεῖ καὶ ψυχῆς ἔργα ποιεῖ οὔτε νοῦν οὔτε ψυχὴν ἔχουσα. Εἰ δ' ἀφρόνως λέγοι αὐτὴν τιθεῖσα ὁ μὴ ἔστι μὴδὲ δύναται, τίτι ταύτην δεῖ ἀνατιθέναι τὴν ἀφροσύνην; Ἡ, εἰ ἔλεγεν, αὐτῇ· νῦν δὲ οὔτε λέγει ἐκείνη, ὃ τε λέγων πολὺ τὸ παρ' ἐκείνης ἔχων λέγει, ὅλος μὲν ὢν ἐκείνης, εἰ καὶ [μόνον] ψυχὴν ἔχοι, ἀγνοοίαι δὲ αὐτοῦ καὶ δυνάμεως τῆς λέγειν τάληθ' ἐπὶ τῶν τοιούτων δυναμένης.

[30] Ἐν δὲ τοῖς πῶς ἔχουσιν ἄτοπον μὲν ἴσως τά πῶς ἔχοντα τρίτα τίθεσθαι ἢ ὁπωσοῦν τάξεως ἔχει, ἐπειδὴ περὶ τὴν ὕλην πῶς ἔχοντα πάντα. Ἀλλὰ διαφορὰν τῶν πῶς ἐχόντων φήσουσιν εἶναι καὶ ἄλλως πῶς ἔχειν τὴν ὕλην ὡδὶ καὶ οὕτως, ἄλλως δὲ ἐν τοῖς πῶς ἔχουσι, καὶ ἐτι τὰ μὲν ποιά περὶ τὴν ὕλην πῶς ἔχοντα, τὰ ἰδίως δὲ πῶς ἔχοντα περὶ τὰ ποιά. Ἀλλὰ τῶν ποιῶν αὐτῶν οὐδὲν ἢ ὕλης πῶς ἐχούσης ὄντων πάλιν τά πῶς ἔχοντα ἐπὶ τὴν ὕλην αὐτοῖς ἀνατρέχει καὶ περὶ τὴν ὕλην ἔσται. Πῶς δὲ ἐν τό πῶς ἔχον πολλῆς διαφορᾶς ἐν αὐτοῖς οὔσης; Πῶς γὰρ τὸ τρίπηχυ καὶ τὸ λευκὸν εἰς ἓν, τοῦ μὲν ποσοῦ, τοῦ δὲ ποιοῦ ὄντος; Πῶς δὲ τὸ ποτὲ καὶ τὸ ποῦ; Πῶς δὲ ὅλως πῶς ἔχοντα τὸ χθὲς καὶ τὸ πέρυσι καὶ τὸ ἐν Λυκίῳ καὶ Ἀκαδημία; Καὶ ὅλως πῶς δὲ ὁ χρόνος πῶς ἔχων;

Οὐτε γὰρ αὐτὸς οὔτε τὰ ἐν αὐτῷ τῷ χρόνῳ, οὔτε τὰ ἐν τῷ τόπῳ οὔτε ὁ τόπος. Τὸ δὲ ποιεῖν πῶς πως ἔχον; Ἐπεὶ οὐδ' ὁ ποιῶν πως ἔχων, ἀλλὰ μᾶλλον πως ποιῶν ἢ ὅλως οὐ πως, ἀλλὰ ποιῶν μόνον· καὶ ὁ πάσχων οὐ πως ἔχων, ἀλλὰ μᾶλλον πως πάσχων ἢ ὅλως πάσχων [οὕτως]. Ἴσως δ' ἂν μόνον ἀρμόσει ἐπὶ τοῦ κεῖσθαι τὸ πῶς ἔχων καὶ ἐπὶ τοῦ ἔχειν· ἐπὶ δὲ τοῦ ἔχειν οὐ πῶς ἔχων, ἀλλὰ ἔχων. Τὸ δὲ πρὸς τι, εἰ μὲν μὴ ὑφ' ἐν τοῖς ἄλλοις ἐτίθεσαν, ἕτερος λόγος ἦν ἂν ζητούντων εἴ τινα διδόασιν ὑπόστασιν ταῖς τοιαύταις σχέσεσι, πολλαχοῦ οὐ διδόντων. Ἔτι δ' ἐν γένει τῷ αὐτῷ [τὸ] ἐπιγινόμενον πρᾶγμα τοῖς ἤδη οὖσιν ἄτοπον συντάττειν [τὸ ἐπιγινόμενον] εἰς ταὐτὸν γένος τοῖς πρότερον οὖσι· δεῖ γὰρ πρότερον ἓν καὶ δύο εἶναι, ἵνα καὶ ἡμισυ καὶ διπλάσιον. Περὶ δὲ τῶν ὅσοι ἄλλως τὰ ὄντα ἢ τὰς ἀρχὰς τῶν ὄντων ἔθεντο, εἴτε ἄπειρα εἴτε πεπερασμένα, εἴτε σώματα εἴτε ἀσώματα, ἢ καὶ τὸ συναμφοτέρον, χωρὶς περὶ ἐκάστων ἕξεστι ζητεῖν λαμβάνουσι καὶ τὰ παρὰ τῶν ἀρχαίων πρὸς τὰς δόξας αὐτῶν εἰρημένα.

β: Περὶ τῶν γενῶν τοῦ ὄντος δεύτερον.

[1] Ἐπεὶ δὲ περὶ τῶν λεγομένων δέκα γενῶν ἐπέσκεπται, εἴρηται δὲ καὶ περὶ τῶν εἰς ἓν ἀγόντων γένος τὰ πάντα τέτταρα ὑπὸ τὸ ἓν οἷον εἶδη τιθεμένων, ἀκόλουθον ἂν εἴη εἰπεῖν, τί ποτε ἡμῖν περὶ τούτων φαίνεται τὰ δοκοῦντα ἡμῖν πειρωμένοις εἰς τὴν Πλάτωνος ἀνάγειν δόξαν. Εἰ μὲν οὖν ἓν ἔδει τίθεσθαι τὸ ὄν, οὐδὲν ἂν ἔδει ζητεῖν, οὐτ' εἰ γένος ἓν ἐπὶ πᾶσιν, οὔτε εἰ γένη μὴ ὑφ' ἓν, οὐτ' εἰ ἀρχάς, οὔτε εἰ τὰς ἀρχάς καὶ γένη τὰς αὐτάς δεῖ τίθεσθαι, οὔτε εἰ τὰ γένη καὶ ἀρχάς τὰ αὐτά, ἢ τὰς μὲν ἀρχάς ἀπάσας καὶ γένη, τὰ δὲ γένη οὐκ ἀρχάς, ἢ ἀνάπαλιν, ἢ ἐφ' ἑκατέρων τινὰς μὲν ἀρχάς καὶ γένη καὶ τινὰ γένη καὶ ἀρχάς, ἢ ἐπὶ μὲν τῶν ἐτέρων πάντα καὶ θάτερα, ἐπὶ δὲ τῶν ἐτέρων τινὰ καὶ θάτερα. Ἐπεὶ δὲ οὐχ ἓν φαμεν τὸ ὄν – διότι δέ, εἴρηται καὶ τῷ Πλάτῳ καὶ ἐτέροις – ἀναγκαῖον ἴσως γίγνεται καὶ περὶ τούτων ἐπισκέσασθαι πρότερον εἰς μέσον θέντας, τίνα ἀριθμὸν λέγομεν καὶ πῶς. Ἐπεὶ οὖν περὶ τοῦ ὄντος ἢ τῶν ὄντων ζητοῦμεν, ἀναγκαῖον πρῶτον παρ' αὐτοῖς διελέσθαι τάδε, τί τε τὸ ὄν λέγομεν, περὶ οὗ ἢ σκέψις ὀρθῶς γίνοιτο νυνί, καὶ τί δοκεῖ μὲν ἄλλοις εἶναι ὄν, γινόμενον δὲ αὐτὸ λέγομεν εἶναι, ὄντως δὲ οὐδέποτε ὄν. Δεῖ δὲ νοεῖν ταῦτα ἀπ' ἀλλήλων διηρημένα οὐχ ὡς γένους τοῦ τι εἰς ταῦτα διηρημένου, οὐδ' οὕτως οἶεσθαι τὸν Πλάτωνα πεποιηκέναι. Γελοῖον γὰρ ὑφ' ἓν θέσθαι τὸ ὄν τῷ μὴ ὄντι, ὥσπερ ἂν εἴ τις Σωκράτη ὑπὸ τὸ αὐτὸ θεῖτο καὶ τὴν τούτου εἰκόνα. Τὸ γὰρ διελέσθαι ἐνταυθὰ ἐστὶ τὸ ἀφορίσαι καὶ χωρὶς θεῖναι, καὶ τὸ δόξαν ὄν εἶναι εἰπεῖν οὐκ εἶναι ὄν, ὑποδείξαντα αὐτοῖς ἄλλο τὸ ὡς ἀληθῶς ὄν εἶναι. Καὶ προστιθείς τῷ ὄντι τὸ ἀεὶ ὑπέδειξεν, ὡς δεῖ τὸ ὄν τοιοῦτον εἶναι, οἷον μηδέποτε ψεῦδесθαι τὴν τοῦ ὄντος φύσιν. Περὶ δὲ τούτου τοῦ ὄντος λέγοντες καὶ περὶ τούτου ὡς οὐχ ἐνὸς ὄντος σκεψόμεθα· ὕστερον δέ, εἰ δοκεῖ, καὶ περὶ γενέσεως καὶ τοῦ γινομένου καὶ κόσμου αἰσθητοῦ τι ἐροῦμεν.

[2] Ἐπεὶ οὖν οὐχ ἓν φαμεν, ἄρα ἀριθμὸν τίνα ἢ ἄπειρον; Πῶς γὰρ δὴ τὸ οὐχ ἓν; Ἡ ἓν ἅμα καὶ πολλὰ λέγομεν, καὶ τι ποικίλον ἓν τὰ πολλὰ εἰς ἓν ἔχον. Ἀνάγκη τοίνυν τοῦτο τὸ οὕτως ἓν ἢ τῷ γένει ἓν εἶναι, εἶδη δ' αὐτοῦ τὰ ὄντα, οἷς πολλὰ καὶ ἓν, ἢ πλείω ἐνὸς γένη, ὑφ' ἓν δὲ τὰ πάντα, ἢ πλείω μὲν γένη, μηδὲν δὲ ἄλλο ὑπ' ἄλλο, ἀλλ' ἕκαστον περιεκτικὸν τῶν ὑπ' αὐτό, εἴτε καὶ αὐτῶν γενῶν ἐλαττόνων ὄντων ἢ εἰδῶν καὶ ὑπὸ τούτοις ἀτόμων, συντελεῖν ἅπαντα εἰς μίαν φύσιν καὶ ἐκ πάντων τῷ νοητῷ κόσμῳ, ὃν δὴ λέγομεν τὸ ὄν, τὴν σύστασιν εἶναι. Εἰ δὴ τοῦτο, οὐ μόνον γένη ταῦτα εἶναι, ἀλλὰ καὶ ἀρχάς τοῦ ὄντος ἅμα ὑπάρχειν· γένη μὲν, ὅτι ὑπ' αὐτὰ ἄλλα γένη ἐλάττω καὶ εἶδη μετὰ τοῦτο καὶ ἄτομα· ἀρχάς δέ, εἰ τὸ ὄν οὕτως ἐκ πολλῶν καὶ ἐκ τούτων τὸ ὅλον ὑπάρχει. Εἰ μέντοι πλείω μὲν ἦν ἐξ ὧν, συνελθόντα δὲ τὰ ὅλα ἐποίει τὸ πᾶν ἄλλο οὐκ ἔχοντα ὑπ' αὐτά, ἀρχαὶ μὲν ἂν ἦσαν, γένη δὲ οὐκ ἂν· οἷον εἴ τις ἐκ τῶν τεσσάρων ἐποίει τὸ αἰσθητόν, πυρὸς καὶ τῶν τοιούτων· ταῦτα γὰρ ἀρχαὶ ἂν ἦσαν, γένη δὲ οὐ· εἰ μὴ ὁμωνύμως τὸ γένος. Λέγοντες τοίνυν καὶ γένη τινὰ εἶναι, τὰ δ' αὐτὰ καὶ ἀρχάς, ἄρα τὰ μὲν γένη, ἕκαστον μετὰ τῶν ὑπ' αὐτά, ὁμοῦ μὴ γινύμεντες ἀλλήλοις τὰ πάντα, τὸ ὅλον ἀποτελοῦμεν καὶ σύγκρασιν ποιοῦμεν ἀπάντων; Ἀλλὰ δυνάμει, οὐκ ἐνεργείᾳ ἕκαστον οὐδὲ

καθαρὸν αὐτὸ ἕκαστον ἔσται. Ἀλλὰ τὰ μὲν γένη ἐάσομεν, τὰ δὲ καθέκαστον μίξομεν; Τίνα οὖν ἔσται ἐφ' αὐτῶν τὰ γένη; ἢ ἔσται κάκεῖνα ἐφ' αὐτῶν καὶ καθαρὰ, καὶ τὰ μίχθέντα οὐκ ἀπολεῖ αὐτά. Καὶ πῶς; Ἡ ταῦτα μὲν εἰς ὕστερον· νῦν δ' ἐπεὶ συγκεχωρήκαμεν καὶ γένη εἶναι καὶ προσέτι καὶ τῆς οὐσίας ἀρχὰς καὶ τρόπον ἕτερον ἀρχὰς καὶ σύνθεσιν, πρῶτον λεκτέον πόσα λέγομεν γένη καὶ πῶς διίσταμεν ἀπ' ἀλλήλων αὐτὰ καὶ οὐχ ὑφ' ἐν ἄγομεν, ὥσπερ ἐκ τύχης συνελθόντα καὶ ἐν τι πεποιηκότα· καίτοι πολλῶι εὐλογώτερον ὑφ' ἐν. Ἡ, εἰ μὲν εἶδη οἷόν τε ἦν τοῦ ὄντος ἅπαντα εἶναι καὶ ἐφεξῆς τούτοις τὰ ἄτομα καὶ μηδὲν τούτων ἔξω, ἦν ἂν ἴσως ποιεῖν οὕτως. Ἐπειδὴ δὲ ἡ τοιαύτη θέσις ἀναίρεσις ἐστὶν αὐτῆς – οὐδὲ γὰρ τὰ εἶδη εἶδη ἔσται, οὐδ' ὅλως πολλὰ ὑφ' ἐν, ἀλλὰ πάντα ἐν, μὴ ἐτέρου ἢ ἐτέρων ἔξω ἐκείνου τοῦ ἐνὸς ὄντων· πῶς γὰρ ἂν πολλὰ ἐγένετο τὸ ἐν, ὥστε καὶ εἶδη γεννηῖσαι, εἰ μὴ τι ἦν παρ' αὐτὸ ἄλλο; Οὐ γὰρ ἐαυτῶι πολλὰ, εἰ μὴ τις ὡς μέγεθος κερματίζει· ἀλλὰ καὶ οὕτως ἕτερον τὸ κερματίζον. Εἰ δ' αὐτὸ κερματιεῖ ἢ ὅλως διαιρήσει, πρὸ τοῦ διαιρεθῆναι ἔσται διηρημένον. Ταύτηι μὲν οὖν καὶ δι' ἄλλα πολλὰ ἀποστατέον τοῦ γένος ἐν, καὶ ὅτι οὐχ οἷόν τε ἕκαστον ὅτιοῦν ληφθὲν ἢ ὄν ἢ οὐσίαν λέγειν. Εἰ δέ τις λέγοι ὄν, τῶι συμβεβηκέναι φήσει, οἷον εἰ λευκὸν λέγοι [τὴν οὐσίαν]· οὐ γὰρ ὅπερ λευκὸν λέγει [τὴν οὐσίαν].

[3] Πλείω μὲν δὴ λέγομεν εἶναι καὶ οὐ κατὰ τύχην πλείω. Οὐκοῦν ἀφ' ἐνός. Ἡ, εἰ καὶ ἀφ' ἐνός, οὐ κατηγορουμένου δὲ κατ' αὐτῶν ἐν τῶι εἶναι, οὐδὲν κωλύει ἕκαστον οὐχ ὁμοειδὲς ὄν ἄλλωι χωρὶς αὐτὸ εἶναι γένος. Ἄρ' οὖν ἔξωθεν τοῦτο τῶν γενομένων γενῶν τὸ αἴτιον μὲν, μὴ κατηγορούμενον δὲ τῶν ἄλλων ἐν τῶι τί ἐστίν; Ἡ τὸ μὲν ἔξω· ἐπέκεινα γὰρ τὸ ἐν, ὡς ἂν μὴ συναριθμούμενον τοῖς γένεσιν, εἰ δι' αὐτὸ τὰ ἄλλα, ἃ ἐπίσης ἀλλήλοις εἰς τὸ γένη εἶναι. Καὶ πῶς ἐκεῖνο οὐ συνηρίθμηται; Ἡ τὰ ὄντα ζητοῦμεν, οὐ τὸ ἐπέκεινα. Τοῦτο μὲν οὖν οὕτως· τί δὲ τὸ συναριθμούμενον; Ἐφ' οὗ καὶ θαυμάσειεν ἂν τις, πῶς συναριθμούμενον τοῖς αἰτιατοῖς. Ἡ, εἰ μὲν ὑφ' ἐν γένος αὐτὸ καὶ τὰ ἄλλα, ἄτοπον· εἰ δὲ οἷς αἴτιον συναριθμεῖται, ὡς αὐτὸ τὸ γένος καὶ τὰ ἄλλα ἐφεξῆς – καὶ ἔστι διάφορα τὰ ἐφεξῆς πρὸς αὐτό, καὶ οὐ κατηγορεῖται αὐτῶν ὡς γένος οὐδ' ἄλλο τι κατ' αὐτῶν – ἀνάγκη καὶ αὐτὰ γένη εἶναι ἔχοντα ὑφ' αὐτά. Οὐδὲ γὰρ, εἰ σὺ τὸ βαδίζειν ἐγέννας, ὑπὸ σὲ ὡς γένος τὸ βαδίζειν ἦν ἂν· καὶ εἰ μηδὲν ἦν πρὸ αὐτοῦ ἄλλο ὡς γένος αὐτοῦ, ἦν δὲ τὰ μετ' αὐτό, γένος ἂν ἦν τὸ βαδίζειν ἐν τοῖς οὗσιν. Ὅλως δὲ ἴσως οὐδὲ τὸ ἐν φατέον αἴτιον τοῖς ἄλλοις εἶναι, ἀλλ' οἷον μέρη αὐτοῦ καὶ οἷον στοιχεῖα αὐτοῦ καὶ πάντα μίαν φύσιν μεριζομένην ταῖς ἡμῶν ἐπινοίαις, αὐτὸ δὲ εἶναι ὑπὸ δυνάμεως θαυμαστῆς ἐν εἰς πάντα καὶ φαινόμενον πολλὰ καὶ γινόμενον πολλὰ, οἷον ὅταν κινηθῇ· καὶ τὸ πολύχουν τῆς φύσεως ποιεῖν τὸ ἐν μὴ ἐν εἶναι, ἡμᾶς τε οἷον μοίρας αὐτοῦ προφέροντας ταύτας ἐν ἕκαστον τίθεσθαι καὶ γένος λέγειν ἀγνοοῦντας ὅτι μὴ ὅλον ἅμα εἶδομεν, ἀλλὰ κατὰ μέρος προφέροντες πάλιν αὐτὰ συνάπτομεν οὐ δυνάμενοι ἐπὶ πολὺν χρόνον αὐτὰ κατέχειν σπεύδοντα πρὸς αὐτά. Διὸ πάλιν μεθίμεν εἰς τὸ ὅλον καὶ ἐῶμεν ἐν γενέσθαι, μᾶλλον δὲ ἐν εἶναι. Ἀλλὰ ἴσως σαφέστερα ταῦτα ἔσται κάκεῖνον ἐγνωσμένων, ἦν τὰ γένη λάβωμεν ὅποσα· οὕτω γὰρ καὶ τὸ πῶς. Ἀλλ' ἐπεὶ δεῖ

λέγοντα μὴ ἀποφάσεις λέγειν, ἀλλὰ καὶ εἰς ἔννοιαν καὶ νόησιν ἰέναι τῶν λεγομένων, ὥδι ποιητέον.

[4] Εἰ τὴν σώματος φύσιν ἰδεῖν ἐβουλόμεθα, οἷόν τί ἐστιν ἐν τῷδε τῷ ὄλῳ ἢ τοῦ σώματος αὐτοῦ φύσις, ἅρ' οὐ καταμαθόντες ἐπὶ τινος τῶν μερῶν αὐτοῦ, ὥς ἐστι τὸ μὲν ὡς ὑποκείμενον αὐτοῦ, οἷον ἐπὶ λίθου, τὸ δὲ ὁπόσον αὐτοῦ, τὸ μέγεθος, τὸ δὲ ὁποῖον, οἷον τὸ χρῶμα, καὶ ἐπὶ παντὸς ἄλλου σώματος εἵπομεν ἄν, ὥς ἐν τῇ σώματος φύσει τὸ μὲν ἐστιν οἷον οὐσία, τὸ δὲ ἐστι ποσόν, τὸ δὲ ποιόν, ὁμοῦ μὲν πάντα, τῷ δὲ λόγῳ διαιρεθέντα εἰς τρία, καὶ σῶμα ἂν ἦν ἐν τὰ τρία; Εἰ δὲ καὶ κίνησις αὐτοῦ παρὴν σύμφυτος τῇ συστάσει, καὶ τοῦτο ἂν συνηριθμήσαμεν, καὶ τὰ τέτταρα ἦν ἂν ἐν, καὶ τὸ σῶμα τὸ ἐν ἀπῆρτιστο πρὸς τὸ ἐν καὶ τὴν αὐτοῦ φύσιν τοῖς ἅπασι. Τὸν αὐτὸν δὴ τρόπον, ἐπειδὴ περὶ οὐσίας νοητῆς καὶ τῶν ἐκεῖ γενῶν καὶ ἀρχῶν ὁ λόγος ἐστίν, ἀφελόντας χρῆ τὴν ἐν τοῖς σώμασι γένεσιν καὶ τὴν δι' αἰσθήσεως κατανόησιν καὶ τὰ μεγέθη – οὕτω γὰρ καὶ τὸ χωρὶς καὶ τὸ διεστηκότα ἀπ' ἀλλήλων εἶναι – λαβεῖν τινα νοητὴν ὑπόστασιν καὶ ὡς ἀληθῶς ὄν καὶ μᾶλλον ἔν. Ἐν ᾧ καὶ τὸ θαῦμα πῶς πολλὰ καὶ ἐν τῷ οὕτως ἔν. Ἐπὶ μὲν γὰρ τῶν σωμάτων συγκεχώρηται τὸ αὐτὸ ἐν καὶ πολλὰ εἶναι· καὶ γὰρ εἰς ἅπειρα τὸ αὐτό, καὶ ἕτερον τὸ χρῶμα καὶ τὸ σχῆμα ἕτερον· καὶ γὰρ χωρίζεται. Εἰ δὲ τις λάβοι ψυχὴν μίαν ἀδιάστατον ἀμεγέθη ἀπλούστατον, ὡς δόξει τῇ πρώτῃ τῆς διανοίας ἐπιβολῇ, πῶς ἂν τις ἐλπίσειε πολλὰ εὐρήσειν πάλιν αὐτῇ; Καίτοι νομίσας εἰς τοῦτο τελευτᾶν, ὅτε διηρεῖτο τὸ ζῶιον εἰς σῶμα καὶ ψυχὴν, καὶ σῶμα μὲν πολυειδὲς καὶ σύνθετον καὶ ποικίλον, τὴν δὲ ψυχὴν ἐθάρρει ὡς ἀπλοῦν εὐρὼν καὶ ἀναπαύσασθαι τῆς πορείας ἐλθὼν ἐπ' ἀρχήν. Ταύτην τοίνυν τὴν ψυχὴν, ἐπειδήπερ ἐκ τοῦ νοητοῦ τόπου προεχειρίσθη ἡμῖν, ὡς ἐκεῖ τὸ σῶμα ἐκ τοῦ αἰσθητοῦ, λάβωμεν, πῶς τὸ ἐν τοῦτο πολλὰ ἐστι, καὶ πῶς τὰ πολλὰ ἐν ἐστίν, οὐ σύνθετον ἐν ἐκ πολλῶν, ἀλλὰ μία φύσις πολλὰ· διὰ γὰρ τούτου ληφθέντος καὶ φανεροῦ γενομένου καὶ τὴν περὶ τῶν γενῶν τῶν ἐν τῷ ὄντι ἔφαμεν ἀλήθειαν φανεράν ἔσεσθαι.

[5] Πρῶτον δὲ τοῦτο ἐνθυμητέον ὡς, ἐπειδὴ τὰ σώματα, οἷον τῶν ζώων καὶ τῶν φυτῶν, ἕκαστον αὐτῶν πολλὰ ἐστι καὶ χρώμασι καὶ σχήμασι καὶ μεγέθεσι καὶ εἶδεσι μερῶν καὶ ἄλλο ἄλλοθι, ἔρχεται δὲ τὰ πάντα ἐξ ἐνός, ἢ παντάπασιν ἐξ ἐνός ἢ ἐξ ἑτὶ πάντη [πάντως] ἐνός ἢ μᾶλλον μὲν ἐνός ἢ οἷον τὸ ἐξ αὐτοῦ, ὥστε καὶ μᾶλλον ὄντος ἢ τὸ γενόμενον – ὅσῳ γὰρ πρὸς ἐν ἢ ἀπόστασις, τόσῳ καὶ πρὸς ὄν – ἐπεὶ οὖν ἐξ ἐνός μὲν, οὐχ οὕτω δὲ ἐνός, ὡς πάντη ἐν ἢ αὐτοέν – οὐ γὰρ ἂν διεστηκὸς πλῆθος ἐποίει – λείπεται εἶναι ἐκ πλῆθους ἐνός. Τὸ δὲ ποιοῦν ἦν ψυχὴ· τοῦτο ἄρα πλῆθος ἔν. Τί οὖν; τὸ πλῆθος οἱ λόγοι τῶν γινομένων; Ἄρ' οὖν αὐτὸ μὲν ἄλλο, οἱ λόγοι δὲ ἄλλοι; Ἡ καὶ αὕτη λόγος καὶ κεφάλαιον τῶν λόγων, καὶ ἐνέργεια αὐτῆς κατ' οὐσίαν ἐνεργούσης οἱ λόγοι· ἢ δὲ οὐσία δύναμις τῶν λόγων. Πολλὰ μὲν δὴ οὕτω τοῦτο τὸ ἐν ἐξ ὧν εἰς ἄλλα ποιεῖ δεδειγμένον. Τί δ' εἰ μὴ ποιοῖ, ἀλλὰ τις αὐτὴν μὴ ποιοῦσαν λαμβάνει ἀναβαίνων αὐτῆς εἰς τὸ μὴ ποιοῦν; Οὐ πολλὰς καὶ ἐνταῦθα εὐρήσει δυνάμεις; Εἶναι μὲν γὰρ αὐτὴν πᾶς ἂν τις συγχωρήσειεν· ἄρα δὲ ταῦτόν ὡς εἰ καὶ λίθον ἔλεγεν εἶναι; Ἡ οὐ ταῦτόν. Ἀλλ' ὅμως κάκεῖ ἐπὶ τοῦ λίθου τὸ εἶναι τῷ λίθῳ ἦν οὐ τὸ εἶναι, ἀλλὰ τὸ λίθῳ εἶναι· οὕτω καὶ ἐνταῦθα τὸ εἶναι ψυχῇ μετὰ τοῦ εἶναι ἔχει τὸ ψυχῇ εἶναι. Ἄρ' οὖν ἄλλο τὸ εἶναι, ἄλλο δὲ τὸ λοιπόν, ὃ

συνπληροῖ τὴν τῆς ψυχῆς οὐσίαν, καὶ τὸ μὲν ὄν, δια- φορὰ δὲ ποιεῖ τὴν ψυχὴν; Ἡ τι ὄν μὲν ἡ ψυχὴ, οὐ μέντοι οὕτως, ὡς ἄνθρωπος λευκός, ἀλλ' ὡς τις οὐσία μόνον· τοῦτο δὲ ταὐτὸν τῷ μὴ ἐξῶθεν τῆς οὐσίας ἔχειν ὁ ἔχει.

[6] Ἀλλ' ἄρα οὐκ ἐξῶθεν μὲν ἔχει τῆς ἑαυτοῦ οὐσίας, ἵνα ἡ μὲν κατὰ τὸ εἶναι ἦι, ἡ δὲ κατὰ τὸ τοιόνδε εἶναι; Ἀλλ' εἰ κατὰ τὸ τοιόνδε εἶναι καὶ ἐξῶθεν τὸ τοιόνδε, οὐ τὸ ὅλον καθὼ ψυχὴ ἔσται οὐσία, ἀλλὰ κατὰ τι, καὶ μέρος αὐτῆς οὐσία, ἀλλ' οὐ τὸ ὅλον οὐσία. Ἐπειτα τὸ εἶναι αὐτῇ τι ἔσται ἄνευ τῶν ἄλλων ἢ λίθος; Ἡ δεῖ τοῦτο τὸ εἶναι αὐτῆς ἐντὸς εἶναι οἷον πηγὴν καὶ ἀρχὴν, μᾶλλον δὲ πάντα, ὅσα αὐτῇ· καὶ ζωὴν τοίνυν· καὶ συνάμωφ ἐν τὸ εἶναι καὶ τὴν ζωὴν. Ἄρ' οὖν οὕτως ἐν, ὡς ἓνα λόγον; Ἡ τὸ ὑποκείμενον ἐν, οὕτω δὲ ἐν, ὡς αὐτὸ δύο ἢ καὶ πλείω, ὅσα ἐστὶν ἡ ψυχὴ τὰ πρῶτα. Ἡ οὖν οὐσία καὶ ζωή, ἡ ἔχει ζωὴν. Ἀλλ' εἰ ἔχει, τὸ ἔχον καθ' αὐτὸ οὐκ ἐν ζωῇ, ἢ τε ζωὴ οὐκ ἐν οὐσίᾳ· ἀλλ' εἰ μὴ ἔχει θάτερον τὸ ἕτερον, λεκτέον ἐν ἅμωφ. Ἡ ἐν καὶ πολλὰ καὶ τοσαῦτα, ὅσα ἐμφαίνεται ἐν τῷ ἐνί· καὶ ἐν ἑαυτῷ, πρὸς δὲ τὰ ἄλλα πολλὰ· καὶ ἐν μὲν ὄν, ποιοῦν δὲ ἑαυτὸ ἐν τῇ οἷον κινήσει πολλὰ· καὶ ὅλον ἐν, οἷον δὲ θεωρεῖν ἐπιχειροῦν ἑαυτὸ πολλὰ· ὥσπερ γὰρ οὐκ ἀνέχεται ἑαυτοῦ τὸ ὄν ἐν εἶναι πάντα δυνάμενον, ὅσα ἐστίν. Ἡ δὲ θεωρία αἰτία τοῦ φανῆναι αὐτὸ πολλὰ, ἵνα νοήσῃ· ἐὰν γὰρ ἐν φανῇ, οὐκ ἐνόησεν, ἀλλ' ἔστιν ἡδὴ ἐκεῖνο.

[7] Τίνα οὖν ἐστὶ καὶ πόσα τὰ ἐνορώμενα; Ἐπειδὴ ἐν ψυχῇ εὖρομεν οὐσίαν ἅμα καὶ ζωὴν – καὶ τοῦτο κοινὸν ἡ οὐσία ἐπὶ πάσης ψυχῆς, κοινὸν δὲ καὶ ἡ ζωή, ζωὴ δὲ καὶ ἐν νῶι – ἐπεισαγαγόντες καὶ τὸν νοῦν καὶ τὴν τούτου ζωὴν, κοινὸν τὸ ἐπὶ πάσῃ ζωῇ τὴν κίνησιν ἐν τι γένος θησόμεθα. Οὐσίαν δὲ καὶ κίνησιν τὴν πρώτην ζωὴν οὕσαν δύο γένη θησόμεθα. Καὶ γὰρ εἰ ἐν, χωρίζει αὐτὰ τῇ νοήσει ὁ ἐν οὐχ ἐν εὐρών· ἢ οὐκ ἂν δυνηθεῖ χωρίσαι. Ὅρα δὲ καὶ ἐν ἄλλοις σαφῶς τοῦ εἶναι τὴν κίνησιν ἢ τὴν ζωὴν χωριζομένην, εἰ καὶ μὴ ἐν τῷ ἀληθινῷ εἶναι, ἀλλὰ τῇ σκιᾷ καὶ τῷ ὁμωνύμῳ τοῦ εἶναι. Ὡς γὰρ ἐν τῇ εἰκόνι τοῦ ἀνθρώπου πολλὰ ἐλλείπει καὶ μάλιστα τὸ κύριον, ἡ ζωή, οὕτω καὶ ἐν τοῖς αἰσθητοῖς τὸ εἶναι σκιά τοῦ εἶναι ἀφηρημένον τοῦ μάλιστα εἶναι, ὁ ἐν τῷ ἀρχετύπῳ ἦν ζωή. Ἀλλ' οὖν ἔσχομεν ἐντεῦθεν χωρίσαι τοῦ ζῆν τὸ εἶναι καὶ τοῦ εἶναι τὸ ζῆν. Ὄντος μὲν δὴ εἶδη πολλὰ καὶ γένος· κίνησις δὲ οὔτε ὑπὸ τὸ ὄν τακτέα οὐτ' ἐπὶ τῷ ὄντι, ἀλλὰ μετὰ τοῦ ὄντος, εὐρεθεῖσα ἐν αὐτῷ οὐχ ὡς ἐν ὑποκειμένῳ· ἐνέργεια γὰρ αὐτοῦ καὶ οὐδέτερον ἄνευ τοῦ ἐτέρου ἢ ἐπινοίαι, καὶ αἱ δύο φύσεις μία· καὶ γὰρ ἐνεργεῖαι τὸ ὄν, οὐ δυνάμει. Καὶ εἰ χωρὶς μέντοι ἑκάτερον λάβοις, καὶ ἐν τῷ ὄντι κίνησις φανήσεται καὶ ἐν τῇ κινήσει τὸ ὄν, οἷον καὶ ἐπὶ τοῦ ἐνὸς ὄντος ἑκάτερον χωρὶς εἶχε θάτερον, ἀλλ' ὁμως ἡ διάνοια δύο φησὶ καὶ εἶδος ἑκάτερον διπλοῦν ἐν. Κινήσεως δὲ περὶ τὸ ὄν φανείσης οὐκ ἐξιστάσης τὴν ἐκείνου φύσιν, μᾶλλον δ' ἐν τῷ εἶναι οἷον τέλειον ποιούσης, αἰεὶ τε τῆς τοιαύτης φύσεως ἐν τῷ οὕτω κινεῖσθαι μενούσης, εἴ τις μὴ στάσιν ἐπεισάγοι, ἀτοπώτερος ἂν εἴη τοῦ μὴ κίνησιν διδόντος· προχειροτέρα γὰρ ἡ τῆς στάσεως περὶ τὸ ὄν ἐννοια καὶ νόησις τῆς περὶ τὴν κίνησιν οὔσης· τὸ γὰρ κατὰ ταῦτα καὶ ὡσαύτως καὶ ἓνα λόγον ἔχον ἐκεῖ. Ἐστὼ δὴ καὶ στάσις ἐν γένος ἕτερον ὄν κινήσεως, ὅπου καὶ ἐναντίον ἂν φανείη. Τοῦ δὲ ὄντος ὡς ἕτερον, πολλαχῇ δῆλον ἂν εἴη καὶ διότι, εἰ τῷ ὄντι ταὐτὸν εἴη, οὐ μᾶλλον τῆς κινήσεως ταὐτὸ τῷ ὄντι. Διὰ τί γὰρ ἡ μὲν στάσις

τῶι ὄντι ταυτόν, ἡ δὲ κίνησις οὐ, ζωὴ τις αὐτοῦ καὶ ἐνέργεια καὶ τῆς οὐσίας καὶ αὐτοῦ τοῦ εἶναι; Ἀλλ' ὥσπερ ἐχωρίζομεν τὴν κίνησιν αὐτοῦ ὡς ταυτόν τε καὶ οὐ ταυτόν αὐτῶι καὶ ὡς δύο ἄμφω ἐλέγομεν καὶ αὖ ἓν, τὸν αὐτὸν τρόπον καὶ τὴν στάσιν χωριοῦμεν αὐτοῦ καὶ αὖ οὐ χωριοῦμεν τοσοῦτον χωρίζοντες τῶι νῶι, ὅσον ἄλλο γένος θέσθαι ἐν τοῖς οὖσιν. Ἡ εἰ συνάγοιμεν πάντῃ εἰς ἓν τὴν στάσιν καὶ τὸ ὄν μηδὲν μηδαμῇ διαφέρειν λέγοντες, τό τε ὄν τῇ κινήσει ὡσαύτως, τὴν στάσιν καὶ τὴν κίνησιν διὰ μέσου τοῦ ὄντος εἰς ταυτὸν συνάξομεν, καὶ ἔσται ἡμῖν ἡ κίνησις καὶ ἡ στάσις ἓν.

[8] Ἀλλὰ χρὴ τρία ταῦτα τίθεσθαι, εἴπερ ὁ νοῦς χωρὶς ἕκαστον νοεῖ· ἅμα δὲ νοεῖ καὶ τίθησιν, εἴπερ νοεῖ, καὶ ἔστιν, εἴπερ νενόηται. Οἷς μὲν γὰρ τὸ εἶναι μετὰ ὕλης ἐστί, τούτων οὐκ ἐν τῶι νῶι τὸ εἶναι· [ἀλλ' ἔστιν ἄυλα] ἃ δ' ἔστιν ἄυλα, εἰ νενόηται, τοῦτ' ἔστιν αὐτοῖς τὸ εἶναι. Ἴδε δὲ νοῦν καὶ καθαρὸν καὶ βλέψον εἰς αὐτὸν ἀτενίσας, μὴ ὀμμασι τούτοις δεδορκῶς. Ὅρῳις δὴ οὐσίας ἐστίαν καὶ φῶς ἐν αὐτῶι ἄυπνον καὶ ὡς ἔστηκεν ἐν αὐτῶι καὶ ὡς διέστηκεν, ὁμοῦ ὄντα καὶ ζῶν μένουσαν καὶ νόησιν οὐκ ἐνεργοῦσαν εἰς τὸ μέλλον, ἀλλ' εἰς τὸ ἤδη, μάλλον δὲ ἤδη καὶ ἀεὶ ἤδη, καὶ τὸ παρὸν ἀεὶ, καὶ ὡς νοῶν ἐν ἑαυτῶι καὶ οὐκ ἔξω. Ἐν μὲν οὖν τῶι νοεῖν ἡ ἐνέργεια καὶ ἡ κίνησις, ἐν δὲ τῶι ἑαυτὸν ἡ οὐσία καὶ τὸ ὄν· ὦν γὰρ νοεῖ καὶ ὄντα ἑαυτόν, καὶ εἰς ὃ οἶον ἐπερείδεται, ὄν. Ἡ μὲν γὰρ ἐνέργεια ἡ εἰς αὐτὸν οὐκ οὐσία, εἰς ὃ δὲ καὶ ἀφ' οὗ, τὸ ὄν· τὸ γὰρ βλεπόμενον τὸ ὄν, οὐχ ἡ βλέψις· ἔχει δὲ καὶ αὕτη τὸ εἶναι, ὅτι ἀφ' οὗ καὶ εἰς ὄν, ὄν. Ἐνεργεαὶ δὲ ὄν, οὐ δυνάμει, συνάπτει πάλιν αὖ τὰ δύο καὶ οὐ χωρίζει, ἀλλὰ ποιεῖ ἑαυτὸν ἐκεῖνο κάκεῖνο ἑαυτόν. Ὁ δὲ τὸ πάντων ἐδραιότατον καὶ περὶ ὃ τὰ ἄλλα, τὴν στάσιν ὑπεστήσατο καὶ ἔχει οὐκ ἐπακτόν, ἀλλ' ἐξ αὐτοῦ καὶ ἐν αὐτῶι. Ἔστι δὲ καὶ εἰς ὃ λήγει ἡ νόησις οὐκ ἀρξαμένη στάσις, καὶ ἀφ' οὗ ὥρμηται οὐχ ὀρμήσασα στάσις· οὐ γὰρ ἐκ κινήσεως κίνησις οὐδ' εἰς κίνησιν. Ἔτι δὲ ἡ μὲν ἰδέα ἐν στάσει πέρας οὔσα νοῦ, ὃ δὲ νοῦς αὐτῆς ἡ κίνησις. Ὡστε ὄν πάντα καὶ κίνησις καὶ στάσις, καὶ δι' ὅλων ὄντα γένη, καὶ ἕκαστον τῶν ὕστερόν τι ὄν καὶ τις στάσις καὶ τις κίνησις. Τρία δὴ ταῦτα ἰδὼν τις, ἐν προσβολῇ τῆς τοῦ ὄντος φύσεως γεγεννημένος, καὶ τῶι παρ' αὐτῶι ὄντι τὸ ὄν καὶ τοῖς ἄλλοις ἰδὼν τὰ ἄλλα, τὴν κίνησιν τὴν ἐν αὐτῶι τῇ ἐν ἑαυτῶι κινήσει, καὶ τῇ στάσει τὴν στάσιν, καὶ ταῦτα ἐκεῖνοις ἐφαρμόσας, ὁμοῦ μὲν γενομένοις καὶ οἶον συγκεχυμένοις συμμίξας οὐ διακρίνων, οἶον δ' ὀλίγον διαστήσας καὶ ἐπισχὼν καὶ διακρίνας εἰσιδὼν ὄν καὶ στάσιν καὶ κίνησιν, τρία ταῦτα καὶ ἕκαστον ἓν, ἅρ' οὐχ ἕτερα ἀλλήλων εἴρηκε καὶ διέστησεν ἐν ἐτερότητι καὶ εἶδε τὴν ἐν τῶι ὄντι ἐτερότητα τρία τιθεὶς καὶ ἐν ἕκαστον, πάλιν δὲ ταῦτα εἰς ἓν καὶ ἐνὶ καὶ πάντα ἓν, εἰς ταυτὸν αὖ συνάγων καὶ βλέπων ταυτότητα εἶδε γενομένην καὶ οὔσαν; Οὐκοῦν πρὸς τρισὶν ἐκείνοις ἀνάγκη δύο ταῦτα προστιθέναι, ταυτόν, θάτερον, ὥστε τὰ πάντα γένη γίνεσθαι πέντε πᾶσι, καὶ ταῦτα διδόντα τοῖς μετὰ ταῦτα τὸ ἐτέροις καὶ ταυτοῖς εἶναι· καὶ τι γὰρ ταυτὸν καὶ τι ἕτερον ἕκαστον· ἀπλῶς γε ταυτὸν καὶ ἕτερον ἄνευ τοῦ τι ἐν γένει ἂν εἴη. Καὶ πρῶτα δὲ γένη, ὅτι μηδὲν αὐτῶν κατηγορήσεις ἐν τῶι τί ἐστι. Τὸ γὰρ ὄν κατηγορήσεις αὐτῶν· ὄντα γάρ· ἀλλ' οὐχ ὡς γένος· οὐ γὰρ ὅπερ ὄν τι. Οὐδ' αὖ τῆς κινήσεως οὐδὲ τῆς στάσεως· οὐ γὰρ εἶδη τοῦ ὄντος· ὄντα γὰρ τὰ μὲν ὡς εἶδη αὐτοῦ, τὰ δὲ

μετέχοντα αὐτοῦ. Οὐδ' αὖ τὸ ὄν μετέχον τούτων ὥς γενῶν αὐτοῦ· οὐδὲ γὰρ ἐπαναβέβηκεν αὐτῷ οὐδὲ πρότερα τοῦ ὄντος.

[9] Ἀλλ' ὅτι μὲν ταῦτα γένη πρῶτα, ἐκ τούτων ἂν τις, ἴσως δὲ καὶ ἄλλων, βεβαιώσαιο· ὅτι δὲ μόνα ταῦτα καὶ οὐκ ἄλλα πρὸς τούτοις, πῶς ἂν τις πιστεύσειε; Διὰ τί γὰρ οὐ καὶ τὸ ἔν; Διὰ τί δ' οὐ τὸ ποσὸν καὶ τὸ ποιὸν δέ, τὸ δὲ πρὸς τι καὶ τὰ ἄλλα, ἅπερ ἥδη ἕτεροι κατηριθμῆνται; Τὸ μὲν οὖν ἔν, εἰ μὲν τὸ πάντως ἔν, [ἐν] ᾧ μηδὲν ἄλλο πρόσεστι, μὴ ψυχῇ, μὴ νοῦς, μὴ ὁτιοῦν, οὐδενὸς ἂν κατηγοροῖτο τοῦτο, ὥστε οὐδὲ γένος. Εἰ δὲ τὸ προσὸν τῷ ὄντι, ἐφ' οὗ τὸ ἔν ὄν λέγομεν, οὐ πρῶτως ἔν τοῦτο. Ἐτι ἀδιάφορον ὄν αὐτοῦ πῶς ἂν ποιήσειεν εἶδη; Εἰ δὲ τοῦτο μὴ, οὐ γένος. Πῶς γὰρ καὶ διαιρήσεις; Διαιρῶν γὰρ πολλὰ ποιήσεις· ὥστε αὐτὸ τὸ ἔν πολλὰ ἔσται καὶ ἀπολεῖ ἑαυτό, εἰ ἐθέλοι γένος εἶναι. Ἐπειτα τι προσθήσεις διαιρῶν εἰς εἶδη· οὐ γὰρ ἂν εἶεν διαφοραὶ ἐν τῷ ἔν, ὥσπερ εἰσὶ τῆς οὐσίας. ὄντος μὲν γὰρ δέχεται ὁ νοῦς εἶναι διαφοράς, ἐνὸς δὲ πῶς; Εἴτα ἐκάστοτε μετὰ τῆς διαφορᾶς δύο τιθεὶς ἀναιρεῖς τὸ ἔν, ἐπεὶ πανταχοῦ ἡ μονάδος προσθήκη τὸ πρότερον ποσὸν ἀφανίζει. Εἰ δέ τις λέγοι τὸ ἐπὶ τῷ ὄντι ἔν καὶ τὸ ἐπὶ κινήσει ἔν καὶ τοῖς ἄλλοις κοινὸν εἶναι, εἰς μὲν ταὐτὸν ἄγων τὸ ὄν καὶ τὸ ἔν, ἐν ᾧ λόγῳ τὸ ὄν οὐκ ἐποίει τῶν ἄλλων γένος, ὅτι μὴ ὅπερ ὄντα, ἀλλ' ἕτερον τρόπον ὄντα, οὕτως οὐδὲ τὸ ἔν κοινὸν ἐπ' αὐτῶν ἔσται, ἀλλὰ τὸ μὲν πρῶτως, τὰ δὲ ἄλλως. Εἰ δὲ μὴ πάντων λέγοι ποιεῖν, ἀλλὰ ἔν τι ἐφ' αὐτοῦ, ὥσπερ τὰ ἄλλα, εἰ μὲν ταὐτὸν αὐτῷ τὸ ὄν καὶ τὸ ἔν, ἥδη τοῦ ὄντος ἡριθμημένου ἐν τοῖς γένεσιν ὄνομα εἰσάγει. Εἰ δὲ ἐν ἐκάτερον, τινὰ φύσιν λέγει, καὶ εἰ μὲν προστιθήσῃ [τι], τι ἔν λέγει, εἰ δὲ μηδέν, ἐκεῖνο, ὃ οὐδενὸς κατηγορεῖται, πάλιν αὖ λέγει· εἰ δὲ τὸ τῷ ὄντι συνόν, εἵπομεν μὲν ὅτι οὐ πρῶτως ἔν λέγει. Ἀλλὰ τί κωλύει πρῶτως εἶναι τοῦτο ἐξηρημένου ἐκείνου τοῦ παντελῶς ἔν; Καὶ γὰρ τὸ ὄν μετ' ἐκεῖνο λέγομεν ὄν καὶ ὄν πρῶτως ὄν. Ἡ ὅτι οὐκ ἦν τὸ πρὸ αὐτοῦ ὄν ἢ, εἴπερ ἦν, οὐκ ἂν ἦν πρῶτως· τούτου δὲ τὸ πρὸ αὐτοῦ ἔν. Ἐπειτα χωρισθὲν τῇ νοήσει τοῦ ὄντος διαφορὰς οὐκ ἔχει· ἔπειτα ἐν τῷ ὄντι, εἰ μὲν ἐπακολούθημα αὐτοῦ, καὶ πάντων καὶ ὕστερον· πρότερον δὲ τὸ γένος. Εἰ δὲ ἅμα, καὶ πάντων· τὸ δὲ γένος οὐχ ἅμα. Εἰ δὲ πρότερον, ἀρχὴ τις καὶ αὐτοῦ μόνον· εἰ δὲ ἀρχὴ αὐτοῦ, οὐ γένος αὐτοῦ· εἰ δὲ μὴ αὐτοῦ, οὐδὲ τῶν ἄλλων· ἢ δέοι ἂν καὶ τὸ ὄν καὶ τῶν ἄλλων πάντων. Ὅλως γὰρ ἔοικε τὸ ἔν ἐν τῷ ὄντι πλησιάζον τῷ ἐνὶ καὶ οἶον συνεκπίπτον τῷ ὄντι, τοῦ ὄντος τὸ μὲν πρὸς ἐκείνῳ ἔν ὄντος, τὸ δὲ μετ' ἐκεῖνο ὄντος, ᾧ δύναται καὶ πολλὰ εἶναι, μένον αὐτὸ ἔν καὶ οὐ θέλον μερίζεσθαι οὐδὲ γένος εἶναι βούλεσθαι.

[10] Πῶς οὖν ἕκαστον τοῦ ὄντος ἔν; Ἡ τῷ τι ἔν οὐχ ἔν – πολλὰ γὰρ ἥδη τῷ τι ἔν – ἀλλ' ὁμωνύμως ἔν ἕκαστον τῶν εἰδῶν· τὸ γὰρ εἶδος πληθός, ὥστε ἐν ἐνταῦθα ὡς στρατὸς ἢ χορός. Οὐ τοίνυν τὸ ἐκεῖ ἔν ἐν τούτοις, ὥστε οὐ κοινὸν τὸ ἔν οὐδ' ἐθεωρεῖτο ἐν τῷ ὄντι καὶ τοῖς τι οὖσι τὸ αὐτό. Ὡστε οὐ γένος τὸ ἔν· ἐπεὶ πᾶν γένος καθ' οὗ ἀληθεύεται, οὐκέτι καὶ τὰ ἀντικείμενα· καθ' οὗ δὲ παντὸς ὄντος ἀληθεύεται τὸ ἔν καὶ τὰ ἀντικείμενα [καθ' οὗ ἀληθεύεται τὸ ἔν ὡς γένος], κατὰ τούτου ἔσται οὐχ ὡς γένος. Ὡστε οὔτε τῶν πρώτων γενῶν ἀληθεύσεται ὡς γένος, ἐπεὶ περ καὶ τὸ ἔν ὄν οὐ μᾶλλον ἐν ἢ πολλὰ οὐδὲ τι τῶν ἄλλων γενῶν οὕτως ἔν ὡς μὴ πολλὰ, οὔτε κατὰ τῶν ἄλλων τῶν ὑστέρων ἢ

πάντως πολλά. Τὸ δ' ὅλον γένος οὐδὲν ἔν· ὥστε, εἰ τὸ ἐν γένος, ἀπολεῖ τὸ εἶναι ἔν. Οὐ γὰρ ἀριθμὸς τὸ ἐν. ἀριθμὸς δ' ἔσται γενόμενον γένος. Ἐτι τὸ ἐν ἀριθμῷ ἔν· εἰ γὰρ γένει ἔν, οὐ κυρίως ἔν. Ἐτι ὥσπερ ἐν τοῖς ἀριθμοῖς τὸ ἐν οὐχ ὡς γένος κατ' αὐτῶν, ἀλλ' ἐνυπάρχειν μὲν λέγεται, οὐ γένος δὲ λέγεται, οὕτως οὐδ' εἰ ἐν τοῖς οὕσι τὸ ἐν, γένος ἂν εἴη οὔτε τοῦ ὄντος οὔτε τῶν ἄλλων οὔτε τῶν πάντων. Ἐτι ὥσπερ τὸ ἀπλοῦν ἀρχὴ μὲν ἂν εἴη τοῦ οὐχ ἀπλοῦ, οὐ μὴν τούτου καὶ γένος – ἀπλοῦν γὰρ ἂν εἴη καὶ τὸ μὴ ἀπλοῦν – οὕτω καὶ ἐπὶ τοῦ ἐνός, εἰ τὸ ἐν ἀρχῇ, οὐκ ἔσται τῶν μετ' αὐτὸ γένος. Ἐσται οὖν οὔτε τοῦ ὄντος οὔτε τῶν ἄλλων. Ἀλλ' εἴπερ ἔσται, τῶν ἐν ἐκάστων, οἷον εἰ τις ἀξιώσειε χωρίσαι ἀπὸ τῆς οὐσίας τὸ ἐν. Τινῶν οὖν ἔσται. Ὡσπερ γὰρ τὸ ὄν οὐ πάντων γένος, ἀλλὰ τῶν ὄν ἐιδῶν, οὕτω καὶ τὸ ἐν τῶν ἐν ἐκάστων ἐιδῶν. Τίς οὖν διαφορὰ ἄλλου πρὸς ἄλλο καθὼς ἐν, ὥσπερ ἄλλου πρὸς ἄλλο ὄντος διαφορὰ; Ἀλλ' εἰ συμμερίζεται τῷ ὄντι καὶ τῇ οὐσίᾳ, καὶ τὸ ὄν τῷ μερισμῷ καὶ τῷ ἐν πολλοῖς θεωρεῖσθαι τὸ αὐτὸ γένος, διὰ τί οὐ καὶ τὸ ἐν τοσαῦτα φαινόμενον ὅσα ἡ οὐσία καὶ ἐπὶ τὰ ἴσα μεριζόμενον οὐκ ἂν εἴη γένος; Ἡ πρῶτον οὐκ ἀνάγκη, εἴ τι ἐνυπάρχει πολλοῖς, γένος εἶναι οὔτε αὐτῶν, οἷς ἐνυπάρχει, οὔτε ἄλλων· οὐδ' ὅλως, εἴ τι κοινόν, πάντως γένος. Τὸ γοῦν σημεῖον ἐνυπάρχον ταῖς γραμμαῖς οὐ γένος οὔτε αὐτῶν οὔτε ὅλως, οὐδέ γε, ὥσπερ ἐλέγετο, τὸ ἐν τοῖς ἀριθμοῖς ἐν οὔτε τῶν ἀριθμῶν οὔτε τῶν ἄλλων. Δεῖ γὰρ τὸ κοινὸν καὶ [ἐν] ἐν πολλοῖς καὶ διαφοραῖς οἰκείαις χρῆσθαι καὶ εἶδη ποιεῖν καὶ ἐν τῷ τί ἐστι. Τοῦ δὲ ἐνός τίνες ἂν εἴεν διαφοραὶ ἢ ποῖα γεννᾶι εἶδη; Εἰ δὲ τὰ αὐτὰ εἶδη ποιεῖ, ἃ περὶ τὸ ὄν, καὶ τὸ αὐτὸ ἂν εἴη τῷ ὄντι, καὶ ὄνομα μόνον θάτερον, καὶ ἀρκεῖ τὸ ὄν.

[11] Ἐπισκεπτέον δέ, πῶς ἐν τῷ ὄντι τὸ ἐν, καὶ πῶς ὁ λεγόμενος μερισμὸς καὶ ὅλως ὁ τῶν γενῶν, καὶ εἰ ὁ αὐτὸς ἢ ἄλλος ἐκάτερος. Πρῶτον οὖν, πῶς ὅλως ἐν ἑκαστον ὅτιοῦν λέγεται καὶ ἔστιν, εἴτα εἰ ὁμοίως καὶ ἐν τῷ ἐνὶ ὄντι λέγομεν καὶ ὡς ἐκεῖ λέγεται. Τὸ μὲν οὖν ἐπὶ πάντων ἐν οὐ ταυτόν· οὔτε γὰρ ἐπὶ τῶν αἰσθητῶν ὁμοίως καὶ τῶν νοητῶν – ἀλλὰ γὰρ οὐδὲ τὸ ὄν – οὔτ' ἐπὶ τῶν αἰσθητῶν πρὸς ἄλληλα ὁμοίως· οὐ γὰρ ταυτόν ἐν χορῷ καὶ στρατοπέδῳ καὶ νηὶ καὶ οἰκίᾳ οὐδ' αὖ ἐν τούτοις καὶ ἐν τῷ συνεχεῖ. Ἀλλ' ὅμως πάντα τὸ αὐτὸ μιμεῖται, τυγχάνει δὲ τὰ μὲν πόρρωθεν, τὰ δὲ μᾶλλον, ἤδη δὲ καὶ ἀληθέστερον ἐν τῷ νῶι· ψυχὴ γὰρ μία καὶ ἔτι μᾶλλον νοῦς εἷς καὶ τὸ ὄν ἐν. Ἄρ' οὖν ἐν ἐκάστωι τὸ ὄν αὐτοῦ λέγοντες ἐν λέγομεν καὶ ὡς ἔχει ὄντος, οὕτω καὶ τοῦ ἐνός; Ἡ συμβέβηκε μὲν τοῦτο, οὐ μέντοι, καθὼς ὄν, καὶ ἐν, ἀλλ' ἔστι μὴ ἦττον ὄν ὑπάρχον ἦττον εἶναι ἐν. Οὐ γὰρ ἦττον στρατὸς ἢ χορὸς οἰκίας, ἀλλ' ὅμως ἦττον ἐν. Ἐοικεν οὖν τὸ ἐν ἐκάστωι ἐν πρὸς ἀγαθὸν μᾶλλον βλέπειν, καὶ καθόσον τυγχάνει ἀγαθοῦ, κατὰ τοσοῦτον καὶ ἐν, καὶ τὸ μᾶλλον καὶ ἦττον τοῦ ἐν ἐν τούτῳ· εἶναι γὰρ θέλει ἑκαστον οὐχ ἀπλῶς, ἀλλὰ μετὰ τοῦ ἀγαθοῦ. Διὰ τοῦτο καὶ τὰ μὴ ἐν ὡς δύναται σπεύδει ἐν γενέσθαι, τὰ μὲν φύσει αὐτῇ τῇ φύσει συνιόντα εἰς ταυτόν ἐνοῦσθαι αὐτοῖς θέλοντα· οὐ γὰρ ἀπ' ἀλλήλων σπεύδει ἑκαστα, ἀλλ' εἰς ἄλληλα καὶ εἰς αὐτά· καὶ ψυχὰι πᾶσαι εἰς ἐν ἂν βούλοιντο ἰέναι μετὰ τὴν αὐτῶν οὐσίαν. Καὶ ἀμφοτέρωθεν δὲ τὸ ἐν· καὶ γὰρ τὸ ἀφ' οὗ καὶ τὸ εἰς ὃ· καὶ γὰρ ἄρχεται ἀπὸ τοῦ ἐν καὶ σπεύδει εἰς τὸ ἐν. Οὕτω γὰρ καὶ τὸ ἀγαθόν· οὔτε γὰρ ὑπέστη ἐν τοῖς οὕσιν ὅτιοῦν ὑποστάν

τε οὐκ ἂν ἀνέχοιτο μὴ πρὸς τὸ ἐν τὴν σπουδὴν ἔχον. Τὰ μὲν δὴ φύσει οὕτω· τὰ δὲ ἐν ταῖς τέχναις αὐτὴ ἐκάστη ἕκαστον πρὸς τοῦτο καθόσον δύναται καὶ ὡς δύναται ἐκεῖνα οὕτως ἄγει. Τὸ δὲ ὄν μάλιστα πάντων τούτου τυγχάνει· ἐγγὺς γάρ. Ὅθεν τὰ μὲν ἄλλα λέγεται ὃ λέγεται μόνον, οἷον ἄνθρωπος· καὶ γάρ, εἴ ποτε λέγοιμεν εἷς, πρὸς δύο λέγομεν· εἰ δὲ καὶ ἄλλως τὸ ἐν λέγομεν, ἀπ' αὐτοῦ προστιθέντες λέγομεν. Ἐπὶ δὲ τοῦ ὄντος λέγομεν τὸ ὅλον τοῦτο ἐν ὄν καὶ ἀξιούμεν ὡς ἐν ἐνδεικνύμενοι τὴν σφόδρα αὐτοῦ πρὸς τὸ ἀγαθὸν συνουσίαν. Γίνεται οὖν τὸ ἐν καὶ ἐν αὐτῷ ὡς ἀρχὴ καὶ τέλος, οὐχ ὡσαύτως δέ, ἀλλὰ ἄλλως, ὥστε καὶ τὸ πρότερον καὶ τὸ ὕστερον καὶ ἐν τῷ ἑν. Τί οὖν τὸ ἐν αὐτῷ ἑν; Οὐχὶ ὁμοίως ἐν ἅπασιν τοῖς μέρεσι καὶ κοινὸν θεωρούμενον; Ἡ πρῶτον μὲν καὶ ἐν ταῖς γραμμαῖς κοινὸν τὸ σημεῖον καὶ οὐ γένος τῶν γραμμῶν· καὶ ἐν τοῖς ἀριθμοῖς κοινὸν τὸ ἐν διὰ ἴσως τοῦτο καὶ οὐ γένος· οὐδὲ γάρ ταυτὸν τὸ ἐν τὸ ἐπ' αὐτοῦ τοῦ ἐν τῷ ἐπὶ μονάδος καὶ δυάδος καὶ τῶν ἄλλων ἀριθμῶν. Ἐπειτα καὶ ἐν τῷ ὄντι οὐδὲν κωλύει τὰ μὲν πρῶτα, τὰ δ' ὕστερα εἶναι, καὶ τὰ μὲν ἀπλᾶ, τὰ δὲ σύνθετα εἶναι. Καὶ εἰ ταυτὸν δὲ ἐν πᾶσι τὸ ἐν τοῖς τοῦ ὄντος, διαφορὰ οὐκ οὔσα αὐτοῦ οὐδὲ εἶδη ποιεῖ· εἰ δὲ μὴ εἶδη, οὐδὲ γένος αὐτὸ δύναται εἶναι.

[12] Καὶ ταῦτα μὲν οὕτω. Πῶς δὲ τοῖς ἀριθμοῖς τὸ ἀγαθὸν ἐν τῷ ἑν εἶναι ἕκαστον ἀψύχους οὔσιν; Ἡ κοινὸν τοῦτο καὶ ἐπὶ τῶν ἄλλων ἀψύχων. Εἰ δέ τις λέγοι μὴ εἶναι ὅλως αὐτούς, ἡμεῖς περὶ ὄντων εἵπομεν, καθὼς ἐν ἕκαστον. Εἰ δὲ τὸ σημεῖον ζητοῖεν πῶς ἀγαθοῦ μετέχει, εἰ μὲν καθ' αὐτὸ φήσουσιν εἶναι, εἰ μὲν ἄψυχον φήσουσι, τὸ αὐτὸ ὅπερ καὶ ἐπὶ τῶν ἄλλων τῶν τοιούτων ζητοῦσιν· εἰ δ' ἐν ἄλλοις, οἷον ἐν κύκλῳ, τὸ ἀγαθὸν τὸ ἐκείνου τοῦτο, καὶ ἡ ὀρεξις πρὸς τοῦτο καὶ σπεύδει ὡς δύναται διὰ τούτου ἐκεῖ. Ἀλλὰ πῶς τὰ γένη ταῦτα; Ἄρα καὶ τὰ κερματιζόμενα ἕκαστα; Ἡ ὅλον ἐν ἐκάστῳ ὦν γένος. Καὶ πῶς ἔτι ἑν; Ἡ τὸ γένει ἑν ὡς ἐν πολλοῖς ὅλον. Ἄρ' οὖν μόνον ἐν τοῖς μετέχουσιν; Ἡ οὐ, ἀλλὰ καὶ καθ' αὐτὸ καὶ ἐν τοῖς μετέχουσιν. Ἀλλ' ἴσως σαφέστερον ἔσται ὕστερον.

[13] Νῦν δέ, πῶς τὸ ποσὸν οὐκ ἐν τοῖς γένεσι τοῖς πρώτοις, καὶ αὐτὸ ποιόν; Ἡ ποσὸν μὲν οὐ πρῶτον μετὰ τῶν ἄλλων, ὅτι ἐκεῖνα μὲν ἅμα μετὰ τοῦ ὄντος. Κίνησις γὰρ μετὰ τοῦ ὄντος ἐνέργεια ὄντος ζωῇ αὐτοῦ οὔσα· καὶ στάσις ἐν αὐτῇ τῇ οὐσίᾳ συνεισῆι· μᾶλλον δὲ συνῆν τὸ εἶναι τούτοις ἐτέροις καὶ τοῖς αὐτοῖς, ὥστε συνορᾶσθαι καὶ ταῦτα. Αριθμὸς δὲ ὕστερός τε ἐκείνων καὶ ἑαυτοῦ, καὶ τὸ ὕστερος παρὰ τοῦ προτέρου, καὶ ἐφεξῆς ἀλλήλοις, καὶ ἐνυπάρχει τὰ ὕστερα ἐν προτέροις· ὥστε ἐν μὲν τοῖς πρώτοις οὐκ ἂν καταριθμοῖτο· ζητητέον δέ, εἰ ὅλως γένος. Τὸ μέντοι μέγεθος ἔτι μᾶλλον ὕστερον καὶ σύνθετον· ἀριθμὸς γὰρ ἐν τῷδε καὶ γραμμὴ δύο τινὰ καὶ ἐπίπεδον τρία. Εἰ μὲν οὖν παρὰ τοῦ ἀριθμοῦ ἔχει καὶ τὸ συνεχὲς μέγεθος τὸ ποσόν, τοῦ ἀριθμοῦ οὐκ ὄντος γένους πῶς ἂν τοῦτο ἔχοι; Ἐνὶ δὲ καὶ ἐν τοῖς μεγέθεσι τὸ πρότερον καὶ τὸ ὕστερον. Εἰ δὲ κοινὸν ἐπ' ἀμφοῖν τὸ ποσοῖς, τί τοῦτό ἐστι ληπτέον, καὶ εὐρόντας θετέον γένος ὕστερον, οὐκ ἐν τοῖς πρώτοις· καὶ εἰ γένος μὴ ἐν τοῖς πρώτοις, εἰς τι ἀνακτέον τῶν πρώτων ἢ τῶν εἰς τὰ πρῶτα. Δῆλον τοίνυν ἴσως, ὅτι ὅσον τι δηλοῖ ἢ τοῦ ποσοῦ φύσις καὶ μετρεῖ τὸ ὅσον ἐκάστου αὐτῇ τε ὅσον τι. Ἀλλ' εἰ κοινὸν ἐπ' ἀριθμοῦ καὶ μεγέθους τὸ

ὄσον, ἢ ὁ ἀριθμὸς πρῶτος, τὸ δὲ μέγεθος ἀπ' ἐκείνου, ἢ ὅλως ὁ μὲν ἀριθμὸς ἐν μίξει κινήσεως καὶ στάσεως, τὸ δὲ μέγεθος κινήσεως τις ἢ ἐκ κινήσεως, τῆς μὲν κινήσεως εἰς ἀόριστον προιούσης, τῆς δὲ στάσεως ἐν τῇ ἐποχῇ τοῦ προιόντος μονάδα ποιούσης. Ἀλλὰ περὶ γενέσεως ἀριθμοῦ καὶ μεγέθους, μᾶλλον δὲ ὑποστάσεως ὕστερον καὶ ἐπινοίας θεωρητέον. Τάχα γὰρ ὁ μὲν ἀριθμὸς ἐν τοῖς πρώτοις γένεσι, τὸ δὲ μέγεθος ὕστερον ἐν συνθέσει· καὶ ὁ μὲν ἀριθμὸς ἐσώτων, τὸ δὲ μέγεθος ἐν κινήσει. Ἀλλὰ ταῦτα μὲν ὕστερον, ὡς φαμεν.

[14] Περὶ δὲ τοῦ ποιοῦ, διὰ τί οὐκ ἐν τοῖς πρώτοις; Ἡ ὅτι καὶ τοῦτο ὕστερον καὶ μετὰ τὴν οὐσίαν. Δεῖ δὲ τὴν οὐσίαν παρακολουθοῦντα ταῦτα ἔχειν τὴν πρώτην, μὴ ἐκ τούτων δὲ τὴν σύστασιν ἔχειν μηδὲ διὰ τούτων συμπληροῦσθαι· ἢ εἴη ἂν ὑστέρα ποιότητος καὶ ποσότητος. Ἐν μὲν οὖν ταῖς συνθέταις οὐσίαις καὶ ἐκ πολλῶν, ἐν αἷς καὶ ἀριθμοὶ καὶ ποσότητες διαλλαγὴν ἐποίησαν αὐτῶν, καὶ ποιότητες εἶεν ἂν καὶ κοινότης τις ἐν αὐταῖς θεωρηθήσεται· ἐν δὲ τοῖς πρώτοις γένεσι τὴν διαίρεσιν οὐχ ἀπλῶν καὶ συνθέτων δεῖ ποιεῖσθαι, ἀλλ' ἀπλῶν καὶ τῶν τὴν οὐσίαν συμπληρούντων, οὐ τὴν τινὰ οὐσίαν. Τὴν μὲν γὰρ τινὰ οὐσίαν συμπληροῦσθαι καὶ ἐκ ποιότητος οὐδὲν ἴσως ἄτοπον, ἐχούσης ἤδη τὴν οὐσίαν πρὸ τῆς ποιότητος, τὸ δὲ τοιόνδε ἔξωθεν, αὐτὴν δὲ τὴν οὐσίαν ἃ ἔχει οὐσιώδη ἔχειν. Καίτοι ἐν ἄλλοις ἡξιούμεν τὰ μὲν τῆς οὐσίας συμπληρωτικὰ ὁμωνύμως ποιά εἶναι, τὰ δ' ἔξωθεν μετὰ τὴν οὐσίαν ὑπάρχοντα ποιά, καὶ τὰ μὲν ἐν ταῖς οὐσίαις ἐνεργείας αὐτῶν, τὰ δὲ μετ' αὐτὰς ἤδη πάθη. Νῦν δὲ λέγομεν οὐκ οὐσίας ὅλως εἶναι συμπληρωτικὰ τὰ τῆς τινὸς οὐσίας· οὐ γὰρ οὐσίας προσθήκη γίνεται τῷ ἀνθρώπῳ καθὼς ἄνθρωπος εἰς οὐσίαν· ἀλλ' ἔστιν οὐσία ἄνωθεν, πρὶν ἐπὶ τὴν διαφορὰν ἐλθεῖν, ὥσπερ καὶ ζῶιον ἥδη, πρὶν ἐπὶ τὸ λογικὸν ἦκειν.

[15] Πῶς οὖν τὰ τέτταρα γένη συμπληροῖ τὴν οὐσίαν οὕτω ποιὰν οὐσίαν ποιοῦντα; Οὐδὲ γὰρ τινά. Ὅτι μὲν οὖν τὸ ὄν πρῶτον, εἴρηται, καὶ ὡς ἡ κίνησις οὐκ ἂν εἴη ἄλλο οὐδ' ἡ στάσις οὐδὲ θάτερον οὐδὲ ταυτόν, δηλον· καὶ ὅτι οὐ ποιότητα ἐνεργάζεται ἡ κίνησις αὕτη, ἴσως μὲν φανερόν, λεχθὲν δὲ μᾶλλον ποιήσει σαφέστερον. Εἰ γὰρ ἡ κίνησις ἐνέργειά ἐστιν αὐτῆς, ἐνεργεῖαι δὲ τὸ ὄν καὶ ὅλως τὰ πρῶτα, οὐκ ἂν συμβεβηκὸς εἴη ἡ κίνησις, ἀλλ' ἐνεργεῖα οὕσα ἐνεργεῖαι ὄντος οὐδ' ἂν συμπληρωτικὸν ἔτι λέγοιτο, ἀλλ' αὐτή· ὥστε οὐκ ἐμβέβηκεν εἰς ὕστερόν τι οὐδ' εἰς ποιότητα, ἀλλ' εἰς τὸ ἅμα τέτακται. Οὐ γὰρ ἔστιν ὄν, εἴτα κεκίνηται, οὐδὲ ἔστιν ὄν, εἴτα ἔσται· οὐδὲ πάθος ἡ στάσις· καὶ ταυτόν δὲ καὶ θάτερον οὐχ ὕστερα, ὅτι μὴ ὕστερον ἐγένετο πολλά, ἀλλ' ἦν ὅπερ ἦν ἐν πολλά· εἰ δὲ πολλά, καὶ ἐτερότης, καὶ εἰ ἐν πολλά, καὶ ταυτότης. Καὶ ταῦτα εἰς τὴν οὐσίαν ἀρκεῖ· ὅταν δὲ μέλλῃ πρὸς τὰ κάτω προιέναι, τότε ἄλλα, ἃ οὐκέτι οὐσίαν ποιεῖ, ἀλλὰ ποιὰν οὐσίαν καὶ ποσὴν οὐσίαν, καὶ γιγνέσθω γένη οὐ πρῶτα.

[16] Τὸ δὲ πρὸς τι παραφυάδι ἑοικὸς πῶς ἂν ἐν πρώτοις; Ἐτέρου γὰρ πρὸς ἕτερον καὶ οὐ πρὸς αὐτὸ ἡ σχέσις [καὶ πρὸς ἄλλο]. Ποῦ δὲ καὶ πότε ἔτι πόρρω. Τό τε γὰρ ποῦ ἄλλο ἐν ἄλλῳ, ὥστε δύο· τὸ δὲ γένος ἐν δεῖ εἶναι, οὐ σύνθεσιν· καὶ οὐδὲ τόπος ἐκεῖ· νῦν δὲ ὁ λόγος περὶ τῶν ὄντων κατ' ἀλήθειαν. Ὅ τε χρόνος εἰ ἐκεῖ, σκεπτέον· μᾶλλον δὲ ἴσως οὐ. Εἰ δὲ καὶ μέτρον καὶ οὐχ

ἀπλῶς μέτρον, ἀλλὰ κινήσεως, δύο καὶ σύνθετον τὸ ὅλον καὶ κινήσεως ὕστερον, ὥστε οὐχ ὅπου κίνησις ἐν ἴσῃ διαιρέσει. Τὸ δὲ ποιεῖν καὶ τὸ πάσχειν ἐν κινήσει, εἰ ἄρα ἐκεῖ τὸ πάσχειν· καὶ τὸ ποιεῖν δὲ δύο· ὁμοίως καὶ τὸ πάσχειν· οὐδέτερον οὖν ἀπλοῦν. Καὶ τὸ ἔχειν δύο καὶ τὸ κεῖσθαι ἄλλο ἐν ἄλλῳ οὕτως, ὥστε τρία.

[17] Ἀλλὰ τὸ καλὸν καὶ τὸ ἀγαθὸν καὶ αἱ ἀρεταὶ διὰ τί οὐκ ἐν τοῖς πρώτοις, ἐπιστήμη, νοῦς; Ἡ τὸ μὲν ἀγαθόν, εἰ τὸ πρῶτον, ἦν δὴ λέγομεν τὴν τοῦ ἀγαθοῦ φύσιν, καθ' ἧς οὐδὲν κατηγορεῖται, ἀλλ' ἡμεῖς μὴ ἔχοντες ἄλλως σημεῖναι οὕτω λέγομεν, γένος οὐδενὸς ἂν εἴη. Οὐ γὰρ κατ' ἄλλων λέγεται ἡ ἦν ἂν καθ' ὧν λέγεται ἕκαστον ἐκεῖνο λεγόμενον. Καὶ πρὸ οὐσίας δὲ ἐκεῖνο, οὐκ ἐν οὐσίᾳ. Εἰ δ' ὥς ποιοῦν τὸ ἀγαθόν, ὅλως τὸ ποιοῦν οὐκ ἐν τοῖς πρώτοις. Τί οὖν ἡ τοῦ ὄντος φύσις οὐκ ἀγαθόν; Ἡ πρῶτον μὲν ἄλλως καὶ οὐκ ἐκεῖνος ὥς τὸ πρῶτον· καὶ ὧς ἐστὶν ἀγαθὸν οὐχ ὥς ποιοῦν, ἀλλ' ἐν αὐτῷ. Ἀλλὰ καὶ τὰ ἄλλα ἔφαμεν γένη ἐν αὐτῷ, καὶ διότι κοινόν τι ἦν ἕκαστον καὶ ἐν πολλοῖς ἐωρᾶτο, γένος. Εἰ οὖν καὶ τὸ ἀγαθὸν ὁρᾶται ἐφ' ἐκάστωι μέρει τῆς οὐσίας ἡ τοῦ ὄντος ἡ ἐπὶ τοῖς πλείστοις, διὰ τί οὐ γένος καὶ ἐν τοῖς πρώτοις; Ἡ ἐν ἅπασιν τοῖς μέρεσιν οὐ ταυτόν, ἀλλὰ πρώτως καὶ δευτέρως καὶ ὑστέρως· ἡ γὰρ ὅτι θάτερον παρὰ θατέρου, τὸ ὕστερον παρὰ τοῦ προτέρου, ἡ ὅτι παρ' ἐνὸς πάντα τοῦ ἐπέκεινα, ἄλλα δ' ἄλλως κατὰ φύσιν τὴν αὐτῶν μεταλαμβάνει. Εἰ δὲ δὴ καὶ γένος ἐθέλει τις θέσθαι, ὕστερον· ὕστερον γὰρ τῆς οὐσίας καὶ τοῦ τί ἐστὶ τὸ εἶναι αὐτὸ ἀγαθόν, κἂν αἰεὶ συνῇ, ἐκεῖνα δὲ ἦν τοῦ ὄντος ἢ ὃν καὶ εἰς τὴν οὐσίαν. Ἐντεῦθεν γὰρ καὶ τὸ ἐπέκεινα τοῦ ὄντος, ἐπειδὴ τὸ ὄν καὶ ἡ οὐσία οὐ δύναται μὴ πολλὰ εἶναι, ἀλλὰ ἀνάγκη αὐτῷ ἔχειν ταῦτα, ἡριθμημένα γένη, καὶ εἶναι ἐν πολλὰ. Εἰ μέντοι τὸ ἀγαθὸν τὸ ἐν τῷ ὄντι – μὴ ὀκνοῖμεν λέγειν τὴν ἐνέργειαν αὐτοῦ τὴν κατὰ φύσιν πρὸς τὸ ἐν τοῦτο εἶναι τὸ ἀγαθὸν αὐτοῦ, ἵν' ἐκεῖθεν ἀγαθοειδὲς ἦ – ἔσται τὸ ἀγαθὸν τούτῳ ἐνέργεια πρὸς τὸ ἀγαθόν· τοῦτο δὲ ἡ ζωὴ αὐτοῦ· τοῦτο δὲ ἡ κίνησις, ἡ ἥδη ἐστὶν ἐν τι τῶν γενῶν.

[18] Περὶ δὲ τοῦ καλοῦ, εἰ μὲν ἐκεῖνο ἡ πρώτη καλλονή, τὰ αὐτὰ ἂν καὶ παραπλήσια λέγοιτο τοῖς ἐπὶ τοῦ ἀγαθοῦ λόγοις· καὶ εἰ τὸ ἐπὶ τῇ ιδέᾳ οἶον ἀποστίλβον, ὅτι μὴ τὸ αὐτὸ ἐν πᾶσι, καὶ ὅτι ὕστερον τὸ ἐπιστίλβειν. Εἰ δὲ οὐκ ἄλλο τι τὸ καλὸν ἢ ἡ οὐσία αὐτῇ, ἐν τῇ οὐσίᾳ εἴρηται. Εἰ δὲ πρὸς ἡμᾶς τοὺς ὁρῶντας τῷ τοιόνδε πάθος ποιεῖν ἐστὶ, τοῦτο τὸ ἐνεργεῖν κίνησις, καὶ εἰ πρὸς ἐκεῖνο ἡ ἐνέργεια, κίνησις. Ἔστι δὲ καὶ ἡ ἐπιστήμη αὐτοκίνησις ὅψις οὕσα τοῦ ὄντος καὶ ἐνέργεια, ἀλλ' οὐχ ἕξις· ὥστε καὶ αὐτῇ ὑπὸ τὴν κίνησιν, εἰ δὲ βούλει, ὑπὸ τὴν στάσιν, ἡ καὶ ὑπ' ἄμφω· εἰ δὲ ὑπ' ἄμφω, ὡς μικτόν· εἰ τοῦτο, ὕστερον τὸ μικτόν. Ὁ δὲ νοῦς ὃν νοοῦν καὶ σύνθετον ἐκ πάντων, οὐχ ἐν τι τῶν γενῶν· καὶ ἔστιν ὁ ἀληθινὸς νοῦς ὃν μετὰ πάντων καὶ ἥδη πάντα τὰ ὄντα, τὸ δὲ ὃν [μόνον] ψιλὸν εἰς γένος λαμβανόμενον στοιχεῖον αὐτοῦ. Δικαιοσύνη δὲ καὶ σωφροσύνη καὶ ὅλως ἀρετὴ ἐνέργειαι τινες νοῦ πᾶσαι· ὥστε οὐκ ἐν πρώτοις καὶ ὕστερα γένους καὶ εἶδη.

[19] Γένη δὴ ὄντα τὰ τέτταρα ταῦτα καὶ πρῶτα ἄρα καθ' αὐτὸ ἕκαστον εἶδη ποιεῖ; Οἶον τὸ ὃν διαιροῖτο ἂν ἥδη ἐφ' ἑαυτοῦ ἄνευ τῶν ἄλλων; Ἡ οὐ· ἐπειδὴ ἐξῶθεν τοῦ γένους λαβεῖν δεῖ τὰς διαφοράς, καὶ εἶναι μὲν τοῦ ὄντος διαφοράς

ἥ ὃν, οὐ μέντοι τὰς διαφορὰς αὐτό. Πόθεν οὖν ἕξει; Οὐ γὰρ δὴ ἐκ τῶν οὐκ ὄντων. Εἰ δὴ ἐξ ὄντων, ἦν δὲ τὰ γένη τὰ τρία τὰ λοιπά, δηλὸν ὅτι ἐκ τούτων καὶ μετὰ τούτων προστιθεμένων καὶ συνδυαζομένων καὶ ἅμα γινομένων. Ἀλλὰ ἅμα γινόμενα τοῦτο δὴ ἐποίει τὸ ἐκ πάντων. Πῶς οὖν τὰ ἄλλα ἐστὶ μετὰ τὸ ἐκ πάντων; Καὶ πῶς γένη πάντα ὄντα εἶδη ποιεῖ; Πῶς δὲ ἡ κίνησις εἶδη κινήσεως καὶ ἡ στάσις καὶ τὰ ἄλλα; Ἐπεὶ κάκεῖνο δεῖ παραφυλάττειν, ὅπως μὴ ἀφανίζοιτο ἕκαστον ἐν τοῖς εἶδεσι, μηδ' αὖ τὸ γένος κατηγορούμενον ἢ μόνον ὥς ἐν ἐκείνοις θεωρούμενον, ἀλλ' ἢ ἐκείνοις ἅμα καὶ ἐν αὐτῷ καὶ μιγνύμενον αὐτὸ καθαρὸν καὶ μὴ μιγνύμενον ὑπάρχει, μηδ' ἄλλως συντελοῦν εἰς οὐσίαν αὐτὸ ἀπολλύη. Περὶ μὲν δὴ τούτων σκεπτέον. Ἐπεὶ δὲ ἔφαμεν τὸ ἐκ πάντων τῶν ὄντων νοῦν εἶναι ἕκαστον, πρὸ δὲ πάντων ὥς εἰδῶν καὶ μερῶν τὸ ὄν καὶ τὴν οὐσίαν τιθέμεθα [νοῦν εἶναι], τὸν ἤδη νοῦν ὕστερον λέγομεν εἶναι. Καὶ δὴ ταύτην τὴν ἀπορίαν χρήσιμον πρὸς τὸ ζητούμενον ποιησώμεθα καὶ οἷον παραδείγματι χρησάμενοι εἰς γνῶσιν τῶν λεγομένων αὐτοὺς ἐμβιβάζωμεν.

[20] Λάβωμεν οὖν τὸν μὲν εἶναι νοῦν οὐδὲν ἐφαπτόμενον τῶν ἐν μέρει οὐδ' ἐνεργοῦντα περὶ ὅτιοῦν, ἵνα μὴ τις νοῦς γίνοιτο, ὥσπερ ἐπιστήμη πρὸ τῶν ἐν μέρει εἰδῶν, καὶ ἡ ἐν εἶδει δὲ ἐπιστήμη πρὸ τῶν ἐν αὐτῇ μερῶν· πᾶσα μὲν οὐδὲν τῶν ἐν μέρει δύναμις πάντων, ἕκαστον δὲ ἐνεργεῖαι ἐκεῖνο, καὶ δυνάμει δὲ πάντα, καὶ ἐπὶ τῆς καθόλου ὡσαύτως· αἱ μὲν ἐν εἶδει, αἱ ἐν τῇ ὅλῃ δυνάμει κεῖνται, αἱ δὴ τὸ ἐν εἶδει λαβοῦσαι, δυνάμει εἰσὶν ἡ ὅλη· κατηγορεῖται γὰρ ἡ πᾶσα, οὐ μόριον τῆς πάσης· αὐτὴν γε μὴν δεῖ ἀκέραιον ἐφ' αὐτῆς εἶναι. Οὕτω δὲ ἄλλως μὲν νοῦν τὸν ζύμπαντα εἰπεῖν εἶναι, τὸν πρὸ τῶν καθέκαστον ἐνεργεῖαι ὄντων, ἄλλως δὲ ἐκδέ[χεσθαι] ἐκάστους, τοὺς μὲν ἐν μέρει ἐκ πάντων πληρωθέντας, τὸν δ' ἐπὶ πᾶσι νοῦν χορηγὸν μὲν τοῖς καθέκαστα, δυνάμει δὲ αὐτῶν εἶναι καὶ ἔχειν ἐν τῷ καθόλου ἐκείνους, ἐκείνους τε αὖ ἐν αὐτοῖς ἐν μέρει οὖσιν ἔχειν τὸν καθόλου, ὥς ἡ τις ἐπιστήμη τὴν ἐπιστήμην. Καὶ εἶναι καὶ καθ' αὐτὸν τὸν μέγαν νοῦν καὶ ἐκάστους αὖ ἐν αὐτοῖς ὄντας, καὶ ἐμπεριέχεσθαι αὖ τοὺς ἐν μέρει τῷ ὅλῳ καὶ τὸν ὅλον τοῖς ἐν μέρει, ἐκάστους ἐφ' ἑαυτῶν καὶ ἐν ἄλλῳ καὶ ἐφ' ἑαυτοῦ ἐκεῖνον καὶ ἐν ἐκείνοις, καὶ ἐν ἐκείνῳ μὲν πάντας ἐφ' ἑαυτοῦ ὄντι δυνάμει, ἐνεργεῖαι ὄντι τὰ πάντα ἅμα, δυνάμει δὲ ἕκαστον χωρὶς, τοὺς δ' αὖ ἐνεργεῖαι μὲν ὁ εἰσι, δυνάμει δὲ τὸ ὅλον. Καθόσον μὲν γὰρ τοῦτο ὃ λέγονται εἰσιν, ἐνεργεῖαι εἰσὶν ἐκεῖνο ὃ λέγονται· ἢ δ' ἐν γένει ἐκεῖνο, δυνάμει ἐκεῖνο. Ὁ δ' αὖ, ἢ μὲν γένος, δύναμις πάντων τῶν ὑπ' αὐτὸ εἰδῶν καὶ οὐδὲν ἐνεργεῖαι ἐκείνων, ἀλλὰ πάντα ἐν αὐτῷ ἡσυχα· ἢ δὲ ὁ ἐστὶ πρὸ τῶν εἰδῶν ἐνεργεῖαι, τῶν οὐ καθέκαστα. Δεῖ δὴ, εἴπερ ἐνεργεῖαι ἔσσονται οἱ ἐν εἶδει, τὴν ἀπ' αὐτοῦ ἐνέργειαν αἰτίαν γίνεσθαι.

[21] Πῶς οὖν μένων αὐτὸς ἐν τῷ λόγῳ τὰ ἐν μέρει ποιεῖ; Τοῦτο δὲ ταῦτον πῶς ἐκ τῶν τεττάρων ἐκείνων τὰ λεγόμενα ἐφεξῆς. Ὅρα τοίνυν ἐν τούτῳ τῷ μεγάλῳ νῶι καὶ ἀμηχάνῳ, οὐ πολυάλῳ ἀλλὰ πολύνῳ νῶι, τῷ πάντα νῶι καὶ ὅλῳ καὶ οὐ μέρει οὐδὲ τινὶ νῶι, ὅπως ἐνὶ τὰ πάντα ἐξ αὐτοῦ. Ἀριθμὸν δὴ πάντως ἔχει ἐν τούτοις οἷς ὀρᾷ, καὶ ἔστι δὲ ἐν καὶ πολλά, καὶ ταῦτα δὲ δυνάμεις καὶ θαυμασταὶ δυνάμεις οὐκ ἀσθενεῖς, ἀλλ' ἅτε καθαραὶ οὔσαι

μέγισταί εἰσι καὶ οἷον σφριγῶσαι καὶ ἀληθῶς δυνάμεις, οὐ τὸ μέχρι τινὸς ἔχουσαι· ἄπειροι τοίνυν καὶ ἀπειρία καὶ τὸ μέγα. Τοῦτο τοίνυν τὸ μέγα σὺν τῷ ἐν αὐτῷ καλῶι τῆς οὐσίας καὶ τῇ περὶ αὐτὸ ἀγλαίᾳ καὶ τῷ φωτὶ ὡς ἐν νῶι ὄντα ἰδὼν ὁραῖς καὶ τὸ ποιὸν ἤδη ἐπανθοῦν, μετὰ δὲ τοῦ συνεχοῦς τῆς ἐνεργείας μέγεθος προφανόμενον τῇ σῇ προσβολῇ ἐν ἡσυχῳ κείμενον, ἐνὸς δὲ καὶ δύο ὄντων καὶ τριῶν καὶ τὸ μέγεθος τριττὸν ὄν καὶ τὸ ποσὸν πᾶν. Τοῦ δὲ ποσοῦ ἐνορωμένου καὶ τοῦ ποιοῦ καὶ ἄμφω εἰς ἓν ἰόντων καὶ οἷον γινομένων καὶ σχῆμα ὅρα. Εἰσπίπτοντος δὲ τοῦ θατέρου καὶ διαιρουντος καὶ τὸ ποσὸν καὶ τὸ ποιὸν σχημάτων τε διαφοραὶ καὶ ποιότητος ἄλλαι. Καὶ ταυτότης μὲν συνοῦσα ἰσότητα ποιεῖ εἶναι, ἐτερότης δὲ ἀνισότητα ἐν ποσῷ ἐν τε ἀριθμῷ ἐν τε μεγέθει, ἐξ ὧν καὶ κύκλους καὶ τετράγωνα καὶ τὰ ἐξ ἀνίσων σχήματα, ἀριθμούς τε ὁμοίους καὶ ἀνομοίους, περιττούς τε καὶ ἀρτίους. Οὕσα γὰρ ἔννους ζωὴ καὶ ἐνέργεια οὐκ ἀτελὴς οὐδὲν παραλείπει ὧν εὐρίσκομεν νῦν νοερὸν ἔργον ὄν, ἀλλὰ πάντα ἔχει ἐν τῇ αὐτῆς δυνάμει ὄντα αὐτὰ ἔχουσα ὡς ἂν νοῦς ἔχοι. Ἐχει δὲ νοῦς ὡς ἐν νοήσει, νοήσει δὲ οὐ τῇ ἐν διεξόδῳ· παραλείπεται δὲ οὐδὲν τῶν ὅσα λόγοι, ἀλλ' ἔστιν εἰς οἷον λόγος, μέγας, τέλειος, πάντας περιέχων, ἀπὸ τῶν πρώτων αὐτοῦ ἐπεξιόν, μᾶλλον δὲ ἀεὶ ἐπεξελθόν, ὥστε μηδέποτε τὸ ἐπεξίναί αὐληθὲς εἶναι. Ὅλως γὰρ πανταχοῦ, ὅσα ἂν τις ἐκ λογισμοῦ λάβοι ἐν τῇ φύσει ὄντα, ταῦτα εὐρήσει ἐν νῶι ἄνευ λογισμοῦ ὄντα, ὥστε νομίζειν τὸ ὄν νοῦν λελογισμένον οὕτω ποιῆσαι, οἷον καὶ ἐπὶ τῶν λόγων τῶν τὰ ζῶια ποιούντων· ὡς γὰρ ἂν ὁ ἀκριβέστατος λογισμὸς λογίσαιτο ὡς ἄριστα, οὕτως ἔχει πάντα ἐν τοῖς λόγοις πρὸ λογισμοῦ οὔσι. Τί χρὴ προσδοκᾶν ἐν τοῖς πρὸ φύσεως καὶ τῶν λόγων τῶν ἐν αὐτῇ [ἐν τοῖς ἀνωτέρῳ] εἶναι; Ἐν οἷς γὰρ ἡ οὐσία οὐκ ἄλλο τι ἢ νοῦς, καὶ οὐκ ἐπακτὸν οὔτε τὸ ὄν αὐτοῖς οὔτε ὁ νοῦς, ἀμογητὶ ἂν εἴη ἄριστα ἔχον, εἴπερ κατὰ νοῦν κείσεται, καὶ τοῦτο ὄν, ὃ θέλει νοῦς καὶ ἔστι· διὸ καὶ ἀληθινὸν καὶ πρῶτον· εἰ γὰρ παρ' ἄλλου, ἐκεῖνο νοῦς. Σχημάτων δὲ πάντων ὁφθέντων ἐν τῷ ὄντι καὶ ποιότητος ἀπάσης – ἦν γὰρ οὐ τις· οὐδὲ γὰρ ἦν εἶναι μίαν τῆς θατέρου φύσεως ἐνούσης, ἀλλὰ μία καὶ πολλαί· καὶ γὰρ ταυτότης ἦν· ἐν δὲ καὶ πολλά, καὶ ἐξ ἀρχῆς τὸ τοιοῦτον ὄν, ὥστε ἐν πᾶσιν εἶδеси τὸ ἐν καὶ πολλά· μεγέθη δὲ διάφορα καὶ σχήματα διάφορα καὶ ποιότητες διάφοροι· οὐ γὰρ ἦν οὐδὲ θεμιτὸν ἦν παραλελειφθαι οὐδέν· τέλειον γὰρ ἐκεῖ τὸ πᾶν ἢ οὐκ ἂν ἦν πᾶν – καὶ ζωῆς ἐπιθεούσης, μᾶλλον δὲ συνούσης πανταχοῦ, πάντα ἐξ ἀνάγκης ζῶια ἐγένετο, καὶ ἦν καὶ σώματα ὕλης καὶ ποιότητος ὄντων. Γενομένων δὲ πάντων ἀεὶ καὶ μενόντων καὶ ἐν τῷ εἶναι αἰῶνι περιληφθέντων, χωρὶς μὲν ἕκαστον ὃ ἔστιν ὄντων, ὁμοῦ δ' αὖ ἐν ἐνὶ ὄντων, ἢ πάντων ἐν ἐνὶ ὄντων οἷον συμπλοκὴ καὶ σύνθεσις νοῦς ἐστι. Καὶ ἔχων μὲν τὰ ὄντα ἐν αὐτῷ ζῳίῳ ἐστι παντελὲς καὶ ὃ ἐστι ζῳιον, τῷ δ' ἐξ αὐτοῦ ὄντι παρέχων ἑαυτὸν ὁρᾶσθαι νοητὸν γενόμενος ἐκείνῳ δίδωσιν ὁρθῶς λέγεσθαι.

[22] Καὶ ἡνιγμένως Πλάτωνι τὸ ἥπερ οὖν νοῦς ἐνούσας ιδέας ἐν τῷ παντελεῖ ζῳίῳ οἶαί τε ἐνεῖσι καὶ ὅσαι καθοραῖ. Ἐπεὶ καὶ ψυχὴ μετὰ νοῦν, καθόσον ψυχὴ ἔχουσα ἐν αὐτῇ, ἐν τῷ πρὸ αὐτῆς βέλτιον καθοραῖ· καὶ ὁ νοῦς ἡμῶν ἔχων ἐν τῷ πρὸ αὐτοῦ βέλτιον καθοραῖ· ἐν μὲν γὰρ αὐτῷ καθοραῖ μόνον, ἐν δὲ τῷ πρὸ αὐτοῦ καὶ καθοραῖ ὅτι καθοραῖ. Ὁ δὲ νοῦς οὗτος, ὃν

φαμεν καθορᾶν, οὐκ ἀπαλλαγείς τοῦ πρὸ αὐτοῦ ἐξ αὐτοῦ ὦν, ἅτε ὦν ἐξ ἐνὸς πολλὰ καὶ τὴν τοῦ θατέρου φύσιν συνοῦσαν ἔχων, εἷς πολλὰ γίνεται. Εἷς δὲ νοῦς καὶ πολλὰ ὦν καὶ τοὺς πολλοὺς νοῦς ποιεῖ ἐξ ἀνάγκης τῆς τοιαύτης. Ὅλως δὲ οὐκ ἔστι τὸ ἐν ἀριθμῷ λαβεῖν καὶ ἄτομον· ὅ τι γὰρ ἂν λάβῃς, εἶδος· ἄνευ γὰρ ὕλης. Διὸ καὶ τοῦτο αἰνιττόμενος ὁ Πλάτων εἰς ἄπειρά φησι κατακερματίζεσθαι τὴν οὐσίαν. Ἔως μὲν γὰρ εἰς ἄλλο εἶδος, οἷον ἐκ γένους, οὐπω ἄπειρον· περατοῦται γὰρ τοῖς γεννηθεῖσιν εἶδεσι· τὸ δ' ἔσχατον εἶδος ὃ μὴ διαιρεῖται εἰς εἶδη, μᾶλλον ἄπειρον. Καὶ τοῦτό ἐστι τὸ τότε δὲ ἤδη εἰς τὸ ἄπειρον μεθέντα ἔαν χαίρειν. Ἄλλ' ὅσον μὲν ἐπ' αὐτοῖς, ἄπειρα· τῷ δὲ ἐνὶ περιληφθέντα εἰς ἀριθμὸν ἔρχεται ἤδη. Νοῦς μὲν οὖν ἔχει τὸ μεθ' ἑαυτὸν ψυχὴν, ὥστε ἐν ἀριθμῷ εἶναι, καὶ ψυχὴν μέχρι τοῦ ἐσχάτου αὐτῆς, τὸ δὲ ἔσχατον αὐτῆς ἤδη ἄπειρον παντάπασι. Καὶ ἔστι νοῦς μὲν ὁ τοιοῦτος μέρος, καίπερ τὰ πάντα ἔχων, καὶ ὁ πᾶς [μέρος] καὶ οἱ αὐτοῦ μέρη ἐνεργεῖαι ὄντος αὐτοῦ ὄντες [μέρος], ψυχὴ δὲ μέρος μέρους, ἀλλ' ὡς ἐνέργεια ἐξ αὐτοῦ. Ὅτε μὲν γὰρ ἐν αὐτῷ ἐνεργεῖ, τὰ ἐνεργούμενα οἱ ἄλλοι νοῖ, ὅτε δὲ ἐξ αὐτοῦ, ψυχὴ. Ψυχῆς δὲ ἐνεργούσης ὡς γένους ἢ εἶδους αἱ ἄλλαι ψυχαὶ ὡς εἶδη. Καὶ τούτων αἱ ἐνέργειαι διτταί· ἡ μὲν πρὸς τὸ ἄνω νοῦς, ἡ δὲ πρὸς τὸ κάτω αἱ ἄλλαι δυνάμεις κατὰ λόγον, ἡ δὲ ἐσχάτη ὕλης ἤδη ἐφαπτομένη καὶ μορφοῦσα. Καὶ τὸ κάτω αὐτῆς τὸ ἄλλο πᾶν οὐ κωλύει εἶναι ἄνω. Ἡ καὶ τὸ κάτω λεγόμενον αὐτῆς ἰνδαλμά ἐστιν αὐτῆς, οὐκ ἀποτετμημένον δέ, ἀλλ' ὡς τὰ ἐν τοῖς κατόπτροις, ἕως ἂν τὸ ἀρχέτυπον παρῇ ἔξω. Δεῖ δὲ λαβεῖν, πῶς τὸ ἔξω. Καὶ μέχρι τοῦ πρὸ τοῦ εἰδώλου ὁ νοητὸς κόσμος ἅπας τέλος ἐκ πάντων νοητῶν, ὥσπερ ὅδε μίμημα ὦν ἐκείνου, καθόσον οἷόν τε ἀποσώζειν εἰκόνα ζώιου ζῶιον αὐτό, ὡς τὸ γεγραμμένον ἢ τὸ ἐν ὕδατι φάντασμα τοῦ πρὸ ὕδατος καὶ γραφῆς δοκοῦντος εἶναι. Τὸ δὲ μίμημα τὸ ἐν γραφῇ καὶ ὕδατι οὐ τοῦ συναμφοτέρου, ἀλλὰ τοῦ ἐτέρου τοῦ μορφωθέντος ὑπὸ θατέρου. Νοητοῦ τοίνυν εἰκὼν ἔχουσα ἰνδάλματα οὐ τοῦ πεποιηκότος, ἀλλὰ τῶν περιεχομένων ἐν τῷ πεποιηκότι, ὦν καὶ ἄνθρωπος καὶ ἄλλο πᾶν ζῶιον· ζῶιον δὲ καὶ τοῦτο καὶ τὸ πεποιηκός, ἄλλως ἐκάτερον καὶ ἄμφω ἐν νοητῷ.

γ: Περὶ τῶν γενῶν τοῦ ὄντος τρίτον.

[1] Περὶ μὲν τῆς οὐσίας ὅπῃ δοκεῖ, καὶ ὡς συμφώνως ἂν ἔχοι πρὸς τὴν τοῦ Πλάτωνος δόξαν, εἴρηται. Δεῖ δὲ καὶ περὶ τῆς ἐτέρας φύσεως ἐπισκέψασθαι, πότερα τὰ αὐτὰ γένη θετέον, ἅπερ κακεῖ ἐθέμεθα, ἢ πλείω ἐνταῦθα πρὸς ἐκείνοις ἄλλα τιθέντας ἢ ὅλως ἕτερα, ἢ τὰ μὲν ὡς ἐκεῖ, τὰ δ' ἄλλως. Δεῖ μέντοι τὸ ταῦτ' ἀναλογίαι καὶ ὁμωνυμίας λαμβάνειν· τοῦτο δὲ φανήσεται γνωσθέντων. Ἀρχὴ δὲ ἡμῖν ἦδε· ἐπειδὴ περὶ τῶν αἰσθητῶν ὁ λόγος ἡμῖν, πᾶν δὲ τὸ αἰσθητὸν τῷδε τῷ κόσμῳ περιεῖληπται, περὶ τοῦ κόσμου ἀναγκαῖον ἂν εἶη ζητεῖν διαιροῦντας τὴν φύσιν αὐτοῦ καὶ ἐξ ὧν ἔστι διαιροῦντας κατὰ γένη θεῖναι, ὥσπερ ἂν εἰ τὴν φωνὴν διηροῦμεθα ἄπειρον οὔσαν εἰς ὀρισμένα ἀνάγοντες τὸ ἐν πολλοῖς ταῦτόν εἰς ἓν, εἴτα πάλιν ἄλλο καὶ ἕτερον αὖ, ἕως εἰς ἀριθμὸν τινα θέντες ἕκαστον αὐτῶν, τὸ μὲν ἐπὶ τοῖς ἀτόμοις εἶδος λέγοντες, τὸ δ' ἐπὶ τοῖς εἶδεσι γένος. Τὸ μὲν οὖν ἐπὶ τῆς φωνῆς ἕκαστον εἶδος καὶ ὁμοῦ πάντα τὰ φανέντα εἰς ἓν ἦν ἀνάγειν, καὶ κατηγορεῖν πάντων στοιχεῖον ἢ φωνήν· ἐπὶ δὲ ὧν ζητοῦμεν οὐχ οἷόν τε, ὡς δέδεικται. Διὸ δεῖ πλείω γένη ζητεῖν, καὶ ἐν τῷδε τῷ παντὶ ἕτερα ἐκείνων, ἐπειδὴ καὶ ἕτερον τοῦτο ἐκείνου καὶ οὐ συνώνυμον, ὁμώνυμον δὲ καὶ εἰκόν. Ἀλλ' ἐπεὶ καὶ ἐνταῦθα ἐν τῷ μίγματι καὶ ἐν τῇ συνθέσει τὸ μὲν ἔστι σῶμα, τὸ δὲ ψυχὴ – ζῶιον γὰρ τὸ πᾶν – ἢ δὲ ψυχῆς φύσις ἐν ἐκείνῳ τῷ νοητῷ καὶ οὐδ' ἀρμόσει οὐδ' εἰς οὐσίαν τῆς ἐνταῦθα λεγομένης σύνταξιν, ἀφοριστέον, εἰ καὶ χαλεπῶς, ὅμως μὴν τῆς ἐνταῦθα πραγματείας, ὥσπερ ἂν εἰ τις βουλόμενος τοὺς πολίτας συντάξαι πόλεώς τινος, οἷον κατὰ τιμήσεις ἢ τέχνας, τοὺς ἐπιδημοῦντας ξένους παραλίποι χωρὶς. Περὶ δὲ τῶν παθημάτων, ὅσα μετὰ τοῦ σώματος ἢ διὰ τὸ σῶμα περὶ ψυχὴν συμβαίνει, περὶ τούτων ἐπισκεπτέον ὕστερον, ὅπως τακτέον, ὅταν περὶ τῶν ἐνταῦθα ζητῶμεν.

[2] Καὶ πρῶτον περὶ τῆς λεγομένης οὐσίας θεωρητέον συγχωροῦντας τὴν περὶ τὰ σώματα φύσιν ὁμωνύμως ἢ οὐδὲ ὅλως οὐσίαν διὰ τὸ ἐφαρμόττειν τὴν ἔννοιαν ρεόντων, ἀλλὰ γένεσιν οἰκείως λέγεσθαι. Εἴτα τῆς γενέσεως τὰ μὲν τοιά, τὰ δὲ τοιά· καὶ τὰ μὲν σώματα εἰς ἓν, τὰ τε ἀπλᾶ τὰ τε σύνθετα, τὰ δὲ συμβεβηκότα ἢ παρακολουθοῦντα, διαιροῦντας ἀπ' ἀλλήλων καὶ ταῦτα. Ἡ τὸ μὲν ὕλην, τὸ δὲ εἶδος ἐπ' αὐτῇ, καὶ χωρὶς ἐκάτερον ὡς γένος ἢ ὑφ' ἐν ἄμφω, ὡς οὐσίαν ἐκάτερον ὁμωνύμως ἢ γένεσιν. Ἀλλὰ τί τὸ κοινὸν ἐπὶ ὕλης καὶ εἶδους; Πῶς δὲ γένος ἢ ὕλη καὶ τίνων; Τίς γὰρ διαφορὰ ὕλης; Ἐν τίνι δὲ τὸ ἐξ ἀμφοῖν τακτέον; Εἰ δὲ τὸ ἐξ ἀμφοῖν εἴη αὐτὸ ἡ σωματικὴ οὐσία, ἐκείνων δὲ ἐκάτερον οὐ σῶμα, πῶς ἂν ἐν ἐνὶ τάττοιτο καὶ τῷ αὐτῷ μετὰ τοῦ συνθέτου; Πῶς δ' ἂν τὰ στοιχεῖα τινος μετ' αὐτοῦ; Εἰ δ' ἀπὸ τῶν σωματῶν ἀρχοίμεθα, ἀρχοίμεθ' ἂν ἀπὸ συλλαβῶν. Διὰ τί δὲ οὐκ ἀνάλογον, εἰ καὶ μὴ κατὰ ταῦτ' ἢ διαίρεσις, λέγοιμεν ἂν ἀντὶ μὲν τοῦ ἐκεῖ ὄντος ἐνταῦθα τὴν ὕλην, ἀντὶ δὲ τῆς ἐκεῖ κινήσεως ἐνταῦθα τὸ εἶδος, οἷον ζωὴν τινα καὶ τελείωσιν τῆς ὕλης, τῆς δὲ ὕλης τὴν οὐκ ἔκστασιν κατὰ τὴν στάσιν, καὶ τὸ ταῦτόν καὶ θάτερον οὔσης καὶ ἐνταῦθα ἐτερότητας πολλῆς καὶ ἀνομοιότητος μᾶλλον; Ἡ πρῶτον μὲν ἢ ὕλη οὐχ οὕτως ἔχει καὶ λαμβάνει τὸ εἶδος ὡς ζωὴν αὐτῆς οὐδὲ ἐνέργειαν αὐτῆς,

ἀλλ' ἐπεισιν ἀλλαχόθεν οὐκ ὄν τι ἐκείνης. Εἴτα ἐκεῖ τὸ εἶδος ἐνέργεια καὶ κίνησις, ἐνταῦθα δὲ ἡ κίνησις ἄλλο καὶ συμβεβηκός· τὸ δὲ εἶδος στάσις αὐτῆς μᾶλλον καὶ οἶον ἡσυχία· ὀρίζει γὰρ ἀόριστον οὔσαν. Τό τε ταῦτὸν ἐκεῖ καὶ τὸ ἕτερον ἐνὸς τοῦ αὐτοῦ καὶ ἐτέρου ὄντος, ἐνταῦθα δὲ ἕτερον μεταλήψει, καὶ πρὸς ἄλλο, καὶ τι ταῦτὸν καὶ ἕτερον, οὐδ' ὥς ἐκεῖ εἶη ἂν τι ἐν τοῖς ὑστέροις τι ταῦτὸν καὶ τι ἕτερον. Στάσις δὲ τῆς ὕλης πῶς ἐπὶ πάντα ἐλκομένης μεγέθη καὶ ἔξωθεν τὰς μορφὰς καὶ οὐκ αὐτάρκους ἐαυτῇ μετὰ τούτων τὰ ἄλλα γεννᾷν; Ταύτην μὲν οὖν τὴν διαίρεσιν ἀφετέον.

[3] Πῶς δέ, λέγωμεν· ἔστι δὴ πρῶτον οὕτως, τὸ μὲν ὕλην εἶναι, τὸ δὲ εἶδος, τὸ δὲ μικτὸν ἐξ ἀμφοῖν, τὰ δὲ περὶ ταῦτα· τῶν δὲ περὶ ταῦτα τὰ μὲν κατηγορούμενα μόνον, τὰ δὲ καὶ συμβεβηκότα· τῶν δὲ συμβεβηκόντων τὰ μὲν ἐν αὐτοῖς, τὰ δὲ αὐτὰ ἐν ἐκείνοις, τὰ δὲ ἐνεργήματα αὐτῶν, τὰ δὲ πάθη, τὰ δὲ παρακολουθήματα. Καὶ τὴν μὲν ὕλην κοινὸν μὲν καὶ ἐν πάσαις ταῖς οὐσίαις, οὐ μὴν γένος, ὅτι μὴδὲ διαφορὰς ἔχει, εἰ μὴ τις τὰς διαφορὰς κατὰ τὸ τὴν μὲν πυρίνην, τὴν δὲ τὴν ἀέρος μορφήν ἔχειν. Εἰ δέ τις ἀρκοῖτο τῷ κοινῷ τῷ ἐν πᾶσιν οἷς ἐστὶν ὕλην εἶναι, ἢ ὥς ὅλον πρὸς μέρη, ἄλλως γένος ἂν εἶη· καὶ στοιχεῖον δὲ ἐν τούτῳ δυναμένου καὶ τοῦ στοιχείου γένους εἶναι. Τὸ δὲ εἶδος προσκειμένου τοῦ περὶ ὕλην ἢ ἐν ὕλει τῶν μὲν ἄλλων εἰδῶν χωρίζει, οὐ μὴν περιλαμβάνει πᾶν εἶδος οὐσιώδες. Εἰ δὲ εἶδος λέγομεν τὸ ποιητικὸν οὐσίας καὶ λόγον τὸν οὐσιώδη κατὰ τὸ εἶδος, οὕτω τὴν οὐσίαν εἵπομεν πῶς δεῖ λαμβάνειν. Τὸ δὲ ἐξ ἀμφοῖν εἰ τοῦτο μόνον οὐσίαν, ἐκεῖνα οὐκ οὐσίας· εἰ δὲ κάκεῖνα καὶ τοῦτο, τί τὸ κοινὸν σκεπτέον. Τὰ δὲ κατηγορούμενα μόνον ἐν τῷ πρὸς τι ἂν εἶη, οἶον αἴτιον εἶναι, στοιχεῖον εἶναι. Τῶν δὲ ἐν αὐτοῖς συμβεβηκόντων τὸ μὲν ποσὸν εἶναι, τὸ δὲ ποιὸν εἶναι, ἃ ἐν αὐτοῖς· τὰ δ' αὐτὰ ἐν ἐκείνοις ὥς τόπος καὶ χρόνος, τὰ δὲ ἐνεργήματα αὐτῶν καὶ πάθη ὥς κινήσεις, τὰ δὲ παρακολουθήματα ὥς τόπος καὶ χρόνος, ὁ μὲν τῶν συνθέτων, ὁ δὲ τῆς κινήσεως ὁ χρόνος. Καὶ τὰ μὲν τρία [εἰ] εἰς ἓν, εὐροιμεν κοινόν τι, τὴν ἐνταῦθα ὁμώνυμον οὐσίαν· εἴτα τὰ ἄλλα ἐφεξῆς, πρὸς τι, ποσόν, ποιόν, ἐν τόπῳ, ἐν χρόνῳ, κίνησις, τόπος, χρόνος. Ἡ λειφθέντος τόπου καὶ χρόνου περιττὸν τὸ ἐν χρόνῳ καὶ τόπῳ, ὥστε εἶναι πέντε, ὥς ἐν τῶν πρώτων τριῶν· εἰ δὲ μὴ εἰς ἓν τὰ τρία, ἔσται ὕλη, εἶδος, συναμφότερον, πρὸς τι, ποσόν, ποιόν, κίνησις. Ἡ καὶ ταῦτα εἰς τὰ πρὸς τι· περιεκτικὸν γὰρ μᾶλλον.

[4] Τί οὖν ταῦτὸν ἐν τοῖς τρισί, καὶ τί ἔσται, ὃ ταῦτα ποιεῖ οὐσίαν τὴν ἐν τούτοις; Ἄρα ὑποβάθραν τινα τοῖς ἄλλοις; Ἀλλ' ἡ μὲν ὕλη ὑποβάθρα καὶ ἔδρα δοκεῖ τῷ εἶδει εἶναι, ὥστε τὸ εἶδος οὐκ ἔσται ἐν οὐσίᾳ. Τό τε σύνθετον ἄλλοις ὑποβάθρα καὶ ἔδρα, ὥστε καὶ τὸ εἶδος μετὰ τῆς ὕλης ὑποβεβλήσεται τοῖς συνθέτοις ἢ πᾶσί γε τοῖς μετὰ τὸ σύνθετον, οἶον ποσῶι, ποιῶι, κινήσει. Ἀλλ' ἄρα τὸ μὴ ἐτέρου ὃ λέγεται; Λευκὸν μὲν γὰρ καὶ μέλαν ἄλλου τοῦ λελευκωμένου, καὶ τὸ διπλάσιον δὲ ἐτέρου – λέγω δὲ οὐ τοῦ ἡμίσεος εἶναι, ἀλλὰ ξύλον διπλάσιον – καὶ πατὴρ ἄλλου ἢ πατήρ ἐστι, καὶ ἡ ἐπιστήμη δὲ ἄλλου τοῦ ἐν ᾧ, καὶ τόπος δὲ πέρας ἄλλου, καὶ χρόνος μέτρον ἄλλου. Πῦρ δὲ οὐκ ἄλλου, οὐδὲ ξύλον καθὼς ξύλον ἄλλου, οὐδ' ἄνθρωπος ἄλλου, οὐδὲ Σωκράτης, οὐδ' ὅλως ἡ σύνθετος οὐσία οὐδὲ τὸ κατὰ τὴν οὐσίαν εἶδος ἄλλου, ὅτι οὐκ ἄλλου πάθος ἦν. Οὐ γὰρ τῆς ὕλης εἶδος, τοῦ δὲ συναμφοτέρου μέρος·

τὸ δὲ τοῦ ἀνθρώπου εἶδος καὶ ὁ ἄνθρωπος ταυτόν· καὶ ἡ ὕλη μέρος ὅλου καὶ ἄλλου ὡς τοῦ ὅλου, οὐχ ὡς ἐτέρου ὄντος ἐκείνου, οὗ λέγεται· λευκὸν δὲ ὁ λέγεται εἶναι, ἐτέρου ἐστίν. Ὁ οὖν ἄλλου ὄν ἐκείνου λέγεται, οὐκ οὐσία· οὐσία τοίνυν, ὃ ὅπερ ἐστὶν αὐτοῦ ἐστίν, ἢ μέρος ὃν τοιοῦτου συμπληρωτικόν ἐστι συνθέτου· ὄντος μὲν αὐτοῦ ἕκαστον μὲν ἢ ἐκάτερον αὐτοῦ, πρὸς δὲ τὸ σύνθετον ἄλλον τρόπον ἐκείνου λεγόμενον· ἢ εἰ μὲν μέρος, πρὸς ἄλλο λεγόμενον, καθ' αὐτὸ δὲ φύσει ἐν τῷ εἶναι ὃ ἐστίν, οὐχ ἐτέρου λεγόμενον. Κοινὸν δὲ καὶ τὸ ὑποκείμενον ἐπὶ τε τῆς ὕλης καὶ τοῦ εἶδους καὶ τοῦ συναμφοτέρου· ἀλλὰ ἄλλως μὲν ἡ ὕλη τῷ εἶδει, ἄλλως δὲ τὸ εἶδος τοῖς πάθεσι καὶ τὸ συναμφοτέρον. Ἡ οὖτε ἡ ὕλη ὑποκείμενον τῷ εἶδει – τελείωσις γὰρ τὸ εἶδος αὐτῆς καθόσον ὕλη καὶ καθόσον δυνάμει – οὐδ' αὖ τὸ εἶδος ἐν ταύτῃ· μεθ' οὗ γάρ τι ἀπαρτίζει ἐν τι, οὐκ ἔσται θάτερον ἐν θατέρῳ, ἀλλ' ἄμφω ἡ ὕλη καὶ τὸ εἶδος ὁμοῦ ὑποκείμενα ἄλλωι – οἷον ἄνθρωπος καὶ τις ἄνθρωπος ὑπόκεινται τοῖς πάθεσι καὶ προυπάρχουσι τῶν ἐνεργειῶν καὶ τῶν παρακολουθούντων – καὶ ἀφ' ἧς δὲ τὰ ἄλλα καὶ δι' ἣν τὰ ἄλλα καὶ περὶ ὃ τὸ πάσχειν καὶ ἀφ' ἧς τὸ ποιεῖν.

[5] Ἀκουστέον δὲ ταῦτα περὶ τῆς ἐνθάδε οὐσίας λεγομένης· εἰ δέ πη ταῦτα καὶ ἐπ' ἐκείνης συμβαίνει, ἴσως μὲν κατ' ἀναλογίαν καὶ ὁμωνύμως. Καὶ γὰρ τὸ πρῶτον ὡς πρὸς τὰ μετ' αὐτὸ λέγεται. Οὐ γὰρ ἀπλῶς πρῶτον, ἀλλ' ἔστιν ὡς πρὸς ἐκεῖνα ἔσχατα, ἄλλα πρῶτα μετ' ἐκεῖνα. Καὶ τὸ ὑποκείμενον ἄλλως, καὶ τὸ πάσχειν εἰ ἐκεῖ ἀμφισβητεῖται, καὶ εἰ κάκεῖ, ἄλλο τὸ ἐκεῖ πάσχειν. Καὶ τὸ μὴ ἐν ὑποκειμένῳ εἶναι κατὰ πάσης οὐσίας, εἰ τὸ ἐν ὑποκειμένῳ εἶναι δεῖ μὴ ὡς μέρος ὑπάρχειν τοῦ ἐν ᾧ ἐστὶ, μηδ' οὕτως, ὥστε μηδὲ συντελεῖν μετ' ἐκείνου εἰς ἐν τι· μεθ' οὗ γὰρ συντελεῖ εἰς σύνθετον οὐσίαν, ἐν ἐκείνῳ ὡς ἐν ὑποκειμένῳ οὐκ ἂν εἴη· ὥστε μήτε τὸ εἶδος ἐν τῇ ὕλῃ εἶναι ὡς ἐν ὑποκειμένῳ μήτε τὸν ἄνθρωπον ἐν τῷ Σωκράτει μέρος ὄντα Σωκράτους. Ὁ οὖν μὴ ἐν ὑποκειμένῳ, οὐσία· εἰ δὲ λέγομεν μήτε ἐν ὑποκειμένῳ μήτε καθ' ὑποκειμένου, προσθετέον ὡς ἄλλου, ἵνα καὶ ὁ ἄνθρωπος λεγόμενος κατὰ τοῦ τινὸς ἀνθρώπου περιλαμβάνηται τῷ λόγῳ ἐν τῇ προσθήκῃ τῇ μὴ κατ' ἄλλου. Ὅταν γὰρ τὸν ἄνθρωπον κατηγορῶ τοῦ Σωκράτους, οὕτως λέγω, οὐχ ὡς τὸ ξύλον λευκόν, ἀλλ' ὡς τὸ λευκὸν λευκόν· τὸν γὰρ Σωκράτη λέγων ἄνθρωπον τὸν τινὰ ἄνθρωπον λέγω ἄνθρωπον, κατὰ τοῦ ἐν τῷ Σωκράτει ἀνθρώπου τὸν ἄνθρωπον· τοῦτο δὲ ταυτόν τῷ τὸν Σωκράτη Σωκράτη λέγειν, καὶ ἔτι τῷ κατὰ ζώιου λογικοῦ τοιοῦδε τὸ ζῶιον κατηγορεῖν. Εἰ δέ τις λέγοι μὴ ἴδιον εἶναι τῆς οὐσίας τὸ μὴ ἐν ὑποκειμένῳ εἶναι, τὴν γὰρ διαφορὰν μὴδ' αὐτὴν εἶναι τῶν ἐν ὑποκειμένῳ, μέρος οὐσίας λαμβάνων τὸ δίπουν τοῦτο οὐκ ἐν ὑποκειμένῳ φησὶν εἶναι· ἐπεὶ, εἰ μὴ τὸ δίπουν λαμβάνοι, ὃ ἐστὶ τοιάδε οὐσία, ἀλλὰ διποδιάν, μὴ οὐσίαν λέγων, ἀλλὰ ποιότητα, ἐν ὑποκειμένῳ ἔσται τὸ δίπουν. Ἀλλ' οὐδὲ ὁ χρόνος ἐν ὑποκειμένῳ, οὐδ' ὁ τόπος. Ἀλλ' εἰ μὲν τὸ μέτρον λαμβάνεται κινήσεως κατὰ τὸ μεμετρημένον, τὸ μέτρον ἐν τῇ κινήσει ὑπάρξει ὡς ἐν ὑποκειμένῳ, ἢ τε κίνησις ἐν τῷ κινουμένῳ· εἰ δὲ κατὰ τὸ μετροῦν λαμβάνεται, ἐν τῷ μετροῦντι ἔσται τὸ μέτρον. Ὁ δὲ τόπος, πέρας τοῦ περιέχοντος ὢν, ἐν ἐκείνῳ. Καὶ τὸ περὶ ταύτην τὴν οὐσίαν, περὶ ἧς ὁ λόγος; Γίνεται ἐναντίως ἢ κατὰ ἐν τούτων ἢ κατὰ πλείω ἢ κατὰ πάντα τὰ

εἰρημένα λαμβάνεσθαι τὴν οὐσίαν τὴν τοιαύτην ἐφαρμοττόντων καὶ τῇ ὕλῃ καὶ τῷ εἶδει καὶ τῷ συναμφοτέρῳ τῶν εἰρημένων.

[6] Εἰ δέ τις λέγοι, ὥς ταῦτα μὲν ἔστω τεθεωρημένα περὶ τὴν οὐσίαν, ὃ δ' ἔστιν οὐκ εἴρηται, αἰτεῖ ἔτι ἴσως αἰσθητὸν ἰδεῖν τοῦτο· τὸ δ' ἔστι τοῦτο καὶ τὸ εἶναι οὐκ ἂν ὀρώιτο. Τί οὖν; τὸ πῦρ οὐκ οὐσία καὶ τὸ ὕδωρ; Οὐσία οὖν ἐκάτερον, ὅτι ὀράται; οὐ. Ἀλλὰ τῷ ὕλῃ ἔχειν; οὐ. Ἀλλὰ τῷ εἶδος; οὐδὲ τοῦτο. Ἀλλ' οὐδὲ τῷ συναμφοτέρῳ. Ἀλλὰ τί νη; τῷ εἶναι. Ἀλλὰ καὶ τὸ ποσὸν ἔστι, καὶ τὸ ποιὸν ἔστιν. Ἡμεῖς δὴ φήσομεν ἄρα, ὅτι ὁμωνύμως. Ἀλλὰ τί τὸ [ἔστιν] ἐπὶ πυρὸς καὶ γῆς καὶ τῶν τοιούτων [τὸ ἔστι] καὶ τίς ἡ διαφορὰ τούτου τοῦ ἔστι καὶ τοῦ ἐπὶ τῶν ἄλλων; Ἡ ὅτι τὸ μὲν ἀπλῶς εἶναι λέγει καὶ ἀπλῶς ὄν, τὸ δὲ λευκὸν εἶναι. Τί οὖν; τὸ εἶναι τὸ προσκείμενον τῷ λευκῷ ταυτόν τῷ ἄνευ προσθήκης; Οὐχί, ἀλλὰ τὸ μὲν πρῶτως ὄν, τὸ δὲ κατὰ μετάληψιν καὶ δευτέρως. Τὸ τε γὰρ λευκὸν προστεθὲν πεποίηκε τὸ ὄν λευκόν, τὸ τε ὄν τῷ λευκόν προστεθὲν πεποίηκε [τὸ] λευκὸν ὄν, ὥστε ἐκατέρῳ, τῷ μὲν ὄντι συμβεβηκὸς τὸ λευκόν, τῷ δὲ λευκῷ συμβεβηκὸς τὸ ὄν. Καὶ οὐχ οὕτως λέγομεν, ὥς ἂν εἴποι τις τὸν Σωκράτη λευκὸν καὶ τὸ λευκὸν Σωκράτη· ἐν γὰρ ἀμφοτέροις ὁ Σωκράτης ὁ αὐτός, ἀλλ' ἴσως τὸ λευκὸν οὐ ταυτόν· ἐπὶ γὰρ τοῦ τὸ λευκὸν Σωκράτης ἐμπεριεῖληπται ὁ Σωκράτης τῷ λευκῷ, ἐν δὲ τῷ Σωκράτης λευκὸς καθαρῶς συμβεβηκὸς τὸ λευκόν. Καὶ ἐνταῦθα τὸ ὄν λευκὸν συμβεβηκὸς ἔχει τὸ λευκόν, ἐν δὲ τῷ τὸ λευκὸν ὄν τὸ λευκὸν συνειλημμένον τὸ ὄν. Καὶ ὅλως τὸ μὲν λευκὸν ἔχει τὸ εἶναι, ὅτι περὶ τὸ ὄν καὶ ἐν ὄντι· παρ' ἐκείνου οὖν τὸ εἶναι· τὸ δὲ ὄν παρ' αὐτοῦ τὸ ὄν, παρὰ δὲ τοῦ λευκοῦ τὸ λευκόν, οὐχ ὅτι αὐτὸ ἐν τῷ λευκῷ, ἀλλ' ὅτι τὸ λευκὸν ἐν αὐτῷ. Ἀλλ' ἐπεὶ καὶ τοῦτο τὸ ὄν τὸ ἐν τῷ αἰσθητῷ οὐ παρ' αὐτοῦ ὄν, λεκτέον, ὅτι παρὰ τοῦ ὄντως ὄντος ἔχει τὸ ὄν, παρὰ δὲ τοῦ ὄντως λευκοῦ ἔχει τὸ λευκὸν εἶναι, κάκεινου τὸ λευκὸν ἔχοντος κατὰ μετάληψιν τοῦ ἐκεῖ ὄντος ἔχοντος τὸ εἶναι.

[7] Εἰ δέ τις λέγοι παρὰ τῆς ὕλης ἔχειν τὰ τῆδε ὅσα ἐπ' αὐτῆς τὸ εἶναι, πόθεν ἔξει ἡ ὕλη τὸ εἶναι καὶ τὸ ὄν ἀπαιτήσομεν. Ὅτι δὲ μὴ πρῶτον ἡ ὕλη, εἴρηται ἐν ἄλλοις. Εἰ δέ, ὅτι τὰ ἄλλα οὐκ ἂν συσταίῃ μὴ ἐπὶ τῆς ὕλης, τὰ αἰσθητὰ φήσομεν. Πρὸ τούτων δὲ οὐσαν ὕστερον πολλῶν εἶναι καὶ τῶν ἐκεῖ πάντων οὐδὲν κωλύει ἀμυδρὸν τὸ εἶναι ἔχουσαν καὶ ἡττον ἢ τὰ ἐφ' αὐτῆς, ὅσῳ τὰ μὲν λόγοι καὶ μᾶλλον ἐκ τοῦ ὄντος, ἡ δ' ἄλογος παντελῶς, σκιὰ λόγου καὶ ἐκπτώσις λόγου· εἰ δέ τις λέγοι, ὅτι τὸ εἶναι αὕτη δίδωσι τοῖς ἐπ' αὐτῆς, ὥσπερ ὁ Σωκράτης τῷ ἐπ' αὐτοῦ λευκῷ, λεκτέον, ὅτι τὸ μὲν μᾶλλον ὄν δοίῃ ἂν τῷ ἡττον ὄντι τὸ [ἡττον] εἶναι, τὸ δὲ ἡττον ὄν οὐκ ἂν δοίῃ τῷ μᾶλλον ὄντι. Ἀλλ' εἰ μᾶλλον ὄν τὸ εἶδος τῆς ὕλης, οὐκέτι κοινόν τι τὸ ὄν κατ' ἀμφοῖν, οὐδ' ἡ οὐσία γένος ἔχον τὴν ὕλην, τὸ εἶδος, τὸ συναμφοτέρῳ, ἀλλὰ κοινὰ μὲν πολλὰ αὐτοῖς ἔσται, ἅπερ λέγομεν, διάφορον δ' ὅμως τὸ εἶναι. Περὶ γὰρ ἐλαττόνως ὄν μᾶλλον ὄν προσελθὸν τάξει μὲν πρῶτον ἂν εἴη, οὐσίαι δὲ ὕστερον· ὥστε, εἰ μὴ ἐπίσης τὸ εἶναι τῇ ὕλῃ καὶ τῷ εἶδει καὶ τῷ συναμφοτέρῳ, κοινὸν μὲν οὐκ ἂν ἔτι εἴη ἡ οὐσία ὥς γένος. Ἀλλῶς μέντοι ἔξει πρὸς τὰ μετὰ ταῦτα, ὥς κοινόν τι πρὸς ἐκεῖνα ἔχουσα τῷ αὐτῶν εἶναι, ὥς ζωῆς ἡ μὲν τις ἀμυδρά, ἡ δὲ ἐναργεστέρα, καὶ εἰκόνων ἡ μὲν τις ὑποτύπως,

ἡ δὲ ἐξεργασία μᾶλλον. Εἰ δὲ τῷ ἀμυδρῷ τοῦ εἶναι μετροῖ τις τὸ εἶναι, τὸ δὲ ἐν τοῖς ἄλλοις πλέον ἐώη, τούτῳ πάλιν αὖ κοινὸν ἔσται τὸ εἶναι. Ἀλλὰ μήποτε οὐχ οὕτω δεῖ ποιεῖν. Ἄλλο γὰρ ἕκαστον ὅλον, ἀλλ' οὐ κοινόν τι τὸ ἀμυδρόν, ὥσπερ ἐπὶ τῆς ζωῆς οὐκ ἂν εἴη κοινόν τι ἐπὶ θεραπευτικῆς καὶ αἰσθητικῆς καὶ νοεράς. Καὶ ἐνταῦθα τοῖνυν τὸ εἶναι ἄλλο τὸ ἐπὶ τῆς ὕλης καὶ εἶδους, καὶ συνάμφω ἀφ' ἐνὸς ἄλλως καὶ ἄλλως ρυέντος. Οὐ γὰρ μόνον δεῖ, εἰ τὸ δεύτερον ἀπὸ τοῦ πρώτου, τὸ δὲ τρίτον ἀπὸ τοῦ δευτέρου, τὸ μὲν μᾶλλον, τὸ δὲ ἐφεξῆς χειρόν καὶ ἑλαττον, ἀλλὰ καὶ ἀπὸ τοῦ αὐτοῦ ἄμφω, ἥ δὲ τὸ μὲν μᾶλλον μετασχὼν πυρός, οἷον κέραμος, τὸ δὲ ἥττον, ὥστε μὴ κέραμος γενέσθαι. Τάχα δὲ οὐδ' ἀπὸ τοῦ αὐτοῦ ἡ ὕλη καὶ τὸ εἶδος· διαφορὰ γὰρ καὶ ἐν ἐκείνοις.

[8] Ἀλλ' ἄρα τὸ μὲν διαιρεῖν εἰς στοιχεῖα ἔαν δεῖ, καὶ μάλιστα περὶ τῆς αἰσθητῆς οὐσίας λέγοντα, ἦν δεῖ αἰσθήσει μᾶλλον ἢ λόγῳ λαμβάνειν, καὶ τὸ ἐξ ὧν σύγκειται μὴ προσποιεῖσθαι – οὐ γὰρ οὐσίαι ἐκεῖνα, ἢ οὐκ ἂν αἰσθηταὶ γε οὐσίαι – ἐνὶ δὲ γένει περιλαμβάνοντα τὸ κοινὸν ἐπὶ λίθου καὶ γῆς καὶ ὕδατος καὶ τῶν ἐκ τούτων φυτῶν, ἥ αἰσθητά, καὶ ζώων ὡσαύτως; Οὐ γὰρ παραλείψεται ἡ ὕλη οὐδὲ τὸ εἶδος· ἡ γὰρ αἰσθητὴ οὐσία ἔχει ταῦτα· ὕλη γὰρ καὶ εἶδος πῦρ καὶ γῆ καὶ τὰ μεταξύ, τὰ δὲ σύνθετα ἤδη πολλαὶ οὐσίαι εἰς ἓν. Καὶ τὸ κοινὸν πᾶσι τούτοις, ἥ τῶν ἄλλων κεχώριται· ὑποκείμενα γὰρ ταῦτα τοῖς ἄλλοις καὶ οὐκ ἐν ὑποκειμένῳ οὐδὲ ἄλλου· καὶ ὅσα εἴρηται, ὑπάρχει ταύτη. Ἀλλ' εἰ ἡ αἰσθητὴ οὐσία οὐκ ἄνευ μεγέθους οὐδ' ἄνευ ποιότητος, πῶς ἔτι τὰ συμβεβηκότα χωριοῦμεν; Χωρίζοντες γὰρ ταῦτα, τὸ μέγεθος, τὸ σχῆμα, τὸ χρῶμα, ξηρότητα, ὑγρότητα, τί τὴν οὐσίαν αὐτὴν θησόμεθα; ποιαὶ γὰρ οὐσίαι αὗται. Ἀλλὰ τί ἐστὶ, περὶ ὃ συμβαίνει τὰ ποιοῦντα ἐκ τοῦ μόνον οὐσίαν εἶναι ποιὰν οὐσίαν εἶναι; καὶ ἔσται τὸ πῦρ οὐχ ὅλον οὐσία, ἀλλὰ τι αὐτοῦ, οἷον μέρος; τοῦτο δὲ τί ἂν εἴη; Ἡ ὕλη. Ἀλλὰ ἄρα γε ἡ αἰσθητὴ οὐσία συμφόρησίς τις ποιότητων καὶ ὕλης, καὶ ὁμοῦ μὲν πάντα ταῦτα συμπαγέντα ἐπὶ ὕλης μιᾶς οὐσία, χωρὶς δὲ ἕκαστον λαμβανόμενον τὸ μὲν ποιόν, τὸ δὲ ποσὸν ἔσται, ἢ ποιά πολλά; Καὶ ὁ μὲν ἂν ἐλλείπον μήπω ἀπρητισμένην ἔαί γίνεσθαι τὴν ὑπόστασιν, μέρος τῆσδε τῆς οὐσίας, ὁ δ' ἂν γενομένη τῇ οὐσίᾳ ἐπισυμβῇ, τὴν οἰκείαν ἔχει τάξιν οὐ κρυπτόμενον ἐν τῷ μίγματι τῷ ποιοῦντι τὴν λεγομένην οὐσίαν; Καὶ οὐ τοῦτό φημι, ὥς ἐκεῖ μετὰ τῶν ἄλλων ὃν ἐστὶν οὐσία, συμπληροῦν ἓνα ὅγκον τοσόνδε καὶ τοιόνδε, ἀλλαχοῦ δὲ μὴ συμπληροῦν ποιόν, ἀλλὰ μηδὲ ἐκεῖ ἕκαστον οὐσίαν, τὸ δ' ὅλον τὸ ἐν πάντων οὐσίαν. Καὶ οὐ δυσχεραντέον, εἰ τὴν οὐσίαν τὴν αἰσθητὴν ἐξ οὐκ οὐσιῶν ποιοῦμεν· οὐδὲ γὰρ τὸ ὅλον ἀληθὴς οὐσία, ἀλλὰ μιμούμενον τὴν ἀληθῆ, ἥτις ἄνευ τῶν ἄλλων τῶν περὶ αὐτὴν ἔχει τὸ ὄν καὶ τῶν ἄλλων ἐξ αὐτῆς γινομένων, ὅτι ἀληθῶς ἦν· ὥδι δὲ καὶ τὸ ὑποβεβλημένον ἄγονον καὶ οὐχ ἱκανὸν εἶναι ὄν, ὅτι μηδὲ ἐξ αὐτοῦ τὰ ἄλλα, σκιά δὲ καὶ ἐπὶ σκιάι αὐτῇ οὔσῃ ζωγραφία καὶ τὸ φαίνεσθαι.

[9] Καὶ περὶ μὲν τῆς λεγομένης οὐσίας αἰσθητῆς καὶ γένους ἐνὸς ταύτη. Εἶδη δ' αὐτοῦ τίνα ἂν τις θεῖτο καὶ πῶς διέλοι; Σῶμα μὲν οὖν τὸ σύμπαν θετέον εἶναι, τούτων δὲ τὰ μὲν ὑλικώτερα, τὰ δὲ ὀργανικά· ὑλικώτερα μὲν πῦρ, γῆ, ὕδωρ, ἀήρ· ὀργανικά δὲ τὰ τῶν φυτῶν καὶ τὰ τῶν ζώων σώματα

κατὰ τὰς μορφὰς τὰς παραλλαγὰς σχόντα. Εἶτα εἶδη γῆς λαμβάνειν καὶ τῶν ἄλλων στοιχείων, καὶ ἐπὶ τῶν σωμάτων τῶν ὀργανικῶν τὰ τε φυτὰ κατὰ τὰς μορφὰς διαιροῦντα καὶ τὰ τῶν ζώων σώματα· ἢ τῷ τὰ μὲν ἐπίγεια καὶ ἔγγεια, καὶ καθ' ἕκαστον στοιχεῖον τὰ ἐν αὐτῷ· ἢ τῶν σωμάτων τὰ μὲν κοῦφα, τὰ δὲ βαρέα, τὰ δὲ μεταξὺ, καὶ τὰ μὲν ἐστάναι ἐν μέσῳ, τὰ δὲ περιέχειν ἄνωθεν, τὰ δὲ μεταξὺ· καὶ ἐν τούτων ἐκάστῳ σώματα ἤδη σχήμασι διειλημμένα, ὥς εἶναι σώματα τὰ μὲν ζώων οὐρανίων, τὰ δὲ κατὰ ἄλλα στοιχεῖα· ἢ κατ' εἶδη διασπασάμενον τὰ τέσσαρα τὸ μετὰ τοῦτο ἄλλον τρόπον ἤδη συμπλέκειν καὶ μιγνύντα τὰς διαφορὰς αὐτῶν κατὰ τοὺς τόπους καὶ τὰς μορφὰς καὶ τὰς μίξεις, οἷον πύρινα ἢ γήινα τῷ πλείονι καὶ ἐπικρατοῦντι λεγόμενα. Τὸ δὲ πρῶτος καὶ δευτέρας λέγειν – τόδε τὸ πῦρ καὶ πῦρ – ἄλλως μὲν ἔχειν διαφορὰν, ὅτι τὸ μὲν κατέκαστον, τὸ δὲ καθόλου, οὐ μέντοι οὐσίας διαφορὰν· καὶ γὰρ καὶ ἐν ποιῶι τι λευκὸν καὶ λευκὸν καὶ τὶς γραμματικὴ καὶ γραμματικὴ. Ἐπειτα τί ἔλαττον ἔχει ἢ γραμματικὴ πρὸς τινὰ γραμματικὴν καὶ ὅλως ἐπιστήμη πρὸς τινὰ ἐπιστήμην; Οὐ γὰρ ἢ γραμματικὴ ὕστερον τῆς τινος γραμματικῆς, ἀλλὰ μᾶλλον οὐσης γραμματικῆς καὶ ἢ ἐν σοί· ἐπεὶ καὶ ἢ ἐν σοί τίς ἐστὶ τῷ ἐν σοί, αὐτὴ δὲ ταῦτόν τῇ καθόλου. Καὶ ὁ Σωκράτης οὐκ αὐτὸς ἔδωκε τῷ μὴ ἀνθρώπῳ τὸ εἶναι ἀνθρώπῳ, ἀλλ' ὁ ἀνθρωπος τῷ Σωκράτει· μεταλήψει γὰρ ἀνθρώπου ὁ τίς ἀνθρωπος. Ἐπειτα ὁ Σωκράτης τί ἂν εἴη ἢ ἀνθρωπος τοιόσδε, τὸ δὲ τοιόσδε τί ἂν ἐργάζοιτο πρὸς τὸ μᾶλλον οὐσίαν εἶναι; Εἰ δ' ὅτι τὸ μὲν εἶδος μόνον ὁ ἀνθρωπος, τὸ δὲ εἶδος ἐν ὕλῃ, ἦττον ἀνθρωπος κατὰ τοῦτο ἂν εἴη· ἐν ὕλῃ γὰρ ὁ λόγος χεῖρων. Εἰ δὲ καὶ ὁ ἀνθρωπος οὐ καθ' αὐτὸ εἶδος, ἀλλ' ἐν ὕλῃ, τί ἔλαττον ἔξει τοῦ ἐν ὕλῃ, καὶ αὐτὸς λόγος τοῦ ἐν τινὶ ὕλῃ; Ἐτι πρότερον τῇ φύσει τὸ γενικώτερον, ὥστε καὶ τὸ εἶδος τοῦ ἀτόμου· τὸ δὲ πρότερον τῇ φύσει καὶ ἀπλῶς πρότερον· πῶς ἂν οὖν ἦττον εἴη; Ἀλλὰ τὸ κατέκαστον πρὸς ἡμᾶς γνωριμώτερον ὢν πρότερον· τοῦτο δ' οὐκ ἐν τοῖς πράγμασι τὴν διαφορὰν ἔχει. Ἐπειτα οὕτως οὐχ εἷς λόγος τῆς οὐσίας· οὐ γὰρ ὁ αὐτὸς τοῦ πρῶτος καὶ δευτέρως, οὐδ' ὕφ' ἐν γένος.

[10] Ἔστι δὲ καὶ οὕτως διαιρεῖν, θερμῷ καὶ ξηρῷ, καὶ ξηρῷ καὶ ψυχρῷ, καὶ ὑγρῷ καὶ ψυχρῷ, ἢ ὅπως βούλεται τὸν συνδυασμὸν εἶναι, εἶτα ἐκ τούτων σύνθεσιν καὶ μίξιν· καὶ ἢ μένειν ἐνταῦθα στάντα ἐπὶ τοῦ συνθέτου, ἢ κατὰ τὸ ἔγγειον καὶ ἐπίγειον, ἢ κατὰ τὰς μορφὰς καὶ κατὰ τὰς τῶν ζώων διαφορὰς, οὐ τὰ ζῶια διαιροῦντα, ἀλλὰ κατὰ τὰ σώματα αὐτῶν ὥσπερ ὄργανα διαιροῦντα. Οὐκ ἄτοπος δὲ ἢ κατὰ τὰς μορφὰς διαφορὰ, εἴπερ οὐδ' ἢ κατὰ τὰς ποιότητας αὐτῶν διαίρεσις, θερμότης, ψυχρότης καὶ τὰ τοιαῦτα. Εἰ δέ τις λέγοι ἀλλὰ κατὰ ταύτας ποιεῖ τὰ σώματα, καὶ κατὰ τὰς μίξεις φήσομεν ποιεῖν καὶ κατὰ τὰ χρώματα καὶ τὰ σχήματα. Ἐπεὶ γὰρ περὶ αἰσθητῆς οὐσίας ὁ λόγος, οὐκ ἄτοπος ἂν εἴη, διαφοραῖς εἰ λαμβάνοιτο ταῖς πρὸς τὴν αἴσθησιν· οὐδὲ γὰρ ὢν ἀπλῶς αὕτη, ἀλλ' αἰσθητὸν ὢν τὸ ὅλον τοῦτο· ἐπεὶ καὶ τὴν δοκοῦσαν ὑπόστασιν αὐτῆς σύνοδον τῶν πρὸς αἴσθησιν ἔφαμεν εἶναι καὶ ἢ πίστις τοῦ εἶναι παρὰ τῆς αἰσθήσεως αὐτοῖς. Εἰ δὲ ἄπειρος ἢ σύνθεσις, κατ' εἶδη τῶν ζώων διαιρεῖν, οἷον ἀνθρώπου εἶδος τὸ ἐπὶ σώματι· ποιότης γὰρ αὕτη σώματος, τὸ τοιοῦτον εἶδος, ποιότησι δ' οὐκ ἄτοπον διαιρεῖν. Εἰ δ' ὅτι τὰ μὲν ἀπλᾶ, τὰ δὲ

σύνθετα εἶπομεν, ἀντιδιαιροῦντες τὸ σύνθετον τῷ ἀπλῶι, ὑλικώτερα εἶπομεν καὶ ὀργανικὰ οὐ προσποιοῦμενοι τὸ σύνθετον. Ἔστι δ' οὐκ ἀντιδιαίρεσις τὸ σύνθετον πρὸς τὸ ἀπλοῦν εἶναι, ἀλλὰ κατὰ πρώτην διαίρεσιν τὰ ἀπλᾶ τῶν σωμάτων θέντα μίζαντα αὐτὰ ἀπ' ἄλλης ἀρχῆς ὑποβεβηκυίας διαφορὰν συνθέτων ἢ τόποις ἢ μορφαῖς ποιεῖσθαι, οἷον τὰ μὲν οὐράνια, τὰ δὲ γήινα. Καὶ περὶ μὲν τῆς ἐν τοῖς αἰσθητοῖς οὐσίας ἢ γενέσεως ταῦτα.

[11] Περὶ δὲ ποσοῦ καὶ ποσότητος, ὥς ἐν ἀριθμῷ δεῖ τίθεσθαι καὶ μεγέθει, καθόσον τοσοῦτον ἕκαστον, ὃ ἐστὶν ἐν ἀριθμῷ τῶν ἐνύλων καὶ διαστήματι τοῦ ὑποκειμένου – οὐ γὰρ περὶ χωριστοῦ ποσοῦ ὁ λόγος, ἀλλ' ὃ ποιεῖ τρίτην εἶναι τὸ ξύλον, καὶ ἡ πεμπὰς ἢ ἐπὶ τοῖς ἵπποις – εἴρηται πολλάκις, ὅτι ταῦτα ποσὰ μόνον λεκτέον, τόπον δὲ καὶ χρόνον μὴ κατὰ τὸ ποσὸν νενοῆσθαι, ἀλλὰ τὸν μὲν χρόνον τῷ μέτρον κινήσεως εἶναι καὶ τῷ πρὸς τι δοτέον αὐτόν, τὸν δὲ τόπον σώματος περιεκτικόν, ὥς καὶ τοῦτον ἐν σχέσει καὶ τῷ πρὸς τι κεῖσθαι· ἐπεὶ καὶ ἡ κίνησις συνεχῆς καὶ οὐκ ἐν ποσῶι ἐτέθη. Μέγα δὲ καὶ μικρὸν διὰ τί οὐκ ἐν ποσῶι; Ποσότητι γάρ τινι μέγα τὸ μέγα, καὶ τὸ μέγεθος δὲ οὐ τῶν πρὸς τι, ἀλλὰ τὸ μείζον καὶ τὸ ἔλαττον τῶν πρὸς τι· πρὸς γὰρ ἕτερον, ὥσπερ καὶ τὸ διπλάσιον. Διὰ τί οὖν ὅρος μικρόν, κέγχρος δὲ μεγάλη; Ἡ πρῶτον μὲν ἀντὶ τοῦ μικρότερον λέγεται. Εἰ γὰρ πρὸς τὰ ὁμογενῆ ὁμολογεῖται καὶ παρ' αὐτῶν εἰρῆσθαι, ὁμολογεῖται, ὅτι ἀντὶ τοῦ μικρότερον λέγεται. Καὶ μεγάλη κέγχρος οὐχ ἀπλῶς λεγομένη μεγάλη, ἀλλὰ κέγχρος μεγάλη· τοῦτο δὲ ταῦτόν τῶν ὁμογενῶν. τῶν δὲ ὁμογενῶν κατὰ φύσιν ἂν λέγοιτο μείζον. Ἐπειτα διὰ τί οὐ καὶ τὸ καλὸν λέγοιτο ἂν τῶν πρὸς τι; Ἀλλὰ φάμεν καλὸν μὲν καθ' ἑαυτὸ καὶ ποιόν, κάλλιον δὲ τῶν πρὸς τι· καίτοι καὶ καλὸν λεγόμενον φανείη ἂν πρὸς ἄλλο αἰσχρόν, οἷον ἀνθρώπου κάλλος πρὸς θεόν· πιθήκων, φησὶν, ὁ κάλλιστος αἰσχρὸς συμβάλλειν ἐτέρῳι γένει· ἀλλ' ἐφ' ἑαυτοῦ μὲν καλόν, πρὸς ἄλλο δὲ ἢ κάλλιον ἢ τοῦναντίον. Καὶ ἐνταῦθα τοῖνυν ἐφ' ἑαυτοῦ μὲν μέγα μετα[λήψει] μεγέθους, πρὸς ἄλλο δὲ οὐ τοιοῦτον. Ἡ ἀναιρετέον τὸ καλόν, ὅτι ἄλλο κάλλιον αὐτοῦ· οὕτω τοῖνυν οὐδ' ἀναιρετέον τὸ μέγα, ὅτι ἔστι τι μείζον αὐτοῦ· ἐπεὶ οὐδὲ τὸ μείζον ὅλως ἂν εἴη μὴ μεγάλου ὄντος, ὥσπερ οὐδὲ κάλλιον μὴ καλοῦ.

[12] Ἀπολειπτέον τοῖνυν καὶ ἐναντιότητα εἶναι περὶ τὸ ποσόν· αἱ γὰρ ἔννοιαι τὴν ἐναντιότητα συγχωροῦσιν, ὅταν μέγα λέγωμεν καὶ ὅταν μικρόν, ἐναντίας τὰς φαντασίας ποιοῦσαι, ὥσπερ ὅταν πολλὰ καὶ ὀλίγα· καὶ γὰρ τὰ παραπλήσια περὶ τοῦ ὀλίγα καὶ πολλὰ λεκτέον. Πολλοὶ γὰρ οἱ ἐν τῇ οἰκίᾳ ἀντὶ τοῦ πλείους· τοῦτο δὲ πρὸς ἄλλο· καὶ ὀλίγοι ἐν τῷ θεάτρῳ ἀντὶ τοῦ ἐλάττους. Καὶ δεῖ ὅλως τὰ πολλὰ πολὺ λέγειν πλῆθος ἐν ἀριθμῷ – πλῆθος δὲ πῶς τῶν πρὸς τι; – τοῦτο δὲ ταῦτόν τῷ ἐπέκτασις ἀριθμοῦ τὸ δὲ ἐναντίον συστολή. Τὸ δ' αὐτὸ καὶ ἐπὶ τοῦ συνεχοῦς τῆς ἐννοίας τὸ συνεχὲς προαγοῦσης εἰς τὸ πόρρω. Ποσὸν μὲν οὖν, ὅταν τὸ ἐν προέλθῃ καὶ τὸ σημεῖον. Ἀλλ' ἐὰν μὲν ταχὺ στήι ἐκάτερον, τὸ μὲν ὀλίγον, τὸ δὲ μικρόν· ἐὰν δ' ἡ πρόοδος προιοῦσα μὴ παύσῃται ταχύ, τὸ μὲν πολὺ, τὸ δὲ μέγα. Τίς οὖν ὅρος; Τίς δὲ καλοῦ; Θερμοῦ δέ; Καὶ ἐνι θερμότερον καὶ ἐνταῦθα. Ἀλλὰ λέγεται τὸ μὲν θερμότερον πρὸς τι, τὸ δὲ θερμὸν ἀπλῶς ποιόν. Ὅλως δὲ λόγον τινά, ὥσπερ καλοῦ, οὕτω καὶ μεγάλου εἶναι, ὅς μεταληφθεὶς μέγα ποιεῖ,

ὥσπερ καλὸν ὁ τοῦ καλοῦ. Ἐναντιότης τοίνυν κατὰ ταῦτα περὶ τὸ ποσόν· κατὰ γὰρ τὸν τόπον οὐκέτι, ὅτι μὴ τοῦ ποσοῦ· ἐπεὶ καί, εἰ τοῦ ποσοῦ ἦν ὁ τόπος, οὐκ ἦν ἐναντίον τὸ ἄνω τινὶ μὴ ὄντος τοῦ κάτω ἐν τῷ παντί. Ἐν δὲ τοῖς μέρεσι τὸ ἄνω καὶ κάτω λεγόμενον ἄλλο οὐδὲν ἂν σημαίνει ἢ ἀνωτέρω καὶ κατωτέρω καὶ ὅμοιον τῷ δεξιὸν καὶ ἀριστερόν· ταῦτα δὲ τῶν πρὸς τι. Συλλαβῇ δὲ καὶ λόγῳ συμβαίνει ποσοῖς εἶναι καὶ ὑποκεῖσθαι τῷ ποσῷ· φωνὴ γὰρ ποσὴ· αὕτη δὲ κίνησίς τις· εἰς κίνησιν οὖν ὅλως ἀνακτέον, ὥσπερ καὶ τὴν πρᾶξιν.

[13] Τὸ μὲν οὖν συνεχὲς ἀπὸ τοῦ διωρισμένου κευχρίσθαι καλῶς τῷ κοινῷ καὶ τῷ ἰδίῳ ὅρῳ εἴρηται· τὸ δ' ἐντεῦθεν ἤδη ἐπὶ μὲν ἀριθμοῦ περιττῷ, ἀρτίῳ. Καὶ πάλιν, εἰ τινες διαφοραὶ τούτων ἐκατέρου, ἢ παραλειπτέον τοῖς περὶ ἀριθμὸν ἔχουσιν ἤδη, ἢ δεῖ ταύτας μὲν διαφορὰς τῶν μοναδικῶν ἀριθμῶν τίθεσθαι, τῶν δ' ἐν τοῖς αἰσθητοῖς οὐκέτι. Εἰ δὲ τοὺς ἐν τοῖς αἰσθητοῖς ἀριθμοὺς χωρίζει ὁ λόγος, οὐδὲν κωλύει καὶ τούτων τὰς αὐτὰς νοεῖν διαφορὰς. Τὸ δὲ συνεχὲς πῶς, εἰ τὸ μὲν γραμμὴ, τὸ δ' ἐπίπεδον, τὸ δὲ στερεόν; Ἡ τὸ μὲν ἐφ' ἑν, τὸ δ' ἐπὶ δύο, τὸ δ' ἐπὶ τρία, οὐκ εἰς εἶδη διαιρουμένου δόξει, ἀλλὰ καταριθμησιν μόνον ποιουμένου. Ἐπεὶ γὰρ ἐν τοῖς ἀριθμοῖς οὕτω λαμβανομένοις κατὰ τὸ πρότερον καὶ τὸ ὕστερον κοινόν τι ἐπ' αὐτῶν οὐκ ἔστι γένος, οὐδ' ἐπὶ πρώτης καὶ δευτέρας καὶ τρίτης αὔξης κοινόν τι ἔσται. Ἀλλὰ ἴσως καθόσον ποσὸν τὸ ἴσον ἐπ' αὐτοῖς, καὶ οὐ τὰ μὲν μᾶλλον ποσά, τὰ δὲ ἥττον, κἂν τὰ μὲν ἐπὶ πλείω τὰς διαστάσεις ἔχη, τὰ δὲ ἐπ' ἔλαττον. Καὶ ἐπὶ τῶν ἀριθμῶν τοίνυν, καθόσον πάντες ἀριθμοί, τὸ κοινὸν ἂν εἴη· ἴσως γὰρ οὐχ ἡ μονὰς τὴν δυνάδα, οὐδ' ἡ δυὰς τὴν τριάδα, ἀλλὰ τὸ αὐτὸ πάντα. Εἰ δὲ μὴ γίνεται, ἀλλ' ἔστιν, ἡμεῖς δ' ἐπινοοῦμεν γινόμενα, ἔστω ὁ μὲν ἐλάττων πρότερος, ὁ δὲ ὕστερος ὁ μείζων· ἀλλὰ καθόσον ἀριθμοὶ πάντες, ὅφ' ἑν. Καὶ ἐπὶ μεγεθῶν τοίνυν τὸ ἐπ' ἀριθμῶν μετενεκτέον· χωριοῦμεν δὲ ἀπ' ἀλλήλων γραμμὴν, ἐπίπεδον, στερεόν, ὃ δὴ κέκληκε σῶμα, τῷ διάφορα τῷ εἶδει μεγέθει ὄντα εἶναι. Εἰ δὲ δεῖ ἕκαστον τούτων διαιρεῖν, γραμμὴν μὲν εἰς εὐθύ, περιφερές, ἐλικοειδές, ἐπίπεδον δὲ [εἰς] εὐθύγραμμον καὶ περιφερές σχῆμα, στερεὸν δὲ εἰς στερεὰ σχήματα, σφαῖραν, [εἰς] εὐθυγράμμους πλευράς, καὶ ταῦτα πάλιν, οἷα οἱ γεωμέτραι ποιοῦσι τρίγωνα, τετράπλευρα, καὶ πάλιν ταῦτα εἰς ἄλλα, ἐπισκεπτέον.

[14] Τί γὰρ ἂν φαῖμεν εὐθεῖαν; Οὐ μέγεθος εἶναι; Ἡ ποιὸν μέγεθος τὸ εὐθὺ φαίη τις ἄν. Τί οὖν κωλύει διαφορὰν εἶναι ἢ γραμμὴν; – οὐ γὰρ ἄλλου τινὸς τὸ εὐθὺ ἢ γραμμῆς – ἐπεὶ καὶ οὐσίας διαφορὰς κομίζομεν παρὰ τοῦ ποιοῦ. Εἰ οὖν γραμμὴ εὐθεῖα, ποσὸν μετὰ διαφορὰς, καὶ οὐ σύνθετον διὰ τοῦτο ἢ εὐθεῖα ἐξ εὐθύτητος καὶ γραμμῆς· εἰ δὲ σύνθετον, ὥς μετὰ οἰκείας διαφορὰς. Τὸ δ' ἐκ τριῶν γραμμῶν – τὸ τρίγωνον – διὰ τί οὐκ ἐν τῷ ποσῷ; Ἡ οὐχ ἀπλῶς τρεῖς γραμμαὶ τὸ τρίγωνον, ἀλλὰ οὕτως ἔχουσιν, καὶ τὸ τετράπλευρον τέσσαρες οὕτως· καὶ γὰρ ἡ γραμμὴ ἢ εὐθεῖα οὕτως καὶ ποσόν. Εἰ γὰρ τὴν εὐθεῖαν οὐ ποσὸν μόνον, τί κωλύει καὶ τὴν πεπερασμένην μὴ ποσὸν μόνον λέγειν; Ἀλλὰ τὸ πέρας τῆς γραμμῆς στιγμή καὶ οὐκ ἐν ἄλλῳ. Καὶ τὸ πεπερασμένον τοίνυν ἐπίπεδον ποσόν, ἐπεὶ περ γραμμαὶ περατοῦσιν, αἱ πολὺ μᾶλλον ἐν τῷ ποσῷ. Εἰ οὖν τὸ πεπερασμένον ἐπίπεδον ἐν τῷ ποσῷ, τοῦτο δὲ ἢ τετράγωνον ἢ

πολύπλευρον ἢ ἐξάπλευρον, καὶ τὰ σχήματα πάντα ἐν τῷ ποσῶι. Εἰ δ' ὅτι τὸ τρίγωνον λέγομεν ποιὸν καὶ τὸ τετράγωνον, ἐν ποιῶι θησόμεθα, οὐδὲν κωλύει ἐν πλείοσι κατηγορίαις θέσθαι τὸ αὐτό· καθὸ μὲν μέγεθος καὶ τοιόνδε μέγεθος, ἐν τῷ ποσῶι, καθὸ δὲ τοιάνδε μορφήν παρέχεται, ἐν ποιῶι. Ἦι καὶ αὐτὸ τοιάδε μορφή τὸ τρίγωνον, τί οὖν κωλύει καὶ τὴν σφαῖραν ποιὸν λέγειν; Εἰ οὖν τις ὁμόσε χωροῖ, τὴν γεωμετρίαν τοῖνυν οὐ περὶ μεγέθη, ἀλλὰ περὶ ποιότητα καταγίνεσθαι. Ἀλλ' οὐ δοκεῖ τοῦτο, ἀλλ' ἡ πραγματεία αὕτη περὶ μεγέθη. Αἱ δὲ διαφοραὶ τῶν μεγεθῶν οὐκ ἀναιροῦσι τὸ μεγέθη αὐτὰ εἶναι, ὥσπερ οὐδ' αἱ τῶν οὐσιῶν οὐκ οὐσίας τὰς οὐσίας εἶναι. Ἔτι πᾶν ἐπίπεδον πεπερασμένον, οὐ γὰρ οἷόν τε ἄπειρον εἶναι τι ἐπίπεδον. Ἔτι ὥσπερ, ὅταν περὶ οὐσίαν ποιότητα λαμβάνω, οὐσιώδη ποιότητα λέγω, οὕτω καὶ πολὺ μᾶλλον, ὅταν τὰ σχήματα λαμβάνω, ποσότητος διαφορὰς λαμβάνω. Ἐπειτα, εἰ μὴ ταύτας διαφορὰς μεγεθῶν ληψόμεθα, τίνων θησόμεθα; Εἰ δὲ μεγεθῶν εἰσι διαφοραί, τὰ γενόμενα ἐκ τῶν διαφορῶν μεγέθη διάφορα ἐν εἰδесιν αὐτῶν τακτέον.

[15] Ἀλλὰ πῶς ἴδιον τοῦ ποσοῦ τὸ ἴσον καὶ ἄνισον; Ὅμοια γὰρ τρίγωνα λέγεται – ἢ καὶ ὅμοια λέγεται μεγέθη – καὶ ἡ ὁμοιότης λεγομένη οὐκ ἀναιρεῖ τὸ ὅμοιον καὶ τὸ ἀνόμοιον εἶναι ἐν τῷ ποσῶι· ἴσως γὰρ ἐνταῦθα ἐν τοῖς μεγέθεσι τὸ ὅμοιον ἄλλως καὶ οὐχ ὡς ἐν τῷ ποιῶι. Ἐπειτα οὐκ, εἰ ἴδιον εἶπε τὸ ἴσον καὶ ἄνισον, ἀνεῖλε καὶ τὸ ὅμοιον κατηγορεῖν τινων· ἀλλ' εἰ εἶπε τὸ ὅμοιον καὶ ἀνόμοιον τοῦ ποιοῦ, ἄλλως λεκτέον, ὡς ἔφαμεν, τὸ ἐπὶ τοῦ ποσοῦ. Εἰ δὲ ταῦτόν τὸ ὅμοιον καὶ ἐπὶ τούτων, ἐπισκέψασθαι δεῖ ιδιότητας ἄλλας ἐκατέρου τοῦ γένους, τοῦ τε ποσοῦ καὶ τοῦ ποιοῦ. Ἡ λεκτέον, τὸ ὅμοιον καὶ ἐπὶ τοῦ ποσοῦ λέγεσθαι, καθόσον αἱ διαφοραὶ ἐν αὐτῶι, καθόλου δέ, ὅτι συντάττειν δεῖ τὰς συμπληρούσας διαφορὰς τῷ οὗ διαφοραί, καὶ μάλιστα, ὅταν μόνου ἐκείνου ἢ διαφορὰ ἢ διαφορά. Εἰ δ' ἐν ἄλλωι μὲν συμπληροῖ τὴν οὐσίαν, ἐν ἄλλωι δὲ μή, οὗ μὲν συμπληροῖ, συντακτέον, οὗ δὲ μὴ συμπληροῖ, μόνον ἐφ' ἑαυτοῦ ληπτέον· συμπληροῦν δὲ λέγω τὴν οὐσίαν οὐ τὴν ἀπλῶς, ἀλλὰ τὴν τοιάνδε, τοῦ τοιάνδε προσθήκην οὐκ οὐσιώδη δεχομένου. Κάκεῖνο δὲ ἐπισημαντέον, ὅτι ἴσα μὲν λέγομεν καὶ τρίγωνα καὶ τετράγωνα καὶ ἐπὶ πάντων σχημάτων, ἐπιπέδων τε καὶ στερεῶν· ὥστε ἴσον τε καὶ ἄνισον κείσθω ἐπὶ ποσοῦ ἴδιον. Ὅμοιον δὲ καὶ ἀνόμοιον, εἰ ἐπὶ ποιοῦ, ἐπισκεπτέον. Περὶ δὲ τοῦ ποιοῦ ἐλέγχθη, ὡς σὺν ἄλλοις μὲν ὕλῃ καὶ ποσῶι συμμιχθὲν συμπλήρῳσιν ἐργάζεται αἰσθητῆς οὐσίας, καὶ ὅτι κινδυνεύει ἡ λεγομένη αὕτη οὐσία εἶναι τοῦτο τὸ ἐκ πολλῶν, οὐ τί ἀλλὰ ποιὸν μᾶλλον· καὶ ὁ μὲν λόγος εἶναι οἷον πυρὸς τὸ τι σημαίνων μᾶλλον, ἣν δὲ μορφήν ἐργάζεται, ποιὸν μᾶλλον· καὶ ὁ λόγος ὁ τοῦ ἀνθρώπου τὸ τι εἶναι, τὸ δ' ἀποτελεσθὲν ἐν σώματος φύσει εἰδῶλον ὄν τοῦ λόγου ποιόν τι μᾶλλον εἶναι. Οἷον εἰ ἀνθρώπου ὄντος τοῦ Σωκράτους τοῦ ὀρωμένου ἢ εἰκὼν αὐτοῦ ἢ ἐν γραφῇ χρώματα καὶ φάρμακα ὄντα Σωκράτης λέγοιτο· οὕτως οὖν καὶ λόγου ὄντος, καθ' ὃν Σωκράτης, τὸν αἰσθητὸν Σωκράτη [λέγομεν Σωκράτη]· ἀλλὰ χρώματα καὶ σχήματα ἐκείνων τῶν ἐν τῷ λόγῳ μιμήματα εἶναι· καὶ τὸν λόγον δὲ τοῦτον πρὸς τὸν ἀληθέστατον ἤδη λόγον τὸν ἀνθρώπου τὸ αὐτὸ πεπονθότα εἶναι. Ταῦτα μὲν οὖν οὕτως.

[16] Ἐκαστον δὲ λαμβανόμενον χωρὶς τῶν ἄλλων τῶν περὶ τὴν λεγομένην οὐσίαν ποιότητα τὴν ἐν τούτοις εἶναι, οὐ τὸ τί οὐδὲ τὸ ποσὸν οὐδὲ κίνησιν σημαίνοντα, χαρακτηῖρα δὲ καὶ τὸ τοιόνδε [καὶ τὸ οἶον] καὶ τὸ ὅποῖον δηλοῦντα, [οἶον] καλὸν αἰσchrὸν τὸ ἐπὶ σῶματι· ὁμώνυμον γὰρ τὸ καλὸν τὸ τῆιδε κάκεϊ, ὥστε καὶ τὸ ποιόν· ἐπεὶ καὶ τὸ μέλαν καὶ τὸ λευκὸν ἄλλο. Ἀλλὰ τὸ ἐν τῷ σπέρματι καὶ τῷ τοιούτῳ λόγῳ πότερα τὸ αὐτὸ ἢ ὁμώνυμον τῷ φαινομένῳ; Καὶ τοῖς ἐκεῖ προσνεμητέον ἢ τοῖς τῆιδε; Καὶ τὸ αἰσchrὸν τὸ περὶ τὴν ψυχὴν; Τὸ μὲν γὰρ καλὸν ὅτι ἄλλο, ἤδη δῆλον. Ἀλλ' εἰ ἐν τούτῳ τῷ ποιῶι καὶ ἡ ἀρετὴ, εἰ ἐν τοῖς τῆιδε ποιῶις. Ἡ τὰς μὲν ἐν τοῖς τῆιδε ποιῶις, τὰς δὲ ἐν τοῖς ἐκεῖ. Ἐπεὶ καὶ τὰς τέχνας λόγους οὖσας ἀπορήσειεν ἂν τις εἰ ἐν τοῖς τῆιδε· καὶ γὰρ εἰ ἐν ὕλῃ λόγοι, ἀλλὰ ὕλῃ αὐτοῖς ἢ ψυχῇ. Ἀλλ' ὅταν καὶ μετὰ ὕλης, πῶς ἐνταῦθα; Οἶον κιθαρῳιδία· καὶ γὰρ περὶ χορδὰς καὶ μέρος πῶς τῆς τέχνης ἡ ᾠδὴ, φωνὴ αἰσθητή, εἰ μὴ ἄρα ἐνεργείας ταύτας τις, ἀλλ' οὐ μέρος, θεῖτο. Ἀλλ' οὖν ἐνεργεῖαι αἰσθηταί· ἐπεὶ καὶ τὸ καλὸν τὸ ἐν σῶματι ἀσώματον· ἀλλ' ἀπέδομεν αὐτὸ αἰσθητὸν ὃν τοῖς περὶ σῶμα καὶ σώματος. Γεωμετρίαν δὲ καὶ ἀριθμητικὴν διττὴν θεμένους τὰς μὲν ὥδι ἐν τῷιδε τῷ ποιῶι τακτέον, τὰς δὲ αὐτῆς τῆς ψυχῆς πραγματείας πρὸς τὸ νοητὸν ἐκεῖ τακτέον. Καὶ δὴ καὶ μουσικὴν φησιν ὁ Πλάτων καὶ ἀστρονομίαν ὡσαύτως. Τὰς τοίνυν τέχνας περὶ σῶματα ἐχούσας καὶ ὀργάνοις αἰσθητοῖς καὶ αἰσθήσει χρωμένας, εἰ καὶ ψυχῆς εἰσι διαθέσεις, ἐπειδὴ κάτω νευούσης εἰσίν, ἐν τῷιδε τῷ ποιῶι τακτέον. Καὶ δὴ καὶ τὰς πρακτικὰς ἀρετὰς οὐδὲν κωλύει ἐνταῦθα τὰς οὕτω πραττούσας ὡς πολιτικῶς τὸ πράττειν ἔχειν, ὅσαι μὴ χωρίζουσι τὴν ψυχὴν πρὸς τὰ ἐκεῖ ἄγουσαι, ἀλλ' ἐνταῦθα τὸ καλῶς ἐνεργοῦσι προηγουμένον τοῦτο, ἀλλ' οὐχ ὡς ἀναγκαῖον τιθέμεναι. Καὶ τὸ ἐν τῷ σπέρματι τοίνυν καλὸν καὶ πολὺ μᾶλλον τὸ μέλαν καὶ τὸ λευκὸν ἐν τούτοις. Τί οὖν; καὶ τὴν ψυχὴν τὴν τοιαύτην, ἐν ἣι οὗτοι οἱ λόγοι, ἐν οὐσίαι τῇ τῆιδε τάξομεν; Ἡ οὐδὲ ταῦτα σῶματα εἶπομεν, ἀλλ' ἐπεὶ περὶ σῶμα καὶ σωμάτων ποιήσεις οἱ λόγοι, ἐν ποιότητι ἐθέμεθα τῇ τῆιδε· οὐσίαν δὲ αἰσθητὴν τὸ ἐκ πάντων τῶν εἰρημένων θέμενοι οὐδαμῶς ἀσώματον οὐσίαν ἐν αὐτῇ τάξομεν. Ποιότητας δὲ ἀσωμάτων ἀπάσας λέγοντες ἐν αὐτῇ πάθη ὄντα νενευκότα τῆιδε ἐνηριθμήσαμεν καὶ λόγους ψυχῆς τινος· τὸ γὰρ πάθος μεμερισμένον εἰς δύο, εἷς τε τὸ περὶ ὃ ἐστὶ καὶ ἐν ᾧ ἐστὶ, τῇ ψυχῇ, ἐδίδομεν ποιότητι οὐ σωματικῇ οὔσῃ, περὶ σῶμα δὲ οὔσῃ· οὐκέτι δὲ τὴν ψυχὴν τῆιδε τῇ οὐσίαι, ὅτι τὸ πρὸς σῶμα αὐτῆς πάθος ἤδη δεδωκότες ἤμεν ποιῶι· ἄνευ δὲ τοῦ πάθους καὶ τοῦ λόγου νοουμένην τῷ ὅθεν ἐστὶν ἀποδεδώκαμεν οὐδεμίαν οὐσίαν ὅπως οὖν νοητὴν ἐνταῦθα καταλιπόντες.

[17] Εἰ μὲν οὖν οὕτω δοκεῖ, διαιρετέον τὰς μὲν ψυχικὰς, τὰς δὲ σωματικὰς, ὡς σώματος οὖσας ποιότητας. Εἰ δὲ τὰς ψυχὰς ἀπάσας ἐκεῖ τις βούλεται, ταῖς αἰσθήσεσι τὰς τῆιδε ποιότητας ἔστι διαιρεῖν, τὰς μὲν δι' ὁμμάτων, τὰς δὲ δι' ὥτων, τὰς δὲ δι' ἀφῆς, γεύσεως, ὀσφρήσεως· καὶ τούτων εἰ τινες διαφοραί, ὅψεσι μὲν χρώματα, ἀκοαῖς δὲ φωνάς, καὶ ταῖς ἄλλαις αἰσθήσεσι· φωνὰς δέ, ἥι ποιαί, ἡδύ, τραχύ, λεῖον. Ἐπεὶ δὲ τὰς διαφορὰς τὰς περὶ τὴν οὐσίαν ποιότησι διαιρούμεθα καὶ τὰς ἐνεργείας καὶ τὰς πράξεις καλὰς ἢ αἰσchrὰς καὶ ὅλως τοιάσδε – τὸ γὰρ ποσὸν ἢ ὀλιγάκις εἰς τὰς διαφορὰς τὰς εἶδη ποιούσας ἢ

οὐδαμοῦ – καὶ τὸ ποσὸν δὲ ποιότησι ταῖς αὐτῶν οἰκείαις, πῶς ἂν τις καὶ τὸ ποιὸν διέλοι κατ' εἶδη, ἀπορήσειεν ἂν τις, ποίαις χρώμενος διαφοραῖς καὶ ἐκ ποίου γένους. Ἀτοπον γὰρ ἑαυτῷ καὶ ὁμοιον, ὥσπερ ἂν εἴ τις διαφορὰς οὐσίας οὐσίας πάλιν αὖ λέγοι. Τίτι οὖν τὸ λευκὸν καὶ τὸ μέλαν; Τίτι δὲ τὰ χρώματα ὅλως; Ἀπὸ χυμῶν καὶ τῶν ἀπτικῶν ποιότητων; Εἰ δὲ τοῖς διαφοροῖς αἰσθητηρίοις ταῦτα, οὐκ ἐν τοῖς ὑποκειμένοις ἡ διαφορά. Ἀλλὰ τὰ κατὰ τὴν αὐτὴν αἴσθησιν πῶς; Εἰ δ' ὅτι τὸ μὲν συγκριτικόν, τὸ δὲ διακριτικὸν ὁμμάτων, τὸ δὲ διακριτικὸν γλώττης καὶ συγκριτικόν, πρῶτον μὲν ἀμφισβητεῖται καὶ περὶ αὐτῶν τῶν παθῶν, εἰ διακρίσεις τινὲς καὶ συγκρίσεις ταῦτα· ἔπειτα οὐκ αὐτὰ οἷς διαφέρει εἴρηκεν. Εἰ δὲ τις λέγοι οἷς δύνανται – καὶ οὐκ ἄλογον δὲ οἷς δύνανται – ἐκεῖνο ἴσως λεκτέον, ὡς οἷς δύνανται διαιρετέον τὰ μὴ ὁρώμενα, οἷον τὰς ἐπιστήμας· αἰσθητὰ δὲ ταῦτα ὄντα διὰ τί ἐξ ὧν ποιεῖ; Καὶ ἐν ταῖς ἐπιστήμαις δὲ διαιροῦντες οἷς δύνανται, καὶ ὅλως ταῖς τῆς ψυχῆς δυνάμεσι διαστησάμενοι ὡς ἕτεροι ἐξ ὧν ποιοῦσιν, ἔχομεν λόγῳ διαφορὰς αὐτῶν λαμβάνειν, οὐ μόνον περὶ αὐτῶν, ἀλλὰ καὶ λόγους αὐτῶν ὁρῶντες. Ἡ τὰς μὲν τέχνας ἔξομεν τοῖς λόγοις αὐτῶν καὶ τοῖς θεωρήμασι, τὰς δὲ ἐπὶ σώμασι ποιότητος πῶς; Ἡ κάκεῖ ἐπὶ τῶν λόγων τῶν διαφορῶν πῶς ἕτεροι, ζητήσευν ἂν τις. Καὶ γὰρ φαίνεται τὸ λευκὸν τοῦ μέλανος διαφέρειν· ἀλλὰ τίτι, ζητοῦμεν.

[18] Ἀλλὰ γὰρ ταῦτα ἅπαντα τὰ ἀπορηθέντα δεικνύει ὡς τῶν ἄλλων δεῖ διαφορὰς ζητεῖν, αἷς χωριοῦμεν ἀπ' ἀλλήλων ἕκαστα, τῶν δὲ διαφορῶν διαφορὰς καὶ ἀδύνατον καὶ ἄλογον· οὔτε γὰρ οὐσίας οὐσιῶν οὔτε ποσοῦ ποσότητος οὔτε ποιότητος ποιότητων οὔτε διαφορὰς διαφορῶν οἷον τε. Ἀλλ' ἀνάγκη, οὐ ἐγγχωρεῖ, τοῖς ἔξωθεν ἢ τοῖς ποιητικοῖς ἢ τοῖς τοιούτοις· οὐ δὲ μηδὲ ταῦτα, οἷον πράσιον ὠχροῦ, ἐπειδὴ λευκοῦ καὶ μέλανος λέγουσι, τί ἂν τις εἴποι; Ἀλλὰ γάρ, ὅτι ἕτερα, ἢ αἴσθησις ἢ ὁ νοῦς ἐρεῖ, καὶ οὐ δώσουσι λόγον, ἢ μὲν αἴσθησις, ὅτι μηδ' αὐτῆς ὁ λόγος, ἀλλὰ μόνον μηνύσεις διαφορῶν ποιήσασθαι, ὁ δὲ νοῦς ἐν ταῖς αὐτοῦ ἐπιβολαῖς ἀπλαῖς καὶ οὐ λόγοις χρῆται πανταχοῦ, ὡς λέγειν ἕκαστον τόδε τόδε, τόδε τόδε· καὶ ἔστιν ἐτερότης ἐν ταῖς κινήσεσιν αὐτοῦ διαιροῦσα θάτερον ἀπὸ θατέρου οὐχ ἐτερότης αὐτῇ δεομένη. Αἱ τοίνυν ποιότητες πότερα διαφοραὶ πᾶσαι γένοιτο ἂν ἢ οὐ; Λευκότης μὲν γὰρ καὶ ὅλως αἱ χροαὶ καὶ [αἱ] περὶ ἀφὴν καὶ χυμοὺς γένοιτο ἂν διαφοραὶ ἐτέρων καὶ εἶδη ὄντα, γραμματικὴ δὲ καὶ μουσικὴ πῶς; Ἡ τῷ τὴν μὲν γραμματικὴν ψυχὴν, τὴν δὲ μουσικὴν, καὶ μάλιστα, εἰ φύσει εἶεν, ὥστε καὶ εἰδοποιοὺς διαφορὰς γίνεσθαι. Καὶ εἰ εἴη τις οὖν διαφορά, ἐκ τούτου τοῦ γένους ἢ καὶ ἐξ ἄλλου· καὶ εἰ ἐκ ταύτου γένους, τῶν ἐκ τοῦ αὐτοῦ γένους, οἷον ποιότητων ποιότητος. Ἀρετὴ γὰρ καὶ κακία ἢ μὲν γὰρ ἕξις τοιάδε, ἢ δὲ τοιάδε· ὥστε ποιότητων οὐσῶν τῶν ἔξεων αἱ διαφοραὶ ποιότητες· εἰ μή τις φαίη τὴν μὲν ἕξιν ἄνευ τῆς διαφορᾶς μὴ ποιότητα εἶναι, τὴν δὲ διαφορὰν τὴν ποιότητα ποιεῖν. Ἀλλ' εἰ τὸ γλυκὺ ὠφέλιμον, βλαβερὸν δὲ τὸ πικρόν, σχέσει, οὐ ποιότητι, διαιρεῖ. Τί δ' εἰ τὸ γλυκὺ παχύ, τὸ δὲ αὐστηρὸν λεπτόν; Οὐ τί ἦν γλυκὺ ἴσως λέγει παχύ, ἀλλ' ὦι ἢ γλυκύτης· καὶ ἐπὶ τοῦ αὐστηροῦ ὁ αὐτὸς λόγος. Ὡστε εἰ πανταχοῦ μὴ ποιότητος ποιότης διαφορὰ σκεπτέον, ὥσπερ οὐδὲ οὐσίας οὐσία, οὐδὲ ποσοῦ

ποσότης. Ἡ τὰ πέντε τῶν τριῶν διαφέρει δυσὶν. Ἡ ὑπερέχει δυσί, διαφέρει δ' οὐ λέγεται· πῶς γὰρ ἂν καὶ διαφέρει δυσὶν ἐν τοῖς τρισίν; Ἀλλ' οὐδὲ κίνησις κινήσεως κινήσει διαφέρει ἂν, οὐδ' ἐπὶ τῶν ἄλλων ἂν τις εὔροι. Ἐπὶ δὲ τῆς ἀρετῆς καὶ κακίας τὸ ὅλον πρὸς τὸ ὅλον ληπτέον, καὶ οὕτως αὐτοῖς διοίσει. Τὸ δὲ ἐκ ταύτου γένους, τοῦ ποιοῦ, καὶ μὴ ἐξ ἄλλου, εἴ τις διαιροῖ τῷ τὴν μὲν περὶ ἡδονάς, τὴν δὲ περὶ ὀργάς, καὶ τὴν μὲν περὶ καρποῦ κομιδὴν, καὶ οὕτω παραδέξαιτο καλῶς ὠρίσθαι, δηλὸν ὅτι ἔστι διαφορὰς εἶναι καὶ μὴ ποιότητος.

[19] Τῇ δὲ ποιότητι συντακτέον, ὥσπερ ἐδόκει, καὶ τοὺς κατ' αὐτὰς ποιούς, καθόσον ποιότης περὶ αὐτούς, οὐ προσποιουμένους αὐτούς, ἵνα μὴ κατηγορίαι δύο, ἀλλ' εἰς τοῦτο ἀνιόντας ἀπ' αὐτῶν, ἀφ' οὗ λέγονται. Τὸ δὲ οὐ λευκόν, εἰ μὲν σημαίνει ἄλλο χρῶμα, ποιότης· εἰ δὲ ἀπόφασις μόνον εἴη, [πραγμάτων ἢ ἐξαριθμησις] οὐδὲν ἂν εἴη, εἰ μὴ φωνὴ ἢ ὄνομα ἢ λόγος γινομένου κατ' αὐτοῦ πράγματος· καὶ εἰ μὲν φωνή, κίνησις τις, εἰ δ' ὄνομα ἢ λόγος, πρὸς τι, καθὸ σημαντικά. Εἰ δὲ μὴ μόνον πραγμάτων ἢ ἐξαριθμησις κατὰ γένος, ἀλλὰ δεῖ καὶ τὰ λεγόμενα καὶ τὰ σημαίνοντα, τίνος ἕκαστον γένους σημαντικόν, ἐροῦμεν τὰ μὲν τίθεσθαι αὐτὰ μόνον δηλοῦντα, τὰ δὲ ἀναιρεῖν αὐτά. Καίτοι βέλτιον ἴσως τὰς ἀποφάσεις αὐτῶν μὴ συναριθμεῖν τὰς γε καταφάσεις διὰ τὸ σύνθετον μὴ συναριθμοῦντας. Τὰς δὲ στερήσεις πῶς; [τὰς δὲ στερήσεις] Εἰ ὧν αἱ στερήσεις ποιότητες, καὶ αὐταὶ ποιότητες, οἷον νωδὸς ἢ τυφλός. Ὁ δὲ γυμνὸς καὶ ἡμφιεσμένος οὐδέτερος ποιός, ἀλλὰ μᾶλλον πῶς ἔχων· ἐν σχέσει οὖν τῇ πρὸς ἄλλο. Πάθος δὲ τὸ μὲν ἐν τῷ πάσχειν ἔτι οὐ ποιότης, ἀλλὰ τις κίνησις· τὸ δὲ ἐν τῷ πεπονθέναι καὶ ἔχειν μένον ἤδη τὸ πάθος ποιότης· εἰ δὲ μὴ ἔχοι ἔτι τὸ πάθος, λέγοιτο δὲ πεπονθέναι, κεκινήσθαι· τοῦτο δὲ ταῦτον τῷ ἦν ἐν κινήσει. Δεῖ δὲ μόνον κίνησιν νοεῖν ἀφαιροῦντα τὸν χρόνον· οὐδὲ γὰρ οὐδὲ τὸ νῦν προσλαμβάνειν προσήκει. Τὸ δὲ καλῶς καὶ τὰ τοιαῦτα εἰς μίαν νόησιν τὴν τοῦ γένους ἀνακτέον. Εἰ δὲ τὸν μὲν ἐρυθρίαν εἰς τὸ ποῖον ἀνακτέον, τὸν δὲ ἐρυθρὸν μηκέτι, ἐπισκεπτέον. Τὸ μὲν γὰρ ἐρυθραίνεσθαι ὀρθῶς οὐκ ἀνακτέον· πάσχει γὰρ ἢ ὅλως κινεῖται· εἰ δὲ μηκέτι ἐρυθραίνεται, ἀλλ' ἤδη ἔστι, διὰ τί οὐ ποιός; Οὐ γὰρ χρόνῳ ὁ ποιός – ἢ τίνι ὀριστέον; – ἀλλὰ τῷ τοιῶδε, καὶ ἐρυθρὸν λέγοντες ποῖον λέγομεν· ἢ οὕτως τὰς ἕξεις μόνας ποιότητος ἐροῦμεν, τὰς δὲ διαθέσεις οὐκέτι. Καὶ θερμὸς τοῖνον οὐχ ὁ θερμαινόμενος, καὶ νοσῶν οὐχ ὁ ἀγόμενος εἰς νόσον.

[20] Ὅραν δὲ δεῖ, εἰ μὴ πάσῃ ποιότητί ἐστὶ τις ἄλλη ἐναντία· ἐπεὶ καὶ τὸ μέσον τοῖς ἄκροις δοκεῖ ἐπ' ἀρετῆς καὶ κακίας ἐναντίον εἶναι. Ἀλλ' ἐπὶ τῶν χρωμάτων τὰ μεταξὺ οὐχ οὕτως. Εἰ μὲν οὖν, ὅτι μίξεις τῶν ἄκρων τὰ μεταξύ, ἔδει μὴ ἀντιδιαβεῖν, ἀλλὰ λευκῷ καὶ μέλανι, τὰ δ' ἄλλα συνθέσεις. Ἡ τῷ μίαν τινὰ ἄλλην ἐπὶ τῶν μεταξύ, κἂν ἐκ συνθέσεως ἢ θεωρεῖσθαι, ἀντιτίθεμεν. Ἡ ὅτι δὲ τὰ ἐναντία οὐ μόνον διαφέρει, ἀλλὰ καὶ πλεῖστον. Ἀλλὰ κινδυνεύει τὸ πλεῖστον διαφέρειν λαμβάνεσθαι ἐν τῷ θέσθαι ἤδη ταῦτα τὰ μεταξύ· ἐπεὶ, εἴ τις ταύτην τὴν διάταξιν ἀφέλοι, τίνι τὸ πλεῖστον ὀριεῖ; Ἡ ὅτι τὸ φαιὸν ἐγγυτέρω τοῦ λευκοῦ μᾶλλον ἢ τὸ μέλαν· καὶ τοῦτο παρὰ τῆς ὀψεως μηνύεται, καὶ ἐπὶ τῶν χυμῶν ὡσαύτως, θερμόν, ψυχρόν, τὸ μηδέτερον μεταξύ· ἀλλ' ὅτι μὲν οὕτως ὑπολαμβάνειν εἰθίσιμεθα, δηλὸν, τάχα δ' ἂν τις ἡμῖν οὐ συγχωροῖ ταῦτα· τὸ δὲ λευκόν καὶ τὸ ξανθὸν καὶ ὁτιοῦν πρὸς ὁτιοῦν

ὁμοίως πάντα ἕτερα ἀλλήλων εἶναι καὶ ἕτερα ὄντα ποιά ἐναντία εἶναι. Οὐδὲ γὰρ τῷ εἶναι μεταξὺ αὐτῶν, ἀλλὰ τούτῳ ἢ ἐναντιότης. Ὑγιεῖα γοῦν καὶ νόσῳ οὐδὲν παρεμπέπτωκε μεταξύ, καὶ ἐναντία· ἢ ὅτι τὰ γινόμενα ἐξ ἐκατέρου πλείστην παραλλαγὴν ἔχει. Καὶ πῶς πλείστην ἔστιν εἰπεῖν μὴ οὐσῶν ἐν τοῖς μέσοις ἐλαττόνων; Οὐκ ἔστιν οὖν ἐπὶ ὑγείας καὶ νόσου πλείστον εἰπεῖν. Ἄλλῳ τοίνυν τὸ ἐναντίον, οὐ τῷ πλείστον, ὀριστεόν. Εἰ δὲ τῷ πολλῷ, εἰ μὲν τὸ πολὺ ἀντὶ τοῦ πλέον πρὸς ἐλαττον, πάλιν τὰ ἅμεσα ἐκφεύζεται· εἰ δ' ἀπλῶς πολὺ, ἐκάστη φύσει πολὺ ἀφεστάναι συγχωρηθέντος, μὴ τῷ πλείονι μετρεῖν τὴν ἀπόστασιν. Ἀλλ' ἐπισκεπτέον, πῶς τὸ ἐναντίον. Ἄρ' οὖν τὰ μὲν ἔχοντά τινα ὁμοιότητα – λέγω δὲ οὐ κατὰ τὸ γένος οὐδὲ πάντως τῷ μεμίχθαι ἄλλαις οἷον μορφαῖς αὐτῶν – ἢ πλείονα ἢ ἐλάττονα οὐκ ἐναντία, ἀλλ' οἷς μηδὲν ταῦτόν κατὰ τὸ εἶδος, ἐναντία; Καὶ προσθετόν δέ· ἐν γένει τῷ ποιῶι. Ἐντεῦθεν γὰρ καὶ τὰ μὲν ἅμεσα τῶν ἐναντίων, οἷς μηδὲν εἰς ὁμοίωσιν, οὐκ ὄντων ἄλλων τῶν οἷον ἐπαμφοτερίζόντων καὶ ὁμοιότητα πρὸς ἄλληλα ἔχόντων, τῶν δὲ τινων μόνων μὴ ἔχόντων. Εἰ τοῦτο, οἷς μὲν ἐστὶ κοινότης ἐν τοῖς χρώμασιν, οὐκ ἂν εἴη ἐναντία. Ἀλλ' οὐδὲν κωλύσει μὴ πᾶν μὲν παντί, ἄλλο δὲ ἄλλῳ οὕτως εἶναι ἐναντίον, καὶ ἐπὶ χυμῶν ὡσαύτως. Ταῦτα μὲν οὕτω διηπορήσθω. Περὶ δὲ τοῦ μᾶλλον ἐν μὲν τοῖς μετέχουσιν ὅτι ἐστίν, ἐδόκει, ὑγεία δὲ αὕτη καὶ δικαιοσύνη ἢ πορεῖτο. Εἰ δὴ πλάτος ἔχει τούτων ἐκάστη αὐτῶν, καὶ τὰς ἕξεις αὐτὰς δοτέον· ἐκεῖ δ' ἕκαστον τὸ ὅλον καὶ οὐκ ἔχει τὸ μᾶλλον.

[21] Περὶ δὲ κινήσεως, εἰ δεῖ γένος θέσθαι, ᾧδ' ἂν τις θεωρήσειε· πρῶτον μὲν, εἰ μὴ εἰς ἄλλο γένος ἀνάγειν προσῆκεν, ἔπειτα, εἰ μηδὲν ἄνωθεν αὐτῆς ἐν τῷ τί ἐστὶ κατηγορεῖτο, εἴτα, εἰ πολλὰς διαφορὰς λαβοῦσα εἶδη ποιήσει. Εἰς ποῖον τις γένος αὐτὴν ἀνάξει; Οὔτε γὰρ οὐσία οὔτε ποιότης τῶν ἔχόντων αὐτὴν· οὐ μὴν οὐδ' εἰς τὸ ποιεῖν – καὶ γὰρ ἐν τῷ πάσχειν πολλὰι κινήσεις – οὐδ' αὖ εἰς τὸ πάσχειν, ὅτι πολλὰι κινήσεις ποιήσεις· ποιήσεις δὲ καὶ πείσεις εἰς ταύτην. Οὐδ' αὖ εἰς τὸ πρὸς τι ὀρθῶς, ὅτι τινὸς ἢ κινήσεως καὶ οὐκ ἐφ' αὐτῆς· οὕτω γὰρ ἂν καὶ τὸ ποῖον ἐν τῷ πρὸς τι· τινὸς γὰρ ἢ ποιότης καὶ ἐν τινι· καὶ τὸ ποσὸν ὡσαύτως. Εἰ δ' ὅτι ὄντα ἐκεῖνά τινα, κἂν τινος ἢ καθό ἐστι, τὸ μὲν ποιότης, τὸ δὲ ποσότης εἴρηται, τὸν αὐτὸν τρόπον, ἐπειδὴ, κἂν τινος ἢ κινήσεως ἢ, ἐστὶ τι πρὸ τοῦ τινος εἶναι, ὃ ἐστὶν ἐφ' αὐτοῦ ληπτέον ἂν εἴη. Ὅλως γὰρ πρὸς τι δεῖ τίθεσθαι οὐχ ὃ ἐστὶν, εἴτ' ἄλλου ἐστίν, ἀλλ' ὃ ἢ σχέσις ἀπογεννᾶ οὐδενὸς ὄντος ἄλλου παρὰ τὴν σχέσιν καθὼ λέγεται, οἷον τὸ διπλάσιον καθὼ λέγεται διπλάσιον ἐν τῇ πρὸς τὸ πηχυαῖον παραβολῇ τὴν γένεσιν λαβὼν καὶ τὴν ὑπόστασιν οὐδὲν νοούμενον πρὸ τούτου ἐν τῷ πρὸς ἕτερον παραβελῆσθαι ἔσχε τοῦτο λέγεσθαι τε καὶ εἶναι. Τί οὖν ἐστὶ τοῦτο, ὃ ἐτέρου ὄν ἐστὶ τι, ἵνα καὶ ἐτέρου ἢ, ὡς τὸ ποῖον καὶ τὸ ποσὸν καὶ ἡ οὐσία; Ἡ πρότερον, ὅτι μηδὲν πρὸ αὐτοῦ ὡς γένος κατηγορεῖται, ληπτέον. Ἀλλ' εἰ τὴν μεταβολὴν τις λέγοι πρὸ κινήσεως εἶναι, πρῶτον μὲν ἢ ταῦτόν λέγει ἢ γένος λέγων ἐκεῖνο ποιήσει ἕτερον παρὰ τὰ πρόσθεν εἰρημένα· εἴτα δὴλον, ὅτι ἐν εἴδει τὴν κίνησιν θήσεται καὶ τι ἕτερον ἀντιθήσει τῇ κινήσει, τὴν γένεσιν ἴσως, μεταβολὴν τινα κἀκεῖνην λέγων, κίνησιν δὲ οὐ. Διὰ τί οὖν οὐ κινήσεις ἢ γένεσις; Εἰ μὲν γάρ, ὅτι μήπω ἐστὶ τὸ γινόμενον, κινήσεις δὲ οὐ περὶ τὸ μὴ ὄν,

οὐδ' ἂν μεταβολὴ δηλονότι ἂν εἴη ἢ γένεσις. Εἰ δ' ὅτι ἡ γένεσις ἐστὶν οὐδὲν ἄλλο ἢ ἀλλοιώσις τις καὶ αὕξη τῷ ἀλλοιουμένων τινῶν καὶ αὐξομένων τὴν γένεσιν εἶναι, τὰ πρὸ τῆς γενέσεως λαμβάνει. Δεῖ δὲ τὴν γένεσιν ἐν τούτοις ἑτερόν τι εἶδος λαβεῖν. Οὐ γὰρ ἐν τῷ ἀλλοιοῦσθαι παθητικῶς τὸ γίνεσθαι καὶ ἡ γένεσις, οἷον θερμαίνεσθαι ἢ λευκαίνεσθαι – ἐστὶ γὰρ τούτων γενομένων μὴπω τὴν ἀπλῶς γένεσιν γεγενῆσθαι, ἀλλὰ τι γίνεσθαι, αὐτὸ τοῦτο τὸ ἡλλοιωῖσθαι – ἀλλ' ὅταν [εἰδός τι λαμβάνη] ζῶιον ἢ φυτόν [ὅταν εἰδός τι λαμβάνη]. Εἴποι δ' ἂν τις τὴν μεταβολὴν μᾶλλον ἀρμόττειν ἐν εἶδει τίθεσθαι ἢ τὴν κίνησιν, ὅτι τὸ μὲν τῆς μεταβολῆς ἄλλο ἀνθ' ἑτέρου ἐθέλει σημαίνειν, τὸ δὲ τῆς κινήσεως ἔχει καὶ τὴν οὐκ ἐκ τοῦ οἰκείου μετάστασιν, ὥσπερ ἡ τοπικὴ κίνησις. Εἰ δὲ μὴ τοῦτο βούλεται τις, ἀλλ' ἡ μάθησις καὶ ἡ κιθάρισις, ἢ ὅλως ἢ ἀφ' ἑξέως κίνησις. Ὡστε εἰδός τι ἂν εἴη κινήσεως μᾶλλον ἢ ἀλλοιώσεως ἐκστατικὴ τις οὖσα κίνησις.

[22] Ἄλλ' ἔστω ταῦτόν νοούμενον τὸ τῆς ἀλλοιώσεως κατὰ τὸ παρακολουθεῖν τῇ κινήσει τὸ ἄλλο. Τί οὖν δεῖ λέγειν τὴν κίνησιν; Ἐστω δὴ ἡ κίνησις, ὡς τύπῳ εἰπεῖν, ἢ ἐκ δυνάμεως ὁδὸς εἰς ἐκεῖνο, ὃ λέγεται δύνασθαι. Ὅντος γὰρ [τοῦ] δυνάμει τοῦ μέν, ὅτι ἦκοι ἂν εἰς εἰδός τι, οἷον δυνάμει ἀνδριάς, τοῦ δέ, ὅτι ἦκοι ἂν εἰς ἐνέργειαν, οἷον τὸ βαδιστικόν, ὅταν τὸ μὲν προίη εἰς ἀνδριάντα, ἢ πρόοδος κίνησις, τὸ δ' ἐν τῷ βαδίζειν ἦ, τὸ βαδίζειν αὐτὸ κίνησις· καὶ ὄρχησις ἐπὶ τοῦ δυναμένου ὀρχεῖσθαι, ὅταν ὀρχῇται. Καὶ ἐπὶ μὲν τινὶ κινήσει τῇ εἰς ἀνδριάντα εἶδος ἄλλο ἐπιγίγνεται, ὃ εἰργάσατο ἢ κίνησις, τὸ δὲ ὡς ἀπλοῦν εἶδος ὃν τῆς δυνάμεως, ἢ ὄρχησις, οὐδὲν ἔχει μετ' αὐτὴν παυσάμενης τῆς κινήσεως. Ὡστε, εἴ τις λέγοι τὴν κίνησιν εἶδος ἐγρηγορὸς ἀντίθετον τοῖς ἄλλοις εἶδεσι τοῖς ἐστηκόσιν, ἢ τὰ μὲν μένει, τὸ δὲ οὐ, καὶ αἷτιον τοῖς ἄλλοις εἶδεσιν, ὅταν μετ' αὐτὴν τι γίνηται, οὐκ ἂν ἄτοπος εἴη. Εἰ δὲ καὶ ζῶην τις λέγοι σωμάτων ταύτην, περὶ ἧς ὁ λόγος νῦν, τὴν γε κίνησιν ταύτην ὁμώνυμον δεῖ λέγειν ταῖς νοῦ καὶ ψυχῆς κινήσεσιν. Ὅτι δὲ γένος ἐστίν, οὐχ ἥττον ἂν τις καὶ ἐκ τοῦ μὴ ράδιον εἶναι ὀρισμῶι ἢ καὶ ἀδύνατον εἶναι λαβεῖν πιστώσαιτο. Ἀλλὰ πῶς εἰδός τι, ὅταν πρὸς τὸ χεῖρον ἢ κίνησις ἢ ὅλως παθητικὴ ἢ κίνησις; Ἡ ὅμοιον, ὥσπερ ἂν ἡ θέρμανσις τὰ μὲν αὕξη ἢ παρὰ τοῦ ἡλίου, τὰ δ' εἰς τούναντίον ἄγῃ, καὶ ἦ κοινόν τι ἢ κίνησις καὶ ἡ αὐτὴ ἐπ' ἀμφοῖν, τοῖς δὲ ὑποκειμένοις τὴν διαφορὰν τὴν δοκοῦσαν ἔχῃ. Ὑγίανσις οὖν καὶ νόσανσις ταυτόν; Ἡ καθόσον μὲν κίνησις ταυτόν· τίνι δὲ διοίσει; Πότερα τοῖς ὑποκειμένοις ἢ καὶ ἄλλωι; Ἀλλὰ τοῦτο ὕστερον, ὅταν περὶ ἀλλοιώσεως ἐπισκοπῶμεν. Νῦν δὲ τί ταῦτόν ἐν πάσῃ κινήσει σκεπτέον· οὕτω γὰρ ἂν καὶ γένος εἴη. Ἡ πολλαχῶς ἂν λέγοιτο καὶ οὕτως ἐσται, ὥσπερ ἂν εἰ τὸ ὄν. Πρὸς δὲ τὴν ἀπορίαν, ὅτι ἴσως δεῖ, ὅσαι μὲν εἰς τὸ κατὰ φύσιν ἄγουσιν ἢ ἐνεργοῦσιν ἐν τοῖς κατὰ φύσιν, ταύτας μὲν οἷον εἶδη εἶναι, ὡς εἴρηται, τὰς δὲ εἰς τὰ παρὰ φύσιν ἀγωγὰς ἀνάλογον τίθεσθαι τοῖς ἐφ' ἃ ἄγουσιν. Ἀλλὰ τί τὸ κοινὸν ἐπὶ τε ἀλλοιώσεως καὶ αὐξήσεως καὶ γενέσεως καὶ τῶν ἐναντίων τούτοις ἐπὶ τε τῆς κατὰ τόπον μεταβολῆς, καθὼς κινήσεις αὗται πᾶσαι; Ἡ τὸ μὴ ἐν τῷ αὐτῷ ἕκαστον, ἐν ᾧ πρότερον ἦν, εἶναι μὴδ' ἡρεμεῖν μὴδ' ἐν ἡσυχίᾳ παντελεῖ, ἀλλὰ, καθόσον κίνησις ἀρεστί, ἀεὶ πρὸς ἄλλο τὴν ἀγωγὴν ἔχειν, καὶ τὸ ἕτερον οὐκ ἐν τῷ αὐτῷ μένει· ἀπόλλυσθαι

γὰρ τὴν κίνησιν, ὅταν μὴ ἄλλο· διὸ καὶ ἑτερότης οὐκ ἐν τῷ γεγονέναι καὶ μέναι ἐν τῷ ἐτέρῳ, ἀλλ' αἰεὶ ἑτερότης. Ὅθεν καὶ ὁ χρόνος ἕτερον αἰεὶ, διότι κίνησις αὐτὸν ποιεῖ· μεμετρημένη γὰρ κίνησις οὐ μένουσα· συνθεῖ οὖν αὐτῇ ὡς ἐπὶ φερομένης ὀχούμενος. Κοινὸν δὲ πᾶσι τὸ ἐκ δυνάμεως καὶ τοῦ δυνατοῦ εἰς ἐνέργειαν πρόοδον καὶ ἀγωγὴν εἶναι· πᾶν γὰρ τὸ κινούμενον καθ' ὅποιαν οὖν κίνησιν, προυπάρχον δυνάμενον τοῦτο ποιεῖν ἢ πάσχειν, ἐν τῷ κινεῖσθαι γίγνεται.

[23] Καὶ ἔστιν ἡ κίνησις ἡ περὶ τὰ αἰσθητὰ παρ' ἄλλου ἐνιευμένη σείουσα καὶ ἐλαύνουσα καὶ ἐγείρουσα καὶ ὠθοῦσα τὰ μεταλαβόντα αὐτῆς, ὥστε μὴ εὐδαιμονεῖν ἐν ταυτοτάτῃ εἶναι, ἵνα δὴ τῇ μὴ ἡσυχίᾳ καὶ οἷον πολυπραγμονήσῃ ταύτῃ εἰδῶλῳ συνέχῃται ζωῆς. Δεῖ δὲ οὐ τὰ κινούμενα τὴν κίνησιν εἶναι νομίζειν· οὐ γὰρ οἱ πόδες ἢ βάδισις, ἀλλ' ἡ περὶ τοὺς πόδας ἐνέργεια ἐκ δυνάμεως. Ἀοράτου δὲ τῆς δυνάμεως ὑπαρχούσης τοὺς ἐνεργοῦντας πόδας ὁρᾶν μόνον ἀνάγκη, οὐ πόδας ἀπλῶς, ὥστε ἂν εἰ ἡσύχαζον, ἀλλ' ἤδη μετ' ἄλλου, ἀοράτου μὲν τούτου, ὅτι δὲ μετ' ἄλλου, κατὰ συμβεβηκὸς ὁρωμένου τῷ τοὺς πόδας ὁρᾶν ἄλλον τόπον ἔχοντας καὶ ἄλλον καὶ μὴ ἡρεμεῖν· τὸ δ' ἀλλοιοῦσθαι παρὰ τοῦ ἀλλοιουμένου, ὅτι μὴ ἡ αὐτὴ ποιότης. Ἐν τίνι οὖν ἡ κίνησις, ὅταν ἄλλο κινῇ, καὶ ὅταν δὲ ἐκ τῆς ἐνούσης δυνάμεως εἰς ἐνέργειαν ἦ; Ἄρα ἐν τῷ κινεῖσθαι; Καὶ πῶς τὸ κινούμενον καὶ πάσχον μεταλήπεται; Ἀλλ' ἐν τῷ κινουμένῳ; Διὰ τί οὖν ἐλθοῦσα οὐ μένει; Ἡ δὲ μήτε τοῦ ποιοῦντος ἀπηλλάχθαι μήτε ἐν αὐτῷ εἶναι, ἀλλ' ἐξ αὐτοῦ μὲν καὶ εἰς ἐκεῖνο, οὐκ ἐν ἐκείνῳ δὲ ἀποτετμημένην εἶναι, ἀλλ' ἀπ' ἐκείνου εἰς ἐκεῖνο, οἷον πνοὴν εἰς ἄλλο. Ὅταν μὲν οὖν ἡ δύναμις τοῦ κινεῖν βαδιστικὴ ᾖ, οἷον ὥστε καὶ πεποιήκεν ἄλλον ἀλλάττειν αἰεὶ τόπον, ὅταν δὲ θερμαντικὴ, ἐθέρμανε· καὶ ὅταν ἡ δύναμις ὕλην λαβοῦσα εἰς φύσιν οἰκοδομητῇ, αὐξήσῃ, ὅταν δ' ἄλλη δύναμις ἀφαιρῇ, μείωσις τοῦ δυναμένου ἀφαίρεσιν παθεῖν μειουμένου· καὶ ὅταν ἡ γεννῶσα φύσις ἐνεργῇ, γένεσις, ὅταν δὲ αὕτη ἀδυνατῇ, ἡ δὲ φθεῖρειν δυναμένη ἐπικρατῇ, φθορά, οὐχ ἡ ἐν τῷ ἤδη γεγονότι, ἀλλ' ἡ ἐν τῷ πορευομένῳ· καὶ ὑγίανσις δὲ κατὰ τὰ αὐτά, τῆς ποιεῖν δυναμένης ὑγείαν ἐνεργούσης καὶ κρατούσης [ὑγίανσις], τῆς δ' ἐναντίας δυνάμεως τάναντία ποιοῦσης. Ὡστε συμβαίνειν μὴ παρὰ τὰ ἐν οἷς μόνον, ἀλλὰ καὶ παρὰ τὰ ἐξ ὧν καὶ δι' ὧν καὶ τὴν τῆς κινήσεως ιδιότητα ποιᾶν τὴν κίνησιν καὶ τοιάνδε εἶναι ἐν τοῖς τοιοῦτοις.

[24] Περὶ δὲ τῆς κατὰ τόπον κινήσεως, εἰ τὸ ἄνω φέρεσθαι τῷ κάτω ἐναντίον, καὶ τὸ κύκλῳ τοῦ ἐπ' εὐθείας διοίσει, πῶς ἡ διαφορά, οἷον τὸ ὑπὲρ κεφαλῆς καὶ ὑπὸ πόδας ρίπτειν; Καὶ γὰρ ἡ δύναμις ἡ ὠστικὴ μία· εἰ μὴ τις ἄλλην τὴν ἄνω ὠθοῦσαν, καὶ ἄλλην λέγοι καὶ ἄλλως τὴν κάτω πρὸς τὴν ἄνω φοράν, καὶ μάλιστα εἰ φυσικῶς κινεῖτο, εἰ ἡ μὲν κουφότης εἴη, ἡ δὲ βαρύτης. Ἀλλὰ κοινὸν καὶ τὸ αὐτὸ τὸ εἰς τὸν οἰκεῖον τόπον φέρεσθαι, ὥστε ἐνταῦθα κινδυνεύειν παρὰ τὰ ἔξω τὴν διαφορὰν γίνεσθαι. Ἐπὶ δὲ τῆς κύκλῳ καὶ ἐπ' εὐθείας, εἰ οἷόν περ' ἐπ' εὐθείας καὶ κύκλῳ περιθρέξαιεν, πῶς ἄλλη; Ἡ παρὰ τὸ τῆς πορείας σχῆμα, εἰ μὴ τις μικτὴν λέγοι τὴν κύκλῳ, ὥς οὐ παντελῶς οὔσαν κίνησιν οὐδὲ πάντῃ ἐξισταμένην. Ἀλλ' ἔοικεν ὅλως μία τις εἶναι ἡ τοπικὴ τοῖς ἔξωθεν τὰς διαφορὰς λαμβάνουσα.

[25] Σύγκρισις δὲ καὶ διάκρισις ἐπισκεπτέα πῶς. Ἄρ' ἕτεραι κινήσεις τῶν εἰρημένων, γενέσεως καὶ φθορᾶς, αὔξης καὶ φθίσεως, τοπικῆς μεταβολῆς, ἀλλοιώσεως, ἢ εἰς ταύτας αὐτὰς ἀνακτέον, ἢ τούτων τινὰς συγκρίσεις καὶ διακρίσεις θετέον; Εἰ μὲν οὖν τοῦτ' ἔχει ἡ σύγκρισις, πρόσοδον ἑτέρου πρὸς ἕτερον καὶ τὸ πελάζειν, καὶ αὖ ἀποχώρησιν εἰς τοῦπίσω, τοπικὰς ἂν τις κινήσεις λέγοι δύο κινούμενα λέγων πρὸς ἓν τι, ἢ ἀποχωροῦντα ἀπ' ἀλλήλων. Εἰ δὲ σύγκρασίν τινα καὶ μίξιν σημαίνουνσι καὶ κρᾶσιν καὶ εἰς ἓν ἐξ ἑνὸς σύστασιν τὴν κατὰ τὸ συνίστασθαι γινομένην, οὐ κατὰ τὸ συνεστάναι ἤδη, εἰς τίνα ἂν τις ἀνάγοι τῶν εἰρημένων ταύτας; Ἄρξει μὲν γὰρ ἡ τοπικὴ κίνησις, ἕτερον δὲ ἐπ' αὐτῇ τὸ γινόμενον ἂν εἴη, ὥσπερ καὶ τῆς αὔξης ἂν τις εὖροι ἄρχουσαν μὲν τὴν τοπικὴν, ἐπιγινομένην δὲ τὴν κατὰ [τὸ] ποσὸν κίνησιν· οὕτω δὴ καὶ ἐνταῦθα ἡγεῖται μὲν τὸ κατὰ τόπον κινήσθαι, ἔπεται δὲ οὐκ ἐξ ἀνάγκης συγκριθῆναι οὐδ' αὖ διακριθῆναι, ἀλλὰ γενομένης μὲν συμπλοκῆς τοῖς ἀπαντήσασι συνεκρίθη, σχισθέντων δὲ τῇ συντεύξει διεκρίθη. Πολλαχοῦ δ' ἂν καὶ διακρινομένων ἐφέποιτο ἂν ἡ τοῦ τόπου ἢ ἅμα συμβαίνειν τοῦ πάθους ἄλλου περὶ τὰ διακρινόμενα, οὐ κατὰ τὸ κινεῖσθαι τοπικῶς, νοουμένου, ἓν τε τῇ συγκρίσει ἄλλου πάθους καὶ συστάσεως, ἐπακολουθοῦντος ἑτέρου τῆς τοπικῆς κινήσεως. Ἄρ' οὖν ταύτας μὲν ἐφ' ἑαυτῶν, τὴν δὲ ἀλλοίωσιν εἰς ταύτας ἀνακτέον; Πυκνὸν γὰρ γενόμενον ἡλλοίωται· τοῦτο δὲ ταῦτὸν τῷ συγκέκριται· μανὸν δὲ αὖ ἡλλοίωται· τοῦτο δὲ ταῦτὸν τῷ διακέκριται. Καὶ οἶνου καὶ ὕδατος μινυμένων ἄλλο ἢ πρότερον ἦν ἐκάτερον ἐγένετο· τοῦτο δὲ σύγκρισις, ἢ πεποίηκε τὴν ἀλλοίωσιν. Ἡ φατέον καὶ ἐνταῦθα ἡγεῖσθαι τὰς συγκρίσεις καὶ διακρίσεις τινῶν ἀλλοιώσεων, ἑτέρας δὲ αὐτὰς εἶναι συγκρίσεων ἢ διακρίσεων· οὔτε γὰρ τὰς ἄλλας ἀλλοιώσεις εἶναι τοιαύτας, οὔτε τὴν ἀραίωσιν καὶ πύκνωσιν σύγκρισιν καὶ διάκρισιν ἢ ἐκ τούτων ὅλως εἶναι· οὕτω γὰρ ἂν τις καὶ κενὸν παραδέχοιτο. Ἐπὶ δὲ μελανίας ἢ λευκότητος πῶς; Εἰ δὲ ἐν τούτοις ἀμφισβητεῖ, πρῶτον μὲν τὰς χροὰς καὶ τάχα τὰς ποιότητας ἀναιρεῖ ἢ τὰς γε πλείστας, μᾶλλον δὲ πάσας· εἰ γὰρ πᾶσαν ἀλλοίωσιν, ἣν λέγομεν κατὰ ποιότητα μεταβολήν, σύγκρισιν καὶ διάκρισιν λέγοι, τὸ γινόμενον οὐδὲν ἐστὶν ἢ ποιότης, ἀλλὰ ἐγγὺς κείμενα καὶ διεστῶτα. Ἐπειτα τὸ μανθάνειν καὶ τὸ διδάσκεσθαι πῶς συγκρίσεις;

[26] Ἐπισκεπτέον δὴ περὶ τούτων καὶ ἤδη ζητητέον πάλιν αὖ τῶν κατ' εἶδη λεγομένων κινήσεων οἷον ἐπὶ τοπικῆς, εἰ μὴ τῷ ἄνω καὶ κάτω καὶ εὐθείᾳ καὶ κύκλῳ, ὡς ἡπόρηται, ἢ ἐμψύχων καὶ ἀψύχων κινήσει – οὐ γὰρ ὁμοία ἡ κίνησις τούτων – καὶ πάλιν ταύτας τῇ πεζῇ καὶ τῷ νεῖν καὶ πτήσει. Ἡ καὶ τῷ φύσει γε καὶ παρὰ φύσιν τάχ' ἂν τις διέλοι καθ' ἕκαστον εἶδος· τοῦτο δὲ οὐκ ἔξωθεν διαφορὰς κινήσεων· ἢ ποιητικαὶ τούτων αὐται, καὶ οὐκ ἂν ἄνευ τούτων· καὶ ἡ φύσις δὲ ἀρχὴ δοκεῖ τούτων. Ἡ τὰς μὲν φύσει, τὰς δὲ τέχνῃ, τὰς δὲ προαιρέσει. φύσει μὲν αὐξήσεις, φθίσεις, τέχνῃ δὲ οἰκοδομεῖν, ναυπηγεῖν, προαιρέσει δὲ σκοπεῖσθαι, μανθάνειν, πολιτεύεσθαι, ὅλως λέγειν, πράττειν. Περὶ αὐξήσεως αὖ καὶ ἀλλοιώσεως καὶ γενέσεως κατὰ φύσιν παρὰ φύσιν ἢ ὅλως τοῖς ὑποκειμένοις.

[27] Περὶ δὲ στάσεως, ὃ ἀντιτέτακται κινήσει, ἢ ἡρεμίας τί ποτε χρὴ λέγειν;

Πότερα καὶ αὐτὸ ἐν τι γένος θετέον ἢ εἰς τι γένος τῶν εἰρημένων ἀνακτέον; Βέλτιον δ' ἴσως στάσιν τοῖς ἐκεῖ ἀποδόντα ἡρεμίαν ἐνταῦθα ζητεῖν. Τὴν οὖν ἡρεμίαν ταύτην ζητητέον πρῶτον τί ποτ' ἐστί. Καὶ εἰ μὲν ταὐτὸν φανείη τῇ στάσει, οὐδ' ὀρθῶς ἂν ἐνταῦθα ταύτην ζητοῖ οὐδενὸς ἐστηκότος, ἀλλὰ τοῦ φαινομένου ἐστάναι σχολαιτέραι τῇ κινήσει χρωμένου. Εἰ δ' ἕτερον ἡρεμίαν στάσεως λέγοιμεν τῷ τὴν μὲν στάσιν περὶ τὸ ἀκίνητον παντελῶς εἶναι, τὴν δὲ ἡρεμίαν περὶ τὸ ἐστῶς, πεφυκὸς δὲ κινεῖσθαι, ὅταν μὴ κινῆται, εἰ μὲν τὸ ἡρεμιζεσθαι λέγοι τὸ ἡρεμεῖν, κίνησιν οὐπω παυσαμένην, ἀλλ' ἐνεστῶσαν· εἰ δὲ τὴν οὐκέτι περὶ τὸ κινούμενον οὔσαν, πρῶτον μὲν ζητητέον, εἴ τί ἐστι μὴ κινούμενον ἐνταῦθα. Εἰ δὲ μὴ πάσας οἷόν τέ τι τὰς κινήσεις κινεῖσθαι, ἀλλὰ δεῖ κινήσεις τινὰς μὴ κινεῖσθαι, ἵνα καὶ ἐξῆι λέγειν τόδε τὸ κινούμενον εἶναι, τί ἄλλο χρὴ λέγειν τὸ μὴ κινούμενον κατὰ τόπον, ἀλλ' ἡρεμοῦν ταύτην τὴν κίνησιν, ἢ ὅτι μὴ κινεῖται; Ἀπόφασις ἄρα ἔσται ἡ ἡρεμία τοῦ κινεῖσθαι· τοῦτο δὲ οὐκ ἐν γένει. Ἡρεμεῖ δὲ οὐκ ἄλλο τι ἢ ταύτην τὴν κίνησιν, οἷον τὴν τοπικὴν· τὴν οὖν ἀφαίρεσιν τούτου λέγει. Εἰ δέ τις λέγοι· διὰ τί δ' οὐ τὴν κίνησιν ἀπόφασιν τῆς στάσεως φήσομεν; ὅτι, φήσομεν, ἥκει τι φέρουσα ἡ κίνησις καὶ ἔστιν ἄλλο τι ἐνεργοῦν καὶ οἷον ὠθοῦν τὸ ὑποκείμενον καὶ μυρία ἐργαζόμενον αὐτὸ καὶ φθεῖρον, ἡ δὲ ἡρεμία ἐκάστου οὐδέν ἐστι παρ' αὐτό, ἀλλὰ σημαίνει μόνον, ὅτι κίνησιν οὐκ ἔχει. Τί οὖν οὐ καὶ ἐπὶ τῶν νοητῶν στάσιν εἵπομεν ἀπόφασιν κινήσεως; Ἡ ὅτι οὐδ' ἔστιν εἰπεῖν ἀναίρεσιν τῆς κινήσεως τὴν στάσιν, ὅτι οὐ παυσαμένης τῆς κινήσεως ἐστιν, ἀλλ' οὔσης ἐκείνης καὶ αὕτη ἐστί. Καὶ οὐ πεφυκὸς κινεῖσθαι, καθόσον μὴ κινεῖται, ἡ στάσις ἐκεῖ, ἀλλὰ, καθὼς στάσις κατεῖληφεν, ἔστηκε, καθὼς δὲ ἐστὶ κινούμενον, αἰεὶ κινήσεται· διὸ καὶ στάσει ἔστηκε καὶ κινήσει κινεῖται. Ἐνταῦθα δὲ κινήσει μὲν κινεῖται, ἀπουσίας δὲ ἡρεμεῖ ἐστερημένον τῆς ὀφειλομένης κινήσεως. Ἐπειτα δὲ ὁρᾷν δεῖ, τί ἐστιν ἡ στάσις αὕτη, καὶ οὕτως· ὅταν ἐκ νόσου εἰς ὑγίαν ἴη, ὑγιάζεται· τί οὖν τῇ ὑγιάνσει ταύτῃ ἡρεμίας εἶδος ἀντιτάζομεν; Εἰ μὲν γὰρ τὸ ἐξ οὗ, νόσος, ἀλλ' οὐ στάσις· εἰ δὲ τὸ εἰς ὃ, ὑγία· ὃ οὐ ταὐτὸν τῇ στάσει. Εἰ δέ τις λέγοι τὴν ὑγίαν ἢ τὴν νόσον τινὰ στάσιν εἶναι, εἶδη στάσεως τὴν ὑγίαν καὶ τὴν νόσον εἶναι φήσει· ὅπερ ἄτοπον. Εἰ δὲ συμβεβηκέναι τῇ ὑγίαι τὴν στάσιν, πρὸ τῆς στάσεως ἡ ὑγία οὐχ ὑγία ἔσται; Ἀλλὰ περὶ μὲν τούτων, ὅπῃ δοκεῖ ἐκάστωι.

[28] Εἴρηται δ' ὅτι τὸ ποιεῖν καὶ τὸ πάσχειν κινήσεις λεκτέον, καὶ ἔστι τὰς μὲν τῶν κινήσεων ἀπολύτους, τὰς δὲ ποιήσεις, τὰς δὲ πείσεις λέγειν. Καὶ περὶ τῶν ἄλλων γενῶν λεγομένων, ὅτι εἰς ταῦτα. Καὶ περὶ τοῦ πρὸς τι, ὅτι ἄλλου πρὸς ἄλλο σχέσις, καὶ ὅτι σύνεισιν ἄμφω καὶ ἅμα· καὶ τὸ πρὸς τι δέ, ὅταν σχέσις οὐσίας ποιῇ αὐτό, οὐχ ἢ οὐσία ἔσται πρὸς τι, ἀλλὰ ἢ καθὼς μέρος τινός – οἷον χεῖρ ἢ κεφαλὴ – ἢ αἷτιον ἢ ἀρχὴ ἢ στοιχεῖον. Ἔστι δὲ καὶ τὰ πρὸς τι διαιρεῖν, ὥσπερ διήρηται τοῖς ἀρχαίοις, τὰ μὲν ὡς ποιητικά, τὰ δὲ ὡς μέτρα, τὰ δ' ἐν ὑπεροχῇ καὶ ἐλλείψει, τὰ δ' ὅλως χωρίζοντα ὁμοιότησι καὶ διαφοραῖς. Καὶ περὶ μὲν τούτων τῶν γενῶν ταῦτα.

δ: Περὶ τοῦ τὸ ὄν ἐν καὶ ταὐτὸ ὄν ἅμα πανταχοῦ εἶναι ὅλον πρῶτον.

[1] Ἄρά γε ἡ ψυχὴ πανταχοῦ τῷ παντὶ πάρεστιν, ὅτι σῶμά ἐστι τοῦ παντός τοσόνδε, περὶ τὰ σώματα φύσιν ἔχουσα μερίζεσθαι; Ἡ καὶ παρ' αὐτῆς πανταχοῦ ἐστίν, οὐχ οὐπὲρ ἂν ὑπὸ σώματος προαχθῇ, ἀλλὰ σώματος εὐρίσκοντος αὐτὴν πρὸ αὐτοῦ πανταχοῦ οὔσαν, ὥστε, ὅπου ἂν τεθῇ, ἐκεῖ εὐρίσκειν ψυχὴν οὔσαν πρὶν αὐτὸ τεθῆναι ἐν μέρει τοῦ παντός, καὶ τὸ ὅλον τοῦ παντός σῶμα τεθῆναι ἐν ψυχῇ οὔσῃ; Ἄλλ' εἰ ἔστιν εἰς τοσοῦτον πρὶν τὸ τοσόνδε σῶμα ἐλθεῖν πληροῦσα τὸ διάστημα πᾶν, πῶς οὐ μέγεθος ἔξει; Ἡ τίς τρόπος ἂν εἴη τοῦ εἶναι ἐν τῷ παντὶ πρὶν τὸ πᾶν γενέσθαι τοῦ παντός οὐκ ὄντος; Τό τε ἀμερὴ λεγομένην καὶ ἀμεγέθη εἶναι πανταχοῦ εἶναι μέγεθος οὐκ ἔχουσαν πῶς ἂν τις παραδέξαιτο; Καὶ εἰ τῷ σώματι λέγοιτο συνεκτείνεσθαι μὴ σῶμα οὔσα, οὐδ' ὥς ἐκφεύγειν ποιεῖ τὴν ἀπορίαν τῷ κατὰ συμβεβηκὸς τὸ μέγεθος αὐτῇ διδόναι. Ὁμοίως γὰρ ἂν τις καὶ ἐνταῦθα ζητήσκειν εὐλόγως, ὅπως κατὰ συμβεβηκὸς μεγεθύνεται. Οὐ γὰρ δὴ, ὥσπερ ἡ ποιότης, οἶον γλυκύτης ἢ χροῶ, κατὰ πᾶν τὸ σῶμα, οὕτω καὶ ἡ ψυχὴ. Τὰ μὲν γὰρ πάθη τῶν σωμάτων, ὥστε πᾶν τὸ πεπονθὸς ἔχειν τὸ πάθος, καὶ μηδὲν εἶναι ἐφ' ἑαυτοῦ σώματος ὃν τι καὶ γινωσκόμενον τότε· διὸ καὶ ἐξ ἀνάγκης τοσοῦτον, τό τε ἄλλου μέρους λευκὸν οὐχ ὁμοπαθὲς τῷ ἄλλου. Καὶ ἐπὶ τοῦ λευκοῦ τὸ αὐτὸ μὲν εἶδει τὸ ἐπ' ἄλλου πρὸς τὸ ἐπ' ἄλλου μέρους, οὐ μὴν ταῦτον ἀριθμῶι, ἐπὶ δὲ τῆς ψυχῆς τὸ αὐτὸ ἀριθμῶι τὸ ἐν τῷ ποδὶ καὶ τῇ χειρὶ ὑπάρχει, ὡς δηλοῦσιν αἱ ἀντιλήψεις. Καὶ ὅλως ἐν μὲν ταῖς ποιότησι τὸ αὐτὸ μεμερισμένον θεωρεῖται, ἐπὶ δὲ τῆς ψυχῆς τὸ αὐτὸ οὐ μεμερισμένον, οὕτω δὲ μεμερίσθαι λεγόμενον, ὅτι πανταχοῦ. Λέγωμεν οὖν ἐξ ἀρχῆς περὶ τούτων, εἰ τι ἡμῖν σαφὲς καὶ εὐπαράδεκτον γένοιτο, πῶς ἀσώματος καὶ ἀμεγέθους οὔσα δύναται εἰς πλεῖστον ἰέναι εἴτε πρὸ τῶν σωμάτων εἴτ' ἐν τοῖς σώμασι. Τάχα δέ, εἰ φανείη καὶ πρὸ τῶν σωμάτων τοῦτο δύνασθαι, ράϊδιον ἂν καὶ ἐπὶ τῶν σωμάτων παραδέξασθαι τὸ τοιοῦτο γένοιτο.

[2] Ἔστι δὴ τὸ μὲν ἀληθινὸν πᾶν, τὸ δὲ τοῦ παντός μίμημα, ἡ τοῦδε τοῦ ὁρατοῦ φύσις. Τὸ μὲν οὖν ὄντως πᾶν ἐν οὐδενί ἐστιν· οὐδὲν γάρ ἐστι πρὸ αὐτοῦ. Ὁ δ' ἂν μετὰ τοῦτο ἦι, τοῦτο ἤδη ἀνάγκη ἐν τῷ παντὶ εἶναι, εἴπερ ἔσται, καὶ μάλιστα ἐξ ἐκείνου ἡρτημένον καὶ οὐ δυνάμενον ἄνευ ἐκείνου οὔτε μένειν οὔτε κινεῖσθαι. Καὶ γὰρ εἰ μὴ ὡς ἐν τόπῳ τις τιθεῖτο τὸ τοιοῦτον, τὸν τόπον νοῶν ἢ πέρας σώματος τοῦ περιέχοντος καθὼς περιέχει, ἢ διάστημά τι ὁ πρότερον ἦν τῆς φύσεως τοῦ κενοῦ καὶ ἔτι ἐστίν, ἀλλὰ τῷ γε οἶον ἐρεῖδεσθαι ἐπ' αὐτοῦ καὶ ἀναπαύεσθαι πανταχοῦ ὄντος ἐκείνου καὶ συνέχοντος, τὴν τοῦ ὀνόματος ἀφείς κατηγορίαν τῇ διανοίᾳ τὸ λεγόμενον λαμβανέτω. Τοῦτο δὲ ἄλλου χάριν εἴρηται, ὅτι τὸ πᾶν ἐκεῖνο καὶ πρῶτον καὶ ὄν οὐ ζητεῖ τόπον, οὐδ' ὅλως ἐν τινι. Πᾶν δὴ τὸ πᾶν οὐκ ἔστιν ὅπως ἀπολείπεται ἑαυτοῦ, ἀλλ' ἔστι τε πεπληρωκὸς ἑαυτοῦ καὶ ὄν ἴσον ἑαυτῷ· καὶ οὐ τὸ πᾶν, ἐκεῖ αὐτό· τὸ γὰρ πᾶν αὐτό ἐστιν. Ὅλως τε, εἰ τι ἐν τῷ παντὶ ἰδρύθη ἄλλο ὄν παρ' ἐκεῖνο, μεταλαμβάνει αὐτοῦ καὶ συντυγχάνει αὐτῷ καὶ ἰσχύει παρ' αὐτοῦ οὐ μερίζον

ἐκεῖνο, ἀλλ' εὐρίσκον αὐτὸ ἐν ἑαυτῷ αὐτὸ προσελθὼν ἐκείνῳ ἐκείνου οὐκ ἔξω ἑαυτοῦ γενομένου· οὐ γὰρ οἶόν τε ἐν τῷ μὴ ὄντι τὸ ὄν εἶναι, ἀλλ' εἴπερ, τὸ μὴ ὄν ἐν τῷ ὄντι. Ὅλοι οὖν ἐντυγχάνει τῷ ὄντι· οὐ γὰρ ἦν ἀποσπᾶσθαι αὐτὸ ἀφ' ἑαυτοῦ, καὶ τὸ πανταχοῦ δὲ λέγεσθαι εἶναι αὐτὸ δηλόν, ὅτι ἐν τῷ ὄντι· ὥστε ἐν ἑαυτῷ. Καὶ οὐδὲν θαυμαστόν, εἰ τὸ πανταχοῦ ἐν τῷ ὄντι καὶ ἐν ἑαυτῷ· ἥδη γὰρ γίνεται τὸ πανταχοῦ ἐν ἐνί. Ἡμεῖς δὲ τὸ ὄν ἐν αἰσθητῷ θέμενοι καὶ τὸ πανταχοῦ ἐκεῖ τιθέμεθα, καὶ μέγα νομίζοντες τὸ αἰσθητὸν ἀποροῦμεν, πῶς ἐν μεγάλῳ καὶ τοσοῦτῳ ἐκείνη ἡ φύσις ἐκτείνεται. Τὸ δέ ἐστι· τοῦτο τὸ λεγόμενον μέγα μικρόν· ὃ δὲ νομίζεται μικρόν, ἐκεῖνο μέγα, εἴ γε ὅλον ἐπὶ πᾶν τούτου μέρος φθάνει, μᾶλλον δὲ τοῦτο πανταχόθεν τοῖς αὐτοῦ μέρεσιν ἐπ' ἐκεῖνο ἰὼν εὐρίσκει αὐτὸ πανταχοῦ πᾶν καὶ μείζον ἑαυτοῦ. Ὅθεν ὡς οὐκ ἐν τῇ ἐκτάσει πλέον τι ληγόμενον – ἔξω γὰρ ἂν καὶ τοῦ παντὸς ἐγίνετο – περιθεῖν αὐτῷ ἐβουλήθη, οὔτε δὲ περιλαβεῖν δεδυνημένον οὐδ' αὖ ἐντὸς γενέσθαι ἡγάπησε τόπον ἔχειν καὶ τάξιν οὗ σώζοιτο γειτονοῦν αὐτῷ παρόντι καὶ οὐ παρόντι αὖ· ἐστὶ γὰρ ἐφ' ἑαυτοῦ ἐκεῖνο, κἂν τι αὐτῷ ἐθέλῃ παρεῖναι. Ὅπου δὴ συνιὼν τὸ σῶμα τοῦ παντὸς εὐρίσκει τὸ πᾶν, ὥστε μηδὲν ἔτι δεῖσθαι τοῦ πόρρω, ἀλλὰ στρέφεσθαι ἐν τῷ αὐτῷ, ὡς παντὸς ὄντος τούτου, οὗ κατὰ πᾶν μέρος αὐτοῦ ἀπολαύει ὅλου ἐκείνου. Εἰ μὲν γὰρ ἐν τόπῳ ἦν ἐκεῖνο αὐτό, προσχωρεῖν τε ἔδει ἐκεῖ καὶ εὐθυπορεῖν καὶ ἐν ἄλλῳ μέρει αὐτοῦ ἄλλῳ μέρει ἐφάπτεσθαι ἐκείνου καὶ εἶναι τὸ πόρρω καὶ ἐγγύθεν· εἰ δὲ μήτε τὸ πόρρω μήτε τὸ ἐγγύθεν, ἀνάγκη ὅλον παρεῖναι, εἴπερ πάρεστι. Καὶ ὅλως ἐστὶν ἐκείνων ἐκάστωι, οἷς μήτε πόρρωθεν ἐστὶ μήτε ἐγγύθεν, δυνατοῖς δὲ δέξασθαι ἐστίν.

[3] Ἄρ' οὖν αὐτὸ φήσομεν παρεῖναι, ἢ αὐτὸ μὲν ἐφ' ἑαυτοῦ εἶναι, δυνάμεις δὲ ἀπ' αὐτοῦ ἰέναι ἐπὶ πάντα, καὶ οὕτως αὐτὸ πανταχοῦ λέγεσθαι εἶναι; Οὕτω γὰρ τὰς ψυχὰς οἷον βολὰς εἶναι λέγουσιν, ὥστε αὐτὸ μὲν ἰδρῦσθαι ἐν αὐτῷ, τὰς δ' ἐκπεμφθείσας κατ' ἄλλο καὶ κατ' ἄλλο ζῶιον γίγνεσθαι. Ἡ ἐφ' ὧν μὲν τὸ ἔν, τῷ μὴ πᾶσαν τὴν φύσιν ἀποσώιζειν τὴν οὔσαν ἐν αὐτῷ ἐκείνῳ, ἐνταυθα δυνάμιν αὐτοῦ ὧι πάρεστι παρεῖναι· οὐ μὴν οὐδ' ὥς ἐκεῖνο μὴ ὅλως παρεῖναι, ἐπεὶ καὶ τότε οὐκ ἀποτετέμνεται ἐκεῖνο τῆς δυνάμεως αὐτοῦ, ἣν ἔδωκεν ἐκείνῳ· ἀλλ' ὁ λαβὼν τοσοῦτον ἐδυνήθη λαβεῖν παντὸς παρόντος. Οὗ δὲ πᾶσαι αἱ δυνάμεις, αὐτὸ σαφῶς πάρεστι χωριστὸν ὅμως ὄν· γεγνημένον μὲν γὰρ τοῦδε εἶδος ἀπέστη ἂν τοῦ τε πᾶν εἶναι τοῦ τε εἶναι ἐν αὐτῷ πανταχοῦ, κατὰ συμβεβηκὸς δὲ καὶ ἄλλου. Μηδενὸς δὲ ὄν τοῦ θέλοντος αὐτοῦ εἶναι, ὃ ἂν αὐτῷ ἐθέλῃ, ὡς δύναται πελάζει οὐ γεγνημένον ἐκείνου, ἀλλ' ἐκείνου ἐφιεμένου αὐτοῦ, οὐδ' αὖ ἄλλου. Θαυμαστόν οὖν οὐδὲν οὕτως ἐν πᾶσιν εἶναι, ὅτι αὖ ἐν οὐδενί ἐστιν αὐτῶν οὕτως ὡς ἐκείνων εἶναι. Διὸ καὶ τὸ κατὰ συμβεβηκὸς οὕτω λέγειν συμπαραθεῖν τῷ σώματι καὶ τὴν ψυχὴν οὐκ ἄτοπον ἴσως, εἰ αὐτὴ μὲν ἐφ' ἑαυτῆς λέγοιτο εἶναι οὐχ ὕλης γενομένη οὐδὲ σώματος, τὸ δὲ σῶμα πᾶν κατὰ πᾶν ἑαυτοῦ οἰονεῖ ἐλλάμ- ποιτο. Θαυμάζειν δὲ οὐ δεῖ, εἰ αὐτὸ μὴ ὄν ἐν τόπῳ παντὶ τῷ ἐν τόπῳ ὄντι πάρεστιν· ἦν γὰρ ἂν τοῦναντίον θαυμαστὸν καὶ ἀδύνατον πρὸς τῷ θαυμαστῷ, εἰ τόπον καὶ αὐτὸ ἔχον οἰκεῖον παρῆν ἄλλῳ τῷ ἐν τόπῳ, ἢ ὅλως παρῆν, καὶ παρῆν οὕτως, ὡς τοι ἡμεῖς φαμεν. Νῦν δὲ φησιν ὁ λόγος, ὡς ἀνάγκη αὐτῷ τόπον οὐκ εἰληχότι

ὦι πάρεστι τούτῳ ὅλον παρῆναι, παντὶ δὲ παρὸν ὡς καὶ ἐκάσῳ ὅλον παρῆναι. Ἡ ἔσται αὐτοῦ τὸ μὲν ὥδι, τὸ δὲ ἄλλοθι· ὥστε μεριστὸν ἔσται καὶ σῶμα ἔσται. Πῶς γὰρ δὴ καὶ μεριεῖς; Ἄρα γε τὴν ζωὴν μεριεῖς; Ἀλλ' εἰ τὸ πᾶν ἦν ζωή, τὸ μέρος ζωὴ οὐκ ἔσται. Ἀλλὰ τὸν νοῦν, ἴν' ὁ μὲν ἦ ἐν ἄλλῳ, ὁ δὲ ἐν ἄλλῳ; Ἀλλ' οὐδέτερος αὐτῶν νοῦς ἔσται. Ἀλλὰ τὸ ὄν αὐτοῦ; Ἀλλὰ τὸ μέρος οὐκ ὄν ἔσται, εἰ τὸ ὅλον τὸ ὄν ὑπῆρχε. Τί οὖν, εἴ τις λέγοι καὶ τὸ σῶμα μεριζόμενον καὶ τὰ μέρη ἔχειν σώματα ὄντα; Ἡ ὁ μερισμὸς ἦν οὐ σώματος, ἀλλὰ τοσοῦδε σώματος, καὶ σῶμα ἕκαστον ἐλέγετο τῷ εἶδει καθὼς σῶμα· τοῦτο δὲ οὐκ εἶχε τὸ τοσόνδε τι, ἀλλὰ οὐδ' ὅπως οὖν τοσόνδε.

[4] Πῶς οὖν τὸ ὄν καὶ τὰ ὄντα καὶ νοῦς πολλοὺς καὶ ψυχὰς πολλὰς, εἰ τὸ ὄν πανταχοῦ ἐν καὶ μὴ ὡς ὁμοειδές, καὶ νοῦς εἷς καὶ ψυχὴ μία; Καίτοι ἄλλην μὲν τοῦ παντός, τὰς δὲ ἄλλας. Ταῦτά τε γὰρ ἀντιμαρτυρεῖν δοκεῖ καὶ τὰ εἰρημένα, εἴ τινα ἀνάγκην, ἀλλ' οὐ πειθῶ γε ἔχει ἀπίθανον νομιζούσης τῆς ψυχῆς τὸ ἐν οὕτῳ πανταχοῦ ταῦτόν εἶναι. Βέλτιον γὰρ ἴσως μερίσαντα τὸ ὅλον ὡς μηδὲν ἐλαττωθῆναι ἀφ' οὗ ὁ μερισμὸς γεγένηται, ἢ καὶ γεννήσαντα ἀπ' αὐτοῦ, ἵνα δὴ βελτίσιον χρώμεθα ὀνόμασιν, οὕτῳ τὸ μὲν εἶναι ἐξ αὐτοῦ εἶναι, τὰ δ' οἷον μέρη γενόμενα, ψυχὰς, συμπληροῦν ἤδη τὰ πάντα. Ἀλλ' εἰ ἐκεῖνο μένει τὸ ὄν ἐφ' ἑαυτοῦ, ὅτι παράδοξον εἶναι δοκεῖ τὸ ἅμα ὅλον τι πανταχοῦ παρῆναι, ὁ αὐτὸς λόγος καὶ ἐπὶ τῶν ψυχῶν ἔσται. Ἐν οἷς γὰρ λέγονται σώμασιν ὅλοι ἐν ὅλοις εἶναι, οὐκ ἔσονται, ἀλλ' ἢ μερισθήσονται ἢ μένουσαι ὅλοι που τοῦ σώματος δύναμιν αὐτῶν δώσουσιν. Ἐφ' ὧν καὶ τῶν δυνάμεων ἡ αὐτὴ ἀπορία ἔσται ἢ ὅλου πανταχοῦ. Καὶ ἔτι τὸ μὲν τι ψυχὴν ἔξει τοῦ σώματος, τὸ δὲ δύναμιν μόνον. Ἀλλὰ πῶς ψυχὰι πολλαὶ καὶ νοῖ πολλοὶ καὶ τὸ ὄν καὶ τὰ ὄντα; Καὶ δὴ καὶ προϊόντα ἐκ τῶν προτέρων ἀριθμοὶ ὄντα, ἀλλ' οὐ μεγέθη, ὁμοίως ἀπορίαν παρέξουσιν πῶς πληροῦσι τὸ πᾶν. Οὐδὲν οὖν ἡμῖν παρὰ τοῦ πλήθους οὕτῳ προϊόντος ἐξεύρηται εἰς εὐπορίαν· ἐπεὶ καὶ τὸ ὄν πολλὰ συγχωροῦμεν εἶναι ἐτερότητι, οὐ τόπω. Ὅμοῦ γὰρ πᾶν τὸ ὄν, κἂν πολὺ οὕτως ἦ· ἐὼν γὰρ ἐόντι πελάζει, καὶ πᾶν ὁμοῦ, καὶ νοῦς πολὺς ἐτερότητι, οὐ τόπω, ὁμοῦ δὲ πᾶς. Ἄρ' οὖν καὶ ψυχαί; Ἡ καὶ ψυχαί· ἐπεὶ καὶ τὸ περὶ τὰ σώματα μεριστὸν λέγεται ἀμερὲς εἶναι τὴν φύσιν, τὰ δὲ σώματα μέγεθος ἔχοντα ταύτης τῆς ψυχῆς φύσεως αὐτοῖς παρούσης, μᾶλλον δὲ τῶν σωμάτων ἐκεῖ γενομένων, ὅσον ἐστὶ μεμερισμένα, κατὰ πᾶν μέρος ἐκείνης ἐμφανταζομένης τῆς φύσεως, περὶ τὰ σώματα οὕτως ἐνομίσθη εἶναι μεριστή. Ἐπεὶ, ὅτι οὐ συνδιείληπται τοῖς μέρεσιν, ἀλλ' ὅλη πανταχοῦ, φανερόν ποιεῖ τὸ ἐν καὶ τὸ ἀμεριστὸν ὄντως τῆς φύσεως. Οὕτ' οὖν τὸ μίαν εἶναι τὰς πολλὰς ἀναιρεῖ, ὥσπερ οὐδὲ τὸ ὄν τὰ ὄντα, οὔτε μάχεται τὸ πλῆθος ἐκεῖ τῷ ἐνί, οὔτε τῷ πλήθει συμπλη-ροῦν δεῖ ζωῆς τὰ σώματα, οὔτε διὰ τὸ μέγεθος τοῦ σώματος δεῖ νομίζειν τὸ πλῆθος τῶν ψυχῶν γίνεσθαι, ἀλλὰ πρὸ τῶν σωμάτων εἶναι καὶ πολλὰς καὶ μίαν. Ἐν γὰρ τῷ ὅλῳ αἱ πολλαὶ ἤδη οὐ δυνάμει, ἀλλ' ἐνεργείᾳ ἐκάστη· οὔτε γὰρ ἡ μία ἢ ὅλη κωλύει τὰς πολλὰς ἐν αὐτῇ εἶναι, οὔτε αἱ πολλαὶ τὴν μίαν. Διέστησαν γὰρ οὐ διεστῶσαι καὶ πάρεσιν ἀλλήλαις οὐκ ἄλλοτριωθεῖσαι· οὐ γὰρ πέρασιν εἰσι διωρισμένα, ὥσπερ οὐδὲ ἐπιστῆμαι αἱ πολλαὶ ἐν ψυχῇ μιᾷ, καὶ ἔστιν ἡ μία τοιαύτη, ὥστε ἔχειν ἐν ἑαυτῇ πᾶσας. Οὕτως ἐστὶν ἄπειρος ἡ τοιαύτη φύσις.

[5] Καὶ τὸ μέγα αὐτῆς οὕτω ληπτέον, οὐκ ἐν ὄγκῳ· τοῦτο γὰρ μικρὸν ἐστὶν εἰς τὸ μηδὲν ἰόν, εἴ τις ἀφαιροῖ. Ἐκεῖ δὲ οὐδὲ ἀφελεῖν ἐστὶν, οὐδ' εἰ ἀφαιρεῖς ἐπιλείψει. Εἰ δὴ οὐκ ἐπιλείψει, τί δεῖ δεδιέναι, μή τινος ἀποστατῆ; Πῶς γὰρ ἀποστατεῖ οὐκ ἐπιλείπουσα, ἀλλ' ἀένναος οὕσα φύσις οὐ ρέουσα; Ῥέουσα μὲν γὰρ ἐπὶ τοσοῦτον ἔρχεται, ἐφ' ὅσον ρεῖν δύναται, μὴ ρέουσα δέ – οὐδὲ γὰρ ἂν, οὐδ' ὅπου ρεύσειεν ἔχει· τὸ γὰρ πᾶν κατείληφε, μᾶλλον δὲ αὕτη ἐστὶ τὸ πᾶν. Καὶ μεῖζόν τι οὕσα ἢ κατὰ σώματος φύσιν ὀλίγον γ' ἂν εἰκότως νομίζοιτο τῷ παντὶ διδόναι, ὅσον δύναται τοῦτο αὐτοῦ φέρειν. Δεῖ δὲ ἐκεῖνο μήτε ἔλαττον λέγειν, μηδὲ τιθέμενον ἔλαττον τῷ ὄγκῳ ἀπιστεῖν ἤδη, ὥς οὐ δυνατόν ἐπὶ τὸ μεῖζον αὐτοῦ ἰέναι τὸ ἔλαττον. Οὕτε γὰρ τὸ ἔλαττον κατηγορητέον, οὐδὲ παραθετέον ὄγκον πρὸς ἄογκον ἐν μετρήσει – ὅμοιον γὰρ ὥς εἴ τις ἰατρικὴν λέγοι ἐλάττω εἶναι τοῦ σώματος τοῦ ἱατροῦ – οὐδ' αὖ οὕτως μεῖζον νομιστέον τῇ ποσοῦ μετρήσει, ἐπεὶ οὐδ' ἐπὶ τῆς ψυχῆς· οὕτω τὸ μέγα καὶ τὸ μεῖζον τοῦ σώματος. Μαρτυρεῖ δὲ τῷ μεγάλῳ τῆς ψυχῆς καὶ τὸ μεῖζονος τοῦ ὄγκου γινομένου φθάνειν ἐπὶ πᾶν αὐτοῦ τὴν αὐτὴν ψυχὴν, ἢ ἐπ' ἐλάττονος ὄγκου ἦν. Γελοῖον γὰρ πολλαχῇ, εἴ τις προσθεῖη καὶ τῇ ψυχῇ ὄγκον.

[6] Τί οὖν οὐ καὶ ἐπ' ἄλλο σῶμα ἔρχεται; Ἡ ὅτι ἐκεῖνο δεῖ, εἰ δύναται, προσελθεῖν, τὸ δὲ προσεληλυθὸς καὶ δεξάμενον ἔχει. Τί οὖν; Τὸ ἄλλο σῶμα τὴν αὐτὴν ψυχὴν ἔχει ἔχον καὶ αὐτὸ ἦν ἔχει ψυχὴν; Τί γὰρ διαφέρει; Ἡ καὶ ταῖς προσθήκαις. Εἴτα πῶς ἐν ποδὶ καὶ χειρὶ τὴν αὐτὴν, τὴν δὲ ἐν τῷδε τῷ μέρει τοῦ παντός οὐ τὴν αὐτὴν τῇ ἐν τῷδε; Εἰ δὲ αἱ αἰσθήσεις διάφοροι, καὶ τὰ πάθη τὰ συμπίπτοντα διάφορα λεκτέον εἶναι. Ἄλλα οὖν ἐστὶ τὰ κρινόμενα, οὐ τὸ κρῖνον· ὁ δὲ κρῖνων ὁ αὐτὸς δικαστῆς ἐν ἄλλοις καὶ ἄλλοις πάθεσι γινόμενος· καίτοι οὐχ ὁ πάσχων αὐτός, ἀλλ' ἡ σώματος τοιοῦδε φύσις· καὶ ἐστὶν οἷον εἰ αὐτὸς ἡμῶν καὶ ἡδονὴν κρίνει τὴν περὶ τὸν δάκτυλον καὶ ἀλγηδόνα τὴν περὶ τὴν κεφαλὴν. Διὰ τί οὖν οὐ συναισθάνεται ἡ ἐτέρα τὸ τῆς ἐτέρας κρίμα; Ἡ ὅτι κρίσις ἐστίν, ἀλλ' οὐ πάθος. Εἴτα οὐδ' αὕτη ἡ κρίνασα κέκρικα λέγει, ἀλλ' ἔκρινε μόνον· ἐπεὶ οὐδὲ παρ' ἡμῖν ἡ ὄψις τῇ ἀκοῇ λέγει, καίτοι ἔκριναν ἅμφω, ἀλλὰ ὁ λογισμὸς ἐπ' ἁμφοῖν· τοῦτο δὲ ἕτερον ἁμφοῖν. Πολλαχῇ δὲ καὶ ὁ λογισμὸς εἶδε τὸ ἐν ἐτέρῳ κρίμα καὶ σύνεσιν ἔσχεν ἐτέρου πάθους. Εἴρηται δὲ περὶ τούτου καὶ ἐν ἄλλοις.

[7] Ἀλλὰ πάλιν λέγωμεν πῶς ἐπὶ πάντα ἐστὶ τὸ αὐτό· τοῦτο δὲ ταυτόν ἐστι πῶς ἕκαστον τῶν πολλῶν τῶν αἰσθητῶν οὐκ ἅμοιον τοῦ αὐτοῦ πολλαχῇ κείμενον. Οὐ γὰρ ἐκεῖνο ὀρθῶς ἔχει ἐκ τῶν εἰρημένων μερίζειν εἰς τὰ πολλὰ, ἀλλὰ τὰ πολλὰ μεμερισμένα εἰς τὸ ἐν μᾶλλον ἀνάγειν, κάκεῖνο οὐκ ἐληλυθέναι πρὸς ταῦτα, ἀλλὰ ταῦτα ὅτι διέρριπται παρεσχηκέναι δόξαν ἡμῖν κατὰ ταῦτα κάκεῖνο διειληφθαι, οἷον εἴ τις τὸ κρατοῦν καὶ συνέχον εἰς ἴσα τῷ κρατουμένῳ διαιροῖ. Καίτοι κρατοῖ ἂν καὶ χεῖρ σῶμα ὅλον καὶ ξύλον πολύπηχυν καὶ ἄλλο τι, καὶ ἐπὶ πᾶν μὲν τὸ κρατοῦν, οὐ διείληπται δὲ ὅμως εἰς ἴσα τῷ κρατουμένῳ ἐν τῇ χειρὶ, καθόσον ἐφάπτεται εἰς τοσοῦτον περιγραφομένης, ὥς δοκεῖ, τῆς δυνάμεως, ἀλλ' ὅμως τῆς χειρὸς ὀριζομένης τῷ αὐτῆς ποσῶι, οὐ τῷ τοῦ αἰωρουμένου καὶ κρατουμένου σώματος. Καὶ εἰ προσθεῖς δὲ τῷ κρατουμένῳ σῶματι μῆκος ἄλλο καὶ δύναιτο ἡ χεῖρ φέρειν,

ἡ δύναμις κάκεινο κρατεῖ οὐ διαληφθεῖσα εἰς τοσαῦτα μέρη, ὅσα τὸ σῶμα ἔχει. Τί οὖν, εἴ τις τὸν ὄγκον τὸν σωματικὸν τῆς χειρὸς ὑποθεῖτο ἀφηρηθῆσθαι, καταλείπει δὲ τὴν δύναμιν τὴν αὐτὴν τὴν ἀνέχουσαν καὶ πρότερον αὐτό, τὴν πρόσθεν ἐν τῇ χειρὶ οὖσαν; Ἄρ' οὐκ ἂν ἡ αὐτὴ ἀμέριστος οὖσα ἐν παντὶ ὡσαύτως κατὰ πᾶν μέρος εἴη; Εἰ δὲ δὴ φωτεινὸν μικρὸν ὄγκον οἶον κέντρον ποιησάμενος μερίζον τι περιθείης σφαιρικὸν σῶμα διαφανές, ὥστε τὸ φῶς τοῦ ἔνδον ἐν παντὶ τῷ περιέχοντι φαίνειν, οὐκ οὕσης ἄλλοθεν αὐγῆς τῷ ἔξωθεν ὄγκῳ, ἄρ' οὐκ ἐκεῖνο τὸ ἔνδον φήσομεν αὐτὸ μηδὲν παθόν, ἀλλὰ μένον ἐπὶ πάντα τὸν ἔξωθεν ὄγκον ἐληλυθῆναι, καὶ τὸ ἐκεῖ ἐνορώμενον ἐν τῷ μικρῷ ὄγκῳ φῶς κατεिल्φέναι τὸ ἔξω; Ἐπειδὴ τοίνυν οὐ παρὰ τοῦ ὄγκου τοῦ σωματικοῦ τοῦ μικροῦ ἐκείνου ἦν τὸ φῶς – οὐ γὰρ ἦι σῶμα ἦν εἶχε τὸ φῶς, ἀλλ' ἦι φωτεινὸν σῶμα, ἐτέραι δυνάμει, οὐ σωματικῇ οὕσῃ – φέρε, εἴ τις τὸν ὄγκον τοῦ σώματος ὑφέλοι, τηροῖ δὲ τὴν τοῦ φωτὸς δύναμιν, ἄρ' ἂν ἔτι εἴποις πού εἶναι τὸ φῶς, ἢ ἐπίσης ἂν εἴη καθ' ὅλην τε τὴν ἔξω σφαῖραν; Οὐκέτι δὲ οὐδ' ἄπερείσῃ τῇ διανοίᾳ ὅπου πρότερον ἦν κείμενον, καὶ οὔτε ἔτι ἐρεῖς ὅθεν οὔτε ὅπῃ, ἀλλὰ περὶ μὲν τούτου ἄπορος ἔστι ἐν θαύματι ποιούμενος, ἅμα δὲ ὡδὶ τοῦ σφαιρικοῦ σώματος ἀτενίσας εἴσῃ τὸ φῶς καὶ ὡδὶ αὐτός. Ἐπεὶ καὶ ἐπὶ τοῦ ἡλίου ἔχεις μὲν εἰπεῖν ὅθεν τὸ φῶς ἐπιλαμβάνει κατὰ πάντα τὸν ἀέρα εἰς τὸ σῶμα τοῦ ἡλίου βλέπων, τὸ δὲ αὐτὸ ὅμως ὁραῖς φῶς πανταχοῦ οὐδὲ τοῦτο μεμερισμένον. Δηλοῦσι δὲ αἱ ἀποτομαὶ ἐπὶ θάτερα ἢ ὅθεν ἐλήλυθεν οὐ διδοῦσαι εἶναι οὐδὲ μερίζουσai. Καὶ δὴ τοίνυν εἰ δύναμις μόνον ὁ ἥλιος ἦν σώματος χωρὶς οὖσα καὶ φῶς παρείχεν, οὐκ ἂν ἐντεῦθεν ἦρξατο οὐδ' ἂν εἶπες ὅθεν, ἀλλ' ἦν ἂν τὸ φῶς πανταχοῦ ἐν καὶ ταυτὸν ὄν οὐκ ἀρξάμενον οὐδ' ἀρχὴν ποθεν ἔχον.

[8] Τὸ μὲν οὖν φῶς, ἐπειδὴ σώματός ἐστιν, ὅθεν ἐλήλυθεν εἰπεῖν ἔχεις ἔχων εἰπεῖν τὸ σῶμα ὅπου ἐστίν, ἅυλον δὲ εἰ τί ἐστι καὶ δεῖται οὐδὲν σώματος πρότερον ὄν τῇ φύσει παντὸς σώματος, ἰδρυμένον αὐτὸ ἐν ἑαυτῷ, μᾶλλον δὲ οὐδὲ ἰδρύσεως δεόμενον οὐδὲν τῆς τοιαύτης, τοῦτο δὴ τὸ τοιαύτην ἔχον φύσιν οὐκ ἔχον ἀρχὴν ὅθεν ὀρμηθεῖν οὔτε ἔκ τινος τόπου οὔτε τινὸς ὄν σώματος, πῶς αὐτοῦ τὸ μὲν ὡδὶ φήσεις, τὸ δὲ ὡδί; Ἦδη γὰρ ἂν καὶ τὸ ὅθεν ὠρμήθη ἔχοι καὶ τό τινος εἶναι. Λεῖπεται τοίνυν εἰπεῖν ὥς, εἴ τι αὐτοῦ μεταλαμβάνει, τῇ τοῦ ὅλου δυνάμει μεταλαμβάνειν αὐτοῦ πάσχοντος μηδὲν μήτ' οὖν ἄλλο τι μήτε μεμερισμένον. Τῷ μὲν γὰρ σῶμα ἔχοντι τὸ πάσχειν καὶ κατὰ συμβεβηκὸς ἂν γένοιτο, καὶ ταύτῃ παθητὸν ἂν λέγοιτο καὶ μεριστόν, ἐπειδὴ σώματός ἐστὶ τι οἶον πάθος ἢ εἶδος· ὃ δὲ ἐστὶ μηδενὸς σώματος, ἀλλὰ τὸ σῶμα ἐθέλει αὐτοῦ εἶναι, ἀνάγκη τοῦτο τά τε ἄλλα πάθη τοῦ σώματος μηδαμῶς αὐτὸ πάσχειν μερίζεσθαι τε οὐχ οἶόν τε· σώματος γὰρ καὶ τοῦτο καὶ πρῶτως πάθος καὶ ἦι σῶμα. Εἰ δὴ ἦι σῶμα τὸ μεριστόν, ἦι μὴ σῶμα τὸ ἀμέριστον. Πῶς γὰρ καὶ μερίσεις οὐκ ἔχον μέγεθος; Εἰ οὖν οὐκ ἔχοντος μέγεθος τὸ ἔχον τὸ μέγεθος ἀμηγέπη μεταλαμβάνει, οὐ μερίζομένου αὐτοῦ ἂν μεταλαμβάνοι· ἢ μέγεθος αὐτὸ ἔξει ἅλιν. Ὅταν οὖν ἐν πολλοῖς λέγῃς, οὐκ αὐτὸ πολλὰ γενόμενον λέγεις, ἀλλὰ τῶν πολλῶν τὸ πάθος περιάπτεις τῷ ἐνὶ ἐκείνῳ ἐν πολλοῖς αὐτὸ ἅμα ὁρῶν. Τὸ δὲ ἐν αὐτοῖς οὕτω ληπτέον ὥς οὐκ αὐτῶν γενόμενον ἐκάστου οὐδ' αὐτὸ τοῦ παντός, ἀλλ' ἐκεῖνο μὲν αὐτοῦ εἶναι

καὶ αὐτὸ εἶναι, αὐτὸ δὲ ὄν οὐκ ἀπολείπεσθαι ἑαυτοῦ. Οὐδ' αὖ τοσοῦτον, ὅσον τὸ πᾶν αἰσθητόν, οὐδ' εἴ τι μέρος τοῦ παντός· ὅλως γὰρ οὐδὲ ποσόν· πῶς ἂν οὖν τοσοῦτον; Σώματι μὲν γὰρ τοσοῦτον, τῷ δὲ μὴ σώματι, ἀλλ' ἑτέρας ὄντι φύσεως, οὐδαμῇ δεῖ προσάπτειν τοσοῦτον, ὅπου μηδὲ τὸ τοιοῦτον· οὐ τοίνυν οὐδὲ τὸ ποῦ· οὐ τοίνυν οὐδὲ τὸ ἐνταῦθα καὶ ἐνταῦθα· ἦδη γὰρ ἂν πολλάκις ποῦ εἴη. Εἰ τοίνυν ὁ μερισμὸς τοῖς τόποις, ὅταν τὸ μὲν τι αὐτοῦ ὠδί, τὸ δὲ ὠδί, ὅτωι τὸ ὠδί μὴ ὑπάρχει, πῶς ἂν τὸ μερίζεσθαι ἔχοι; Ἀμερίστον ἄρα δεῖ αὐτὸ σὺν αὐτῷ εἶναι, κἂν τὰ πολλὰ αὐτοῦ ἐφίεμενα τυγχάνη. Εἰ οὖν τὰ πολλὰ ἐφίεται αὐτοῦ, δηλὸν ὅτι ὅλου ἐφίεται αὐτοῦ· ὥστε εἰ καὶ δύναται μεταλαβεῖν, ὅλου ἂν αὐτοῦ καθόσον δύναται μεταλαμβάνοι. Δεῖ οὖν τὰ μεταλαμβάνοντα αὐτοῦ οὕτως ἔχειν αὐτοῦ, ὥς οὐ μετέλαβε, μὴ ἰδίου αὐτῶν ὄντος· οὕτως γὰρ ἂν μένοι αὐτὸ ἐφ' ἑαυτοῦ ὅλον καὶ ἐν οἷς ὁράται ὅλον. Εἰ γὰρ μὴ ὅλον, οὐκ αὐτό, οὐδ' αὖ οὗ ἐφίενται ἢ μετάληψις ἔσται, ἀλλὰ ἄλλου, οὗ ἢ ἔφεσις οὐκ ἦν.

[9] Καὶ γὰρ εἰ τὸ μέρος τὸ γενόμενον ἐν ἐκάστωι ὅλον ἦν καὶ αὐτὸ ἕκαστον οἷον τὸ πρῶτον – ἀποτεμνημένον ἀεὶ ἕκαστον – πολλὰ τὰ πρῶτα καὶ ἕκαστον πρῶτον. Εἴτα ταῦτα τὰ πολλὰ πρῶτα τί ἂν εἴη τὸ διεῖργον, ὥστε μὴ ἐν ὁμοῦ πάντα εἶναι; Οὐ γὰρ δὴ τὰ σώματα αὐτῶν· οὐ γὰρ τῶν σωμάτων οἷόν τε ἦν εἶδη αὐτὰ εἶναι, εἴπερ ὅμοια καὶ ταῦτα ἐκείνῳ τῷ πρῶτῳ ἀφ' οὗ. Εἰ δὲ δυνάμεις αὐτοῦ τὰ λεγόμενα μέρη τὰ ἐν τοῖς πολλοῖς, πρῶτον μὲν οὐκέτι ὅλον ἕκαστον· ἔπειτα πῶς ἦλθον ἀποτεμνηθεῖσαι καὶ καταλείπουσαι; Εἰ γὰρ δὴ καὶ κατέλιπον, δηλονότι κατέλιπόν που ἰοῦσαι. Εἴτα πότερα ἐπὶ εἰσὶν ἐν αὐτῷ αἱ δυνάμεις αἱ ἐνταῦθα ἐν τῷ αἰσθητῷ γεγενημέναι ἢ οὐ; Εἰ μὲν γὰρ μὴ εἰσιν, ἄτοπον ἐλαττωθῆναι ἐκεῖνο καὶ ἀδύναμον γεγονέναι ἐστερημένον ὧν πρότερον εἶχε δυνάμεων, χωρὶς τε τὰς δυνάμεις εἶναι τῶν οὐσιῶν ἑαυτῶν πῶς ἂν οἷόν τε ἢ ἀποτεμνημένας; Εἰ δ' ἐν ἐκείνῳ τέ εἰσι καὶ ἄλλοθι, ἢ ὅλαι ἢ μέρη αὐτῶν ἐνταῦθα ἔσονται. Ἄλλ' εἰ μέρη, κάκεῖ τὰ λοιπὰ μέρη. Εἰ δὲ ὅλαι, ἤτοι αἵπερ ἐκεῖ καὶ ἐνταῦθα οὐ μεμερισμένοι, καὶ πάλιν αὖ ἔσται τὸ αὐτὸ πανταχοῦ οὐ μεμερισμένον· ἢ πολλὰ γενόμενον ὅλον ἕκαστον αἱ δυνάμεις καὶ ὅμοιαι ἀλλήλαις, ὥστε καὶ μετὰ τῆς οὐσίας ἐκάστης ἢ δυνάμεις· ἢ μία μόνον ἔσται ἢ συνοῦσα τῇ οὐσίᾳ, αἱ δ' ἄλλαι δυνάμεις μόνον· καίτοι οὐχ οἷόν τε, ὥσπερ οὐσίαν ἄνευ δυνάμεως, οὕτως οὐδὲ δύνάμιν ἄνευ οὐσίας. Ἡ γὰρ δυνάμεις ἐκεῖ ὑπόστασις καὶ οὐσία ἢ μείζων οὐσίας. Εἰ δ' ἕτεραι ὥς ἐλάττους καὶ ἀμυδραὶ δυνάμεις αἱ ἐξ ἐκείνου, οἷονεὶ φῶς ἐκ φωτὸς ἀμυδρὸν ἐκ φανότερου, καὶ δὴ καὶ οὐσίαι συνοῦσαι ταῖς δυνάμεσι ταύταις, ἵνα μὴ γίνηται ἄνευ οὐσίας δυνάμεις, πρῶτον μὲν καὶ ἐπὶ τῶν τοιούτων δυνάμεων ἀναγκαῖον ὁμοειδῶν πάντως πρὸς ἀλλήλας γινομένων ἢ τὴν αὐτὴν πανταχοῦ συγχωρεῖν εἶναι, ἢ καί, εἰ μὴ πανταχοῦ, ἀλλ' οὖν πανταχῇ ἅμα τὴν αὐτὴν ὅλην, οὐ μεμερισμένην, οἷον ἐν ἐνὶ καὶ τῷ αὐτῷ σώματι· εἰ δὲ τοῦτο, διὰ τί οὐκ ἐν παντὶ τῷ ὅλῳ; Εἰ δὲ μεμερίσθαι ἐκάστην εἰς ἄπειρον, καὶ οὐκέτι οὐδ' αὐτῇ ὅλῃ, ἀλλὰ τῷ μερισμῷ ἔσται ἀδυναμία. Ἐπειτα ἄλλη κατ' ἄλλο οὕσα οὐ καταλείψει συναίσθησιν. Ἐπειτα δέ, [εἰ] καθάπερ τὸ ἵνδαλμά τινος, οἷον καὶ τὸ ἀσθενέστερον φῶς, ἀποτεμνόμενον τοῦ παρ' οὗ ἔστιν οὐκέτ' ἂν εἴη, καὶ ὅλως πᾶν τὸ παρ' ἄλλου τὴν ὑπόστασιν ἔχον ἵνδαλμα ὃν ἐκείνου οὐχ οἷόν τε

ἀποτεμνοντα ἐν ὑποστάσει ποιεῖν εἶναι, οὐδ' ἂν αἱ δυνάμεις αὐται αἱ ἀπ' ἐκείνου ἐλθοῦσαι ἀποτετμημένοι ἂν ἐκείνου εἶεν. Εἰ δὲ τοῦτο, οὐ εἰσιν αὐται, κάκεῖνο ἀφ' οὗ ἐγένοντο ἐκεῖ ἅμα ἔσται, ὥστε πανταχοῦ ἅμα πάλιν αὐτὸ οὐ μεμερισμένον ὅλον ἔσται.

[10] Εἰ δέ τις λέγοι, ὥς οὐκ ἀνάγκη τὸ εἶδωλόν του συνηρτῆσθαι τῷ ἀρχετύπῳ – ἔστι γὰρ καὶ εἰκόνα εἶναι ἀπόντος τοῦ ἀρχετύπου, ἀφ' οὗ ἡ εἰκὼν, καὶ τοῦ πυρὸς ἀπελθόντος τὴν θερμότητα εἶναι ἐν τῷ θερμανθέντι – πρῶτον μὲν ἐπὶ τοῦ ἀρχετύπου καὶ τῆς εἰκόνης, εἰ τὴν παρὰ τοῦ ζωγράφου εἰκόνα λέγοι τις, οὐ τὸ ἀρχέτυπον φήσομεν τὴν εἰκόνα πεποιηκέναι, ἀλλὰ τὸν ζωγράφον, οὐκ οὕσαν αὐτοῦ εἰκόνα οὐδ' εἰ αὐτόν τις γράφει· τὸ γὰρ γράφον ἦν οὐ τὸ σῶμα τοῦ ζωγράφου οὐδὲ τὸ εἶδος τὸ μεμιμημένον· καὶ οὐ τὸν ζωγράφον, ἀλλὰ τὴν θέσιν τὴν οὕτως τῶν χρωμάτων λεκτέον ποιεῖν τὴν τοιαύτην εἰκόνα. Οὐδὲ κυρίως ἡ τῆς εἰκόνης καὶ τοῦ ἰνδάλματος ποιήσις οἶον ἐν ὕδασι καὶ κατόπτροις ἢ ἐν σκιαῖς – ἐνταῦθα ὑφίσταται τε παρὰ τοῦ προτέρου κυρίως καὶ γίνεται ἀπ' αὐτοῦ καὶ οὐκ ἔστιν ἀφ' ἑαυτοῦ ἀποτετμημένα τὰ γενόμενα εἶναι. Τοῦτον δὲ τὸν τρόπον καὶ τὰς ἀσθενεστέρας δυνάμεις παρὰ τῶν προτέρων ἀξιώσουσι γίνεσθαι. Τὸ δ' ἐπὶ τοῦ πυρὸς λεγόμενον οὐκ εἰκόνα τὴν θερμότητα τοῦ πυρὸς λεκτέον εἶναι, εἰ μὴ τις λέγοι καὶ πῦρ ἐν τῇ θερμότητι εἶναι· εἰ γὰρ τοῦτο, χωρὶς πυρὸς ποιήσει τὴν θερμότητα. Εἴτα κἂν εἰ μὴ αὐτίκα, ἀλλ' οὖν παύεται καὶ ψύχεται τὸ σῶμα τὸ θερμανθὲν ἀποστάντος τοῦ πυρός. Εἰ δὲ καὶ οὗτοι ταύτας τὰς δυνάμεις σβεννύοιεν, πρῶτον μὲν ἐν μόνον ἄφθαρτον φήσουσι, τὰς δὲ ψυχὰς καὶ τὸν νοῦν φθαρτὰ ποιήσουσιν. Εἴτα καὶ οὐκ ἐκ ῥεούσης οὐσίας ῥέοντα τὰ ἐξ αὐτῆς ποιήσουσι. Καίτοι, εἰ μένοι ἰδρυθεὶς ἥλιος ὅπου οὖν, τὸ αὐτὸ φῶς ἂν παρέχοι τοῖς αὐτοῖς τόποις· εἰ δὲ λέγοι τις μὴ τὸ αὐτό, τούτῳ ἂν πιστῶιτο τὸ τὸ σῶμα ῥεῖν τοῦ ἡλίου. Ἄλλ' ὅτι μὲν μὴ φθαρτὰ τὰ παρ' ἐκείνου, ἀθάνατοι δὲ καὶ αἱ ψυχαὶ καὶ νοῦς πᾶς, καὶ ἐν ἄλλοις διὰ πλειόνων εἴρηται.

[11] Ἀλλὰ διὰ τί, εἴπερ ὅλον πανταχοῦ, οὐχ ὅλον πάντα μεταλαμβάνει τοῦ νοητοῦ; Πῶς δὲ τὸ μὲν πρῶτον ἐκεῖ, τὸ δὲ ἔτι δεύτερον καὶ μετ' ἐκεῖνο ἄλλα; Ἡ τὸ παρὸν ἐπιτηδειότητι τοῦ δεξομένου [παρ]εῖναι νομιστέον, καὶ εἶναι μὲν πανταχοῦ τοῦ ὄντος τὸ ὄν οὐκ ἀπολειπόμενον ἑαυτοῦ, παρεῖναι δὲ αὐτῷ τὸ δυνάμενον παρεῖναι, καὶ καθόσον δύναται κατὰ τοσοῦτον αὐτῷ οὐ τόπῳ παρεῖναι, οἶον τῷ φωτὶ τὸ διαφανές, τῷ δὲ τεθλωμένῳ ἢ μετάληψις ἄλλως. Καὶ δὴ τὰ πρῶτα καὶ δεύτερα καὶ τρίτα τάξει καὶ δυνάμει καὶ διαφοραῖς, οὐ τόποις. Οὐδὲν γὰρ κωλύει ὁμοῦ εἶναι τὰ διάφορα, οἶον ψυχὴν καὶ νοῦν καὶ πάσας ἐπιστήμας μείζους τε καὶ ὑφιεμένας. Ἐπεὶ καὶ ἀπὸ τοῦ αὐτοῦ ὁ μὲν ὀφθαλμὸς εἶδε τὸ χρῶμα, ἡ δὲ ὄσφρησις τὸ εὐῶδες, ἄλλη δὲ αἴσθησις ἄλλο, ὁμοῦ πάντων, ἀλλ' οὐ χωρὶς ὄντων. Οὐκοῦν ἐκεῖνο ποικίλον καὶ πολὺ; Ἡ τὸ ποικίλον ἀπλοῦν αὖ, καὶ τὰ πολλὰ ἓν. Λόγος γὰρ εἷς καὶ πολὺς, καὶ πᾶν τὸ ὄν ἓν. Καὶ γὰρ τὸ ἕτερον ἑαυτῷ καὶ ἡ ἑτερότης αὐτοῦ. οὐ γὰρ δὴ τοῦ μὴ ὄντος. Καὶ τὸ ὄν δὲ τοῦ ἐνὸς οὐ κεχωρισμένου, καὶ ὅπου ἂν ᾗ τὸ ὄν, πάρεστιν αὐτῷ καὶ τὸ αὐτοῦ ἓν, καὶ τὸ ἐν ὄν αὖ ἐφ' ἑαυτοῦ. Ἔστι γὰρ καὶ παρεῖναι χωρὶς ὄν. Ἄλλως δὲ τὰ αἰσθητὰ τοῖς νοητοῖς πάρεστιν, ὅσα πάρεστιν αὐτῶν καὶ οἷς πάρεισιν, ἄλλως τὰ νοητὰ αὐτοῖς· ἐπεὶ καὶ ἄλλως ψυχῇ σῶμα, ἄλλως

ἐπιστήμη ψυχῇ καὶ ἐπιστήμη ἐπιστήμηι ἐν τῷ αὐτῷ ἐκατέρα οὐσα· σῶμα δὲ σῶματι παρὰ ταῦτα ἐτέρως.

[12] Ὡσπερ δὲ φωνῆς οὐσης κατὰ τὸν ἀέρα πολλάκις καὶ λόγου ἐν τῇ φωνῇ οὓς μὲν παρὸν ἐδέξατο καὶ ἤσθετο, καὶ εἰ ἕτερον θεῖης μεταξὺ τῆς ἐρημίας, ἦλθε καὶ πρὸς αὐτὸ ὁ λόγος καὶ ἡ φωνή, μᾶλλον δὲ τὸ οὓς ἦλθε πρὸς τὸν λόγον, καὶ ὀφθαλμοὶ πολλοὶ πρὸς τὸ αὐτὸ εἶδον καὶ πάντες ἐπλήσθησαν τῆς θεάς καίτοι ἐναφωρισμένου τοῦ θεάματος κειμένου, ὅτι ὁ μὲν ὀφθαλμός, ὁ δὲ οὓς ἦν, οὕτω τοι καὶ τὸ δυνάμενον ψυχὴν ἔχειν ἔξει καὶ ἄλλο αὐτὸ καὶ ἕτερον ἀπὸ τοῦ αὐτοῦ. Ἦν δὲ ἡ φωνὴ πανταχοῦ τοῦ ἀέρος οὐ μία μεμερισμένη, ἀλλὰ μία πανταχοῦ ὅλη· καὶ τὸ τῆς ὕψεως δέ, εἰ παθὼν ὁ ἀήρ τὴν μορφήν ἔχει, ἔχει οὐ μεμερισμένην· οὗ γὰρ ἂν ὅψις τεθῇ, ἔχει ἐκεῖ τὴν μορφήν. Ἀλλὰ τοῦτο μὲν οὐ πᾶσα δόξα συγχωρεῖ, εἰρήσθω δ'· οὖν δι' ἐκεῖνο, ὅτι ἀπὸ τοῦ αὐτοῦ ἐνὸς ἡ μετάληψις. Τὸ δὲ ἐπὶ τῆς φωνῆς ἐναργέστερον, ὡς ἐν παντὶ τῷ ἀέρι ὅλον τὸ εἶδός ἐστιν· οὐ γὰρ ἂν ἤκουσε πᾶς τὸ αὐτὸ μὴ ἐκασταχοῦ ὅλου ὄντος τοῦ φωνηθέντος λόγου καὶ ἐκάστης ἀκοῆς τὸ πᾶν ὁμοίως δεδεγμένης. Εἰ δὲ μὴδ' ἐνταῦθα ἡ ὅλη φωνὴ καθ' ὅλον τὸν ἀέρα παρατέταται, ὡς τόδε μὲν τὸ μέρος αὐτῆς τῷδε τῷ μέρει συνεζεύχθαι, τόδε δὲ τῷδε συμεμερίσθαι, τί δεῖ ἀπιστεῖν, εἰ ψυχὴ μὴ μία τέταται συμεριζομένη, ἀλλὰ πανταχοῦ οὗ ἂν παρῇ πάρεστι καὶ ἔστι πανταχοῦ τοῦ παντός οὐ μεμερισμένη; Καὶ γενομένη μὲν ἐν σώμασιν, ὡς ἂν γένοιτο, ἀνάλογον ἔξει τῇ ἤδη ἐν τῷ ἀέρι φωνηθείσῃ φωνῇ, πρὸ δὲ τῶν σωμάτων τῷ φωνοῦντι καὶ φωνήσοντι· καίτοι καὶ γενομένη ἐν σώματι οὐδ' ὥς ἀπέστη τοῦ κατὰ τὸν φωνοῦντα εἶναι, ὅστις φωνῶν καὶ ἔχει τὴν φωνὴν καὶ δίδωσι. Τὰ μὲν οὖν τῆς φωνῆς ταυτότητα μὲν οὐκ ἔχει τοῖς πρὸς ἃ εἰληπται, ἔχει δ' οὖν ὁμοιότητα κατὰ τι· τὰ δὲ τῆς ψυχῆς ἅτε καὶ φύσεως ὄντα τῆς ἐτέρας δεῖ λαμβάνειν ὡς οὐκ ὄντος αὐτῆς τοῦ μὲν ἐν σώμασι, τοῦ δὲ ἐφ' ἑαυτοῦ, ἀλλὰ ὅλου ἐν αὐτῷ καὶ ἐν πολλοῖς αὐτὸ φανταζομένου. Καὶ αὐτὸ ἦλθεν ἄλλο εἰς τὸ λαβεῖν ψυχὴν καὶ ἐξ ἀφανοῦς αὐτὴ καὶ τοῦτο ἔχει, ὅπερ ἦν καὶ ἐν τοῖς ἄλλοις. Οὐδὲ γὰρ οὕτω προητοιμάστο, ὥστε μέρος αὐτῆς ὠδὶ κείμενον εἰς τοῦτο ἐλθεῖν, ἀλλὰ τὸ λεγόμενον ἦκειν ἦν ἐν παντὶ ἐν ἑαυτῷ καὶ ἔστιν ἐν ἑαυτῷ, καίτοι δοκοῦν ἐνταῦθα ἐλθεῖν. Πῶς γὰρ καὶ ἦλθεν; Εἰ οὖν μὴ ἦλθεν, ὥφθη δὲ νῦν παρούσα καὶ παρούσα οὐ τῷ ἀναμεῖναι τὸ μεταληψόμενον, δηλονότι οὐσα ἐφ' ἑαυτῆς πάρεστι καὶ τούτῳ. Εἰ δ' οὐσα ἐφ' ἑαυτῆς τούτῳ πάρεστι, τοῦτο ἦλθε πρὸς αὐτήν. Εἰ δὲ τοῦτο ἔξω ὃν τοῦ οὕτως ὄντος ἦλθε πρὸς τὸ οὕτως ὃν καὶ ἐγένετο ἐν τῷ τῆς ζωῆς κόσμῳ, ἦν δὲ ὁ κόσμος ὁ τῆς ζωῆς ἐφ' ἑαυτοῦ, καὶ πᾶς δὴ ἦν ἐφ' ἑαυτοῦ οὐ διειλημμένος εἰς τὸν ἑαυτοῦ ὄγκον – οὐδὲ γὰρ ὄγκος ἦν – καὶ τὸ ἐληλυθὸς δὲ οὐκ εἰς ὄγκον ἦλθε· μετέλαβεν ἄρα αὐτοῦ οὐ μέρους [ὅλου]· ἀλλὰ καθ' ἄλλο ἦκειν εἰς τὸν τοιοῦτον κόσμον, ὅλου αὐτοῦ μεταλήψεται. Ὅμοιως ἄρα, εἰ λέγοιτο ἐκεῖνος ἐν τούτοις ὅλος, ἐν παντὶ ἐκάστωι ἔσται. Καὶ πανταχοῦ ἄρα ὁ αὐτὸς εἰς ἀριθμῷ οὐ μεμερισμένος, ἀλλ' ὅλος ἔσται.

[13] Πόθεν οὖν ἡ ἔκτασις ἡ ἐπὶ πάντα τὸν οὐρανὸν καὶ τὰ ζῶα; Ἦ οὐκ ἐξετάθη. Ἦ μὲν γὰρ αἰσθησις, ἣ προσέχοντες ἀπιστοῦμεν τοῖς λεγομένοις, λέγει ὅτι ὧδε καὶ ὧδε, ὁ δὲ λόγος τὸ ὧδε καὶ ὧδέ φησιν οὐκ ἐκταθεῖσαν ὧδε

καὶ ὧδε γεγονέναι, ἀλλὰ τὸ ἐκταθὲν πᾶν αὐτοῦ μετεληφέναι ὄντος ἀδιαστάτου αὐτοῦ. Εἰ οὖν τι μεταλήψεται τινος, δῆλον ὅτι οὐχ αὐτοῦ μεταλήψεται· ἢ οὐ μετεληφὸς ἔσται, ἀλλ' αὐτὸ ἔσται. Δεῖ οὖν σῶμα μεταλαμβάνον τινὸς οὐ σώματος μεταλαμβάνειν· ἔχει γὰρ ἤδη. Σῶμα δὲ οὐ σώματος μεταλήψεται. Οὐδὲ μέγεθος τοῖνον μεγέθους μεταλήψεται· ἔχει γὰρ ἤδη. Οὐδὲ γὰρ εἰ προσθήκην λάβοι, τὸ μέγεθος ἐκεῖνο, ὃ πρότερον ἦν, μεγέθους μεταλήψεται· οὐ γὰρ τὸ δίπηχυ τρίπηχυ γίνεται, ἀλλὰ τὸ ὑποκείμενον ἄλλο ποσὸν ἔχον ἄλλο ἔσχεν· ἐπεὶ οὕτω γε αὐτὰ τὰ δύο τρία ἔσται. Εἰ οὖν τὸ διειλημμένον καὶ τὸ ἐκτεταμένον εἰς τόσον ἄλλου γένους μεταλήψεται ἢ ὅλως ἄλλου, δεῖ τὸ οὗ μεταλαμβάνει μήτε διειλημμένον εἶναι μήτε ἐκτεταμένον μήτε ὅλως ποσὸν τι εἶναι. Ὅλον ἄρα δεῖ τὸ παρεσόμενον αὐτῷ πανταχοῦ ἀμερὲς ὃν παρεῖναι, οὐχ οὕτω δὲ ἀμερὲς, ὥς μικρόν· οὕτω γὰρ οὐδὲν ἦττον καὶ μεριστὸν ἔσται καὶ οὐ παντὶ αὐτῷ ἐφαρμόσει οὐδ' αὖ αὐξομένῳ τὸ αὐτὸ συνέσται. Ἀλλ' οὐδ' οὕτως, ὥς σημεῖον· οὐ γὰρ ἐν σημείῳ ὁ ὄγκος, ἀλλ' ἄπειρα ἐν αὐτῷ· ὥστε καὶ τοῦτο ἄπειρα σημεῖα ἔσται, εἴπερ ἔσται, καὶ οὐ συνεχές· ὥστε οὐδ' ὧς ἐφαρμόσει. Εἰ οὖν ὁ ὄγκος ὁ πᾶς ἔξει αὐτὸ ὅλον, ἔξει αὐτὸ κατὰ πᾶν ἑαυτοῦ.

[14] Ἀλλ' εἰ ἡ αὐτὴ ἐκασταχοῦ ψυχὴ, πῶς ἰδία ἐκάστου; Καὶ πῶς ἡ μὲν ἀγαθή, ἡ δὲ κακή; Ἡ ἐξαρκεῖ καὶ ἐκάστωι καὶ πάσας ψυχὰς ἔχει καὶ πάντα νοῦς. Καὶ γὰρ ἐν ἐστὶ καὶ ἄπειρον αὐ καὶ πάντα ὁμοῦ καὶ ἕκαστον ἔχει διακεκριμένον καὶ αὐ οὐ διακριθὲν χωρὶς. Πῶς γὰρ ἂν καὶ ἄπειρον ἢ οὕτω λέγοιτο, ὅτι ὁμοῦ πάντα ἔχει, πᾶσαν ζωὴν καὶ πᾶσαν ψυχὴν καὶ νοῦν ἅπαντα; Ἐκαστον δὲ αὐτῶν οὐ πέρασιν ἀφώρισται· διὰ τοῦτο αὐ καὶ ἔν. Οὐ γὰρ δὴ μίαν ζωὴν ἔδει αὐτὸ ἔχειν, ἀλλ' ἄπειρον, καὶ αὐ μίαν καὶ τὴν μίαν οὕτω μίαν, ὅτι πάσας ὁμοῦ οὐ συμφορηθείσας εἰς ἓν, ἀλλ' ἀφ' ἑνὸς ἀρξαμένας καὶ μενούσας ὅθεν ἤρξαντο, μᾶλλον δὲ οὐδὲ ἤρξαντο, ἀλλ' οὕτως εἶχεν αἰεί· οὐδὲν γὰρ γινόμενον ἐκεῖ· οὐδὲ μεριζόμενον τοῖνον, ἀλλὰ δοκεῖ μερίζεσθαι τῷ λαβόντι. Τὸ δὲ ἐκεῖ τὸ ἐκπαλαι καὶ ἐξ ἀρχῆς· τὸ δὲ γινόμενον πελάζει καὶ συνάπτεσθαι δοκεῖ καὶ ἐξήρηται ἐκείνου. Ἡμεῖς δὲ – τίνες δὲ ἡμεῖς; Ἄρα ἐκεῖνο ἢ τὸ πελάζον καὶ τὸ γινόμενον ἐν χρόνῳ; Ἡ καὶ πρὸ τοῦ ταύτην τὴν γένεσιν γενέσθαι ἤμεν ἐκεῖ ἄνθρωποι ἄλλοι ὄντες καὶ τινες καὶ θεοί, ψυχαὶ καθαρὰ καὶ νοῦς συνημμένος τῇ ἀπάσῃ οὐσίαι, μέρη ὄντες τοῦ νοητοῦ οὐκ ἀφωρισμένα οὐδ' ἀποτετμημένα, ἀλλ' ὄντες τοῦ ὅλου· οὐδὲ γὰρ οὐδὲ νῦν ἀποτετμήμεθα. Ἀλλὰ γὰρ νῦν ἐκείνῳ τῷ ἀνθρώπῳ προσελήλυθεν ἄνθρωπος ἄλλος εἶναι θέλων· καὶ εὐρὼν ἡμᾶς – ἤμεν γὰρ τοῦ παντὸς οὐκ ἔξω – περιέθηκεν ἑαυτὸν ἡμῖν καὶ προσέθηκεν ἑαυτὸν ἐκείνῳ τῷ ἀνθρώπῳ τῷ ὃς ἦν ἕκαστος ἡμῶν τότε· οἷον εἰ φωνῆς οὔσης μιᾶς καὶ λόγου ἑνὸς ἄλλος ἄλλοθεν παραθεῖς τὸ οὗς ἀκούσειε καὶ δέξαιτο, καὶ γένοιτο κατ' ἐνέργειαν ἀκοή τις ἔχουσα τὸ ἐνεργοῦν εἰς αὐτὴν παρόν· καὶ γεγενήμεθα τὸ συνάμφω καὶ οὐ θάτερον, ὃ πρότερον ἤμεν, καὶ θάτερόν ποτε, ὃ ὕστερον προσεθέμεθα ἀργήσαντος τοῦ προτέρου ἐκείνου καὶ ἄλλον τρόπον οὐ παρόντος.

[15] Ἀλλὰ πῶς προσελήλυθε τὸ προσεληλυθός; ἢ ἐπειδὴ ἐπιτηδεϊότης αὐτῷ παρῆν, ἔσχε πρὸς ὃ ἦν ἐπιτήδειον· ἦν δὲ γενόμενον οὕτως, ὥς δέξασθαι ψυχὴν. Τὸ δὲ γίνεται ὥς μὴ δέξασθαι πᾶσαν καίτοι παροῦσαν πᾶσαν, ἀλλ' οὐχ

αὐτῶι, οἷον καὶ ζῶια τὰ ἄλλα καὶ τὰ φυτὰ τοσοῦτον ἔχει, ὅσον δύναται λαβεῖν· οἷον φωνῆς λόγον σημαίνουσης τὰ μὲν καὶ τοῦ λόγου μετέσχε μετὰ τῆς κατὰ φωνὴν ἡχῆς, τὰ δὲ τῆς φωνῆς καὶ τῆς πληγῆς μόνον. Γενομένου δὴ ζώιου, ὃ ἔχει μὲν παροῦσαν αὐτῶι ἐκ τοῦ ὄντος ψυχὴν, καθ' ἣν δὴ ἀνήρτηται εἰς πᾶν τὸ ὄν, παρόντος δὲ καὶ σώματος οὐ κενοῦ οὐδὲ ψυχῆς ἀμοίρου, ὃ ἔκειτο μὲν οὐδὲ πρότερον ἐν τῶι ἀψύχῳ, ἔτι δὲ μᾶλλον οἷον ἐγγὺς γεγόμενον τῇ ἐπιτηδεϊότητι, καὶ γενομένου οὐκέτι σώματος μόνου, ἀλλὰ καὶ ζῶντος σώματος, καὶ τῇ οἷον γειτονεῖαι καρπωσαμένου τι ἵχνος ψυχῆς, οὐκ ἐκείνης μέρους, ἀλλ' οἷον θερμασίας τινὸς ἢ ἐλλάμπσεως ἐλθούσης, γένεσις ἐπιθυμιῶν καὶ ἡδονῶν καὶ ἀλγηδόνων ἐν αὐτῶι ἐξέφυ· ἦν δὲ οὐκ ἀλλότριον τὸ σῶμα τοῦ ζώιου τοῦ γεγενημένου. Ἡ μὲν δὴ ἐκ τοῦ θείου ψυχὴ ἡσυχος ἦν κατὰ τὸ ἦθος τὸ ἑαυτῆς ἐφ' ἑαυτῆς βεβῶσα, τὸ δὲ ὑπ' ἀσθενείας τὸ σῶμα θορυβούμενον καὶ ῥέον τε αὐτὸ καὶ πληγαῖς κρούμενον ταῖς ἐξω, πρῶτον αὐτὸ εἰς τὸ κοινὸν τοῦ ζώιου ἐφθέγγετο, καὶ τὴν αὐτοῦ ταραχὴν ἐδίδου τῶι ὅλῳ. Οἷον ἐκκλησίαι δημογερόντων καθημένων ἐφ' ἡσυχίᾳ συννοοῖαι δῆμος ἄτακτος, τροφῆς δεόμενος καὶ ἄλλα ἃ δὴ πάσχει αἰτιώμενος, τὴν πᾶσαν ἐκκλησίαν εἰς θόρυβον ἀσχήμονα ἐμβάλλοι. Ὅταν μὲν οὖν ἡσυχίαν ἀγόντων τῶν τοιούτων ἀπὸ τοῦ φρονούντος ἦκη εἰς αὐτοὺς λόγος, κατέστη εἰς τάξιν μετρίαν τὸ πλῆθος, καὶ οὐ κεκράτηκε τὸ χεῖρον· εἰ δὲ μή, κρατεῖ τὸ χεῖρον ἡσυχίαν ἄγοντος τοῦ βελτίονος, ὅτι μὴ ἡδυνήθη τὸ θορυβοῦν δέξασθαι τὸν ἄνωθεν λόγον, καὶ τοῦτο ἐστὶ πόλεως καὶ ἐκκλησίας κακία. Τοῦτο δὲ καὶ ἀνθρώπου κακία αὐτῷ ἔχοντος δῆμον ἐν αὐτῶι ἡδονῶν καὶ ἐπιθυμιῶν καὶ φόβων κρατησάντων συνδόντος ἑαυτὸν τοῦ τοιούτου ἀνθρώπου δῆμῳ τῶι τοιούτῳ· ὃς δ' ἂν τοῦτον τὸν ὄχλον δουλώσεται καὶ ἀναδράμηι εἰς ἐκείνον, ὅς ποτε ἦν, κατ' ἐκείνόν τε ζῆι καὶ ἔστιν ἐκεῖνος διδοὺς τῶι σώματι, ὅσα δίδωσιν ὡς ἐτέρῳι ὄντι ἑαυτοῦ· ἄλλος δὲ τις ὅτε μὲν οὕτως, ὅτε δὲ ἄλλως ζῆι, μικτός τις ἐξ ἀγαθοῦ ἑαυτοῦ καὶ κακοῦ ἐτέρου γεγενημένος.

[16] Ἀλλ' εἰ ἐκείνη ἡ φύσις οὐκ ἂν γένοιτο κακὴ καὶ οὗτος τρόπος ψυχῆς εἰς σῶμα ἰούσης καὶ παρούσης, τίς ἡ κάθοδος ἢ ἐν περιόδοις καὶ ἄνοδος αὐτῆς καὶ αἱ δίκαι καὶ αἱ εἰς ἄλλων ζώων σώματα εἰσκρίσεις; Ταῦτα γὰρ παρὰ τῶν πάλαι περὶ ψυχῆς ἄριστα πεφιλοσοφηκότων παρειλήφαμεν, οἷς πειρᾶσθαι προσήκει σύμφωνον ἢ μὴ διάφωνόν γε ἐπιδείξαι τὸν νῦν προκείμενον λόγον. Ἐπειδὴ τοίνυν τὸ μεταλαμβάνειν ἐκείνης τῆς φύσεως ἦν οὐ τὸ ἐλθεῖν ἐκείνην εἰς τὰ τῆιδε ἀποσταῆσαν ἑαυτῆς, ἀλλὰ τὸ τήνδε ἐν ἐκείνῃ γίνεσθαι καὶ μεταλαβεῖν, δῆλον ὅτι ὁ λέγουσιν ἐκεῖνοι ἦκειν λεκτέον εἶναι τὴν σώματος φύσιν ἐκεῖ γενέσθαι καὶ μεταλαβεῖν ζωῆς καὶ ψυχῆς, καὶ ὅλως οὐ τοπικῶς τὸ ἦκειν, ἀλλ' ὅστις τρόπος τῆς τοιαύτης κοινωνίας. Ὡστε τὸ μὲν κατελθεῖν τὸ ἐν σώματι γενέσθαι, ὥς φαμεν ψυχὴν ἐν σώματι γενέσθαι, τὸ τούτῳ δοῦναι τι παρ' αὐτῆς, οὐκ ἐκεῖνου γενέσθαι, τὸ δ' ἀπελθεῖν τὸ μηδαμῇ τὸ σῶμα ἐπικοινωνεῖν αὐτῆς· τάξιν δὲ εἶναι τῆς τοιαύτης κοινωνίας τοῖς τοῦδε τοῦ παντὸς μέρεσι, τὴν δὲ οἷον ἐν ἐσχάτῳ τῶι νοητῶι τόπῳ πλεονάκις διδόναι ἑαυτῆς ἅτε πλησίον τῇ δυνάμει οὔσαν καὶ ἐν βραχυτέροις διαστήμασι φύσεως τῆς τοιαύτης νόμῳ· κακὸν δὲ εἶναι τὴν τοιαύτην κοινωνίαν καὶ ἀγαθὸν τὴν ἀπαλλαγὴν. Διὰ τί; Ὅτι, κἂν μὴ τοῦδε ἦι, ἀλλ' οὖν ψυχὴ τοῦδε

λεγομένη ὅπως οὖν μερικὴ πῶς ἐκ τοῦ παντὸς γίνεται· ἡ γὰρ ἐνέργεια αὐτῆς οὐκέτι πρὸς τὸ ὅλον καίπερ τοῦ ὅλου οὔσης, ὥσπερ ἂν εἰ ἐπιστήμης ὅλης οὔσης κατὰ τι θεώρημα ὁ ἐπιστήμων ἐνεργεῖ· τὸ δ' ἀγαθὸν αὐτῷ ἦν τῷ ἐπιστήμονι οὐ κατὰ τι τῆς ἐπιστήμης, ἀλλὰ κατὰ τὴν πᾶσαν ἣν ἔχει. Καί τοίνυν αὕτη τοῦ παντὸς οὔσα κόσμου νοητοῦ καὶ ἐν τῷ ὅλῳ τὸ μέρος ἀποκρύπτουσα οἷον ἐξέθορεν ἐκ τοῦ παντὸς εἰς μέρος, εἰς ὃ ἐνεργεῖ ἑαυτὴν μέρος ὄν, οἷον εἰ πῦρ πᾶν καίειν δυνάμενον μικρόν τι καίειν ἀναγκάζεται καίτοι πᾶσαν ἔχον τὴν δύναμιν. Ἔστι γὰρ ἡ ψυχὴ χωρὶς πάντη οὔσα ἐκάστη οὐχ ἐκάστη, ὅταν δὲ διακριθῇ οὐ τόπῳ, ἀλλ' ἐνεργεῖαι γένηται τὸ καθέκαστον, μοῖρά τις ἐστίν, οὐ πᾶσα, καίτοι καὶ ὥς πᾶσα τρόπον ἄλλον· οὐδενὶ δὲ ἐπιστατοῦσα πάντη πᾶσα, οἷον δυνάμει τότε τὸ μέρος οὔσα. Τὸ δὲ εἰς Ἄιδου γίνεσθαι, εἰ μὲν ἐν τῷ αἰδεῖ, τὸ χωρὶς λέγεται· εἰ δὲ τινα χεῖρῳ τόπον, τί θαυμαστόν; Ἐπεὶ καὶ νῦν, οὗ τὸ σῶμα ἡμῶν καὶ ἐν ᾧ τόπῳ, κάκείνη λέγεται ἐκεῖ. Ἀλλ' οὐκ ὄντος ἔτι τοῦ σώματος; Ἡ τὸ εἶδωλον εἰ μὴ ἀποσπασθείη, πῶς οὐκ ἐκεῖ, οὗ τὸ εἶδωλον; Εἰ δὲ παντελῶς λύσειε φιλοσοφία, καὶ ἀπέλθοι τὸ εἶδωλον εἰς τὸν χεῖρῳ τόπον μόνον, αὐτὴ δὲ καθαρῶς ἐν τῷ νοητῷ οὐδενὸς ἐξηρημένου αὐτῆς. Τὸ μὲν οὖν ἐκ τοῦ τοιοῦδε εἶδωλον γενόμενον οὕτως· ὅταν δ' αὐτὴ οἷον ἐλλάμψη πρὸς αὐτήν, τῇ νεύσει τῇ ἐπὶ θάτερα πρὸς τὸ ὅλον συνέσταλται καὶ οὐκ ἔστιν ἐνεργεῖαι οὐδ' αὖ ἀπόλῳλεν. Ἀλλὰ περὶ μὲν τούτων ταῦτα· πάλιν δὲ ἀναλαβόντες τὸν ἐξ ἀρχῆς λόγον λέγωμεν.

ε: Περὶ τοῦ τὸ ὄν ἐν καὶ ταὐτὸ ὄν ἅμα πανταχοῦ εἶναι ὅλον δεύτερον.

[1] Τὸ ἐν καὶ ταὐτὸν ἀριθμῶι πανταχοῦ ἅμα ὅλον εἶναι κοινὴ μὲν τις ἔννοιά φησιν εἶναι, ὅταν πάντες κινούμενοι αὐτοφυῶς λέγωσι τὸν ἐν ἐκάστωι ἡμῶν θεὸν ὡς ἓνα καὶ τὸν αὐτόν. Καὶ εἴ τις αὐτοὺς τὸν τρόπον μὴ ἀπαιτοῖ μηδὲ λόγῳ ἐξετάζειν τὴν δόξαν αὐτῶν ἐθέλοι, οὕτως ἂν καὶ θεῖντο καὶ ἐνεργοῦντες τοῦτο τῇ διανοίᾳ οὕτως ἀναπαύοιντο εἰς ἓν πως συνερείδοντες καὶ ταὐτόν, καὶ οὐδ' ἂν ἐθέλοιεν ταύτης τῆς ἐνότητος ἀποσχίζεσθαι. Καὶ ἔστι πάντων βεβαιωτάτη ἀρχή, ἣν ὥσπερ αἱ ψυχαὶ ἡμῶν φθέγγονται, μὴ ἐκ τῶν καθέκαστα συγκεφαλαιωθεῖσα, ἀλλὰ πρὸ τῶν καθέκαστα πάντων προελθοῦσα καὶ πρὸ ἐκείνης τῆς τοῦ ἀγαθοῦ πάντα ὀρέγεσθαι τιθεμένης τε καὶ λεγούσης. Οὕτω γὰρ ἂν αὕτη ἀληθὲς εἴη, εἰ τὰ πάντα εἰς ἓν σπεύδοι καὶ ἐν εἴῃ, καὶ τούτου ἡ ὄρεξις εἴη. Τὸ γὰρ ἐν τοῦτο προῖον μὲν ἐπὶ θάτερα, ἐφ' ὅσον προελθεῖν αὐτῷ οἶόν τε, πολλὰ ἂν φανείη τε καὶ πως καὶ εἴη, ἡ δ' ἀρχαία φύσις καὶ ἡ ὄρεξις τοῦ ἀγαθοῦ, ὅπερ ἐστὶν αὐτοῦ, εἰς ἓν ὄντως ἄγει, καὶ ἐπὶ τοῦτο σπεύδει πᾶσα φύσις, ἐφ' ἑαυτήν. Τοῦτο γὰρ ἐστὶ τὸ ἀγαθὸν τῇ μιᾷ ταύτῃ φύσει τὸ εἶναι αὐτῆς καὶ εἶναι αὐτήν· τοῦτο δ' ἐστὶ τὸ εἶναι μίαν. Οὕτω δὲ καὶ τὸ ἀγαθὸν ὁρθῶς εἶναι λέγεται οἰκεῖον· διὸ οὐδὲ ἔξω ζητεῖν αὐτὸ δεῖ. Ποῦ γὰρ ἂν εἴη ἔξω τοῦ ὄντος περιπεπτωκός; Ἡ πῶς ἂν τις ἐν τῷ μὴ ὄντι ἐξεύροι αὐτό; Ἀλλὰ δηλονότι ἐν τῷ ὄντι οὐκ ὄν αὐτὸ μὴ ὄν. Εἰ δὲ ὄν καὶ ἐν τῷ ὄντι ἐκεῖνο, ἐν ἑαυτῷ ἂν εἴη ἐκάστωι. Οὐκ ἀπέστημεν ἄρα τοῦ ὄντος, ἀλλ' ἐσμὲν ἐν αὐτῷ, οὐδ' αὖ ἐκεῖνο ἡμῶν· ἐν ἄρα πάντα τὰ ὄντα.

[2] Λόγος δὲ ἐπιχειρήσας ἐξέτασιν ποιεῖσθαι τοῦ λεγομένου οὐχ ἓν τι ὄν, ἀλλὰ τι μεμερισμένον, παραλαμβάνων τε εἰς τὴν ζήτησιν τὴν τῶν σωμάτων φύσιν καὶ ἐντεῦθεν τὰς ἀρχὰς λαμβάνων ἐμέρισέ τε τὴν οὐσίαν τοιαύτην εἶναι νομίσας, καὶ τῇ ἐνότητι ἡπίστησεν αὐτῆς ἅτε μὴ ἐξ ἀρχῶν τῶν οἰκείων τὴν ὁρμὴν τῆς ζητήσεως πεποιημένος. Ἡμῖν δὲ ληπτέον εἰς τὸν ὑπὲρ τοῦ ἐνὸς καὶ πάντῃ ὄντος λόγον οἰκειάς εἰς πίστιν ἀρχάς· τοῦτο δ' ἐστὶ νοητὰς νοητῶν καὶ τῆς ἀληθινῆς οὐσίας ἐχομένας. Ἐπεὶ γὰρ τὸ μὲν ἐστὶ πεφορημένον καὶ παντοίας δεχόμενον μεταβολὰς καὶ εἰς πάντα τόπον διειλημμένον, ὃ δὴ γένεσιν ἂν προσήκοι ὀνομάζειν, ἀλλ' οὐκ οὐσίαν, τὸ δὲ ὄν ἀεὶ [διειλημμένον], ὡσαύτως κατὰ ταῦτα ἔχον, οὔτε γινόμενον οὔτε ἀπολλύμενον οὐδέ τινα χώραν οὐδέ τόπον οὐδέ τινα ἔδραν ἔχον οὐδ' ἐξίον ποθεν οὐδ' αὖ εἰσιὼν εἰς ὅτιον, ἀλλ' ἐν αὐτῷ μένον, περὶ μὲν ἐκείνων λέγων ἂν τις ἐξ ἐκείνης τῆς φύσεως καὶ τῶν ὑπὲρ αὐτῆς ἀξιουμένων συλλογίζοιτο ἂν εἰκότως δι' εἰκότων εἰκότας καὶ τοὺς συλλογισμοὺς ποιούμενος. Ὅταν δ' αὖ τοὺς περὶ τῶν νοητῶν λόγους τις ποιῇται, λαμβάνων τὴν τῆς οὐσίας φύσιν περὶ ἧς πραγματεύεται τὰς ἀρχὰς τῶν λόγων δικαίως ἂν ποιοῖτο μὴ παρεκβαίνων ὥσπερ ἐπιλελησμένος ἐπ' ἄλλην φύσιν, ἀλλ' ὑπ' αὐτῆς ἐκείνης περὶ αὐτῆς τὴν κατανόησιν ποιούμενος, ἐπειδὴ πανταχοῦ τὸ τί ἐστὶν ἀρχή, καὶ τοῖς καλῶς ὀρισαμένοις λέγεται καὶ τῶν συμβεβηκότων τὰ πολλὰ γινώσκεσθαι· οἷς δὲ καὶ πάντα ἐν τῷ τί ἐστὶν ὑπάρχει, πολλῶι μᾶλλον ἐν τούτοις ἔχεσθαι δεῖ τούτου,

καὶ εἰς τοῦτο βλέπτεον καὶ πρὸς τοῦτο πάντα ἀνεκτείνον.

[3] Εἰ δὴ τὸ ὄν ὄντως τοῦτο καὶ ὡσαύτως ἔχει καὶ οὐκ ἐξίσταται αὐτὸ ἑαυτοῦ καὶ γένεσις περὶ αὐτὸ οὐδεμία οὐδ' ἐν τόπῳ ἐλέγγοτο εἶναι, ἀνάγκη αὐτὸ οὕτως ἔχον αἰετὸν εἶναι, καὶ μὴ διεστάναι ἀφ' αὐτοῦ μηδὲ αὐτοῦ τὸ μὲν ὥδι, τὸ δὲ ὥδι εἶναι, μηδὲ προϊέναι τι ἀπ' αὐτοῦ· ἦδη γὰρ ἂν ἐν ἄλλῳ καὶ ἄλλῳ εἴη, καὶ ὅλως ἐν τινὶ εἴη, καὶ οὐκ ἐφ' ἑαυτοῦ οὐδ' ἀπαθές· πάθοι γὰρ ἂν, εἰ ἐν ἄλλῳ· εἰ δ' ἐν ἀπαθεί ἔσται, οὐκ ἐν ἄλλῳ. Εἰ οὖν μὴ ἀποστὰν ἑαυτοῦ μηδὲ μερισθὲν μηδὲ μεταβάλλον αὐτὸ μηδεμίαν μεταβολὴν ἐν πολλοῖς ἅμα εἴη ἐν ὅλῳ ἅμα ἑαυτῷ ὄν, τὸ αὐτὸ ὄν πανταχοῦ ἑαυτῷ τὸ ἐν πολλοῖς εἶναι ἂν ἔχοι· τοῦτο δὲ ἐστὶν ἐφ' ἑαυτοῦ ὄν μὴ αὐτὸ ἐφ' ἑαυτοῦ εἶναι. Λεῖπεται τοίνυν λέγειν αὐτὸ μὲν ἐν οὐδενὶ εἶναι, τὰ δ' ἄλλα ἐκείνου μεταλαμβάνειν, ὅσα δύναται αὐτῷ παρεῖναι, καὶ καθόσον ἐστὶ δυνατὰ αὐτῷ παρεῖναι. Ἀνάγκη τοίνυν ἢ τὰς ὑποθέσεις καὶ τὰς ἀρχὰς ἐκείνας ἀναιρεῖν μηδεμίαν εἶναι τοιαύτην φύσιν λέγοντας ἢ, εἰ τοῦτο ἐστὶν ἀδύνατον καὶ ἐστὶν ἐξ ἀνάγκης τοιαύτη φύσις καὶ οὐσία, παραδέχεσθαι τὸ ἐξ ἀρχῆς, τὸ ἐν καὶ ταῦτὸν ἀριθμῶ μὴ μεμερισμένον, ἀλλὰ ὅλον ὄν, τῶν ἄλλων τῶν παρ' αὐτὸ μηδενὸς ἀποστατεῖν, οὐδὲν τοῦ χεῖσθαι δεηθὲν οὐδὲ τῷ μοίρας τινὰς ἀπ' αὐτοῦ ἐλθεῖν μηδ' αὐτῷ αὐτὸ μὲν μεῖναι ἐν αὐτῷ ὅλον, ἄλλο δὲ τι ἀπ' αὐτοῦ γεγονὸς καταλειποὺς αὐτὸ ἦκειν εἰς τὰ ἄλλα πολλαχῇ. Ἔσται τε γὰρ οὕτως τὸ μὲν ἄλλοθι, τὸ δ' ἀπ' αὐτοῦ ἄλλοθι, καὶ τόπον ἔξει διεστηκὸς ἀπὸ τῶν ἀπ' αὐτοῦ. Καὶ ἐπ' ἐκείνων αὐτῶν, εἰ ἕκαστον ὅλον ἢ μέρος – καὶ εἰ μὲν μέρος, οὐ τὴν τοῦ ὅλου ἀποσώσκει φύσιν, ὅπερ δὴ εἴρηται· εἰ δὲ ὅλον ἕκαστον, ἢ ἕκαστον μεριζόμεν ἴσα μέρη τῷ ἐν ᾧ ἐστὶν ἢ ταῦτὸν ὅλον πανταχοῦ συγχωρήσομεν δύνασθαι εἶναι. Οὗτος δὴ ὁ λόγος ἐξ αὐτοῦ τοῦ πράγματος καὶ τῆς οὐσίας ἀλλότριον οὐδὲν οὐδ' ἐκ τῆς ἐτέρας φύσεως ἐλκύσας.

[4] Ἰδὲ δέ, εἰ βούλει, καὶ τόνδε· τὸν θεὸν οὐ πῆι μὲν εἶναι, πῆι δ' οὐκ εἶναι φάμεν. Ἔστι γὰρ ἀξιούμενόν τε παρὰ πᾶσι τοῖς ἔννοιαν ἔχουσι θεῶν οὐ μόνον περὶ ἐκείνου, ἀλλὰ καὶ περὶ πάντων λέγειν θεῶν, ὡς πανταχοῦ πάρεστι, καὶ ὁ λόγος δὲ φησὶ δεῖν οὕτω τίθεσθαι. Εἰ οὖν πανταχοῦ, οὐχ οἷόν τε μεμερισμένον· οὐ γὰρ ἂν ἔτι πανταχοῦ αὐτὸς εἴη, ἀλλ' ἕκαστον αὐτοῦ μέρος τὸ μὲν ὥδι, τὸ δὲ ὥδι ἔσται, αὐτὸς τε οὐχ εἷς ἔτι ἔσται, ὥσπερ εἰ τηθεῖη τι μέγεθος εἰς πολλά, ἀπολλύμενόν τε ἔσται καὶ τὰ μέρη πάντα οὐκέτι τὸ ὅλον ἐκεῖνο ἔσται· πρὸς τούτοις δὲ καὶ σῶμα ἔσται. Εἰ δὴ ταῦτα ἀδύνατα, πάλιν αὐτὸ ἀνεφάνη τὸ ἀπιστούμενον ἐν πάσῃ φύσει ἀνθρώπου ὁμοῦ τῷ θεῷ νομίζειν καὶ πανταχοῦ τὸ αὐτὸ ἅμα ὅλον εἶναι. Πάλιν δέ, εἰ ἄπειρον λέγομεν ἐκείνην τὴν φύσιν – οὐ γὰρ δὴ πεπερασμένην – τί ἂν ἄλλο εἴη, ἢ ὅτι οὐκ ἐπιλείπει; Εἰ δὲ μὴ ἐπιλείπει, ὅτι πάρεστιν ἐκάστωι. Εἰ γὰρ μὴ δύναται παρεῖναι, ἐπιλείπει τε καὶ ἔσται ὅπου οὐ. Καὶ γὰρ εἰ λέγοιμεν ἄλλο μετ' αὐτὸ τὸ ἐν, ὁμοῦ αὐτῷ καὶ τὸ μετ' αὐτὸ περὶ ἐκεῖνο καὶ εἰς ἐκεῖνο καὶ αὐτοῦ οἷον γέννημα συναφὲς ἐκείνῳ, ὥστε τὸ μετέχον τοῦ μετ' αὐτὸ ἐκείνου μετεληφέναι. Πολλῶν γὰρ ὄντων τῶν ἐν τῷ νοητῷ, πρώτων τε καὶ δευτέρων καὶ τρίτων, καὶ οἷον σφαίρας μίαν εἰς ἐν κέντρον ἀνημμένων, οὐ διαστήμασι διελημμένων, ἀλλ' ὄντων ὁμοῦ αὐτοῖς ἀπάντων, ὅπου ἂν παρῇ τὰ τρίτα, καὶ τὰ δευτέρα καὶ τὰ πρῶτα πάρεστι.

[5] Καὶ σαφηνεῖας μὲν ἔνεκα ὁ λόγος πολλάκις οἷον ἐκ κέντρου ἑνὸς πολλὰς γραμμὰς ποιήσας εἰς ἕννοιαν τοῦ πλήθους τοῦ γενομένου ἐθέλει ἄγειν. Δεῖ δὲ τηροῦντας ὁμοῦ πάντα τὰ λεγόμενα πολλὰ γεγονέναι λέγειν, ὡς κάκει ἐπὶ τοῦ κύκλου οὐκ οὔσας γραμμὰς ἀφωρισμένας ἔστι λαμβάνειν· ἐπίπεδον γὰρ ἔν. Οὗ δὲ οὐδὲ κατ' ἐπίπεδον ἐν διάστημά τι, ἀλλ' ἀδιάστατοι δυνάμεις καὶ οὐσίαι, πάντα ἂν εἰκότως κατὰ κέντρα λέγοιτο ἐν ἐνὶ ὁμοῦ κέντρῳ ἡνωμένα, οἷον ἀφέντα τὰς γραμμὰς τὰ πέρατα αὐτῶν τὰ πρὸς τῷ κέντρῳ κείμενα, ὅτε δὴ καὶ ἐν ἔστι πάντα. Πάλιν δέ, εἰ προσθείης τὰς γραμμὰς, αἱ μὲν ἐξάγονται τῶν κέντρων αὐτῶν ἃ κατέλιπον ἐκάστη, ἔσται γε μὴν οὐδὲν ἦττον κέντρον ἕκαστον οὐκ ἀποτετμημένον τοῦ ἑνὸς πρώτου κέντρου, ἀλλ' ὁμοῦ ὄντα ἐκείνῳ ἕκαστον αὖ εἶναι, καὶ τοσαῦτα ὅσαι αἱ γραμμαὶ αἷς ἔδοσαν αὐτὰ πέρατα εἶναι ἐκείνων, ὥστε ὅσων μὲν ἐφάπτεται γραμμῶν τοσαῦτα φανήναι, ἐν δὲ ὁμοῦ πάντα ἐκεῖνα εἶναι. Εἰ δ' οὖν κέντροις πολλοῖς ἀπεικάσαμεν πάντα τὰ νοητὰ [εἶναι] εἰς ἕν κέντρον ἀναφερομένοις καὶ ἐνουμένοις, πολλὰ δὲ φανεῖσι διὰ τὰς γραμμὰς οὐ τῶν γραμμῶν γεννησασῶν αὐτά, ἀλλὰ δεῖξασῶν, αἱ γραμμαὶ παρεχέτωσαν ἡμῖν χρεῖαν ἐν τῷ παρόντι ἀνάλογον εἶναι ὧν ἐφαπτομένη ἡ νοητὴ φύσις πολλὰ καὶ πολλαχῇ φαίνεται παρεῖναι.

[6] Πολλὰ γὰρ ὄντα τὰ νοητὰ ἐν ἔστι, καὶ ἐν ὄντα τῇ ἀπείρῳ φύσει πολλὰ ἔστι, καὶ πολλὰ ἐν ἐνὶ καὶ ἐν ἐπὶ πολλοῖς καὶ ὁμοῦ πάντα, καὶ ἐνεργεῖ πρὸς τὸ ὅλον μετὰ τοῦ ὅλου, καὶ ἐνεργεῖ πρὸς τὸ μέρος αὖ μετὰ τοῦ ὅλου. Δέχεται δὲ τὸ μέρος εἰς αὐτὸ τὸ ὡς μέρους πρώτον ἐνέργημα, ἀκολουθεῖ δὲ τὸ ὅλον· οἷον εἰ ὁ ἄνθρωπος ἐλθὼν εἰς τὸν τινα ἄνθρωπον τις ἄνθρωπος γίνοιτο ὧν αὖ ἄνθρωπος. Ὁ μὲν οὖν ἄνθρωπος ὁ ἐν τῇ ὕλῃ ἀφ' ἑνὸς τοῦ ἀνθρώπου τοῦ κατὰ τὴν ιδέαν πολλοὺς ἐποίησε τοὺς αὐτοὺς ἀνθρώπους, καὶ ἔστιν ἐν τὸ αὐτὸ ἐν πολλοῖς οὕτως, ὅτι ἐστὶν ἐν τι οἷον ἐνσφραγιζόμενον ἐν πολλοῖς αὐτό. Αὐτὸ δὲ ἄνθρωπος καὶ αὐτὸ ἕκαστον καὶ ὅλον τὸ πᾶν οὐχ οὕτως ἐν πολλοῖς, ἀλλὰ τὰ πολλὰ ἐν αὐτῷ, μᾶλλον δὲ περὶ αὐτό. Ἄλλον γὰρ τρόπον τὸ λευκὸν πανταχοῦ καὶ ἡ ψυχὴ ἐκάστου ἐν παντὶ μέρει τοῦ σώματος ἢ αὐτῇ· οὕτω γὰρ καὶ τὸ ὄν πανταχοῦ.

[7] Ἀνάγεται γὰρ καὶ τὸ ἡμέτερον καὶ ἡμεῖς εἰς τὸ ὄν, καὶ ἀναβαίνομεν τε εἰς ἐκεῖνο καὶ τὸ πρῶτον ἀπ' ἐκείνου, καὶ νοοῦμεν ἐκεῖνα οὐκ εἰδῶλα αὐτῶν οὐδὲ τύπους ἔχοντες. Εἰ δὲ μὴ τοῦτο, ὄντες ἐκεῖνα. Εἰ οὖν ἀληθινῆς ἐπιστήμης μετέχομεν, ἐκεῖνά ἐσμεν οὐκ ἀπολαβόντες αὐτὰ ἐν ἡμῖν, ἀλλ' ἡμεῖς ἐν ἐκείνοις ὄντες. Ὅντων δὲ καὶ τῶν ἄλλων, οὐ μόνον ἡμῶν, ἐκεῖνα, πάντες ἐσμεν ἐκεῖνα. Ὁμοῦ ἄρα ὄντες μετὰ πάντων ἐσμεν ἐκεῖνα· πάντα ἄρα ἐσμεν ἐν. Ἐξω μὲν οὖν ὁρῶντες ἢ ὅθεν ἐξήμμεθα ἀγνοοῦμεν ἐν ὄντες, οἷον πρόσωπα πολλὰ εἰς τὸ ἔξω πολλά, κορυφὴν ἔχοντα εἰς τὸ εἶσω μίαν. Εἰ δέ τις ἐπιστραφεῖναι δύναται ἢ παρ' αὐτοῦ ἢ τῆς Ἀθηνᾶς αὐτῆς εὐτυχήσας τῆς ἑλξεως, θεόν τε καὶ αὐτὸν καὶ τὸ πᾶν ὁψεται· ὁψεται δὲ τὰ μὲν πρῶτα οὐχ ὡς τὸ πᾶν, εἴτ' οὐκ ἔχων ὅπῃ αὐτὸν στήσας ὁριεῖ καὶ μέχρι τίνος αὐτός ἐστιν, ἀφείς περιγράφειν ἀπὸ τοῦ ὄντος ἅπαντος αὐτὸν εἰς ἅπαν τὸ πᾶν ἥξει προελθὼν οὐδαμοῦ, ἀλλ' αὐτοῦ μείνας, οὗ ἵδρυται τὸ πᾶν.

[8] Οἶμαι δὲ ἔγωγε καὶ εἴ τις ἐπισκέναιτο τὴν τῆς ὕλης τῶν εἰδῶν μετάληψιν, μᾶλλον ἂν εἰς πίστιν ἐλθεῖν τοῦ λεγομένου καὶ μὴ ἂν ἔτι ὡς

ἀδυνάτῳ ἀπιστεῖν ἢ αὐτὸ ἀπορεῖν. Εὐλογον γὰρ καὶ ἀναγκαῖον, οἶμαι, μὴ
 κειμένων τῶν εἰδῶν χωρὶς καὶ αὐτῆς ὕλης πόρρωθεν ἄνωθεν ποθεν τὴν
 ἔλλαμψιν εἰς αὐτὴν γεγονέναι· μὴ γὰρ ἢ κενὸν τοῦτο λεγόμενον· τί γὰρ ἂν
 εἴη τὸ πόρρω ἐν τούτοις καὶ τὸ χωρὶς; Καὶ οὐκ αὐτὸ δύσφραστον καὶ τὸ
 ἀπορώτατον ἦν τὸ τῆς μεταλήψεως λεγόμενον, ἀλλ’ εἴρητο ἂν προχειρότατα
 γνῶριμον ὄν τοῖς παραδείγμασιν. Ἀλλὰ κἂν ἔλλαμψιν λέγωμέν ποτε, οὐχ
 οὕτως ἐροῦμεν, ὥς ἐπὶ τῶν αἰσθητῶν λέγομεν εἰς αἰσθητὸν τὰς ἐλλάμψεις·
 ἀλλ’ ἐπεὶ εἰδῶλα τὰ ἐν τῇ ὕλει, ἀρχετύπων δὲ τάξιν ἔχει τὰ εἶδη, τὸ δὲ τῆς
 ἐλλάμψεως τοιοῦτον οἶον χωρὶς ἔχειν τὸ ἐλλαμπόμενον, οὕτω λέγομεν. Δεῖ δὲ
 νῦν ἀκριβέστερον λέγοντας μὴ οὕτω τίθεσθαι ὥς χωρὶς ὄντος τόπῳ τοῦ
 εἶδους εἶθ’ ὥσπερ ἐν ὕδατι ἐνορᾶσθαι τῇ ὕλει τὴν ιδέα, ἀλλὰ τὴν ὕλην
 [εἶναι] πανταχόθεν οἶον ἐφαπτομένην καὶ αὐτὴν οὐκ ἐφαπτομένην τῆς ιδέας κατὰ
 πᾶν ἑαυτῆς ἴσχειν παρὰ τοῦ εἶδους τῷ πλησιασμοῦ ὅσον δύναται λαβεῖν
 οὐδενὸς μεταξὺ ὄντος, οὐ τῆς ιδέας διὰ πάσης διεξεληθούσης καὶ
 ἐπιδραμούσης, ἀλλ’ ἐν αὐτῇ μενούσης. Εἰ γὰρ μὴ ἐν τῇ ὕλει ἐστὶν οἶον
 πυρὸς ἡ ιδέα – τὴν γὰρ τοῖς στοιχείοις ὕλην ὑποβεβλημένην ὁ λό-
 γος λαμβανέτω – αὐτὸ δὴ πῦρ τῇ ὕλει οὐκ ἐγγενόμενον αὐτὸ [τῇ ὕλει] μορφήν
 πυρὸς κατὰ πᾶσαν τὴν πυρωθεῖσαν ὕλην παρέξεται. Ὅγκος δὲ πολὺς πῦρ τὸ
 πρῶτον ἔνυλον ὑποκείσθω γενόμενον· ὁ γὰρ αὐτὸς λόγος καὶ ἐπὶ τῶν ἄλλων
 τῶν λεγομένων στοιχείων ἀρμόσει. Εἰ οὖν τὸ ἐν ἐκείνῳ πῦρ – ἡ ιδέα – ἐν πᾶσι
 θεωρεῖται παρέχον εἰκόνα ἑαυτοῦ, καὶ τόπῳ χωρὶς ὄν οὐ παρέξει ὥς ἡ
 ἔλλαμψις ἡ ὁρωμένη· ἤδη γὰρ εἴη που πᾶν τοῦτο τὸ πῦρ τὸ ἐν αἰσθήσει, εἰ
 πᾶν αὐτὸ πολλὰ, ἢ ἑαυτοῦ τῆς ιδέας αὐτῆς μενούσης ἐν ἀτόπῳ αὐτὸ τόπους
 γεννήσαν ἐξ αὐτοῦ, ἐπεὶ περ ἔδει τὸ αὐτὸ πολὺ γενόμενον φυγεῖν ἀφ’ ἑαυτοῦ,
 ἵν’ ἢ πολὺ οὕτως καὶ πολλάκις μεταλάβῃ τοῦ αὐτοῦ. Καὶ οὐκ ἔδωκε μὲν
 ἑαυτῆς οὐδὲν τῇ ὕλει ἡ ιδέα ἀσκέδαστος οὕσα, οὐ μὴν ἀδύνατος γέγονεν ἐν
 οὕσῃ τὸ μὴ ἐν τῷ ἐνὶ αὐτῆς μορφῶσαι καὶ παντὶ αὐτοῦ οὕτω τοι παρεῖναι, ὥς
 [μὴ] ἄλλῳ μὲν μέρει αὐτῆς τόδε, ἄλλῳ δὲ ἄλλο μορφῶσαι, ἀλλὰ παντὶ
 ἕκαστον καὶ πᾶν. Γελοῖον γὰρ τὸ πολλὰς ιδέας πυρὸς ἐπείσφerein, ἵν’
 ἕκαστον πῦρ ὑφ’ ἐκάστης ἄλλης, τὸ δὲ ἄλλης, μορφοῖτο· ἅπειροι γὰρ οὕτως
 ἔσονται αἱ ιδέαι. Εἴτα πῶς καὶ μεριεῖς τὰ γινόμενα συνεχοῦς ἐνὸς πυρὸς
 ὄντος; Καὶ εἰ προσθεῖμεν τῇ ὕλει ταύτῃ ἄλλο πῦρ μεῖζον ποιήσαντες αὐτό,
 καὶ κατ’ ἐκείνῳ αὐτὸ τὸ μέρος τῆς ὕλης φατέον τὴν αὐτὴν ιδέα, τὰ αὐτὰ
 εἰργάσθαι· οὐ γὰρ δὴ ἄλλην.

[9] Καὶ τοίνυν εἰ πάντα γενόμενα ἤδη τὰ στοιχεῖα τῷ λόγῳ τις εἰς ἐν
 σφαιρικὸν σχῆμα ἄγοι, οὐ πολλοὺς φατέον τὴν σφαῖραν ποιεῖν κατὰ μέρος
 ἄλλον ἄλλῃ ἀποτεμνόμενον αὐτῷ εἰς τὸ ποιεῖν μέρος, ἀλλ’ ἐν εἶναι τὸ αἷτιον
 τῆς ποιήσεως ὅλῳ ἑαυτῷ ποιοῦν οὐ μέρους αὐτοῦ ἄλλου ἄλλο ποιοῦντος·
 οὕτω γὰρ ἂν πάλιν πολλοὶ εἶεν, εἰ μὴ εἰς ἐν ἡμέρην ἀναφέρῃς τὴν ποιήσιν,
 μᾶλλον δ’ εἰ ἐν ἡμέρην τὸ ποιοῦν τὴν σφαῖραν εἴη οὐκ αὐτοῦ χυθέντος εἰς τὴν
 σφαῖραν τοῦ ποιοῦντος, ἀλλὰ τῆς σφαίρας ὅλης εἰς τὸ ποιοῦν ἀνηρητημένης.
 Καὶ ζωὴ τοίνυν μία τὴν σφαῖραν ἔχει ἡ αὐτή, τῆς σφαίρας αὐτῆς τεθείσης ἐν
 ζωῇ μιᾷ· καὶ τὰ ἐν τῇ σφαίρᾳ τοίνυν πάντα εἰς μίαν ζωὴν· καὶ πᾶσαι αἱ
 ψυχαὶ τοίνυν μία, οὕτω δὲ μία, ὥς ἅπειρος αὐτῇ. Διὸ καὶ οἱ μὲν ἀριθμὸν ἔλεγον,

οἱ δὲ [λόγον] αὐτὸν αὖξοντα τὴν φύσιν αὐτῆς, φαντασθέντες ταύτῃ ἴσως, ὡς οὐδενὶ ἐπιλείπει, ἀλλ' ἐπὶ πάντα εἰσιν ὃ ἐστί μένουσα, καὶ εἰ πλείων ὁ κόσμος ἦν, οὐκ ἂν ἐπέλιπεν ἡ δύναμις μὴ οὐκ ἐπὶ πάντα αὖ ἔλθεῖν, μᾶλλον δὲ τοῦτον ἐν πάσῃ αὐτῇ εἶναι. Δεῖ δῆτα λαβεῖν τὸ αὖξον οὐχ ὡς τῷ ῥήματι λέγεται, ἀλλ' ὅτι οὐκ ἐπιλείπει εἰς τὸ πανταχοῦ ἐν οὐσᾶ· τοιοῦτον γὰρ αὐτῆς τὸ ἐν ὡς μὴ τοιοῦτον εἶναι οἷον μεμετρηῆσθαι ὅσον· τοῦτο γὰρ φύσεως ἄλλης τῆς τὸ ἐν ψευδομένης καὶ μεταλήψει ἐν φανταζομένης. Τὸ δ' ἀληθείας ἐχόμενον ἐν οἷον μήτε συγκεῖσθαι ἐκ πολλῶν ἐν, ἢν' ἀφαιρεθέντος τινὸς ἀπ' αὐτοῦ ἀπολωλὸς ἦ ἐκεῖνο τὸ ὅλον ἐν, μήτε διειληφθαι πέρασιν, ἵνα μὴ ἐναρμοζομένων αὐτῷ τῶν ἄλλων ἢ ἐλαττοῖτο αὐτῶν μειζόνων ὄντων ἢ διασπῶιτο βουλόμενον ἐπὶ πάντα ἰέναι, παρῇ τε οὐχ ὅλον πᾶσιν, ἀλλὰ μέρεσιν αὐτοῦ μέρεσιν ἐκείνων· καὶ τὸ λεγόμενον δὴ τοῦτο ἀγνοεῖ ὅπου ἐστὶ γῆς εἰς μίαν τινὰ συντέλειαν οὐ δυνάμενον ἰέναι ἅτε διεσπασμένον ἑαυτοῦ. Εἴπερ οὖν ἀληθεύσει τὸ ἐν τοῦτο, καθ' οὗ δὴ καὶ κατηγορεῖν ἐστὶν ὡς οὐσίας τὸ ἐν, δεῖ αὐτὸ φανῆναι τρόπον τινὰ τὴν ἐναντίαν αὐτῷ φύσιν ἔχον τὴν τοῦ πλήθους ἐν τῇ δυνάμει, τῷ δὲ μὴ ἔξωθεν αὖ τὸ πλήθος τοῦτο ἔχειν, ἀλλὰ παρ' αὐτοῦ καὶ ἐξ αὐτοῦ, τούτῳ ἐν ὄντως εἶναι, καὶ ἐν τῷ ἐνὶ ἔχειν τὸ εἶναι ἁπειρόν τε καὶ πλήθος, τοιοῦτον δὲ ὄν πανταχοῦ ὅλον φαίνεσθαι ἓνα λόγον ὄντα ἑαυτὸν περιέχοντα, καὶ τὸν περιέχοντα αὐτὸν εἶναι, καὶ τὸν περιέχοντα αὐτὸν οὐδαμοῦ αὐτοῦ ἀποστατοῦντα, ἀλλ' ἐν αὐτῷ πανταχοῦ ὄντα. Οὐ δὲ ἐστὶν αὐτὸ οὕτω ἄλλου τόπῳ διειλημμένον· πρὸ γὰρ τῶν ἐν τόπῳ ἀπάντων ἦν καὶ οὐδὲν ἐδεῖτο αὐτὸ τούτων, ἀλλὰ ταῦτα ἐκείνου, ἵνα ἰδρυθῇ. Ἰδρυθέντα δὲ οὐκ ἀπέστησεν ἐκεῖνο τῆς αὐτοῦ ἐν αὐτῷ ἔδρας· κινήσεως γὰρ ἐκείνης ἀπάλετο ἂν αὐτὰ ἀπολομένης αὐτῶν τῆς βάσεως καὶ τοῦ στηρίζοντος αὐτά, οὐδ' αὖ ἐκεῖνο οὕτως ἀνόητον ἦν, ὥστε ἀπαλλαγὴν αὐτὸ ἑαυτοῦ διασπασθῆναι καὶ σωιζόμενον ἐν ἑαυτῷ ἀπίστωι δοῦναι ἑαυτὸ τόπῳ τῷ αὐτοῦ πρὸς τὸ σῶζεσθαι δεομένῳ.

[10] Μένει οὖν ἐν ἑαυτῷ σωφρονοῦν καὶ οὐκ ἂν ἐν ἄλλῳ γένοιτο· ἐκεῖνα δὲ τὰ ἄλλα ἀνήρτηται εἰς αὐτὸ ὥσπερ οὗ ἐστὶ πόθῳ ἐξευρόντα. Καὶ οὗτός ἐστιν ὁ θυραυλὼν Ἔρως παρὼν ἔξωθεν αἰεὶ καὶ ἐφίεμενος τοῦ καλοῦ καὶ ἀγαπῶν αἰεὶ οὕτως ὡς δύναται μετασχεῖν· ἐπεὶ καὶ ὁ ἐνταῦθα ἐραστής οὐ δεχόμενος τὸ κάλλος, ἀλλὰ παρακείμενος οὕτως ἔχει. Τὸ δὲ ἐφ' ἑαυτοῦ μένει, καὶ οἱ ἐνὸς ἐρασταὶ πολλοὶ ὅλου ἐρῶντες ὅλον ἔχουσιν οὕτως, ὅταν ἔχωσι· τὸ γὰρ ὅλον ἦν τὸ ἐρώμενον. Πῶς ἂν οὖν ἐκεῖνο οὐκ ἂν πᾶσιν ἀρκοῖ μένον; Ἐπεὶ καὶ διὰ τοῦτο ἀρκεῖ, ὅτι μένει, καὶ καλόν, ὅτι πᾶσιν ὅλον. Καὶ γὰρ καὶ τὸ φρονεῖν πᾶσιν ὅλον· διὸ καὶ ξυνὸν τὸ φρονεῖν, οὐ τὸ μὲν ᾧδε, τὸ δὲ ᾧδι ὄν· γελοῖον γάρ, καὶ τόπου δεόμενον τὸ φρονεῖν ἔσται. Καὶ οὐχ οὕτω τὸ φρονεῖν, ὡς τὸ λευκόν· οὐ γὰρ σώματος τὸ φρονεῖν· ἀλλ' εἴπερ ὄντως μετέχομεν τοῦ φρονεῖν, ἐν δεῖ εἶναι τὸ αὐτὸ πᾶν ἑαυτῷ συνόν. Καὶ οὕτως ἐκεῖθεν, οὐ μοίρας αὐτοῦ λαβόντες, οὐδὲ ὅλον ἐγώ, ὅλον δὲ καὶ σύ, ἀποσπασθὲν ἑκάτερον ἑκατέρου. Μιμοῦνται δὲ καὶ ἐκκλησίαι καὶ πᾶσα σύνοδος ὡς εἰς ἐν τὸ φρονεῖν ἰόντων· καὶ χωρὶς ἕκαστος εἰς τὸ φρονεῖν ἀσθενής, συμβάλλων δὲ εἰς ἐν πᾶς ἐν τῇ συνόδῳ καὶ τῇ ὡς ἀληθῶς συνέσει τὸ φρονεῖν ἐγέννησε καὶ εὔρε· τί γὰρ δὴ καὶ διείρξει, ὡς μὴ ἐν τῷ αὐτῷ εἶναι νοῦν ἀπ' ἄλλου; Ἀλλ' ὁμοῦ

ὄντες ἡμῖν οὐχ ὁμοῦ δοκοῦσιν εἶναι· οἷον εἴ τις πολλοῖς τοῖς δακτύλοις ἐφαπτόμενος τοῦ αὐτοῦ ἄλλου καὶ ἄλλου ἐφάπτεσθαι νομίζοι, ἢ τὴν αὐτὴν χορδὴν μὴ ὀρῶν κρούοι. Καίτοι καὶ ταῖς ψυχαῖς ὡς ἐφαπτόμεθα τοῦ ἀγαθοῦ ἐχρῆν ἐνθυμεῖσθαι. Οὐ γὰρ ἄλλου μὲν ἐγώ, ἄλλου δὲ σὺ ἐφάπτη, ἀλλὰ τοῦ αὐτοῦ, οὐδὲ τοῦ αὐτοῦ μὲν, προσελθόντος δέ μοι ρεύματος ἐκεῖθεν ἄλλου, σοὶ δὲ ἄλλου, ὥστε τὸ μὲν εἶναι που ἄνω, τὰ δὲ παρ' αὐτοῦ ἐνταῦθα. Καὶ [δίδωσι] τὸ διδόν τοῖς λαμβάνουσιν, ἵνα ὄντως λαμβάνωσι, [καὶ δίδωσι τὸ διδόν] οὐ τοῖς ἀλλοτρίοις, ἀλλὰ τοῖς ἑαυτοῦ. Ἐπεὶ οὐ πόμπιος ἡ νοερά δόσις. Ἐπεὶ καὶ ἐν τοῖς διεστηκόσιν ἀπ' ἀλλήλων τοῖς τόποις σώμασιν ἡ δόσις ἄλλου ἄλλου συγγενής, καὶ εἰς αὐτὸ ἡ δόσις καὶ ἡ ποίησις, καὶ τό γε σωματικὸν τοῦ παντὸς δρᾶι καὶ πάσχει ἐν αὐτῷ, καὶ οὐδὲν ἔξωθεν εἰς αὐτό. Εἰ δὲ ἐπὶ σώματος οὐδὲν ἔξωθεν τοῦ ἐκ φύσεως οἷον φεύγοντος ἑαυτό, ἐπὶ πράγματος ἀδιάστατου πῶς τὸ ἔξωθεν; Ἐν τῷ αὐτῷ ἄρα ὄντες καὶ ὀρῶμεν τὰγαθὸν καὶ ἐφαπτόμεθα αὐτοῦ ὁμοῦ ὄντες τοῖς ἡμετέροις νοητοῖς. Καὶ κόσμος εἰς πολὺ μᾶλλον ἐκεῖ· ἡ δὲ δύο κόσμοι αἰσθητοὶ ἔσονται ὅμοια μεμερισμένοι, καὶ ἡ σφαῖρα ἡ νοητὴ, εἰ οὕτως ἔν, ὡς αὕτη· ὥστε διοίσει ἡ γελοιότερα ἔσται, εἴπερ τῇ μὲν ἐξ ἀνάγκης ὄγκος καὶ εὐλόγος, ἡ δὲ μὴδὲν δεομένη ἐκτενεῖ ἑαυτὴν καὶ ἑαυτῆς ἐκστήσεται. Τί δὲ καὶ ἐμπόδιον τοῦ εἰς ἔν; Οὐ γὰρ δὴ τὸ ἕτερον ἀπωθεῖ θάτερον τόπον οὐ παρέχον – ὥσπερ οὐχ ὀρῶντες πᾶν μάθημα καὶ θεώρημα καὶ ὅλως ἐπιστήμας πάσας ἐπὶ ψυχῆς οὐ στενοχωρουμένας. Ἀλλ' ἐπὶ οὐσιῶν φήσει τις οὐ δυνατόν. Ἀλλ' οὐ δυνατόν ἦν ἄν, εἴπερ ὄγκοι ἦσαν αἱ ἀληθιναὶ οὐσίαι.

[11] Ἀλλὰ πῶς τὸ ἀδιάστατον παρήκει παρὰ πᾶν σῶμα μέγεθος τοσοῦτον ἔχον; Καὶ πῶς οὐ διασπᾶται ἐν ὄν καὶ ταυτό; Ὁ πολλάκις ἠπόρηται, παύειν τοῦ λόγου τὸ ἄπορον τῆς διανοίας περιττῇ προθυμίᾳ βουλομένου. Ἀποδέδεικται μὲν οὖν ἤδη πολλαχῇ, ὅτι οὕτως· δεῖ δὲ τινων καὶ παραμυθίων, καίτοι οὐκ ἐλάχιστον, ἀλλὰ μέγιστον εἰς πειθῶ ἦν ἐκείνη ἡ φύσις οἷα ἐστὶ διδαχθεῖσα, ὅτι οὐκ ἔστιν οἷα λίθος, οἷον κύβος τις μέγας κείμενος οὐ κεῖται τοσοῦτον ἐπέχων, ὅσος ἐστίν, ἐκβαίνειν οὐκ ἔχων τοὺς αὐτοῦ ὅρους μετρηθεὶς ἐπὶ τοσοῦτον καὶ τῷ ὄγκῳ καὶ τῇ συμπεριγραφείσῃ ἐν αὐτῷ τῇ τοῦ λίθου δυνάμει. Ἀλλὰ οὕσα πρώτη φύσις καὶ οὐ μετρηθεῖσα οὐδὲ ὀρισθεῖσα ὁπόσον δεῖ εἶναι – ταύτη γὰρ αὖ [ἡ] ἐτέρα μετρηθήσεται – πᾶσά ἐστι δύνამις οὐδαμοῦ τοσσηδε. Διὸ οὐδ' ἐν χρόνῳ, ἀλλὰ παντὸς χρόνου ἔξω, τοῦ μὲν χρόνου σκιδναμένου ἀεὶ πρὸς διάστασιν, τοῦ δ' αἰῶνος ἐν τῷ αὐτῷ μένοντος καὶ κρατοῦντος καὶ πλείονος ὄντος δυνάμει αἰδίῳ τοῦ ἐπὶ πολλὰ δοκοῦντος ἰέναι χρόνου, οἷον εἰ γραμμῆς εἰς ἄπειρον ἰέναι δοκούσης εἰς σημεῖον ἀνηρημένης καὶ περὶ αὐτὸ θεούσης πανταχῇ οὐ ἂν δράμῃ τοῦ σημείου αὐτῇ ἐμφανταζομένου αὐτοῦ οὐ θεόντος, ἀλλὰ περὶ αὐτὸ ἐκείνης κυκλομένης. Εἰ τοίνυν χρόνος πρὸς τὸ ἐν τῷ αὐτῷ μένον ἐν οὐσίᾳ ἔχει τὴν ἀναλογίαν, ἔστι δὲ ἐκείνη ἡ φύσις οὐ μόνον τῷ ἀεὶ ἄπειρος, ἀλλὰ καὶ τῇ δυνάμει, χρὴ καὶ πρὸς ταύτην τὴν ἀπειρίαν τῆς δυνάμεως ἀντιπαραθέουσας ἀποδοῦναι φύσιν ἀνταιωρουμένην καὶ ἐξηρητημένην ἐκείνης· ταύτης τὰ ἴσα πῶς τῷ χρόνῳ θεούσης πρὸς μένουσαν δύναμιν πλείω οὕσαν τῷ ποιεῖν, ἐκείνῃ ἐστὶν ὅσον παρετάθη ἡτίσοῦν αὕτη ἐστὶν ἡ μεταλαμβάνουσα ταύτης

τῆς φύσεως καθόσον οἶόν τε αὐτῇ μεταλαβεῖν, πάσης μὲν παρούσης, οὐ παντὶ δὲ πάσης ἐνορωμένης ἀδυναμία τοῦ ὑποκειμένου. Πάρεστι δὲ ταὐτὸν πάντῃ, οὐχ ὥς τὸ ἔνυλον τρίγωνον ἐν πολλοῖς πλείω ὄν ἀριθμῶι ταὐτόν, ἀλλ' ὥς τὸ ἄνυλον αὐτό, ἀφ' οὗ καὶ τὰ ἐν ὕλῃ. Διὰ τί οὖν οὐ πανταχοῦ τρίγωνον ἔνυλον, εἴπερ πανταχοῦ τὸ ἄνυλον; Ὅτι οὐ πᾶσα μετέσχεν ὕλη, ἀλλὰ ἄλλο τι ἔχει, καὶ οὐ πᾶσα πρὸς πᾶν. Ἐπεὶ οὐδὲ ἡ πρώτη πᾶσα πρὸς πᾶν, ἀλλὰ πρὸς τὰ πρῶτα τῶν γενῶν, εἴτ' ἐπὶ τούτοις ἄλλα. Παρῆν μὲν τι παντί.

[12] Πάρεστιν οὖν πῶς; Ὡς ζωὴ μία· οὐ γὰρ μέχρι τινὸς ἐν ζώῳι ἡ ζωὴ, εἴτ' οὐ δύναται εἰς ἅπαν φθάσαι, ἀλλὰ πανταχοῦ. Εἰ δέ τις ζητεῖ πάλιν πῶς, ἀναμνησθήτω τῆς δυνάμεως, ὅτι μὴ ποσὴ, ἀλλ' εἰς ἅπειρον διαιρῶν τῇ διανοίᾳ αἰεὶ ἔχει δυνάμιν τὴν αὐτὴν βυσσόθεν ἅπειρον· οὐ γὰρ ἐνεὶ ὕλην, ἵνα τῷ μεγέθει τοῦ ὄγκου συνεπιλείπη εἰς μικρὸν ἐλθοῦσα. Ἐὰν οὖν λάβῃς ἀένναον ἐν αὐτῇ ἀπειρίαν, φύσιν ἀκάματον καὶ ἄτρυτον καὶ οὐδαμῇ ἐλλείπουσαν ἐν αὐτῇ, οἷον ὑπερζέουσαν ζωῆι, ἥ που ἐπιβαλὼν ἡ πρὸς τι ἀτενίσας οὐχ εὐρήσεις ἐκεῖ, τοῦναντίον δ' ἂν σοι γένοιτο. Οὐ γὰρ σύ γε ὑπερβῇσῃ παρελθὼν οὐδὲ αὖ στήσῃ εἰς μικρὸν ὥς οὐκέτι ἐχούσης διδόναι ἐν τῷ κατὰ μικρὸν ἐπιλιπεῖν· ἀλλ' ἡ συνθεῖν δυνηθεῖς, μᾶλλον δὲ ἐν τῷ παντὶ γενόμενος οὐδὲν ἔτι ζητήσεις, ἡ ἀπειπὼν παρεκβῇσῃ εἰς ἄλλο καὶ πεσῇ παρὸν οὐκ ἰδὼν τῷ εἰς ἄλλον βλέπειν. Ἀλλ' εἰ οὐδὲν ἔτι ζητήσεις, πῶς ποτε τοῦτο πείσει; Ἡ ὅτι παντὶ προσήλθες καὶ οὐκ ἔμεινας ἐν μέρει αὐτοῦ οὐδ' εἴπας οὐδὲ σὺ τοσοῦτός εἰμι, ἀφείς δὲ τὸ τοσοῦτος γέγονας πᾶς, καίτοι καὶ πρότερον ἦσθα πᾶς· ἀλλ' ὅτι καὶ ἄλλο τι προσῆν σοι μετὰ τὸ πᾶς, ἐλάττων ἐγίνου τῇ προσθήκῃ· οὐ γὰρ ἐκ τοῦ παντὸς ἦν ἡ προσθήκη – οὐδὲν γὰρ ἐκεῖναι προσθήσεις – ἀλλὰ τοῦ μὴ ὄντος. Γενόμενος δὲ τις καὶ ἐκ τοῦ μὴ ὄντος ἐστὶν οὐ πᾶς, ἀλλ' ὅταν τὸ μὴ ὄν ἀφῇ. Αὐξεῖς τοίνυν σεαυτὸν ἀφείς τὰ ἄλλα καὶ πάρεστί σοι τὸ πᾶν ἀφέντι· εἰ δὲ πάρεστι μὲν ἀφέντι, μετὰ δὲ ἄλλων ὄντι οὐ φαίνεται, οὐκ ἦλθεν, ἵνα παρῇ, ἀλλὰ σὺ ἀπῆλθες, ὅτε οὐ πάρεστιν. Εἰ δ' ἀπῆλθες, οὐκ ἀπ' αὐτοῦ – αὐτὸ γὰρ πάρεστιν – οὐδὲ τότε ἀπῆλθες, ἀλλὰ παρὼν ἐπὶ τὰ ἐναντία ἐστράφης. Οὕτω γὰρ καὶ οἱ ἄλλοι θεοὶ πολλῶν παρόντων ἐνὶ φαίνονται πολλάκις, ὅτι ὁ εἷς ἐκεῖνος μόνος δύναται βλέπειν. Ἀλλ' οὗτοι μὲν οἱ θεοί, ὅτι παντοῖοι τελέθοντες ἐπιστροφῶσι τὰς πόλεις, εἰς ἐκεῖνον δὲ αἱ πόλεις ἐπιστρέφονται καὶ πᾶσα γῆ καὶ πᾶς οὐρανός, πανταχοῦ ἐπ' αὐτοῦ καὶ ἐν αὐτῷ μένοντα καὶ ἔχοντα ἐξ αὐτοῦ τὸ ὄν καὶ τὰ ἀληθῶς ὄντα μέχρι ψυχῆς καὶ ζωῆς ἐξηρητημένα καὶ εἰς ἐν ἅπειρον ἰόντα ἀμεγέθει τῷ ἀπειρώι.

στ: Περὶ ἀριθμῶν.

[1] Ἄρ' ἐστὶ τὸ πλῆθος ἀπόστασις τοῦ ἐνὸς καὶ ἡ ἀπειρία ἀπόστασις παντελῆς τῷ πλῆθος ἀνάριθμον εἶναι, καὶ διὰ τοῦτο κακὸν [εἶναι] ἡ ἀπειρία καὶ ἡμεῖς κακοί, ὅταν πλῆθος; Καὶ γὰρ πολὺ ἕκαστον, ὅταν ἀδυνατοῦν εἰς αὐτὸ νεύειν χέηται καὶ ἐκτείνεται σκιδνάμενον· καὶ πάντα μὲν στερισκόμενον ἐν τῇ χύσει τοῦ ἐνὸς πλῆθος γίνεσθαι, οὐκ ὄντος τοῦ ἄλλο πρὸς ἄλλο μέρος αὐτοῦ ἐνοῦντος· εἰ δέ τι γένοιτο αἰεὶ χεόμενον μένον, μέγεθος γίνεται. Ἀλλὰ τί δεινὸν τῷ μεγέθει; Ἡ εἰ ἡισθάνετο, ἦν ἂν· ἀφ' ἑαυτοῦ γὰρ γινόμενον καὶ ἀφιστάμενον εἰς τὸ πόρρω ἡισθάνετο. Ἐκαστον γὰρ οὐκ ἄλλο, ἀλλ' αὐτὸ ζητεῖ, ἡ δ' ἔξω πορεία μάταιος ἢ ἀναγκαία. Μᾶλλον δέ ἐστιν ἕκαστον, οὐχ ὅταν γένηται πολὺ ἢ μέγα, ἀλλ' ὅταν ἑαυτοῦ ἦ· ἑαυτοῦ δ' ἐστὶ πρὸς αὐτὸ νενευ- κός. Ἡ δὲ ἔφεσις ἡ πρὸς τὸ οὕτως μέγα ἀγνοοῦντός ἐστι τὸ ὄντως μέγα καὶ σπεύδοντος οὐχ οὗ δεῖ, ἀλλὰ πρὸς τὸ ἔξω· τὸ δὲ πρὸς αὐτὸ τὸ ἔνδον ἦν. Μαρτύριον δὲ τὸ γεγόμενον μεγέθει, εἰ μὲν ἀπηρτημένον, ὡς ἕκαστον τῶν μερῶν αὐτοῦ εἶναι, ἐκεῖνα εἶναι ἕκαστα, ἀλλ' οὐκ αὐτὸ τὸ ἐξ ἀρχῆς· εἰ δ' ἔσται αὐτό, δεῖ τὰ πάντα μέρη πρὸς ἓν· ὥστε εἶναι αὐτό, ὅταν ἀμηγέπητι ἓν, μὴ μέγα, ἦι. Γίνεται τοίνυν διὰ μὲν τὸ μέγεθος, καὶ ὅσον ἐπὶ τῷ μεγέθει ἀπολλύμενον αὐτοῦ· ὃ τι δὲ ἔχει ἓν, ἔχει ἑαυτό. Καὶ μὴν τὸ πᾶν μέγα καὶ καλόν. Ἡ ὅτι οὐκ ἀφείθη φυγεῖν εἰς τὴν ἀπειρίαν, ἀλλὰ περιελήφθη ἐνί· καὶ καλὸν οὐ τῷ μέγα, ἀλλὰ τῷ καλῷ· καὶ ἐδεήθη τοῦ καλοῦ, ὅτι ἐγένετο μέγα. Ἐπεὶ ἔρημον ὃν τοῦτο ὅσῳ μέγα, τόσῳ ἂν κατεφάνη αἰσχροῦ· καὶ οὕτω τὸ μέγα ὕλη τοῦ καλοῦ, ὅτι πολὺ τὸ δεόμενον κόσμου. Μᾶλλον οὖν ἄκοσμον τὸ μέγα καὶ μᾶλλον αἰσχροῦ.

[2] Τί οὖν ἐπὶ τοῦ λεγομένου ἀριθμοῦ τῆς ἀπειρίας; Ἀλλὰ πρῶτον πῶς ἀριθμός, εἰ ἄπειρος; Οὔτε γὰρ τὰ αἰσθητὰ ἄπειρα, ὥστε οὐδὲ ὁ ἐπ' αὐτοῖς ἀριθμός, οὔτε ὁ ἀριθμῶν τὴν ἀπειρίαν ἀριθμεῖ· ἀλλὰ κἂν διπλάσια ἢ πολλαπλάσια ποιῇ, ὀρίζει ταῦτα, κἂν πρὸς τὸ μέλλον ἢ τὸ παρεληλυθὸς λαμβάνη ἢ καὶ ὁμοῦ, ὀρίζει ταῦτα. Ἄρ' οὖν οὐχ ἀπλῶς ἄπειρος, οὕτω δέ, ὥστε αἰεὶ ἐξεῖναι λαμβάνειν; Ἡ οὐκ ἐπὶ τῷ ἀριθμοῦντι τὸ γεννᾶν, ἀλλ' ἥδη ὥριστα καὶ ἔστηκεν. Ἡ ἐν μὲν τῷ νοητῷ ὥσπερ τὰ ὄντα οὕτω καὶ ὁ ἀριθμὸς ὠρισμένος ὅσος τὰ ὄντα. Ἡμεῖς δὲ ὡς τὸν ἄνθρωπον πολλὰ ποιοῦμεν ἐφαρμόζοντες πολλάκις καὶ τὸ καλὸν καὶ τὰ ἄλλα, οὕτω μετὰ τοῦ εἰδώλου ἐκάστου καὶ εἰδωλον ἀριθμοῦ συναπογεννώμεν, καὶ ὡς τὸ ἄστν πολλαπλασιοῦμεν οὐχ ὑφεστὸς οὕτως, τὸν αὐτὸν τρόπον καὶ τοὺς ἀριθμοὺς πολυπλασίους ποιοῦμεν· καὶ εἰ τοὺς χρόνους δὲ ἀριθμοῖμεν, ἀφ' ὧν ἔχομεν ἀριθμῶν ἐπάγομεν ἐπὶ τοὺς χρόνους μενόντων ἐν ἡμῖν ἐκείνων.

[3] Ἀλλὰ τὸ ἄπειρον δὴ τοῦτο πῶς ὑφέστηκεν ὃν ἄπειρον; Ὁ γὰρ ὑφέστηκε καὶ ἔστιν, ἀριθμῷ κατεῖληπται ἥδη. Ἀλλὰ πρότερον, εἰ ἐν τοῖς οὕσιν ὄντως πλῆθος, πῶς κακὸν τὸ πλῆθος; Ἡ ὅτι ἦνεται τὸ πλῆθος καὶ κεκάλυται πάντη πλῆθος εἶναι ἐν ὃν πλῆθος. Καὶ διὰ τοῦτο δὲ ἐλαττοῦται τοῦ ἐνός, ὅτι πλῆθος ἔχει, καὶ ὅσον πρὸς τὸ ἐν χεῖρον· καὶ οὐκ ἔχον δὲ τὴν φύσιν ἐκείνου, ἀλλὰ ἐκβεβηκός, ἡλάττωται, τῷ δ' ἐνὶ παρ' ἐκείνῳ τὸ σεμνὸν ἔχει, καὶ ἀνέστρεψε

δὲ τὸ πλῆθος εἰς ἓν καὶ ἔμεινεν. Ἀλλ' ἡ ἀπειρία πῶς; Ἡ γὰρ οὐσα ἐν τοῖς οὐσιν ἤδη ὥρισται, ἢ εἰ μὴ ὥρισται, οὐκ ἐν τοῖς οὐσιν, ἀλλ' ἐν τοῖς γινομένοις ἴσως, ὡς καὶ [ἐν] τῷ χρόνῳ. Ἡ κὰν ὀρίσθῃ, τούτῳ γε ἄπειρος· οὐ γὰρ τὸ πέρας, ἀλλὰ τὸ ἄπειρον ὀρίζεται· οὐ γὰρ δὴ ἄλλο τι μεταξὺ πέρατος καὶ ἀπείρου, ὃ τὴν τοῦ ὅρου δέχεται φύσιν. Τοῦτο δὴ τὸ ἄπειρον φεύγει μὲν αὐτὸ τὴν τοῦ πέρα-τος ἰδέαν, ἀλίσκεται δὲ περιληφθὲν ἔξωθεν. Φεύγει δὲ οὐκ εἰς τόπον ἄλλον ἐξ ἐτέρου· οὐ γὰρ οὐδ' ἔχει τόπον· ἀλλ' ὅταν ἀλῶι, ὑπέστη τόπος. Διὸ οὐδὲ τὴν λεγομένην κίνησιν αὐτῆς τοπικὴν θετέον οὐδέ τινα ἄλλην τῶν λεγομένων αὐτῇ παρ' αὐτῆς ὑπάρχειν· ὥστε οὐδ' ἂν κινοῖτο. Ἀλλ' οὐδ' ἔστηκεν αὐ· ποῦ γὰρ τοῦ ποῦ ὕστερον γενομένου; Ἀλλ' ἔοικεν ἡ κίνησις αὐτῆς τῆς ἀπειρίας οὕτω λέγεσθαι, ὅτι μὴ μένει. Ἄρ' οὖν οὕτως ἔχει, ὡς μετέωρος εἶναι ἐν τῷ αὐτῷ, ἢ αἰωρεῖσθαι ἐκείσε καὶ δεῦρο; Οὐδαμῶς· ἄμφω γὰρ πρὸς τὸν αὐτὸν τόπον κρίνεται, τὸ τε μετέωρον οὐ παρεγκλίνον πρὸς τὸν αὐτὸν τόπον καὶ τὸ παρεγκλίνον. Τί ἂν οὖν τις ἐπινοήσειεν αὐτήν; Ἡ χωρίσας τὸ εἶδος τῇ διανοίᾳ. Τί οὖν νοήσει; Ἡ τὰ ἐναντία ἅμα καὶ οὐ τὰ ἐναντία· καὶ γὰρ μέγα καὶ σμικρὸν νοήσει – γίνεται γὰρ ἄμφω – καὶ ἐστὼς καὶ κινούμενον – καὶ γὰρ ταῦτα γίνεται. Ἀλλὰ πρὸ τοῦ γίνεσθαι δηλόν, ὅτι οὐδέτερον ὠρισμένως· εἰ δὲ μή, ὥρισας. Εἰ οὖν ἄπειρος καὶ ταῦτα ἀπείρως καὶ ἀορίστως, φαντασθεῖν γ' ἂν ἐκάτερα. Καὶ προσελθὼν ἐγγὺς μὴ ἐπιβάλλων τι πέρας ὥσπερ δίκτυον ὑπεκφεύγουσαν ἔξεις καὶ οὐδὲ ἐν εὐρήσει· ἤδη γὰρ ὥρισας. Ἀλλ' εἴ τῳ προσέλθοις ὡς ἐνί, πολλὰ φανεῖται· κὰν πολλὰ εἴπησις, πάλιν αὖ ψεύσῃ· οὐκ ὄντος γὰρ ἐκάστου ἐνὸς οὐδὲ πολλὰ τὰ πάντα. Καὶ αὕτη ἢ φύσις αὐτῆς καθ' ἕτερον τῶν φαντασμάτων κίνησις, καί, καθὼς προσῆλθεν ἢ φαντασία, στάσις. Καὶ τὸ μὴ δύνασθαι δι' αὐτῆς αὐτὴν ἰδεῖν, κίνησις ἀπὸ νοῦ καὶ ἀπολίσθησις· τὸ δὲ μὴ ἀποδρᾶναι ἔχειν, εἴργεσθαι δὲ ἔξωθεν καὶ κύκλῳ καὶ μὴ ἐξεῖναι προχωρεῖν, στάσις ἂν εἴη· ὥστε μὴ μόνον ἐξεῖναι κινεῖσθαι λέγειν.

[4] Περὶ δὲ τῶν ἀριθμῶν ὅπως ἔχουσιν ἐν τῷ νοητῷ σκεπτέον, πότερα ὡς ἐπιγινομένων τοῖς ἄλλοις εἶδουσιν ἢ καὶ παρακολουθούντων ἀεί· οἷον ἐπειδὴ τὸ ὄν τοιοῦτον οἷον πρῶτον αὐτὸ εἶναι, ἐνοήσαμεν μονάδα, εἴτ' ἐπεὶ κίνησις ἐξ αὐτοῦ καὶ στάσις, τρία ἤδη, καὶ ἐφ' ἐκάστου τῶν ἄλλων ἕκαστον. Ἡ οὐχ οὕτως, ἀλλὰ συνεγενήθη ἐκάστῳ μονὰς μία, ἢ ἐπὶ μὲν τοῦ πρώτου ὄντος μονάς, ἐπὶ δὲ τοῦ μετ' ἐκείνου, εἰ τάξις ἐστί, δυὰς ἢ καὶ ὅσον τὸ πλῆθος ἐκάστου, οἷον εἰ δέκα, δεκάς. Ἡ οὐχ οὕτως, ἀλλ' αὐτὸς ἐφ' ἑαυτοῦ ὁ ἀριθμὸς ἐνοήθη· καὶ εἰ οὕτως, πότερα πρότερος τῶν ἄλλων, ἢ ὕστερος. Ὁ μὲν οὖν Πλάτων εἰς ἔννοιαν ἀριθμοῦ τοὺς ἀνθρώπους ἐληλυθέναι εἰπὼν ἡμερῶν πρὸς νύκτας τῇ παραλλαγῇ, τῇ τῶν πραγμάτων ἐτερότητι διδοὺς τὴν νόησιν, τάχ' ἂν τὰ ἀριθμητὰ πρότερον δι' ἐτερότητος ποιεῖν ἀριθμὸν λέγοι, καὶ εἶναι αὐτὸν συνιστάμενον ἐν μεταβάσει ψυχῆς ἐπεξιούσης ἄλλο μετ' ἄλλο πρᾶγμα καὶ τότε γίνεσθαι, ὅταν ἀριθμῇ ψυχὴ· τοῦτο δ' ἐστίν, ὅταν αὐτὰ διεξίη καὶ λέγη παρ' αὐτῇ ἄλλο, τὸ δὲ ἄλλο, ὡς, ἔως γε ταυτόν τι καὶ μὴ ἕτερον μετ' αὐτὸ νοεῖ, ἐν λεγούσης. Ἀλλὰ μὴν ὅταν λέγη ἐν τῷ ἀληθινῷ ἀριθμῷ καὶ τὸν ἀριθμὸν ἐν οὐσίαι, πάλιν αὖ ὑπόστασιν τινα ἂν ἀφ' ἑαυτοῦ τοῦ ἀριθμοῦ λέγοι καὶ οὐκ ἐν τῇ ἀριθμούσῃ ὑφίστασθαι ψυχῇ, ἀλλὰ ἀνακινεῖσθαι ἐν ἑαυτῇ ἐκ

τῆς περὶ τὰ αἰσθητὰ παραλλαγῆς τὴν ἔννοιαν τοῦ ἀριθμοῦ.

[5] Τίς οὖν ἡ φύσις αὐτοῦ; Ἄρα παρακολούθημα καὶ οἶον ἐπιθεωρούμενον ἐκάστηι οὐσίαι, οἶον ἄνθρωπος καὶ εἷς ἄνθρωπος, καὶ ὄν καὶ ἐν ὄν, καὶ τὰ πάντα ἕκαστα τὰ νοητὰ καὶ πᾶς ὁ ἀριθμός; Ἀλλὰ πῶς δυὰς καὶ τριάς καὶ πῶς τὰ πάντα καθ' ἐν καὶ ὁ τοιοῦτος ἀριθμός εἰς ἐν ἂν συνάγοιτο; Οὕτω γὰρ ἔσται πλῆθος μὲν ἐνάδων, εἰς ἐν δὲ οὐδείς παρὰ τὸ ἀπλοῦν ἐν· εἰ μὴ τις λέγοι, ὡς δυὰς μὲν ἐστὶν ἐκεῖνο τὸ πρᾶγμα, μᾶλλον δὲ τὸ ἐπὶ τῷ πράγματι θεωρούμενον, ὃ δύο ἔχει δυνάμεις συνειλημμένας οἶον σύνθετον εἰς ἐν. Ἡ οἴους ἔλεγον οἱ Πυθαγόρειοι, οἱ ἐδόκουν λέγειν ἀριθμούς ἐκ τοῦ ἀνάλογον, οἶον δικαιοσύνην τετράδα καὶ ἄλλον ἄλλως· ἐκείνως δὲ μᾶλλον τῷ πλήθει τοῦ πράγματος ἐνὸς ὄντος ὅμως καὶ τὸν ἀριθμὸν συζυγῇ, τοσοῦτον ἐν, οἶον δεκάδα. Καίτοι ἡμεῖς οὐχ οὕτω τὰ δέκα, ἀλλὰ συνάγοντες καὶ τὰ διεστῶτα δέκα λέγομεν. Ἡ οὕτω μὲν δέκα λέγομεν, ὅταν δὲ ἐκ πολλῶν γίνηται ἐν, δεκάδα, ὡς κακεῖ οὕτως. Ἄλλ' εἰ οὕτως, ἄρ' ἐτι ὑπόστασις ἀριθμοῦ ἔσται ἐπὶ τοῖς πράγμασιν αὐτοῦ θεωρουμένου; Ἀλλὰ τί κωλύει, φαίη ἂν τις, καὶ τοῦ λευκοῦ ἐπὶ τοῖς πράγμασι θεωρουμένου ὑπόστασιν τοῦ λευκοῦ ἐν τοῖς πράγμασιν εἶναι; Ἐπεὶ καὶ κινήσεως ἐπὶ τῷ ὄντι θεωρουμένης ὑπόστασις ἦν κινήσεως ἐν τῷ ὄντι οὐσης. [ὁ δ' ἀριθμός οὐχ ὡς ἡ κίνησις] Ἀλλ' ὅτι ἡ κίνησίς τι, οὕτως ἐν ἐπ' αὐτῆς ἐθεωρήθη· [ὁ δ' ἀριθμός οὐχ ὡς ἡ κίνησις] λέγεται. Εἴτα καὶ ἡ τοιαύτη ὑπόστασις ἀφίστησι τὸν ἀριθμὸν τοῦ οὐσίαν εἶναι, συμβεβηκὸς δὲ μᾶλλον ποιεῖ. Καίτοι οὐδὲ συμβεβηκὸς ὅλως· τὸ γὰρ συμβεβηκὸς δεῖ τι εἶναι πρὸ τοῦ συμβεβηκέναί, κἂν ἀχώριστον ἦι, ὅμως εἶναί τι ἐφ' ἑαυτοῦ φύσιν τινά, ὡς τὸ λευκόν, καὶ κατηγορεῖσθαι κατ' ἄλλου ἤδη ὄν ὃ κατηγορηθήσεται. Ὡστε, εἰ περὶ ἕκαστον τὸ ἐν καὶ οὐ ταῦτόν τῷ ἀνθρώπῳ τὸ εἷς ἄνθρωπος, ἀλλ' ἕτερον τὸ ἐν τοῦ ἀνθρώπου καὶ κοινὸν τὸ ἐν καὶ ἐφ' ἐκάστου τῶν ἄλλων, πρότερον ἂν εἴη τὸ ἐν τοῦ ἀνθρώπου καὶ ἐκάστου τῶν ἄλλων, ἵνα καὶ ὁ ἄνθρωπος καὶ ἕκαστον τῶν ἄλλων τύχη ἕκαστον τοῦ ἐν εἶναι. Καὶ πρὸ κινήσεως τοίνυν, εἴπερ καὶ ἡ κίνησις ἐν, καὶ πρὸ τοῦ ὄντος, ἵνα καὶ αὐτὸ τοῦ ἐν εἶναι τύχη· λέγω δὲ οὐ τὸ ἐν ἐκεῖνο, ὃ δὴ ἐπέκεινα τοῦ ὄντος φαιμέν, ἀλλὰ καὶ τοῦτο τὸ ἐν ὃ κατηγορεῖται τῶν εἰδῶν ἐκάστου. Καὶ δεκάς τοίνυν πρὸ τοῦ καθ' οὗ κατηγορεῖται δεκάς· καὶ τοῦτο ἔσται αὐτοδεκάς· οὐ γὰρ δὴ ὦι πράγματι ἐπιθεωρεῖται δεκάς αὐτοδεκάς ἔσται. Ἀλλ' ἄρα συνεγένετο καὶ συνέστη τοῖς οὖσιν; Ἀλλ' εἰ συν- εγεννήθη ὡς μὲν συμβεβηκός, οἶον τῷ ἀνθρώπῳ ὑγίεια – δεῖ καὶ καθ' αὐτὸ ὑγίειαν εἶναι. Καὶ εἰ ὡς στοιχεῖον δὲ συνθέτου τὸ ἐν, δεῖ πρότερον εἶναι ἐν αὐτὸ τὸ ἐν, ἵνα σὺν ἄλλῳι· εἴτα [εἰ πρότερον εἶναι] συμμιχθὲν ἄλλῳι τῷ γενομένῳ δι' αὐτὸ ἐν ἐκεῖνο ποιήσει ψευδῶς ἐν, δύο ποιοῦν αὐτό. Ἐπὶ δὲ τῆς δεκάδος πῶς; Τί γὰρ δεῖ ἐκεῖνῳ τῆς δεκάδος, ὃ ἔσται διὰ τὴν τοσαύτην δύναμιν δεκάς; Ἀλλ' εἰ εἰδοποιήσει αὐτὸ ὥσπερ ὕλην καὶ ἔσται παρουσίαι δεκάδος δέκα καὶ δεκάς, δεῖ πρότερον ἐφ' ἑαυτῆς τὴν δεκάδα οὐκ ἄλλο τι οὔσαν ἢ δεκάδα μόνον εἶναι.

[6] Ἀλλ' εἰ ἄνευ τῶν πραγμάτων τὸ ἐν αὐτὸ καὶ ἡ δεκάς αὐτῇ, εἴτα τὰ πράγματα τὰ νοητὰ μετὰ τὸ εἶναι ὅπερ ἐστὶ τὰ μὲν ἐνάδες ἔσονται, τὰ δὲ καὶ δυάδες καὶ τριάδες, τίς ἂν εἴη ἡ φύσις αὐτῶν καὶ πῶς συστάσα; Λόγωι δὲ δεῖ νομίζειν τὴν γένεσιν αὐτῶν ποιεῖσθαι. Πρῶτον τοίνυν δεῖ λαβεῖν τὴν οὐσίαν

καθόλου τῶν εἰδῶν, ὅτι ἐστὶν οὐχὶ νοήσαντος ἕκαστον τοῦ νενοηκότος, εἴτ' αὐτῇ τῇ νοήσει τὴν ὑπόστασιν αὐτῶν παρασχομένου. Οὐ γάρ, ὅτι ἐνόησε τί ποτ' ἐστὶ δικαιοσύνη, δικαιοσύνη ἐγένετο, οὐδ' ὅτι ἐνόησε τί ποτ' ἐστὶ κίνησις, κίνησις ὑπέστη. Οὕτω γὰρ ἔμελλε τοῦτο τὸ νόημα καὶ ὕστερον εἶναι τοῦ πράγματος αὐτοῦ τοῦ νοηθέντος – δικαιοσύνης αὐτῆς ἢ νόησις αὐτῆς – καὶ πάλιν αὖ ἡ νόησις προτέρα τοῦ ἐκ τῆς νοήσεως ὑποστάντος, εἰ τῷ νενοηκέναι ὑπέστη. Εἰ δὲ τῇ νοήσει τῇ τοιαύτῃ ταῦτόν ἡ δικαιοσύνη, πρῶτον μὲν ἄτοπον μηδὲν εἶναι δικαιοσύνην ἢ τὸν οἶον ὀρισμὸν αὐτῆς· τί γὰρ ἐστὶ τὸ νενοηκέναι δικαιοσύνην ἢ κίνησιν ἢ τὸ τί ἐστὶν αὐτῶν λαβόντα; Τοῦτο δὲ ταῦτόν τῷ μὴ ὑφεστῶτος πράγματος λόγον λαβεῖν, ὅπερ ἀδύνατον. Εἰ δέ τις λέγοι, ὡς ἐπὶ τῶν ἄνευ ὕλης τὸ αὐτὸ ἐστὶν ἡ ἐπιστήμη τῷ πράγματι, ἐκείνως χρή νοεῖν τὸ λεγόμενον, ὡς οὐ τὴν ἐπιστήμην τὸ πρᾶγμα λέγει εἶναι οὐδὲ τὸν λόγον τὸν θεωροῦντα τὸ πρᾶγμα αὐτὸ τὸ πρᾶγμα, ἀλλὰ ἀνάπαλιν τὸ πρᾶγμα αὐτὸ ἄνευ ὕλης ὃν νοητόν τε καὶ νόησιν εἶναι, οὐχ οἷαν λόγον εἶναι τοῦ πράγματος οὐδ' ἐπιβολὴν πρὸς αὐτό, ἀλλ' αὐτὸ τὸ πρᾶγμα ἐν τῷ νοητῷ ὃν τί ἄλλο ἢ νοῦν καὶ ἐπιστήμην εἶναι. Οὐ γὰρ ἡ ἐπιστήμη πρὸς αὐτήν, ἀλλὰ τὸ πρᾶγμα ἐκεῖ τὴν ἐπιστήμην οὐ μένουσαν, οἷα ἐστὶν ἡ τοῦ ἐν ὕλῃ πράγματος, ἐτέραν ἐποίησεν εἶναι· τοῦτο δ' ἐστὶν ἀληθινὴν ἐπιστήμην· τοῦτο δ' ἐστὶν οὐκ εἰκόνα τοῦ πράγματος, ἀλλὰ τὸ πρᾶγμα αὐτό. Ἡ νόησις τοίνυν τῆς κινήσεως οὐ πεποίηκεν αὐτοκίνησιν, ἀλλ' ἡ αὐτοκίνησις πεποίηκε τὴν νόησιν, ὥστε αὐτὴ ἑαυτὴν κίνησιν καὶ νόησιν· ἡ γὰρ κίνησις ἡ ἐκεῖ κἀκείνου νόησις, καὶ αὐτὸ δὲ κίνησις, ὅτι πρώτη – οὐ γὰρ ἄλλη πρὸ αὐτῆς – καὶ ἡ ὄντως, ὅτι μὴ συμβέβηκεν ἄλλωι, ἀλλὰ τοῦ κινουμένου ἐνέργεια ὄντος ἐνεργεῖαι. Ὡστε αὖ καὶ οὐσία· ἐπίνοια δὲ τοῦ ὄντος ἐτέρα. Καὶ δικαιοσύνη δὲ οὐ νόησις δικαιοσύνης, ἀλλὰ νοῦ οἶον διάθεσις, μᾶλλον δὲ ἐνέργεια τοιάδε, ἥς ὡς ἀληθῶς καλὸν τὸ πρόσωπον καὶ οὔτε ἔσπερος [οὔτε ἐώιος οὕτω καλὰ] οὐδ' ὅλως τι τῶν αἰσθητῶν, ἀλλ' οἶον ἁγαλμά τι νοερόν, οἶον ἐξ αὐτοῦ ἐστηκὸς καὶ προφανὲν ἐν αὐτῷ, μᾶλλον δὲ ὃν ἐν αὐτῷ.

[7] Ὅλως γὰρ δεῖ νοῆσαι τὰ πράγματα ἐν μιᾷ [φύσει] καὶ μίαν φύσιν πάντα ἔχουσαν καὶ οἶον περιλαβοῦσαν, οὐχ ὡς ἐν τοῖς αἰσθητοῖς ἕκαστον χωρίς, ἀλλαχοῦ ἥλιος καὶ ἄλλο ἄλλοθι, ἀλλ' ὁμοῦ ἐν ἐνὶ πάντα· αὕτη γὰρ νοῦ φύσις· ἐπεὶ καὶ ψυχὴ οὕτω μιμεῖται καὶ ἡ λεγομένη φύσις, καθ' ἣν καὶ ὑφ' ἥς ἕκαστα γεννᾶται ἄλλο ἄλλοθι, αὐτῆς ὁμοῦ ἑαυτῇ οὐσης. Ὅμοῦ δὲ πάντων ὄντων ἕκαστον αὖ χωρίς ἐστίν· ἐνορᾷ δὲ αὐτὰ τὰ ἐν τῷ νῷ καὶ τῇ οὐσίαι ὁ [ἔχων] νοῦς οὐκ ἐπιβλέπων, ἀλλ' ἔχων, οὐδὲ χωρίζων ἕκαστον· κεχώρισται γὰρ ἡδη ἐν αὐτῷ αἰεὶ. Πιστούμεθα δὲ πρὸς τοὺς τεθανυμάκοντας ἐκ τῶν μετεληφότων· τὸ δὲ μέγεθος αὐτοῦ καὶ τὸ κάλλος ψυχῆς ἔρωτι πρὸς αὐτό, καὶ τῶν ἄλλων τὸν εἰς ψυχὴν ἔρωτα διὰ τὴν τοιαύτην φύσιν καὶ τῷ ἔχειν ἥι κατὰ τι ὁμοίωται. Καὶ γὰρ δὴ καὶ ἄτοπον εἶναί τι ζῶιον καλὸν αὐτοζῶιον μὴ θαυμαστοῦ τὸ κάλλος καὶ ἀφάυστου ὄντος. Τὸ δὲ παντελὲς ζῶιον ἐκ πάντων ζῶιων ὃν, μᾶλλον δὲ ἐν αὐτῷ τὰ πάντα ζῶια περιέχον καὶ ἐν ὃν τοσοῦτον, ὅσα τὰ πάντα, ὥσπερ καὶ τόδε τὸ πᾶν ἐν ὃν καὶ πᾶν τὸ ὁρατὸν περιέχον πάντα τὰ ἐν τῷ ὁρατῷ.

[8] Ἐπειδὴ τοίνυν καὶ ζῶιον πρώτως ἐστὶ καὶ διὰ τοῦτο αὐτοζῶιον καὶ νοῦς

ἐστὶ καὶ οὐσία ἢ ὄντως καὶ φαμεν ἔχειν καὶ ζῶια τὰ πάντα καὶ ἀριθμὸν τὸν σύμπαντα καὶ δίκαιον αὐτὸ καὶ καλὸν καὶ ὅσα ἄλλα τοιαῦτα – ἄλλως γὰρ αὐτοάνθρωπόν φαμεν καὶ ἀριθμὸν αὐτὸ καὶ δίκαιον αὐτό – σκεπτέον πῶς τούτων ἕκαστον καὶ τί ὄν, εἰς ὅσον οἶόν τέ τι εὐρεῖν περὶ τούτων. Πρῶτον τοίνυν ἀφετέον πᾶσαν αἴσθησιν καὶ νοῦν νῶι θεωρητέον καὶ ἐνθυμητέον, ὡς καὶ ἐν ἡμῖν ζωὴ καὶ νοῦς οὐκ ἐν ὄγκῳ, ἀλλ’ ἐν δυνάμει ἀόγκῳ, καὶ τὴν ἀληθινήν οὐσίαν ἐκδεδυκέναι ταῦτα καὶ δύναμιν εἶναι ἐφ’ ἑαυτῆς βεβῶσαν, οὐκ ἀμενηνόν τι χρῆμα, ἀλλὰ πάντων ζωτικωτάτην καὶ νοερωτάτην, ἧς οὔτε ζωτικώτερον οὔτε νοερώτερον οὔτε οὐσιωδέστερον, οὗ τὸ ἐφαψάμενον ἔχει ταῦτα κατὰ λόγον τῆς ἐπαφῆς, τὸ μὲν ἐγγὺς ἐγγυτέρῳ, τὸ δὲ πόρρω πορρωτέρῳ. Εἴπερ οὖν ἐφετὸν τὸ εἶναι, τὸ μάλιστα ὃν μᾶλλον ὃ τε μάλιστα νοῦς, εἴπερ τὸ νοεῖν ὅλως· καὶ τὸ τῆς ζωῆς ὡσαύτως. Εἰ δὴ τὸ ὃν πρῶτον δεῖ λαβεῖν πρῶτον ὃν, εἴτα νοῦν, εἴτα τὸ ζῶιον – τοῦτο γὰρ ἤδη πάντα δοκεῖ περιέχειν – ὁ δὲ νοῦς δεύτερον – ἐνέργεια γὰρ τῆς οὐσίας – οὗτ’ ἂν κατὰ τὸ ζῶιον ὁ ἀριθμὸς εἴη – ἤδη γὰρ καὶ πρὸ αὐτοῦ καὶ ἐν καὶ δύο ἦν – οὔτε κατὰ τὸν νοῦν – πρὸ γὰρ αὐτοῦ ἡ οὐσία ἐν οὐσα καὶ πολλὰ ἦν.

[9] Λείπεται τοίνυν θεωρεῖν, ποτέρα ἡ οὐσία τὸν ἀριθμὸν ἐγέννησε τῷ αὐτῆς μερισμῷ, ἢ ὁ ἀριθμὸς ἐμέρισε τὴν οὐσίαν· καὶ δὴ καὶ ἡ οὐσία καὶ κίνησις καὶ στάσις καὶ ταυτὸν καὶ ἕτερον αὐτὰ τὸν ἀριθμὸν ἢ ὁ ἀριθμὸς ταῦτα. Ἀρχὴ δὲ τῆς σκέψεως· ἄρ’ οἶόν τε ἀριθμὸν εἶναι ἐφ’ ἑαυτοῦ ἢ δεῖ καὶ τὰ δύο ἐπὶ δυσὶ πράγμασι θεωρεῖσθαι καὶ τὰ τρία ὡσαύτως; Καὶ δὴ καὶ τὸ ἐν τὸ ἐν τοῖς ἀριθμοῖς; Εἰ γὰρ ἐφ’ ἑαυτοῦ ἄνευ τῶν ἀριθμητῶν δύναται εἶναι, πρὸ τῶν ὄντων δύναται ἂν εἶναι. Ἄρ’ οὖν καὶ πρὸ τοῦ ὄντος; Ἡ τοῦτο ἐατέον καὶ πρὸ ἀριθμοῦ ἐν τῷ παρόντι καὶ δοτέον ἀριθμὸν ἐξ ὄντος γίνεσθαι. Ἀλλ’ εἰ τὸ ὃν ἐν ὃν ἐστὶ καὶ τὰ [δύο] ὄντα δύο ὄντα ἐστί, προηγήσεται τοῦ τε ὄντος τὸ ἐν καὶ ὁ ἀριθμὸς τῶν ὄντων. Ἄρ’ οὖν τῇ ἐπινοίᾳ καὶ τῇ ἐπιβολῇ ἢ καὶ τῇ ὑποστάσει; Σκεπτέον δὲ ὧδε· ὅταν τις ἄνθρωπον ἓνα νοῇ καὶ καλὸν ἓν, ὕστερον δὴπου τὸ ἐν νοεῖ ἐφ’ ἑκατέρῳ· καὶ δὴ καὶ ὅταν ἵππον καὶ κύνά, καὶ δὴ σαφῶς τὰ δύο ἐνταῦθα ὕστερον. Ἀλλ’ εἰ γεννώη ἄνθρωπον καὶ γεννώη ἵππον καὶ κύνά ἢ ἐν αὐτῷ ὄντας προφέρει καὶ μὴ κατὰ τὸ ἐπελθὼν μήτε γεννώη μήτε προφέρει, ἄρ’ οὐκ ἐρεῖ· εἰς ἓν ἰτέον καὶ μετιτέον εἰς ἄλλο ἓν καὶ δύο ποιητέον καὶ μετ’ ἐμοῦ καὶ ἄλλο ποιητέον; Καὶ μὴν οὐδὲ τὰ ὄντα, ὅτε ἐγένετο, ἡριθμήθη· ἀλλ’ ὅσα ἔδει γενέσθαι δῆλον ἦν [ὅσα ἔδει]. Πᾶς ἄρα ὁ ἀριθμὸς ἦν πρὸ αὐτῶν τῶν ὄντων. Ἀλλ’ εἰ πρὸ τῶν ὄντων, οὐκ ἦν ὄντα. Ἡ ἦν ἐν τῷ ὄντι, οὐκ ἀριθμὸς ὢν τοῦ ὄντος – ἐν γὰρ ἦν ἔτι τὸ ὄν – ἀλλ’ ἡ τοῦ ἀριθμοῦ δύναμις ὑποστᾶσα ἐμέρισε τὸ ὄν καὶ οἶον ὠδίνειν ἐποίησεν αὐτὸν τὸ πλῆθος. Ἡ γὰρ ἡ οὐσία αὐτοῦ ἢ ἡ ἐνέργεια ὁ ἀριθμὸς ἔσται, καὶ τὸ ζῶιον αὐτὸ καὶ ὁ νοῦς ἀριθμὸς. Ἄρ’ οὖν τὸ μὲν ὄν ἀριθμὸς ἠνωμένος, τὰ δὲ ὄντα ἐξεληλιγμένοις ἀριθμοῖς, νοῦς δὲ ἀριθμὸς ἐν ἑαυτῷ κινούμενος, τὸ δὲ ζῶιον ἀριθμὸς περιέχων; Ἐπεὶ καὶ ἀπὸ τοῦ ἐνὸς γενόμενον τὸ ὄν, ὡς ἦν ἐν ἐκείνῳ, δεῖ αὐτὸ οὕτως ἀριθμὸν εἶναι· διὸ καὶ τὰ εἶδη ἔλεγον καὶ ἐνάδας καὶ ἀριθμούς. Καὶ οὗτός ἐστιν ὁ οὐσιώδης ἀριθμὸς· ἄλλος δὲ ὁ μοναδικὸς λεγόμενος εἰδῶλον τούτου. Ὁ δὲ οὐσιώδης ὁ μὲν ἐπιθεωρούμενος τοῖς εἶδεσι καὶ συγγενῶν αὐτά, πρῶτως δὲ ὁ ἐν τῷ ὄντι καὶ μετὰ τοῦ ὄντος καὶ πρὸ τῶν

ὄντων. Βάσιν δὲ ἔχει τὰ ὄντα ἐν αὐτῷ καὶ πηγὴν καὶ ῥίζαν καὶ ἀρχήν. Καὶ γὰρ τῷ ὄντι τὸ ἐν ἀρχῇ καὶ ἐπὶ τούτου ἐστὶν ὄν· σκεδασθεῖη γὰρ ἄν· ἀλλ' οὐκ ἐπὶ τῷ ὄντι τὸ ἐν· ἥδη γὰρ ἂν εἴη ἐν πρὶν τυχεῖν τοῦ ἐν, καὶ ἥδη τὸ τυγχάνον τῆς δεκάδος δεκάς πρὶν τυχεῖν τῆς δεκάδος.

[10] Ἐστὼς οὖν τὸ ὄν ἐν πλήθει ἀριθμός, ὅτε πολὺ μὲν ἡγείρετο, παρασκευὴ δὲ οἶον ἦν πρὸς τὰ ὄντα καὶ προτύπωσις καὶ οἶον ἐνάδης τόπον ἔχουσαι τοῖς ἐπ' αὐτὰς ἰδρυθησομένοις. Καὶ γὰρ καὶ νῦν τοσοῦτον βούλομαι φησι πλῆθος χρυσοῦ ἢ οἰκιῶν. Καὶ ἐν μὲν ὁ χρυσός, βούλεται δὲ οὐ τὸν ἀριθμὸν χρυσὸν ποιῆσαι, ἀλλὰ τὸν χρυσὸν ἀριθμόν, καὶ τὸν ἀριθμὸν ἥδη ἔχων ἐπιθεῖναι ζητεῖ τοῦτον τῷ χρυσῷ, ὥστε συμβῆναι τῷ χρυσῷ τοσοῦτω γενέσθαι. Εἰ δὲ τὰ ὄντα μὲν ἐγένετο πρὸ ἀριθμοῦ, ὁ δ' ἀριθμὸς ἐπ' αὐτοῖς ἐπεθεωρεῖτο τοσαῦτα κινήσεως τῆς ἀριθμούσης φύσεως, ὅσα τὰ ἀριθμητά, κατὰ συντυχίαν ἦν ἂν τοσαῦτα καὶ οὐ κατὰ πρόθεσιν τοσαῦτα, ὅσα ἐστίν. Εἰ οὖν μὴ εἰκῇ τοσαῦτα, ὁ ἀριθμὸς αἴτιος προῶν τοῦ τοσαῦτα· τοῦτο δὲ ἐστίν, ἥδη ὄντος ἀριθμοῦ μετέσχε τὰ γενόμενα τοῦ τοσαῦτα, καὶ ἕκαστον μὲν τοῦ ἐν μετέσχε, ἵνα ἐν ἦι. Ἔστι δὲ ὄν παρὰ τοῦ ὄντος, ἐπεὶ καὶ τὸ ὄν παρ' αὐτοῦ ὄν, ἐν δὲ παρὰ τοῦ ἐν. Ἐκαστόν τε ἐν, εἰ ὁμοῦ πολλὰ ἦν τὸ ἐν τὸ ἐπ' αὐτοῖς, ὡς τριάς ἐν, καὶ τὰ πάντα ὄντα οὕτως ἐν, οὐχ ὡς τὸ ἐν τὸ κατὰ τὴν μονάδα, ἀλλ' ὡς ἐν ἡ μυριάς ἢ ἄλλος τις ἀριθμός. Ἐπεὶ καὶ ὁ λέγων ἥδη πράγματα μύρια γενόμενα, εἰ εἶπε μύρια ὁ ἀριθμῶν, οὐ παρ' αὐτῶν φησι τὰ μύρια προσφωνεῖσθαι δεικνύντων ὥσπερ τὰ χρώματα αὐτῶν, ἀλλὰ τῆς διανοίας λεγούσης τοσαῦτα· εἰ γὰρ μὴ λέγοι, οὐκ ἂν εἰδείη, ὅσον τὸ πλῆθος. Πῶς οὖν ἐρεῖ; Ἡ ἐπιστάμενος ἀριθμεῖν· τοῦτο δέ, εἰ ἀριθμὸν εἰδείη· εἰδείη δ' ἂν, εἰ εἴη ἀριθμός. Ἀγνοεῖν δὲ τὴν φύσιν ἐκείνην, ὅσα ἐστὶ τὸ πλῆθος, ἄτοπον, μᾶλλον δὲ ἀδύνατον. Ὡσπερ τοίνυν εἰ λέγοι τις ἀγαθὰ, ἢ τὰ παρ' αὐτῶν τοιαῦτα λέγει, ἢ κατηγορεῖ τὸ ἀγαθὸν ὡς συμβεβηκὸς αὐτῶν. Καὶ εἰ τὰ πρῶτα λέγει, ὑπόστασιν λέγει τὴν πρώτην· εἰ δὲ οἷς συμβέβηκε τὸ ἀγαθόν, δεῖ εἶναι φύσιν ἀγαθοῦ, ἵνα καὶ ἄλλοις συμβεβήκη, ἢ τὸ αἴτιον τὸ πεποιηκὸς καὶ ἐν ἄλλῳ [δεῖ] εἶναι, ἢ αὐτοαγαθόν, ἢ γεγεννηκὸς τὸ ἀγαθὸν ἐν φύσει οἰκεῖαι. Οὕτως καὶ ἐπὶ τῶν ὄντων ὁ λέγων ἀριθμόν, οἶον δεκάδα, ἢ αὐτὴν ὑφεστῶσαν δεκάδα ἂν λέγοι, ἢ οἷς συμβέβηκε δεκάς λέγων αὐτὴν δεκάδα ἀναγκάζοιτο ἂν τίθεσθαι ἐφ' αὐτῆς οὐκ ἄλλο τι ἢ δεκάδα οὔσαν. Ἀνάγκη τοίνυν, εἰ τὰ ὄντα δεκάδα λέγοι, ἢ αὐτὰ δεκάδα εἶναι ἢ πρὸ αὐτῶν ἄλλην δεκάδα εἶναι οὐκ ἄλλο τι ἢ αὐτὸ τοῦτο δεκάδα εἶναι. Καθόλου τοίνυν δεκτέον, ὅτι πᾶν, ὃ τι περ' ἂν κατ' ἄλλου κατηγορηται, παρ' ἄλλου ἐλήλυθεν εἰς ἐκεῖνο ἢ ἐνέργειά ἐστίν ἐκεῖνου. Καὶ εἰ τοιοῦτον, οἶον μὴ ποτὲ μὲν παρεῖναι, ποτὲ δὲ μὴ παρεῖναι, ἀλλ' αἰετ' ἐκεῖνου εἶναι, εἰ οὐσία ἐκεῖνο, οὐσία καὶ αὐτό, καὶ οὐ μᾶλλον ἐκεῖνο ἢ αὐτὸ οὐσία· εἰ δὲ μὴ οὐσίαν διδοίη, ἀλλ' οὖν τῶν ὄντων καὶ ὄν. Καὶ εἰ μὲν δύναιτο τὸ πρᾶγμα ἐκεῖνο νοεῖσθαι ἄνευ τῆς ἐνεργείας αὐτοῦ, ἅμα μὲν εἶναι οὐδὲν ἤττον ἐκείνῳ, ὕστερον δὲ τῇ ἐπινοίᾳ τάττεσθαι παρ' ἡμῶν. Εἰ δὲ μὴ παρεπινεῖσθαι οἶόν τε ἄνευ ἐκεῖνου, οἶον ἄνθρωπον ἄνευ τοῦ ἐν, ἢ οὐχ ὕστερον αὐτοῦ, ἀλλὰ συνυπάρχον, ἢ πρότερον αὐτοῦ, ἵνα αὐτὸ δι' ἐκεῖνο ὑπάρχηι· ἡμεῖς δὲ φάμεν πρότερον τὸ ἐν καὶ τὸν ἀριθμόν.

[11] Ἀλλ' εἰ τὴν δεκάδα μηδὲν εἶναι τις λέγοι ἢ ἐνάδας τοσαύτας, εἰ μὲν τὴν

ἐνάδα συγχωροῖ εἶναι, διὰ τί μίαν μὲν συγχωρήσει ἐνάδα εἶναι, τὰς δὲ δέκα οὐκ ἐτι; Ὡς γὰρ ἡ μία τὴν ὑπόστασιν ἔχει, διὰ τί οὐ καὶ αἱ ἄλλαι; Οὐ γὰρ διὰ συνεξυῆχθαι δεῖ ἐνὶ τινὶ τῶν ὄντων τὴν μίαν ἐνάδα· οὕτω γὰρ οὐκ ἐτι ἕκαστον τῶν ἄλλων ἐν εἴῃ. Ἀλλ' εἰ δεῖ καὶ ἕκαστον τῶν ἄλλων ἐν εἶναι, κοινὸν τὸ ἐν· τοῦτο δὲ φύσις μία κατὰ πολλῶν κατηγορουμένη, ἣν ἐλέγομεν καὶ πρὸ τοῦ ἐν πολλοῖς θεωρεῖσθαι δεῖν καθ' αὐτὴν ὑπάρχειν. Οὕσης δὲ ἐνάδος ἐν τούτῳ καὶ πάλιν ἐν ἄλλῳ θεωρουμένης, εἰ μὲν κάκειν ὑπάρχει, οὐ μία μόνον ἐνὰς τὴν ὑπόστασιν ἔξει καὶ οὕτως πλῆθος ἔσται ἐνάδων· εἰ δ' ἐκείνην μόνην τὴν πρώτην, ἥτοι τῷ μάλιστα ὄντι συνοῦσαν ἢ τῷ μάλιστα ἐνὶ πάντῃ. Ἀλλ' εἰ μὲν τῷ μάλιστα ὄντι, ὁμωνύμως ἂν αἱ ἄλλαι ἐνάδες καὶ οὐ συνταχθήσονται τῇ πρώτῃ, ἢ ὁ ἀριθμὸς ἐξ ἀνομοίων μονάδων καὶ διαφοραὶ τῶν μονάδων καὶ καθόσον μονάδες· εἰ δὲ τῷ μάλιστα ἐνὶ, τί ἂν δέοιτο τὸ μάλιστα ἐν, ἵνα ἐν ἡ, τῆς μονάδος ταύτης; Εἰ δὴ ταῦτα ἀδύνατα, ἀνάγκη ἐν εἶναι οὐκ ἄλλο τι ὄν ἢ ἐν ψιλόν, ἀπηρημωμένον τῇ οὐσίᾳ αὐτοῦ πρὸ τοῦ ἕκαστον ἐν λεχθῆναι καὶ νοηθῆναι. Εἰ οὖν τὸ ἐν ἄνευ τοῦ πράγματος τοῦ λεγομένου ἐν κάκει ἔσται, διὰ τί οὐ καὶ ἄλλο ἐν ὑποστήσεται; Καὶ χωρὶς μὲν ἕκαστον πολλὰ μονάδες, ἃ καὶ πολλὰ ἐν. Εἰ δ' ἐφεξῆς οἷον γεννώη ἡ φύσις, μᾶλλον δὲ γεννήσασα ἢ οὐ σῆσασα καθ' ἐν ὧν ἐγέννα, οἷον συνεχῇ ἓνα ποιοῦσα, περιγράψασα μὲν καὶ σῆσασα θάπτον ἐν τῇ προόδῳ τοὺς ἐλάττους ἀριθμοὺς ἀπογεννήσαι, εἰς πλεον δὲ κινήσει, οὐκ ἐπ' ἄλλοις, ἀλλ' ἐν αὐταῖς ταῖς κινήσεσι, τοὺς μείζους ἀριθμοὺς ὑποστήσαι· καὶ οὕτω δὴ ἐκάστοις ἀριθμοῖς ἐφαρμόσαι τὰ πλήθη ἕκαστα καὶ ἕκαστον τῶν ὄντων εἰδυῖαν, ὥς, εἰ μὴ ἐφαρμοσθεῖν ἕκαστον ἀριθμῷ ἐκάστωι, ἢ οὐδ' ἂν εἴη ἢ ἄλλο τι ἂν παρεκβάν εἴη ἀνάρημον καὶ ἄλογον γεγεννημένον.

[12] Ἀλλ' εἰ καὶ τὸ ἐν καὶ τὴν μονάδα μὴ ὑπόστασιν λέγοι ἔχειν – οὐδὲν γὰρ ἐν, ὃ μὴ τι ἐν – πάθημα δὲ τι τῆς ψυχῆς πρὸς ἕκαστον τῶν ὄντων, πρῶτον μὲν τί κωλύει, καὶ ὅταν λέγηται ὄν, πάθημα λέγειν εἶναι τῆς ψυχῆς καὶ μηδὲν εἶναι ὄν; Εἰ δ' ὅτι νύττει τοῦτο καὶ πλήττει καὶ φαντασίαν περὶ ὄντος ποιεῖ, νυττομένην καὶ φαντασίαν λαμβάνουσιν τὴν ψυχὴν καὶ περὶ τὸ ἐν ὀρώμεν. Ἐπειτα πότῃ καὶ τὸ πάθημα καὶ τὸ νόημα τῆς ψυχῆς ἐν ἢ πλῆθος ὀρώμεν; Ἀλλ' ὅταν λέγωμεν μὴ ἐν, ἐκ μὲν τοῦ πράγματος αὐτοῦ οὐκ ἔχομεν τὸ ἐν – φαινόμεν γὰρ οὐκ εἶναι ἐν αὐτῷ τὸ ἐν – ἔχομεν ἄρα ἐν, καὶ ἔστιν ἐν ψυχῇ ἄνευ τοῦ τι ἐν. Ἀλλ' ἔχομεν τὸ ἐν ἐκ τῶν ἐξωθεν λαβόντες τινὰ νόησιν καὶ τινὰ τύπον, οἷον ἐννόημα ἐκ τοῦ πράγματος. Οἱ μὲν γὰρ τῶν λεγομένων παρ' αὐτοῖς ἐννοημάτων ἐν εἶδος τὸ τῶν ἀριθμῶν καὶ τοῦ ἐνὸς τιθέντες ὑποστάσεις ἂν τοιαύτας τιθεῖν, εἴπερ τι τῶν τοιούτων ἐν ὑποστάσει, πρὸς οὓς περὶ αὐτῶν καιρῶς ἂν λέγοιτο. Ἀλλ' οὖν εἰ τοιοῦτον οἷον ὕστερον ἀπὸ τῶν πραγμάτων λέγοιεν γεγενῆσθαι ἐν ἡμῖν πάθημα ἢ νόημα, οἷον καὶ τὸ τοῦτο καὶ τὸ τι καὶ διὰ καὶ ὄχλον καὶ ἐορτὴν καὶ στρατὸν καὶ πλῆθος – καὶ γὰρ ὥσπερ τὸ πλῆθος παρὰ τὰ πράγματα τὰ πολλὰ λεγόμενα οὐδὲν ἔστιν οὐδ' ἡ ἐορτὴ παρὰ τοὺς συναχθέντας καὶ εὐθυμουμένους ἐπὶ ἱεροῖς, οὕτως οὐδὲ τὸ ἐν μόνον τι καὶ ἀπηρημωμένον τῶν ἄλλων νοοῦντες, ὅταν λέγωμεν ἐν· πολλὰ δὲ καὶ ἄλλα τοιαῦτα εἶναι, οἷον καὶ δεξιὸν καὶ τὸ ἄνω καὶ τὰ ἀντικείμενα τούτοις· τί γὰρ ἂν εἴη πρὸς ὑπόστασιν ἐπὶ δεξιοῦ ἢ ὅτι μὲν ὠδὶ, ὃ δ' ὠδὶ ἔστηκεν ἢ κᾶθηται;

καὶ δὴ καὶ ἐπὶ τοῦ ἄνω ὡσαύτως, τὸ μὲν τοιαύτην θέσιν καὶ ἐν τούτῳ τοῦ παντός μᾶλλον, ὃ λέγομεν ἄνω, τὸ δὲ εἰς τὸ λεγόμενον κάτω – πρὸς δὴ τὰ τοιαῦτα πρῶτον μὲν ἐκεῖνο λεκτέον, ὡς ὑπόστασις τις τῶν εἰρημένων ἐν ἐκάστῳ τούτων, οὐ μέντοι ἡ αὐτὴ [ἐπὶ πάντων] οὔτε αὐτῶν πρὸς ἀλλήλα οὔτε πρὸς τὸ ἐν ἐπὶ πάντων. Χωρὶς μέντοι πρὸς ἕκαστον τῶν λεχθέντων ἐπιστατέον.

[13] Τὸ δὴ ἀπὸ τοῦ ὑποκειμένου γενέσθαι τὴν νόησιν τοῦ ἐνός, τοῦ ὑποκειμένου καὶ τοῦ ἐν αἰσθήσει ἀνθρώπου ὄντος ἢ ἄλλου ὁτουοῦν ζώου ἢ καὶ λίθου, πῶς ἂν εἴη εὐλογον, ἄλλου μὲν ὄντος τοῦ φανέντος – τοῦ ἀνθρώπου – ἄλλου δὲ καὶ οὐ ταῦτοῦ ὄντος τοῦ ἐν; Οὐ γὰρ ἂν καὶ ἐπὶ τοῦ μὴ ἀνθρώπου τὸ ἐν ἢ διάνοια κατηγοροῖ. Ἐπειτα, ὥσπερ ἐπὶ τοῦ δεξιοῦ καὶ τῶν τοιούτων οὐ μάτην κινουμένη, ἀλλ' ὁρῶσα θέσιν διάφορον ἔλεγε τὸ ὠδί, οὕτωςί τι ἐνταῦθα ὁρῶσα λέγει ἐν· οὐ γὰρ δὴ κενὸν πάθημα καὶ ἐπὶ μηδενὶ τὸ ἐν λέγει. Οὐ γὰρ δὴ ὅτι μόνον καὶ οὐκ ἄλλο· καὶ γὰρ ἐν τῷ καὶ οὐκ ἄλλο ἄλλο ἐν λέγει. Ἐπειτα τὸ ἄλλο καὶ τὸ ἕτερον ὕστερον· μὴ γὰρ ἐρείσασα πρὸς ἐν οὔτε ἄλλο ἐρεῖ ἢ διάνοια οὔτε ἕτερον, τό τε μόνον ὅταν λέγη, ἐν μόνον λέγει· ὥστε τὸ ἐν λέγει πρὸ τοῦ μόνον. Ἐπειτα τὸ λέγον, πρὶν εἰπεῖν περὶ ἄλλου ἐν, ἐστὶν ἐν, καὶ περὶ οὗ λέγει, πρὶν εἰπεῖν ἢ νοῆσαι τίνα περὶ αὐτοῦ, ἐστὶν ἐν· ἢ γὰρ ἐν ἢ πλείω ἐνός καὶ πολλά· καὶ εἰ πολλά, ἀνάγκη προυπάρχειν ἐν. Ἐπεὶ καὶ ὅταν πλῆθος λέγη πλείω ἐνός λέγει· καὶ στρατὸν πολλοὺς ὠπλισμένους καὶ εἰς ἐν συντεταγμένους νοεῖ, καὶ πλῆθος ὄν οὐκ ἔστι πλῆθος εἶναι· ἢ διάνοια δηλὸν πού καὶ ἐνταῦθα ποιεῖ ἢ διδοῦσα τὸ ἐν, ὃ μὴ ἔχει τὸ πλῆθος, ἢ ὁξέως τὸ ἐν τὸ ἐκ τῆς τάξεως ἰδοῦσα τὴν τοῦ πολλοῦ φύσιν συνήγαγεν εἰς ἐν· οὐδὲ γὰρ οὐδ' ἐνταῦθα τὸ ἐν ψεύδεται, ὥσπερ καὶ ἐπὶ οἰκίας τὸ ἐκ πολλῶν λίθων ἐν· μᾶλλον μέντοι τὸ ἐν ἐπ' οἰκίας. Εἰ οὖν μᾶλλον ἐπὶ τοῦ συνεχοῦς καὶ μᾶλλον ἐπὶ τοῦ μὴ μεριστοῦ, δηλὸν ὅτι ὄντος τινός φύσεως τοῦ ἐνός καὶ ὑφεστώσης. Οὐ γὰρ οἷόν τε ἐν τοῖς μὴ οὔσι τὸ μᾶλλον εἶναι, ἀλλ' ὥσπερ τὴν οὐσίαν κατηγοροῦντες καθ' ἐκάστου τῶν αἰσθητῶν, κατηγοροῦντες δὲ καὶ κατὰ τῶν νοητῶν κυριώτερον κατὰ τῶν νοητῶν τὴν κατηγορίαν ποιούμεθα ἐν τοῖς οὔσι τὸ μᾶλλον καὶ κυριώτερον τιθέντες, καὶ τὸ ὄν μᾶλλον ἐν οὐσίαι καὶ αἰσθητῇ ἢ ἐν τοῖς ἄλλοις γένεσιν, οὕτω καὶ τὸ ἐν μᾶλλον καὶ κυριώτερον ἐν τε τοῖς αἰσθητοῖς αὐτοῖς διάφορον κατὰ τὸ μᾶλλον καὶ ἐν τοῖς νοητοῖς ὁρῶντες εἶναι – κατὰ πάντας τοὺς τρόπους εἰς ἀναφορὰν μέντοι ἐνός εἶναι φατέον. Ὡσπερ δὲ ἡ οὐσία καὶ τὸ εἶναι νοητὸν καὶ οὐκ αἰσθητὸν ἐστὶ, κἂν μετέχη τὸ αἰσθητὸν αὐτῶν, οὕτω καὶ τὸ ἐν περὶ αἰσθητὸν μὲν ἂν κατὰ μετοχὴν θεωροῖτο, νοητὸν μέντοι καὶ νοητῶς ἢ διάνοια αὐτὸ λαμβάνει· ὥστε ἀπ' ἄλλου ἄλλο νοεῖ, ὃ οὐχ ὁρᾷ· προήδει ἄρα· εἰ δὲ προήδει ὄν τότε τι, ταῦτόν τῳ ὄν. Καὶ ὅταν τι, ἐν αὐτῷ λέγει· ὥσπερ ὅταν τινέ, δύο· καὶ ὅταν τινάς, πολλούς. Εἰ τοίνυν μηδέ τι νοῆσαι ἔστιν ἄνευ τοῦ ἐν ἢ τοῦ δύο ἢ τινος ἀριθμοῦ, πῶς οἷόν τε ἄνευ οὗ οὐχ οἷόν τέ τι νοῆσαι ἢ εἰπεῖν μὴ εἶναι; Οὐ γὰρ μὴ ὄντος μηδ' ὅτιοῦν δυνατόν νοῆσαι ἢ εἰπεῖν, λέγειν μὴ εἶναι ἀδύνατον. Ἀλλ' οὗ χρειὰ πανταχοῦ πρὸς παντὸς νοήματος ἢ λόγου γένεσιν, προυπάρχειν δεῖ καὶ λόγου καὶ νοήσεως· οὕτω γὰρ ἂν πρὸς τὴν τούτων γένεσιν παραλαμβάνοιτο. Εἰ δὲ καὶ εἰς οὐσίας ἐκάστης ὑπόστασιν –

οὐδὲν γὰρ ὄν, ὃ μὴ ἔν – καὶ πρὸ οὐσίας ἂν εἴη καὶ γεννῶν τὴν οὐσίαν. Διὸ καὶ ἔν ὄν, ἀλλ’ οὐκ ὄν, εἴτα ἔν· ἐν μὲν γὰρ τῷ ὄν καὶ ἔν πολλὰ ἂν εἴη, ἐν δὲ τῷ ἔν οὐκ ἔνι τὸ ὄν, εἰ μὴ καὶ ποιήσκειν αὐτὸ προσνεῦσαν αὐτοῦ τῇ γενέσει. Καὶ τὸ τοῦτο δὲ οὐ κενόν· ὑπόστασιν γὰρ δεικνυμένην λέγει ἀντὶ τοῦ ὀνόματος αὐτοῦ καὶ παρουσίαν τινά, οὐσίαν ἢ ἄλλο τι τῶν ὄντων· ὥστε τὸ τοῦτο σημαῖνοι ἂν οὐ κενόν τι οὐδ’ ἔστι πάθημα τῆς διανοίας ἐπὶ μηδενὶ ὄντι, ἀλλ’ ἔστι πρᾶγμα ὑποκείμενον, ὥσπερ εἰ καὶ τὸ ἴδιον αὐτοῦ τινος ὄνομα λέγοι.

[14] Πρὸς δὲ τὰ κατὰ τὸ πρὸς τι λεχθέντα ἂν τις εὐλόγως λέγοι, ὡς οὐκ ἔστι τὸ ἐν τοιοῦτον οἶον ἄλλου παθόντος αὐτὸ μηδὲν παθὸν ἀπολωλέκεναι τὴν αὐτοῦ φύσιν, ἀλλὰ δεῖ, εἰ μέλλοι ἐκ τοῦ ἐν ἐκβῆναι, πεπονθέναι τὴν τοῦ ἐνὸς στέρησιν εἰς δύο ἢ πλείω διαιρεθέν. Εἰ οὖν ὁ αὐτὸς ὄγκος διαιρεθείς δύο γίνεται οὐκ ἀπολόμενος ὡς ὄγκος, δηλὸν ὅτι παρὰ τὸ ὑποκείμενον ἦν ἐν αὐτῷ προσὸν τὸ ἐν, ὃ ἀπέβαλε τῆς διαιρέσεως αὐτὸ φθειράσης. Ὁ δὲ ὅτε μὲν τῷ αὐτῷ πάρεστιν, ὅτε δὲ ἀπογίνεται, πῶς οὐκ ἐν τοῖς οὗσι τάζομεν, ὅπου ἂν ἦ; Καὶ συμβεβηκέναι μὲν τούτοις, καθ’ αὐτὸ δὲ εἶναι, ἐν τε τοῖς αἰσθητοῖς ὅταν φαίνηται ἐν τε τοῖς νοητοῖς, τοῖς μὲν ὑστέροις συμβεβηκός, ἐφ’ αὐτοῦ δὲ ἐν τοῖς νοητοῖς, τῷ πρώτῳ, ὅταν ἐν, εἴτα ὄν. Εἰ δὲ τις λέγοι, ὡς καὶ τὸ ἐν μηδὲν παθὸν προσελθόντος ἄλλου αὐτῷ οὐκέτι ἐν, ἀλλὰ δύο ἔσται, οὐκ ὀρθῶς ἔρεῖ. Οὐ γὰρ τὸ ἐν ἐγένετο δύο, οὔτε ὧι προσετέθη οὔτε τὸ προστεθέν, ἀλλ’ ἐκάτερον μένει ἐν, ὥσπερ ἦν· τὰ δὲ δύο κατηγορεῖται κατ’ ἀμφοῖν, χωρὶς δὲ τὸ ἐν καθ’ ἐκατέρου μένοντος. Οὐκ οὖν τὰ δύο φύσει ἐν σχέσει καὶ ἡ δυάς. Ἀλλ’ εἰ μὲν κατὰ τὴν σύνοδον καὶ τὸ συνόδοι εἶναι ταὐτὸν τῷ δύο ποιεῖν, τάχ’ ἂν ἦν ἡ τοιαύτη σχέσις τὰ δύο καὶ ἡ δυάς. Νῦν δὲ καὶ ἐν τῷ ἐναντίῳ πάθει θεωρεῖται πάλιν αὗτὴ δυάς· σχισθέντος γὰρ ἐνὸς τινος γίνεται δύο· οὐ τοῖνυν οὔτε σύνοδος οὔτε σχῖσις τὰ δύο, ἴν’ ἂν ἦν σχέσις. Ὁ αὐτὸς δὲ λόγος καὶ ἐπὶ παντὸς ἀριθμοῦ. Ὅταν γὰρ σχέσις ἦι ἡ γεννώσα τι, ἀδύνατον τὴν ἐναντίαν τὸ αὐτὸ γεννᾶν, ὡς τοῦτο εἶναι τὸ πρᾶγμα τὴν σχέσιν. Τί οὖν τὸ κύριον αἴτιον; Ἐν μὲν εἶναι τοῦ ἐν παρουσίαι, δύο δὲ δυάδος, ὥσπερ καὶ λευκὸν λευκοῦ καὶ καλὸν καλοῦ καὶ δικαίου δίκαιον. Ἡ οὐδὲ ταῦτα θετέον εἶναι, ἀλλὰ σχέσεις καὶ ἐν τούτοις αἰτιατέον, ὡς δίκαιον μὲν διὰ τὴν πρὸς τάδε τοιάνδε σχέσιν, καλὸν δέ, ὅτι οὕτω διατιθέμεθα οὐδενὸς ὄντος ἐν αὐτῷ τῷ ὑποκειμένῳ οἴου διαθεῖναι ἡμᾶς οὐδ’ ἤκοντος ἐπακτοῦ τῷ καλῷ φαινομένῳ. Ὅταν τοῖνυν ἴδῃς τι ἐν ὃ λέγεις, πάντως δήπου ἐστὶ καὶ μέγα καὶ καλὸν καὶ μυρία ἂν εἴη εἰπεῖν περὶ αὐτοῦ. Ὡς οὖν τὸ μέγα καὶ μέγεθός ἐστιν ἐν αὐτῷ καὶ γλυκὺ καὶ πικρὸν καὶ ἄλλαι ποιότητες, διὰ τί οὐχὶ καὶ τὸ ἐν; Οὐ γὰρ δὴ ποιότης μὲν ἔσται πᾶσα ἡτισοῦν, ποσότης δ’ ἐν τοῖς οὗσιν οὐκ ἔσται, οὐδὲ ποσότης μὲν τὸ συνεχές, τὸ δὲ διωρισμένον οὐκ ἔσται, καίτοι μέτρῳ τὸ συνεχές χρῆται τῷ διωρισμένῳ. Ὡς οὖν μέγα μεγέθους παρουσίαι, οὕτω καὶ ἐν ἐνὸς καὶ δύο δυάδος καὶ τὰ ἄλλα ὡσαύτως. Τὸ δὲ ζητεῖν πῶς μεταλαμβάνει κοινὸν πρὸς πάντων τῶν εἰδῶν τὴν ζητουμένην μετάληψιν. Φατέον δ’ ἐν μὲν τοῖς διηρημένοις ἄλλως θεωρεῖσθαι τὴν δεκάδα [ἐνοῦσαν δεκάδα], ἐν δὲ τοῖς συνεχέσιν ἄλλως, ἐν δὲ ταῖς πολλαῖς εἰς ἐν τοσαύταις δυνάμεσιν ἄλλως· καὶ ἐν τοῖς νοητοῖς ἤδη ἀναβεβηκέναι· ἔτι δὲ ἐκεῖ μηκέτι ἐν ἄλλοις θεωρουμένους, ἀλλ’ αὐτοὺς ἐφ’ αὐτῶν ὄντας τοὺς ἀληθεστάτους ἀριθμοὺς

εἶναι, αὐτοδεκάδα, οὐ δεκάδα τινῶν νοητῶν.

[15] Πάλιν γὰρ ἐξ ἀρχῆς τούτων ἤδη λεχθέντων λέγωμεν τὸ μὲν ζύμπαν ὃν τὸ ἀληθινὸν ἐκεῖνο καὶ ὃν εἶναι καὶ νοῦν καὶ ζῶιον τέλεον εἶναι, ὁμοῦ δὴ πάντα ζῶια εἶναι, οὗ δὴ τὸ ἐν ἐνί, ὡς ἦν αὐτῷ δυνατόν, μεμίμηται καὶ τόδε τὸ ζῶιον τὸ πᾶν· ἔφυγε γὰρ ἡ τοῦ αἰσθητοῦ φύσις τὸ ἐκεῖ ἔν, εἴπερ καὶ ἔμελλεν αἰσθητὸν εἶναι. Ἀριθμὸν δὴ δεῖ αὐτὸν εἶναι σύμπαντα· εἰ γὰρ μὴ τέλεος εἴη, ἐλλείπειτο ἂν ἀριθμῷ τινι· καὶ εἰ μὴ πᾶς ἀριθμὸς ζῶιων ἐν αὐτῷ εἴη, παντελὲς ζῶιον οὐκ ἂν εἴη. Ἔστιν οὖν ὁ ἀριθμὸς πρὸ ζώιου παντὸς καὶ τοῦ παντελοῦς ζώιου. Ὁ μὲν δὴ ἄνθρωπος ἐν τῷ νοητῷ καὶ τὰ ἄλλα ζῶια καθὼς ἐστι, καὶ ἡ ζῶιον παντελὲς ἐστὶν ἐκεῖνο. Καὶ γὰρ καὶ ὁ ἐνταῦθα ἄνθρωπος, ἡ ζῶιον, [τὸ πᾶν] μέρος αὐτοῦ· καὶ ἕκαστον, ἡ ζῶιον, ἐκεῖ ἐν ζώιω ἐστίν. Ἐν δὲ τῷ νῷ, καθόσον νοῦς, ὡς μὲν μέρη οἱ νοῖ πάντες καθ' ἕκαστον· ἀριθμὸς δὲ καὶ τούτων. Οὐ τοίνυν οὐδ' ἐν νῷ ἀριθμὸς πρῶτως· ὡς δὲ ἐν νῷ, ὅσα νοῦ ἐνέργειαι· καὶ ὡς νοῦ, δικαιοσύνη καὶ σωφροσύνη καὶ αἱ ἄλλαι ἀρεταὶ καὶ ἐπιστήμη καὶ ὅσα νοῦς ἔχων νοῦς ἐστὶν ὄντως. Πῶς οὖν οὐκ ἐν ἄλλῳ ἢ ἐπιστήμῃ; Ἡ ὅτι ἐστὶ ταῦτόν καὶ ὁμοῦ ὁ ἐπιστήμων, τὸ ἐπιστητόν, ἢ ἐπιστήμη, καὶ τὰ ἄλλα ὡσαύτως· διὸ καὶ πρῶτως ἕκαστον καὶ οὐ συμβεβηκὸς ἢ δικαιοσύνη, ψυχῇ δέ, καθόσον ψυχῇ, συμβεβηκός· δυνάμει γὰρ μᾶλλον ταῦτα, ἐνεργεῖαι δέ, ὅταν πρὸς νοῦν καὶ συνῇ. Μετὰ δὲ τοῦτο ἤδη τὸ ὄν, καὶ ἐν τούτῳ ὁ ἀριθμὸς, μεθ' οὗ τὰ ὄντα γεννᾶι κινούμενον κατ' ἀριθμόν, προστησάμενον τοὺς ἀριθμοὺς τῆς ὑποστάσεως αὐτῶν, ὥσπερ καὶ αὐτοῦ τὸ ἐν συνάπτον αὐτὸ τὸ ὄν πρὸς τὸ πρῶτον, οἱ δ' ἀριθμοὶ οὐκέτι τὰ ἄλλα πρὸς τὸ πρῶτον· ἀρκεῖ γὰρ τὸ ὄν συνημμένον. Τὸ δὲ ὄν γενόμενον ἀριθμὸς συνάπτει τὰ ὄντα πρὸς αὐτό· σχίζεται γὰρ οὐ καθὼς ἔν, ἀλλὰ μένει τὸ ἐν αὐτοῦ· σχιζόμενον δὲ κατὰ τὴν αὐτοῦ φύσιν εἰς ὅσα ἠθέλησεν, εἶδεν εἰς ὅσα κατὰ τὸν ἀριθμὸν ἐγέννησεν ἐν αὐτῷ ἄρα ὄντα· ταῖς γὰρ δυνάμεσι τοῦ ἀριθμοῦ ἐσχίσθη καὶ τοσαῦτα ἐγέννησεν, ὅσα ἦν ὁ ἀριθμὸς. Ἀρχὴ οὖν καὶ πηγὴ ὑποστάσεως τοῖς οὕσιν ὁ ἀριθμὸς ὁ πρῶτος καὶ ἀληθής. Διὸ καὶ ἐνταῦθα μετὰ ἀριθμῶν ἢ γένεσις ἐκάστοις, κἂν ἄλλον ἀριθμὸν λάβῃ τι, ἢ ἄλλο γεννᾶι ἢ γίνεται οὐδέν. Καὶ οὗτοι μὲν πρῶτοι ἀριθμοί, ὡς ἀριθμητοί· οἱ δ' ἐν τοῖς ἄλλοις ἤδη ἀμφοτέρω ἐχουσιν· ἡ μὲν παρὰ τούτων, ἀριθμητοί, ἡ δὲ κατὰ τούτους τὰ ἄλλα μετροῦσι, καὶ ἀριθμοῦντες τοὺς ἀριθμοὺς καὶ τὰ ἀριθμητά· τίνι γὰρ δέκα ἂν λέγοιεν ἢ τοῖς παρ' αὐτοῖς ἀριθμοῖς;

[16] Τούτους δὴ, οὓς φαμεν πρῶτους ἀριθμοὺς καὶ ἀληθεῖς, ποῦ ἂν τις φαίη θείητε καὶ εἰς τί γένος τῶν ὄντων; Ἐν μὲν γὰρ τῷ ποσῷ δοκοῦσιν εἶναι παρὰ πᾶσι καὶ δὴ καὶ ποσοῦ μνήμην ἐν τῷ πρόσθεν ἐποιεῖσθε ἀξιοῦντες ὁμοίως [ἐν] τῷ συνεχεῖ καὶ τὸ διωρισμένον ἐν τοῖς οὗσι τιθέναι. Πάλιν τε αὖ λέγετε, ὡς πρῶτων ὄντων οὗτοί εἰσιν οἱ ἀριθμοί, ἄλλους τε αὖ ἀριθμοὺς παρ' ἐκείνους εἶναι λέγετε ἀριθμοῦντας. Πῶς οὖν ταῦτα διατάττεσθε, λέγετε ἡμῖν. Ἐχει γὰρ πολλὴν ἀπορίαν· ἐπεὶ καὶ τὸ ἐν τὸ ἐν τοῖς αἰσθητοῖς πότερα ποσόν τι ἢ πολλάκις μὲν τὸ ἐν ποσόν, αὐτὸ δὲ μόνον ἀρχὴ ποσοῦ καὶ οὐ ποσόν; Καὶ πότερα ἀρχὴ οὕσα συγγενὲς ἢ ἄλλο τι; Ταῦτα ἡμῖν πάντα δίκαιοι διασαφεῖν ἐστε. Λεκτέον οὖν ἀρξαμένοις ἐντεῦθεν περὶ τούτων, ὡς ὅταν μὲν – πρῶτον δ' ἐπὶ τῶν αἰσθητῶν ποιητέον τὸν λόγον – ὅταν τοίνυν ἄλλο μετ' ἄλλου

λαβὼν εἴπητις δύο, οἷον κύνα καὶ ἄνθρωπον ἢ καὶ ἀνθρώπους δύο ἢ πλείους, δέκα εἰπὼν καὶ ἀνθρώπων δεκάδα, ὁ ἀριθμὸς οὗτος οὐκ οὐσία οὐδ' ὥς ἐν αἰσθητοῖς, ἀλλὰ καθαρῶς ποσὸν καὶ μερίζον καθ' ἓνα· καὶ τῆς δεκάδος ταύτης μέρη ποιῶν τὰ ἓνα ἀρχὴν ποιεῖς καὶ τίθεσαι ποσοῦ· εἷς γὰρ τῶν δέκα οὐχ ἐν καθ' αὐτό. Ὅταν δὲ τὸν ἄνθρωπον αὐτὸν ἐφ' ἑαυτοῦ λέγητις ἀριθμὸν τινα, οἷον δυάδα, ζῶιον καὶ λογικόν, οὐχ εἷς ἐστὶ ὁ τρόπος ἐνταῦθα, ἀλλ' ἢ μὲν διεξοδεύεις καὶ ἀριθμεῖς, ποσόν τι ποιεῖς, ἢ δὲ τὰ ὑποκείμενά ἐστι δύο καὶ ἑκάτερον ἓν, εἰ τὸ ἐν ἑκάτερον συμπληροῦν τὴν οὐσίαν καὶ ἡ ἐνότης ἐν ἑκατέρῳ, ἀριθμὸν ἄλλον καὶ οὐσιώδη λέγεις. Καὶ ἡ δυὰς αὕτη οὐχ ὕστερον οὐδὲ ὅσον λέγει μόνον ἐξωθεν τοῦ πράγματος, ἀλλὰ τὸ ἐν τῇ οὐσίᾳ καὶ συνέχον τὴν τοῦ πράγματος φύσιν. Οὐ γὰρ ποιεῖς ἀριθμὸν σὺ ἐνταῦθα ἐν διεξόδῳ ἐπὶ πρᾶγματα καθ' αὐτὰ ὄντα οὐδὲ συνιστάμενα ἐν τῷ ἀριθμεῖσθαι· τί γὰρ ἂν γένοιτο εἰς οὐσίαν ἄλλῳ ἀνθρώπῳ μετ' ἄλλου ἀριθμουμένῳ; Οὐδὲ γὰρ τις ἐνάς, ὥσπερ ἐν χορῶι, ἀλλ' ἡ δεκάς αὕτη τῶν ἀνθρώπων ἐν σοὶ τῷ ἀριθμοῦντι τὴν ὑπόστασιν ἂν ἔχοι, ἐν δὲ τοῖς δέκα οὐς ἀριθμεῖς μὴ συντεταγμένοις εἰς ἐν οὐδὲ δεκάς ἂν λέγοιτο, ἀλλὰ δέκα σὺ ποιεῖς ἀριθμῶν, καὶ ποσὸν τοῦτο τὸ δέκα· ἐν δὲ τῷ χορῶι καὶ ἔστι τι ἔξω καὶ ἐν τῷ στρατῶι. Πῶς δ' ἐν σοί; Ἡ ὁ μὲν πρὸ τοῦ ἀριθμεῖν ἐγκείμενος ἄλλως· ὁ δ' ἐκ τοῦ φανῆναι ἐξωθεν πρὸς τὸν ἐν σοὶ ἐνέργεια ἢ ἐκείνων ἢ κατ' ἐκείνους, ἀριθμοῦντος ἅμα καὶ ἀριθμὸν γεννῶντος καὶ ἐν τῇ ἐνεργείᾳ ὑπόστασιν ποιοῦντος ποσοῦ, ὥσπερ καὶ ἐν τῷ βαδίζειν ὑπόστασιν τινος κινήσεως. Πῶς οὖν ἄλλως ὁ ἐν ἡμῖν; Ἡ ὁ τῆς οὐσίας ἡμῶν· μετέχουσά φησιν ἀριθμοῦ καὶ ἀρμονίας καὶ ἀριθμὸς αὐτὴ καὶ ἀρμονία· οὔτε γὰρ σῶμά φησὶ τις οὔτε μέγεθος· ἀριθμὸς ἄρα ἡ ψυχὴ, εἴπερ οὐσία. Ὁ μὲν δὴ τοῦ σώματος ἀριθμὸς οὐσία, ὡς σῶμα, ὁ δὲ τῆς ψυχῆς οὐσίαι, ὡς ψυχαί. Καὶ δὴ ὅλως ἐπὶ τῶν νοητῶν, εἰ ἔστι τὸ ἐκεῖ ζῶιον αὐτὸ πλείω, οἷον τριάς, αὕτη ἡ τριάς οὐσιώδης ἢ ἐν τῷ ζῶιῳ. Ἡ δὲ τριάς ἡ μήπω ζώιου, ἀλλ' ὅλως τριάς ἐν τῷ ὄντι, ἀρχὴ οὐσίας. Εἰ δ' ἀριθμεῖς ζῶιον καὶ καλόν, ἑκάτερον μὲν ἓν, σὺ δὲ γενναῖς ἀριθμὸν ἐν σοὶ καὶ ἐνεργεῖς ποσὸν καὶ δυάδα. Εἰ μέντοι ἀρετὴν τέτταρα λέγοις – καὶ τετράς ἐστὶ τις οἷον τὰ μέρη αὐτῆς εἰς ἓν – καὶ ἐνάδα τετράδα οἷον τὸ ὑποκείμενον, καὶ σὺ τετράδα ἐφαρμόττεις τὴν ἐν σοί.

[17] Ὁ δὲ λεγόμενος ἄπειρος ἀριθμὸς πῶς; Πέρας γὰρ οὗτοι αὐτῷ διδόασιν οἱ λόγοι. Ἡ καὶ ὀρθῶς, εἴπερ ἔσται ἀριθμός· τὸ γὰρ ἄπειρον μάχεται τῷ ἀριθμῷ. Διὰ τί οὖν λέγομεν ἄπειρος ὁ ἀριθμός; Ἄρ οὖν ὥσπερ ἄπειρον λέγομεν γραμμὴν – λέγομεν δὲ γραμμὴν ἄπειρον, οὐχ ὅτι ἐστὶ τις τοιαύτη, ἀλλ' ὅτι ἔξεστιν ἐπὶ τῇ μεγίστῃ, οἷον τοῦ παντός, ἐπινοῆσαι μείζω – οὕτω καὶ ἐπὶ τοῦ ἀριθμοῦ; Γνωσθέντος γὰρ ὅσος ἐστὶν ἔστιν αὐτὸν διπλασίονα ποιῆσαι τῇ διανοίᾳ οὐκ ἐκείνῳ συνάψαντα. Τὸ γὰρ ἐν σοὶ μόνῳ νόημα καὶ φάντασμα πῶς ἂν τοῖς οὖσι προσάψαις; Ἡ φήσομεν ἄπειρον ἐν τοῖς νοητοῖς εἶναι γραμμὴν; Ποσὴ γὰρ ἂν εἴη ἡ ἐκεῖ γραμμὴ· ἀλλ' εἰ μὴ ποσὴ τις ἐν ἀριθμῷ, ἄπειρος ἂν εἴη. Ἡ τὸ ἄπειρον ἄλλον τρόπον, οὐχ ὡς ἀδιεξίτητον. Ἀλλὰ πῶς ἄπειρος; Ἡ ἐν τῷ λόγῳ τῆς αὐτογραμμῆς οὐκ ἐνὶ προσνοούμενον πέρας. Τί οὖν ἐκεῖ γραμμὴ καὶ ποῦ; Ὑστερον μὲν γὰρ ἀριθμοῦ· ἐνοραῖται γὰρ ἐν αὐτῇ τὸ ἐν· καὶ γὰρ ἀφ' ἐνὸς καὶ πρὸς μίαν διάστασιν· ποσὸν δὲ τὸ τῆς

διαστάσεως μέτρον οὐκ ἔχει. Ἀλλὰ ποῦ τοῦτο; Ἄρα μόνον ἐν ἐννοήσῃ οἶον ὀριστικῇ; Ἡ καὶ πρᾶγμα, νοερὸν μέντοι. Πάντα γὰρ οὕτως, ὥς καὶ νοερά καὶ πως τὸ πρᾶγμα. Καὶ δὴ καὶ περὶ ἐπιπέδου καὶ στερεοῦ καὶ πάντων τῶν σχημάτων, ποῦ καὶ ὅπως· οὐ γὰρ δὴ ἡμεῖς τὰ σχήματα ἐπινοοῦμεν. Μαρτυρεῖ δὲ τὸ τε τοῦ παντὸς σχῆμα πρὸ ἡμῶν καὶ τὰ ἄλλα, ὅσα φυσικὰ σχήματα ἐν τοῖς φύσει οὖσιν, ἃ δὴ ἀνάγκη πρὸ τῶν σωμάτων εἶναι ἀσχημάτιστα ἐκεῖ καὶ πρῶτα σχήματα. Οὐ γὰρ μορφαὶ ἐν ἄλλοις, ἀλλ' αὐτὰ αὐτῶν ὄντα οὐκ ἐδεῖτο ἐκταθῆναι· τὰ γὰρ ἐκταθέντα ἄλλων. Πάντοτε οὖν σχῆμα ἐν ἐν τῷ ὄντι, διεκρίθη δὲ ἥτοι ἐν τῷ ζώῳ ἢ πρὸ τοῦ ζώου. Λέγω δὲ διεκρίθη οὐχ ὅτι ἐμεγεθύνθη, ἀλλ' ὅτι ἕκαστον ἐμερίσθη πρὸς ἕκαστον, ὥς τὸ ζῷον, καὶ τοῖς σώμασιν ἐδόθη τοῖς ἐκεῖ, οἷον πυρί, εἰ βούλει, τῷ ἐκεῖ ἢ ἐκεῖ πυραμῖς. Διὸ καὶ τοῦτο μιμεῖσθαι θέλει μὴ δυνάμενον ὕλης αἰτίαι καὶ τὰ ἄλλα ἀνάλογον, ὥς λέγεται περὶ τῶν τῆιδε. Ἀλλ' οὖν ἐν τῷ ζώῳ καθ' ὃ ζῶιον ἢ ἐν τῷ νῶι πρότερον; Ἔστι μὲν γὰρ ἐν τῷ ζώῳ· εἰ μὲν οὖν τὸ ζῶιον περιεκτικὸν ἦν τοῦ νοῦ, ἐν τῷ ζώῳ πρώτως, εἰ δὲ νοῦς κατὰ τὴν τάξιν πρότερος, ἐν νῶι. Ἀλλ' εἰ ἐν τῷ ζώῳ τῷ παντελεῖ καὶ ψυχαί, πρότερος νοῦς. Ἀλλὰ νοῦς φησιν ὅσα ὁρᾷ ἐν τῷ παντελεῖ ζώῳ· εἰ οὖν ὁρᾷ, ὕστερος. Ἡ δυνατόν τὸ ὁρᾷ οὕτως εἰρησθαι, ὥς ἐν τῇ ὁράσει τῆς ὑποστάσεως γινομένης· οὐ γὰρ ἄλλος, ἀλλὰ πάντα ἐν, καὶ ἡ νόησις δὲ ψιλὸν ἔχει σφαῖραν, τὸ δὲ ζῶιον ζώου σφαῖραν.

[18] Ἀλλὰ γὰρ ὁ ἀριθμὸς ἐκεῖ ὥριται· ἡμεῖς δ' ἐπινοήσομεν πλείονα τοῦ προτεθέντος, καὶ τὸ ἄπειρον οὕτως ἀριθμούντων. Ἐκεῖ δ' ἐπινοῆσαι πλεόν οὐκ ἔστι τοῦ ἐπι- νοθέντος· ἥδη γάρ ἐστιν· οὐδ' ἐλείφθη τις οὐδὲ λειφθήσεται, ἵνα τις καὶ προστεθῇ αὐτῷ. Εἴη δ' ἂν κάκεῖ ἄπειρος, ὅτι οὐκ ἔστι μεμετρημένος· ὑπὸ τίνος γάρ; Ἀλλ' ὅς ἐστι, πᾶς ἐστίν ἐν ὧν καὶ ὁμοῦ καὶ ὅλος δὴ καὶ οὐ περιειλημμένος πέρατί τινι, ἀλλ' ἑαυτῷ ὧν ὅς ἐστι· τῶν γὰρ ὄντων ὅλως οὐδὲν ἐν πέρατι, ἀλλ' ἔστι τὸ πεπερασμένον καὶ μεμετρημένον τὸ εἰς ἀπειρίαν κωλυθὲν δραμεῖν καὶ μέτρου δεόμενον· ἐκεῖνα δὲ πάντα μέτρα, ὅθεν καὶ καλὰ πάντα. Καὶ γὰρ, ἢ ζῶιον, καλόν, ἀρίστην τὴν ζωὴν ἔχον, οὐδεμιᾷ ζωῇ ἐλλείπον, οὐδ' αὖ πρὸς θάνατον συμμιγῇ ἔχον τὴν ζωὴν· οὐδὲν γὰρ θνητὸν οὐδ' ἀποθνήσκον· οὐδ' αὖ ἀμενηνὴ ἢ ζωὴ τοῦ ζώου αὐτοῦ, ἀλλ' ἢ πρώτη καὶ ἐναργεστάτη καὶ τὸ τρανὸν ἔχουσα τοῦ ζῆν, ὥσπερ τὸ πρῶτον φῶς, ἀφ' οὗ καὶ αἱ ψυχαὶ ζῶσι τε ἐκεῖ καὶ αἱ δεῦρο ἰοῦσαι κομίζονται. Οἶδε δὲ καὶ ὅτου χάριν ζῆι καὶ πρὸς ὃ ζῆι, ἀφ' οὗ καὶ ζῆι· ἐξ οὗ γάρ, καὶ εἰς ὃ ζῆι. Ἡ δὲ πάντων φρόνησις καὶ ὁ πᾶς νοῦς ἐπὼν καὶ συνῶν καὶ ὁμοῦ ὧν ἀγαθώτερον αὐτὸ ἐπιχρώσας καὶ συγκερασάμενος φρόνησιν σεμνότερον αὐτοῦ τὸ κάλλος παρέχεται. Ἐπεὶ καὶ ἐνταῦθα φρόνιμος ζωὴ τὸ σεμνὸν καὶ τὸ καλὸν κατὰ ἀλήθειάν ἐστι, καίτοι ἀμυδρῶς ὁρᾶται. Ἐκεῖ δὲ καθαρῶς ὁρᾶται· δίδωσι γὰρ τῷ ὁρῶντι ὄρασιν καὶ δύναμιν εἰς τὸ μᾶλλον ζῆν καὶ μᾶλλον εὐτόνως ζῶντα ὁρᾶν καὶ γενέσθαι ὃ ὁρᾷ. Ἐνταῦθα μὲν γὰρ ἡ προσβολὴ καὶ πρὸς ἄψυχα ἢ πολλή, καὶ ὅταν πρὸς ζῶια, τὸ μὴ ζῶν αὐτῶν προβέβληται, καὶ ἡ ἔνδον ζωὴ μέμικται. Ἐκεῖ δὲ ζῶια πάντα καὶ ὅλα ζῶντα καὶ καθαρὰ· κἂν ὥς οὐ ζῶιόν τι λάβῃς, ἐξέλαμψεν αὐτοῦ εὐθέως καὶ αὐτὸ τὴν ζωὴν. Τὴν δὲ οὐσίαν ἐν αὐτοῖς διαβάσας, ἀκίνητον εἰς μεταβολὴν παρέχουσιν αὐτοῖς τὴν ζωὴν, καὶ τὴν φρόνησιν καὶ τὴν ἐν αὐτοῖς σοφίαν καὶ ἐπιστήμην θεασάμενος τὴν κάτω

φύσιν ἅπασαν γελάσει τῆς εἰς οὐσίαν προσποιήσεως. Παρὰ γὰρ ταύτης μένει μὲν ζωή, μένει νοῦς, ἔστηκε δὲ ἐν αἰῶνι τὰ ὄντα· ἐξίστησι δὲ οὐδὲν οὐδέ τι τρέπει οὐδὲ παρακινεῖ αὐτό· οὐδὲ γὰρ ἔστι τι ὄν μετ' αὐτό, ὃ ἐφάπτεται αὐτοῦ· εἰ δέ τι ἦν, ὑπὸ τούτου ἂν ἦν. Καὶ εἰ ἐναντίον τι ἦν, ἀπαθὲς ἂν ἦν τοῦτο ὑπ' αὐτοῦ τοῦ ἐναντίου· ὃν δὲ αὐτὸ οὐκ ἂν τοῦτο ἐποίησεν ὄν, ἀλλ' ἕτερον πρὸ αὐτοῦ κοινόν, καὶ ἦν ἐκεῖνο τὸ ὄν· ὥστε ταύτηι Παρμενίδης ὀρθῶς ἐν εἰπὼν τὸ ὄν· καὶ οὐ δι' ἐρημίαν ἄλλου ἀπαθές, ἀλλ' ὅτι ὄν· μόνωι γὰρ τούτῳ παρ' αὐτοῦ ἐστὶν εἶναι. Πῶς ἂν οὖν τις τὸ ὄν παρ' αὐτοῦ ἀφέλοιτο ἢ ὅτιοῦν ἄλλο, ὅσα ὄντος ἐνεργεῖαι καὶ ὅσα ἀπ' αὐτοῦ; Ἐως γὰρ ἂν ἦι, χορηγεῖ· ἔστι δ' αἰεί· ὥστε κάκεῖνα. Οὕτω δ' ἐστὶν ἐν δυνάμει καὶ κάλλει μέγα, ὥστε θέλγειν καὶ τὰ πάντα ἀνηρτῆσθαι αὐτοῦ καὶ ἵχνος αὐτοῦ παρ' αὐτοῦ ἔχοντα ἀγαπᾶν καὶ μετ' αὐτοῦ τὸ ἀγαθὸν ζητεῖν· τὸ γὰρ εἶναι πρὸ ἐκείνου ὡς πρὸς ἡμᾶς. Καὶ ὁ πᾶς δὲ κόσμος οὗτος καὶ ζῆν καὶ φρονεῖν, ἵνα ἦι, θέλει, καὶ πᾶσα ψυχὴ καὶ πᾶς νοῦς ὃ ἐστὶν εἶναι· τὸ δὲ εἶναι αὐταρκες ἑαυτῶι.

ζ: Πῶς τὸ πλῆθος τῶν ἰδεῶν ὑπέστη καὶ περὶ τάγαθοῦ.

[1] Εἰς γένεσιν πέμπων ὁ θεὸς ἢ θεός τις τὰς ψυχὰς φωσφόρα περὶ τὸ πρόσωπον ἔθηκεν ὄμματα καὶ τὰ ἄλλα ὄργανα ταῖς αἰσθήσεσιν ἐκάσταις ἔδωκε προορώμενος, ὥς οὕτως ἂν σώζοιτο, εἰ προορώιτο καὶ προακούοι καὶ ἀψαμένη τὸ μὲν φεύγοι, τὸ δὲ διώκοι. Πόθεν δὴ προιδὼν ταῦτα; Οὐ γὰρ δὴ πρότερον γενομένων ἄλλων, εἴτα δι' ἀπουσίαν αἰσθήσεων φθαρέντων, ἔδωκεν ὕστερον ἂ ἔχοντες ἔμελλον ἄνθρωποι καὶ τὰ ἄλλα ζῶια τὸ παθεῖν φυλάξασθαι. Ἡ εἰποὶ ἂν τις, ἡίδει, ὅτι ἐν θερμοῖς καὶ ψυχροῖς ἔσοιτο τὸ ζῶιον καὶ τοῖς ἄλλοις σωματίων πάθεσι· ταῦτα δὲ εἰδώς, ὅπως μὴ φθείροιτο ραδίως τῶν ζώων τὰ σώματα, τὸ αἰσθάνεσθαι ἔδωκε, καὶ δι' ὧν ἐνεργήσουσιν αἱ αἰσθήσεις ὀργάνων. Ἄλλ' ἤτοι ἐχούσαις τὰς δυνάμεις ἔδωκε τὰ ὄργανα ἢ ἄμφω. Ἄλλ' εἰ μὲν ἔδωκε καὶ τὰς αἰσθήσεις, οὐκ ἦσαν αἰσθητικαὶ πρότερον ψυχαὶ οὐσαι· εἰ δ' εἶχον, ὅτε ἐγένοντο ψυχαί, καὶ ἐγένοντο, ἴν' εἰς γένεσιν ἴωσι, σύμφυτον αὐταῖς τὸ εἰς γένεσιν ἰέναι. Παρὰ φύσιν ἄρα τὸ ἀπὸ γενέσεως καὶ ἐν τῷ νοητῷ εἶναι, καὶ πεποιήνται δὴ, ἵνα ἄλλου ὧσι καὶ ἵνα ἐν κακῷ εἶεν· καὶ ἡ πρόνοια, ἵνα σώζοιντο ἐν τῷ κακῷ, καὶ ὁ λογισμὸς ὁ τοῦ θεοῦ οὗτος καὶ ὅλως λογισμός. Ἀρχαὶ δὲ λογισμῶν τίνες; Καὶ γάρ, εἰ ἐξ ἄλλων λογισμῶν, δεῖ ἐπὶ τι πρὸ λογισμοῦ ἢ τινὰ γε πάντως ἰέναι. Τίνες οὖν ἀρχαί; Ἡ γὰρ αἴσθησις ἢ νοῦς. Ἀλλὰ αἴσθησις μὲν οὐπω· νοῦς ἄρα. Ἄλλ' εἰ νοῦς αἱ προτάσεις, τὸ συμπέρασμα ἐπιστήμη· περὶ αἰσθητοῦ οὐδενὸς ἄρα. Οὗ γὰρ ἀρχὴ μὲν ἐκ τοῦ νοητοῦ, τελευτὴ δὲ εἰς νοητὸν ἀφικνεῖται, πῶς ἐν ταύτῃ τὴν ἕξιν πρὸς αἰσθητοῦ διανόησιν ἀφικνεῖσθαι; Οὐτ' οὖν ζώιου πρόνοια οὐθ' ὅλως τοῦδε τοῦ παντὸς ἐκ λογισμοῦ ἐγένετο· ἐπεὶ οὐδὲ ὅλως λογισμὸς ἐκεῖ, ἀλλὰ λέγεται λογισμὸς εἰς ἐνδειξιν τοῦ πάντα οὕτως, ὥς [ἄλλος σοφὸς] ἐκ λογισμοῦ ἐν τοῖς ὕστερον, καὶ προόρασις, ὅτι οὕτως, ὥς ἂν τις σοφὸς [ἐν τοῖς ὕστερον] προίδοιτο. Ἐν γὰρ τοῖς μὴ γενομένοις πρὸ λογισμοῦ ὁ λογισμὸς χρήσιμον ἀπορίαὶ δυνάμεως τῆς πρὸ λογισμοῦ, καὶ προόρασις, ὅτι μὴ ἦν δύναμις τῷ προορῶντι, καθ' ἣν οὐκ ἐδεήθη προοράσεως. Καὶ γὰρ ἡ προόρασις, ἵνα μὴ τοῦτο, ἀλλὰ τοῦτο, καὶ οἷον φοβεῖται τὸ μὴ τοιοῦτον. Οὗ δὲ τοῦτο μόνον, οὐ προόρασις. Καὶ ὁ λογισμὸς τοῦτο ἀντὶ τούτου. Μόνου δ' ὄντος θατέρου τί καὶ λογίζεται; Πῶς οὖν τὸ μόνον καὶ ἐν καὶ ἀπλῶς ἔχει ἀναπτυσσόμενον τὸ τοῦτο, ἵνα μὴ τοῦτο; Καὶ ἔμελλε γὰρ τοῦτο, εἰ μὴ τοῦτο, καὶ χρήσιμον τοῦτο ἀνεφάνη καὶ σωτήριον τοῦτο γεγόμενον. Προείδετο ἄρα καὶ προελογίσατο ἄρα. Καὶ δὴ καὶ τὸ νῦν ἐξ ἀρχῆς λεχθὲν τὰς αἰσθήσεις διὰ τοῦτο ἔδωκε καὶ τὰς δυνάμεις, εἰ καὶ ὅτι μάλιστα ἄπορος ἢ δόσις καὶ πῶς. Οὐ μὴν ἀλλ' εἰ δεῖ ἐκάστην ἐνέργειαν μὴ ἀτελῇ εἶναι, μηδὲ θεμιτὸν θεοῦ ὅτι οὖν ὄν ἄλλο τι νομίζειν ἢ ὅλον τε καὶ πᾶν, δεῖ ἐν ὁποῖον τῶν αὐτοῦ πάντα ἐνυπάρχειν. Δεῖ τοίνυν καὶ τοῦ ἀεὶ εἶναι. Δεῖ τοίνυν καὶ τοῦ μέλλοντος ἤδη παρόντος εἶναι. Οὐ δὴ ὕστερόν τι ἐν ἐκείνῳ, ἀλλὰ τὸ ἤδη ἐκεῖ παρὸν ὕστερον ἐν ἄλλῳ γίνεται. Εἰ οὖν ἤδη πάρεστι τὸ μέλλον, ἀνάγκη οὕτω παρεῖναι, ὥς προνενομημένον εἰς τὸ ὕστερον· τοῦτο δὲ ἐστίν, ὥς μηδὲν δεῖσθαι μηδενὸς τότε, τοῦτο δὲ ἐστὶ μηδὲν ἐλλείποντος. Πάντα ἄρα ἤδη ἦν καὶ ἀεὶ ἦν καὶ

οὕτως ἦν, ὥς εἰπεῖν ὕστερον τόδε μετὰ τόδε· ἐκτεινόμενον μὲν γὰρ καὶ οἶον ἀπλούμενον ἔχει δεικνύναι τόδε μετὰ τόδε, ὁμοῦ δὲ ὄν πᾶν τόδε· τοῦτο δὲ ἐστὶν ἔχον ἐν ἑαυτῷ καὶ τὴν αἰτίαν.

[2] Διὸ καὶ ἐντεῦθεν ἂν τις οὐχ ἤττον καταμάθοι τὴν νοῦ φύσιν, ἣν καὶ πλέον τῶν ἄλλων ὀρώμεν· οὐδ' ὥς ὅσον ἐστὶ τὸ νοῦ χρῆμα ὀρώμεν. Τὸ μὲν γὰρ ὅτι δίδομεν αὐτὸν ἔχειν, τὸ δὲ διότι οὐκέτι, ἦ, εἰ δοίημεν, χωρίς. Καὶ ὀρώμεν ἄνθρωπον ἢ ὀφθαλμόν, εἰ τύχοι, ὥσπερ ἄγαλμα ἢ ἀγάλματος· τὸ δὲ ἐστὶν ἐκεῖ ἄνθρωπος καὶ διὰ τί ἄνθρωπος, εἴπερ καὶ νοερὸν αὐτὸν δεῖ τὸν ἐκεῖ ἄνθρωπον εἶναι, καὶ ὀφθαλμὸς καὶ διὰ τί· ἦ οὐκ ἂν ὅλως εἴη, εἰ μὴ διὰ τί. Ἐνταῦθα δὲ ὥσπερ ἕκαστον τῶν μερῶν χωρίς, οὕτω καὶ τὸ διὰ τί. Ἐκεῖ δ' ἐν ἐνὶ πάντα, ὥστε ταῦτόν τὸ πρᾶγμα καὶ τὸ διὰ τί τοῦ πράγματος. Πολλαχοῦ δὲ καὶ ἐνταῦθα τὸ πρᾶγμα καὶ τὸ διὰ τί ταυτόν, οἷον τί ἐστὶν ἔκλειψις. Τί οὖν καλύει καὶ ἕκαστον διὰ τί εἶναι καὶ ἐπὶ τῶν ἄλλων, καὶ τοῦτο εἶναι τὴν οὐσίαν ἐκάστου; μᾶλλον δὲ ἀνάγκη· καὶ πειρωμένοις οὕτως τὸ τί ἦν εἶναι λαμβάνειν ὀρθῶς συμβαίνει. Ὁ γὰρ ἐστὶν ἕκαστον, διὰ τοῦτό ἐστι. Λέγω δὲ οὐχ, ὅτι τὸ εἶδος ἐκάστωι αἴτιον τοῦ εἶναι – τοῦτο μὲν γὰρ ἀληθές – ἀλλ' ὅτι, εἰ καὶ αὐτὸ τὸ εἶδος ἕκαστον πρὸς αὐτὸ ἀναπτύττοις, εὐρήσεις ἐν αὐτῷ τὸ διὰ τί. Ἀργὸν μὲν γὰρ ὄν καὶ ζῶην [μὴ] ἔχον τὸ διὰ τί οὐ πάντως ἔχει, εἶδος δὲ ὄν καὶ νοῦ ὄν πόθεν ἂν λάβοι τὸ διὰ τί; Εἰ δὲ παρὰ νοῦ τις λέγοι, οὐ χωρίς ἐστὶν, εἴ γε καὶ αὐτό ἐστιν· εἰ οὖν δεῖ ἔχειν ταῦτα μηδενὶ ἐλλείποντα, μηδὲ τῷ διὰ τί ἐλλείπειν. Νοῦς δὲ ἔχει τὸ διὰ τί οὕτως ἕκαστον τῶν ἐν αὐτῷ· τὰ δὲ ἐν αὐτῷ αὐτὸς ἕκαστον ἂν εἴη τῶν ἐν αὐτῷ, ὥστε μηδὲν προσδεῖσθαι τοῦ διὰ τί γέγονεν, ἀλλ' ὁμοῦ γέγονε καὶ ἔχει ἐν αὐτῷ τὴν τῆς ὑποστάσεως αἰτίαν. Γεγονὸς δὲ οὐκ εἰκὴ οὐδὲν ἂν παραλείμμενον ἔχοι τοῦ διὰ τί, ἀλλὰ πᾶν ἔχον ἔχει καὶ τὸ καλῶς ὁμοῦ τῆς αἰτίας. Καὶ τοῖς ἄρα μεταλαμβάνουσιν οὕτω δίδωσιν, ὥς τὸ διὰ τί ἔχειν. Καὶ μὴν, ὥσπερ ἐν τῷδε τῷ παντὶ ἐκ πολλῶν συνεστηκότι συνείρεται πρὸς ἄλληλα τὰ πάντα, καὶ ἐν τῷ πάντα εἶναι ἐστι καὶ τὸ διότι ἕκαστον – ὥσπερ καὶ ἐφ' ἐκάστου τὸ μέρος πρὸς τὸ ὅλον ἔχον ὀράται – οὐ τούτου γενομένου, εἴτα τούτου μετὰ τόδε, ἀλλὰ πρὸς ἄλληλα ὁμοῦ τὴν αἰτίαν καὶ τὸ αἰτιατὸν συνιστάντων, οὕτω χρὴ πολὺ μᾶλλον ἐκεῖ τά τε πάντα πρὸς τὸ ὅλον ἕκαστα καὶ ἕκαστον πρὸς αὐτό. Εἰ οὖν ἡ συνυπόστασις ὁμοῦ πάντων καὶ οὐκ εἰκὴ πάντων καὶ δεῖ μὴ ἀπηρτησθαι, ἐν αὐτοῖς ἂν ἔχοι τὰ αἰτιατὰ τὰς αἰτίας, καὶ τοιοῦτον ἕκαστον, οἷον ἀναιτίως τὴν αἰτίαν ἔχειν. Εἰ οὖν μὴ ἔχει αἰτίαν τοῦ εἶναι, αὐτάρκη δὲ ἐστὶ καὶ μεμονωμένα αἰτίας ἐστίν, εἴη ἂν ἐν αὐτοῖς ἔχοντα σὺν αὐτοῖς τὴν αἰτίαν. Καὶ γὰρ αὐτὸ εἰ μηδὲν ἐστὶ μάτην ἐκεῖ, πολλὰ δὲ ἐν ἐκάστωι ἐστί, πάντα ὅσα ἔχει ἔχοις ἂν εἰπεῖν διότι ἕκαστον. Προῆν ἄρα καὶ συνῆν τὸ διότι ἐκεῖ οὐκ ὄν διότι, ἀλλ' ὅτι· μᾶλλον δὲ ἄμφορ ἔν. Τί γὰρ ἂν καὶ περιττὸν εἶχε νοῦ, ὥς ἂν νοῦ νόημα μὴ τοιοῦτον ὄν, οἷον μὴ τέλεον γέννημα; Εἰ οὖν τέλεον, οὐκ ἐστὶν εἰπεῖν ὅτωι ἐλλείπει, οὐδὲ διὰ τί τοῦτο οὐ πάρεστι. Παρὸν ἄρα ἔχοις ἂν εἰπεῖν διότι πάρεστιν· ἐν ἄρα τῇ ὑποστάσει τὸ διὰ τί· ἐν ἐκάστωι τοίνυν νοήματι καὶ ἐνεργήματι οἷον καὶ ἀνθρώπου πᾶς προεφάνη ὁ ἄνθρωπος συμφέρων ἑαυτὸν αὐτῷ, καὶ πάντα ὅσα ἔχει ἐξ ἀρχῆς ὁμοῦ ἔχων ἑτοιμός ἐστιν ὅλος. Εἴτα, εἰ μὴ πᾶς ἐστὶν, ἀλλὰ δεῖ τι αὐτῷ προσθεῖναι, γεννήματός ἐστιν. Ἔστι δ' αἰεὶ ὥστε πᾶς ἐστὶν. Ἄλλ' ὁ

γινόμενος ἄνθρωπος γενητός.

[3] Τί οὖν κωλύει προβουλευσασθαι περὶ αὐτοῦ; Ἡ κατ' ἐκεῖνόν ἐστιν, ὥστε οὔτε τι ἀφελεῖν δεῖ οὔτε προσθεῖναι, ἀλλὰ τὸ βουλευσασθαι καὶ λελογίσθαι διὰ τὴν ὑπόθεσιν· ὑπέθετο γὰρ γινόμενα. Καὶ οὕτω μὲν ἡ βούλησις καὶ ὁ λογισμός· τῷ δ' αἰεὶ γινόμενα ἐνδείξασθαι καὶ ὅτι λογίζεται ἀνεῖλεν. Οὐ γὰρ ἐνὶ λογίζεσθαι ἐν τῷ αἰεῖ· καὶ γὰρ αὐτὸ ἐπιλεησμένου ἦν, ὅπως καὶ πρότερον. Εἴτα, εἰ μὲν ἀμείνω ὕστερον, οὐκ ἂν καλὰ πρότερον· εἰ δ' ἦν καλὰ, ἔχει τὸ ὡσαύτως. Καλὰ δ' ἐστὶ μετὰ τῆς αἰτίας· ἐπεὶ καὶ νῦν καλόν τι, ὅτι πάντα – τοῦτο γὰρ καὶ εἶδος τὸ πάντα – καὶ ὅτι τὴν ὕλην κατέχει· κατέχει δέ, εἰ μηδὲν αὐτῆς ἀμόρφωτον καταλείπει· καταλείπει δέ, εἰ τις μορφή ἐλλείπει, οἷον ὀφθαλμὸς ἢ ἄλλο τι· ὥστε αἰτιολογῶν πάντα λέγεις. Διὰ τί οὖν ὀφθαλμοί; ἵνα πάντα. Καὶ διὰ τί ὀφρύες; ἵνα πάντα. Καὶ γὰρ εἰ ἔνεκα σωτηρίας λέγοις, φυλακτικὸν τῆς οὐσίας λέγεις ἐν αὐτῇ ὑπάρχον· τοῦτο δὲ εἶναι συμβαλλόμενον. Οὕτως ἄρα οὐσία ἦν πρὶν καὶ τοῦτο, καὶ τὸ αἷτιον ἄρα μέρος τῆς οὐσίας· καὶ ἄλλο τοίνυν τοῦτο, ὃ δ' ἐστὶ, τῆς οὐσίας. Πάντα τοίνυν ἀλλήλοις καὶ ἡ ὅλη καὶ τελεία καὶ πᾶσα καὶ τὸ καλῶς μετὰ τῆς αἰτίας καὶ ἐν τῇ αἰτίᾳ, καὶ ἡ οὐσία καὶ τὸ τί ἦν εἶναι καὶ τὸ διότι ἐν. Εἰ τοίνυν ἔγκειται τὸ αἰσθητικὸν εἶναι καὶ οὕτως αἰσθητικὸν ἐν τῷ εἶδει ὑπὸ αἰδίου ἀνάγκης καὶ τελειότητος νοῦ ἐν αὐτῷ ἔχοντος, εἴπερ τέλειος, τὰς αἰτίας, ὥστε ἡμᾶς ὕστερον ἰδεῖν, ὡς ἄρα ὀρθῶς οὕτως ἔχει – ἐκεῖ γὰρ ἐν καὶ συμπληρωτικὸν τὸ αἷτιον καὶ οὐχὶ ὁ ἄνθρωπος ἐκεῖ μόνον νοῦς ἦν, προστετέθη δὲ τὸ αἰσθητικόν, ὅτε εἰς γένεσιν ἐστέλλετο – πῶς οὐκ ἂν ἐκεῖνος ὁ νοῦς πρὸς τὰ τῆιδε ῥέποι; Τί γὰρ ἂν εἴη αἰσθητικὸν ἢ ἀντιληπτικὸν αἰσθητῶν; Πῶς δ' οὐκ ἄτοπον, ἐκεῖ μὲν αἰσθητικὸν ἐξ αἰδίου, ἐνταῦθα δὲ αἰσθάνεσθαι καὶ τῆς ἐκεῖ δυνάμεως τὴν ἐνέργειαν πληροῦσθαι ἐνταῦθα, ὅτε χεῖρων ἢ ψυχῇ γίνεταί;

[4] Πάλιν οὖν πρὸς ταύτην τὴν ἀπορίαν ἄνωθεν ληπτέον τὸν ἄνθρωπον ὅστις ἐκεῖνός ἐστιν. Ἰσως δὲ πρότερον χρὴ τὸν τῆιδε ἄνθρωπον ὅστις ποτὲ ἐστὶν εἰπεῖν – μήποτε οὐδὲ τοῦτον ἀκριβῶς εἰδότες ὡς ἔχοντες τοῦτον ἐκεῖνον ζητοῦμεν. Φανείη δ' ἂν ἴσως τισὶν ὁ αὐτὸς οὗτός τε κάκεῖνος εἶναι. Ἀρχὴ δὲ τῆς σκέψεως ἐντεῦθεν· ἄρα ὁ ἄνθρωπος οὗτος λόγος ἐστὶ ψυχῆς ἕτερος τῆς τὸν ἄνθρωπον τοῦτον ποιούσης καὶ ζῆν αὐτὸν καὶ λογίζεσθαι παρ- εχομένης; Ἡ ἡ ψυχὴ ἡ τοιαύτη ὁ ἄνθρωπός ἐστιν; Ἡ ἡ τῷ σώματι τῷ τοιῷδε ψυχῇ προσχρωμένη; Ἀλλ' εἰ μὲν ζῶιον λογικὸν ὁ ἄνθρωπος, ζῶιον δὲ τὸ ἐκ ψυχῆς καὶ σώματος, οὐκ ἂν εἴη ὁ λόγος οὗτος τῇ ψυχῇ ὁ αὐτός. Ἀλλ' εἰ τὸ ἐκ ψυχῆς λογικῆς καὶ σώματος ὁ λόγος τοῦ ἀνθρώπου, πῶς ἂν εἴη ὑπόστασις αἰδίου, τούτου τοῦ λόγου τοῦ τοιούτου ἀνθρώπου γινομένου, ὅταν σῶμα καὶ ψυχὴ συνέλθῃ; Ἔσται γὰρ ὁ λόγος οὗτος δηλωτικὸς τοῦ ἐσομένου, οὐχ οἷος ὃν φαμεν αὐτοάνθρωπος, ἀλλὰ μᾶλλον εἰκὼς ὄρωι, καὶ τοιούτῳ οἷωι μηδὲ δηλωτικῶι τοῦ τί ἦν εἶναι. Οὐδὲ γὰρ εἰδούς ἐστὶ τοῦ ἐνύλου, ἀλλὰ τὸ συναμφοτέρων δηλῶν, ὃ ἐστὶν ἥδη. Εἰ δὲ τοῦτο, οὐπω εὔρηται ὁ ἄνθρωπος· ἦν γὰρ ὁ κατὰ τὸν λόγον. Εἰ δὲ τις λέγοι τὸν λόγον δεῖ τὸν τῶν τοιούτων εἶναι συναμφοτέρον τι, τόδ' ἐν τῷιδε, καθ' ὃ ἐστὶν ἕκαστον, οὐκ ἀξιοῖ λέγειν· χρὴ δέ, καὶ εἰ ὅτι μάλιστα τῶν ἐνύλων εἰδὼν καὶ μετὰ ὕλης τοὺς λόγους χρὴ λέγειν, ἀλλὰ τὸν λόγον αὐτὸν τὸν πεποιηκότα, οἷον τὸν ἄνθρωπον, λαμβάνειν

καὶ μάλιστα, ὅσοι τὸ τί ἦν εἶναι ἀξιοῦσιν ἐφ' ἑκάστου ὀρίζεσθαι, ὅταν κυρίως ὀρίζονται. Τί οὖν ἐστὶ τὸ εἶναι ἀνθρώπων; Τοῦτο δ' ἐστὶ, τί ἐστὶ τὸ πεποιηκὸς τοῦτον τὸν ἄνθρωπον ἐνυπάρχον, οὐ χωριστόν; Ἄρ' οὖν αὐτὸς ὁ λόγος ζῶϊόν ἐστι λογικόν, ἢ τὸ συναμφοτέρον, αὐτὸς δέ τις ποιητικὸς ζώϊου λογικοῦ; Τίς ὢν αὐτός; Ἡ τὸ ζῶϊον ἀντὶ ζωῆς λογικῆς ἐν τῷ λόγῳ. Ζωὴ τοίνυν λογικὴ ὁ ἄνθρωπος. Ἄρ' οὖν ζωὴ ἄνευ ψυχῆς; Ἡ γὰρ ἡ ψυχὴ παρέξεται τὴν ζωὴν τὴν λογικὴν καὶ ἔσται ὁ ἄνθρωπος ἐνέργεια ψυχῆς καὶ οὐκ οὐσία, ἢ ἡ ψυχὴ ὁ ἄνθρωπος ἔσται. Ἀλλ' εἰ ἡ ψυχὴ ἢ λογικὴ ὁ ἄνθρωπος ἔσται, ὅταν εἰς ἄλλο ζῶϊον ἦι ἡ ψυχὴ, πῶς οὐκ ἄνθρωπος;

[5] Λόγον τοίνυν δεῖ τὸν ἄνθρωπον ἄλλον παρὰ τὴν ψυχὴν εἶναι. Τί κωλύει συναμφοτέρον τι τὸν ἄνθρωπον εἶναι, ψυχὴν ἐν τοιῷδε λόγῳ, ὄντος τοῦ λόγου οἷον ἐνεργείας τοιαύδε, τῆς δὲ ἐνεργείας μὴ δυναμένης ἄνευ τοῦ ἐνεργοῦντος εἶναι; Οὕτω γὰρ καὶ οἱ ἐν τοῖς σπέρμασι λόγοι· οὔτε γὰρ ἄνευ ψυχῆς οὔτε ψυχῆς ἀπλῶς. Οἱ γὰρ λόγοι οἱ ποιοῦντες οὐκ ἄψυχοι, καὶ θαυμαστὸν οὐδὲν τὰς τοιαύτας οὐσίας λόγους εἶναι. Οἱ οὖν δὴ ποιοῦντες ἄνθρωπον λόγοι ποίας ψυχῆς ἐνέργειαι; ἄρα τῆς φυτικῆς; Ἡ τῆς ζῶϊον ποιούσης, ἐναργεστέρας τινὸς καὶ αὐτὸ τοῦτο ζωτικωτέρας. Ἡ δὲ ψυχὴ ἢ τοιαύτη ἢ ἐγγενομένη τῇ τοιαύτῃ ὕλῃ, ἅτε οὕσα τοῦτο, οἷον οὕτω διακειμένη καὶ ἄνευ τοῦ σώματος, ἄνθρωπος, ἐν σώματι δὲ μορφώσασα κατ' αὐτὴν καὶ ἄλλο εἶδωλον ἀνθρώπου ὅσον ἐδέχετο τὸ σῶμα ποιήσασα, ὥσπερ καὶ τούτου αὐτὴ ποιήσει ὁ ζωγράφος ἔτι ἐλάττω ἀνθρώπον τινα, τὴν μορφήν ἔχει καὶ τοὺς λόγους ἢ τὰ ἦθη, τὰς διαθέσεις, τὰς δυνάμεις ἀμυδράς, πάντα, ὅτι μὴ οὗτος πρῶτος· καὶ δὴ καὶ εἶδη αἰσθήσεων ἄλλων, αἰσθήσεις ἄλλας ἐναργεῖς δοκούσας εἶναι, ἀμυδροτέρας δὲ ὡς πρὸς τὰς πρὸ αὐτῶν καὶ εἰκόνας. Ὁ δὲ ἐπὶ τούτῳ ἄνθρωπος ψυχῆς ἤδη θειοτέρας, ἐχούσης βελτίω ἀνθρώπον καὶ αἰσθήσεις ἐναργεστέρας. Καὶ εἴη ἂν ὁ Πλάτων τοῦτον ὀρισάμενος, προσθεὶς δὲ τὸ χρωμένον σώματι, ὅτι ἐποχεῖται τῇ ἥτις προσχρῆται πρῶτως σώματι, ἢ δὲ δευτέρως ἢ θειότερα. Ἡδὴ γὰρ αἰσθητικοῦ ὄντος τοῦ γενομένου ἐπηκολούθησεν αὕτη τρανοτέραν ζωὴν διδοῦσα· μᾶλλον δ' οὐδ' ἐπηκολούθησεν, ἀλλὰ οἷον προσέθηκεν αὐτὴν· οὐ γὰρ ἐξίσταται τοῦ νοητοῦ, ἀλλὰ συναψαμένη οἷον ἐκκρεμαμένην ἔχει τὴν κάτω συμμίξασα ἑαυτὴν λόγῳ πρὸς λόγον. Ὅθεν καὶ ἀμυδρὸς οὗτος ὢν ἐγένετο φανερὸς τῇ ἐλλάμψει.

[6] Πῶς οὖν ἐν τῇ κρείττονι τὸ αἰσθητικόν; Ἡ τὸ αἰσθητικὸν τῶν ἐκεῖ ἂν αἰσθητῶν, καὶ ὡς ἐκεῖ τὰ αἰσθητά. Διὸ καὶ οὕτως αἰσθάνεται τὴν αἰσθητὴν ἁρμονίαν, τῇ δὲ αἰσθήσει παραδεξαμένου τοῦ αἰσθητικοῦ ἀνθρώπου καὶ συναρμόσαντος εἰς ἔσχατον πρὸς τὴν ἐκεῖ ἁρμονίαν, καὶ πρὸς ἐναρμόσαντος πρὸς τὸ ἐκεῖ πῦρ, οὗ αἰσθησις ἦν ἐκείνη τῇ ψυχῇ ἀνάλογον [τῇ] τοῦ πυρὸς τοῦ ἐκεῖ φύσει. Εἰ γὰρ ἦν ἐκεῖ σώματα ταῦτα, ἦσαν αὐτῶν τῇ ψυχῇ αἰσθήσεις καὶ ἀντιλήψεις· καὶ ὁ ἄνθρωπος ὁ ἐκεῖ, ἢ τοιαύτη ψυχὴ, ἀντιληπτικὴ τούτων, ὅθεν καὶ ὁ ὕστερος ἄνθρωπος, τὸ μίμημα, εἶχε τοὺς λόγους ἐν μίμῃσει· καὶ ὁ ἐν νῶι ἄνθρωπος τὸν πρὸ πάντων τῶν ἀνθρώπων ἄνθρωπον. Ἐλλάμπει δ' οὗτος τῷ δευτέρῳ καὶ οὗτος τῷ τρίτῳ· ἔχει δὲ πῶς πάντας ὁ ἔσχατος, οὐ γινόμενος ἐκείνοι, ἀλλὰ παρακείμενος ἐκείνοις. Ἐνεργεῖ δὲ ὁ μὲν ἡμῶν κατὰ τὸν ἔσχατον, τῷ δὲ τι καὶ παρὰ τοῦ πρὸ αὐτοῦ, τῷ δὲ καὶ

παρὰ τοῦ τρίτου ἢ ἐνέργεια, καὶ ἔστιν ἕκαστος καθ' ὃν ἐνεργεῖ, καίτοι πάντα ἕκαστος ἔχει καὶ αὐτὸς οὐκ ἔχει. Τοῦ δὲ σώματος χωρισθείσης τῆς τρίτης ζωῆς καὶ τοῦ τρίτου ἀνθρώπου, εἰ συνέπιπτο ἢ δευτέρα, συνέπιπτο δὲ μὴ χωρισθεῖσα τῶν ἄνω, οὗ ἐκείνη καὶ αὕτη λέγεται εἶναι. Μεταλαβούσης δὲ θήρειον σῶμα θαυμάζεται δέ, πῶς λόγος οὕσα ἀνθρώπου. Ἡ πάντα ἦν, ἄλλοτε δὲ ἐνεργεῖ κατ' ἄλλον. Καθαρὰ μὲν οὖν οὕσα καὶ πρὶν κακυνθῆναι ἄνθρωπον θέλει καὶ ἄνθρωπός ἐστι· καὶ γὰρ κάλλιον τοῦτο, καὶ τὸ κάλλιον ποιεῖ. Ποιεῖ δὲ καὶ δαίμονας προτέρους, ὁμοειδεῖς τῇ [ῆ] ἄνθρωπον· καὶ ὁ πρὸ αὐτῆς δαιμονιώτερος, μᾶλλον δὲ θεός, καὶ ἔστι μίμημα θεοῦ δαίμων εἰς θεὸν ἀνηρτημένος, ὥσπερ ἄνθρωπος εἰς ἄνθρωπον. Οὐ γὰρ λέγεται θεός, εἰς ὃν ὁ ἄνθρωπος. Ἐχει γὰρ διαφορὰν, ἦν ἔχουσι ψυχαὶ πρὸς ἀλλήλας, κἂν ἐκ τοῦ αὐτοῦ ὧσι στίχου. Λέγειν δὲ δεῖ δαίμονας εἶδος δαημόνων, οὓς φησιν ὁ Πλάτων δαίμονας. Ὅταν δὲ συνέπεται – τὴν θήρειον φύσιν ἐλομένη – ψυχὴ ἢ συνηρτημένη τῇ ὅτε ἄνθρωπος ἦν, τὸν ἐν αὐτῇ λόγον ἐκείνου τοῦ ζώου ἔδωκεν. Ἐχει γάρ, καὶ ἡ ἐνέργεια αὕτη χεῖρων.

[7] Ἀλλ' εἰ κακυνθεῖσα καὶ χεῖρων γενομένη πλάττει θήρειον φύσιν, οὐκ ἦν ὁ ἐξ ἀρχῆς βοῦν ἐποίει ἢ ἵππον, καὶ ὁ λόγος δὲ ἵππου καὶ ἵππος παρὰ φύσιν. Ἡ ἔλαττον, οὐ μὴν παρὰ φύσιν, ἀλλ' ἐκεῖνό πως καὶ ἐξ ἀρχῆς ἵππος ἢ κύων. Καὶ εἰ μὲν ἔξει, ποιεῖ τὸ κάλλιον, εἰ δὲ μή, ὁ δύναται, ἢ γε ποιεῖν προσταχθεῖσα· οἷα καὶ οἱ πολλὰ εἶδη ποιεῖν εἰδότες δημιουργοί, εἴτα τοῦτο ποιοῦντες, ἢ ὁ προσετάχθησαν, ἢ ὁ ἡ ὕλη ἐθέλει τῇ ἐπιτηδεϊότητι. Τί γὰρ κωλύει τὴν μὲν δύναμιν τῆς τοῦ παντὸς ψυχῆς προυπογράφειν, ἅτε λόγον πάντα οὕσαν, πρὶν καὶ παρ' αὐτῆς ἥκειν τὰς ψυχικὰς δυνάμεις, καὶ τὴν προυπογραφὴν οἷον προδρόμους ἐλλάμψεις εἰς τὴν ὕλην εἶναι, ἥδη δὲ τοῖς τοιούτοις ἴχνεσιν ἐπακολουθοῦσαν τὴν ἐξεργαζομένην ψυχὴν κατὰ μέρη τὰ ἴχνη διαρθροῦσαν ποιῆσαι καὶ γενέσθαι ἐκάστην τοῦτο, ὧι προσῆλθε σχηματίσασα ἑαυτήν, ὥσπερ τὸν ἐν ὀρχήσει πρὸς τὸ δοθὲν αὐτῷ δρᾶμα; Ἀλλὰ γὰρ ἐπισπόμενοι τῷ ἐφεξῆς εἰς τοῦτο ἤκομεν. Ἦν δὲ ἡμῖν ὁ λόγος, τὸ αἰσθητικὸν ὅπως τοῦ ἀνθρώπου καὶ πῶς οὐκ ἐκεῖνα πρὸς γένεσιν βλέπει· καὶ ἡμῖν ἐφαίνετο καὶ ὁ λόγος ἐδείκνυν οὐκ ἐκεῖνα πρὸς τὰ τῆδε βλέπειν, ἀλλὰ ταῦτα εἰς ἐκεῖνα ἀνηρτηθῆναι καὶ μιμεῖσθαι ἐκεῖνα, καὶ τοῦτον τὸν ἄνθρωπον παρ' ἐκείνου ἔχοντα τὰς δυνάμεις πρὸς ἐκεῖνα, καὶ συνεξεῦχθαι ταῦτα τὰ αἰσθητὰ τούτῳ, ἐκεῖνα δ' ἐκείνῳ· ἐκεῖνα γὰρ τὰ αἰσθητά, ἃ οὕτως ὠνομάσαμεν, ὅτι ἀσώματα, ἄλλον δὲ τρόπον ἐν ἀντιλήψει, καὶ τήνδε τὴν αἴσθησιν ἀμυδροτέρα οὕσαν τῆς ἐκεῖ ἀντιλήψεως, ἦν ὠνομάζομεν αἴσθησιν, ὅτι σωματῶν ἦν, ἐναργεστέρα εἶναι. Καὶ διὰ τοῦτο καὶ τοῦτον αἰσθητικόν, ὅτι ἐλαττόνως καὶ ἐλαττόνων ἀντιληπτικὸς εἰκόνων ἐκείνων· ὥστε εἶναι τὰς αἰσθήσεις ταύτας ἀμυδρὰς νοήσεις, τὰς δὲ ἐκεῖ νοήσεις ἐναργεῖς αἰσθήσεις.

[8] Ἀλλὰ τὸ μὲν αἰσθητικὸν οὕτως. Τὸ δὲ ἵππος ὅλως καὶ ἕκαστον τῶν ζώων ἐκεῖ πῶς οὐ πρὸς τὰ ἐνταῦθα ἐθέλει βλέπειν; Ἀλλ' εἰ μὲν, ἵνα ἐνταῦθα ἵππος γένοιτο ἢ ἄλλο τι ζῶιον, ἐξεῦρε νόησιν ἵππου; Καίτοι πῶς οἷόν τε ἦν βουλούμενον ἵππον ποιῆσαι νοῆσαι ἵππον; Ἥδη γὰρ δῆλον ὅτι ὑπῆρχεν ἵππου νόησις, εἴπερ ἡβουλήθη ἵππον ποιῆσαι· ὥστε οὐκ ἔστιν, ἵνα ποιήσῃ, νοῆσαι, ἀλλὰ πρότερον εἶναι τὸν μὴ γεγνημένον ἵππον πρὸ τοῦ μετὰ ταῦτα ἐσομένου.

Εἰ οὖν πρὸ τῆς γενέσεως ἦν καὶ οὐχ, ἵνα γένηται, ἐνοήθη, οὐ πρὸς τὰ τῆιδε βλέπων εἶχε παρ' ἑαυτῶι ὃς εἶχε τὸν ἐκεῖ ἵππον, οὐδ' ἵνα τὰ τῆιδε ποιήσῃ, εἶχε τοῦτόν τε καὶ τὰ ἄλλα, ἀλλὰ ἦν μὲν ἐκεῖνα, ταῦτα δὲ ἐπικολουῦθαι ἐξ ἀνάγκης ἐκείνοις· οὐ γὰρ ἦν στήναι μέχρι τῶν ἐκεῖ. Τίς γὰρ ἂν ἔστησε δύναμιν μένειν τε καὶ προιέναι δυναμένην; Ἀλλὰ διὰ τί ἐκεῖ ζῶια ταῦτα; Τί γὰρ ἐν θεῶι ταῦτα; Τὰ μὲν γὰρ λογικὰ ἔστω· ἀλόγων δὲ τοσοῦτον πλῆθος τί τὸ σεμνὸν ἔχει; Τί δὲ οὐ τοῦναντίον; Ὅτι μὲν οὖν πολλὰ δεῖ τοῦτο τὸ ἐν εἶναι ὄν μετὰ τὸ πάντῃ ἔν, δηλόν· ἢ οὐκ ἂν ἦν μετ' ἐκεῖνο, ἀλλ' ἐκεῖνο. Μετ' ἐκεῖνο δὲ ὄν ὑπὲρ μὲν ἐκεῖνο πρὸς τὸ μᾶλλον ἐν γενέσθαι οὐκ ἦν, ἐλλείπον δ' ἐκείνου· τοῦ δ' ἀρίστου ὄντος ἐνὸς ἔδει πλεόν ἢ ἐν εἶναι· τὸ γὰρ πλῆθος ἐν ἐλλείψει. Τί οὖν κωλύει δυάδα εἶναι; Ἡ ἐκάτερον τῶν ἐν τῇ δυάδι οὐχ οἶόν τε ἦν ἐν παντελῶς εἶναι, ἀλλὰ πάλιν αὖ δύο τοῦλάχιστον εἶναι, καὶ ἐκείνων αὖ ὡσαύτως· εἶτα καὶ κίνησις ἦν ἐν τῇ δυάδι τῇ πρώτῃ καὶ στάσις, ἦν δὲ καὶ νοῦς, καὶ ζῶη ἦν ἐν αὐτῇ· καὶ τέλεος νοῦς καὶ ζῶη τελεία. Ἦν τοίνυν οὐχ ὡς νοῦς εἷς, ἀλλὰ πᾶς καὶ πάντας τοὺς καθ' ἕκαστα νοῦς ἔχων καὶ τοσοῦτος ὅσοι πάντες, καὶ πλείων· καὶ ἔζη οὐχ ὡς ψυχὴ μία, ἀλλ' ὡς πᾶσαι, καὶ πλείων, δύναμιν εἰς τὸ ποιεῖν ψυχὰς ἐκάστας ἔχων, καὶ ζῶιον παντελὲς ἦν, οὐκ ἄνθρωπον ἐν αὐτῶι μόνον ἔχων· μόνον γὰρ ἄνθρωπος ἐνταῦθα ἦν.

[9] Ἀλλ' ἔστω, φήσει τις, τὰ τίμια τῶν ζώων· πῶς αὖ τὰ εὐτελεῖ καὶ τὰ ἄλογα ἦν; Τὸ εὐτελεὲς δηλονότι τῶι ἀλόγῳ ἔχοντα, εἰ τῶι λογικῶι τὸ τίμιον· καὶ εἰ τῶι νοερῶι τὸ τίμιον, τῶι ἀνοήτῳ τὸ ἐναντίον. Καίτοι πῶς ἀνόητον ἢ ἄλογον ἐκείνου ὄντος ἐν ᾧ ἕκαστα ἢ ἐξ οὗ; Πρὸ δὴ τῶν περὶ ταῦτα καὶ πρὸς ταῦτα λεχθησομένων λάβωμεν, ὡς ὁ ἄνθρωπος ὁ ἐνταῦθα οὐ τοιοῦτός ἐστιν, οἷος ἐκεῖνος, ὥστε καὶ τὰ ἄλλα ζῶια οὐχ οἷα τὰ ἐνταῦθα κάκει, ἀλλὰ μειζρόνως δεῖ ἐκεῖνα λαμβάνειν· εἶτα οὔτε τὸ λογικὸν ἐκεῖ· ὧδε γὰρ ἴσως λογικός, ἐκεῖ δὲ ὁ πρὸ τοῦ λογίζεσθαι. Διὰ τί οὖν ἐνταῦθα λογίζεται οὗτος, τὰ δ' ἄλλα οὐ; Ἡ διαφόρου ὄντος ἐκεῖ τοῦ νοεῖν ἐν τε ἀνθρώπῳ καὶ τοῖς ἄλλοις ζώοις, διάφορον καὶ τὸ λογίζεσθαι· ἐνὶ γὰρ πως καὶ τοῖς ἄλλοις ζώοις πολλὰ διανοίας ἔργα. Διὰ τί οὖν οὐκ ἐπίσης λογικά; Διὰ τί δὲ ἄνθρωποι πρὸς ἀλλήλους οὐκ ἐπίσης; Δεῖ δὲ ἐνθυμεῖσθαι, ὡς τὰς πολλὰς ζωὰς οἷον κινήσεις οὔσας καὶ τὰς πολλὰς νοήσεις οὐκ ἐχρῆν τὰς αὐτὰς εἶναι, ἀλλὰ καὶ ζωὰς διαφορούς καὶ νοήσεις ὡσαύτως· τὰς δὲ διαφοράς πως φωτεινότερας καὶ ἐναργεστέρας, κατὰ τὸ ἐγγὺς δὲ τῶν πρώτων πρώτας καὶ δευτέρας καὶ τρίτας. Διόπερ τῶν νοήσεων αἱ μὲν θεοί, αἱ δὲ δευτερόν τι γένος, ἐν ᾧ τὸ λογικὸν ἐπὶ κλην ἐνταῦθα, ἐξῆς δ' ἀπὸ τούτων τὸ ἄλογον κληθέν. Ἐκεῖ δὲ καὶ τὸ ἄλογον λεγόμενον λόγος ἦν, καὶ τὸ ἄνουν νοῦς ἦν, ἐπεὶ καὶ ὁ νοῶν ἵππον νοῦς ἐστι, καὶ ἡ νόησις ἵππου νοῦς ἦν. Ἀλλ' εἰ μὲν νόησις μόνον, ἄτοπον οὐδὲν τὴν νόησιν αὐτὴν νόησιν οὔσαν ἀνοήτου εἶναι· νῦν δ' εἰ ταυτὸν ἡ νόησις τῶι πράγματι, πῶς ἢ μὲν νόησις, ἀνόητον δὲ τὸ πρᾶγμα; οὕτω γὰρ ἂν νοῦς ἀνόητον ἑαυτὸν ποιοῖ. Ἡ οὐκ ἀνόητον, ἀλλὰ νοῦς τοιόσδε· ζῶη γὰρ τοιάδε. Ὡς γὰρ ἡτισοῦν ζῶη οὐκ ἀπήλλακται τοῦ εἶναι ζῶη, οὕτως οὐδὲ νοῦς τοιόσδε ἀπήλλακται τοῦ εἶναι νοῦς· ἐπεὶ οὐδὲ ὁ νοῦς ὁ κατὰ ὅτιοῦν ζῶιον ἀπήλλακται αὖ τοῦ νοῦς εἶναι πάντων, οἷον καὶ ἀνθρώπου, εἴπερ ἕκαστον μέρος, ὃ τι ἂν λάβῃς, πάντα ἀλλ' ἴσως ἄλλως. Ἐνεργεῖαι μὲν γὰρ ἐκεῖνο, δύναται δὲ πάντα·

λαμβάνομεν δὲ καθ' ἕκαστον τὸ ἐνεργεῖαι· τὸ δ' ἐνεργεῖαι ἔσχατον, ὥστε τοῦδε τοῦ νοῦ τὸ ἔσχατον ἵππον εἶναι, καὶ ἥ ἔληξε προίων ἀεὶ εἰς ἐλάττω ζωὴν, ἵππον εἶναι, ἄλλον δὲ κατωτέρω λῆξαι. Ἐξελιττόμεναι γὰρ αἱ δυνάμεις καταλείπουσιν ἀεὶ εἰς τὸ ἄνω· προίασι δὲ τι ἀφιεῖσαι καὶ ἐν τῷ ἀφεῖναι δὲ ἄλλα ἄλλαι διὰ τὸ ἐνδεὲς τοῦ ζώιου τοῦ φανέντος ἐκ τοῦ ἐλλείποντος ἕτερον ἐξευροῦσαι προσθεῖναι· οἷον ἐπεὶ οὐκ ἔστιν ἔτι τὸ ἱκανὸν εἰς ζωὴν, ἀνεφάνη ὄνυξ καὶ τὸ γαμψώνυχον ἢ τὸ καρχαρόδον ἢ κέρατος φύσις· ὥστε, ἥ κατῆλθεν ὁ νοῦς, ταύτῃ πάλιν αὐτῷ αὐτάρκει τῆς φύσεως ἀνακύψαι καὶ εὐρεῖν ἐν αὐτῷ τοῦ ἐλλείποντος κειμένην ἴασιν.

[10] Ἀλλὰ πῶς ἐκεῖ ἐνέλειπε; Τί γὰρ κέρατα ἐκεῖ πρὸς ἄμυναν; Ἡ πρὸς τὸ αὐταρκες ὡς ζώιου καὶ τὸ τέλεον. Ὡς γὰρ ζῶιον ἔδει τέλεον εἶναι, καὶ ὡς νοῦν δὲ τέλεον, καὶ ὡς ζωὴν δὲ τέλεον· ὥστε, εἰ μὴ τοῦτο, ἀλλὰ τοῦτο. Καὶ ἡ διαφορὰ τῷ ἄλλο ἀντὶ ἄλλου, ἵνα ἐκ πάντων μὲν τὸ τελειότατον ζῶιον καὶ ὁ τέλειος νοῦς καὶ ἡ τελειοτάτη ζωὴ, ἕκαστον δὲ ὡς ἕκαστον τέλειον. Καὶ μήν, εἰ ἐκ πολλῶν, δεῖ εἶναι αὐτῷ ἓν· ἢ οὐχ οἷόν τε ἐκ πολλῶν μὲν εἶναι, τῶν αὐτῶν δὲ πάντων· ἢ αὐταρκες ἦν ἂν ἓν. Δεῖ τοίνυν ἐξ ἐτέρων ἀεὶ κατ' εἶδος, ὥσπερ καὶ πᾶν σύνθετον, καὶ σιωζομένων ἐκάστων, οἷαι καὶ αἱ μορφαὶ καὶ οἱ λόγοι. Αἷ τε γὰρ μορφαί, οἷον ἀνθρώπου, ἐξ ὅσων διαφορῶν, καίτοι τὸ ἐπὶ πᾶσιν ἓν. Καὶ βελτίω καὶ χεῖρω ἀλλήλων, ὀφθαλμὸς καὶ δάκτυλος, ἀλλ' ἐνός· καὶ οὐ χεῖρον τὸ πᾶν, ἀλλ' ὅτι οὕτω, βέλτιον· καὶ ὁ λόγος δὲ ζῶιον καὶ ἄλλο τι, ὃ μὴ ταῦτόν τῷ ζῶιον. Καὶ ἀρετὴ δὲ τὸ κοινὸν καὶ τὸ ἴδιον καὶ τὸ ὅλον καλὸν ἀδιαφόρου τοῦ κοινοῦ ὄντος.

[11] Λέγεται δὲ οὐδ' ὁ οὐρανός – καὶ πολλὰ δὲ φαίνεται – οὐκ ἀτιμάσαι τὴν τῶν ζώων πάντων φύσιν, ἐπεὶ καὶ τόδε τὸ πᾶν πάντα ἔχει. Πόθεν οὖν ἔχει; Πάντα οὖν ἔχει ὅσα ἐνταῦθα τάκεῖ; Ἡ ὅσα λόγῳ πεποιήται καὶ κατ' εἶδος. Ἀλλ' ὅταν πῦρ ἔχη, καὶ ὕδωρ ἔχει, ἔχει δὲ πάντως καὶ φυτά. Πῶς οὖν τὰ φυτὰ ἐκεῖ; Καὶ πῶς πῦρ ζῆι; Καὶ πῶς γῆ; Ἡ γὰρ ζῆι ἢ οἷον νεκρά ἔσται ἐκεῖ, ὥστε μὴ πᾶν τὸ ἐκεῖ ζῆν. Καὶ τί ὅλως ἐστὶν ἐκεῖ καὶ ταῦτα; Τὰ μὲν οὖν φυτὰ δύναιτ' ἂν τῷ λόγῳ συναρμόσαι· ἐπεὶ καὶ τὸ τῆιδε φυτὸν λόγος ἐστὶν ἐν ζωῇ κείμενος. Εἰ δὴ ὁ ἐνυλὸς λόγος ὁ τοῦ φυτοῦ, καθ' ὃν τὸ φυτόν ἐστι, ζωὴ τις ἐστὶ τοιαύδε καὶ ψυχὴ τις, καὶ ὁ λόγος ἓν τι, ἥτοι τὸ πρῶτον φυτόν ἐστιν οὗτος ἢ οὗ, ἀλλὰ πρὸ αὐτοῦ φυτὸν τὸ πρῶτον, ἀφ' οὗ καὶ τοῦτο. Καὶ γὰρ ἐκεῖνο ἓν, ταῦτα δὲ πολλὰ καὶ ἀφ' ἐνὸς ἐξ ἀνάγκης. Εἰ δὴ τοῦτο, δεῖ πολὺ πρότερον ἐκεῖνο ζῆν καὶ αὐτὸ τοῦτο φυτὸν εἶναι, ἀπ' ἐκείνου δὲ ταῦτα δευτέρως καὶ τρίτως καὶ κατ' ἵχνος ἐκείνου ζῆν. Γῆ δὲ πῶς; Καὶ τί τὸ γῆι εἶναι; Καὶ τίς ἢ ἐκεῖ γῆ τὸ ζῆν ἔχουσα; Ἡ πρότερον τίς αὐτῇ; Τοῦτο δ' ἐστὶ τί τὸ εἶναι ταύτῃ; Δεῖ δὴ μορφήν τινα εἶναι καὶ ἐνταῦθα καὶ λόγον. Ἐκεῖ μὲν οὖν ἐπὶ τοῦ φυτοῦ ἔζη καὶ ὁ τῆιδε αὐτοῦ λόγος. Ἄρ' οὖν καὶ ἐν τῆιδε τῇ γῇ; Ἡ εἰ λάβοιμεν τὰ μάλιστα γῆινα γεννώμενα καὶ πλαττόμενα ἐν αὐτῇ, εὐροιμεν ἂν καὶ ἐνταῦθα τὴν γῆς φύσιν. Λίθων τοίνυν αὐξήσεις τε καὶ πλάσεις καὶ ὀρῶν ἀναφυομένων ἐνδον μορφώσεις πάντως που λόγου ἐμψύχου δημιουργοῦντος ἐνδοθεν καὶ εἰδοποιοῦντος χρὴ νομίζειν γίνεσθαι· καὶ τοῦτο εἶναι τὸ εἶδος τῆς γῆς τὸ ποιοῦν, ὥσπερ ἐν τοῖς δένδροις τὴν λεγομένην φύσιν, τῷ δὲ ξύλῳ τοῦ δένδρου ἀνάλογον τὴν λεγομένην εἶναι γῆν, καὶ ἀποτμηθέντα τὸν λίθον οὕτως

ἔχειν, ὥς εἰ ἐκ τοῦ δένδρου τι κοπεῖν, μὴ παθόντος δὲ τούτου, ἀλλ' ἔτι συνηρτημένου, ὥς τὸ μὴ κοπὲν ἐκ τοῦ ζῶντος φυτοῦ. Τὴν δημιουργοῦσαν ἐγκαθημένην τῇ γῇ φύσιν ζῶν ἐν λόγῳ ἀνευρόντες πιστοίμεθα ἂν τὸ ἐνταῦθα ῥαϊδίως τὴν ἐκεῖ γῆν πολὺ πρότερον ζῶσαν εἶναι καὶ ζῶν ἑλλογον γῆς, αὐτογῆν καὶ πρῶτως γῆν, ἀφ' ἧς καὶ ἡ ἐνταῦθα γῆ. Εἰ δὲ καὶ τὸ πῦρ λόγος τις ἐν ὕλῃ ἐστὶ καὶ τὰ ἄλλα τὰ τοιαῦτα καὶ οὐκ ἐκ τοῦ αὐτομάτου πῦρ – πόθεν γάρ; οὐ γὰρ ἐκ παρατρίψεως, ὥς ἂν τις οἰηθείη· ἡδὴ γὰρ ὄντος ἐν τῷ παντὶ πυρὸς ἡ παρὰτριψις ἐχόντων τῶν παρατριβομένων σωμάτων· οὐδὲ γὰρ ἡ ὕλη οὕτως δυνάμει, ὥστε παρ' αὐτῆς – εἰ δὴ κατὰ λόγον δεῖ τὸ ποιοῦν εἶναι ὥς μορφοῦν, τί ἂν εἴη; ἡ ψυχὴ ποιεῖν πῦρ δυναμένη· τοῦτο δ' ἐστὶ ζωὴ καὶ λόγος, ἐν καὶ ταῦτὸ ἄμφω. Διὸ καὶ Πλάτων ἐν ἐκάστῳ τούτων ψυχὴν φησιν εἶναι οὐκ ἄλλως ἢ ὥς ποιοῦσαν τοῦτο δὴ τὸ αἰσθητὸν πῦρ. Ἔστιν οὖν καὶ τὸ ἐνταῦθα ποιοῦν πῦρ ζωὴ τις πυρίνη, ἀληθέστερον πῦρ. Τὸ ἄρα ἐπέκεινα πῦρ μᾶλλον ὃν πῦρ μᾶλλον ἂν εἴη ἐν ζωῇ· ζῆ ἄρα καὶ αὐτὸ τὸ πῦρ. Ὁ δ' αὐτὸς λόγος καὶ ἐπὶ τῶν ἄλλων, ὕδατός τε καὶ ἀέρος. Ἀλλὰ διὰ τί οὐκ ἔμψυχα καὶ ταῦτα ὥσπερ ἡ γῆ; Ὅτι μὲν οὖν καὶ ταῦτα ἐν ζώῳ τῷ παντί, δηλὸν που, καὶ ὅτι μέρη ζώου· οὐ φαίνεται δὲ ζωὴ ἐν αὐτοῖς, ὥσπερ οὐδ' ἐπὶ τῆς γῆς· συλλογίζεσθαι δὲ ἦν κάκεῖ καὶ ἐκ τῶν γινομένων ἐν αὐτῇ· ἀλλὰ γίνεται καὶ ἐν πυρὶ ζῶια, καὶ ἐν ὕδατι δὲ φανερώτερον· καὶ ἀέρινοι δὲ ζώων συστάσεις. Γινόμενον δὲ τὸ πῦρ ἕκαστον καὶ ταχὺ σβεννύμενον τὴν ἐν τῷ ὅλῳ ψυχὴν παρέρχεται εἰς τε ὄγκον οὐ γεγνήται μένον, ἵν' ἔδειξε τὴν ἐν αὐτῷ ψυχὴν· ἄῃρ τε καὶ ὕδωρ ὡσαύτως· ἐπεὶ, εἰ παγεῖ πῶς κατὰ φύσιν, δεῖξειεν ἂν· ἀλλ' ὅτι ἔδει εἶναι κεχυμένα, ἦν ἔχει οὐ δείκνυσι. Καὶ κινδυνεύει ὁμοιον εἶναι οἶον τὸ ἐπὶ τῶν ὑγρῶν τῶν ἐν ἡμῖν, οἶον αἵματος· ἡ μὲν γὰρ σὰρξ ἔχειν δοκεῖ καὶ ὅτι ἂν σὰρξ γένηται ἐκ τοῦ αἵματος, τὸ δ' αἷμα αἰσθησιν οὐ παρεχόμενον ἔχειν οὐ δοκεῖ – καίτοι ἀνάγκη ἐνεῖναι καὶ ἐν αὐτῷ – ἐπεὶ καὶ οὐδὲν ἐστὶ βίαιον γινόμενον περὶ αὐτό. Ἀλλ' ἔτοιμόν ἐστι διεστάναι τῆς ἐνυπαρχούσης ψυχῆς, οἶον καὶ ἐπὶ τῶν στοιχείων τῶν τριῶν δεῖ νομίζειν εἶναι· ἐπεὶ καὶ ὅσα ἐξ ἀέρος συστάντος μᾶλλον ζῶια, ἔχει τὸ μὴ αἰσθάνεσθαι εἰς τὸ παθεῖν. Ὡσπερ δὲ ὁ ἄῃρ τὸ φῶς ἀτενὲς ὃν καὶ μένον, ἕως μένει, αὐτὸς παρέρχεται, τοῦτον τὸν τρόπον πάρεισι καὶ τὴν ψυχὴν αὐτοῦ κύκλῳ καὶ οὐ πάρεισι· καὶ τὰ ἄλλα ὡσαύτως.

[12] Ἀλλὰ πάλιν ὧδε λέγωμεν· ἐπεὶ γὰρ φαμεν πρὸς οἶον παράδειγμα ἐκείνου τόδε τὸ πᾶν εἶναι, δεῖ κάκεῖ πρότερον τὸ πᾶν ζῶιον εἶναι καί, εἰ παντελὲς τὸ εἶναι αὐτῷ, πάντα εἶναι. Καὶ οὐρανὸν δὴ ἐκεῖ ζῶιον εἶναι, καὶ οὐκ ἔρημον τοίνυν ἄστρον τῶν ἐνταῦθα τοῦτο λεγομένων οὐρανόν, καὶ τὸ οὐρανῷ εἶναι τοῦτο. Ἔστι δ' ἐκεῖ δηλονότι καὶ γῆ οὐκ ἔρημος, ἀλλὰ πολὺ μᾶλλον ἐζωωμένη, καὶ ἔστιν ἐν αὐτῇ ζῶια ξύμπαντα, ὅσα περὶ καὶ χερσαῖα λέγεται ἐνταῦθα, καὶ φυτὰ δηλονότι ἐν τῷ ζῆν ἰδρυμένα· καὶ θάλασσα δὲ ἐστὶν ἐκεῖ, καὶ πᾶν ὕδωρ ἐν ῥοῇ καὶ ζωῇ μενούσῃ, καὶ τὰ ἐν ὕδατι ζῶια πάντα, ἀέρος τε φύσις τοῦ ἐκεῖ παντὸς μοῖρα, καὶ ζῶια ἀέρια ἐν αὐτῷ ἀνάλογον αὐτῷ τῷ ἀέρι. Τὰ γὰρ ἐν ζῶντι πῶς ἂν οὐ ζῶντα, ὅπου δὴ καὶ ἐνταῦθα; Πῶς οὖν οὐ πᾶν ζῶιον ἐξ ἀνάγκης ἐκεῖ; Ὡς γὰρ ἕκαστον τῶν μεγάλων μερῶν ἐστίν, ἐξ ἀνάγκης οὕτως ἔχει καὶ ἡ τῶν ζώων ἐν αὐτοῖς

φύσις. Ὅπως οὖν ἔχει καὶ ἔστιν ἐκεῖ οὐρανός, οὕτω καὶ ἔχει καὶ ἔστιν ἐκεῖ τὰ ἐν οὐρανῷ ζῶια πάντα, καὶ οὐκ ἔστι μὴ εἶναι· ἢ οὐδ' ἐκεῖνα ἔσται. Ὁ οὖν ζητῶν πόθεν ζῶια, ζητεῖ πόθεν οὐρανός ἐκεῖ· τοῦτο δ' ἐστὶ ζητεῖν πόθεν ζῶιον, τοῦτο δὲ ταυτὸν πόθεν ζωὴ καὶ ζωὴ πᾶσα καὶ ψυχὴ πᾶσα καὶ νοῦς ὁ ξύμπας, μηδεμιᾶς ἐκεῖ πενίας μηδ' ἀπορίας οὔσης, ἀλλὰ πάντων ζωῆς πεπληρωμένων καὶ οἶον ζεόντων. Ἔστι δ' αὐτῶν ἡ οἶον ῥοὴ ἐκ μιᾶς πηγῆς, οὐχ οἶον ἐνός τινος πνεύματος ἢ θερμότητος μιᾶς, ἀλλὰ οἶον εἰ τις ἦν ποιότης μία πάσας ἐν αὐτῇ ἔχουσα καὶ σώιζουσα τὰς ποιότητας, γλυκύτητος μετὰ εὐωδίας, καὶ ὁμοῦ οἰνώδους ποιότης καὶ χυλῶν ἀπάντων δυνάμεις καὶ χρωμάτων ὅψεις καὶ ὅσα ἀφαῖ γινώσκουσιν· ἔστωσαν δὲ καὶ ὅσα ἀκοαὶ ἀκούουσι, πάντα μέλη καὶ ῥυθμὸς πᾶς.

[13] Ἔστι γὰρ οὔτε νοῦς ἀπλοῦν, οὔτε ἡ ἐξ αὐτοῦ ψυχὴ, ἀλλὰ ποικίλα πάντα ὅσῳ ἀπλᾶ, τοῦτο δὲ ὅσῳ μὴ σύνθετα καὶ ὅσῳ ἀρχαὶ καὶ ὅσῳ ἐνέργειαι. Τοῦ μὲν γὰρ ἐσχάτου ἡ ἐνέργεια ὥς ἂν λήγουσα ἀπλῇ, τοῦ δὲ πρώτου πᾶσαι· νοῦς τε κινούμενος κινεῖται μὲν ὡσαύτως καὶ κατὰ ταῦτα καὶ ὅμοια ἀεὶ, οὐ μέντοι ταυτὸν καὶ ἓν τι ἐν μέρει, ἀλλὰ πάντα· ἐπεὶ καὶ τὸ ἐν μέρει αὐτὸ οὐχ ἓν, ἀλλὰ καὶ τοῦτο ἄπειρον διαιρούμενον. Ἀπὸ τίνος δὲ φαμεν ἂν καὶ πάντως ἐπὶ τί ὡς ἐσχάτον; Τὸ δὲ μεταξὺ πᾶν ἄρα ὥσπερ γραμμὴ, ἢ ὥσπερ ἕτερον σῶμα ὁμοιομερές τι καὶ ἀποίκιον; Ἀλλὰ τί τὸ σεμνόν; Εἰ γὰρ μηδεμίαν ἔχει ἐξαλλαγὴν μηδὲ τις ἐξεγείρει αὐτὸ εἰς τὸ ζῆν ἐτερότης, οὐδ' ἂν ἐνέργεια εἴη· οὐδὲν γὰρ ἂν ἡ τοιαύτη κατάστασις μὴ ἐνεργείας διαφέρει. Κἂν κίνησις δὲ ἦ τοιαύτη, οὐ πανταχῶς, μοναχῶς δ' ἂν εἴη ζωὴ· δεῖ δὲ πάντα ζῆν καὶ πανταχόθεν καὶ οὐδὲν μὴ ζῆν. Ἐπὶ πάντα οὖν κινεῖσθαι δεῖ, μᾶλλον δὲ κεκινήσθαι. Ἀπλοῦν δὴ εἰ κινεῖτο, ἐκεῖνο μόνον ἔχει· καὶ ἡ αὐτὸ καὶ οὐ προὔβη εἰς οὐδέν, ἢ εἰ προὔβη, ἄλλο μένον· ὥστε δύο· καὶ εἰ ταυτὸν τοῦτο ἐκείνῳ, μένει ἓν καὶ οὐ προελήλυθεν, εἰ δ' ἕτερον, προῆλθε μετὰ ἐτερότητος καὶ ἐποίησεν ἐκ ταυτοῦ τινος καὶ ἐτέρου τρίτον ἓν. Γενόμενον δὴ ἐκ ταυτοῦ καὶ ἐτέρου τὸ γενόμενον φύσιν ἔχει ταυτὸν καὶ ἕτερον εἶναι· ἕτερον δὲ οὐ τί, ἀλλὰ πᾶν ἕτερον· καὶ γὰρ τὸ ταυτὸν αὐτοῦ πᾶν. Πᾶν δὲ ταυτὸν ὄν καὶ πᾶν ἕτερον οὐκ ἔστιν ὃ τι ἀπολείπει τῶν ἐτέρων. Φύσιν ἄρα ἔχει ἐπὶ πᾶν ἐτεριοῦσθαι. Εἰ μὲν οὖν ἔστι πρὸ αὐτοῦ τὰ ἕτερα πάντα, ἡδὴ πάσχοι ἂν ὑπ' αὐτῶν· εἰ δὲ μὴ ἔστιν, οὗτος τὰ πάντα ἐγέννα, μᾶλλον δὲ τὰ πάντα ἦν. Οὐκ ἔστιν ἄρα τὰ ὄντα εἶναι μὴ νοῦ ἐνεργήσαντος, ἐνεργήσαντος δὲ ἀεὶ ἄλλο μετ' ἄλλο καὶ οἶον πλανηθέντος πᾶσαν πλάνην καὶ ἐν αὐτῷ πλανηθέντος, οἷα νοῦς ἐν αὐτῷ ὁ ἀληθινὸς πέφυκε πλανᾶσθαι· πέφυκε δ' ἐν οὐσίαις πλανᾶσθαι συνθεουσῶν τῶν οὐσιῶν ταῖς αὐτοῦ πλάναις. Πανταχοῦ δ' αὐτός ἐστι· μένουσαν οὖν ἔχει τὴν πλάνην. Ἡ δὲ πλάνη αὐτῷ ἐν τῷ τῆς ἀληθείας πεδίῳ, οὗ οὐκ ἐκβαίνει. Ἔχει δὲ καταλαβὼν πᾶν καὶ αὐτῷ ποιήσας εἰς τὸ κινεῖσθαι οἶον τόπον, καὶ ὁ τόπος ὁ αὐτὸς τῷ οὗ τόπος. Ποικίλον δὲ ἐστὶ τὸ πεδίον τοῦτο, ἵνα καὶ διεξιῶι· εἰ δὲ μὴ κατὰ πᾶν καὶ ἀεὶ ποικίλον, καθόσον μὴ ποικίλον, ἔστηκεν. Εἰ δ' ἔστηκεν, οὐ νοεῖ· ὥστε καί, εἰ ἔστη, οὐ νενόηκεν· εἰ δὲ τοῦτο, οὐδ' ἔστιν. Ἔστιν οὖν νόησις· ἡ δὲ κίνησις πᾶσα πληροῦσα οὐσίαν πᾶσαν, καὶ ἡ πᾶσα οὐσία νόησις πᾶσα ζωὴν περιλαβοῦσα πᾶσαν, καὶ μετ' ἄλλο ἀεὶ ἄλλο, καὶ ὃ τι αὐτοῦ ταυτόν, καὶ ἄλλο, καὶ διαιροῦντι ἀεὶ τὸ ἄλλο

ἀναφαίνεται. Πᾶσα δὲ διὰ ζωῆς ἢ πορείας καὶ διὰ ζώων πᾶσα, ὥσπερ καὶ τῷ διὰ γῆς ἰόντι πάντα, ἃ διέξεις, γῆ, κἂν διαφορὰς ἔχη ἢ γῆ. Καὶ ἐκεῖ ἢ μὲν ζωῇ, δι' ἧς, ἢ αὐτῇ, ὅτι δὲ αἰεὶ ἄλλη, οὐχ ἢ αὐτῇ. Αἰεὶ δ' ἔχων τὴν αὐτὴν διὰ τῶν οὐκ αὐτῶν διέξοδον, ὅτι μὴ ἀμείβει, ἀλλὰ σύνεστι τοῖς ἄλλοις τὸ ὡσαύτως καὶ κατὰ ταῦτά· ἐὰν γὰρ μὴ περὶ τὰ ἄλλα τὰ ὡσαύτως καὶ κατὰ τὰ αὐτά, ἀργεῖ πάντα καὶ τὸ ἐνεργεῖαι καὶ ἡ ἐνέργεια οὐδαμοῦ. Ἔστι δὲ καὶ τὰ ἄλλα αὐτός, ὥστε πᾶς αὐτός. Καὶ εἴπερ αὐτός, πᾶς, εἰ δὲ μὴ, οὐκ αὐτός. Εἰ δὲ πᾶς αὐτός καὶ πᾶς, ὅτι τὰ πάντα, καὶ οὐδέν ἐστιν, ὃ τι μὴ συντελεῖ εἰς τὰ πάντα, οὐδέν ἐστιν αὐτοῦ, ὃ τι μὴ ἄλλο, ἵνα ἄλλο ὄν καὶ τοῦτο συντελεῖ. Εἰ γὰρ μὴ ἄλλο, ἀλλὰ ἄλλωι ταυτόν, ἐλαττώσει αὐτοῦ τὴν οὐσίαν ἰδίαν οὐ παρεχόμενον εἰς συντέλειαν αὐτοῦ φύσιν.

[14] Ἔστι δὲ καὶ παραδείγμασι νοεροῖς χρώμενον εἰδέναι οἷόν ἐστι νοῦς, ὡς οὐκ ἀνέχεται οἷον κατὰ μονάδα μὴ ἄλλος εἶναι. Τίνα γὰρ καὶ βούλει εἰς παράδειγμα λαβεῖν λόγον εἴτε φυτοῦ εἴτε ζώου; Εἰ γὰρ ἓν τι καὶ μὴ ἓν τοῦτο ποικίλον, οὐτ' ἂν λόγος εἴη, τό τε γενόμενον ὕλη ἂν εἴη τοῦ λόγου μὴ πάντα γενομένου εἰς τὸ πανταχοῦ τῆς ὕλης ἐμπεσόντα μηδὲν αὐτῆς ἐᾶσαι τὸ αὐτὸ εἶναι. Οἷον πρόσωπον οὐκ ὄγκος εἷς, ἀλλὰ καὶ ῥῖνες καὶ ὀφθαλμοί· καὶ ἡ ῥὶς οὐχὶ οὔσα ἓν, ἀλλ' ἕτερον, τὸ δ' ἕτερον αὐτὸ πάλιν αὐτῆς, εἰ ἔμελλε ῥὶς εἶναι· ἓν γὰρ τι ἀπλῶς οὔσα ὄγκος ἂν ἦν μόνον. Καὶ τὸ ἅπειρον οὕτως ἓν νοῖ, ὅτι ἂν ὡς ἓν πολλά, οὐχ ὡς ὄγκος εἷς, ἀλλ' ὡς λόγος πολὺς ἓν αὐτῷ, ἓν ἐνὶ σχήματι νοῦ οἷον περιγραφῇ ἔχων περιγραφὰς ἐντὸς καὶ σχηματισμοὺς αὐτῷ ἐντὸς καὶ δυνάμεις καὶ νοήσεις καὶ τὴν διαίρεσιν μὴ κατ' εὐθύ, ἀλλ' εἰς τὸ ἐντὸς αἰεὶ, οἷον τοῦ παντός ζώου ἐμπεριεχομένης ζώων φύσεις, καὶ πάλιν αὐτὴν ἄλλας ἐπὶ τὰ μικρότερα τῶν ζώων καὶ εἰς τὰς ἐλάττους δυνάμεις, ὅπου στήσεται εἰς εἶδος ἄτομον. Ἡ δὲ διαίρεσις ἐγκτεῖται οὐ συγκεχυμένων, καίτοι εἰς ἓν ὄντων, ἀλλ' ἔστιν ἡ λεγομένη ἐν τῷ παντὶ φιλία τοῦτο, οὐχ ἢ ἐν τῷδε τῷ παντί· μιμεῖται γὰρ αὕτη ἐκ διεστηκότων οὔσα φίλη· ἡ δὲ ἀληθὴς πάντα ἓν εἶναι καὶ μήποτε διακριθῆναι. Διακρίνεσθαι δὲ φησι τὸ ἐν τῷδε τῷ οὐρανῷ.

[15] Ταύτην οὖν τὴν ζωὴν τὴν πολλὴν καὶ πᾶσαν καὶ πρώτην καὶ μίαν τίς ἰδὼν οὐκ ἐν ταύτῃ εἶναι ἀσπάζεται τὴν ἄλλην πᾶσαν ἀτιμάσας; Σκότος γὰρ αἱ ἄλλαι αἱ κάτω καὶ σμικραὶ καὶ ἀμυδραὶ καὶ ἀτελεῖς καὶ οὐ καθαραὶ καὶ τὰς καθαρὰς μολύνουσαι. Κἂν εἰς αὐτὰς ἴδῃς, οὐκέτι τὰς καθαρὰς οὔτε ὁραῖς οὔτε ζῆς ἐκεῖνας τὰς πάσας ὁμοῦ, ἐν αἷς οὐδέν ἐστιν ὃ τι μὴ ζῆς καὶ καθαρῶς ζῆς κακὸν οὐδὲν ἔχον. Τὰ γὰρ κακὰ ἐνταῦθα, ὅτι ἵχνος ζωῆς καὶ νοῦ ἵχνος· ἐκεῖ δὲ τὸ ἀρχέτυπον τὸ ἀγαθοειδὲς φησιν, ὅτι ἐν τοῖς εἶδεσι τὸ ἀγαθὸν ἔχει. Τὸ μὲν γὰρ ἐστὶν ἀγαθόν, ὃ δὲ ἀγαθὸς ἐστὶν ἐν τῷ θεωρεῖν τὸ ζῆν ἔχων· θεωρεῖ δὲ ἀγαθοειδῇ ὄντα τὰ θεωρούμενα καὶ αὐτά, ἃ ἐκτῆσατο, ὅτε ἐθεώρει τὴν τοῦ ἀγαθοῦ φύσιν. Ἦλθε δὲ εἰς αὐτὸν οὐχ ὡς ἐκεῖ ἦν, ἀλλ' ὡς αὐτὸς ἔσχεν. Ἀρχὴ γὰρ ἐκεῖνος καὶ ἐξ ἐκείνου ἐν τούτῳ καὶ οὗτος ὁ ποιήσας ταῦτα ἐξ ἐκείνου. Οὐ γὰρ ἦν θέμις βλέποντα εἰς ἐκεῖνον μηδὲν νοεῖν οὐδ' αὐτὰ ἐν ἐκείνῳ· οὐ γὰρ ἂν αὐτὸς ἐγέννα. Δύναμιν οὖν εἰς τὸ γεννᾶν εἶχε παρ' ἐκείνου καὶ τῶν αὐτοῦ πληροῦσθαι γεννημάτων διδόντος ἐκείνου ἃ μὴ εἶχεν αὐτός. Ἀλλ' ἐξ ἐνός αὐτοῦ πολλὰ τούτῳ· ἦν γὰρ ἐκομίζετο δύναμιν ἀδυνατῶν ἔχειν συνέθραυε καὶ πολλὰ ἐποίησε τὴν μίαν, ἵν' οὕτω δύναιτο κατὰ μέρος φέρειν.

Ὁ τι οὖν ἐγέννα, ἀγαθοῦ ἐκ δυνάμεως ἦν καὶ ἀγαθοειδὲς ἦν, καὶ αὐτὸς ἀγαθὸς ἐξ ἀγαθοειδῶν, ἀγαθὸν ποικίλον. Διὸ καὶ εἴ τις αὐτὸν ἀπεικάζει σφαίραι ζώσῃ ποικίλῃ, εἴτε παμπρόσωπόν τι χρῆμα λάμπον ζῶσι προσώποις εἴτε ψυχὰς τὰς καθαρὰς πάσας εἰς τὸ αὐτὸ συνδραμούσας φαντάζοιτο οὐκ ἐνδεεῖς, ἀλλὰ πάντα τὰ αὐτῶν ἐχούσας, καὶ νοῦν τὸν πάντα ἐπ' ἄκραις αὐταῖς ἰδρυμένον, ὡς φέγγει νοερῶι καταλάμπεσθαι τὸν τόπον – φανταζόμενος μὲν οὕτως ἔξω πῶς ἄλλος ὢν ὁρώη ἄλλον· δεῖ δὲ ἑαυτὸν ἐκεῖνο γενόμενον τὴν θέαν [ἑαυτὸν] ποιήσασθαι.

[16] Χρὴ δὲ μὴδ' αἰεὶ ἐν τῷ πολλῷ τούτῳ καλῷ μένειν, μεταβαίνειν δ' ἔτι πρὸς τὸ ἄνω αἰζάντα, ἀφέντα καὶ τοῦτο, οὐκ ἐκ τούτου τοῦ οὐρανοῦ, ἀλλ' ἐξ ἐκείνου, θαυμάσαντα τίς ὁ γεννήσας καὶ ὅπως. Ἐκαστον μὲν οὖν εἶδος, ἕκαστον καὶ ἴδιος οἶον τύπος· ἀγαθοειδὲς δὲ ὃν κοινὸν τὸ ἐπιθέον ἐπὶ πᾶσι πάντα ἔχει. Ἐχει μὲν οὖν καὶ τὸ ὃν ἐπὶ πᾶσιν, ἔχει δὲ καὶ τὸ ζῶιον ἕκαστον ζωῆς κοινῆς ἐπὶ πᾶσιν ὑπαρχούσης, τάχα δ' ἂν καὶ ἄλλα. Ἀλλὰ καθ' ὅσον ἀγαθὰ καὶ δι' ὅτι ἀγαθὰ, τί ἂν εἴη; Πρὸς δὴ τὴν τοιαύτην σκέψιν τάχ' ἂν εἴη προὔργου ἄρξασθαι ἐντεῦθεν. Ἄρα, ὅτε ἐώρα πρὸς τὸ ἀγαθόν, ἐνόει ὡς πολλὰ τὸ ἐν ἐκεῖνο καὶ ἐν ὃν αὐτὸς ἐνόει αὐτὸν πολλὰ, μερίζων αὐτὸν παρ' αὐτῷ τῷ νοεῖν μὴ ὅλον ὁμοῦ δύνασθαι; Ἀλλ' οὐπω νοῦς ἦν ἐκεῖνο βλέπων, ἀλλ' ἔβλεπεν ἀνοήτως. Ἡ φατέον ὡς οὐδὲ ἐώρα πάποτε, ἀλλ' ἔξη μὲν πρὸς αὐτὸ καὶ ἀνήρητο αὐτοῦ καὶ ἐπέστραπτο πρὸς αὐτό, ἡ δὴ κίνησις αὕτη πληρωθεῖσα τῷ ἐκεῖ κινεῖσθαι καὶ περὶ ἐκεῖνο ἐπλήρωσεν αὐτὸ καὶ οὐκέτι κίνησις ἦν μόνον, ἀλλὰ κίνησις διακορῆς καὶ πλήρης· ἐξῆς δὲ πάντα ἐγένετο καὶ ἔγνω τοῦτο ἐν συναισθήσει αὐτοῦ καὶ νοῦς ἤδη ἦν, πληρωθεὶς μὲν, ἴν' ἔχῃ, ὃ ὄψεται, βλέπων δὲ αὐτὰ μετὰ φωτὸς παρὰ τοῦ δόντος ἐκεῖνα καὶ τοῦτο κομιζόμενος. Διὰ τοῦτο οὐ μόνον λέγεται τῆς οὐσίας, ἀλλὰ καὶ τοῦ ὁρᾶσθαι αὐτὴν αἴτιος ἐκεῖνος εἶναι. Ὡσπερ δὲ ὁ ἥλιος τοῦ ὁρᾶσθαι τοῖς αἰσθητοῖς καὶ τοῦ γίνεσθαι αἴτιος ὢν αἰτιὸς πῶς καὶ τῆς ὄψεως ἐστίν – οὐκουν οὔτε ὄψις οὔτε τὰ γινόμενα – οὕτως καὶ ἡ τοῦ ἀγαθοῦ φύσις αἰτία οὐσίας καὶ νοῦ οὔσα καὶ φῶς κατὰ τὸ ἀνάλογον τοῖς ἐκεῖ ὁρατοῖς καὶ τῷ ὁρῶντι οὔτε τὰ ὄντα οὔτε νοῦς ἐστίν, ἀλλὰ αἴτιος τούτων καὶ νοεῖσθαι φωτὶ τῷ ἑαυτοῦ εἰς τὰ ὄντα καὶ εἰς τὸν νοῦν παρέχων. Πληρούμενος μὲν οὖν ἐγίνετο, πληρωθεὶς δὲ ἦν, καὶ ὁμοῦ ἀπετελέσθη καὶ ἐώρα. Ἀρχὴ δὲ αὐτοῦ ἐκεῖνο τὸ πρὶν πληρωθῆναι ἦν· ἑτέρα δὲ ἀρχὴ οἰοεὶ ἔξωθεν ἡ πληροῦσα ἦν, ἀφ' ἧς οἶον ἐτυποῦτο πληρούμενος.

[17] Ἀλλὰ πῶς ταῦτα ἐν αὐτῷ καὶ αὐτός, οὐκ ὄντων ἐκεῖ ἐν τῷ πληρώσαντι οὐδ' αὖ ἐν αὐτῷ τῷ πληρουμένῳ; Ὅτε γὰρ μήπω ἐπληροῦτο, οὐκ εἶχεν. Ἡ οὐκ ἀνάγκη, ὃ τις δίδωσι, τοῦτο ἔχειν, ἀλλὰ δεῖ ἐν τοῖς τοιούτοις τὸ μὲν δίδόν μεῖζον νομίζειν, τὸ δὲ διδόμενον ἔλαττον τοῦ διδόντος· τοιαύτη γὰρ ἡ γένεσις ἐν τοῖς οὔσι. Πρῶτον γὰρ δεῖ τὸ ἐνεργεῖαι εἶναι, τὰ δ' ὕστερα εἶναι δυνάμει τὰ πρὸ αὐτῶν· καὶ τὸ πρῶτον δὲ ἐπέκεινα τῶν δευτέρων καὶ τοῦ διδομένου τὸ διδόν ἐπέκεινα ἦν· κρεῖττον γάρ. Εἴ τι τοῖνυν ἐνεργείας πρότερον, ἐπέκεινα ἐνεργείας, ὥστε καὶ ἐπέκεινα ζωῆς. Εἰ οὖν ζωὴ ἐν τούτῳ, ὃ διδοὺς ἔδωκε μὲν ζωὴν, καλλίων δὲ καὶ τιμιώτερος ζωῆς. Εἶχεν οὖν ζωὴν καὶ οὐκ ἐδεῖτο ποικίλου τοῦ διδόντος, καὶ ἦν ἡ ζωὴ ἴχνος τι ἐκείνου, οὐκ ἐκείνου ζωῇ. Πρὸς

ἐκεῖνο μὲν οὖν βλέ- πουσα ἀόριστος ἦν, βλέψασα δ' ἐκεῖ ὠρίζετο ἐκεῖνον ὅρον οὐκ ἔχοντος. Εὐθὺς γὰρ πρὸς ἓν τι ἰδοῦσα ὀρίζεται τούτῳ καὶ ἴσχει ἐν αὐτῇ ὅρον καὶ πέρας καὶ εἶδος· καὶ τὸ εἶδος ἐν τῷ μορφωθέντι, τὸ δὲ μορφῶσαν ἄμορφον ἦν. Ὁ δὲ ὅρος οὐκ ἐξῴθεν, οἷον μεγέθει περιτεθείς, ἀλλ' ἦν πάσης ἐκείνης τῆς ζωῆς ὅρος πολλῆς καὶ ἀπείρου οὔσης, ὡς ἂν παρὰ τοιαύτης φύσεως ἐκλαμψάσης. Ζωὴ τε ἦν οὐ τοῦδε· ὠριστο γὰρ ἂν ὡς ἀτόμου ἦδη· ἀλλ' ὠριστο μέντοι· ἦν ἄρα ὀρισθεῖσα ὡς ἐνός τινος πολλοῦ – ὠριστο δὴ καὶ ἕκαστον τῶν πολλῶν – διὰ μὲν τὸ πολὺ τῆς ζωῆς πολλὰ ὀρισθεῖσα, διὰ δὲ αὐτὸν ὅρον ἓν. Τί οὖν τὸ ἐν ὠρίσθη; Νοῦς· ὀρισθεῖσα γὰρ ζωὴ νοῦς. Τί δὲ τὸ πολλά; Νόες πολλοί. Πάντα οὖν νόες, καὶ ὁ μὲν πᾶς νοῦς, οἱ δὲ ἕκαστοι νοῖ. Ὁ δὲ πᾶς νοῦς ἕκαστον περιέχων ἄρα ταυτὸν ἕκαστον περιέχει; Ἀλλ' ἓνα ἂν περιεῖχεν. Εἰ οὖν πολλοί, διαφορὰν δεῖ εἶναι. Πάλιν οὖν πῶς ἕκαστος διαφορὰν ἔσχεν; Ἡ ἐν τῷ καὶ εἰς ὅλως γενέσθαι εἶχε τὴν διαφορὰν· οὐ γὰρ ταυτὸν ὁτοιοῦν νοῦ τὸ πᾶν. Ἦν οὖν ἡ μὲν ζωὴ δύναμις πᾶσα, ἡ δὲ ὄρασις ἡ ἐκεῖθεν δύναμις πάντων, ὁ δὲ γενόμενος νοῦς αὐτὰ ἀνεφάνη τὰ πάντα. Ὁ δὲ ἐπικάθηται αὐτοῖς, οὐχ ἵνα ἰδρυθῇ, ἀλλ' ἵνα ἰδρύσῃ εἶδος εἰδῶν τῶν πρώτων ἀνείδεον αὐτό. Καὶ νοῦς δὲ γίνεται πρὸς ψυχὴν οὕτως φῶς εἰς αὐτήν, ὡς ἐκεῖνος εἰς νοῦν· καὶ ὅταν καὶ οὗτος ὀρίσῃ τὴν ψυχὴν, λογικὴν ποιεῖ δούς αὐτῇ ὧν ἔσχεν ἴχνος. Ἴχνος οὖν καὶ νοῦς ἐκεῖνου· ἐπεὶ δὲ ὁ νοῦς εἶδος καὶ ἐν ἐκτάσει καὶ πλήθει, ἐκεῖνος ἄμορφος καὶ ἀνείδεος· οὕτω γὰρ εἰδοποιεῖ. Εἰ δ' ἦν ἐκεῖνος εἶδος, ὁ νοῦς ἦν ἂν λόγος. Ἐδει δὲ τὸ πρῶτον μὴ πολὺ μηδαμῶς εἶναι· ἀνήρητο γὰρ ἂν τὸ πολὺ αὐτοῦ εἰς ἕτερον αὐτὸ πρὸ αὐτοῦ.

[18] Ἀλλ' ἀγαθοειδῇ κατὰ τί τὰ ἐν τῷ νῳ; Ἄρα ἥτις εἶδος ἕκαστον ἢ ἥτις καλὰ ἢ τί; Εἰ δὴ τὸ παρὰ τοῦ ἀγαθοῦ ἦκον πᾶν ἴχνος καὶ τύπον ἔχει ἐκεῖνου ἢ ἀπ' ἐκεῖνου, ὥσπερ τὸ ἀπὸ πυρὸς ἴχνος πυρὸς καὶ τὸ ἀπὸ γλυκεὸς γλυκεὸς ἴχνος, ἥκει δὲ εἰς νοῦν καὶ ζωὴ ἀπ' ἐκεῖνου – ἐκ γὰρ τῆς παρ' ἐκεῖνου ἐνεργείας ὑπέστη – καὶ νοῦς δὲ δι' ἐκεῖνον καὶ τὸ τῶν εἰδῶν κάλλος ἐκεῖθεν, πάντα ἂν ἀγαθοειδῇ εἶη καὶ ζωὴ καὶ νοῦς καὶ ἰδέα. Ἀλλὰ τί τὸ κοινόν; Οὐ γὰρ δὴ ἀρκεῖ τὸ ἀπ' ἐκεῖνου πρὸς τὸ ταυτὸν· ἐν αὐτοῖς γὰρ δεῖ τὸ κοινὸν εἶναι· καὶ γὰρ ἂν γένοιτο ἀπὸ τοῦ αὐτοῦ μὴ ταυτὸν ἢ καὶ δοθὲν ὡσαύτως ἐν τοῖς δεξομένοις ἄλλο γίνεσθαι· ἐπεὶ καὶ ἄλλο τὸ εἰς πρώτην ἐνέργειαν, ἄλλο δὲ τὸ τῇ πρώτῃ ἐνεργείᾳ δοθὲν, τὸ δ' ἐπὶ τούτοις ἄλλο ἦδη. Ἡ οὐδὲν κωλύει καθ' ἕκαστον μὲν ἀγαθοειδὲς εἶναι, μᾶλλον μὴν κατ' ἄλλο. Τί οὖν καθὸ μάλιστα; Ἀλλὰ πρότερον ἐκεῖνο ἀναγκαῖον ἰδεῖν· ἄρα γε ἀγαθὸν ἢ ζωὴ ἢ αὐτὸ τοῦτο ζωὴ ἢ ψυχὴ θεωρουμένη καὶ ἀπογεγυμνωμένη; Ἡ ἢ ζωὴ ἢ ἀπ' αὐτοῦ, τὸ δ' ἀπ' αὐτοῦ ἄλλο τι ἢ τοιαύτη. Πάλιν οὖν τί ἢ τοιαύτη ζωὴ; Ἡ ἀγαθοῦ. Ἀλλ' οὐκ αὐτοῦ ἦν, ἀλλὰ ἐξ αὐτοῦ. Ἀλλ' εἰ ἐν τῇ ζωῇ ἐκείνῃ ἐνίοιτο ἐξ ἐκεῖνου καὶ ἔστιν ἢ ὄντως ζωὴ, καὶ οὐδὲν ἄτιμον παρ' ἐκεῖνου λεκτέον εἶναι, καὶ καθὸ ζωὴ, ἀγαθὸν εἶναι, καὶ ἐπὶ νοῦ δὴ τοῦ ἀληθινοῦ ἀνάγκη λέγειν τοῦ πρώτου ἐκεῖνου, ὅτι ἀγαθόν· καὶ δηλὸν ὅτι καὶ εἶδος ἕκαστον ἀγαθὸν καὶ ἀγαθοειδές. Ἡ οὖν τι ἔχει ἀγαθόν, εἴτε κοινόν, εἴτε μᾶλλον ἄλλο, εἴτε τὸ μὲν πρώτως, τὸ δὲ τῷ ἐφεξῆς καὶ δευτέρως. Ἐπεὶ γὰρ εἰλήφαμεν ἕκαστον ὡς ἔχον ἦδη ἐν τῇ οὐσίᾳ αὐτοῦ ἀγαθόν τι καὶ διὰ τοῦτο ἦν ἀγαθόν – καὶ γὰρ ἡ ζωὴ ἦν ἀγαθὸν οὐχ ἀπλῶς, ἀλλ' ὅτι ἐλέγετο ἀληθινὴ καὶ ὅτι παρ' ἐκεῖνου, καὶ νοῦς ὁ ὄντως –

δεῖ τι τοῦ αὐτοῦ ἐν αὐτοῖς ὁρᾶσθαι. Διαφόρων γὰρ ὄντων, ὅταν τὸ αὐτὸ αὐτῶν κατηγορηται, κωλύει μὲν οὐδὲν ἐν τῇ οὐσίᾳ αὐτῶν τοῦτο ἐνυπάρχειν, ὅμως δ' ἔστι λαβεῖν αὐτὸ χωρὶς τῷ λόγῳ, οἷον καὶ τὸ ζῶιον ἐπ' ἀνθρώπου καὶ ἵππου, καὶ τὸ θερμὸν ἐπὶ ὕδατος καὶ πυρός, τὸ μὲν ὡς γένος, τὸ δ' ὡς τὸ μὲν πρῶτως, τὸ δὲ δευτέρως· ἡ ὁμωνύμως ἂν ἐκάτερον ἢ ἕκαστον λέγοιτο ἀγαθόν. Ἄρ' οὖν ἐνυπάρχει τῇ οὐσίᾳ αὐτῶν τὸ ἀγαθόν; Ἡ ὅλον ἕκαστον ἀγαθόν ἐστιν, οὐ καθ' ἐν τὸ ἀγαθόν. Πῶς οὖν; ἢ ὡς μέρη; Ἀλλὰ ἀμερὲς τὸ ἀγαθόν. Ἡ ἐν μὲν αὐτό, οὕτως δὲ τόδε, οὕτως δὲ τόδε. Καὶ γὰρ ἡ ἐνέργεια ἡ πρώτη ἀγαθὸν καὶ τὸ ἐπ' αὐτῇ ὀρισθὲν ἀγαθὸν καὶ τὸ συνάμφω· καὶ τὸ μὲν ὅτι γενόμενον ὑπ' αὐτοῦ, τὸ δ' ὅτι κόσμος ἀπ' αὐτοῦ, τὸ δ' ὅτι συνάμφω. Ἀπ' αὐτοῦ οὖν, καὶ οὐδὲν ταῦτόν, οἷον εἰ ἀπὸ τοῦ αὐτοῦ φωνὴ καὶ βάδις καὶ ἄλλο τι, πάντα κατορθούμενα. Ἡ ἐνταῦθα, ὅτι τάξις καὶ ρυθμός· ἐκεῖ δὲ τί; Ἀλλ' εἴποι τις ἂν, ὡς ἐνταῦθα ὅλον εἰς τὸ καλῶς ἔξωθεν διαφόρων ὄντων τῶν περὶ ἃ ἡ τάξις, ἐκεῖ δὲ καὶ αὐτά. Ἀλλὰ διὰ τί καὶ αὐτά; Οὐ γὰρ ὅτι ἀπ' ἐκείνου δεῖ πιστεύοντας ἀφεῖναι· δεῖ μὲν γὰρ συγχωρεῖν ἀπ' ἐκείνου ὄντα εἶναι τίμια, ἀλλὰ ποθεῖ ὁ λόγος λαβεῖν, κατὰ τί τὸ ἀγαθὸν αὐτῶν.

[19] Ἄρ' οὖν τῇ ἐφέσει καὶ τῇ ψυχῇ ἐπιτρέπομεν τὴν κρίσιν καὶ τῷ ταύτης πάθει πιστεύσαντες τὸ ταύτῃ ἐφετὸν ἀγαθὸν φήσομεν, διότι δὲ ἐφίεται οὐ ζητήσομεν; Καὶ τί μὲν ἕκαστον, περὶ τούτου ἀποδείξεις κομιοῦμεν, τὸ δ' ἀγαθὸν τῇ ἐφέσει δώσομεν; Ἀλλὰ πολλὰ ἄτοπα ἡμῖν φαίνεται. Πρῶτον μὲν, ὅτι καὶ τὸ ἀγαθὸν ἐν τι τῶν περὶ. Ἐπειτα, ὅτι πολλὰ τὰ ἐφιέμενα καὶ ἄλλα ἄλλων· πῶς οὖν κρινοῦμεν τῷ ἐφιεμένῳ, εἰ βέλτιον; Ἀλλ' ἴσως οὐδὲ τὸ βέλτιον γνωσόμεθα τὸ ἀγαθὸν ἀγνοοῦντες. Ἀλλὰ ἄρα τὸ ἀγαθὸν ὀριούμεθα κατὰ τὴν ἐκάστου ἀρετὴν; Ἀλλ' οὕτως εἰς εἶδος καὶ λόγον ἀνάξομεν, ὁρθῶς μὲν πορευόμενοι. Ἀλλὰ ἐλθόντες ἐκεῖ τί ἐροῦμεν αὐτὰ ταῦτα ζητοῦντες πῶς ἀγαθὰ; Ἐν μὲν γὰρ τοῖς χείροσιν, ὡς ἔοικε, γινώσκοιμεν ἂν τὴν φύσιν τὴν τοιαύτην καίτοι οὐκ ἔχουσιν εἰλικρινῶς, ἐπειδὴ οὐ πρῶτως, τῇ πρὸς τὰ χεῖρω παραθέσει, ὅπου δὲ μηδὲν ἐστὶ κακόν, αὐτὰ δ' ἐφ' ἑαυτῶν ἐστὶ τὰ ἀμείνω, ἀπορήσομεν. Ἄρ' οὖν, ἐπειδὴ [ὁ] λόγος τὸ διότι ζητεῖ, ταῦτα δὲ ἀγαθὰ παρ' αὐτῶν, διὰ τοῦτο ἀπορεῖ τοῦ διότι τὸ ὅτι ὄντος; Ἐπεὶ κἂν ἄλλο φῶμεν αἴτιον, τὸν θεόν, λόγου μὴ φθάνοντος ἐκεῖ ὁμοίως ἢ ἀπορία. Οὐ μὴν ἀποστατέον, εἴ περ κατ' ἄλλην ὁδὸν πορευομένοις τι φανείη.

[20] Ἐπειδὴ τοίνυν ἀπιστοῦμεν ἐν τῷ παρόντι ταῖς ὁρέξεσι πρὸς τὰς τοῦ τί ἐστὶν ἢ ποῖόν ἐστι θέσεις, ἄρα χρὴ πρὸς τὰς κρίσεις ἰέναι καὶ τὰς τῶν πραγμάτων ἐναντιώσεις, οἷον τάξιν ἀταξίαν, σύμμετρον ἀσύμμετρον, ὑγίαν νόσον, εἶδος ἀμορφίαν, οὐσίαν φθοράν, ὅλως συστασίαν ἀφάνισιν; Τούτων γὰρ τὰ πρῶτα καθ' ἐκάστην συζυγίαν τίς ἂν ἀμφισβητήσῃ μὴ οὐκ ἐν ἀγαθοῦ εἶδει εἶναι; Εἰ δὲ τοῦτο, καὶ τὰ ποιητικὰ αὐτῶν ἀνάγκη ἐν ἀγαθοῦ μοίρᾳ τίθεσθαι. Καὶ ἀρετὴ δὴ καὶ νοῦς καὶ ζωὴ καὶ ψυχὴ, ἢ γε ἔμφρων, ἐν ἀγαθοῦ εἶδει· καὶ ὧν ἐφίεται τοίνυν ἔμφρων ζωὴ. Τί οὖν οὐ στησόμεθα, φήσει τις, εἰς νοῦν καὶ τοῦτο τὸ ἀγαθὸν θησόμεθα; Καὶ γὰρ ψυχὴ καὶ ζωὴ νοῦ ἔχνη, καὶ τούτου ἐφίεται ψυχὴ. Καὶ κρίνει τοίνυν καὶ ἐφίεται νοῦ, κρίνουσα μὲν δικαιοσύνην ἀντ' ἀδικίας ἄμεινον καὶ ἕκαστον εἶδος ἀρετῆς πρὸ κακίας εἶδους, καὶ τῶν αὐτῶν ἢ προτίμησις, ὧν καὶ ἡ αἵρεσις. Ἀλλ' εἰ μὲν νοῦ μόνον

ἐφίεται, τάχα ἂν πλείονος ἐδέησε λόγου δεικνύντων, ὥς οὐ τὸ ἔσχατον ὁ νοῦς καὶ νοῦ μὲν οὐ πάντα, ἀγαθοῦ δὲ πάντα. Καὶ τῶν μὲν μὴ ἐχόντων νοῦν οὐ πάντα νοῦν κτήσασθαι ζητεῖ, τὰ δ' ἔχοντα νοῦν οὐχ ἵσταται ἤδη, ἀλλὰ πάλιν τὸ ἀγαθὸν ζητεῖ, καὶ νοῦν μὲν ἐκ λογισμοῦ, τὸ δ' ἀγαθὸν καὶ πρὸ τοῦ λόγου. Εἰ δὲ καὶ ζωῆς ἐφίεται καὶ τοῦ ἀεὶ εἶναι καὶ ἐνεργεῖν, οὐχ ἥ νουὺς ἂν εἴη τὸ ἐφετόν, ἀλλ' ἥ ἀγαθὸν καὶ ἀπὸ ἀγαθοῦ καὶ εἰς ἀγαθόν· ἐπεὶ καὶ ἡ ζωὴ οὕτως.

[21] Τί οὖν ἐν ὧν ἐν πᾶσι τούτοις ποιεῖ ἀγαθὸν ἕκαστον; Ὡς τοίνυν τετολμήσθω· εἶναι μὲν τὸν νοῦν καὶ τὴν ζωὴν ἐκείνην ἀγαθοειδῆ, ἔφεςιν δὲ εἶναι καὶ τούτων, καθόσον ἀγαθοειδῆ· ἀγαθοειδῆ δὲ λέγω τῷ τὴν μὲν ἀγαθοῦ εἶναι ἐνέργειαν, μᾶλλον δὲ ἐκ ἀγαθοῦ ἐνέργειαν, τὸν δὲ ἤδη ὀρισθεῖσαν ἐνέργειαν. Εἶναι δ' αὐτὰ μεστὰ μὲν ἀγλαίας καὶ διώκεσθαι ὑπὸ ψυχῆς, ὥς ἐκεῖθεν καὶ πρὸς ἐκεῖνα αὐτῶν· ὥς τοίνυν οἰκεῖα, ἀλλ' οὐχὶ ἀγαθὰ· ἀγαθοειδῆ δὲ ὄντα οὐδὲ ταύτῃ ἀπόβλητα εἶναι. Τὸ γὰρ οἰκεῖον, εἰ μὴ ἀγαθὸν εἴη, οἰκεῖον μὲν ἐστὶ, φεύγει δὲ τις αὐτό· ἐπεὶ καὶ ἄλλα πόρρω ὄντα καὶ κάτω κινήσειεν ἄν. Γίνεται δὲ πρὸς αὐτὰ ἔρως ὁ σύντονος οὐχ ὅταν ἥ ἄπερ ἐστίν, ἀλλ' ὅταν ἐκεῖθεν ἤδη ὄντα ἄπερ ἐστὶν ἄλλο προσλάβῃ. Οἷον γὰρ ἐπὶ τῶν σωμάτων φωτὸς ἐμμεμιγμένου ὅμως δεῖ φωτὸς ἄλλου, ἵνα καὶ φανείη τὸ ἐν αὐτοῖς χρῶμα τὸ φῶς, οὕτω τοι δεῖ καὶ ἐπὶ τῶν ἐκεῖ καίπερ πολὺ φῶς ἐχόντων φωτὸς κρείττονος ἄλλου, ἵνα κάκεῖνα καὶ ὑπ' αὐτῶν καὶ ὑπ' ἄλλου ὁφθῇ.

[22] Ὅταν οὖν τὸ φῶς τοῦτο τις ἴδῃ, τότε δὴ καὶ κινεῖται ἐπ' αὐτὰ καὶ τοῦ φωτὸς τοῦ ἐπιθέοντος ἐπ' αὐτοῖς γλιχόμενος εὐφραίνεται, ὥσπερ κάπνι τῶν ἐνταῦθα σωμάτων οὐ τῶν ὑποκειμένων ἐστὶν ὁ ἔρως, ἀλλὰ τοῦ ἐμφανταζομένου κάλλους ἐπ' αὐτοῖς. Ἔστι γὰρ ἕκαστον ὃ ἐστὶν ἐφ' αὐτοῦ· ἐφετόν δὲ γίνεται ἐπιχρώσαντος αὐτὸ τοῦ ἀγαθοῦ, ὥσπερ χάριτας δόντος αὐτοῖς καὶ εἰς τὰ ἐφιέμενα ἔρωτας. Καὶ τοίνυν ψυχὴ λαβοῦσα εἰς αὐτὴν τὴν ἐκεῖθεν ἀπορροὴν κινεῖται καὶ ἀναβακχεύεται καὶ οἰστρων πίμπλαται καὶ ἔρως γίνεται. Πρὸ τοῦδε οὐδὲ πρὸς τὸν νοῦν κινεῖται, καίπερ καλὸν ὄντα· ἄργόν τε γὰρ τὸ κάλλος αὐτοῦ, πρὶν τοῦ ἀγαθοῦ φῶς λάβῃ, ὑπτία τε ἀναπέπτωκεν ἡ ψυχὴ παρ' αὐτῆς καὶ πρὸς πᾶν ἄργῶς ἔχει καὶ παρόντος νοῦ ἐστὶ πρὸς αὐτὸν νωθῆς. Ἐπειδὰν δὲ ἤκηι εἰς αὐτὴν ὥσπερ θερμασία ἐκεῖθεν, ῥώννυται τε καὶ ἐγείρεται καὶ ὄντως πτεροῦται καὶ πρὸς τὸ παρακείμενον καὶ πλησίον καίπερ ἐποτημένη ὅμως πρὸς ἄλλο οἷον τῇ μνήμῃ μεῖζον κουφίζεται. Καὶ ἕως τί ἐστὶν ἀνωτέρω τοῦ παρόντος, αἶρεται φύσει ἄνω αἰρομένη ὑπὸ τοῦ δόντος τὸν ἔρωτα. Καὶ νοῦ μὲν ὑπεραίρει, οὐ δύναται δὲ ὑπὲρ τὸ ἀγαθὸν δραμεῖν, ὅτι μηδὲν ἐστὶ τὸ ὑπερκείμενον. Ἐὰν δὲ μένῃ ἐν νῶι, καλὰ μὲν καὶ σεμνὰ θεᾶται, οὕτω μὴν ὁ ζητεῖ πάντῃ ἔχει. Οἷον γὰρ προσώπῳ πελάζει καλῶι μὲν, οὕτω δὲ ὄψιν κινεῖν δυναμένῳ, ὧι μὴ ἐμπρέπει χάρις ἐπιθέουσα τῷ κάλλει. Διὸ καὶ ἐνταῦθα φατέον μᾶλλον τὸ κάλλος τὸ ἐπὶ τῇ συμμετρίᾳ ἐπιλαμπόμενον ἢ τὴν συμμετρίαν εἶναι καὶ τοῦτο εἶναι τὸ ἐράσμιον. Διὰ τί γὰρ ἐπὶ μὲν ζῶντος προσώπου μᾶλλον τὸ φέγγος τοῦ καλοῦ, ἵχνος δ' ἐπὶ τεθνηκότος καὶ μήπω τοῦ προσώπου ταῖς σαρκὶ καὶ ταῖς συμμετρίαις μεμαρασμένου; Καὶ τῶν ἀγαλμάτων δὲ τὰ ζωτικώτερα καλλίω, κἂν συμμετρώτερα τὰ ἕτερα ἤ; Καὶ αἰσχύων ζῶν καλλίων τοῦ ἐν ἀγάλματι καλοῦ; Ἡ ὅτι τοδὶ ἐφετόν μᾶλλον· τοῦτο δ' ὅτι ψυχὴν ἔχει· τοῦτο δ' ὅτι

ἀγαθοειδέστερον· τοῦτο δ' ὅτι ἀγαθοῦ ἀμηγέπη φωτὶ κέχρωσται καὶ χρωσθεῖσα ἐγήγερται καὶ ἀνακεκούφισται καὶ ἀνακουφίζει ὁ ἔχει, καὶ ὡς οἶόν τε αὐτῷ ἀγαθοποιεῖ αὐτὸ καὶ ἐγείρει.

[23] Ἐκεῖ δὴ, ὃ ψυχὴ διώκει, καὶ ὃ νῶι φῶς παρέχει καὶ ἐμπεσὸν αὐτοῦ ἵχνος κινεῖ, οὗτοι δεῖ θαυμάζειν, εἰ τοιαύτην δύναμιν ἔχει ἔλκον πρὸς αὐτὸ καὶ ἀνακαλούμενον ἐκ πάσης πλάνης, ἵνα πρὸς αὐτὸν ἀναπαύσαιο. Εἰ γὰρ ἐκ τοῦ τὰ πάντα, οὐδὲν ἐστὶ κρεῖττον αὐτοῦ, ἐλάττω δὲ πάντα. Τὸ δὴ ἄριστον τῶν ὄντων πῶς οὐ τὸ ἀγαθὸν ἐστί; Καὶ μὴν εἰ δεῖ τὴν τοῦ ἀγαθοῦ φύσιν αὐταρκεστάτην τε εἶναι αὐτῇ καὶ ἀνενδεᾶ ἄλλου ὅτουοῦν παντός, τίνα ἂν ἄλλην ἢ ταύτην οὕσαν εὗροι τις, ἢ πρὸ τῶν ἄλλων ἦν ὅπερ ἦν, ὅτε μὴδὲ κακία πῶ ἦν; Εἰ δὲ τὰ κακὰ ὕστερον ἐν τοῖς μὴδὲ καθ' ἐν τούτου μετεिल्φόσι καὶ ἐν τοῖς ἐσχάτοις καὶ οὐδὲν ἐπέκεινα τῶν κακῶν πρὸς τὸ χεῖρον, ἐναντίως ἂν ἔχοι τὰ κακὰ πρὸς αὐτὸ οὐδὲν ἔχοντα μέσον πρὸς ἐναντίωσιν. Τὸ ἄρα ἀγαθὸν τοῦτο ἂν εἴη· ἢ γὰρ οὐκ ἔστιν ὅλως ἀγαθόν, ἢ, εἰ ἀνάγκη εἶναι, τοῦτο ἂν καὶ οὐκ ἄλλο εἴη. Εἰ δὲ τις λέγοι μὴ εἶναι, οὐδὲ κακὸν ἂν εἴη· ἀδιάφορα ἄρα πρὸς αἵρεσιν τῇ φύσει· τοῦτο δ' ἀδύνατον. Ἄ δ' ἄλλα λέγουσιν ἀγαθὰ, εἰς τοῦτο, αὐτὸ δὲ εἰς οὐδέν. Τί οὖν ποιεῖ τοιοῦτον ὄν; Ἡ ἐποίησε νοῦν, ἐποίησε ζωὴν, ψυχὰς ἐκ τούτου καὶ τὰ ἄλλα, ὅσα λόγου ἢ νοῦ ἢ ζωῆς μετέχει. Ὁ δὲ τούτων πηγὴ καὶ ἀρχή, τίς ἂν εἴποι, ὅπως ἀγαθὸν καὶ ὅσον; Ἀλλὰ τί νῦν ποιεῖ; Ἡ καὶ νῦν σώζει ἐκεῖνα καὶ νοεῖν ποιεῖ τὰ νοοῦντα καὶ ζῆν τὰ ζῶντα, ἐμπνέον νοῦν, ἐμπνέον ζωὴν, εἰ δὲ τι μὴ δύναται ζῆν, εἶναι.

[24] Ἡμᾶς δὲ τί ποιεῖ; Ἡ πάλιν περὶ τοῦ φωτός λέγωμεν τί τὸ φῶς, ᾧ καταλάμπεται μὲν νοῦς, μεταλαμβάνει δὲ αὐτοῦ ψυχὴ. Ἡ τοῦτο νῦν εἰς ὕστερον ἀφέντες εἰκότως ἐκεῖνα πρότερον ἀπορήσωμεν. Ἄρα γε τὸ ἀγαθόν, ὅτι ἐστὶν ἄλλωι ἐφετόν, ἔστι καὶ λέγεται ἀγαθόν, καὶ τινι μὲν ὄν ἐφετόν τινι ἀγαθόν, πᾶσι δὲ ὄν τοῦτο λέγομεν εἶναι τὸ ἀγαθόν; Ἡ μαρτύριον μὲν ἂν τις τοῦτο ποιήσαιο τοῦ εἶναι ἀγαθόν, δεῖ δὲ γε φύσιν αὐτὸ τὸ ἐφετόν ἔχειν τοιαύτην, ὡς δικαίως ἂν τυχεῖν τῆς τοιαύτης προσηγορίας. Καὶ πότερα τῷ τι δέχεσθαι τὰ ἐφίεμενα ἐφίεται ἢ τῷ χαίρειν αὐτῷ; Καὶ εἰ μὲν τι δέχεται, τί τοῦτο; Εἰ δὲ τῷ χαίρειν, διὰ τί τούτῳ, ἀλλὰ μὴ ἄλλωι τινί; Ἐν ᾧ δὴ καὶ πότερα τῷ οἰκείῳ τὸ ἀγαθὸν ἢ ἄλλωι τινί. Καὶ δὴ καὶ πότερα τὸ ἀγαθὸν ὅλως ἄλλου ἐστίν, ἢ καὶ αὐτῷ τὸ ἀγαθὸν ἀγαθόν ἐστιν· ἢ ὁ ἂν ἦ ἀγαθόν, αὐτῷ μὲν οὐκ ἔστιν, ἄλλου δὲ ἐξ ἀνάγκης; Καὶ τινι φύσει ἀγαθόν ἐστιν; Ἔστι δὲ τις φύσις, ἣ μὴδὲν ἀγαθόν ἐστί; Κάκεινο δὲ οὐκ ἀφετέον, ὃ τάχ' ἂν τις δυσχεραντικὸς ἀνὴρ εἴποι, ὡς ὑμεῖς, ᾧ οὗτοι, τί δὴ ἀποσεμνύνετε τοῖς ὀνόμασιν ἄνω καὶ κάτω ζωὴν ἀγαθὸν λέγοντες καὶ νοῦν ἀγαθὸν λέγοντες καὶ τι ἐπέκεινα τούτων; Τί γὰρ ἂν καὶ ὁ νοῦς ἀγαθὸν εἴη; Ἡ τί ὁ νοῦς τὰ εἶδη αὐτὰ ἀγαθὸν ἔχει αὐτὸ ἕκαστον θεωρῶν; Ἡπατημένος μὲν γὰρ ἂν καὶ ἠδόμενος ἐπὶ τούτοις τάχα ἂν ἀγαθὸν λέγοι καὶ τὴν ζωὴν ἠδεῖαν οὕσαν· στὰς δ' ἐν τῷ ἀνήδονος εἶναι διὰ τί ἂν φήσειεν ἀγαθὰ; Ἡ τὸ αὐτὸν εἶναι; Τί γὰρ ἂν ἐκ τοῦ εἶναι καρπώσαιο; Ἡ τί ἂν διαφέρει ἐν τῷ εἶναι ἢ ὅλως μὴ εἶναι, εἰ μὴ τις τὴν πρὸς αὐτὸν φιλίαν αἰτίαν τούτων θεῖτο; Ὡστε διὰ ταύτην τὴν ἀπάτην φυσικὴν οὕσαν καὶ τὸν φόβον τῆς φθορᾶς τὴν τῶν ἀγαθῶν νομισθῆναι θέσιν.

[25] Ὁ μὲν οὖν Πλάτων ἡδονὴν τῷ τέλει μὴ γνῶναι καὶ τὸ ἀγαθὸν οὐχ ἀπλοῦς οὐδὲ ἐν νῶι μόνῳ τιθέμενος, ὥς ἐν τῷ Φιλήβῳ γέγραπται, τάχα ἂν αἰσθόμενος ταύτης τῆς ἀπορίας οὐτε παντάπασιν ἐπὶ τὸ ἡδὺ τίθεσθαι τὸ ἀγαθὸν ἐτράπετο, ὁρθῶς ποιοῦν, οὐτε τὸν νοῦν ἀνῆδονον ὄντα ὠιήθη δεῖν θέσθαι ἀγαθὸν τὸ κινεῖν ἐν αὐτῷ οὐχ ὀρῶν. Τάχα δὲ οὐ ταύτη, ἀλλ' ὅτι ἡξίου τὸ ἀγαθὸν ἔχει φύσιν ἐν αὐτῷ τοιαύτην δεῖν ἐξ ἀνάγκης χαρτὸν εἶναι, τὸ τε ἐφετὸν τῷ τυγχάνοντι καὶ τυχόντι πάντως ἔχειν τὸ χαίρειν, ὥστε, ὦι μὴ τὸ χαίρειν, ἀγαθὸν μὴδὲ εἶναι, καὶ ὥστε, εἰ τὸ χαίρειν τῷ ἐπιφαιμένῳ, τῷ πρώτῳ μὴ εἶναι· ὥστε μὴδὲ τὸ ἀγαθόν. Καὶ οὐκ ἄτοπον τοῦτο· αὐτὸς γὰρ οὐ τὸ πρῶτον ἀγαθὸν ἐξίτηι, τὸ δὲ ἡμῶν, καὶ ὅλως ἐτέρου ὄντος ἔστιν αὐτῷ ἕτερον ὃν αὐτοῦ, ἐλλειποῦς ὄντος αὐτοῦ καὶ ἴσως συνθέτου· ὅθεν καὶ τὸ ἔρημον καὶ μόνον μὴδὲν ἔχει ἀγαθόν, ἀλλ' εἶναι ἐτέρως καὶ μειζόνως. Ἐφετὸν μὲν οὖν δεῖ τὸ ἀγαθὸν εἶναι, οὐ μέντοι τῷ ἐφετὸν εἶναι ἀγαθὸν γίνεσθαι, ἀλλὰ τῷ ἀγαθὸν εἶναι ἐφετὸν γίνεσθαι. Ἄρ' οὖν τῷ μὲν ἐσχάτῳ ἐν τοῖς οὐσι τὸ πρὸ αὐτοῦ, καὶ αἰεὶ ἡ ἀνάβασις τὸ ὑπὲρ ἕκαστον διδοῦσα ἀγαθὸν εἶναι τῷ ὑπ' αὐτό, εἰ ἡ ἀνάβασις οὐκ ἐξίσταται τοῦ ἀνάλογον, ἀλλὰ ἐπὶ μείζον αἰεὶ προχωροῖ; Τότε δὲ στήσεται ἐπ' ἐσχάτῳ, μεθ' ὃ οὐδὲν ἔστιν εἰς τὸ ἄνω λαβεῖν, καὶ τοῦτο τὸ πρῶτον καὶ τὸ ὄντως καὶ τὸ μάλιστα κυρίως ἔσται, καὶ αἴτιον δὲ καὶ τοῖς ἄλλοις. Τῇ μὲν γὰρ ὕλῃ τὸ εἶδος – εἰ γὰρ αἰσθησιν λάβοι, ἀσπᾶσαι· ἂν – τῷ δὲ σώματι ψυχὴ – καὶ γὰρ οὐδ' ἂν εἴη οὐδ' ἂν σώζοιτο – ψυχῇ δὲ ἀρετῇ. Ἦδη δὲ καὶ ἀνωτέρω νοῦς καὶ ἐπὶ τούτῳ ἦν δὴ φαμεν πρώτην φύσιν. Καὶ δὴ καὶ τούτων ἕκαστον ποιεῖν τι εἰς τὰ ὧν ἀγαθὰ ἔστι, τὰ μὲν τάξιν καὶ κόσμον, τὰ δ' ἡδὴ ζωὴν, τὰ δὲ φρονεῖν καὶ ζῆν εὔ, τῷ δὲ νῶι τὸ ἀγαθόν, ὃ φαμεν καὶ εἰς τοῦτο ἦκειν, καὶ ὅτι ἐνέργεια ἐξ αὐτοῦ, καὶ ὅτι καὶ νῦν δίδωσι φῶς λεγόμενον· ὃ δὴ τί ποτ' ἔστιν, ὕστερον.

[26] Καὶ δὴ τὸ πεφυκὸς αἰσθάνεσθαι, παρ' αὐτὸν εἰ ἡκοι αὐτῷ τὸ ἀγαθόν, γινώσκειν καὶ λέγειν ἔχειν. Τί οὖν, εἰ ἡπάτηται; Δεῖ ἄρα τινὰ εἶναι ὁμοίωσιν, καθ' ἣν ἡπάτηται. Εἰ δὲ τοῦτο, ἐκεῖνο ἀγαθὸν ἂν αὐτῷ εἴη [ἀφ' οὗ ἡπάτηται]· ἐπεὶ καί, ὅταν ἐκεῖνο ἦκη, ἀφίσταται ἀφ' οὗ ἡπάτηται. Καὶ ἡ ἔφεσις δ' αὐτοῦ ἐκάστου καὶ ἡ ὠδὶς μαρτυρεῖ, ὅτι ἔστι τι ἀγαθὸν ἐκάστου. Τοῖς μὲν γὰρ ἀψύχοις παρ' ἄλλου τοῦ ἀγαθοῦ αὐτοῖς ἡ δόσις, τῷ δὲ ψυχὴν ἔχοντι ἡ ἔφεσις τὴν δῶξιν ἐργάζεται, ὥσπερ καὶ τοῖς νεκροῖς γεγεννημένοις σώμασι παρὰ τῶν ζώντων ἡ ἐπιμέλεια καὶ ἡ κηδεύσις, τοῖς δὲ ζῶσι παρ' αὐτῶν ἡ πρόνοια. Ὅτι δ' ἔτυχε, πιστοῦται, ὅταν βέλτιόν τι γίνηται καὶ ἀμετανόητον ἦ καὶ πεπληρωσθαι αὐτῷ γίνηται καὶ ἐπ' ἐκείνου μένη καὶ μὴ ἄλλο ζητῇ. Διὸ καὶ ἡ ἡδονὴ οὐκ αὐταρκες· οὐ γὰρ ἀγαπᾷ ταυτόν· οὐ γάρ, ὅτι ἡδονὴν πάλιν, ταυτόν· ἄλλο γὰρ αἰεὶ τὸ ἐφ' ὧι ἡδεῖται. Δεῖ δὴ τὸ ἀγαθόν, ὃ αἰρεῖται τις, εἶναι οὐ τὸ πάθος τὸ ἐπὶ τῷ τυχόντι· ὅθεν καὶ κενὸς μένει ὁ τοῦτο ἀγαθὸν νομίζων, τὸ πάθος μόνον ἔχων, ὃ ἔσχεν ἂν τις ἀπὸ τοῦ ἀγαθοῦ. Διὸ οὐκ ἂν ἀνάσχοιτό τις τοῦ πάθους, ἐφ' ὧι οὐκ ἔχων, οἷον ἐπὶ τῷ παιδί, ὅτι πάρεστιν, ἡδεσθαι οὐ παρόντος· οὐδέ γε οἶμαι οἷς ἐν τῷ πληροῦσθαι σωματικῶς τὸ ἀγαθὸν ἡδεσθαι ὥς ἐσθίοντα μὴ ἐσθίοντα, ὥς ἀφροδισίους χρώμενον μὴ συνόντα ἢ ἐβούλετο, ἢ ὅλως μὴ δρῶντα.

[27] Ἀλλὰ τίνος γενομένου ἐκάστῳ τὸ αὐτῷ προσήκον ἔχει; Ἦ εἶδους τινὸς

φήσομεν· καὶ γὰρ τῇ ὕλῃ εἶδος, καὶ ψυχῇ ἡ ἀρετὴ εἶδος. Ἀλλὰ τὸ εἶδος τοῦτο ἄρα γε τῷ οἰκεῖον εἶναι ἀγαθὸν ἐστὶν ἐκείνῳ, καὶ ἡ ἔφεσις πρὸς τὸ οἰκεῖον; Ἡ οὐ· καὶ γὰρ τὸ ὅμοιον οἰκεῖον, κἂν ἐθέλῃ αὐτὸ καὶ χαίρῃ τῷ ὁμοίῳ, οὐπω τὸ ἀγαθὸν ἔχει. Ἀλλ’ οὐκ οἰκεῖον φήσομεν ἀγαθὸν εἰπόντες εἶναι; Ἡ φατέον τοῦ οἰκεῖου τῷ κρεῖττονι κρίνειν δεῖ καὶ τῷ βελτίονι αὐτοῦ, πρὸς ὃ δυνάμει ἐστίν. Ὅν γὰρ δυνάμει πρὸς ὃ ἐστίν, ἐνδεές ἐστίν αὐτοῦ, οὐδὲ ἐνδεές ἐστὶ κρεῖττονος ὄντος, ἀγαθὸν ἐστὶν αὐτῷ ἐκεῖνο. Ἡ δὲ ὕλη πάντων ἐνδεέστατον καὶ τὸ ἔσχατον εἶδος προσεχές αὐτῇ· μετ’ αὐτὴν γὰρ πρὸς τὸ ἄνω. Εἰ δὲ δὴ καὶ αὐτὸ αὐτῷ ἀγαθὸν ἐστὶ, πολὺ μᾶλλον ἂν εἴη ἀγαθὸν αὐτῷ ἢ τελειότης αὐτοῦ καὶ τὸ εἶδος καὶ τὸ κρεῖττον αὐτοῦ, καὶ τῇ ἑαυτοῦ φύσει ὄν τοιοῦτον καὶ αὐτῷ, ὅτι καὶ αὐτὸ ἀγαθὸν ποιεῖ. Ἀλλὰ διὰ τί αὐτῷ ἀγαθὸν ἔσται; Ἄρ’ ὅτι οἰκειότατον αὐτῷ; Ἡ οὐ· ἀλλ’ ὅτι ἐστὶ τις ἀγαθοῦ μοῖρα. Διὸ καὶ μᾶλλον οἰκείωσις πρὸς αὐτοὺς τοῖς εἰλικρινέσι καὶ τοῖς μᾶλλον ἀγαθοῖς. Ἄτοπον δὴ τὸ ζητεῖν, διὰ τί ἀγαθὸν ὄν αὐτῷ ἀγαθὸν ἐστίν, ὥσπερ δέον πρὸς αὐτὸ ἐξίστασθαι τῆς αὐτοῦ φύσεως καὶ μὴ ἀγαπᾶν ἑαυτὸ ὡς ἀγαθόν. Ἀλλ’ ἐπὶ τοῦ ἀπλοῦ τοῦτο σκεπτέον, εἰ, ὅπου μηδαμῶς ἐνὶ ἄλλο, τὸ δὲ ἄλλο, ἐστὶν ἡ οἰκείωσις πρὸς αὐτό, [καὶ εἰ αὐτὸ] ἀγαθὸν ἐστὶν ἑαυτῷ. Νῦν δέ, εἰ ταῦτα ὀρθῶς λέγεται, καὶ ἡ ἐπανάβασις ἔχει τὸ ἀγαθὸν ἐν φύσει τινὶ κείμενον, καὶ οὐχ ἡ ἔφεσις ποιεῖ τὸ ἀγαθόν, ἀλλ’ ἡ ἔφεσις, ὅτι ἀγαθόν, καὶ γίνεται τι τοῖς κτωμένοις καὶ τὸ ἐπὶ τῇ κτήσῃ ἡδύ. Ἀλλὰ τὸ μὲν εἰ μὴ ἔποιτο ἡδονή, αἰρετέον τὸ ἀγαθόν, καὶ αὐτὸ ζητητέον.

[28] Τὸ δ’ ἐκ τοῦ λόγου συμβαῖνον νῦν ὁπτέον. Εἰ γὰρ πανταχοῦ τὸ παραγινόμενον ὡς ἀγαθὸν εἶδος, καὶ τῇ ὕλῃ δὲ εἶδος ἐν τὸ ἀγαθόν, πότερον ἠθέλησεν ἂν ἡ ὕλη, εἴπερ ἦν αὐτῇ τὸ θέλειν, εἶδος μόνον γενέσθαι; Ἀλλ’ εἰ τοῦτο, ἀπολέσθαι θελήσει· τὸ δ’ ἀγαθὸν αὐτῷ πᾶν ζητεῖ. Ἀλλ’ ἴσως οὐχ ὕλη εἶναι ζητήσῃ, ἀλλὰ εἶναι, τοῦτο δ’ ἔχουσα ἀφεῖναι αὐτῆς θελήσει τὴν κάκην. Ἀλλὰ τὸ κακὸν πῶς ἔφεσιν ἔξει τοῦ ἀγαθοῦ; Ἡ οὐδὲ τὴν ὕλην ἐν ἐφέσει ἐτιθέμεθα, ἀλλ’ ὑπόθεσιν ἐποιεῖτο ὁ λόγος αἰσθησιν δούς, εἴπερ οἷόν τε ἦν δοῦναι ὕλην τηροῦσιν· ἀλλὰ τοῦ εἶδους ἐπελθόντος, ὥσπερ ὀνειράτος ἀγαθοῦ, ἐν καλλίονι τάξει γεγονέναι. Εἰ μὲν οὖν τὸ κακὸν ἡ ὕλη, εἴρηται· εἰ δ’ ἄλλο τι, οἷον κακία, εἰ αἰσθησιν λάβοι τὸ εἶναι αὐτῆς, ἄρ’ οὖν ἔτι τὸ οἰκεῖον πρὸς τὸ κρεῖττον τὸ ἀγαθὸν ἔσται; Ἡ οὐχ ἡ κακία ἦν ἡ αἰρομένη, ἀλλὰ τὸ κακούμενον. Εἰ δὲ ταῦτόν τὸ εἶναι καὶ τὸ κακόν, πῶς τοῦτο τὸ ἀγαθὸν αἰρήσεται; Ἀλλ’ ἄρα γε, εἰ αἰσθησιν αὐτοῦ λάβοι τὸ κακόν, ἀγαπήσει αὐτό; Καὶ πῶς ἀγαπητὸν τὸ μὴ ἀγαπητὸν ἔσται; οὐ γὰρ δὴ τῷ οἰκεῖῳ ἐθέμεθα τὸ ἀγαθόν. Καὶ ταῦτα μὲν ταῦτη. Ἀλλ’ εἰ εἶδος τὸ ἀγαθὸν πανταχοῦ καὶ μᾶλλον ἐπαναβαίνουσι μᾶλλον εἶδος – μᾶλλον γὰρ ψυχῇ εἶδος ἢ σώματος εἶδος, καὶ ψυχῆς τὸ μὲν μᾶλλον, τὸ δ’ ἐπιμᾶλλον, καὶ νοῦς ψυχῆς – τὸ ἀγαθὸν ἂν προσχωροῖ τῷ τῆς ψυχῆς ἐναντίῳ καὶ οἷον καθαιρομένῳ καὶ ἀποτι-θεμένῳ κατὰ δύναμιν μὲν ἐκάστωι, τὸ δὲ μάλιστα πᾶν ὃ τι ὕλης ἀποτιθεμένῳ. Καὶ δὴ καὶ ἡ τοῦ ἀγαθοῦ φύσις πᾶσαν ὕλην φυγοῦσα, μᾶλλον δὲ οὐδαμῇ οὐδαμῶς πλησίον γενομένη, ἀναπεφυγυῖα ἂν εἴη εἰς τὴν ἀνείδεον φύσιν, ἀφ’ ἧς τὸ πρῶτον εἶδος. Ἀλλὰ περὶ τούτου ὕστερον.

[29] Ἀλλ’ εἰ μὴ ἔποιτο ἡδονὴ τῷ ἀγαθῷ, γίνοιτο δὲ πρὸ τῆς ἡδονῆς τι, δι’ ὃ

καὶ ἡ ἡδονή, διὰ τί οὐκ ἀσπαστόν; Ἡ εἰπόντες ἀσπαστόν ἡδονὴν ἦδη εἶπομεν. Ἀλλ' εἰ ὑπάρξει μὲν, ὑπάρξαντος δὲ δυνατόν μὴ ἀσπαστόν εἶναι; Ἀλλ' εἰ τοῦτο, παρόντος τοῦ ἀγαθοῦ αἰσθησιν ἔχον τὸ ἔχον οὐ γινώσεται, ὅτι. Ἡ τί κωλύει καὶ γινώσκειν καὶ μὴ κινεῖσθαι ἄλλως μετὰ τὸ αὐτὸ ἔχειν; Ὁ μᾶλλον ἂν τῷ σωφρονεστέρωι ὑπάρχοι καὶ μᾶλλον τῷ μὴ ἐνδεεῖ. Διὸ οὐδὲ τῷ πρώτῳ, οὐ μόνον ὅτι ἀπλοῦν, ἀλλ' ὅτι ἡ κτῆσις δεηθέντος ἡδεῖα. Ἀλλὰ καὶ τουτὶ καταφανὲς ἔσται τὰ ἄλλα ὅσα λοιπὰ προανακαθηραμένοις καὶ ἐκείνων τὸν ἀντίτυπον λόγον ἀπωσαμένοις. Ἔστι δὲ οὗτος, ὃς ἀπορεῖ, τί ἂν καρπώσαιο ὁ νοῦν ἔχων εἰς ἀγαθοῦ μοῖραν οὐδὲν πληττόμενος, ὅταν ταῦτα ἀκούῃ, τῷ μὴ σύνεσιν αὐτῶν ἴσχειν, ἢ ὄνομα ἀκούων ἢ ἄλλο τι ἕκαστον αὐτῶν ὑπολαμβάνων ἢ αἰσθητόν τι ζητῶν καὶ τὸ ἀγαθὸν ἐν χρήμασιν ἢ τισι τοιοῦτοις τιθέμενος. Πρὸς ὃν λεκτέον, ὥς, ὅταν ταῦτα ἀτιμάζη, ὁμολογεῖ τίθεσθαι τι παρ' αὐτῷ ἀγαθόν, ἀπορῶν δ' ὅπῃ, τῇ ἐννοίᾳ τῇ παρ' αὐτῷ ταῦτα ἐφαρμόττει. Οὐ γὰρ ἔστι λέγειν μὴ τοῦτο πάντῃ ἄπειρον καὶ ἀνεννόητον ὄντα τούτου. Τάχα δὲ καὶ τὸ ὑπὲρ νοῦν ἀπομαντεύεται. Ἐπειτα δέ, εἰ τῷ ἀγαθῷ ἢ τῷ ἐγγὺς τούτου προσβάλλων ἀγνοεῖ, ἐκ τῶν ἀντικειμένων εἰς ἐννοίαν ἵτω. Ἡ οὐδὲ κακὸν τὴν ἄνοιαν θήσεται· καίτοι πᾶς αἰρεῖται νοεῖν καὶ νοῶν σεμνύνεται. Μαρτυροῦσι δὲ καὶ αἱ αἰσθήσεις εἰδήσεις εἶναι θέλουσαι. Εἰ δὴ νοῦς τίμιον καὶ καλὸν καὶ νοῦς ὁ πρῶτος μάλιστα, τί ἂν φαντασθεῖη τις, εἴ τις δύναιτο, τὸν τούτου γεννητὴν καὶ πατέρα; Τὸ δὲ εἶναι καὶ τὸ ζῆν ἀτιμάζων ἀντιμαρτυρεῖ ἑαυτῷ καὶ τοῖς ἑαυτοῦ πάθεσι πᾶσιν. Εἰ δέ τις δυσχεραίνει τὸ ζῆν, ὧι θάνατος μέμικται, τὸ τοιοῦτο δυσχεραίνει, οὐ τὸ ἀληθῶς ζῆν.

[30] Ἀλλὰ εἰ δεῖ τῷ ἀγαθῷ τὴν ἡδονὴν μεμίσχθαι καὶ μὴ τέλεόν ἐστι τὸ ζῆν, εἴ τις τὰ θεῖα θεῶιτο καὶ μάλιστα τὴν τούτων ἀρχήν, νῦν ἰδεῖν ἐφαπτομένους τοῦ ἀγαθοῦ πάντως προσήκει. Τὸ μὲν οὖν οἶεσθαι τὸ ἀγαθὸν ἔκ τε τοῦ νοῦ ὡς ὑποκειμένου ἔκ τε τοῦ πάθους τῆς ψυχῆς ὃ γίνεται ἐκ τοῦ φρονεῖν, οὐ τὸ τέλος οὐδ' αὐτὸ τὸ ἀγαθὸν τὸ συναμφοτέρον ἐστι τιθέντος, ἀλλὰ νοῦς ἂν εἴη τὸ ἀγαθόν, ἡμεῖς δὲ χαίροντες τῷ τὸ ἀγαθὸν ἔχειν. Καὶ εἴη ἂν αὕτη τις δόξα περὶ ἀγαθοῦ. Ἐτέρα δὲ εἴη ἂν παρὰ ταύτην, ἢ μίξασα τῷ νῷ τὴν ἡδονὴν ὡς ἐν τι ἐξ ἀμφοῖν ὑποκείμενον τοῦτο τίθεται εἶναι, ἢ ἡμεῖς τὸν τοιοῦτον νοῦν κτησάμενοι ἢ καὶ ἰδόντες τὸ ἀγαθὸν ἔχωμεν· τὸ γὰρ ἔρημον καὶ μόνον οὔτε γενέσθαι οὔτε αἰρετόν εἶναι δυνατόν ὡς ἀγαθόν. Πῶς ἂν οὖν μιχθεῖη νοῦς ἡδονῇ εἰς μίαν συντέλειαν φύσεως; Ὅτι μὲν οὖν τὴν σώματος ἡδονὴν οὐκ ἂν τις οἰηθεῖη νῷ δυνατόν εἶναι μίγνυσθαι, παντὶ δήπου δηλόν· ἀλλ' οὐδ' ὅσαι χαρὰι ψυχῆς ἂν ἄλογοι γένοιτο. Ἀλλ' ἐπειδὴ πάσῃ ἐνεργείᾳ καὶ διαθέσει δὲ καὶ ζωῇ ἐπεσθαι δεῖ καὶ συνεῖναι οἷόν τι ἐπιθέον, καθὼς τῇ μὲν ἐστι κατὰ φύσιν ἰούσῃ τὸ ἐμποδίζον καὶ τι τοῦ ἐναντίου παραμεμιγμένον, ὃ οὐκ ἔδει τὴν ζωὴν ἑαυτῆς εἶναι, τῇ δὲ καθαρὸν καὶ εἰλικρινὲς τὸ ἐνέργημα καὶ ἡ ζωὴ ἐν διαθέσει φαιδρᾷ, τὴν τοιαύτην τοῦ νοῦ κατάστασιν ἀσμενιστὴν καὶ αἰρετωτάτην εἶναι τιθέμενοι ἡδονῇ μεμίσχθαι λέγουσιν ἀπορίαι οἰκείας προσηγορίας, οἷα ποιοῦσι καὶ τὰ ἄλλα ὀνόματα παρ' ἡμῖν ἀγαπώμενα μεταφέροντες, τὸ μεθυσθεῖς ἐπὶ τοῦ νέκταρος καὶ ἐπὶ δαῖτα καὶ ἐστίασιν καὶ τὸ μείδησε δὲ πατήρ οἱ ποιηταὶ καὶ ἄλλα τοιαῦτα μυρία. Ἔστι γὰρ καὶ τὸ

ἄσμενον ὄντως ἐκεῖ καὶ τὸ ἀγαπητότατον καὶ τὸ ποθεινότατον, οὐ γινόμενον οὐδ' ἐν κινήσει, αἴτιον δὲ τὸ ἐπιχρῶσαν αὐτὰ καὶ ἐπιλάμπαν καὶ φαιδρύναν. Διὸ καὶ ἀλήθειαν τῷ μίγματι προστίθῃσι καὶ τὸ μετρήσον πρὸ αὐτοῦ ποιεῖ καὶ ἡ συμμετρία καὶ τὸ κάλλος ἐπὶ τῷ μίγματι ἐκεῖθ' ἐφθινύθη εἰς τὸ καλὸν ἐλήλυθεν. Ὡστε κατὰ τοῦτο ἂν ἡμεῖς καὶ ἐν τούτῳ μοίρας· τὸ δὲ ὄντως ὀρεκτὸν ἡμῖν ἄλλως μὲν ἡμεῖς αὐτοῖς εἰς τὸ βέλτιστον ἑαυτῶν ἀνάγοντες ἑαυτούς, τοῦτο δὴ τὸ σύμμετρον καὶ καλὸν καὶ εἶδος ἀσύνθετον καὶ ζωὴν ἐναργῆ καὶ νοερὰν καὶ καλὴν.

[31] Ἄλλ' ἐπεὶ ἐκαλλύνθη τὰ πάντα ἐκείνῳ τῷ πρὸ τούτων καὶ φῶς ἔσχε, νοῦς μὲν τὸ τῆς ἐνεργείας τῆς νοερᾶς φέγγος, ὥς τὴν φύσιν ἐξέλαμψε, ψυχὴ δὲ δύναμιν ἔσχεν εἰς τὸ ζῆν ζωῆς πλείονος εἰς αὐτὴν ἐλθούσης. Ἦρθη μὲν οὖν ἐκεῖ καὶ ἔμεινεν ἀγαπήσας τὸ περὶ ἐκείνον εἶναι· ἐπιστραφεῖσα δὲ καὶ ψυχὴ ἡ δυνηθεῖσα, ὥς ἔγνω καὶ εἶδεν, ἦσθη τε τῇ θέᾳ καὶ ὅσον οἶα τε ἦν ἰδεῖν ἐξεπλάγη. Εἶδε δὲ οἷον πληγεῖσα καὶ ἐν αὐτῇ ἔχουσα τι αὐτοῦ συνήισθετο καὶ διατεθεῖσα ἐγένετο ἐν πόθῳ, ὥσπερ οἱ ἐν τῷ εἰδώλῳ τοῦ ἐρασμίου κινούμενοι εἰς τὸ αὐτὸ ἰδεῖν ἐθέλουν τὸ ἐρώμενον. Ὡσπερ δὲ ἐνταῦθα σχηματίζονται εἰς ὁμοιότητα τῷ ἐραστῷ οἱ ἂν ἐρῶσι, καὶ τὰ σώματα εὐπρεπέστερα καὶ τὰς ψυχὰς ἄγοντες εἰς ὁμοιότητα, ὥς μὴ λείπεσθαι κατὰ δύναμιν θέλουν τῇ τοῦ ἐρωμένου σωφροσύνῃ τε καὶ ἀρετῇ τῇ ἄλλῃ – ἡ ἀπόβλητοι ἂν εἶεν τοῖς ἐρωμένοις τοῖς τοιούτοις – καὶ οὗτοί εἰσιν οἱ συνεῖναι δυνάμενοι, τοῦτον τὸν τρόπον καὶ ψυχὴ ἐρᾷ μὲν ἐκείνου ὑπ' αὐτοῦ ἐξ ἀρχῆς εἰς τὸ ἐρᾶν κινηθεῖσα. Καὶ ἡ πρόχειρον ἔχουσα τὸν ἔρωτα ὑπόμνησιν οὐ περιμένει ἐκ τῶν καλῶν τῶν τῆιδε, ἔχουσα δὲ τὸν ἔρωτα, καὶ ἂν ἀγνοῇ ὅτι ἔχει, ζητεῖ αἰεὶ καὶ πρὸς ἐκεῖνο φέρεσθαι θέλουσα ὑπεροψίαν τῶν τῆιδε ἔχει, καὶ ἰδοῦσα τὰ ἐν τῷιδε τῷ παντὶ καλὰ ὑποψίαν ἔχει πρὸς αὐτά, ὅτι ἐν σαρκὶ καὶ σώμασιν ὁρᾷ αὐτὰ ὄντα καὶ μαινόμενα τῇ παρούσῃ οἰκίσει καὶ τοῖς μεγέθεσι διελημμένα καὶ οὐκ αὐτὰ τὰ καλὰ ὄντα· μὴ γὰρ ἂν τολμῆσαι ἐκεῖνα οἷα ἐστὶν εἰς βόρβορον σωμάτων ἐμβῆναι καὶ ῥυπᾶναι ἑαυτὰ καὶ ἀφανίσαι. Ὅταν δὲ καὶ παραρρέοντα ἴδῃ, ἤδη παντελῶς γινώσκει, ὅτι ἄλλοθεν ἔχει, ὃ ἦν αὐτοῖς ἐπιθέον. Εἴτ' ἐκεῖ φέρεται δεινὴ ἀνευρεῖν οὐπὲρ ἐρᾷ οὔσα, καὶ οὐκ ἂν πρὶν ἐλεῖν ἀποστᾶσα, εἰ μὴ πού τις αὐτῆς καὶ τὸν ἔρωτα ἐξέλοι. Ἐνθα δὲ εἶδε μὲν καλὰ πάντα καὶ ἀληθῆ ὄντα, καὶ ἐπερρώσθη πλέον τῆς τοῦ ὄντος ζωῆς πληρωθεῖσα, καὶ ὄντως ὄν καὶ αὐτὴ γενομένη καὶ σύνεσιν ὄντως λαβοῦσα ἐγγὺς οὔσα αἰσθάνεται οὗ πάλαι ζητεῖ.

[32] Ποῦ οὖν ὁ ποιήσας τὸ τοσοῦτον κάλλος καὶ τὴν τοσαύτην ζωὴν καὶ γεννήσας οὐσίαν; Ὅρᾳς τὸ ἐπ' αὐτοῖς ἅπασιν ποικίλοις οὖσιν εἶδεσι κάλλος. Καλὸν μὲν ὡδὶ μένειν· ἀλλ' ἐν καλῷ ὄντα δεῖ βλέπειν, ὅθεν ταῦτα καὶ ὅθεν καλά. Δεῖ δ' αὐτὸ εἶναι τούτων μηδὲ ἐν· τί γὰρ αὐτῶν ἔσται μέρος τε ἔσται. Οὐ τοίνυν οὐδὲ τοιαύτη μορφή οὐδέ τις δύναμις οὐδ' αὖ πᾶσαι αἱ γεγεννημέναι καὶ οὔσαι ἐνταῦθα, ἀλλὰ δεῖ ὑπὲρ πάσας εἶναι δυνάμεις καὶ ὑπὲρ πάσας μορφάς. Ἀρχὴ δὲ τὸ ἀνείδεον, οὐ τὸ μορφῆς δεόμενον, ἀλλ' ἀφ' οὗ πᾶσα μορφή νοερά. Τὸ γὰρ γενόμενον, εἴπερ ἐγένετο, ἔδει γενέσθαι τι καὶ μορφήν ἰδίαν ἔσχεν· ὃ δὲ μηδεὶς ἐποίησε, τίς ἂν ποιήσῃεν; Οὐδὲν οὖν τοῦτο τῶν ὄντων καὶ πάντα· οὐδὲν μὲν, ὅτι ὕστερα τὰ ὄντα, πάντα δέ, ὅτι ἐξ αὐτοῦ.

Πάντα δὲ ποιεῖν δυνάμενον τί ἂν μέγεθος ἔχοι; Ἡ ἄπειρος ἂν εἴη, ἀλλ' εἰ ἄπειρος, μέγεθος ἂν ἔχοι οὐδέν. Καὶ γὰρ μέγεθος ἐν τοῖς ὑστάτοις· καὶ δεῖ, εἰ καὶ τοῦτο ποιήσῃ, αὐτὸν μὴ ἔχειν. Τό τε τῆς οὐσίας μέγα οὐ ποσόν· ἔχοι δ' ἂν καὶ ἄλλο τι μετ' αὐτὸν τὸ μέγεθος. Τὸ δὲ μέγα αὐτοῦ τὸ μηδὲν αὐτοῦ εἶναι δυνα- τώτερον παρισυῖσθαι τε μηδὲν δύνασθαι· τίτιν γὰρ τῶν αὐτοῦ εἰς ἴσον ἂν τι ἔλθοι μηδὲν ταῦτόν ἔχον; Τό τε εἰς ἀεὶ καὶ εἰς πάντα οὐ μέτρον αὐτῷ δίδωσιν οὐδ' αὖ ἄμετρίαν· πῶς γὰρ ἂν τὰ ἄλλα μετρήσειεν; Οὐ τοίνυν αὖ οὐδὲ σχῆμα. Καὶ μὴν, ὅτου ἂν ποθεινοῦ ὄντος μήτε σχῆμα μήτε μορφήν ἔχοις λαβεῖν, ποθεινότατον καὶ ἐρασμιώτατον ἂν εἴη, καὶ ὁ ἔρως ἂν ἄμετρος εἴη. Οὐ γὰρ ὥρισται ἐνταῦθα ὁ ἔρως, ὅτι μηδὲ τὸ ἐρώμενον, ἀλλ' ἄπειρος ἂν εἴη ὁ τούτου ἔρως, ὥστε καὶ τὸ κάλλος αὐτοῦ ἄλλον τρόπον καὶ κάλλος ὑπὲρ κάλλος. Οὐδὲν γὰρ ὄν τί κάλλος; Ἐράσμιον δὲ ὄν τὸ γεννῶν ἂν εἴη τὸ κάλλος. Δύναμις οὖν παντὸς καλοῦ ἄνθος ἐστί, κάλλος καλλοποιόν. Καὶ γὰρ γεννᾷ αὐτὸ καὶ κάλλιον ποιεῖ τῇ παρ' αὐτοῦ περιουσίᾳ τοῦ κάλλους, ὥστε ἀρχὴ κάλλους καὶ πέρας κάλλους. Οὕσα δὲ κάλλους ἀρχὴ ἐκεῖνο μὲν καλὸν ποιεῖ οὐ ἀρχή, καὶ καλὸν ποιεῖ οὐκ ἐν μορφῇ· ἀλλὰ καὶ αὐτὸ τὸ γενόμενον ἀμορφεῖν, ἄλλον δὲ τρόπον ἐν μορφῇ. ἡ γὰρ λεγομένη αὐτὸ τοῦτο μόνον μορφή ἐν ἄλλῳ, ἐφ' ἑαυτῆς δὲ οὕσα ἄμορφον. Τὸ οὖν μετέχον κάλλους μεμόρφωται, οὐ τὸ κάλλος.

[33] Διὸ καὶ ὅταν κάλλος λέγῃται, φευκτέον μᾶλλον ἀπὸ μορφῆς τοιαύτης, ἀλλ' οὐ πρὸ ὁμμάτων ποιητέον, ἵνα μὴ ἐκπέσῃς τοῦ καλοῦ εἰς τὸ ἀμυδρᾷ μετοχῇ καλὸν λεγόμενον. Τὸ δὲ ἄμορφον εἶδος καλόν, εἵπερ εἶδος ἐστί, καὶ ὅσοι ἂν ἀποσυλήσας εἴης πᾶσαν μορφήν, οἶον καὶ τὴν ἐν λόγῳ, ἣ διαφέρειν ἄλλο ἄλλου λέγομεν, ὡς δικαιοσύνην καὶ σωφροσύνην ἀλλήλων ἕτερα, καίτοι καλὰ ὄντα. Ἐπειδὴ ὁ νοῦς ἰδίον τι νοεῖ, ἡλάττωται, κἂν ὁμοῦ πάντα λάβῃ ὅσα ἐν τῷ νοητῷ· κἂν ἕκαστον, μίαν μορφήν νοητὴν ἔχει· ὁμοῦ δὲ πάντα οἶον ποικίλῃν τινά, ἔτι ἐν δεήσει, οἶον δεῖ θεάσασθαι ὄν ὑπὲρ ἐκεῖνο τὸ πάγκαλον καὶ ποικίλον καὶ οὐ ποικίλον, οὗ ὁρέγεται μὲν ψυχὴ οὐ λέγουσα διὰ τί τοιοῦτον ποθεῖ, ὁ δὲ λόγος λέγει, ὅτι τοῦτο τὸ ὄντως, εἵπερ ἐν τῷ πάντῃ ἀνείδεω ἡ τοῦ ἀρίστου φύσις καὶ ἡ τοῦ ἐρασμιωτάτου. Διὸ ὁ τι ἂν εἰς εἶδος ἀνάγων τῇ ψυχῇ δεικνύῃς, ἐπὶ τούτῳ ἄλλο τὸ μορφῶσαν ζητεῖ. Λέγει δὴ ὁ λόγος, ὅτι τὸ μορφήν ἔχον καὶ ἡ μορφή καὶ τὸ εἶδος μεμετρημένον πᾶν, τοῦτο δὲ οὐ πᾶν οὐδὲ αὐταρκες οὐδὲ παρ' αὐτοῦ καλόν, ἀλλὰ καὶ τοῦτο μέμικται. Δεῖ τοίνυν ταῦτα μὲν καλά, τὸ δὲ ὄντως ἢ τὸ ὑπέρκαλον μὴ μεμετρηῖσθαι· εἰ δὲ τοῦτο, μὴ μεμορφῶσθαι μηδὲ εἶδος εἶναι. Ἀνείδεον ἄρα τὸ πρῶτως καὶ πρῶτον καὶ ἡ καλλονὴ ἐκεῖνο ἢ τοῦ ἀγαθοῦ φύσις. Μαρτυρεῖ δὲ καὶ τὸ τῶν ἐραστῶν πάθος, ὡς, ἕως ἐστὶν ἐν ἐκείνῳ τῷ τύπον αἰσθητὸν ἔχοντι, οὐπω ἐρᾷ· ὅταν δ' ἀπ' ἐκείνου αὐτὸς ἐν αὐτῷ οὐκ αἰσθητὸν γεννήσῃ τύπον ἐν ἀμερεῖ ψυχῇ, τότε ἔρως φύεται. Βλέπειν δὲ ζητεῖ τὸ ἐρώμενον, ἵν' ἐκεῖνο ἐπάρδοι μαραινόμενον. Εἰ δὲ σύνεσιν λάβοι, ὡς δεῖ μετα- βαίνειν ἐπὶ τὸ ἀμορφότερον, ἐκείνου ἂν ὁρέγοιτο· καὶ γὰρ ὁ ἐξ ἀρχῆς ἔπαθεν, ἐκ σέλαος ἀμυδροῦ ἔρως φωτὸς μεγάλου. Τὸ γὰρ ἵχνος τοῦ ἀμόρφου μορφή· τοῦτο γοῦν γεννᾷ τὴν μορφήν, οὐχ ἡ μορφή τοῦτο, καὶ γεννᾷ, ὅταν ὕλη προσέλθῃ. Ἡ δὲ ὕλη πορρωτάτῳ ἐξ ἀνάγκης, ὅτι μηδὲ τῶν ὑστάτων μορφῶν παρ' αὐτῆς τινα

ἔχει. Εἰ οὖν ἐράσμιον μὲν οὐχ ἡ ὕλη, ἀλλὰ τὸ εἰδοποιηθὲν διὰ τὸ εἶδος, τὸ δ' ἐπὶ τῇ ὕλῃ εἶδος παρὰ ψυχῆς, ψυχὴ δὲ μᾶλλον εἶδος καὶ μᾶλλον ἐράσμιον καὶ νοῦς μᾶλλον ταύτης εἶδος καὶ ἔτι μᾶλλον ἐρασμιώτερον, ἀνείδεον δεῖ τὴν καλοῦ τίθεσθαι φύσιν τὴν πρώτην.

[34] Καὶ οὐκέτι θαυμάσομεν τὸ τοὺς δεινοὺς πόθους παρέχον εἰ πάντῃ ἀπήλλακται καὶ μορφῆς νοητῆς· ἐπεὶ καὶ ψυχὴ, ὅταν αὐτοῦ ἔρωτα σύντονον λάβῃ, ἀποτίθεται πᾶσαν ἣν ἔχει μορφήν, καὶ ἥτις ἂν καὶ νοητοῦ ἦ ἐν αὐτῇ. Οὐ γὰρ ἐστὶν ἔχοντά τι ἄλλο καὶ ἐνεργοῦντα περὶ αὐτὸ οὔτε ἰδεῖν οὔτε ἐναρμοσθῆναι. Ἀλλὰ δεῖ μήτε κακὸν μήτ' αὐτὸ ἀγαθὸν μηδὲν ἄλλο πρόχειρον ἔχειν, ἵνα δέξῃται μόνῃ μόνον. Ὅταν δὲ τούτου εὐτυχῇσῃ ἡ ψυχὴ καὶ ἡκῇ πρὸς αὐτήν, μᾶλλον δὲ παρὸν φανῇ, ὅταν ἐκείνῃ ἐκνεύσῃ τῶν παρόντων καὶ παρασκευάσασα αὐτήν ὥς ὅτι μάλιστα καλὴν καὶ εἰς ὁμοιότητα ἐλθοῦσα – ἡ δὲ παρασκευὴ καὶ ἡ κόσμησις δῆλη πού τοις παρασκευαζομένοις – ἰδοῦσα δὲ ἐν αὐτῇ ἐξαίφνης φανέντα – μεταξὺ γὰρ οὐδὲν οὐδ' ἔτι δύο, ἀλλ' ἐν ἁμφοῖ· οὐ γὰρ ἂν διακρίναις ἔτι, ἕως πάρεστι· μίμησις δὲ τούτου καὶ οἱ ἐνταῦθα ἐρασταὶ καὶ ἐρώμενοι συγκρῖναι θέλοντες – καὶ οὔτε σώματος ἔτι αἰσθάνεται, ὅτι ἐστὶν ἐν αὐτῷ, οὔτε ἑαυτὴν ἄλλο τι λέγει, οὐκ ἄνθρωπον, οὐ ζῶιον, οὐκ ὄν, οὐδὲ πᾶν – ἀνόμελος γὰρ ἡ τούτων πως θέα – καὶ οὐδὲ σχολὴν ἄγει πρὸς αὐτὰ οὔτε θέλει, ἀλλὰ καὶ αὐτὸ ζητήσασα ἐκείνῳ παρόντι ἀπαντᾷ κάκεινο ἅντ' αὐτῆς βλέπει· τίς δὲ οὐσα βλέπει, οὐδὲ τοῦτο σχολάζει ὁρᾶν. Ἐνθα δὲ οὐδὲν πάντων ἀντὶ τούτου ἀλλάσσεται, οὐδ' εἴ τις αὐτῇ πάντα τὸν οὐρανὸν ἐπιτρέποι, ὥς οὐκ ὄντος ἄλλου ἔτι ἀμείνων οὐδὲ μᾶλλον ἀγαθοῦ· οὔτε γὰρ ἀνωτέρω τρέχει τά τε ἄλλα πάντα κατιούσης, κἂν ἦ ἄνω. Ὡστε τότε ἔχει καὶ τὸ κρίνειν καλῶς καὶ γινώσκειν, ὅτι τοῦτό ἐστιν οὗ ἐρίετο, καὶ τίθεσθαι, ὅτι μηδὲν ἐστὶ κρεῖττον αὐτοῦ. Οὐ γὰρ ἐστὶν ἀπάτῃ ἐκεῖ· ἡ ποῦ ἂν τοῦ ἀληθοῦς ἀληθέστερον τύχοι; Ὁ οὖν λέγει, ἐκεῖνό ἐστι, καὶ ὕστερον λέγει, καὶ σιωπῶσα δὲ λέγει καὶ εὐπαθοῦσα οὐ ψεύδεται, ὅτι εὐπαθεῖ· οὐδὲ γαργαλιζομένου λέγει τοῦ σώματος, ἀλλὰ τοῦτο γενομένη, ὃ πάλαί, ὅτε εὐτύχει. Ἀλλὰ καὶ τὰ ἄλλα πάντα, οἷς πρὶν ἦδετο, ἀρχαῖς ἢ δυνάμεσιν ἢ πλούτοις ἢ κάλλεσιν ἢ ἐπιστήμαις, ταῦτα ὑπεριδοῦσα λέγει οὐκ ἂν εἰποῦσα μὴ κρεῖττοσι συντυχοῦσα τούτων· οὐδὲ φοβεῖται, μή τι πάθῃ, μετ' ἐκεῖνον οὐσα οὐδ' ὅλως ἰδοῦσα· εἰ δὲ καὶ τὰ ἄλλα τὰ περὶ αὐτὴν φθείροιτο, εὖ μάλα καὶ βούλεται, ἵνα πρὸς τούτῳ ἦ μόνον· εἰς τόσον ἡκεί εὐπαθείας.

[35] Οὕτω δὲ διάκειται τότε, ὥς καὶ τοῦ νοεῖν καταφρονεῖν, ὃ τὸν ἄλλον χρόνον ἡσπάζετο, ὅτι τὸ νοεῖν κίνησίς τις ἦν, αὕτη δὲ οὐ κινεῖσθαι θέλει. Καὶ γὰρ οὐδ' ἐκεῖνόν φησιν, ὃν ὁρᾷ, καίτοι νοῦς γενόμενος αὕτη θεωρεῖ οἷον νοωθεῖσα καὶ ἐν τῷ τόπῳ τῷ νοητῷ γενομένη· ἀλλὰ γενομένη μὲν ἐν αὐτῷ καὶ περὶ αὐτὸν ἔχουσα τὸ νοητὸν νοεῖ, ἐπὶ δ' ἐκεῖνον ἴδῃ τὸν θεόν, πάντα ἤδη ἀφίησιν, οἷον εἴ τις εἰσελθὼν εἰς οἶκον ποικίλον καὶ οὕτω καλὸν θεωροῖ ἔνδον ἕκαστα τῶν ποικιλμάτων καὶ θαυμάζοι, πρὶν ἰδεῖν τὸν τοῦ οἴκου δεσπότην, ἰδὼν δ' ἐκεῖνον καὶ ἀγασθεῖς οὐ κατὰ τὴν τῶν ἀγαλμάτων φύσιν ὄντα, ἀλλ' ἄξιον τῆς ὄντως θεας, ἀφείδῃ ἐκεῖνα τοῦτον μόνον τοῦ λοιποῦ βλέποι, εἴτα βλέπων καὶ μὴ ἀφαιρῶν τὸ ὄμμα μηκέτι ὄραμα βλέποι τῷ συνεχεῖ τῆς θεας, ἀλλὰ τὴν ὅσιν αὐτοῦ συγκεράσαιο τῷ θεάματι, ὥστε ἐν

αὐτῷ ἤδη τὸ ὁρατὸν πρότερον ὄψιν γεγονέναι, τῶν δ' ἄλλων πάντων ἐπιλάθοιτο θεαμάτων. Καὶ τάχα ἂν σώιζοι τὸ ἀνάλογον ἢ εἰκόν, εἰ μὴ ἄνθρωπος εἴη ὁ ἐπιστάς τῷ τὰ τοῦ οἴκου θεωμένῳ, ἀλλὰ τις θεός, καὶ οὗτος οὐ κατ' ὄψιν φανείς, ἀλλὰ τὴν ψυχὴν ἐμπλήσας τοῦ θεωμένου. Καὶ τὸν νοῦν τοίνυν τὴν μὲν ἔχειν δύναμιν εἰς τὸ νοεῖν, ἣ τὰ ἐν αὐτῷ βλέπει, τὴν δέ, ἣ τὰ ἐπέκεινα αὐτοῦ ἐπιβολῇ τινι καὶ παραδοχῇ, καθ' ἣν καὶ πρότερον εἶδρα μόνον καὶ ὁρῶν ὕστερον καὶ νοῦν ἔσχε καὶ ἓν ἐστὶ. Καὶ ἔστιν ἐκείνη μὲν ἡ θεὰ νοῦ ἔμφρονος, αὕτη δὲ νοῦς ἐρῶν, ὅταν ἄφρων γένηται μεθυσθεὶς τοῦ νέκταρος· τότε ἐρῶν γίνεται ἀπλωθεὶς εἰς εὐπάθειαν τῷ κόρῳ· καὶ ἔστιν αὐτῷ μεθύειν βέλτιον ἢ σεμνοτέρῳ εἶναι τοιαύτης μέθης. Παρὰ μέρος δὲ ὁ νοῦς ἐκεῖνος ἄλλα, τὰ δὲ ἄλλοτε ἄλλα ὁρᾷ; Ἡ οὐ· ὁ δὲ λόγος διδάσκων γινόμενα ποιεῖ, τὸ δὲ ἔχει τὸ νοεῖν ἀεὶ, ἔχει δὲ καὶ τὸ μὴ νοεῖν, ἀλλὰ ἄλλως ἐκεῖνον βλέπειν. Καὶ γὰρ ὁρῶν ἐκεῖνον ἔσχε γεννήματα καὶ συνήσθητο καὶ τούτων γενομένων καὶ ἐνόησεν· καὶ ταῦτα μὲν ὁρῶν λέγεται νοεῖν, ἐκεῖνο δὲ ἣ δυνάμει ἐμελλε νοεῖν. Ἡ δὲ ψυχὴ οἷον συγγέασα καὶ ἀφανίσασα μένοντα τὸν ἐν αὐτῇ νοῦν, μᾶλλον δὲ ὁ νοῦς αὐτῆς ὁρᾷ πρῶτος, ἔρχεται δὲ ἡ θεὰ καὶ εἰς αὐτὴν καὶ τὰ δύο ἐν γίνεται. Ἐκταθὲν δὲ τὸ ἀγαθὸν ἐπ' αὐτοῖς καὶ συναρμοσθὲν τῇ ἀμφοτέρων συστάσει ἐπιδραμὸν καὶ ἐνῶσαν τὰ δύο ἔπεστιν αὐτοῖς μακαρίαν διδουὺς αἴσθησιν καὶ θέαν, τοσοῦτον ἄρας, ὥστε μήτε ἐν τόπῳ εἶναι, μήτε ἐν τῷ ἄλλῳ, ἐν οἷς πέφυκεν ἄλλο ἐν ἄλλῳ εἶναι· οὐδὲ γὰρ αὐτὸς που· ὁ δὲ νοητὸς τόπος ἐν αὐτῷ, αὐτὸς δὲ οὐκ ἐν ἄλλῳ. Διὸ οὐδὲ κινεῖται ἡ ψυχὴ τότε, ὅτι μηδὲ ἐκεῖνο. Οὐδὲ ψυχὴ τοίνυν, ὅτι μηδὲ ζῆι ἐκεῖνο, ἀλλὰ ὑπὲρ τὸ ζῆν. Οὐδὲ νοῦς, ὅτι μηδὲ νοεῖ· ὁμοιοῦσθαι γὰρ δεῖ. Νοεῖ δὲ οὐδ' ἐκεῖνο, ὅτι οὐδὲ νοεῖ.

[36] Τὰ μὲν γὰρ ἄλλα δῆλα, εἴρηται δὲ τι καὶ περὶ τούτου. Ἀλλ' ὅμως καὶ νῦν ἐπ' ὀλίγον λεκτέον ἀρχομένοις μὲν ἐκεῖθεν, διὰ λογισμῶν δὲ προιοῦσιν. Ἔστι μὲν γὰρ ἡ τοῦ ἀγαθοῦ εἴτε γνῶσις εἴτε ἐπαφὴ μέγιστον, καὶ μέγιστόν φησι τοῦτ' εἶναι μάθημα, οὐ τὸ πρὸς αὐτὸ ἰδεῖν μάθημα λέγων, ἀλλὰ περὶ αὐτοῦ μαθεῖν τι πρότερον. Διδάσκουσι μὲν οὖν ἀναλογίαι τε καὶ ἀφαιρέσεις καὶ γνώσεις τῶν ἐξ αὐτοῦ καὶ ἀναβασμοὶ τινες, πορεύουσι δὲ καθάρσεις πρὸς αὐτὸ καὶ ἀρεταὶ καὶ κοσμήσεις καὶ τοῦ νοητοῦ ἐπιβάσεις καὶ ἐπ' αὐτοῦ ἰδρύσεις καὶ τῶν ἐκεῖ ἐστιάσεις. Ὅστις γένηται ὁμοῦ θεατῆς τε καὶ θέαμα αὐτὸς αὐτοῦ καὶ τῶν ἄλλων καὶ γενόμενος οὐσία καὶ νοῦς καὶ ζῶιον παντελὲς μηκέτι ἔξωθεν αὐτὸ βλέπει – τοῦτο δὲ γενόμενος ἐγγὺς ἐστὶ, καὶ τὸ ἐφεξῆς ἐκεῖνο, καὶ πλησίον αὐτὸ ἤδη ἐπὶ παντὶ τῷ νοητῷ ἐπιστίλβον. Ἐνθα δὴ ἐάσας τις πᾶν μάθημα, καὶ μέχρι τοῦ παιδαγωγηθεὶς καὶ ἐν καλῷ ἰδρυθεὶς, ἐν ᾧ μὲν ἐστὶ, μέχρι τούτου νοεῖ, ἐξενεχθεὶς δὲ τῷ αὐτοῦ τοῦ νοῦ οἷον κύματι καὶ ὑψοῦ ὑπ' αὐτοῦ οἷον οἰδήσαντος ἀρθείς εἰσεῖδεν ἐξαίφνης οὐκ ἰδὼν ὅπως, ἀλλ' ἡ θεὰ πλήσασα φωτὸς τὰ ὄμματα οὐ δι' αὐτοῦ πεποίηκεν ἄλλο ὁρᾶν, ἀλλ' αὐτὸ τὸ φῶς τὸ ὄραμα ἦν. Οὐ γὰρ ἦν ἐν ἐκείνῳ τὸ μὲν ὁρώμενον, τὸ δὲ φῶς αὐτοῦ, οὐδὲ νοῦς καὶ νοούμενον, ἀλλ' αὐγὴ γεννώσα ταῦτα εἰς ὕστερον καὶ ἀφείσα εἶναι παρ' αὐτῷ· αὐτὸς δὲ αὐγὴ μόνον γεννῶσα νοῦν, οὕτι σβέσασα αὐτῆς ἐν τῷ γεννῆσαι, ἀλλὰ μείναςα μὲν αὐτῇ, γενομένου δ' ἐκείνου τῷ τοῦτο εἶναι. Εἰ γὰρ μὴ τοῦτο τοιοῦτον ἦν, οὐκ ἂν ὑπέστη ἐκεῖνο.

[37] Οἱ μὲν οὖν νόησιν αὐτῷ δόντες τῷ λόγῳ τῶν μὲν ἐλαττόνων καὶ τῶν ἐξ αὐτοῦ οὐκ ἔδοσαν· καίτοι καὶ τοῦτο ἄτοπον τὰ ἄλλα, φασί τινες, μὴ εἰδέναι· ἀλλ' οὖν ἐκεῖνοι ἄλλο τιμώτερον αὐτοῦ οὐχ εὐρόντες τὴν νόησιν αὐτῷ αὐτοῦ εἶναι ἔδοσαν, ὥσπερ τῇ νοήσει σεμνοτέρου αὐτοῦ ἐσομένου καὶ τοῦ νοεῖν κρείττονος ἢ κατ' αὐτὸν ὃ ἐστιν ὄντος, ἀλλ' οὐκ αὐτοῦ σεμνύνοντος τὴν νόησιν. Τίνι γὰρ τὸ τίμιον ἔξει, τῇ νοήσει ἢ αὐτῷ; Εἰ μὲν τῇ νοήσει, αὐτῷ οὐ τίμιον ἢ ἦττον, εἰ δὲ αὐτῷ, πρὸ τῆς νοήσεως ἐστὶ τέλειος καὶ οὐ τῇ νοήσει τελειούμενος. Εἰ δ' ὅτι ἐνέργειά ἐστιν, ἀλλ' οὐ δύναμις, δεῖ νοεῖν, εἰ μὲν οὐσία ἐστὶν ἀεὶ νοοῦσα καὶ τούτῳ ἐνέργειαν λέγουσι, δύο ὁμῶς λέγουσι, τὴν οὐσίαν καὶ τὴν νόησιν, καὶ οὐχ ἅπλουν λέγουσιν, ἀλλὰ τι ἕτερον προστιθέασιν αὐτῷ, ὥσπερ ὀφθαλμοῖς τὸ ὄρᾶν κατ' ἐνέργειαν, κἂν ἀεὶ βλέπωσιν. Εἰ δ' ἐνέργειαι λέγουσιν, ὅτι ἐνέργειά ἐστὶ καὶ νόησις, οὐκ ἂν οὕσα νόησις νοῖ, ὥσπερ οὐδὲ κίνησις κινεῖτο ἂν. Τί οὖν; οὐ καὶ αὐτοὶ λέγετε οὐσίαν καὶ ἐνέργειαν εἶναι ἐκεῖνα; Ἀλλὰ πολλὰ ταῦτα ὁμολογοῦμεν εἶναι καὶ ταῦτα ἕτερα, τὸ δὲ πρῶτον ἅπλουν, καὶ τὸ ἐξ ἄλλου δίδομεν νοεῖν καὶ οἶον ζητεῖν αὐτοῦ τὴν οὐσίαν καὶ αὐτὸ καὶ τὸ ποιῆσαν αὐτό, καὶ ἐπιστραφέν ἐν τῇ θεᾷ καὶ γνωρίσαν νοῦν ἤδη δικαίως εἶναι· τὸ δὲ μήτε γενόμενον μήτ' ἔχον πρὸ αὐτοῦ, ἀλλ' ἀεὶ [ὄν] ὃ ἐστὶ – τίς αἰτία τοῦ νοεῖν ἔξει; Διὸ ὑπὲρ νοῦν φησιν ὁ Πλάτων εἶναι ὀρθῶς. Νοῦς μὲν γὰρ μὴ νοῶν ἀνόητος· ὧι γὰρ ἡ φύσις ἔχει τὸ νοεῖν, εἰ μὴ τοῦτο πράττοι, ἀνόητον· ὧι δὲ μηδὲν ἔργον ἐστί, τί ἂν τούτῳ τις ἔργον προσάγων κατὰ στέρησιν αὐτοῦ κατηγοροῖ τοῦτο, ὅτι μὴ πράττει; Οἶον εἰ ἀνίατρον αὐτόν τις λέγοι. Μηδὲν δὲ ἔργον εἶναι αὐτῷ, ὅτι μηδὲν ἐπιβάλλει αὐτῷ ποιεῖν· ἀρκεῖ γὰρ αὐτὸς καὶ οὐδὲν δεῖ ζητεῖν παρ' αὐτὸν ὑπὲρ τὰ πάντα ὄντα· ἀρκεῖ γὰρ αὐτῷ καὶ τοῖς ἄλλοις ὧν αὐτὸς ὃ ἐστίν.

[38] Ἔστι δὲ οὐδὲ τὸ ἔστιν· οὐδὲν γὰρ οὐδὲ τούτου δεῖται· ἐπεὶ οὐδὲ τὸ ἀγαθὸς ἐστὶ κατὰ τούτου, ἀλλὰ καθ' οὗ τὸ ἔστι· τὸ δὲ ἔστιν οὐχ ὥς κατ' ἄλλου ἄλλο, ἀλλ' ὥς σημαῖνον ὃ ἐστὶ. Λέγομεν δὲ τάγαθον περὶ αὐτοῦ λέγοντες οὐκ αὐτὸ οὐδὲ κατηγοροῦντες, ὅτι αὐτῷ ὑπάρχει, ἀλλ' ὅτι αὐτό· εἴτα οὐδ' ἔστιν ἀγαθὸν λέγειν ἀξιοῦντες οὐδὲ τὸ τὸ προτι- θέναι αὐτοῦ, δηλοῦν δὲ οὐ δυνάμενοι, εἴ τις αὐτὸ παντάπασιν ἀφέλοι, ἵνα μὴ ἄλλο, τὸ δὲ ἄλλο ποιῶμεν, ὥς μὴ δεῖσθαι τοῦ ἔστιν ἔτι, οὕτω λέγομεν τάγαθόν. Ἀλλὰ τίς παραδέξεται φύσιν οὐκ οὕσαν [ἐν] αἰσθήσει καὶ γνώσει αὐτῆς; Τί οὖν γινώσκεται; ἐγὼ εἰμι; Ἀλλ' οὐκ ἔστι. Διὰ τί οὖν οὐκ ἐρεῖ τὸ ἀγαθὸν εἰμι; Ἡ πάλιν τὸ ἔστι κατηγορήσει αὐτοῦ. Ἀλλὰ τὸ ἀγαθὸν μόνον ἐρεῖ τι προσθεῖς· ἀγαθὸν μὲν γὰρ νοήσειεν ἂν τις ἄνευ τοῦ ἔστιν, εἰ μὴ κατ' ἄλλου κατηγοροῖ· ὁ δὲ αὐτὸ νοῶν ὅτι ἀγαθὸν πάντως νοήσει τὸ ἐγὼ εἰμι τὸ ἀγαθόν· εἰ δὲ μὴ, ἀγαθὸν μὲν νοήσει, οὐ παρέσται δὲ αὐτῷ τὸ ὅτι αὐτός ἐστι τοῦτο νοεῖν. Δεῖ οὖν τὴν νόησιν εἶναι, ὅτι ἀγαθὸν εἰμι. Καὶ εἰ μὲν νόησις αὕτη τὸ ἀγαθόν, οὐκ αὐτοῦ ἔσται νόησις, ἀλλ' ἀγαθοῦ, αὐτός τε οὐκ ἔσται τὸ ἀγαθόν, ἀλλ' ἡ νόησις. Εἰ δὲ ἑτέρα τοῦ ἀγαθοῦ ἢ νόησις τοῦ ἀγαθοῦ, ἔστιν ἤδη τὸ ἀγαθὸν πρὸ τῆς νοήσεως αὐτοῦ. Εἰ δ' ἔστι πρὸ τῆς νοήσεως τὸ ἀγαθὸν αὐταρκες, αὐταρκες ὃν αὐτῷ εἰς ἀγαθὸν οὐδὲν ἂν δέοιτο τῆς νοήσεως τῆς περὶ αὐτοῦ· ὥστε ἢ ἀγαθὸν οὐ νοεῖ ἑαυτό.

[39] Ἀλλὰ ἦ τί; Ἡ οὐδὲν ἄλλο πάρεστιν αὐτῷ, ἀλλ' ἅπλῃ τις ἐπιβολή

αὐτῷ πρὸς αὐτὸν ἔσται. Ἀλλὰ οὐκ ὄντος οἷον διαστήματός τινος οὐδὲ διαφορᾶς πρὸς αὐτὸ τὸ ἐπιβάλλειν ἑαυτῷ τί ἂν εἴη ἢ αὐτό; Διὸ καὶ ὀρθῶς ἑτερότητα λαμβάνει, ὅπου νοῦς καὶ οὐσία. Δεῖ γὰρ τὸν νοῦν αἰεὶ ἑτερότητα καὶ ταυτότητα λαμβάνειν, εἴπερ νοήσει. Ἐαυτὸν τε γὰρ οὐ διακρίνει ἀπὸ τοῦ νοητοῦ τῇ πρὸς αὐτὸ ἐτέρου σχέσει τά τε πάντα οὐ θεωρήσει, μηδεμιᾶς ἑτερότητος γενομένης εἰς τὸ πάντα εἶναι· οὐδὲ γὰρ ἂν οὐδὲ δύο. Ἐπειτα, εἰ νοήσει, οὐ δῆπου ἑαυτὸν μόνον νοήσει, εἴπερ ὅλως νοήσει· διὰ τί γὰρ οὐχ ἅπαντα; Ἡ ἀδυνατήσῃ; Ὅλως δὲ οὐχ ἀπλοῦς γίνεται νοῶν ἑαυτόν, ἀλλὰ δεῖ τὴν νόησιν τὴν περὶ αὐτοῦ ἐτέρου εἶναι, εἰ τι ὅλως δύναται νοεῖν αὐτό. Ἐλέγομεν δέ, ὅτι οὐ νόησις τοῦτο, οὐδ' εἰ ἄλλον αὐτὸν ἐθέλοι ἰδεῖν. Νοήσας δὲ αὐτὸς πολὺς γίνεται, νοητός, νοῶν, κινούμενος καὶ ὅσα ἄλλα προσήκει νῶι. Πρὸς δὲ τούτοις κάκεινο ὁρᾶν προσήκει, ὅπερ εἴρηται ἤδη ἐν ἄλλοις, ὡς ἐκάστη νόησις, εἴπερ νόησις ἔσται, ποικίλον τι δεῖ εἶναι, τὸ δὲ ἀπλοῦν καὶ τὸ αὐτὸ πᾶν οἷον κίνημα, εἰ τοιοῦτον εἴη οἷον ἐπαφή, οὐδὲν νοερὸν ἔχει. Τί οὖν; οὔτε τὰ ἄλλα οὔτε αὐτὸν εἰδήσει; Ἀλλὰ σεμνὸν ἐστήξεται. Τὰ μὲν οὖν ἄλλα ὕστερα αὐτοῦ, καὶ ἣν πρὸ αὐτῶν ὃ ἦν, καὶ ἐπίκτητος αὐτῶν ἡ νόησις καὶ οὐχ ἡ αὐτὴ αἰεὶ καὶ οὐχ ἐστηκότων; κἂν τὰ ἐστῶτα δὲ νοῇ, πολὺς ἐστίν. Οὐ γὰρ δὴ τὰ μὲν ὕστερα μετὰ τῆς νοήσεως καὶ τὴν οὐσίαν ἔξει, αἱ δὲ τούτου νοήσεις θεωρίαι κεναὶ μόνον ἔσονται. Ἡ δὲ πρόνοια ἀρκεῖ ἐν τῷ αὐτὸν εἶναι, παρ' οὗ τὰ πάντα. Τὸ δὲ πρὸς αὐτὸν πῶς, εἰ μὴ αὐτόν; Ἀλλὰ σεμνὸν ἐστήξεται. Ἐλεγε μὲν οὖν ὁ Πλάτων περὶ τῆς οὐσίας λέγων, ὅτι νοήσει, ἀλλ' οὐ σεμνὸν ἐστήξοιτο ὡς τῆς οὐσίας μὲν νοούσης, τοῦ δὲ μὴ νοοῦντος σεμνοῦ ἐστηξομένου, τὸ μὲν ἐστήξοιτο τῷ μὴ ἄλλως ἂν δεδυνῆσθαι ἐρμηνεύσαι, σεμνότερον δὲ καὶ ὄντως σεμνὸν νομίζων εἶναι τὸ ὑπερβεβηκὸς τὸ νοεῖν.

[40] Καὶ ὅτι μὲν μὴ δεῖ νόησιν περὶ αὐτὸν εἶναι, εἰδεῖεν ἂν οἱ προσασπάμενοι τοῦ τοιοῦτου· δεῖ γε μὴν παραμύθια ἅττα πρὸς τοῖς εἰρημένοις κομίζειν, εἰ πῃ οἷόν τε τῷ λόγῳ σημῆναι. Δεῖ δὲ τὴν πειθῶ μεμιγμένην ἔχειν τὴν ἀνάγκην. Δεῖ τοίνυν γιγνώσκειν ἐπιστήσαντα, ὡς νόησις πᾶσα ἐκ τινός ἐστι καὶ τινός. Καὶ ἡ μὲν συνοῦσα τῷ ἐξ οὗ ἐστὶν ὑποκείμενον μὲν ἔχει τὸ οὗ ἐστὶ νόησις, οἷον δὲ ἐπικείμενον αὐτῇ γίνεται ἐνέργεια αὐτοῦ οὕσα καὶ πληροῦσα τὸ δυνάμει ἐκεῖνο οὐδὲν αὐτῇ γεννῶσα· ἐκείνου γάρ ἐστιν, οὗ ἐστὶ, μόνον, οἷον τελείωσις. Ἡ δὲ οὕσα νόησις μετ' οὐσίας καὶ ὑποστήσασα τὴν οὐσίαν οὐκ ἂν δύναται ἐν ἐκείνῳ εἶναι, ἀφ' οὗ ἐγένετο· οὐ γὰρ ἂν ἐγέννησέ τι ἐν ἐκείνῳ οὕσα. Ἀλλ' οὕσα δύναμις τοῦ γεννᾶν ἐφ' ἑαυτῆς ἐγέννα, καὶ ἡ ἐνέργεια αὐτῆς ἐστὶν οὐσία, καὶ σύνεστι καὶ ἐν τῇ οὐσίᾳ, καὶ ἔστιν οὐχ ἕτερον ἢ νόησις καὶ ἡ οὐσία αὕτη καὶ αὗτῃ ἑαυτὴν νοεῖ ἢ φύσις, οὐχ ἕτερον, ἀλλ' ἢ λόγῳ, τὸ νοούμενον καὶ τὸ νοοῦν, πλῆθος ὄν, ὡς δέδεικται πολλαχῇ. Καὶ ἔστιν αὕτη πρώτη ἐνέργεια ὑπόστασιν γεννήσασα εἰς οὐσίαν, καὶ ἵνδαλμα ὄν ἄλλου οὕτως ἐστὶ μεγάλου τινός, ὥστε ἐγένετο οὐσία. Εἰ δ' ἦν ἐκείνου καὶ μὴ ἀπ' ἐκείνου, οὐδ' ἂν ἄλλο τι ἢ ἐκείνου ἦν, καὶ οὐκ ἂν ἐφ' ἑαυτῆς ὑπόστασις ἦν. Πρώτη δὴ οὕσα αὕτη ἐνέργεια καὶ πρώτη νόησις οὐκ ἂν ἔχοι οὔτε ἐνέργειαν πρὸ αὐτῆς οὔτε νόησιν. Μεταβαίνων τοίνυν τις ἀπὸ ταύτης τῆς οὐσίας καὶ νοήσεως οὔτε ἐπὶ οὐσίαν ἤξει οὗτ' ἐπὶ νόησιν, ἀλλ' ἐπέκεινα ἤξει οὐσίας καὶ νοήσεως ἐπὶ τι θαυμαστόν, ὃ μῆτε ἔχει ἐν αὐτῷ οὐσίαν μῆτε νόησιν, ἀλλ'

ἔστιν ἔρημον αὐτὸ ἐφ' ἑαυτοῦ τῶν ἐξ αὐτοῦ οὐδὲν δεόμενον. Οὐ γὰρ ἐνεργήσας πρότερον ἐγέννησεν ἐνέργειαν· ἤδη γὰρ ἂν ἦν, πρὶν γενέσθαι· οὐδὲ νοήσας ἐγέννησε νόησιν· ἤδη γὰρ ἂν νενοήκει, πρὶν γενέσθαι νόησιν. Ὅπως γὰρ ἡ νόησις, εἰ μὲν ἀγαθοῦ, χεῖρον αὐτοῦ· ὥστε οὐ τοῦ ἀγαθοῦ ἂν εἴη· λέγω δὲ οὐ τοῦ ἀγαθοῦ, οὐχ ὅτι μὴ ἔστι νοῆσαι τὸ ἀγαθόν – τοῦτο γὰρ ἔστω – ἀλλ' ὅτι ἐν αὐτῷ τῷ ἀγαθῷ οὐκ ἂν εἴη νόησις· ἡ ἐν ἔσται ὁμοῦ τὸ ἀγαθὸν καὶ τὸ ἔλαττον αὐτοῦ, ἡ νόησις αὐτοῦ. Εἰ δὲ χεῖρον ἔσται, ὁμοῦ ἡ νόησις ἔσται καὶ ἡ οὐσία. Εἰ δὲ κρεῖττον ἡ νόησις, τὸ νοητὸν χεῖρον ἔσται. Οὐ δὴ ἐν τῷ ἀγαθῷ ἡ νόησις, ἀλλὰ χεῖρον οὐσα καὶ διὰ τοῦτο τὸ ἀγαθὸν ἀξιωθεῖσα ἐτέρωθι ἂν εἴη αὐτοῦ, καθαρὸν ἐκείνο ὥσπερ τῶν ἄλλων καὶ αὐτῆς ἀφείσα. Καθαρὸν δὲ ὄν νοήσεως εἰλικρινῶς ἔστιν ὃ ἔστιν, οὐ παραποδίζομενον τῇ νοήσει παρούσῃ, ὡς μὴ εἰλικρινὲς καὶ ἐν εἶναι. Εἰ δὲ τις καὶ τοῦτο ἅμα νοοῦν καὶ νοούμενον ποιεῖ καὶ οὐσίαν καὶ νόησιν συνουῖσαν τῇ οὐσίᾳ καὶ οὕτως αὐτὸ νοοῦν θέλει ποιεῖν, ἄλλου δεήσεται καὶ τούτου πρὸ αὐτοῦ, ἐπεὶπερ ἡ ἐνέργεια καὶ ἡ νόησις ἡ ἄλλου ὑποκειμένου τελείωσις ἡ συνυπόστασις οὐσα πρὸ αὐτῆς καὶ αὐτῇ ἄλλην ἔχει φύσιν, ἥ καὶ τὸ νοεῖν εἰκότως. Καὶ γὰρ ἔχει ὁ νοήσει, ὅτι ἄλλο πρὸ αὐτῆς· καὶ ὅταν αὐτῇ αὐτὴν, οἷον καταμανθάνει ἃ ἔσχεν ἐκ τῆς ἄλλου θέας ἐν αὐτῇ. Ὡς δὲ μήτε τι ἄλλο πρὸ αὐτοῦ μήτε τι σύνεστιν αὐτῷ ἐξ ἄλλου, τί καὶ νοήσει ἡ πῶς ἑαυτόν; Τί γὰρ ἐξήτει ἡ τί ἐπόθει; Ἡ τὴν δύναμιν αὐτοῦ ὅση, ὡς ἐκτὸς οὐσης αὐτοῦ, καθὼ ἐνόει; Λέγω δέ, εἰ ἄλλη μὲν ἡ δύναμις αὐτοῦ, ἦν ἐμάνθανεν, ἄλλη δέ, ἥ ἐμάνθανεν· εἰ δὲ μία, τί ζητεῖ;

[41] Κινδυνεύει γὰρ βοήθεια τὸ νοεῖν δεδόσθαι ταῖς φύσεσι ταῖς θειοτέραις μὲν, ἐλάττωσι δὲ οὐσαις, καὶ οἷον αὐταῖς τυφλαῖς οὐσαις ὄμμα. Ὁ δ' ὀφθαλμὸς τί ἂν δέοιτο τὸ ὄν ὁρᾶν φῶς αὐτὸς ὢν; Ὁ δ' ἂν δέχεται, δι' ὀφθαλμοῦ σκότον ἔχων παρ' αὐτῷ φῶς ζητεῖ. Εἰ οὖν φῶς τὸ νοεῖν, τὸ δὲ φῶς φῶς οὐ ζητεῖ, οὐκ ἂν ἐκείνη ἡ αὐγὴ φῶς μὴ ζητοῦσα ζητήσῃ νοεῖν, οὐδὲ προσθήσει αὐτῇ τὸ νοεῖν· τί γὰρ καὶ ποιήσει; Ἡ τί προσθήσει δεόμενος καὶ αὐτὸς ὁ νοῦς, ἵνα νοῇ; Οὐκ αἰσθάνεται οὖν ἑαυτοῦ – οὐ γὰρ δεῖται – οὐδ' ἔστι δύο, μᾶλλον [οὐ]δὲ πλείω, αὐτός, ἡ νόησις – οὐ γὰρ δὴ ἡ νόησις αὐτός – δεῖ δὲ τρίτον καὶ τὸ νοούμενον εἶναι. Εἰ δὲ ταῦτόν νοῦς, νόησις, νοητόν, πάντα ἐν γενόμενα ἀφανιεῖ αὐτὰ ἐν αὐτοῖς· διακριθέντα δὲ τῷ ἄλλο πάλιν αὐτὸ οὐκ ἐκείνο ἔσται. Ἐατέον οὖν τὰ ἄλλα πάντα ἐπὶ φύσεως ἀρίστης οὐδεμιᾶς ἐπικουρίας δεομένης· ὁ γὰρ ἂν προσθήῃς, ἡλάττωσας τῇ προσθήκῃ τὴν οὐδενὸς δεομένην. Ἡμῖν μὲν γὰρ ἡ νόησις καλόν, ὅτι ψυχὴ δεῖται νοῦν ἔχειν, καὶ νῶι, ὅτι τὸ εἶναι αὐτῷ ταῦτόν, καὶ ἡ νόησις πεποίηκεν αὐτόν· συνεῖναι οὖν δεῖ τῇ νοήσει τοῦτον καὶ σύνεσιν αὐτοῦ λαμβάνειν ἀεὶ, ὅτι τοῦτο τοῦτο, ὅτι τὰ δύο ἓν· εἰ δ' ἐν ἦν μόνον, ἤρκεσεν ἂν αὐτῷ καὶ οὐκ ἂν ἐδεήθη λαβεῖν. Ἐπεὶ καὶ τὸ γνῶθι σαυτὸν λέγεται τούτοις, οἱ διὰ τὸ πλῆθος ἑαυτῶν ἔργον ἔχουσι διαριθμεῖν ἑαυτοὺς καὶ μαθεῖν, ὅσα καὶ ποῖα ὄντες οὐ πάντα ἴσασις ἡ οὐδέν, οὐδ' ὃ τι ἄρχει οὐδὲ κατὰ τί αὐτοί. Εἰ δὲ τί ἐστίν αὐτό, μειζόνως ἐστίν ἡ κατὰ γνῶσιν καὶ νόησιν καὶ συναίσθησιν αὐτοῦ· ἐπεὶ οὐδὲ ἑαυτῷ οὐδέν ἐστίν· οὐδὲν γὰρ εἰσάγει εἰς αὐτόν, ἀλλὰ ἄρκει αὐτό. Οὐ τοίνυν οὐδ' ἀγαθὸν αὐτῷ, ἀλλὰ τοῖς ἄλλοις· ταῦτα γὰρ καὶ δεῖται αὐτοῦ, αὐτὸ δὲ οὐκ ἂν δέοιτο ἑαυτοῦ· γελοῖον γάρ· οὕτω γὰρ ἂν καὶ ἐνδεὲς ἦν αὐτοῦ. Οὐδὲ βλέπει δὴ

ἑαυτό· δεῖ γάρ τι εἶναι καὶ γίνεσθαι αὐτῷ ἐκ τοῦ βλέπειν. Τούτων γὰρ ἀπάντων παρακεχώρηκε τοῖς μετ' αὐτό, καὶ κινδυνεύει μηδὲν τῶν προσόντων τοῖς ἄλλοις ἐκεῖναι παρεῖναι, ὥσπερ οὐδὲ οὐσία· οὐ τοίνυν οὐδὲ τὸ νοεῖν, εἴπερ ἐνταῦθα ἡ οὐσία καὶ ὁμοῦ ἄμφω ἡ νόησις ἡ πρώτη καὶ κυρίως καὶ τὸ εἶναι. Διὸ οὔτε λόγος οὔτε αἴσθησις οὔτε ἐπιστήμη, ὅτι μηδὲν ἔστι κατηγορεῖν αὐτοῦ ὡς παρόν.

[42] Ἀλλ' ὅταν ἀπορῆις ἐν τῷ τοιούτῳ καὶ ζητῆις, ὅπου δεῖ ταῦτα θέσθαι, λογισμῷ ἐπ' αὐτὰ στελλόμενος, ἀπόθου ταῦτα, ἃ νομίζεις σεμνὰ εἶναι, ἐν τοῖς δευτέροις, καὶ μήτε τὰ δεύτερα προστίθει τῷ πρώτῳ μήτε τὰ τρίτα τοῖς δευτέροις, ἀλλὰ τὰ δεύτερα περὶ τὸ πρῶτον τίθει καὶ τὰ τρίτα περὶ τὸ δεύτερον. Οὕτω γὰρ αὐτὰ ἕκαστα ἐάσεις, ὡς ἔχει, καὶ τὰ ὕστερα ἐξαρτήσεις ἐκείνων ὡς ἐκεῖνα περιθέοντα ἐφ' ἑαυτῶν ὄντα. Διὸ καὶ ὀρθῶς καὶ ταύτη λέγεται περὶ τὸν πάντων βασιλέα πάντα ἐστὶ κάκεινου ἔνεκα πάντα, τὰ πάντα ὄντα λέγοντος αὐτοῦ καὶ τὸ ἐκείνου ἔνεκα, ἐπειδὴ καὶ τοῦ εἶναι αἴτιος αὐτοῖς καὶ οἷον ὀρέγεται ἐκείνου ἐτέρου ὄντος τῶν πάντων καὶ οὐδὲν ἔχοντος, ὃ ἐκείνοις πάρεστιν· ἢ οὐκ ἂν εἴη ἔτι τὰ πάντα, εἴ τι ἐκείνῳ τῶν ἄλλων τῶν μετ' αὐτὸν παρείη. Εἰ οὖν καὶ νοῦς τῶν πάντων, οὐδὲ νοῦς ἐκείνῳ. Αἴτιον δὲ λέγων πάντων καλῶν τὸ καλὸν ἐν τοῖς εἶδεσι φαίνεται τιθέμενος, αὐτὸ δὲ ὑπὲρ τὸ καλὸν πᾶν τοῦτο. Ταῦτα δὴ δεύτερα τιθεῖς εἰς [αὐτὰ] τὰ τρίτα φησὶν ἀνηρτῆσθαι τὰ μετὰ ταῦτα γενόμενα, καὶ περὶ τὰ τρίτα δὲ τιθεῖς εἶναι, δηλὸν ὅτι τὰ γενόμενα ἐκ τῶν τρίτων, κόσμον τόνδε, εἰς ψυχὴν. Ἀνηρτημένης δὲ ψυχῆς εἰς νοῦν καὶ νοῦ εἰς τάγαθόν, οὕτω πάντα εἰς ἐκεῖνον διὰ μέσων, τῶν μὲν πλησίον, τῶν δὲ τοῖς πλησίον γειτονούντων, ἐσχάτην δ' ἀπόστασιν τῶν αἰσθητῶν ἐχόντων εἰς ψυχὴν ἀνηρτημένων.

η: Περὶ τοῦ ἐκουσίου καὶ θελήματος τοῦ ἐνός.

[1] Ἄρ' ἔστι καὶ ἐπὶ θεῶν εἴ τί ἐστιν ἐπ' αὐτοῖς ζητεῖν, ἢ ἐν ἀνθρώπων ἀδυναμίαις τε καὶ ἀμφισβητησίμοις δυνάμεσι τὸ τοιοῦτον ἂν πρέποι ζητεῖν, θεοὶς δὲ τὸ πάντα δύνασθαι ἐπιτρεπτόν καὶ ἐπ' αὐτοῖς οὐ μόνον τι, ἀλλὰ καὶ πάντα εἶναι; Ἡ τὴν δύναμιν δὴ πᾶσαν καὶ τὸ ἐπ' αὐτῷ δὴ πάντα ἐνὶ ἐπιτρεπτόν, τοῖς δ' ἄλλοις τὰ μὲν οὕτως, τὰ δ' ἐκείνως ἔχειν, καὶ τισιν ἐκατέρως; Ἡ καὶ ταῦτα μὲν ζητητέον, τολμητέον δὲ καὶ ἐπὶ τῶν πρώτων καὶ τοῦ ἄνω ὑπὲρ πάντα ζητεῖν τὸ τοιοῦτον, πῶς τὸ ἐπ' αὐτῷ, κἂν πάντα συγχωρῶμεν δύνασθαι. Καίτοι καὶ τὸ δύνασθαι τοῦτο σκεπτόν πῶς ποτε λέγεται, μήποτε οὕτως τὸ μὲν δύναμιν, τὸ δ' ἐνέργειαν φήσομεν, καὶ ἐνέργειαν μέλλουσιν. Ἀλλὰ ταῦτα μὲν ἐν τῷ παρόντι ἀναβλητέον, πρότερον δὲ ἐφ' ἡμῶν αὐτῶν, ἐφ' ὧν καὶ ζητεῖν ἔθος, εἴ τι ἐφ' ἡμῖν ὄν τυγχάνει. Πρῶτον ζητητέον τί ποτε δεῖ τὸ ἐφ' ἡμῖν εἶναι τι λέγειν· τοῦτο δ' ἐστὶ τίς ἔννοια τοῦ τοιούτου· οὕτω γὰρ ἂν πως γνωσθεῖη, εἰ καὶ ἐπὶ θεοὺς καὶ ἔτι μᾶλλον ἐπὶ θεὸν ἀρμόζει μεταφέρειν ἢ οὐ μετενεκτέον· ἢ μετενεκτέον μὲν, ζητητέον δέ, πῶς τὸ ἐπ' αὐτοῖς τοῖς τε ἄλλοις καὶ ἐπὶ τῶν πρώτων. Τί τοίνυν νοοῦντες τὸ ἐφ' ἡμῖν λέγομεν καὶ διὰ τί ζητοῦντες; Ἐγὼ μὲν οἶμαι, ἐν ταῖς ἐναντίαις κινούμενοι τύχαις τε καὶ ἀνάγκαις καὶ παθῶν ἰσχυραῖς προσβολαῖς τὴν ψυχὴν κατεχούσαις, ἅπαντα ταῦτα κύρια νομίσαντες εἶναι καὶ δουλεύοντες αὐτοῖς καὶ φερόμενοι ἢ ἐκεῖνα ἄγοι, μή ποτε οὐδέν ἐσμεν οὐδέ τί ἐστιν ἐφ' ἡμῖν ἠπορήσαμεν, ὥς τούτου ἐσομένου ἂν ἐφ' ἡμῖν, ὃ μὴ τύχαις δουλεύοντες μηδὲ ἀνάγκαις μηδὲ πάθεσιν ἰσχυροῖς πράξαιμεν ἂν βουλευθέντες οὐδενὸς ἐναντιουμένου ταῖς βουλήσεσιν. Εἰ δὲ τοῦτο, εἴη ἂν ἡ ἔννοια τοῦ ἐφ' ἡμῖν, ὃ τῇ βουλήσει δουλεύει καὶ παρὰ τοσοῦτον ἂν γένοιτο ἢ μὴ, παρ' ὅσον βουλευθείμεν ἂν. Ἐκούσιον μὲν γὰρ πᾶν, ὃ μὴ βίαι μετὰ τοῦ εἰδέναι, ἐφ' ἡμῖν δέ, ὃ καὶ κύριοι πράξαι. Καὶ συνθεῖμεν ἂν πολλαχοῦ ἄμφω καὶ τοῦ λόγου αὐτῶν ἐτέρου ὄντος, ἔστι δ' οὗ καὶ διαφωνήσειεν ἂν· οἷον εἰ κύριος ἦν τοῦ ἀποκτεῖναι, ἦν ἂν οὐχ ἐκούσιον αὐτῷ πεπραχότι, εἰ τὸν πατέρα ἠγνόει τοῦτον εἶναι. Τάχα δ' ἂν κάκεῖνο διαφωνοῖ ἔχοντι τὸ ἐφ' ἑαυτῷ· δεῖ δὴ καὶ τὴν εἰδησιν ἐν τῷ ἐκούσιῳ οὐκ ἐν τοῖς καθέκαστα μόνον εἶναι, ἀλλὰ καὶ ὅλως. Διὰ τί γάρ, εἰ μὲν ἄγνωεῖ, ὅτι φίλιος, ἀκούσιον, εἰ δὲ ἄγνωεῖ, ὅτι μὴ δεῖ, οὐκ ἀκούσιον; Εἰ δ' ὅτι ἔδει μανθάνειν; Οὐχ ἐκούσιον τὸ μὴ εἰδέναι, ὅτι ἔδει μανθάνειν, ἢ τὸ ἀπάγον ἀπὸ τοῦ μανθάνειν.

[2] Ἀλλ' ἐκεῖνο ζητητέον· τοῦτο δὴ τὸ ἀναφερόμενον εἰς ἡμᾶς ὥς ἐφ' ἡμῖν ὑπάρχον τίτι δεῖ διδόναι; Ἡ γὰρ τῇ ὁρμῇ καὶ ἡτινιοῦν ὀρέξει, οἷον ὃ θυμῷ πράττεται ἢ ἐπιθυμίας ἢ λογισμῷ τοῦ συμφέροντος μετ' ὀρέξεως ἢ μὴ πράττεται. Ἀλλ' εἰ μὲν θυμῷ καὶ ἐπιθυμίας, καὶ παισὶ καὶ θηρίοις τὸ ἐπ' αὐτοῖς τι εἶναι δώσομεν καὶ μαινομένοις καὶ ἐξεστηκόσι καὶ φαρμάκοις ἀλοῦσι καὶ ταῖς προσπιπτούσαις φαντασίαις, ὧν οὐ κύριοι· εἰ δὲ λογισμῷ μετ' ὀρέξεως, ἄρ' εἰ καὶ πεπλανημένοι τῷ λογισμῷ; Ἡ τῷ ὀρθῷ λογισμῷ καὶ τῇ ὀρθῇ ὀρέξει. Καίτοι καὶ ἐνταῦθα ζητήσεσιν ἂν τις, πότερα ὁ λογισμὸς τὴν ὀρεξιν ἐκίνησεν, ἢ τοῦτον ἡ ὀρεξίς. Καὶ γὰρ εἰ κατὰ φύσιν αἱ ὀρέξεις, εἰ

μὲν ὥς ζώιου καὶ τοῦ συνθέτου, ἠκολούθησεν ἡ ψυχὴ τῇ τῆς φύσεως ἀνάγκῃ· εἰ δὲ ὥς ψυχῆς μόνης, πολλὰ τῶν νῦν ἐφ' ἡμῖν λεγομένων ἔξω ἂν τούτου γίνοιτο. Εἴτα καὶ τίς λογισμὸς ψιλὸς πρόεισι τῶν παθημάτων; Ἡ τε φαντασία ἀναγκάζουσα ἢ τε ὀρεξίς ἐφ' ὃ τι ἂν ἄγῃ ἔλκουσα πῶς ἐν τούτοις κυρίους ποιεῖ; Πῶς δ' ὅλως κύριοι, οὗ ἀγόμεθα; Τὸ γὰρ ἐνδεὲς ἐξ ἀνάγκης πληρώσεως ὀρεγόμενον οὐκ ἔστι κύριον τοῦ ἐφ' ὃ παντελῶς ἄγεται. Πῶς δ' ὅλως αὐτὸ τι παρ' αὐτοῦ, ὃ παρ' ἄλλου καὶ ἀρχὴν εἰς ἄλλο ἔχει κάκειθεν γεγένηται οἷόν ἐστι; Κατ' ἐκεῖνο γὰρ ζῆσι καὶ ὥς πέπλασται· ἢ οὕτω γε καὶ τὰ ἄψυχα ἔξει τὸ ἐπ' αὐτοῖς τι εἰληφέναι· ποιεῖ γὰρ ὥς γεγένηται καὶ τὸ πῦρ. Εἰ δ' ὅτι γιγνώσκει τὸ ζῶιον καὶ ἡ ψυχὴ ὃ ποιεῖ, εἰ μὲν αἰσθήσει, τίς ἢ προσθήκη πρὸς τὸ ἐπ' αὐτοῖς εἶναι; οὐ γὰρ ἡ αἰσθησις πεποίηκε τοῦ ἔργου κύριον ἰδοῦσα μόνον. Εἰ δὲ γνώσει, εἰ μὲν γνώσει τοῦ ποιουμένου, καὶ ἐνταῦθα οἶδε μόνον, ἄλλο δὲ ἐπὶ τὴν πρᾶξιν ἄγει· εἰ δὲ καὶ παρὰ τὴν ὀρεξιν ὁ λόγος ποιεῖ ἢ ἡ γνώσις καὶ κρατεῖ, εἰς τί ἀναφέρει ζητητέον, καὶ ὅλως ποῦ τοῦτο συμβαίνει. Καὶ εἰ μὲν αὐτὸς ἄλλην ὀρεξιν ποιεῖ, πῶς ληπτέον· εἰ δὲ τὴν ὀρεξιν παύσας ἔσται καὶ ἐνταῦθα τὸ ἐφ' ἡμῖν, οὐκ ἐν πράξει τοῦτο ἔσται, ἀλλ' ἐν νῶι στήσεται τοῦτο· ἐπεὶ καὶ τὸ ἐν πράξει πᾶν, κἂν κρατῇ ὁ λόγος, μικτὸν καὶ οὐ καθαρὸν δύναται τὸ ἐφ' ἡμῖν ἔχειν.

[3] Διὸ σκεπτέον περὶ τούτων· ἤδη γὰρ αὖ καὶ ἐγγὺς γινόμεθα τοῦ λόγου τοῦ περὶ θεῶν. Ἀναγαγόντες τοίνυν τὸ ἐφ' ἡμῖν εἰς βούλησιν, εἴτα ταύτην ἐν λόγῳ θέμενοι, εἴτα ἐν λόγῳ ὀρθῶι – ἴσως δὲ δεῖ προσθεῖναι τῶι ὀρθῶι τὸ τῆς ἐπιστήμης· οὐ γάρ, εἴ τις ἐδόξασεν ὀρθῶς καὶ ἔπραξεν, ἔχοι ἂν ἴσως ἀναμφισβήτητον τὸ αὐτεξούσιον, εἰ μὴ εἰδῶς διότι ὀρθῶς, ἀλλὰ τύχηι ἢ φαντασίᾳ τινὶ πρὸς τὸ δέον ἀχθεῖς· ἐπεὶ καὶ τὴν φαντασίαν οὐκ ἐφ' ἡμῖν εἶναι λέγοντες τοὺς κατ' αὐτὴν δρῶντας πῶς ἂν εἰς τὸ αὐτεξούσιον τάξαιμεν; ἀλλὰ γὰρ ἡμεῖς τὴν μὲν φαντασίαν, ἣν ἂν τις καὶ φαντασίαν κυρίως εἴποι, τὴν ἐκ τοῦ σώματος τῶν παθημάτων ἐγειρομένην [καὶ γὰρ κενώσεις σίτων καὶ ποτῶν φαντασίας οἷον ἀναπλάττουσι καὶ πληρώσεις αὐτῶν καὶ μεστός τις σπέρματος ἄλλα φαντάζεται καὶ καθ' ἐκάστας ποιότητος ὑγρῶν τῶν ἐν σώματι] τοὺς κατὰ τὰς τοιαύτας φαντασίας ἐνεργοῦντας εἰς ἀρχὴν αὐτεξούσιον οὐ τάξομεν· διὸ καὶ τοῖς φαύλοις κατὰ ταύτας πράττουσι τὰ πολλὰ οὔτε τὸ ἐπ' αὐτοῖς οὔτε τὸ ἐκούσιον δώσομεν, τῶι δὲ διὰ νοῦ τῶν ἐνεργειῶν ἐλευθέρῳ τῶν παθημάτων τοῦ σώματος τὸ αὐτεξούσιον δώσομεν – εἰς ἀρχὴν τὸ ἐφ' ἡμῖν καλλίστην ἀνάγοντες τὴν τοῦ νοῦ ἐνέργειαν καὶ τὰς ἐντεῦθεν προτάσεις ἐλευθέρας ὄντως δώσομεν, καὶ τὰς ὀρέξεις τὰς ἐκ τοῦ νοεῖν ἐγειρομένας οὐκ ἀκουσίους εἶναι δώσομεν, καὶ τοῖς θεοῖς τοῦτον ζῶσι τὸν τρόπον [ὅσοι νῶι καὶ ὀρέξει τῇ κατὰ νοῦν ζῶσι] φήσομεν παρεῖναι.

[4] Καίτοι ζητήσιεν ἂν τις, πῶς ποτε τὸ κατ' ὀρεξιν γινόμενον αὐτεξούσιον ἔσται τῆς ὀρέξεως ἐπὶ τὸ ἔξω ἀγούσης καὶ τὸ ἐνδεὲς ἐχούσης· ἄγεται γὰρ τὸ ὀρεγόμενον, κἂν εἰ πρὸς τὸ ἀγαθὸν ἄγοιτο. Καὶ δὴ καὶ περὶ τοῦ νοῦ αὐτοῦ ἀπορητέον, εἰ ὅπερ πέφυκε καὶ ὥς πέφυκεν ἐνεργῶν λέγοιτο ἂν τὸ ἐλεύθερον ἔχειν καὶ τὸ ἐπ' αὐτῶι, οὐκ ἔχων ἐπ' αὐτῶι τὸ μὴ ποιεῖν. Ἐπειτα, εἰ ὅλως κυρίως λέγοιτο ἐπ' ἐκείνων τὸ ἐπ' αὐτοῖς, οἷς πρᾶξις οὐ πάρεστιν. Ἀλλὰ καὶ οἷς πρᾶξις, ἢ ἀνάγκη ἔξωθεν· οὐ γὰρ μάτην πράξουσιν. Ἀλλ' οὖν πῶς τὸ

ἐλευθέρον δου- λευόντων καὶ τούτων τῇ αὐτῶν φύσει; Ἥ, εἰ μὴ ἐτέρωι ἐπεσθαι ἡνάγκασται, πῶς ἂν τὸ δουλεῦν λέγοιτο; Πῶς δὲ πρὸς τὸ ἀγαθόν τι φερόμενον ἡναγκασμένον ἂν εἴη ἐκουσίου τῆς ἐφέσεως οὔσης, εἰ εἰδὼς ὅτι ἀγαθὸν ὡς ἐπ' ἀγαθὸν ἴοι; Τὸ γὰρ ἀκούσιον ἀπαγωγή ἀπὸ τοῦ ἀγαθοῦ καὶ πρὸς τὸ ἡναγκασμένον, εἰ πρὸς τοῦτο φέροιτο, ὃ μὴ ἀγαθὸν αὐτῶι· καὶ δουλεύει τοῦτο, ὃ μὴ κύριόν ἐστιν ἐπὶ τὸ ἀγαθὸν ἐλθεῖν, ἀλλ' ἐτέρου κρείττονος ἐφεστηκός ἀπάγεται τῶν αὐτοῦ ἀγαθῶν δουλεῦον ἐκείνωι. Διὰ τοῦτο γὰρ καὶ δουλεία ψέγεται οὐχ οὗ τις οὐκ ἔχει ἐξουσίαν ἐπὶ τὸ κακὸν ἐλθεῖν, ἀλλ' οὗ ἐπὶ τὸ ἀγαθὸν τὸ ἑαυτοῦ ἀγόμενος πρὸς τὸ ἀγαθὸν τὸ ἄλλου. Τὸ δὲ καὶ δουλεύειν λέγειν τῇ αὐτοῦ φύσει δύο ποιούντος ἐστὶ τό τε δουλεῦον καὶ τὸ αἶ. Φύσις δὲ ἀπλή καὶ ἐνέργεια μία καὶ οὐδὲ τὸ δυνάμει ἔχουσα ἄλλο, ἄλλο δὲ τὸ ἐνέργεια, πῶς οὐκ ἐλευθέρα; Οὐδὲ γὰρ ὡς πέφυκε λέγοιτο ἂν ἐνεργεῖν ἄλλης οὔσης τῆς οὐσίας, τῆς δὲ ἐνεργείας ἄλλης, εἴπερ τὸ αὐτὸ τὸ εἶναι ἐκεῖ καὶ τὸ ἐνεργεῖν. Εἰ οὖν οὔτε δι' ἕτερον οὔτε ἐφ' ἐτέρωι, πῶς οὐκ ἐλευθέρα; Καὶ εἰ μὴ τὸ ἐπ' αὐτῶι ἀρμόσει, ἀλλὰ μεῖζον ἐνταῦθα τοῦ ἐπ' αὐτῶι, καὶ οὕτως ἐπ' αὐτῶι, ὅτι μὴ ἐφ' ἐτέρωι μὴδ' ἄλλο τῆς ἐνεργείας κύριον· οὐδὲ γὰρ τῆς οὐσίας, εἴπερ ἀρχή. Καὶ εἰ ἄλλην δὲ ὁ νοῦς ἀρχὴν ἔχει, ἀλλ' οὐκ ἔξω αὐτοῦ, ἀλλ' ἐν τῶι ἀγαθῶι. Καὶ εἰ κατ' ἐκεῖνο τὸ ἀγαθόν, πολὺ μᾶλλον [τὸ] ἐπ' αὐτῶι καὶ τὸ ἐλευθέρον· ἐπεὶ καὶ τὸ ἐλευθέρον καὶ τὸ ἐπ' αὐτῶι τις ζητεῖ τοῦ ἀγαθοῦ χάριν. Εἰ οὖν κατὰ τὸ ἀγαθὸν ἐνεργεῖ, μᾶλλον ἂν τὸ ἐπ' αὐτῶι· ἥδη γὰρ ἔχει τὸ πρὸς αὐτὸ ἐξ αὐτοῦ ὁρμώμενον καὶ ἐν αὐτῶι, εἴπερ πρὸς αὐτό, ὃ ἄμεινον ἂν εἴη αὐτῶι ἐν αὐτῶι ἂν εἶναι, εἴπερ πρὸς αὐτό.

[5] Ἄρ' οὖν ἐν νῶι μόνωι νοοῦντι τὸ αὐτεξούσιον καὶ τὸ ἐπ' αὐτῶι καὶ ἐν νῶι τῶι καθαρῶι ἢ καὶ ἐν ψυχῇ κατὰ νοῦν ἐνεργούσῃ καὶ κατὰ ἀρετὴν πραττούσῃ; Τὸ μὲν οὖν πραττούσῃ εἴπερ δώσομεν, πρῶτον μὲν οὐ πρὸς τὴν τευξιν ἴσως χρὴ διδόναι· οὐ γὰρ ἡμεῖς τοῦ τυχεῖν κύριοι. Εἰ δὲ πρὸς τὸ καλῶς καὶ τὸ πάντα ποιῆσαι τὰ παρ' αὐτοῦ, τάχα μὲν ἂν τοῦτο ὁρθῶς λέγοιτο. Ἐκεῖνο δὲ πῶς ἐφ' ἡμῖν; Οἶον εἰ, διότι πόλεμος, ἀνδριζοίμεθα· λέγω δὲ τὴν τότε ἐνέργειαν πῶς ἐφ' ἡμῖν, ὁπότε πολέμου μὴ καταλαβόντος οὐκ ἦν τὴν ἐνέργειαν ταύτην ποιήσασθαι; Ὁμοίως δὲ καὶ ἐπὶ τῶν ἄλλων πράξεων τῶν κατὰ ἀρετὴν ἀπασῶν πρὸς τὸ προσπίπτον ἀεὶ ἀναγκαζομένης τῆς ἀρετῆς τοδὶ ἢ τοδὶ ἐργάζεσθαι. Καὶ γὰρ εἴ τις αἴρεσιν αὐτῇ δοίῃ τῇ ἀρετῇ, πότερα βούλεται, ἢν' ἔχοι ἐνεργεῖν, εἶναι πολέμους, ἵνα ἀνδρίζοιτο, καὶ εἶναι ἀδικίαν, ἵνα τὰ δίκαια ὀρίζη καὶ κατακοσμήῃ, καὶ πενίαν, ἵνα τὸ ἐλευθέριον ἐνδεικνύοιτο, ἢ πάντων εὖ ἐχόντων ἡσυχίαν ἄγειν, ἔλοιτο ἂν τὴν ἡσυχίαν τῶν πράξεων οὐδενὸς θεραπείας δεομένου τῆς παρ' αὐτῆς, ὥσπερ ἂν εἴ τις ἰατρός, οἶον Ἱπποκρά- της, μὴδὲνα δεῖσθαι τῆς παρ' αὐτοῦ τέχνης. Εἰ οὖν ἐνεργοῦσα ἐν ταῖς πράξεσιν ἡ ἀρετὴ ἡνάγκασται βοηθεῖν, πῶς ἂν καθαρῶς ἔχοι τὸ ἐπ' αὐτῇ; Ἄρ' οὖν τὰς πράξεις μὲν ἀναγκαίως, τὴν δὲ βούλησιν τὴν πρὸ τῶν πράξεων καὶ τὸν λόγον οὐκ ἡναγκασμένον φήσομεν; Ἀλλ' εἰ τοῦτο, ἐν ψιλῶι τιθέμενοι τῶι πρὸ τοῦ πραττομένου, ἔξω τῆς πράξεως τὸ αὐτεξούσιον καὶ τὸ ἐπ' αὐτῇ τῇ ἀρετῇ θήσομεν. Τί δὲ ἐπ' αὐτῆς τῆς ἀρετῆς τῆς κατὰ τὴν ἕξιν καὶ τὴν διάθεσιν; Ἄρ' οὐ κακῶς ψυχῆς ἐχούσης φήσομεν αὐτὴν εἰς κατακόσμησιν ἐλθεῖν συμμετρουμένην τὰ πάθη καὶ τὰς ὁρέξεις; Τίνα οὖν

τρόπον λέγομεν ἐφ' ἡμῖν τὸ ἀγαθοῖς εἶναι καὶ τὸ ἀδέσποτον τὴν ἀρετὴν; Ἡ τοῖς γε βουληθεῖσι καὶ ἐλομένοις· ἢ ὅτι ἐγγενομένη αὕτη κατασκευάζει τὸ ἐλεύθερον καὶ τὸ ἐφ' ἡμῖν καὶ οὐκ ἔα ἔτι δούλους εἶναι, ὧν πρότερον ἦμεν. Εἰ οὖν οἶον νοῦς τις ἄλλος ἐστὶν ἡ ἀρετὴ καὶ ἕξιν οἶον νοσθῆναι τὴν ψυχὴν ποιοῦσα, πάλιν αὖ ἡκεὶ οὐκ ἐν πράξει τὸ ἐφ' ἡμῖν, ἀλλ' ἐν νῶι ἡσύχῳ τῶν πράξεων.

[6] Πῶς οὖν εἰς βούλησιν πρότερον ἀνήγομεν τοῦτο λέγοντες ὁ παρὰ τὸ βουληθῆναι γένοιτο ἄν; Ἡ κάκει ἐλέγετο ἢ μὴ γένοιτο. Εἰ οὖν τὰ τε νῦν ὀρθῶς λέγεται, ἐκεῖνά τε τούτοις συμφώνως ἔξει, φήσομεν τὴν μὲν ἀρετὴν καὶ τὸν νοῦν κύρια εἶναι καὶ εἰς ταῦτα χρῆναι ἀνάγειν τὸ ἐφ' ἡμῖν καὶ τὸ ἐλεύθερον· ἀδέσποτα δὲ ὄντα ταῦτα τὸν μὲν ἐφ' αὐτοῦ εἶναι, τὴν δὲ ἀρετὴν βούλεσθαι μὲν ἐφ' αὐτῆς εἶναι ἐφεστῶσαν τῇ ψυχῇ, ὥστε εἶναι ἀγαθὴν, καὶ μέχρι τούτου αὐτὴν τε ἐλευθέραν καὶ τὴν ψυχὴν ἐλευθέραν παρασχέσθαι· προσπιπτόντων δὲ τῶν ἀναγκαίων παθημάτων τε καὶ πράξεων ἐφεστῶσαν ταῦτα μὲν μὴ βεβουλεῦσθαι γενέσθαι, ὅμως γε μὴν καὶ ἐν τούτοις διασώσειν τὸ ἐφ' αὐτῇ εἰς αὐτὴν καὶ ἐνταῦθα ἀναφέρουσιν· οὐ γὰρ τοῖς πράγμασιν ἐφέψεσθαι, οἶον σώζουσα τὸν κινδυνεύοντα, ἀλλ' εἰ δοκοῖ αὐτῇ, καὶ προιεμένην τοῦτον καὶ τὸ ζῆν κελεύουσιν προίεσθαι καὶ χρήματα καὶ τέκνα καὶ αὐτὴν πατρίδα, σκοπὸν τὸ καλὸν αὐτῆς ἔχουσιν, ἀλλ' οὐ τὸ εἶναι τῶν ὑπ' αὐτῇ· ὥστε καὶ τὸ ἐν ταῖς πράξεσιν αὐτεξούσιον καὶ τὸ ἐφ' ἡμῖν οὐκ εἰς τὸ πράττειν ἀνάγεσθαι οὐδ' εἰς τὴν ἕξιν, ἀλλ' εἰς τὴν ἐντὸς ἐνέργειαν καὶ νόησιν καὶ θεωρίαν αὐτῆς τῆς ἀρετῆς. Δεῖ δὲ τὴν ἀρετὴν ταύτην νοῦν τινα λέγειν εἶναι οὐ συναριθμοῦντα τὰ πάθη τὰ δουλωθέντα ἢ μετρηθέντα τῷ λόγῳ· ταῦτα γὰρ ἔοικέ, φησιν, ἐγγύς τι τείνειν τοῦ σώματος ἔθεσι καὶ ἀσκήσεσι κατορθωθέντα. Ὡστε εἶναι σαφέστερον, ὡς τὸ αὐλόν ἐστι τὸ ἐλεύθερον καὶ εἰς τοῦτο ἡ ἀναγωγὴ τοῦ ἐφ' ἡμῖν καὶ αὕτη ἡ βούλησις ἡ κυρία καὶ ἐφ' ἑαυτῆς οὔσα, καὶ εἰ τὴ ἐπιτάξειε πρὸς τὰ ἔξω ἐξ ἀνάγκης. Ὅσα οὖν ἐκ ταύτης καὶ διὰ ταύτην, ἐφ' ἡμῖν, ἔξω τε καὶ ἐφ' αὐτῆς· ὁ αὐτὴ βούλεται καὶ ἐνεργεῖ ἀνεμποδίστως, τοῦτο καὶ πρῶτον ἐφ' ἡμῖν. Ὁ δὲ θεωρητικὸς νοῦς καὶ πρῶτος οὕτω τὸ ἐφ' αὐτῷ, ὅτι τὸ ἔργον αὐτοῦ μηδαμῶς ἐπ' ἄλλῳ, ἀλλὰ πᾶς ἐπέστραπται πρὸς αὐτὸν καὶ τὸ ἔργον αὐτοῦ αὐτὸς καὶ ἐν τῷ ἀγαθῷ κείμενος ἀνενδεῆς καὶ πλήρης ὑπάρχων καὶ οἶον κατὰ βούλησιν ζῶν· ἡ δὲ βούλησις ἡ νόησις, βούλησις δ' ἐλέχθη, ὅτι κατὰ νοῦν· καὶ γὰρ λέγομεν· ἡ βούλησις τὸ κατὰ νοῦν μμεῖται. Ἡ γὰρ βούλησις θέλει τὸ ἀγαθόν· τὸ δὲ νοεῖν ἀληθῶς ἐστὶν ἐν τῷ ἀγαθῷ. Ἐχει οὖν ἐκεῖνος, ὅπερ ἡ βούλησις θέλει καὶ οὗ τυχούσα ἂν ταύτῃ νόησις γίνεται. Εἰ οὖν βουλήσει τοῦ ἀγαθοῦ τίθεμεν τὸ ἐφ' ἡμῖν, τὸ ἤδη ἐν ᾧ θέλει ἡ βούλησις εἶναι ἰδρυμένον πῶς οὐ τὸ ἐφ' αὐτῷ ἔχει; Ἡ μεῖζον εἶναι θετέον, εἰ μὴ τις ἐθέλει εἰς τοῦτο ἀναβαίνειν τὸ ἐφ' αὐτῷ.

[7] Γίνεται οὖν ψυχὴ μὲν ἐλευθέρα διὰ νοῦ πρὸς τὸ ἀγαθὸν σπεύδουσα ἀνεμποδίστως, καὶ ὁ διὰ τοῦτο ποιεῖ, ἐφ' αὐτῇ· νοῦς δὲ δι' αὐτόν· ἡ δὲ τοῦ ἀγαθοῦ φύσις αὐτὸ τὸ ἐφετὸν καὶ δι' ὃ τὰ ἄλλα ἔχει τὸ ἐφ' αὐτοῖς, ὅταν τὸ μὲν τυγχάνειν ἀνεμποδίστως δύνηται, τὸ δὲ ἔχειν. Πῶς δὴ αὐτὸ τὸ κύριον ἀπάντων τῶν μετ' αὐτὸ τιμίων καὶ ἐν πρώτῃ ἔδρῃ ὄν, πρὸς ὃ τὰ ἄλλα ἀναβαίνειν θέλει καὶ ἐξήρτηται αὐτοῦ καὶ τὰς δυνάμεις ἔχει παρ' αὐτοῦ, ὥστε

δύνασθαι τὸ ἐπ’ αὐτοῖς ἔχειν, πῶς ἂν τις εἰς τὸ ἐπ’ ἐμοὶ ἢ ἐπὶ σοὶ ἄγοι; Ὅπου καὶ νοῦς μόλις, ὅμως δὲ βίαι εἴλκετο. Εἰ μὴ τις τολμηρὸς λόγος ἐτέρωθεν σταλεις λέγοι, ὥς τυχοῦσα οὕτως ἔχειν, ὥς ἔχει, καὶ οὐκ οὔσα κυρία τοῦ ὃ ἐστίν, οὔσα τοῦτο ὃ ἐστίν οὐ παρ’ αὐτῆς οὔτε τὸ ἐλεύθερον ἂν ἔχοι οὔτε τὸ ἐπ’ αὐτῇ ποιοῦσα ἢ μὴ ποιοῦσα, ὃ ἡνάγκασται ποιεῖν ἢ μὴ ποιεῖν. Ὅς δὴ λόγος ἀντίτυπός τε καὶ ἄπορος καὶ παντάπασι τὴν τοῦ ἐκουσίου τε καὶ αὐτεξουσίου φύσιν καὶ τὴν ἔννοιαν τοῦ ἐφ’ ἡμῖν εἴη ἂν ἀναιρῶν, ὥς μάτην εἶναι ταῦτα λέγεσθαι καὶ φωνὰς πραγμάτων ἀνυποστάτων. Οὐ γὰρ μόνον μηδὲν ἐπὶ μηδενὶ εἶναι λέγειν, ἀλλ’ οὐδὲ νοεῖν οὐδὲ συνιέναι ἀναγκαῖον αὐτῷ λέγειν ταύτην τὴν φωνήν. Εἰ δὲ ὁμολογοῖ συνιέναι, ἥδη ἂν ραιδίως ἐλέγχοντο τῆς ἐννοίας τοῦ ἐφ’ ἡμῖν ἐφαρμοζομένης οἷς ἐφαρμόττειν οὐκ ἔφη. Ἡ γὰρ ἔννοια τὴν οὐσίαν οὐ πολυπραγμονεῖ οὐδὲ ἐκείνην προσπαραλαμβάνει – ἀδύνατον γὰρ ἑαυτὸ τι ποιεῖν καὶ εἰς ὑπόστασιν ἄγειν – ἀλλὰ ἐθέλει θεωρεῖν ἢ ἐπίνοια, τί τῶν ὄντων δοῦλον ἐτέρων, καὶ τί ἔχει τὸ αὐτεξούσιον καὶ τί μὴ ὑπ’ ἄλλωι, ἀλλ’ αὐτὸ τῆς ἐνεργείας κύριον, ὃ καθαρῶς τοῖς αἰδίοις ὑπάρχει καὶ τοῖς καθό εἰσιν αἰδίοι καὶ τοῖς ἀκωλύτως τὸ ἀγαθὸν διώκουσιν ἢ ἔχουσιν. Ὑπὲρ δὴ ταῦτα τοῦ ἀγαθοῦ αὐτοῦ ὄντος οἷον ἄλλο παρ’ αὐτὸ ἀγαθὸν ζητεῖν ἄτοπον. Ἐπεὶ καὶ τὸ κατὰ τύχην λέγειν αὐτὸ εἶναι οὐκ ὀρθόν· ἐν γὰρ τοῖς ὕστερον καὶ ἐν πολλοῖς ἡ τύχη· τὸ δὲ πρῶτον οὔτε κατὰ τύχην ἂν λέγοιμεν, οὔτε οὐ κύριον τῆς αὐτοῦ γενέσεως, ὅτι μηδὲ γέγονε. Τὸ δὲ ὅτι ὥς ἔχει ποιεῖ ἄτοπον, εἴ τις ἀξιοῖ τότε εἶναι τὸ ἐλεύθερον, ὅταν παρὰ φύσιν ποιῇ ἢ ἐνεργῇ. Οὐδὲ δὴ τὸ τὸ μοναχὸν ἔχον ἀφήρηται τῆς ἐξουσίας, εἰ τὸ μοναχὸν μὴ τῷ καλύεσθαι παρ’ ἄλλου ἔχοι, ἀλλὰ τῷ τοῦτο αὐτὸ εἶναι καὶ οἷον ἀρέσκειν ἑαυτῷ, καὶ μὴ ἔχειν ὃ τι κρεῖττον αὐτοῦ· ἢ οὕτω γε τὸ μάλιστα τυγχάνον τοῦ ἀγαθοῦ ἀφαιρήσεται τις τὸ αὐτεξούσιον. Εἰ δὲ τοῦτο ἄτοπον, ἀτοπώτερον ἂν γίνοντο αὐτὸ τὸ ἀγαθὸν ἀποστερεῖν τοῦ αὐτεξουσίου, ὅτι ἀγαθὸν καὶ ὅτι ἐφ’ αὐτοῦ μένει οὐ δεόμενον κινεῖσθαι πρὸς ἄλλο τῶν ἄλλων κινουμένων πρὸς αὐτὸ καὶ οὐδὲν δεόμενον οὐδενός. Ὅταν δὲ διῇ ἡ οἷον ὑπόστασις αὐτοῦ ἢ οἷον ἐνέργεια ἥ – οὐ γὰρ ἡ μὲν ἕτερον, ἡ δ’ ἕτερόν ἐστίν, εἴ γε μηδὲ ἐπὶ τοῦ νοῦ τοῦτο, ὅτι μᾶλλον κατὰ τὸ εἶναι ἢ ἐνέργεια ἢ κατὰ τὴν ἐνέργειαν τὸ εἶναι – ὥστε οὐκ ἔχει τὸ ὥς πέφυκεν ἐνεργεῖν, οὐδὲ ἢ ἐνέργεια καὶ ἢ οἷον ζωὴ ἀνενεχθήσεται εἰς τὴν οἷον οὐσίαν, ἀλλ’ ἢ οἷον οὐσία συνοῦσα καὶ οἷον συγγενομένη ἐξ αἰδίου τῇ ἐνεργείᾳ ἐξ ἀμφοῖν αὐτὸ αὐτὸ ποιεῖ, καὶ ἑαυτῷ καὶ οὐδενός.

[8] Ἡμεῖς δὲ θεωροῦμεν οὐ συμβεβηκὸς τὸ αὐτεξούσιον ἐκείνῳ, ἀλλὰ ἀπὸ τῶν περὶ τὰ ἄλλα αὐτεξουσίων ἀφαιρέσει τῶν ἐναντίων αὐτὸ ἐφ’ ἑαυτό· πρὸς αὐτὸ τὰ ἐλάττω ἀπὸ ἐλαττόνων μεταφέροντες ἀδυναμίας τοῦ τυχεῖν τῶν ἃ προσήκει λέγειν περὶ αὐτοῦ, ταῦτα ἂν περὶ αὐτοῦ εἴποιμεν. Καίτοι οὐδὲν ἂν εὔροιμεν εἰπεῖν οὐχ ὅτι κατ’ αὐτοῦ, ἀλλ’ οὐδὲ περὶ αὐτοῦ κυρίως· πάντα γὰρ ἐκείνου καὶ τὰ καλὰ καὶ τὰ σεμνὰ ὕστερα. Τούτων γὰρ αὐτὸς ἀρχή· καίτοι ἄλλον τρόπον οὐκ ἀρχή. Ἀποτιθε- μένοις δὴ πάντα καὶ τὸ ἐπ’ αὐτῷ ὥς ὕστερον καὶ τὸ αὐτεξούσιον – ἥδη γὰρ εἰς ἄλλο ἐνέργειαν λέγει – καὶ ὅτι ἀνεμποδίστως καὶ ὄντων ἄλλων τὸ εἰς αὐτὰ ἀκωλύτως. Δεῖ δὲ ὅλως πρὸς οὐδὲν αὐτὸν λέγειν· ἔστι γὰρ ὅπερ ἐστὶ καὶ πρὸ αὐτῶν· ἐπεὶ καὶ τὸ ἔστιν

ἀφαιροῦμεν, ὥστε καὶ τὸ πρὸς τὰ ὄντα ὁπωσοῦν· οὐδὲ δὴ τὸ ὡς πέφυκεν· ὕστερον γὰρ καὶ τοῦτο, καὶ εἰ λέγοιτο καὶ ἐπ' ἐκείνων, ἐπὶ τῶν ἐξ ἄλλου ἂν λέγοιτο, ὥστε πρῶτως ἐπὶ τῆς οὐσίας, ὅτι ἐξ ἐκείνου ἔφν· εἰ δ' ἐν τοῖς ἐν χρόνῳ ἢ φύσις, οὐδ' ἐπὶ τῆς οὐσίας. Οὐδὲ δὴ τὸ οὐ παρ' αὐτῆς εἶναι λεκτέον· τό τε γὰρ εἶναι ἀφηροῦμεν, τό τε οὐ παρ' αὐτῆς λέγοιτο ἂν, ὅταν ὑπ' ἄλλου. Οὕτως οὖν συνέβη; Ἡ οὐδὲ τὸ συνέβη ἀκτέον· οὔτε γὰρ αὐτῷ οὔτε πρὸς ἄλλο· ἐν γὰρ πολλοῖς τὸ συνέβη, ὅταν τὰ μὲν ἦι, τὸ δὲ ἐπὶ τούτοις συμβῇ. Πῶς οὖν τὸ πρῶτον συνέβη; Οὐδὲ γὰρ ἤλθεν, ἵνα ζητῆς πῶς οὖν ἤλθε; τύχη τίς ἤγαγεν ἢ ὑπέστησεν αὐτό; Ἐπεὶ οὐδὲ τύχη πῶς ἦν οὐδὲ τὸ αὐτόματον δέ· καὶ γὰρ τὸ αὐτόματον καὶ παρ' ἄλλου καὶ ἐν γινομένοις.

[9] Ἀλλὰ πρὸς αὐτὸ εἴ τις λαμβάνοι τὸ συνέβη, οὗτοι δεῖ πρὸς τὸ ὄνομα ἴστασθαι, ἀλλὰ ὅπως νοεῖ ὁ λέγων συνιέναι. Τί οὖν νοεῖ; Τοῦτο, ὅτι ταύτην ἔχον τὴν φύσιν καὶ τὴν δύναμιν ἀρχή· καὶ γὰρ εἰ ἄλλην εἶχεν, ἦν ἂν [ἀρχή] τοῦτο, ὅπερ ἦν, καὶ εἰ χειρόν, ἐνήργησεν ἂν κατὰ τὴν αὐτοῦ οὐσίαν. Πρὸς δὴ τὸ τοιοῦτον λεκτέον, ὅτι μὴ οἶόν τε ἦν ἀρχὴν οὔσαν πάντων τὸ τυχὸν εἶναι, μὴ ὅτι χειρόν, ἀλλ' οὐδὲ ἀγαθὸν μὲν, ἀγαθὸν δὲ ἄλλως, οἶον ἐνδεέστερον. Ἀλλὰ δεῖ κρείττονα εἶναι τὴν ἀρχὴν ἀπάντων τῶν μετ' αὐτήν· ὥστε ὀρισμένον τι. Λέγω δὲ ὀρισμένον, ὅτι μοναχῶς καὶ οὐκ ἐξ ἀνάγκης· οὐδὲ γὰρ ἦν ἀνάγκη· ἐν γὰρ τοῖς ἐπομένοις τῇ ἀρχῇ ἡ ἀνάγκη καὶ οὐδὲ αὕτη ἔχουσα ἐν αὐτοῖς τὴν βίαν· τὸ δὲ μοναχὸν τοῦτο παρ' αὐτοῦ. Τοῦτο οὖν καὶ οὐκ ἄλλο, ἀλλ' ὅπερ ἐχρῆν εἶναι· οὐ τοίνυν οὕτω συνέβη, ἀλλ' ἔδει οὕτως· τὸ δὲ ἔδει τοῦτο ἀρχὴ τῶν ὅσα ἔδει. Τοῦτο τοίνυν οὐκ ἂν οὕτως εἴη, ὡς συνέβη· οὐ γὰρ ὅπερ ἔτυχεν ἐστίν, ἀλλ' ὅπερ ἐχρῆν εἶναι· μᾶλλον δὲ οὐδὲ ὅπερ ἐχρῆν, ἀλλὰ ἀναμένειν δεῖ τὰ ἄλλα, τί ποτε αὐτοῖς ὁ βασιλεὺς φανείη, καὶ τοῦτο, ὅπερ ἐστὶν αὐτός, τοῦτο αὐτὸν θέσθαι οὐχ ὡς συνέβη φανέντα, ἀλλὰ ὄντως βασιλέα καὶ ὄντως ἀρχὴν καὶ τὸ ἀγαθὸν ὄντως, οὐκ ἐνεργοῦντα κατὰ τὸ ἀγαθόν – οὕτω γὰρ ἂν δόξειεν ἔπεσθαι ἄλλῳ – ἀλλ' ὄντα ἔν, ὅπερ ἐστίν, ὥστε οὐ κατ' ἐκεῖνο, ἀλλ' ἐκεῖνο. Εἰ τοίνυν οὐδ' ἐπὶ τοῦ ὄντος τὸ συνέβη – τῷ γὰρ ὄντι, εἴ τι συμβῇσεται, τὸ συνέβη, ἀλλ' οὐκ αὐτὸ τὸ ὄν συνέβη, οὐδὲ συνέκυρσε τὸ ὄν οὕτως εἶναι, οὐδὲ παρ' ἄλλου τὸ οὕτως εἶναι, ὄν ὡς ἐστίν, ἀλλ' αὕτη ὄντως φύσις ὄν εἶναι – πῶς ἂν τις ἐπὶ τοῦ ἐπέκεινα ὄντος τοῦτο ἐνθυμοῖτο τὸ οὕτω συνέβη, ὧς ὑπάρχει γεγεννηκέ- ναι τὸ ὄν, ὃ οὐχ οὕτω συνέβη, ἀλλ' ἐστίν ὡς ἐστίν ἢ οὐσία, οὔσα ὅπερ ἐστὶν οὐσία καὶ ὅπερ ἐστὶ νοῦς· ἐπεὶ οὕτω τις καὶ τὸν νοῦν εἴποι οὕτω συνέβη νοῦν εἶναι, ὥπερ ἄλλο τι ἂν τὸν νοῦν ἐσόμενον ἢ τοῦτο, ὃ δὴ φύσις ἐστὶ νοῦ. Τὸ δὴ οὐ παρεκβεβηκὸς ἑαυτό, ἀλλ' ἀκλινὲς ὄν ἑαυτοῦ, αὐτὸ ἂν τις κυριώτατα λέγοι εἶναι ὃ ἐστὶ. Τί ἂν οὖν τις λέγοι ἐκεῖ εἰς τὸ ὑπὲρ τοῦτο ἀναβάς καὶ εἰσιδών; Ἄρα γε τὸ οὕτως [συνέβη], ὡς εἶδεν αὐτὸν ἔχοντα; [τὸ οὕτως συνέβη] Ἡ οὔτε τὸ οὕτω οὔτε τὸ ὁπωσοῦν συνέβη, ἀλλ' οὐδὲ ὅλως τὸ συνέβη. Ἀλλὰ τὸ οὕτω μόνον καὶ οὐκ ἂν ἄλλως, ἀλλ' οὕτως; Ἀλλ' οὐδὲ τὸ οὕτως· οὕτω γὰρ ἂν ὀρίσας εἴης καὶ τότε τι· ἀλλ' ἐστὶ τῷ ἰδόντι οὐδὲ τὸ οὕτως εἰπεῖν δύνασθαι οὐδ' αὖ τὸ μὴ οὕτως· τι γὰρ ἂν εἰποῖς αὐτὸ τῶν ὄντων, ἐφ' ὧν τὸ οὕτως. Ἄλλο τοίνυν παρ' ἅπαντα τὰ οὕτως. Ἀλλ' ἀόριστον ἰδὼν πάντα μὲν ἕξεις εἰπεῖν τὰ μετ' αὐτό, φήσεις δὲ οὐδὲν ἐκείνων εἶναι, ἀλλά, εἶπερ, δύναμιν πᾶσαν αὐτῆς ὄντως κυρίαν, τοῦτο

οὕσαν ὁ θέλει, μᾶλλον δὲ ὁ θέλει ἀπορρίψασαν εἰς τὰ ὄντα, αὐτὴν δὲ μείζονα παντὸς τοῦ θέλαιν οὕσαν τὸ θέλαιν μετ' αὐτὴν θεμένην. Οὕτ' οὖν αὐτὴ ἠθέλησε τὸ οὕτως, ἵνα ἂν εἶπετο, οὔτε ἄλλος πεποίηκεν οὕτως.

[10] Καὶ τοίνυν καὶ ἐρωτῆσαι χρή τὸν λέγοντα τὸ οὕτω συνέβη, πῶς ἂν ἀξιῶσαι ψεῦδος εἶναι τὸ συνέβη, εἴ τι εἶη, καὶ πῶς ἂν τις ἀφέλοι τὸ συνέβη. Καὶ εἴ τις εἶη φύσις, τότε φήσει οὐκ ἐφαρμόζειν τὸ συνέβη. Εἰ γὰρ τὴν τῶν ἄλλων ἀφαιροῦσαν τὸ οὕτω συνέβη ἀνατίθῃσι τύχη, ποῦ ποτε τὸ μὴ ἐκ τύχης εἶναι γένοιτο; Ἀφαιρεῖ δὲ τὸ ὥς ἔτυχεν αὕτη ἡ ἀρχὴ τῶν ἄλλων εἶδος καὶ πέρας καὶ μορφήν διδοῦσα, καὶ οὐκ ἔστιν ἐν τοῖς οὕτω κατὰ λόγον γινομένοις τύχη ἀναθεῖναι, ἀλλ' αὐτὸ τοῦτο λόγῳ τὴν αἰτίαν, ἐν δὲ τοῖς μὴ προηγουμένως καὶ μὴ ἀκολουθῶς, ἀλλὰ συμπτώμασιν, ἡ τύχη. Τὴν δὴ ἀρχὴν παντὸς λόγου τε καὶ τάξεως καὶ ὅρου πῶς ἂν τις τὴν τούτου ὑπόστασιν ἀναθεῖν τύχη; Καὶ μὴν πολλῶν μὲν ἡ τύχη κυρία, νοῦ δὲ καὶ λόγου καὶ τάξεως εἰς τὸ γεννᾶν ταῦτα οὐ κυρία· ὅπου καὶ ἐναντίον γε δοκεῖ λόγῳ εἶναι τύχη, πῶς ἂν γεννῇτεира αὐτοῦ γένοιτο; Εἰ οὖν μὴ γεννᾶι νοῦν τύχη, οὐδὲ τὸ πρὸ νοῦ οὐδὲ τὸ κρεῖττον νοῦ· οὔτε γὰρ εἶχεν ὅθεν γεννήσει, οὔτε ἦν τὸ παράπαν αὕτη οὐδ' ὅλως ἐν τοῖς αἰδίοις. Εἰ οὖν μηδὲν πρὸ ἐκείνου, αὐτὸς δὲ πρῶτος, στήναι ἐνταῦθα δεῖ καὶ μηδὲν ἔτι περὶ αὐτοῦ λέγειν, ἀλλὰ τὰ μετ' αὐτὸ ζητεῖν πῶς ἐγένετο, αὐτὸ δὲ μηκέτι ὅπως, ὅτι ὄντως τοῦτο μὴ ἐγένετο. Τί οὖν, εἰ μὴ ἐγένετο, ἔστι δὲ οἷός ἐστιν, οὐκ ὦν τῆς αὐτοῦ οὐσίας κύριος; Καὶ εἰ μὴ οὐσίας δέ, ἀλλ' ὦν ὅς ἐστιν, οὐχ ὑποστήσας ἑαυτόν, χρώμενος δὲ ἑαυτῷ οἷός ἐστιν, ἐξ ἀνάγκης τοῦτο ἂν εἶη, ὅ ἐστι, καὶ οὐκ ἂν ἄλλως. Ἡ οὐχ ὅτι οὐκ ἄλλως, οὕτως, ἀλλ' ὅτι τὸ ἄριστον οὕτως. Πρὸς μὲν γὰρ τὸ βέλτιον ἐλθεῖν οὐ πᾶν αὐτεξούσιον, πρὸς δὲ τὸ χεῖρον ἐλθεῖν οὐδὲν ὑπ' ἄλλου κεκώλυται. Ἀλλ' ὅτι μὴ ἦλθε, παρ' αὐτοῦ οὐκ ἐλήλυθεν, οὐ τῷ κεκωλύσθαι, ἀλλὰ τῷ αὐτὸ εἶναι, ὃ μὴ ἐλήλυθε· καὶ τὸ ἀδύνατον ἐλθεῖν πρὸς τὸ χεῖρον οὐκ ἀδυναμίαν σημαίνει τοῦ μὴ ἦκοντος, ἀλλὰ παρ' αὐτοῦ καὶ δι' αὐτὸν τὸ μὴ ἦκειν. Καὶ τὸ μὴ ἦκειν πρὸς μηδὲν ἄλλο τὴν ὑπερβολὴν τῆς δυνάμεως ἐν αὐτῷ ἔχει, οὐκ ἀνάγκῃ κατελιγμένου, ἀλλ' αὐτοῦ ἀνάγκης τῶν ἄλλων οὔσης καὶ νόμου. Αὐτὴν οὖν ἡ ἀνάγκη ὑπέστησεν; ἢ οὐδὲ ὑπέστη τῶν ἄλλων ὑποστάντων τῶν μετ' αὐτὸ δι' αὐτό. Τὸ οὖν πρὸ ὑποστάσεως πῶς ἂν ἢ ὑπ' ἄλλου ἢ ὑφ' αὐτοῦ ὑπέστη;

[11] Ἀλλὰ τὸ μὴ ὑποστάν τοῦτο τί; Ἡ σιωπήσαντας δεῖ ἀπελθεῖν, καὶ ἐν ἀπόρῳ τῇ γνώμῃ θεμένους μηδὲν ἔτι ζητεῖν. Τί γὰρ ἂν τις καὶ ζητήσκειν εἰς οὐδὲν ἔτι ἔχων προελθεῖν πάσης ζητήσεως εἰς ἀρχὴν ἰούσης καὶ ἐν τῷ τοιοῦτῳ ἰσταμένης; Πρὸς δὲ τούτοις ζητήσιν ἅπασαν χρή νομίζειν ἢ τοῦ τί ἐστιν εἶναι ἢ τοῦ οἷον ἢ τοῦ διὰ τί ἢ τοῦ εἶναι. Τὸ μὲν οὖν εἶναι, ὥς λέγομεν ἐκεῖνο εἶναι, ἐκ τῶν μετ' αὐτό. Τὸ δὲ διὰ τί ἀρχὴν ἄλλην ζητεῖ· ἀρχῆς δὲ τῆς πάσης οὐκ ἔστιν ἀρχή. Τὸ δὲ οἷόν ἐστι ζητεῖν τί συμβέβηκεν αὐτῷ, ὧι συμβέβηκε μηδέν. Τὸ δὲ τί ἐστι δηλοῖ μᾶλλον τὸ μηδὲν δεῖν περὶ αὐτοῦ ζητεῖν, αὐτὸ μόνον εἰ δυνατόν αὐτοῖς λαβόντας, ἐν τῷ μηδὲν αὐτῷ θεμιτὸν εἶναι προσ- ἄπτειν μαθόντας. Ὅλως δὲ εἰκόκαμεν ταύτην τὴν ἀπορίαν ἐνθυμηθῆναι, περὶ ταύτης τῆς φύσεως οἵπερ ἐνεθυμήθημεν, ἐκ τοῦ πρῶτον μὲν τίθεσθαι χώραν καὶ τόπον, ὥσπερ τι χάος, εἶτα χώρας ἤδη οὔσης

ἐπαγαγεῖν ταύτην τὴν φύσιν εἰς τὸν ἐν τῇ φαντασίᾳ ἡμῶν γεγονότα ἢ ὄντα τόπον, εἰσάγοντας δὲ αὐτὸν εἰς τὸν τοιοῦτον τόπον οὕτω τοι ζητεῖν, οἷον πόθεν καὶ πῶς ἐλήλυθεν ἐνταῦθα, καὶ ὡς περὶ ἐπηλυν ὄντα ἐζητηκέναι αὐτοῦ τὴν παρουσίαν καὶ οἷον τὴν οὐσίαν, καὶ δὴ καὶ ὥσπερ ἕκ τινος βάθους ἢ ἐξ ὕψους τινὸς ἐνθάδε ἐρρίφθαι. Διόπερ δεῖ τὸ αἷτιον τῆς ἀπορίας ἀνελόντα ἔξω ποιήσασθαι τῆς ἐπιβολῆς τῆς πρὸς αὐτὸ πάντα τόπον καὶ μηδὲ ἐν ὁτιοῦν τίθεσθαι αὐτό, μήτε ἀεὶ κείμενον ἐν αὐτῷ καὶ ἰδρυμένον μήτε ἐληλυθότα, ἀλλ' ὄντα μόνον, ὡς ἔστι, λεγόμενον ὑπ' ἀνάγκης τῶν λόγων εἶναι, τὸν δὲ τόπον, ὥσπερ καὶ τὰ ἄλλα, ὕστερον καὶ ὕστερον ἀπάντων. Τὸ οὖν ἄτοπον τοῦτο νοοῦντες, ὡς νοοῦμεν, οὐδὲν περὶ αὐτὸ ἔτι τιθέντες οἷον κύκλῳ οὐδὲ περιλαβεῖν ἔχοντες ὅσος, οὐδὲ τὸ ὅσον αὐτῷ συμβεβηκέναι φήσομεν· οὐ μὴν οὐδὲ τὸ ποιόν· οὐδὲ γὰρ μορφή τις περὶ αὐτὸν οὐδὲ νοητὴ ἂν εἴη· οὐδὲ τὸ πρὸς ἄλλο· ἐφ' αὐτοῦ γὰρ καὶ ὑφέστηκε, πρὶν ἄλλο. Τί ἂν οὖν ἔτι εἴη τὸ οὕτω συνέβη; ἢ πῶς φθεγξόμεθα τοῦτο, ὅτι καὶ τὰ ἄλλα ἐν ἀφαιρέσει πάντα τὰ περὶ τούτου λεγόμενα; Ὡστε ἀληθὲς μᾶλλον οὐ τὸ οὕτω συνέβη, ἀλλὰ τὸ οὐδὲ οὕτω συνέβη, ὅπου καὶ τὸ οὐδὲ συνέβη ὅλως.

[12] Τί οὖν; Οὐκ ἔστιν ὃ ἔστι; Τοῦ δὲ εἶναι ὃ ἔστιν ἢ τοῦ ἐπέκεινα εἶναι ἄρα γε κύριος αὐτός; Πάλιν γὰρ ἡ ψυχὴ οὐδέν τι πεισθεῖσα τοῖς εἰρημένοις ἀπορός ἔστι. Λεκτέον τοίνυν πρὸς ταῦτα ὧδε, ὡς ἕκαστος μὲν ἡμῶν κατὰ μὲν τὸ σῶμα πόρρω ἂν εἴη οὐσίας, κατὰ δὲ τὴν ψυχὴν καὶ ὁ μάλιστα ἐσμεν μετέχομεν οὐσίας καὶ ἐσμέν τις οὐσία, τοῦτο δὲ ἔστιν οἷον σύνθετόν τι ἐκ διαφορᾶς καὶ οὐσίας. Οὐκ οὐκ κυρίως οὐσία οὐδ' αὐτοουσία· διὸ οὐδὲ κύριοι τῆς αὐτῶν οὐσίας. Ἄλλο γὰρ πῶς ἢ οὐσία καὶ ἡμεῖς ἄλλο, καὶ κύριοι οὐχ ἡμεῖς τῆς αὐτῶν οὐσίας, ἀλλ' ἡ οὐσία αὐτὸ ἡμῶν, εἴπερ αὕτη καὶ τὴν διαφορὰν προστίθῃσιν. Ἀλλ' ἐπειδὴ ὅπερ κύριον ἡμῶν ἡμεῖς πῶς ἐσμεν, οὕτω τοι οὐδὲν ἦττον καὶ ἐνταῦθα λεγοίμεθα ἂν αὐτῶν κύριοι. Οὐ δὲ γε παντελῶς ἔστιν ὃ ἔστιν αὐτοουσία, καὶ οὐκ ἄλλο μὲν αὐτό, ἄλλο δὲ ἡ οὐσία αὐτοῦ, ἐνταῦθα ὅπερ ἐστὶ, τούτου ἐστὶ καὶ κύριον καὶ οὐκέτι εἰς ἄλλο, ἢ ἔστι καὶ ἢ ἔστιν οὐσία. Καὶ γὰρ αὐτὸ ἀφείθη κύριον εἶναι αὐτοῦ, ἢ ὁ πρῶτον εἰς οὐσίαν. Τὸ δὲ πεποιηκὸς ἐλεύθερον τὴν οὐσίαν, πεφυκὸς δηλονότι ποιεῖν ἐλεύθερον καὶ ἐλευθεροποιόν ἂν λεχθέν, τίνοι ἂν δοῦλον εἴη, εἴπερ ὅλως καὶ θεμιτὸν φθέγγεσθαι; Τὸ δὲ τῇ αὐτοῦ οὐσίᾳ; Ἀλλὰ καὶ αὕτη παρ' αὐτοῦ ἐλευθέρα καὶ ὑστέρα, καὶ αὐτὸ οὐκ ἔχον οὐσίαν. Εἰ μὲν οὖν ἐστὶ τις ἐνέργεια ἐν αὐτῷ καὶ ἐν τῇ ἐνεργείᾳ αὐτὸν θησόμεθα, οὐδ' ἂν διὰ τοῦτο εἴη ἂν ἕτερον αὐτοῦ καὶ οὐκ αὐτὸς αὐτοῦ κύριος, ἅφ' οὗ ἢ ἐνέργεια, ὅτι μὴ ἕτερον ἐνέργεια καὶ αὐτός. Εἰ δ' ὅλως ἐνέργειαν οὐ δώσομεν ἐν αὐτῷ εἶναι, ἀλλὰ τὰλλα περὶ αὐτὸν ἐνεργοῦντα τὴν ὑπόστασιν ἴσχειν, ἔτι μᾶλλον οὔτε τὸ κύριον οὔτε τὸ κυριεύμενον ἐκεῖ εἶναι δώσομεν. Ἀλλ' οὐδὲ τὸ αὐτοῦ κύριος, οὐχ ὅτι ἄλλο αὐτοῦ κύριον, ἀλλ' ὅτι τὸ αὐτοῦ κύριον τῇ οὐσίᾳ ἀπέδομεν, τὸ δὲ ἐν τιμωτέρῳ ἢ κατὰ τοῦτο ἐθέμεθα. Τί οὖν τὸ ἐν τιμωτέρῳ τοῦ ὃ ἔστιν αὐτοῦ κύριον; Ἡ ὅτι, ἐπειδὴ οὐσία καὶ ἐνέργεια ἐκεῖ δύο πῶς ὄντα ἐκ τῆς ἐνεργείας τὴν ἐννοιαν ἐδίδου τοῦ κυρίου, τοῦτο δὲ ἦν τῇ οὐσίᾳ ταυτόν, διὰ τοῦτο καὶ χωρὶς ἐγένετο τὸ κύριον εἶναι καὶ αὐτὸ αὐτοῦ ἐλέγετο κύριον. Ὅπου δὲ οὐ δύο ὡς ἔν, ἀλλὰ ἔν – ἢ γὰρ ἐνέργεια μόνον ἢ οὐδ' ὅλως ἐνέργεια – οὐδὲ τὸ

κύριον αὐτοῦ ὀρθῶς.

[13] Ἀλλ' εἰ καὶ τὰ ὀνόματα ταῦτα ἐπάγειν δεῖ οὐκ ὀρθῶς τοῦ ζητουμένου, πάλιν αὖ λεγέσθω, ὥς τὰ μὲν ὀρθῶς εἴρηται, ὅτι οὐ ποιητέον οὐδ' ὥς εἰς ἐπίνοιαν δύο, τὰ δὲ νῦν τῆς πειθοῦς χάριν καὶ τι παρανοητέον ἐν τοῖς λόγοις. Εἰ γὰρ δοίημεν ἐνεργείας αὐτῶι, τὰς δ' ἐνεργείας αὐτοῦ οἷον βούλησιν αὐτοῦ – οὐ γὰρ ἀβουλῶν ἐνεργεῖ – αἱ δὲ ἐνεργεῖαι ἢ οἷον οὐσία αὐτοῦ, ἢ βούλησις αὐτοῦ καὶ ἡ οὐσία ταυτὸν ἔσται. Εἰ δὲ τοῦτο, ὥς ἄρα ἐβούλετο, οὕτω καὶ ἔστιν. Οὐ μᾶλλον ἄρα ὥς ἐπέφυκε βούλεται τε καὶ ἐνεργεῖ, ἢ ὥς βούλεται τε καὶ ἐνεργεῖ ἡ οὐσία ἐστὶν αὐτοῦ. Κύριος ἄρα πάντη ἑαυτοῦ ἐφ' ἑαυτῶι ἔχων καὶ τὸ εἶναι. Ἴδε δὴ καὶ τόδε· τῶν ὄντων ἕκαστον ἐφιεμένον τοῦ ἀγαθοῦ βούλεται ἐκεῖνο μᾶλλον ἢ ὃ ἐστὶν εἶναι, καὶ τότε μάλιστα οἶται εἶναι, ὅταν τοῦ ἀγαθοῦ μεταλάβῃ, καὶ ἐν τῶι τοιοῦτῳ αἰρεῖται ἑαυτῶι ἕκαστον τὸ εἶναι καθόσον ἂν παρὰ τοῦ ἀγαθοῦ ἴσχηι, ὥς τῆς τοῦ ἀγαθοῦ φύσεως ἑαυτῶι δηλονότι πολὺ πρότερον αἰρετῆς οὐσης, εἴπερ τὸ ὅση μοῖρα ἀγαθοῦ παρ' ἄλλῳ αἰρετωτάτη, καὶ οὐσία ἐκούσιος καὶ παραγενομένη θελήσει καὶ ἐν καὶ ταυτὸν οὔσα θελήσει καὶ διὰ θελήσεως ὑποστᾶσα. Καὶ ἕως μὲν τὸ ἀγαθὸν μὴ εἶχεν ἕκαστον, ἠθέλησεν ἄλλο, ἧ δὲ ἔσχεν, ἑαυτὸ τε θέλει ἤδη καὶ ἔστιν οὔτε κατὰ τύχην ἢ τοιαύτῃ παρουσίᾳ οὔτε ἔξω τῆς βουλήσεως αὐτοῦ ἢ οὐσία, καὶ τούτῳ καὶ ὀρίζεται καὶ ἑαυτῆς ἐστὶ τούτῳ. Εἰ οὖν τούτῳ αὐτὸ τι ἕκαστον ἑαυτὸ ποιεῖ, δῆλον δῆπου γίνεται ἤδη, ὥς ἐκεῖνο ἂν εἴῃ ἑαυτῶι τοιοῦτον πρῶτως, ὧι καὶ τὰ ἄλλα ἑαυτοῖς ἐστὶν εἶναι, καὶ σύνεστιν αὐτοῦ τῇ οἷον οὐσίᾳ ἢ θέλησιν τοῦ οἷον τοιοῦτον εἶναι, καὶ οὐκ ἔστιν αὐτὸν λαβεῖν ἄνευ τοῦ θέλῃν ἑαυτῶι ὅπερ ἐστί, καὶ σύνδρομος αὐτὸς ἑαυτῶι θέλων αὐτὸς εἶναι καὶ τοῦτο ὧν, ὅπερ θέλει, καὶ ἡ θέλησις καὶ αὐτὸς ἐν, καὶ τούτῳ οὐχ ἥττον ἐν, ὅτι μὴ ἄλλο αὐτός, ὅπερ ἔτυχεν, ἄλλο δὲ τὸ ὥς ἐβουλήθη ἄν. Τί γὰρ ἂν καὶ ἠθέλησεν ἢ τοῦτο, ὃ ἐστι; Καὶ γὰρ εἰ ὑποθοίμεθα ἐλέσθαι αὐτῶι ὃ τι θέλοι γενέσθαι, καὶ ἐξεῖναι αὐτῶι ἀλλάζεσθαι τὴν αὐτοῦ φύσιν εἰς ἄλλο, μὴτ' ἂν ἄλλο τι γενέσθαι βουλευθῆναι, μὴτ' ἂν ἑαυτῶι τι μέμψασθαι ὥς ὑπὸ ἀνάγκης τοῦτο ὧν, ὃ ἐστὶ, τοῦτο τὸ αὐτὸς εἶναι ὅπερ αὐτὸς ἀεὶ ἠθέλησε καὶ θέλει. Ἔστι γὰρ ὄντως ἡ ἀγαθοῦ φύσις θέλησις αὐτοῦ οὐ δεδεκασμένου οὐδὲ τῇ ἑαυτοῦ φύσει ἐπισπωμένου, ἀλλ' ἑαυτὸν ἐλομένου, ὅτι μηδὲ ἦν ἄλλο, ἵνα πρὸς ἐκεῖνο ἐλθῇ. Καὶ μὴν κἀκεῖνο ἂν τις λέγοι, ὥς ἐν τῇ αὐτῶν ἕκαστον τὰ ἄλλα οὐσίαι οὐ περιεῖληφε τὸν λόγον τὸν τοῦ ἀρέσκεσθαι αὐτῶι· καὶ γὰρ ἂν καὶ δυσχεραῖνοι τι αὐτό. Ἐν δὲ τῇ τοῦ ἀγαθοῦ ὑποστάσει ἀνάγκη τὴν αἵρεσιν καὶ τὴν αὐτοῦ θέλησιν ἐμπεριελημμένην εἶναι ἢ σχολῇ γ' ἂν ἄλλῳ ὑπάρχοι ἑαυτῶι ἀρεστῶι εἶναι, ἃ μετουσίαι ἢ ἀγαθοῦ φαντασίαι ἀρέσκονται αὐτοῖς. Δεῖ δὲ συγχωρεῖν τοῖς ὀνόμασιν, εἴ τις περὶ ἐκείνου λέγων ἐξ ἀνάγκης ἐνδείξεως ἔνεκα αὐτοῖς χρῆται, ἃ ἀκριβεῖαι οὐκ ἐῷμεν λέγεσθαι· λαμβανέτω δὲ καὶ τὸ οἷον ἐφ' ἐκάστου. Εἰ οὖν ὑφέστηκε τὸ ἀγαθὸν καὶ συνυφίστησιν αὐτὸ ἢ αἵρεσις καὶ ἡ βούλησις – ἄνευ γὰρ τούτων οὐκ ἔσται – δεῖ δὲ τοῦτο μὴ πολλὰ εἶναι, συνακτέον ὥς ἐν τὴν βούλησιν καὶ τὴν οὐσίαν καὶ τὸ θέλῃν· τὸ δὲ θέλῃν [εἰ] παρ' αὐτοῦ, ἀνάγκη παρ' αὐτοῦ καὶ τὸ εἶναι αὐτῶι εἶναι, ὥστε αὐτὸν πεποιηκέναι αὐτὸν ὁ λόγος ἀνεῦρεν. Εἰ γὰρ ἡ βούλησις παρ' αὐτοῦ καὶ οἷον ἔργον αὐτοῦ, αὕτη δὲ ταυτὸν τῇ ὑποστάσει αὐτοῦ, αὐτὸς ἂν οὕτως

ὑποστήσας ἂν εἴη αὐτόν· ὥστε οὐχ ὅπερ ἔτυχεν ἔστιν, ἀλλ' ὅπερ ἐβουλήθη αὐτός.

[14] Ὅτι δὲ ὁρᾶν δεῖ καὶ ταύτη· ἕκαστον τῶν λεγομένων εἶναι ἢ ταυτόν ἐστι τῷ εἶναι αὐτοῦ, ἢ ἕτερον· οἷον ἄνθρωπος ὅδε ἕτερος, καὶ τὸ ἀνθρώπῳ εἶναι ἄλλο· μετέχει γε μὴν ὁ ἄνθρωπος τοῦ ὅ ἐστιν ἀνθρώπῳ εἶναι. Ψυχὴ δὲ καὶ τὸ ψυχῇ εἶναι ταυτόν, εἰ ἄπλουν ψυχὴ καὶ μὴ κατ' ἄλλου, καὶ ἄνθρωπος αὐτὸ καὶ τὸ ἀνθρώπῳ εἶναι. Καὶ τὸ μὲν ἂν κατὰ τύχην γένοιτο ἄνθρωπος, ὅσῳ ἕτερον τοῦ ἀνθρώπῳ εἶναι, τὸ δὲ ἀνθρώπῳ εἶναι οὐκ ἂν γένοιτο κατὰ τύχην· τοῦτο δ' ἐστὶ παρ' αὐτοῦ ἄνθρωπος αὐτό. Εἰ δὴ τὸ ἀνθρώπῳ εἶναι παρ' αὐτοῦ καὶ οὐ κατὰ τύχην τοῦτο οὐδὲ συμβέβηκε, πῶς ἂν τὸ ὑπὲρ τὸ ἀνθρώπος αὐτό, τὸ γεννητικὸν τοῦ ἀνθρώπου αὐτό, καὶ οὗ τὰ ὄντα πάντα, κατὰ τύχην ἂν λέγοιτο, φύσις ἀπλουστέρα τοῦ ἀνθρώπου εἶναι καὶ τοῦ ὅλως τὸ ὄν εἶναι; Ὅτι πρὸς τὸ ἀπλουν ἰόντι οὐκ ἔστι συναναφέρειν τὴν τύχην, ὥστε καὶ εἰς τὸ ἀπλουστάτον ἀδύνατον ἀναβαίνειν τὴν τύχην. Ὅτι δὲ κάκεῖνο ἀναμνησθῆναι προσήκει ἤδη πῶς εἰρημένον, ὡς ἕκαστον τῶν κατὰ ἀλήθειαν ὄντων καὶ ὑπ' ἐκείνης τῆς φύσεως ἐλθόντων εἰς ὑπόστασιν, καὶ εἰ τι δὲ ἐν τοῖς αἰσθητοῖς τοιοῦτον, τῷ ἀπ' ἐκείνων τοιοῦτον· λέγω δὲ τὸ τοιοῦτον τὸ σὺν αὐτῶν τῇ οὐσίᾳ ἔχειν καὶ τῆς ὑποστάσεως τὴν αἰτίαν, ὥστε τὸν ὕστερον θεατὴν ἐκάστου ἔχειν εἰπεῖν, διὸ ἕκαστον τῶν ἐνυπαρχόντων, οἷον διὰ τί ὀφθαλμὸς καὶ διὰ τί πόδες τοῖσδε τοιοῖδε, καὶ τὴν αἰτίαν συναπογεννῶσαν ἕκαστον μέρος ἐκάστου εἶναι καὶ δι' ἄλληλα τὰ μέρη εἶναι. Διὰ τί πόδες εἰς μήκος; Ὅτι καὶ τότε τοιόνδε καὶ ὅτι πρόσωπον τοιόνδε, καὶ πόδες τοιοῖδε. Καὶ ὅλως ἢ πρὸς ἄλληλα πάντων συμφωνία ἀλλήλοις αἰτία· καὶ τὸ διὰ τί τότε, ὅτι τοῦτ' ἔστι τὸ ἀνθρώπῳ εἶναι· ὥστε ἐν καὶ τὸ αὐτὸ τὸ εἶναι καὶ τὸ αἷτιον. Ταῦτα δὲ ἐκ μιᾶς πηγῆς οὕτως ἤλθεν οὐ λελογισμένης, ἀλλὰ παρεχούσης ὅλον ἀθρόον τὸ διὰ τί καὶ τὸ εἶναι. Πηγὴ οὖν τοῦ εἶναι καὶ τοῦ διὰ τί εἶναι ὁμοῦ ἄμφω διδοῦσα· ἀλλὰ οἷα τὰ γινόμενα, πολὺ ἀρχετυπώτερον καὶ ἀληθέστερον καὶ μᾶλλον ἢ κατ' ἐκεῖνα πρὸς τὸ βέλτιον τὸ ἀφ' οὗ ταῦτα. Εἰ οὖν μηδὲν εἰκῆι μηδὲ κατὰ τύχην μηδὲ τὸ συνέβη γὰρ οὕτως τῶν ὅσα τὰς αἰτίας ἐν αὐτοῖς ἔχει, ἔχει δὲ τὰ ἐξ αὐτοῦ ἅπαντα, λόγου ὦν καὶ αἰτίας καὶ οὐσίας αἰτιώδους πατήρ, ἃ δὴ πάντα πόρρω ὑπάρχει τύχης, εἴη ἂν ἀρχὴ καὶ οἷον παράδειγμα τῶν ὅσα μὴ κεκοινώνηκε τύχηι, τὸ ὄντως καὶ τὸ πρῶτον, ἀμιγῆς τύχαις καὶ αὐτομάτῳ καὶ συμβάσει, αἷτιον ἑαυτοῦ καὶ παρ' αὐτοῦ καὶ δι' αὐτὸν αὐτός· καὶ γὰρ πρῶτος αὐτὸς καὶ ὑπερόντως αὐτός.

[15] Καὶ ἐράσμιον καὶ ἔρως ὁ αὐτὸς καὶ αὐτοῦ ἔρως, ἅτε οὐκ ἄλλως καλὸς ἢ παρ' αὐτοῦ καὶ ἐν αὐτῷ. Καὶ γὰρ καὶ τὸ συνεῖναι ἑαυτῷ οὐκ ἂν ἄλλως ἔχοι, εἰ μὴ τὸ συνὸν καὶ τὸ ὅι σύνεστιν ἐν καὶ ταὐτὸν εἴη. Εἰ δὲ τὸ συνὸν τῷ ὅι σύνεστιν ἐν καὶ τὸ οἷον ἐφίεμενον τῷ ἐφετῷ ἐν, τὸ δὲ ἐφετὸν κατὰ τὴν ὑπόστασιν καὶ οἷον ὑποκείμενον, πάλιν αὖ ἡμῖν ἀνεφάνη ταὐτὸν ἢ ἐφesis καὶ ἡ οὐσία. Εἰ δὲ τοῦτο, πάλιν αὖ αὐτός ἐστιν οὗτος ὁ ποιῶν ἑαυτὸν καὶ κύριος ἑαυτοῦ καὶ οὐχ ὥς τι ἕτερον ἠθέλησε γινόμενος, ἀλλ' ὥς θέλει αὐτός. Καὶ μὴν καὶ λέγοντες αὐτὸν οὔτε τι εἰς αὐτὸν δέχεσθαι οὔτε ἄλλο αὐτὸν καὶ ταύτη ἂν εἴμεν ἔξω ποιοῦντες τοῦ τύχηι εἶναι τοιοῦτον οὐ μόνον τῷ μονοῦν αὐτὸν καὶ τῷ καθαρὸν ποιεῖν ἀπάντων, ἀλλ' ὅτι, εἰ ποτε καὶ αὐτοὶ ἐν αὐτοῖς

ἐνδοιμέν τινα φύσιν τοιαύτην οὐδὲν ἔχουσιν τῶν ἄλλων, ὅσα συνήρηται ἡμῖν, καθὰ πάσχειν ὃ τί περ' ἂν συμβῇ [καί] κατὰ τύχην ὑπάρχει – πάντα γὰρ τὰ ἄλλα, ὅσα ἡμῶν, δοῦλα καὶ ἐκκείμενα τύχαις καὶ οἷον κατὰ τύχην προσελθόντα, τούτῳ δὲ μόνῳ τὸ κύριον αὐτοῦ καὶ τὸ αὐτεξούσιον φωτὸς ἀγαθοειδοῦς καὶ ἀγαθοῦ ἐνεργεῖαι καὶ μερίζονος ἢ κατὰ νοῦν, οὐκ ἐπακτὸν τὸ ὑπὲρ τὸ νοεῖν ἐχούσης· εἰς ὃ δὴ ἀναβάντες καὶ γενόμενοι τοῦτο μόνον, τὰ δ' ἄλλα ἀφέντες, τί ἂν εἴποιμεν αὐτὸ ἢ ὅτι πλεόν ἢ ἐλεύθεροι, καὶ πλεόν ἢ αὐτεξούσιοι; Τίς δ' ἂν ἡμᾶς προσάψειε τότε τύχαις ἢ τῷ εἰκῇ ἢ τῷ συμβέβηκεν αὐτὸ τὸ ἀληθινὸν ζῆν γενομένους ἢ ἐν τούτῳ γενομένους, ὃ μηδὲν ἔχει ἄλλο, ἀλλ' ἔστιν αὐτὸ μόνον; Τὰ μὲν οὖν ἄλλα μονούμενα οὐκ ἔστιν αὐτοῖς αὐτάρκη εἶναι εἰς τὸ εἶναι· τοῦτο δὲ ἔστιν ὃ ἐστὶ καὶ μονούμενον. Ὑπόστασις δὲ πρώτη οὐκ ἐν ἀψύχῳ οὐδ' ἐν ζωῇ ἀλόγῳ· ἀσθενὴς γὰρ εἰς τὸ εἶναι καὶ αὕτη σκέδασις οὔσα λόγου καὶ ἀοριστία· ἀλλ' ὅσῳ πρόεισιν εἰς λόγον, ἀπο-λείπει τύχην· τὸ γὰρ κατὰ λόγον οὐ τύχη. Ἀναβαίνουνσι δὲ ἡμῖν ἐκεῖνο μὲν οὐ λόγος, κάλλιον δὲ ἢ λόγος· τοσοῦτον ἀπέχει τοῦ τύχῃ συμβῆναι. Ρίζα γὰρ λόγου παρ' αὐτῆς καὶ εἰς τοῦτο λήγει τὰ πάντα, ὥσπερ φυτοῦ μεγίστου κατὰ λόγον ζῶντος ἀρχὴ καὶ βάσις, μένουσα γὰρ αὐτὴ ἐφ' ἑαυτῆς, διδοῦσα δὲ κατὰ λόγον τῷ φυτῷ, ὃν ἔλαβεν, εἶναι.

[16] Ἐπεὶ δὲ φαμεν καὶ δοκεῖ πανταχοῦ τε εἶναι τοῦτο καὶ αὖ εἶναι οὐδαμοῦ, τοῦτό τοι χρὴ ἐνθυμηθῆναι καὶ νοῆσαι, οἷον δεῖ καὶ ἐντεῦθεν σκοπούμενοις θέσθαι περὶ ὧν ζητοῦμεν. Εἰ γὰρ μηδαμοῦ, οὐδαμοῦ συμβέβηκε, καὶ εἰ πανταχοῦ, ὅσος ἐστὶν αὐτός, τοσοῦτος πανταχοῦ· ὥστε τὸ πανταχοῦ καὶ τὸ πάντῃ αὐτός, οὐκ ἐν ἐκείνῳ ὧν τῷ πανταχοῦ, ἀλλ' αὐτὸς ὧν τοῦτο καὶ δούς εἶναι τοῖς ἄλλοις ἐν τῷ πανταχοῦ παρακεῖσθαι. Ὁ δ' ὑπερτάτην ἔχων τάξιν, μᾶλλον δὲ οὐκ ἔχων, ἀλλ' ὧν ὑπέρτατος αὐτός, δοῦλα πάντα ἔχει, οὐ συμβὰς αὐτοῖς, αὐτῷ δὲ τῶν ἄλλων, μᾶλλον δὲ περὶ αὐτὸν τῶν ἄλλων, οὐ πρὸς αὐτὰ βλέποντος αὐτοῦ, ἀλλ' ἐκείνων πρὸς αὐτόν· ὁ δ' εἰς τὸ εἶσω οἷον φέρεται αὐτοῦ οἷον ἑαυτὸν ἀγαπήσας, αὐγὴν καθαρὰν, αὐτὸς ὧν τοῦτο, ὅπερ ἡγάπησε· τοῦτο δ' ἐστὶν ὑποστήσας αὐτόν, εἴπερ ἐνέργεια μένουσα καὶ τὸ ἀγαπητότατον οἷον νοῦς. Νοῦς δὲ ἐνέργημα· ὥστε ἐνέργημα αὐτός. Ἀλλὰ ἄλλου μὲν οὐδενός· ἑαυτοῦ ἄρα ἐνέργημα αὐτός. Οὐκ ἄρα ὥς συμβέβηκεν ἐστὶν, ἀλλ' ὥς ἐνεργεῖ αὐτός. Ἐτι τοίνυν, εἰ ἔστι μάλιστα, ὅτι πρὸς αὐτόν οἷον στηρίζει καὶ οἷον πρὸς αὐτόν βλέπει καὶ τὸ οἷον εἶναι τοῦτο αὐτῷ τὸ πρὸς αὐτόν βλέπειν, οἷον ποιοῖ ἂν αὐτόν, οὐχ ὥς ἔτυχεν ἄρα ἐστίν, ἀλλ' ὥς αὐτὸς θέλει, καὶ οὐδ' ἢ θέλησις εἰκῇ οὐδ' οὕτω συνέβη· τοῦ γὰρ ἀρίστου ἢ θέλησις οὔσα οὐκ ἔστιν εἰκῇ. Ὅτι δ' ἢ τοιαύτη νεῦσις αὐτοῦ πρὸς αὐτόν οἷον ἐνέργεια οὔσα αὐτοῦ καὶ μονὴ ἐν αὐτῷ τὸ εἶναι ὃ ἐστὶ ποιεῖ, μαρτυρεῖ ὑποτεθεὶν τοῖναντίον· ὅτι, εἰ πρὸς τὸ ἔξω νεύσειεν αὐτοῦ, ἀπολεῖ τὸ εἶναι ὅπερ ἐστί· τὸ ἄρα εἶναι ὅπερ ἐστὶν ἢ ἐνέργεια ἢ πρὸς αὐτόν· τοῦτο δὲ ἐν καὶ αὐτός. Αὐτὸς ἄρα ὑπέστησεν αὐτόν συνεξενεχθείσης τῆς ἐνεργείας μετ' αὐτοῦ. Εἰ οὖν μὴ γέγονεν, ἀλλ' ἦν αἰεὶ ἢ ἐνέργεια αὐτοῦ καὶ οἷον ἐγρήγορις οὐκ ἄλλου ὄντος τοῦ ἐγρηγορότος, ἐγρήγορις καὶ ὑπερνόησις αἰεὶ οὔσα, ἔστιν οὕτως, ὥς ἐγρηγόρησεν. Ἡ δὲ ἐγρήγορις ἐστὶν ἐπέκεινα οὐσίας καὶ νοῦ καὶ ζωῆς ἔμφρονος· ταῦτα δὲ αὐτός ἐστιν. Αὐτὸς ἄρα ἐστὶν ἐνέργεια ὑπὲρ

νοῦν καὶ φρόνησιν καὶ ζωὴν· ἐξ αὐτοῦ δὲ ταῦτα καὶ οὐ παρ' ἄλλου. Παρ αὐτοῦ ἄρα αὐτῶι καὶ ἐξ αὐτοῦ τὸ εἶναι. Οὐκ ἄρα, ὡς συνέβη, οὕτως ἐστίν, ἀλλ' ὡς ἠθέλησεν αὐτός ἐστιν.

[17] Ὅτι δὲ καὶ ὧδε· ἕκαστά φαμεν τὰ ἐν τῷ παντὶ καὶ τότε τὸ πᾶν οὕτως ἔχειν, ὡς ἂν ἔσχεν, ὡς ἡ τοῦ ποιούντος προαίρεσις ἠθέλησε, καὶ οὕτως ἔχειν, ὡς ἂν προιέμενος καὶ προιδὼν ἐν λογισμοῖς κατὰ πρόνοιαν οὗτος εἰργάσατο. Αἰεὶ δὲ οὕτως ἐχόντων καὶ αἰεὶ οὕτως γιγνομένων, οὕτω τοι καὶ αἰεὶ ἐν τοῖς συνοῦσι κεῖσθαι τοὺς λόγους ἐν μείζονι εὐθημοσύνηι ἐστῶτας· ὥστε ἐπέκεινα προνοίας τάκεῖ εἶναι καὶ ἐπέκεινα προαιρέσεως καὶ πάντα αἰεὶ νοερῶς ἐστηκότα εἶναι, ὅσα ἐν τῷ ὄντι. Ὡστε τὴν οὕτω διάθεσιν εἴ τις ὀνομάζει πρόνοιαν, οὕτω νοεῖτω, ὅτι ἐστὶ πρὸ τοῦδε νοῦς τοῦ παντός ἐστώς, ἀφ' οὗ καὶ καθ' ὃν τὸ πᾶν τόδε. Εἰ μὲν οὖν νοῦς πρὸ πάντων καὶ ἀρχὴ ὁ τοιοῦτος νοῦς, οὐκ ἂν εἴη ὡς ἔτυχε, πολὺς μὲν ὢν, συνωιδὸς δὲ αὐτῶι καὶ οἷον εἰς ἐν συντεταγμένος. Οὐδὲν γὰρ πολλὸν καὶ πληθὺς συντεταγμένον καὶ λόγοι πάντες καὶ περιληφθέντες ἐνὶ διὰ παντός ὡς ἔτυχε καὶ ὡς συνέβη, ἀλλὰ πόρρω φύσεως τῆς τοιαύτης καὶ ἐναντίον, ὅσον τύχη ἐν ἀλογίαι κειμένη λόγῳ. Εἰ δὲ τὸ πρὸ τοῦ τοιούτου ἀρχή, δηλονότι προσεχῆς τούτῳ τῷ οὕτῳ λελογωμένῳ, καὶ τὸ οὕτω λεγόμενον τοῦτο κατ' ἐκεῖνο καὶ μετέχον ἐκείνου καὶ οἷον θέλει ἐκεῖνο καὶ δύναμις ἐκείνου. Ἀδιάστατος τοίνυν ἐκεῖνος, εἷς [εἰς] πάντα λόγος, εἷς ἀριθμὸς καὶ εἷς μείζων τοῦ γενομένου καὶ δυνατώτερος, καὶ οὐδὲν μείζον αὐτοῦ οὐδὲ κρεῖττον. Οὐδὲ ἄρα ἐξ ἄλλου ἔχει οὔτε τὸ εἶναι οὔτε τὸ ὁποῖός ἐστιν εἶναι. Αὐτὸς ἄρα αὐτῶι ὃ ἐστὶ πρὸς αὐτὸν καὶ εἰς αὐτόν, ἵνα μηδὲ ταύτηι πρὸς τὸ ἔξω ἢ πρὸς ἄλλον, ἀλλὰ πρὸς αὐτὸν πᾶς.

[18] Καὶ σὺ ζητῶν μηδὲν ἔξω ζῆται αὐτοῦ, ἀλλ' εἴσω πάντα τὰ μετ' αὐτόν· αὐτὸν δὲ ἔα. Τὸ γὰρ ἔξω αὐτός ἐστι, περίληψις πάντων καὶ μέτρον. Ἡ εἴσω ἐν βάθει, τὸ δ' ἔξω αὐτοῦ, οἷον κύκλῳ ἐφαπτόμενον αὐτοῦ καὶ ἐξηρημένον πᾶν ὁ λόγος καὶ νοῦς· μᾶλλον δ' ἂν εἴη νοῦς, καθὼ ἐφάπτεται καὶ ἡ ἐφάπτεται αὐτοῦ καὶ ἡ ἐξήρηται, ἅτε παρ' ἐκείνου ἔχων τὸ νοῦς εἶναι. Ὡσπερ ἂν οὖν κύκλος, [ὁς] ἐφάπτοιο κέντρον κύκλῳ, ὁμολογοῖτο ἂν τὴν δύναμιν παρὰ τοῦ κέντρον ἔχειν καὶ οἷον κεντροειδῆς, ἡ γραμμαὶ ἐν κύκλῳ πρὸς κέντρον ἐν συνιοῦσαι τὸ πέρας αὐτῶν τὸ πρὸς τὸ κέντρον ποιοῦσι τοιοῦτον εἶναι οἷον τὸ πρὸς ὃ ἠνέχθησαν καὶ ἀφ' οὗ οἷον ἐξέφυσαν, μείζονος ὄντος ἢ κατὰ ταύτας τὰς γραμμάς καὶ τὰ πέρατα αὐτῶν τὰ αὐτῶν σημεία τῶν γραμμῶν – καὶ ἔστι μὲν οἷον ἐκεῖνο, ἀμυδρὰ δὲ καὶ ἴχνη ἐκείνου τοῦ ὃ δύναται αὐτὰ καὶ τὰς γραμμάς δυνάμενον, αἱ πανταχοῦ ἔχουσιν αὐτό· καὶ ἐμφαίνεται διὰ τῶν γραμμῶν, οἷον ἐστὶν ἐκεῖνο, οἷον ἐξελιχθὲν οὐκ ἐξεληλιγμένον – οὕτω τοι καὶ τὸν νοῦν καὶ τὸ ὃν χρὴ λαμβάνειν, γενόμενον ἐξ ἐκείνου καὶ οἷον ἐκχυθὲν καὶ ἐξελιχθὲν καὶ ἐξηρημένον ἐκ τῆς αὐτοῦ νοερᾶς φύσεως, μαρτυρεῖν τὸν οἷον ἐν ἐνὶ νοῦν οὐ νοῦν ὄντα· ἐν γάρ. Ὡσπερ οὐδ' ἐκεῖ γραμμάς οὐδὲ κύκλον τὸ κέντρον, κύκλου δὲ καὶ γραμμῶν πατέρα, ἴχνη αὐτοῦ δόντα καὶ δυνάμει μενούσῃ γραμμάς καὶ κύκλον οὐ πάντῃ ἀπηρητημένα αὐτοῦ ῥώμῃ τινὶ γεγεννηκότα· οὕτω τοι κάκεῖνο, τῆς νοερᾶς περιθεούσης δυνάμεως, τὸ οἷον ἰνδάλματος αὐτοῦ ἀρχέτυπον, ἐν ἐνὶ νοῦν, πολλοῖς καὶ εἰς πολλὰ οἷον νενικημένου καὶ νοῦ διὰ ταῦτα γενομένου, ἐκείνου πρὸ νοῦ μείναντος [ἐκ] τῆς

δυνάμεως αὐτοῦ νοῦν γεννήσαντος – τίς ἂν συντυχία [ἢ τὸ αὐτόματον ἢ τὸ ὡς συνέβη εἶναι] τῆς τοιαύτης δυνάμεως τῆς νοοποιοῦ καὶ ὄντως ποιητικῆς πλησίον ἦκοι; Οἶον γὰρ τὸ ἐν νῶι, πολλαχῇ μείζον ἢ τοιοῦτον τὸ ἐν ἐνὶ ἐκείνῳ, ὥσπερ φωτὸς ἐπὶ πολὺ σκεδασθέντος ἐξ ἐνός τινος ἐν αὐτῷ ὄντος διαφανοῦς· εἰδῶλον μὲν τὸ σκεδασθὲν, τὸ δ' ἅφ' οὗ τὸ ἀληθές· οὐ μὴν ἀλλοειδὲς τὸ σκεδασθὲν εἰδῶλον ὁ νοῦς, ὃς οὐ τύχη, ἀλλὰ κατέκαστον αὐτοῦ λόγος καὶ αἰτία, αἴτιον δὲ ἐκείνο τοῦ αἰτίου. Μειζόνως ἄρα οἶον αἰτιώτατον καὶ ἀληθέστερον αἰτία, ὁμοῦ πάσας ἔχον τὰς μελλούσας ἀπ' αὐτοῦ ἔσεσθαι νοεράς αἰτίας καὶ γεννη- τικὸν τοῦ οὐχ ὡς ἔτυχε, ἀλλ' ὡς ἠθέλησεν αὐτός. Ἡ δὲ θέλησις οὐκ ἄλογος ἦν οὐδὲ τοῦ εἰκῆι οὐδ' ὡς ἐπῆλθεν αὐτῷ, ἀλλ' ὡς ἔδει, ὡς οὐδενὸς ὄντος ἐκεῖ εἰκῆι. Ὅθεν καὶ δέον καὶ καιρὸν ὁ Πλάτων ὡς οἶόν τε ἦν σημῆναι ἐφιέμενος, ὅτι πόρρω τοῦ ὡς ἔτυχε, ἀλλ' ὅπερ ἐστί, τοῦτο δέον. Εἰ δὲ τὸ δέον τοῦτο, οὐκ ἀλόγως τοῦτο, καὶ εἰ καιρός, τὸ μάλιστα κυριώτατον ἐν τοῖς μετ' αὐτὸ καὶ πρότερον αὐτῷ καὶ οὐχ οἶον ἔτυχε τοῦτό ἐστιν, ἀλλὰ τοῦτό ἐστιν, ὅπερ οἶον ἐβουλήθη αὐτός, εἶπερ τὰ δέοντα βούλεται καὶ ἐν τὸ δέον καὶ ἡ τοῦ δέοντος ἐνέργεια· καὶ ἔστι δέον οὐχ ὡς ὑποκείμενον, ἀλλ' ὡς ἐνέργεια πρώτη τοῦτο ἑαυτὴν ἐκφήνασα, ὅπερ ἔδει. Οὕτω γὰρ δεῖ αὐτὸν λέγειν ἀδυνατοῦντα λέγειν ὥς τις ἐθέλει.

[19] Λαμβανέτω τις οὖν ἐκ τῶν εἰρημένων ἀνακινήθεις πρὸς ἐκεῖνο ἐκεῖνο αὐτό, καὶ θεάσεται καὶ αὐτὸς οὐχ ὅσον θέλει εἰπεῖν δυνάμενος. Ἰδὼν δὲ ἐκεῖνο ἐν αὐτῷ πάντα λόγον ἀφεις θήσεται παρ' αὐτοῦ ἐκεῖνο τοῦτο ὄν, ὡς, εἶπερ εἶχεν οὐσίαν, δούλην ἂν αὐτοῦ τὴν οὐσίαν εἶναι καὶ οἶον παρ' αὐτοῦ εἶναι. Οὐδ' ἂν τολμήσειέ τις ἰδὼν ἔτι τὸ ὡς συνέβη λέγειν, οὐδ' ἂν ὅλως φθέγγασθαι δύναται· ἐκπλαγεῖ γὰρ ἂν τολμῶν, καὶ οὐδ' ἂν ἔχοι ἀίξας ποῦ εἰπεῖν περὶ αὐτοῦ πάντῃ αὐτῷ ἐκείνου οἶον πρὸ ὁμμάτων τῆς ψυχῆς προφαινομένου καί, ὅποι ἂν ἀτενίσῃ, ἐκεῖνον βλέποντος, εἰ μὴ που ἄλλῃ ἀφεις τὸν θεὸν ἀτε- νίσῃ μηδὲν ἔτι περὶ αὐτοῦ διανοούμενος. Χρὴ δὲ ἴσως καὶ τὸ ἐπέκεινα οὐσίας καὶ ταύτῃ νοεῖσθαι τοῖς παλαιοῖς λεγόμενον δι' αἰνίξεως, οὐ μόνον ὅτι γενναῖ οὐσίαν, ἀλλ' ὅτι οὐ δουλεύει οὐδὲ οὐσίαι οὐδὲ ἑαυτῷ, οὐδέ ἐστιν αὐτῷ ἀρχὴ ἢ οὐσία αὐτοῦ, ἀλλ' αὐτὸς ἀρχὴ τῆς οὐσίας ὣν οὐχ αὐτῷ ἐποίησε τὴν οὐσίαν, ἀλλὰ ποιήσας ταύτην ἕξω εἶασεν ἑαυτοῦ, ἅτε οὐδὲν τοῦ εἶναι δεόμενος, ὃς ἐποίησεν αὐτό. Οὐ τοίνυν οὐδὲ καθό ἐστι ποιεῖν τὸ ἔστι.

[20] Τί οὖν; Οὐ συμβαίνει, εἶποι τις ἂν, πρὶν ἢ γενέσθαι γεγονέναι; Εἰ γὰρ ποιεῖ ἑαυτόν, τῷ μὲν ἑαυτὸν οὐπω ἐστί, τῷ δ' αὖ ποιεῖν ἔστιν ἤδη πρὸ ἑαυτοῦ τοῦ ποιουμένου ὄντος αὐτοῦ. Πρὸς ὃ δὴ λεκτέον, ὡς ὅλως οὐ τακτέον κατὰ τὸν ποιούμενον, ἀλλὰ κατὰ τὸν ποιῶντα, ἀπόλυτον τὴν ποίησιν αὐτοῦ τιθεμένοις, καὶ οὐχ ἵνα ἄλλο ἀποτελεσθῇ ἐξ αὐτοῦ τῆς ποιήσεως, ἄλλου τῆς ἐνεργείας αὐτοῦ οὐκ ἀποτελεστικῆς, ἀλλ' ὅλου τούτου ὄντος· οὐ γὰρ δύο, ἀλλ' ἓν. Οὐδὲ γὰρ φοβητέον ἐνέργειαν τὴν πρώτην τίθεσθαι ἄνευ οὐσίας, ἀλλ' αὐτὸ τοῦτο τὴν οἶον ὑπόστασιν θετέον. Εἰ δὲ ὑπόστασιν ἄνευ ἐνεργείας τις θεῖτο, ἐλλειπὴς ἢ ἀρχὴ καὶ ἀτελής ἢ τελειοτάτη πασῶν ἔσται. Καὶ εἰ προσθεῖναι ἐνέργειαν, οὐχ ἐν τηρεῖ. Εἰ οὖν τελειότερον ἢ ἐνέργεια τῆς οὐσίας, τελειότατον δὲ τὸ πρῶτον, πρώτη ἂν ἐνέργεια εἴη. Ἐνεργήσας οὖν ἤδη ἐστί

τοῦτο, καὶ οὐκ ἔστιν ὡς πρὶν γενέσθαι ἦν· τότε γὰρ οὐκ ἦν πρὶν γενέσθαι, ἀλλ' ἤδη πᾶς ἦν. Ἐνέργεια δὴ οὐ δουλεύσασα οὐσίαι καθαρῶς ἐστὶν ἐλευθέρα, καὶ οὕτως αὐτὸς παρ' αὐτοῦ αὐτός. Καὶ γὰρ εἰ μὲν ἐσώϊζετο εἰς τὸ εἶναι ὑπ' ἄλλου, οὐ πρῶτος αὐτὸς ἐξ αὐτοῦ· εἰ δ' αὐτὸς αὐτὸν ὀρθῶς λέγεται συνέχειν, αὐτὸς ἐστὶ καὶ ὁ παράγων ἑαυτόν, εἴπερ, ὅπερ συνέχει κατὰ φύσιν, τοῦτο καὶ ἐξ ἀρχῆς πεποίηκεν εἶναι. Εἰ μὲν οὖν χρόνος ἦν, ὅθεν ἤρξατο εἶναι, τὸ πεποιηκέναι κυριώτατον ἂν ἐλέχθη· νῦν δέ, εἰ καὶ πρὶν αἰῶνα εἶναι ὅπερ ἐστὶν ἦν, τὸ πεποιηκέναι ἑαυτὸν τοῦτο νοεῖται τὸ σύνδρομον εἶναι τὸ πεποιηκέναι καὶ αὐτό· ἐν γὰρ τῇ ποιήσει καὶ οἷον γεννήσει αἰδίῳ τὸ εἶναι. Ὅθεν καὶ τὸ ἄρχων ἑαυτοῦ· καὶ εἰ μὲν δύο, κυρίως, εἰ δὲ ἓν, τὸ ἄρχων μόνον· οὐ γὰρ ἔχει τὸ ἀρχόμενον. Πῶς οὖν ἄρχων οὐκ ὄντος πρὸς ὃ; Ἡ τὸ ἄρχων ἐνταῦθα πρὸς τὸ πρὸ αὐτοῦ, ὅτι μηδὲν ἦν. Εἰ δὲ μηδὲν ἦν, πρῶτον· τοῦτο δὲ οὐ τάξει, ἀλλὰ κυριότητι καὶ δυνάμει αὐτεξουσίῳ καθαρῶς. Εἰ δὲ καθαρῶς, οὐκ ἔστιν ἐκεῖ λαβεῖν τὸ μὴ αὐτεξουσίως. Ὅλον οὖν αὐτεξουσίως ἐν αὐτῷ. Τί οὖν αὐτοῦ, ὃ μὴ αὐτός; Τί οὖν, ὃ μὴ ἐνεργεῖ; Καὶ τί, ὃ μὴ ἔργον αὐτοῦ; Εἰ γάρ τι εἴη μὴ ἔργον αὐτοῦ ἐν αὐτῷ, οὐ καθαρῶς ἂν εἴη οὔτε αὐτεξουσίος οὔτε πάντα δυνάμενος· ἐκείνου τε γὰρ οὐ κύριος πάντα τε οὐ δυνάμενος. Ἐκεῖνο γοῦν οὐ δύναται, οὐ μὴ αὐτὸς κύριος εἰς τὸ ποιεῖν.

[21] Ἐδύνατο οὖν ἄλλο τι ποιεῖν ἑαυτὸν ἢ ὃ ἐποίησεν; Ἡ οὐπω καὶ τὸ ἀγαθὸν ποιεῖν ἀναιρήσομεν, ὅτι μὴ ἂν κακὸν ποιοῖ. Οὐ γὰρ οὕτω τὸ δύνασθαι ἐκεῖ, ὡς καὶ τὰ ἀντικείμενα, ἀλλ' ὡς ἀστεμφεῖ καὶ ἀμετακινήτῳ δυνάμει, ἢ μάλιστα δυνάμει ἐστὶν, ὅταν μὴ ἐξίστηται τοῦ ἔν· καὶ γὰρ τὸ τὰ ἀντικείμενα δύνασθαι ἀδυναμίας ἐστὶ τοῦ ἐπὶ τοῦ ἀρίστου μένειν. Δεῖ δὲ καὶ τὴν ποίησιν αὐτοῦ, ἣν λέγομεν, καὶ ταύτην ἅπαξ εἶναι· καλὴ γάρ. Καὶ τίς ἂν παρατρέψει βουλήσει γενομένην θεοῦ καὶ βούλησιν οὔσαν; Βουλήσει οὖν μήπω ὄντος; Τί δὲ βούλησιν ἐκείνου ἀβουλοῦντος τῇ ὑποστάσει; Πόθεν οὖν αὐτῷ ἔσται ἡ βούλησις ἀπὸ οὐσίας ἀνενεργήτου; Ἡ ἦν βούλησις ἐν τῇ οὐσίᾳ· οὐχ ἕτερον ἄρα τῆς οὐσίας οὐδέν. Ἡ τί ἦν, ὃ μὴ ἦν, οἷον ἡ βούλησις; Πᾶν ἄρα βούλησις ἦν καὶ οὐκ ἔνι τὸ μὴ βουλόμενον· οὐδὲ τὸ πρὸ βουλήσεως ἄρα. Πρῶτον ἄρα ἡ βούλησις αὐτός. Καὶ τὸ ὡς ἐβούλετο ἄρα καὶ οἷον ἐβούλετο, καὶ τὸ τῇ βουλήσει ἐπόμενον, ὃ ἡ τοιαύτη βούλησις ἐγέννα – ἐγέννα δὲ οὐδὲν ἔτι ἐν αὐτῷ – τοῦτο γὰρ ἤδη ἦν. Τὸ δὲ συνέχειν ἑαυτὸν οὕτω ληπτέον νοεῖν, εἴ τις ὀρθῶς αὐτὸ φθέγγοιτο, ὡς τὰ μὲν ἄλλα πάντα ὅσα ἐστὶ παρὰ τούτου συνέχεται· μετουσίαι γάρ τινι αὐτοῦ ἐστί, καὶ εἰς τοῦτο ἡ ἀναγωγὴ πάντων. Αὐτοῖς δὲ ἤδη παρ' αὐτοῦ οὔτε συνοχῆς οὔτε μετουσίας δεόμενος, ἀλλὰ πάντα ἑαυτῷ, μᾶλλον δὲ οὐδὲν οὐδὲ τῶν πάντων δεόμενος εἰς αὐτόν· ἀλλ' ὅταν αὐτὸν εἴπηις ἢ ἐννοηθῇς, τὰ ἄλλα πάντα ἄφες. Ἀφελὼν πάντα, καταλιπὼν δὲ μόνον αὐτόν, μὴ τί προσθῇς ζῆται, ἀλλὰ μὴ τί πω οὐκ ἀφήρηκας ἀπ' αὐτοῦ ἐν γνώμῃ τῇ σῇ. Ἔστι γὰρ τινος ἐφάπασθαι καὶ σέ, περὶ οὗ οὐκέτι ἄλλο ἐνδέχεται οὔτε λέγειν οὔτε λαβεῖν· ἀλλ' ὑπεράνω κείμενον μόνον τοῦτο ἀληθείαι ἐλεύθερον, ὅτι μηδὲ δουλεύον ἐστὶν ἑαυτῷ, ἀλλὰ μόνον αὐτὸ καὶ ὄντως αὐτό, εἴ γε τῶν ἄλλων ἕκαστον αὐτὸ καὶ ἄλλο.

Θ: Περὶ τάγαθοῦ ἢ τοῦ ἐνός.

[1] Πάντα τὰ ὄντα τῷ ἐνὶ ἐστὶν ὄντα, ὅσα τε πρῶτως ἐστὶν ὄντα, καὶ ὅσα ὁπωσοῦν λέγεται ἐν τοῖς οὖσιν εἶναι. Τί γὰρ ἂν καὶ εἴη, εἰ μὴ ἐν εἴη; Ἐπεὶπερ ἀφαιρεθέντα τοῦ ἐν ὁ λέγεται οὐκ ἔστιν ἐκεῖνα. Οὔτε γὰρ στρατὸς ἔστιν, εἰ μὴ ἐν ἔσται, οὔτε χορὸς οὔτε ἀγέλη μὴ ἐν ὄντα. Ἀλλ' οὐδὲ οἰκία ἢ ναὺς τὸ ἐν οὐκ ἔχοντα, ἐπεὶπερ ἡ οἰκία ἐν καὶ ἡ ναὺς, ὁ εἰ ἀποβάλοι, οὐτ' ἂν ἡ οἰκία ἔτι οἰκία οὔτε ἡ ναὺς. Τὰ τοίνυν συνεχῇ μεγέθει, εἰ μὴ τὸ ἐν αὐτοῖς παρείη, οὐκ ἂν εἴη· τμηθέντα γοῦν, καθόσον τὸ ἐν ἀπόλλυσιν, ἀλλάσσει τὸ εἶναι. Καὶ δὴ καὶ τὰ τῶν φυτῶν καὶ ζώων σώματα ἐν ὄντα ἕκαστα εἰ φεύγοι τὸ ἐν εἰς πλῆθος θρυπτόμενα, τὴν οὐσίαν αὐτῶν, ἣν εἶχεν, ἀπώλεσεν οὐκέτι ὄντα ἃ ἦν, ἀλλὰ δὲ γενόμενα καὶ ἐκεῖνα, ὅσα ἐν ἐστί. Καὶ ἡ ὑγίεια δέ, ὅταν εἰς ἐν συνταχθῇ τὸ σῶμα, καὶ κάλλος, ὅταν ἡ τοῦ ἐνός τὰ μόρια κατάσχη φύσις· καὶ ἀρετὴ δὲ ψυχῆς, ὅταν εἰς ἐν καὶ εἰς μίαν ὁμολογίαν ἐνωθῇ. Ἄρ' οὖν, ἐπειδὴ ψυχὴ τὰ πάντα εἰς ἐν ἄγει δημιουργοῦσα καὶ πλάττουσα καὶ μορφοῦσα καὶ συντάττουσα, ἐπὶ ταύτην ἐλθόντας δεῖ λέγειν, ὡς αὕτη τὸ ἐν χορηγεῖ καὶ αὕτη ἐστί τὸ ἐν; Ἡ ὥσπερ τὰ ἄλλα χορηγοῦσα τοῖς σώμασιν οὐκ ἔστιν αὕτη ὁ δίδωσιν, οἷον μορφή καὶ εἶδος, ἀλλ' ἕτερα αὐτῆς, οὕτω χρή, εἰ καὶ ἐν δίδωσιν, ἕτερον ὃν αὐτῆς νομίζειν αὐτὴν διδόναι καὶ πρὸς τὸ ἐν βλέπουσαν ἐν ἕκαστον ποιεῖν, ὥσπερ καὶ πρὸς ἄνθρωπον ἄνθρωπον, συλλαμβάνουσιν μετὰ τοῦ ἀνθρώπου τὸ ἐν αὐτῷ ἐν. Τῶν γὰρ ἐν λεγομένων οὕτως ἕκαστόν ἐστιν ἐν, ὡς ἔχει καὶ ὁ ἐστὶν, ὥστε τὰ μὲν ἦττον ὄντα ἦττον ἔχειν τὸ ἐν, τὰ δὲ μᾶλλον μᾶλλον. Καὶ δὴ καὶ ψυχὴ ἕτερον οὐσα τοῦ ἐνός μᾶλλον ἔχει κατὰ λόγον τοῦ μᾶλλον καὶ ὄντως εἶναι τὸ μᾶλλον ἐν. Οὐ μὴν αὐτὸ τὸ ἐν· ψυχὴ γὰρ μία καὶ συμβεβηκός πως τὸ ἐν, καὶ δύο ταῦτα ψυχὴ καὶ ἐν, ὥσπερ σῶμα καὶ ἐν. Καὶ τὸ μὲν διεστηκός, ὥσπερ χορὸς, πορρωτάτω τοῦ ἐν, τὸ δὲ συνεχὲς ἐγγυτέρω· ψυχὴ δὲ ἔτι μᾶλλον κοινωνοῦσα καὶ αὕτη. Εἰ δ' ὅτι ἄνευ τοῦ ἐν εἶναι οὐδ' ἂν ψυχὴ εἴη, ταύτη εἰς ταυτόν τις ἄγει ψυχὴν καὶ τὸ ἐν, πρῶτον μὲν καὶ τὰ ἄλλα [ἃ] ἐστὶν ἕκαστα μετὰ τοῦ ἐν εἶναι ἐστὶν· ἀλλ' ὅμως ἕτερον αὐτῶν τὸ ἐν – οὐ γὰρ ταυτόν σῶμα καὶ ἐν, ἀλλὰ τὸ σῶμα μετέχει τοῦ ἐν – ἔπειτα δὲ πολλὴ ἢ ψυχὴ καὶ ἡ μία κἂν εἰ μὴ ἐκ μερῶν· πλεῖσται γὰρ δυνάμεις ἐν αὐτῇ, λογίζεσθαι, ὀρέγεσθαι, ἀντιλαμβάνεσθαι, ἃ τῷ ἐνὶ ὥσπερ δεσμῶι συνέχεται. Ἐπάγει μὲν δὴ ψυχὴ τὸ ἐν ἐν οὐσα καὶ αὕτη ἄλλωι· πάσχει δὲ τοῦτο καὶ αὕτη ὑπ' ἄλλωι.

[2] Ἄρ' οὖν ἐκάστωι μὲν τῶν κατὰ μέρος ἐν οὐ ταυτόν ἢ οὐσία αὐτοῦ καὶ τὸ ἐν, ὅλωι δὲ τῷ ὄντι καὶ τῇ οὐσίαι ταυτόν ἢ οὐσία καὶ τὸ ὄν καὶ τὸ ἐν; Ὡστε τὸν ἐξευρόντα τὸ ὄν ἐξευρηκέναι καὶ τὸ ἐν, καὶ αὐτὴν τὴν οὐσίαν αὐτὸ εἶναι τὸ ἐν· οἷον, εἰ νοῦς ἢ οὐσία, νοῦν καὶ τὸ ἐν εἶναι πρῶτως ὄντα ὃν καὶ πρῶτως ἐν, μεταδιδόντα δὲ τοῖς ἄλλοις τοῦ εἶναι οὕτως καὶ κατὰ τοσοῦτον καὶ τοῦ ἐνός. Τί γὰρ ἂν τις καὶ παρ' αὐτὰ εἶναι αὐτὸ φῆσαι; Ἡ γὰρ ταυτόν τῷ ὄντι – ἄνθρωπος γὰρ καὶ εἷς ἄνθρωπος ταυτόν – ἢ οἷον ἀριθμὸς τις ἐκάστου, ὥσπερ εἰ δύο τινὰ ἔλεγε, οὕτως ἐπὶ μόνου τινὸς τὸ ἐν. Εἰ μὲν οὖν ὁ ἀριθμὸς τῶν ὄντων, δῆλον ὅτι καὶ τὸ ἐν· καὶ ζητητέον τί ἐστὶν. Εἰ δὲ ψυχῆς ἐνέργημα τὸ

ἀριθμεῖν ἐπεξιούσης, οὐδὲν ἂν εἴη ἐντοῖς πράγμασι τὸ ἔν. Ἄλλ' ἔλεγεν ὁ λόγος, εἰ ἀπολεῖ ἕκαστον τὸ ἔν, μὴδ' ἔσσεσθαι τὸ παράπαν. Ὅρᾶν οὖν δεῖ, εἰ ταῦτόν τὸ ἔν ἕκαστον καὶ τὸ ὄν, καὶ τὸ ὅλως ὄν καὶ τὸ ἔν. Ἄλλ' εἰ τὸ ὄν τὸ ἕκαστου πληθὸς ἐστί, τὸ δὲ ἔν ἀδύνατον πληθὸς εἶναι, ἕτερον ἂν εἴη ἑκάτερον. Ἄνθρωπος γοῦν καὶ ζῶιον καὶ λογικὸν καὶ πολλὰ μέρη καὶ συνδεῖται ἐνὶ τὰ πολλὰ ταῦτα· ἄλλο ἄρα ἄνθρωπος καὶ ἔν, εἰ τὸ μὲν μεριστόν, τὸ δὲ ἀμερές. Καὶ δὴ καὶ τὸ ὅλον ὄν πάντα ἐν αὐτῷ ἔχον τὰ ὄντα πολλὰ μᾶλλον ἂν εἴη καὶ ἕτερον τοῦ ἐνός, μεταλήψει δὲ ἔχον καὶ μεθέξει τὸ ἔν. Ἐχει δὲ καὶ ζωὴν [καὶ νοῦν] τὸ ὄν· οὐ γὰρ δὴ νεκρόν· πολλὰ ἄρα τὸ ὄν. Εἰ δὲ νοῦς τοῦτο εἴη, καὶ οὕτω πολλὰ ἀνάγκη εἶναι. Καὶ ἔτι μᾶλλον, εἰ τὰ εἶδη περιέχον· οὐδὲ γὰρ ἡ ιδέα ἔν, ἀλλ' ἀριθμὸς μᾶλλον καὶ ἑκάστη καὶ ἡ σύμπασα, καὶ οὕτως ἔν, ὥσπερ ἂν εἴη ὁ κόσμος ἔν. Ὅλως δὲ τὸ μὲν ἔν τὸ πρῶτον, ὁ δὲ νοῦς καὶ τὰ εἶδη καὶ τὸ ὄν οὐ πρῶτα. Εἰδός τε γὰρ ἕκαστον ἐκ πολλῶν καὶ σύνθετον καὶ ὕστερον· ἐξ ὧν γὰρ ἕκαστόν ἐστί, πρότερα ἐκείνα. Ὅτι δὲ οὐχ οἷόν τε τὸν νοῦν τὸ πρῶτον εἶναι καὶ ἐκ τῶνδε δῆλον ἔσται· τὸν νοῦν ἀνάγκη ἐν τῷ νοεῖν εἶναι καὶ τὸν γε ἄριστον καὶ τὸν οὐ πρὸς τὸ ἔξω βλέποντα νοεῖν τὸ πρὸ αὐτοῦ· εἰς αὐτὸν γὰρ ἐπιστρέφων εἰς ἀρχὴν ἐπιστρέφει. Καὶ εἰ μὲν αὐτὸς τὸ νοοῦν καὶ τὸ νοούμενον, διπλοῦς ἔσται καὶ οὐχ ἀπλοῦς οὐδὲ τὸ ἔν· εἰ δὲ πρὸς ἕτερον βλέπει, πάντως πρὸς τὸ κρεῖττον καὶ πρὸ αὐτοῦ. Εἰ δὲ καὶ πρὸς αὐτὸν καὶ πρὸς τὸ κρεῖττον, καὶ οὕτως δεῦτερον. Καὶ χρή τὸν νοῦν τοιοῦτον τίθεσθαι, οἷον παρεῖναι μὲν τῷ ἀγαθῷ καὶ τῷ πρῳῳ καὶ βλέπειν εἰς ἐκεῖνον, συνεῖναι δὲ καὶ ἑαυτῷ νοεῖν τε καὶ ἑαυτὸν καὶ νοεῖν ἑαυτὸν ὄντα τὰ πάντα. Πολλοῦ ἄρα δεῖ τὸ ἔν εἶναι ποικίλον ὄντα. Οὐ τοίνυν οὐδὲ τὸ ἔν τὰ πάντα ἔσται, οὕτω γὰρ οὐκέτι ἔν εἴη· οὐδὲ νοῦς, καὶ γὰρ ἂν οὕτως εἴη τὰ πάντα τοῦ νοῦ τὰ πάντα ὄντος· οὐδὲ τὸ ὄν· τὸ γὰρ ὄν τὰ πάντα.

[3] Τί ἂν οὖν εἴη τὸ ἔν καὶ τίνα φύσιν ἔχον; Ἡ οὐδὲν θαυμαστὸν μὴ ράδιον εἰπεῖν εἶναι, ὅπου μὴδὲ τὸ ὄν ράδιον μὴδὲ τὸ εἶδος· ἀλλ' ἔστιν ἡμῖν γνῶσις εἶδεσιν ἐπεριδομένη. Ὅσῳ δ' ἂν εἰς ἀνείδεον ἢ ψυχὴ ἦι, ἐξαδυνατοῦσα περιλαβεῖν τῷ μὴ ὀρίζεσθαι καὶ οἷον τυποῦσθαι ὑπὸ ποικίλου τοῦ τυποῦντος ἐξολισθάνει καὶ φοβεῖται, μὴ οὐδὲν ἔχει. Διὸ κάμνει ἐν τοῖς τοιούτοις καὶ ἀσμένῃ καταβαίνει πολλάκις ἀποπίπτουσα ἀπὸ πάντων, μέχρις ἂν εἰς αἰσθητὸν ἦκη ἐν στερεῷ ὥσπερ ἀναπαυομένη· οἷον καὶ ἡ ὄψις κάμνουσα ἐν τοῖς μικροῖς τοῖς μεγάλοις ἀσμένως περιπίπτει. Καθ' ἑαυτὴν δὲ ἡ ψυχὴ ὅταν ἰδεῖν ἐθέλῃ, μόνον ὁρῶσα τῷ συνεῖναι καὶ ἐν οὔσα τῷ ἐν εἶναι αὐτῷ οὐκ οἶται πῶ ἔχειν ὃ ζητεῖ, ὅτι τοῦ νοουμένου μὴ ἕτερόν ἐστιν. Ὅμως δὴ χρή οὕτως ποιεῖν τὸν μέλλοντα περὶ τὸ ἔν φιλοσοφήσειν. Ἐπεὶ τοίνυν ἔν ἐστιν ὃ ζητοῦμεν, καὶ τὴν ἀρχὴν τῶν πάντων ἐπισκοποῦμεν, τάγαθον καὶ τὸ πρῶτον, οὔτε πόρρω δεῖ γενέσθαι τῶν περὶ τὰ πρῶτα εἰς τὰ ἔσχατα τῶν πάντων πεσόντα, ἀλλ' ἰέμενον εἰς τὰ πρῶτα ἐπαναγαγεῖν ἑαυτὸν ἀπὸ τῶν αἰσθητῶν ἐσχάτων ὄντων, κακίας τε πάσης ἀπηλλαγμένον εἶναι ἅτε πρὸς τὸ ἀγαθὸν σπεύδοντα γενέσθαι, ἐπὶ τε τὴν ἐν ἑαυτῷ ἀρχὴν ἀναβεηκέναι καὶ ἐν ἐκ πολλῶν γενέσθαι ἀρχῆς καὶ ἐνός θεατὴν ἐσόμενον. Νοῦν τοίνυν χρή γενόμενον καὶ τὴν ψυχὴν τὴν αὐτοῦ νῶι πιστεύσαντα καὶ ὑφιδρύσαντα, ἵν' ἂ ὁρᾷ ἐκεῖνος ἐγρηγορυῖα δέχοιτο, τούτῳ θεᾶσθαι τὸ ἔν οὐ προστιθέντα

αἰσθησιν οὐδεμίαν οὐδέ τι παρ' αὐτῆς εἰς ἐκείνον δεχόμενον, ἀλλὰ καθαρῶι τῷ νῶι τὸ καθαρώτατον θεᾶσθαι καὶ τοῦ νοῦ τῷ πρώτῳ. Ὅταν τοίνυν ὁ ἐπὶ τὴν θεάν τοῦ τοιούτου ἐσταλμένος ἢ μέγεθος ἢ σχῆμα ἢ ὄγκον περὶ ταύτην τὴν φύσιν φαντασθῇ, οὐ νοῦς τούτῳ ἡγεμὼν γίνεται τῆς θεάς, ὅτι μὴ νοῦς τὰ τοιαῦτα πέφυκεν ὁρᾶν, ἀλλ' ἔστιν αἰσθήσεως καὶ δόξης ἐπομένης αἰσθήσει ἢ ἐνέργεια. Ἀλλὰ δεῖ λαβεῖν παρὰ τοῦ νοῦ τὴν ἐπαγγελίαν ὧν δύναται. Δύναται δὲ ὁρᾶν ὁ νοῦς ἢ τὰ πρὸ αὐτοῦ ἢ τὰ αὐτοῦ [ἢ τὰ παρ' αὐτοῦ]. Καθαρὰ δὲ καὶ τὰ ἐν αὐτῷ, ἔτι δὲ καθαρώτερα καὶ ἀπλούστερα τὰ πρὸ αὐτοῦ, μᾶλλον δὲ τὸ πρὸ αὐτοῦ. Οὐδὲ νοῦς τοίνυν, ἀλλὰ πρὸ νοῦ· τί γὰρ τῶν ὄντων ἐστὶν ὁ νοῦς· ἐκείνο δὲ οὐ τι, ἀλλὰ πρὸ ἐκάστου, οὐδὲ ὄν· καὶ γὰρ τὸ ὄν οἷον μορφήν τὴν τοῦ ὄντος ἔχει, ἄμορφον δὲ ἐκείνο καὶ μορφῆς νοητῆς. Γεννητικὴ γὰρ ἡ τοῦ ἐνὸς φύσις οὕσα τῶν πάντων οὐδὲν ἐστὶν αὐτῶν. Οὔτε οὖν τι οὔτε ποιὸν οὔτε ποσὸν οὔτε νοῦν οὔτε ψυχὴν· οὐδὲ κινούμενον οὐδ' αὖ ἐστώς, οὐκ ἐν τόπῳ, οὐκ ἐν χρόνῳ, ἀλλ' αὐτὸ καθ' αὐτὸ μονοειδές, μᾶλλον δὲ ἀνείδεον πρὸ εἶδους ὄν παντός, πρὸ κινήσεως, πρὸ στάσεως· ταῦτα γὰρ περὶ τὸ ὄν, ἃ πολλὰ αὐτὸ ποιεῖ. Διὰ τί οὖν, εἰ μὴ κινούμενον, οὐχ ἐστώς; Ὅτι περὶ μὲν τὸ ὄν τούτων θάτερον ἢ ἀμφοτέρα ἀνάγκη, τό τε ἐστώς στάσει ἐστώς καὶ οὐ ταῦτὸν τῇ στάσει· ὥστε συμβήσεται αὐτῷ καὶ οὐκέτι ἀπλοῦν μενεῖ. Ἐπεὶ καὶ τὸ αἷτιον λέγειν οὐ κατηγορεῖν ἐστὶ συμβεβηκός τι αὐτῷ, ἀλλ' ἡμῖν, ὅτι ἔχομέν τι παρ' αὐτοῦ ἐκείνου ὄντος ἐν αὐτῷ· δεῖ δὲ μηδὲ τὸ ἐκείνου μηδὲ ὄντως λέγειν ἀκριβῶς λέγοντα, ἀλλ' ἡμᾶς οἷον ἔξωθεν περιθέοντας τὰ αὐτῶν ἐρμηνεύειν ἐθέλειν πάθη ὅτε μὲν ἐγγύς, ὅτε δὲ ἀποπίπτοντας ταῖς περὶ αὐτὸ ἀπορίαις.

[4] Γίνεται δὲ ἡ ἀπορία μάλιστα, ὅτι μηδὲ κατ' ἐπιστήμην ἢ σύνεσιν ἐκείνου μηδὲ κατὰ νόησιν, ὥσπερ τὰ ἄλλα νοητά, ἀλλὰ κατὰ παρουσίαν ἐπιστήμης κρείττονα. Πάσχει δὲ ἡ ψυχὴ τοῦ ἐν εἶναι τὴν ἀπόστασιν καὶ οὐ πάντῃ ἐστὶν ἐν, ὅταν ἐπιστήμην του λαμβάνῃ· λόγος γὰρ ἡ ἐπιστήμη, πολλὰ δὲ ὁ λόγος. Παρέρχεται οὖν τὸ ἐν εἰς ἀριθμὸν καὶ πλῆθος πεσοῦσα. Ὑπὲρ ἐπιστήμην τοίνυν δεῖ δραμεῖν καὶ μηδαμῇ ἐκβαίνειν τοῦ ἐν εἶναι, ἀλλ' ἀποστήναι δεῖ καὶ ἐπιστήμης καὶ ἐπιστητῶν καὶ παντὸς ἄλλου καὶ καλοῦ θεάματος. Πᾶν γὰρ καλὸν ὕστερον ἐκείνου καὶ παρ' ἐκείνου, ὥσπερ πᾶν φῶς μεθήμερινὸν παρ' ἡλίου. Διὸ οὐδὲ ῥητὸν οὐδὲ γραπτόν, φησιν, ἀλλὰ λέγομεν καὶ γράφομεν πέμποντες εἰς αὐτὸ καὶ ἀνεγείροντες ἐκ τῶν λόγων ἐπὶ τὴν θεάν ὥσπερ ὁδὸν δεικνύντες τῷ τι θεάσασθαι βουλομένῳ. Μέχρι γὰρ τῆς ὁδοῦ καὶ τῆς πορείας ἢ διδάξεις, ἢ δὲ θέα αὐτοῦ ἔργον ἤδη τοῦ ἰδεῖν βεβουλευμένου. Εἰ δὲ μὴ ἡλθέ τις ἐπὶ τὸ θέαμα, μηδὲ σύνεσιν ἔσχεν ἡ ψυχὴ τῆς ἐκεῖ ἀγλαίας μηδὲ ἔπαθε μηδὲ ἔσχεν ἐν ἑαυτῷ οἷον ἐρωτικὸν πάθημα ἐκ τοῦ ἰδεῖν ἐραστοῦ ἐν ᾧ ἐραῖ ἀναπαυσαμένου, δεξάμενος φῶς ἀληθινὸν καὶ πᾶσαν τὴν ψυχὴν περιφωτίσας διὰ τὸ ἐγγυτέρω γεγονέναι, ἀναβεβηκέναι δὲ ἔτι ὀπισθοβαρὴς ὑπάρχων, ἃ ἐμπόδια ἦν τῇ θεᾷ, καὶ οὐ μόνος ἀναβεβηκώς, ἀλλ' ἔχων τὸ διεῖργον ἀπ' αὐτοῦ, ἢ μήπω εἰς ἐν συναχθεῖς – οὐ γὰρ δὴ ἄπεστιν οὐδενὸς ἐκείνο καὶ πάντων δέ, ὥστε παρὼν μὴ παρεῖναι ἀλλ' ἢ τοῖς δέχεσθαι δυναμένοις καὶ παρεσκευασμένοις, ὥστε ἐναρμόσαι καὶ οἷον ἐφάπασθαι καὶ θίγειν ὁμοιότητι καὶ τῇ ἐν αὐτῷ δυνάμει συγγενεῖ τῷ ἀπ' αὐτοῦ· ὅταν οὕτως ἔχη, ὥς εἶχεν,

ὅτε ἤλθεν ἀπ' αὐτοῦ, ἤδη δύναται ἰδεῖν ὡς πέφυκεν ἐκεῖνος θεατὸς εἶναι – εἰ οὖν μήπω ἐστὶν ἐκεῖ, ἀλλὰ διὰ ταῦτά ἐστιν ἔξω, ἢ δι' ἔνδειαν τοῦ παιδαγωγοῦντος λόγου καὶ πίστιν περὶ αὐτοῦ παρεχομένου, δι' ἐκεῖνα μὲν αὐτὸν ἐν αἰτίαι τιθέσθω, καὶ πειράσθω ἀποστὰς πάντων μόνος εἶναι, ἃ δὲ ἐν τοῖς λόγοις ἀπιστεῖ ἐλλείπων, ὧδε διανοεῖσθω.

[5] Ὅστις οἶεται τὰ ὄντα τύχῃ καὶ τῷ αὐτομάτῳ διοικεῖσθαι καὶ σωματικαῖς συνέχεσθαι αἰτίαις, οὗτος πόρρω ἀπελήλταται καὶ θεοῦ καὶ ἐννοίας ἐνός, καὶ ὁ λόγος οὐ πρὸς τούτους, ἀλλὰ πρὸς τοὺς ἄλλην φύσιν παρὰ τὰ σώματα τιθεμένους καὶ ἀνιόντας ἐπὶ ψυχὴν. Καὶ δὴ δεῖ τούτους φύσιν ψυχῆς κατανενοηκέναι τὰ τε ἄλλα καὶ ὡς παρὰ νοῦ ἐστὶ καὶ λόγου παρὰ τούτου κοιωνήσασα ἀρετὴν ἴσχει· μετὰ δὲ ταῦτα νοῦν λαβεῖν ἕτερον τοῦ λογιζομένου καὶ λογιστικοῦ καλουμένου, καὶ τοὺς λογισμοὺς ἤδη οἷον ἐν διαστάσει καὶ κινήσει, καὶ τὰς ἐπιστήμας λόγους ἐν ψυχῇ τὰς τοιαύτας ἐν φανερωῇ ἤδη γεγонуῖας τῷ ἐν τῇ ψυχῇ γεγονέναι τὸν νοῦν τῶν ἐπιστημῶν αἴτιον. Καὶ νοῦν ἰδόντα οἷον αἰσθητὸν τῷ ἀντιληπτὸν εἶναι ἐπαναβεβηκότα τῇ ψυχῇ καὶ πατέρα αὐτῆς ὄντα κόσμον νοητόν, νοῦν ἡσυχον καὶ ἀτρεμὴ κίνησιν φατέον πάντα ἔχοντα ἐν αὐτῷ καὶ πάντα ὄντα, πλῆθος ἀδιάκριτον καὶ αὐτὸ διακεκριμένον. Οὔτε γὰρ διακέκριται ὡς οἱ λόγοι οἱ ἡδὴ καθ' ἐν νοούμενοι, οὔτε συγκέχυται τὰ ἐν αὐτῷ· πρόεισι γὰρ ἕκαστον χωρὶς· οἷον καὶ ἐν ταῖς ἐπιστήμαις πάντων ἐν ἀμερεῖ ὄντων ὅμως ἐστὶν ἕκαστον χωρὶς αὐτῶν. Τοῦτο οὖν τὸ ὁμοῦ πλῆθος, ὁ κόσμος ὁ νοητός, ἐστὶ μὲν ὁ πρὸς τῷ πρώτῳ, καὶ φησιν αὐτὸ ὁ λόγος ἐξ ἀνάγκης εἶναι, εἴπερ τις καὶ ψυχὴν εἶναι, τοῦτο δὲ κυριώτερον ψυχῆς· οὐ μέντοι πρῶτον, ὅτι ἐν μὴδὲ ἀπλοῦν· ἀπλοῦν δὲ τὸ ἐν καὶ ἡ πάντων ἀρχή. Τὸ δὴ πρὸ τοῦ ἐν τοῖς οὖσι τιμιωτάτου, εἴπερ δεῖ τι πρὸ νοῦ εἶναι ἐν μὲν εἶναι βουλομένου, οὐκ ὄντος δὲ ἐν, ἐνοειδοῦς δέ, ὅτι αὐτῷ μὴδὲ ἐσκέδασται ὁ νοῦς, ἀλλὰ σύνεστιν ἑαυτῷ ὄντως οὐ διαρτήσας ἑαυτὸν τῷ πλησίον μετὰ τὸ ἐν εἶναι, ἀποστῆναι δέ πως τοῦ ἐνός τολμήσας – τὸ δὴ πρὸ τούτου θαῦμα τοῦ ἐν, ὃ μὴ ὄν ἐστιν, ἵνα μὴ καὶ ἐνταῦθα κατ' ἄλλου τὸ ἐν, ὃ ὄνομα μὲν κατὰ ἀλήθειαν οὐδὲν προσήκον, εἴπερ δὲ δεῖ ὀνομάσαι, κοινῶς ἂν λεχθὲν προσηκόντως ἐν, οὐχ ὡς ἄλλο, εἴτα ἐν, χαλεπὸν μὲν γνωσθῆναι διὰ τοῦτο, γινωσκόμενον δὲ μᾶλλον τῷ ἀπ' αὐτοῦ γεννήματι, τῇ οὐσίᾳ – καὶ ἄγει εἰς οὐσίαν νοῦς – καὶ αὐτοῦ ἡ φύσις τοιαύτη, ὡς πηγὴν τῶν ἀρίστων εἶναι καὶ δύναμιν γεννῶσαν τὰ ὄντα μένουσαν ἐν ἑαυτῇ καὶ οὐκ ἐλαττουμένην οὐδὲ ἐν τοῖς γινομένοις ὑπ' αὐτῆς οὔσαν. Ὅ τι καὶ πρὸ τούτων, ὀνομάζομεν ἐν ἐξ ἀνάγκης τῷ σημαίνειν ἀλλήλοις αὐτὴν τῷ ὀνόματι εἰς ἑννοίαν ἀμέριστον ἄγοντες καὶ τὴν ψυχὴν ἐνοῦν θέλοντες, οὐχ οὕτως ἐν λέγοντες καὶ ἀμερές, ὡς σημείον ἢ μονάδα λέγοντες· τὸ γὰρ οὕτως ἐν ποσοῦ ἀρχαί, ὃ οὐκ ἂν ὑπέστη μὴ προούσης οὐσίας καὶ τοῦ πρὸ οὐσίας· οὐκ οὖν δεῖ ἐνταῦθα βάλλειν τὴν διάνοιαν· ἀλλὰ ταῦτα ὁμοίως αἰεὶ ἐκείνους ἐν ἀναλογίαις τῷ ἀπλῶι καὶ τῇ φυγῇ τοῦ πλήθους καὶ τοῦ μερισμοῦ.

[6] Πῶς οὖν λέγομεν ἐν, καὶ πῶς τῇ νοήσει ἐφαρμοστέον; Ἡ πλεόνως τιθέμενον ἐν ἢ ὡς μονὰς καὶ σημείον ἐνί- ζεται. Ἐνταῦθα μὲν γὰρ μέγεθος ἢ ψυχὴ ἀφελοῦσα καὶ ἀριθμοῦ πλῆθος καταλήγει εἰς τὸ σμικρότατον καὶ ἐπερίδεται τινὶ ἀμερεῖ μὲν, ἀλλὰ ὃ ἦν ἐν μεριστῷ καὶ ὃ ἐστὶν ἐν ἄλλῳ· τὸ δὲ

οὔτε ἐν ἄλλῳ οὔτε ἐν μεριστῷ οὔτε οὕτως ἀμερές, ὥς τὸ μικρότατον· μέγιστον γὰρ ἀπάντων οὐ μεγέθει, ἀλλὰ δυνάμει, ὥστε καὶ τὸ ἀμέγεθες δυνάμει· ἐπεὶ καὶ τὰ μετ' αὐτὸ ὄντα ταῖς δυνάμεσιν ἀμερίστα καὶ ἀμερῆ, οὐ τοῖς ὅγκοις. Ληπτέον δὲ καὶ ἁπειρον αὐτὸν οὐ τῷ ἀδιεξιτήτῳ ἢ τοῦ μεγέθους ἢ τοῦ ἀριθμοῦ, ἀλλὰ τῷ ἀπεριλήπτῳ τῆς δυνάμεως. Ὅταν γὰρ ἂν αὐτὸν νοήσης οἷον ἢ νοῦν ἢ θεόν, πλέον ἐστί· καὶ αὖ ὅταν αὐτὸν ἐνίσῃς τῇ διανοίᾳ, καὶ ἐνταῦθα πλέον ἐστὶν ἢ ὅσον ἂν αὐτὸν ἐφαντάσῃς εἰς τὸ ἐνικώτερον τῆς σῆς νοήσεως εἶναι· ἐφ' ἑαυτοῦ γὰρ ἐστὶν οὐδενὸς αὐτῷ συμβεβηκότος. Τῷ αὐτάρκει δ' ἂν τις καὶ τὸ ἐν αὐτοῦ ἐνθυμηθεῖη. Δεῖ μὲν γὰρ ἰκανώτατον [ὄν] ἀπάντων καὶ αὐταρκέστατον, καὶ ἀνενδεδέστατον εἶναι· πᾶν δὲ πολὺ καὶ μὴ ἐν ἐνδεές – μὴ ἐκ πολλῶν γενόμενον. Δεῖται οὖν αὐτοῦ ἢ οὐσία ἐν εἶναι. Τὸ δὲ οὐ δεῖται ἑαυτοῦ· αὐτὸ γὰρ ἐστί. Καὶ μὴν πολλὰ ὄν τοσούτων δεῖται, ὅσα ἔστι, καὶ ἕκαστον τῶν ἐν αὐτῷ μετὰ τῶν ἄλλων ὄν καὶ οὐκ ἐφ' ἑαυτοῦ, ἐνδεές τῶν ἄλλων ὑπάρχον, καὶ καθ' ἐν καὶ κατὰ τὸ ὅλον τὸ τοιοῦτον ἐν- δεές παρέχεται. Εἴπερ οὖν δεῖ τι αὐταρκέστατον εἶναι, τὸ ἐν εἶναι δεῖ τοιοῦτον ὄν μόνον, οἷον μήτε πρὸς αὐτὸ μήτε πρὸς ἄλλο ἐνδεές εἶναι. Οὐ γὰρ τι ζητεῖ, ἵνα ἦ, οὐδ' ἵνα εὖ ἦ, οὐδὲ ἵνα ἐκεῖ ἰδρυθῇ. Τοῖς μὲν γὰρ ἄλλοις αἴτιον ὄν οὐ παρ' ἄλλων ἔχει ὃ ἐστί, τό τε εὖ τί ἂν εἴη αὐτῷ ἕξω αὐτοῦ; Ὡστε οὐ κατὰ συμβεβηκὸς αὐτῷ τὸ εὖ· αὐτὸ γὰρ ἐστί. Τόπος τε οὐδεὶς αὐτῷ· οὐ γὰρ δεῖται ἰδρύσεως ὥσπερ αὐτὸ φέρειν οὐ δυνάμενον, τό τε ἰδρυθησόμενον ἄψυχον καὶ ὄγκος πίπτων, ἐὰν μήπω ἰδρυθῇ. Ἰδρυται δὲ καὶ τὰ ἄλλα διὰ τοῦτον, δι' ὃν ὑπέστη ἅμα καὶ ἔσχεν εἰς ὃν ἐτάχθη τόπον· ἐνδεές δὲ καὶ τὸ τόπον ζητοῦν. Ἀρχὴ δὲ οὐκ ἐνδεές τῶν μετ' αὐτό· ἢ δ' ἀπάντων ἀρχὴ ἀνενδεδεές ἀπάντων. Ὅ τι γὰρ ἐνδεές, ἐφιέμενον ἀρχῆς ἐνδεές· εἰ δὲ τὸ ἐν ἐνδεές του, ζητεῖ δηλονότι τὸ μὴ εἶναι ἐν· ὥστε ἐνδεές ἐσται τοῦ φθεροῦντος· πᾶν δὲ ὃ ἂν λέγῃται ἐνδεές, τοῦ εὖ καὶ τοῦ σώζοντός ἐστιν ἐνδεές. Ὡστε τῷ ἐνὶ οὐδὲν ἀγαθὸν ἐστίν· οὐδὲ βούλησις τοίνυν οὐδενός· ἀλλ' ἐστὶν ὑπεράγαθον καὶ αὐτὸ οὐχ ἑαυτῷ, τοῖς δὲ ἄλλοις ἀγαθόν, εἴ τι αὐτοῦ δύναται μεταλαμβάνειν. Οὐδὲ νόησις, ἵνα μὴ ἐτερότης· οὐδὲ κίνησις· πρὸ γὰρ κινήσεως καὶ πρὸ νοήσεως. Τί γὰρ καὶ νοήσει; ἑαυτόν; Πρὸ νοήσεως τοίνυν ἀγνοῶν ἐσται, καὶ νοήσεως δεήσεται, ἵνα γνῶι ἑαυτὸν ὁ αὐτάρκης ἑαυτῷ. Οὐ τοίνυν, ὅτι μὴ γινώσκει μηδὲ νοεῖ ἑαυτόν, ἀγνοία περὶ αὐτὸν ἐσται· ἢ γὰρ ἀγνοία ἐτέρου ὄντος γίγνεται, ὅταν θάτερον ἀγνοῇ θάτερον· τὸ δὲ μόνον οὔτε γινώσκει, οὔτε τι ἔχει ὁ ἀγνοεῖ, ἐν δὲ ὃν συνὸν αὐτῷ οὐ δεῖται νοήσεως ἑαυτοῦ. Ἐπεὶ οὐδὲ τὸ συνεῖναι δεῖ προσάπτειν, ἵνα τηρῇς τὸ ἐν, ἀλλὰ καὶ τὸ νοεῖν καὶ τὸ συνιέναι ἀφαιρεῖν καὶ ἑαυτοῦ νόησιν καὶ τῶν ἄλλων· οὐ γὰρ κατὰ τὸν νοοῦντα δεῖ τάττειν αὐτόν, ἀλλὰ μάλλον κατὰ τὴν νόησιν. Νόησις δὲ οὐ νοεῖ, ἀλλ' αἰτία τοῦ νοεῖν ἄλλῳ· τὸ δὲ αἴτιον οὐ ταῦτόν τῳ αἰτιατῷ. Τὸ δὲ πάντων αἴτιον οὐδὲν ἐστὶν ἐκείνων. Οὐ τοίνυν οὐδὲ ἀγαθὸν λεκτέον τοῦτο, ὃ παρέχει, ἀλλὰ ἄλλως τὰγαθὸν ὑπὲρ τὰ ἄλλα ἀγαθὰ.

[7] Εἰ δ' ὅτι μηδὲν τούτων ἐστίν, ἀοριστεῖς τῇ γνώμῃ, στήσον σαυτὸν εἰς ταῦτα, καὶ ἀπὸ τούτων θεῶ· θεῶ δὲ μὴ ἕξω ρίπτων τὴν διάνοιαν. Οὐ γὰρ κεῖται· που ἐρημῶσαν αὐτοῦ τὰ ἄλλα, ἀλλ' ἐστί τῳ δυναμένῳ θίγειν ἐκεῖ παρόν, τῷ δ' ἀδυνατοῦντι οὐ πάρεστιν. Ὡσπερ δὲ ἐπὶ τῶν ἄλλων οὐκ ἔστι τι

νοεῖν ἄλλο νοοῦντα καὶ πρὸς ἄλλωι ὄντα, ἀλλὰ δεῖ μηδὲν προσάπτειν τῷ νοουμένωι, ἵν' ἦ αὐτὸ τὸ νοούμενον, οὕτω δεῖ καὶ ἐνταῦθα εἰδέναι, ὥς οὐκ ἔστιν ἄλλου ἔχοντα ἐν τῇ ψυχῇ τύπον ἐκεῖνο νοῆσαι ἐνεργοῦντος τοῦ τύπου, οὐδ' αὖ ἄλλοις κατελιμμένην τὴν ψυχὴν καὶ κατεχομένην τυπωθῆναι τῷ τοῦ ἐναντίου τύπῳ, ἀλλ' ὥσπερ περὶ τῆς ὕλης λέγεται, ὥς ἄρα ἅποιοι εἶναι δεῖ πάντων, εἰ μέλλει δέχεσθαι τοὺς πάντων τύπους, οὕτω καὶ πολὺ μᾶλλον ἀνείδεον τὴν ψυχὴν γίνεσθαι, εἰ μέλλει μηδὲν ἐμπόδιον ἐγκαθήμενον ἔσεσθαι πρὸς πλήρωσιν καὶ ἔλλαμψιν αὐτῇ τῆς φύσεως τῆς πρώτης. Εἰ δὲ τοῦτο, πάντων τῶν ἔξω ἀφεμένην δεῖ ἐπιστραφῆναι πρὸς τὸ εἶσω πάντη, μὴ πρὸς τι τῶν ἔξω κεκλίσθαι, ἀλλὰ ἀγνοήσαντα τὰ πάντα καὶ πρὸ τοῦ μὲν τῇ διαθέσει, τότε δὲ καὶ τοῖς εἰδεσιν, ἀγνοήσαντα δὲ καὶ αὐτὸν ἐν τῇ θεαί ἐκείνου γενέσθαι, κάκείνωι συγγενόμενον καὶ ἰκανῶς οἶον ὁμιλήσαντα ἥκειν ἀγγέλλοντα, εἰ δύναίτο, καὶ ἄλλωι τὴν ἐκεῖ συνουσίαν· οἷαν ἴσως καὶ Μίνως ποιοῦμενος ὁαριστῆς τοῦ Διὸς ἐφημίσθη εἶναι, ἥς μεμνημένος εἰδῶλα αὐτῆς τοὺς νόμους ἐτίθει τῇ τοῦ θεοῦ ἐπαφῇ εἰς νόμων πληροῦμενος θέσιν. Ἡ καὶ τὰ πολιτικὰ οὐκ ἄξια αὐτοῦ νομίσας ἀεὶ ἐθέλει μένειν ἄνω, ὅπερ καὶ τῷ πολὺ ἰδόντι γένοιτο ἂν πάθημα. Οὐδενός φησὶν ἔστιν ἔξω, ἀλλὰ πᾶσι σύνεστιν οὐκ εἰδόσι. Φεύγουσι γὰρ αὐτοὶ αὐτοῦ ἔξω, μᾶλλον δὲ αὐτῶν ἔξω. Οὐ δύνανται οὖν ἐλεῖν ὃν πεφεύγασιν, οὐδ' αὐτοὺς ἀπολωλεκότες ἄλλον ζητεῖν, οὐδέ γε παῖς αὐτοῦ ἔξω ἐν μανίαι γεγεννημένος εἰδήσει τὸν πατέρα· ὁ δὲ μαθὼν ἑαυτὸν εἰδήσει καὶ ὁπόθεν.

[8] Εἴ τις οὖν ψυχὴ οἶδεν ἑαυτὴν τὸν ἄλλον χρόνον, καὶ οἶδεν ὅτι ἡ κίνησις αὐτῆς οὐκ εὐθεῖα, ἀλλ' ἢ ὅταν κλάσιν λάβῃ, ἡ δὲ κατὰ φύσιν κίνησις οἷα ἡ ἐν κύκλῳ περὶ τι οὐκ ἔξω, ἀλλὰ περὶ κέντρον, τὸ δὲ κέντρον ἄφ' οὗ ὁ κύκλος, κινήσεται περὶ τοῦτο, ἄφ' οὗ ἔστι, καὶ τούτου ἀναρτήσεται συμφέρουσα ἑαυτὴν πρὸς τὸ αὐτό, πρὸς ὃ ἐχρῆν μὲν πάσας, φέρονται δὲ αἱ θεῶν αἰεὶ· πρὸς ὃ φερόμεναι θεοὶ εἰσι. Θεὸς γὰρ τὸ ἐκείνωι συνημμένον, τὸ δὲ πόρρω ἀφιστάμενον ἄνθρωπος ὁ πολὺς καὶ θηρίον. Τὸ οὖν τῆς ψυχῆς οἶον κέντρον τοῦτο ἔστι τὸ ζητούμενον; Ἡ ἄλλο τι δεῖ νομίσαι, εἰς ὃ πάντα οἶον κέντρα συμπίπτει; Καὶ ὅτι ἀναλογίαι τὸ κέντρον τοῦδε τοῦ κύκλου; Οὐδὲ γὰρ οὕτω κύκλος ἢ ψυχὴ ὡς τὸ σχῆμα, ἀλλ' ὅτι ἐν αὐτῇ καὶ περὶ αὐτὴν ἡ ἀρχαία φύσις, καὶ ὅτι ἀπὸ τοιούτου, καὶ ἔτι μᾶλλον καὶ ὅτι χωρισθεῖσαι ὅλαι. Νῦν δέ, ἐπεὶ μέρος ἡμῶν κατέχεται ὑπὸ τοῦ σώματος, οἶον εἴ τις τοὺς πόδας ἔχοι ἐν ὕδατι, τῷ δ' ἄλλωι σώματι ὑπερέχοι, τῷ δὴ μὴ βαπτισθέντι τῷ σώματι ὑπεράραντες, τούτωι συνάπτομεν κατὰ τὸ ἑαυτῶν κέντρον τῷ οἶον πάντων κέντρῳ, καθάπερ τῶν μεγίστων κύκλων τὰ κέντρα τῷ τῆς σφαίρας τῆς περιεχούσης κέντρῳ, ἀναπαυόμενοι. Εἰ μὲν οὖν σωματικοὶ ἦσαν, οὐ ψυχικοὶ κύκλοι, τοπικῶς ἂν τῷ κέντρῳ συνῆπτον καὶ που κειμένου τοῦ κέντρου περὶ αὐτὸ ἂν ἦσαν· ἐπεὶ δὲ αὐταὶ τε αἱ ψυχαὶ νοηταί, ὑπὲρ νοῦν τε ἐκεῖνο, δυνάμεσιν ἄλλαις, ἣ πέφυκε τὸ νοοῦν πρὸς τὸ κατανοοῦμενον συνάπτειν, οἰητέον τὴν συναφὴν γίνεσθαι καὶ πλεόνως τὸ νοοῦν παρεῖναι ὁμοιότητι καὶ ταυτότητι καὶ συνάπτειν τῷ συγγενεῖ οὐδενὸς διείργοντος. Σώμασι μὲν γὰρ σώματα κωλύεται κοινωνεῖν ἀλλήλοις, τὰ δὲ ἀσώματα σώμασιν οὐ διείργεται· οὐδ' ἀφέστηκε τοίνυν ἀλλήλων τόπωι, ἐτερότητι δὲ καὶ διαφορᾷ· ὅταν οὖν ἡ

ἐτερότης μὴ παρῆι, ἀλλήλοις τὰ μὴ ἕτερα πάρεσιν. Ἐκεῖνο μὲν οὖν μὴ ἔχον ἐτερότητα ἀεὶ πάρεσιν, ἡμεῖς δ' ὅταν μὴ ἔχωμεν· κάκεῖνο μὲν ἡμῶν οὐκ ἐφίεται, ὥστε περὶ ἡμᾶς εἶναι, ἡμεῖς δὲ ἐκείνου, ὥστε ἡμεῖς περὶ ἐκεῖνο. Καὶ ἀεὶ μὲν περὶ αὐτό, οὐκ ἀεὶ δὲ εἰς αὐτὸ βλέπομεν, ἀλλ' οἷον χορὸς ἐξάιδων καίπερ ἔχων περὶ τὸν κορυφαῖον τραπεῖη ἂν εἰς τὸ ἔξω τῆς θέας, ὅταν δὲ ἐπιστρέψῃ, αἰδεῖ τε καλῶς καὶ ὄντως περὶ αὐτὸν ἔχει, οὕτω καὶ ἡμεῖς ἀεὶ μὲν περὶ αὐτόν, καὶ ὅταν μὴ, λύσις ἡμῖν παντελὴς ἔσται καὶ οὐκέτι ἐσόμεθα· οὐκ ἀεὶ δὲ εἰς αὐτόν, ἀλλ' ὅταν εἰς αὐτὸν ἴδωμεν, τότε ἡμῖν τέλος καὶ ἀνάπαυλα καὶ τὸ μὴ ἀπάιδειν χορεύουσιν ὄντως περὶ αὐτὸν χορεῖαν ἔνθεν.

[9] Ἐν δὲ ταύτῃ τῇ χορεῖαι καθορᾷ πηγὴν μὲν ζωῆς, πηγὴν δὲ νοῦ, ἀρχὴν ὄντος, ἀγαθοῦ αἰτίαν, ρίζαν ψυχῆς· οὐκ ἐκχεομένων ἀπ' αὐτοῦ, εἴτ' ἐκείνον ἐλαττούντων· οὐ γὰρ ὄγκος· ἢ φθαρτὰ ἂν ἦν τὰ γεννώμενα. Νῦν δ' ἐστὶν αἰδία, ὅτι ἡ ἀρχὴ αὐτῶν ὡσαύτως μένει οὐ μεμερισμένη εἰς αὐτά, ἀλλ' ὅλη μένουσα. Διὸ κάκεῖνα μένει· οἷον εἰ μένοντος ἡλίου καὶ τὸ φῶς μένοι. Οὐ γὰρ ἀποτεμῆμεθα οὐδὲ χωρὶς ἐσμεν, εἰ καὶ παρεμπεσοῦσα ἡ σώματος φύσις πρὸς αὐτὴν ἡμᾶς εἴλκυσεν, ἀλλ' ἐμπνέομεν καὶ σωιζόμεθα οὐ δόντος, εἴτ' ἀποστάντος ἐκείνου, ἀλλ' ἀεὶ χορηγοῦντος ἕως ἂν ἦι ὅπερ ἐστί. Μᾶλλον μέντοι ἐσμέν νεύσαντες πρὸς αὐτὸ καὶ τὸ εὖ ἐνταῦθα, τὸ [δὲ] πόρρω εἶναι μόνον καὶ ἥττον εἶναι. Ἐνταῦθα καὶ ἀναπαύεται ψυχὴ καὶ κακῶν ἔξω εἰς τὸν τῶν κακῶν καθαρὸν τόπον ἀναδραμοῦσα· καὶ νοεῖ ἐνταῦθα, καὶ ἀπαθὴς ἐνταῦθα. Καὶ τὸ ἀληθῶς ζῆν ἐνταῦθα· τὸ γὰρ νῦν καὶ τὸ ἄνευ θεοῦ ἵχνος ζωῆς ἐκείνην μιμούμενον, τὸ δὲ ἐκεῖ ζῆν ἐνέργεια μὲν νοῦ· ἐνέργεια δὲ καὶ γεννᾷ θεοὺς ἐν ἡσύχῳ τῇ πρὸς ἐκεῖνο ἐπαφῇ, γεννᾷ δὲ κάλλος, γεννᾷ δικαιοσύνην, ἀρετὴν γεννᾷ. Ταῦτα γὰρ κύει ψυχὴ πληρωθεῖσα θεοῦ, καὶ τοῦτο αὐτῇ ἀρχὴ καὶ τέλος· ἀρχὴ μὲν, ὅτι ἐκεῖθεν, τέλος δέ, ὅτι τὸ ἀγαθὸν ἐκεῖ. Καὶ ἐκεῖ γενομένη γίγνεται αὕτη καὶ ὅπερ ἦν· τὸ γὰρ ἐνταῦθα καὶ ἐν τούτοις ἔκπτωσις καὶ φυγὴ καὶ πετρορρύησις. Δηλοῖ δὲ ὅτι τὸ ἀγαθὸν ἐκεῖ καὶ ὁ ἔρως ὁ τῆς ψυχῆς ὁ σύμφυτος, καθὼ καὶ συνζεύκεται Ἔρως ταῖς Ψυχαῖς καὶ ἐν γραφαῖς καὶ ἐν μύθοις. Ἐπεὶ γὰρ ἕτερον θεοῦ ἐκείνου, ἐξ ἐκείνου δέ, ἐρᾷ αὐτοῦ ἐξ ἀνάγκης. Καὶ οὕσα ἐκεῖ τὸν οὐράνιον Ἔρωτα ἔχει, ἐνταῦθα δὲ πάνδημος γίγνεται· καὶ γὰρ ἐστὶν ἐκεῖ Ἀφροδίτη οὐρανία, ἐνταῦθα δὲ γίγνεται πάνδημος οἷον ἐταιρισθεῖσα. Καὶ ἔστι πᾶσα ψυχὴ Ἀφροδίτη· καὶ τοῦτο αἰνίττεται καὶ τὰ τῆς Ἀφροδίτης γενέθλια καὶ ὁ Ἔρως ὁ μετ' αὐτῆς γενόμενος. Ἐρᾷ οὖν κατὰ φύσιν ἔχουσα ψυχὴ θεοῦ ἐνωθῆναι θέλουσα, ὥσπερ παρθένος καλοῦ πατρὸς καλὸν ἔρωτα. Ὅταν δὲ εἰς γένεσιν ἐλθοῦσα οἷον μνηστειαῖς ἀπατηθῇ, ἄλλον ἀλλαξαμένη θνητὸν ἔρωτα ἐρημίαι πατρὸς ὑβρίζεται· μισήσασα δὲ πάλιν τὰς ἐνταῦθα ὑβρεῖς ἀγνεύσασα τῶν τῆιδε πρὸς τὸν πατέρα αὐτῆς στελλομένη εὐπαθεῖ. Καὶ οἷς μὲν ἄγνωστόν ἐστι τὸ πάθημα τοῦτο, ἐντεῦθεν ἐνθυμείσθω ἀπὸ τῶν ἐνταῦθα ἐρώτων, οἷον ἐστι τυχεῖν ὧν τις μάλιστα ἐρᾷ, καὶ ὅτι ταῦτα μὲν τὰ ἐρώμενα θνητὰ καὶ βλαβερά καὶ εἰδώλων ἔρωτες καὶ μεταπίπτει, ὅτι οὐκ ἦν τὸ ὄντως ἐρώμενον οὐδὲ τὸ ἀγαθὸν ἡμῶν οὐδ' ὃ ζητοῦμεν. Ἐκεῖ δὲ τὸ ἀληθινὸν ἐρώμενον, ᾧ ἔστι καὶ συνεῖναι μεταλαβόντα αὐτοῦ καὶ ὄντως ἔχοντα, οὐ περιπτυσσόμενον σαρξὶν ἔξωθεν. Ὅστις δὲ εἶδεν, οἶδεν ὃ λέγω, ὡς ἡ ψυχὴ ζωὴν ἄλλην ἴσχει τότε καὶ

προσιούσα καὶ ἤδη προσελθοῦσα καὶ μετασχοῦσα αὐτοῦ, ὥστε γνῶναι διατεθεῖσαν, ὅτι πάρεστιν ὁ χορηγὸς ἀληθινῆς ζωῆς, καὶ δεῖ οὐδενὸς ἔτι. Τοῦναντίον δὲ ἀποθέσθαι τὰ ἄλλα δεῖ, καὶ ἐν μόνῳ στήναι τούτῳ, καὶ τοῦτο γενέσθαι μόνον περικόψαντα τὰ λοιπὰ ὅσα περικείμεθα· ὥστε ἐξελθεῖν σπεύδειν ἐντεῦθεν καὶ ἀγανακτεῖν ἐπὶ θάτερα δεδεμένους, ἵνα τῷ ὅλῳ αὐτῶν περιπτυσώμεθα καὶ μηδὲν μέρος ἔχοιμεν, ὧ μὴ ἐφαπτόμεθα θεοῦ. Ὅρᾶν δὴ ἔστιν ἐνταῦθα κάκεινον καὶ ἑαυτὸν ὡς ὁρᾶν θέμις· ἑαυτὸν μὲν ἡγλαισμένον, φωτὸς πλήρη νοητοῦ, μᾶλλον δὲ φῶς αὐτὸ καθαρὸν, ἀβαρῆ, κοῦφον, θεὸν γενόμενον, μᾶλλον δὲ ὄντα, ἀναφθέντα μὲν τότε, εἰ δὲ πάλιν βαρύνοντο, ὥσπερ μαραινόμενον.

[10] Πῶς οὖν οὐ μένει ἐκεῖ; Ἦ ὅτι μήπω ἐξελήλυθεν ὅλος. Ἔσται δὲ ὅτε καὶ τὸ συνεχὲς ἔσται τῆς θεας οὐκέτι ἐνοχλουμένῳ οὐδεμίαν ἐνόχλησιν τοῦ σώματος. Ἔστι δὲ τὸ ἑωρακὸς οὐ τὸ ἐνοχλούμενον, ἀλλὰ τὸ ἄλλο, ὅτε τὸ ἑωρακὸς ἀργεῖ τὴν θεάν οὐκ ἀργοῦν τὴν ἐπιστήμην τὴν ἐν ἀποδείξεισι καὶ πίστεσι καὶ τῷ τῆς ψυχῆς διαλογισμῷ· τὸ δὲ ἰδεῖν καὶ τὸ ἑωρακὸς ἔστιν οὐκέτι λόγος, ἀλλὰ μείζον λόγου καὶ πρὸ λόγου καὶ ἐπὶ τῷ λόγῳ, ὥσπερ καὶ τὸ ὁρώμενον. Ἐαυτὸν μὲν οὖν ἰδὼν τότε, ὅτε ὁρᾷ, τοιοῦτον ὄψεται, μᾶλλον δὲ αὐτῷ τοιούτῳ συνέσται καὶ τοιοῦτον αἰσθήσεται ἀπλοῦν γενόμενον. Τάχα δὲ οὐδὲ ὄψεται λεκτέον, τὸ δὲ ὀφθέν, εἴπερ δεῖ δύο ταῦτα λέγειν, τὸ τε ὁρᾶν καὶ ὁρώμενον, ἀλλὰ μὴ ἐν ἁμῶν· τολμηρὸς μὲν ὁ λόγος. Τότε μὲν οὖν οὔτε ὁρᾷ οὐδὲ διακρίνει ὁ ὁρᾶν οὐδὲ φαντάζεται δύο, ἀλλ' οἷον ἄλλος γενόμενος καὶ οὐκ αὐτὸς οὐδ' αὐτοῦ συντελεῖ ἐκεῖ, κάκεινου γενόμενος ἐν ἑστίν ὥσπερ κέντρῳ κέντρον συνάψας. Καὶ γὰρ ἐνταῦθα συνελθόντα ἐν ἑστίν, τὸ τε δύο, ὅταν χωρὶς. Οὕτω καὶ ἡμεῖς νῦν λέγομεν ἕτερον. Διὸ καὶ δύσφραστον τὸ θέαμα· πῶς γὰρ ἂν ἀπαγγεῖλαιέ τις ὡς ἕτερον οὐκ ἰδὼν ἐκεῖ ὅτε ἐθεᾶτο ἕτερον, ἀλλὰ ἐν πρὸς ἑαυτόν;

[11] Τοῦτο δὴ ἐθέλον δηλοῦν τὸ τῶν μυστηρίων τῶνδε ἐπίταγμα, τὸ μὴ ἐκφέρειν εἰς μὴ μεμνημένους, ὡς οὐκ ἔκφορον ἐκεῖνο ὄν, ἀπεῖπε δηλοῦν πρὸς ἄλλον τὸ θεῖον, ὅτῳ μὴ καὶ αὐτῷ ἰδεῖν εὐτύχηται. Ἐπεὶ τοίνυν δύο οὐκ ἦν, ἀλλ' ἐν ἦν αὐτὸς ὁ ἰδὼν πρὸς τὸ ἑωραμένον, ὡς ἂν μὴ ἑωραμένον, ἀλλ' ἡνωμένον, ὃς ἐγένετο ὅτε ἐκείνῳ ἐμίγνυτο εἰ μεμνώιτο, ἔχοι ἂν παρ' ἑαυτῷ ἐκείνου εἰκόνα· Ἦν δὲ ἐν καὶ αὐτὸς διαφορὰν ἐν αὐτῷ οὐδεμίαν πρὸς ἑαυτὸν ἔχων οὔτε κατὰ ἄλλα – οὐ γάρ τι ἐκινεῖτο παρ' αὐτῷ, οὐ θυμός, οὐκ ἐπιθυμία ἄλλου παρὴν αὐτῷ ἀναβεβηκότι – ἀλλ' οὐδὲ λόγος οὐδέ τις νόησις οὐδ' ὅλως αὐτός, εἰ δεῖ καὶ τοῦτο λέγειν. Ἀλλ' ὥσπερ ἀρπασθεὶς ἡ ἐνθουσιάσας ἡσυχῇ ἐν ἐρήμῳ καὶ καταστάσει γεγένηται ἀτρεμεῖ, τῇ αὐτοῦ οὐσίᾳ οὐδαμῇ ἀποκλίνων οὐδὲ περὶ αὐτὸν στρεφόμενος, ἐστὼς πάντῃ καὶ οἷον στάσις γενόμενος. Οὐδὲ τῶν καλῶν, ἀλλὰ καὶ τὸ καλὸν ἤδη ὑπερθέων, ὑπερβάς ἤδη καὶ τὸν τῶν ἀρετῶν χορόν, ὥσπερ τις εἰς τὸ εἶσω τοῦ ἀδύτου εἰσδύς εἰς τοῦπίσω καταλιπὼν τὰ ἐν τῷ νεῶι ἀγάλματα, ἃ ἐξελθόντι τοῦ ἀδύτου πάλιν γίνεται πρῶτα μετὰ τὸ ἔνδον θέαμα καὶ τὴν ἐκεῖ συνουσίαν πρὸς οὐκ ἄγαλμα οὐδέ εἰκόνα, ἀλλὰ αὐτό· ἃ δὴ γίνεταί δευτέρα θεάματα. Τὸ δὲ ἴσως ἦν οὐ θέαμα, ἀλλὰ ἄλλος τρόπος τοῦ ἰδεῖν, ἔκστασις καὶ ἁπλωσις καὶ ἐπίδοσις αὐτοῦ καὶ ἔφεσις πρὸς ἀφήν καὶ στάσις καὶ περινόησις πρὸς

ἐφαρμογήν, εἴπερ τις τὸ ἐν τῷ ἀδύτῳ θεάσεται. Εἰ δ' ἄλλως βλέποι, οὐδὲν αὐτῷ πάρεστι. Ταῦτα μὲν οὖν μιμήματα· καὶ τοῖς οὖν σοφοῖς τῶν προφητῶν αἰνίττεται, ὅπως θεὸς ἐκεῖνος ὁρᾶται· σοφὸς δὲ ἱερεὺς τὸ αἶνιγμα συνιείς ἀληθινήν ἂν ποιοῖτο ἐκεῖ γενόμενος τοῦ ἀδύτου τὴν θέαν. Καὶ μὴ γενόμενος δὲ τὸ ἄδυτον τοῦτο ἀόρατόν τι χρῆμα νομίσας καὶ πηγὴν καὶ ἀρχήν, εἰδήσει ὡς ἀρχῇ ἀρχὴν ὁρᾷ καὶ συγγίνεται καὶ τῷ ὁμοίῳ τὸ ὅμοιον. Οὐδὲν παραλιπὼν τῶν θείων ὅσα δύναται ψυχὴ ἔχειν καὶ πρὸ τῆς θέας, τὸ λοιπὸν ἐκ τῆς θέας ἀπαιτεῖ· τὸ δὲ λοιπὸν τῷ ὑπερβάντι πάντα τὸ ὅ ἐστι πρὸ πάντων. Οὐ γὰρ δὴ εἰς τὸ πάντη μὴ ὄν ἤξει ἡ ψυχῆς φύσις, ἀλλὰ κάτω μὲν βᾶσα εἰς κακὸν ἤξει, καὶ οὕτως εἰς μὴ ὄν, οὐκ εἰς τὸ παντελὲς μὴ ὄν. Τὴν ἐναντίαν δὲ δραμοῦσα ἤξει οὐκ εἰς ἄλλο, ἀλλ' εἰς αὐτήν, καὶ οὕτως οὐκ ἐν ἄλλῳ οὔσα [οὐκ] ἐν οὐδενί ἐστιν, ἀλλ' ἐν αὐτῇ· τὸ δὲ ἐν αὐτῇ μόνῃ καὶ οὐκ ἐν τῷ ὄντι ἐν ἐκείνῳ· γίνεται γὰρ καὶ αὐτός τις οὐκ οὐσία, ἀλλ' ἐπέκεινα οὐσίας ταύτη, ἣ προσομιλεῖ. Εἴ τις οὖν τοῦτο αὐτὸν γενόμενον ἴδοι, ἔχει ὁμοίωμα ἐκείνου αὐτόν, καὶ εἰ ἀφ' αὐτοῦ μεταβαίνοι ὡς εἰκὼν πρὸς ἀρχέτυπον, τέλος ἂν ἔχοι τῆς πορείας. Ἐκπίπτων δὲ τῆς θέας πάλιν ἐγείρας ἀρετὴν τὴν ἐν αὐτῷ καὶ κατανοήσας ἑαυτὸν ταύταις κεκοσμημένον πάλιν κουφισθήσεται δι' ἀρετῆς ἐπὶ νοῦν ἰὼν καὶ σοφίαν καὶ διὰ σοφίας ἐπ' αὐτό. Καὶ οὗτος θεῶν καὶ ἀνθρώπων θείων καὶ εὐδαιμόνων βίος, ἀπαλλαγὴ τῶν ἄλλων τῶν τηϊδε, βίος ἀνήδονος τῶν τηϊδε, φυγὴ μόνου πρὸς μόνον.

The Dual Text



Fallujah, a city in the Iraqi province of Al Anbar — near the site of Gordian III's catastrophic defeat to Persian forces. At the age of 38, Plotinus left Alexandria to join Gordian III's army as it marched on Persia.



Gordian III (225-244 AD), was Roman Emperor from AD 238 to 244. At the age of 13, he became the youngest sole legal Roman emperor throughout the existence of the united Roman Empire. Plotinus had enlisted in Gordian's army to be able to travel and investigate the philosophical teachings of the Persian and Indian philosophers.

DUAL GREEK AND ENGLISH TEXT



Translated by Stephen MacKenna

In this section of the eBook, readers can view a chapter by chapter text of Plotinus' *Enneads*, alternating between the original Greek and MacKenna's English translation.

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Εννεάς Ε — The Fifth Ennead.

α: Περὶ τῶν τριῶν ἀρχικῶν ὑποστάσεων. — First Tractate.
β: Περὶ γενέσεως καὶ τάξεως τῶν μετὰ τὸ πρῶτον. — Second Tractate.
γ: Περὶ τῶν γνωριστικῶν ὑποστάσεων καὶ τοῦ ἐπέκεινα. — Third Tractate.
δ: Πῶς ἀπὸ τοῦ πρώτου τὸ μετὰ τὸ πρῶτον καὶ περὶ τοῦ ἐνός. — Fourth Tractate.
ε: Ὅτι οὐκ ἔξω τοῦ νοῦ τὰ νοητὰ καὶ περὶ τάγαθοῦ. — Fifth Tractate.
στ: Περὶ τοῦ τὸ ἐπέκεινα τοῦ ὄντος μὴ νοεῖν. — Sixth Tractate.
ζ: Περὶ τοῦ εἰ καὶ τῶν καθέκαστά ἐστιν εἶδη. — Seventh Tractate.
η: Περὶ τοῦ νοητοῦ κάλλους. — Eighth Tractate.
θ: Περὶ νοῦ καὶ τῶν ιδεῶν καὶ τοῦ ὄντος. — Ninth Tractate.

Εννεάς Στ — The Sixth Ennead.

α: Περὶ τῶν γενῶν τοῦ ὄντος πρῶτον. — First Tractate.
β: Περὶ τῶν γενῶν τοῦ ὄντος δεύτερον. — Second Tractate.
γ: Περὶ τῶν γενῶν τοῦ ὄντος τρίτον. — Third Tractate.
δ: Περὶ τοῦ τὸ ὄν ἐν καὶ ταὐτὸ ὄν ἅμα πανταχοῦ εἶναι ὅλον πρῶτον. — Fourth Tractate.
ε: Περὶ τοῦ τὸ ὄν ἐν καὶ ταὐτὸ ὄν ἅμα πανταχοῦ εἶναι ὅλον δεύτερον. — Fifth Tractate.
στ: Περὶ ἀριθμῶν. — Sixth Tractate.
ζ: Πῶς τὸ πλῆθος τῶν ιδεῶν ὑπέστη καὶ περὶ τάγαθοῦ. — Seventh Tractate.
η: Περὶ τοῦ ἐκουσίου καὶ θελήματος τοῦ ἐνός. — Eighth Tractate.
θ: Περὶ τάγαθοῦ ἢ τοῦ ἐνός. — Ninth Tractate.

Εννεάς Α — The First Ennead.

α: Τί τὸ ζῶον καὶ τίς ὁ ἄνθρωπος. — First Tractate.

The Animate and the Man.

[1] Ἦδοναὶ καὶ λῦπαι φόβοι τε καὶ θάρρη ἐπιθυμίαι τε καὶ ἀποστροφαι καὶ τὸ ἀλγεῖν τίνος ἂν εἶεν; Ἡ γὰρ ψυχῆς, ἡ χρωμένης ψυχῆς σώματι, ἡ τρίτου τινὸς ἐξ ἀμφοῖν. Διχῶς δὲ καὶ τοῦτο· ἡ γὰρ τὸ μῖγμα, ἡ ἄλλο ἕτερον ἐκ τοῦ μίγματος. Ὅμοιως δὲ καὶ τὰ ἐκ τούτων τῶν παθημάτων γινόμενα καὶ πραττόμενα καὶ δοξαζόμενα. Καὶ οὖν καὶ διάνοια καὶ δόξα ζητητέαι, πότερα ὦν τὰ πάθη, ἡ αἱ μὲν οὕτως, αἱ δὲ ἄλλως. Καὶ τὰς νοήσεις δὲ θεωρητέον, πῶς καὶ τίνος, καὶ δὴ καὶ αὐτὸ τοῦτο τὸ ἐπισκοποῦν καὶ περὶ τούτων τὴν ζήτησιν καὶ τὴν κρίσιν ποιούμενον τί ποτ' ἂν εἴη. Καὶ πρότερον τὸ αἰσθάνεσθαι τίνος; Ἐντεῦθεν γὰρ ἄρχεσθαι προσήκει, ἐπεὶ περ τὰ πάθη ἢ εἰσιν αἰσθήσεις τινὲς ἢ οὐκ ἄνευ αἰσθήσεως.

1. Pleasure and distress, fear and courage, desire and aversion, where have these affections and experiences their seat?

Clearly, either in the Soul alone, or in the Soul as employing the body, or in some third entity deriving from both. And for this third entity, again, there are two possible modes: it might be either a blend or a distinct form due to the blending.

And what applies to the affections applies also to whatsoever acts, physical or mental, spring from them.

We have, therefore, to examine discursive-reason and the ordinary mental action upon objects of sense, and enquire whether these have the one seat with the affections and experiences, or perhaps sometimes the one seat, sometimes another.

And we must consider also our acts of Intellection, their mode and their seat.

And this very examining principle, which investigates and decides in these matters, must be brought to light.

Firstly, what is the seat of Sense-Perception? This is the obvious beginning since the affections and experiences either are sensations of some kind or at least never occur apart from sensation.

[2] Πρῶτον δὲ ψυχὴν ληπτέον, πότερον ἄλλο μὲν ψυχῇ, ἄλλο δὲ ψυχῇ εἶναι. Εἰ γὰρ τοῦτο, σύνθετόν τι ἢ ψυχῇ καὶ οὐκ ἄτοπον ἤδη δέχεσθαι αὐτὴν καὶ αὐτῆς εἶναι τὰ πάθη τὰ τοιαῦτα, εἰ ἐπιτρέψει καὶ οὕτως ὁ λόγος, καὶ ὅλως ἕξεις καὶ διαθέσεις χεῖρους καὶ βελτίους. Ἡ, εἰ ταῦτόν ἐστι ψυχῇ καὶ τὸ ψυχῇ εἶναι, εἰδός τι ἂν εἴη ψυχῇ ἄδεκτον τούτων ἀπασῶν τῶν ἐνεργειῶν, ὧν ἐποιστικὸν ἄλλω, ἑαυτῷ δὲ συμφυᾶ ἔχον τὴν ἐνέργειαν ἐν ἑαυτῷ, ἦντινα ἂν φήνηι ὁ λόγος. Οὕτω γὰρ καὶ τὸ ἀθάνατον ἀληθὲς λέγειν, εἴπερ δεῖ τὸ ἀθάνατον καὶ ἀφθαρτον ἀπαθὲς εἶναι, ἄλλω ἑαυτοῦ πῶς διδόν, αὐτὸ δὲ παρ' ἄλλου μηδὲν ἢ ὅσον παρὰ τῶν πρὸ αὐτοῦ ἔχειν, ὧν μὴ ἀποτετέμνται

κρειπτόνων ὄντων. Τί γάρ ἂν καὶ φοβοῖτο τοιοῦτον ἄδεκτον ὃν παντὸς τοῦ ἕξω; Ἐκεῖνο τοῖνυν φοβείσθω, ὃ δύναται παθεῖν. Οὐδὲ θαρρεῖ τοῖνυν· τούτοις γὰρ θάρρος, οἷς ἂν τὰ φοβερὰ μὴ παρῇ; Ἐπιθυμία τε, αἱ διὰ σώματος ἀποπληροῦνται κενουμένου καὶ πληρουμένου, ἄλλου τοῦ πληρουμένου καὶ κενουμένου ὄντος; Πῶς δὲ μίξεως; Ἡ τὸ οὐσιῶδες ἄμικτον. Πῶς δὲ ἐπεισαγωγῆς τινων; Οὕτω γάρ ἂν σπεύδοι εἰς τὸ μὴ εἶναι ὃ ἐστι. Τὸ δ' ἄλγεῖν ἔτι πόρρω. Λυπεῖσθαι δὲ πῶς ἢ ἐπὶ τίνι; Αὐταρκες γὰρ τό γε ἀπλοῦν ἐν οὐσίαι, οἷόν ἐστι μένον ἐν οὐσίαι τῇ αὐτοῦ. Ἦδεται δὲ προσγενομένου τίνος, οὐδενὸς οὐδ' ἀγαθοῦ προσιόντος; Ὁ γάρ ἐστιν, ἔστιν αἰεί. Καὶ μὴν οὐδὲ αἰσθήσεται οὐδὲ διάνοια οὐδὲ δόξα περὶ αὐτό· αἰσθησις γὰρ παραδοχὴ εἶδους ἢ καὶ πάθους σώματος, διάνοια δὲ καὶ δόξα ἐπ' αἰσθησιν. Περὶ δὲ νοήσεως ἐπισκεπτέον πῶς, εἰ ταύτην αὐτῇ καταλείψομεν· καὶ περὶ ἡδονῆς αὐθαρῆς, εἰ συμβαίνει περὶ αὐτὴν μόνην οὔσαν.

2. This first enquiry obliges us to consider at the outset the nature of the Soul — that is whether a distinction is to be made between Soul and Essential Soul [between an individual Soul and the Soul-Kind in itself].

[All matter shown in brackets is added by the translator for clearness' sake and, therefore, is not canonical. S.M.]

If such a distinction holds, then the Soul [in man] is some sort of a composite and at once we may agree that it is a recipient and — if only reason allows — that all the affections and experiences really have their seat in the Soul, and with the affections every state and mood, good and bad alike.

But if Soul [in man] and Essential Soul are one and the same, then the Soul will be an Ideal-Form unreceptive of all those activities which it imparts to another Kind but possessing within itself that native Act of its own which Reason manifests.

If this be so, then, indeed, we may think of the Soul as an immortal — if the immortal, the imperishable, must be impassive, giving out something of itself but itself taking nothing from without except for what it receives from the Existents prior to itself from which Existents, in that they are the nobler, it cannot be sundered.

Now what could bring fear to a nature thus unreceptive of all the outer? Fear demands feeling. Nor is there place for courage: courage implies the presence of danger. And such desires as are satisfied by the filling or voiding of the body, must be proper to something very different from the Soul, to that only which admits of replenishment and voidance.

And how could the Soul lend itself to any admixture? An essential is not mixed. Or of the intrusion of anything alien? If it did, it would be seeking the destruction of its own nature. Pain must be equally far from it. And Grief — how or for what could it grieve? Whatever possesses Existence is supremely free, dwelling, unchangeable, within its own peculiar nature. And can any increase bring joy, where nothing, not even anything good, can accrue? What such an Existent is, it is unchangeably.

Thus assuredly Sense-Perception, Discursive-Reasoning; and all our ordinary mentation are foreign to the Soul: for sensation is a receiving — whether of an Ideal-Form or of an impassive body — and reasoning and all ordinary mental action deal with sensation.

The question still remains to be examined in the matter of the intellections — whether these are to be assigned to the Soul — and as to Pure-Pleasure, whether this belongs to the Soul in its solitary state.

[3] Ἀλλὰ γὰρ ἐν σώματι θετέον ψυχὴν, οὓσαν εἴτε πρὸ τούτου, εἴτ' ἐν τούτῳ, ἐξ οὗ καὶ αὐτῆς ζῶιον τὸ σύμπαν ἐκλήθη. Χρωμένη μὲν οὖν σώματι οἷα ὀργάνῳ οὐκ ἀναγκάζεται δέξασθαι τὰ διὰ τοῦ σώματος παθήματα, ὥσπερ οὐδὲ τὰ τῶν ὀργάνων παθήματα οἱ τεχνῖται· αἰσθήσιν δὲ τάχ' ἂν ἀναγκάως, εἴπερ δεῖ χρησθαι τῷ ὀργάνῳ γινωσκούσῃ τὰ ἐξωθεν παθήματα ἐξ αἰσθήσεως· ἐπεὶ καὶ τὸ χρησθαι ὁμμασὶν ἐστὶν ὁρᾶν. Ἀλλὰ καὶ βλάβαι περὶ τὸ ὁρᾶν, ὥστε καὶ λῦπαι καὶ τὸ ἀλγεῖν καὶ ὅλως ὃ τι περ' ἂν περὶ τὸ σῶμα πᾶν γίγνηται· ὥστε καὶ ἐπιθυμίαι ζητούσης τὴν θεραπείαν τοῦ ὀργάνου. Ἀλλὰ πῶς ἀπὸ τοῦ σώματος εἰς αὐτὴν ἥξει τὰ πάθη; Σῶμα μὲν γὰρ σώματι ἄλλῳ μεταδώσει τῶν ἑαυτοῦ, σῶμα δὲ ψυχῇ πῶς; Τοῦτο γάρ ἐστιν οἷον ἄλλου παθόντος ἄλλο παθεῖν. Μέχρι γὰρ τοῦ τὸ μὲν εἶναι τὸ χρώμενον, τὸ δὲ ὦι χρηται, χωρὶς ἐστὶν ἐκάτερον· χωρίζει γοῦν ὁ τὸ χρώμενον τὴν ψυχὴν διδούς. Ἀλλὰ πρὸ τοῦ χωρίσαι διὰ φιλοσοφίας αὐτὸ πῶς εἶχεν; Ἡ ἐμέμικτο. Ἀλλὰ εἰ ἐμέμικτο, ἢ κρᾶσις τις ἦν, ἢ ὡς διαπλακεῖσα, ἢ ὡς εἶδος οὐ κεχωρισμένον, ἢ εἶδος ἐφαπτόμενον, ὥσπερ ὁ κυβερνήτης, ἢ τὸ μὲν οὕτως αὐτοῦ, τὸ δὲ ἐκείνως· λέγω δὲ ἢ τὸ μὲν κεχωρισμένον, ὅπερ τὸ χρώμενον, τὸ δὲ μεμιγμένον ὅπως οὖν καὶ αὐτὸ ὄν ἐν τάξει τοῦ ὦι χρηται, ἵνα τοῦτο ἡ φιλοσοφία καὶ αὐτὸ ἐπιστρέφῃ πρὸς τὸ χρώμενον καὶ τὸ χρώμενον ἀπάγῃ, ὅσον μὴ πᾶσα ἀνάγκη, ἀπὸ τοῦ ὦι χρηται, ὡς μὴ αἰεὶ μηδὲ χρῆσθαι.

3. We may treat of the Soul as in the body — whether it be set above it or actually within it — since the association of the two constitutes the one thing called the living organism, the Animate.

Now from this relation, from the Soul using the body as an instrument, it does not follow that the Soul must share the body's experiences: a man does not himself feel all the experiences of the tools with which he is working.

It may be objected that the Soul must however, have Sense-Perception since its use of its instrument must acquaint it with the external conditions, and such knowledge comes by way of sense. Thus, it will be argued, the eyes are the instrument of seeing, and seeing may bring distress to the soul: hence the Soul may feel sorrow and pain and every other affection that belongs to the body; and from this again will spring desire, the Soul seeking the mending of its instrument.

But, we ask, how, possibly, can these affections pass from body to Soul? Body may communicate qualities or conditions to another body: but — body to Soul? Something happens to A; does that make it happen to B? As long as we have agent and instrument, there are two distinct entities; if the Soul uses

the body it is separate from it.

But apart from the philosophical separation how does Soul stand to body?

Clearly there is a combination. And for this several modes are possible. There might be a complete coalescence: Soul might be interwoven through the body: or it might be an Ideal-Form detached or an Ideal-Form in governing contact like a pilot: or there might be part of the Soul detached and another part in contact, the disjoined part being the agent or user, the conjoined part ranking with the instrument or thing used.

In this last case it will be the double task of philosophy to direct this lower Soul towards the higher, the agent, and except in so far as the conjunction is absolutely necessary, to sever the agent from the instrument, the body, so that it need not forever have its Act upon or through this inferior.

[4] Θῶμεν τοίνυν μεμῖχθαι. Ἀλλ' εἰ μέμικται, τὸ μὲν χεῖρον ἔσται βέλτιον, τὸ σῶμα, τὸ δὲ χεῖρον, ἢ ψυχὴ· καὶ βέλτιον μὲν τὸ σῶμα ζωῆς μεταλαβόν, χεῖρον δὲ ἢ ψυχὴ θανάτου καὶ ἀλογίας. Τὸ δὴ ἀφαιρεθὲν ὅπως οὖν ζωῆς πῶς ἂν προσθήκη λάβοι τὸ αἰσθάνεσθαι; Τοῦναντίον δ' ἂν τὸ σῶμα ζωὴν λαβὼν τοῦτο ἂν εἴη τὸ αἰσθήσεως καὶ τῶν ἐξ αἰσθήσεως παθημάτων μεταλαμβάνον. Τοῦτο τοίνυν καὶ ὀρέζεται – τοῦτο γὰρ καὶ ἀπολαύσει ὃν ὀρέγεται – καὶ φοβήσεται περὶ αὐτοῦ· τοῦτο γὰρ καὶ οὐ τεύζεται τῶν ἡδέων καὶ φθαρήσεται. Ζητητέον δὲ καὶ τὸν τρόπον τῆς μίξεως, μήποτε οὐ δυνατός ἦι, ὥσπερ ἂν εἴ τις λέγοι μεμῖχθαι λευκῶι γραμμῇ, φύσιν ἄλλην ἄλλην. Τὸ δὲ διαπλακεῖσα οὐ ποιεῖ ὁμοιοπαθῆ τὰ διαπλακέντα, ἀλλ' ἔστιν ἀπαθὲς εἶναι τὸ διαπλακὲν καὶ ἔστι ψυχὴν διαπεφοιτηκυῖαν μήτοι πάσχειν τὰ ἐκείνου πάθη, ὥσπερ καὶ τὸ φῶς, καὶ μάλιστα, εἰ οὕτω, δι' ὅλου ὡς διαπεπλέχθαι· οὐ παρὰ τοῦτο οὖν πείσεται τὰ σώματος πάθη, ὅτι διαπέπλεκται. Ἀλλ' ὡς εἶδος ἐν ὕλῃ ἔσται ἐν τῷ σώματι; Πρῶτον μὲν ὡς χωριστὸν εἶδος ἔσται, εἴπερ οὐσία, καὶ μᾶλλον ἂν εἴη κατὰ τὸ χρώμενον. Εἰ δὲ ὡς τῷ πελέκει τὸ σχῆμα τὸ ἐπὶ τῷ σιδήρῳ, καὶ τὸ συναμφοτέρον ὁ ἐλέγκυς ποιήσει ἃ ποιήσει ὁ σίδηρος ὁ οὕτως ἐσχηματισμένος, κατὰ τὸ σχῆμα μέντοι, μᾶλλον ἂν τῷ σώματι διδοῖμεν ὅσα κοινὰ πάθη, τῷ μέντοι τοιούτῳ, τῷ φυσικῶι, ὀργανικῶι, δυνάμει ζωὴν ἔχοντι. Καὶ γὰρ ἄτοπόν φησι τὴν ψυχὴν ὑφαίνειν λέγειν, ὥστε καὶ ἐπιθυμεῖν καὶ λυπεῖσθαι· ἀλλὰ τὸ ζῶιον μᾶλλον.

4. Let us consider, then, the hypothesis of a coalescence.

Now if there is a coalescence, the lower is ennobled, the nobler degraded; the body is raised in the scale of being as made participant in life; the Soul, as associated with death and unreason, is brought lower. How can a lessening of the life-quality produce an increase such as Sense-Perception?

No: the body has acquired life, it is the body that will acquire, with life, sensation and the affections coming by sensation. Desire, then, will belong to the body, as the objects of desire are to be enjoyed by the body. And fear, too, will belong to the body alone; for it is the body's doom to fail of its joys and to perish.

Then again we should have to examine how such a coalescence could be

conceived: we might find it impossible: perhaps all this is like announcing the coalescence of things utterly incongruous in kind, let us say of a line and whiteness.

Next for the suggestion that the Soul is interwoven through the body: such a relation would not give woof and warp community of sensation: the interwoven element might very well suffer no change: the permeating soul might remain entirely untouched by what affects the body — as light goes always free of all it floods — and all the more so, since, precisely, we are asked to consider it as diffused throughout the entire frame.

Under such an interweaving, then, the Soul would not be subjected to the body's affections and experiences: it would be present rather as Ideal-Form in Matter.

Let us then suppose Soul to be in body as Ideal-Form in Matter. Now if — the first possibility — the Soul is an essence, a self-existent, it can be present only as separable form and will therefore all the more decidedly be the Using-Principle [and therefore unaffected].

Suppose, next, the Soul to be present like axe-form on iron: here, no doubt, the form is all important but it is still the axe, the complement of iron and form, that effects whatever is effected by the iron thus modified: on this analogy, therefore, we are even more strictly compelled to assign all the experiences of the combination to the body: their natural seat is the material member, the instrument, the potential recipient of life.

Compare the passage where we read that “it is absurd to suppose that the Soul weaves”; equally absurd to think of it as desiring, grieving. All this is rather in the province of something which we may call the Animate.

[“We read” translates “he says” of the text, and always indicates a reference to Plato, whose name does not appear in the translation except where it was written by Plotinus. S.M.]

[5] Ἀλλὰ τὸ ζῶιον ἢ τὸ σῶμα δεῖ λέγειν τὸ τοιόνδε, ἢ τὸ κοινόν, ἢ ἕτερόν τι τρίτον ἐξ ἀμφοῖν γεγεννημένον. Ὅπως δ' ἂν ἔχη, ἥτοι ἀπαθῇ δεῖ τὴν ψυχὴν φυλάττειν αὐτὴν αἰτίαν γενομένην ἄλλωι τοῦ τοιούτου, ἢ συμπάσχειν καὶ αὐτήν· καὶ ἢ ταυτὸν ἀσχοῦσαν πάθημα πάσχειν, ἢ ὁμοίον τι, οἷον ἄλλως μὲν τὸ ζῶιον ἐπιθυμεῖν, ἄλλως δὲ τὸ ἐπιθυμητικὸν ἐνεργεῖν ἢ πάσχειν. Τὸ μὲν οὖν σῶμα τὸ τοιόνδε ὕστερον ἐπισκεπτέον· τὸ δὲ συναμφοτέρων οἷον λυπεῖσθαι πῶς; Ἄρα ὅτι τοῦ σώματος οὕτωςι διατεθέντος καὶ μέχρις αἰσθήσεως διελθόντος τοῦ πάθους τῆς αἰσθήσεως εἰς ψυχὴν τελευτώσης; Ἀλλ' ἢ αἰσθησις οὐπω δῆλον πῶς. Ἀλλ' ὅταν ἡ λύπη ἀρχὴν ἀπὸ δόξης καὶ κρίσεως λάβῃ τοῦ κακὸν τι παρεῖναι ἢ αὐτῶι ἢ τινι τῶν οἰκείων, εἴτ' ἐντεῦθεν τροπὴ λυπηρὰ ἐπὶ τὸ σῶμα καὶ ὅλως ἐπὶ πᾶν τὸ ζῶιον γένηται; Ἀλλὰ καὶ τὸ τῆς δόξης οὐπω δῆλον τίνας, τῆς ψυχῆς ἢ τοῦ συναμφοτέρου· εἴτα ἢ μὲν δόξα ἢ περὶ τοῦ κακὸν τὸ τῆς λύπης οὐκ ἔχει πάθος· καὶ γὰρ καὶ δυνατόν τῆς δόξης παρουσίας μὴ πάντως ἐπιγίνεσθαι τὸ λυπεῖσθαι, μηδ' αὖ τὸ ὀργίζεσθαι δόξης τοῦ ὀλιγωρεῖσθαι γενομένης, μηδ' αὖ ἀγαθοῦ δόξης κινεῖσθαι τὴν ὀρεξιν.

Πῶς οὖν κοινὰ ταῦτα; Ἦ, ὅτι καὶ ἡ ἐπιθυμία τοῦ ἐπιθυμητικοῦ καὶ ὁ θυμὸς τοῦ θυμικοῦ καὶ ὅλως τοῦ ὀρεκτικοῦ ἡ ἐπὶ τι ἔκστασις. Ἀλλ' οὕτως οὐκέτι κοινὰ ἔσται, ἀλλὰ τῆς ψυχῆς μόνης· ἢ καὶ τοῦ σώματος, ὅτι δεῖ αἷμα καὶ χολὴν ζέσαι καὶ πῶς διατεθὲν τὸ σῶμα τὴν ὀρεξιν κινήσαι, οἷον ἐπὶ ἀφροδισίων. Ἡ δὲ τοῦ ἀγαθοῦ ὀρεξίς μὴ κοινὸν πάθημα ἀλλὰ ψυχῆς ἔστω, ὥσπερ καὶ ἄλλα, καὶ οὐ πάντα τοῦ κοινοῦ δίδωσί τις λόγος. Ἀλλὰ ὀρεγομένου ἀφροδισίων τοῦ ἀνθρώπου ἔσται μὲν ὁ ἄνθρωπος ὁ ἐπιθυμῶν, ἔσται δὲ ἄλλως καὶ τὸ ἐπιθυμητικὸν ἐπιθυμοῦν. Καὶ πῶς; Ἄρα ἄρξει μὲν ὁ ἄνθρωπος τῆς ἐπιθυμίας, ἐπακολουθήσει δὲ τὸ ἐπιθυμητικόν; Ἀλλὰ πῶς ὅλως ἐπεθύμησεν ὁ ἄνθρωπος μὴ τοῦ ἐπιθυμητικοῦ κεινημένου; Ἀλλ' ἄρξει τὸ ἐπιθυμητικὸν ν. Ἀλλὰ τοῦ σώματος μὴ πρότερον οὕτως διατεθέντος πόθεν ἄρζεται;

5. Now this Animate might be merely the body as having life: it might be the Couplement of Soul and body: it might be a third and different entity formed from both.

The Soul in turn — apart from the nature of the Animate — must be either impassive, merely causing Sense-Perception in its yoke-fellow, or sympathetic; and, if sympathetic, it may have identical experiences with its fellow or merely correspondent experiences: desire for example in the Animate may be something quite distinct from the accompanying movement or state in the desiring faculty.

The body, the live-body as we know it, we will consider later.

Let us take first the Couplement of body and Soul. How could suffering, for example, be seated in this Couplement?

It may be suggested that some unwelcome state of the body produces a distress which reaches to a Sensitive-Faculty which in turn merges into Soul. But this account still leaves the origin of the sensation unexplained.

Another suggestion might be that all is due to an opinion or judgement: some evil seems to have befallen the man or his belongings and this conviction sets up a state of trouble in the body and in the entire Animate. But this account leaves still a question as to the source and seat of the judgement: does it belong to the Soul or to the Couplement? Besides, the judgement that evil is present does not involve the feeling of grief: the judgement might very well arise and the grief by no means follow: one may think oneself slighted and yet not be angry; and the appetite is not necessarily excited by the thought of a pleasure. We are, thus, no nearer than before to any warrant for assigning these affections to the Couplement.

Is it any explanation to say that desire is vested in a Faculty-of-desire and anger in the Irascible-Faculty and, collectively, that all tendency is seated in the Appetitive-Faculty? Such a statement of the facts does not help towards making the affections common to the Couplement; they might still be seated either in the Soul alone or in the body alone. On the one hand if the appetite is to be stirred, as in the carnal passion, there must be a heating of the blood and the bile, a well-defined state of the body; on the other hand, the impulse

towards The Good cannot be a joint affection, but, like certain others too, it would belong necessarily to the Soul alone.

Reason, then, does not permit us to assign all the affections to the Couplement.

In the case of carnal desire, it will certainly be the Man that desires, and yet, on the other hand, there must be desire in the Desiring-Faculty as well. How can this be? Are we to suppose that, when the man originates the desire, the Desiring-Faculty moves to the order? How could the Man have come to desire at all unless through a prior activity in the Desiring-Faculty? Then it is the Desiring-Faculty that takes the lead? Yet how, unless the body be first in the appropriate condition?

[6] Ἀλλ' ἴσως βέλτιον εἰπεῖν καθόλου τῷ παρεῖναι τὰς δυνάμεις τὰ ἔχοντα εἶναι τὰ ἐνεργοῦντα κατ' αὐτάς, αὐτάς δὲ ἀκινήτους εἶναι χορηγούσας τὸ δύνασθαι τοῖς ἔχουσιν. Ἀλλ' εἰ τοῦτο ἐστὶ, πάσχοντος τοῦ ζώου τὴν αἰτίαν τοῦ ζῆν τῷ συναμφοτέρῳ δοῦσαν αὐτὴν ἀπαθῆ εἶναι τῶν παθῶν καὶ τῶν ἐνεργειῶν τοῦ ἔχοντος ὄντων. Ἀλλ' εἰ τοῦτο, καὶ τὸ ζῆν ὅλως οὐ τῆς ψυχῆς, ἀλλὰ τοῦ συναμφοτέρου ἔσται; Ἡ τὸ τοῦ συναμφοτέρου ζῆν οὐ τῆς ψυχῆς ἔσται· καὶ ἡ δύναμις δὲ ἡ αἰσθητικὴ οὐκ αἰσθήσεται, ἀλλὰ τὸ ἔχον τὴν δύναμιν. Ἀλλ' εἰ ἡ αἴσθησις διὰ σώματος κίνησις οὔσα εἰς ψυχὴν τελευτᾷ, πῶς ἡ ψυχὴ οὐκ αἰσθήσεται; Ἡ τῆς δυνάμεως τῆς αἰσθητικῆς παρούσης τῷ ταύτην παρεῖναι αἰσθήσεται. Τί αἰσθήσεται; τὸ συναμφότερον; Ἀλλ' εἰ ἡ δύναμις μὴ κινήσεται, πῶς ἔτι τὸ συναμφότερον μὴ συναριθμουμένης ψυχῆς μηδὲ τῆς ψυχικῆς δυνάμεως;

6. It may seem reasonable to lay down as a law that when any powers are contained by a recipient, every action or state expressive of them must be the action or state of that recipient, they themselves remaining unaffected as merely furnishing efficiency.

But if this were so, then, since the Animate is the recipient of the Causing-Principle [i.e., the Soul] which brings life to the Couplement, this Cause must itself remain unaffected, all the experiences and expressive activities of the life being vested in the recipient, the Animate.

But this would mean that life itself belongs not to the Soul but to the Couplement; or at least the life of the Couplement would not be the life of the Soul; Sense-Perception would belong not to the Sensitive-Faculty but to the container of the faculty.

But if sensation is a movement traversing the body and culminating in Soul, how the soul lack sensation? The very presence of the Sensitive-Faculty must assure sensation to the Soul.

Once again, where is Sense-Perception seated?

In the Couplement.

Yet how can the Couplement have sensation independently of action in the Sensitive-Faculty, the Soul left out of count and the Soul-Faculty?

[7] Ἡ τὸ συναμφότερον ἔστω τῆς ψυχῆς τῷ παρεῖναι οὐχ αὐτὴν δούσης τῆς

τοιαύτης εἰς τὸ συναμφοτέρον ἢ εἰς θάτερον, ἀλλὰ ποιούσης ἐκ τοῦ σώματος τοῦ τοιούτου καὶ τινος οἷον φωτὸς τοῦ παρ' αὐτὴν δοθέντος τὴν τοῦ ζώου φύσιν ἑτερόν τι, οὗ τὸ αἰσθάνεσθαι καὶ τὰ ἄλλα ὅσα ζώου πάθη εἴρηται. Ἀλλὰ πῶς ἡμεῖς αἰσθανόμεθα; Ἡ, ὅτι οὐκ ἀπηλλάγημεν τοῦ τοιούτου ζώου, καὶ εἰ ἄλλα ἡμῖν τιμιώτερα εἰς τὴν ὅλην ἀνθρώπου οὐσίαν ἐκ πολλῶν οὖσαν πάρεστι. Τὴν δὲ τῆς ψυχῆς τοῦ αἰσθάνεσθαι δύναμιν οὐ τῶν αἰσθητῶν εἶναι δεῖ, τῶν δὲ ἀπὸ τῆς αἰσθήσεως ἐγγιγνομένων τῷ ζώῳ τύπων ἀντιληπτικὴν εἶναι μᾶλλον· νοητὰ γὰρ ἤδη ταῦτα· ὥς τὴν αἴσθησιν τὴν ἕξω εἰδῶλον εἶναι ταύτης, ἐκείνην δὲ ἀληθεστέραν τῇ οὐσίᾳ οὖσαν εἰδῶν μόνων ἀπαθῶς εἶναι θεωρίαν. Ἀπὸ δὴ τούτων τῶν εἰδῶν, ἀφ' ὧν ψυχὴ ἤδη παραδέχεται μόνη τὴν τοῦ ζώου ἡγεμονίαν, διάνοιαι δὴ καὶ δόξαι καὶ νοήσεις· ἔνθα δὴ ἡμεῖς μάλιστα. Τὰ δὲ πρὸ τούτων ἡμέτερα, ἡμεῖς δὴ τὸ ἐντεῦθεν ἄνω ἐφεστηκότες τῷ ζώῳ. Κωλύσει δὲ οὐδὲν τὸ σύμπαν ζῶιον λέγειν, μικτὸν μὲν τὰ κάτω, τὸ δὲ ἐντεῦθεν ὁ ἄνθρωπος ὁ ἀληθὴς σχεδόν· ἐκεῖνα δὲ τὸ λεοντῶδες καὶ τὸ ποικίλον ὅλως θηρίον. Συνδρόμου γὰρ ὄντος τοῦ ἀνθρώπου τῇ λογικῇ ψυχῇ, ὅταν λογιζώμεθα, ἡμεῖς λογιζόμεθα τῷ τοῦς λογισμοὺς ψυχῆς εἶναι ἐνεργήματα.

7. The truth lies in the Consideration that the Couplement subsists by virtue of the Soul's presence.

This, however, is not to say that the Soul gives itself as it is in itself to form either the Couplement or the body.

No; from the organized body and something else, let us say a light, which the Soul gives forth from itself, it forms a distinct Principle, the Animate; and in this Principle are vested Sense-Perception and all the other experiences found to belong to the Animate.

But the "We"? How have We Sense-Perception?

By the fact that We are not separate from the Animate so constituted, even though certainly other and nobler elements go to make up the entire many-sided nature of Man.

The faculty of perception in the Soul cannot act by the immediate grasping of sensible objects, but only by the discerning of impressions printed upon the Animate by sensation: these impressions are already Intelligibles while the outer sensation is a mere phantom of the other [of that in the Soul] which is nearer to Authentic-Existence as being an impassive reading of Ideal-Forms.

And by means of these Ideal-Forms, by which the Soul wields single lordship over the Animate, we have Discursive-Reasoning, Sense-Knowledge and Intellection. From this moment we have peculiarly the We: before this there was only the "Ours"; but at this stage stands the WE [the authentic Human-Principle] loftily presiding over the Animate.

There is no reason why the entire compound entity should not be described as the Animate or Living-Being — mingled in a lower phase, but above that point the beginning of the veritable man, distinct from all that is kin to the lion, all that is of the order of the multiple brute. And since The Man, so

understood, is essentially the associate of the reasoning Soul, in our reasoning it is this “We” that reasons, in that the use and act of reason is a characteristic Act of the Soul.

[8] Πρὸς δὲ τὸν νοῦν πῶς; Νοῦν δὲ λέγω οὐχ ἣν ἡ ψυχὴ ἔχει ἔξιν οὖσαν τῶν παρὰ τοῦ νοῦ, ἀλλ’ αὐτὸν τὸν νοῦν. Ἡ ἔχομεν καὶ τοῦτον ὑπεράνω ἡμῶν. Ἐχομεν δὲ ἢ κοινὸν ἢ ἴδιον, ἢ καὶ κοινὸν πάντων καὶ ἴδιον· κοινὸν μὲν, ὅτι ἀμέριστος καὶ εἷς καὶ πανταχοῦ ὁ αὐτός, ἴδιον δέ, ὅτι ἔχει καὶ ἕκαστος αὐτὸν ὅλον ἐν ψυχῇ τῇ πρώτῃ. Ἐχομεν οὖν καὶ τὰ εἶδη διχῶς, ἐν μὲν ψυχῇ οἶον ἀνειλιγμένα καὶ οἶον κεχωρισμένα, ἐν δὲ νῶι ὁμοῦ τὰ πάντα. Τὸν δὲ θεὸν πῶς; Ἡ ὡς ἐποχοῦμενον τῇ νοητῇ φύσει καὶ τῇ οὐσίᾳ τῇ ὄντως, ἡμᾶς δὲ ἐκείθεν τρίτους ἐκ τῆς ἀμερίστου, φησί, τῆς ἄνωθεν καὶ ἐκ τῆς περὶ τὰ σώματα μεριστῆς, ἣν δὴ δεῖ νοεῖν οὕτω μεριστὴν περὶ τὰ σώματα, ὅτι δίδωσιν ἑαυτὴν τοῖς σώματος μεγέθεσιν, ὅποσον ἂν ζῶιον ἢ ἕκαστον, ἐπεὶ καὶ τῷ παντὶ ὅλῳ, οὖσα μία· ἢ, ὅτι φαντάζεται τοῖς σώμασι παρεῖναι ἐλλάμπουσα εἰς αὐτὰ καὶ ζῶια ποιοῦσα οὐκ ἐξ αὐτῆς καὶ σώματος, ἀλλὰ μένουσα μὲν αὐτῇ, εἰδωλα δὲ αὐτῆς διδοῦσα, ὥσπερ πρόσωπον ἐν πολλοῖς κατόπτροις. Πρῶτον δὲ εἰδωλον αἰσθησις ἢ ἐν τῷ κοινῷ· εἴτα ἀπὸ ταύτης αὖ πᾶν ἄλλο εἶδος λέγεται ψυχῆς, ἕτερον ἀφ’ ἐτέρου ἀεί, καὶ τελευτᾷ μέχρι γεννητικοῦ καὶ αὐξήσεως καὶ ὅλως ποιήσεως ἄλλου καὶ ἀποτελεστικῆς οὐ ἄλλου παρ’ αὐτὴν τὴν ποιοῦσαν ἐπεστραμμένης αὐτῆς τῆς ποιούσης πρὸς τὸ ἀποτελούμενον.

8. And towards the Intellectual-Principle what is our relation? By this I mean, not that faculty in the soul which is one of the emanations from the Intellectual-Principle, but The Intellectual-Principle itself [Divine-Mind].

This also we possess as the summit of our being. And we have It either as common to all or as our own immediate possession: or again we may possess It in both degrees, that is in common, since It is indivisible — one, everywhere and always Its entire self — and severally in that each personality possesses It entire in the First-Soul [i.e. in the Intellectual as distinguished from the lower phase of the Soul].

Hence we possess the Ideal-Forms also after two modes: in the Soul, as it were unrolled and separate; in the Intellectual-Principle, concentrated, one.

And how do we possess the Divinity?

In that the Divinity is contained in the Intellectual-Principle and Authentic-Existence; and We come third in order after these two, for the We is constituted by a union of the supreme, the undivided Soul — we read — and that Soul which is divided among [living] bodies. For, note, we inevitably think of the Soul, though one undivided in the All, as being present to bodies in division: in so far as any bodies are Animates, the Soul has given itself to each of the separate material masses; or rather it appears to be present in the bodies by the fact that it shines into them: it makes them living beings not by merging into body but by giving forth, without any change in itself, images or likenesses of itself like one face caught by many mirrors.

The first of these images is Sense-Perception seated in the Couplement;

and from this downwards all the successive images are to be recognized as phases of the Soul in lessening succession from one another, until the series ends in the faculties of generation and growth and of all production of offspring — offspring efficient in its turn, in contradistinction to the engendering Soul which [has no direct action within matter but] produces by mere inclination towards what it fashions.

[9] Ἔσται τοίνυν ἐκείνης ἡμῖν τῆς ψυχῆς ἡ φύσις ἀπηλλαγμένη αἰτίας κακῶν, ὅσα ἄνθρωπος ποιεῖ καὶ πάσχει· περὶ γὰρ τὸ ζῶιον ταῦτα, τὸ κοινόν, καὶ κοινόν, ὡς εἴρηται. Ἄλλ' εἰ δόξα τῆς ψυχῆς καὶ διάνοια, πῶς ἀναμάρτητος; Ψευδὴς γὰρ δόξα καὶ πολλὰ κατ' αὐτὴν πράττεται τῶν κακῶν. Ἡ πράττεται μὲν τὰ κακὰ ἡττωμένων ἡμῶν ὑπὸ τοῦ χείρονος — πολλὰ γὰρ ἡμεῖς — ἢ ἐπιθυμίας ἢ θυμοῦ ἢ εἰδώλου κακοῦ· ἢ δὲ τῶν ψευδῶν λεγομένη διάνοια φαντασία οὕσα οὐκ ἀνέμεινε τὴν τοῦ διανοητικοῦ κρίσιν, ἀλλ' ἐπράξαμεν τοῖς χείροσι πεισθέντες, ὥσπερ ἐπὶ τῆς αἰσθήσεως πρὶν τῷ διανοητικῷ ἐπικρῖναι ψευδῇ ὁρᾷ συμβαίνει τῇ κοινῇ αἰσθήσει. Ὁ δὲ νοῦς ἢ ἐφήψατο ἢ οὐ, ὥστε ἀναμάρτητος. Ἡ οὕτω δὲ λεκτέον, ὡς ἡμεῖς ἢ ἐφηψάμεθα τοῦ ἐν τῷ νῷ νοητοῦ ἢ οὐ. Ἡ τοῦ ἐν ἡμῖν· δυνατόν γὰρ καὶ ἔχειν καὶ μὴ πρόχειρον ἔχειν. Διείλομεν δὴ τὰ κοινὰ καὶ τὰ ἴδια τῷ τὰ μὲν σωματικά καὶ οὐκ ἄνευ σώματος εἶναι, ὅσα δὲ οὐ δεῖται σώματος εἰς ἐνέργειαν, ταῦτα ἴδια ψυχῆς εἶναι, καὶ τὴν διάνοιαν ἐπὶ κρίσιν ποιουμένην τῶν ἀπὸ τῆς αἰσθήσεως τύπων εἶδη ἤδη θεωρεῖν καὶ θεωρεῖν οἷον συναισθήσει, τὴν γε κυρίως τῆς ψυχῆς τῆς ἀληθοῦς διάνοιαν· νοήσεων γὰρ ἐνέργεια ἢ διάνοια ἢ ἀληθὴς καὶ τῶν ἔξω πολλάκις πρὸς τᾶνδον ὁμοιότης καὶ κοινωνία. Ἀτρεμήσει οὖν οὐδὲν ἦττον ἢ ψυχὴ πρὸς ἑαυτὴν καὶ ἐν ἑαυτῇ· αἱ δὲ τροπαὶ καὶ ὁ θόρυβος ἐν ἡμῖν παρὰ τῶν συνηρημένων καὶ τῶν τοῦ κοινοῦ, ὃ τι δῆποτε ἐστὶ τοῦτο, ὡς εἴρηται, παθημάτων.

9. That Soul, then, in us, will in its nature stand apart from all that can cause any of the evils which man does or suffers; for all such evil, as we have seen, belongs only to the Animate, the Couplement.

But there is a difficulty in understanding how the Soul can go guiltless if our mentation and reasoning are vested in it: for all this lower kind of knowledge is delusion and is the cause of much of what is evil.

When we have done evil it is because we have been worsted by our baser side — for a man is many — by desire or rage or some evil image: the misnamed reasoning that takes up with the false, in reality fancy, has not stayed for the judgement of the Reasoning-Principle: we have acted at the call of the less worthy, just as in matters of the sense-sphere we sometimes see falsely because we credit only the lower perception, that of the Couplement, without applying the tests of the Reasoning-Faculty.

The Intellectual-Principle has held aloof from the act and so is guiltless; or, as we may state it, all depends on whether we ourselves have or have not put ourselves in touch with the Intellectual-Realm either in the Intellectual-Principle or within ourselves; for it is possible at once to possess and not to

use.

Thus we have marked off what belongs to the Couplement from what stands by itself: the one group has the character of body and never exists apart from body, while all that has no need of body for its manifestation belongs peculiarly to Soul: and the Understanding, as passing judgement upon Sense-Impressions, is at the point of the vision of Ideal-Forms, seeing them as it were with an answering sensation (i.e. with consciousness) this last is at any rate true of the Understanding in the Veritable Soul. For Understanding, the true, is the Act of the Intellections: in many of its manifestations it is the assimilation and reconciliation of the outer to the inner.

Thus in spite of all, the Soul is at peace as to itself and within itself: all the changes and all the turmoil we experience are the issue of what is subjoined to the Soul, and are, as have said, the states and experiences of this elusive "Couplement."

[10] Ἀλλ' εἰ ἡμεῖς ἡ ψυχὴ, πάσχομεν δὲ ταῦτα ἡμεῖς, ταῦτα ἂν εἴη πάσχουσα ἡ ψυχὴ καὶ αὐτὴ ποιήσει ἃ ποιοῦμεν. Ἡ καὶ τὸ κοινὸν ἔφαμεν ἡμῶν εἶναι καὶ μάλιστα οὐπὼ κεχωρισμένων· ἐπεὶ καὶ ἃ πάσχει τὸ σῶμα ἡμῶν ἡμᾶς φαμεν πάσχειν. Διττὸν οὖν τὸ ἡμεῖς, ἢ συναριθμουμένου τοῦ θηρίου, ἢ τὸ ὑπὲρ τοῦτο ἤδη· θηρίον δὲ ζωωθέν τὸ σῶμα. Ὁ δ' ἀληθὴς ἄνθρωπος ἄλλος ὁ καθαρὸς τούτων τὰς ἀρετὰς ἔχων τὰς ἐν νοήσει αἱ δὴ ἐν αὐτῇ τῇ χωριζομένῃ ψυχῇ ἴδρυνται, χωριζομένῃ δὲ καὶ χωριστῇ ἐτι ἐνταῦθα οὐσι· ἐπεὶ καί, ὅταν αὕτη παντάπασιν ἀποστῇ, καὶ ἡ ἀπ' αὐτῆς ἐλλαμφθεῖσα ἀπελήλυθε συνεπομένη. Αἱ δ' ἀρεταὶ αἱ μὴ φρονήσει, ἔθεσι δὲ ἐγγινόμεναι καὶ ἀσκήσεσι, τοῦ κοινοῦ· τούτου γὰρ αἱ κακίαι, ἐπεὶ καὶ φθόνοι καὶ ζῆλοι καὶ ἔλαιοι. Φιλίαι δὲ τίνοες; Ἡ αἱ μὲν τούτου, αἱ δὲ τοῦ ἑνδον ἀνθρώπου.

10. It will be objected, that if the Soul constitutes the We [the personality] and We are subject to these states then the Soul must be subject to them, and similarly that what We do must be done by the Soul.

But it has been observed that the Couplement, too — especially before our emancipation — is a member of this total We, and in fact what the body experiences we say We experience. This then covers two distinct notions; sometimes it includes the brute-part, sometimes it transcends the brute. The body is brute touched to life; the true man is the other, going pure of the body, natively endowed with the virtues which belong to the Intellectual-Activity, virtues whose seat is the Separate Soul, the Soul which even in its dwelling here may be kept apart. [This Soul constitutes the human being] for when it has wholly withdrawn, that other Soul which is a radiation [or emanation] from it withdraws also, drawn after it.

Those virtues, on the other hand, which spring not from contemplative wisdom but from custom or practical discipline belong to the Couplement: to the Couplement, too, belong the vices; they are its repugnances, desires, sympathies.

And Friendship?

This emotion belongs sometimes to the lower part, sometimes to the interior man.

[11] Παίδων δὲ ὄντων ἐνεργεῖ μὲν τὰ ἐκ τοῦ συνθέτου, ὀλίγα δὲ ἐλλάμπει ἐκ τῶν ἄνω εἰς αὐτό. Ὅταν δ' ἀργῇ εἰς ἡμᾶς, ἐνεργεῖ πρὸς τὸ ἄνω· εἰς ἡμᾶς δὲ ἐνεργεῖ, ὅταν μέχρι τοῦ μέσου ἦκη. Τί οὖν; Οὐχ ἡμεῖς καὶ πρὸ τούτου; Ἀλλ' ἀντίληψιν δεῖ γενέσθαι· οὐ γάρ, ὅσα ἔχομεν, τούτοις χρώμεθα ἀεὶ, ἀλλ' ὅταν τὸ μέσον τάξωμεν ἢ πρὸς τὰ ἄνω ἢ πρὸς τὰ ἐναντία, ἢ ὅσα ἀπὸ δυνάμεως ἢ ἕξω εἰς ἐνέργειαν ἄγομεν. Τὰ δὲ θηρία πῶς τὸ ζῶιον ἔχει; Ἡ εἰ μὲν ψυχὰι εἶεν ἐν αὐτοῖς ἀνθρώπειοι, ὥσπερ λέγεται, ἀμαρτοῦσαι, οὐ τῶν θηρίων γίνεται τοῦτο, ὅσον χωριστόν, ἀλλὰ παρὸν οὐ πάρεστιν αὐτοῖς, ἀλλ' ἡ συναίσθησις τὸ τῆς ψυχῆς εἶδωλον μετὰ τοῦ σώματος ἔχει· σῶμα δὴ τοιόνδε οἶον ποιωθὲν ψυχῆς εἰδῶλοι· εἰ δὲ μὴ ἀνθρώπου ψυχὴ εἰσέδω, ἐλλάμπει ἀπὸ τῆς ὅλης τὸ τοιοῦτον ζῶιον γεγόμενόν ἐστιν.

11. In childhood the main activity is in the Couplement and there is but little irradiation from the higher principles of our being: but when these higher principles act but feebly or rarely upon us their action is directed towards the Supreme; they work upon us only when they stand at the mid-point.

But does not the include that phase of our being which stands above the mid-point?

It does, but on condition that we lay hold of it: our entire nature is not ours at all times but only as we direct the mid-point upwards or downwards, or lead some particular phase of our nature from potentiality or native character into act.

And the animals, in what way or degree do they possess the Animate?

If there be in them, as the opinion goes, human Souls that have sinned, then the Animating-Principle in its separable phase does not enter directly into the brute; it is there but not there to them; they are aware only of the image of the Soul [only of the lower Soul] and of that only by being aware of the body organised and determined by that image.

If there be no human Soul in them, the Animate is constituted for them by a radiation from the All-Soul.

[12] Ἀλλ' εἰ ἀναμάρτητος ἡ ψυχὴ, πῶς αἱ δίκαι; Ἀλλὰ γὰρ οὗτος ὁ λόγος ἀσυμφωνεῖ παντὶ λόγῳ, ὃς φησιν αὐτὴν καὶ ἀμαρτάνειν καὶ κατορθοῦν καὶ διδόναι δίκας καὶ ἐν Αἰδοῦ καὶ μετενσωματοῦσθαι. Προσθετέον μὲν οὖν ὅτῳ τις βούλεται λόγῳ· τάχα δ' ἂν τις ἐξεύροι καὶ ὅπῃ μὴ μαχοῦνται. Ὁ μὲν γὰρ τὸ ἀναμάρτητον διδὸν τῇ ψυχῇ λόγος ἐν ἀπλοῦν πάντῃ ἐτίθετο τὸ αὐτὸ ψυχὴν καὶ τὸ ψυχῇ εἶναι λέγων, ὁ δ' ἀμαρτεῖν διδὸν συμπλέκει μὲν καὶ προστίθισιν αὐτῇ καὶ ἄλλο ψυχῆς εἶδος τὸ τὰ δεινὰ ἔχον πάθη· σύνθετος οὖν καὶ τὸ ἐκ πάντων ἡ ψυχὴ αὐτὴ γίνεται καὶ πάσχει δὴ κατὰ τὸ ὅλον καὶ ἀμαρτάνει τὸ σύνθετον καὶ τοῦτο ἐστὶ τὸ διδὸν δίκην αὐτῷ, οὐκ ἐκεῖνο. Ὅθεν φησί· τεθεάμεθα γὰρ αὐτήν, ὥσπερ οἱ τὸν θαλάττιον Γλαῦκον ὁρῶντες. Δεῖ δὲ περικρούσαντας τὰ προστεθέντα, εἴπερ τις ἐθέλει τὴν φύσιν, φησίν, αὐτῆς ἰδεῖν, εἰς τὴν φιλοσοφίαν αὐτῆς ἰδεῖν, ὣν ἐφάπτεται καὶ τίσι συγγενῆς οὐσά

ἐστιν ὁ ἐστιν. Ἄλλη οὖν ζωὴ καὶ ἄλλαι ἐνέργειαι καὶ τὸ κολαζόμενον ἕτερον· ἡ δὲ ἀναχώρησις καὶ ὁ χωρισμὸς οὐ μόνον τοῦδε τοῦ σώματος, ἀλλὰ καὶ ἅπαντος τοῦ προστεθέντος. Καὶ γὰρ ἐν τῇ γενέσει ἡ προσθήκη· ἡ ὅλως ἡ γένεσις τοῦ ἄλλου ψυχῆς εἶδους. Τὸ δὲ πῶς ἡ γένεσις, εἴρηται, ὅτι καταβαίνουσης, ἄλλου του ἀπ' αὐτῆς γινομένου τοῦ καταβαίνοντος ἐν τῇ νεύσει. Ἄρ' οὖν ἀφήσι τὸ εἶδωλον; Καὶ ἡ νεῦσις δὲ πῶς οὐχ ἁμαρτία; Ἀλλ' εἰ ἡ νεῦσις ἔλλαμψις πρὸς τὸ κάτω, οὐχ ἁμαρτία, ὥσπερ οὐδ' ἡ σκιά, ἀλλ' αἴτιον τὸ ἐλλαμπόμενον· εἰ γὰρ μὴ εἴη, οὐκ ἔχει ὅπῃ ἐλλάμψει. Καταβαίνειν οὖν καὶ νεύειν λέγεται τῷ συνεζηκέναι αὐτῇ τὸ ἐλλαμφοθὲν παρ' αὐτῆς. Ἀφήσιν οὖν τὸ εἶδωλον, εἰ μὴ ἐγγὺς τὸ ὑποδεξάμενον· ἀφήσι δὲ οὐ τῷ ἀποσχισθῆναι, ἀλλὰ τῷ μηκέτι εἶναι· οὐκέτι δὲ ἐστιν, ἐὰν ἐκεῖ βλέπη ὅλη. Χωρίζειν δὲ ἔοικεν ὁ ποιητὴς τοῦτο ἐπὶ τοῦ Ἡρακλέους τὸ εἶδωλον αὐτοῦ διδοὺς ἐν Ἄιδου, αὐτὸν δὲ ἐν θεοῖς εἶναι ὑπ' ἀμφοτέρων τῶν λόγων κατεχόμενος, καὶ ὅτι ἐν θεοῖς καὶ ὅτι ἐν Ἄιδου· ἐμέρισε δ' οὖν. Τάχα δ' ἂν οὕτω πιθανὸς ὁ λόγος εἴη· ὅτι δὴ πρακτικὴν ἀρετὴν ἔχων Ἡρακλῆς καὶ ἀξιώθεις διὰ καλοκάγαθιαν θεὸς εἶναι, ὅτι πρακτικὸς, ἀλλ' οὐ θεωρητικὸς ἦν, ἵνα ἂν ὅλος ἦν ἐκεῖ, ἄνω τέ ἐστι καὶ ἔτι ἐστὶ τι αὐτοῦ καὶ κάτω.

12. But if Soul is sinless, how come the expiations? Here surely is a contradiction; on the one side the Soul is above all guilt; on the other, we hear of its sin, its purification, its expiation; it is doomed to the lower world, it passes from body to body.

We may take either view at will: they are easily reconciled.

When we tell of the sinless Soul, we make Soul and Essential-Soul one and the same: it is the simple unbroken Unity.

By the Soul subject to sin we indicate a groupment, we include that other, that phase of the Soul which knows all the states and passions: the Soul in this sense is compound, all-inclusive: it falls under the conditions of the entire living experience: this compound it is that sins; it is this, and not the other, that pays penalty.

It is in this sense that we read of the Soul: "We saw it as those others saw the sea-god Glaukos." "And," reading on, "if we mean to discern the nature of the Soul we must strip it free of all that has gathered about it, must see into the philosophy of it, examine with what Existences it has touch and by kinship to what Existences it is what it is."

Thus the Life is one thing, the Act is another and the Expiator yet another. The retreat and sundering, then, must be not from this body only, but from every alien accrument. Such accrument takes place at birth; or rather birth is the coming-into-being of that other [lower] phase of the Soul. For the meaning of birth has been indicated elsewhere; it is brought about by a descent of the Soul, something being given off by the Soul other than that actually coming down in the declension.

Then the Soul has let this image fall? And this declension is it not certainly sin?

If the declension is no more than the illuminating of an object beneath, it constitutes no sin: the shadow is to be attributed not to the luminary but to the object illuminated; if the object were not there, the light could cause no shadow.

And the Soul is said to go down, to decline, only in that the object it illuminates lives by its life. And it lets the image fall only if there be nothing near to take it up; and it lets it fall, not as a thing cut off, but as a thing that ceases to be: the image has no further being when the whole Soul is looking toward the Supreme.

The poet, too, in the story of Hercules, seems to give this image separate existence; he puts the shade of Hercules in the lower world and Hercules himself among the gods: treating the hero as existing in the two realms at once, he gives us a twofold Hercules.

It is not difficult to explain this distinction. Hercules was a hero of practical virtue. By his noble serviceableness he was worthy to be a God. On the other hand, his merit was action and not the Contemplation which would place him unreservedly in the higher realm. Therefore while he has place above, something of him remains below.

[13] Τὸ δὲ ἐπισκεψάμενον περὶ τούτων ἡμεῖς ἢ ἡ ψυχὴ; Ἡ ἡμεῖς, ἀλλὰ τῇ ψυχῇ. Τὸ δὲ τῇ ψυχῇ πῶς; Ἄρα τῷ ἔχειν ἐπεσκέψατο; Ἡ ἢ ψυχῇ. Οὐκοῦν κινήσεται; Ἡ κίνησιν τὴν τοιαύτην δοτέον αὐτῇ, ἢ μὴ σωμάτων, ἀλλ' ἔστιν αὐτῆς ζωὴ. Καὶ ἡ νόησις δὲ ἡμῶν οὕτω, ὅτι καὶ νοερά ἡ ψυχὴ καὶ ζωὴ κρείττων ἡ νόησις, καὶ ὅταν ψυχὴ νοῇ, καὶ ὅταν νοῦς ἐνεργῇ εἰς ἡμᾶς· μέρος γὰρ καὶ οὗτος ἡμῶν καὶ πρὸς τοῦτον ἄνιμεν.

13. And the principle that reasons out these matters? Is it We or the Soul?

We, but by the Soul.

But how “by the Soul”? Does this mean that the Soul reasons by possession [by contact with the matters of enquiry]?

No; by the fact of being Soul. Its Act subsists without movement; or any movement that can be ascribed to it must be utterly distinct from all corporal movement and be simply the Soul’s own life.

And Intellection in us is twofold: since the Soul is intellectual, and Intellection is the highest phase of life, we have Intellection both by the characteristic Act of our Soul and by the Act of the Intellectual-Principle upon us — for this Intellectual-Principle is part of us no less than the Soul, and towards it we are ever rising.

β: Περὶ ἀρετῶν. — Second Tractate.

On Virtue.

[1] Ἐπειδὴ τὰ κακὰ ἐνταῦθα καὶ τόνδε τὸν τόπον περιπολεῖ ἐξ ἀνάγκης, βούλεται δὲ ἡ ψυχὴ φυγεῖν τὰ κακὰ, φευκτέον ἐντεῦθεν. Τίς οὖν ἡ φυγὴ; θεῶι, φησιν, ὁμοιωθῆναι. Τοῦτο δέ, εἰ δίκαιοι καὶ ὅσιοι μετὰ φρονήσεως γενοίμεθα καὶ ὅλως ἐν ἀρετῇ. Εἰ οὖν ἀρετῇ ὁμοιούμεθα, ἄρα ἀρετὴν ἔχοντι; Καὶ δὴ καὶ τίني θεῶι; Ἄρ' οὖν τῷ μᾶλλον δοκοῦντι ταῦτα ἔχειν καὶ δὴ τῇ τοῦ κόσμου ψυχῇ καὶ τῷ ἐν ταύτῃ ἡγουμένῳ ᾧ φρόνησις θαυμαστὴ ὑπάρχει; Καὶ γὰρ εὐλογον ἐνταῦθα ὄντας τούτῳ ὁμοιοῦσθαι. Ἡ πρῶτον μὲν ἀμφισβητήσιμον, εἰ καὶ τούτῳ ὑπάρχουσι πᾶσαι· οἷον σῶφρονι ἀνδρείῳ εἶναι, ᾧ μήτε τι δεινόν ἐστιν· οὐδὲν γὰρ ἔξωθεν· μήτε προσιὸν ἢδὺ οὐ καὶ ἐπιθυμία ἂν γένοιτο μὴ παρόντος, ἴν' ἔχηι ἢ ἔληι. Εἰ δὲ καὶ αὐτὸς ἐν ὁρέξει ἐστὶ τῶν νοητῶν ὧν καὶ αἱ ἡμέτεραι, δηλὸν ὅτι καὶ ἡμῖν ἐκεῖθεν ὁ κόσμος καὶ αἱ ἀρεταί. Ἄρ' οὖν ἐκεῖνο ταύτας ἔχει; Ἡ οὐκ εὐλογον τάς γε πολιτικὰς λεγομένας ἀρετάς ἔχειν, φρόνησιν μὲν περὶ τὸ λογιζόμενον, ἀνδρίαν δὲ περὶ τὸ θυμούμενον, σωφροσύνην δὲ ἐν ὁμολογίᾳ τινὶ καὶ συμφωνίᾳ ἐπιθυμητικοῦ πρὸς λογισμόν, δικαιοσύνην δὲ τὴν ἐκάστου τούτων ὁμοῦ οἰκαιοπραγίαν ἀρχῆς πέρι καὶ τοῦ ἄρχεσθαι. Ἄρ' οὖν οὐ κατὰ τὰς πολιτικὰς ὁμοιούμεθα, ἀλλὰ κατὰ τὰς μείζους τῷ αὐτῷ ὀνόματι χρωμένας; Ἀλλ' εἰ κατ' ἄλλας, κατὰ τὰς πολιτικὰς ὅλως οὐ; Ἡ ἄλογον μὴδ' ὅπως οὖν ὁμοιοῦσθαι κατὰ ταύτας – τούτους γοῦν καὶ θεῖους ἡ φήμη λέγει καὶ λεκτέον ἀμιγέπρι ὁμοιωθῆναι – κατὰ δὲ τὰς μείζους τὴν ὁμοίωσιν εἶναι. Ἀλλ' ἐκατέρως γε συμβαίνει ἀρετάς ἔχειν κἂν εἰ μὴ τοιαύτας. Εἰ οὖν τις συγχωρεῖ, [κἂν εἰ μὴ τοιαύτας] ὁμοιοῦσθαι δύνασθαι, ἄλλως ἡμῶν ἐχόντων πρὸς ἄλλας, οὐδὲν κωλύει, καὶ μὴ πρὸς ἀρετάς ὁμοιουμένων, ἡμᾶς ταῖς αὐτῶν ἀρεταῖς ὁμοιοῦσθαι τῷ μὴ ἀρετὴν κεκτημένῳ. Καὶ πῶς; Ὡδε· εἴ τι θερμότητος παρουσίαι θερμαίνεται, ἀνάγκη καὶ ὅθεν ἡ θερμότης ἐλήλυθε θερμαίνεσθαι; Καὶ εἴ τι πυρὸς παρουσίαι θερμόν ἐστιν, ἀνάγκη καὶ τὸ πῦρ αὐτὸ πυρὸς παρουσίαι θερμαίνεσθαι; Ἀλλὰ πρὸς μὲν τὸ πρότερον εἶποι ἂν τις καὶ ἐν τῷ πῦρ εἶναι θερμότητα, ἀλλὰ σύμφυτον, ὥστε τὸν λόγον ποιεῖν τῇ ἀναλογίᾳ ἐπόμενον ἐπακτὸν μὲν τῇ ψυχῇ τὴν ἀρετὴν, ἐκείνῳ δέ, ὅθεν μιμησαμένη ἔχει, σύμφυτον· πρὸς δὲ τὸν ἐκ τοῦ πυρὸς λόγον τὸ ἐκεῖνον ἀρετὴν εἶναι· ἀρετῆς δὲ ἀξιοῦμεν εἶναι μείζονα. Ἀλλ' εἰ μὲν οὐ μεταλαμβάνει ψυχὴ τὸ αὐτὸ ἢν τῷ ἀφ' οὗ, οὕτως ἔδει λέγειν· νῦν δὲ ἕτερον μὲν ἐκεῖνο, ἕτερον δὲ τοῦτο. Οὐδὲ γὰρ οἰκία ἡ αἰσθητὴ τὸ αὐτὸ τῇ νοητῇ, καίτοι ὁμοίωται· καὶ τάξεως δὲ καὶ κόσμου μεταλαμβάνει ἡ οἰκία ἡ αἰσθητὴ κάκει ἐν τῷ λόγῳ οὐκ ἔστι τάξις οὐδὲ κόσμος οὐδὲ συμμετρία. Οὕτως οὖν κόσμου καὶ τάξεως καὶ ὁμολογίας μεταλαμβάνοντες ἐκεῖθεν καὶ τούτων ὄντων τῆς ἀρετῆς ἐνθάδε, οὐ δεομένων δὲ τῶν ἐκεῖ ὁμολογίας οὐδὲ κόσμου οὐδὲ τάξεως, οὐδ' ἂν ἀρετῆς εἴη χρεῖα, καὶ ὁμοιούμεθα οὐδὲν ἥττον τοῖς ἐκεῖ δι' ἀρετῆς παρουσίαν. Πρὸς μὲν οὖν τὸ μὴ ἀναγκαῖον κάκει ἀρετὴν εἶναι, ἐπεὶ περ ἡμεῖς ἀρετῇ ὁμοιούμεθα, ταυτί· δεῖ

δὲ παιθῶ ἐπάγειν τῷ λόγῳ μὴ μένοντας ἐπὶ τῆς βίας.

1. Since Evil is here, “haunting this world by necessary law,” and it is the Soul’s design to escape from Evil, we must escape hence.

But what is this escape?

“In attaining Likeness to God,” we read. And this is explained as “becoming just and holy, living by wisdom,” the entire nature grounded in Virtue.

But does not Likeness by way of Virtue imply Likeness to some being that has Virtue? To what Divine Being, then, would our Likeness be? To the Being — must we not think? — in Which, above all, such excellence seems to inhere, that is to the Soul of the Kosmos and to the Principle ruling within it, the Principle endowed with a wisdom most wonderful. What could be more fitting than that we, living in this world, should become Like to its ruler?

But, at the beginning, we are met by the doubt whether even in this Divine-Being all the virtues find place — Moral-Balance [Sophrosyne], for example; or Fortitude where there can be no danger since nothing is alien; where there can be nothing alluring whose lack could induce the desire of possession.

If, indeed, that aspiration towards the Intelligible which is in our nature exists also in this Ruling-Power, then need not look elsewhere for the source of order and of the virtues in ourselves.

But does this Power possess the Virtues?

We cannot expect to find There what are called the Civic Virtues, the Prudence which belongs to the reasoning faculty; the Fortitude which conducts the emotional and passionate nature; the Sophrosyne which consists in a certain pact, in a concord between the passionate faculty and the reason; or Rectitude which is the due application of all the other virtues as each in turn should command or obey.

Is Likeness, then, attained, perhaps, not by these virtues of the social order but by those greater qualities known by the same general name? And if so do the Civic Virtues give us no help at all?

It is against reason, utterly to deny Likeness by these while admitting it by the greater: tradition at least recognizes certain men of the civic excellence as divine, and we must believe that these too had in some sort attained Likeness: on both levels there is virtue for us, though not the same virtue.

Now, if it be admitted that Likeness is possible, though by a varying use of different virtues and though the civic virtues do not suffice, there is no reason why we should not, by virtues peculiar to our state, attain Likeness to a model in which virtue has no place.

But is that conceivable?

When warmth comes in to make anything warm, must there needs be something to warm the source of the warmth?

If a fire is to warm something else, must there be a fire to warm that fire?

Against the first illustration it may be retorted that the source of the warmth does already contain warmth, not by an infusion but as an essential phase of its nature, so that, if the analogy is to hold, the argument would make Virtue something communicated to the Soul but an essential constituent of the Principle from which the Soul attaining Likeness absorbs it.

Against the illustration drawn from the fire, it may be urged that the analogy would make that Principle identical with virtue, whereas we hold it to be something higher.

The objection would be valid if what the soul takes in were one and the same with the source, but in fact virtue is one thing, the source of virtue quite another. The material house is not identical with the house conceived in the intellect, and yet stands in its likeness: the material house has distribution and order while the pure idea is not constituted by any such elements; distribution, order, symmetry are not parts of an idea.

So with us: it is from the Supreme that we derive order and distribution and harmony, which are virtues in this sphere: the Existences There, having no need of harmony, order or distribution, have nothing to do with virtue; and, none the less, it is by our possession of virtue that we become like to Them.

Thus much to show that the principle that we attain Likeness by virtue in no way involves the existence of virtue in the Supreme. But we have not merely to make a formal demonstration: we must persuade as well as demonstrate.

[2] Πρῶτον τοίνυν τὰς ἀρετὰς ληπτέον καθ' ἃς φαμεν ὁμοιοῦσθαι, ἵν' αὖ τὸ αὐτὸ εὐρωμεν ὃ παρ' ἡμῖν μὲν μίμημα ὃν ἀρετὴ ἐστίν, ἐκεῖ δὲ οἷον ἀρχέτυπον ὃν οὐκ ἀρετὴ, ἐπισημνύμενοι ὡς ἡ ὁμοίωσις διττῇ· καὶ ἡ μὲν τις ταῦτόν ἐν τοῖς ὁμοίοις ἀπαιτεῖ, ὅσα ἐπίσης ὁμοίωται ἀπὸ τοῦ αὐτοῦ· ἐν οἷς δὲ τὸ μὲν ὁμοίωται πρὸς ἕτερον, τὸ δὲ ἕτερόν ἐστι πρῶτον, οὐκ ἀντιστρέφον πρὸς ἐκεῖνο οὐδὲ ὅμοιον αὐτοῦ λεγόμενον, ἐνταῦθα τὴν ὁμοίωσιν ἄλλον τρόπον ληπτέον οὐ ταῦτόν εἶδος ἀπαιτοῦντας, ἀλλὰ μᾶλλον ἕτερον, εἴπερ κατὰ τὸν ἕτερον τρόπον ὁμοίωται. Τί ποτε οὖν ἐστίν ἡ ἀρετὴ ἥ τε σύμπασα καὶ ἐκάστη; Σαφέστερος δὲ ὁ λόγος ἔσται ἐφ' ἐκάστης· οὕτω γὰρ καὶ ὃ τι κοινόν, καθ' ὃ ἀρεταὶ πᾶσαι, δῆλον ραιδίως ἔσται. Αἱ μὲν τοίνυν πολιτικαὶ ἀρεταί, ἃς ἄνω που εἵπομεν, κατακοσμοῦσι μὲν ὄντως καὶ ἀμείνους ποιοῦσιν ὀρίζουσαι καὶ μετροῦσαι τὰς ἐπιθυμίας καὶ ὅλως τὰ πάθη μετροῦσαι καὶ ψευδεῖς δόξας ἀφαιροῦσαι τῷ ὅλως ἀμείνوني καὶ τῷ ὀρίσθαι καὶ τῶν ἀμέτρων καὶ ἀορίστων ἕξω εἶναι κατὰ τὸ μεμετρημένον· καὶ αὐταὶ ὀρισεῖσθαι, ἧ μέτρα γε ἐν ὕλῃ τῇ ψυχῇ, ὁμοίωνται τῷ ἐκεῖ μέτρῳ καὶ ἔχουσιν ἵχνος τοῦ ἐκεῖ ἀρίστου. Τὸ μὲν γὰρ πάντα ἄμετρον ὕλη ὃν πάντα ἀνωμοίωται· καθ' ὅσον δὲ μεταλαμβάνει εἶδους, κατὰ τοσοῦτον ὁμοιοῦται ἀνειδέῳ ἐκείνῳ ὄντι. Μᾶλλον δὲ τὰ ἐγγὺς μεταλαμβάνει· ψυχὴ δὲ ἐγγυτέρω σώματος καὶ συγγενέστερον· ταύτῃ καὶ πλέον μεταλαμβάνει, ὥστε καὶ ἐξαπατᾷ θεὸς φαντασθεῖσα, μὴ τὸ πᾶν θεοῦ τοῦτο ἦι. Οὕτω μὲν οὖν οὗτοι ὁμοιοῦνται.

2. First, then, let us examine those good qualities by which we hold

Likeness comes, and seek to establish what is this thing which, as we possess it, in transcription, is virtue but as the Supreme possesses it, is in the nature of an exemplar or archetype and is not virtue.

We must first distinguish two modes of Likeness.

There is the likeness demanding an identical nature in the objects which, further, must draw their likeness from a common principle: and there is the case in which B resembles A, but A is a Primal, not concerned about B and not said to resemble B. In this second case, likeness is understood in a distinct sense: we no longer look for identity of nature, but, on the contrary, for divergence since the likeness has come about by the mode of difference.

What, then, precisely is Virtue, collectively and in the particular? The clearer method will be to begin with the particular, for so the common element by which all the forms hold the general name will readily appear.

The Civic Virtues, on which we have touched above, are a principle or order and beauty in us as long as we remain passing our life here: they ennoble us by setting bound and measure to our desires and to our entire sensibility, and dispelling false judgement — and this by sheer efficacy of the better, by the very setting of the bounds, by the fact that the measured is lifted outside of the sphere of the unmeasured and lawless.

And, further, these Civic Virtues — measured and ordered themselves and acting as a principle of measure to the Soul which is as Matter to their forming — are like to the measure reigning in the over-world, and they carry a trace of that Highest Good in the Supreme; for, while utter measurelessness is brute Matter and wholly outside of Likeness, any participation in Ideal-Form produces some corresponding degree of Likeness to the formless Being There. And participation goes by nearness: the Soul nearer than the body, therefore closer akin, participates more fully and shows a godlike presence, almost cheating us into the delusion that in the Soul we see God entire.

This is the way in which men of the Civic Virtues attain Likeness.

[3] Ἀλλ' ἐπεὶ τὴν ὁμοίωσιν ἄλλην ὑποφαίνει ὡς τῆς μείζονος ἀρετῆς οὖσαν, περὶ ἐκείνης λεκτέον· ἐν ᾧ καὶ σαφέστερον ἔσται μᾶλλον καὶ τῆς πολιτικῆς ἡ οὐσία, καὶ ἥτις ἡ μείζων κατὰ τὴν οὐσίαν, καὶ ὅλως, ὅτι ἔστι παρὰ τὴν πολιτικὴν ἐτέρα. Λέγων δὲ ὁ Πλάτων τὴν ὁμοίωσιν τὴν πρὸς τὸν θεὸν φυγὴν τῶν ἐντεῦθεν εἶναι, καὶ ταῖς ἀρεταῖς ταῖς ἐν πολιτείαι οὐ τὸ ἀπλῶς διδούς, ἀλλὰ προστιθεὶς πολιτικός γε, καὶ ἀλλαχοῦ καθάρσεις λέγων ἀπάσας δηλὸς τέ ἐστι διττὰς τιθεὶς καὶ τὴν ὁμοίωσιν οὐ κατὰ τὴν πολιτικὴν τιθεὶς. Πῶς οὖν λέγομεν ταύτας καθάρσεις καὶ πῶς καθαρθέντες μάλιστα ὁμοιοῦμεθα; Ἡ ἐπειδὴ κακὴ μὲν ἐστὶν ἡ ψυχὴ συμπεφυρμένη τῷ σώματι καὶ ὁμοπαθὲς γινομένη αὐτῷ καὶ πάντα συνδοξάζουσα, εἴη ἂν ἀγαθὴ καὶ ἀρετὴν ἔχουσα, εἰ μὴτε συνδοξάζοι, ἀλλὰ μόνῃ ἐνεργοῖ — ὅπερ ἐστὶ νοεῖν τε καὶ φρονεῖν — μὴτε ὁμοπαθὲς εἴη — ὅπερ ἐστὶ σωφρονεῖν — μὴτε φοβοῖτο ἀφισταμένη τοῦ σώματος — ὅπερ ἐστὶν ἀνδρίζεσθαι — ἡγοῖτο δὲ λόγος καὶ νοῦς, τὰ δὲ μὴ ἀντιτείνουσι — δικαιοσύνη δ' ἂν εἴη τοῦτο. Τὴν δὲ τοιαύτην διάθεσιν τῆς ψυχῆς

καθ' ἣν νοεῖ τε καὶ ἀπαθῆς οὕτως ἐστίν, εἴ τις ὁμοίωσιν λέγοι πρὸς θεόν, οὐκ ἂν ἀμαρτάνοι· καθαρὸν γὰρ καὶ τὸ θεῖον καὶ ἡ ἐνέργεια τοιαύτη, ὥς τὸ μιμούμενον ἔχειν φρόνησιν. Τί οὖν οὐ κάκεῖνο οὕτω διάκειται; Ἡ οὐδὲ διάκειται, ψυχῆς δὲ ἡ διάθεσις. Νοεῖ τε ἡ ψυχὴ ἄλλως· τῶν δὲ ἐκεῖ τὸ μὲν ἐτέρως, τὸ δὲ οὐδὲ ὅλως. Πάλιν οὖν τὸ νοεῖν ὁμώνυμον; Οὐδαμῶς· ἀλλὰ τὸ μὲν πρῶτως, τὸ δὲ παρ' ἐκείνου ἐτέρως. Ὡς γὰρ ὁ ἐν φωνῇ λόγος μῖμημα τοῦ ἐν ψυχῇ, οὕτω καὶ ὁ ἐν ψυχῇ μῖμημα τοῦ ἐν ἐτέρῳ. Ὡς οὖν μεμερισμένος ὁ ἐν προφορᾷ πρὸς τὸν ἐν ψυχῇ, οὕτω καὶ ὁ ἐν ψυχῇ ἐρμηνεύς ὢν ἐκείνου πρὸς τὸ πρὸ αὐτοῦ. Ἡ δὲ ἀρετὴ ψυχῆς· νοῦ δὲ οὐκ ἔστιν οὐδὲ τοῦ ἐπέκεινα.

3. We come now to that other mode of Likeness which, we read, is the fruit of the loftier virtues: discussing this we shall penetrate more deeply into the essence of the Civic Virtue and be able to define the nature of the higher kind whose existence we shall establish beyond doubt.

To Plato, unmistakably, there are two distinct orders of virtue, and the civic does not suffice for Likeness: “Likeness to God,” he says, “is a flight from this world’s ways and things”: in dealing with the qualities of good citizenship he does not use the simple term Virtue but adds the distinguishing word civic: and elsewhere he declares all the virtues without exception to be purifications.

But in what sense can we call the virtues purifications, and how does purification issue in Likeness?

As the Soul is evil by being interfused with the body, and by coming to share the body’s states and to think the body’s thoughts, so it would be good, it would be possessed of virtue, if it threw off the body’s moods and devoted itself to its own Act — the state of Intellection and Wisdom — never allowed the passions of the body to affect it — the virtue of Sophrosyne — knew no fear at the parting from the body — the virtue of Fortitude — and if reason and the Intellectual-Principle ruled — in which state is Righteousness. Such a disposition in the Soul, become thus intellective and immune to passion, it would not be wrong to call Likeness to God; for the Divine, too, is pure and the Divine-Act is such that Likeness to it is Wisdom.

But would not this make virtue a state of the Divine also?

No: the Divine has no states; the state is in the Soul. The Act of Intellection in the Soul is not the same as in the Divine: of things in the Supreme, Soul grasps some after a mode of its own, some not at all.

Then yet again, the one word Intellection covers two distinct Acts?

Rather there is primal Intellection and there is Intellection deriving from the Primal and of other scope.

As speech is the echo of the thought in the Soul, so thought in the Soul is an echo from elsewhere: that is to say, as the uttered thought is an image of the soul-thought, so the soul-thought images a thought above itself and is the interpreter of the higher sphere.

Virtue, in the same way, is a thing of the Soul: it does not belong to the Intellectual-Principle or to the Transcendence.

[4] Ζητητέον δέ, εἰ ἡ κάθαρσις ταῦτόν τῃ τοιαύτῃ ἀρετῇ, ἣ προηγείται μὲν ἡ κάθαρσις, ἔπεται δὲ ἡ ἀρετὴ, καὶ πότερον ἐν τῷ καθάιρεσθαι ἡ ἀρετὴ ἢ ἐν τῷ κεκαθάρθαι. Ἀτελεστέρα τῆς ἐν τῷ κεκαθάρθαι [ἢ ἐν τῷ καθάιρεσθαι· τὸ γὰρ κεκαθάρθαι] οἶον τέλος ἦδη. Ἀλλὰ τὸ κεκαθάρθαι ἀφαίρεσις ἀλλοτρίου παντός, τὸ δὲ ἀγαθὸν ἕτερον αὐτοῦ. Ἡ, εἰ πρὸ τῆς ἀκαθαρσίας ἀγαθὸν ἦν, ἡ κάθαρσις ἀρκεῖ· ἀλλ' ἀρκέσει μὲν ἡ κάθαρσις, τὸ δὲ καταλειπόμενον ἔσται τὸ ἀγαθόν, οὐχ ἡ κάθαρσις. Καὶ τί τὸ καταλειπόμενον ἔστι, ζητητέον· ἴσως γὰρ οὐδὲ τὸ ἀγαθὸν ἦν ἡ φύσις ἡ καταλειπομένη· οὐ γὰρ ἂν ἐγένετο ἐν κακῷ. Ἄρ' οὖν ἀγαθοειδῆ λεκτέον; Ἡ οὐχ ἱκανὴν πρὸς τὸ μένειν ἐν τῷ ὄντως ἀγαθῷ· πέφυκε γὰρ ἐπ' ἅμφω. Τὸ οὖν ἀγαθὸν αὐτῆς τὸ συνεῖναι τῷ συγγενεῖ, τὸ δὲ κακὸν τὸ τοῖς ἐναντίοις. Δεῖ οὖν καθηραμένην συνεῖναι. Συνέσται δὲ ἐπιστραφεῖσα. Ἄρ' οὖν μετὰ τὴν κάθαρσιν ἐπιστρέφεται; Ἡ μετὰ τὴν κάθαρσιν ἐπέστραπται. Τοῦτ' οὖν ἡ ἀρετὴ αὐτῆς; Ἡ τὸ γινόμενον αὐτῇ ἐκ τῆς ἐπιστροφῆς. Τί οὖν τοῦτο; Θέα καὶ τύπος τοῦ ὁφθέντος ἐντεθεῖς καὶ ἐνεργῶν, ὡς ἡ ὄψις περὶ τὸ ὁρώμενον. Οὐκ ἄρα εἶχεν αὐτὰ οὐδ' ἀναμνησκεται; Ἡ εἶχεν οὐκ ἐνεργοῦντα, ἀλλὰ ἀποκείμενα ἀφώτιστα· ἵνα δὲ φωτισθῇ καὶ τότε γνῶι αὐτὰ ἐνόντα, δεῖ προσβαλεῖν τῷ φωτίζοντι. Εἶχε δὲ οὐκ αὐτά, ἀλλὰ τύπους· δεῖ οὖν τὸν τύπον τοῖς ἀληθινοῖς, ὧν καὶ οἱ τύποι, ἐφαρμόσαι. Τάχα δὲ καὶ οὕτω λέγεται ἔχειν, ὅτι ὁ νοῦς οὐκ ἀλλότριος καὶ μάλιστα δὲ οὐκ ἀλλότριος, ὅταν πρὸς αὐτὸν βλέπῃ· εἰ δὲ μή, καὶ παρὼν ἀλλότριος. Ἐπεὶ κὰν ταῖς ἐπιστήμαις· ἐὰν μὴδ' ὅλως ἐνεργῶμεν κατ' αὐτάς, ἀλλότριάι.

4. We come, so, to the question whether Purification is the whole of this human quality, virtue, or merely the forerunner upon which virtue follows? Does virtue imply the achieved state of purification or does the mere process suffice to it, Virtue being something of less perfection than the accomplished pureness which is almost the Term?

To have been purified is to have cleansed away everything alien: but Goodness is something more.

If before the impurity entered there was Goodness, the Goodness suffices; but even so, not the act of cleansing but the cleansed thing that emerges will be The Good. And it remains to establish what this emergent is.

It can scarcely prove to be The Good: The Absolute Good cannot be thought to have taken up its abode with Evil. We can think of it only as something of the nature of good but paying a double allegiance and unable to rest in the Authentic Good.

The Soul's true Good is in devotion to the Intellectual-Principle, its kin; evil to the Soul lies in frequenting strangers. There is no other way for it than to purify itself and so enter into relation with its own; the new phase begins by a new orientation.

After the Purification, then, there is still this orientation to be made? No: by the purification the true alignment stands accomplished.

The Soul's virtue, then, is this alignment? No: it is what the alignment

brings about within.

And this is . . . ?

That it sees; that, like sight affected by the thing seen, the soul admits the imprint, graven upon it and working within it, of the vision it has come to.

But was not the Soul possessed of all this always, or had it forgotten?

What it now sees, it certainly always possessed, but as lying away in the dark, not as acting within it: to dispel the darkness, and thus come to knowledge of its inner content, it must thrust towards the light.

Besides, it possessed not the originals but images, pictures; and these it must bring into closer accord with the verities they represent. And, further, if the Intellectual-Principle is said to be a possession of the Soul, this is only in the sense that It is not alien and that the link becomes very close when the Soul's sight is turned towards It: otherwise, ever-present though It be, It remains foreign, just as our knowledge, if it does not determine action, is dead to us.

[5] Ἀλλ' ἐπὶ πόσον ἡ κάθαρσις λεκτέον· οὕτω γὰρ καὶ ἡ ὁμοίωσις τίνι [θεῷ] φανερά καὶ ἡ ταυτότης [τίνι θεῷ]. Τοῦτο δέ ἐστι μάλιστα ζητεῖν θυμὸν πῶς καὶ ἐπιθυμίαν καὶ τᾶλλα πάντα, λύπην καὶ τὰ συγγενῆ, καὶ τὸ χωρίζειν ἀπὸ σώματος ἐπὶ πόσον δυνατόν. Ἀπὸ μὲν δὴ σώματος ἴσως μὲν καὶ τοῖς οἷον τόποις συνάγουσαν πρὸς ἑαυτήν, πάντως μὴν ἀπαθῶς ἔχουσιν καὶ τὰς ἀναγκαίας τῶν ἡδονῶν αἰσθήσεις μόνον ποιουμένην καὶ ἱατρεύσεις καὶ ἀπαλλαγὰς πόνων, ἵνα μὴ ἐνοχλοῖτο, τὰς δὲ ἀληθδόνas ἀφαιροῦσαν καί, εἰ μὴ οἷόν τε, πράως φέρουσιν καὶ ἐλάττους τιθεῖσιν τῷ μὴ συμπάσχειν· τὸν δὲ θυμὸν ὅσον οἷόν τε ἀφαιροῦσαν καί, εἰ δυνατόν, πάντα, εἰ δὲ μή, μὴ γοῦν αὐτὴν συνοργίζομένην, ἀλλ' ἄλλου εἶναι τὸ ἀπροαίρετον, τὸ δὲ ἀπροαίρετον ὀλίγον εἶναι καὶ ἀσθενές· τὸν δὲ φόβον πάντη· περὶ οὐδενὸς γὰρ φοβήσεται – τὸ δὲ ἀπροαίρετον καὶ ἐνταῦθα – πλὴν γ' ἐν νοθετήσεται. Ἐπιθυμίαν δέ; Ὅτι μὲν μηδενὸς φαύλου, δηλον· σίτων δὲ καὶ ποτῶν πρὸς ἄνεσιν οὐκ αὐτὴ ἐξεῖ· οὐδὲ τῶν ἀφροδισίων δέ· εἰ δ' ἄρα, φυσικῶν, οἶμαι, καὶ οὐδὲ τὸ ἀπροαίρετον ἔχουσιν· εἰ δ' ἄρα, ὅσον μετὰ φαντασίας προτυποῦς καὶ ταύτης. Ὅλως δὲ αὕτη μὲν πάντων τούτων καθαρὰ ἔσται καὶ τὸ ἄλογον δὲ βουλήσεται καὶ αὐτὸ καθαρὸν ποιῆσαι, ὥστε μὴδὲ πλήττεσθαι· εἰ δ' ἄρα, μὴ σφόδρα, ἀλλ' ὀλίγας τὰς πληγὰς αὐτοῦ εἶναι καὶ εὐθὺς λυομένας τῇ γειτονήσῃ. ὥσπερ εἴ τις σοφῶι γειτονῶν ἀπολαύοι τῆς τοῦ σοφοῦ γειτνιασεως ἢ ὁμοιος γενόμενος ἢ αἰδούμενος, ὥς μὴδὲν τολμᾶν ποιεῖν ὃν ὁ ἀγαθὸς οὐ θέλει. Οὐκ οὖν ἔσται μάχη· ἀρκεῖ γὰρ παρὼν ὁ λόγος, ὃν τὸ χειρόν αἰδέσεται, ὥστε καὶ αὐτὸ τὸ χειρόν δυσχερᾶναι, ἐάν τι ὅλως κινηθῇ, ὅτι μὴ ἡσυχίαν ἦγε παρόντος τοῦ δεσπότου, καὶ ἀσθένειαν αὐτῷ ἐπιτιμῆσαι.

5. So we come to the scope of the purification: that understood, the nature of Likeness becomes clear. Likeness to what Principle? Identity with what God?

The question is substantially this: how far does purification dispel the two orders of passion — anger, desire and the like, with grief and its kin — and in

what degree the disengagement from the body is possible.

Disengagement means simply that the soul withdraws to its own place.

It will hold itself above all passions and affections. Necessary pleasures and all the activity of the senses it will employ only for medicament and assuagement lest its work be impeded. Pain it may combat, but, failing the cure, it will bear meekly and ease it by refusing assent to it. All passionate action it will check: the suppression will be complete if that be possible, but at worst the Soul will never itself take fire but will keep the involuntary and uncontrolled outside its precincts and rare and weak at that. The Soul has nothing to dread, though no doubt the involuntary has some power here too: fear therefore must cease, except so far as it is purely monitory. What desire there may be can never be for the vile; even the food and drink necessary for restoration will lie outside of the Soul's attention, and not less the sexual appetite: or if such desire there must be, it will turn upon the actual needs of the nature and be entirely under control; or if any uncontrolled motion takes place, it will reach no further than the imagination, be no more than a fleeting fancy.

The Soul itself will be inviolately free and will be working to set the irrational part of the nature above all attack, or if that may not be, then at least to preserve it from violent assault, so that any wound it takes may be slight and be healed at once by virtue of the Soul's presence, just as a man living next door to a Sage would profit by the neighbourhood, either in becoming wise and good himself or, for sheer shame, never venturing any act which the nobler mind would disapprove.

There will be no battling in the Soul: the mere intervention of Reason is enough: the lower nature will stand in such awe of Reason that for any slightest movement it has made it will grieve, and censure its own weakness, in not having kept low and still in the presence of its lord.

[6] Ἔστι μὲν οὖν οὐδὲν τῶν τοιούτων ἀμαρτία, ἀλλὰ κατόρθωσις ἀνθρώπων· ἀλλ' ἡ σπουδὴ οὐκ ἔξω ἀμαρτίας εἶναι, ἀλλὰ θεὸν εἶναι. Εἰ μὲν οὖν τι τῶν τοιούτων ἀπροαίρετον γίνοιτο, θεὸς ἂν εἴη ὁ τοιοῦτος καὶ δαίμων διπλοῦς ὢν, μᾶλλον δὲ ἔχων σὺν αὐτῷ ἄλλον ἄλλην ἀρετὴν ἔχοντα· εἰ δὲ μηδέν, θεὸς μόνον· θεὸς δὲ τῶν ἐπομένων τῷ πρώτῳ. Αὐτὸς μὲν γάρ ἐστιν ὃς ἦλθεν ἐκεῖθεν καὶ τὸ καθ' αὐτόν, εἰ γένοιτο οἷος ἦλθεν, ἐκεῖ ἐστιν· ὦι δὲ συνωικίσθη ἐνθάδε ἥκων, καὶ τοῦτον αὐτῷ ὁμοιώσει κατὰ δύναμιν τὴν ἐκείνου, ὥστε, εἰ δυνατόν, ἅπληκτον εἶναι ἢ ἄπρακτόν γε τῶν μὴ δοκούντων τῷ δεσπότῃ. Τίς οὖν ἐκάστη ἀρετὴ τῷ τοιούτῳ; Ἡ σοφία μὲν καὶ φρόνησις ἐν θεωρίαις ὧν νοῦς ἔχει· νοῦς δὲ τῇ ἐπαφῇ. Διττὴ δὲ ἐκατέρω, ἡ μὲν ἐν νῷ οὔσα, ἡ δὲ ἐν ψυχῇ. Κάκει μὲν οὐκ ἀρετὴ, ἐν δὲ ψυχῇ ἀρετὴ. Ἐκεῖ οὖν τί; Ἐνέργεια αὐτοῦ καὶ ὅ ἐστιν· ἐνταῦθα δὲ τὸ ἐν ἄλλῳ ἐκεῖθεν ἀρετὴ. Οὐδὲ γὰρ αὐτοδικαιοσύνη καὶ ἐκάστη ἀρετὴ, ἀλλ' οἷον παράδειγμα· τὸ δὲ ἀπ' αὐτῆς ἐν ψυχῇ ἀρετὴ. Τινὸς γὰρ ἡ ἀρετὴ· αὐτὸ δὲ ἕκαστον αὐτοῦ, οὐχὶ δὲ ἄλλου τινός. Δικαιοσύνη δὲ εἴπερ οἰκαιοπραγία, ἄρα αἰεὶ ἐν πλήθει μερῶν; Ἡ ἡ μὲν ἐν

πλήθει, ὅταν πολλὰ ἤι τὰ μέρη, ἡ δὲ ὅλως οἰκαιοπραγία, κἂν ἐνὸς ἦι. Ἡ γοῦν ἀληθῆς αὐτοδικαιοσύνη ἐνὸς πρὸς αὐτό, ἐν ᾧ οὐκ ἄλλο, τὸ δὲ ἄλλο· ὥστε καὶ τῇ ψυχῇ δικαιοσύνη ἡ μείζων τὸ πρὸς νοῦν ἐνεργεῖν, τὸ δὲ σωφρονεῖν ἡ εἶσω πρὸς νοῦν στροφή, ἡ δὲ ἀνδρία ἀπάθεια καθ' ὁμοίωσιν τοῦ πρὸς ὃ βλέπει ἀπαθὲς ὄν τὴν φύσιν, αὐτὴ δὲ ἐξ ἀρετῆς, ἵνα μὴ συμπαθῇ τῷ χεῖρονι συνοίκῳ.

6. In all this there is no sin — there is only matter of discipline — but our concern is not merely to be sinless but to be God.

As long as there is any such involuntary action, the nature is twofold, God and Demi-God, or rather God in association with a nature of a lower power: when all the involuntary is suppressed, there is God unmingled, a Divine Being of those that follow upon The First.

For, at this height, the man is the very being that came from the Supreme. The primal excellence restored, the essential man is There: entering this sphere, he has associated himself with the reasoning phase of his nature and this he will lead up into likeness with his highest self, as far as earthly mind is capable, so that if possible it shall never be inclined to, and at the least never adopt, any course displeasing to its overlord.

What form, then, does virtue take in one so lofty?

It appears as Wisdom, which consists in the contemplation of all that exists in the Intellectual-Principle, and as the immediate presence of the Intellectual-Principle itself.

And each of these has two modes or aspects: there is Wisdom as it is in the Intellectual-Principle and as in the Soul; and there is the Intellectual-Principle as it is present to itself and as it is present to the Soul: this gives what in the Soul is Virtue, in the Supreme not Virtue.

In the Supreme, then, what is it?

Its proper Act and Its Essence.

That Act and Essence of the Supreme, manifested in a new form, constitute the virtue of this sphere. For the Supreme is not self-existent justice, or the Absolute of any defined virtue: it is, so to speak, an exemplar, the source of what in the soul becomes virtue: for virtue is dependent, seated in something not itself; the Supreme is self-standing, independent.

But taking Rectitude to be the due ordering of faculty, does it not always imply the existence of diverse parts?

No: There is a Rectitude of Diversity appropriate to what has parts, but there is another, not less Rectitude than the former though it resides in a Unity. And the authentic Absolute-Rectitude is the Act of a Unity upon itself, of a Unity in which there is no this and that and the other.

On this principle, the supreme Rectitude of the Soul is that it direct its Act towards the Intellectual-Principle: its Restraint (Sophrosyne) is its inward bending towards the Intellectual-Principle; its Fortitude is its being impassive

in the likeness of That towards which its gaze is set, Whose nature comports an impassivity which the Soul acquires by virtue and must acquire if it is not to be at the mercy of every state arising in its less noble companion.

[7] Ἀντακολουθοῦσι τοίνυν ἀλλήλαις καὶ αὗται αἱ ἀρεταὶ ἐν ψυχῇ, ὥσπερ κάκει τὰ πρὸ τῆς ἀρετῆς [αἱ] ἐν νῶι ὥσπερ παραδείγματα. Καὶ γὰρ ἡ νόησις ἐκεῖ ἐπιστήμη καὶ σοφία, τὸ δὲ πρὸς αὐτὸν ἡ σωφροσύνη, τὸ δὲ οἰκεῖον ἔργον ἡ οἰκειοπραγία, τὸ δὲ οἶον ἀνδρία ἡ αὐλότης καὶ τὸ ἐφ' αὐτοῦ μένειν καθαρὸν. Ἐν ψυχῇ τοίνυν πρὸς νοῦν ἡ ὄρασις σοφία καὶ φρόνησις, ἀρεταὶ αὐτῆς· οὐ γὰρ αὐτὴ ταῦτα, ὥσπερ ἐκεῖ. Καὶ τὰ ἄλλα ὡσαύτως ἀκολουθεῖ· καὶ τῇ καθάρσει δέ, εἴπερ πᾶσαι καθάρσεις κατὰ τὸ κεκαθάρθαι, ἀνάγκη πάσας· ἢ οὐδεμία τελεία. Καὶ ὁ μὲν ἔχων τὰς μείζους καὶ τὰς ἐλάττους ἐξ ἀνάγκης δυνάμει, ὁ δὲ τὰς ἐλάττους οὐκ ἀναγκαίως ἔχει ἐκεῖνας. Ὁ μὲν δὴ προηγούμενος τοῦ σπουδαίου βίος οὗτος. Πότερα δὲ ἐνεργεαὶ ἔχει καὶ τὰς ἐλάττους ὁ τὰς μείζους ἢ ἄλλον τρόπον, σκεπτέον καθ' ἐκάστην· οἶον φρόνησιν· εἰ γὰρ ἄλλαις ἀρχαῖς χρήσεται, πῶς ἔτι ἐκείνη μένει κἂν εἰ μὴ ἐνεργοῦσα; Καὶ εἰ ἡ μὲν φύσει τοσόνδε, ἡ δὲ τοσόνδε, καὶ ἡ σωφροσύνη ἐκείνη μετροῦσα, ἡ δὲ ὅλως ἀναιροῦσα; Ταῦτόν δὲ καὶ ἐπὶ τῶν ἄλλων ὅλως τῆς φρονήσεως κινηθείσης. Ἡ εἰδήσει γε αὐτὰς καὶ ὅσον παρ' αὐτῶν ἔξει; τάχα δὲ ποτε περιστατικῶς ἐνεργήσει κατὰ τινὰς αὐτῶν. Ἐπὶ μείζους δὲ ἀρχὰς ἥκων καὶ ἄλλα μέτρα κατ' ἐκεῖνα πράξει· οἶον τὸ σωφρονεῖν οὐκ ἐν μέτρῳ ἐκείνῳ τιθεῖς, ἀλλ' ὅλως κατὰ τὸ δυνατόν χωρίζων καὶ ὅλως ζῶν οὐχὶ τὸν ἀνθρώπου βίον τὸν τοῦ ἀγαθοῦ, ὃν ἀξιοῖ ἡ πολιτικὴ ἀρετὴ, ἀλλὰ τοῦτον μὲν καταλιπὼν, ἄλλον δὲ ἐλόμενος τὸν τῶν θεῶν· πρὸς γὰρ τούτους, οὐ πρὸς ἀνθρώπους ἀγαθοὺς ἢ ὁμοίους. Ὁμοίους δὲ ἡ μὲν πρὸς τούτους, ὡς εἰκὼν εἰκόνι ὁμοίωται ἀπὸ τοῦ αὐτοῦ ἐκατέρω. Ἡ δὲ πρὸς ἄλλον ὡς πρὸς παράδειγμα.

7. The virtues in the Soul run in a sequence correspondent to that existing in the over-world, that is among their exemplars in the Intellectual-Principle.

In the Supreme, Intellection constitutes Knowledge and Wisdom; self-concentration is Sophrosyne; Its proper Act is Its Dutifulness; Its Immateriality, by which It remains inviolate within Itself is the equivalent of Fortitude.

In the Soul, the direction of vision towards the Intellectual-Principle is Wisdom and Prudence, soul-virtues not appropriate to the Supreme where Thinker and Thought are identical. All the other virtues have similar correspondences.

And if the term of purification is the production of a pure being, then the purification of the Soul must produce all the virtues; if any are lacking, then not one of them is perfect.

And to possess the greater is potentially to possess the minor, though the minor need not carry the greater with them.

Thus we have indicated the dominant note in the life of the Sage; but whether his possession of the minor virtues be actual as well as potential,

whether even the greater are in Act in him or yield to qualities higher still, must be decided afresh in each several case.

Take, for example, Contemplative-Wisdom. If other guides of conduct must be called in to meet a given need, can this virtue hold its ground even in mere potentiality?

And what happens when the virtues in their very nature differ in scope and province? Where, for example, Sophrosyne would allow certain acts or emotions under due restraint and another virtue would cut them off altogether? And is it not clear that all may have to yield, once Contemplative-Wisdom comes into action?

The solution is in understanding the virtues and what each has to give: thus the man will learn to work with this or that as every several need demands. And as he reaches to loftier principles and other standards these in turn will define his conduct: for example, Restraint in its earlier form will no longer satisfy him; he will work for the final Disengagement; he will live, no longer, the human life of the good man — such as Civic Virtue commends — but, leaving this beneath him, will take up instead another life, that of the Gods.

For it is to the Gods, not to the Good, that our Likeness must look: to model ourselves upon good men is to produce an image of an image: we have to fix our gaze above the image and attain Likeness to the Supreme Exemplar.

γ: Περὶ διαλεκτικῆς. — Third Tractate.

On Dialectic [The Upward Way].

[1] Τίς τέχνη ἢ μέθοδος ἢ ἐπιτήδευσις ἡμᾶς οἷ δεῖ πορευθῆναι ἀνάγει; Ὅπου μὲν οὖν δεῖ ἐλθεῖν, ὡς ἐπὶ τὰγαθὸν καὶ τὴν ἀρχὴν τὴν πρώτην, κείσθω διωμολογημένον καὶ διὰ πολλῶν δεδειγμένον· καὶ δὴ καὶ δι' ὧν τοῦτο ἐδείκνυτο, ἀναγωγή τις ἦν. Τίνα δὲ δεῖ εἶναι τὸν ἀναχθισόμενον; Ἄρα γε τὸν πάντα ἢ τὸν πλεῖστά φησιν ἰδόντα, ὃς ἐν τῇ πρώτῃ γενέσει εἰς γονὴν ἀνδρὸς ἐσομένου φιλοσόφου μουσικοῦ τινος ἢ ἐρωτικοῦ; Ὁ μὲν δὲ φιλόσοφος τὴν φύσιν καὶ ὁ μουσικὸς καὶ ὁ ἐρωτικὸς ἀνακτέοι. Τίς οὖν ὁ τρόπος; Ἄρα γε εἰς καὶ ὁ αὐτὸς ἅπασι τούτοις, ἢ καθ' ἓνα εἰς τις; Ἔστι μὲν οὖν ἡ πορεία διττὴ πᾶσιν ἢ ἀναβαίνουσιν ἢ ἄνω ἐλθοῦσιν· ἡ μὲν γὰρ προτέρα ἀπὸ τῶν κάτω, ἡ δὲ γε δευτέρα, οἷς ἤδη ἐν τῷ νοητῷ γενομένοις καὶ οἷον ἵχνος θεῖσιν ἐκεῖ πορεύεσθαι ἀνάγκη, ἕως ἂν εἰς τὸ ἔσχατον τοῦ τόπου ἀφίκωνται, ὃ δὲ τέλος τῆς πορείας ὃν τυγχάνει, ὅταν τις ἐπ' ἄκρῳ γένηται τῷ νοητῷ. Ἀλλ' ἡ μὲν περιμενέτω, περὶ δὲ τῆς ἀναγωγῆς πρότερον πειρατέον λέγειν. Πρῶτον δὲ διασταλτέον τοὺς ἄνδρας τούτους ἡμῖν ἀρξαμένους ἀπὸ τοῦ μουσικοῦ ὅστις ἐστὶ λέγοντας τὴν φύσιν. Θετέον δὲ αὐτὸν εὐκίνητον καὶ ἐπτοημένον μὲν πρὸς τὸ καλόν, ἀδυνατώτερον δὲ παρ' αὐτοῦ κινεῖσθαι, ἔτοιμον δὲ ἐκ τῶν τυχόντων οἷον ἐκτύπων, ὥσπερ οἱ δειλοὶ πρὸς τοὺς ψόφους, οὕτω καὶ τοῦτον πρὸς τοὺς φθόγγους καὶ τὸ καλὸν τὸ ἐν τούτοις ἔτοιμον, φεύγοντα δὲ ἀεὶ τὸ ἀνάρμοστον καὶ τὸ μὴ ἐν ἐν τοῖς δομένοις καὶ ἐν τοῖς ῥυθμοῖς καὶ τὸ εὐρυθμον καὶ τὸ εὐσχημον διώκειν. Μετὰ τοῖνυν τοὺς αἰσθητοὺς τούτους φθόγγους καὶ ῥυθμοὺς καὶ σχήματα οὕτως ἀκτέον· χωρίζοντα τὴν ὕλην ἐφ' ὧν αἱ ἀναλογίαι καὶ οἱ λόγοι εἰς τὸ κάλλος τὸ ἐπ' αὐτοῖς ἀκτέον καὶ διδακτέον, ὡς περὶ ἃ ἐπτόητο ἐκεῖνα ἦν, ἡ νοητὴ ἀρμονία καὶ τὸ ἐν ταύτῃ καλὸν καὶ ὅλως τὸ καλόν, οὐ τό τι καλὸν μόνον, καὶ λόγους τοὺς φιλοσοφίας ἐνθετέον· ἀφ' ὧν εἰς πίστιν ἀκτέον ὧν ἀγνοεῖ ἔχων. Τίνες δὲ οἱ λόγοι, ὕστερον.

1. What art is there, what method, what discipline to bring us there where we must go?

The Term at which we must arrive we may take as agreed: we have established elsewhere, by many considerations, that our journey is to the Good, to the Primal-Principle; and, indeed, the very reasoning which discovered the Term was itself something like an initiation.

But what order of beings will attain the Term?

Surely, as we read, those that have already seen all or most things, those who at their first birth have entered into the life-germ from which is to spring a metaphysician, a musician or a born lover, the metaphysician taking to the path by instinct, the musician and the nature peculiarly susceptible to love needing outside guidance.

But how lies the course? Is it alike for all, or is there a distinct method for

each class of temperament?

For all there are two stages of the path, as they are making upwards or have already gained the upper sphere.

The first degree is the conversion from the lower life; the second — held by those that have already made their way to the sphere of the Intelligibles, have set as it were a footprint there but must still advance within the realm — lasts until they reach the extreme hold of the place, the Term attained when the topmost peak of the Intellectual realm is won.

But this highest degree must bide its time: let us first try to speak of the initial process of conversion.

We must begin by distinguishing the three types. Let us take the musician first and indicate his temperamental equipment for the task.

The musician we may think of as being exceedingly quick to beauty, drawn in a very rapture to it: somewhat slow to stir of his own impulse, he answers at once to the outer stimulus: as the timid are sensitive to noise so he to tones and the beauty they convey; all that offends against unison or harmony in melodies and rhythms repels him; he longs for measure and shapely pattern.

This natural tendency must be made the starting-point to such a man; he must be drawn by the tone, rhythm and design in things of sense: he must learn to distinguish the material forms from the Authentic-Existent which is the source of all these correspondences and of the entire reasoned scheme in the work of art: he must be led to the Beauty that manifests itself through these forms; he must be shown that what ravished him was no other than the Harmony of the Intellectual world and the Beauty in that sphere, not some one shape of beauty but the All-Beauty, the Absolute Beauty; and the truths of philosophy must be implanted in him to lead him to faith in that which, unknowing it, he possesses within himself. What these truths are we will show later.

[2] Ὁ δὲ ἐρωτικός, εἰς ὃν μεταπέσοι ἂν καὶ ὁ μουσικὸς καὶ μεταπεσὼν ἦ μένοι ἂν ἢ παρέλθοι, μνημονικός ἐστὶ πως κάλλους· χωρὶς δὲ ὃν ἀδυνατεῖ καταμαθεῖν, πληττόμενος δὲ ὑπὸ τῶν ἐν ὧν καλῶν περὶ αὐτὰ ἐπτόηται. Διδασκτέον οὖν αὐτὸν μὴ περὶ ἐν σῶμα πεσόντα ἐπτοῆσθαι, ἀλλ' ἐπὶ πάντα ἀκτέον τῷ λόγῳ σώματα δεικνύντα τὸ ἐν πᾶσι ταῦτόν καὶ ὅτι ἕτερον τῶν σωμάτων καὶ ὅτι ἄλλοθεν λεκτέον καὶ ὅτι ἐν ἄλλοις μᾶλλον, οἷον ἐπιτηδεύματα καλὰ καὶ νόμους καλοὺς δεικνύντα — ἐν ἀσωμάτοις γὰρ ὁ ἔθισμός τοῦ ἐρασμίου ἤδη — καὶ ὅτι καὶ ἐν τέχναις καὶ ἐν ἐπιστήμῃς καὶ ἐν ἀρεταῖς. Εἴτα ἐν ποιητέον καὶ διδασκτέον, ὅπως ἐγγίνονται. Ἀπὸ δὲ τῶν ἀρετῶν ἤδη ἀναβαίνειν ἐπὶ νοῦν, ἐπὶ τὸ ὄν· κάκεῖ βαδιστέον τὴν ἄνω πορείαν.

2. The born lover, to whose degree the musician also may attain — and then either come to a stand or pass beyond — has a certain memory of beauty but, severed from it now, he no longer comprehends it: spellbound by visible loveliness he clings amazed about that. His lesson must be to fall down no longer in bewildered delight before some, one embodied form; he must be led,

under a system of mental discipline, to beauty everywhere and made to discern the One Principle underlying all, a Principle apart from the material forms, springing from another source, and elsewhere more truly present. The beauty, for example, in a noble course of life and in an admirably organized social system may be pointed out to him — a first training this in the loveliness of the immaterial — he must learn to recognise the beauty in the arts, sciences, virtues; then these severed and particular forms must be brought under the one principle by the explanation of their origin. From the virtues he is to be led to the Intellectual-Principle, to the Authentic-Existent; thence onward, he treads the upward way.

[3] Ὁ δὲ φιλόσοφος τὴν φύσιν ἔτοιμος οὗτος καὶ οἷον ἐπτερωμένος καὶ οὐ δεόμενος χωρίσεως, ὥσπερ οἱ ἄλλοι οὗτοι, κεκινημένος πρὸς τὸ ἄνω, ἀπορῶν δὲ τοῦ δεικνύντος δεῖται μόνον. Δεικτέον οὖν καὶ λυτέον βουλόμενον καὶ αὐτὸν τῇ φύσει καὶ πάλαι λελυμένον. Τὰ μὲν δὴ μαθήματα δοτέον πρὸς συνεθισμόν κατανοήσεως καὶ πίστεως ἀσωμάτου — καὶ γὰρ ράδιον δέξεται φιλομαθῆς ὢν — καὶ φύσει ἐνάρετον πρὸς τελείωσιν ἀρετῶν ἀκτέον καὶ μετὰ τὰ μαθήματα λόγους διαλεκτικῆς δοτέον καὶ ὅλως διαλεκτικὸν ποιητέον.

3. The metaphysician, equipped by that very character, winged already and not like those others, in need of disengagement, stirring of himself towards the supernal but doubting of the way, needs only a guide. He must be shown, then, and instructed, a willing wayfarer by his very temperament, all but self-directed.

Mathematics, which as a student by nature he will take very easily, will be prescribed to train him to abstract thought and to faith in the unembodied; a moral being by native disposition, he must be led to make his virtue perfect; after the Mathematics he must be put through a course in Dialectic and made an adept in the science.

[4] Τίς δὲ ἡ διαλεκτικῆ, ἣν δεῖ καὶ τοῖς προτέροις παραδιδόναι; Ἔστι μὲν δὴ ἡ λόγῳ περὶ ἐκάστου δυναμένη ἕξις εἰπεῖν τί τε ἕκαστον καὶ τί ἄλλων διαφέρει καὶ τίς ἡ κοινότης· ἐν οἷς ἐστι καὶ τοῦ τούτων ἕκαστον καὶ εἰ ἔστιν ὃ ἐστι καὶ τὰ ὄντα ὅποσα καὶ τὰ μὴ ὄντα αὖ, ἕτερα δὲ ὄντων. Αὕτη καὶ περὶ ἀγαθοῦ διαλέγεται καὶ περὶ μὴ ἀγαθοῦ καὶ ὅσα ὑπὸ τὸ ἀγαθὸν καὶ ὅσα ὑπὸ τὸ ἐναντίον καὶ τί τὸ αἰδίων δηλονότι καὶ τὸ μὴ τοιοῦτον, ἐπιστήμη περὶ πάντων, οὐ δόξη. Παύσασα δὲ τῆς περὶ τὸ αἰσθητὸν πλάνης ἐνιδρύει τῷ νοητῷ κάκει τὴν πραγματείαν ἔχει τὸ ψεῦδος ἀφεῖσα ἐν τῷ λεγομένῳ ἀληθείας πεδίῳ τὴν ψυχὴν τρέφουσα, τῇ διαιρέσει τῇ Πλάτωνος χρωμένη μὲν καὶ εἰς διάκρισιν τῶν εἰδῶν, χρωμένη δὲ καὶ εἰς τὸ τί ἐστι, χρωμένη δὲ καὶ ἐπὶ τὰ πρῶτα γένη, καὶ τὰ ἐκ τούτων νοερῶς πλέκουσα, ἕως ἂν διέλθῃ πᾶν τὸ νοητόν, καὶ ἀνάπαλιν ἀναλύουσα, εἰς ὃ ἂν ἐπ' ἀρχὴν ἔλθῃ, τότε δὲ ἡσυχίαν ἄγουσα, ὥς μέχρι γε τοῦ ἐκεῖ εἶναι ἐν ἡσυχίᾳ, οὐδὲν ἔτι πολυπραγμονοῦσα εἰς ἐν γενομένη βλέπει, τὴν λεγομένην λογικὴν πραγματείαν περὶ προτάσεων καὶ συλλογισμῶν, ὥσπερ ἂν τὸ εἰδέναι γράφειν, ἄλλῃ τέχνῃ δοῦσα· ὢν τινα ἀναγκαῖα καὶ πρὸ τέχνης ἡγουμένη, κρίνουσα δὲ αὐτὰ ὥσπερ καὶ τὰ ἄλλα καὶ τὰ μὲν χρήσιμα αὐτῶν, τὰ δὲ περιττὰ ἡγουμένη καὶ μεθόδου τῆς ταῦτα

βουλομένης.

4. But this science, this Dialectic essential to all the three classes alike, what, in sum, is it?

It is the Method, or Discipline, that brings with it the power of pronouncing with final truth upon the nature and relation of things — what each is, how it differs from others, what common quality all have, to what Kind each belongs and in what rank each stands in its Kind and whether its Being is Real-Being, and how many Beings there are, and how many non-Beings to be distinguished from Beings.

Dialectic treats also of the Good and the not-Good, and of the particulars that fall under each, and of what is the Eternal and what the not Eternal — and of these, it must be understood, not by seeming-knowledge [“sense-knowledge”] but with authentic science.

All this accomplished, it gives up its touring of the realm of sense and settles down in the Intellectual Kosmos and there plies its own peculiar Act: it has abandoned all the realm of deceit and falsity, and pastures the Soul in the “Meadows of Truth”: it employs the Platonic division to the discernment of the Ideal-Forms, of the Authentic-Existence and of the First-Kinds [or Categories of Being]: it establishes, in the light of Intellection, the unity there is in all that issues from these Firsts, until it has traversed the entire Intellectual Realm: then, resolving the unity into the particulars once more, it returns to the point from which it starts.

Now rests: instructed and satisfied as to the Being in that sphere, it is no longer busy about many things: it has arrived at Unity and it contemplates: it leaves to another science all that coil of premisses and conclusions called the art of reasoning, much as it leaves the art of writing: some of the matter of logic, no doubt, it considers necessary — to clear the ground — but it makes itself the judge, here as in everything else; where it sees use, it uses; anything it finds superfluous, it leaves to whatever department of learning or practice may turn that matter to account.

[5] Ἀλλὰ πόθεν τὰς ἀρχὰς ἔχει ἡ ἐπιστήμη αὕτη; Ἡ νοῦς δίδωσιν ἐναργεῖς ἀρχάς, εἴ τις λαβεῖν δύναιτο ψυχῇ· εἶτα τὰ ἐξῆς καὶ συντίθησι καὶ συμπλέκει καὶ διαιρεῖ, ἕως εἰς τέλος νοῦν ἤκηι. Ἔστι γάρ, φησιν, αὕτη τὸ καθαρώτατον νοῦ καὶ φρονήσεως. Ἀνάγκη οὖν τιμωτάτην οὔσαν ἔξιν τῶν ἐν ἡμῖν περὶ τὸ ὄν καὶ τὸ τιμώτατον εἶναι, φρόνησιν μὲν περὶ τὸ ὄν, νοῦν δὲ περὶ τὸ ἐπέκεινα τοῦ ὄντος. Τί οὖν; ἡ φιλοσοφία τὸ τιμώτατον; ἢ ταὐτὸν φιλοσοφία καὶ διαλεκτική; Ἡ φιλοσοφίας μέρος τὸ τίμιον. Οὐ γὰρ δὴ οἰητέον ὄργανον τοῦτο εἶναι τοῦ φιλοσόφου· οὐ γὰρ ψιλὰ θεωρήματά ἐστι καὶ κανόνες, ἀλλὰ περὶ πράγματά ἐστι καὶ οἷον ὕλην ἔχει τὰ ὄντα· ὁδῶι μέντοι ἐπ’ αὐτὰ χωρεῖ ἅμα τοῖς θεωρήμασι τὰ πράγματα ἔχουσα· τὸ δὲ ψεῦδος καὶ τὸ σόφισμα κατὰ συμβεβηκὸς γινώσκει ἄλλου ποιήσαντος ὡς ἀλλότριον κρίνουσα τοῖς ἐν αὐτῇ ἀληθεύει τὸ ψεῦδος, γινώσκουσα, ὅταν τις προσάγῃ, ὃ τι παρὰ τὸν κανόνα τοῦ ἀληθοῦς. Περὶ προτάσεως οὖν οὐκ οἶδε — καὶ γὰρ γράμματα — εἰδυῖα δὲ

τὸ ἀληθὲς οἶδεν ὁ καλοῦσι πρότασιν, καὶ καθόλου οἶδε τὰ κινήματα τῆς ψυχῆς, ὃ τε τίθησι καὶ ὁ αἶρει, καὶ εἰ τοῦτο αἶρει ὁ τίθησιν ἢ ἄλλο, καὶ εἰ ἕτερα ἢ ταυτά, προσφερομένων ὥσπερ καὶ ἡ αἴσθησις ἐπιβάλλουσα, ἀκριβολογεῖσθαι δὲ ἐτέραι δίδωσι τοῦτο ἀγαπώσῃ.

5. But whence does this science derive its own initial laws?

The Intellectual-Principle furnishes standards, the most certain for any soul that is able to apply them. What else is necessary, Dialectic puts together for itself, combining and dividing, until it has reached perfect Intellection. “For,” we read, “it is the purest [perfection] of Intellection and Contemplative-Wisdom.” And, being the noblest method and science that exists it must needs deal with Authentic-Existence, The Highest there is: as Contemplative-Wisdom [or true-knowing] it deals with Being, as Intellection with what transcends Being.

What, then, is Philosophy?

Philosophy is the supremely precious.

Is Dialectic, then, the same as Philosophy?

It is the precious part of Philosophy. We must not think of it as the mere tool of the metaphysician: Dialectic does not consist of bare theories and rules: it deals with verities; Existences are, as it were, Matter to it, or at least it proceeds methodically towards Existences, and possesses itself, at the one step, of the notions and of the realities.

Untruth and sophism it knows, not directly, not of its own nature, but merely as something produced outside itself, something which it recognises to be foreign to the verities laid up in itself; in the falsity presented to it, it perceives a clash with its own canon of truth. Dialectic, that is to say, has no knowledge of propositions — collections of words — but it knows the truth, and, in that knowledge, knows what the schools call their propositions: it knows above all, the operation of the soul, and, by virtue of this knowing, it knows, too, what is affirmed and what is denied, whether the denial is of what was asserted or of something else, and whether propositions agree or differ; all that is submitted to it, it attacks with the directness of sense-perception and it leaves petty precisions of process to what other science may care for such exercises.

[6] Μέρος οὖν τὸ τίμιον· ἔχει γὰρ καὶ ἄλλα φιλοσοφία· καὶ γὰρ καὶ περὶ φύσεως θεωρεῖ βοήθειαν παρὰ διαλεκτικῆς λαβοῦσα, ὥσπερ καὶ ἀριθμητικῇ προσχρῶνται αἱ ἄλλαι τέχναι· μᾶλλον μέντοι αὕτη ἐγγύθεν κομίζεται παρὰ τῆς διαλεκτικῆς· καὶ περὶ ἡθῶν ὡσαύτως θεωροῦσα μὲν ἐκεῖθεν, προστιθεῖσα δὲ τὰς ἐξεις καὶ τὰς ἀσκήσεις, ἐξ ὧν προΐασιν αἱ ἐξεις. Ἰσχοῦσι δὲ αἱ λογικαὶ ἐξεις καὶ ὡς ἴδια ἤδη τὰ ἐκεῖθεν· καὶ γὰρ μετὰ τῆς ὕλης τὰ πλεῖστα· καὶ αἱ μὲν ἄλλαι ἀρεταὶ τοὺς λογισμοὺς ἐν τοῖς πάθεσι τοῖς ἰδίοις καὶ ταῖς πράξεσιν, ἡ δὲ φρόνησις ἐπιλογισμός τις καὶ τὸ καθόλου μᾶλλον καὶ εἰ ἀντακολουθοῦσι καὶ εἰ δεῖ νῦν ἐπισχεῖν ἢ εἰσαυθῖσι ἢ ὅλως ἄλλο βέλτιον· ἡ δὲ διαλεκτικὴ καὶ ἡ σοφία ἔτι καθόλου καὶ ἀύλως πάντα εἰς χρῆσιν προφέρει τῇ φρονήσει.

Πότερα δὲ ἔστι τὰ κάτω εἶναι ἄνευ διαλεκτικῆς καὶ σοφίας; Ἡ ἀτελῶς καὶ ἐλλειπόντως. Ἔστι δὲ σοφὸν εἶναι καὶ διαλεκτικὸν οὕτως ἄνευ τούτων; Ἡ οὐδ' ἂν γένοιτο, ἀλλὰ ἢ πρότερον ἢ ἅμα συναύξεται. Καὶ τάχα ἂν φυσικὰς τις ἀρετὰς ἔχοι, ἐξ ὧν αἱ τέλειαι σοφίας γενομένης. Μετὰ τὰς φυσικὰς οὖν ἡ σοφία· εἴτα τελειοῖ τὰ ἥθη. Ἡ τῶν φυσικῶν οὐσῶν συναύξεται ἥδη ἅμφω καὶ συντελειοῦται; Ἡ προλαβοῦσα ἡ ἐτέρα τὴν ἐτέραν ἐτελείωσεν· ὅλως γὰρ ἡ φυσικὴ ἀρετὴ καὶ ὄμμα ἀτελὲς καὶ ἥθος ἔχει, καὶ αἱ ἀρχαὶ τὸ πλεῖστον ἀμφοτέραις, ἀφ' ὧν ἔχομεν.

6. Philosophy has other provinces, but Dialectic is its precious part: in its study of the laws of the universe, Philosophy draws on Dialectic much as other studies and crafts use Arithmetic, though, of course, the alliance between Philosophy and Dialectic is closer.

And in Morals, too, Philosophy uses Dialectic: by Dialectic it comes to contemplation, though it originates of itself the moral state or rather the discipline from which the moral state develops.

Our reasoning faculties employ the data of Dialectic almost as their proper possession for they are mainly concerned about Matter [whose place and worth Dialectic establishes].

And while the other virtues bring the reason to bear upon particular experiences and acts, the virtue of Wisdom [i.e., the virtue peculiarly induced by Dialectic] is a certain super-reasoning much closer to the Universal; for it deals with correspondence and sequence, the choice of time for action and inaction, the adoption of this course, the rejection of that other: Wisdom and Dialectic have the task of presenting all things as Universals and stripped of matter for treatment by the Understanding.

But can these inferior kinds of virtue exist without Dialectic and philosophy?

Yes — but imperfectly, inadequately.

And is it possible to be a Sage, Master in Dialectic, without these lower virtues?

It would not happen: the lower will spring either before or together with the higher. And it is likely that everyone normally possesses the natural virtues from which, when Wisdom steps in, the perfected virtue develops. After the natural virtues, then, Wisdom and, so the perfecting of the moral nature. Once the natural virtues exist, both orders, the natural and the higher, ripen side by side to their final excellence: or as the one advances it carries forward the other towards perfection.

But, ever, the natural virtue is imperfect in vision and in strength — and to both orders of virtue the essential matter is from what principles we derive them.

δ: Περὶ εὐδαιμονίας. — Fourth Tractate.

On True Happiness.

[1] Τὸ εὖ ζῆν καὶ τὸ εὐδαιμονεῖν ἐν τῷ αὐτῷ τιθέμενοι καὶ τοῖς ἄλλοις ζώοις ἄρα τούτων μεταδώσομεν; Εἰ γὰρ ἔστιν αὐτοῖς ἢ πεφύκασιν ἀνεμποδίστως διεξάγειν, κάκεῖνα τί κωλύει ἐν εὐζωίᾳ λέγειν εἶναι; Καὶ γὰρ εἴτε ἐν εὐπαθείᾳ τὴν εὐζωίαν τις θήσεται, εἴτε ἐν ἔργῳ οἰκείῳ τελειουμένῳ, κατ' ἄμφω καὶ τοῖς ἄλλοις ζώοις ὑπάρξει. Καὶ γὰρ εὐπαθεῖν ἐνδέχοιτο ἂν καὶ ἐν τῷ κατὰ φύσιν ἔργῳ εἶναι· οἷον καὶ τὰ μουσικὰ τῶν ζώων ὅσα τοῖς τε ἄλλοις εὐπαθεῖ καὶ δὴ καὶ αἰδοντα ἢ πέφυκε καὶ ταύτῃ αἰρετὴν αὐτοῖς τὴν ζωὴν ἔχει. Καὶ τοίνυν καὶ εἰ τέλος τι τὸ εὐδαιμονεῖν τιθέμεθα, ὅπερ ἔστιν ἔσχατον τῆς ἐν φύσει ὀρέξεως, καὶ ταύτῃ ἂν αὐτοῖς μεταδοίημεν τοῦ εὐδαιμονεῖν εἰς ἔσχατον ἀφικνουμένων, εἰς ὃ ἐλθοῦσιν ἵσταται ἢ ἐν αὐτοῖς φύσις πᾶσαν ζωὴν αὐτοῖς διεξεληθούσα καὶ πληρώσασα ἐξ ἀρχῆς εἰς τέλος. Εἰ δέ τις δυσχεραίνει τὸ τῆς εὐδαιμονίας καταφέρειν εἰς τὰ ζῶια τὰ ἄλλα — οὕτω γὰρ ἂν καὶ τοῖς ἀτιμοτάτοις αὐτῶν μεταδώσειν· μεταδώσειν δὲ καὶ τοῖς φυτοῖς ζῶσι καὶ αὐτοῖς καὶ ζωὴν ἐξελιττομένην εἰς τέλος ἔχουσι — πρῶτον μὲν ἄτοπος διὰ τί εἶναι οὐ δόξει μὴ ζῆν εὖ τὰ ἄλλα ζῶια λέγων, ὅτι μὴ πολλοῦ ἄξια αὐτῷ δοκεῖ εἶναι; Τοῖς δὲ φυτοῖς οὐκ ἀναγκάζοιτο ἂν διδόναι ὃ τοῖς ἅπασιν ζώοις δίδωσιν, ὅτι μὴ αἰσθησις πάρεστιν αὐτοῖς. Εἴη δ' ἂν τις ἴσως καὶ ὁ διδοὺς τοῖς φυτοῖς, εἴπερ καὶ τὸ ζῆν· ζωὴ δὲ ἢ μὲν εὖ ἂν εἴη, ἢ δὲ τούναντίον· οἷον ἔστι καὶ ἐπὶ τῶν φυτῶν εὐπαθεῖν καὶ μὴ, καρπὸν αὖ φέρειν καὶ μὴ φέρειν. Εἰ μὲν οὖν ἡδονὴ τὸ τέλος καὶ ἐν τούτῳ τὸ εὖ ζῆν, ἄτοπος ὁ ἀφαιρούμενος τὰ ἄλλα ζῶια τὸ εὖ ζῆν· καὶ εἰ ἀταραξία δὲ εἴη, ὡσαύτως· καὶ εἰ τὸ κατὰ φύσιν ζῆν δὲ λέγοιτο τὸ εὖ ζῆν εἶναι.

1. Are we to make True Happiness one and the same thing with Welfare or Prosperity and therefore within the reach of the other living beings as well as ourselves?

There is certainly no reason to deny well-being to any of them as long as their lot allows them to flourish unhindered after their kind.

Whether we make Welfare consist in pleasant conditions of life, or in the accomplishment of some appropriate task, by either account it may fall to them as to us. For certainly they may at once be pleasantly placed and engaged about some function that lies in their nature: take for an instance such living beings as have the gift of music; finding themselves well-off in other ways, they sing, too, as their nature is, and so their day is pleasant to them.

And if, even, we set Happiness in some ultimate Term pursued by inborn tendency, then on this head, too, we must allow it to animals from the moment of their attaining this Ultimate: the nature in them comes to a halt, having fulfilled its vital course from a beginning to an end.

It may be a distasteful notion, this bringing-down of happiness so low as to the animal world — making it over, as then we must, even to the vilest of

them and not withholding it even from the plants, living they too and having a life unfolding to a Term.

But, to begin with, it is surely unsound to deny that good of life to animals only because they do not appear to man to be of great account. And as for plants, we need not necessarily allow to them what we accord to the other forms of life, since they have no feeling. It is true people might be found to declare prosperity possible to the very plants: they have life, and life may bring good or evil; the plants may thrive or wither, bear or be barren.

No: if Pleasure be the Term, if here be the good of life, it is impossible to deny the good of life to any order of living things; if the Term be inner-peace, equally impossible; impossible, too, if the good of life be to live in accordance with the purpose of nature.

[2] Τοῖς μέντοι φυτοῖς διὰ τὸ μὴ αἰσθάνεσθαι οὐ διδόντες κινδυνεύουσιν οὐδὲ τοῖς ζώοις ἤδη ἅπασι διδόναι. Εἰ μὲν γὰρ τὸ αἰσθάνεσθαι τοῦτο λέγουσι, τὸ τὸ πάθος μὴ λανθάνειν, δεῖ αὐτὸ ἀγαθὸν εἶναι τὸ πάθος πρὸ τοῦ μὴ λανθάνειν, οἷον τὸ κατὰ φύσιν ἔχειν, κἂν λανθάνῃ, καὶ οἰκεῖον εἶναι, κἂν μήπω γινώσκῃ ὅτι οἰκεῖον καὶ ὅτι ἡδύ· δεῖ γὰρ ἡδὺ εἶναι. Ὡστε ἀγαθοῦ τούτου ὄντος καὶ παρόντος ἡδὴ ἐστὶν ἐν τῷ εὖ τὸ ἔχον. Ὡστε τί δεῖ τὴν αἴσθησιν προσλαμβάνειν; Εἰ μὴ ἄρα οὐκέτι τῷ γινομένῳ πάθει ἢ καταστάσει τὸ ἀγαθὸν διδόασιν, ἀλλὰ τῇ γνώσει καὶ αἰσθήσει. Ἀλλ' οὕτω γε τὴν αἴσθησιν αὐτὴν τὸ ἀγαθὸν ἐροῦσι καὶ ἐνέργειαν ζωῆς αἰσθητικῆς· ὥστε καὶ ὅτουοῦν ἀντιλαμβανομένοις. Εἰ δὲ ἐξ ἀμφοῖν τὸ ἀγαθὸν λέγουσιν, οἷον αἰσθήσεως τοιούτου, πῶς ἐκατέρου ἀδιαφόρου ὄντος τὸ ἐξ ἀμφοῖν ἀγαθὸν εἶναι λέγουσιν; Εἰ δὲ ἀγαθὸν μὲν τὸ πάθος, καὶ τὴν τοιάνδε κατάστασιν τὸ εὖ ζῆν, ὅταν γνῶι τις τὸ ἀγαθὸν αὐτῷ παρόν, ἐρωτητέον αὐτούς, εἰ γνοὺς τὸ παρόν δὴ τοῦτο ὅτι πάρεστιν εὖ ζῆν, ἢ δεῖ γνῶναι οὐ μόνον ὅτι ἡδύ, ἀλλ' ὅτι τοῦτο τὸ ἀγαθόν. Ἀλλ' εἰ ὅτι τοῦτο τὸ ἀγαθόν, οὐκ αἰσθήσεως τοῦτο ἔργον ἤδη, ἀλλ' ἐτέρας μερίζονος ἢ κατ' αἴσθησιν δυνάμεως. Οὐ τοίνυν τοῖς ἡδομένοις τὸ εὖ ζῆν ὑπάρξει, ἀλλὰ τῷ γινώσκειν δυναμένῳ, ὅτι ἡδονὴ τὸ ἀγαθόν. Αἴτιον δὴ τοῦ εὖ ζῆν οὐχ ἡδονὴ ἔσται, ἀλλὰ τὸ κρίνειν δυνάμενον, ὅτι ἡδονὴ ἀγαθόν. Καὶ τὸ μὲν κρῖνον βέλτιον ἢ κατὰ πάθος· λόγος γὰρ ἢ νοῦς· ἡδονὴ δὲ πάθος· οὐδαμοῦ δὲ κρεῖττον ἄλογον λόγου. Πῶς ἂν οὖν ὁ λόγος αὐτὸν ἀφείδῃ ἄλλο θήσεται ἐν τῷ ἐναντίῳ γένει κείμενον κρεῖττον εἶναι ἑαυτοῦ; Ἀλλὰ γὰρ ἐοίκασιν, ὅσοι τε τοῖς φυτοῖς οὐ διδόασιν καὶ ὅσοι αἰσθήσει τοιαῦδε τὸ εὖ, λανθάνειν ἑαυτοὺς μερίζον τι τὸ εὖ ζῆν ζητοῦντες καὶ ἐν τρανότεραι ζωῇ τὸ ἄμεινον τιθέντες. Καὶ ὅσοι δὲ ἐν λογικῇ ζωῇ εἶναι λέγουσιν, ἀλλ' οὐχ ἀπλῶς ζωῇ, οὐδὲ εἰ αἰσθητικὴ εἴη, καλῶς μὲν ἴσως ἂν λέγοιεν. Διὰ τί δὲ οὕτω καὶ περὶ τὸ λογικὸν ζῶιον μόνον τὸ εὐδαιμονεῖν τίθενται, ἐρωτᾶν αὐτοὺς προσήκει. Ἄρα γε τὸ λογικὸν προσλαμβάνεται, ὅτι εὐμήχανον μᾶλλον ὁ λόγος καὶ ραιδίως ἀνιχνεύειν καὶ περιποιεῖν τὰ πρῶτα κατὰ φύσιν δύναται, ἢ κἂν μὴ δυνατὸς ἦ ἀνιχνεύειν μηδὲ τυγχάνειν; Ἀλλ' εἰ μὲν διὰ τὸ ἀνευρίσκειν μᾶλλον δύνασθαι, ἔσται καὶ τοῖς μὴ λόγον ἔχουσιν, εἰ ἄνευ λόγου φύσει τυγχάνοιεν τῶν πρῶτων κατὰ φύσιν, τὸ εὐδαιμονεῖν· καὶ ὑπουργὸς ἂν ὁ λόγος καὶ οὐ δι' αὐτὸν αἰρετὸς γίγνοιτο οὐδ' αὖ ἡ τελείωσις

αὐτοῦ, ἣν φάμεν ἀρετὴν εἶναι. Εἰ δὲ φήσετε μὴ διὰ τὰ κατὰ φύσιν πρῶτα ἔχειν τὸ τίμιον, ἀλλὰ δι' αὐτὸν ἀσπαστὸν εἶναι, λεκτέον τί τε ἄλλο ἔργον αὐτοῦ καὶ τίς ἡ φύσις αὐτοῦ καὶ τί τέλειον αὐτὸν ποιεῖ. Ποιεῖν γὰρ δεῖ αὐτὸν τέλειον οὐ τὴν θεωρίαν τὴν περὶ ταῦτα, ἀλλὰ ἄλλο τι τὸ τέλειον αὐτῷ εἶναι καὶ φύσιν ἄλλην εἶναι αὐτῷ καὶ μὴ εἶναι αὐτὸν τούτων τῶν πρώτων κατὰ φύσιν μηδὲ ἐξ ὧν τὰ πρῶτα κατὰ φύσιν μηδ' ὅλως τούτου τοῦ γένους εἶναι, ἀλλὰ κρείττονα τούτων ἀπάντων· ἢ πῶς τὸ τίμιον αὐτῷ οὐκ οἶμαι ἔξιν αὐτοὺς λέγειν. Ἀλλ' οὗτοι μέν, ἕως ἄν κρείττονα εὕρωσι φύσιν τῶν περὶ ἃ νῦν ἴστανται, ἐατέοι ἐνταυθοῖ εἶναι, οὐπερ μένειν ἐθέλουσιν, ἀπόρως ἔχοντες ὅπηι τὸ εὖ ζῆν, οἷς δυνατόν ἐστι τούτων.

2. Those that deny the happy life to the plants on the ground that they lack sensation are really denying it to all living things.

By sensation can be meant only perception of state, and the state of well-being must be Good in itself quite apart from the perception: to be a part of the natural plan is good whether knowingly or without knowledge: there is good in the appropriate state even though there be no recognition of its fitness or desirable quality — for it must be in itself desirable.

This Good exists, then; is present: that in which it is present has well-being without more ado: what need then to ask for sensation into the bargain?

Perhaps, however, the theory is that the good of any state consists not in the condition itself but in the knowledge and perception of it.

But at this rate the Good is nothing but the mere sensation, the bare activity of the sentient life. And so it will be possessed by all that feel, no matter what. Perhaps it will be said that two constituents are needed to make up the Good, that there must be both feeling and a given state felt: but how can it be maintained that the bringing together of two neutrals can produce the Good?

They will explain, possibly, that the state must be a state of Good and that such a condition constitutes well-being on the discernment of that present good; but then they invite the question whether the well-being comes by discerning the presence of the Good that is there, or whether there must further be the double recognition that the state is agreeable and that the agreeable state constitutes the Good.

If well-being demands this recognition, it depends no longer upon sensation but upon another, a higher faculty; and well-being is vested not in a faculty receptive of pleasure but in one competent to discern that pleasure is the Good.

Then the cause of the well-being is no longer pleasure but the faculty competent to pronounce as to pleasure's value. Now a judging entity is nobler than one that merely accepts a state: it is a principle of Reason or of Intellection: pleasure is a state: the reasonless can never be closer to the Good than reason is. How can reason abdicate and declare nearer to good than itself something lying in a contrary order?

No: those denying the good of life to the vegetable world, and those that

make it consist in some precise quality of sensation, are in reality seeking a loftier well-being than they are aware of, and setting their highest in a more luminous phase of life.

Perhaps, then, those are in the right who found happiness not on the bare living or even on sensitive life but on the life of Reason?

But they must tell us it should be thus restricted and why precisely they make Reason an essential to the happiness in a living being:

“When you insist on Reason, is it because Reason is resourceful, swift to discern and compass the primal needs of nature; or would you demand it, even though it were powerless in that domain?”

If you call it in as a provider, then the reasonless, equally with the reasoning, may possess happiness after their kind, as long as, without any thought of theirs, nature supplies their wants: Reason becomes a servant; there is no longer any worth in it for itself and no worth in that consummation of reason which, we hold, is virtue.

If you say that reason is to be cherished for its own sake and not as supplying these human needs, you must tell us what other services it renders, what is its proper nature and what makes it the perfect thing it is.

For, on this admission, its perfection cannot reside in any such planning and providing: its perfection will be something quite different, something of quite another class: Reason cannot be itself one of those first needs of nature; it cannot even be a cause of those first needs of nature or at all belong to that order: it must be nobler than any and all of such things: otherwise it is not easy to see how we can be asked to rate it so highly.

Until these people light upon some nobler principle than any at which they still halt, they must be left where they are and where they choose to be, never understanding what the Good of Life is to those that can make it theirs, never knowing to what kind of beings it is accessible.

What then is happiness? Let us try basing it upon Life.

[3] Ἡμεῖς δὲ λέγωμεν ἐξ ἀρχῆς τί ποτε τὸ εὐδαιμονεῖν ὑπολαμβάνομεν εἶναι. Τιθέμενοι δὴ τὸ εὐδαιμονεῖν ἐν ζωῇ, εἰ μὲν συνώνυμον τὸ ζῆν ἐποιοῦμεθα, πᾶσι μὲν ἂν τοῖς ζῶσιν ἀπέδομεν δεκτικοῖς εὐδαιμονίας εἶναι, εὖ δὲ ζῆν ἐνεργεῖαι ἐκεῖνα, οἷς παρῆν ἔν τι καὶ ταυτόν, οὗ ἐπεφύκει δεκτικὰ πάντα τὰ ζῶα εἶναι, καὶ οὐκ ἂν τῷ μὲν λογικῷ ἔδομεν δύνασθαι τοῦτο, τῷ δὲ ἀλόγῳ οὐκέτι· ζωὴ γὰρ ἦν τὸ κοινόν, ὃ δεκτικὸν τοῦ αὐτοῦ πρὸς τὸ εὐδαιμονεῖν ἔμελλεν εἶναι, εἴπερ ἐν ζωῇ τι τὸ εὐδαιμονεῖν ὑπῆρχεν. Ὅθεν, οἶμαι, καὶ οἱ ἐν λογικῇ ζωῇ λέγοντες τὸ εὐδαιμονεῖν γίνεσθαι οὐκ ἐν τῇ κοινῇ ζωῇ τιθέντες ἠγνόησαν τὸ εὐδαιμονεῖν οὐδὲ ζωὴν ὑποτιθέμενοι. Ποιότητα δὲ τὴν λογικὴν δύναμιν, περὶ ἣν ἡ εὐδαιμονία συνίσταται, ἀναγκάζονται ἂν λέγειν. Ἀλλὰ τὸ ὑποκείμενον αὐτοῖς λογικὴ ἐστὶ ζωὴ· περὶ γὰρ τὸ ὅλον τοῦτο ἡ εὐδαιμονία συνίσταται· ὥστε περὶ ἄλλο εἶδος ζωῆς. Λέγω δὲ οὐχ ὡς ἀντιδιηρημένον τῷ λόγῳ, ἀλλ’ ὡς ἡμεῖς φάμεν πρότερον, τὸ δὲ ὕστερον εἶναι. Πολλαχῶς τοίνυν τῆς ζωῆς λεγομένης καὶ τὴν διαφορὰν

ἐχοῦσης κατὰ τὰ πρῶτα καὶ δεύτερα καὶ ἐφεξῆς καὶ ὁμωνύμως τοῦ ζῆν λεγομένου ἄλλως μὲν τοῦ φυτοῦ, ἄλλως δὲ τοῦ ἀλόγου καὶ τρανότητι καὶ ἀμυδρότητι τὴν διαφορὰν ἐχόντων, ἀνάλογον δηλονότι καὶ τὸ εὔ. Καὶ εἰ εἶδωλον ἄλλο ἄλλου, δηλονότι καὶ τὸ εὔ ὡς εἶδωλον αὖ τοῦ εὔ. Εἰ δὲ ὅτωι ἄγαν ὑπάρχει τὸ ζῆν — τοῦτο δὲ ἐστὶν ὁ μηδενὶ τοῦ ζῆν ἐλλείπει — τὸ εὐδαιμονεῖν, μόνωι ἂν τῷ ἄγαν ζῶντι τὸ εὐδαιμονεῖν ὑπάρχοι· τούτωι γὰρ καὶ τὸ ἄριστον, εἴπερ ἐν τοῖς οὖσι τὸ ἄριστον τὸ ὄντως ἐν ζωῇ καὶ ἡ τέλειος ζωῇ· οὕτω γὰρ ἂν οὐδὲ ἐπακτὸν τὸ ἀγαθὸν ὑπάρχοι, οὐδ' ἄλλο τὸ ὑποκείμενον ἀλλαχόθεν γενόμενον παρέξει αὐτὸ ἐν ἀγαθῷ εἶναι. Τί γὰρ τῇ τελείᾳ ζωῇ ἂν προσγένοιτο εἰς τὸ ἀρίστη εἶναι; Εἰ δέ τις τὴν τοῦ ἀγαθοῦ φύσιν ἐρεῖ, οἰκείος μὲν ὁ λόγος ἡμῖν, οὐ μὴν τὸ αἴτιον, ἀλλὰ τὸ ἐνυπάρχον ζητοῦμεν. Ὅτι δ' ἡ τελεία ζωὴ καὶ ἡ ἀληθινὴ καὶ ὄντως ἐν ἐκείνῃ τῇ νοεραῖ φύσει, καὶ ὅτι αἱ ἄλλαι ἀτελεῖς καὶ ἰνδάλματα ζωῆς καὶ οὐ τελείως οὐδὲ καθαρῶς καὶ οὐ μᾶλλον ζῶαι ἢ τοῦναντίον, πολλάκις μὲν εἴρηται· καὶ νῦν δὲ λελέχθω συντόμως ὥς, ἕως ἂν πάντα τὰ ζῶντα ἐκ μιᾶς ἀρχῆς ᾗ, μὴ ἐπίσης δὲ τὰ ἄλλα ζῇ, ἀνάγκη τὴν ἀρχὴν τὴν πρώτην ζωὴν καὶ τὴν τελειοτάτην εἶναι.

3. Now if we draw no distinction as to kinds of life, everything that lives will be capable of happiness, and those will be effectively happy who possess that one common gift of which every living thing is by nature receptive. We could not deny it to the irrational whilst allowing it to the rational. If happiness were inherent in the bare being-alive, the common ground in which the cause of happiness could always take root would be simply life.

Those, then, that set happiness not in the mere living but in the reasoning life seem to overlook the fact that they are not really making it depend upon life at all: they admit that this reasoning faculty, round which they centre happiness, is a property [not the subject of a property]: the subject, to them, must be the Reasoning-Life since it is in this double term that they find the basis of the happiness: so that they are making it consist not in life but in a particular kind of life — not, of course, a species formally opposite but, in terminology, standing as an “earlier” to a “later” in the one Kind.

Now in common use this word “Life” embraces many forms which shade down from primal to secondary and so on, all massed under the common term — life of plant and life of animal — each phase brighter or dimmer than its next: and so it evidently must be with the Good-of-Life. And if thing is ever the image of thing, so every Good must always be the image of a higher Good.

If mere Being is insufficient, if happiness demands fulness of life, and exists, therefore, where nothing is lacking of all that belongs to the idea of life, then happiness can exist only in a being that lives fully.

And such a one will possess not merely the good, but the Supreme Good if, that is to say, in the realm of existents the Supreme Good can be no other than the authentically living, no other than Life in its greatest plenitude, life in which the good is present as something essential not as something brought

from without, a life needing no foreign substance called in from a foreign realm, to establish it in good.

For what could be added to the fullest life to make it the best life? If anyone should answer, "The nature of Good" [The Good, as a Divine Hypostasis], the reply would certainly be near our thought, but we are not seeking the Cause but the main constituent.

It has been said more than once that the perfect life and the true life, the essential life, is in the Intellectual Nature beyond this sphere, and that all other forms of life are incomplete, are phantoms of life, imperfect, not pure, not more truly life than they are its contrary: here let it be said succinctly that since all living things proceed from the one principle but possess life in different degrees, this principle must be the first life and the most complete.

[4] Εἰ μὲν οὖν τὴν τελείαν ζωὴν ἔχειν οἷός τε ἄνθρωπος, καὶ ἄνθρωπος ὁ ταύτην ἔχων τὴν ζωὴν εὐδαιμών. Εἰ δὲ μή, ἐν θεοῖς ἂν τις τὸ εὐδαιμονεῖν θεῖτο, εἰ ἐν ἐκείνοις μόνοις ἢ τοιαύτῃ ζωῇ. Ἐπειδὴ τοίνυν φαμέν εἶναι καὶ ἐν ἀνθρώποις τὸ εὐδαιμονεῖν τοῦτο, σκεπτέον πῶς ἐστί τοῦτο. Λέγω δὲ ὧδε· ὅτι μὲν οὖν ἔχει τελείαν ζωὴν ἄνθρωπος οὐ τὴν αἰσθητικὴν μόνον ἔχων, ἀλλὰ καὶ λογισμὸν καὶ νοῦν ἀληθινόν, δηλὸν καὶ ἐξ ἄλλων. Ἀλλ' ἄρα γε ὥς ἄλλος ὢν ἄλλο τοῦτο ἔχει; Ἡ οὐδ' ἐστὶν ὅλως ἄνθρωπος μὴ οὐ καὶ τοῦτο ἢ δυνάμει ἢ ἐνεργείᾳ ἔχων, ὃν δὴ καὶ φαμεν εὐδαίμονα εἶναι. Ἀλλ' ὥς μέρος αὐτοῦ τοῦτο φήσομεν ἐν αὐτῷ τὸ εἶδος τῆς ζωῆς τὸ τέλειον εἶναι; Ἡ τὸν μὲν ἄλλον ἄνθρωπον μέρος τι τοῦτο ἔχειν δυνάμει ἔχοντα, τὸν δὲ εὐδαίμονα ἤδη, ὃς δὴ καὶ ἐνεργείᾳ ἐστί τοῦτο καὶ μεταβέβηκε πρὸς τὸ αὐτό, εἶναι τοῦτο· περικεῖσθαι δ' αὐτῷ τὰ ἄλλα ἤδη, ἃ δὴ οὐδὲ μέρη αὐτοῦ ἂν τις θεῖτο οὐκ ἐθέλοντι περικεῖμενα· ἦν δ' ἂν αὐτοῦ κατὰ βούλησιν συνηρτημένα. Τούτῳ τοίνυν τί ποτ' ἐστί τὸ ἀγαθόν; Ἡ αὐτὸς αὐτῷ ὅπερ ἔχει· τὸ δὲ ἐπέκεινα αἴτιον τοῦ ἐν αὐτῷ καὶ ἄλλως ἀγαθόν, αὐτῷ παρὸν ἄλλως. Μαρτύριον δὲ τοῦ τοῦτο εἶναι τὸ μὴ ἄλλο ζητεῖν τὸν οὕτως ἔχοντα. Τί γὰρ ἂν καὶ ζητήσῃ; Τῶν μὲν γὰρ χειρόνων οὐδέν, τῷ δὲ ἀρίστῳ σύνεστιν. Αὐτάρκης οὖν ὁ βίος τῷ οὕτως ζωὴν ἔχοντι· καὶ σπουδαῖος ἦ, αὐτάρκης εἰς εὐδαιμονίαν καὶ εἰς κτήσιν ἀγαθοῦ· οὐδὲν γάρ ἐστιν ἀγαθὸν ὃ μὴ ἔχει. Ἀλλ' ὃ ζητεῖ ὡς ἀναγκαῖον ζητεῖ, καὶ οὐχ αὐτῷ, ἀλλὰ τινι τῶν αὐτοῦ. Σώματι γὰρ προσηρτημένῳ ζητεῖ· κἂν ζῶντι δὲ σώματι, τὰ αὐτοῦ ζῶντι τούτῳ, οὐχ ἃ τοιούτου τοῦ ἀνθρώπου ἐστί. Καὶ γινώσκει ταῦτα καὶ δίδωσιν ἃ δίδωσιν οὐδὲν τῆς αὐτοῦ παραιρούμενος ζωῆς. Οὐδ' ἐν τύχαις τοίνυν ἐναντίας ἐλαττώσεται εἰς τὸ εὐδαιμονεῖν· μένει γὰρ καὶ ὥς ἢ τοιαύτῃ ζωῇ· ἀποθνησκόντων τε οἰκείων καὶ φίλων οἶδε τὸν θάνατον ὃ τι ἐστίν, ἴσασι δὲ καὶ οἱ πάσχοντες σπουδαῖοι ὄντες. Οἰκεῖοι δὲ καὶ προσήκοντες τοῦτο πάσχοντες κἂν λυπῶσιν, οὐκ αὐτόν, τὸ δ' ἐν αὐτῷ νοῦν οὐκ ἔχον, οὗ τὰς λύπας οὐ δέζεται.

4. If, then, the perfect life is within human reach, the man attaining it attains happiness: if not, happiness must be made over to the gods, for the perfect life is for them alone.

But since we hold that happiness is for human beings too, we must

consider what this perfect life is. The matter may be stated thus:

It has been shown elsewhere that man, when he commands not merely the life of sensation but also Reason and Authentic Intellection, has realised the perfect life.

But are we to picture this kind of life as something foreign imported into his nature?

No: there exists no single human being that does not either potentially or effectively possess this thing which we hold to constitute happiness.

But are we to think of man as including this form of life, the perfect, after the manner of a partial constituent of his entire nature?

We say, rather, that while in some men it is present as a mere portion of their total being — in those, namely, that have it potentially — there is, too, the man, already in possession of true felicity, who is this perfection realized, who has passed over into actual identification with it. All else is now mere clothing about the man, not to be called part of him since it lies about him unsought, not his because not appropriated to himself by any act of the will.

To the man in this state, what is the Good?

He himself by what he has and is.

And the author and principle of what he is and holds is the Supreme, which within Itself is the Good but manifests Itself within the human being after this other mode.

The sign that this state has been achieved is that the man seeks nothing else.

What indeed could he be seeking? Certainly none of the less worthy things; and the Best he carries always within him.

He that has such a life as this has all he needs in life.

Once the man is a Sage, the means of happiness, the way to good, are within, for nothing is good that lies outside him. Anything he desires further than this he seeks as a necessity, and not for himself but for a subordinate, for the body bound to him, to which since it has life he must minister the needs of life, not needs, however, to the true man of this degree. He knows himself to stand above all such things, and what he gives to the lower he so gives as to leave his true life undiminished.

Adverse fortune does not shake his felicity: the life so founded is stable ever. Suppose death strikes at his household or at his friends; he knows what death is, as the victims, if they are among the wise, know too. And if death taking from him his familiars and intimates does bring grief, it is not to him, not to the true man, but to that in him which stands apart from the Supreme, to that lower man in whose distress he takes no part.

[5] Ἀλγηδόνες δὲ τί καὶ νόσοι καὶ τὰ ὅλως κωλύοντα ἐνεργεῖν; Εἰ δὲ δὴ μηδ' ἑαυτῷ παρακολουθοῖ; Γένοιτο γὰρ ἂν καὶ ἐκ φαρμάκων καὶ τινων νόσων. Πῶς δὲ ἐν τούτοις ἅπασι τὸ ζῆν εὖ καὶ τὸ εὐδαιμονεῖν ἂν ἔχοι; Πενίας

γὰρ καὶ ἀδοξίας ἐατέον. Καίτοι καὶ πρὸς ταῦτα ἂν τις ἀποβλέψας ἐπιστήσκει καὶ πρὸς τὰς πολυθρullήτους αὐτῶν μάλιστα Πριαμικὰς τύχας· ταῦτα γὰρ εἰ καὶ φέροι καὶ ραιδίως φέροι, ἀλλ' οὐ βουλευτὰ γε ἦν αὐτῶν· δεῖ δὲ βουλευτὸν τὸν εὐδαίμονα βίον εἶναι· ἐπεὶ οὐδὲ τοῦτον εἶναι τὸν σπουδαῖον ψυχὴν τοιάνδε, μὴ συναριθμεῖσθαι δ' αὐτοῦ τῇ οὐσίᾳ τὴν σώματος φύσιν. Ἐτοιμῶς γὰρ τοῦτο φαίνεται ἂν λαμβάνειν, ἕως ἂν αἱ τοῦ σώματος πείσεις πρὸς αὐτὸν ἀναφέρονται καὶ αὐτὴ καὶ αἱ αἰρέσεις καὶ φυγαὶ διὰ τοῦτο γίνονται αὐτῶν. Ἡδονῆς δὲ συναριθμουμένης τῷ εὐδαίμονι βίῳ, πῶς ἂν λυπηρὸν διὰ τύχας καὶ ὀδύνας ἔχων εὐδαίμων εἴη, ὅτωι ταῦτα σπουδαῖον ὄντι γίγνοιτο; Ἀλλὰ θεοὶ μὲν ἢ τοιαύτη διάθεσις εὐδαίμων καὶ αὐτάρκης, ἀνθρώποις δὲ προσθήκην τοῦ χείρονος λαβοῦσι περὶ ὅλον χρὴ τὸ γενόμενον τὸ εὐδαίμον ζητεῖν, ἀλλὰ μὴ περὶ μέρος, ὃ ἐκ θατέρου κακῶς ἔχοντος ἀναγκάζεται ἂν καὶ θάτερον τὸ κρεῖττον ἐμποδίζεσθαι πρὸς τὰ αὐτοῦ, ὅτι μὴ καὶ τὰ τοῦ ἑτέρου καλῶς ἔχει. Ἡ ἀπορρήξαντα δεῖ σῶμα ἢ καὶ αἴσθησιν τὴν σώματος οὕτω τὸ αὐτάρκες ζητεῖν πρὸς τὸ εὐδαιμονεῖν ἔχειν.

5. But what of sorrows, illnesses and all else that inhibit the native activity?

What of the suspension of consciousness which drugs or disease may bring about? Could either welfare or happiness be present under such conditions? And this is to say nothing of misery and disgrace, which will certainly be urged against us, with undoubtedly also those never-failing “Miseries of Priam.”

“The Sage,” we shall be told, “may bear such afflictions and even take them lightly but they could never be his choice, and the happy life must be one that would be chosen. The Sage, that is, cannot be thought of as simply a sage soul, no count being taken of the bodily-principle in the total of the being: he will, no doubt, take all bravely . . . until the body’s appeals come up before him, and longings and loathings penetrate through the body to the inner man. And since pleasure must be counted in towards the happy life, how can one that, thus, knows the misery of ill-fortune or pain be happy, however sage he be? Such a state, of bliss self-contained, is for the Gods; men, because of the less noble part subjoined in them, must needs seek happiness throughout all their being and not merely in some one part; if the one constituent be troubled, the other, answering to its associate’s distress, must perforce suffer hindrance in its own activity. There is nothing but to cut away the body or the body’s sensitive life and so secure that self-contained unity essential to happiness.”

[6] Ἀλλ' εἰ μὲν τὸ εὐδαιμονεῖν ἐν τῷ μὴ ἀλγεῖν μηδὲ νοσεῖν μηδὲ δυστυχεῖν μηδὲ συμφοραῖς μεγάλας περιπίπτειν ἐδίδου ὁ λόγος, οὐκ ἦν τῶν ἐναντίων παρόντων εἶναι ὄντινον εὐδαίμονα· εἰ δ' ἐν τῇ τοῦ ἀληθινοῦ ἀγαθοῦ κτήσει τοῦτο ἐστὶ κείμενον, τί δεῖ παρέντας τοῦτο καὶ τὸ πρὸς τοῦτο βλέποντας κρίνειν τὸν εὐδαίμονα τὰ ἄλλα ζητεῖν, ἢ μὴ ἐν τῷ εὐδαιμονεῖν ἡρίθμηται; Εἰ μὲν γὰρ συμφορήσις ἦν ἀγαθῶν καὶ ἀναγκαίων ἢ καὶ οὐκ ἀναγκαίων, ἀλλ' ἀγαθῶν καὶ τούτων λεγομένων, ἐχρῆν καὶ ταῦτα παρεῖναι ζητεῖν· εἰ δὲ τὸ τέλος ἐν τι εἶναι ἀλλ' οὐ πολλὰ δεῖ – οὕτω γὰρ ἂν οὐ τέλος, ἀλλὰ τέλη ἂν

ζητοῖ – ἐκεῖνο χρή λαμβάνειν μόνον, ὃ ἔσχατόν τε ἐστὶ καὶ τιμιώτατον καὶ ὃ ἡ ψυχὴ ζητεῖ ἐν αὐτῇ ἐγκολπίσασθαι. Ἡ δὲ ζήτησις αὕτη καὶ ἡ βούλησις οὐχὶ τὸ μὴ ἐν τούτῳ εἶναι· ταῦτα γὰρ οὐκ αὐτῇ φύσει, ἀλλὰ παρόντα μόνον φεύγει ὁ λογισμὸς ἀποικονομούμενος ἢ καὶ προσλαμβάνων ζητεῖ· αὕτη δὲ ἡ ἔφεσις πρὸς τὸ κρεῖττον αὐτῆς, οὗ ἐγγενομένου ἀποπεπλήρωται καὶ ἔστη, καὶ οὗτος ὁ βουλευτὸς ὄντως βίος. Τῶν δ' ἀναγκαίων τι παρεῖναι οὐ βούλησις ἂν εἴη, εἰ κυρίως τὴν βούλησιν ὑπολαμβάνοι, ἀλλὰ μὴ καταχρώμενος ἂν τις λέγοι, ἐπεὶ καὶ ταῦτα παρεῖναι ἀξιοῦμεν. Ἐπεὶ καὶ ὅλως τὰ κακὰ ἐκκλίνομεν, καὶ οὐ δήπου βουλευτὸν τὸ τῆς ἐκκλίσεως τῆς τοιαύτης· μάλλον γὰρ βουλευτὸν τὸ μηδὲ δεηθῆναι τῆς ἐκκλίσεως τῆς τοιαύτης. Μαρτυρεῖ δὲ καὶ αὐτά, ὅταν παρῇ· οἷον ὑγίεια καὶ ἀνωδυνία. Τί γὰρ τούτων ἐπαγωγόν ἐστὶ; Καταφρονεῖται γοῦν ὑγίεια παροῦσα καὶ τὸ μὴ ἀλγεῖν. Ἄ δὲ παρόντα μὲν οὐδὲν ἐπαγωγὸν ἔχει οὐδὲ προστιθῆσθαι τι πρὸς τὸ εὐδαιμονεῖν, ἀπόντα δὲ διὰ τὴν τῶν λυπούντων παρουσίαν ζητεῖται, εὐλογον ἀναγκαῖα, ἀλλ' οὐκ ἀγαθὰ φάσκειν εἶναι. Οὐδὲ συναριθμητέα τοῖνυν τῷ τέλει, ἀλλὰ καὶ ἀπόντων αὐτῶν καὶ τῶν ἐναντίων παρόντων ἀκέραιον τὸ τέλος τηρητέον.

6. Now if happiness did indeed require freedom from pain, sickness, misfortune, disaster, it would be utterly denied to anyone confronted by such trials: but if it lies in the fruition of the Authentic Good, why turn away from this Term and look to means, imagining that to be happy a man must need a variety of things none of which enter into happiness? If, in fact, felicity were made up by heaping together all that is at once desirable and necessary we must bid for these also. But if the Term must be one and not many; if in other words our quest is of a Term and not of Terms; that only can be elected which is ultimate and noblest, that which calls to the tenderest longings of the soul.

The quest and will of the Soul are not pointed directly towards freedom from this sphere: the reason which disciplines away our concern about this life has no fundamental quarrel with things of this order; it merely resents their interference; sometimes, even, it must seek them; essentially all the aspiration is not so much away from evil as towards the Soul's own highest and noblest: this attained, all is won and there is rest — and this is the veritably willed state of life.

There can be no such thing as “willing” the acquirement of necessities, if Will is to be taken in its strict sense, and not misapplied to the mere recognition of need.

It is certain that we shrink from the unpleasant, and such shrinking is assuredly not what we should have willed; to have no occasion for any such shrinking would be much nearer to our taste; but the things we seek tell the story as soon as they are ours. For instance, health and freedom from pain; which of these has any great charm? As long as we possess them, we set no store upon them.

Anything which, present, has no charm and adds nothing to happiness, which when lacking is desired because of the presence of an annoying

opposite, may reasonably be called a necessity but not a Good.

Such things can never make part of our final object: our Term must be such that though these pleasanter conditions be absent and their contraries present, it shall remain, still, intact.

[7] Διὰ τί οὖν ὁ εὐδαιμονῶν ταῦτα ἐθέλει παρεῖναι καὶ τὰ ἐναντία ἀπαθεῖται; Ἡ φήσομεν οὐχ ὅτι πρὸς τὸ εὐδαιμονεῖν εἰσφέρεται τινα μοῖραν, ἀλλὰ μᾶλλον πρὸς τὸ εἶναι· τὰ δ' ἐναντία τούτων ἢ πρὸς τὸ μὴ εἶναι ἢ ὅτι ἐνοχλεῖ τῷ τέλει παρόντα, οὐχ ὡς ἀφαιρούμενα αὐτό, ἀλλ' ὅτι ὁ ἔχων τὸ ἄριστον αὐτὸ μόνον βούλεται ἔχειν, οὐκ ἄλλο τι μετ' αὐτοῦ, ὃ ὅταν παρῇ, οὐκ ἀφήρηται μὲν ἐκεῖνο, ἔστι δ' ὁμοῦς κάκεινου ὄντος. Ὅλως δὲ οὐκ, εἴ τι ὁ εὐδαίμων μὴ ἐθέλοι, παρεῖναι δὲ τοῦτο, ἤδη παραιρεῖται τι τῆς εὐδαιμονίας· ἢ οὕτω γε καθ' ἐκάστην τὴν ἡμέραν μεταπίπτει ἂν καὶ ἐκπίπτει τῆς εὐδαιμονίας· οἷον εἰ καὶ παῖδα ἀποβάλλοι ἢ καὶ ὀτιοῦν τῶν κτημάτων. Καὶ μυρία ἂν εἴη ἃ οὐ κατὰ γνώμην ἐκβάντα οὐδέν τι παρακινεῖ τοῦ παρόντος τέλους αὐτῷ. Ἀλλὰ τὰ μεγάλα, φασί, καὶ οὐ τὰ τυχόντα. Τί δ' ἂν εἴη τῶν ἀνθρωπίνων μέγα, ὥστ' ἂν μὴ καταφρονηθῆναι ὑπὸ τοῦ ἀναβεβηκότος πρὸς τὸ ἀνωτέρω ἀπάντων τούτων καὶ οὐδενὸς ἔτι τῶν κάτω ἐξηρητημένου; Διὰ τί γὰρ τὰς μὲν εὐτυχίας, ἡλικίαι οὖν ἐὰν ᾧσιν, οὐ μεγάλας ἡγεῖται, οἷον βασιλείας καὶ πόλεων καὶ ἐθνῶν ἀρχάς, οὐδὲ οἰκίσσεις καὶ κτίσεις πόλεων, οὐδ' εἰ ὑπ' αὐτοῦ γίγνοιτο, ἐκπτώσεις δὲ ἀρχῶν καὶ πόλεως αὐτοῦ κατασκαφὴν ἡγήσεται τι εἶναι μέγα; Εἰ δὲ δὴ καὶ κακὸν μέγα ἢ ὅλως κακόν, γελοῖος ἂν εἴη τοῦ δόγματος καὶ οὐκ ἂν ἔτι σπουδαῖος εἴη ξύλα καὶ λίθους καὶ νῆ Δία θανάτους θνητῶν μέγα ἡγούμενος, ᾧ φαμεν δεῖν δόγμα παρεῖναι περὶ θανάτου τὸ ἄμεινον ζωῆς τῆς μετὰ σώματος εἶναι. Αὐτὸς δὲ εἰ τυθεῖη, κακὸν οἰήσεται αὐτῷ τὸν θάνατον, ὅτι παρὰ βωμοῖς τέθηκεν; Ἀλλ' εἰ μὴ ταφεῖη, πάντως που καὶ ὑπὲρ γῆς καὶ ὑπὸ γῆν τεθὲν τὸ σῶμα σαπεῖη. Εἰ δ' ὅτι μὴ πολυδαπάνως, ἀλλ' ἀωνύμως τέθαιπται οὐκ ἀξιωθεῖς ὑψηλοῦ μνήματος, τῆς μικρολογίας. Ἀλλ' εἰ αἰχμάλωτος ἄγοιτο, πάρ τοι ἐστὶν ὁδὸς ἐξίεναι, εἰ μὴ εἴη εὐδαιμονεῖν. Εἰ δὲ οἰκείοι αὐτῷ αἰχμάλωτοι, οἷον ἐλκόμενοι νυοὶ καὶ θυγατέρες – τί οὖν, φήσομεν, εἰ ἀποθνήσκου μηδὲν τοιοῦτον ἐωρακώς; Ἄρ' ἂν οὕτω δόξης ἔχοι ἀπιών, ὡς μὴ ἂν τούτων ἐνδεχομένων γενέσθαι; Ἀλλ' ἄτοπος ἂν εἴη. Οὐκ ἂν οὖν δοξάσειεν, ὡς ἐνδέχεται τοιαύταις τύχαις τοὺς οἰκείους περιπεσεῖν; Ἄρ' οὖν διὰ τὸ οὕτως ἂν δόξαι ὡς καὶ γεννησομένου ἂν οὐκ εὐδαίμων; Ἡ καὶ δοξάζων οὕτως εὐδαίμων· ὥστε καὶ γινομένου. Ἐνθυμοῖτο γὰρ ἂν, ὡς ἡ τοῦδε τοῦ παντὸς φύσις τοιαύτη, οἷα καὶ τὰ τοιαῦτα φέρειν, καὶ ἔπεσθαι χρή. Καὶ πολλοὶ δὴ καὶ ἄμεινον αἰχμάλωτοι γενόμενοι πράξουσιν. Καὶ ἐπ' αὐτοῖς δὲ βαρυνομένοις ἀπελθεῖν· ἢ μένοντες ἢ εὐλόγως μένουσι καὶ οὐδὲν δεινόν, ἢ ἀλόγως μένοντες, δέον μὴ, αὐτοῖς αἴτιοι. Οὐ γὰρ δὴ διὰ τὴν τῶν ἄλλων ἄνοιαν οἰκείων ὄντων αὐτὸς ἐν κακῷ ἔσται καὶ εἰς ἄλλων εὐτυχίας καὶ δυστυχίας ἀναρτήσεται.

7. Then why are these conditions sought and their contraries repelled by the man established in happiness?

Here is our answer:

These more pleasant conditions cannot, it is true, add any particle towards the Sage's felicity: but they do serve towards the integrity of his being, while the presence of the contraries tends against his Being or complicates the Term: it is not that the Sage can be so easily deprived of the Term achieved but simply that he that holds the highest good desires to have that alone, not something else at the same time, something which, though it cannot banish the Good by its incoming, does yet take place by its side.

In any case if the man that has attained felicity meets some turn of fortune that he would not have chosen, there is not the slightest lessening of his happiness for that. If there were, his felicity would be veering or falling from day to day; the death of a child would bring him down, or the loss of some trivial possession. No: a thousand mischances and disappointments may befall him and leave him still in the tranquil possession of the Term.

But, they cry, great disasters, not the petty daily chances!

What human thing, then, is great, so as not to be despised by one who has mounted above all we know here, and is bound now no longer to anything below?

If the Sage thinks all fortunate events, however momentous, to be no great matter — kingdom and the rule over cities and peoples, colonisations and the founding of states, even though all be his own handiwork — how can he take any great account of the vacillations of power or the ruin of his fatherland? Certainly if he thought any such event a great disaster, or any disaster at all, he must be of a very strange way of thinking. One that sets great store by wood and stones, or . . . Zeus . . . by mortality among mortals cannot yet be the Sage, whose estimate of death, we hold, must be that it is better than life in the body.

But suppose that he himself is offered a victim in sacrifice?

Can he think it an evil to die beside the altars?

But if he go unburied?

Wheresoever it lie, under earth or over earth, his body will always rot.

But if he has been hidden away, not with costly ceremony but in an unnamed grave, not counted worthy of a towering monument?

The littleness of it!

But if he falls into his enemies' hands, into prison?

There is always the way towards escape, if none towards well-being.

But if his nearest be taken from him, his sons and daughters dragged away to captivity?

What then, we ask, if he had died without witnessing the wrong? Could he have quitted the world in the calm conviction that nothing of all this could happen? He must be very shallow. Can he fail to see that it is possible for such calamities to overtake his household, and does he cease to be a happy man for the knowledge of what may occur? In the knowledge of the possibility he may

be at ease; so, too, when the evil has come about.

He would reflect that the nature of this All is such as brings these things to pass and man must bow the head.

Besides in many cases captivity will certainly prove an advantage; and those that suffer have their freedom in their hands: if they stay, either there is reason in their staying, and then they have no real grievance, or they stay against reason, when they should not, and then they have themselves to blame. Clearly the absurdities of his neighbours, however near, cannot plunge the Sage into evil: his state cannot hang upon the fortunes good or bad of any other men.

[8] Τὸ δὲ τῶν ἀλγηδόνων αὐτοῦ, ὅταν σφοδραὶ ὥσιν, ἕως δύναται φέρειν, οἴσκει· εἰ δὲ ὑπερβάλλουσιν, ἐξοίσουσι. Καὶ οὐκ ἐλεεινὸς ἔσται ἐν τῷ ἀλγεῖν, ἀλλὰ τὸ αὐτοῦ καίει [τῷ] ἔνδον φέγγος, οἷον ἐν λαμπτήρι φῶς πολλοῦ ἔξωθεν πνέοντος ἐν πολλῇ ζάλῃ ἀνέμων καὶ χειμῶνι. Ἄλλ' εἰ μὴ παρακολουθοῖ, ἢ παρατείνει τὸ ἀλγεῖν ἐπὶ τοσοῦτον αἰρόμενον, ὥστε ἐν τῷ σφοδρῷ ὅμως μὴ ἀποκτινύναι; Ἄλλ' εἰ μὲν παρατείνει, τί χρή ποιεῖν βουλευέσεται· οὐ γὰρ ἀφήρηται τὸ αὐτεξούσιον ἐν τούτοις. Χρὴ δὲ εἰδέναι, ὡς οὐχ, οἷα τοῖς ἄλλοις φαίνεται, τοιαῦτα καὶ τῷ σπουδαίῳ φανέται ἕκαστα, καὶ οὐ μέχρι τοῦ εἶσω ἕκαστα οὔτε τὰ ἄλλα [οὔτε ἀλγεινὰ] οὔτε τὰ λυπηρά. Καὶ ὅταν περὶ ἄλλους τὰ ἀλγεινὰ; ἀσθένεια γὰρ εἴη ψυχῆς ἡμετέρας. Καὶ τοῦτο μαρτυρεῖ, ὅταν λανθάνειν ἡμᾶς κέρδος ἡγώμεθα καὶ ἀποθανόντων ἡμῶν, εἰ γίνοιτο, κέρδος εἶναι τιθεμένων καὶ οὐ τὸ ἐκείνων ἔτι σκοπομένων, ἀλλὰ τὸ αὐτῶν, ὅπως μὴ λυποίμεθα. Τοῦτο δὲ ἡμετέρα ἤδη ἀσθένεια, ἣν δεῖ περαιοῦν, ἀλλὰ μὴ ἐδώντας φοβεῖσθαι μὴ γένηται. Εἰ δέ τις λέγοι οὕτως ἡμᾶς πεφυκέναι, ὥστε ἀλγεῖν ἐπὶ ταῖς τῶν οἰκείων συμφοραῖς, γινωσκέτω, ὅτι οὐ πάντες οὕτω, καὶ ὅτι τῆς ἀρετῆς τὸ κοινὸν τῆς φύσεως πρὸς τὸ ἄμεινον ἄγειν καὶ πρὸς τὸ κάλλιον παρὰ τοὺς πολλούς· κάλλιον δὲ τὸ μὴ ἐνδιδόναι τοῖς νομιζομένοις τῇ κοινῇ φύσει δεινοῖς εἶναι. Οὐ γὰρ ιδιωτικῶς δεῖ, ἀλλ' οἷον ἀθλητὴν μέγαν διακεῖσθαι τὰς τῆς τύχης πληγὰς ἀμυνόμενον, γινώσκοντα μὲν ὅτι τινὲς φύσει ταῦτα οὐκ ἀρεστά, τῇ δὲ αὐτοῦ φύσει οἰστά, οὐχ ὡς δεινὰ, ἀλλ' ὡς παισὶ φοβερά. Ταῦτ' οὖν ἤθελεν; Ἡ καὶ πρὸς τὰ μὴ θελητά, ὅταν παρῇ, ἀρετὴν καὶ πρὸς ταῦτα ἔχει δυσκίνητον καὶ δυσπαθὴ τὴν ψυχὴν παρέχουσαν.

8. As for violent personal sufferings, he will carry them off as well as he can; if they overpass his endurance they will carry him off.

And so in all his pain he asks no pity: there is always the radiance in the inner soul of the man, untroubled like the light in a lantern when fierce gusts beat about it in a wild turmoil of wind and tempest.

But what if he be put beyond himself? What if pain grow so intense and so torture him that the agony all but kills? Well, when he is put to torture he will plan what is to be done: he retains his freedom of action.

Besides we must remember that the Sage sees things very differently from the average man; neither ordinary experiences nor pains and sorrows, whether touching himself or others, pierce to the inner hold. To allow them any such

passage would be a weakness in our soul.

And it is a sign of weakness, too, if we should think it gain not to hear of miseries, gain to die before they come: this is not concern for others' welfare but for our own peace of mind. Here we see our imperfection: we must not indulge it, we must put it from us and cease to tremble over what perhaps may be.

Anyone that says that it is in human nature to grieve over misfortune to our household must learn that this is not so with all, and that, precisely, it is virtue's use to raise the general level of nature towards the better and finer, above the mass of men. And the finer is to set at nought what terrifies the common mind.

We cannot be indolent: this is an arena for the powerful combatant holding his ground against the blows of fortune, and knowing that, sore though they be to some natures, they are little to his, nothing dreadful, nursery terrors.

So, the Sage would have desired misfortune?

It is precisely to meet the undesired when it appears that he has the virtue which gives him, to confront it, his passionless and unshakeable soul.

[9] Ἀλλ' ὅταν μὴ παρακολουθῇ βαπτισθεὶς ἢ νόσοις ἢ μάγων τέχναις; Ἀλλ' εἰ μὲν φυλάζουσιν αὐτὸν σπουδαῖον εἶναι οὕτως ἔχοντα καὶ οἷα ἐν ὕπνῳ κοιμώμενον, τί κωλύει εὐδαιμόνα αὐτὸν εἶναι; Ἐπεὶ οὐδὲ ἐν τοῖς ὕπνοις ἀφαιροῦνται τῆς εὐδαιμονίας αὐτόν, οὐδ' ὑπὸ λόγον ποιοῦνται τὸν χρόνον τοῦτον, ὥς μὴ πάντα τὸν βίον εὐδαιμονεῖν λέγειν· εἰ δὲ μὴ σπουδαῖον φήσουσιν, οὐ περὶ τοῦ σπουδαίου ἔτι τὸν λόγον ποιοῦνται. Ἡμεῖς δὲ ὑποθέμενοι σπουδαῖον, εἰ εὐδαιμονεῖ, ἕως ἂν εἴη σπουδαῖος, ζητοῦμεν. Ἀλλ' ἔστω σπουδαῖος, φασί· μὴ αἰσθανόμενος μὴδ' ἐνεργῶν κατ' ἀρετὴν, πῶς ἂν εὐδαιμόνῳ εἴη; Ἀλλ' εἰ μὲν μὴ αἰσθάνοιτο ὅτι ὑγιαίνει, ὑγιαίνει οὐδὲν ἥττον, καὶ εἰ μὴ ὅτι καλός, οὐδὲν ἥττον καλός· εἰ δὲ ὅτι σοφὸς μὴ αἰσθάνοιτο, ἥττον σοφὸς ἂν εἴη; Εἰ μὴ πού τις λέγοι ὥς ἐν τῇ σοφίᾳ γὰρ δεῖ τὸ αἰσθάνεσθαι καὶ παρακολουθεῖν αὐτῷ παρεῖναι· ἐν γὰρ τῇ κατ' ἐνέργειαν σοφίᾳ καὶ τὸ εὐδαιμονεῖν παρεῖναι. Ἐπακτοῦ μὲν οὖν ὄντος τοῦ φρονεῖν καὶ τῆς σοφίας λέγοι ἂν τι ἴσως ὁ λόγος οὗτος· εἰ δ' ἡ τῆς σοφίας ὑπόστασις ἐν οὐσίᾳ τινί, μᾶλλον δὲ ἐν τῇ οὐσίᾳ, οὐκ ἀπόλωλε δὲ αὕτη ἡ οὐσία ἐν τε τῷ κοιμωμένῳ καὶ ὅλως ἐν τῷ λεγομένῳ μὴ παρακολουθεῖν ἑαυτῷ, καὶ ἔστιν ἡ τῆς οὐσίας αὕτη ἐνέργεια ἐν αὐτῷ καὶ ἡ τοιαύτη ἄνυπνος ἐνέργεια, ἐνεργοῖ μὲν ἂν καὶ τότε ὁ σπουδαῖος ἢ τοιοῦτος· λανθάνοι δ' ἂν αὕτη ἡ ἐνέργεια οὐκ αὐτὸν πάντα, ἀλλὰ τι μέρος αὐτοῦ· οἷον καὶ τῆς φυτικῆς ἐνεργείας ἐνεργούσης οὐκ ἔρχεται εἰς τὸν ἄλλον ἄνθρωπον ἢ τῆς τοιαύτης ἐνεργείας ἀντίληψις τῷ αἰσθητικῷ, καί, εἴπερ ἤμεν τὸ φυτικὸν ἡμῶν ἡμεῖς, ἡμεῖς ἂν ἐνεργοῦντες ἤμεν· νῦν δὲ τοῦτο μὲν οὐκ ἐσμέν, ἡ δὲ τοῦ νοοῦντος ἐνέργεια· ὥστε ἐνεργοῦντος ἐκείνου ἐνεργοῖμεν ἂν ἡμεῖς.

9. But when he is out of himself, reason quenched by sickness or by magic arts?

If it be allowed that in this state, resting as it were in a slumber, he remains

a Sage, why should he not equally remain happy? No one rules him out of felicity in the hours of sleep; no one counts up that time and so denies that he has been happy all his life.

If they say that, failing consciousness, he is no longer the Sage, then they are no longer reasoning about the Sage: but we do suppose a Sage, and are enquiring whether, as long as he is the Sage, he is in the state of felicity.

“Well, a Sage let him remain,” they say, “still, having no sensation and not expressing his virtue in act, how can he be happy?”

But a man unconscious of his health may be, none the less, healthy: a man may not be aware of his personal attraction, but he remains handsome none the less: if he has no sense of his wisdom, shall he be any the less wise?

It may perhaps be urged that sensation and consciousness are essential to wisdom and that happiness is only wisdom brought to act.

Now, this argument might have weight if prudence, wisdom, were something fetched in from outside: but this is not so: wisdom is, in its essential nature, an Authentic-Existence, or rather is The Authentic-Existent — and this Existent does not perish in one asleep or, to take the particular case presented to us, in the man out of his mind: the Act of this Existent is continuous within him; and is a sleepless activity: the Sage, therefore, even unconscious, is still the Sage in Act.

This activity is screened not from the man entire but merely from one part of him: we have here a parallel to what happens in the activity of the physical or vegetative life in us which is not made known by the sensitive faculty to the rest of the man: if our physical life really constituted the “We,” its Act would be our Act: but, in the fact, this physical life is not the “We”; the “We” is the activity of the Intellectual-Principle so that when the Intellective is in Act we are in Act.

[10] Λανθάνει δὲ ἴσως τῷ μὴ περὶ ὁτιοῦν τῶν αἰσθητῶν· διὰ γὰρ τῆς αἰσθήσεως ὥσπερ μέσης περὶ ταῦτα ἐνεργεῖν δοκεῖ καὶ περὶ τούτων. Αὐτὸς δὲ ὁ νοῦς διὰ τί οὐκ ἐνεργήσῃ καὶ ἡ ψυχὴ περὶ αὐτὸν ἢ πρὸ αἰσθήσεως καὶ ὅλως ἀντλήσῃ; Δεῖ γὰρ τὸ πρὸ ἀντλήσεως ἐνέργημα εἶναι, εἴπερ τὸ αὐτὸ τὸ νοεῖν καὶ εἶναι. Καὶ ἔοικεν ἡ ἀντλήσις εἶναι καὶ γίνεσθαι ἀνακάμπτοντος τοῦ νοήματος καὶ τοῦ ἐνεργοῦντος τοῦ κατὰ τὸ ζῆν τῆς ψυχῆς οἷον ἀπωσθέντος πάλιν, ὥσπερ ἐν κατόπτρῳ περὶ τὸ λεῖον καὶ λαμπρὸν ἡσυχάζον. Ὡς οὖν ἐν τοῖς τοιοῦτοις παρόντος μὲν τοῦ κατόπτρου ἐγένετο τὸ εἶδωλον, μὴ παρόντος δὲ ἢ μὴ οὕτως ἔχοντος ἐνεργεῖα πάρεστιν οὗ τὸ εἶδωλον ἦν ἄν, οὕτω καὶ περὶ ψυχὴν ἡσυχίαν μὲν ἄγοντος τοῦ ἐν ἡμῖν τοιοῦτου, ᾧ ἐμφαίνεται τὰ τῆς διανοίας καὶ τοῦ νοῦ εἰκονίσματα, ἐνορεῖται ταῦτα καὶ οἷον αἰσθητῶς γινώσκεται μετὰ τῆς προτέρας γνώσεως, ὅτι ὁ νοῦς καὶ ἡ διάνοια ἐνεργεῖ. Συγκλασθέντος δὲ τούτου διὰ τὴν τοῦ σώματος ταραττομένην ἡ ἀρμονίαν ἄνευ εἰδώλου ἢ διάνοια καὶ ὁ νοῦς νοεῖ καὶ ἄνευ φαντασίας ἢ νόησις τότε· ὥστε καὶ τοιοῦτον ἂν τι νοοῖτο μετὰ φαντασίας τὴν νόησιν γίνεσθαι οὐκ οὔσης τῆς νοήσεως φαντασίας. Πολλὰς δ’ ἂν τις εὔροι καὶ ἐργηγορότων καλὰς

ἐνεργείας καὶ θεωρίας καὶ πράξεις, ὅτε θεωροῦμεν καὶ ὅτε πράττομεν, τὸ παρακολουθεῖν ἡμᾶς αὐταῖς οὐκ ἐχούσας. Οὐ γὰρ τὸν ἀναγινώσκοντα ἀνάγκη παρακολουθεῖν ὅτι ἀναγινώσκει καὶ τότε μάλιστα, ὅτε μετὰ τοῦ συντόνου ἀναγινώσκοι· οὐδὲ ὁ ἀνδριζόμενος ὅτι ἀνδρίζεται καὶ κατὰ τὴν ἀνδρίαν ἐνεργεῖ ὅσῳ ἐνεργεῖ· καὶ ἄλλα μυρία· ὥστε τὰς παρακολουθῆ σεις κινδυνεύειν ἀμυδροτέρας αὐτὰς τὰς ἐνεργείας αἷς παρακολουθοῦσι ποιεῖν, μόνας δὲ αὐτὰς οὔσας καθαρὰς τότε εἶναι καὶ μᾶλλον ἐνεργεῖν καὶ μᾶλλον ζῆν καὶ δὴ καὶ ἐν τῷ τοιούτῳ πάθει τῶν σπουδαίων γενομένων μᾶλλον τὸ ζῆν εἶναι, οὐ κεχυμένον εἰς αἴσθησιν, ἀλλ' ἐν τῷ αὐτῷ ἐν ἑαυτῷ συνηγμένον.

10. Perhaps the reason this continuous activity remains unperceived is that it has no touch whatever with things of sense. No doubt action upon material things, or action dictated by them, must proceed through the sensitive faculty which exists for that use: but why should there not be an immediate activity of the Intellectual-Principle and of the soul that attends it, the soul that antedates sensation or any perception? For, if Intellection and Authentic-Existence are identical, this “Earlier-than-perception” must be a thing having Act.

Let us explain the conditions under which we become conscious of this Intellective-Act.

When the Intellect is in upward orientation that [lower part of it] which contains [or, corresponds to] the life of the Soul, is, so to speak, flung down again and becomes like the reflection resting on the smooth and shining surface of a mirror; in this illustration, when the mirror is in place the image appears but, though the mirror be absent or out of gear, all that would have acted and produced an image still exists; so in the case of the Soul; when there is peace in that within us which is capable of reflecting the images of the Rational and Intellectual-Principles these images appear. Then, side by side with the primal knowledge of the activity of the Rational and the Intellectual-Principles, we have also as it were a sense-perception of their operation.

When, on the contrary, the mirror within is shattered through some disturbance of the harmony of the body, Reason and the Intellectual-Principle act unpictured: Intellection is unattended by imagination.

In sum we may safely gather that while the Intellective-Act may be attended by the Imaging Principle, it is not to be confounded with it.

And even in our conscious life we can point to many noble activities, of mind and of hand alike, which at the time in no way compel our consciousness. A reader will often be quite unconscious when he is most intent: in a feat of courage there can be no sense either of the brave action or of the fact that all that is done conforms to the rules of courage. And so in cases beyond number.

So that it would even seem that consciousness tends to blunt the activities upon which it is exercised, and that in the degree in which these pass unobserved they are purer and have more effect, more vitality, and that,

consequently, the Sage arrived at this state has the truer fullness of life, life not spilled out in sensation but gathered closely within itself.

[11] Εἰ δέ τινες μὴδὲ ζῆν λέγοιεν τὸν τοιοῦτον, ζῆν μὲν αὐτὸν φήσομεν, λανθάνειν δ' αὐτοὺς τὴν εὐδαιμονίαν τοῦ τοιούτου, ὥσπερ καὶ τὸ ζῆν. Εἰ δὲ μὴ πείθονται, ἀξιόσομεν αὐτοὺς ὑποθεμένους τὸν ζῶντα καὶ τὸν σπουδαῖον οὕτω ζητεῖν εἰ εὐδαίμων, μὴδὲ τὸ ζῆν αὐτοῦ ἐλαττώσαντας τὸ εὖ ζῆν ζητεῖν εἰ πάρεστι μὴδὲ ἀνελόντας τὸν ἄνθρωπον περὶ εὐδαιμονίας ἀνθρώπου ζητεῖν μὴδὲ τὸν σπουδαῖον συγχωρήσαντας εἰς τὸ εἶσω ἐπεστράφθαι ἐν ταῖς ἔξωθεν ἐνεργείαις αὐτὸν ζητεῖν μὴδὲ ὅλως τὸ βουλευτὸν αὐτοῦ ἐν τοῖς ἔξω. Οὕτω γὰρ ἂν οὐδὲ ὑπόστασις εὐδαιμονίας εἴη, εἰ τὰ ἔξω βουλευτὰ λέγοι καὶ τὸν σπουδαῖον βούλεσθαι ταῦτα. Ἐθέλοι γὰρ ἂν καὶ πάντας ἀνθρώπους εὖ πράττειν καὶ μὴδὲν τῶν κακῶν περὶ μὴδένα εἶναι· ἀλλὰ μὴ γινομένων ὁμοῦς εὐδαίμων. Εἰ δέ τις παράλογον ἂν αὐτὸν ποιήσιν φήσῃ, εἰ ταῦτα ἐθελήσει – μὴ γὰρ οἷόν τε τὰ κακὰ μὴ εἶναι – δῆλον ὅτι συγχωρήσῃ ἡμῖν ἐπιστρέφουσιν αὐτοῦ τὴν βούλησιν εἰς τὸ εἶσω.

11. We shall perhaps be told that in such a state the man is no longer alive: we answer that these people show themselves equally unable to understand his inner life and his happiness.

If this does not satisfy them, we must ask them to keep in mind a living Sage and, under these terms, to enquire whether the man is in happiness: they must not whittle away his life and then ask whether he has the happy life; they must not take away man and then look for the happiness of a man: once they allow that the Sage lives within, they must not seek him among the outer activities, still less look to the outer world for the object of his desires. To consider the outer world to be a field to his desire, to fancy the Sage desiring any good external, would be to deny Substantial-Existence to happiness; for the Sage would like to see all men prosperous and no evil befalling anyone; but though it prove otherwise, he is still content.

If it be admitted that such a desire would be against reason, since evil cannot cease to be, there is no escape from agreeing with us that the Sage's will is set always and only inward.

[12] Τὸ δὲ ἡδὺ τῷ βίῳ τῷ τοιούτῳ ὅταν ἀπαιτῶσιν, οὐ τὰς τῶν ἀκολάστων οὐδὲ τὰς τοῦ σώματος ἡδονὰς ἀξιόσουσι παρεῖναι – αὐταὶ γὰρ ἀδύνατοι παρεῖναι καὶ τὸ εὐδαιμονεῖν ἀφανιοῦσιν – οὐδὲ μὴν τὰς περιχαρίας – διὰ τί γάρ; – ἀλλὰ τὰς συνουσίας παρουσίαι ἀγαθῶν οὐκ ἐν κινήσεσιν οὔσας, οὐδὲ γινομένας τοίνυν· ἥδη γὰρ τὰ ἀγαθὰ πάρεστι, καὶ αὐτὸς αὐτῷ πάρεστι· καὶ ἔστηκε τὸ ἡδὺ καὶ τὸ ἴλεον τοῦτο· ἴλεως δὲ ὁ σπουδαῖος ἀεὶ καὶ κατάστασις ἡσυχος καὶ ἀγαπητὴ ἢ διάθεσις ἦν οὐδὲν τῶν λεγομένων κακῶν παρακινεῖ, εἴπερ σπουδαῖος. Εἰ δέ τις ἄλλο εἶδος ἡδονῆς περὶ τὸν σπουδαῖον βίον ζητεῖ, οὐ τὸν σπουδαῖον βίον ζητεῖ.

12. The pleasure demanded for the life cannot be in the enjoyments of the licentious or in any gratifications of the body — there is no place for these, and they stifle happiness — nor in any violent emotions — what could so

move the Sage? — it can be only such pleasure as there must be where Good is, pleasure that does not rise from movement and is not a thing of process, for all that is good is immediately present to the Sage and the Sage is present to himself: his pleasure, his contentment, stands, immovable.

Thus he is ever cheerful, the order of his life ever untroubled: his state is fixedly happy and nothing whatever of all that is known as evil can set it awry — given only that he is and remains a Sage.

If anyone seeks for some other kind of pleasure in the life of the Sage, it is not the life of the Sage he is looking for.

[13] Οὐδ' αἱ ἐνέργειαι δὲ διὰ τὰς τύχας ἐμποδίζονται ἄν, ἀλλὰ ἄλλαι ἂν κατ' ἄλλας γίνονται τύχας, πᾶσαι δὲ ὁμῶς καλαὶ καὶ καλλίους ἴσως ὅσῳ περιστατικάι. Αἱ δὲ κατὰ τὰς θεωρίας ἐνέργειαι αἱ μὲν καθ' ἕκαστα τάχα ἄν, οἷον ἂς ζητήσας ἂν καὶ σκεπνόμενος προφέρει· τὸ δὲ μέγιστον μάθημα πρόχειρον αἰεὶ καὶ μετ' αὐτοῦ καὶ τοῦτο μᾶλλον, κἂν ἐν τῷ Φαλάριδος ταύρῳ λεγομένῳ ἦι, ὃ μάτην λέγεται ἡδὺ δις ἢ καὶ πολλάκις λεγόμενον. Ἐκεῖ μὲν γὰρ τὸ φθεγγόμενον τοῦτο αὐτὸ ἐστὶ τὸ ἐν τῷ ἀλγεῖν ὑπάρχον, ἐνταῦθα δὲ τὸ μὲν ἀλγοῦν ἄλλο, τὸ δὲ ἄλλο, ὃ συνὸν αὐτῷ, ἕως ἂν ἐξ ἀνάγκης συνῇ, οὐκ ἀπολελεῖται τῆς τοῦ ἀγαθοῦ ὅλου θέας.

13. The characteristic activities are not hindered by outer events but merely adapt themselves, remaining always fine, and perhaps all the finer for dealing with the actual. When he has to handle particular cases and things, he may not be able to put his vision into act without searching and thinking, but the one greatest principle is ever present to him, like a part of his being — most of all present, should he be even a victim in the much-talked-of Bull of Phalaris. No doubt, despite all that has been said, it is idle to pretend that this is an agreeable lodging; but what cries in the Bull is the thing that feels the torture; in the Sage there is something else as well, The Self-Gathered which, as long as it holds itself by main force within itself, can never be robbed of the vision of the All-Good.

[14] Τὸ δὲ μὴ συναμφοτέρων εἶναι τὸν ἄνθρωπον καὶ μάλιστα τὸν σπουδαῖον μαρτυρεῖ καὶ ὁ χωρισμὸς ὁ ἀπὸ τοῦ σώματος καὶ ἡ τῶν λεγομένων ἀγαθῶν τοῦ σώματος καταφρόνησις. Τὸ δὲ καθόσον ἀξιούν τὸ ζῶιον τὴν εὐδαιμονίαν εἶναι γελοῖον εὐζωίας τῆς εὐδαιμονίας οὐσης, ἢ περὶ ψυχὴν συνίσταται, ἐνεργείας ταύτης οὐσης καὶ ψυχῆς οὐ πάσης — οὐ γὰρ δὴ τῆς φυτικῆς, ἴν' ἂν καὶ ἐφήψατο σώματος· οὐ γὰρ δὴ τὸ εὐδαιμονεῖν τοῦτο ἦν σώματος μέγεθος καὶ εὐεξία — οὐδ' αὖ ἐν τῷ αἰσθάνεσθαι εὔ, ἐπεὶ καὶ κινδυνεύουσιν αἱ τούτων πλεονεξίαι βαρύνεσθαι πρὸς αὐτὰς φέρειν τὸν ἄνθρωπον. Ἀντισηκώσεως δὲ οἷον ἐπὶ θάτερα πρὸς τὰ ἄριστα γενομένης μινύθειν καὶ χεῖρω τὰ σωματικά ποιεῖν, ἵνα δεικνύοιτο οὗτος ὁ ἄνθρωπος ἄλλος ὢν ἢ τὰ ἕξω. Ὁ δὲ τῶν τῆδε ἄνθρωπος ἔστω καὶ καλὸς καὶ μέγας καὶ πλούσιος καὶ πάντων ἀνθρώπων ἄρχων ὡς ἂν ὢν τοῦδε τοῦ τόπου, καὶ οὐ φθονητέον αὐτῷ τῶν τοιούτων ἡπατημένῳ. Περὶ δὲ σοφὸν ταῦτα ἴσως μὲν ἂν οὐδὲ τὴν ἀρχὴν γένοιτο, γενομένων δὲ ἐλαττώσει αὐτός, εἴπερ αὐτοῦ

κῆδεται. Καὶ ἐλαττώσει μὲν καὶ μαρανεῖ ἀμελείαι τὰς τοῦ σώματος πλεονεξίας, ἀρχὰς δὲ ἀποθήσεται. Σώματος δὲ ὑγίειαν φυλάττων οὐκ ἄπειρος νόσων εἶναι παντάπασιν βουλήσεται· οὐδὲ μὴν οὐδὲ ἄπειρον εἶναι ἀλγηδόνων· ἀλλὰ καὶ μὴ γινομένων νέος ὢν μαθεῖν βουλήσεται, ἥδη δὲ ἐν γῆραι ὢν οὔτε ταύτας οὔτε ἡδονὰς ἐνοχλεῖν οὐδέ τι τῶν τῇδε οὔτε προσηγνές οὔτε ἐναντίον, ἵνα μὴ πρὸς τὸ σῶμα βλέπη. Γινόμενος δ' ἐν ἀλγηδόσι τὴν πρὸς ταύτας αὐτῷ πεπορισμένην ν δύναμιν ἀντιτάξει οὔτε προσθήκην ἐν ταῖς ἡδοναῖς καὶ ὑγείαις καὶ ἀπονίαις πρὸς τὸ εὐδαιμονεῖν λαμβάνων οὔτε ἀφαίρεσιν ἢ ἐλάττωσιν ταύτης ἐν τοῖς ἐναντίοις τούτων. Τοῦ γὰρ ἐναντίου μὴ προστιθέντος τῷ αὐτῷ πῶς ἂν τὸ ἐναντίον ἀφαιροῖ;

14. For man, and especially the Sage, is not the Couplement of soul and body: the proof is that man can be disengaged from the body and disdain its nominal goods.

It would be absurd to think that happiness begins and ends with the living-body: happiness is the possession of the good of life: it is centred therefore in Soul, is an Act of the Soul — and not of all the Soul at that: for it certainly is not characteristic of the vegetative soul, the soul of growth; that would at once connect it with the body.

A powerful frame, a healthy constitution, even a happy balance of temperament, these surely do not make felicity; in the excess of these advantages there is, even, the danger that the man be crushed down and forced more and more within their power. There must be a sort of counter-pressure in the other direction, towards the noblest: the body must be lessened, reduced, that the veritable man may show forth, the man behind the appearances.

Let the earth-bound man be handsome and powerful and rich, and so apt to this world that he may rule the entire human race: still there can be no envying him, the fool of such lures. Perhaps such splendours could not, from the beginning even, have gathered to the Sage; but if it should happen so, he of his own action will lower his state, if he has any care for his true life; the tyranny of the body he will work down or wear away by inattention to its claims; the rulership he will lay aside. While he will safeguard his bodily health, he will not wish to be wholly untried in sickness, still less never to feel pain: if such troubles should not come to him of themselves, he will wish to know them, during youth at least: in old age, it is true, he will desire neither pains nor pleasures to hamper him; he will desire nothing of this world, pleasant or painful; his one desire will be to know nothing of the body. If he should meet with pain he will pit against it the powers he holds to meet it; but pleasure and health and ease of life will not mean any increase of happiness to him nor will their contraries destroy or lessen it.

When in the one subject, a positive can add nothing, how can the negative take away?

[15] Ἀλλ' εἰ δύο εἶεν σοφοί, τῷ δὲ ἐτέρῳ παρεῖη ὅσα κατὰ φύσιν λέγεται, τῷ δὲ τὰ ἐναντία, ἴσον φήσομεν τὸ εὐδαιμονεῖν αὐτοῖς παρεῖναι; Φήσομεν,

εἴπερ ἐπίσης σοφοί. Εἰ δὲ καλὸς τὸ σῶμα ὁ ἕτερος καὶ πάντα τὰ ἄλλα ὅσα μὴ πρὸς σοφίαν μηδὲ ὅλως πρὸς ἀρετὴν καὶ τοῦ ἀρίστου θέαν καὶ τὸ ἄριστον εἶναι, τί τοῦτο ἂν εἴη; Ἐπεὶ οὐδὲ αὐτὸς ὁ ταῦτα ἔχων σεμνυνεῖται ὥς μᾶλλον εὐδαίμων τοῦ μὴ ἔχοντος· οὐδὲ γὰρ ἂν πρὸς αὐλητικὸν τέλος ἢ τούτων πλεονεξία συμβάλλοιτο. Ἀλλὰ γὰρ θεωροῦμεν τὸν εὐδαίμονα μετὰ τῆς ἡμετέρας ἀσθενείας φρικτὰ καὶ δεινὰ νομίζοντες, ἃ μὴ ἂν ὁ εὐδαίμων νομίσειεν· ἢ οὐπω οὔτε σοφὸς οὔτε εὐδαίμων εἴη μὴ τὰς περὶ τούτων φαντασίας ἀπάσας ἀλλαξάμενος καὶ οἷον ἄλλος παντάπασι γενόμενος πιστεύσας ἑαυτῷ, ὅτι μηδὲν ποτε κακὸν ἔξει· οὕτω γὰρ καὶ ἀδεῆς ἔσται περὶ πάντα. Ἡ δειλαίνων περὶ τίνα οὐ τέλος πρὸς ἀρετὴν, ἀλλὰ ἡμισὺς τις ἔσται. Ἐπεὶ καὶ τὸ ἀπροαίρετον αὐτῷ καὶ τὸ γινόμενον πρὸ κρίσεως δέος κἂν ποτε πρὸς ἄλλοις ἔχοντι γένηται, προσελθὼν ὁ σοφὸς ἀπώσεται καὶ τὸν ἐν αὐτῷ κινηθέντα οἷον πρὸς λύπας παῖδα καταπαύσει ἢ ἀπειλῇ ἢ λόγῳ· ἀπειλῇ δὲ ἀπαθεῖ, οἷον εἰ ἐμβλέψαντος σεμνὸν μόνον παῖς ἐκπλαγεῖ. Οὐ μὴν διὰ ταῦτα ἄφιλος οὐδὲ ἀγνώμων ὁ τοιοῦτος· τοιοῦτος γὰρ καὶ περὶ αὐτὸν καὶ ἐν τοῖς ἑαυτοῦ. Αποδιδούς οὖν ὅσα αὐτῷ καὶ τοῖς φίλοις φίλος ἂν εἴη μάλιστα μετὰ τοῦ νοῦν ἔχειν.

15. But suppose two wise men, one of them possessing all that is supposed to be naturally welcome, while the other meets only with the very reverse: do we assert that they have an equal happiness?

We do, if they are equally wise.

What though the one be favoured in body and in all else that does not help towards wisdom, still less towards virtue, towards the vision of the noblest, towards being the highest, what does all that amount to? The man commanding all such practical advantages cannot flatter himself that he is more truly happy than the man without them: the utmost profusion of such boons would not help even to make a flute-player.

We discuss the happy man after our own feebleness; we count alarming and grave what his felicity takes lightly: he would be neither wise nor in the state of happiness if he had not quitted all trifling with such things and become as it were another being, having confidence in his own nature, faith that evil can never touch him. In such a spirit he can be fearless through and through; where there is dread, there is not perfect virtue; the man is some sort of a half-thing.

As for any involuntary fear rising in him and taking the judgement by surprise, while his thoughts perhaps are elsewhere, the Sage will attack it and drive it out; he will, so to speak, calm the refractory child within him, whether by reason or by menace, but without passion, as an infant might feel itself rebuked by a glance of severity.

This does not make the Sage unfriendly or harsh: it is to himself and in his own great concern that he is the Sage: giving freely to his intimates of all he has to give, he will be the best of friends by his very union with the Intellectual-Principle.

[16] Εἰ δέ τις μὴ ἐνταῦθα ἐν τῷ νῷ τούτῳ ἄρας θήσῃ τὸν σπουδαῖον, κατὰγοι δὲ πρὸς τύχας καὶ ταύτας φοβήσεται περὶ αὐτὸν γενέσθαι, οὔτε σπουδαῖον τηρήσει, οἷον ἀξιούμεν εἶναι, ἀλλ' ἐπιεικὴ ἄνθρωπον, καὶ μικτὸν ἐξ ἀγαθοῦ καὶ κακοῦ διδούς μικτὸν βίον ἐκ τινος ἀγαθοῦ καὶ κακοῦ ἀποδώσει τῷ τοιούτῳ, καὶ οὐ ράδιον γενέσθαι. Ὅς εἰ καὶ γένοιτο, οὐκ ἂν ὀνομάζεσθαι εὐδαίμων εἴη ἄξιος οὐκ ἔχων τὸ μέγα οὔτε ἐν ἀξίᾳ σοφίας οὔτε ἐν καθαρότητι ἀγαθοῦ. Οὐκ ἔστιν οὖν ἐν τῷ κοινῷ εὐδαιμόνως ζῆν. Ὁρθῶς γὰρ καὶ Πλάτων ἐκεῖθεν ἄνωθεν τὸ ἀγαθὸν ἀξιοῖ λαμβάνειν καὶ πρὸς ἐκεῖνο βλέπειν τὸν μέλλοντα σοφὸν καὶ εὐδαίμονα ἔσεσθαι καὶ ἐκείνῳ ὁμοιοῦσθαι καὶ κατ' ἐκεῖνο ζῆν. Τοῦτο οὖν δεῖ ἔχειν μόνον πρὸς τὸ τέλος, τὰ δ' ἄλλα ὡς ἂν καὶ τόπους μεταβάλλοι οὐκ ἐκ τῶν τόπων προσθήκην πρὸς τὸ εὐδαιμονεῖν ἔχων, ἀλλ' ὡς στοχαζόμενος καὶ τῶν ἄλλων περικεχυμένων αὐτόν, οἷον εἰ ὧδὲ κατακείσεται ἢ ὧδί, διδούς μὲν τούτῳ ὅσα πρὸς τὴν χρεῖαν καὶ δύναται, αὐτὸς δὲ ὢν ἄλλος οὐ κωλυόμενος καὶ τοῦτον ἀφεῖναι, καὶ ἀφήσων δὲ ἐν καιρῷ φύσεως, κύριος δὲ καὶ αὐτὸς ὢν τοῦ βουλευέσασθαι περὶ τούτου. Ὡστε αὐτῷ τὰ ἔργα τὰ μὲν πρὸς εὐδαιμονίαν συντείνοντα ἔσται, τὰ δ' οὐ τοῦ τέλους χάριν καὶ ὅλως οὐκ αὐτοῦ ἀλλὰ τοῦ προσεζευγμένου, οὗ φροντιεῖ καὶ ἀνέξεται, ἕως δυνατόν, οἷον μισθικὸς λύρας, ἕως οἷόν τε χρῆσθαι· εἰ δὲ μὴ, ἄλλην ἀλλάζεται, ἢ ἀφήσῃ τὰς λύρας χρήσεις καὶ τοῦ εἰς λύραν ἐνεργεῖν ἀφέξεται ἄλλο ἔργον ἄνευ λύρας ἔχων καὶ κειμένην πλησίον περιόψεται αἰδῶν ἄνευ ὀργάνων. Καὶ οὐ μάτην αὐτῷ ἐξ ἀρχῆς τὸ ὄργανον ἐδόθη· ἐχρήσατο γὰρ αὐτῷ ἤδη πολλάκις.

16. Those that refuse to place the Sage aloft in the Intellectual Realm but drag him down to the accidental, dreading accident for him, have substituted for the Sage we have in mind another person altogether; they offer us a tolerable sort of man and they assign to him a life of mingled good and ill, a case, after all, not easy to conceive. But admitting the possibility of such a mixed state, it could not be deserved to be called a life of happiness; it misses the Great, both in the dignity of Wisdom and in the integrity of Good. The life of true happiness is not a thing of mixture. And Plato rightly taught that he who is to be wise and to possess happiness draws his good from the Supreme, fixing his gaze on That, becoming like to That, living by That.

He can care for no other Term than That: all else he will attend to only as he might change his residence, not in expectation of any increase to his settled felicity, but simply in a reasonable attention to the differing conditions surrounding him as he lives here or there.

He will give to the body all that he sees to be useful and possible, but he himself remains a member of another order, not prevented from abandoning the body, necessarily leaving it at nature's hour, he himself always the master to decide in its regard.

Thus some part of his life considers exclusively the Soul's satisfaction; the rest is not immediately for the Term's sake and not for his own sake, but for the thing bound up with him, the thing which he tends and bears with as the musician cares for his lyre, as long as it can serve him: when the lyre fails

him, he will change it, or will give up lyre and lyring, as having another craft now, one that needs no lyre, and then he will let it rest unregarded at his side while he sings on without an instrument. But it was not idly that the instrument was given him in the beginning: he has found it useful until now, many a time.

ε: Εἰ ἐν παρατάσει χρόνου τὸ εὐδαιμονεῖν. — Fifth Tractate.

Happiness and Extension of Time.

[1] Εἰ τὸ εὐδαιμονεῖν ἐπίδοσιν τῷ χρόνῳ λαμβάνει τοῦ εὐδαιμονεῖν ἀεὶ κατὰ τὸ ἐνεστῶς λαμβανομένου; Οὐδὲ γὰρ ἡ μνήμη τοῦ εὐδαιμονῆσαι ποιοῖ ἄν τι, οὐδ' ἐν τῷ λέγειν, ἀλλ' ἐν τῷ διακεῖσθαι πῶς τὸ εὐδαιμονεῖν. Ἡ δὲ διάθεσις ἐν τῷ παρεῖναι καὶ ἡ ἐνέργεια τῆς ζωῆς.

1. Is it possible to think that Happiness increases with Time, Happiness which is always taken as a present thing?

The memory of former felicity may surely be ruled out of count, for Happiness is not a thing of words, but a definite condition which must be actually present like the very fact and act of life.

[2] Εἰ δ' ὅτι ἐφίμεθα ἀεὶ τοῦ ζῆν καὶ τοῦ ἐνεργεῖν, τὸ τυγχάνειν τοῦ τοιούτου εὐδαιμονεῖν λέγοι μᾶλλον, πρῶτον μὲν οὕτω καὶ ἡ αὐριον εὐδαιμονία μείζων ἔσται καὶ ἡ ἐξῆς ἀεὶ τῆς προτέρας, καὶ οὐκέτι μετρηθήσεται τὸ εὐδαιμονεῖν τῇ ἀρετῇ. Ἐπειτα καὶ οἱ θεοὶ νῦν μᾶλλον εὐδαιμονήσουσιν ἢ πρότερον καὶ οὐπω τέλεον καὶ οὐδέποτε τέλεον. Ἐπειτα καὶ ἡ ἔφεςις λαβοῦσα τὴν τεύξιν τὸ παρὸν εἴληφε καὶ ἀεὶ τὸ παρὸν καὶ ζητεῖ τὸ ἕως ἄν ᾗ τὸ εὐδαιμονεῖν ἔχειν. Ἡ δ' ἔφεςις τοῦ ζῆν τὸ εἶναι ζητοῦσα τοῦ παρόντος ἄν εἴη, εἰ τὸ εἶναι ἐν τῷ παρόντι. Εἰ δὲ τὸ μέλλον καὶ τὸ ἐφεξῆς θέλοι, ὃ ἔχει θέλει καὶ ὃ ἔστιν, οὐχ ὃ παρελήλυθεν οὐδ' ὃ μέλλει, ἀλλ' ὃ ἥδη ἔστι τοῦτο εἶναι, οὐ τὸ εἰσαεῖ ζητοῦσα, ἀλλὰ τὸ παρὸν ἥδη εἶναι ἥδη.

2. It may be objected that our will towards living and towards expressive activity is constant, and that each attainment of such expression is an increase in Happiness.

But in the first place, by this reckoning every to-morrow's well-being will be greater than to-day's, every later instalment successively larger than an earlier; at once time supplants moral excellence as the measure of felicity.

Then again the Gods to-day must be happier than of old: and their bliss, too, is not perfect, will never be perfect. Further, when the will attains what it was seeking, it attains something present: the quest is always for something to be actually present until a standing felicity is definitely achieved. The will to life which is will to Existence aims at something present, since Existence must be a stably present thing. Even when the act of the will is directed towards the future, and the furthest future, its object is an actually present having and being: there is no concern about what is passed or to come: the future state a man seeks is to be a now to him; he does not care about the forever: he asks that an actual present be actually present.

[3] Τί οὖν τὸ πλείονα χρόνον εὐδαιμόνησε καὶ πλείονα χρόνον εἶδε τοῖς ὁμμασι τὸ αὐτό; Εἰ μὲν γὰρ ἐν τῷ πλείονι τὸ ἀκριβέστερον εἶδε, πλεόν ἄν τι ὁ

χρόνος αὐτῷ εἰργάσατο· εἰ δὲ ὁμοίως διὰ παντὸς εἶδε, τὸ ἴσον καὶ ὁ ἅπαξ θεασάμενος ἔχει.

3. Yes, but if the well-being has lasted a long time, if that present spectacle has been a longer time before the eyes?

If in the greater length of time the man has seen more deeply, time has certainly done something for him, but if all the process has brought him no further vision, then one glance would give all he has had.

[4] Ἀλλὰ πλείονα ἄτερος ἦσθη χρόνον. Ἀλλὰ τοῦτο οὐκ ἂν ὀρθῶς ἔχοι ἀριθμεῖν εἰς τὸ εὐδαιμονεῖν. Εἰ δὲ τὴν ἡδονὴν λέγοι τις τὴν ἐνέργειαν τὴν ἀνεμπόδιστον, τὸ αὐτὸ τῷ ζητούμενῳ λέγει. Καὶ ἡ ἡδονὴ δὲ ἡ πλείων αἰεὶ τὸ παρὸν μόνον ἔχει, τὸ δὲ παρεληλυθὸς αὐτῆς οἴχεται.

4. Still the one life has known pleasure longer than the other?

But pleasure cannot be fairly reckoned in with Happiness — unless indeed by pleasure is meant the unhindered Act [of the true man], in which case this pleasure is simply our “Happiness.” And even pleasure, though it exist continuously, has never anything but the present; its past is over and done with.

[5] Τί οὖν; Εἰ ὁ μὲν ἐξ ἀρχῆς εὐδαιμόνησεν εἰς τέλος, ὁ δὲ τὸν ὕστερον χρόνον, ὁ δὲ πρότερον εὐδαιμονήσας μετέβαλεν, ἔχουσι τὸ ἴσον; Ἡ ἐνταῦθα ἡ παραβολὴ οὐκ εὐδαιμονούντων γεγένηται πάντων, ἀλλὰ μὴ εὐδαιμονούντων, ὅτε μὴ εὐδαιμόνουν, πρὸς εὐδαιμονοῦντα. Εἴ τι οὖν πλεόν ἔχει, τοῦτο ἔχει, ὅσον ὁ εὐδαίμων πρὸς οὐκ εὐδαίμονα, ὃ καὶ συμβαίνει πλεονεκτεῖν αὐτοὺς τῷ παρόντι.

5. We are asked to believe, then, it will be objected, that if one man has been happy from first to last, another only at the last, and a third, beginning with happiness, has lost it, their shares are equal?

This is straying from the question: we were comparing the happy among themselves: now we are asked to compare the not-happy at the time when they are out of happiness with those in actual possession of happiness. If these last are better off, they are so as men in possession of happiness against men without it and their advantage is always by something in the present.

[6] Τί οὖν ὁ κακοδαίμων; Οὐ μᾶλλον κακοδαίμων τῷ πλείονι; Καὶ τὰ ἄλλα δὲ ὅσα δυσχερῆ οὐκ ἐν τῷ πλείονι χρόνῳ πλείω τὴν συμφορὰν δίδωσιν, οἷον ὀδύναι πολυχρόνιοι καὶ λῦπαι καὶ πάντα τὰ τούτου τοῦ τύπου; Ἀλλ’ εἰ ταῦτα οὕτω τῷ χρόνῳ τὸ κακὸν ἐπαύξει, διὰ τί οὐ καὶ τὰ ἐναντία καὶ τὸ εὐδαιμονεῖν ὡσαύτως; Ἡ ἐπὶ μὲν τῶν λυπῶν καὶ ὀδυνῶν ἔχοι ἂν τις λέγειν, ὡς προσθήκη ὁ χρόνος δίδωσιν, οἷον τὸ ἐπιμένειν τὴν νόσον· ἔξις γὰρ γίνεται, καὶ κακοῦται μᾶλλον τῷ χρόνῳ τὸ σῶμα. Ἐπεὶ, εἴ γε τὸ αὐτὸ μένει καὶ μὴ μείζων ἢ βλάβη, καὶ ἐνταῦθα τὸ παρὸν αἰεὶ τὸ λυπηρὸν ἔσται, εἰ μὴ τὸ παρεληλυθὸς προσαριθμοὶ ἀφορῶν εἰς τὸ γενόμενον καὶ μένον· ἐπὶ τε τῆς κακοδαίμονος ἕξεως τὸ κακὸν εἰς τὸν πλείονα χρόνον ἐπιτείνεσθαι αὐξανομένης καὶ τῆς κακίας τῷ ἐμμόνῳ. Τῇ γοῦν προσθήκῃ τοῦ μᾶλλον, οὐ τῷ πλείονι ἴσῳ τὸ μᾶλλον κακοδαιμονεῖν γίνεται. Τὸ δὲ πλεῖον ἴσον οὐχ

ἄμα ἐστὶν οὐδὲ δὴ πλεῖον ὅλως λεκτέον τὸ μηκέτι ὄν τῷ ὄντι συναριθμοῦντα. Τὸ δὲ τῆς εὐδαιμονίας ὅρον τε καὶ πέρας ἔχει καὶ ταῦτόν ἀεί. Εἰ δέ τις καὶ ἐνταῦθα ἐπίδοσις παρὰ τὸν πλείονα χρόνον, ὥστε μᾶλλον εὐδαιμονεῖν εἰς ἀρετὴν ἐπιδιδόντα μείζονα, οὐ τὴν πολυετῇ εὐδαιμονίαν ἀριθμῶν ἐπαινεῖ, ἀλλὰ τὴν μᾶλλον γενομένην τότε, ὅτε μᾶλλον ἐστίν.

6. Well, but take the unhappy man: must not increase of time bring an increase of his unhappiness? Do not all troubles — long-lasting pains, sorrows, and everything of that type — yield a greater sum of misery in the longer time? And if thus in misery the evil is augmented by time why should not time equally augment happiness when all is well?

In the matter of sorrows and pains there is, no doubt, ground for saying that time brings increase: for example, in a lingering malady the evil hardens into a state, and as time goes on the body is brought lower and lower. But if the constitution did not deteriorate, if the mischief grew no worse, then, here too, there would be no trouble but that of the present moment: we cannot tell the past into the tale of unhappiness except in the sense that it has gone to make up an actually existing state — in the sense that, the evil in the sufferer's condition having been extended over a longer time, the mischief has gained ground. The increase of ill-being then is due to the aggravation of the malady not to the extension of time.

It may be pointed out also that this greater length of time is not a thing existent at any given moment; and surely a “more” is not to be made out by adding to something actually present something that has passed away.

No: true happiness is not vague and fluid: it is an unchanging state.

If there is in this matter any increase besides that of mere time, it is in the sense that a greater happiness is the reward of a higher virtue: this is not counting up to the credit of happiness the years of its continuance; it is simply noting the high-water mark once for all attained.

[7] Ἀλλὰ διὰ τί, εἰ τὸ παρὸν θεωρεῖν δεῖ μόνον καὶ μὴ συναριθμεῖν τῷ γενομένῳ, οὐ κατὰ τοῦ χρόνου τὸ αὐτὸ ποιοῦμεν, ἀλλὰ καὶ τὸν παρεληλυθότα τῷ παρόντι συναριθμοῦντες πλείω λέγομεν; Διὰ τί οὖν οὐχ, ὅσος ὁ χρόνος, τοσαύτην καὶ τὴν εὐδαιμονίαν ἐροῦμεν; Καὶ διαιροῖμεν ἂν κατὰ τὰς τοῦ χρόνου διαίρεσεις καὶ τὴν εὐδαιμονίαν· καὶ γὰρ αὗ τῷ παρόντι μετροῦντες ἀδιαίρετον αὐτὴν ποιήσομεν. Ἦ τὸν μὲν χρόνον ἀριθμεῖν καὶ μηκέτι ὄντα οὐκ ἄτοπον, ἐπεὶ καὶ τῶν γενομένων μὲν, μηκέτι δὲ ὄντων, ἀριθμὸν ἂν ποιησαίμεθα, οἷον τῶν τετελευτηκότων· εὐδαιμονίαν δὲ μηδέτι οὔσαν [παρεῖναι] λέγειν τῆς παρούσης πλείονα ἄτοπον. Τὸ μὲν γὰρ εὐδαιμονεῖν συμμεμενηκέναι ἀξιοῖ, ὃ δὲ χρόνος ὁ πλείονα παρὰ τὸν παρόντα τὸ μηκέτι εἶναι. Ὅλως δὲ τοῦ χρόνου τὸ πλεόν σκέδασιν βούλεται ἐνός τινος ἐν τῷ παρόντι ὄντος. Διὸ καὶ εἰκὼν αἰῶνος εἰκότως λέγεται ἀφανίζειν βουλομένη ἐν τῷ σκιδναμένῳ αὐτῆς τὸ ἐκείνου μένον. Ὅθεν καὶ ἀπὸ τοῦ αἰῶνος ἀφέληται τὸ ἐν ἐκείνῳ μεῖναν ἂν καὶ αὐτῆς ποιήσεται, ἀπώλεσεν αὐτό, σωιζόμενον τέως ἐκείνῳ τρόπον τινά, ἀπολούμενον δέ, ἐν αὐτῇ εἰ πᾶν γένοιτο. Εἴπερ οὖν

τὸ εὐδαιμονεῖν κατὰ ζωὴν ἀγαθὴν, δηλονότι κατὰ τὴν τοῦ ὄντος αὐτὴν θετέον ζωὴν· αὕτη γὰρ ἀρίστη. Οὐκ ἄρα ἀριθμητέα χρόνῳ, ἀλλ' αἰῶνι· τοῦτο δὲ οὔτε πλέον οὔτε ἔλαττον οὔτε μήκει τινί, ἀλλὰ τὸ τοῦτο καὶ τὸ ἀδιάστατον καὶ τὸ οὐ χρονικὸν εἶναι. Οὐ συναπτεόν τοίνυν τὸ ὄν τῷ μὴ ὄντι οὐδὲ [τῷ αἰῶνι] τὸν χρόνον οὐδὲ τὸ χρονικὸν δὲ ἀεὶ τῷ αἰῶνι οὐδὲ παρεκτατέον τὸ ἀδιάστατον, ἀλλὰ πᾶν ὅλον ληπτέον, εἴ ποτε λαμβάνοις, λαμβάνων οὐ τοῦ χρόνου τὸ ἀδιαίρετον, ἀλλὰ τοῦ αἰῶνος τὴν ζωὴν τὴν οὐκ ἐκ πολλῶν χρόνων, ἀλλὰ τὴν ἐκ παντὸς χρόνου πᾶσαν ὁμοῦ.

7. But if we are to consider only the present and may not call in the past to make the total, why do we not reckon so in the case of time itself, where, in fact, we do not hesitate to add the past to the present and call the total greater? Why not suppose a quantity of happiness equivalent to a quantity of time? This would be no more than taking it lap by lap to correspond with time-laps instead of choosing to consider it as an indivisible, measurable only by the content of a given instant.

There is no absurdity in taking count of time which has ceased to be: we are merely counting what is past and finished, as we might count the dead: but to treat past happiness as actually existent and as outweighing present happiness, that is an absurdity. For Happiness must be an achieved and existent state, whereas any time over and apart from the present is nonexistent: all progress of time means the extinction of all the time that has been.

Hence time is aptly described as a mimic of eternity that seeks to break up in its fragmentary flight the permanence of its exemplar. Thus whatever time seizes and seals to itself of what stands permanent in eternity is annihilated — saved only in so far as in some degree it still belongs to eternity, but wholly destroyed if it be unreservedly absorbed into time.

If Happiness demands the possession of the good of life, it clearly has to do with the life of Authentic-Existence for that life is the Best. Now the life of Authentic-Existence is measurable not by time but by eternity; and eternity is not a more or a less or a thing of any magnitude but is the unchangeable, the indivisible, is timeless Being.

We must not muddle together Being and Non-Being, time and eternity, not even everlasting time with the eternal; we cannot make laps and stages of an absolute unity; all must be taken together, wheresoever and howsoever we handle it; and it must be taken at that, not even as an undivided block of time but as the Life of Eternity, a stretch not made up of periods but completely rounded, outside of all notion of time.

[8] Εἰ δέ τις λέγοι τὴν μνήμην τῶν παρεληλυθότων ἐν τῷ ἐνεστηκότι μένουσαν παρέχεσθαι τὸ πλέον τῷ πλείονα χρόνον ἐν τῷ εὐδαιμονεῖν γεγενημένῳ, τί ἂν τὸ τῆς μνήμης λέγοι; Ἡ γὰρ φρονήσεως μνήμη τῆς πρόσθεν γεγενημένης, ὥστε φρονιμώτερον ἂν λέγοι καὶ οὐκ ἂν τηροῖ τὴν ὑπόθεσιν· ἢ τῆς ἡδονῆς τὴν μνήμην, ὥσπερ πολλῆς περιχαρίας δεομένου τοῦ

εὐδαίμονος καὶ οὐκ ἄρκουμένου τῇ παρουσίᾳ. Καίτοι τί ἂν ἦδὺν ἢ μνήμη τοῦ ἡδέος ἔχει; Ὡσπερ ἂν, εἰ μνημονεύοι τις ὅτι ἐχθρὸς ἐπὶ ὄψωι ἦσθη· ἢ εἰς δέκατον ἔτος ἔτι ἂν εἴη γελοιότερος· τὸ δὲ τῆς φρονήσεως, ὅτι πέρυσιν ἐφρόνουν.

8. It may be urged that the actual presence of past experiences, kept present by Memory, gives the advantage to the man of the longer felicity.

But, Memory of what sort of experiences?

Memory either of formerly attained wisdom and virtue — in which case we have a better man and the argument from memory is given up — or memory of past pleasures, as if the man that has arrived at felicity must roam far and wide in search of gratifications and is not contented by the bliss actually within him.

And what is there pleasant in the memory of pleasure? What is it to recall yesterday's excellent dinner? Still more ridiculous, one of ten years ago. So, too, of last year's morality.

[9] Εἰ δὲ τῶν καλῶν εἴη ἡ μνήμη, πῶς οὐκ ἐνταῦθα λέγοιτο ἂν τι; Ἀλλὰ ἀνθρώπου ἐστὶ τοῦτο ἐλλείποντος τοῖς καλοῖς ἐν τῷ παρόντι καὶ τῷ μὴ ἔχειν νυνὶ ζητοῦντος τὴν μνήμην τῶν γεγενημένων.

9. But is there not something to be said for the memory of the various forms of beauty?

That is the resource of a man whose life is without beauty in the present, so that, for lack of it now, he grasps at the memory of what has been.

[10] Ἄλλ' ὁ πολὺς χρόνος πολλὰς ποιεῖ καλὰς πράξεις, ὧν ἅμιρος ὁ πρὸς ὀλίγον εὐδαίμων· εἰ δεῖ λέγειν ὅλως εὐδαίμονα τὸν οὐ διὰ πολλῶν τῶν καλῶν. Ἡ δὲ ἐκ πολλῶν τὸ εὐδαιμονεῖν καὶ χρόνων καὶ πράξεων λέγει, ἐκ τῶν μηκέτι ὄντων ἀλλ' ἐκ τῶν παρεληλυθότων καὶ ἐνός τινος τοῦ παρόντος τὸ εὐδαιμονεῖν συνίστησι. Διὸ κατὰ τὸ παρὸν ἐθέμεθα τὸ εὐδαιμονεῖν, εἴτα ἐζητοῦμεν εἰ [μᾶλλον] τὸ ἐν πλείονι εὐδαιμονῆσαι μᾶλλον ἐστὶ. Τοῦτο οὖν ζητητέον, εἰ ταῖς πράξεσι ταῖς πλείοσι πλεονεκτεῖ τὸ ἐν πολλῷ χρόνῳ εὐδαιμονεῖν. Πρῶτον μὲν οὖν ἔστι καὶ μὴ ἐν πράξεσι γενόμενον εὐδαιμονεῖν καὶ οὐκ ἔλαττον ἀλλὰ μᾶλλον τοῦ πεπραγότος· ἔπειτα αἱ πράξεις οὐκ ἐξ αὐτῶν τὸ εὖ διδόασιν, ἀλλ' αἱ διαθέσεις καὶ τὰς πράξεις καλὰς ποιοῦσι καρποῦνται τε ὁ φρόνιμος τὸ ἀγαθὸν καὶ πράττων, οὐχ ὅτι πράττει οὐδ' ἐκ τῶν συμβαινόντων, ἀλλ' ἐξ οὗ ἔχει. Ἐπεὶ καὶ ἡ σωτηρία τῆς πατρίδος γένοιτο ἂν καὶ παρὰ φαύλου, καὶ τὸ ἐπὶ σωτηρίᾳ τῆς πατρίδος ἡδὺν καὶ ἄλλου πράξαντος γένοιτο ἂν αὐτῷ. Οὐ τοίνυν τοῦτό ἐστι τὸ ποιοῦν τὴν τοῦ εὐδαίμονος ἡδονήν, ἀλλ' ἡ ἕξις καὶ τὴν εὐδαιμονίαν καὶ εἴ τι ἡδὺν δι' αὐτὴν ποιεῖ. Τὸ δὲ ἐν ταῖς πράξεσι τὸ εὐδαιμονεῖν τίθεσθαι ἐν τοῖς ἔξω τῆς ἀρετῆς καὶ τῆς ψυχῆς ἐστὶ τιθέντος· ἡ γὰρ ἐνέργεια τῆς ψυχῆς ἐν τῷ φρονῆσαι καὶ ἐν ἑαυτῇ ὡδὶ ἐνεργῆσαι. Καὶ τοῦτο τὸ εὐδαιμονῶς.

10. But, it may be said, length of time produces an abundance of good actions missed by the man whose attainment of the happy state is recent — if indeed we can think at all of a state of happiness where good actions have

been few.

Now to make multiplicity, whether in time or in action, essential to Happiness is to put it together by combining non-existents, represented by the past, with some one thing that actually is. This consideration it was that led us at the very beginning to place Happiness in the actually existent and on that basis to launch our enquiry as to whether the higher degree was determined by the longer time. It might be thought that the Happiness of longer date must surpass the shorter by virtue of the greater number of acts it included.

But, to begin with, men quite outside of the active life may attain the state of felicity, and not in a less but in a greater degree than men of affairs.

Secondly, the good does not derive from the act itself but from the inner disposition which prompts the noble conduct: the wise and good man in his very action harvests the good not by what he does but by what he is.

A wicked man no less than a Sage may save the country, and the good of the act is for all alike, no matter whose was the saving hand. The contentment of the Sage does not hang upon such actions and events: it is his own inner habit that creates at once his felicity and whatever pleasure may accompany it.

To put Happiness in actions is to put it in things that are outside virtue and outside the Soul; for the Soul's expression is not in action but in wisdom, in a contemplative operation within itself; and this, this alone, is Happiness.

στ: Περὶ τοῦ καλοῦ. — Sixth Tractate.

Beauty.

[1] Τὸ καλὸν ἔστι μὲν ἐν ὄψει πλεῖστον, ἔστι δ' ἐν ἀκοαῖς κατὰ τε λόγων συνθέσεις, ἔστι δὲ καὶ ἐν μουσικῇ καὶ ἀπάσῃ· καὶ γὰρ μέλη καὶ ῥυθμοὶ εἰσι καλοί· ἔστι δὲ καὶ προιοῦσι πρὸς τὸ ἄνω ἀπὸ τῆς αἰσθήσεως καὶ ἐπιτηδεύματα καλὰ καὶ πράξεις καὶ ἔξεις καὶ ἐπιστήμαί τε καὶ τὸ τῶν ἀρετῶν κάλλος. Εἰ δέ τι καὶ πρὸ τούτων, αὐτὸ δείξει. Τί οὖν δὴ τὸ πεποιηκὸς καὶ τὰ σώματα καλὰ φαντάζεσθαι καὶ τὴν ἀκοὴν ἐπινεύειν ταῖς φωναῖς, ὡς καλαί; Καὶ ὅσα ἐφεξῆς ψυχῆς ἔχεται, πῶς ποτε πάντα καλὰ; Καὶ ἄρά γε ἐνὶ καὶ τῷ αὐτῷ καλῷ τὰ πάντα, ἢ ἄλλο μὲν ἐν σώματι τὸ κάλλος, ἄλλο δὲ ἐν ἄλλῳ; Καὶ τίνα ποτὲ ταῦτα ἢ τοῦτο; Τὰ μὲν γὰρ οὐ παρ' αὐτῶν τῶν ὑποκειμένων καλὰ, οἷον τὰ σώματα, ἀλλὰ μεθέξει, τὰ δὲ κάλλη αὐτά, ὥσπερ ἀρετῆς ἢ φύσις. Σώματα μὲν γὰρ τὰ αὐτὰ ὅτε μὲν καλὰ, ὅτε δὲ οὐ καλὰ φαίνεται, ὡς ἄλλου ὄντος τοῦ σώματα εἶναι, ἄλλου δὲ τοῦ καλὰ. Τί οὖν ἔστι τοῦτο τὸ παρὸν τοῖς σώμασι; Πρῶτον γὰρ περὶ τούτου σκεπτέον. Τί οὖν ἔστιν, ὃ κινεῖ τὰς ὄψεις τῶν θεωμένων καὶ ἐπιστρέφει πρὸς αὐτὸ καὶ ἔλκει καὶ εὐφραίνεισθαι τῇ θέᾳ ποιεῖ; Τοῦτο γὰρ εὐρόντες τάχ' ἂν ἐπιβάθραι αὐτῷ χρώμενοι καὶ τὰ ἄλλα θεασαίμεθα. Λέγεται μὲν δὴ παρὰ πάντων, ὡς εἰπεῖν, ὡς συμμετρία τῶν μερῶν πρὸς ἄλληλα καὶ πρὸς τὸ ὅλον τό τε τῆς εὐχροίας προστεθὲν τὸ πρὸς τὴν ὄψιν κάλλος ποιεῖ καὶ ἔστιν αὐτοῖς καὶ ὅλως τοῖς ἄλλοις πᾶσι τὸ καλοῖς εἶναι τὸ συμμέτρως καὶ μεμετρημένοις ὑπάρχειν· οἷς ἀπλοῦν οὐδέν, μόνον δὲ τὸ σύνθετον ἐξ ἀνάγκης καλὸν ὑπάρξει· τό τε ὅλον ἔσται καλὸν αὐτοῖς, τὰ δὲ μέρη ἕκαστα οὐχ ἔξει παρ' ἑαυτῶν τὸ καλὰ εἶναι, πρὸς δὲ τὸ ὅλον συντελοῦντα, ἵνα καλὸν ᾦ· καίτοι δεῖ, εἴπερ ὅλον, καὶ τὰ μέρη καλὰ εἶναι· οὐ γὰρ δὴ ἐξ αἰσχυρῶν, ἀλλὰ πάντα κατειληφέναι τὸ κάλλος. Τὰ τε χρώματα αὐτοῖς τὰ καλὰ, οἷον καὶ τὸ τοῦ ἡλίου φῶς, ἀπλᾶ ὄντα, οὐκ ἐκ συμμετρίας ἔχοντα τὸ κάλλος ἔξω ἔσται τοῦ καλὰ εἶναι. Χρυσός τε δὴ πῶς καλόν; Καὶ νυκτὸς ἢ ἀστραπὴ ἢ ἄστρα ὁρᾶσθαι τῷ καλὰ; Ἐπὶ τε τῶν φωνῶν ὡσαύτως τὸ ἀπλοῦν οἰχήσεται, καίτοι ἐκάστου φθόγγου πολλαχῇ τῶν ἐν τῷ ὅλῳ καλῷ καλοῦ καὶ αὐτοῦ ὄντος. Ὅταν δὲ δὴ καὶ τῆς αὐτῆς συμμετρίας μενούσης ὅτε μὲν καλὸν τὸ αὐτὸ πρόσωπον, ὅτε δὲ μὴ φαίνεται, πῶς οὐκ ἄλλο δεῖ ἐπὶ τῷ συμμέτρῳ λέγειν τὸ καλὸν εἶναι, καὶ τὸ σύμμετρον καλὸν εἶναι δι' ἄλλο; Εἰ δὲ δὴ μεταβαίνοντες καὶ ἐπὶ τὰ ἐπιτηδεύματα καὶ τοὺς λόγους τοὺς καλοὺς τὸ σύμμετρον καὶ ἐπ' αὐτῶν αἰτιῶντο, τίς ἂν λέγοιτο ἐν ἐπιτηδεύμασι συμμετρία καλοῖς ἢ νόμοις ἢ μαθήμασιν ἢ ἐπιστήμασι; Θεωρήματα γὰρ σύμμετρα πρὸς ἄλληλα πῶς ἂν εἴη; Εἰ δ' ὅτι σύμφωνα ἔστι, καὶ κακῶν ἔσται ὁμολογία τε καὶ συμφωνία. Τῷ γὰρ τὴν σωφροσύνην ἡλιθιότητα εἶναι τὸ τὴν δικαιοσύνην γενναίαν εἶναι εὐήθειαν σύμφωνα καὶ συνωιδόν καὶ ὁμολογεῖ πρὸς ἄλληλα. Κάλλος μὲν οὖν ψυχῆς ἀρετὴ πᾶσα καὶ κάλλος ἀληθινώτερον ἢ τὰ πρόσθεν· ἀλλὰ πῶς σύμμετρα; Οὔτε γὰρ ὡς μεγέθη οὔτε ὡς ἀριθμὸς σύμμετρα· καὶ πλείονων μερῶν τῆς ψυχῆς ὄντων, ἐν ποίῳ γὰρ λόγῳ ἢ

σύνθεσις ἢ ἡ κρᾶσις τῶν μερῶν ἢ τῶν θεωρημάτων; Τὸ δὲ τοῦ νοῦ κάλλος μονουμένου τί ἂν εἴη;

1. Beauty addresses itself chiefly to sight; but there is a beauty for the hearing too, as in certain combinations of words and in all kinds of music, for melodies and cadences are beautiful; and minds that lift themselves above the realm of sense to a higher order are aware of beauty in the conduct of life, in actions, in character, in the pursuits of the intellect; and there is the beauty of the virtues. What loftier beauty there may be, yet, our argument will bring to light.

What, then, is it that gives comeliness to material forms and draws the ear to the sweetness perceived in sounds, and what is the secret of the beauty there is in all that derives from Soul?

Is there some One Principle from which all take their grace, or is there a beauty peculiar to the embodied and another for the bodiless? Finally, one or many, what would such a Principle be?

Consider that some things, material shapes for instance, are gracious not by anything inherent but by something communicated, while others are lovely of themselves, as, for example, Virtue.

The same bodies appear sometimes beautiful, sometimes not; so that there is a good deal between being body and being beautiful.

What, then, is this something that shows itself in certain material forms? This is the natural beginning of our enquiry.

What is it that attracts the eyes of those to whom a beautiful object is presented, and calls them, lures them, towards it, and fills them with joy at the sight? If we possess ourselves of this, we have at once a standpoint for the wider survey.

Almost everyone declares that the symmetry of parts towards each other and towards a whole, with, besides, a certain charm of colour, constitutes the beauty recognized by the eye, that in visible things, as indeed in all else, universally, the beautiful thing is essentially symmetrical, patterned.

But think what this means.

Only a compound can be beautiful, never anything devoid of parts; and only a whole; the several parts will have beauty, not in themselves, but only as working together to give a comely total. Yet beauty in an aggregate demands beauty in details; it cannot be constructed out of ugliness; its law must run throughout.

All the loveliness of colour and even the light of the sun, being devoid of parts and so not beautiful by symmetry, must be ruled out of the realm of beauty. And how comes gold to be a beautiful thing? And lightning by night, and the stars, why are these so fair?

In sounds also the simple must be proscribed, though often in a whole noble composition each several tone is delicious in itself.

Again since the one face, constant in symmetry, appears sometimes fair and sometimes not, can we doubt that beauty is something more than symmetry, that symmetry itself owes its beauty to a remoter principle?

Turn to what is attractive in methods of life or in the expression of thought; are we to call in symmetry here? What symmetry is to be found in noble conduct, or excellent laws, in any form of mental pursuit?

What symmetry can there be in points of abstract thought?

The symmetry of being accordant with each other? But there may be accordance or entire identity where there is nothing but ugliness: the proposition that honesty is merely a generous artlessness chimes in the most perfect harmony with the proposition that morality means weakness of will; the accordance is complete.

Then again, all the virtues are a beauty of the soul, a beauty authentic beyond any of these others; but how does symmetry enter here? The soul, it is true, is not a simple unity, but still its virtue cannot have the symmetry of size or of number: what standard of measurement could preside over the compromise or the coalescence of the soul's faculties or purposes?

Finally, how by this theory would there be beauty in the Intellectual-Principle, essentially the solitary?

[2] Πάλιν οὖν ἀναλαβόντες λέγωμεν τί δῆτ' ἔστι τὸ ἐν τοῖς σώμασι καλὸν πρῶτον. Ἔστι μὲν γάρ τι καὶ βολῇ τῇ πρώτῃ αἰσθητὸν γινόμενον καὶ ἡ ψυχὴ ὥσπερ συνεῖσα λέγει καὶ ἐπιγνοῦσα ἀποδέχεται καὶ οἷον συναρμόττεται. Πρὸς δὲ τὸ αἰσχρὸν προσβαλοῦσα ἀνίλλεται καὶ ἀρνεῖται καὶ ἀνανεύει ἀπ' αὐτοῦ οὐ συμφωνοῦσα καὶ ἀλλοτριουμένη. Φαμὲν δὴ, ὥς τὴν φύσιν οὔσα ὅπερ ἔστι καὶ πρὸς τῆς κρείττονος ἐν τοῖς οὖσιν οὐσίας, ὃ τι ἂν ἴδιη συγγενὲς ἢ ἵχνος τοῦ συγγενοῦς, χαίρει τε καὶ διεπτόηται καὶ ἀναφέρει πρὸς ἑαυτὴν καὶ ἀναμιμνήσκειται ἑαυτῆς καὶ τῶν ἑαυτῆς. Τίς οὖν ὁμοιότης τοῖς τῆιδε πρὸς τὰ ἐκεῖ καλά; καὶ γάρ, εἰ ὁμοιότης, ὅμοια μὲν ἔστω· πῶς δὲ καλὰ κάκεῖνα καὶ ταῦτα; Μετοχῇ εἶδους φαμὲν ταῦτα. Πᾶν μὲν γάρ τὸ ἄμορφον πεφυκὸς μορφήν καὶ εἶδος δέχεσθαι ἄμοιρον ὃν λόγου καὶ εἶδους αἰσχρὸν καὶ ἔξω θεῖου λόγου· καὶ τὸ πάντῃ αἰσχρὸν τοῦτο. Αἰσχρὸν δὲ καὶ τὸ μὴ κρατηθὲν ὑπὸ μορφῆς καὶ λόγου οὐκ ἀνασχομένης τῆς ὕλης τὸ πάντῃ κατὰ τὸ εἶδος μορφοῦσθαι. Προσιὼν οὖν τὸ εἶδος τὸ μὲν ἐκ πολλῶν ἐσόμενον μερῶν ἐν συνθέσει συντάξέ τε καὶ εἰς μίαν συντέλειαν ἤγαγε καὶ ἐν τῇ ὁμολογίᾳ πεποίηκεν, ἐπεὶ περ ἐν ἧν αὐτὸ ἐν τε ἔδει τὸ μορφοῦμενον εἶναι ὥς δυνατόν αὐτῷ ἐκ πολλῶν ὄντι. Ἰδρυται οὖν ἐπ' αὐτοῦ τὸ κάλλος ἤδη εἰς ἐν συναχθέντος καὶ τοῖς μέρεσι διδὼν ἑαυτὸ καὶ τοῖς ὅλοις. Ὅταν δὲ ἐν τι καὶ ὁμοιομερὲς καταλάβῃ, εἰς ὅλον δίδωσι τὸ αὐτό· οἷον ὅτε μὲν πάσῃ οἰκίᾳ μετὰ τῶν μερῶν, ὅτε δὲ ἐνὶ λίθῳ διδοίη τις φύσις τὸ κάλλος, τῇ δὲ ἡ τέχνη. Οὕτω μὲν δὴ τὸ καλὸν σῶμα γίγνεται λόγου ἀπὸ θεῶν ἐλθόντος κοινωνίαι.

2. Let us, then, go back to the source, and indicate at once the Principle that bestows beauty on material things.

Undoubtedly this Principle exists; it is something that is perceived at the

first glance, something which the soul names as from an ancient knowledge and, recognising, welcomes it, enters into unison with it.

But let the soul fall in with the Ugly and at once it shrinks within itself, denies the thing, turns away from it, not accordant, resenting it.

Our interpretation is that the soul — by the very truth of its nature, by its affiliation to the noblest Existents in the hierarchy of Being — when it sees anything of that kin, or any trace of that kinship, thrills with an immediate delight, takes its own to itself, and thus stirs anew to the sense of its nature and of all its affinity.

But, is there any such likeness between the loveliness of this world and the splendours in the Supreme? Such a likeness in the particulars would make the two orders alike: but what is there in common between beauty here and beauty There?

We hold that all the loveliness of this world comes by communion in Ideal-Form.

All shapelessness whose kind admits of pattern and form, as long as it remains outside of Reason and Idea, is ugly by that very isolation from the Divine-Thought. And this is the Absolute Ugly: an ugly thing is something that has not been entirely mastered by pattern, that is by Reason, the Matter not yielding at all points and in all respects to Ideal-Form.

But where the Ideal-Form has entered, it has grouped and coordinated what from a diversity of parts was to become a unity: it has rallied confusion into co-operation: it has made the sum one harmonious coherence: for the Idea is a unity and what it moulds must come to unity as far as multiplicity may.

And on what has thus been compacted to unity, Beauty enthrones itself, giving itself to the parts as to the sum: when it lights on some natural unity, a thing of like parts, then it gives itself to that whole. Thus, for an illustration, there is the beauty, conferred by craftsmanship, of all a house with all its parts, and the beauty which some natural quality may give to a single stone.

This, then, is how the material thing becomes beautiful — by communicating in the thought that flows from the Divine.

[3] Γινώσκει δὲ αὐτὸ ἡ ἐπ' αὐτῷ δύναμις τεταγμένη, ἥς οὐδὲν κυριώτερον εἰς κρίσιν τῶν ἑαυτῆς, ὅταν καὶ ἡ ἄλλη συνεπικρίνη ψυχῇ, τάχα δὲ καὶ αὕτη λέγει συναρμόττουσα τῷ παρ' αὐτῇ εἶδει κάκεινῳ πρὸς τὴν κρίσιν χρωμένη ὥσπερ κανόνι τοῦ εὐθέως. Πῶς δὲ συμφωνεῖ τὸ περὶ σῶμα τῷ πρὸ σώματος; Πῶς δὲ τὴν ἔξω οἰκίαν τῷ ἔνδον οἰκίας εἶδει ὁ οἰκοδομικὸς συναρμόσας καλὴν εἶναι λέγει; Ἡ ὅτι ἐστὶ τὸ ἔξω, εἰ χωρίσειας τοὺς λίθους, τὸ ἔνδον εἶδος μερισθὲν τῷ ἔξω ὕλης ὄγκῳ, ἀμερὲς ὄν ἐν πολλοῖς φανταζόμενον. Ὅταν οὖν καὶ ἡ αἴσθησις τὸ ἐν σώμασιν εἶδος ἴδῃ συνδησάμενον καὶ κρατῆσαν τῆς φύσεως τῆς ἐναντίας ἀμόρφου οὐσης καὶ μορφὴν ἐπὶ ἄλλαις μορφαῖς ἐκπρεπῶς ἐποχομένην, συνελούσα ἀθρόον αὐτὸ τὸ πολλαχῇ ἀνήνεγκέ τε καὶ εἰσήγαγεν εἰς τὸ εἶσω ἀμερὲς ἦδη καὶ ἔδωκε τῷ ἔνδον σύμφωνον καὶ συναρμόττον καὶ φίλον· οἷα ἀνδρὶ ἀγαθῷ προσηνὲς ἐπιφαινόμενον ἀρετῆς

ἵχνος ἐν νέῳ συμφωνοῦν τῷ ἀληθεῖ τῷ ἔνδον. Τὸ δὲ τῆς χροᾶς κάλλος ἀπλοῦν μορφῇ καὶ κρατήσῃ τοῦ ἐν ὕλῃ σκοτεινοῦ παρουσίαι φωτός ἀσωμάτου καὶ λόγου καὶ εἶδους ὄντος. Ὅθεν καὶ τὸ πῦρ αὐτὸ παρὰ τὰ ἄλλα σώματα καλόν, ὅτι τάξιν εἶδους πρὸς τὰ ἄλλα στοιχεῖα ἔχει, ἄνω μὲν τῇ θέσει, λεπτότατον δὲ τῶν ἄλλων σωμάτων, ὡς ἐγγὺς ὃν τοῦ ἀσωμάτου, μόνον δὲ αὐτὸ οὐκ εἰσδεχόμενον τὰ ἄλλα· τὰ δ' ἄλλα δέχεται αὐτό. Θερμαίνεται γὰρ ἐκεῖνα, οὐ ψύχεται δὲ τοῦτο, κέχρωσταί τε πρώτως, τὰ δ' ἄλλα παρὰ τούτου τὸ εἶδος τῆς χροᾶς λαμβάνει. Λάμπει οὖν καὶ στίλβει, ὡς ἂν εἶδος ὃν. Τὸ δὲ μὴ κρατοῦν ἐξίτηλον τῷ φωτὶ γινόμενον οὐκέτι καλόν, ὡς ἂν τοῦ εἶδους τῆς χροᾶς οὐ μετέχον ὅλου. Αἱ δὲ ἁρμονίαι αἱ ἐν ταῖς φωναῖς αἱ ἀφανεῖς τὰς φανεράς ποιήσασαι καὶ ταύτην τὴν ψυχὴν σύνεσιν καλοῦ λαβεῖν ἐποίησαν, ἐν ἄλλῳ τὸ αὐτὸ δεῖξασαι. Παρακολουθεῖ δὲ ταῖς αἰσθηταῖς μετρεῖσθαι ἀριθμοῖς ἐν λόγῳ οὐ παντί, ἀλλ' ὅς ἂν ἥ δουλεύων εἰς ποίησιν εἶδους εἰς τὸ κρατεῖν. Καὶ περὶ μὲν τῶν ἐν αἰσθήσει καλῶν, ἃ δὴ εἰδῶλα καὶ σκιαὶ οἷον ἐκδραμοῦσαι εἰς ὕλην ἐλθοῦσαι ἐκόσμησάν τε καὶ διεπτόησαν φανεῖσαι, τοσαῦτα.

3. And the soul includes a faculty peculiarly addressed to Beauty — one incomparably sure in the appreciation of its own, never in doubt whenever any lovely thing presents itself for judgement.

Or perhaps the soul itself acts immediately, affirming the Beautiful where it finds something accordant with the Ideal-Form within itself, using this Idea as a canon of accuracy in its decision.

But what accordance is there between the material and that which antedates all Matter?

On what principle does the architect, when he finds the house standing before him correspondent with his inner ideal of a house, pronounce it beautiful? Is it not that the house before him, the stones apart, is the inner idea stamped upon the mass of exterior matter, the indivisible exhibited in diversity?

So with the perceptive faculty: discerning in certain objects the Ideal-Form which has bound and controlled shapeless matter, opposed in nature to Idea, seeing further stamped upon the common shapes some shape excellent above the common, it gathers into unity what still remains fragmentary, catches it up and carries it within, no longer a thing of parts, and presents it to the Ideal-Principle as something concordant and congenial, a natural friend: the joy here is like that of a good man who discerns in a youth the early signs of a virtue consonant with the achieved perfection within his own soul.

The beauty of colour is also the outcome of a unification: it derives from shape, from the conquest of the darkness inherent in Matter by the pouring-in of light, the unembodied, which is a Rational-Principle and an Ideal-Form.

Hence it is that Fire itself is splendid beyond all material bodies, holding the rank of Ideal-Principle to the other elements, making ever upwards, the subtlest and sprightliest of all bodies, as very near to the unembodied; itself alone admitting no other, all the others penetrated by it: for they take warmth

but this is never cold; it has colour primally; they receive the Form of colour from it: hence the splendour of its light, the splendour that belongs to the Idea. And all that has resisted and is but uncertainly held by its light remains outside of beauty, as not having absorbed the plenitude of the Form of colour.

And harmonies unheard in sound create the harmonies we hear, and wake the soul to the consciousness of beauty, showing it the one essence in another kind: for the measures of our sensible music are not arbitrary but are determined by the Principle whose labour is to dominate Matter and bring pattern into being.

Thus far of the beauties of the realm of sense, images and shadow-pictures, fugitives that have entered into Matter — to adorn, and to ravish, where they are seen.

[4] Περὶ δὲ τῶν προσωτέρω καλῶν, ἃ οὐκέτι αἴσθησις ὁρᾶν εἴληχε, ψυχὴ δὲ ἄνευ ὀργάνων ὁρᾷ καὶ λέγει, ἀναβαίνοντας δεῖ θεάσασθαι καταλιπόντας τὴν αἴσθησιν κάτω περιμένειν. Ὡς περ δὲ ἐπὶ τῶν τῆς αἰσθήσεως καλῶν οὐκ ἦν περὶ αὐτῶν λέγειν τοῖς μῆτε ἑωρακόσι μῆθ' ὥς καλῶν ἀντειλημμένοις, οἷον εἴ τινες ἐξ ἀρχῆς τυφλοὶ γεγονότες, τὸν αὐτὸν τρόπον οὐδὲ περὶ κάλλους ἐπιτηδευμάτων μὴ τοῖς ἀποδεξαμένοις τὸ τῶν ἐπιτηδευμάτων καὶ ἐπιστημῶν καὶ τῶν ἄλλων τῶν τοιούτων κάλλος, οὐδὲ περὶ ἀρετῆς φέγγους τοῖς μηδὲ φαντασθεῖσιν ὥς καλὸν τὸ τῆς δικαιοσύνης καὶ σωφροσύνης πρόσωπον, καὶ οὔτε ἔσπερος οὔτε ἑῷος οὔτω καλά. Ἀλλὰ δεῖ ἰδόντας μὲν εἶναι ὅτι ψυχὴ τὰ τοιαῦτα βλέπει, ἰδόντας δὲ ἡσθῆναι καὶ ἔκπληξιν λαβεῖν καὶ πτοηθῆναι πολλῶι μᾶλλον ἢ ἐν τοῖς πρόσθεν, ἅτε ἀληθινῶν ἥδη ἐφαπτομένων. Ταῦτα γὰρ δεῖ τὰ πάθη γενέσθαι περὶ τὸ ὅτι ἂν ἦ καλόν, θάμβος καὶ ἔκπληξιν ἡδεῖαν καὶ πόθον καὶ ἔρωτα καὶ πόσην μεθ' ἡδονῆς. Ἔστι δὲ ταῦτα παθεῖν καὶ πάσχουσιν αἱ ψυχαὶ καὶ περὶ τὰ μὴ ὁρώμενα πᾶσαι μὲν, ὥς εἰπεῖν, μᾶλλον μέντοι αἱ τούτων ἐρωτικώτεραι, ὥς περ καὶ ἐπὶ τῶν σωμάτων πάντες μὲν ὁρῶσι, κεντοῦνται δ' οὐκ ἴσα, ἀλλ' εἰσὶν οἱ μάλιστα, οἱ καὶ λέγονται ἐρᾶν.

4. But there are earlier and loftier beauties than these. In the sense-bound life we are no longer granted to know them, but the soul, taking no help from the organs, sees and proclaims them. To the vision of these we must mount, leaving sense to its own low place.

As it is not for those to speak of the graceful forms of the material world who have never seen them or known their grace — men born blind, let us suppose — in the same way those must be silent upon the beauty of noble conduct and of learning and all that order who have never cared for such things, nor may those tell of the splendour of virtue who have never known the face of Justice and of Moral-Wisdom beautiful beyond the beauty of Evening and of dawn.

Such vision is for those only who see with the Soul's sight — and at the vision, they will rejoice, and awe will fall upon them and a trouble deeper than all the rest could ever stir, for now they are moving in the realm of Truth.

This is the spirit that Beauty must ever induce, wonderment and a delicious

trouble, longing and love and a trembling that is all delight. For the unseen all this may be felt as for the seen; and this the Souls feel for it, every soul in some degree, but those the more deeply that are the more truly apt to this higher love — just as all take delight in the beauty of the body but all are not stung as sharply, and those only that feel the keener wound are known as Lovers.

[5] Τῶν δὴ καὶ περὶ τὰ ἐν οὐκ αἰσθήσει ἐρωτικῶν ἀναπνύθανεσθαι δεῖ· τί πάσχετε περὶ τὰ λεγόμενα ἐπιτηδεύματα καλὰ καὶ τρόπους καλοὺς καὶ ἦθη σώφρονα καὶ ὅλως ἔργα ἀρετῆς καὶ διαθέσεις καὶ τὸ τῶν ψυχῶν κάλλος; Καὶ ἑαυτοὺς δὲ ἰδόντες τὰ ἐνδον καλοὺς τί πάσχετε; Καὶ πῶς ἀναβακχεύεσθε καὶ ἀνακινεῖσθε καὶ ἑαυτοῖς συνεῖναι ποθεῖτε συλλεξάμενοι αὐτοὺς ἀπὸ τῶν σωμάτων; Πάσχουσι μὲν γὰρ ταῦτα οἱ ὄντως ἐρωτικοί. Τί δέ ἐστι, περὶ ὃ ταῦτα πάσχουσιν; Οὐ σχῆμα, οὐ χρῶμα, οὐ μέγεθός τι, ἀλλὰ περὶ ψυχὴν, ἀχρώματον μὲν αὐτήν, ἀχρώματον δὲ καὶ τὴν σωφροσύνην ἔχουσαν καὶ τὸ ἄλλο τῶν ἀρετῶν φέγγος, ὅταν ἡ ἐν αὐτοῖς ἴδητε, ἡ καὶ ἐν ἄλλῳ θεάσησθε μέγεθος ψυχῆς καὶ ἦθος δίκαιον καὶ σωφροσύνην καθαρὰν καὶ ἀνδρίαν βλοσυρὸν ἔχουσαν πρόσωπον καὶ σεμνότητα καὶ αἰδῶ ἐπιθέουσαν ἐν ἀτρεμεῖ καὶ ἀκύμονι καὶ ἀπαθεῖ διαθέσει, ἐπὶ πᾶσι δὲ τούτοις τὸν θεοειδῆ νοῦν ἐπιλάμποντα. Ταῦτα οὖν ἀγάμενοι καὶ φιλοῦντες πῶς αὐτὰ λέγομεν καλὰ; Ἔστι μὲν γὰρ καὶ φαίνεται καὶ οὐ μήποτε ὁ ἰδὼν ἄλλο τι φῆι ἢ τὰ ὄντως ὄντα ταῦτα εἶναι. Τί ὄντα ὄντως; Ἡ καλὰ. Ἄλλ' ἔτι ποθεῖ ὁ λόγος, τί ὄντα πεποίηκε τὴν ψυχὴν εἶναι ἐράσιμον· τί τὸ ἐπὶ πάσαις ἀρεταῖς διαπρέπον οἶον φῶς; Βούλει δὴ καὶ τὰ ἐναντία λαβών, τὰ περὶ ψυχὴν αἰσchrὰ γινόμενα, ἀντιπαραθεῖναι; Τάχα γὰρ ἂν συμβάλλοιτο πρὸς ὃ ζητοῦμεν τὸ αἰσchrὸν ὃ τί ποτέ ἐστι καὶ διότι φανέν. Ἔστω δὴ ψυχὴ αἰσchrὰ, ἀκόλαστός τε καὶ ἄδικος, πλείστων μὲν ἐπιθυμιῶν γέμουσα, πλείστης δὲ ταραχῆς, ἐν φόβοις διὰ δειλίαν, ἐν φθόνοις διὰ μικροπρέπειαν, πάντα φρονοῦσα ἃ δὴ καὶ φρονεῖ θνητὰ καὶ ταπεινά, σκολιὰ πανταχοῦ, ἡδονῶν οὐ καθαρῶν φίλη, ζῶσα ζῶην τοῦ ὃ τι ἂν πάθῃ διὰ σώματος ὡς ἡδὺ λαβοῦσα αἷσχος. Αὐτὸ τοῦτο τὸ αἷσχος αὐτῇ ἄρα οὐ προσγεγονέναι οἶον ἐπακτὸν καλὸν φήσομεν, ὃ ἐλωβήσατο μὲν αὐτῇ, πεποίηκε δὲ αὐτὴν ἀκάθαρτον καὶ πολλῶι τῶι κακῶι συμπεφυρμένην, οὐδὲ ζῶην ἔτι ἔχουσαν οὐδὲ αἴσθησιν καθαρὰν, ἀλλὰ τῶι μίγματι τοῦ κακοῦ ἀμυδρᾷ τῇ ζωῇ κεκρημένην καὶ πολλῶι τῶι θανάτῳ κεκραμένην, οὐκέτι μὲν ὁρῶσαν ἃ δεῖ ψυχὴν ὁρᾶν, οὐκέτι δὲ ἐωμένην ἐν αὐτῇ μένειν τῶι ἔλκεσθαι ἀεὶ πρὸς τὸ ἔξω καὶ τὸ κάτω καὶ τὸ σκοτεινόν; Ἀκάθαρτος δὴ, οἶμαι, οὐσα καὶ φερομένη πανταχοῦ ὀλκαῖς πρὸς τὰ τῇ αἰσθήσει προσπίπτοντα, πολὺ τὸ τοῦ σώματος ἔχουσα ἐγκεκραμένον, τῶι ὑλικῶι πολλῶι συνοῦσα καὶ εἰς αὐτὴν εἰσδεξαμένη εἶδος ἕτερον ἠλλάξατο κράσει τῇ πρὸς τὸ χεῖρον· οἶον εἴ τις δὺς εἰς πηλὸν ἢ βόρβορον τὸ μὲν ὅπερ εἶχε κάλλος μηκέτι προφαίνει, τοῦτο δὲ ὁρῶιτο, ὃ παρὰ τοῦ πηλοῦ ἢ βορβόρου ἀπεμάξατο· ὦι δὴ τὸ αἰσchrὸν προσθήκηι τοῦ ἄλλοτριῦ προσήλθε καὶ ἔργον αὐτῶι, εἴπερ ἔσται πάλιν καλός, ἀπονιψαμένῳ καὶ καθαραμένῳ ὅπερ ἦν εἶναι. Αἰσchrὰν δὴ ψυχὴν λέγοντες μίξει καὶ κράσει καὶ νεύσει τῇ πρὸς τὸ σῶμα καὶ ὑλὴν ὁρθῶς ἂν λέγοιμεν. Καὶ ἔστι τοῦτο αἷσχος ψυχῇ μὴ καθαρᾷ μηδὲ εἰλικρινεῖ εἶναι

ὥσπερ χρυσῶι, ἀναπεπλήσθαι δὲ τοῦ γεώδους, ὃ εἴ τις ἀφέλοι, καταλέλειπται χρυσὸς καὶ ἔστι καλός, μονούμενος μὲν τῶν ἄλλων, αὐτῶι δὲ συνὼν μόνωι. Τὸν αὐτὸν δὴ τρόπον καὶ ψυχῇ, μονωθείσα μὲν ἐπιθυμιῶν, ἃς διὰ τὸ σῶμα ἔχει, ὧι ἄγαν προσωμίλει, ἀπαλλαγεῖσα δὲ τῶν ἄλλων παθῶν καὶ καθαρθεῖσα ἃ ἔχει σωματωθεῖσα, μείνασα μόνη τὸ αἰσχρὸν τὸ παρὰ τῆς ἐτέρας φύσεως ἅπαν ἀπεθήκατο.

5. These Lovers, then, lovers of the beauty outside of sense, must be made to declare themselves.

What do you feel in presence of the grace you discern in actions, in manners, in sound morality, in all the works and fruits of virtue, in the beauty of souls? When you see that you yourselves are beautiful within, what do you feel? What is this Dionysiac exultation that thrills through your being, this straining upwards of all your Soul, this longing to break away from the body and live sunken within the veritable self?

These are no other than the emotions of Souls under the spell of love.

But what is it that awakens all this passion? No shape, no colour, no grandeur of mass: all is for a Soul, something whose beauty rests upon no colour, for the moral wisdom the Soul enshrines and all the other hueless splendour of the virtues. It is that you find in yourself, or admire in another, loftiness of spirit; righteousness of life; disciplined purity; courage of the majestic face; gravity; modesty that goes fearless and tranquil and passionless; and, shining down upon all, the light of god-like Intellection.

All these noble qualities are to be revered and loved, no doubt, but what entitles them to be called beautiful?

They exist: they manifest themselves to us: anyone that sees them must admit that they have reality of Being; and is not Real-Being, really beautiful?

But we have not yet shown by what property in them they have wrought the Soul to loveliness: what is this grace, this splendour as of Light, resting upon all the virtues?

Let us take the contrary, the ugliness of the Soul, and set that against its beauty: to understand, at once, what this ugliness is and how it comes to appear in the Soul will certainly open our way before us.

Let us then suppose an ugly Soul, dissolute, unrighteous: teeming with all the lusts; torn by internal discord; beset by the fears of its cowardice and the envies of its pettiness; thinking, in the little thought it has, only of the perishable and the base; perverse in all its the friend of unclean pleasures; living the life of abandonment to bodily sensation and delighting in its deformity.

What must we think but that all this shame is something that has gathered about the Soul, some foreign bane outraging it, soiling it, so that, encumbered with all manner of turpitude, it has no longer a clean activity or a clean sensation, but commands only a life smouldering dully under the crust of evil; that, sunk in manifold death, it no longer sees what a Soul should see, may no longer rest in its own being, dragged ever as it is towards the outer, the lower,

the dark?

An unclean thing, I dare to say; flickering hither and thither at the call of objects of sense, deeply infected with the taint of body, occupied always in Matter, and absorbing Matter into itself; in its commerce with the Ignoble it has trafficked away for an alien nature its own essential Idea.

If a man has been immersed in filth or daubed with mud his native comeliness disappears and all that is seen is the foul stuff besmearing him: his ugly condition is due to alien matter that has encrusted him, and if he is to win back his grace it must be his business to scour and purify himself and make himself what he was.

So, we may justly say, a Soul becomes ugly — by something foisted upon it, by sinking itself into the alien, by a fall, a descent into body, into Matter. The dishonour of the Soul is in its ceasing to be clean and apart. Gold is degraded when it is mixed with earthy particles; if these be worked out, the gold is left and is beautiful, isolated from all that is foreign, gold with gold alone. And so the Soul; let it be but cleared of the desires that come by its too intimate converse with the body, emancipated from all the passions, purged of all that embodiment has thrust upon it, withdrawn, a solitary, to itself again — in that moment the ugliness that came only from the alien is stripped away.

[6] Ἔστι γὰρ δὴ, ὥς ὁ παλαιὸς λόγος, καὶ ἡ σωφροσύνη καὶ ἡ ἀνδρία καὶ πᾶσα ἀρετὴ κάθαρσις καὶ ἡ φρόνησις αὐτή. Διὸ καὶ αἱ τελεταὶ ὀρθῶς αἰνίττονται τὸν μὴ κεκαθαρμένον καὶ εἰς Ἄιδου κείσεσθαι ἐν βορβόρῳ, ὅτι τὸ μὴ καθαρὸν βορβόρῳ διὰ κάκην φίλον· οἷα δὲ καὶ ὕες, οὐ καθαραὶ τὸ σῶμα, χαίρουσι τῷ τοιοῦτῳ. Τί γὰρ ἂν καὶ εἴη σωφροσύνη ἀληθῆς ἢ τὸ μὴ προσομιλεῖν ἡδοναῖς τοῦ σώματος, φεύγειν δὲ ὥς οὐ καθαρὰς οὐδὲ καθαροῦ; Ἡ δὲ ἀνδρία ἀφοβία θανάτου. Ὁ δὲ ἐστὶν ὁ θάνατος χωρὶς εἶναι τὴν ψυχὴν τοῦ σώματος. Οὐ φοβεῖται δὲ τοῦτο, ὃς ἀγαπᾷ μόνος γενέσθαι. Μεγαλοψυχία δὲ δὴ ὑπεροψία τῶν τῆδε. Ἡ δὲ φρόνησις νόησις ἐν ἀποστροφῇ τῶν κάτω, πρὸς δὲ τὰ ἄνω τὴν ψυχὴν ἄγουσα. Γίνεται οὖν ἡ ψυχὴ καθαρθεῖσα εἶδος καὶ λόγος καὶ πάντα ἀσώματος καὶ νοερὰ καὶ ὅλη τοῦ θεοῦ, ὅθεν ἡ πηγὴ τοῦ καλοῦ καὶ τὰ συγγενῆ πάντα τοιαῦτα. Ψυχὴ οὖν ἀναχθεῖσα πρὸς νοῦν ἐπὶ τὸ μᾶλλον ἐστὶ καλόν. Νοῦς δὲ καὶ τὰ παρὰ νοῦ τὸ κάλλος αὐτῇ οἰκεῖον καὶ οὐκ ἀλλότριον, ὅτι τότε ἐστὶν ὄντως μόνον ψυχὴ. Διὸ καὶ λέγεται ὀρθῶς τὸ ἀγαθὸν καὶ καλὸν τὴν ψυχὴν γίνεσθαι ὁμοιωθῆναι εἶναι θεῷ, ὅτι ἐκεῖθεν τὸ καλὸν καὶ ἡ μοῖρα ἡ ἑτέρα τῶν ὄντων. Μᾶλλον δὲ τὰ ὄντα ἡ καλλονὴ ἐστίν, ἢ δ' ἑτέρα φύσις τὸ αἰσχρόν, τὸ δ' αὐτὸ καὶ πρῶτον κακόν, ὥστε κάκεῖναι ταῦτόν ἀγαθόν τε καὶ καλόν, ἢ τὰγαθόν τε καὶ καλλονή. Ὁμοίως οὖν ζητητέον καλόν τε καὶ ἀγαθόν καὶ αἰσχρόν τε καὶ κακόν. Καὶ τὸ πρῶτον θετέον τὴν καλλονήν, ὅπερ καὶ τὰγαθόν· ἀφ' οὗ νοῦς εὐθύς τὸ καλόν· ψυχὴ δὲ νῶι καλόν· τὰ δὲ ἄλλα ἤδη παρὰ ψυχῆς μορφώσεως καλά, τὰ τε ἐν ταῖς πράξεσι τὰ τε ἐν τοῖς ἐπιτηδεύμασι. Καὶ δὴ καὶ τὰ σώματα, ὅσα οὕτω λέγεται, ψυχὴ ἤδη ποιεῖ· ἅτε γὰρ θεῖον οὐσα καὶ οἷον μοῖρα τοῦ καλοῦ, ὧν ἂν ἐφάπνηται καὶ κρατῇ, καλὰ ταῦτα, ὥς δυνατόν αὐτοῖς μεταλαβεῖν, ποιεῖ.

6. For, as the ancient teaching was, moral-discipline and courage and every virtue, not even excepting Wisdom itself, all is purification.

Hence the Mysteries with good reason adumbrate the immersion of the unpurified in filth, even in the Nether-World, since the unclean loves filth for its very filthiness, and swine foul of body find their joy in foulness.

What else is Sophrosyne, rightly so-called, but to take no part in the pleasures of the body, to break away from them as unclean and unworthy of the clean? So too, Courage is but being fearless of the death which is but the parting of the Soul from the body, an event which no one can dread whose delight is to be his unmingled self. And Magnanimity is but disregard for the lure of things here. And Wisdom is but the Act of the Intellectual-Principle withdrawn from the lower places and leading the Soul to the Above.

The Soul thus cleansed is all Idea and Reason, wholly free of body, intellectual, entirely of that divine order from which the wellspring of Beauty rises and all the race of Beauty.

Hence the Soul heightened to the Intellectual-Principle is beautiful to all its power. For Intellection and all that proceeds from Intellection are the Soul's beauty, a graciousness native to it and not foreign, for only with these is it truly Soul. And it is just to say that in the Soul's becoming a good and beautiful thing is its becoming like to God, for from the Divine comes all the Beauty and all the Good in beings.

We may even say that Beauty is the Authentic-Existents and Ugliness is the Principle contrary to Existence: and the Ugly is also the primal evil; therefore its contrary is at once good and beautiful, or is Good and Beauty: and hence the one method will discover to us the Beauty-Good and the Ugliness-Evil.

And Beauty, this Beauty which is also The Good, must be posed as The First: directly deriving from this First is the Intellectual-Principle which is pre-eminently the manifestation of Beauty; through the Intellectual-Principle Soul is beautiful. The beauty in things of a lower order-actions and pursuits for instance — comes by operation of the shaping Soul which is also the author of the beauty found in the world of sense. For the Soul, a divine thing, a fragment as it were of the Primal Beauty, makes beautiful to the fulness of their capacity all things whatsoever that it grasps and moulds.

[7] Ἀναβατέον οὖν πάλιν ἐπὶ τὸ ἀγαθόν, οὗ ὁρέγεται πᾶσα ψυχή. Εἴ τις οὖν εἶδεν αὐτό, οἶδεν ὃ λέγω, ὅπως καλόν. Ἐφετὸν μὲν γὰρ ὡς ἀγαθὸν καὶ ἡ ἔφεσις πρὸς τοῦτο, τεῦξις δὲ αὐτοῦ ἀναβαίνουσι πρὸς τὸ ἄνω καὶ ἐπιστραφεῖσι καὶ ἀποδυσμένοις ἃ καταβαίνοντες ἡμιφέσμεθα· οἷον ἐπὶ τὰ ἅγια τῶν ἱερῶν τοῖς ἀνιοῦσι καθάρσεις τε καὶ ἱματίων ἀποθέσεις τῶν πρὶν καὶ τὸ γυμνοῖς ἀνιέναι· ἕως ἄν τις παρελθὼν ἐν τῇ ἀναβάσει πᾶν ὅσον ἀλλότριον τοῦ θεοῦ αὐτῷ μόνῳ αὐτὸ μόνον ἰδῇ εἰλικρινές, ἀπλοῦν, καθαρὸν, ἀφ' οὗ πάντα ἐξήρηται καὶ πρὸς αὐτὸ βλέπει καὶ ἔστι καὶ ζῆι καὶ νοεῖ· ζωῆς γὰρ αἴτιος καὶ νοῦ καὶ τοῦ εἶναι. Τοῦτο οὖν εἴ τις ἴδοι, ποίους ἂν ἴσχοι ἔρωτας, ποίους δὲ πόθους, βουλόμενος αὐτῷ συγκερασθῆναι, πῶς δ' ἂν ἐκπλαγεῖη

μεθ' ἡδονῆς; Ἔστι γὰρ τῷ μὲν μήπω ἰδόντι ὀρέγεσθαι ὡς ἀγαθοῦ· τῷ δὲ ἰδόντι ὑπάρχει ἐπὶ καλῷ ἄγασθαι τε καὶ θάμβους πίμπλασθαι μεθ' ἡδονῆς καὶ ἐκπλήττεσθαι ἀβλαβῶς καὶ ἐρᾶν ἀληθῆ ἔρωτα καὶ δριμύεις πόθους καὶ τῶν ἄλλων ἐρώτων καταγελαῖν καὶ τῶν πρόσθεν νομιζομένων καλῶν καταφρονεῖν· ὁποῖον πάσχουσιν ὅσοι θεῶν εἶδεν ἢ δαιμόνων προστυχόντες οὐκέτ' ἂν ἀποδέχοιντο ὁμοίως ἄλλων κάλλη σωμάτων. Τί δῆτα οἰόμεθα, εἴ τις αὐτὸ τὸ καλὸν θεῶιτο αὐτὸ ἐφ' ἑαυτοῦ καθαρὸν, μὴ σαρκῶν, μὴ σώματος ἀνάπλεων, μὴ ἐν γῇ, μὴ ἐν οὐρανῷ, ἴν' ἦι καθαρὸν; Καὶ γὰρ ἐπακτὰ πάντα ταῦτα καὶ μέμικται καὶ οὐ πρῶτα, παρ' ἐκείνου δέ. Εἰ οὖν ἐκεῖνο, ὃ χορηγεῖ μὲν ἅπασιν, ἐφ' ἑαυτοῦ δὲ μένον δίδωσι καὶ οὐ δέχεται τι εἰς αὐτό, ἴδοι, μένων ἐν τῇ θεᾷ τοῦ τοιοῦτου καὶ ἀπολαύων αὐτοῦ ὁμοιούμενος, τίνας ἂν ἔτι δέοιτο καλοῦ; Τοῦτο γὰρ αὐτὸ μάλιστα κάλλος ὃν αὐτὸ καὶ τὸ πρῶτον ἐργάζεται τοὺς ἐραστὰς αὐτοῦ καλοὺς καὶ ἐραστοὺς ποιεῖ. Οὗ δὴ καὶ ἀγὼν μέγιστος καὶ ἔσχατος ψυχᾷς πρόκειται, ὑπὲρ οὗ καὶ ὁ πᾶς πόνος, μὴ ἀμοίρους γενέσθαι τῆς ἀρίστης θεάς, ἧς ὁ μὲν τυχὼν μακάριος ὄψιν μακαρίαν τεθεαμένος· ἀτυχῆς δὲ [οὗτος] ὁ μὴ τυχὼν. Οὐ γὰρ ὁ χρωμάτων ἢ σωμάτων καλῶν μὴ τυχὼν οὐδὲ δυνάμεως οὐδὲ ἀρχῶν οὐδὲ ὁ βασιλείας μὴ τυχὼν ἀτυχῆς, ἀλλ' ὁ τούτου καὶ μόνου, ὑπὲρ οὗ τῆς τεύξεως καὶ βασιλείας καὶ ἀρχᾶς γῆς ἀπάσης καὶ θαλάττης καὶ οὐρανοῦ προέσθαι χρεῶν, εἰ καταλιπὼν τις ταῦτα καὶ ὑπεριδὼν εἰς ἐκεῖνο στραφεῖς ἴδοι.

7. Therefore we must ascend again towards the Good, the desired of every Soul. Anyone that has seen This, knows what I intend when I say that it is beautiful. Even the desire of it is to be desired as a Good. To attain it is for those that will take the upward path, who will set all their forces towards it, who will divest themselves of all that we have put on in our descent: — so, to those that approach the Holy Celebrations of the Mysteries, there are appointed purifications and the laying aside of the garments worn before, and the entry in nakedness — until, passing, on the upward way, all that is other than the God, each in the solitude of himself shall behold that solitary-dwelling Existence, the Apart, the Unmingled, the Pure, that from Which all things depend, for Which all look and live and act and know, the Source of Life and of Intellection and of Being.

And one that shall know this vision — with what passion of love shall he not be seized, with what pang of desire, what longing to be molten into one with This, what wondering delight! If he that has never seen this Being must hunger for It as for all his welfare, he that has known must love and reverence It as the very Beauty; he will be flooded with awe and gladness, stricken by a salutary terror; he loves with a veritable love, with sharp desire; all other loves than this he must despise, and disdain all that once seemed fair.

This, indeed, is the mood even of those who, having witnessed the manifestation of Gods or Supernals, can never again feel the old delight in the comeliness of material forms: what then are we to think of one that contemplates Absolute Beauty in Its essential integrity, no accumulation of flesh and matter, no dweller on earth or in the heavens — so perfect Its purity

— far above all such things in that they are non-essential, composite, not primal but descending from This?

Beholding this Being — the Choragos of all Existence, the Self-Intent that ever gives forth and never takes — resting, rapt, in the vision and possession of so lofty a loveliness, growing to Its likeness, what Beauty can the soul yet lack? For This, the Beauty supreme, the absolute, and the primal, fashions Its lovers to Beauty and makes them also worthy of love.

And for This, the sternest and the uttermost combat is set before the Souls; all our labour is for This, lest we be left without part in this noblest vision, which to attain is to be blessed in the blissful sight, which to fail of is to fail utterly.

For not he that has failed of the joy that is in colour or in visible forms, not he that has failed of power or of honours or of kingdom has failed, but only he that has failed of only This, for Whose winning he should renounce kingdoms and command over earth and ocean and sky, if only, spurning the world of sense from beneath his feet, and straining to This, he may see.

[8] Τίς οὖν ὁ τρόπος; Τίς μηχανή; Πῶς τις θεάσεται κάλλος ἀμήχανον οἶον ἔνδον ἐν ἀγίοις ἱεροῖς μένον οὐδὲ προῖον εἰς τὸ ἔξω, ἵνα τις καὶ βέβηλος ἴδῃ; Ἴτω δὴ καὶ συνεπέσθω εἰς τὸ εἶσω ὁ δυνάμενος ἔξω καταλιπὼν ὄψιν ὁμμάτων μηδ' ἐπιστρέφων αὐτὸν εἰς τὰς προτέρας ἀγλαίας σωμάτων. Ἰδόντα γὰρ δεῖ τὰ ἐν σώμασι καλὰ μήτοι προστρέχειν, ἀλλὰ γνόντας ὥς εἰσιν εἰκόνες καὶ ἵχνη καὶ σκιαὶ φεύγειν πρὸς ἐκεῖνο οὗ ταῦτα εἰκόνες. Εἰ γάρ τις ἐπιδράμοι λαβεῖν βουλόμενος ὥς ἀληθινόν, οἷα εἰδώλου καλοῦ ἐφ' ὕδατος ὀχουμένου, ὁ λαβεῖν βουληθεὶς, ὥς πού τις μῦθος, δοκῶ μοι, αἰνίττεται, δὺς εἰς τὸ κάτω τοῦ ρεύματος ἀφανῆς ἐγένετο, τὸν αὐτὸν δὴ τρόπον ὁ ἐχόμενος τῶν καλῶν σωμάτων καὶ μὴ ἀφιεῖς οὐ τῷ σώματι, τῇ δὲ ψυχῇ καταδύσεται εἰς σκοτεινὰ καὶ ἀτερπῇ τῷ νῷ βάθῃ, ἐνθα τυφλὸς ἐν Ἀΐδου μένων καὶ ἐνταῦθα κάκεῖ σκιαῖς συνέσται. Φεύγωμεν δὴ φύλῃν ἐς πατρίδα, ἀληθέστερον ἢ τις παρακελεύοιτο. Τίς οὖν ἡ φυγὴ καὶ πῶς; Ἀναξόμεθα οἶον ἀπὸ μάγου Κίρκης φησὶν ἡ Καλυψοῦς Ὀδυσσεὺς αἰνιττόμενος, δοκεῖ μοι, μεῖναι οὐκ ἄρεσθείς, καίτοι ἔχων ἡδονὰς δι' ὁμμάτων καὶ κάλλει πολλῶι αἰσθητῷ συνών. Πατρίς δὴ ἡμῖν, ὅθεν παρήλθομεν, καὶ πατὴρ ἐκεῖ. Τίς οὖν ὁ στόλος καὶ ἡ φυγὴ; Οὐ ποσὶ δεῖ διανύσαι· πανταχοῦ γὰρ φέρουσι πόδες ἐπὶ γῆν ἄλλην ἀπ' ἄλλης· οὐδέ σε δεῖ ἵππων ὄχημα ἢ τι θαλάττιον παρασκευάσαι, ἀλλὰ ταῦτα πάντα ἀφεῖναι δεῖ καὶ μὴ βλέπειν, ἀλλ' οἷον μύσαντα ὄψιν ἄλλην ἀλλάξασθαι καὶ ἀνεγείραι, ἣν ἔχει μὲν πᾶς, χρῶνται δὲ ὀλίγοι.

8. But what must we do? How lies the path? How come to vision of the inaccessible Beauty, dwelling as if in consecrated precincts, apart from the common ways where all may see, even the profane?

He that has the strength, let him arise and withdraw into himself, foregoing all that is known by the eyes, turning away for ever from the material beauty that once made his joy. When he perceives those shapes of grace that show in body, let him not pursue: he must know them for copies, vestiges, shadows,

and hasten away towards That they tell of. For if anyone follow what is like a beautiful shape playing over water — is there not a myth telling in symbol of such a dupe, how he sank into the depths of the current and was swept away to nothingness? So too, one that is held by material beauty and will not break free shall be precipitated, not in body but in Soul, down to the dark depths loathed of the Intellective-Being, where, blind even in the Lower-World, he shall have commerce only with shadows, there as here.

“Let us flee then to the beloved Fatherland”: this is the soundest counsel. But what is this flight? How are we to gain the open sea? For Odysseus is surely a parable to us when he commands the flight from the sorceries of Circe or Calypso — not content to linger for all the pleasure offered to his eyes and all the delight of sense filling his days.

The Fatherland to us is There whence we have come, and There is The Father.

What then is our course, what the manner of our flight? This is not a journey for the feet; the feet bring us only from land to land; nor need you think of coach or ship to carry you away; all this order of things you must set aside and refuse to see: you must close the eyes and call instead upon another vision which is to be waked within you, a vision, the birth-right of all, which few turn to use.

[9] Τί οὖν ἐκείνη ἡ ἔνδον βλέπει; Ἄρτι μὲν ἐγειρομένη οὐ πάνυ τὰ λαμπρὰ δύναται βλέπειν. Ἐθιστέον οὖν τὴν ψυχὴν αὐτὴν πρῶτον μὲν τὰ καλὰ βλέπειν ἐπιτηδεύματα· εἴτα ἔργα καλὰ, οὐχ ὅσα αἱ τέχναι ἐργάζονται, ἀλλ’ ὅσα οἱ ἄνδρες οἱ λεγόμενοι ἀγαθοί· εἴτα ψυχὴν ἴδε τῶν τὰ ἔργα τὰ καλὰ ἐργαζομένων. Πῶς ἂν οὖν ἴδοις ψυχὴν ἀγαθὴν οἷον τὸ κάλλος ἔχει; Ἄναγε ἐπὶ σαυτὸν καὶ ἴδε· κἂν μήπω σαυτὸν ἴδῃς καλόν, οἷα ποιητῆς ἀγάλματος, ὃ δεῖ καλὸν γενέσθαι, τὸ μὲν ἀφαιρεῖ, τὸ δὲ ἀπέξεσε, τὸ δὲ λεῖον, τὸ δὲ καθαρὸν ἐποίησεν, ἕως ἔδειξε καλὸν ἐπὶ τῷ ἀγάλματι πρόσωπον, οὕτω καὶ σὺ ἀφαίρει ὅσα περιττὰ καὶ ἀπεύθυνε ὅσα σκολιὰ, ὅσα σκοτεινὰ καθαιρῶν ἐργάζου εἶναι λαμπρὰ καὶ μὴ παύσει τεκταίνων τὸ σὸν ἄγαλμα, ἕως ἂν ἐκλάμψει σοι τῆς ἀρετῆς ἡ θεοειδὴς ἀγλαία, ἕως ἂν ἴδῃς σωφροσύνην ἐν ἀγνώϊ βεβῶσαν βάθρῳ. Εἰ γέγονας τοῦτο καὶ εἶδες αὐτὸ καὶ σαυτῷ καθαρὸς συνεγένου οὐδὲν ἔχων ἐμπόδιον πρὸς τὸ εἶς οὕτω γενέσθαι οὐδὲ σὺν αὐτῷ ἄλλο τι ἐντὸς μεμιγμένον ἔχων, ἀλλ’ ὅλος αὐτὸς φῶς ἀληθινὸν μόνον, οὐ μεγέθει μεμετρημένον οὐδὲ σχήματι εἰς ἐλάττωσιν περιγραφέν οὐδ’ αὖ εἰς μέγεθος δι’ ἀπειρίας αὐξηθέν, ἀλλ’ ἀμέτρητον πανταχοῦ, ὥς ἂν μείζον παντὸς μέτρου καὶ παντὸς κρεῖσσον ποσοῦ· εἰ τοῦτο γινόμενον σαυτὸν ἴδοις, ὅψις ἤδη γινόμενος θαρσήςας περὶ σαυτῷ καὶ ἐνταῦθα ἤδη ἀναβεβηκὼς μηκέτι τοῦ δεικνύντος δεηθεῖς ἀτενίσας ἴδε· οὗτος γὰρ μόνος ὁ ὀφθαλμὸς τὸ μέγα κάλλος βλέπει. Ἐὰν δὲ ἴῃ ἐπὶ τὴν θέαν λημῶν κακίαις καὶ οὐ κεκαθαρμένος ἢ ἀσθενής, ἀνανδρία οὐ δυνάμενος τὰ πάνυ λαμπρὰ βλέπειν, οὐδὲν βλέπει, κἂν ἄλλος δεικνύῃ παρὸν τὸ ὁραθῆναι δυνάμενον. Τὸ γὰρ ὁρᾶν πρὸς τὸ ὁρώμενον συγγενὲς καὶ ὅμοιον ποιησάμενον δεῖ ἐπιβάλλειν τῇ θεᾷ. Οὐ γὰρ ἂν πώποτε εἶδεν ὀφθαλμὸς ἥλιον ἡλιοειδὴς μὴ γεγεννημένος, οὐδὲ τὸ καλὸν ἂν

ἴδοι ψυχὴ μὴ καλὴ γενομένη. Γενέσθω δὴ πρῶτον θεοειδὴς πᾶς καὶ καλὸς πᾶς, εἰ μέλλει θεάσασθαι θεόν τε καὶ καλόν. Ἦξει γὰρ πρῶτον ἀναβαίνων ἐπὶ τὸν νοῦν κάκει πάντα εἴσεται καλὰ τὰ εἶδη καὶ φήσει τὸ κάλλος τοῦτο εἶναι, τὰς ιδέας· πάντα γὰρ ταύταις καλὰ, τοῖς νοῦ γεννήμασι καὶ οὐσίαις. Τὸ δὲ ἐπέκεινα τούτου τὴν τοῦ ἀγαθοῦ λέγομεν φύσιν προβεβλημένον τὸ καλὸν πρὸ αὐτῆς ἔχουσιν. Ὡστε ὁλοσχερεῖ μὲν λόγῳ τὸ πρῶτον καλόν· διαιρῶν δὲ τὰ νοητὰ τὸ μὲν νοητὸν καλὸν τὸν τῶν εἰδῶν φήσει τόπον, τὸ δ' ἀγαθὸν τὸ ἐπέκεινα καὶ πηγὴν καὶ ἀρχὴν τοῦ καλοῦ. Ἡ ἐν τῷ αὐτῷ ἀγαθὸν καὶ καλὸν πρῶτον θήσεται· πλὴν ἐκεῖ τὸ καλόν.

9. And this inner vision, what is its operation?

Newly awakened it is all too feeble to bear the ultimate splendour. Therefore the Soul must be trained — to the habit of remarking, first, all noble pursuits, then the works of beauty produced not by the labour of the arts but by the virtue of men known for their goodness: lastly, you must search the souls of those that have shaped these beautiful forms.

But how are you to see into a virtuous soul and know its loveliness?

Withdraw into yourself and look. And if you do not find yourself beautiful yet, act as does the creator of a statue that is to be made beautiful: he cuts away here, he smooths there, he makes this line lighter, this other purer, until a lovely face has grown upon his work. So do you also: cut away all that is excessive, straighten all that is crooked, bring light to all that is overcast, labour to make all one glow of beauty and never cease chiselling your statue, until there shall shine out on you from it the godlike splendour of virtue, until you shall see the perfect goodness surely established in the stainless shrine.

When you know that you have become this perfect work, when you are self-gathered in the purity of your being, nothing now remaining that can shatter that inner unity, nothing from without clinging to the authentic man, when you find yourself wholly true to your essential nature, wholly that only veritable Light which is not measured by space, not narrowed to any circumscribed form nor again diffused as a thing void of term, but ever unmeasurable as something greater than all measure and more than all quantity — when you perceive that you have grown to this, you are now become very vision: now call up all your confidence, strike forward yet a step — you need a guide no longer — strain, and see.

This is the only eye that sees the mighty Beauty. If the eye that adventures the vision be dimmed by vice, impure, or weak, and unable in its cowardly blenching to see the uttermost brightness, then it sees nothing even though another point to what lies plain to sight before it. To any vision must be brought an eye adapted to what is to be seen, and having some likeness to it. Never did eye see the sun unless it had first become sunlike, and never can the soul have vision of the First Beauty unless itself be beautiful.

Therefore, first let each become godlike and each beautiful who cares to see God and Beauty. So, mounting, the Soul will come first to the Intellectual-

Principle and survey all the beautiful Ideas in the Supreme and will avow that this is Beauty, that the Ideas are Beauty. For by their efficacy comes all Beauty else, but the offspring and essence of the Intellectual-Being. What is beyond the Intellectual-Principle we affirm to be the nature of Good radiating Beauty before it. So that, treating the Intellectual-Kosmos as one, the first is the Beautiful: if we make distinction there, the Realm of Ideas constitutes the Beauty of the Intellectual Sphere; and The Good, which lies beyond, is the Fountain at once and Principle of Beauty: the Primal Good and the Primal Beauty have the one dwelling-place and, thus, always, Beauty's seat is There.

ζ: Περὶ τοῦ πρώτου ἀγαθοῦ καὶ τῶν ἄλλων ἀγαθῶν. — Seventh Tractate.

On the Primal Good and Secondary Forms of Good

[OTHERWISE, “ON HAPPINESS”].

[1] Ἄρ' ἂν τις ἕτερον εἴποι ἀγαθὸν ἐκάστω εἶναι ἢ τὴν κατὰ φύσιν τῆς ζωῆς ἐνέργειαν, καὶ εἴ τι ἐκ πολλῶν εἴη, τούτῳ εἶναι ἀγαθὸν τὴν τοῦ ἀμείνονος ἐν αὐτῷ ἐνέργειαν οἰκείαν καὶ κατὰ φύσιν αἰετὴν μηδὲν ἐλλείπουσαν; Ψυχῆς δὲ ἐνέργεια τὸ κατὰ φύσιν ἀγαθὸν αὐτῇ. Εἰ δὲ καὶ πρὸς τὸ ἄριστον ἐνεργοῖ ἀρίστη οὐσα, οὐ μόνον πρὸς αὐτὴν τὸ ἀγαθόν, ἀλλὰ καὶ ἀπλῶς τοῦτο ἀγαθὸν ἂν εἴη. Εἰ οὖν τι μὴ πρὸς ἄλλο ἐνεργοῖ ἄριστον ὄν τῶν ὄντων καὶ ἐπέκεινα τῶν ὄντων, πρὸς αὐτὸ δὲ τὰ ἄλλα, δηλον, ὡς τοῦτο ἂν εἴη τὸ ἀγαθόν, δι' ὃ καὶ τοῖς ἄλλοις ἀγαθοῦ μεταλαμβάνειν ἔστι· τὰ δὲ ἄλλα διχῶς ἂν ἔχοι, ὅσα οὕτω τὸ ἀγαθόν, καὶ τῷ πρὸς αὐτὸ ὁμοιωθῆναι καὶ τῷ πρὸς αὐτὸ τὴν ἐνέργειαν ποιῆσθαι. Εἰ οὖν ἔφεσις καὶ ἐνέργεια πρὸς τὸ ἄριστον ἀγαθόν, δεῖ τὸ ἀγαθὸν μὴ πρὸς ἄλλο βλέπον μηδ' ἐφιέμενον ἄλλου ἐν ἡσυχίᾳ οὐσαν πηγὴν καὶ ἀρχὴν ἐνεργειῶν κατὰ φύσιν οὐσαν καὶ τὰ ἄλλα ἀγαθοειδῆ ποιοῦσαν οὐ τῇ πρὸς ἐκεῖνα ἐνεργείᾳ — ἐκεῖνα γὰρ πρὸς αὐτὴν — οὐ τῇ ἐνεργείᾳ οὐδὲ τῇ νοήσει τὰγαθὸν εἶναι, ἀλλ' αὐτῇ μονῇ τὰγαθὸν εἶναι. Καὶ γὰρ ὅτι ἐπέκεινα οὐσίας, ἐπέκεινα καὶ ἐνεργείας καὶ ἐπέκεινα νοῦ καὶ νοήσεως. Καὶ γὰρ αὐτὸ τοῦτο δεῖ τὰγαθὸν τίθεσθαι, εἰς ὃ πάντα ἀνήρτηται, αὐτὸ δὲ εἰς μηδέν· οὕτω γὰρ καὶ ἀληθές τὸ οὗ πάντα ἐφίεται. Δεῖ οὖν μένειν αὐτό, πρὸς αὐτὸ δὲ ἐπιστρέφειν πάντα, ὥσπερ κύκλον πρὸς κέντρον ἀφ' οὗ πᾶσαι γραμμαί. Καὶ παράδειγμα ὁ ἥλιος ὥσπερ κέντρον ὦν πρὸς τὸ φῶς τὸ παρ' αὐτοῦ ἀνηρτημένον πρὸς αὐτόν· πανταχοῦ γοῦν μετ' αὐτοῦ καὶ οὐκ ἀποτέμνεται· κἂν ἀποτεμεῖν ἐθελήσης ἐπὶ θάτερα, πρὸς τὸν ἥλιόν ἐστι τὸ φῶς.

1. We can scarcely conceive that for any entity the Good can be other than the natural Act expressing its life-force, or in the case of an entity made up of parts the Act, appropriate, natural and complete, expressive of that in it which is best.

For the Soul, then, the Good is its own natural Act.

But the Soul itself is natively a “Best”; if, further, its act be directed towards the Best, the achievement is not merely the “Soul’s good” but “The Good” without qualification.

Now, given an Existent which — as being itself the best of existences and even transcending the existences — directs its Act towards no other, but is the object to which the Act of all else is directed, it is clear that this must be at once the Good and the means through which all else may participate in Good.

This Absolute Good other entities may possess in two ways — by becoming like to It and by directing the Act of their being towards It.

Now, if all aspiration and Act whatsoever are directed towards the Good, it

follows that the Essential-Good neither need nor can look outside itself or aspire to anything other than itself: it can but remain unmoved, as being, in the constitution of things, the wellspring and firstcause of all Act: whatsoever in other entities is of the nature of Good cannot be due to any Act of the Essential-Good upon them; it is for them on the contrary to act towards their source and cause. The Good must, then, be the Good not by any Act, not even by virtue of its Intellection, but by its very rest within Itself.

Existing beyond and above Being, it must be beyond and above the Intellectual-Principle and all Intellection.

For, again, that only can be named the Good to which all is bound and itself to none: for only thus is it veritably the object of all aspiration. It must be unmoved, while all circles around it, as a circumference around a centre from which all the radii proceed. Another example would be the sun, central to the light which streams from it and is yet linked to it, or at least is always about it, irremoveably; try all you will to separate the light from the sun, or the sun from its light, for ever the light is in the sun.

[2] Τὰ δὲ ἄλλα πάντα πρὸς αὐτὸ πῶς; Ἡ τὰ μὲν ἄψυχα πρὸς ψυχὴν, ψυχὴ δὲ πρὸς αὐτὸ διὰ νοῦ. Ἐχει δέ τι αὐτοῦ τῷ ἐν πως καὶ τῷ ὄν πως ἕκαστον εἶναι. Καὶ μετέχει δὲ καὶ εἰδους· ὥς οὖν μετέχει τούτων, οὕτω καὶ τοῦ ἀγαθοῦ. Εἰδῶλου ἄρα· ὢν γὰρ μετέχει, εἰδῶλα ὄντος καὶ ἐνός, καὶ τὸ εἶδος ὡσαύτως. Ψυχῇ δὲ τὸ ζῆν, τῇ μὲν πρώτῃ τῇ μετὰ νοῦν, ἐγγυτέρω ἀληθείας, καὶ διὰ νοῦ ἀγαθοειδὲς αὕτη· ἔχει δ' ἂν τὸ ἀγαθόν, εἰ πρὸς ἐκεῖνο βλέποι· νοῦς δὲ μετὰ τὰγαθόν. Ζωὴ τοίνυν, ὅτῳ τὸ ζῆν, τὸ ἀγαθόν, καὶ νοῦς, ὅτῳ νοῦ μέτεστιν· ὥστε ὅτῳ ζωὴ μετὰ νοῦ, διχῶς καὶ ἐπ' αὐτό.

2. But the Universe outside; how is it aligned towards the Good?

The soulless by direction toward Soul: Soul towards the Good itself, through the Intellectual-Principle.

Everything has something of the Good, by virtue of possessing a certain degree of unity and a certain degree of Existence and by participation in Ideal-Form: to the extent of the Unity, Being, and Form which are present, there is a sharing in an image, for the Unity and Existence in which there is participation are no more than images of the Ideal-Form.

With Soul it is different; the First-Soul, that which follows upon the Intellectual-Principle, possesses a life nearer to the Verity and through that Principle is of the nature of good; it will actually possess the Good if it orientate itself towards the Intellectual-Principle, since this follows immediately upon the Good.

In sum, then, life is the Good to the living, and the Intellectual-Principle to what is intellective; so that where there is life with intellection there is a double contact with the Good.

[3] Εἰ δὴ ζωὴ ἀγαθόν, ὑπάρχει τοῦτο ζῶντι παντί; Ἡ οὐ· χωλεῖ γὰρ ἡ ζωὴ τῷ φαύλῳ, ὥσπερ ὄμμα τῷ μὴ καθαρῶς ὁρῶντι· οὐ γὰρ ποιεῖ τὸ ἔργον αὐτοῦ. Εἰ δὴ ἡ ζωὴ ἡμῖν, ἥ μὲμικται κακόν, ἀγαθόν, πῶς οὐχ ὁ θάνατος

κακόν; Ἡ τίς; Τὸ γὰρ κακὸν συμβεβηκέναι δεῖ τῷ· ὁ δ' οὐκ ἔστιν ἔτι ὄν, ἢ, εἰ ἔστιν, ἐστερημένον ζωῆς – οὐδ' οὕτω κακὸν τῷ λίθῳ. Εἰ δ' ἔστι ζωὴ καὶ ψυχὴ μετὰ θάνατον, ἥδη ἂν εἴη ἀγαθόν, ὅσῳ μᾶλλον ἐνεργεῖ τὰ αὐτῆς ἄνευ σώματος. Εἰ δὲ τῆς ὅλης γίνεται, τί ἂν ἐκεῖ οὔσῃ εἴη κακόν; Καὶ ὅλως ὥσπερ τοῖς θεοῖς ἀγαθὸν μὲν ἔστι, κακὸν δὲ οὐδέν, οὕτως οὐδὲ τῇ ψυχῇ τῇ σωζούσῃ τὸ καθαρὸν αὐτῆς· εἰ δὲ μὴ σώιζοι, οὐχ ὁ θάνατος ἂν εἴη κακὸν αὐτῇ, ἀλλ' ἡ ζωὴ. Εἰ δὲ καὶ ἐν Αἴδου δίκαι, πάλιν αὐτῇ ἡ ζωὴ κακὴ κακόν, ὅτι μὴ ζωὴ μόνον. Ἀλλ' εἰ σύνοδος μὲν ψυχῆς καὶ σώματος ζωὴ, θάνατος δὲ διάλυσις τούτων, ἡ ψυχὴ ἔσται ἀμφοτέρων δεκτικὴ. Ἀλλ' εἰ ἀγαθὴ ἡ ζωὴ, πῶς ὁ θάνατος οὐ κακόν; Ἡ ἀγαθὴ μὲν ἡ ζωὴ οἷς ἔστιν, ἀγαθὸν οὐ καθόσον σύνοδος, ἀλλ' ὅτι δι' ἀρετῆς ἀμύνεται τὸ κακόν· ὁ δὲ θάνατος μᾶλλον ἀγαθόν. Ἡ λεκτέον αὐτὴν μὲν τὴν ἐν σώματι ζωὴν κακὸν παρ' αὐτῆς, τῇ δὲ ἀρετῇ ἐν ἀγαθῷ γίνεσθαι τὴν ψυχὴν οὐ ζῶσαν τὸ σύνθετον, ἀλλ' ἥδη χωρίζουσαν ἑαυτήν.

3. But if life is a good, is there good for all that lives?

No: in the vile, life limps: it is like the eye to the dim-sighted; it fails of its task.

But if the mingled strand of life is to us, though entwined with evil, still in the total a good, must not death be an evil?

Evil to What? There must be a subject for the evil: but if the possible subject is no longer among beings, or, still among beings, is devoid of life . . . why, a stone is not more immune.

If, on the contrary, after death life and soul continue, then death will be no evil but a good; Soul, disembodied, is the freer to ply its own Act.

If it be taken into the All-Soul — what evil can reach it There? And as the Gods are possessed of Good and untouched by evil — so, certainly is the Soul that has preserved its essential character. And if it should lose its purity, the evil it experiences is not in its death but in its life. Suppose it to be under punishment in the lower world, even there the evil thing is its life and not its death; the misfortune is still life, a life of a definite character.

Life is a partnership of a Soul and body; death is the dissolution; in either life or death, then, the Soul will feel itself at home.

But, again, if life is good, how can death be anything but evil?

Remember that the good of life, where it has any good at all, is not due to anything in the partnership but to the repelling of evil by virtue; death, then, must be the greater good.

In a word, life in the body is of itself an evil but the Soul enters its Good through Virtue, not living the life of the Couplement but holding itself apart, even here.

η: Πόθεν τὰ κακά. — Eighth Tractate.

On the Nature and Source of Evil.

[1] Οἱ ζητοῦντες, πόθεν τὰ κακὰ εἶτ' οὖν εἰς τὰ ὄντα εἴτε περὶ γένος τῶν ὄντων παρελήλυθεν, ἀρχὴν ἂν προσήκουσαν τῆς ζητήσεως ποιοῖντο, εἰ τί ποτ' ἐστὶ τὸ κακὸν καὶ ἢ κακοῦ φύσις πρότερον ὑποθεῖντο. Οὕτω γὰρ καὶ ὅθεν ἐλήλυθε καὶ ὅπου ἴδρυται καὶ ὅτῳ συμβέβηκε γνωσθεῖη, καὶ ὅλως εἰ ἔστιν ἐν τοῖς οὖσιν ὁμολογηθεῖη. Κακοῦ δὲ φύσιν τίни ποτὲ δυνάμει τῶν ἐν ἡμῖν γνοίημεν ἂν, τῆς γνώσεως ἐκάστων δι' ὁμοιότητος γιγνομένης, ἄπορον ἂν εἴη. Νοῦς μὲν γὰρ καὶ ψυχὴ εἶδη ὄντα εἰδῶν καὶ τὴν γνῶσιν ἂν ποιοῖντο, καὶ πρὸς αὐτὰ ἂν ἔχοιεν τὴν ὄρεξιν· εἶδος δὲ τὸ κακὸν πῶς ἂν τις φαντάζοιτο ἐν ἀπουσίαι παντὸς ἀγαθοῦ ἰνδαλλόμενον; Ἀλλ' εἰ, ὅτι τῶν ἐναντίων ἢ αὐτῇ γένοιτ' ἂν ἐπιστήμη καὶ τῷ ἀγαθῷ ἐναντίον τὸ κακόν, ἥπερ τοῦ ἀγαθοῦ, καὶ τοῦ κακοῦ ἔσται, ἀναγκαῖον περὶ ἀγαθοῦ διδεῖν τοῖς μέλλουσι τὰ κακὰ γνώσεσθαι, ἐπεὶ περ προηγούμενα τὰ ἀμείνω τῶν χειρόνων καὶ εἶδη, τὰ δ' οὐ, ἀλλὰ στέρησις μᾶλλον. Ζήτημα δ' ὅμως καὶ πῶς ἐναντίον τὸ ἀγαθὸν τῷ κακῷ· εἰ μὴ ἄρα, ὡς τὸ μὲν ἀρχή, τὸ δὲ ἔσχατον, ἢ τὸ μὲν ὡς εἶδος, τὸ δὲ ὡς στέρησις. Ἀλλὰ ταῦτα μὲν ὕστερον.

1. Those enquiring whence Evil enters into beings, or rather into a certain order of beings, would be making the best beginning if they established, first of all, what precisely Evil is, what constitutes its Nature. At once we should know whence it comes, where it has its native seat and where it is present merely as an accident; and there would be no further question as to whether it has Authentic-Existence.

But a difficulty arises. By what faculty in us could we possibly know Evil?

All knowing comes by likeness. The Intellectual-Principle and the Soul, being Ideal-Forms, would know Ideal-Forms and would have a natural tendency towards them; but who could imagine Evil to be an Ideal-Form, seeing that it manifests itself as the very absence of Good?

If the solution is that the one act of knowing covers contraries, and that as Evil is the contrary to Good the one act would grasp Good and Evil together, then to know Evil there must be first a clear perception and understanding of Good, since the nobler existences precede the baser and are Ideal-Forms while the less good hold no such standing, are nearer to Non-Being.

No doubt there is a question in what precise way Good is contrary to Evil — whether it is as First-Principle to last of things or as Ideal-Form to utter Lack: but this subject we postpone.

[2] Νῦν δὲ λεγέσθω, τίς ἢ τοῦ ἀγαθοῦ φύσις, καθ' ὅσον τοῖς παροῦσι λόγοις προσήκει. Ἔστι δὲ τοῦτο, εἰς ὃ πάντα ἀνήρτηται καὶ οὗ πάντα τὰ ὄντα ἐφίεται ἀρχὴν ἔχοντα αὐτὸ κάκεινου δεόμενα· τὸ δ' ἐστὶν ἀνενδεές, ἰκανὸν ἑαυτῷ, μηδενὸς δεόμενον, μέτρον πάντων καὶ πέρας, δοὺς ἐξ αὐτοῦ νοῦν καὶ οὐσίαν

καὶ ψυχὴν καὶ ζωὴν καὶ περὶ νοῦν ἐνέργειαν. Καὶ μέχρι μὲν τούτου καλὰ πάντα· αὐτός τε γὰρ ὑπέρκαλος καὶ ἐπέκεινα τῶν ἀρίστων βασιλεύων ἐν τῷ νοητῷ, νοῦ ἐκείνου ὄντος οὐ κατὰ νοῦν, ὃν οἰηθεῖ ἂν τις κατὰ τοὺς παρ' ἡμῖν λεγομένους νοῦς εἶναι τοὺς ἐκ προτάσεων συμπληρουμένους καὶ τῶν λεγομένων συνιέναι δυναμένους λογιζομένους τε καὶ τοῦ ἀκολουθοῦ θεωρίαν ποιουμένους ὡς ἐξ ἀκολουθίας τὰ ὄντα θεωμένους ὡς πρότερον οὐκ ἔχοντας, ἀλλὰ κενοὺς ἔτι πρὶν μαθεῖν ὄντας, καίτοι νοῦς ὄντας. Οὐ δὴ ἐκεῖνος ὁ νοῦς τοιοῦτος, ἀλλ' ἔχει πάντα καὶ ἔστι πάντα καὶ σύνεστιν αὐτῷ συνὼν καὶ ἔχει πάντα οὐκ ἔχων. Οὐ γὰρ ἄλλα, ὁ δὲ ἄλλος· οὐδὲ χωρὶς ἕκαστον τῶν ἐν αὐτῷ· ὅλον τε γὰρ ἐστὶν ἕκαστον καὶ πανταχῇ πᾶν· καὶ οὐ συγκέχυται, ἀλλὰ αὐτὸ χωρὶς. Τὸ γοῦν μεταλαμβάνον οὐχ ὁμοῦ πάντων, ἀλλ' ὅτου δύναται μεταλαμβάνει. Καὶ ἔστι πρώτη ἐνέργεια ἐκείνου καὶ πρώτη οὐσία ἐκείνου μένοντος ἐν ἑαυτῷ· ἐνεργεῖ μέντοι περὶ ἐκεῖνον οἷον περὶ ἐκεῖνον ζῶν. Ἡ δὲ ἔξωθεν περὶ τοῦτον χορεύουσα ψυχὴ ἐπὶ αὐτὸν βλέπουσα καὶ τὸ εἶσω αὐτοῦ θεωμένη τὸν θεὸν δι' αὐτοῦ βλέπει. Καὶ οὗτος θεῶν ἀπῆμων καὶ μακάριος βίος καὶ τὸ κακὸν οὐδαμῷ ἐνταῦθα καὶ εἰ ἐνταῦθα ἔστη, κακὸν οὐδὲν ἂν ἦν, ἀλλὰ πρῶτον καὶ δεύτερα τὰγαθὰ καὶ τρίτα· περὶ τὸν πάντων βασιλέα πάντα ἐστί, καὶ ἐκεῖνο αἷτιον πάντων καλῶν, καὶ πάντα ἐστὶν ἐκείνου, καὶ δεύτερον περὶ τὰ δεύτερα καὶ τρίτον περὶ τὰ τρίτα.

2. For the moment let us define the nature of the Good as far as the immediate purpose demands.

The Good is that on which all else depends, towards which all Existences aspire as to their source and their need, while Itself is without need, sufficient to Itself, aspiring to no other, the measure and Term of all, giving out from itself the Intellectual-Principle and Existence and Soul and Life and all Intellective-Act.

All until The Good is reached is beautiful; The Good is beyond-beautiful, beyond the Highest, holding kingly state in the Intellectual-Kosmos, that sphere constituted by a Principle wholly unlike what is known as Intelligence in us. Our intelligence is nourished on the propositions of logic, is skilled in following discussions, works by reasonings, examines links of demonstration, and comes to know the world of Being also by the steps of logical process, having no prior grasp of Reality but remaining empty, all Intelligence though it be, until it has put itself to school.

The Intellectual-Principle we are discussing is not of such a kind: It possesses all: It is all: It is present to all by Its self-presence: It has all by other means than having, for what It possesses is still Itself, nor does any particular of all within It stand apart; for every such particular is the whole and in all respects all, while yet not confused in the mass but still distinct, apart to the extent that any participant in the Intellectual-Principle participates not in the entire as one thing but in whatsoever lies within its own reach.

And the First Act is the Act of The Good stationary within Itself, and the First Existence is the self-contained Existence of The Good; but there is also

an Act upon It, that of the Intellectual-Principle which, as it were, lives about It.

And the Soul, outside, circles around the Intellectual-Principle, and by gazing upon it, seeing into the depths of It, through It sees God.

Such is the untroubled, the blissful, life of divine beings, and Evil has no place in it; if this were all, there would be no Evil but Good only, the first, the second and the third Good. All, thus far, is with the King of All, unfailing Cause of Good and Beauty and controller of all; and what is Good in the second degree depends upon the Second-Principle and tertiary Good upon the Third.

[3] Εἰ δὴ ταῦτά ἐστι τὰ ὄντα καὶ τὸ ἐπέκεινα τῶν ὄντων, οὐκ ἂν ἐν τοῖς οὖσι τὸ κακὸν ἐνείη, οὐδ' ἐν τῷ ἐπέκεινα τῶν ὄντων· ἀγαθὰ γὰρ ταῦτα. Λείπεται τοίνυν, εἴπερ ἔστιν, ἐν τοῖς μὴ οὖσιν εἶναι οἶον εἰδός τι τοῦ μὴ ὄντος ὃν καὶ περὶ τι τῶν μεμιγμένων τῷ μὴ ὄντι ἢ ὅπως οὖν κοινωνούντων τῷ μὴ ὄντι. Μὴ ὄν δὲ οὔτι τὸ παντελῶς μὴ ὄν, ἀλλ' ἕτερον μόνον τοῦ ὄντος· οὐχ οὕτω δὲ μὴ ὄν ὡς κίνησις καὶ στάσις ἢ περὶ τὸ ὄν, ἀλλ' ὡς εἰκὼν τοῦ ὄντος ἢ καὶ ἔτι μᾶλλον μὴ ὄν. Τοῦτο δ' ἐστὶ τὸ αἰσθητὸν πᾶν καὶ ὅσα περὶ τὸ αἰσθητὸν πάθη ἢ ὑστερόν τι τούτων καὶ ὡς συμβεβηκὸς τούτοις ἢ ἀρχὴ τούτων ἢ ἐν τι τῶν συμπληρούντων τοῦτο τοιοῦτον ὄν. Ἦδη γὰρ ἂν τις εἰς ἔννοιαν ἦκοι αὐτοῦ οἶον ἀμετρίαν εἶναι πρὸς μέτρον καὶ ἄπειρον πρὸς πέρας καὶ ἀνείδεον πρὸς εἰδοποιητικὸν καὶ αἰεὶ ἐνδεές πρὸς αὐταρκες, αἰεὶ ἀόριστον, οὐδαμῇ ἐστώς, παμπαθές, ἀκόρητον, πενία παντελής· καὶ οὐ συμβεβηκότα ταῦτα αὐτῷ, ἀλλ' οἶον οὐσία αὐτοῦ ταῦτα, καὶ ὅ τι ἂν αὐτοῦ μέρος ἴδῃς, καὶ αὐτὸ πάντα ταῦτα· τὰ δ' ἄλλα, ὅσα ἂν αὐτοῦ μεταλάβῃ καὶ ὁμοιωθῇ, κακὰ μὲν γίνεσθαι, οὐχ ὅπερ δὲ κακὰ εἶναι. Τίτι οὖν ὑποστάσει ταῦτα πάρεστιν οὐχ ἕτερα ὄντα ἐκείνης, ἀλλ' ἐκείνης; Καὶ γὰρ εἰ ἐτέρῳ συμβαίνει τὸ κακόν, δεῖ τι πρότερον αὐτὸ εἶναι, κἂν μὴ οὐσία τις ᾗ. Ὡς γὰρ ἀγαθὸν τὸ μὲν αὐτό, τὸ δὲ ὃ συμβέβηκεν, οὕτω καὶ κακὸν τὸ μὲν αὐτό, τὸ δὲ ἤδη κατ' ἐκεῖνο συμβεβηκὸς ἐτέρῳ. Τίς οὖν ἀμετρία, εἰ μὴ ἐν τῷ ἀμέτρῳ; [Τί δὲ μέτρον μὴ ἐν τῷ μεμετρημένῳ;] Ἀλλ' ὥπερ ἐστὶ μέτρον μὴ ἐν τῷ μεμετρημένῳ, οὕτω καὶ ἀμετρία οὐκ ἐν ἀμέτρῳ. Εἰ γὰρ ἐν ἄλλῳ, ἢ ἐν ἀμέτρῳ – ἀλλ' οὐ δεῖ αὐτῷ ἀμετρίας αὐτῷ ἀμέτρῳ ὄντι – ἢ ἐν μεμετρημένῳ· ἀλλ' οὐχ οἷον τε τὸ μεμετρημένον ἀμετρίαν ἔχειν καθ' ὃ μεμέτρηται. Καὶ οὖν εἶναι τι καὶ ἄπειρον καθ' αὐτὸ καὶ ἀνείδεον αὐτὸ καὶ τὰ ἄλλα τὰ πρόσθεν, ἃ τὴν τοῦ κακοῦ ἐχαρακτήριζε φύσιν, καὶ εἴ τι μετ' ἐκεῖνο τοιοῦτον, ἢ μεμιγμένον ἔχει τοῦτο ἢ βλέπον πρὸς αὐτὸ ἐστὶ τοιοῦτον ἢ ποιητικὸν ἐστὶ τοιούτου. Τὴν δ' ὑποκειμένην σχήμασι καὶ εἵδεσι καὶ μορφαῖς καὶ μέτροις καὶ πέρασι καὶ ἄλλοτρίῳ κόσμῳ κοσμουμένην, μηδὲν παρ' αὐτῆς ἀγαθὸν ἔχουσαν, εἰδῶλον δὲ ὡς πρὸς τὰ ὄντα, κακοῦ δὴ οὐσίαν, εἴ τις καὶ δύναται κακοῦ οὐσία εἶναι, ταύτην ἀνευρίσκει ὁ λόγος κακὸν εἶναι πρῶτον καὶ καθ' αὐτὸ κακόν.

3. If such be the Nature of Beings and of That which transcends all the realm of Being, Evil cannot have place among Beings or in the Beyond-Being; these are good.

There remains, only, if Evil exist at all, that it be situate in the realm of Non-Being, that it be some mode, as it were, of the Non-Being, that it have its seat in something in touch with Non-Being or to a certain degree communicate in Non-Being.

By this Non-Being, of course, we are not to understand something that simply does not exist, but only something of an utterly different order from Authentic-Being: there is no question here of movement or position with regard to Being; the Non-Being we are thinking of is, rather, an image of Being or perhaps something still further removed than even an image.

Now this [the required faint image of Being] might be the sensible universe with all the impressions it engenders, or it might be something of even later derivation, accidental to the realm of sense, or again, it might be the source of the sense-world or something of the same order entering into it to complete it.

Some conception of it would be reached by thinking of measurelessness as opposed to measure, of the unbounded against bound, the unshaped against a principle of shape, the ever-needy against the self-sufficing: think of the ever-undefined, the never at rest, the all-accepting but never sated, utter dearth; and make all this character not mere accident in it but its equivalent for essential-being, so that, whatsoever fragment of it be taken, that part is all lawless void, while whatever participates in it and resembles it becomes evil, though not of course to the point of being, as itself is, Evil-Absolute.

In what substantial-form [hypostasis] then is all this to be found — not as accident but as the very substance itself?

For if Evil can enter into other things, it must have in a certain sense a prior existence, even though it may not be an essence. As there is Good, the Absolute, as well as Good, the quality, so, together with the derived evil entering into something not itself, there must be the Absolute Evil.

But how? Can there be Unmeasure apart from an unmeasured object?

Does not Measure exist apart from unmeasured things? Precisely as there is Measure apart from anything measured, so there is Unmeasure apart from the unmeasured. If Unmeasure could not exist independently, it must exist either in an unmeasured object or in something measured; but the unmeasured could not need Unmeasure and the measured could not contain it.

There must, then, be some Undetermination-Absolute, some Absolute Formlessness; all the qualities cited as characterizing the Nature of Evil must be summed under an Absolute Evil; and every evil thing outside of this must either contain this Absolute by saturation or have taken the character of evil and become a cause of evil by consecration to this Absolute.

What will this be?

That Kind whose place is below all the patterns, forms, shapes, measurements and limits, that which has no trace of good by any title of its own, but [at best] takes order and grace from some Principle outside itself, a mere image as regards Absolute-Being but the Authentic Essence of Evil —

in so far as Evil can have Authentic Being. In such a Kind, Reason recognizes the Primal Evil, Evil Absolute.

[4] Σωμάτων δὲ φύσις, καθόσον μετέχει ὕλης, κακὸν ἂν οὐ πρῶτον εἴη· ἔχει μὲν γὰρ εἶδος τι οὐκ ἀληθινὸν ἐστέρηται τε ζωῆς φθείρει τε ἄλληλα φορὰ τε παρ' αὐτῶν ἄτακτος ἐμπόδια τε ψυχῆς πρὸς τὴν αὐτῆς ἐνέργειαν φεύγει τε οὐσίαν ἀεὶ ρέοντα, δεύτερον κακόν· ψυχὴ δὲ καθ' ἑαυτὴν μὲν οὐ κακὴ οὐδ' αὖ πᾶσα κακὴ. Ἀλλὰ τίς ἡ κακὴ; Οἷόν φησι· δουλωσάμενοι μὲν ᾧ πέφυκε κακία ψυχῆς ἐγγίγνεσθαι, ὥς τοῦ ἀλόγου τῆς ψυχῆς εἶδους τὸ κακὸν δεχομένου, ἀμετρίαν καὶ ὑπερβολὴν καὶ ἔλλειψιν, ἐξ ὧν καὶ ἀκολασία καὶ δειλία καὶ ἡ ἄλλη ψυχῆς κακία, ἀκούσια παθήματα, δόξας ψευδεῖς ἐμποιοῦντα κακά τε νομίζεин καὶ ἀγαθὰ ἃ φεύγει τε καὶ διώκει. Ἀλλὰ τί τὸ πεποιηκὸς τὴν κακίαν ταύτην καὶ πῶς εἰς ἀρχὴν ἐκείνην καὶ αἰτίαν ἀνάξεις; Ἡ πρῶτον μὲν οὐκ ἔξω ὕλης οὐδὲ καθ' αὐτὴν εἶναι ἡ ψυχὴ ἡ τοιαύτη. Μέμικται οὖν ἀμετρίαι καὶ ἁμοιρος εἶδους τοῦ κοσμοῦντος καὶ εἰς μέτρον ἄγοντος· σώματι γὰρ ἐγκέκραται ὕλην ἔχοντι. Ἐπειτα δὲ καὶ τὸ λογιζόμενον εἰ βλάπτοιτο, ὅρᾳν κωλύεται καὶ τοῖς πάθεσι καὶ τῷ ἐπισκοτεῖσθαι τῇ ὕλῃ καὶ πρὸς ὕλην νενευκέναι καὶ ὅλως οὐ πρὸς οὐσίαν, ἀλλὰ πρὸς γένεσιν ὅρᾳν, ἥς ἀρχὴ ἡ ὕλης φύσις οὕτως οὕσα κακὴ ὥς καὶ τὸ μήπω ἐν αὐτῇ, μόνον δὲ βλέψαν εἰς αὐτήν, ἀναπιμπλάναι κακοῦ ἑαυτῆς. Ἅμοιρος γὰρ παντελῶς οὕσα ἀγαθοῦ καὶ στέρησις τούτου καὶ ἄκρατος ἔλλειψις ἐξομοιοῖ ἑαυτῇ πᾶν ὃ τι ἂν αὐτῆς προσάφηται ὅπως οὖν. Ἡ μὲν οὖν τελεία καὶ πρὸς νοῦν νεύουσα ψυχὴ ἀεὶ καθαρὰ καὶ ὕλην ἀπέστραπται καὶ τὸ ἀόριστον ἅπαν καὶ τὸ ἄμετρον καὶ κακὸν οὕτε ὅρᾳ οὕτε πελάζει· καθαρὰ οὖν μένει ὀρισθεῖσα νῶι παντελῶς. Ἡ δὲ μὴ μείνασα τοῦτο, ἀλλ' ἐξ αὐτῆς προελθοῦσα τῷ μὴ τελείῳ μηδὲ πρῶτῳ οἷον ἵνδαλμα ἐκείνης τῷ ἐλλείμματι καθόσον ἐνέλιπεν ἀοριστίας πληρωθεῖσα σκότος ὅρᾳ καὶ ἔχει ἤδη ὕλην βλέπουσα εἰς ὃ μὴ βλέπει, ὥς λεγόμεθα ὅρᾳν καὶ τὸ σκότος.

4. The bodily Kind, in that it partakes of Matter is an evil thing. What form is in bodies is an untrue-form: they are without life: by their own natural disorderly movement they make away with each other; they are hindrances to the soul in its proper Act; in their ceaseless flux they are always slipping away from Being.

Soul, on the contrary, since not every Soul is evil, is not an evil Kind.

What, then, is the evil Soul?

It is, we read, the Soul that has entered into the service of that in which soul-evil is implanted by nature, in whose service the unreasoning phase of the Soul accepts evil — unmeasure, excess and shortcoming, which bring forth licentiousness, cowardice and all other flaws of the Soul, all the states, foreign to the true nature, which set up false judgements, so that the Soul comes to name things good or evil not by their true value but by the mere test of like and dislike.

But what is the root of this evil state? how can it be brought under the causing principle indicated?

Firstly, such a Soul is not apart from Matter, is not purely itself. That is to say, it is touched with Unmeasure, it is shut out from the Forming-Idea that orders and brings to measure, and this because it is merged into a body made of Matter.

Then if the Reasoning-Faculty too has taken hurt, the Soul's seeing is baulked by the passions and by the darkening that Matter brings to it, by its decline into Matter, by its very attention no longer to Essence but to Process — whose principle or source is, again, Matter, the Kind so evil as to saturate with its own pravity even that which is not in it but merely looks towards it.

For, wholly without part in Good, the negation of Good, unmingled Lack, this Matter-Kind makes over to its own likeness whatsoever comes in touch with it.

The Soul wrought to perfection, addressed towards the Intellectual-Principle, is steadfastly pure: it has turned away from Matter; all that is undetermined, that is outside of measure, that is evil, it neither sees nor draws near; it endures in its purity, only, and wholly, determined by the Intellectual-Principle.

The Soul that breaks away from this source of its reality to the non-perfect and non-primal is, as it were, a secondary, an image, to the loyal Soul. By its falling-away — and to the extent of the fall — it is stripped of Determination, becomes wholly indeterminate, sees darkness. Looking to what repels vision, as we look when we are said to see darkness, it has taken Matter into itself.

[5] Ἀλλ' εἰ ἡ ἑλλειψις τοῦ ἀγαθοῦ αἰτία τοῦ ὁρᾶν καὶ συνεῖναι τῷ σκοτεῖ, τὸ κακὸν εἴη ἂν ἐν τῇ ἐλλείψει [ἢ τῷ σκοτῷ] τῇ ψυχῇ καὶ πρῶτον — δεύτερον δὲ ἔστω τὸ σκοτός — καὶ ἡ φύσις τοῦ κακοῦ οὐκέτι ἐν τῇ ὕλῃ, ἀλλὰ καὶ πρὸ τῆς ὕλης. Ἡ οὐκ ἐν τῇ ὁπωσοῦν ἐλλείπει, ἀλλ' ἐν τῇ παντελεῖ τὸ κακόν· τὸ γοῦν ἐλλεῖπον ὀλίγωι τοῦ ἀγαθοῦ οὐ κακόν, δύναται γὰρ καὶ τέλεον εἶναι ὡς πρὸς φύσιν τὴν αὐτοῦ. Ἀλλ' ὅταν παντελῶς ἐλλείπη, ὅπερ ἐστὶν ἡ ὕλη, τοῦτο τὸ ὄντως κακὸν μηδεμίαν ἔχον ἀγαθοῦ μοῖραν. Οὐδὲ γὰρ τὸ εἶναι ἔχει ἡ ὕλη, ἵνα ἀγαθοῦ ταύτῃ μετεῖχεν, ἀλλ' ὁμόνυμον αὐτῇ τὸ εἶναι, ὡς ἀληθὲς εἶναι λέγειν αὐτὸ μὴ εἶναι. Ἡ οὖν ἑλλειψις ἔχει μὲν τὸ μὴ ἀγαθὸν εἶναι, ἡ δὲ παντελὴς τὸ κακόν· ἡ δὲ πλείων τὸ πεσεῖν εἰς τὸ κακὸν δύνασθαι καὶ ἤδη κακόν. Τῷ χρὴ τὸ κακὸν νοεῖσθαι μὴ τὸδε τὸ κακόν, οἷον ἀδικίαν ἢ ἄλλην τινὰ κακίαν, ἀλλ' ἐκεῖνο ὃ οὐδὲν μὲν πω τούτων, ταῦτα δὲ οἷον εἶδη ἐκείνου προσθήκαις εἰδοποιούμενα· οἷον ἐν μὲν ψυχῇ πονηρίαν καὶ ταύτης αὐτῇ εἶδη ἢ ὕλῃ περὶ ἣν, ἢ τοῖς μέρεσι τῆς ψυχῆς, ἢ τῷ τὸ μὲν οἷον ὁρᾶν εἶναι, τὸ δὲ ὁρμᾶν ἢ πάσχειν. Εἰ δέ τις θεῖτο καὶ τὰ ἔξω ψυχῆς κακὰ εἶναι, πῶς ἐπ' ἐκείνην τὴν φύσιν ἀνάξει, οἷον νόσον, πενίαν; Ἡ νόσον μὲν ἑλλειψιν καὶ ὑπερβολὴν σωμάτων ἐνύλων τάξιν καὶ μέτρον οὐκ ἀνεχομένων, αἰσχος δὲ ὕλην οὐ κρατηθεῖσαν εἶδει, πενίαν δὲ ἔνδειαν καὶ στέρησιν ὧν ἐν χρεαίαι ἐσμέν διὰ τὴν ὕλην ἢ συνεζεύγμεθα φύσιν ἔχουσαν χρησιμოსύνην εἶναι. Εἰ δὴ ταῦτα ὁρθῶς λέγεται, οὐ θετέον ἡμᾶς ἀρχὴν κακῶν εἶναι κακοῦς παρ' αὐτῶν ὄντας, ἀλλὰ πρὸ ἡμῶν ταῦτα· ἃ δ' ἂν ἀνθρώπους κατὰσχη, κατέχειν οὐχ ἐκόντας,

ἀλλ' εἶναι μὲν ἀποφυγὴν κακῶν τῶν ἐν ψυχῇ τοῖς δυνηθεῖσι, πάντας δὲ οὐ δύνασθαι. Θεοῖς δὲ ὕλης παρούσης τοῖς αἰσθητοῖς τὸ κακὸν μὴ παρεῖναι, τὴν κακίαν ἣν ἄνθρωποι ἔχουσιν, ὅτι μὴδ' ἄνθρωποις ἅπασιν· κρατεῖν γὰρ αὐτῆς — ἀμείνους δέ, οἷς μὴ πάρεστι — καὶ τούτῳ κρατεῖν δὲ τῷ μὴ ἐν ὕλῳ ἐν αὐτοῖς ὄντι.

5. But, it will be objected, if this seeing and frequenting of the darkness is due to the lack of good, the Soul's evil has its source in that very lack; the darkness will be merely a secondary cause — and at once the Principle of Evil is removed from Matter, is made anterior to Matter.

No: Evil is not in any and every lack; it is in absolute lack. What falls in some degree short of the Good is not Evil; considered in its own kind it might even be perfect, but where there is utter dearth, there we have Essential Evil, void of all share in Good; this is the case with Matter.

Matter has not even existence whereby to have some part in Good: Being is attributed to it by an accident of words: the truth would be that it has Non-Being.

Mere lack brings merely Not-Goodness: Evil demands the absolute lack — though, of course, any very considerable shortcoming makes the ultimate fall possible and is already, in itself, an evil.

In fine we are not to think of Evil as some particular bad thing — injustice, for example, or any other ugly trait — but as a principle distinct from any of the particular forms in which, by the addition of certain elements, it becomes manifest. Thus there may be wickedness in the Soul; the forms this general wickedness is to take will be determined by the environing Matter, by the faculties of the Soul that operate and by the nature of their operation, whether seeing, acting, or merely admitting impression.

But supposing things external to the Soul are to be counted Evil — sickness, poverty and so forth — how can they be referred to the principle we have described?

Well, sickness is excess or defect in the body, which as a material organism rebels against order and measure; ugliness is but matter not mastered by Ideal-Form; poverty consists in our need and lack of goods made necessary to us by our association with Matter whose very nature is to be one long want.

If all this be true, we cannot be, ourselves, the source of Evil, we are not evil in ourselves; Evil was before we came to be; the Evil which holds men down binds them against their will; and for those that have the strength — not found in all men, it is true — there is a deliverance from the evils that have found lodgement in the soul.

In a word since Matter belongs only to the sensible world, vice in men is not the Absolute Evil; not all men are vicious; some overcome vice, some, the better sort, are never attacked by it; and those who master it win by means of that in them which is not material.

[6] Ἐπισκεπτέον δὲ καὶ πῶς λέγεται μὴ ἂν ἀπολέσθαι τὰ κακά, ἀλλ' εἶναι ἐξ

ἀνάγκης· καὶ ἐν θεοῖς μὲν οὐκ εἶναι, περιπολεῖν δὲ τὴν θνητὴν φύσιν καὶ τόνδε τὸν τόπον αἰεὶ. Ἄρ' οὖν οὕτως εἴρηται, ὥς τοῦ μὲν οὐρανοῦ καθαροῦ κακῶν ὄντος αἰεὶ ἐν τάξει ἰόντος καὶ κόσμῳ φερομένου καὶ μήτε ἀδικίας ἐκεῖ οὔσης μήτε ἄλλης κακίας μήτε ἀδικοῦντα ἄλληλα, κόσμῳ δὲ φερόμενα, ἐν γῇ δὲ τῆς ἀδικίας καὶ τῆς ἀταξίας οὔσης; Τοῦτο γάρ ἐστιν ἡ θνητὴ φύσις καὶ ὁδε ὁ τόπος. Ἀλλὰ τὸ ἐντεῦθεν φεύγειν δεῖ οὐκέτι περὶ τῶν ἐπὶ γῆς λέγεται. Φυγὴ γάρ, φησιν, οὐ τὸ ἐκ γῆς ἀπελθεῖν, ἀλλὰ καὶ ὄντα ἐπὶ γῆς δίκαιον καὶ ὅσιον εἶναι μετὰ φρονήσεως, ὥς εἶναι τὸ λεγόμενον φεύγειν κακίαν δεῖν, ὥστε τὰ κακὰ αὐτῷ ἢ κακία καὶ ὅσα ἐκ κακίας· καὶ τοῦ προσδιαλεγομένου δὲ ἀναίρεσιν λέγοντος κακῶν ἔσσεσθαι, εἰ πείθοι τοὺς ἀνθρώπους ἃ λέγει, ὁ δὲ φησι μὴ δύνασθαι τοῦτο γενέσθαι· τὰ γὰρ κακὰ εἶναι ἀνάγκη, ἐπεὶ περ τοῦναντίον τι δεῖ εἶναι τῷ ἀγαθῷ. Τὴν μὲν οὖν κακίαν τὴν περὶ ἄνθρωπον πῶς οἶόν τε ἐναντίον εἶναι ἐκείνῳ τῷ ἀγαθῷ; Ἐναντίον γὰρ τοῦτο τῇ ἀρετῇ, αὕτη δὲ οὐ τὸ ἀγαθόν, ἀλλὰ ἀγαθόν, ὃ κρατεῖν τῆς ὕλης ποιεῖ. Ἐκείνῳ δὲ τῷ ἀγαθῷ πῶς ἂν τι εἴη ἐναντίον; Οὐ γὰρ δὴ ποιόν. Εἴτα τίς ἀνάγκη πανταχοῦ, εἰ θάτερον τῶν ἐναντίων, καὶ θάτερον; Ἐνδεχέσθω μὲν γὰρ καὶ ἔστω γε καὶ τὸ ἐναντίον τοῦ ἐναντίου αὐτῷ ὄντος – οἷον ὑγιείας οὔσης ἐνδέχεται καὶ νόσον εἶναι – οὐ μὴν ἐξ ἀνάγκης. Ἡ οὐκ ἀνάγκη λέγειν αὐτόν, ὥς ἐπὶ παντός ἐναντίου τοῦτο ἀληθές, ἀλλ' ἐπὶ τοῦ ἀγαθοῦ εἴρηται. Ἀλλ' εἰ οὐσία τὰγαθόν, πῶς ἐστιν αὐτῷ τι ἐναντίον; ἢ τῷ ἐπέκεινα οὐσίας; Τὸ μὲν οὖν μὴ εἶναι μηδὲν οὐσίαι ἐναντίον ἐπὶ τῶν καθ' ἕκαστα οὐσιῶν ἐστι πιστόν τῇ ἐπαγωγῇ δεδειγμένον· ὅλως δὲ οὐσίαι οὐκ ἔστι δεδειγμένον. Ἀλλὰ τί τῇ καθόλου οὐσίαι ἔσται ἐναντίον καὶ ὅλως τοῖς πρώτοις; Ἡ τῇ μὲν οὐσίαι ἢ μὴ οὐσία, τῇ δὲ ἀγαθοῦ φύσει ἥτις ἐστὶ κακοῦ φύσις καὶ ἀρχή· ἀρχαὶ γὰρ ἄμφο, ἢ μὲν κακῶν, ἢ δὲ ἀγαθῶν· καὶ πάντα τὰ ἐν τῇ φύσει ἐκατέραι ἐναντία· ὥστε καὶ τὰ ὅλα ἐναντία καὶ μᾶλλον ἐναντία ἢ τὰ ἄλλα. Τὰ μὲν γὰρ ἄλλα ἐναντία ἢ ἐν τῷ αὐτῷ εἶδει ὄντα ἢ ἐν τῷ αὐτῷ γένει καὶ κοινοῦ τινός ἐστι μετεληφότα ἐν οἷς ἐστίν· ὅσα δὲ χωρὶς ἐστι, καὶ ἃ τῷ ἐτέρῳ ἐστὶ συμπληρώσει τοῦ ὃ ἐστι, τούτων τὰ ἐναντία ἐν τῷ ἐτέρῳ ἐστί, πῶς οὐ μάλιστα ἂν εἴη ἐναντία, εἴπερ ἐναντία τὰ πλεῖστον ἀλλήλων ἀφεςτηκότα; Πέρατι δὴ καὶ μέτρῳ καὶ [τὰ ἄλλα] ὅσα ἐνεστὶν ἐν τῇ θείᾳ φύσει, ἀπειρία καὶ ἀμετρία καὶ τὰ ἄλλα, ὅσα ἔχει ἢ κακὴ φύσις, ἐναντία· ὥστε καὶ τὸ ὅλον τῷ ὅλῳ ἐναντίον. Καὶ τὸ εἶναι δὲ ψευδόμενον ἔχει καὶ πρώτως καὶ ὄντως ψεῦδος· τῷ δὲ τὸ εἶναι τὸ ἀληθῶς εἶναι· ὥστε καὶ καθὰ τὸ ψεῦδος τῷ ἀληθεῖ ἐναντίον καὶ τὸ [μὴ] κατ' οὐσίαν τῷ κατ' οὐσίαν αὐτῆς ἐναντίον. Ὡστε ἡμῖν ἀναπέφανται τὸ μὴ πανταχοῦ οὐσίαι μηδὲν εἶναι ἐναντίον· ἐπεὶ καὶ ἐπὶ πυρὸς καὶ ὕδατος ἐδεξάμεθα ἂν εἶναι ἐναντία, εἰ μὴ κοινὸν ἦν ἢ ὕλη ἐν αὐτοῖς, ἐφ' ἧς τὸ θερμὸν καὶ ξηρὸν καὶ ὑγρὸν καὶ ψυχρὸν συμβεβηκότα ἐγένετο· εἰ δ' ἐπ' αὐτῶν ἦν μόνα τὴν οὐσίαν αὐτῶν συμπληροῦντα ἄνευ τοῦ κοινοῦ, ἐγίγνετο ἂν ἐναντίον καὶ ἐνταῦθα, οὐσία οὐσίαι ἐναντίον. Τὰ ἄρα πάντα κεχωρισμένα καὶ μηδὲν ἔχοντα κοινὸν καὶ πλείστην ἀπόστασιν ἔχοντα ἐν τῇ φύσει αὐτῶν ἐναντία· ἐπεὶ περ ἢ ἐναντίωσις οὐχ ἥτις ποιόν τι οὐδὲ ὅλως ὁτιοῦν γένος τῶν ὄντων, ἀλλ' ἥτις πλείστον ἀλλήλων κεχώρισται καὶ ἐξ ἀντιθέτων συνέστηκε καὶ τὰ ἐναντία ποιεῖ.

6. If this be so, how do we explain the teaching that evils can never pass away but “exist of necessity,” that “while evil has no place in the divine order, it haunts mortal nature and this place for ever”?

Does this mean that heaven is clear of evil, ever moving its orderly way, spinning on the appointed path, no injustice There or any flaw, no wrong done by any power to any other but all true to the settled plan, while injustice and disorder prevail on earth, designated as “the Mortal Kind and this Place”?

Not quite so: for the precept to “flee hence” does not refer to earth and earthly life. The flight we read of consists not in quitting earth but in living our earth-life “with justice and piety in the light of philosophy”; it is vice we are to flee, so that clearly to the writer Evil is simply vice with the sequels of vice. And when the disputant in that dialogue says that, if men could be convinced of the doctrine advanced, there would be an end of Evil, he is answered, “That can never be: Evil is of necessity, for there must be a contrary to good.”

Still we may reasonably ask how can vice in man be a contrary to The Good in the Supernal: for vice is the contrary to virtue and virtue is not The Good but merely the good thing by which Matter is brought to order.

How can there any contrary to the Absolute Good, when the absolute has no quality?

Besides, is there any universal necessity that the existence of one of two contraries should entail the existence of the other? Admit that the existence of one is often accompanied by the existence of the other — sickness and health, for example — yet there is no universal compulsion.

Perhaps, however, our author did not mean that this was universally true; he is speaking only of The Good.

But then, if The Good is an essence, and still more, if It is that which transcends all existence, how can It have any contrary?

That there is nothing contrary to essence is certain in the case of particular existences — established by practical proof — but not in the quite different case of the Universal.

But of what nature would this contrary be, the contrary to universal existence and in general to the Primals?

To essential existence would be opposed the non-existence; to the nature of Good, some principle and source of evil. Both these will be sources, the one of what is good, the other of what is evil; and all within the domain of the one principle is opposed, as contrary, to the entire domain of the other, and this in a contrariety more violent than any existing between secondary things.

For these last are opposed as members of one species or of one genus, and, within that common ground, they participate in some common quality.

In the case of the Primals or Universals there is such complete separation that what is the exact negation of one group constitutes the very nature of the

other; we have diametric contrariety if by contrariety we mean the extreme of remoteness.

Now to the content of the divine order, the fixed quality, the measuredness and so forth — there is opposed the content of the evil principle, its unfixedness, measurelessness and so forth: total is opposed to total. The existence of the one genus is a falsity, primarily, essentially, a falseness: the other genus has Essence-Authentic: the opposition is of truth to lie; essence is opposed to essence.

Thus we see that it is not universally true that an Essence can have no contrary.

In the case of fire and water we would admit contrariety if it were not for their common element, the Matter, about which are gathered the warmth and dryness of one and the dampness and cold of the other: if there were only present what constitutes their distinct kinds, the common ground being absent, there would be, here also, essence contrary to essence.

In sum, things utterly sundered, having nothing in common, standing at the remotest poles, are opposites in nature: the contrariety does not depend upon quality or upon the existence of a distinct genus of beings, but upon the utmost difference, clash in content, clash in effect.

[7] Ἀλλὰ πῶς οὖν ἐξ ἀνάγκης, εἰ τὸ ἀγαθόν, καὶ τὸ κακόν; Ἄρ' οὖν οὕτως ὅτι ἐν τῷ παντὶ δεῖ τὴν ὕλην εἶναι; Ἐξ ἐναντίων γὰρ ἐξ ἀνάγκης τόδε τὸ πᾶν· ἢ οὐδ' ἂν εἴη μὴ ὕλης οὕσης. Μεμιγμένη γὰρ οὖν δὴ ἡ τοῦδε τοῦ κόσμου φύσις ἐκ τε νοῦ καὶ ἀνάγκης, καὶ ὅσα παρὰ θεοῦ εἰς αὐτὸν ἦκει, ἀγαθὰ, τὰ δὲ κακὰ ἐκ τῆς ἀρχαίας φύσεως, τὴν ὕλην λέγων τὴν ὑποκειμένην οὕτω κοσμηθεῖσαν [εἰ θεῶιτο]. Ἀλλὰ πῶς θνητὴν φύσιν; Τὸ μὲν γὰρ τόνδε τὸν τόπον ἔστω δεικνύειν τὸ πᾶν. Ἡ τὸ ἄλλ' ἐπεὶ ἐγένεσθε, ἀθάνατοι μὲν οὐκ ἐστε, οὐτὶ γε μὴν λυθήσεσθε δι' ἐμέ. Εἰ δὴ οὕτως, ὀρθῶς ἂν λέγοιτο μὴ ἂν ἀπολέσθαι τὰ κακὰ. Πῶς οὖν ἐκφεύξεται; Οὐ τῷ τόπῳ, φησὶν, ἀλλ' ἀρετὴν κτησάμενος καὶ τοῦ σώματος αὐτὸν χωρίσας· οὕτω γὰρ καὶ ὕλης· ὥς ὁ γε συνὼν τῷ σώματι καὶ ὕλῃ σύνεστι. Τὸ δὲ χωρίσαι καὶ μὴ δῆλόν που αὐτὸς ποιεῖ· τὸ δ' ἐν θεοῖς εἶναι, ἐν τοῖς νοητοῖς· οὗτοι γὰρ ἀθάνατοι. Ἔστι δὲ τοῦ κακοῦ λαβεῖν καὶ οὕτω τὴν ἀνάγκην. Ἐπεὶ γὰρ οὐ μόνον τὸ ἀγαθόν, ἀνάγκη τῇ ἐκβάσει τῇ παρ' αὐτό, ἦ, εἰ οὕτω τις ἐθέλοι λέγειν, τῇ αἰὶ ὑποβάσει καὶ ἀποστάσει, τὸ ἔσχατον, καὶ μεθ' ὃ οὐκ ἦν ἔτι γενέσθαι ὅτιοῦν, τοῦτο εἶναι τὸ κακόν. Ἐξ ἀνάγκης δὲ εἶναι τὸ μετὰ τὸ πρῶτον, ὥστε καὶ τὸ ἔσχατον· τοῦτο δὲ ἡ ὕλη μὴδὲν ἔτι ἔχουσα αὐτοῦ. Καὶ αὕτη ἡ ἀνάγκη τοῦ κακοῦ.

7. But why does the existence of the Principle of Good necessarily comport the existence of a Principle of Evil? Is it because the All necessarily comports the existence of Matter? Yes: for necessarily this All is made up of contraries: it could not exist if Matter did not. The Nature of this Kosmos is, therefore, a blend; it is blended from the Intellectual-Principle and Necessity: what comes into it from God is good; evil is from the Ancient Kind which, we read, is the underlying Matter not yet brought to order by the Ideal-Form.

But, since the expression “this place” must be taken to mean the All, how explain the words “mortal nature”?

The answer is in the passage [in which the Father of Gods addresses the Divinities of the lower sphere], “Since you possess only a derivative being, you are not immortals . . . but by my power you shall escape dissolution.”

The escape, we read, is not a matter of place, but of acquiring virtue, of disengaging the self from the body; this is the escape from Matter. Plato explains somewhere how a man frees himself and how he remains bound; and the phrase “to live among the gods” means to live among the Intelligible-Existents, for these are the Immortals.

There is another consideration establishing the necessary existence of Evil.

Given that The Good is not the only existent thing, it is inevitable that, by the outgoing from it or, if the phrase be preferred, the continuous down-going or away-going from it, there should be produced a Last, something after which nothing more can be produced: this will be Evil.

As necessarily as there is Something after the First, so necessarily there is a Last: this Last is Matter, the thing which has no residue of good in it: here is the necessity of Evil.

[8] Εἰ δέ τις λέγοι μὴ διὰ τὴν ὕλην ἡμᾶς γενέσθαι κακοὺς – μήτε γὰρ τὴν ἄγνοιαν διὰ τὴν ὕλην εἶναι μήτε τὰς ἐπιθυμίας τὰς πονηράς· καὶ γάρ, εἰ διὰ σώματος κακίαν ἢ σύστασις γίνοιτο, μὴ τὴν ὕλην, ἀλλὰ τὸ εἶδος ποιεῖν, οἷον θερμότητος, ψυχρότητας, πικρόν, ἀλμυρὸν καὶ ὅσα χυμῶν εἶδη, ἔτι πληρώσεις, κενώσεις, καὶ πληρώσεις οὐχ ἀπλῶς, ἀλλὰ πληρώσεις τοιῶνδε, καὶ ὅλως τὸ τοιῶνδε εἶναι τὸ ποιοῦν τὴν διαφορὰν τῶν ἐπιθυμιῶν καί, εἰ βούλει, δοξῶν ἐσφαλμένων, ὥστε τὸ εἶδος μᾶλλον ἢ τὴν ὕλην τὸ κακὸν εἶναι – , καὶ οὗτος οὐδὲν ἤττον τὴν ὕλην συγχωρεῖν ἀναγκασθήσεται τὸ κακὸν εἶναι. Ἄ τε γὰρ ποιεῖ ἢ ἐν ὕλῃ ποιότης, οὐ χωρὶς οὕσα ποιεῖ, ὥσπερ οὐδὲ τὸ σχῆμα τοῦ πελέκεως ἄνευ σιδήρου ποιεῖ· εἴτα καὶ τὰ ἐν τῇ ὕλῃ εἶδη οὐ ταυτά ἐστιν, ἅπερ ἦν, εἰ ἐφ’ αὐτῶν ὑπῆρχεν, ἀλλὰ λόγοι ἐνυλοὶ φθαρέντες ἐν ὕλῃ καὶ τῆς φύσεως τῆς ἐκείνης ἀναπλησθέντες· οὐδὲ γὰρ τὸ πῦρ αὐτὸ καίει οὐδὲ ἄλλο τι τῶν ἐφ’ ἑαυτῶν ταῦτα ἐργάζεται, ἃ ἐν τῇ ὕλῃ γεγόμενα λέγεται ποιεῖν. Γενομένη γὰρ κυρία τοῦ εἰς αὐτὴν ἐμφαντασθέντος φθείρει αὐτὸ καὶ διόλλυσι τὴν αὐτῆς παραθεῖσα φύσιν ἐναντίαν οὕσαν, οὐ τῷ θερμῷ τὸ ψυχρὸν προσφέρουσα, ἀλλὰ τῷ εἶδει τοῦ θερμοῦ τὸ αὐτῆς ἀνείδεον προσάγουσα καὶ τὴν ἀμορφίαν τῇ μορφῇ καὶ ὑπερβολὴν καὶ ἔλλειψιν τῷ μεμετρημένῳ, ἕως ἂν αὐτὸ ποιήσῃ αὐτῆς, ἀλλὰ μὴ αὐτοῦ ἔτι εἶναι, ὥσπερ ἐν τροφῇ ζῶων τὸ εἰσενεχθὲν μηκέτι εἶναι ὅπερ προσελήλυθεν, ἀλλ’ αἷμα κυνὸς καὶ πᾶν κύνιον, καὶ χυμοὶ πάντες ἅπερ τοῦ δεξαμένου ἐκείνου. Εἰ δὴ σῶμα αἷτιον τῶν κακῶν, ὕλη ἂν εἴη καὶ ταύτῃ αἷτιον τῶν κακῶν. Ἀλλὰ κρατεῖν ἔδει, ἄλλος ἂν εἴποι. Ἀλλ’ οὐ καθαρὸν τὸ δυνάμενον κρατεῖν, εἰ μὴ φύγοι. Καὶ σφοδρότεροι δὲ αἱ ἐπιθυμίαι κράσει τοιαύδε σωμάτων, ἄλλαι δὲ ἄλλων, ὥστε μὴ κρατεῖν τὸ ἐν ἐκάστῳ, ἀμβλύτεροι δὲ καὶ πρὸς τὸ κρίνειν διὰ σωμάτων κάκην κατεψηγμένοι καὶ ἐμπεποδισμένοι, αἱ δ’ ἐναντία ποιοῦσιν

ἀνερματίστους. Μαρτυροῦσι δὲ ταῦτα καὶ αἱ πρὸς καιρὸν ἕξεις. Πλήρεις μὲν γὰρ ἄλλοι καὶ ταῖς ἐπιθυμίαις καὶ ταῖς διανοίαις, κενοὶ δὲ ἄλλοι, καὶ ταδὶ πληρωθέντες ἄλλοι, ταδὶ δὲ ἄλλοι. Ἔστω δὴ πρῶτως μὲν τὸ ἄμετρον κακόν, τὸ δ' ἐν ἀμετρίας γενόμενον ἢ ὁμοιώσει ἢ μεταλήψει τῷ συμβεβηκέναι αὐτῷ δευτέρως κακόν· καὶ πρῶτως μὲν τὸ σκότος, τὸ δὲ ἐσκοτισμένον δευτέρως ὡσαύτως. Κακία δὴ ἄγνοια οὐσα καὶ ἀμετρία περὶ ψυχὴν δευτέρως κακόν καὶ οὐκ αὐτοκακόν· οὐδὲ γὰρ ἀρετὴ πρῶτον ἀγαθόν, ἀλλ' ὅ τι ὁμοίωται ἢ μετείληφεν αὐτοῦ.

8. But there will still be some to deny that it is through this Matter that we ourselves become evil.

They will say that neither ignorance nor wicked desires arise in Matter. Even if they admit that the unhappy condition within us is due to the pravity inherent in body, they will urge that still the blame lies not in the Matter itself but with the Form present in it — such Form as heat, cold, bitterness, saltness and all other conditions perceptible to sense, or again such states as being full or void — not in the concrete signification but in the presence or absence of just such forms. In a word, they will argue, all particularity in desires and even in perverted judgements upon things, can be referred to such causes, so that Evil lies in this Form much more than in the mere Matter.

Yet, even with all this, they can be compelled to admit that Matter is the Evil.

For, the quality [form] that has entered into Matter does not act as an entity apart from the Matter, any more than axe-shape will cut apart from iron. Further, Forms lodged in Matter are not the same as they would be if they remained within themselves; they are Reason-Principles Materialized, they are corrupted in the Matter, they have absorbed its nature: essential fire does not burn, nor do any of the essential entities effect, of themselves alone, the operation which, once they have entered into Matter, is traced to their action.

Matter becomes mistress of what is manifested through it: it corrupts and destroys the incomer, it substitutes its own opposite character and kind, not in the sense of opposing, for example, concrete cold to concrete warmth, but by setting its own formlessness against the Form of heat, shapelessness to shape, excess and defect to the duly ordered. Thus, in sum, what enters into Matter ceases to belong to itself, comes to belong to Matter, just as, in the nourishment of living beings, what is taken in does not remain as it came, but is turned into, say, dog's blood and all that goes to make a dog, becomes, in fact, any of the humours of any recipient.

No, if body is the cause of Evil, then there is no escape; the cause of Evil is Matter.

Still, it will be urged, the incoming Idea should have been able to conquer the Matter.

The difficulty is that Matter's master cannot remain pure itself except by avoidance of Matter.

Besides, the constitution determines both the desires and their violence so that there are bodies in which the incoming idea cannot hold sway: there is a vicious constitution which chills and clogs the activity and inhibits choice; a contrary bodily habit produces frivolity, lack of balance. The same fact is indicated by our successive variations of mood: in times of stress, we are not the same either in desires or in ideas — as when we are at peace, and we differ again with every several object that brings us satisfaction.

To resume: the Measureless is evil primarily; whatever, either by resemblance or participation, exists in the state of unmeasure, is evil secondarily, by force of its dealing with the Primal — primarily, the darkness; secondarily, the darkened. Now, Vice, being an ignorance and a lack of measure in the Soul, is secondarily evil, not the Essential Evil, just as Virtue is not the Primal Good but is Likeness to The Good, or participation in it.

[9] Τίτι οὖν ἐγνωρίσαμεν ταῦτα; Καὶ πρῶτον κακίαν τίτι; Ἀρετὴν μὲν γὰρ νῶτι αὐτῶτι καὶ φρονήσεται· αὐτὴν γὰρ γνωρίζει· κακίαν δὲ πῶς; Ἡ ὥσπερ κανόνι τὸ ὀρθὸν καὶ μή, οὕτω καὶ τὸ μὴ ἐναρμόζον τῇ ἀρετῇ [κακίαν]. Βλέποντες οὖν αὐτὸ ἢ μὴ βλέποντες, τὴν κακίαν λέγω; Ἡ τὴν μὲν παντελεῖ κακίαν οὐ βλέποντες· καὶ γὰρ ἄπειρον· ἀφαιρέσει οὖν τὸ μηδαμοῦ τοῦτο· τὴν δὲ μὴ παντελεῖ τῶτι ἐλλείπειν τούτῳ. Μέρος οὖν ὁρῶντες τῶτι παρόντι μέρει τὸ ἅπὸν λαμβάνοντες, ὃ ἐστὶ μὲν ἐν τῶτι ὅλῳ εἶδει, ἐκεῖ δὲ ἄπαστιν, οὕτω κακίαν λέγομεν, ἐν ἀορίστῳ τὸ ἐστερημένον καταλιπόντες. Καὶ δὴ ἐπὶ τῆς ὕλης οἶον αἰσχροὺν τι πρόσωπον ἰδόντες, οὐ κρατήσαντος ἐν αὐτῶτι τοῦ λόγου, ὥστε κρύψαι τὸ τῆς ὕλης αἶσχος, αἰσχροὺν φανταζόμεθα τῇ τοῦ εἶδους ἐλλείψει. Ὁ δὲ μηδαμῇ εἶδους τετύχηκε, πῶς; Ἡ τὸ παράπαν [πάν] εἶδος ἀφαιροῦντες [πάν εἶδος], ὅτι μὴ ταῦτα πάρεστι, λέγομεν εἶναι ὕλην, ἀμορφίαν καὶ αὐτοὶ ἐν ἡμῖν λαβόντες ἐν τῶτι πάν εἶδος ἀφελεῖν, εἰ ἐμέλλομεν ὕλην θεάσασθαι. Διὸ καὶ νοῦς ἄλλος οὗτος, οὐ νοῦς, τολμήσας ἰδεῖν τὰ μὴ αὐτοῦ. Ὡσπερ ὄμμα ἀποστῆσαν αὐτὸ φωτός, ἵνα ἴδῃ τὸ σκότος καὶ μὴ ἴδῃ — τὸ καταλιπεῖν τὸ φῶς, ἵνα ἴδῃ τὸ σκότος, μεθ' οὗ οὐκ ἦν ἰδεῖν αὐτό· οὐδ' αὖ ἄνευ τοῦ οἶόν τε ἦν ἰδεῖν, ἀλλὰ μὴ ἰδεῖν — ἵνα γένηται αὐτῶτι ὡς οἶόν τε ἰδεῖν, οὕτως οὖν καὶ νοῦς, εἴσω αὐτοῦ τὸ αὐτοῦ καταλιπὼν φῶς καὶ οἶον ἔξω αὐτοῦ προελθὼν εἰς τὰ μὴ αὐτοῦ ἐλθὼν, μὴ ἐπαγόμενος τὸ ἑαυτοῦ φῶς ἔπαθε τοῦναντίον ἢ ἐστίν, ἵν' ἴδῃ τὸ αὐτῶτι ἐναντίον.

9. But what approach have we to the knowing of Good and Evil?

And first of the Evil of soul: Virtue, we may know by the Intellectual-Principle and by means of the philosophic habit; but Vice?

A ruler marks off straight from crooked, so Vice is known by its divergence from the line of Virtue.

But are we able to affirm Vice by any vision we can have of it, or is there some other way of knowing it?

Utter viciousness, certainly not by any vision, for it is utterly outside of bound and measure; this thing which is nowhere can be seized only by abstraction; but any degree of evil falling short of The Absolute is knowable

by the extent of that falling short.

We see partial wrong; from what is before us we divine that which is lacking to the entire form [or Kind] thus indicated; we see that the completed Kind would be the Indeterminate; by this process we are able to identify and affirm Evil. In the same way when we observe what we feel to be an ugly appearance in Matter — left there because the Reason-Principle has not become so completely the master as to cover over the unseemliness — we recognise Ugliness by the falling-short from Ideal-Form.

But how can we identify what has never had any touch of Form?

We utterly eliminate every kind of Form; and the object in which there is none whatever we call Matter: if we are to see Matter we must so completely abolish Form that we take shapelessness into our very selves.

In fact it is another Intellectual-Principle, not the true, this which ventures a vision so uncongenial.

To see darkness the eye withdraws from the light; it is striving to cease from seeing, therefore it abandons the light which would make the darkness invisible; away from the light its power is rather that of not-seeing than of seeing and this not-seeing is its nearest approach to seeing Darkness. So the Intellectual-Principle, in order to see its contrary [Matter], must leave its own light locked up within itself, and as it were go forth from itself into an outside realm, it must ignore its native brightness and submit itself to the very contradiction of its being.

[10] Καὶ ταῦτα μὲν ταῦτη. Ἄποιος δὲ οὐσα πῶς κακή; Ἡ ἄποιος λέγεται τῷ μηδὲν ἔχειν αὐτὴ ἐφ' ἑαυτῆς τούτων τῶν ποιότητων ὥς δέξεται καὶ ἐν αὐτῇ ὡς ὑποκειμένῳ ἔσονται, οὐ μὴν οὕτως, ὡς μηδεμίαν φύσιν ἔχειν. Εἰ δὴ ἔχει τινὰ φύσιν, ταύτην τὴν φύσιν τί κωλύει κακὴν εἶναι, οὐχ οὕτω δὲ κακὴν, ὡς ποίον; Ἐπειδὴ καὶ τὸ ποίον τοῦτό ἐστι, καθ' ὃ ἕτερον ποίον λέγεται. Συμβεβηκὸς οὖν τὸ ποίον καὶ ἐν ἄλλῳ· ἡ δὲ ὕλη οὐκ ἐν ἄλλῳ, ἀλλὰ τὸ ὑποκείμενον, καὶ τὸ συμβεβηκὸς περὶ αὐτό. Τοῦ οὖν ποιοῦ τοῦ φύσιν συμβεβηκότος ἔχοντος οὐ τυχοῦσα ἄποιος λέγεται. Εἰ τοίνυν καὶ ἡ ποιότης αὐτῇ ἄποιος, πῶς ἡ ὕλη οὐ δεξαμένη ποιότητα ποιά ἂν λέγοιτο; Ὅρθῳς ἄρα λέγεται καὶ ἄποιος εἶναι κακή· οὐ γὰρ λέγεται κακὴ τῷ ποιότητα ἔχειν, ἀλλὰ μᾶλλον τῷ ποιότητα μὴ ἔχειν, ἵνα μὴ ᾖ ἴσως κακὴ εἶδος οὐσα, ἀλλὰ μὴ ἐναντία τῷ εἶδει φύσις.

10. But if Matter is devoid of quality how can it be evil?

It is described as being devoid of quality in the sense only that it does not essentially possess any of the qualities which it admits and which enter into it as into a substratum. No one says that it has no nature; and if it has any nature at all, why may not that nature be evil though not in the sense of quality?

Quality qualifies something not itself: it is therefore an accidental; it resides in some other object. Matter does not exist in some other object but is the substratum in which the accidental resides. Matter, then, is said to be devoid of Quality in that it does not in itself possess this thing which is by

nature an accidental. If, moreover, Quality itself be devoid of Quality, how can Matter, which is the unqualified, be said to have it?

Thus, it is quite correct to say at once that Matter is without Quality and that it is evil: it is Evil not in the sense of having Quality but, precisely, in not having it; give it Quality and in its very Evil it would almost be a Form, whereas in Truth it is a Kind contrary to Form.

[11] Ἀλλ' ἡ ἐναντία τῷ εἶδει παντὶ φύσις στέρησις· στέρησις δὲ αἰεὶ ἐν ἄλλῳ καὶ ἐπ' αὐτῆς οὐχ ὑπόστασις· ὥστε τὸ κακὸν εἰ ἐν στερησει, ἐν τῷ ἐστερημένῳ εἶδους τὸ κακὸν ἔσται· ὥστε καθ' ἑαυτὸ οὐκ ἔσται. Εἰ οὖν ἐν τῇ ψυχῇ ἔσται κακόν, ἡ στέρησις ἐν αὐτῇ τὸ κακὸν καὶ ἡ κακία ἔσται καὶ οὐδὲν ἕξω. Ἐπεὶ καὶ ἄλλοι λόγοι τὴν ὕλην ὅλως ἀναιρεῖν ἀξιοῦσιν, οἱ δὲ οὐδ' αὐτὴν κακὴν εἶναι οὔσαν. Οὐδὲν οὖν δεῖ ἄλλοθι ζητεῖν τὸ κακόν, ἀλλὰ θέμενον ἐν ψυχῇ οὕτω θέσθαι ἀπουσίαν ἀγαθοῦ εἶναι. Ἀλλ' εἰ ἡ στέρησις ἐπιβάλλοντός ἐστι παρεῖναι εἶδους τινός, εἰ τοῦ ἀγαθοῦ στέρησις ἐν ψυχῇ, τὴν δὲ κακίαν ἐν αὐτῇ ποιεῖ τῷ λόγῳ τῷ ἐαυτῆς, ἡ ψυχὴ οὐδὲν ἔχει ἀγαθόν· οὐ τοίνυν οὐδὲ ζῶν οὔσα ψυχὴ. Ἀψυχον ἄρα ἔσται ἡ ψυχὴ, εἴπερ μηδὲ ζῶν· ὥστε ψυχὴ οὔσα οὐκ ἔσται ψυχὴ. Ἐχει ἄρα τῷ ἐαυτῆς λόγῳ ζῶν· ὥστε οὐ στέρησιν ἔχει τὴν τοῦ ἀγαθοῦ παρ' αὐτῆς. Ἀγαθοειδὲς ἄρα ἔχουσά τι ἀγαθὸν νοῦ ἵχνος καὶ οὐ κακὸν παρ' αὐτῆς· οὐκ ἄρα οὐδὲ πρῶτως κακὸν οὐδὲ συμβεβηκός τι αὐτῇ τὸ πρῶτως κακόν, ὅτι μηδὲ ἄπεστιν αὐτῆς πᾶν τὸ ἀγαθόν.

11. "But," it may be said, "the Kind opposed to all Form is Privation or Negation, and this necessarily refers to something other than itself, it is no Substantial-Existence: therefore if Evil is Privation or Negation it must be lodged in some Negation of Form: there will be no Self-Existent Evil."

This objection may be answered by applying the principle to the case of Evil in the Soul; the Evil, the Vice, will be a Negation and not anything having a separate existence; we come to the doctrine which denies Matter or, admitting it, denies its Evil; we need not seek elsewhere; we may at once place Evil in the Soul, recognising it as the mere absence of Good. But if the negation is the negation of something that ought to become present, if it is a denial of the Good by the Soul, then the Soul produces vice within itself by the operation of its own Nature, and is devoid of good and, therefore, Soul though it be, devoid of life: the Soul, if it has no life, is soulless; the Soul is no Soul.

No; the Soul has life by its own nature and therefore does not, of its own nature, contain this negation of The Good: it has much good in it; it carries a happy trace of the Intellectual-Principle and is not essentially evil: neither is it primally evil nor is that Primal Evil present in it even as an accidental, for the Soul is not wholly apart from the Good.

[12] Τί οὖν, εἰ μὴ παντελεῖ στέρησιν λέγοι ἀγαθοῦ τὴν κακίαν καὶ τὸ κακὸν τὸ ἐν ψυχῇ, ἀλλὰ τίνα στέρησιν ἀγαθοῦ; Ἀλλ' εἰ τοῦτο, τὸ μὲν ἔχουσα, τοῦ δὲ ἐστερημένη, μικτὴν ἕξει τὴν διάθεσιν καὶ οὐκ ἄκρατον τὸ κακόν, καὶ οὐπω εὔρηται τὸ πρῶτον καὶ ἄκρατον κακόν· καὶ τὸ μὲν ἀγαθὸν τῇ ψυχῇ ἔσται ἐν

οὐσίαι, συμβεβηκὸς δέ τι τὸ κακόν.

12. Perhaps Vice and Evil as in the Soul should be described not as an entire, but as a partial, negation of good.

But if this were so, part of the Soul must possess The Good, part be without it; the Soul will have a mingled nature and the Evil within it will not be unblended: we have not yet lighted on the Primal, Unmingled Evil. The Soul would possess the Good as its Essence, the Evil as an Accidental.

[13] Εἰ μὴ ἄρα τούτῳ κακὸν ἢ ἐμπόδιον, ὥσπερ ὀφθαλμῶι πρὸς τὸ βλέπειν. Ἀλλ' οὕτω ποιητικὸν κακοῦ ἔσται τὸ κακὸν αὐτοῖς, καὶ οὕτω ποιητικόν, ὡς ἐτέρου τοῦ κακοῦ αὐτοῦ ὄντος. Εἰ οὖν ἡ κακία ἐμπόδιον τῇ ψυχῇ, ποιητικὸν κακοῦ, ἀλλ' οὐ τὸ κακὸν ἢ κακία ἔσται· καὶ ἡ ἀρετὴ δὲ οὐ τὸ ἀγαθόν, ἀλλ' ἢ ὡς συνεργόν· ὥστε, εἰ μὴ ἡ ἀρετὴ τὸ ἀγαθόν, οὐδ' ἡ κακία τὸ κακόν. Εἴτα καὶ ἡ ἀρετὴ οὐκ αὐτὸ τὸ καλὸν οὐδ' αὐτοαγαθόν· οὐ τοίνυν οὐδ' ἡ κακία αὐτὸ τὸ αἰσχρὸν οὐδ' αὐτοκακόν. Ἐφαμεν δὲ τὴν ἀρετὴν οὐκ αὐτοκαλὸν οὐδ' αὐτοαγαθόν, ὅτι πρὸ αὐτῆς καὶ ἐπέκεινα αὐτῆς αὐτοκαλὸν καὶ αὐτοαγαθόν· καὶ μεταλήψει πῶς ἀγαθὸν καὶ καλόν. Ὡς οὖν ἀπὸ τῆς ἀρετῆς ἀναβαίνουντι τὸ καλὸν καὶ τὸ ἀγαθόν, οὕτω καὶ ἀπὸ τῆς κακίας καταβαίνουντι τὸ κακὸν αὐτό, ἀρξαμένῳ μὲν ἀπὸ τῆς κακίας. Θεωροῦντι μὲν ἡ θεωρία ἥτις ἐστὶ τοῦ κακοῦ αὐτοῦ, γινομένῳ δὲ ἡ μετάληψις αὐτοῦ· γίνεται γὰρ παντάπασιν ἐν τῷ τῆς ἀνομοιότητος τόπῳ, ἔνθα δὺς εἰς αὐτὴν εἰς βόρβορον σκοτεινὸν ἔσται πεσών· ἐπεὶ καὶ εἰ παντελῶς εἴη ἡ ψυχὴ εἰς παντελεῖ κακίαν, οὐκέτι κακίαν ἔχει, ἀλλ' ἐτέραν φύσιν τὴν χεῖρω ἡλλάξατο· ἔτι γὰρ ἀνθρωπικὸν ἢ κακία μεμιγμένη τινὶ ἐναντίῳ. Αποθνήσκει οὖν, ὡς ψυχὴ ἂν θάνοι, καὶ ὁ θάνατος αὐτῇ καὶ ἔτι ἐν τῷ σώματι βεβαπτισμένη ἐν ὕλῃ ἐστὶ καταδύναι καὶ πλησθῆναι αὐτῆς καὶ ἐξελθούσῃ ἐκεῖ κεῖσθαι, ἕως ἀναδράμῃ καὶ ἀφέλῃ πῶς τὴν ὄψιν ἐκ τοῦ βορβόρου· καὶ τοῦτό ἐστι τὸ ἐν Αἰδοῦ ἐλθόντα ἐπικαταδαρθεῖν.

13. Perhaps Evil is merely an impediment to the Soul like something affecting the eye and so hindering sight.

But such an evil in the eyes is no more than an occasion of evil, the Absolute Evil is something quite different. If then Vice is an impediment to the Soul, Vice is an occasion of evil but not Evil-Absolute. Virtue is not the Absolute Good, but a co-operator with it; and if Virtue is not the Absolute Good neither is Vice the Absolute Evil. Virtue is not the Absolute Beauty or the Absolute Good; neither, therefore, is Vice the Essential Ugliness or the Essential Evil.

We teach that Virtue is not the Absolute Good and Beauty, because we know that These are earlier than Virtue and transcend it, and that it is good and beautiful by some participation in them. Now as, going upward from virtue, we come to the Beautiful and to the Good, so, going downward from Vice, we reach Essential Evil: from Vice as the starting-point we come to vision of Evil, as far as such vision is possible, and we become evil to the extent of our participation in it. We are become dwellers in the Place of Unlikeness, where, fallen from all our resemblance to the Divine, we lie in

gloom and mud: for if the Soul abandons itself unreservedly to the extreme of viciousness, it is no longer a vicious Soul merely, for mere vice is still human, still carries some trace of good: it has taken to itself another nature, the Evil, and as far as Soul can die it is dead. And the death of Soul is twofold: while still sunk in body to lie down in Matter and drench itself with it; when it has left the body, to lie in the other world until, somehow, it stirs again and lifts its sight from the mud: and this is our “going down to Hades and slumbering there.”

[14] Εἰ δέ τις ἀσθένειαν ψυχῆς τὴν κακίαν λέγοι – εὐπαθῇ γοῦν καὶ εὐκίνητον εἶναι τὴν κακὴν ἀπὸ παντὸς εἰς ἅπαν κακὸν φερομένην, εὐκίνητον μὲν εἰς ἐπιθυμίας, εὐερέθιστον δὲ εἰς ὀργάς, προπετὴ δὲ εἰς συγκαταθέσεις, καὶ ταῖς ἀμυδραῖς φαντασίαις εἰκουσαν ῥαιδίως, οἷα τὰ ἀσθενέστατα τῶν τέχνῃ ἢ φύσει πεποιημένων, ἃ ῥαιδίαν ἔχει ὑπὸ τε πνευμάτων ὑπὸ τε εἰλήσεων τὴν φθοράν – ἄξιον ἂν εἴη ζητεῖν, τίς καὶ πόθεν ἡ ἀσθένεια τῇ ψυχῇ. Οὐ γὰρ δὴ, ὥσπερ ἐπὶ τῶν σωμάτων, οὕτω καὶ ἐπὶ τῆς ψυχῆς τὸ ἀσθενές· ἀλλ’ ὥσπερ ἐκεῖ ἡ πρὸς τὸ ἔργον ἀδυναμία καὶ τὸ εὐπαθές, οὕτω καὶ ἐνταῦθα ἀναλογίαι τὸ τῆς ἀσθενείας ἔσχε προσηγορίαν· εἰ μὴ ταύτῃ εἴη τὸ αὐτὸ αἷτιον ἢ ὕλη τῆς ἀσθενείας. Ἀλλὰ προσιτέον ἐγγὺς τῷ λόγῳ, τί τὸ αἷτιον ἐν τῷ λεγομένῳ ἀσθενεῖ τῆς ψυχῆς· οὐ γὰρ δὴ πυκνότητες ἢ ἀραιότητες οὐδ’ αὖ ἰσχύνητες ἢ παχύνητες ἢ νόσος, ὥσπερ τις πυρετός, ἀσθενῇ ἐποίησε ψυχὴν εἶναι. Ἀνάγκη δὴ τὴν τοιαύτην ἀσθένειαν ψυχῆς ἢ ἐν ταῖς χωρισταῖς παντελῶς ἢ ἐν ταῖς ἐνύλοις ἢ ἐν ἀμφοτέραις εἶναι. Εἰ δὴ μὴ ἐν ταῖς χωρὶς ὕλης – καθαραὶ γὰρ πᾶσαι καὶ τὸ λεγόμενον ἐπερωμέναι καὶ τέλειοι καὶ τὸ ἔργον αὐταῖς ἀνεμπόδιστον – λοιπὸν ἐν ταῖς πεσούσαις εἶναι τὴν ἀσθένειαν, ταῖς οὐ καθαραῖς οὐδὲ κεκαθαρμέναις, καὶ ἡ ἀσθένεια αὐταῖς εἴη ἂν οὐκ ἀφαίρεσις τινός, ἀλλὰ ἀλλοτρίου παρουσία, ὥσπερ φλέγματος ἢ χολῆς ἐν σώματι. Τοῦ δὲ πτώματος τὸ αἷτιον ψυχῇ σαφέστερον λαμβάνουσι καὶ ὡς προσήκει λαβεῖν καταφανές ἔσται τὸ ζητούμενον ἢ ψυχῆς ἀσθένεια. Ἔστιν ἐν τοῖς οὖσιν ὕλη, ἔστι δὲ καὶ ψυχὴ, καὶ οἷον τόπος εἰς τις. Οὐ γὰρ χωρὶς μὲν ὁ τόπος τῇ ὕλῃ, χωρὶς δὲ αὐτὸς τῆς ψυχῆς – οἷον ὁ μὲν ἐν γῇ τῇ ὕλῃ, ὁ δὲ ἐν ἀέρι τῇ ψυχῇ – ἀλλ’ ὁ τόπος τῇ ψυχῇ χωρὶς τὸ μὴ ἐν ὕλῃ· τοῦτο δὲ τὸ μὴ ἐνωθῆναι τῇ ὕλῃ· τοῦτο δὲ τὸ μὴ ἐν τι ἐξ αὐτῆς καὶ ὕλης γενέσθαι· τοῦτο δὲ τὸ μὴ ἐν ὑποκειμένῳ τῇ ὕλῃ γενέσθαι· καὶ τοῦτό ἐστι τὸ χωρὶς εἶναι. Δυνάμεις δὲ ψυχῆς πολλαὶ καὶ ἀρχὴν καὶ μέσα καὶ ἔσχατα ψυχῇ ἔχει· ὕλη δὲ παρούσα προσαιτεῖ καὶ οἷον καὶ ἐνοχλεῖ καὶ εἰς τὸ εἶσω παρελθεῖν θέλει· πᾶς δὲ ὁ χώρος ἱερὸς καὶ οὐδέν ἐστιν ὃ ἁμοιρόν ἐστι ψυχῆς. Ἐλλάμπεται οὖν ὑποβάλλουσα ἑαυτὴν καὶ ἀφ’ οὗ μὲν ἐλλάμπεται οὐ δύναται λαβεῖν· οὐ γὰρ ἀνέχεται αὐτὴν ἐκεῖνο καίτοι παρούσαν, ὅτι μὴ ὁρᾷ διὰ κάκην. Τὴν δὲ ἔλλαμψιν καὶ τὸ ἐκεῖθεν φῶς ἐσκότωσε τῇ μίξει καὶ ἀσθενές πεποίηκε τὴν γένεσιν αὐτὴ παρασχούσα καὶ τὴν αἰτίαν τοῦ εἰς αὐτὴν ἐλθεῖν· οὐ γὰρ ἂν ἦλθε τῷ μὴ παρόντι. Καὶ τοῦτό ἐστι πτῶμα τῆς ψυχῆς τὸ οὕτως ἐλθεῖν εἰς ὕλην καὶ ἀσθενεῖν, ὅτι πᾶσαι αἱ δυνάμεις οὐ πάρεσιν εἰς ἐνέργειαν κωλοῦσης ὕλης παρεῖναι τῷ τὸν τόπον ὃν κατέχει αὐτὴ καταλαβεῖν καὶ οἷον συσπειραθῆναι ποιῆσαι ἐκείνην, ὃ δ’ ἔλαβεν οἷον κλέψασα ποιῆσαι κακὸν

εἶναι, ἕως ἂν δυνηθῇ ἀναδραμεῖν. Ὑλὴ τοίνυν καὶ ἀσθενείας ψυχῇ αἰτία καὶ κακίας αἰτία. Πρώτερον ἄρα κακὴ αὐτὴ καὶ πρῶτον κακόν· καὶ γὰρ εἰ αὐτὴ ἡ ψυχὴ τὴν ὕλην ἐγέννησε παθοῦσα, καὶ εἰ ἐκοινώνησεν αὐτῇ καὶ ἐγένετο κακὴ, ἡ ὕλη αἰτία παροῦσα· οὐ γὰρ ἂν ἐγένετο εἰς αὐτὴν μὴ τῇ παρουσίᾳ αὐτῆς τὴν γένεσιν λαβοῦσα.

14. It may be suggested that Vice is feebleness in the Soul.

We shall be reminded that the Vicious Soul is unstable, swept along from every ill to every other, quickly stirred by appetites, headlong to anger, as hasty to compromises, yielding at once to obscure imaginations, as weak, in fact, as the weakest thing made by man or nature, blown about by every breeze, burned away by every heat.

Still the question must be faced what constitutes this weakness in the Soul, whence it comes.

For weakness in the body is not like that in the Soul: the word weakness, which covers the incapacity for work and the lack of resistance in the body, is applied to the Soul merely by analogy — unless, indeed, in the one case as in the other, the cause of the weakness is Matter.

But we must go more thoroughly into the source of this weakness, as we call it, in the Soul, which is certainly not made weak as the result of any density or rarity, or by any thickening or thinning or anything like a disease, like a fever.

Now this weakness must be seated either in Souls utterly disengaged or in Souls bound to Matter or in both.

It cannot exist in those apart from Matter, for all these are pure and, as we read, winged and perfect and unimpeded in their task: there remains only that the weakness be in the fallen Souls, neither cleansed nor clean; and in them the weakness will be, not in any privation but in some hostile presence, like that of phlegm or bile in the organs of the body.

If we form an acute and accurate notion of the cause of the fall we shall understand the weakness that comes by it.

Matter exists; Soul exists; and they occupy, so to speak, one place. There is not one place for Matter and another for Soul-Matter, for instance, kept to earth, Soul in the air: the soul's "separate place" is simply its not being in Matter; that is, its not being united with it; that is that there be no compound unit consisting of Soul and Matter; that is that Soul be not moulded in Matter as in a matrix; this is the Soul's apartness.

But the faculties of the Soul are many, and it has its beginning, its intermediate phases, its final fringe. Matter appears, importunes, raises disorders, seeks to force its way within; but all the ground is holy, nothing there without part in Soul. Matter therefore submits, and takes light: but the source of its illumination it cannot attain to, for the Soul cannot lift up this foreign thing close by, since the evil of it makes it invisible. On the contrary the illumination, the light streaming from the Soul, is dulled, is weakened, as it mixes with Matter which offers Birth to the Soul, providing the means by which it enters into generation, impossible to it if no recipient were at hand.

This is the fall of the Soul, this entry into Matter: thence its weakness: not all the faculties of its being retain free play, for Matter hinders their manifestation; it encroaches upon the Soul's territory and, as it were, crushes the Soul back; and it turns to evil all that it has stolen, until the Soul finds strength to advance again.

Thus the cause, at once, of the weakness of Soul and of all its evil is Matter.

The evil of Matter precedes the weakness, the vice; it is Primal Evil. Even though the Soul itself submits to Matter and engenders to it; if it becomes evil within itself by

its commerce with Matter, the cause is still the presence of Matter: the Soul would never have approached Matter but that the presence of Matter is the occasion of its earth-life.

[15] Εἰ δέ τις τὴν ὕλην μὴ φησιν εἶναι, δεικτέον αὐτῷ ἐκ τῶν περὶ ὕλης λόγων τὴν ἀνάγκην τῆς ὑποστάσεως αὐτῆς διὰ πλειόνων ἐκεῖ περὶ τούτου εἰρημένου. Κακὸν δὲ εἴ τις λέγοι τὸ παράπαν ἐν τοῖς οὗσι μὴ εἶναι, ἀνάγκη αὐτῷ καὶ τὸ ἀγαθὸν ἀναιρεῖν καὶ μηδὲ ὀρεκτὸν μηδὲν εἶναι· μὴ τοίνυν μηδὲ ὀρεξιν μηδ' αὖ ἔκκλινιν μηδὲ νόησιν· ἡ γὰρ ὀρεξις ἀγαθοῦ, ἡ δὲ ἔκκλινις κακοῦ, ἡ δὲ νόησις καὶ ἡ φρόνησις ἀγαθοῦ ἐστὶ καὶ κακοῦ, καὶ αὐτὴ ἓν τι τῶν ἀγαθῶν. Εἶναι μὲν οὖν δεῖ καὶ ἀγαθὸν καὶ ἄμικτον ἀγαθόν, τὸ δὲ μεμιγμένον ἤδη ἐκ κακοῦ καὶ ἀγαθοῦ, καὶ πλείονος τοῦ κακοῦ μεταλαβὼν ἤδη καὶ αὐτὸ συντελέσαν ἐκείναι [ὁ] ἐν τῷ ὅλῳ κακόν, ἐλάττωτος δέ, ἥ ἡλάττωται, τῷ ἀγαθῷ. Ἐπεὶ ψυχῇ τί ἂν εἴη κακόν; Ἡ τίς ἂν μὴ ἐφασμαμένη τῆς φύσεως τῆς χειρόνος; Ἐπεὶ οὐδ' ἐπιθυμία οὐδ' αὖ λῦπαι, οὐ θυμοί, οὐ φόβοι· καὶ γὰρ φόβοι τῷ συνθέτῳ, μὴ λυθῇ, καὶ λῦπαι καὶ ἀλγυδόνες λυομένου· ἐπιθυμία δὲ ἐνοχλοῦντός τινος τῇ συστάσει ἢ, ἵνα μὴ ἐνοχλῇ, ἵασιν προνοουμένου. Φαντασία δὲ πληγῇ ἀλόγου ἔξωθεν· δέχεται δὲ τὴν πληγὴν διὰ τοῦ οὐκ ἀμεροῦς· καὶ δόξα ψευδεῖς ἔξω γενομένη τοῦ ἀληθοῦς αὐτοῦ· ἔξω δὲ γίνεται τῷ μὴ εἶναι καθαρὰ. Ἡ δὲ πρὸς νοῦν ὀρεξις ἄλλο· συνεῖναι γὰρ δεῖ μόνον καὶ ἐν αὐτῷ ἰδρυμένην, οὐ νεύσασαν εἰς τὸ χειρόν. Τὸ δὲ κακὸν οὐ μόνον ἐστὶ κακὸν διὰ δύναμιν ἀγαθοῦ καὶ φύσιν· ἐπεὶ περ ἐφάνη ἐξ ἀνάγκης, περιληφθὲν δεσμοῖς τισι καλοῖς, οἷα δεσμῶται τινες χρυσοῖ, κρύπτεται τούτοις, ἵν' ἀμοῦσα μὴ ὀρῶιτο τοῖς θεοῖς, καὶ ἄνθρωποι ἔχοιεν μὴ ἀεὶ τὸ κακὸν βλέπειν, ἀλλ' ὅταν καὶ βλέπωσιν, εἰδῶλοις τοῦ καλοῦ εἰς ἀνάμνησιν συνῶσιν.

15. If the existence of Matter be denied, the necessity of this Principle must be demonstrated from the treatises “On Matter” where the question is copiously treated.

To deny Evil a place among realities is necessarily to do away with the Good as well, and even to deny the existence of anything desirable; it is to deny desire, avoidance and all intellectual act; for desire has Good for its object, aversion looks to Evil; all intellectual act, all Wisdom, deals with Good and Bad, and is itself one of the things that are good.

There must then be The Good — good unmixed — and the Mingled Good and Bad, and the Rather Bad than Good, this last ending with the Utterly Bad we have been seeking, just as that in which Evil constitutes the lesser part tends, by that lessening, towards the Good.

What, then, must Evil be to the Soul?

What Soul could contain Evil unless by contact with the lower Kind? There could be no desire, no sorrow, no rage, no fear: fear touches the compounded dreading its dissolution; pain and sorrow are the accompaniments of the dissolution; desires spring from something troubling the grouped being or are a provision against trouble threatened; all impression is the stroke of something unreasonable outside the Soul, accepted only because the Soul is not devoid of parts or phases; the Soul takes up false

notions through having gone outside of its own truth by ceasing to be purely itself.

One desire or appetite there is which does not fall under this condemnation; it is the aspiration towards the Intellectual-Principle: this demands only that the Soul dwell alone enshrined within that place of its choice, never lapsing towards the lower.

Evil is not alone: by virtue of the nature of Good, the power of Good, it is not Evil only: it appears, necessarily, bound around with bonds of Beauty, like some captive bound in fetters of gold; and beneath these it is hidden so that, while it must exist, it may not be seen by the gods, and that men need not always have evil before their eyes, but that when it comes before them they may still be not destitute of Images of the Good and Beautiful for their Remembrance.

Θ: Περὶ τῆς ἐκ τοῦ βίου εὐλόγου ἐξαγωγῆς. — Ninth Tractate.

[1] Οὐκ ἐξάξεις, ἵνα μὴ ἐξίῃ· ἐξελεύσεται γὰρ ἔχουσά τι, ἵνα καὶ ἐξέλθῃ, τό τε ἐξελθεῖν ἐστὶ μεταβῆναι εἰς ἄλλον τόπον. Ἀλλὰ μένει τὸ σῶμα ἀποσπῆναι πᾶν αὐτῆς, ὅτε μὴ δεῖται μετελθεῖν, ἀλλ' ἐστὶ πάντῃ ἕξω. Πῶς οὖν ἀφίσταται τὸ σῶμα; Ὅταν μὴδὲν ἔτι δεδεμένον ᾖ τῆς ψυχῆς, ἀδυνατοῦντος ἔτι τοῦ σώματος συνδεῖν, τῆς ἀρμονίας αὐτοῦ οὐκέτ' οὔσης, ἣν ἔχον εἶχε τὴν ψυχὴν. Τί οὖν, εἰ μηχανήσαιτό τις λυθῆναι τὸ σῶμα; Ἡ ἐβιάσατο καὶ ἀπέστη αὐτός, οὐκ ἐκεῖνο ἀφῆκε· καὶ ὅτε λύει, οὐκ ἀπαθής, ἀλλ' ἡ δυσχέρανσις ἡ λύπη ἡ θυμός· δεῖ δὲ μὴδὲν πράττειν. Εἰ οὖν ἀρχὴν αἰσθοίτο τοῦ ληρεῖν; Ἡ τάχα μὲν οὐ περὶ σπουδαῖον· εἰ δὲ καὶ γένοιτο, τάττοιτ' ἂν ἐν τοῖς ἀναγκαίοις τοῦτο καὶ ἐκ περιστάσεως αἰρετοῖς, οὐχ ἀπλῶς αἰρετοῖς. Καὶ γὰρ ἡ τῶν φαρμάκων προσαγωγή πρὸς ἑξοδὸν ψυχῆς τάχα ἂν ψυχῇ οὐ πρόσφορος. Καὶ εἰ εἰμαρμένος χρόνος ὁ δοθεὶς ἐκάστωι, πρὸ τούτου οὐκ εὐτυχές, εἰ μὴ, ὥσπερ φαμέν, ἀναγκαῖον. Εἰ δέ, οἷος ἕκαστος ἕξεισι, ταύτην ἴσχει ἐκεῖ τάξιν, εἰς τὸ προκόπτειν οὔσης ἐπιδόσεως οὐκ ἐξακτέον.

“The Reasoned Dismissal”.

“You will not dismiss your Soul lest it go forth . . .” [taking something with it].

For wheresoever it go, it will be in some definite condition, and its going forth is to some new place. The Soul will wait for the body to be completely severed from it; then it makes no departure; it simply finds itself free.

But how does the body come to be separated?

The separation takes place when nothing of Soul remains bound up with it: the harmony within the body, by virtue of which the Soul was retained, is broken and it can no longer hold its guest.

But when a man contrives the dissolution of the body, it is he that has used violence and torn himself away, not the body that has let the Soul slip from it. And in loosing the bond he has not been without passion; there has been revolt or grief or anger, movements which it is unlawful to indulge.

But if a man feel himself to be losing his reason?

That is not likely in the Sage, but if it should occur, it must be classed with the inevitable, to be welcome at the bidding of the fact though not for its own sake. To call upon drugs to the release of the Soul seems a strange way of assisting its purposes.

And if there be a period allotted to all by fate, to anticipate the hour could not be a happy act, unless, as we have indicated, under stern necessity.

If everyone is to hold in the other world a standing determined by the state in which he quitted this, there must be no withdrawal as long as there is any hope of progress.

Εννεάς Β — The Second Ennead.

α: Περὶ τοῦ κόσμου. — First Tractate.

On the Kosmos or on the Heavenly System.

[1] Τὸν κόσμον αἰεὶ λέγοντες καὶ πρόσθεν εἶναι καὶ ἔσσεσθαι σῶμα ἔχοντα εἰ μὲν ἐπὶ τὴν βούλησιν τοῦ θεοῦ ἀνάγοιμεν τὴν αἰτίαν, πρῶτον μὲν ἀληθὲς μὲν ἂν ἴσως λέγοιμεν, σαφήνειαν δὲ οὐδεμίαν ἂν παρεχοίμεθα. Ἐπειτα τῶν στοιχείων ἢ μεταβολὴ καὶ τῶν ζώων τῶν περὶ γῆν ἢ φθορὰ τὸ εἶδος σώιζουσα μήποτε οὕτω καὶ ἐπὶ τοῦ παντὸς ἀξιῶσαι γίνεσθαι ὡς τῆς βουλήσεως τοῦτο δυναμένης αἰεὶ ὑπεκφεύγοντος καὶ ρέοντος τοῦ σώματος ἐπιτιθέναι τὸ εἶδος τὸ αὐτὸ ἄλλοτε ἄλλωι, ὡς μὴ σώιζεσθαι τὸ ἐν ἀριθμῶι εἰς τὸ αἰεὶ, ἀλλὰ τὸ ἐν τῷ εἶδει· ἐπεὶ διὰ τί τὰ μὲν οὕτω κατὰ τὸ εἶδος μόνον τὸ αἰεὶ ἔξει, τὰ δ' ἐν οὐρανῷ καὶ αὐτὸς ὁ οὐρανὸς κατὰ τὸ τόδε ἔξει τὸ αἰεὶ; Εἰ δὲ τῷ πάντα συνειληφέναι καὶ μὴ εἶναι εἰς ὃ τὴν μεταβολὴν ποιήσεται μηδέ τι ἔξωθεν ἂν προσπεσὸν φθεῖραι δύνασθαι τούτῳ δώσομεν τὴν αἰτίαν τῆς οὐ φθορᾶς, τῷ μὲν ὅλῳ καὶ παντὶ δώσομεν ἐκ τοῦ λόγου τὸ μὴ ἂν φθαρῆναι, ὁ δὲ ἥλιος ἡμῖν καὶ τῶν ἄλλων ἄστρων ἢ οὐσία τῷ μέρει καὶ μὴ ὅλον ἕκαστον εἶναι καὶ πᾶν, οὐχ ἔξει τὴν πίστιν παρὰ τοῦ λόγου, ὅτι εἰς ἅπαντα μένει τὸν χρόνον, τὸ δὲ κατ' εἶδος τὴν μονὴν αὐτοῖς εἶναι, ὥσπερ καὶ πυρὶ καὶ τοῖς τοιούτοις μόνον ἂν δόξειε παρεῖναι καὶ αὐτῷ δὲ παντὶ τῷ κόσμῳ. Οὐδὲν γὰρ κωλύει ὑπ' ἄλλου ἔξωθεν μὴ φθειρόμενον, ὑπ' αὐτοῦ, τῶν μερῶν ἄλληλα φθειρόντων, τὴν φθορὰν αἰεὶ ἔχοντα, τῷ εἶδει μόνον μένειν, καὶ ρεύσεως αἰεὶ τῆς φύσεως τοῦ ὑποκειμένου, τὸ εἶδος ἄλλου δίδόντος, γίνεσθαι τὸ αὐτὸ ἐπὶ τοῦ παντὸς ζώου, ὅπερ καὶ ἐπὶ ἀνθρώπου καὶ ἵππου καὶ τῶν ἄλλων· αἰεὶ γὰρ ἀνθρώπος καὶ ἵππος, ἀλλ' οὐχ ὁ αὐτός. Οὐ τοίνυν ἔσται τὸ μὲν μένον αὐτοῦ αἰεὶ, ὥσπερ ὁ οὐρανός, τὰ δὲ περὶ γῆν φθειρόμενα, ἀλλ' ὁμοίως ἅπαντα, τὴν διαφορὰν ἔχοντα μόνον τῷ χρόνῳ· ἔστω γὰρ πολυχρονιώτερα τὰ ἐν οὐρανῷ. Εἰ μὲν οὖν οὕτω συγχωρησόμεθα τὸ αἰεὶ ἐπὶ τοῦ παντὸς καὶ ἐπὶ τῶν μερῶν εἶναι, ἦττον ἂν τὸ ἄπορον τῇ δόξει προσεῖη· μᾶλλον δὲ παντάπασιν ἔξω ἀπορίας ἂν γιγνοίμεθα, εἰ τὸ τῆς βουλήσεως τοῦ θεοῦ ἱκανὸν εἶναι δεικνύοιτο κἂν οὕτω καὶ τοῦτον τὸν τρόπον συνέχειν τὸ πᾶν. Εἰ δὲ καὶ τὸ τόδε τι αὐτοῦ ὅποσον οὖν λέγοιμεν ἔχειν τὸ αἰεὶ, ἢ τε βούλησις δεικτέα εἰ ἱκανὴ ποιεῖν τοῦτο, τό τε ἄπορον μένει διὰ τί τὰ μὲν οὕτω, τὰ δὲ οὐχ οὕτως, ἀλλὰ τῷ εἶδει μόνον, τὰ τε μέρη τὰ ἐν οὐρανῷ πῶς καὶ αὐτὰ· ἐπειδὴ οὕτω καὶ αὐτὰ τὰ πάντα εἶναι.

1. We hold that the ordered universe, in its material mass, has existed for ever and will for ever endure: but simply to refer this perdurance to the Will of God, however true an explanation, is utterly inadequate.

The elements of this sphere change; the living beings of earth pass away; only the Ideal-form [the species] persists: possibly a similar process obtains in the All.

The Will of God is able to cope with the ceaseless flux and escape of body stuff by ceaselessly reintroducing the known forms in new substances, thus ensuring perpetuity not to the particular item but to the unity of idea: now,

seeing that objects of this realm possess no more than duration of form, why should celestial objects, and the celestial system itself, be distinguished by duration of the particular entity?

Let us suppose this persistence to be the result of the all-inclusiveness of the celestial and universal — with its consequence, the absence of any outlying matter into which change could take place or which could break in and destroy.

This explanation would, no doubt, safeguard the integrity of the Whole, of the All; but our sun and the individual being of the other heavenly bodies would not on these terms be secured in perpetuity: they are parts; no one of them is in itself the whole, the all; it would still be probable that theirs is no more than that duration in form which belongs to fire and such entities.

This would apply even to the entire ordered universe itself. For it is very possible that this too, though not in process of destruction from outside, might have only formal duration; its parts may be so wearing each other down as to keep it in a continuous decay while, amid the ceaseless flux of the Kind constituting its base, an outside power ceaselessly restores the form: in this way the living All may lie under the same conditions as man and horse and the rest man and horse persisting but not the individual of the type.

With this, we would have no longer the distinction of one order, the heavenly system, stable for ever, and another, the earthly, in process of decay: all would be alike except in the point of time; the celestial would merely be longer lasting. If, then, we accepted this duration of type alone as a true account of the All equally with its partial members, our difficulties would be eased — or indeed we should have no further problem — once the Will of God were shown to be capable, under these conditions and by such communication, of sustaining the Universe.

But if we are obliged to allow individual persistence to any definite entity within the Kosmos then, firstly, we must show that the Divine Will is adequate to make it so; secondly, we have to face the question, What accounts for some things having individual persistence and others only the persistence of type? and, thirdly, we ask how the partial entities of the celestial system hold a real duration which would thus appear possible to all partial things.

[2] Εἰ οὖν ταύτην παραδεχόμεθα τὴν δόξαν καὶ φαμεν τὸν μὲν οὐρανὸν καὶ πάντα τὰ ἐν αὐτῷ κατὰ τὸ τόδε ἔχειν τὸ αἰεῖ, τὰ δὲ ὑπὸ τῇ τῆς σελήνης σφαίρῃ τὸ κατ' εἶδος, δεικτέον πῶς σῶμα ἔχων ἔξει τὸ τόδε ἐπὶ τοῦ αὐτοῦ κυρίως, ὡς τὸ καθ' ἕκαστον καὶ τὸ ὡσαύτως, τῆς φύσεως τοῦ σώματος ρεούσης αἰεῖ. Τοῦτο γὰρ δοκεῖ τοῖς τε ἄλλοις τοῖς περὶ φύσεως εἰρηκόσι καὶ αὐτῷ τῷ Πλάτῳ οὐ μόνον περὶ τῶν ἄλλων σωμάτων, ἀλλὰ καὶ περὶ τῶν οὐρανίων αὐτῶν. Πῶς γὰρ ἂν, φησι, σώματα ἔχοντα καὶ ὁρώμενα τὸ ἀπαράλλάκτως ἔξει καὶ τὸ ὡσαύτως; Συγχωρῶν καὶ ἐπὶ τούτων δηλονότι τῷ Ἡρακλείτῳ, ὃς ἔφη αἰεὶ καὶ τὸν ἥλιον γίνεσθαι. Ἀριστοτέλει μὲν γὰρ οὐδὲν ἂν πρᾶγμα εἴη, εἰ τις αὐτοῦ τὰς ὑποθέσεις τοῦ πέμπτου παραδέξαίτο σώματος.

Τοῖς δὲ μὴ τοῦτο τιθεμένοις, τοῦ σώματος δὲ ἐκ τούτων ὄντος τοῦ οὐρανοῦ, ἐξ ὧν περ καὶ τὰ τῆιδε ζῶια, πῶς τὸ τόδε ἂν ἔχοι; Ἔτι δὲ μᾶλλον πῶς ἥλιος καὶ τὰ ἄλλα τὰ ἐν τῷ οὐρανῷ μόρια ὄντα; Συγκειμένου δὴ παντὸς ζώιου ἐκ ψυχῆς καὶ τῆς σώματος φύσεως ἀνάγκη τὸν οὐρανόν, εἴπερ ἀεὶ κατ' ἀριθμὸν ἔσται, ἢ δι' ἄμφω ἔσεσθαι, ἢ διὰ θάτερον τῶν ἐνόντων, οἷον ψυχὴν ἢ σῶμα. Ὁ μὲν δὴ τῷ σώματι διδούς τὸ ἄφθαρτον οὐδὲν ἂν εἰς τοῦτο τῆς ψυχῆς δέοιτο ἢ τοῦ ὁμοῦ ἀεὶ εἶναι πρὸς ζώιου σύστασιν· τῷ δὲ τὸ σῶμα παρ' αὐτοῦ φθαρτὸν εἶναι λέγοντι καὶ τῇ ψυχῇ διδόντι τὴν αἰτίαν πειρατέον καὶ τὴν τοῦ σώματος ἔξιν μὴδ' αὐτὴν ἐναντιουμένην τῇ συστάσει καὶ τῇ διαμονῇ δεικνύναι, ὅτι μὴδὲν ἀσύμφωνον ἐν τοῖς συνεστηκόσιν ἐστὶ κατὰ φύσιν, ἀλλὰ πρόσφορον καὶ τὴν ὕλην πρὸς τὸ βούλημα τοῦ ἀποτελέσαντος ὑπάρχειν προσήκει.

2. Supposing we accept this view and hold that, while things below the moon's orb have merely type-persistence, the celestial realm and all its several members possess individual eternity; it remains to show how this strict permanence of the individual identity — the actual item eternally unchangeable — can belong to what is certainly corporeal, seeing that bodily substance is characteristically a thing of flux.

The theory of bodily flux is held by Plato no less than by the other philosophers who have dealt with physical matters, and is applied not only to ordinary bodies but to those, also, of the heavenly sphere.

“How,” he asks, “can these corporeal and visible entities continue eternally unchanged in identity?” — evidently agreeing, in this matter also, with Herakleitos who maintained that even the sun is perpetually coming anew into being. To Aristotle there would be no problem; it is only accepting his theories of a fifth-substance.

But to those who reject Aristotle's Quintessence and hold the material mass of the heavens to consist of the elements underlying the living things of this sphere, how is individual permanence possible? And the difficulty is still greater for the parts, for the sun and the heavenly bodies.

Every living thing is a combination of soul and body-kind: the celestial sphere, therefore, if it is to be everlasting as an individual entity must be so in virtue either of both these constituents or of one of them, by the combination of soul and body or by soul only or by body only.

Of course anyone that holds body to be incorruptible secures the desired permanence at once; no need, then, to call on a soul or on any perdurable conjunction to account for the continued maintenance of a living being.

But the case is different when one holds that body is, of itself, perishable and that Soul is the principle of permanence: this view obliges us to the proof that the character of body is not in itself fatal either to the coherence or to the lasting stability which are imperative: it must be shown that the two elements of the union envisaged are not inevitably hostile, but that on the contrary [in the heavens] even Matter must conduce to the scheme of the standing result.

[3] Πῶς οὖν ἡ ὕλη καὶ τὸ σῶμα τοῦ παντὸς συνεργὸν ἂν εἴη πρὸς τὴν τοῦ κόσμου ἀθανασίαν ἀεὶ ῥέον; Ἡ ὅτι, φαῖμεν ἂν, [ῥεῖ ἐν αὐτῶι·] ῥεῖ γὰρ οὐκ ἔξω. Εἰ οὖν ἐν αὐτῶι καὶ οὐκ ἀπ' αὐτοῦ, μένον τὸ αὐτὸ οὔτ' ἂν αὐξοίτο οὔτε φθίνοι· οὐ τοίνυν οὐδὲ γηράσκει. Ὅρᾶν δὲ δεῖ καὶ γῆν μένουσαν ἀεὶ ἐν σχήματι τῶι αὐτῶι ἐξ αἰδίου καὶ ὄγκωι, καὶ ἀήρ οὐ μήποτε ἐπιλείπηι οὐδὲ ἡ ὕδατος φύσις· καὶ τοίνυν ὅσον μεταβάλλει αὐτῶν οὐκ ἡλλοίωσε τὴν τοῦ ὅλου ζώου φύσιν. Καὶ γὰρ ἡμῖν ἀεὶ μεταβαλλόντων μορίων καὶ εἰς τὸ ἔξω ἀπιονόντων μένει ἕκαστος εἰς πολὺ· ὧι δὲ ἔξω μηδέν, οὐκ ἀσύμφωνος ἂν τούτων ἡ σώματος φύσις πρὸς ψυχὴν πρὸς τὸ τὸ αὐτὸ εἶναι ζῶιον καὶ ἀεὶ μένον. Πῦρ δὲ ὀξύ μὲν καὶ ταχὺ τῶι μὴ ὥδε μένειν, ὥσπερ καὶ γῆ τῶι μὴ ἄνω· γενόμενον δὲ ἐκεῖ, οὗ στήναι δεῖ, οὔτοι δεῖν νομίζειν οὕτως ἔχειν ἐν τῶι οἰκείῳ ἰδρυμένον, ὥς μὴ καὶ αὐτὸ ὥσπερ καὶ τὰ ἄλλα στάσιν ἐπ' ἄμφω ζητεῖν. Ἀνωτέρω μὲν γὰρ οὐκ ἂν φέροιτο· οὐδὲν γὰρ ἔτι· κάτω δ' οὐ ἔφρυκε. Λαίπεται δὲ αὐτῶι εὐαγωγῶι τε εἶναι καὶ κατὰ φυσικὴν ὁλκὴν ἐλκομένῳ ὑπὸ ψυχῆς πρὸς τὸ ζῆν εὖ μάλα ἐν καλῶι τόπῳ κινεῖσθαι [ἐν τῇ ψυχῇ]. Καὶ γάρ, εἴ τῳ φόβος μὴ πέσῃ, θαρρεῖν δεῖ· φθάνει γὰρ ἡ τῆς ψυχῆς περιαγωγὴ πᾶσαν νεῦσιν, ὥς κρατοῦσαν ἀνέχειν. Εἰ δὲ μηδὲ ροπήν πρὸς τὸ κάτω ἔχει παρ' αὐτοῦ, οὐκ ἀντιτεῖνον μένει. Τὰ μὲν οὖν ἡμέτερα μέρη ἐν μορφῇι γενόμενα οὐ στέγοντα αὐτῶν τὴν σύστασιν ἀπαιτεῖ ἀπ' ἄλλων μόρια, ἵνα μένοι· εἰ δ' ἐκεῖθεν μὴ ἀπορρέοι, οὐδὲν δεῖ τρέφεσθαι. Εἰ δὲ ἀπορρέοι ἀποσβεννύμενον ἐκεῖθεν, πῦρ δεῖ ἕτερον ἐξάπτεσθαι καί, εἰ ἄλλου τινὸς ἔχει καὶ ἐκεῖθεν ἀπορρέοι, δεῖ καὶ ἀντ' ἐκείνου ἄλλου. Ἀλλὰ διὰ τοῦτο οὐ μένοι ἂν τὸ πᾶν ζῶιον τὸ αὐτό, εἰ καὶ οὕτως.

3. We have to ask, that is, how Matter, this entity of ceaseless flux constituting the physical mass of the universe, could serve towards the immortality of the Kosmos.

And our answer is “Because the flux is not outgoing”: where there is motion within but not outwards and the total remains unchanged, there is neither growth nor decline, and thus the Kosmos never ages.

We have a parallel in our earth, constant from eternity to pattern and to mass; the air, too, never fails; and there is always water: all the changes of these elements leave unchanged the Principle of the total living thing, our world. In our own constitution, again, there is a ceaseless shifting of particles — and that with outgoing loss — and yet the individual persists for a long time: where there is no question of an outside region, the body-principle cannot clash with soul as against the identity and endless duration of the living thing.

Of these material elements — for example — fire, the keen and swift, cooperates by its upward tendency as earth by its lingering below; for we must not imagine that the fire, once it finds itself at the point where its ascent must stop, settles down as in its appropriate place, no longer seeking, like all the rest, to expand in both directions. No: but higher is not possible; lower is repugnant to its Kind; all that remains for it is to be tractable and, answering to a need of its nature, to be drawn by the Soul to the activity of life, and so to

move to in a glorious place, in the Soul. Anyone that dreads its falling may take heart; the circuit of the Soul provides against any declination, embracing, sustaining; and since fire has of itself no downward tendency it accepts that guiding without resistance. The partial elements constituting our persons do not suffice for their own cohesion; once they are brought to human shape, they must borrow elsewhere if the organism is to be maintained: but in the upper spheres since there can be no loss by flux no such replenishment is needed.

Suppose such loss, suppose fire extinguished there, then a new fire must be kindled; so also if such loss by flux could occur in some of the superiors from which the celestial fire depends, that too must be replaced: but with such transmutations, while there might be something continuously similar, there would be, no longer, a Living All abidingly self-identical.

[4] Ἀλλ' αὐτὸ γε ἐφ' ἑαυτοῦ, οὐχ ὡς πρὸς τὸ ζητούμενον, σκεπτέον εἴτε τι ἀπορρεῖ ἐκεῖθεν, ὥστε δεῖσθαι κάκεῖνα τῆς λεγομένης οὐ κυρίως τροφῆς, ἢ ἅπαξ τὰ ἐκεῖ ταχθέντα κατὰ φύσιν μένοντα οὐδεμίαν πάσχει ἀπορροήν· καὶ πότερον πῦρ μόνον ἢ πλεόν τὸ πῦρ καὶ ἔστι τοῖς ἄλλοις αἰωρεῖσθαι καὶ μετεωρίζεσθαι ὑπὸ τοῦ κρατοῦντος. Εἰ γάρ τις προσθεῖη καὶ τὴν κυριωτάτην αἰτίαν, τὴν ψυχὴν, μετὰ τῶν οὕτω σωμάτων καθαρῶν καὶ πάντως ἀμεινόνων – ἐπεὶ καὶ ἐν τοῖς ἄλλοις ζώοις ἐν τοῖς κυρίοις αὐτῶν τὰ ἀμεινῶ ἐκλέγεται ἡ φύσις – πάγιον ἂν τὴν δόξαν περὶ τοῦ οὐρανοῦ τῆς ἀθανασίας λάβοι. Ὅρθως γὰρ καὶ Ἀριστοτέλης τὴν φλόγα ζέσιν τινὰ καὶ πῦρ οἶον διὰ κόρον ὑβρίζον· τὸ δὲ ἐκεῖ ὁμαλὸν καὶ ἡρεμαῖον καὶ τῇ τῶν ἄστρον πρόσφορον φύσει. Τὸ δὲ δὴ μέγιστον, τὴν ψυχὴν ἐφεξῆς τοῖς ἀρίστοις κειμένην δυνάμει θαυμαστικῇ κινουμένην, πῶς ἐκφεύξεταί τι αὐτὴν εἰς τὸ μὴ εἶναι τῶν ἅπαξ ἐν αὐτῇ τεθέντων; Μὴ παντὸς δὲ δεσμοῦ οἶεσθαι κρεῖττονα εἶναι ἐκ θεοῦ ὠρμημένην, ἀνθρώπων ἀπειρῶν ἐστὶν αἰτίας τῆς συνεχούσης τὰ πάντα. Ἄτοπον γὰρ τὴν καὶ ὅποσον οὖν χρόνον δυνηθεῖσαν συνέχειν μὴ καὶ ἀεὶ ποιεῖν τοῦτο, ὥσπερ βίαι τοῦ συνέχειν γεγονότος καὶ τοῦ κατὰ φύσιν ἄλλου ἢ τούτου ὄντος, ὃ ἐν τῇ τοῦ παντός ἐστι φύσει καὶ ἐν τοῖς καλῶς τεθεῖσιν, ἢ ὄντος τινὸς τοῦ βιασομένου καὶ διαλύσοντος τὴν σύστασιν καὶ οἶον βασιλείας τινὸς καὶ ἀρχῆς καταλύσοντος τὴν ψυχῆς φύσιν. Τὸ τε μήποτε ἄρξασθαι – ἄτοπον γὰρ καὶ ἤδη εἶρηται – πίστιν καὶ περὶ τοῦ μέλλοντος ἔχει. Διὰ τί γὰρ ἔσται, ὅτε καὶ οὐκ ἦδη; Οὐ γὰρ ἐκτέτριπται τὰ στοιχεῖα, ὥσπερ ξύλα καὶ τὰ τοιαῦτα· μενόντων δ' ἀεὶ καὶ τὸ πᾶν μένει. Καὶ εἰ μεταβάλλει ἀεὶ, τὸ πᾶν μένει· μένει γὰρ καὶ ἡ τῆς μεταβολῆς αἰτία. Ἡ δὲ μετάνοια τῆς ψυχῆς ὅτι κενόν ἐστι δέδεικται, ὅτι ἄπονος καὶ ἀβλαβὴς ἢ διοίκησις· καὶ εἰ πᾶν οἶον τε σῶμα ἀπολέσθαι, οὐδὲν ἂν ἀλλοιότερον αὐτῇ γίγνοιτο.

4. But matters are involved here which demand specific investigation and cannot be treated as incidental merely to our present problem. We are faced with several questions: Is the heavenly system exposed to any such flux as would occasion the need of some restoration corresponding to nourishment; or do its members, once set in their due places, suffer no loss of substance, permanent by Kind? Does it consist of fire only, or is it mainly of fire with the

other elements, as well, taken up and carried in the circuit by the dominant Principle?

Our doctrine of the immortality of the heavenly system rests on the firmest foundation once we have cited the sovereign agent, the soul, and considered, besides, the peculiar excellence of the bodily substance constituting the stars, a material so pure, so entirely the noblest, and chosen by the soul as, in all living beings, the determining principle appropriates to itself the choicest among their characteristic parts. No doubt Aristotle is right in speaking of flame as a turmoil, fire insolently rioting; but the celestial fire is equable, placid, docile to the purposes of the stars.

Still, the great argument remains, the Soul, moving in its marvellous might second only to the very loftiest Existents: how could anything once placed within this Soul break away from it into non-being? No one that understands this principle, the support of all things, can fail to see that, sprung from God, it is a stronger stay than any bonds.

And is it conceivable that the Soul, valid to sustain for a certain space of time, could not so sustain for ever? This would be to assume that it holds things together by violence; that there is a “natural course” at variance with what actually exists in the nature of the universe and in these exquisitely ordered beings; and that there is some power able to storm the established system and destroy its ordered coherence, some kingdom or dominion that may shatter the order founded by the Soul.

Further: The Kosmos has had no beginning — the impossibility has been shown elsewhere — and this is warrant for its continued existence. Why should there be in the future a change that has not yet occurred? The elements there are not worn away like beams and rafters: they hold sound for ever, and so the All holds sound. And even supposing these elements to be in ceaseless transmutation, yet the All persists: the ground of all the change must itself be changeless.

As to any alteration of purpose in the Soul we have already shown the emptiness of that fancy: the administration of the universe entails neither labour nor loss; and, even supposing the possibility of annihilating all that is material, the Soul would be no whit the better or the worse.

[5] Πῶς οὖν τὰ ἐκεῖ μέρη μένει, τὰ δ' ἐνταῦθα στοιχεῖα τε καὶ ζῶια οὐ μένει; Ἦ, φησὶν ὁ Πλάτων, τὰ μὲν παρὰ θεοῦ γεγένηται, τὰ δ' ἐνταῦθα ζῶια παρὰ τῶν γενομένων παρ' αὐτοῦ θεῶν· γενόμενα δὲ παρ' ἐκείνου οὐ θεμιτὸν φθείρεσθαι. Τοῦτο δὲ ταῦτὸν τῷ ἐφεξῆς μὲν τῷ δημιουργῶι εἶναι τὴν ψυχὴν τὴν οὐρανίαν, καὶ τὰς ἡμετέρας δέ· ἀπὸ δὲ τῆς οὐρανίας ἰνδαλμα αὐτῆς ἰὸν καὶ οἶον ἀπορρέον ἀπὸ τῶν ἄνω τὰ ἐπὶ γῆς ζῶια ποιεῖν. Ψυχῆς οὖν μιμουμένης τοιαύτης τὴν ἐκεῖ, ἀδυνατούσης δὲ τῷ καὶ χείροσι σώμασι χρῆσθαι πρὸς τὴν ποίησιν καὶ ἐν τόπωι χείροινι καὶ τῶν εἰς τὴν σύστασιν ληφθέντων οὐκ ἐθέλοντων μένειν, τὰ τε ζῶια ἐνταῦθα οὐκ ἀεὶ δύναται μένειν, τὰ τε σώματα οὐχ ὁμοίως κρατοῖτο ἂν, ὥς ἂν ἄλλης ψυχῆς αὐτῶν προσεχῶς

ἀρχούσης. Τὸν δὲ ὅλον οὐρανὸν εἶπερ ἔδει μένειν, καὶ τὰ μόρια αὐτοῦ, τὰ ἄστρα τὰ ἐν αὐτῷ, ἔδει· ἢ πῶς ἂν ἔμεινε μὴ ὁμοίως καὶ τούτων μενόντων; Τὰ γὰρ ὑπὸ τὸν οὐρανὸν οὐκέτι οὐρανοῦ μέρη· ἢ οὐ μέχρι σελήνης ὁ οὐρανός. Ἡμεῖς δὲ πλασθέντες ὑπὸ τῆς διδομένης παρὰ τῶν ἐν οὐρανῷ θεῶν ψυχῆς καὶ αὐτοῦ τοῦ οὐρανοῦ κατ' ἐκείνην καὶ σύνεσμεν τοῖς σώμασιν· ἢ γὰρ ἄλλη ψυχὴ, καθ' ἣν ἡμεῖς, τοῦ εὖ εἶναι, οὐ τοῦ εἶναι αἰτία. Ἦδη γοῦν τοῦ σώματος ἔρχεται γενομένου μικρὰ ἐκ λογισμοῦ πρὸς τὸ εἶναι συλλαμβανομένη.

5. But how explain the permanence There, while the content of this sphere — its elements and its living things alike — are passing?

The reason is given by Plato: the celestial order is from God, the living things of earth from the gods sprung from God; and it is law that the offspring of God endures.

In other words, the celestial soul — and our souls with it — springs directly next from the Creator, while the animal life of this earth is produced by an image which goes forth from that celestial soul and may be said to flow downwards from it.

A soul, then, of the minor degree — reproducing, indeed, that of the Divine sphere but lacking in power inasmuch as it must exercise its creative act upon inferior stuff in an inferior region — the substances taken up into the fabric being of themselves repugnant to duration; with such an origin the living things of this realm cannot be of strength to last for ever; the material constituents are not as firmly held and controlled as if they were ruled immediately by a Principle of higher potency.

The heavens, on the contrary, must have persistence as a whole, and this entails the persistence of the parts, of the stars they contain: we could not imagine that whole to endure with the parts in flux — though, of course, we must distinguish things sub-celestial from the heavens themselves whose region does not in fact extend so low as to the moon.

Our own case is different: physically we are formed by that [inferior] soul, given forth [not directly from God but] from the divine beings in the heavens and from the heavens themselves; it is by way of that inferior soul that we are associated with the body [which therefore will not be persistent]; for the higher soul which constitutes the We is the principle not of our existence but of our excellence or, if also of our existence, then only in the sense that, when the body is already constituted, it enters, bringing with it some effluence from the Divine Reason in support of the existence.

[6] Ἀλλὰ πότερον πῦρ μόνον καὶ εἰ ἀπορρεῖ ἐκεῖθεν καὶ δεῖται τροφῆς νῦν σκεπτέον. Τῷ μὲν οὖν Τιμαίῳ τὸ τοῦ παντὸς σῶμα πεποιηκότι πρῶτον ἐκ γῆς καὶ πυρός, ἵνα ὁρατὸν τε ἦι διὰ τὸ πῦρ, στερεὸν δὲ διὰ τὴν γῆν, ἀκολουθεῖν ἔδοξε καὶ τὰ ἄστρα ποιεῖν οὐ πᾶν, ἀλλὰ τὸ πλεῖστον πυρὸς ἔχειν, ἐπεὶ τὰ ἄστρα τὸ στερεὸν φαίνεται ἔχοντα. Καὶ ἴσως ὁρθῶς ἂν ἔχοι συνεπικρίναντος καὶ Πλάτωνος τῷ εἰκότι τὴν γνώμην ταύτην. Παρὰ μὲν γὰρ τῆς αἰσθήσεως κατὰ τε τὴν ὄψιν κατὰ τε τὴν τῆς ἀφῆς ἀντίληψιν πυρὸς ἔχειν

τὸ πλεῖστον ἢ τὸ πᾶν φαίνεται, διὰ δὲ τοῦ λόγου ἐπισκοποῦσιν, εἰ τὸ στερεὸν ἄνευ γῆς οὐκ ἂν γένοιτο, καὶ γῆς ἂν ἔχοι. Ὑδατος δὲ καὶ ἀέρος τί ἂν δέοιτο; Ἄτοπόν τε γὰρ δόξει ὕδατος εἶναι ἐν τοσούτῳ πυρί, ὃ τε ἀήρ εἰ ἐνείη μεταβάλλοι ἂν εἰς πυρὸς φύσιν. Ἀλλ' εἰ δύο στερεὰ ἄκρων λόγον ἔχοντα δύο μέσων δεῖται, ἀπορήσειεν ἂν τις, εἰ καὶ ἐν φυσικοῖς οὕτως· ἐπεὶ καὶ γῆν ἂν τις ὕδατι μίξειεν οὐδενὸς δεηθεῖς μέσου. Εἰ δὲ λέγοιμεν· ἐνυπάρχει γὰρ ἤδη ἐν τῇ γῇ καὶ τῷ ὕδατι καὶ τὰ ἄλλα, δόξομεν ἴσως τὴν λέγειν· εἶποι δ' ἂν τις· ἀλλ' οὐ πρὸς τὸ συνδεῖσθαι συνιόντα τὰ δύο. Ἀλλ' ὅμως ἐροῦμεν ἤδη συνδεῖσθαι τῷ ἔχειν ἐκάτερον πάντα. Ἀλλ' ἐπισκεπτέον, εἰ ἄνευ πυρὸς οὐχ ὁρατὸν γῆ, καὶ ἄνευ γῆς οὐ στερεὸν πῦρ· εἰ γὰρ τοῦτο, τάχ' ἂν οὐδὲν ἔχοι ἐφ' ἑαυτοῦ τὴν αὐτοῦ οὐσίαν, ἀλλὰ πάντα μὲν μέμικται, λέγεται δὲ κατὰ τὸ ἐπικρατοῦν ἕκαστον. Ἐπεὶ οὐδὲ τὴν γῆν ἄνευ ὕγρου φασὶ συστήναι δύνασθαι· κόλλαν γὰρ εἶναι τῇ γῇ τὴν ὕδατος ὑγρότητα. Ἀλλ' εἰ καὶ δώσομεν οὕτως, ἀλλὰ ἕκαστόν γε ἄτοπον λέγοντα εἶναι τι ἐφ' ἑαυτοῦ μὲν μὴ διδόναι σύστασιν αὐτῷ, μετὰ δὲ τῶν ἄλλων ὁμοῦ, οὐδενὸς ἐκάστου ὄντος. Πῶς γὰρ ἂν εἴη γῆς φύσις καὶ τὸ τί ἦν εἶναι γῇ μηδενὸς ὄντος μορίου γῆς ὃ γῆ ἐστίν, εἰ μὴ καὶ ὕδωρ ἐνείη εἰς κόλλησιν; Τί δ' ἂν κολλήσειε μὴ ὄντος ὅλως μεγέθους, ὃ πρὸς ἄλλο μόριον συνεχῆς συνάψει; Εἰ γὰρ καὶ ὅτιοῦν μέγεθος γῆς αὐτῆς ἔσται, ἔσται γῆν φύσει καὶ ἄνευ ὕδατος εἶναι· ἢ, εἰ μὴ τοῦτο, οὐδὲν ἔσται, ὃ κολλήσεται ὑπὸ τοῦ ὕδατος. Αἶρος δὲ τί ἂν δέοιτο γῆς ὄγκος πρὸς τὸ εἶναι ἔτι ἀέρος μένοντος πρὶν μεταβάλλειν; Περὶ δὲ πυρὸς εἰς μὲν τὸ γῆ εἶναι οὐκ εἴρηται, εἰς δὲ τὸ ὁρατὴ εἶναι καὶ αὐτὴ καὶ τὰ ἄλλα· εὐλογον μὲν γὰρ συγχωρεῖν παρὰ φωτὸς τὸ ὁρᾶσθαι γίνεσθαι. Οὐ γὰρ δὴ τὸ σκότος ὁρᾶσθαι, ἀλλὰ μὴ ὁρᾶσθαι φατέον, ὥσπερ τὴν ἀσοφίαν μὴ ἀκούεσθαι. Ἀλλὰ πῦρ γε ἐν αὐτῇ οὐκ ἀνάγκη παρεῖναι· φῶς γὰρ ἄρκει. Χιὼν γοῦν καὶ τὰ ψυχρότατα πολλὰ λαμπρὰ πυρὸς ἄνευ. Ἀλλ' ἐνεγένετο, φήσκει τις, καὶ ἔχρωσε πρὶν ἀπελθεῖν. Καὶ περὶ ὕδατος δὲ ἀπορητέον, εἰ μὴ ἔστιν ὕδωρ, εἰ μὴ γῆς λάβοι. Ἀὐτὸ δὲ πῶς ἂν λέγοιτο μετέχειν γῆς εὐθρυπτος ὢν; Περὶ δὲ πυρός, εἰ γῆς δεῖ αὐτῷ τὸ συνεχῆς παρ' αὐτοῦ οὐκ ἔχοντι οὐδὲ τὸ διαστατὸν τριχῇ. Ἡ δὲ στερεότης αὐτῷ, οὐ κατὰ τὴν διάστασιν τὴν τριχῇ, ἀλλὰ κατὰ τὴν ἀντέρεισιν δηλονότι, διὰ τί οὐκ ἔσται ἢ φυσικὸν σῶμα; Σκληρότης δὲ γῇ μόνῃ. Ἐπεὶ καὶ τὸ πυκνὸν τῷ χρυσῷ ὕδατι ὄντι προσγίνεται οὐ γῆς προσγενομένης, ἀλλὰ πυκνότητος ἢ πῆξεως. Καὶ πῦρ δὲ ἐφ' αὐτοῦ διὰ τί ψυχῆς παρουσίας οὐ συστήσεται πρὸς τὴν δύναμιν αὐτῆς; Καὶ ζῶια δὲ πύρινά ἐστι δαιμόνων. Ἀλλὰ κινήσομεν τὸ πᾶν ζῶιον ἐκ πάντων τὴν σύστασιν ἔχειν. Ἡ τὰ ἐπὶ γῆς τις ἐρεῖ, γῆν δὲ εἰς τὸν οὐρανὸν αἶρειν παρὰ φύσιν εἶναι καὶ ἐναντίον τοῖς ὑπ' αὐτῆς τεταγμένοις· συμπεριάγειν δὲ τὴν ταχίστην φορὰν γεηρὰ σώματα οὐ πιθανὸν εἶναι ἐμπόδιόν τε καὶ πρὸς τὸ φανὸν καὶ λευκὸν τοῦ ἐκεῖ πυρός.

6. We may now consider the question whether fire is the sole element existing in that celestial realm and whether there is any outgoing thence with the consequent need of renewal.

Timaeus pronounced the material frame of the All to consist primarily of earth and fire for visibility, earth for solidity — and deduced that the stars must be mainly composed of fire, but not solely since there is no doubt they

are solid.

And this is probably a true account. Plato accepts it as indicated by all the appearances. And, in fact, to all our perception — as we see them and derive from them the impression of illumination — the stars appear to be mostly, if not exclusively, fire: but on reasoning into the matter we judge that since solidity cannot exist apart from earth-matter, they must contain earth as well.

But what place could there be for the other elements? It is impossible to imagine water amid so vast a conflagration; and if air were present it would be continually changing into fire.

Admitting [with Timaeus; as a logical truth] that two self-contained entities, standing as extremes to each other need for their coherence two intermediaries; we may still question whether this holds good with regard to physical bodies. Certainly water and earth can be mixed without any such intermediate. It might seem valid to object that the intermediates are already present in the earth and the water; but a possible answer would be, “Yes, but not as agents whose meeting is necessary to the coherence of those extremes.”

None the less we will take it that the coherence of extremes is produced by virtue of each possessing all the intermediates. It is still not proven that fire is necessary to the visibility of earth and earth to the solidarity of fire.

On this principle, nothing possesses an essential-nature of its very own; every several thing is a blend, and its name is merely an indication of the dominant constituent.

Thus we are told that earth cannot have concrete existence without the help of some moist element — the moisture in water being the necessary adhesive — but admitting that we so find it, there is still a contradiction in pretending that any one element has a being of its own and in the same breath denying its self-coherence, making its subsistence depend upon others, and so, in reality, reducing the specific element to nothing. How can we talk of the existence of the definite Kind, earth — earth essential — if there exists no single particle of earth which actually is earth without any need of water to secure its self-cohesion? What has such an adhesive to act upon if there is absolutely no given magnitude of real earth to which it may bind particle after particle in its business of producing the continuous mass? If there is any such given magnitude, large or small, of pure earth, then earth can exist in its own nature, independently of water: if there is no such primary particle of pure earth, then there is nothing whatever for the water to bind. As for air — air unchanged, retaining its distinctive quality — how could it conduce to the subsistence of a dense material like earth?

Similarly with fire. No doubt Timaeus speaks of it as necessary not to the existence but to the visibility of earth and the other elements; and certainly light is essential to all visibility — we cannot say that we see darkness, which implies, precisely, that nothing is seen, as silence means nothing being heard.

But all this does not assure us that the earth to be visible must contain fire:

light is sufficient: snow, for example, and other extremely cold substances gleam without the presence of fire — though of course it might be said that fire was once there and communicated colour before disappearing.

As to the composition of water, we must leave it an open question whether there can be such a thing as water without a certain proportion of earth.

But how can air, the yielding element, contain earth?

Fire, again: is earth perhaps necessary there since fire is by its own nature devoid of continuity and not a thing of three dimensions?

Supposing it does not possess the solidity of the three dimensions, it has that of its thrust; now, cannot this belong to it by the mere right and fact of its being one of the corporeal entities in nature? Hardness is another matter, a property confined to earth-stuff. Remember that gold — which is water — becomes dense by the accession not of earth but of denseness or consolidation: in the same way fire, with Soul present within it, may consolidate itself upon the power of the Soul; and there are living beings of fire among the Celestials.

But, in sum, do we abandon the teaching that all the elements enter into the composition of every living thing?

For this sphere, no; but to lift clay into the heavens is against nature, contrary to the laws of her ordaining: it is difficult, too, to think of that swiftest of circuits bearing along earthly bodies in its course nor could such material conduce to the splendour and white glint of the celestial fire.

[7] Ἴσως οὖν βέλτιον χρὴ ἀκούειν τοῦ Πλάτωνος λέγοντος ἐν μὲν τῷ παντὶ κόσμῳ δεῖν εἶναι τὸ τοιοῦτον στερεόν, τὸ ἀντίτυπον ὄν, ἵνα τε ἡ γῆ ἐν μέσῳ ἰδρυμένη ἐπιβάθρα καὶ τοῖς ἐπ' αὐτῆς βεβηκόσιν ἐδραΐα ᾗ, τὰ τε ζῶια τὰ ἐπ' αὐτῆς ἐξ ἀνάγκης τὸ τοιοῦτον στερεὸν ἔχῃ, ἡ δὲ γῆ τὸ μὲν εἶναι συνεχῆς καὶ παρ' αὐτῆς ἔχοι, ἐπιλάμποιτο δὲ ὑπὸ πυρὸς, ἔχοι δὲ ὕδατος πρὸς τὸ μὴ αὐχμηρόν [ἔχοι δὲ] καὶ μερῶν πρὸς μέρη μὴ κωλύεσθαι συναγωγῇ· ἀέρα δὲ κουφίζειν γῆς ὄγκους· μεμίχθαι δὲ τῷ ἄνω πυρὶ οὐκ ἐν τῇ συστάσει τῶν ἄστρον τὴν γῆν, ἀλλ' ἐν κόσμῳ γενομένου ἐκάστου καὶ τὸ πῦρ ἀπολαῦσαί τι τῆς γῆς, ὥσπερ καὶ τὴν γῆν τοῦ πυρὸς καὶ ἕκαστον ἐκάστων, οὐχ ὥς τὸ ἀπολαῦσαν γενέσθαι ἐξ ἀμφοῖν, ἑαυτοῦ τε καὶ οὗ μετέσχεν, ἀλλὰ κατὰ τὴν ἐν κόσμῳ κοινωνίαν ὃν ὃ ἐστι λαβεῖν οὐκ αὐτὸ ἀλλὰ τι αὐτοῦ, οἷον οὐκ ἀέρα, ἀλλ' ἀέρος τὴν ἀπαλότητα καὶ τὴν γῆν πυρὸς τὴν λαμπρότητα· τὴν δὲ μίξιν πάντα διδόναι, καὶ τὸ συναμφότερον τότε ποιεῖν, οὐ γῆν μόνον καὶ τὴν πυρὸς φύσιν, τὴν στερεότητα ταύτην καὶ τὴν πυρότητα. Μαρτυρεῖ δὲ καὶ αὐτὸς τοῦτοις εἰπών· φῶς ἀνῆψεν ὁ θεὸς περὶ τὴν δευτέραν ἀπὸ γῆς περιφοράν, τὸν ἥλιον λέγων, καὶ λαμπρότατόν που λέγει ἀλλαχοῦ τὸν ἥλιον, τὸν αὐτὸν δὲ λευκώτατον, ἀπάγων ἡμᾶς τοῦ ἄλλο τι νομίζειν ἢ πυρὸς εἶναι, πυρὸς δὲ οὐδέτερον τῶν εἰδῶν αὐτοῦ τῶν ἄλλων, ἀλλὰ τὸ φῶς ὃ φησιν ἕτερον φλογὸς εἶναι, θερμὸν δὲ προσηνῶς μόνον· τοῦτο δὲ τὸ φῶς σῶμα εἶναι, ἀποστίλβειν δὲ ἀπ' αὐτοῦ τὸ ὁμώνυμον αὐτῷ φῶς, ὃ δὴ φαμεν καὶ ἀσώματον εἶναι· τοῦτο δὲ ἀπ' ἐκείνου τοῦ φωτὸς παρέχεσθαι, ἐκλάμπον ἐξ ἐκείνου ὥσπερ ἄνθος

ἐκείνου καὶ στιλπνότητα, ὃ δὴ καὶ εἶναι τὸ ὄντως λευκὸν σῶμα. Ἡμεῖς δὲ τὸ γεγερὸν πρὸς τὸ χεῖρον λαμβάνοντες, τοῦ Πλάτωνος κατὰ τὴν στερεότητα λαβόντος τὴν γῆν, ἔν τι γοῦν δὴ ὀνομάζομεν ἡμεῖς διαφορὰς γῆς ἐκείνου τιθεμένου. Τοῦ δὴ τοιούτου πυρὸς τοῦ φῶς παρέχοντος τὸ καθαρώτατον ἐν τῷ ἄνω τόπῳ κειμένου καὶ κατὰ φύσιν ἐκεῖ ἰδρυμένου, ταύτην τὴν φλόγα οὐκ ἐπιμίγνυσθαι τοῖς ἐκεῖ ὑποληπτέον, ἀλλὰ φθάνουσιν μέχρι τινὸς ἀποσβέννυσθαι ἐντυχοῦσαν πλείονι ἀέρι ἀνελθοῦσάν τε μετὰ γῆς ῥίπτεσθαι κάτω οὐ δυναμένην ὑπερβαίνειν πρὸς τὸ ἄνω, κάτω δὲ τῆς σελήνης ἵστασθαι, ὥστε καὶ λεπτότερον ποιεῖν τὸν ἐκεῖ ἀέρα καὶ φλόγα, εἰ μένοι, μαραιομένην εἰς τὸ πραότερον γίνεσθαι καὶ τὸ λαμπρὸν μὴ ἔχειν ὅσον εἰς τὴν ζέσιν, ἀλλ' ἢ ὅσον παρὰ τοῦ φωτὸς τοῦ ἄνω ἐναυγάζεσθαι· τὸ δὲ φῶς ἐκεῖ, τὸ μὲν ποικιλθὲν ἐν λόγοις τοῖς ἄστροις, ὥσπερ ἐν τοῖς μεγέθεσιν, οὕτω καὶ ἐν ταῖς χροαῖς τὴν διαφορὰν ἐργάσασθαι, τὸν δ' ἄλλον οὐρανὸν εἶναι καὶ αὐτὸν τοιούτου φωτός, μὴ ὀρᾶσθαι δὲ λεπτότητι τοῦ σώματος καὶ διαφανείᾳ οὐκ ἀντιτύπῳ, ὥσπερ καὶ τὸν καθαρὸν ἀέρα· πρόσσεσι δὲ τούτοις καὶ τὸ πόρρω.

7. We can scarcely do better, in fine, than follow Plato.

Thus:

In the universe as a whole there must necessarily be such a degree of solidity, that is to say, of resistance, as will ensure that the earth, set in the centre, be a sure footing and support to the living beings moving over it, and inevitably communicate something of its own density to them: the earth will possess coherence by its own unaided quality, but visibility by the presence of fire: it will contain water against the dryness which would prevent the cohesion of its particles; it will hold air to lighten its bulky matters; it will be in contact with the celestial fire — not as being a member of the sidereal system but by the simple fact that the fire there and our earth both belong to the ordered universe so that something of the earth is taken up by the fire as something of the fire by the earth and something of everything by everything else.

This borrowing, however, does not mean that the one thing taking-up from the other enters into a composition, becoming an element in a total of both: it is simply a consequence of the kosmic fellowship; the participant retains its own being and takes over not the thing itself but some property of the thing, not air but air's yielding softness, not fire but fire's incandescence: mixing is another process, a complete surrender with a resultant compound not, as in this case, earth — remaining earth, the solidity and density we know — with something of fire's qualities superadded.

We have authority for this where we read:

“At the second circuit from the earth, God kindled a light”: he is speaking of the sun which, elsewhere, he calls the all-glowing and, again, the all-gleaming: thus he prevents us imagining it to be anything else but fire, though of a peculiar kind; in other words it is light, which he distinguishes from flame as being only modestly warm: this light is a corporeal substance but

from it there shines forth that other “light” which, though it carries the same name, we pronounce incorporeal, given forth from the first as its flower and radiance, the veritable “incandescent body.” Plato’s word earthy is commonly taken in too depreciatory a sense: he is thinking of earth as the principle of solidity; we are apt to ignore his distinctions and think of the concrete clay.

Fire of this order, giving forth this purest light, belongs to the upper realm, and there its seat is fixed by nature; but we must not, on that account, suppose the flame of earth to be associated with the beings of that higher sphere.

No: the flame of this world, once it has attained a certain height, is extinguished by the currents of air opposed to it. Moreover, as it carries an earthy element on its upward path, it is weighed downwards and cannot reach those loftier regions. It comes to a stand somewhere below the moon — making the air at that point subtler — and its flame, if any flame can persist, is subdued and softened, and no longer retains its first intensity, but gives out only what radiance it reflects from the light above.

And it is that loftier light — falling variously upon the stars; to each in a certain proportion — that gives them their characteristic differences, as well in magnitude as in colour; just such light constitutes also the still higher heavenly bodies which, however, like clear air, are invisible because of the subtle texture and unresisting transparency of their material substance and also by their very distance.

[8] Τούτου δὴ μείναντος ἄνω τοῦ τοιούτου φωτὸς ἐν ᾧ τέτακται καθαρὸν ἐν καθαρωτάτῳ, τίς ἂν τρόπος ἀπορροῆς ἀπ’ αὐτοῦ ἂν γένοιτο; Οὐ γὰρ δὴ πρὸς τὸ κάτω πέφυκεν ἀπορρεῖν ἢ τοιαύτη φύσις, οὐδ’ αὖ τί ἐστιν ἐκεῖ τῶν βιαζομένων ὥθειν πρὸς τὸ κάτω. Πᾶν δὲ σῶμα μετὰ ψυχῆς ἄλλο καὶ οὐ ταυτόν, οἷον μόνον ἦν· τοιοῦτον δὲ τὸ ἐκεῖ, οὐχ οἷον τὸ μόνον. Τό τε γειτονοῦν εἴτε ἀῆρ εἴτε πῦρ εἴη, ἀῆρ μὲν τί ἂν ποιήσειε; Πυρὸς δὲ οὐδ’ ἂν ἐν ἀρμόσειε πρὸς τὸ ποιῆσαι, οὐδ’ ἂν ἐφάψαιτο εἰς τὸ δρᾶσαι· τῇ ρύμηι τε γὰρ παραλλάξειεν ἂν πρὶν παθεῖν ἐκείνο, ἑλαττόν τε τοῦτο ἰσχύον τε οὐκ ἴσα τοῖς ἐνθάδε. Εἴτα καὶ τὸ ποιῆσαι θερμῆναί ἐστι· δεῖ τε τὸ θερμανθησόμενον μὴ θερμὸν παρ’ αὐτοῦ εἶναι. Εἰ δέ τι φθαρήσεται παρὰ πυρὸς, θερμανθῆναι δεῖ πρότερον αὐτὸ καὶ παρὰ φύσιν αὐτὸ ἐν τῷ θερμαίνεσθαι γίνεσθαι. Οὐδὲν δεῖ τοίνυν ἄλλου σώματος τῷ οὐρανῷ, ἵνα μένηι, οὐδ’ αὖ, ἵνα κατὰ φύσιν ἢ περιφορά· οὐ γὰρ πῶ δέδεικται οὐδὲ ἐπ’ εὐθείας οὔσα ἢ κατὰ φύσιν αὐτῷ φορά· ἢ γὰρ μένειν ἢ περιφέρεισθαι κατὰ φύσιν αὐτοῖς· αἱ δ’ ἄλλαι βιασθέντων. Οὐ τοίνυν οὐδὲ τροφῆς δεῖσθαι φατέον τὰ ἐκεῖ, οὐδὲ ἀπὸ τῶν τῆιδε περὶ ἐκείνων ἀποφαντέον οὔτε ψυχὴν τὴν αὐτὴν τὴν συνέχουσιν ἐχόντων οὔτε τὸν αὐτὸν τρόπον οὔτε αἰτίας οὔσης ἐκεῖ, δι’ ἣν τὰ τῆιδε τρέφεται συγκρίματα αἰεὶ ρέοντα, τὴν τε μεταβολὴν τῶν τῆιδε σωμάτων ἀφ’ αὐτῶν μεταβάλλειν ἄλλης ἐπιστατούσης φύσεως αὐτοῖς, ἢ ὑπ’ ἀσθενείας οὐκ οἶδε κατέχειν ἐν τῷ εἶναι, μιμεῖται δὲ ἐν τῷ γίνεσθαι ἢ γεννᾶν τὴν πρὸ αὐτῆς φύσιν. Τὸ δὲ μὴ ὡσαύτως πάντη, ὥσπερ τὰ νοητά, εἴρηται.

8. Now: given a light of this degree, remaining in the upper sphere at its

appointed station, pure light in purest place, what mode of outflow from it can be conceived possible?

Such a Kind is not so constituted as to flow downwards of its own accord; and there exists in those regions no power to force it down. Again, body in contact with soul must always be very different from body left to itself; the bodily substance of the heavens has that contact and will show that difference.

Besides, the corporeal substance nearest to the heavens would be air or fire: air has no destructive quality; fire would be powerless there since it could not enter into effective contact: in its very rush it would change before its attack could be felt; and, apart from that, it is of the lesser order, no match for what it would be opposing in those higher regions.

Again, fire acts by imparting heat: now it cannot be the source of heat to what is already hot by nature; and anything it is to destroy must as a first condition be heated by it, must be brought to a pitch of heat fatal to the nature concerned.

In sum, then, no outside body is necessary to the heavens to ensure their permanence — or to produce their circular movement, for it has never been shown that their natural path would be the straight line; on the contrary the heavens, by their nature, will either be motionless or move by circle; all other movement indicates outside compulsion. We cannot think, therefore, that the heavenly bodies stand in need of replenishment; we must not argue from earthly frames to those of the celestial system whose sustaining soul is not the same, whose space is not the same, whose conditions are not those which make restoration necessary in this realm of composite bodies always in flux: we must recognise that the changes that take place in bodies here represent a slipping-away from the being [a phenomenon not incident to the celestial sphere] and take place at the dictate of a Principle not dwelling in the higher regions, one not powerful enough to ensure the permanence of the existences in which it is exhibited, one which in its coming into being and in its generative act is but an imitation of an antecedent Kind, and, as we have shown, cannot at every point possess the unchangeable identity of the Intellectual Realm.

β: Περὶ τῆς κυκλοφορίας. — Second Tractate.

The Heavenly Circuit.

[1] Διὰ τί κύκλῳ κινεῖται; Ὅτι νοῦν μμεῖται. Καὶ τίνος ἡ κίνησις, ψυχῆς ἢ σώματος; Τί οὖν ὅτι ψυχὴ ἐν αὐτῇ ἐστὶ καὶ πρὸς αὐτήν; Ἡ σπεύδει ἰέναι; ἢ ἔστιν ἐν αὐτῇ οὐ συνεχεῖ οὔσα; ἢ φερομένη συμφέρει; Ἀλλ' ἔδει συμφέρουσαν μηκέτι φέρειν, ἀλλ' ἐνηνοχέαι, τουτέστι στήναι μᾶλλον ποιῆσαι καὶ μὴ ἀεὶ κύκλῳ. Ἡ καὶ αὐτὴ στήσεται ἢ, εἰ κινεῖται, οὔτι γε τοπικῶς. Πῶς οὖν τοπικῶς κινεῖ αὐτὴ ἄλλον τρόπον κινουμένη; Ἡ ἴσως οὐδὲ τοπικὴ ἢ κύκλῳ, ἀλλ' εἰ ἄρα, κατὰ συμβεβηκός. Ποία οὖν τις; Εἰς αὐτὴν συναισθητικὴ καὶ συννοητικὴ καὶ ζωτικὴ καὶ οὐδαμοῦ ἔξω οὐδ' ἄλλοθι. Καὶ τὸ πάντα δεῖν περιλαμβάνειν; τοῦ γὰρ ζώου τὸ κύριον περιληπτικὸν καὶ ποιοῦν ἔν. Οὐ περιλήψεται δὲ ζωτικῶς, εἰ μένοι, οὐδὲ σώσει τὰ ἔνδον σῶμα ἔχον· καὶ γὰρ σώματος ζωὴ κίνησις. Εἰ οὖν καὶ τοπικὴ, ὡς δυνήσεται κινήσεται καὶ οὐχ ὡς ψυχὴ μόνον, ἀλλ' ὡς σῶμα ἔμψυχον καὶ ὡς ζῶιον· ὥστε εἶναι μικτὴν ἐκ σωματικῆς καὶ ψυχικῆς, τοῦ μὲν σώματος εὐθὺ φερομένου φύσει, τῆς δὲ ψυχῆς κατεχούσης, ἐκ δ' ἀμφοῖν γενομένου φερομένου τε καὶ μένοντος. Εἰ δὲ σώματος ἢ κύκλῳ λέγοιτο, πῶς παντὸς εὐθυποροῦντος καὶ τοῦ πυρός; Ἡ εὐθυπορεῖ, ἕως ἂν ἦκη εἰς τὸ οὗ τέτακται· ὡς γὰρ ἂν ταχθῇ, οὕτω δοκεῖ καὶ ἐστάναι κατὰ φύσιν καὶ φέρεσθαι εἰς ὃ ἐτάχθη. Διὰ τί οὖν οὐ μένει ἐλθόν; Ἄρα, ὅτι ἡ φύσις τῷ πυρὶ ἐν κινήσει; Εἰ οὖν μὴ κύκλῳ, σκεδασθήσεται ἐπ' εὐθύ· δεῖ ἄρα κύκλῳ. Ἀλλὰ τοῦτο προνοίας· ἀλλ' ἐν αὐτῷ παρὰ τῆς προνοίας· ὥστε, εἰ ἐκεῖ γένοιτο, κύκλῳ κινεῖσθαι ἐξ αὐτοῦ. Ἡ ἐφιέμενον τοῦ εὐθέος οὐκ ἔχον οὐκέτι τόπον ὥσπερ περιολισθάνον ἀνακάμπει ἐν οἷς τόποις δύναται· οὐ γὰρ ἔχει τόπον μεθ' ἑαυτό· οὗτος γὰρ ἔσχατος. Θεὶ οὖν ἐν ᾧ ἔχει καὶ αὐτὸς αὐτοῦ τόπος, οὐχ ἵνα μένη γεγενημένος, ἀλλ' ἵνα φέροιτο. Καὶ κύκλου δὲ τὸ μὲν κέντρον μένει κατὰ φύσιν, ἡ δὲ ἔξωθεν περιφέρεια εἰ μένοι, κέντρον ἔσται μέγα. Μᾶλλον οὖν ἔσται περὶ τὸ κέντρον καὶ ζῶντι καὶ κατὰ φύσιν δὲ ἔχοντι σῶματι. Οὕτω γὰρ συννεύσει πρὸς τὸ κέντρον, οὐ τῇ συνιζήσει – ἀπολεῖ γὰρ τὸν κύκλον – ἀλλ' ἐπεὶ τοῦτο οὐ δύναται, τῇ περιδινήσει· οὕτω γὰρ μόνως ἀποπληρώσει τὴν ἔφεσιν. Εἰ ψυχὴ δὲ περιάγοι, οὐ καμεῖται· οὐ γὰρ ἔλκει, οὐδὲ παρὰ φύσιν· ἡ γὰρ φύσις τὸ ὑπὸ ψυχῆς τῆς πάσης ταχθέν. Ἐτι πανταχοῦ οὔσα ἡ ψυχὴ ὅλη καὶ οὐ διειλημμένη ἢ τοῦ παντὸς κατὰ μέρος δίδωσι καὶ τῷ οὐρανῷ, ὡς δύναται, πανταχοῦ εἶναι· δύναται δὲ τῷ πάντα μετιέναι καὶ ἐπιπορεύεσθαι. Ἐσθὲ μὲν γάρ, εἴ που ἐστῶσα ἦν ἡ ψυχὴ, ἐλθὼν ἐκεῖ· νῦν δέ, ἐπειδὴ πᾶσά ἐστιν, αὐτῆς πάντῃ ἐφίεται. Τί οὖν; Οὐδέποτε τεύζεται; Ἡ οὕτως ἀεὶ τυγχάνει, μᾶλλον δὲ αὐτὴ πρὸς αὐτὴν ἄγουσα ἀεὶ ἐν τῷ ἀεὶ ἄγειν ἀεὶ κινεῖ, καὶ οὐκ ἀλλαχοῦ κινουσα ἀλλὰ πρὸς αὐτὴν ἐν τῷ αὐτῷ, οὐκ ἐπ' εὐθὺ ἀλλὰ κύκλῳ ἄγουσα δίδωσιν αὐτῷ οὗ ἐὰν ἦκη ἐκεῖ ἔχειν αὐτήν. Εἰ δὲ μένοι, ὡς ἐκεῖ οὔσης μόνον, οὗ ἕκαστον μένει, στήσεται. Εἰ οὖν μὴ ἐκεῖ μόνον ὅπου οὖν, πανταχοῦ οἰσθήσεται καὶ οὐκ ἔξω· κύκλῳ ἄρα.

1. But whence that circular movement?

In imitation of the Intellectual-Principle.

And does this movement belong to the material part or to the Soul? Can we account for it on the ground that the Soul has itself at once for centre and for the goal to which it must be ceaselessly moving; or that, being self-centred it is not of unlimited extension [and consequently must move ceaselessly to be omnipresent], and that its revolution carries the material mass with it?

If the Soul had been the moving power [by any such semi-physical action] it would be so no longer; it would have accomplished the act of moving and have brought the universe to rest; there would be an end of this endless revolution.

In fact the Soul must be in repose or at least cannot have spatial movement; how then, having itself a movement of quite another order, could it communicate spatial movement?

But perhaps the circular movement [of the Kosmos as soul and body] is not spatial or is spatial not primarily but only incidentally.

What, by this explanation, would be the essential movement of the kosmic soul?

A movement towards itself, the movement of self-awareness, of self-intellection, of the living of its life, the movement of its reaching to all things so that nothing shall lie outside of it, nothing anywhere but within its scope.

The dominant in a living thing is what compasses it entirely and makes it a unity.

If the Soul has no motion of any kind, it would not vitally compass the Kosmos nor would the Kosmos, a thing of body, keep its content alive, for the life of body is movement.

Any spatial motion there is will be limited; it will be not that of Soul untrammelled but that of a material frame ensouled, an animated organism; the movement will be partly of body, partly of Soul, the body tending to the straight line which its nature imposes, the Soul restraining it; the resultant will be the compromise movement of a thing at once carried forward and at rest.

But supposing that the circular movement is to be attributed to the body, how is it to be explained, since all body, including fire [which constitutes the heavens] has straightforward motion?

The answer is that forthright movement is maintained only pending arrival at the place for which the moving thing is destined: where a thing is ordained to be, there it seeks, of its nature, to come for its rest; its motion is its tendency to its appointed place.

Then, since the fire of the sidereal system has attained its goal, why does it not stay at rest?

Evidently because the very nature of fire is to be mobile: if it did not take the curve, its straight line would finally fling it outside the universe: the

circular course, then, is imperative.

But this would imply an act of providence?

Not quite: rather its own act under providence; attaining to that realm, it must still take the circular course by its indwelling nature; for it seeks the straight path onwards but finds no further space and is driven back so that it recoils on the only course left to it: there is nothing beyond; it has reached the ultimate; it runs its course in the regions it occupies, itself its own sphere, not destined to come to rest there, existing to move.

Further, the centre of a circle [and therefore of the Kosmos] is distinctively a point of rest: if the circumference outside were not in motion, the universe would be no more than one vast centre. And movement around the centre is all the more to be expected in the case of a living thing whose nature binds it within a body. Such motion alone can constitute its impulse towards its centre: it cannot coincide with the centre, for then there would be no circle; since this may not be, it whirls about it; so only can it indulge its tendency.

If, on the other hand, the Kosmic circuit is due to the Soul, we are not to think of a painful driving [wearing it down at last]; the soul does not use violence or in any way thwart nature, for “Nature” is no other than the custom the All-Soul has established. Omnipresent in its entirety, incapable of division, the Soul of the universe communicates that quality of universal presence to the heavens, too, in their degree, the degree, that is, of pursuing universality and advancing towards it.

If the Soul halted anywhere, there the Kosmos, too, brought so far, would halt: but the Soul encompasses all, and so the Kosmos moves, seeking everything.

Yet never to attain?

On the contrary this very motion is its eternal attainment.

Or, better; the Soul is ceaselessly leading the Kosmos towards itself: the continuous attraction communicates a continuous movement — not to some outside space but towards the Soul and in the one sphere with it, not in the straight line [which would ultimately bring the moving body outside and below the Soul], but in the curving course in which the moving body at every stage possesses the Soul that is attracting it and bestowing itself upon it.

If the soul were stationary, that is if [instead of presiding over a Kosmos] it dwelt wholly and solely in the realm in which every member is at rest, motion would be unknown; but, since the Soul is not fixed in some one station There, the Kosmos must travel to every point in quest of it, and never outside it: in a circle, therefore.

[2] Τὰ οὖν ἄλλα πῶς; Ἡ οὐχ ὅλον ἕκαστον, μέρος δὲ καὶ κατεχόμενον μερικῶι τόπῳ. Ἐκεῖνο δὲ ὅλον καὶ οἷον τόπος καὶ οὐδὲν κωλύει· αὐτὸ γὰρ τὸ πᾶν. Πῶς οὖν ἄνθρωποι; Ἡ, ὅσον παρὰ τοῦ παντός, μέρος, ὅσον δ' αὐτοῖ, οἰκεῖον ὅλον. Εἰ οὖν πανταχοῦ οὗ ἂν ἦ ἔχει αὐτήν, τί δεῖ περιμέναι; Ἡ ὅτι μὴ μόνον ἐκεῖ. Εἰ δὲ ἡ δύναμις αὐτῆς περὶ τὸ μέσον, καὶ ταύτῃ ἂν κύκλῳ· μέσον

δὲ οὐχ ὡσαύτως σώματος καὶ φύσεως ψυχῆς ληπτέον, ἀλλ' ἐκεῖ μὲν μέσον, ἀφ' οὗ ἡ ἄλλη, τοπικῶς δὲ σώματος. Ἀνάλογον οὖν δεῖ τὸ μέσον· ὥς γὰρ ἐκεῖ, οὕτω καὶ ἐνταῦθα μέσον δεῖ εἶναι, ὃ μόνως ἐστὶ μέσον σώματος καὶ σφαιρικοῦ· ὥς γὰρ ἐκεῖνο περὶ αὐτό, οὕτω καὶ τοῦτο. Εἰ δὴ ψυχῆς ἐστὶ, περιθέουσα τὸν θεὸν ἀμφαγαπάζεται καὶ περὶ αὐτὸν ὥς οἶόν τε αὐτὴ ἔχει· ἐξήρηται γὰρ αὐτοῦ πάντα. Ἐπεὶ οὖν οὐκ ἔστι πρὸς αὐτόν, περὶ αὐτόν. Πῶς οὖν οὐ πᾶσαι οὕτως; Ἡ ἐκάστη ὅπου ἐστὶν οὕτως. Διὰ τί οὖν οὐ καὶ τὰ σώματα ἡμῶν οὕτως; Ὅτι τὸ εὐθύπορον προσήρηται καὶ πρὸς ἄλλα αἱ ὁρμαὶ καὶ τὸ σφαιροειδὲς ἡμῶν οὐκ εὐτροχόν· γεηρὸν γάρ· ἐκεῖ δὲ συνέπεται λεπτὸν καὶ εὐκίνητον· διὰ τί γὰρ ἂν καὶ σταίῃ ἡντινοῦν κίνησιν τῆς ψυχῆς κινουμένης; Ἴσως δὲ καὶ παρ' ἡμῖν τὸ πνεῦμα τὸ περὶ τὴν ψυχὴν τοῦτο ποιεῖ. Εἰ γὰρ ἔστιν ὁ θεὸς ἐν πᾶσι, τὴν συνεῖναι βουλομένην ψυχὴν περὶ αὐτόν δεῖ γίγνεσθαι· οὐ γὰρ πη. Καὶ Πλάτων δὲ τοῖς ἄστροις οὐ μόνον τὴν μετὰ τοῦ ὅλου σφαιρικὴν κίνησιν, ἀλλὰ καὶ ἐκάστωι δίδωσι τὴν περὶ τὸ κέντρον αὐτῶν· ἕκαστον γάρ, οὗ ἐστὶ, περιειληφὸς τὸν θεὸν ἀγάλλεται οὐ λογισμῶι ἀλλὰ φυσικαῖς ἀνάγκαις.

2. And what of lower things? [Why have they not this motion?]

[Their case is very different]: the single thing here is not an all but a part and limited to a given segment of space; that other realm is all, is space, so to speak, and is subject to no hindrance or control, for in itself it is all that is.

And men?

As a self, each is a personal whole, no doubt; but as member of the universe, each is a partial thing.

But if, wherever the circling body be, it possesses the Soul, what need of the circling?

Because everywhere it finds something else besides the Soul [which it desires to possess alone].

The circular movement would be explained, too, if the Soul's power may be taken as resident at its centre.

Here, however, we must distinguish between a centre in reference to the two different natures, body and Soul.

In body, centre is a point of place; in Soul it is a source, the source of some other nature. The word, which without qualification would mean the midpoint of a spheric mass, may serve in the double reference; and, as in a material mass so in the Soul, there must be a centre, that around which the object, Soul or material mass, revolves.

The Soul exists in revolution around God to whom it clings in love, holding itself to the utmost of its power near to Him as the Being on which all depends; and since it cannot coincide with God it circles about Him.

Why then do not all souls [i.e., the lower, also, as those of men and animals] thus circle about the Godhead?

Every Soul does in its own rank and place.

And why not our very bodies, also?

Because the forward path is characteristic of body and because all the body's impulses are to other ends and because what in us is of this circling nature is hampered in its motion by the clay it bears with it, while in the higher realm everything flows on its course, lightly and easily, with nothing to check it, once there is any principle of motion in it at all.

And it may very well be that even in us the Spirit which dwells with the Soul does thus circle about the divinity. For since God is omnipresent the Soul desiring perfect union must take the circular course: God is not stationed.

Similarly Plato attributes to the stars not only the spheric movement belonging to the universe as a whole but also to each a revolution around their common centre; each — not by way of thought but by links of natural necessity — has in its own place taken hold of God and exults.

[3] Ἔστω δὲ καὶ ὧδε· τῆς ψυχῆς ἡ μὲν τις δύναμις ἡ ἐσχάτη ἀπὸ γῆς ἀρξαμένη καὶ δι' ὅλου διαπλεκεῖσά ἐστιν, ἡ δὲ αἰσθάνεσθαι πεφυκυῖα καὶ ἡ λόγον δοξαστικὸν δεχομένη πρὸς τὸ ἄνω ἐν ταῖς σφαίραις ἑαυτὴν ἔχει ἐποχουμένη καὶ τῇ προτέραι καὶ δύνανται διδοῦσα παρ' αὐτῆς εἰς τὸ ποιεῖν ζωτικωτέραν. Κινεῖται οὖν ὑπ' αὐτῆς κύκλῳ περιεχούσης καὶ ἐφιδρυμένης παντὶ ὅσον αὐτῆς εἰς τὰς σφαίρας ἀνέδραμε. Κύκλῳ οὖν ἐκείνης περιεχούσης συννεύουσα ἐπιστρέφεται πρὸς αὐτήν, ἡ δὲ ἐπιστροφή αὐτῆς περιάγει τὸ σῶμα, ἐν ᾧ ἐμπέπλεκται. Ἐκάστου γὰρ μορίου κἂν ὅπως οὖν κινηθέντος ἐν σφαίραις, εἰ μόνον κινεῖτο, ἔσειεν ἐν ᾧ ἐστι καὶ τῇ σφαίραις κίνησις γίνεται. Καὶ γὰρ ἐπὶ τῶν σωμάτων τῶν ἡμετέρων τῆς ψυχῆς ἄλλως κινουμένης, οἷον ἐν χαραῖς καὶ τῷ φανέντι ἀγαθῷ, τοῦ σώματος ἡ κίνησις καὶ τοπικὴ γίνεται. Ἐκεῖ δὴ ἐν ἀγαθῷ γινομένη ψυχὴ καὶ αἰσθητικωτέρα γενομένη κινεῖται πρὸς τὸ ἀγαθὸν καὶ σείει ὡς πέφυκεν ἐκεῖ τοπικῶς τὸ σῶμα. Ἥ τε αἰσθητικὴ ἀπὸ τοῦ ἄνω αὖ καὶ αὐτὴ τὸ ἀγαθὸν λαβοῦσα καὶ τὰ αὐτῆς ἡσθεῖσα διώκουσα αὐτὸ ὃν πανταχοῦ πρὸς τὸ πανταχοῦ συμφέρεται. Ὁ δὲ νοῦς οὕτω κινεῖται· ἔστηκε γὰρ καὶ κινεῖται· περὶ αὐτὸν γάρ. Οὕτως οὖν καὶ τὸ πᾶν τῷ κύκλῳ κινεῖται ἅμα καὶ ἔστηκεν.

3. The truth may be resumed in this way:

There is a lowest power of the Soul, a nearest to earth, and this is interwoven throughout the entire universe: another phase possesses sensation, while yet another includes the Reason which is concerned with the objects of sensation: this higher phase holds itself to the spheres, poised towards the Above but hovering over the lesser Soul and giving forth to it an effluence which makes it more intensely vital.

The lower Soul is moved by the higher which, besides encircling and supporting it, actually resides in whatsoever part of it has thrust upwards and attained the spheres. The lower then, ringed round by the higher and answering its call, turns and tends towards it; and this upward tension communicates motion to the material frame in which it is involved: for if a single point in a spheric mass is in any degree moved, without being drawn

away from the rest, it moves the whole, and the sphere is set in motion. Something of the same kind happens in the case of our bodies: the unspatial movement of the Soul — in happiness, for instance, or at the idea of some pleasant event — sets up a spatial movement in the body: the Soul, attaining in its own region some good which increases its sense of life, moves towards what pleases it; and so, by force of the union established in the order of nature, it moves the body, in the body's region, that is in space.

As for that phase of the Soul in which sensation is vested, it, too, takes its good from the Supreme above itself and moves, rejoicingly, in quest of it: and since the object of its desire is everywhere, it too ranges always through the entire scope of the universe.

The Intellectual-Principle has no such progress in any region; its movement is a stationary act, for it turns upon itself.

And this is why the All, circling as it does, is at the same time at rest.

γ: Εἰ ποιεῖ τὰ ἄστροα. — Third Tractate.

Are the Stars Causes?

[1] Ὅτι ἡ τῶν ἄστροων φορὰ σημαίνει περὶ ἕκαστον τὰ ἐσόμενα, ἀλλ' οὐκ αὐτὴ πάντα ποιεῖ, ὥς τοῖς πολλοῖς δοξάζεται, εἴρηται μὲν πρότερον ἐν ἄλλοις, καὶ πίστει τινὰς παρείχετο ὁ λόγος, λεκτέον δὲ καὶ νῦν ἀκριβέστερον διὰ πλειόνων· οὐ γὰρ μικρὸν τὸ ἢ ὧδε ἢ ὧδε ἔχειν δοξάζειν. Τοὺς δὴ πλανήτας φερομένους ποιεῖν λέγουσιν οὐ μόνον τὰ ἄλλα, πενίας καὶ πλούτους καὶ ὑγείας καὶ νόσους, ἀλλὰ καὶ αἵσχη καὶ κάλλη αὐτῶν, καὶ δὴ τὸ μέγιστον, καὶ κακίας καὶ ἀρετὰς καὶ δὴ καὶ τὰς ἀπὸ τούτων πράξεις καθ' ἕκαστα ἐπὶ καιρῶν ἐκάστων, ὥσπερ θυμουμένους εἰς ἀνθρώπους, ἐφ' οἷς μηδὲν αὐτοῖς οἱ ἀνθρωποὶ ἀδικοῦσιν οὕτω παρ' αὐτῶν κατεσκευασμένοι, ὥς ἔχουσι· καὶ τὰ λεγόμενα ἀγαθὰ διδόναι οὐκ ἀγασθέντας τῶν λαμβανόντων, ἀλλ' αὐτοὺς ἢ κακουμένους κατὰ τόπους τῆς φορᾶς ἢ αὐτῶν εὐπαθοῦντας καὶ αὐτῶν ἄλλους αὐτοὺς ταῖς διανοαῖς γιγνομένους ὅταν τε ἐπὶ κέντρων ὧσι καὶ ἀποκλίνοντας ἄλλους· τὸ δὲ μέγιστον, τοὺς μὲν κακοὺς αὐτῶν λέγοντες, τοὺς δὲ ἀγαθοὺς εἶναι, ὅμως καὶ τοὺς κακοὺς αὐτῶν λεγομένους ἀγαθὰ διδόναι, τοὺς δ' ἀγαθοὺς φαύλους γίγνεσθαι· ἔτι δὲ ἀλλήλους ιδόντας ποιεῖν ἕτερα, μὴ ιδόντας δὲ ἄλλα, ὥσπερ οὐχ αὐτῶν ὄντας ἀλλὰ ιδόντας μὲν ἄλλους, μὴ ιδόντας δὲ ἑτέρους· καὶ τόνδε μὲν ιδόντα ἀγαθὸν εἶναι, εἰ δ' ἄλλον ἴδοι, ἀλλοιοῦσθαι· καὶ ἄλλως μὲν ὁρᾶν, εἰ κατὰ σχῆμα τόδε ἢ ὅπως, ἄλλως δέ, εἰ κατὰ τόδε· ὁμοῦ τε πάντων τὴν κρᾶσιν ἑτέραν γίγνεσθαι, ὥσπερ ἐξ ὑγρῶν διαφόρων τὸ κρᾶμα ἕτερον παρὰ τὰ μεμιγμένα. Ταῦτα οὖν καὶ τὰ τοιαῦτα δοξαζόντων περὶ ἐκάστου λέγειν ἐπισκοπούμενους προσήκει. Ἀρχὴ δ' ἂν εἴη προσήκουσα αὕτη.

1. That the circuit of the stars indicates definite events to come but without being the cause direct of all that happens, has been elsewhere affirmed, and proved by some modicum of argument: but the subject demands more precise and detailed investigation for to take the one view rather than the other is of no small moment.

The belief is that the planets in their courses actually produce not merely such conditions as poverty, wealth, health and sickness but even ugliness and beauty and, gravest of all, vices and virtue and the very acts that spring from these qualities, the definite doings of each moment of virtue or vice. We are to suppose the stars to be annoyed with men — and upon matters in which men, moulded to what they are by the stars themselves, can surely do them no wrong.

They will be distributing what pass for their good gifts, not out of kindness towards the recipients but as they themselves are affected pleasantly or disagreeably at the various points of their course; so that they must be supposed to change their plans as they stand at their zeniths or are declining.

More absurdly still, some of them are supposed to be malicious and others to be helpful, and yet the evil stars will bestow favours and the benevolent act

harshly: further, their action alters as they see each other or not, so that, after all, they possess no definite nature but vary according to their angles of aspect; a star is kindly when it sees one of its fellows but changes at sight of another: and there is even a distinction to be made in the seeing as it occurs in this figure or in that. Lastly, all acting together, the fused influence is different again from that of each single star, just as the blending of distinct fluids gives a mixture unlike any of them.

Since these opinions and others of the same order are prevalent, it will be well to examine them carefully one by one, beginning with the fundamental question:

[2] Πότερα ἔμψυχα νομιστέον ἢ ἄψυχα ταῦτα τὰ φερόμενα; Εἰ μὲν γὰρ ἄψυχα, οὐδὲν ἄλλ' ἢ θερμὰ καὶ ψυχρὰ παρεχόμενα, εἰ δὴ καὶ ψυχρὰ ἅττα τῶν ἄστρον φήσομεν, ἄλλ' οὖν ἐν τῇ τῶν σωμάτων ἡμῶν φύσει στήσουσι τὴν δόσιν φορᾶς δηλονότι σωματικῆς εἰς ἡμᾶς γινομένης, ὥς μηδὲ πολλὴν τὴν παραλλαγὴν τῶν σωμάτων γίνεσθαι τῆς τε ἀπορροῆς ἐκάστων τῆς αὐτῆς οὔσης καὶ δὴ ὁμοῦ εἰς ἓν ἐπὶ γῆς μὴνυμένων, ὥς μόνον κατὰ τοὺς τόπους τὰς διαφορὰς γίνεσθαι ἐκ τοῦ ἐγγύθεν καὶ πόρρωθεν, πρὸς τὴν διαφορὰν διδόντος καὶ τοῦ ψυχροῦ ὡσαύτως. Σοφοὺς δὲ καὶ ἀμαθεῖς καὶ γραμματικούς ἄλλους, τοὺς δὲ ῥήτορας, τοὺς δὲ κιθαριστὰς καὶ τὰς ἄλλας τέχνας, ἔτι δὲ πλουσίους καὶ πένητας, πῶς; Καὶ τὰ ἄλλα, ὅσα μὴ ἐκ σωμάτων κράσεως τὴν αἰτίαν ἔχει τοῦ γίνεσθαι; Οἶον καὶ ἀδελφὸν τοιόνδε καὶ πατέρα καὶ υἱὸν γυναικὰ τε καὶ τὸ νῦν εὐτυχῆσαι καὶ στρατηγὸν καὶ βασιλέα γενέσθαι. Εἰ δ' ἔμψυχα ὄντα προαιρέσει ποιεῖ, τί παρ' ἡμῶν παθόντα κακὰ ἡμᾶς ποιεῖ ἐκόντα, καὶ ταῦτα ἐν θείῳ τόπῳ ἰδρυμένα καὶ αὐτὰ θεῖα ὄντα; Οὐδὲ γάρ, δι' ἃ ἄνθρωποι γίνονται κακοί, ταῦτα ἐκείνοις ὑπάρχει, οὐδέ γε ὅλως γίνεται ἡ ἀγαθὸν ἢ κακὸν αὐτοῖς ἡμῶν ἢ εὐπαθούντων ἢ κακὰ πασχόντων.

2. Are these planets to be thought of as soulless or unsouled?

Suppose them, first, to be without Soul.

In that case they can purvey only heat or cold — if cold from the stars can be thought of — that is to say, any communication from them will affect only our bodily nature, since all they have to communicate to us is merely corporeal. This implies that no considerable change can be caused in the bodies affected since emanations merely corporeal cannot differ greatly from star to star, and must, moreover, blend upon earth into one collective resultant: at most the differences would be such as depend upon local position, upon nearness or farness with regard to the centre of influence. This reasoning, of course, is as valid of any cold emanation there may be as of the warm.

Now, what is there in such corporeal action to account for the various classes and kinds of men, learned and illiterate, scholars as against orators, musicians as against people of other professions? Can a power merely physical make rich or poor? Can it bring about such conditions as in no sense depend upon the interaction of corporeal elements? Could it, for example, bring a man such and such a brother, father, son, or wife, give him a stroke of

good fortune at a particular moment, or make him generalissimo or king?

Next, suppose the stars to have life and mind and to be effective by deliberate purpose.

In that case, what have they suffered from us that they should, in free will, do us hurt, they who are established in a divine place, themselves divine? There is nothing in their nature of what makes men base, nor can our weal or woe bring them the slightest good or ill.

[3] Ἀλλ' οὐχ ἐκόντες ταῦτα, ἀλλ' ἠναγκασμένοι τοῖς τόποις καὶ τοῖς σχήμασιν. Ἀλλ' εἰ ἠναγκασμένοι, τὰ αὐτὰ δῆπουθεν ἐχρῆν ἅπαντας ποιεῖν ἐπὶ τῶν αὐτῶν τόπων καὶ σχημάτων γινομένους. Νῦν δὲ τί διάφορον πέπονθεν ὁδε τόδε τὸ τμήμα τοῦ τῶν ζωιδίων κύκλου παριῶν καὶ αὐτὸ τόδε; Οὐ γὰρ δὴ οὐδ' ἐν αὐτῷ τῷ ζωιδίῳ γίνεται, ἀλλ' ὑπ' αὐτὸ πλεῖστον ἀπέχων, καὶ καθ' ὁποῖον ἂν γίγνηται κατὰ τὸν οὐρανὸν ὦν. Γελοῖον γὰρ καθ' ἕκαστον ὦν τις παρέχεται ἄλλον καὶ ἄλλον γίνεσθαι καὶ διδόναι ἄλλα καὶ ἄλλα· ἀνατέλλων δὲ καὶ ἐπὶ κέντρου γεγωνῶς καὶ ἀποκλίνας ἄλλος. Οὐ γὰρ δὴ τότε μὲν ἦδεται ἐπὶ τοῦ κέντρου ὦν, τότε δὲ λυπεῖται ἀποκλίνας ἢ ἀργὸς γίνεται, οὐδ' αὖ θυμοῦται ἀνατείλας ἄλλος, πραύνεται δὲ ἀποκλίνας, εἷς δὲ τις αὐτῶν καὶ ἀποκλίνας ἀμείνων. Ἔστι γὰρ ἀεὶ ἕκαστος καὶ ἐπίκεντρος ἄλλοις ἀποκλίνας ἄλλοις καὶ ἀποκλίνας ἐτέροις ἐπίκεντρος ἄλλοις· καὶ οὐ δῆπου κατὰ τὸν αὐτὸν χρόνον χαίρει τε καὶ λυπεῖται καὶ θυμοῦται καὶ πρᾶός ἐστι. Τὸ δὲ τοὺς μὲν αὐτῶν χαίρειν λέγειν δύνοντας, τοὺς δὲ ἐν ἀνατολαῖς ὄντας, πῶς οὐκ ἄλογον; Καὶ γὰρ οὕτω συμβαίνει ἅμα λυπεῖσθαι τε καὶ χαίρειν. Εἴτα διὰ τί ἡ ἐκείνων λύπη ἡμᾶς κακώσει; Ὅλως δὲ οὐδὲ λυπεῖσθαι οὐδ' ἐπὶ καιροῦ χαίρειν αὐτοῖς δοτέον, ἀλλ' ἀεὶ τὸ ἵλεων ἔχειν χαίροντας ἐφ' οἷς ἀγαθοῖς ἔχουσι καὶ ἐφ' οἷς ὀρῶσι. Βίος γὰρ ἐκάστω ἐφ' αὐτοῦ, ἐκάστω καὶ ἐν τῇ ἐνεργείᾳ τὸ εὖ· τὸ δὲ οὐ πρὸς ἡμᾶς. Καὶ μάλιστα τοῖς οὐ κοινωνοῦσιν ἡμῖν ζώοις κατὰ συμβεβηκός, οὐ προηγούμενον· οὐδὲ ὅλως τὸ ἔργον πρὸς ἡμᾶς, εἰ ὥσπερ ὄρνισι κατὰ συμβεβηκός τὸ σημαίνειν.

3. Possibly, however, they act not by choice but under stress of their several positions and collective figures?

But if position and figure determined their action each several one would necessarily cause identical effects with every other on entering any given place or pattern.

And that raises the question what effect for good or bad can be produced upon any one of them by its transit in the parallel of this or that section of the Zodiac circle — for they are not in the Zodiacal figure itself but considerably beneath it especially since, whatever point they touch, they are always in the heavens.

It is absurd to think that the particular grouping under which a star passes can modify either its character or its earthward influences. And can we imagine it altered by its own progression as it rises, stands at centre, declines? Exultant when at centre; dejected or enfeebled in declension; some raging as they rise and growing benignant as they set, while declension brings out the

best in one among them; surely this cannot be?

We must not forget that invariably every star, considered in itself, is at centre with regard to some one given group and in decline with regard to another and vice versa; and, very certainly, it is not at once happy and sad, angry and kindly. There is no reasonable escape in representing some of them as glad in their setting, others in their rising: they would still be grieving and glad at one and the same time.

Further, why should any distress of theirs work harm to us?

No: we cannot think of them as grieving at all or as being cheerful upon occasions: they must be continuously serene, happy in the good they enjoy and the Vision before them. Each lives its own free life; each finds its Good in its own Act; and this Act is not directed towards us.

Like the birds of augury, the living beings of the heavens, having no lot or part with us, may serve incidentally to foreshow the future, but they have absolutely no main function in our regard.

[4] Κάκεινο δὲ ἄλογον, τόνδε μὲν τόνδε ὀρῶντα χαίρειν, τόνδε δὲ τόνδε τὸυναντίον· τίς γὰρ αὐτοῖς ἔχθρα ἢ περὶ τίνων; Διὰ τί δὲ τρίγωνος μὲν ὀρῶν ἄλλως, ἐξ ἐναντίας δὲ ἢ τετράγωνος ἄλλως; Διὰ τί δὲ ὥδι μὲν ἐσχηματισμένος ὀρᾷ, κατὰ δὲ τὸ ἐξῆς ζώδιον ἐγγυτέρω ὦν μᾶλλον οὐχ ὀρᾷ; Ὅλως δὲ τίς καὶ ὁ τρόπος ἔσται τοῦ ποιεῖν ἃ λέγονται ποιεῖν; Πῶς τε χωρὶς ἕκαστος καὶ ἔτι πῶς ὁμοῦ πάντες ἄλλο ἐκ πάντων; Οὐ γὰρ δὴ συνθέμενοι πρὸς ἀλλήλους οὕτω ποιοῦσιν εἰς ἡμᾶς τὰ δόξαντα ὑφεῖς ἕκαστός τι τῶν ἀφ' αὐτοῦ, οὐδ' αὖ ἄλλος ἐκώλυσεν τὴν τοῦ ἐτέρου δόσιν γενέσθαι βιασάμενος, οὐδ' αὖ ὁ ἕτερος παρεχώρησε τῷ ἐτέρῳ πεισθεὶς αὐτῷ πράττειν. Τὸ δὲ τόνδε μὲν χαίρειν ἐν τοῖς τοῦδε γενόμενον, ἀνάπαλιν δὲ τὸν ἕτερον ἐν τοῖς τοῦ ἐτέρου γενόμενον, πῶς οὐχ ὅμοιον, ὥσπερ ἂν εἴ τις ὑποθέμενος δύο φιλοῦντας ἀλλήλους ἔπειτα λέγοι τὸν μὲν ἕτερον φιλεῖν τὸν ἕτερον, ἀνάπαλιν δὲ θάτερον μισεῖν θάτερον;

4. It is again not in reason that a particular star should be gladdened by seeing this or that other while, in a second couple, such an aspect is distressing: what enmities can affect such beings? what causes of enmity can there be among them?

And why should there be any difference as a given star sees certain others from the corner of a triangle or in opposition or at the angle of a square?

Why, again, should it see its fellow from some one given position and yet, in the next Zodiacal figure, not see it, though the two are actually nearer?

And, the cardinal question; by what conceivable process could they affect what is attributed to them? How explain either the action of any single star independently or, still more perplexing, the effect of their combined intentions?

We cannot think of them entering into compromises, each renouncing something of its efficiency and their final action in our regard amounting to a concerted plan.

No one star would suppress the contribution of another, nor would star

yield to star and shape its conduct under suasion.

As for the fancy that while one is glad when it enters another's region, the second is vexed when in its turn it occupies the place of the first, surely this is like starting with the supposition of two friends and then going on to talk of one being attracted to the other who, however, abhors the first.

[5] Λέγοντες δὲ ψυχρὸν τινα αὐτῶν εἶναι, ἔτι πόρρω γινόμενον ἀφ' ἡμῶν μᾶλλον ἡμῖν ἀγαθὸν εἶναι, ἐν τῷ ψυχρῷ τὸ κακὸν αὐτοῦ εἰς ἡμᾶς τιθέμενοι· καίτοι ἔδει ἐν τοῖς ἀντικειμένοις ζωιδίοις ἀγαθὸν ἡμῖν εἶναι· καὶ ἐναντίους γινόμενους τὸν ψυχρὸν τῷ θερμῷ δεινοὺς ἀμφοτέρους γίνεσθαι· καίτοι ἔδει κρᾶσιν εἶναι· καὶ τόνδε μὲν χαίρειν τῇ ἡμέρῃ καὶ ἀγαθὸν γίνεσθαι θερμαινόμενον, τόνδε δὲ τῇ νυκτὶ χαίρειν πυρώδη ὄντα, ὥσπερ οὐκ ἀεὶ ἡμέρας αὐτοῖς οὕσης, λέγω δὲ φωτός, ἢ τοῦ ἐτέρου καταλαμβανομένου ὑπὸ νυκτὸς πολὺ ὑπεράνω τῆς σκιᾶς τῆς γῆς ὄντος. Τὸ δὲ τὴν σελήνην πλησίφωτον μὲν οὖσαν ἀγαθὴν εἶναι τῷδε συνερχομένην, λείπουσαν δὲ κακὴν, ἀνάπαλιν, εἴπερ δοτέον. Πλήρης γὰρ οὖσα πρὸς ἡμᾶς ἐκείνῳ ὑπεράνω ὄντι ἀφώτιστος ἂν εἴη τῷ ἐτέρῳ ἡμισφαιρίῳ, λείπουσα δὲ ἡμῖν ἐκείνῳ πλησίφως· ὥστε τὰ ἐναντία ποιεῖν ἔδει λείπουσαν, ἐκεῖνον μετὰ φωτός ὀρώσαν. Αὐτῇ μὲν οὖν ὅπως ἐχούσῃ οὐδὲν διαφέρει ἂν τὸ ἥμισυ ἀεὶ φωτιζομένη· τῷ δ' ἴσως διαφέρει ἂν θερμαινόμενῳ, ὥς λέγουσιν. Ἀλλὰ θερμαίνοιτο ἂν, εἰ ἀφώτιστος πρὸς ἡμᾶς ἡ σελήνη εἴη· πρὸς δὲ τὸν ἕτερον ἀγαθὴ οὖσα ἐν τῷ ἀφωτίστῳ πλήρης ἐστὶ πρὸς αὐτόν. Ταῦτ' οὖν πῶς οὐ σημεία ἐξ ἀναλογίας εἴη ἂν;

5. When they tell us that a certain cold star is more benevolent to us in proportion as it is further away, they clearly make its harmful influence depend upon the coldness of its nature; and yet it ought to be beneficent to us when it is in the opposed Zodiacal figures.

When the cold planet, we are told, is in opposition to the cold, both become menacing: but the natural effect would be a compromise.

And we are asked to believe that one of them is happy by day and grows kindly under the warmth, while another, of a fiery nature, is most cheerful by night — as if it were not always day to them, light to them, and as if the first one could be darkened by night at that great distance above the earth's shadow.

Then there is the notion that the moon, in conjunction with a certain star, is softened at her full but is malignant in the same conjunction when her light has waned; yet, if anything of this order could be admitted, the very opposite would be the case. For when she is full to us she must be dark on the further hemisphere, that is to that star which stands above her; and when dark to us she is full to that other star, upon which only then, on the contrary, does she look with her light. To the moon itself, in fact, it can make no difference in what aspect she stands, for she is always lit on the upper or on the under half: to the other star, the warmth from the moon, of which they speak, might make a difference; but that warmth would reach it precisely when the moon is

without light to us; at its darkest to us it is full to that other, and therefore beneficent. The darkness of the moon to us is of moment to the earth, but brings no trouble to the planet above. That planet, it is alleged, can give no help on account of its remoteness and therefore seems less well disposed; but the moon at its full suffices to the lower realm so that the distance of the other is of no importance. When the moon, though dark to us, is in aspect with the Fiery Star she is held to be favourable: the reason alleged is that the force of Mars is all-sufficient since it contains more fire than it needs.

The truth is that while the material emanations from the living beings of the heavenly system are of various degrees of warmth — planet differing from planet in this respect — no cold comes from them: the nature of the space in which they have their being is voucher for that.

The star known as Jupiter includes a due measure of fire [and warmth], in this resembling the Morning-star and therefore seeming to be in alliance with it. In aspect with what is known as the Fiery Star, Jupiter is beneficent by virtue of the mixing of influences: in aspect with Saturn unfriendly by dint of distance. Mercury, it would seem, is indifferent whatever stars it be in aspect with; for it adopts any and every character.

But all the stars are serviceable to the Universe, and therefore can stand to each other only as the service of the Universe demands, in a harmony like that observed in the members of any one animal form. They exist essentially for the purpose of the Universe, just as the gall exists for the purposes of the body as a whole not less than for its own immediate function: it is to be the inciter of the animal spirits but without allowing the entire organism and its own especial region to run riot. Some such balance of function was indispensable in the All — bitter with sweet. There must be differentiation — eyes and so forth — but all the members will be in sympathy with the entire animal frame to which they belong. Only so can there be a unity and a total harmony.

And in such a total, analogy will make every part a Sign.

[6] Ἄρεα δὲ τόνδε ἡ Ἀφροδίτην θεμένους μοιχείας ποιεῖν, εἰ ὥδι εἶεν, ὥσπερ ἐκ τῆς τῶν ἀνθρώπων ἀκολασίας αὐτοὺς ἐμπιπλάντας ὧν πρὸς ἀλλήλους δέονται, πῶς οὐ πολλὴν ἀλογίαν ἔχει; Καὶ τὴν μὲν θέαν αὐτοῖς τὴν πρὸς ἀλλήλους, εἰ οὕτωςι θεῶντο, ἡδεῖαν εἶναι, πέρας δὲ αὐτοῖς μηδὲν εἶναι, πῶς ἂν τις παραδέξαίτο; Μυριάδων δὲ ζώων ἀναριθμήτων γινομένων καὶ οὐσῶν ἐκάστωι τελεῖν αἰεὶ τὸ τοι[όν]δε, δόξαν αὐτοῖς διδόναι, πλουτεῖν ποιεῖν, πένητας, ἀκολάστους, καὶ τὰς ἐνεργείας ἐκάστων αὐτοὺς τελεῖν, τίς αὐτοῖς ἐστι βίος; Ἡ πῶς δυνατόν τοσαῦτα ποιεῖν; Τὸ δὲ ἀναφορὰς ζωιδίων ἀναμένειν καὶ τότε τελεῖν, καὶ ὅσαις μοίραις ἀνατέλλει ἕκαστον, ἐνιαυτοὺς εἶναι τοσοῦτους τῆς ἀναφορᾶς, καὶ οἷον ἐπὶ δακτύλων τίθεσθαι, ὅτε ποιήσουσι, μὴ ἐξεῖναι δ' αὐτοῖς πρὸ τούτων τῶν χρόνων, ὅλως δὲ μηδενὶ ἐνὶ τὸ κύριον τῆς διοικήσεως διδόναι, τούτοις δὲ τὰ πάντα διδόναι, ὥσπερ οὐκ ἐπιστατοῦντος ἐνός, ἀφ' οὗ διηρητῆσθαι τὸ πᾶν, ἐκάστωι διδόντος κατὰ φύσιν τὸ αὐτοῦ περαίνειν καὶ ἐνεργεῖν τὰ αὐτοῦ συντεταγμένον αὐτῷ μετ' αὐτοῦ,

λύοντός ἐστι καὶ ἀγνοοῦντος κόσμου φύσιν ἀρχὴν ἔχοντος καὶ αἰτίαν πρώτην ἐπὶ πάντα ἰοῦσαν.

6. But that this same Mars, or Aphrodite, in certain aspects should cause adulteries — as if they could thus, through the agency of human incontinence, satisfy their own mutual desires — is not such a notion the height of unreason? And who could accept the fancy that their happiness comes from their seeing each other in this or that relative position and not from their own settled nature?

Again: countless myriads of living beings are born and continue to be: to minister continuously to every separate one of these; to make them famous, rich, poor, lascivious; to shape the active tendencies of every single one — what kind of life is this for the stars, how could they possibly handle a task so huge?

They are to watch, we must suppose, the rising of each several constellation and upon that signal to act; such a one, they see, has risen by so many degrees, representing so many of the periods of its upward path; they reckon on their fingers at what moment they must take the action which, executed prematurely, would be out of order: and in the sum, there is no One Being controlling the entire scheme; all is made over to the stars singly, as if there were no Sovereign Unity, standing as source of all the forms of Being in subordinate association with it, and delegating to the separate members, in their appropriate Kinds, the task of accomplishing its purposes and bringing its latent potentiality into act.

This is a separatist theory, tenable only by minds ignorant of the nature of a Universe which has a ruling principle and a first cause operative downwards through every member.

[7] Ἀλλ' εἰ σημαίνουσιν οὗτοι τὰ ἐσόμενα, ὥσπερ φαμέν πολλὰ καὶ ἄλλα σημαντικά εἶναι τῶν ἐσομένων, τί ἂν τὸ ποιοῦν εἴη; Καὶ ἡ τάξις πῶς; Οὐ γὰρ ἂν ἐσημαίνετο τεταγμένως μὴ ἐκάστων γιγνομένων. Ἐστω τοίνυν ὥσπερ γράμματα ἐν οὐρανῷ γραφόμενα αἰεὶ ἢ γεγραμμένα καὶ κινούμενα, ποιοῦντα μὲν τι ἔργον καὶ ἄλλο· ἐπακολουθεῖτω δὲ τῷδε ἡ παρ' αὐτῶν σημασία, ὥς ἀπὸ μιᾶς ἀρχῆς ἐν ἐνὶ ζώῳ παρ' ἄλλου μέρους ἄλλο ἂν τις μάθοι. Καὶ γὰρ καὶ ἦθος ἂν τις γνοίῃ εἰς ὀφθαλμούς τινας ἰδὼν ἢ τι ἄλλο μέρος τοῦ σώματος καὶ κινδύνους καὶ σωτηρίας. Καὶ οὖν μέρη μὲν ἐκεῖνα, μέρη δὲ καὶ ἡμεῖς· ἄλλα οὖν ἄλλοις. Μεστὰ δὲ πάντα σημείων καὶ σοφός τις ὁ μαθὼν ἐξ ἄλλου ἄλλο. Πολλὰ δὲ ἤδη ἐν συνηθείᾳ γιγνόμενα γινώσκεται πᾶσι. Τίς οὖν ἡ σύνταξις ἡ μία; Οὕτω γὰρ καὶ τὸ κατὰ τοὺς ὄρνεις εὐλογον καὶ τὰ ἄλλα ζῶια, ἀφ' ὧν σημαινόμεθα ἕκαστα. Συνηρτῆσθαι δὴ δεῖ ἀλλήλοις τὰ πάντα, καὶ μὴ μόνον ἐν ἐνὶ τῶν καθ' ἕκαστα τοῦ εὖ εἰρημένου — σύμπνοια μία, ἀλλὰ πολὺ μᾶλλον καὶ πρότερον ἐν τῷ παντί, καὶ μίαν ἀρχὴν ἐν πολὺ ζῳῳ ποιῆσαι καὶ ἐκ πάντων ἓν, καὶ ὥς ἐνὶ ἐκάστωι τὰ μέρη ἓν τι ἔργον ἕκαστον εἴληφεν, οὕτω καὶ τὰ ἐν τῷ παντί ἕκαστα ἔργα ἕκαστον ἔχειν καὶ μᾶλλον ἢ ταῦτα, ὅσον μὴ μόνον μέρος, ἀλλὰ καὶ ὅλα καὶ μεῖζω. Πρόεισι μὲν δὴ ἕκαστον ἀπὸ μιᾶς τὸ

αὐτοῦ πρᾶττον, συμβάλλει δὲ ἄλλο ἄλλω· οὐ γὰρ ἀπήλλακται τοῦ ὅλου· καὶ δὴ καὶ ποιεῖ καὶ πάσχει ὑπ' ἄλλων καὶ ἄλλο αὖ προσήλθε καὶ ἐλύπησεν ἢ ἤσε. Πρόεισι δὲ οὐκ εἰκῆι οὐδὲ κατ' ἐπιτυχίαν· καὶ γὰρ ἄλλο τι καὶ ἐκ τούτων καὶ ἐφεξῆς κατὰ φύσιν ἄλλο.

7. But, if the stars announce the future — as we hold of many other things also — what explanation of the cause have we to offer? What explains the purposeful arrangement thus implied? Obviously, unless the particular is included under some general principle of order, there can be no signification.

We may think of the stars as letters perpetually being inscribed on the heavens or inscribed once for all and yet moving as they pursue the other tasks allotted to them: upon these main tasks will follow the quality of signifying, just as the one principle underlying any living unit enables us to reason from member to member, so that for example we may judge of character and even of perils and safeguards by indications in the eyes or in some other part of the body. If these parts of us are members of a whole, so are we: in different ways the one law applies.

All teems with symbol; the wise man is the man who in any one thing can read another, a process familiar to all of us in not a few examples of everyday experience.

But what is the comprehensive principle of co-ordination? Establish this and we have a reasonable basis for the divination, not only by stars but also by birds and other animals, from which we derive guidance in our varied concerns.

All things must be enchained; and the sympathy and correspondence obtaining in any one closely knit organism must exist, first, and most intensely, in the All. There must be one principle constituting this unit of many forms of life and enclosing the several members within the unity, while at the same time, precisely as in each thing of detail the parts too have each a definite function, so in the All each several member must have its own task — but more markedly so since in this case the parts are not merely members but themselves Alls, members of the loftier Kind.

Thus each entity takes its origin from one Principle and, therefore, while executing its own function, works in with every other member of that All from which its distinct task has by no means cut it off: each performs its act, each receives something from the others, every one at its own moment bringing its touch of sweet or bitter. And there is nothing undesigned, nothing of chance, in all the process: all is one scheme of differentiation, starting from the Firsts and working itself out in a continuous progression of Kinds.

[8] Καὶ δὴ καὶ ψυχὴ τὸ αὐτῆς ἔργον ποιεῖν ὠρμημένη – ψυχὴ γὰρ πάντα ποιεῖ ἀρχῆς ἔχουσα λόγον – κἂν εὐθυποροὶ καὶ παράγοιτο αὖ, καὶ ἔπεται τοῖς δρωμένοις ἐν τῷ παντὶ δίκη, εἴπερ μὴ λυθῇσεται. Μένει δ' αἰὲ ὀρθουμένου τοῦ ὅλου τάξει καὶ δυνάμει τοῦ κρατοῦντος· συνεργοῦντα δὲ καὶ τὰ ἄστρα ὡς ἂν μόρια οὐ σμικρὰ ὄντα τοῦ οὐρανοῦ πρὸς τὸ ὅλον ἀριπρεπῆ καὶ πρὸς τὸ

σημαίνειν ἐστί. Σημαίνει μὲν οὖν πάντα, ὅσα ἐν αἰσθητῷ, ποιεῖ δὲ ἄλλα, ὅσα φανερώς ποιεῖ. Ἡμεῖς δὲ ψυχῆς ἔργα κατὰ φύσιν ποιούμεν, ἕως μὴ ἐσφάλημεν ἐν τῷ πλήθει τοῦ παντός· σφαλέντες δὲ ἔχομεν δίκην καὶ τὸ σφάλμα αὐτὸ καὶ τὸ ἐν χεীরωνι μοίραι εἰς ὕστερον. Πλοῦτοι μὲν οὖν καὶ πενία συντυχία τῶν ἔξω· ἀρεταὶ δὲ καὶ κακίαι; Ἀρεταὶ μὲν διὰ τὸ ἀρχαῖον τῆς ψυχῆς, κακίαι δὲ συντυχία ψυχῆς πρὸς τὰ ἔξω. Ἀλλὰ περὶ μὲν τούτων ἐν ἄλλοις εἴρηται.

8. Soul, then, in the same way, is intent upon a task of its own; alike in its direct course and in its divagation it is the cause of all by its possession of the Thought of the First Principle: thus a Law of Justice goes with all that exists in the Universe which, otherwise, would be dissolved, and is perdurable because the entire fabric is guided as much by the orderliness as by the power of the controlling force. And in this order the stars, as being no minor members of the heavenly system, are co-operators contributing at once to its stately beauty and to its symbolic quality. Their symbolic power extends to the entire realm of sense, their efficacy only to what they patently do.

For our part, nature keeps us upon the work of the Soul as long as we are not wrecked in the multiplicity of the Universe: once thus sunk and held we pay the penalty, which consists both in the fall itself and in the lower rank thus entailed upon us: riches and poverty are caused by the combinations of external fact.

And what of virtue and vice?

That question has been amply discussed elsewhere: in a word, virtue is ours by the ancient staple of the Soul; vice is due to the commerce of a Soul with the outer world.

[9] Νῦν δὲ ἀναμνησθέντες τοῦ ἀτράκτου, ὄν τοῖς μὲν πρόπαλαι αἱ Μοῖραι ἐπικλώθουσι, Πλάτωνι δὲ ὁ ἀτράκτος ἐστί τό τε πλανώμενον καὶ τὸ ἀπλανές τῆς περιφορᾶς, καὶ αἱ Μοῖραι δὲ καὶ ἡ Ἀνάγκη μήτηρ οὕσα στρέφουσι καὶ ἐν τῇ γενέσει ἐκάστου ἐπικλώθουσι καὶ δι' αὐτῆς εἰσιν εἰς γένεσιν τὰ γεννώμενα. Ἐν τε Τιμαίῳ θεὸς μὲν ὁ ποιήσας τὴν ἀρχὴν τῆς ψυχῆς δίδωσιν, οἱ δὲ φερόμενοι θεοὶ τὰ δεινὰ καὶ ἀναγκαῖα πάθη, θυμοὺς καὶ ἐπιθυμίας καὶ ἡδονὰς καὶ λύπας αὖ, καὶ ψυχῆς ἄλλο εἶδος, ἀφ' οὗ τὰ παθήματα ταυτί. Οὗτοι γὰρ οἱ λόγοι συνδέουσιν ἡμᾶς τοῖς ἄστροις παρ' αὐτῶν ψυχὴν κομιζομένους καὶ ὑποτάττουσι τῇ ἀνάγκῃ ἐνταῦθα ἰόντας· καὶ ἦθη τοίνυν παρ' αὐτῶν καὶ κατὰ τὰ ἦθη πράξεις καὶ πάθη ἀπὸ ἔξεως παθητικῆς οὐσης· ὥστε τί λοιπὸν ἡμεῖς; Ἡ ὅπερ ἐσμὲν κατ' ἀλήθειαν ἡμεῖς, οἷς καὶ κρατεῖν τῶν παθῶν ἔδωκεν ἡ φύσις. Καὶ γὰρ ὅμως ἐν τούτοις τοῖς κακοῖς διὰ τοῦ σώματος ἀπειλημμένοις ἀδέσποτον ἀρετὴν θεὸς ἔδωκεν. Οὐ γὰρ ἐν ἡσυχῳ οὕσιν ἀρετῆς δεῖ ἡμῖν, ἀλλ' ὅταν κίνδυνος ἐν κακοῖς εἶναι ἀρετῆς οὐ παρούσης. Διὸ καὶ φεύγειν ἐντεῦθεν δεῖ καὶ χωρίζειν αὐτοὺς ἀπὸ τῶν προσγεγενημένων καὶ μὴ τὸ σύνθετον εἶναι σῶμα ἐνψυχωμένον ἐν ᾧ κρατεῖ μᾶλλον ἢ σώματος φύσις ψυχῆς τι ἴχνος λαβοῦσα, ὡς τὴν ζωὴν τὴν κοινὴν μᾶλλον τοῦ σώματος εἶναι· πάντα γὰρ σωματικά, ὅσα ταύτης. Τῆς δὲ ἐτέρας τῆς ἔξω ἢ πρὸς τὸ ἄνω φορὰ καὶ τὸ καλὸν καὶ τὸ θεῖον ὧν οὐδεὶς κρατεῖ, ἀλλ' ἢ προσχρῆται, ἔν' ἢ ἐκεῖνο

καὶ κατὰ τοῦτο ζῆι ἀναχωρήσας· ἢ ἔρημος ταύτης τῆς ψυχῆς γενόμενος ζῆι ἐν εἰμαρμένῃ, καὶ ἐνταῦθα τὰ ἄστρα αὐτῷ οὐ μόνον σημαίνει, ἀλλὰ γίνεται αὐτὸς οἷον μέρος καὶ τῷ ὅλῳ συνέπεται, οὗ μέρος. Διττὸς γὰρ ἕκαστος, ὁ μὲν τὸ συναμφοτέρον τι, ὁ δὲ αὐτός· καὶ πᾶς ὁ κόσμος δὲ ὁ μὲν τὸ ἐκ σώματος καὶ ψυχῆς τινος δεθείσης σώματι, ὁ δὲ ἢ τοῦ παντὸς ψυχῇ ἢ μὴ ἐν σώματι, ἐλλάμπουσα δὲ ἴχνη τῇ ἐν σώματι· καὶ ἥλιος δὴ καὶ τᾶλλα διττὰ οὕτω· καὶ τῇ μὲν ἑτέραι ψυχῇ τῇ καθαυτῇ οὐδὲν φαῦλον δίδωσιν, ἃ δὲ γίνεται εἰς τὸ πᾶν παρ' αὐτῶν, καθ' ὃ μέρος εἰσὶ τοῦ παντὸς σῶμα καὶ ἐνψυχωμένον, τὸ σῶμα μέρος μέρει δίδωσι προαιρέσεως τοῦ ἄστρου καὶ ψυχῆς τῆς ὄντως αὐτοῦ πρὸς τὸ ἄριστον βλεπούσης. Παρακολουθεῖ δ' αὐτῷ τὰ ἄλλα, μᾶλλον δ' οὐκ αὐτῷ, ἀλλὰ τοῖς περὶ αὐτόν, οἷον ἐκ πυρὸς θερμότητος εἰς τὸ ὅλον ἰούσης, καὶ εἴ τι παρὰ ψυχῆς τῆς ἄλλης εἰς ψυχὴν ἄλλην συγγενῇ οὔσαν· τὰ δὲ δυσχερῇ διὰ τὴν μίξιν. Μεμιγμένη γὰρ οὖν δὴ ἢ τοῦδε τοῦ παντὸς φύσις, καὶ εἴ τις τὴν ψυχὴν τὴν χωριστὴν αὐτοῦ χωρίσειε, τὸ λοιπὸν οὐ μέγα. Θεὸς μὲν οὖν ἐκείνης συναριθμουμένης, τὸ δὲ λοιπὸν δαίμων, φησί, μέγας καὶ τὰ πάθη τὰ ἐν αὐτῷ δαιμόνια.

9. This brings us to the Spindle-destiny, spun according to the ancients by the Fates. To Plato the Spindle represents the co-operation of the moving and the stable elements of the kosmic circuit: the Fates with Necessity, Mother of the Fates, manipulate it and spin at the birth of every being, so that all comes into existence through Necessity.

In the Timaeus, the creating God bestows the essential of the Soul, but it is the divinities moving in the kosmos [the stars] that infuse the powerful affections holding from Necessity our impulse and our desire, our sense of pleasure and of pain — and that lower phase of the Soul in which such experiences originate. By this statement our personality is bound up with the stars, whence our Soul [as total of Principle and affections] takes shape; and we are set under necessity at our very entrance into the world: our temperament will be of the stars' ordering, and so, therefore, the actions which derive from temperament, and all the experiences of a nature shaped to impressions.

What, after all this, remains to stand for the “We”?

The “We” is the actual resultant of a Being whose nature includes, with certain sensibilities, the power of governing them. Cut off as we are by the nature of the body, God has yet given us, in the midst of all this evil, virtue the unconquerable, meaningless in a state of tranquil safety but everything where its absence would be peril of fall.

Our task, then, is to work for our liberation from this sphere, severing ourselves from all that has gathered about us; the total man is to be something better than a body ensouled — the bodily element dominant with a trace of Soul running through it and a resultant life-course mainly of the body — for in such a combination all is, in fact, bodily. There is another life, emancipated, whose quality is progression towards the higher realm, towards the good and

divine, towards that Principle which no one possesses except by deliberate usage but so may appropriate, becoming, each personally, the higher, the beautiful, the Godlike, and living, remote, in and by It — unless one choose to go bereaved of that higher Soul and therefore, to live fate-bound, no longer profiting, merely, by the significance of the sidereal system but becoming as it were a part sunken in it and dragged along with the whole thus adopted.

For every human Being is of twofold character; there is that compromise-total and there is the Authentic Man: and it is so with the Kosmos as a whole; it is in the one phase a conjunction of body with a certain form of the Soul bound up in body; in the other phase it is the Universal Soul, that which is not itself embodied but flashes down its rays into the embodied Soul: and the same twofold quality belongs to the Sun and the other members of the heavenly system.

To the remoter Soul, the pure, sun and stars communicate no baseness. In their efficacy upon the [material] All, they act as parts of it, as ensouled bodies within it; and they act only upon what is partial; body is the agent while, at the same time, it becomes the vehicle through which is transmitted something of the star's will and of that authentic Soul in it which is steadfastly in contemplation of the Highest.

But [with every allowance to the lower forces] all follows either upon that Highest or rather upon the Beings about It — we may think of the Divine as a fire whose outgoing warmth pervades the Universe — or upon whatsoever is transmitted by the one Soul [the divine first Soul] to the other, its Kin [the Soul of any particular being]. All that is graceless is admixture. For the Universe is in truth a thing of blend, and if we separate from it that separable Soul, the residue is little. The All is a God when the divine Soul is counted in with it; “the rest,” we read, “is a mighty spirit and its ways are subdivine.”

[10] Εἰ δ' οὕτω, τὰς σημασίας καὶ νῦν δοτέον· τὰς δὲ ποιήσεις οὐ πάντως οὐδὲ τοῖς ὅλοις αὐτῶν, ἀλλὰ ὅσα τοῦ παντὸς πάθη, καὶ ὅσον τὸ λοιπὸν αὐτῶν. Καὶ ψυχῇ μὲν καὶ πρὶν ἔλθειν εἰς γένεσιν δοτέον ἦκειν τι φερούσῃ παρ' αὐτῆς· οὐ γὰρ ἂν ἔλθοι εἰς σῶμα μὴ μέγα τι παθητικὸν ἔχουσα. Δοτέον δὲ καὶ τύχας εἰσιούσῃ [τὸ κατ' αὐτὴν τὴν φορὰν εἰσιέναι]. Δοτέον δὲ καὶ αὐτὴν τὴν φορὰν ποιεῖσθαι συνεργούσαν καὶ ἀποπληροῦσαν παρ' αὐτῆς, ἃ δεῖ τελεῖν τὸ πᾶν, ἐκάστου τῶν ἐν αὐτῇ τάξιν μερῶν λαβόντος.

10. If all this be true, we must at once admit signification, though, neither singly nor collectively, can we ascribe to the stars any efficacy except in what concerns the [material] All and in what is of their own function.

We must admit that the Soul before entering into birth presents itself bearing with it something of its own, for it could never touch body except under stress of a powerful inner impulse; we must admit some element of chance around it from its very entry, since the moment and conditions are determined by the kosmic circuit: and we must admit some effective power in that circuit itself; it is co-operative, and completes of its own act the task that

belongs to the All of which everything in the circuit takes the rank and function of a part.

[11] Χρῆ δὲ κακεῖνο ἐνθυμεῖσθαι, ὥς τὸ ἀπ' ἐκείνων ἰὸν οὐ τοιοῦτον εἶσιν εἰς τοὺς λαβόντας, οἷον παρ' ἐκείνων ἔρχεται· οἷον εἰ πῦρ, ἀμυδρὸν τοῦτο, καὶ εἰ φιλικὴ διάθεσις, ἀσθενὴς γενομένη ἐν τῷ λαβόντι οὐ μάλα καλὴν τὴν φύλησιν εἰργάσατο, καὶ θυμὸς δὴ οὐκ ἐν μέτρῳ τυχόντος, ὥς ἀνδρεῖον γενέσθαι, ἢ ἀκροχολίαν ἢ ἀθυμίαν εἰργάσατο, καὶ τὸ τιμῆς ἐν ἔρωτι ὄν καὶ περὶ τὸ καλὸν ἔχον τῶν δοκούντων καλῶν ἔφεσιν εἰργάσατο, καὶ νοῦ ἀπόρροια πανουργίαν· καὶ γὰρ ἡ πανουργία ἐθέλει νοῦς εἶναι τυχεῖν οὗ ἐφίεται οὐ δυνάμενος. Γίνεται οὖν κακὰ ἕκαστα τούτων ἐν ἡμῖν ἐκεῖ οὐ τούτων ὄντων· ἐπεὶ καὶ τὰ ἐλθόντα, καίτοι οὐκ ἐκεῖνα ὄντα, οὐ μένει οὐδὲ ταῦτα οἷα ἦλθε σώμασι μινγύμενα καὶ ὕληι καὶ ἀλλήλοις.

11. And we must remember that what comes from the supernals does not enter into the recipients as it left the source; fire, for instance, will be duller; the loving instinct will degenerate and issue in ugly forms of the passion; the vital energy in a subject not so balanced as to display the mean of manly courage, will come out as either ferocity or faint-heartedness; and ambition . . . in love . . .; and the instinct towards good sets up the pursuit of semblant beauty; intellectual power at its lowest produces the extreme of wickedness, for wickedness is a miscalculating effort towards Intelligence.

Any such quality, modified at best from its supreme form, deteriorates again within itself: things of any kind that approach from above, altered by merely leaving their source change further still by their blending with bodies, with Matter, with each other.

[12] Καὶ δὴ καὶ τὰ ἰόντα εἰς ἐν συμπίπτει καὶ κομίζεται ἕκαστον τῶν γινομένων τι ἐκ τούτου τοῦ κράματος, ὥστε ὃ ἐστὶ, καὶ ποιόν τι γενέσθαι. Οὐ γὰρ τὸν ἵππον ποιεῖ, ἀλλὰ τῷ ἵππῳ τι δίδωσιν· ὁ γὰρ ἵππος ἐξ ἵππου καὶ ἐξ ἀνθρώπου ἀνθρωπος· συνεργὸς δὲ ἥλιος τῇ πλασεί· ὁ δὲ ἐκ τοῦ λόγου τοῦ ἀνθρώπου γίνεται. Ἀλλ' ἐβλαψέ ποτε ἡ ὠφέλησε τὸ ἔξω· ὁμοίως γὰρ τῷ πατρί, ἀλλὰ πρὸς τὸ βέλτιον πολλάκις, ἔστι δ' ὅτε πρὸς τὸ χεῖρον συνέπεσεν. Ἀλλ' οὐκ ἐκβιβάζει τοῦ ὑποκειμένου· ὅτε δὲ καὶ ἡ ὕλη κρατεῖ, οὐχ ἡ φύσις, ὥς μὴ τέλεον γενέσθαι ἡττωμένου τοῦ εἶδους. [Τὸ δὲ πρὸς ἡμᾶς τῆς σελήνης ἀφώτιστόν ἐστι πρὸς τὰ ἐπὶ γῆς, οὐ τὸ ἄνω λυπεῖ. Οὐκ ἐπικουροῦντος δὲ ἐκείνου τῷ πόρρῳ χεῖρον εἶναι δοκεῖ· ὅταν δὲ πλήρης ᾖ, ἀρκεῖ τῷ κάτω, κἂν ἐκεῖνος πόρρωθεν ᾖ. Πρὸς δὲ τὸν πυρώδη ἀφώτιστος οὖσα πρὸς ἡμᾶς ἔδοξεν εἶναι ἀγαθή· ἀνταρκεῖ γὰρ τὸ ἐκείνου πυρωδεστέρου ἢ πρὸς ἐκεῖνον ὄντος. Τὰ δὲ ἰόντα ἐκεῖθεν σώματα ἐμψύχων ἄλλα ἄλλων ἐπὶ τὸ μᾶλλον καὶ ἥττον θερμά, ψυχρὸν δὲ οὐδέν· μαρτυρεῖ δὲ ὁ τόπος. Δία δὲ ὃν λέγουσιν, εὐκρατος πυρί· καὶ ὁ Ἐῷος οὕτως· διὸ καὶ σύμφωνοι δοκοῦσιν ὁμοιότητι, πρὸς δὲ τὸν Πυρόεντα καλούμενον τῇ κράσει, πρὸς δὲ Κρόνον ἀλλοτρίως τῷ πόρρῳ· Ἑρμῆς δ' ἀδιάφορος πρὸς ἅπαντας, ὥς δοκεῖ, ὁμοιούμενος. Πάντες δὲ πρὸς τὸ ὅλον σύμφοροι· ὥστε πρὸς ἀλλήλους οὕτως, ὥς τῷ ὅλῳ συμφέρει, ὥς ἐφ' ἐνὸς ζώιου ἕκαστα τῶν μερῶν ὁράται. Τούτου γὰρ χάριν μάλιστα, οἷον χολὴ καὶ τῷ ὅλῳ καὶ πρὸς τὸ ἐγγύς· καὶ γὰρ ἔδει καὶ θυμὸν ἐγείρειν καὶ τὸ πᾶν καὶ

τὸ πλησίον μὴ ἑᾶν ὑβρίζειν. Καὶ δὴ καὶ ἐν τῷ παντελεῖ ἔδει τινὸς τοιούτου καὶ τινος ἄλλου πρὸς τὸ ἡδὺ ἀνημμένον· τὰ δὲ ὀφθαλμοὺς εἶναι· συμπαθῇ δὲ πάντα τῷ ἀλόγῳ αὐτῶν εἶναι· οὕτω γὰρ ἐν καὶ μία ἁρμονία.]

12. All that thus proceeds from the supernal combines into a unity and every existing entity takes something from this blended infusion so that the result is the thing itself plus some quality. The effluence does not make the horse but adds something to it; for horse comes by horse, and man by man: the sun plays its part no doubt in the shaping, but the man has his origin in the Human-Principle. Outer things have their effect, sometimes to hurt and sometimes to help; like a father, they often contribute to good but sometimes also to harm; but they do not wrench the human being from the foundations of its nature; though sometimes Matter is the dominant, and the human principle takes the second place so that there is a failure to achieve perfection; the Ideal has been attenuated.

[13] Δεῖ τοίνυν τὸ ἐντεῦθεν, ἐπειδὴ τὰ μὲν καὶ παρὰ τῆς φορᾶς γίνεται, τὰ δὲ οὐ, διαλαβεῖν καὶ διακρίναι καὶ εἰπεῖν, πόθεν ἕκαστα ὅλως. Ἀρχὴ δὲ ἡδε· ψυχῆς δὴ τὸ πᾶν τόδε διοικούσης κατὰ λόγον, οἷα δὴ καὶ ἐφ' ἐκάστου ζώου ἢ ἐν αὐτῷ ἀρχή, ἀφ' ἧς ἕκαστα τὰ τοῦ ζώου μέρη καὶ πλάττεται καὶ πρὸς τὸ ὅλον συντέτακται, οὗ μέρη ἐστίν, ἐν μὲν τῷ ὅλῳ ἐστὶ τὰ πάντα, ἐν δὲ τοῖς μέρεσι τοσοῦτον μόνον, ὅσον ἐστὶν ἕκαστον. Τὰ δὲ ἐξῶθεν προσιόντα, τὰ μὲν καὶ ἐναντία τῇ βουλήσει τῆς φύσεως, τὰ δὲ καὶ πρόσφορα· τῷ δὲ ὅλῳ [τὰ] πάντα ἅτε μέρη ὄντα αὐτοῦ [τὰ πάντα] συντέτακται φύσιν μὲν λαβόντα ἦν ἔχει καὶ συμπληροῦντα τῇ οἰκειᾷ ὁμῶς ὁρμῇ πρὸς τὸν ὅλον τοῦ παντός βίον. Τὰ μὲν οὖν ἄψυχα τῶν ἐν αὐτῷ πάντη ὄργανα καὶ οἷον ὠθούμενα ἐξω εἰς τὸ ποιεῖν· τὰ δὲ ἔμψυχα, τὰ μὲν τὸ κινεῖσθαι ἀορίστως ἔχει, ὥς ὕφ' ἄρμασιν ἵπποι πρὶν τὸν ἡνίοχον ἀφορίσαι αὐτοῖς τὸν δρόμον, ἅτε δὴ πληγῇ νεμόμενα· λογικοῦ δὲ ζώου φύσις ἔχει παρ' ἑαυτῆς τὸν ἡνίοχον· καὶ ἐπιστήμονα μὲν ἔχουσα κατ' ἰθὺ φέρεται, μὴ δέ, ὥς ἔτυχε πολλάκις. Ἀμφω δὲ εἴσω τοῦ παντός καὶ συντελοῦντα πρὸς τὸ ὅλον· καὶ τὰ μὲν μείζω αὐτῶν καὶ ἐν πλείονι τῇ ἀξίᾳ πολλὰ ποιεῖ καὶ μεγάλα καὶ πρὸς τὴν τοῦ ὅλου ζωὴν συντελεῖ τάξιν ποιητικὴν μᾶλλον ἢ παθητικὴν ἔχοντα, τὰ δὲ πάσχοντα διατελεῖ μικρὰν δύναμιν πρὸς τὸ ποιεῖν ἔχοντα· τὰ δὲ μεταξὺ τούτων, πάσχοντα μὲν παρ' ἄλλων, ποιοῦντα δὲ πολλὰ καὶ ἐν πολλοῖς ἀρχὴν παρ' αὐτῶν εἰς πράξεις καὶ ποιήσεις ἔχοντα. Καὶ γίνεται τὸ πᾶν ζωὴ παντελεῖς τῶν μὲν ἀρίστων ἐνεργούντων τὰ ἄριστα, καθ' ὅσον τὸ ἄριστον ἐν ἐκάστῳ· ὃ δὴ καὶ τῷ ἡγεμονοῦντι συντακτέον, ὥσπερ στρατιώτας στρατηγῶι, οἱ δὲ λέγονται καὶ ἔπασθαι Διὶ ἐπὶ φύσιν τὴν νοητὴν ἰεμένωι. Τὰ δὲ ἥττονι τῇ φύσει κεχρημένα δευτέρα τοῦ παντός, οἷα καὶ τὰ ἐν ἡμῖν ψυχῆς δευτέρα· τὰ δ' ἄλλα ἀνάλογον τοῖς ἐν ἡμῖν μέρεσιν· οὐδὲ γὰρ ἐφ' ἡμῶν πάντα ἴσα. Ζῶια μὲν οὖν πάντα κατὰ λόγον τὸν τοῦ παντός ὅλον, τὰ τε ἐν οὐρανῶι πάντα καὶ τὰ ἄλλα, ὅσα εἰς τὸ ὅλον μεμέρισται, καὶ οὐδὲν τῶν μερῶν, οὐδ' εἰ μέγα, δύναμιν ἔχει τοῦ ἐξαλλαγῆν ἐργάσασθαι τῶν λόγων οὐδὲ τῶν κατὰ τοὺς λόγους γενομένων· ἀλλοίωσιν δὲ ἐπ' ἀμφοτέρα, χεῖρονός τε καὶ βελτίονος, ἐργάσασθαι, ἀλλ' οὐκ ἐκστῆσαι γε τῆς οἰκειᾶς φύσεως δύναται. Χεῖρον δὲ

ἐργάζεται ἢ κατὰ σῶμα ἀσθένειαν διδὸν ἢ τῇ ψυχῇ τῇ συμπαθεῖ καὶ παρ' αὐτοῦ δοθείσῃ εἰς τὸ κάτω κατὰ συμβεβηκὸς φαυλότητος αἷτιον γινόμενον ἢ σώματος κακῶς συντεθέντος ἐμπόδιον τὴν εἰς αὐτὸ ἐνέργειαν δι' αὐτὸ ποιῆσαι· οἷον οὐχ οὕτως ἄρμοσθείσης λύρας, ὥς δέξασθαι τὸ ἀκριβὲς ἁρμονίας εἰς τὸ μουσικὸς ἀποτελεῖν τοὺς φθόγγους.

13. Of phenomena of this sphere some derive from the Kosmic Circuit and some not: we must take them singly and mark them off, assigning to each its origin.

The gist of the whole matter lies in the consideration that Soul governs this All by the plan contained in the Reason-Principle and plays in the All exactly the part of the particular principle which in every living-thing forms the members of the organism and adjusts them to the unity of which they are portions; the entire force of the Soul is represented in the All, but, in the parts, Soul is present only in proportion to the degree of essential reality held by each of such partial objects. Surrounding every separate entity there are other entities, whose approach will sometimes be hostile and sometimes helpful to the purpose of its nature; but to the All taken in its length and breadth each and every separate existent is an adjusted part, holding its own characteristic and yet contributing by its own native tendency to the entire life-history of the Universe.

The soulless parts of the All are merely instruments; all their action is effected, so to speak, under a compulsion from outside themselves.

The ensouled fall into two classes. The one kind has a motion of its own, but haphazard like that of horses between the shafts but before their driver sets the course; they are set right by the whip. In the Living-Being possessed of Reason, the nature-principle includes the driver; where the driver is intelligent, it takes in the main a straight path to a set end. But both classes are members of the All and co-operate towards the general purpose.

The greater and most valuable among them have an important operation over a wide range: their contribution towards the life of the whole consists in acting, not in being acted upon; others, but feebly equipped for action, are almost wholly passive; there is an intermediate order whose members contain within themselves a principle of productivity and activity and make themselves very effective in many spheres or ways and yet serve also by their passivity.

Thus the All stands as one all-complete Life, whose members, to the measure in which each contains within itself the Highest, effect all that is high and noble: and the entire scheme must be subordinate to its Dirigeant as an army to its general, “following upon Zeus” — it has been said— “as he proceeds towards the Intelligible Kind.”

Secondary in the All are those of its parts which possess a less exalted nature just as in us the members rank lower than the Soul; and so all through, there is a general analogy between the things of the All and our own members

— none of quite equal rank.

All living things, then — all in the heavens and all elsewhere — fall under the general Reason-Principle of the All — they have been made parts with a view to the whole: not one of these parts, however exalted, has power to effect any alteration of these Reason-Principles or of things shaped by them and to them; some modification one part may work upon another, whether for better or for worse; but there is no power that can wrest anything outside of its distinct nature.

The part effecting such a modification for the worse may act in several ways.

It may set up some weakness restricted to the material frame. Or it may carry the weakness through to the sympathetic Soul which by the medium of the material frame, become a power to debasement, has been delivered over, though never in its essence, to the inferior order of being. Or, in the case of a material frame ill-organized, it may check all such action [of the Soul] upon the material frame as demands a certain collaboration in the part acted upon: thus a lyre may be so ill-strung as to be incapable of the melodic exactitude necessary to musical effect.

[14] Περὶ δὲ πενίας καὶ πλούτους καὶ δόξας καὶ ἀρχὰς πῶς; Ἦ, εἰ μὲν παρὰ πατέρων οἱ πλοῦτοι, ἐσήμηναν τὸν πλούσιον, ὥσπερ καὶ εὐγενῆ τὸν ἐκ τοιούτων διὰ τὸ γένος τὸ ἑνδοξον ἔχοντα ἐδήλωσαν μόνον· εἰ δ' ἐξ ἀνδραγαθίας, εἰ σῶμα συνεργὸν γεγένηται, συμβάλλοιντο ἂν οἱ τὴν σώματος ἰσχὺν ἐργασάμενοι, γονεῖς μὲν πρῶτον, εἴτα, εἴ τι παρὰ τῶν τόπων ἔσχε, τὰ οὐράνια καὶ ἡ γῆ· εἰ δὲ ἄνευ σώματος ἡ ἀρετὴ, αὐτῇ μόνῃ δοτέον τὸ πλεῖστον καί, ὅσα παρὰ τῶν ἀμειψαμένων, συνεβάλλετο. Οἱ δὲ δόντες εἰ μὲν ἀγαθοί, εἰς ἀρετὴν ἀνακτέον καὶ οὕτω τὴν αἰτίαν· εἰ δὲ φαῦλοι, δικαίως δὲ δόντες, τῷ ἐν αὐτοῖς βελτίστῳ ἐνεργήσαντι τοῦτο γεγονέναι. Εἰ δὲ πονηρὸς ὁ πλουτήσας, τὴν μὲν πονηρίαν προηγουμένην καὶ [ὅ] τι τὸ αἴτιον τῆς πονηρίας, προσληπτέον δὲ καὶ τοὺς δόντας συναιτίους ὡσαύτως γενομένους. Εἰ δ' ἐκ πόνων, οἷον ἐκ γεωργίας, ἐπὶ τὸν γεωργόν, συνεργὸν τὸ περιέχον γεγενημένον. Εἰ δὲ θησαυρὸν εὗρε, συμπεσεῖν τι τῶν ἐκ τοῦ παντός· εἰ δέ, σημαίνεται· πάντως γὰρ ἀκολουθεῖ ἀλλήλοις πάντα· διὸ καὶ πάντως. Εἰ δ' ἀπέβαλε τις πλούτον, εἰ ἀφαιρεθεῖς, ἐπὶ τὸν ἀφελόμενον, κάκεῖνον ἐπὶ τὴν οἰκείαν ἀρχήν· εἰ δ' ἐν θαλάττῃ, τὰ συμπεσόντα. Τὸ δ' ἑνδοξον ἢ δικαίως ἢ οὐ. Εἰ οὖν δικαίως, τὰ ἔργα καὶ τὸ παρὰ τοῖς δοξάζουσι βέλτιον· εἰ δ' οὐ δικαίως, ἐπὶ τὴν τῶν τιμώντων ἀδικίαν. Καὶ ἀρχῆς δὲ περὶ ὁ αὐτὸς λόγος· ἡ γὰρ προσηκόντως ἢ οὐ· καὶ θάτερον μὲν ἐπὶ τὸ βέλτιον τῶν ἐλομένων, ἢ ἐπ' αὐτὸν διαπραξάμενον ἐτέρων συστάσει καὶ ὁπωσοῦν ἄλλως. Περὶ δὲ γάμων ἢ προαίρεσις ἢ συντυχία καὶ σύμπτωσις ἐκ τῶν ὅλων. Παιδῶν δὲ γενέσεις ἀκόλουθοι τούτοις, καὶ ἡ πέπλασται κατὰ λόγον ἐμποδίσαντος οὐδενός, ἢ χειρὸν ἔσχε γενομένου ἔνδον κωλύματός τινος ἢ παρ' αὐτὴν τὴν κύουσαν ἢ τοῦ περιέχοντος οὕτω διατεθέντος ὡς ἀσυμμέτρως πρὸς τήνδε τὴν κύησιν ἐσχηκότος.

14. What of poverty and riches, glory and power?

In the case of inherited fortune, the stars merely announce a rich man, exactly as they announce the high social standing of the child born to a distinguished house.

Wealth may be due to personal activity: in this case if the body has contributed, part of the effect is due to whatever has contributed towards the physical powers, first the parents and then, if place has had its influence, sky and earth; if the body has borne no part of the burden, then the success, and all the splendid accompaniments added by the Recompensers, must be attributed to virtue exclusively. If fortune has come by gift from the good, then the source of the wealth is, again, virtue: if by gift from the evil, but to a meritorious recipient, then the credit must be given to the action of the best in them: if the recipient is himself unprincipled, the wealth must be attributed primarily to the very wickedness and to whatsoever is responsible for the wickedness, while the givers bear an equal share in the wrong.

When the success is due to labour, tillage for example, it must be put down to the tiller, with all his environment as contributory. In the case of treasure-trove, something from the All has entered into action; and if this be so, it will be foreshown — since all things make a chain, so that we can speak of things universally. Money is lost: if by robbery, the blame lies with the robber and the native principle guiding him: if by shipwreck, the cause is the chain of events. As for good fame, it is either deserved and then is due to the services done and to the merit of those appraising them, or it is undeserved, and then must be attributed to the injustice of those making the award. And the same principle holds in regards power — for this also may be rightly or unrightly placed — it depends either upon the merit of the dispensers of place or upon the man himself who has effected his purpose by the organization of supporters or in many other possible ways. Marriages, similarly, are brought about either by choice or by chance interplay of circumstance. And births are determined by marriages: the child is moulded true to type when all goes well; otherwise it is marred by some inner detriment, something due to the mother personally or to an environment unfavourable to that particular conception.

[15] Ὁ δὲ Πλάτων πρὸ τῆς περιφορᾶς τοῦ ἀτράκτου δοὺς κλήρους καὶ προαιρέσεις συνεργοὺς ὕστερον δίδωσι τοὺς ἐν τῷ ἀτράκτῳ, ὡς πάντως τὰ αἰρεθέντα συναποτελοῦντας· ἐπεὶ καὶ ὁ δαίμων συνεργὸς εἰς πλήρωσιν αὐτῶν. Ἀλλ' οἱ κληροὶ τίνες; Ἡ [τὸ] τοῦ παντὸς ἔχοντος οὕτως, ὡς τότε εἶχεν, ὅτε εἰσῆσαν εἰς τὸ σῶμα, γενέσθαι, καὶ τὸ εἰσελθεῖν εἰς τόδε τὸ σῶμα καὶ τῶνδε γονέων καὶ ἐν τοιούτοις τόποις γίγνεσθαι καὶ ὅλως, ὡς εἵπομεν, τὰ ἔξω. Πάντα δὲ ὁμοῦ γενόμενα καὶ οἷον συγκλωσθέντα διὰ τῆς μιᾶς τῶν λεγομένων Μοιρῶν δεδηλωται ἐπὶ τε ἐκάστων ἐπὶ τε τῶν ὅλων· ἡ δὲ Λάχεσις τοὺς κλήρους· καὶ τὰ συμπεσόντα τάδε πάντως ἀναγκαῖον τὴν Ἄτροπον ἐπάγειν. Τῶν δ' ἀνθρώπων οἱ μὲν γίνονται τῶν ἐκ τοῦ ὅλου καὶ τῶν ἔξω, ὥσπερ γοητευθέντες, καὶ ὀλίγα ἢ οὐδὲν αὐτοί· οἱ δὲ κρατοῦντες τούτων καὶ ὑπεραίροντες οἷον τῇ κεφαλῇ πρὸς τὸ ἄνω καὶ ἐκτὸς ψυχῆς ἀποσώϊζουσι τὸ

ἄριστον καὶ [τὸ] ἀρχαῖον τῆς ψυχικῆς οὐσίας. Οὐ γὰρ δὴ νομιστέον τοιοῦτον εἶναι ψυχὴν, οἶον, ὃ τι ἂν ἔξωθεν πάθῃ, ταύτην φύσιν ἴσχειν, μόνην τῶν πάντων οἰκείαν φύσιν οὐκ ἔχουσιν· ἀλλὰ χρὴ πολὺ πρότερον αὐτὴν ἢ τὰ ἄλλα, ἅτε ἀρχῆς λόγον ἔχουσιν, πολλὰς οἰκείας δυνάμεις πρὸς ἐνεργείας τὰς κατὰ φύσιν ἔχειν· οὐ γὰρ δὴ οἷόν τε οὐσίαν οὔσαν μὴ μετὰ τοῦ εἶναι καὶ ὀρέξεις καὶ πράξεις καὶ τὸ πρὸς τὸ εὖ κεκτῆσθαι. Τὸ μὲν οὖν συναμφοτέρων ἐκ τοῦ συναμφοτέρου τῆς φύσεως καὶ τοιόνδε καὶ ἔργα ἔχει τοιαύδε· ψυχὴ δὲ εἴ τις χωρίζεται, χωριστὰ καὶ ἴδια ἐνεργεῖ τὰ τοῦ σώματος πάθη οὐκ αὐτῆς τιθεμένη, ἅτε ἤδη ὀρώσα, ὡς τὸ μὲν ἄλλο, τὸ δὲ ἄλλο.

15. According to Plato, lots and choice play a part [in the determination of human conditions] before the Spindle of Necessity is turned; that once done, only the Spindle-destiny is valid; it fixes the chosen conditions irretrievably since the elected guardian-spirit becomes accessory to their accomplishment.

But what is the significance of the Lots?

By the Lots we are to understand birth into the conditions actually existent in the All at the particular moment of each entry into body, birth into such and such a physical frame, from such and such parents, in this or that place, and generally all that in our phraseology is the External.

For Particulars and Universals alike it is established that to the first of those known as the Fates, to Clotho the Spinner, must be due the unity and as it were interweaving of all that exists: Lachesis presides over the Lots: to Atropos must necessarily belong the conduct of mundane events.

Of men, some enter into life as fragments of the All, bound to that which is external to themselves: they are victims of a sort of fascination, and are hardly, or not at all, themselves: but others mastering all this — straining, so to speak, by the head towards the Higher, to what is outside even the Soul — preserve still the nobility and the ancient privilege of the Soul's essential being.

For certainly we cannot think of the Soul as a thing whose nature is just a sum of impressions from outside — as if it, alone, of all that exists, had no native character.

No: much more than all else, the Soul, possessing the Idea which belongs to a Principle, must have as its native wealth many powers serving to the activities of its Kind. It is an Essential-Existent and with this Existence must go desire and act and the tendency towards some good.

While body and soul stand one combined thing, there is a joint nature, a definite entity having definite functions and employments; but as soon as any Soul is detached, its employments are kept apart, its very own: it ceases to take the body's concerns to itself: it has vision now: body and soul stand widely apart.

[16] Ἀλλὰ τί τὸ μικτὸν καὶ τί τὸ μὴ καὶ τί τὸ χωριστὸν καὶ ἀχώριστον, ὅταν ἐν σώματι ᾗ, καὶ ὅλως τί τὸ ζῶιον ἀρχὴν ἐτέραν ὕστερον λαβοῦσι ζητητέον· οὐ γὰρ ἅπαντες τὴν αὐτὴν δόξαν ἔσχον περὶ τούτου. Νῦν δὲ ἐτι λέγωμεν πῶς

τὸ κατὰ λόγον ψυχῆς διοικουμένης τὸ πᾶν εἵπομεν. Πότερα γὰρ ἕκαστα οἷον ἐπ' εὐθείας ποιοῦσα, ἄνθρωπον, εἶτα ἵππον καὶ ἄλλο ζῶιον καὶ δὴ καὶ θηρία, πῦρ δὲ καὶ γῆν πρότερον, εἶτα συμπεσόντα ταῦτα ἰδοῦσα καὶ φθείροντα ἀλλήλα ἢ καὶ ὠφελοῦντα, τὴν συμπλοκὴν τὴν ἐκ τούτων ἰδοῦσα μόνον καὶ τὰ ὕστερον συμβαίνοντα ἀεὶ γίνεσθαι, οὐδὲν ἔτι συμβαλλομένη πρὸς τὰ ἐφεξῆς, ἀλλ' ἢ μόνον ζώων γενέσεις τῶν ἐξ ἀρχῆς πάλιν ποιοῦσα καὶ τοῖς πάθεσι τοῖς δι' ἀλλήλων αὐτὰ συγχωροῦσα; Ἡ αἰτίαν λέγοντες καὶ τῶν οὕτω γινομένων, ὅτι παρ' αὐτῆς γενόμενα τὰ ἐφεξῆς ἐργάζεται; Ἡ καὶ τὸ τόδε τόδε ποιῆσαι ἢ παθεῖν ἔχει ὁ λόγος οὐκ εἰκὴ οὐδὲ κατ' ἐπιτυχίαν οὐδὲ τῶνδε γιγνομένων, ἀλλ' ἐξ ἀνάγκης οὕτως; Ἄρ' οὖν τῶν λόγων αὐτὰ ποιούντων; Ἡ ὄντων μὲν τῶν λόγων, οὐχ ὡς ποιούντων δέ, ἀλλ' ὡς εἰδόντων, μᾶλλον δὲ τῆς ψυχῆς τῆς τοῦς λόγους τοῦς γεννητικούς ἐχούσης εἰδυίας τὰ ἐκ τῶν ἔργων συμβαίνοντα αὐτῆς ἀπάντων· τῶν γὰρ αὐτῶν συμπιπτόντων καὶ περιεστηκότων τὰ αὐτὰ πάντως προσήκει ἀποτελεῖσθαι· ἃ δὴ παραλαβοῦσα ἢ προιδούσα ἢ ψυχὴ ἐπὶ τούτοις τὰ ἐφεξῆς περαίνει καὶ συνείρει, προηγούμενα οὖν καὶ ἐπακολουθοῦντα πάντως καὶ πάλιν ἐπὶ τούτοις τὰ ἐφεξῆς προηγούμενα, ὡς ἐκ τῶν παρόντων· ὅθεν ἴσως ἀεὶ χεῖρω τὰ ἐφεξῆς· οἷον ἄνδρες ἄλλοι πάλαι, νῦν δὲ ἄλλοι, τῷ μετὰ καὶ ἀεὶ ἀναγκαίῳ τῶν λόγων εἰκόντων τοῖς τῆς ὕλης παθήμασι. Συνορῶσα οὖν ἀεὶ ἄλλα, τὰ δ' ἄλλα, καὶ παρακολουθοῦσα τοῖς τῶν αὐτῆς ἔργων παθήμασι τὸν βίον τοιοῦτον ἔχει καὶ οὐκ ἀπήλλακται τῆς ἐπὶ τῷ ἔργῳ φροντίδος τέλος ἐπιθεῖσα τῷ ποιήματι καὶ ὅπως ἕξει καλῶς καὶ εἰς ἀεὶ ἅπαξ μηχανησαμένη, οἷα δὲ τις γεωργὸς σπείρας ἢ καὶ φυτεύσας ἀεὶ διορθοῦται, ὅσα χειμῶνες ἐβλαψαν ὑέτιοι ἢ κρυμῶν συνέχεαι ἢ ἀνέμων ζάλαι. Ἀλλ' εἰ ταῦτα ἄτοπα, ἐκεῖνο δεῖ λέγειν, ὅτι ἤδη ἔγνωσται ἢ καὶ κεῖται ἐν τοῖς λόγοις καὶ ἡ φθορὰ καὶ τὰ ἀπὸ κακίας ἔργα; Ἀλλ' εἰ τοῦτο, καὶ τὰς κακίας τοῦς λόγους ποιεῖν φήσομεν, καίτοι ἐν ταῖς τέχναις καὶ τοῖς λόγοις αὐτῶν οὐκ ἐνὶ ἀμαρτίᾳ οὐδὲ παρὰ τὴν τέχνην οὐδ' ἡ φθορὰ τοῦ κατὰ τέχνην. Ἀλλ' ἐνταυθὰ τις ἐρεῖ μὴ εἶναι μηδὲν παρὰ φύσιν μηδὲ κακὸν τῷ ὅλῳ· ἀλλ' ὅμως τὸ χεῖρον καὶ τὸ βέλτιον συγχωρήσεται. Τί οὖν, εἰ τῷ ὅλῳ καὶ τὸ χεῖρον συνεργόν, καὶ οὐ δεῖ πάντα καλὰ εἶναι; Ἐπεὶ καὶ τὰ ἐναντία συντελεῖ καὶ οὐκ ἄνευ τούτων κόσμος· καὶ γὰρ ἐπὶ τῶν καθ' ἕκαστα ζώων οὕτω· καὶ τὰ μὲν βελτίῳ ἀναγκάζει καὶ πλάττει ὁ λόγος, ὅσα δὲ μὴ τοιαῦτα, δυνάμει κεῖται ἐν τοῖς λόγοις, ἐνεργείᾳ δὲ ἐν τοῖς γενομένοις, οὐδὲν ἔτι δεομένης ἐκείνης ποιεῖν οὐδ' ἀνακινεῖν τοῦς λόγους ἤδη τῆς ὕλης τῷ σεισμῳ τῷ ἐκ τῶν προηγούμενων λόγων καὶ τὰ παρ' αὐτῆς ποιούσης τὰ χεῖρω, κρατουμένης δ' αὖ οὐδὲν ἥττον πρὸς τὰ βελτίῳ· ὥστε ἐν ἐκ πάντων ἄλλως ἐκατέρως γινομένων καὶ ἄλλως αὖ ἐν τοῖς λόγοις.

16. The question arises what phase of the Soul enters into the union for the period of embodiment and what phase remains distinct, what is separable and what necessarily interlinked, and in general what the Living-Being is.

On all this there has been a conflict of teaching: the matter must be examined later on from quite other considerations than occupy us here. For the present let us explain in what sense we have described the All as the expressed idea of the Governing Soul.

One theory might be that the Soul creates the particular entities in succession — man followed by horse and other animals domestic or wild: fire and earth, though, first of all — that it watches these creations acting upon each other whether to help or to harm, observes, and no more, the tangled web formed of all these strands, and their unfailing sequences; and that it makes no concern of the result beyond securing the reproduction of the primal living-beings, leaving them for the rest to act upon each other according to their definite natures.

Another view makes the soul answerable for all that thus comes about, since its first creations have set up the entire enchainment.

No doubt the Reason-Principle [conveyed by the Soul] covers all the action and experience of this realm: nothing happens, even here, by any form of haphazard; all follows a necessary order.

Is everything, then, to be attributed to the act of the Reason-Principles?

To their existence, no doubt, but not to their effective action; they exist and they know; or better, the Soul, which contains the engendering Reason-Principle, knows the results of all it has brought to pass. For whensoever similar factors meet and act in relation to each other, similar consequences must inevitably ensue: the Soul adopting or foreplanning the given conditions accomplishes the due outcome and links all into a total.

All, then, is antecedent and resultant, each sequent becoming in turn an antecedent once it has taken its place among things. And perhaps this is a cause of progressive deterioration: men, for instance, are not as they were of old; by dint of interval and of the inevitable law, the Reason-Principles have ceded something to the characteristics of the Matter.

But:

The Soul watches the ceaselessly changing universe and follows all the fate of all its works: this is its life, and it knows no respite from this care, but is ever labouring to bring about perfection, planning to lead all to an unending state of excellence — like a farmer, first sowing and planting and then constantly setting to rights where rainstorms and long frosts and high gales have played havoc.

If such a conception of Soul be rejected as untenable, we are obliged to think that the Reason-Principles themselves foreknew or even contained the ruin and all the consequences of flaw.

But then we would be imputing the creation of evil to the Reason-Principles, though the arts and their guiding principle do not include blundering, do not cover the inartistic, the destruction of the work of art.

And here it will be objected that in All there is nothing contrary to nature, nothing evil.

Still, by the side of the better there exists also what is less good.

Well, perhaps even the less good has its contributory value in the All.

Perhaps there is no need that everything be good. Contraries may co-operate; and without opposites there could be no ordered Universe: all living beings of the partial realm include contraries. The better elements are compelled into existence and moulded to their function by the Reason-Principle directly; the less good are potentially present in the Reason-Principles, actually present in the phenomena themselves; the Soul's power had reached its limit, and failed to bring the Reason-Principles into complete actuality since, amid the clash of these antecedent Principles, Matter had already from its own stock produced the less good.

Yet, with all this, Matter is continuously overruled towards the better; so that out of the total of things — modified by Soul on the one hand and by Matter on the other hand, and on neither hand as sound as in the Reason-Principles — there is, in the end, a Unity.

[17] Πότερα δὲ οἱ λόγοι οὗτοι οἱ ἐν ψυχῇ νοήματα; Ἀλλὰ πῶς κατὰ τὰ νοήματα ποιήσει; Ὁ γὰρ λόγος ἐν ὕλῃ ποιεῖ, καὶ τὸ ποιοῦν φυσικῶς οὐ νόησις οὐδὲ ὄρασις, ἀλλὰ δύναμις τρεπτικὴ τῆς ὕλης, οὐκ εἰδυῖα ἀλλὰ δρῶσα μόνον, οἷον τύπον καὶ σχῆμα ἐν ὕδατι, [ὥσπερ κύκλος], ἄλλου ἐνδόντος εἰς τοῦτο τῆς φυτικῆς δυνάμεως καὶ γεννητικῆς λεγομένης τὸ ποιεῖν. Εἰ τοῦτο, ποιήσει τὸ ἡγούμενον τῆς ψυχῆς τῷ τρέπειν τὴν ἔνυλον καὶ γεννητικὴν ψυχὴν. Τρέπει οὖν λογισαμένη αὐτῇ; Ἀλλ' εἰ λογισαμένη, ἀναφορὰν ἔξει πρότερον εἰς ἄλλο ἢ εἰς τὰ ἐν αὐτῇ. Ἀλλ' εἰς τὰ ἐν αὐτῇ οὐδὲν δεῖ λογισμῶν· οὐ γὰρ οὗτος τρέπει, ἀλλὰ τὸ ἐν αὐτῇ ἔχον τοὺς λόγους· τοῦτο γὰρ καὶ δυνατώτερον καὶ ποιεῖν ἐν ψυχῇ δυνάμενον. Κατ' εἶδη ἅρα ποιεῖ. Δεῖ τοίνυν καὶ αὐτὴν παρὰ νοῦ ἔχουσαν διδόναι. Νοῦς δὴ ψυχῇ δίδωσι τῇ τοῦ παντός, ψυχῇ δὲ παρ' αὐτῆς ἢ μετὰ νοῦν τῇ μετ' αὐτὴν ἐλλάμπουσα καὶ τυποῦσα, ἢ δὲ ὥσπερ ἐπιταχθεῖσα ἤδη ποιεῖ· ποιεῖ δὲ τὰ μὲν ἀνεμποδίστως, τὰ δὲ ἐμποδισθεῖσα χεῖρω. Ἄτε δὲ δύναμιν εἰς τὸ ποιεῖν λαβοῦσα καὶ λόγων οὐ τῶν πρώτων πληρωθεῖσα οὐ μόνον καθ' ἃ ἔλαβε ποιήσει, ἀλλὰ γένοιτο ἂν τι καὶ παρ' αὐτῆς καὶ τοῦτο δηλονότι χεῖρον· καὶ ζῶιον μὲν, ζῶιον δὲ ἀτελέστερον καὶ δυσχεραῖνον τὴν αὐτοῦ ζωὴν, ἅτε χεῖριστον καὶ δύσκολον δὴ καὶ ἄγριον καὶ ἐξ ὕλης χείρονος οἷον ὑποστάθμης τῶν προηγούμενων πικρᾶς καὶ πικρὰ ποιούσης· καὶ ταῦτα παρέξει καὶ αὐτῇ τῷ ὅλῳ.

17. But these Reason-Principles, contained in the Soul, are they Thoughts?

And if so, by what process does the Soul create in accordance with these Thoughts?

It is upon Matter that this act of the Reason is exercised; and what acts physically is not an intellectual operation or a vision, but a power modifying matter, not conscious of it but merely acting upon it: the Reason-Principle, in other words, acts much like a force producing a figure or pattern upon water — that of a circle, suppose, where the formation of the ring is conditioned by something distinct from that force itself.

If this is so, the prior puissance of the Soul [that which conveys the Reason-Principles] must act by manipulating the other Soul, that which is

united with Matter and has the generative function.

But is this handling the result of calculation?

Calculation implies reference. Reference, then, to something outside or to something contained within itself? If to its own content, there is no need of reasoning, which could not itself perform the act of creation; creation is the operation of that phase of the Soul which contains Ideal-Principles; for that is its stronger puissance, its creative part.

It creates, then, on the model of the Ideas; for, what it has received from the Intellectual-Principle it must pass on in turn.

In sum, then, the Intellectual-Principle gives from itself to the Soul of the All which follows immediately upon it: this again gives forth from itself to its next, illuminated and imprinted by it; and that secondary Soul at once begins to create, as under order, unhindered in some of its creations, striving in others against the repugnance of Matter.

It has a creative power, derived; it is stored with Reason-Principles not the very originals: therefore it creates, but not in full accordance with the Principles from which it has been endowed: something enters from itself; and, plainly, this is inferior. The issue then is something living, yes; but imperfect, hindering its own life, something very poor and reluctant and crude, formed in a Matter that is the fallen sediment of the Higher Order, bitter and embittering. This is the Soul's contribution to the All.

[18] Ἄρ' οὖν τὰ κακὰ τὰ ἐν τῷ παντὶ ἀναγκαῖα, ὅτι ἔπεται τοῖς προηγουμένοις; Ἡ ὅτι, καὶ εἰ μὴ ταῦτα ἦν, ἀτελὲς ἂν ἦν τὸ πᾶν. Καὶ γὰρ χρεῖαν τὰ πολλὰ αὐτῶν ἢ καὶ πάντα παρέχεται τῷ ὅλῳ, οἷον τὰ τῶν ἰοβόλων, λανθάνει δὲ τὰ πλεῖστα διὰ τί· ἐπεὶ καὶ τὴν κακίαν αὐτὴν ἔχειν πολλὰ χρήσιμα καὶ πολλῶν ποιητικὴν [εἶναι] καλῶν, οἷον κάλλους τεχνητοῦ παντός, καὶ κινεῖν εἰς φρόνησιν μὴ ἐῶσαν ἐπ' ἀδείας εὐδεῖν. Εἰ δὴ ταῦτα ὀρθῶς εἴρηται, δεῖ τὴν τοῦ παντός ψυχὴν θεωρεῖν μὲν τὰ ἄριστα ἀεὶ ἰεμένην πρὸς τὴν νοητὴν φύσιν καὶ τὸν θεόν, πληρουμένης δὲ αὐτῆς καὶ πεπληρωμένης οἷον ἀπομεστούμενης αὐτῆς τὸ ἐξ αὐτῆς ἵνδαλμα καὶ τὸ ἔσχατον αὐτῆς πρὸς τὸ κάτω τὸ ποιοῦν τοῦτο εἶναι. Ποιητὴς οὖν ἔσχατος οὗτος· ἐπὶ δ' αὐτῷ τῆς ψυχῆς τὸ πρῶτως πληρούμενον παρὰ νοῦ· ἐπὶ πᾶσι δὲ νοῦς δημιουργός, ὃς καὶ τῇ ψυχῇ τῇ μετ' αὐτὸν δίδωσιν ὧν ἴχνη ἐν τῇ τρίτῃ. Εἰκότως οὖν λέγεται οὗτος ὁ κόσμος εἰκὼν ἀεὶ εἰκονιζόμενος, ἐστηκότων μὲν τοῦ πρώτου καὶ δευτέρου, τοῦ δὲ τρίτου ἐστηκότος μὲν καὶ αὐτοῦ, ἀλλ' ἐν τῇ ὕλῃ καὶ κατὰ συμβεβηκὸς κινουμένου. Ἔως γὰρ ἂν ἦι νοῦς καὶ ψυχὴ, ῥεύσονται οἱ λόγοι εἰς τοῦτο τὸ εἶδος ψυχῆς, ὥσπερ, ἕως ἂν ἦι ἥλιος, πάντα τὰ ἀπ' αὐτοῦ φῶτα.

18. Are the evils in the Universe necessary because it is of later origin than the Higher Sphere?

Perhaps rather because without evil the All would be incomplete. For most or even all forms of evil serve the Universe — much as the poisonous snake has its use — though in most cases their function is unknown. Vice itself has

many useful sides: it brings about much that is beautiful, in artistic creations for example, and it stirs us to thoughtful living, not allowing us to drowse in security.

If all this is so, then [the secret of creation is that] the Soul of the All abides in contemplation of the Highest and Best, ceaselessly striving towards the Intelligible Kind and towards God: but, thus absorbing and filled full, it overflows — so to speak — and the image it gives forth, its last utterance towards the lower, will be the creative puissance.

This ultimate phase, then, is the Maker, secondary to that aspect of the Soul which is primarily saturated from the Divine Intelligence. But the Creator above all is the Intellectual-Principle, as giver, to the Soul that follows it, of those gifts whose traces exist in the Third Kind.

Rightly, therefore, is this Kosmos described as an image continuously being imaged, the First and the Second Principles immobile, the Third, too, immobile essentially, but, accidentally and in Matter, having motion.

For as long as divine Mind and Soul exist, the divine Thought-Forms will pour forth into that phase of the Soul: as long as there is a sun, all that streams from it will be some form of Light.

δ: Περὶ τῶν δύο ὕλῳν. — Fourth Tractate.

Matter in its Two Kinds.

[1] Τὴν λεγομένην ὕλην ὑποκείμενόν τι καὶ ὑποδοχὴν εἰδὼν λέγοντες εἶναι κοινόν τινα τοῦτον λόγον περὶ αὐτῆς πάντες λέγουσιν, ὅσοι εἰς ἔννοιαν ἦλθον τῆς τοιαύτης φύσεως, καὶ μέχρι τούτου τὴν αὐτὴν φέρονται· τίς δέ ἐστιν αὕτη ἢ ὑποκειμένη φύσις καὶ πῶς δεκτικὴ καὶ τίνων, τὸ ἐντεῦθεν ἤδη ζητοῦντες διέστησαν. Καὶ οἱ μὲν σώματα μόνον τὰ ὄντα εἶναι θέμενοι καὶ τὴν οὐσίαν ἐν τούτοις μίαν τε τὴν ὕλην λέγουσι καὶ τοῖς στοιχείοις ὑποβεβλησθαι καὶ αὐτὴν εἶναι τὴν οὐσίαν, τὰ δ' ἄλλα πάντα οἷον πάθη ταύτης καὶ πῶς ἔχουσιν αὐτὴν καὶ τὰ στοιχεῖα εἶναι. Καὶ δὴ καὶ τολμῶσι καὶ μέχρι θεῶν αὐτὴν ἄγειν καὶ τέλος δὴ καὶ αὐτὸν αὐτεῖν τὸν θεὸν ὕλην ταύτην πῶς ἔχουσιν εἶναι. Διδόασιν δὲ καὶ σῶμα αὐτῇ ἅποιον αὐτὸ σῶμα λέγοντες καὶ μέγεθος δέ. Οἱ δὲ ἀσώματων λέγουσι καὶ ταύτην οὐ μίαν τινὲς αὐτῶν, ἀλλὰ ταύτην μὲν τοῖς σώμασιν ὑποβεβλησθαι καὶ αὐτοὶ περὶ ἧς οἱ πρότεροι λέγουσιν, ἑτέραν μέντοι προτέραν ἐν τοῖς νοητοῖς ὑποβεβλημένην τοῖς ἐκεῖ εἶδεσι καὶ ταῖς ἀσωμάτοις οὐσίαις.

1. By common agreement of all that have arrived at the conception of such a Kind, what is known as Matter is understood to be a certain base, a recipient of Form-Ideas. Thus far all go the same way. But departure begins with the attempt to establish what this basic Kind is in itself, and how it is a recipient and of what.

To a certain school, body-forms exclusively are the Real Beings; existence is limited to bodies; there is one only Matter, the stuff underlying the primal-constituents of the Universe: existence is nothing but this Matter: everything is some modification of this; the elements of the Universe are simply this Matter in a certain condition.

The school has even the audacity to foist Matter upon the divine beings so that, finally, God himself becomes a mode of Matter — and this though they make it corporeal, describing it as a body void of quality, but a magnitude.

Another school makes it incorporeal: among these, not all hold the theory of one only Matter; some of them while they maintain the one Matter, in which the first school believes, the foundation of bodily forms, admit another, a prior, existing in the divine-sphere, the base of the Ideas there and of the unembodied Beings.

[2] Διὸ πρότερον ζητητέον περὶ ταύτης εἰ ἔστι, καὶ τίς οὕσα τυγχάνει, καὶ πῶς ἐστιν. Εἰ δὴ ἀόριστόν τι καὶ ἄμορφον δεῖ τὸ τῆς ὕλης εἶναι, ἐν δὲ τοῖς ἐκεῖ ἀρίστοις οὕσιν οὐδὲν ἀόριστον οὐδὲ ἄμορφον, οὐδ' ἂν ὕλη ἐκεῖ εἴη· καὶ εἰ ἀπλοῦν ἕκαστον, οὐδ' ἂν δέοι ὕλης, ἵν' ἐξ αὐτῆς καὶ ἄλλου τὸ σύνθετον· καὶ γινομένοις μὲν ὕλης δεῖ καὶ ἐξ ἑτέρων ἕτερα ποιουμένοις, ἀφ' ὧν καὶ ἡ τῶν αἰσθητῶν ὕλη ἐνοήθη, μὴ γινομένοις δὲ οὐ. Πόθεν δὲ ἐλήλυθε καὶ ὑπέστη; Εἰ γὰρ ἐγένετο, καὶ ὑπὸ τίνος· εἰ δὲ αἰδιος, καὶ ἀρχαὶ πλείους καὶ κατὰ συντυχίαν

τὰ πρῶτα. Κἂν εἶδος δὲ προσέλθῃ, τὸ σύνθετον ἔσται σῶμα· ὥστε κάκεῖ σῶμα.

2. We are obliged, therefore, at the start, both to establish the existence of this other Kind and to examine its nature and the mode of its Being.

Now if Matter must characteristically be undetermined, void of shape, while in that sphere of the Highest there can be nothing that lacks determination, nothing shapeless, there can be no Matter there. Further, if all that order is simplex, there can be no need of Matter, whose function is to join with some other element to form a compound: it will be found of necessity in things of derived existence and shifting nature — the signs which lead us to the notion of Matter — but it is unnecessary to the primal.

And again, where could it have come from? whence did it take its being? If it is derived, it has a source: if it is eternal, then the Primal-Principles are more numerous than we thought, the Firsts are a meeting-ground. Lastly, if that Matter has been entered by Idea, the union constitutes a body; and, so, there is Body in the Supreme.

[3] Πρῶτον οὖν λεκτέον ὡς οὐ πανταχοῦ τὸ ἀόριστον ἀτιμαστέον, οὐδὲ ὃ ἄν ἄμορφον ἦι τῇ ἐαυτοῦ ἐπινοίᾳ, εἰ μέλλοι παρέχειν αὐτὸ τοῖς πρὸ αὐτοῦ καὶ τοῖς ἀρίστοις· οἷόν τι καὶ ψυχῇ πρὸς νοῦν καὶ λόγον πέφυκε μορφουμένη παρὰ τούτων καὶ εἰς εἶδος βέλτιον ἀγομένη· ἔν τε τοῖς νοητοῖς τὸ σύνθετον ἑτέρως, οὐχ ὡς τὰ σώματα· ἐπεὶ καὶ λόγοι σύνθετοι καὶ ἐνεργεῖαι δὲ σύνθετον ποιοῦσι τὴν ἐνεργοῦσαν εἰς εἶδος φύσιν. Εἰ δὲ καὶ πρὸς ἄλλο καὶ παρ' ἄλλου, καὶ μᾶλλον. Ἡ δὲ τῶν γιγνομένων ὕλη ἀεὶ ἄλλο καὶ ἄλλο εἶδος ἴσχει, τῶν δὲ αἰδίων ἡ αὐτὴ ταῦτόν ἀεὶ. Τάχα δὲ ἀνάπαλιν ἡ ἐνταῦθα. Ἐνταῦθα μὲν γὰρ παρὰ μέρος πάντα καὶ ἐν ἐκάστοτε· διὸ οὐδὲν ἐμμένει ἄλλου ἄλλο ἐξωθοῦντος· διὸ οὐ ταῦτόν ἀεὶ. Ἐκεῖ δὲ ἅμα πάντα· διὸ οὐκ ἔχει εἰς ὃ μεταβάλλοι, ἥδη γὰρ ἔχει πάντα. Οὐδέποτ' οὖν ἄμορφος οὐδὲ ἐκεῖ ἢ ἐκεῖ, ἐπεὶ οὐδ' ἡ ἐνταῦθα, ἀλλ' ἕτερον τρόπον ἐκατέρα. Τὸ δὲ εἴτε αἰδίου, εἴτε γενομένης, ἐπειδὴν ὃ τί ποτ' ἐστὶ λάβωμεν, δῆλον ἔσται.

3. Now it may be observed, first of all, that we cannot hold utterly cheap either the indeterminate, or even a Kind whose very idea implies absence of form, provided only that it offer itself to its Priors and [through them] to the Highest Beings. We have the parallel of the Soul itself in its relation to the Intellectual-Principle and the Divine Reason, taking shape by these and led so to a nobler principle of form.

Further, a compound in the Intellectual order is not to be confounded with a compound in the realm of Matter; the Divine Reasons are compounds and their Act is to produce a compound, namely that [lower] Nature which works towards Idea. And there is not only a difference of function; there is a still more notable difference of source. Then, too, the Matter of the realm of process ceaselessly changes its form: in the eternal, Matter is immutably one and the same, so that the two are diametrically opposites. The Matter of this realm is all things in turn, a new entity in every separate case, so that nothing

is permanent and one thing ceaselessly pushes another out of being: Matter has no identity here. In the Intellectual it is all things at once: and therefore has nothing to change into: it already and ever contains all. This means that not even in its own Sphere is the Matter there at any moment shapeless: no doubt that is true of the Matter here as well; but shape is held by a very different right in the two orders of Matter.

As to whether Matter is eternal or a thing of process, this will be clear when we are sure of its precise nature.

[4] Ὁ δὴ λόγος ἡμῖν ὑποθεμένοις τὸ νῦν εἶναι τὰ εἶδη – δέδεικται γὰρ ἐν ἄλλοις – προίτω. Εἰ οὖν πολλὰ τὰ εἶδη, κοινὸν μὲν τι ἐν αὐτοῖς ἀνάγκη εἶναι· καὶ δὴ καὶ ἴδιον, ὧν διαφέρει ἄλλο ἄλλου. Τοῦτο δὴ τὸ ἴδιον καὶ ἡ διαφορὰ ἢ χωρίζουσα ἢ οἰκεία ἐστὶ μορφή. Εἰ δὲ μορφή, ἔστι τὸ μορφοῦμενον, περὶ ὃ ἡ διαφορὰ. Ἔστιν ἄρα καὶ ὕλη ἢ τὴν μορφήν δεχομένη καὶ αἰεὶ τὸ ὑποκείμενον. Ἔτι εἰ κόσμος νοητὸς ἔστιν ἐκεῖ, μίμημα δὲ οὗτος ἐκείνου, οὗτος δὲ σύνθετος καὶ ἐξ ὕλης, κάκεῖ δεῖ ὕλην εἶναι. Ἡ πῶς προσερεῖς κόσμον μὴ εἰς εἶδος ἰδών; Πῶς δὲ εἶδος μὴ ἐφ' ὧν τὸ εἶδος λαβών; Ἀμερὲς μὲν γὰρ παντελῶς πάντη αὐτό, μεριστὸν δὲ ὅπως οὖν. Καὶ εἰ μὲν διασπασθέντα ἀπ' ἀλλήλων τὰ μέρη, ἢ τομὴ καὶ ἡ διάσπασις ὕλης ἐστὶ πάθος· αὕτη γὰρ ἢ τμηθεῖσα· εἰ δὲ πολλὰ ὄν ἀμέριστόν ἐστι, τὰ πολλὰ ἐν ἐνὶ ὄντα ἐν ὕλει ἐστὶ τῷ ἐνὶ αὐτὰ μορφαὶ αὐτοῦ ὄντα· τὸ γὰρ ἐν τοῦτο [τὸ ποικίλον] νόησον ποικίλον καὶ πολύμορφον. Οὐκοῦν ἄμορφον αὐτὸ πρὸ τοῦ ποικίλον· εἰ γὰρ τῷ νῶι ἀφέλοις τὴν ποικιλίαν καὶ τὰς μορφὰς καὶ τοὺς λόγους καὶ τὰ νοήματα, τὸ πρὸ τούτων ἄμορφον καὶ ἀόριστον καὶ τούτων οὐδὲν τῶν ἐπ' αὐτῷ καὶ ἐν αὐτῷ.

4. The present existence of the Ideal-Forms has been demonstrated elsewhere: we take up our argument from that point.

If, then, there is more than one of such forming Ideas, there must of necessity be some character common to all and equally some peculiar character in each keeping them distinct.

This peculiar characteristic, this distinguishing difference, is the individual shape. But if shape, then there is the shaped, that in which the difference is lodged.

There is, therefore, a Matter accepting the shape, a permanent substratum.

Further, admitting that there is an Intelligible Realm beyond, of which this world is an image, then, since this world-compound is based on Matter, there must be Matter there also.

And how can you predicate an ordered system without thinking of form, and how think of form apart from the notion of something in which the form is lodged?

No doubt that Realm is, in the strict fact, utterly without parts, but in some sense there is part there too. And in so far as these parts are really separate from each other, any such division and difference can be no other than a condition of Matter, of a something divided and differentiated: in so far as that realm, though without parts, yet consists of a variety of entities, these diverse

entities, residing in a unity of which they are variations, reside in a Matter; for this unity, since it is also a diversity, must be conceived of as varied and multiform; it must have been shapeless before it took the form in which variation occurs. For if we abstract from the Intellectual-Principle the variety and the particular shapes, the Reason-Principles and the Thoughts, what precedes these was something shapeless and undetermined, nothing of what is actually present there.

[5] Εἰ δ, ὅτι αἰεῖ ἔχει ταῦτα καὶ ὁμοῦ, ἐν ἅμφω καὶ οὐχ ὕλη ἐκεῖνο, οὐδ' ἐνταῦθα ἔσται τῶν σωμάτων ὕλη· οὐδέποτε γὰρ ἄνευ μορφῆς, ἀλλ' αἰεῖ ὅλον σῶμα, σύνθετον μὴν ὅμως. Καὶ νοῦς εὐρίσκει τὸ διττόν· οὗτος γὰρ διαιρεῖ, ἕως εἰς ἀπλοῦν ἤκηι μηκέτι αὐτὸ ἀναλύεσθαι δυνάμενον· ἕως δὲ δύναται, χωρεῖ αὐτοῦ εἰς τὸ βάθος. Τὸ δὲ βάθος ἐκάστου ἡ ὕλη· διὸ καὶ σκοτεινὴ πᾶσα, ὅτι τὸ φῶς ὁ λόγος. Καὶ ὁ νοῦς λόγος. Διὸ τὸν ἐφ' ἐκάστου λόγον ὀρῶν τὸ κάτω ὡς ὑπὸ τὸ φῶς σκοτεινὸν ἡγῆται, ὥσπερ ὀφθαλμὸς φωτοειδῆς ὢν πρὸς τὸ φῶς βαλὼν καὶ χροᾶς φῶτα ὄντα τὰ ὑπὸ τὰ χρώματα σκοτεινὰ καὶ ὑλικά εἶναι λέγει κεκρυμμένα τοῖς χρώμασι. Διάφορόν γε μὴν τὸ σκοτεινὸν τό τε ἐν τοῖς νοητοῖς τό τε ἐν τοῖς αἰσθητοῖς ὑπάρχει διάφορός τε ἡ ὕλη, ὅσῳ καὶ τὸ εἶδος τὸ ἐπικείμενον ἀμφοῖν διάφορον· ἡ μὲν γὰρ θεία λαβοῦσα τὸ ὀρίζον αὐτὴν ζωὴν ὠρισμένην καὶ νοερὰν ἔχει, ἡ δὲ ὠρισμένον μὲν τι γίγνεται, οὐ μὴν ζῶν οὐδὲ νοοῦν, ἀλλὰ νεκρὸν κεκοσμημένον. Καὶ ἡ μορφή δὲ εἰδωλον· ὥστε καὶ τὸ ὑποκείμενον εἰδωλον. Ἐκεῖ δὲ ἡ μορφή ἀληθινόν· ὥστε καὶ τὸ ὑποκείμενον. Διὸ καὶ τοὺς λέγοντας οὐσίαν τὴν ὕλην, εἰ περὶ ἐκείνης ἔλεγον, ὀρθῶς ἔδει ὑπολαμβάνειν λέγειν· τὸ γὰρ ὑποκείμενον ἐκεῖ οὐσία, μᾶλλον δὲ μετὰ τοῦ ἐπ' αὐτῇ νοουμένη καὶ ὅλη οὕσα πεφωτισμένη οὐσία. Πότερα δὲ αἰδῖος ἡ νοητὴ ὁμοίως ζητητέον, ὡς ἂν τις καὶ τὰς ιδέας ζητοῖ· γενητὰ μὲν γὰρ τῷ ἀρχὴν ἔχειν, ἀγέννητα δέ, ὅτι μὴ χρόνῳ τὴν ἀρχὴν ἔχει, ἀλλ' αἰεὶ παρ' ἄλλου, οὐχ ὡς γινόμενα αἰεῖ, ὥσπερ ὁ κόσμος, ἀλλὰ ὄντα αἰεῖ, ὥσπερ ὁ ἐκεῖ κόσμος. Καὶ γὰρ ἡ ἑτερότης ἡ ἐκεῖ αἰεῖ, ἡ τὴν ὕλην ποιεῖ· ἀρχὴ γὰρ ὕλης αὕτη, καὶ ἡ κίνησις ἡ πρώτη· διὸ καὶ αὕτη ἑτερότης ἐλέγετο, ὅτι ὁμοῦ ἐξέφυσαν κίνησις καὶ ἑτερότης· ἀόριστον δὲ καὶ ἡ κίνησις καὶ ἡ ἑτερότης ἡ ἀπὸ τοῦ πρώτου, κακείου πρὸς τὸ ὀρισθῆναι δεόμενα· ὀρίζεται δέ, ὅταν πρὸς αὐτὸ ἐπιστραφῇ· πρὶν δὲ ἀόριστον καὶ ἡ ὕλη καὶ τὸ ἕτερον καὶ οὐπω ἀγαθόν, ἀλλ' ἀφώτιστον ἐκείνου. Εἰ γὰρ παρ' ἐκείνου τὸ φῶς, τὸ δεχόμενον τὸ φῶς, πρὶν δέξασθαι, φῶς οὐκ ἔχει αἰεῖ, ἀλλὰ ἄλλο ὃν ἔχει, εἴπερ τὸ φῶς παρ' ἄλλου. Καὶ περὶ μὲν τῆς ἐν τοῖς νοητοῖς ὕλης πλείω τῶν προσηκόντων παραγυμνωθέντα ταῦτη.

5. It may be objected that the Intellectual-Principle possesses its content in an eternal conjunction so that the two make a perfect unity, and that thus there is no Matter there.

But that argument would equally cancel the Matter present in the bodily forms of this realm: body without shape has never existed, always body achieved and yet always the two constituents. We discover these two — Matter and Idea — by sheer force of our reasoning which distinguishes continually in pursuit of the simplex, the irreducible, working on, until it can

go no further, towards the ultimate in the subject of enquiry. And the ultimate of every partial-thing is its Matter, which, therefore, must be all darkness since light is a Reason-Principle. The Mind, too, as also a Reason-Principle, sees only in each particular object the Reason-Principle lodging there; anything lying below that it declares to lie below the light, to be therefore a thing of darkness, just as the eye, a thing of light, seeks light and colours which are modes of light, and dismisses all that is below the colours and hidden by them, as belonging to the order of the darkness, which is the order of Matter.

The dark element in the Intelligible, however, differs from that in the sense-world: so therefore does the Matter — as much as the forming-Idea presiding in each of the two realms. The Divine Matter, though it is the object of determination has, of its own nature, a life defined and intellectual; the Matter of this sphere while it does accept determination is not living or intellective, but a dead thing decorated: any shape it takes is an image, exactly as the Base is an image. There on the contrary the shape is a real-existent as is the Base. Those that ascribe Real Being to Matter must be admitted to be right as long as they keep to the Matter of the Intelligible Realm: for the Base there is Being, or even, taken as an entirety with the higher that accompanies it, is illuminated Being.

But does this Base, of the Intellectual Realm, possess eternal existence?

The solution of that question is the same as for the Ideas.

Both are engendered, in the sense that they have had a beginning, but unengendered in that this beginning is not in Time: they have a derived being but by an eternal derivation: they are not, like the Kosmos, always in process but, in the character of the Supernal, have their Being permanently. For that differentiation within the Intelligible which produces Matter has always existed and it is this cleavage which produces the Matter there: it is the first movement; and movement and differentiation are convertible terms since the two things arose as one: this motion, this cleavage, away from the first is indetermination [= Matter], needing The First to its determination which it achieves by its Return, remaining, until then, an Alienism, still lacking good; unlit by the Supernal. It is from the Divine that all light comes, and, until this be absorbed, no light in any recipient of light can be authentic; any light from elsewhere is of another order than the true.

[6] Περί δὲ τῆς τῶν σωμάτων ὑποδοχῆς ὧδε λεγέσθω. Ὅτι μὲν οὖν δεῖ τι τοῖς σώμασιν ὑποκείμενον εἶναι ἄλλο ὄν παρ' αὐτά, ἢ τε εἰς ἄλληλα μεταβολῇ τῶν στοιχείων δηλοῖ. Οὐ γὰρ παντελὴς τοῦ μεταβάλλοντος ἡ φθορά· ἢ ἔσται τις οὐσία εἰς τὸ μὴ ὄν ἀπολομένη· οὐδ' αὖ τὸ γεγνημένον ἐκ τοῦ παντελῶς μὴ ὄντος εἰς τὸ ὄν ἐλήλυθεν, ἀλλ' ἔστιν εἶδους μεταβολῇ ἐξ εἶδους ἐτέρου. Μένει δὲ τὸ δεξάμενον τὸ εἶδος τοῦ γενομένου καὶ ἀποβαλὼν θάτερον. Τοῦτο τε οὖν δηλοῖ καὶ ὅλως ἡ φθορά· συνθέτου γάρ· εἰ δὲ τοῦτο, ἐξ ὕλης καὶ εἶδους ἕκαστον. Ἡ τε ἐπαγωγή μαρτυρεῖ τὸ φθειρόμενον σύνθετον δεικνύσα· καὶ ἡ

ἀνάλυσις δέ· οἷον εἰ ἡ φιάλη εἰς τὸν χρυσόν, ὁ δὲ χρυσὸς εἰς ὕδωρ, καὶ τὸ ὕδωρ δὲ φθειρόμενον τὸ ἀνάλογον ἀπαιτεῖ. Ἀνάγκη δὲ τὰ στοιχεῖα ἢ εἶδος εἶναι ἢ ὕλην πρώτην ἢ ἐξ ὕλης καὶ εἶδους. Ἀλλ' εἶδος μὲν οὐχ οἷόν τε· πῶς γὰρ ἄνευ ὕλης ἐν ὄγκῳ καὶ μεγέθει; Ἀλλ' οὐδὲ ὕλη ἢ πρώτη· φθείρεται γάρ. Ἐξ ὕλης ἄρα καὶ εἶδους. Καὶ τὸ μὲν εἶδος κατὰ τὸ ποιὸν καὶ τὴν μορφήν, ἢ δὲ κατὰ τὸ ὑποκείμενον ἀόριστον, ὅτι μὴ εἶδος.

6. We are led thus to the question of receptivity in things of body.

An additional proof that bodies must have some substratum different from themselves is found in the changing of the basic-constituents into one another. Notice that the destruction of the elements passing over is not complete — if it were we would have a Principle of Being wrecked in Non-being — nor does an engendered thing pass from utter non-being into Being: what happens is that a new form takes the place of an old. There is, then, a stable element, that which puts off one form to receive the form of the incoming entity.

The same fact is clearly established by decay, a process implying a compound object; where there is decay there is a distinction between Matter and Form.

And the reasoning which shows the destructible to be a compound is borne out by practical examples of reduction: a drinking vessel is reduced to its gold, the gold to liquid; analogy forces us to believe that the liquid too is reducible.

The basic-constituents of things must be either their Form-Idea or that Primal Matter [of the Intelligible] or a compound of the Form and Matter.

Form-Idea, pure and simple, they cannot be: for without Matter how could things stand in their mass and magnitude?

Neither can they be that Primal Matter, for they are not indestructible.

They must, therefore, consist of Matter and Form-Idea — Form for quality and shape, Matter for the base, indeterminate as being other than Idea.

[7] Ἐμπεδοκλῆς δὲ τὰ στοιχεῖα ἐν ὕλῃ θέμενος ἀντιμαρτυροῦσαν ἔχει τὴν φθορὰν αὐτῶν. Ἀναξαγόρας δὲ τὸ μίγμα ὕλην ποιῶν, οὐκ ἐπιτηδεϊότητα πρὸς πάντα, ἀλλὰ πάντα ἐνεργεῖα ἔχειν λέγων ὃν εἰσάγει νοῦν ἀναιρεῖ οὐκ αὐτὸν τὴν μορφήν καὶ τὸ εἶδος διδόντα ποιῶν οὐδὲ πρότερον τῆς ὕλης ἀλλ' ἅμα. Ἀδύνατον δὲ τὸ ἅμα. Εἰ γὰρ μετέχει τὸ μίγμα τοῦ εἶναι, πρότερον τὸ ὄν· εἰ δὲ καὶ τοῦτο ὄν τὸ μίγμα, κάκεῖνο, ἄλλου ἐπ' αὐτοῖς δεήσει τρίτου. Εἰ οὖν πρότερον ἀνάγκη τὸν δημιουργὸν εἶναι, τί ἔδει τὰ εἶδη κατὰ σμικρὰ ἐν τῇ ὕλῃ εἶναι, εἴτα τὸν νοῦν διὰ πραγμάτων ἀνηνύτων διακρίνειν ἐξὸν ἀποίωι οὔσῃ τὴν ποιότητα καὶ τὴν μορφήν ἐπὶ πᾶσαν ἐκτεῖναι; Τό τε πᾶν ἐν παντὶ εἶναι πῶς οὐκ ἀδύνατον; Ὁ δὲ τὸ ἄπειρον ὑποθεῖς τί ποτε τοῦτο λεγέτω. Καὶ εἰ οὕτως ἄπειρον, ὥς ἀδιεξίτητον, ὥς οὐκ ἔστι τοιοῦτόν τι ἐν τοῖς οὔσιν οὔτε αὐτοἰάπειρον οὔτε ἐπ' ἄλλῃ φύσει ὥς συμβεβηκὸς σώματί τινι, τὸ μὲν αὐτοἰάπειρον, ὅτι καὶ τὸ μέρος αὐτοῦ ἐξ ἀνάγκης ἄπειρον, τὸ δὲ ὥς συμβεβηκός, ὅτι τὸ ὅτι συμβέβηκεν ἐκεῖνο οὐκ ἂν καθ' ἑαυτὸ ἄπειρον εἴη οὐδὲ ἀπλοῦν οὐδὲ ὕλη ἐτι, δῆλον. Ἀλλ' οὐδὲ αἱ ἄτομοι τάξιν ὕλης ἔξουσιν αἱ

τὸ παράπαν οὐκ οὔσαι· τμητὸν γὰρ πᾶν σῶμα κατὰ πᾶν· καὶ τὸ συνεχές δὲ τῶν σωμάτων καὶ τὸ ὑγρὸν καὶ τὸ μὴ οἶόν τε ἄνευ νοῦ ἕκαστα καὶ ψυχῆς, ἣν ἀδύνατον ἐξ ἀτόμων εἶναι, ἄλλην τε φύσιν παρὰ τὰς ἀτόμους ἐκ τῶν ἀτόμων δημιουργεῖν οὐχ οἶόν τε, ἐπεὶ καὶ οὐδεὶς δημιουργὸς ποιήσῃ τι ἐξ οὐχ ὕλης συνεχοῦς, καὶ μυρία ἂν λέγοιτο πρὸς ταύτην τὴν ὑπόθεσιν καὶ εἴρηται· διὸ ἐνδιατρίβειν περιττὸν ἐν τούτοις.

7. Empedokles in identifying his “elements” with Matter is refuted by their decay.

Anaxagoras, in identifying his “primal-combination” with Matter — to which he allots no mere aptness to any and every nature or quality but the effective possession of all — withdraws in this way the very Intellectual-Principle he had introduced; for this Mind is not to him the bestower of shape, of Forming Idea; and it is co-aeval with Matter, not its prior. But this simultaneous existence is impossible: for if the combination derives Being by participation, Being is the prior; if both are Authentic Existents, then an additional Principle, a third, is imperative [a ground of unification]. And if this Creator, Mind, must pre-exist, why need Matter contain the Forming-Ideas parcel-wise for the Mind, with unending labour, to assort and allot? Surely the undetermined could be brought to quality and pattern in the one comprehensive act?

As for the notion that all is in all, this clearly is impossible.

Those who make the base to be “the infinite” must define the term.

If this “infinite” means “of endless extension” there is no infinite among beings; there is neither an infinity-in-itself [Infinity Abstract] nor an infinity as an attribute to some body; for in the first case every part of that infinity would be infinite and in the second an object in which the infinity was present as an attribute could not be infinite apart from that attribute, could not be simplex, could not therefore be Matter.

Atoms again cannot meet the need of a base.

There are no atoms; all body is divisible endlessly: besides neither the continuity nor the ductility of corporeal things is explicable apart from Mind, or apart from the Soul which cannot be made up of atoms; and, again, out of atoms creation could produce nothing but atoms: a creative power could produce nothing from a material devoid of continuity. Any number of reasons might be brought, and have been brought, against this hypothesis and it need detain us no longer.

[8] Τίς οὖν ἡ μία αὕτη καὶ συνεχῆς καὶ ἅποιος λεγομένη; Καὶ ὅτι μὲν μὴ σῶμα, εἴπερ ἅποιος, δηλον· ἢ ποιότητα ἔξει. Λέγοντες δὲ πάντων αὐτὴν εἶναι τῶν αἰσθητῶν καὶ οὐ τινῶν μὲν ὕλην, πρὸς ἄλλα δὲ εἶδος οὔσαν – οἶον τὸν πηλὸν ὕλην τῷ κεραμεύοντι, ἀπλῶς δὲ οὐχ ὕλην – οὐ δὴ οὕτως, ἀλλὰ πρὸς πάντα λέγοντες, οὐδὲν ἂν αὐτῇ προσάπτοιμεν τῇ αὐτῆς φύσει, ὅσα ἐπὶ τοῖς αἰσθητοῖς ὁράται. Εἰ δὴ τοῦτο, πρὸς ταῖς ἄλλαις ποιότησιν, οἶον χρώμασι καὶ θερμότησι καὶ ψυχρότησιν, οὐδὲ τὸ κοῦφον οὐδὲ τὸ βάρος, οὐ πυκνόν, οὐχ

ἀραιόν, ἀλλ' οὐδὲ σχῆμα. Οὐ τοίνυν οὐδὲ μέγεθος· ἄλλο γὰρ τὸ μεγέθει, ἄλλο τὸ μεμεγεθυσμένῳ εἶναι, ἄλλο τὸ σχήματι, ἄλλο τὸ ἐσχηματισμένῳ. Δεῖ δὲ αὐτὴν μὴ σύνθετον εἶναι, ἀλλ' ἀπλοῦν καὶ ἓν τι τῇ αὐτῆς φύσει· οὕτω γὰρ πάντων ἔρημος. Καὶ ὁ μορφήν διδοὺς δώσει καὶ μορφήν ἄλλην οὔσαν παρ' αὐτὴν καὶ μέγεθος καὶ πάντα ἐκ τῶν ὄντων οἷον προσφέρων· ἢ δουλεύσει τῷ μεγέθει αὐτῆς καὶ ποιήσει οὐχ ἡλίκον θέλει, ἀλλ' ὅσον ἢ ὕλη βούλεται· τὸ δὲ συντροχάζειν τὴν βούλησιν τῷ μεγέθει αὐτῆς πλασματώδες. Εἰ δὲ καὶ πρότερον τῆς ὕλης τὸ ποιοῦν, ταύτη ἔσται ἡ ὕλη, ἥι πάντα τὸ ποιοῦν θέλει, καὶ εὐάγωγος εἰς ἅπαντα· καὶ εἰς μέγεθος τοίνυν. Μέγεθός τε εἰ ἔχοι, ἀνάγκη καὶ σχῆμα ἔχειν· ὥστε ἔτι μᾶλλον δύσεργος ἔσται. Ἐπεισι τοίνυν τὸ εἶδος αὐτῇ πάντα ἐπ' αὐτὴν φέρον· τὸ δὲ εἶδος πᾶν καὶ μέγεθος ἔχει καὶ ὅποσον ἂν ἦ μετὰ τοῦ λόγου καὶ ὑπὸ τούτου. Διὸ καὶ ἐπὶ τῶν γενῶν ἐκάστων μετὰ τοῦ εἶδους καὶ τὸ ποσὸν ὥριστα· ἄλλο γὰρ ἀνθρώπου καὶ ἄλλο ὄρνιθος καὶ ὄρνιθος τοιουτοῦ. Θαυμαστότερον τὸ ποσὸν τῇ ὕλῃ ἄλλο ἐπάγειν τοῦ ποιὸν αὐτῇ προστιθέναι; οὐδὲ τὸ μὲν ποιὸν λόγος, τὸ δὲ ποσὸν οὐκ, εἶδος καὶ μέτρον καὶ ἀριθμὸς ὄν.

8. What, then, is this Kind, this Matter, described as one stuff, continuous and without quality?

Clearly since it is without quality it is incorporeal; bodiliness would be quality.

It must be the basic stuff of all the entities of the sense-world and not merely base to some while being to others achieved form.

Clay, for example, is matter to the potter but is not Matter pure and simple. Nothing of this sort is our object: we are seeking the stuff which underlies all alike. We must therefore refuse to it all that we find in things of sense — not merely such attributes as colour, heat or cold, but weight or weightlessness, thickness or thinness, shape and therefore magnitude; though notice that to be present within magnitude and shape is very different from possessing these qualities.

It cannot be a compound, it must be a simplex, one distinct thing in its nature; only so can it be void of all quality. The Principle which gives it form gives this as something alien: so with magnitude and all really-existent things bestowed upon it. If, for example, it possessed a magnitude of its own, the Principle giving it form would be at the mercy of that magnitude and must produce not at will, but only within the limit of the Matter's capacity: to imagine that Will keeping step with its material is fantastic.

The Matter must be of later origin than the forming-power, and therefore must be at its disposition throughout, ready to become anything, ready therefore to any bulk; besides, if it possessed magnitude, it would necessarily possess shape also: it would be doubly inductile.

No: all that ever appears upon it is brought in by the Idea: the Idea alone possesses: to it belongs the magnitude and all else that goes with the Reason-Principle or follows upon it. Quantity is given with the Ideal-Form in all the

particular species — man, bird, and particular kind of bird.

The imaging of Quantity upon Matter by an outside power is not more surprising than the imaging of Quality; Quality is no doubt a Reason-Principle, but Quantity also — being measure, number — is equally so.

[9] Πῶς οὖν τις λήψεται τι τῶν ὄντων, ὃ μὴ μέγεθος ἔχει; Ἡ πᾶν ὅπερ μὴ ταῦτόν τῳ ποσῶι· οὐ γὰρ δὴ τὸ ὄν καὶ τὸ ποσὸν ταυτόν. Πολλὰ δὲ καὶ ἄλλα ἕτερα τοῦ ποσοῦ. Ὅλως δὲ πᾶσαν ἀσώματον φύσιν ἄποσον θετέον· ἀσώματος δὲ καὶ ἡ ὕλη. Ἐπεὶ καὶ ἡ ποσότης αὐτὴ οὐ ποσόν, ἀλλὰ τὸ μετασχὼν αὐτῆς· ὥστε καὶ ἐκ τούτου δῆλον, ὅτι εἶδος ἡ ποσότης. Ὡς οὖν ἐγένετό τι λευκὸν παρουσίαι λευκότητος, τὸ δὲ πεποιηκὸς τὸ λευκὸν χρῶμα ἐν ζώῳ καὶ τὰ ἄλλα δὲ χρώματα ποικίλα οὐκ ἦν ποικίλον χρῶμα, ἀλλὰ ποικίλος, εἰ βούλει, λόγος, οὕτω καὶ τὸ ποιοῦν τὸ τηλικόνδε οὐ τηλικόνδε, ἀλλ' αὐτὸ τί τηλικόν ἡ τηλικότης ἢ ὁ λόγος τὸ ποιοῦν. Προσελθοῦσα οὖν ἡ τηλικότης ἐξελίττει εἰς μέγεθος τὴν ὕλην; Οὐδαμῶς· οὐδὲ γὰρ ἐν ὀλίγῳ συνεσπείρατο· ἀλλ' ἔδωκε μέγεθος τὸ οὐ πρότερον ὄν, ὥσπερ καὶ ποιότητα τὴν οὐ πρότερον οὔσαν.

9. But how can we conceive a thing having existence without having magnitude?

We have only to think of things whose identity does not depend on their quantity — for certainly magnitude can be distinguished from existence as can many other forms and attributes.

In a word, every unembodied Kind must be classed as without quantity, and Matter is unembodied.

Besides quantitateness itself [the Absolute-Principle] does not possess quantity, which belongs only to things participating in it, a consideration which shows that Quantitateness is an Idea-Principle. A white object becomes white by the presence of whiteness; what makes an organism white or of any other variety of colour is not itself a specific colour but, so to speak, a specific Reason-Principle: in the same way what gives an organism a certain bulk is not itself a thing of magnitude but is Magnitude itself, the abstract Absolute, or the Reason-Principle.

This Magnitude-Absolute, then, enters and beats the Matter out into Magnitude?

Not at all: the Matter was not previously shrunken small: there was no littleness or bigness: the Idea gives Magnitude exactly as it gives every quality not previously present.

[10] Τί οὖν νοήσω ἀμέγεθες ἐν ὕλῃ; Τί δὲ νοήσεις ἄποιον ὅπως οὖν; Καὶ τίς ἡ νόησις καὶ τῆς διανοίας ἡ ἐπιβολή; Ἡ ἀοριστία· εἰ γὰρ τῳ ὁμοίῳ τὸ ὅμοιον, καὶ τῳ ἀορίστῳ τὸ ἀόριστον. Λόγος μὲν οὖν γένοιτο ἂν περὶ τοῦ ἀορίστου ὀρίσμενος, ἡ δὲ πρὸς αὐτὸ ἐπιβολὴ ἀόριστος. Εἰ δ' ἕκαστον λόγῳ καὶ νοήσει γινώσκεται, ἐνταῦθα δὲ ὁ μὲν λόγος λέγει, ἃ δὴ λέγει περὶ αὐτῆς, ἡ δὲ βουλομένη εἶναι νόησις οὐ νόησις, ἀλλ' οἷον ἄνοια, μᾶλλον νόθον ἂν εἴη τὸ φάντασμα αὐτῆς καὶ οὐ γνήσιον, ἐκ θατέρου οὐκ ἀληθοῦς καὶ μετὰ τοῦ ἑτέρου λόγου συγκείμενον. Καὶ τάχα εἰς τοῦτο βλέπων ὁ Πλάτων νόθῳ

λογισμῶι εἶπε ληπτήν εἶναι. Τίς οὖν ἡ ἀοριστία τῆς ψυχῆς; Ἄρα παντελὴς ἄγνοια ὡς ἀπουσία; Ἡ ἐν καταφάσει τινὶ τὸ ἀόριστον, καὶ οἷον ὀφθαλμῶι τὸ σκότος ὕλη ὃν παντὸς ἀοράτου χρώματος, οὕτως οὖν καὶ ψυχὴ ἀφελοῦσα ὅσα ἐπὶ τοῖς αἰσθητοῖς οἷον φῶς τὸ λοιπὸν οὐκέτι ἔχουσα ὀρίσαι ὁμοιοῦται τῇ ὄψει τῇ ἐν σκότῳ ταυτόν πως γινομένη τότε τῷ ὁ οἷον ὁρᾷ. Ἄρ' οὖν ὁρᾷ; Ἡ οὕτως ὡς ἀσχημοσύνην καὶ ὡς ἄχρῳαν καὶ ὡς ἀλαμπές καὶ προσέτι δὲ ὡς οὐκ ἔχον μέγεθος· εἰ δὲ μή, εἰδοποιήσει ἤδη. Ὅταν οὖν μηδὲν νοῆι, οὐ ταυτὸ τοῦτο περὶ ψυχὴν πάθος; Ἡ οὐ, ἀλλ' ὅταν μὲν μηδέν, λέγει μηδέν, μᾶλλον δὲ πάσχει οὐδέν· ὅταν δὲ τὴν ὕλην, οὕτω πάσχει πάθος οἷον τύπον τοῦ ἀμόρφου· ἐπεὶ καὶ ὅταν τὰ μεμορφωμένα καὶ τὰ μεμεγεθυσμένα νοῆι, ὡς σύνθετα νοεῖ· ὡς γὰρ κεκρωσμένα καὶ ὅλως πεποιωμένα. Τὸ ὅλον οὖν νοεῖ καὶ τὸ συνάμφω· καὶ ἐναργῆς μὲν ἡ νόησις ἢ ἡ αἴσθησις τῶν ἐπόντων, ἀμυδρὰ δὲ ἡ τοῦ ὑποκειμένου, τοῦ ἀμόρφου· οὐ γὰρ εἶδος. Ὁ οὖν ἐν τῷ ὅλῳ καὶ συνθέτῳ λαμβάνει μετὰ τῶν ἐπόντων ἀναλύσασα ἐκεῖνα καὶ χωρίσασα, ὁ καταλείπει ὁ λόγος, τοῦτο νοεῖ ἀμυδρῶς ἀμυδρὸν καὶ σκοτεινῶς σκοτεινὸν καὶ νοεῖ οὐ νοοῦσα. Καὶ ἐπειδὴ οὐκ ἔμεινεν οὐδ' αὐτὴ ἡ ὕλη ἄμορφος, ἀλλ' ἐν τοῖς πράγμασιν ἐστὶ μεμορφωμένη, καὶ ἡ ψυχὴ εὐθέως ἐπέβαλε τὸ εἶδος τῶν πραγμάτων αὐτῇ ἀλγοῦσα τῷ ἀορίστῳ, οἷον φόβῳ τοῦ ἔξω τῶν ὄντων εἶναι καὶ οὐκ ἀνεχομένη ἐν τῷ μὴ ὄντι ἐπιπολὺ ἐστάναι.

10. But how can I form the conception of the sizelessness of Matter?

How do you form the concept of any absence of quality? What is the Act of the Intellect, what is the mental approach, in such a case?

The secret is Indetermination.

Likeness knows its like: the indeterminate knows the indeterminate. Around this indefinite a definite conception will be realized, but the way lies through indefiniteness.

All knowledge comes by Reason and the Intellectual Act; in this case Reason conveys information in any account it gives, but the act which aims at being intellectual is, here, not intellection but rather its failure: therefore the representation of Matter must be spurious, unreal, something sprung of the Alien, of the unreal, and bound up with the alien reason.

This is Plato's meaning where he says that Matter is apprehended by a sort of spurious reasoning.

What, then, is this indetermination in the Soul? Does it amount to an utter absence of Knowledge, as if the Soul or Mind had withdrawn?

No: the indeterminate has some footing in the sphere of affirmation. The eye is aware of darkness as a base capable of receiving any colour not yet seen against it: so the Mind, putting aside all attributes perceptible to sense — all that corresponds to light — comes upon a residuum which it cannot bring under determination: it is thus in the state of the eye which, when directed towards darkness, has become in some way identical with the object of its spurious vision.

There is vision, then, in this approach of the Mind towards Matter?

Some vision, yes; of shapelessness, of colourlessness, of the unlit, and therefore of the sizeless. More than this would mean that the Soul is already bestowing Form.

But is not such a void precisely what the Soul experiences when it has no intellection whatever?

No: in that case it affirms nothing, or rather has no experience: but in knowing Matter, it has an experience, what may be described as the impact of the shapeless; for in its very consciousness of objects that have taken shape and size it knows them as compounds [i.e., as possessing with these forms a formless base] for they appear as things that have accepted colour and other quality.

It knows, therefore, a whole which includes two components; it has a clear Knowledge or perception of the overlie [the Ideas] but only a dim awareness of the underlie, the shapeless which is not an Ideal-Principle.

With what is perceptible to it there is presented something else: what it can directly apprehend it sets on one side as its own; but the something else which Reason rejects, this, the dim, it knows dimly, this, the dark, it knows darkly, this it knows in a sort of non-knowing.

And just as even Matter itself is not stably shapeless but, in things, is always shaped, the Soul also is eager to throw over it the thing-form; for the Soul recoils from the indefinite, dreads, almost, to be outside of reality, does not endure to linger about Non-Being.

[11] Καὶ τί δεῖ τινος ἄλλου πρὸς σύστασιν σωμάτων μετὰ μέγεθος καὶ ποιότητος ἀπάσας; Ἡ τοῦ ὑποδεχομένου πάντα. Οὐκοῦν ὁ ὄγκος· εἰ δὲ ὁ ὄγκος, μέγεθος δήπου. Εἰ δὲ ἀμέγεθες, οὐδ' ὅπου δέξεται ἔχει. Ἀμέγεθες δὲ ὄν τί ἂν συμβάλλοιτο, εἰ μήτε εἰς εἶδος καὶ τὸ ποιὸν μήτε εἰς τὴν διάστασιν καὶ τὸ μέγεθος, ὃ δὴ παρὰ τῆς ὕλης δοκεῖ, ὅπου ἂν ᾗ, ἔρχεσθαι εἰς τὰ σώματα; Ὅλως δὲ ὥσπερ πράξεις καὶ ποιήσεις καὶ χρόνοι καὶ κινήσεις ὑποβολὴν ὕλης ἐν αὐτοῖς οὐκ ἔχοντα ἔστιν ἐν τοῖς οὖσιν, οὕτως οὐδὲ τὰ σώματα τὰ πρῶτα ἀνάγκη ὕλην ἔχειν, ἀλλὰ ὅλα ἕκαστα εἶναι ἃ ἔστι ποικιλώτερα ὄντα μίξει τῇ ἐκ πλείονων εἰδῶν τὴν σύστασιν ἔχοντα· ὥστε τοῦτο τὸ ἀμέγεθες ὕλης ὄνομα κενὸν εἶναι. Πρῶτον μὲν οὖν οὐκ ἀνάγκη τὸ ὑποδεχόμενον ὅτιοῦν ὄγκον εἶναι, ἐὰν μὴ μέγεθος ἤδη αὐτῷ παρῇ· ἐπεὶ καὶ ἡ ψυχὴ πάντα δεχομένη ὁμοῦ ἔχει πάντα· εἰ δὲ μέγεθος αὐτῇ συμβεβηκὸς ᾗ, ἔσχεν ἂν ἕκαστα ἐν μεγέθει. Ἡ δὲ ὕλη διὰ τοῦτο ἐν διαστήματι ἃ δέχεται λαμβάνει, ὅτι διαστήματός ἐστι δεκτικὴ· ὥσπερ καὶ τὰ ζῶα καὶ τὰ φυτὰ μετὰ τοῦ μεγεθύνεσθαι καὶ τὸ ποιὸν ἀντιπαραγόμενον ἴσχει τῷ ποσῷ καὶ συστελλομένου συσταλεῖν ἂν. Εἰ δ' ὅτι προυπάρχει τι μέγεθος ἐν τοῖς τοιούτοις ὑποκείμενον τῷ μορφοῦντι, κάκεῖ ἀπαιτεῖ, οὐκ ὀρθῶς· ἐνταῦθα γὰρ ἡ ὕλη οὐχ ἡ ἀπλῶς, ἀλλ' ἡ τούτου· τὴν δ' ἀπλῶς δεῖ καὶ τοῦτο παρ' ἄλλου ἔχειν. Οὐ τοίνυν ὄγκον δεῖ εἶναι τὸν δεξόμενον τὸ εἶδος, ἀλλ' ὁμοῦ τῷ γενέσθαι ὄγκον καὶ τὴν ἄλλην ποιότητα δέχεσθαι. Καὶ φάντασμα μὲν ἔχειν ὄγκου ὡς ἐπιτηδειότητα τούτου ὥσπερ πρώτην, κενὸν δὲ ὄγκον. Ὅθεν τινὲς ταῦτόν τῷ κενῷ τὴν ὕλην εἰρήκασιν.

Φάντασμα δὲ ὄγκου λέγω, ὅτι καὶ ἡ ψυχὴ οὐδὲν ἔχουσα ὀρίσαι, ὅταν τῇ ὕλῃ προσομιλῇ, εἰς ἀοριστίαν χεῖ ἐαυτὴν οὔτε περιγράφουσα οὔτε εἰς σημεῖον ἰέναι δυναμένη· ἤδη γὰρ ὀρίζει. Διὸ οὔτε μέγα λεκτέον χωρὶς οὔτε σμικρὸν αὖ, ἀλλὰ μέγα καὶ μικρόν· καὶ οὕτως ὄγκος καὶ ἀμέγεθες οὕτως, ὅτι ὕλη ὄγκου καὶ συστελλόμενον ἐκ τοῦ μεγάλου ἐπὶ τὸ σμικρὸν καὶ ἐκ τοῦ σμικροῦ ἐπὶ τὸ μέγα οἶον ὄγκον διατρέχει· καὶ ἡ ἀοριστία αὐτῆς ὁ τοιοῦτος ὄγκος, ὑποδοχὴ μεγέθους ἐν αὐτῇ· ἐν δὲ φαντασίᾳ ἐκείνως. Καὶ γὰρ τῶν μὲν ἄλλων ἀμεγέθων ὅσα εἶδη ὥριστα ἕκαστον· ὥστε οὐδαμῇ ἐννοία ὄγκου· ἡ δὲ ἀόριστος οὕσα καὶ μήπω στᾶσα παρ' αὐτῆς ἐπὶ πᾶν εἶδος φερομένη δεῦρο κάκεῖσε καὶ πάντη εὐάγωγος οὕσα πολλή τε γίνεται τῇ ἐπὶ πάντα ἀγωγῇ καὶ γενέσκει καὶ ἔσχε τοῦτον τὸν τρόπον φύσιν ὄγκου.

11. “But, given Magnitude and the properties we know, what else can be necessary to the existence of body?”

Some base to be the container of all the rest.

“A certain mass then; and if mass, then Magnitude? Obviously if your Base has no Magnitude it offers no footing to any entrant. And suppose it sizeless; then, what end does it serve? It never helped Idea or quality; now it ceases to account for differentiation or for magnitude, though the last, wheresoever it resides, seems to find its way into embodied entities by way of Matter.”

“Or, taking a larger view, observe that actions, productive operations, periods of time, movements, none of these have any such substratum and yet are real things; in the same way the most elementary body has no need of Matter; things may be, all, what they are, each after its own kind, in their great variety, deriving the coherence of their being from the blending of the various Ideal-Forms. This Matter with its sizelessness seems, then, to be a name without a content.”

Now, to begin with: extension is not an imperative condition of being a recipient; it is necessary only where it happens to be a property inherent to the recipient's peculiar mode of being. The Soul, for example, contains all things but holds them all in an unextended unity; if magnitude were one of its attributes it would contain things in extension. Matter does actually contain in spatial extension what it takes in; but this is because itself is a potential recipient of spatial extension: animals and plants, in the same way, as they increase in size, take quality in parallel development with quantity, and they lose in the one as the other lessens.

No doubt in the case of things as we know them there is a certain mass lying ready beforehand to the shaping power: but that is no reason for expecting bulk in Matter strictly so called; for in such cases Matter is not the absolute; it is that of some definite object; the Absolute Matter must take its magnitude, as every other property, from outside itself.

A thing then need not have magnitude in order to receive form: it may receive mass with everything else that comes to it at the moment of becoming what it is to be: a phantasm of mass is enough, a primary aptness for

extension, a magnitude of no content — whence the identification that has been made of Matter with The Void.

But I prefer to use the word phantasm as hinting the indefiniteness into which the Soul spills itself when it seeks to communicate with Matter, finding no possibility of delimiting it, neither encompassing it nor able to penetrate to any fixed point of it, either of which achievements would be an act of delimitation.

In other words, we have something which is to be described not as small or great but as the great-and-small: for it is at once a mass and a thing without magnitude, in the sense that it is the Matter on which Mass is based and that, as it changes from great to small and small to great, it traverses magnitude. Its very undeterminateness is a mass in the same sense that of being a recipient of Magnitude — though of course only in the visible object.

In the order of things without Mass, all that is Ideal-Principle possesses delimitation, each entity for itself, so that the conception of Mass has no place in them: Matter, not delimited, having in its own nature no stability, swept into any or every form by turns, ready to go here, there and everywhere, becomes a thing of multiplicity: driven into all shapes, becoming all things, it has that much of the character of mass.

[12] Συμβάλλεται οὖν τὰ μέγιστα τοῖς σώμασι· τὰ τε γὰρ εἶδη τῶν σωμάτων ἐν μεγέθεσι. Περὶ δὲ μέγεθος οὐκ ἂν ἐγένετο ταῦτα, ἀλλ' ἢ περὶ τὸ μεμεγεθυσμένον· εἰ γὰρ περὶ μέγεθος, οὐ περὶ ὕλην, ὁμοίως ἂν ἀμεγέθη καὶ ἀνυπόστατα ἦν ἢ λόγοι μόνοι ἂν ἦσαν — οὗτοι δὲ περὶ ψυχὴν — καὶ οὐκ ἂν ἦν σώματα. Δεῖ οὖν ἐνταῦθα περὶ ἐν τι τὰ πολλά· τοῦτο δὲ μεμεγεθυσμένον· τοῦτο δὲ ἕτερον τοῦ μεγέθους. Ἐπεὶ καὶ νῦν ὅσα μίγνυται τῷ ὕλῃν ἔχειν εἰς ταῦτόν ἐρχεται καὶ οὐ δεῖται ἄλλου του περὶ ὃ, ὅτι ἕκαστον τῶν μίγνυμένων ἡκεῖ φέρον τὴν αὐτοῦ ὕλην. Δεῖται δὲ [ὁμως] καὶ ὥς ἐνός τινος τοῦ δεξομένου ἢ ἀγγείου ἢ τόπου· ὁ δὲ τόπος ὕστερος τῆς ὕλης καὶ τῶν σωμάτων, ὥστε πρότερον ἂν δέοιτο τὰ σώματα ὕλης. Οὐδέ, ὅτι αἱ ποιήσεις καὶ αἱ πράξεις ἄυλοι, διὰ τοῦτο καὶ τὰ σώματα· σύνθετα γὰρ τὰ σώματα, αἱ δὲ πράξεις οὐ. Καὶ τοῖς πράττουσιν ἡ ὕλη ὅταν πράττωσι τὸ ὑποκείμενον δίδωσι μένουσα ἐν αὐτοῖς, εἰς τὸ πράττειν οὐχ αὐτὴν δίδωσιν· οὐδὲ γὰρ οἱ πράττοντες τοῦτο ζητοῦσι. Καὶ οὐ μεταβάλλει ἄλλη πρᾶξις εἰς ἄλλην, ἵνα ἂν ἦν καὶ αὐταῖς ὕλη, ἀλλ' ὁ πράττων ἐπ' ἄλλην μεταβάλλει πρᾶξιν ἐξ ἄλλης· ὥστε ὕλην αὐτὸν εἶναι ταῖς πράξεσιν. Ἔστι τοίνυν ἀναγκαῖον ἢ ὕλη καὶ τῇ ποιότητι καὶ τῷ μεγέθει· ὥστε καὶ τοῖς σώμασι· καὶ οὐ κενὸν ὄνομα, ἀλλ' ἔστι τι ὑποκείμενον κἂν ἀόρατον κἂν ἀμεγέθης ὑπάρχει. Ἡ οὕτως οὐδὲ τὰς ποιότητας φήσομεν οὐδὲ τὸ μέγεθος τῷ αὐτῷ λόγῳ· ἕκαστον γὰρ τῶν τοιούτων λέγοιτο ἂν οὐδὲν εἶναι ἑαυτοῦ μόνον λαμβανόμενον. Εἰ δὲ ταῦτα ἔστι καίπερ ἀμυδρῶς ὃν ἕκαστον, πολὺ μᾶλλον ἂν εἴη ὕλη, κἂν μὴ ἐναργὴς ὑπάρχει αἰρετὴ οὐσα οὐ ταῖς αἰσθήσεσιν· οὔτε γὰρ ὄμμασιν, ἄχρους γάρ· οὔτε ἀκοῇ, οὐ γὰρ ψόφος· οὐδὲ χυμοί, διὸ οὐδὲ ῥῖνες οὐδὲ γλῶσσα. Ἄρ' οὖν ἀφή; Ἡ οὐ, ὅτι μὴδὲ σῶμα· σώματος γὰρ ἡ ἀφή, ὅτι ἢ πυκνοῦ ἢ ἀραιοῦ, μαλακοῦ σκληροῦ, ὑγροῦ ξηροῦ· τούτων δὲ οὐδὲν περὶ τὴν ὕλην· ἀλλὰ λογισμῷ οὐκ ἐκ νοῦ, ἀλλὰ

κενώς· διὸ καὶ νόθος, ὡς εἴρηται. Ἀλλ' οὐδὲ σωματότης περὶ αὐτήν· εἰ μὲν λόγος ἢ σωματότης, ἕτερος αὐτῆς· αὕτη οὖν ἄλλο· εἰ δ' ἤδη ποιήσασα καὶ οἶον κραθεῖσα, σῶμα φανερώς ἂν εἴη καὶ οὐχ ὕλη μόνον.

12. It is the corporeal, then, that demands magnitude: the Ideal-Forms of body are Ideas installed in Mass.

But these Ideas enter, not into Magnitude itself but into some subject that has been brought to Magnitude. For to suppose them entering into Magnitude and not into Matter — is to represent them as being either without Magnitude and without Real-Existence [and therefore undistinguishable from the Matter] or not Ideal-Forms [apt to body] but Reason-Principles [utterly removed] whose sphere could only be Soul; at this, there would be no such thing as body [i.e., instead of Ideal-Forms shaping Matter and so producing body, there would be merely Reason-Principles dwelling remote in Soul.]

The multiplicity here must be based upon some unity which, since it has been brought to Magnitude, must be, itself, distinct from Magnitude. Matter is the base of Identity to all that is composite: once each of the constituents comes bringing its own Matter with it, there is no need of any other base. No doubt there must be a container, as it were a place, to receive what is to enter, but Matter and even body precede place and space; the primal necessity, in order to the existence of body, is Matter.

There is no force in the suggestion that, since production and act are immaterial, corporeal entities also must be immaterial.

Bodies are compound, actions not. Further, Matter does in some sense underlie action; it supplies the substratum to the doer: it is permanently within him though it does not enter as a constituent into the act where, indeed, it would be a hindrance. Doubtless, one act does not change into another — as would be the case if there were a specific Matter of actions — but the doer directs himself from one act to another so that he is the Matter, himself, to his varying actions.

Matter, in sum, is necessary to quality and to quantity, and, therefore, to body.

It is, thus, no name void of content; we know there is such a base, invisible and without bulk though it be.

If we reject it, we must by the same reasoning reject qualities and mass: for quality, or mass, or any such entity, taken by itself apart, might be said not to exist. But these do exist, though in an obscure existence: there is much less ground for rejecting Matter, however it lurk, discerned by none of the senses.

It eludes the eye, for it is utterly outside of colour: it is not heard, for it is no sound: it is no flavour or savour for nostrils or palate: can it, perhaps, be known to touch? No: for neither is it corporeal; and touch deals with body, which is known by being solid, fragile, soft, hard, moist, dry — all properties utterly lacking in Matter.

It is grasped only by a mental process, though that not an act of the

intellective mind but a reasoning that finds no subject; and so it stands revealed as the spurious thing it has been called. No bodiliness belongs to it; bodiliness is itself a phase of Reason-Principle and so is something different from Matter, as Matter, therefore, from it: bodiliness already operative and so to speak made concrete would be body manifest and not Matter unelaborated.

[13] Εἰ δὲ ποιότης τις τὸ ὑποκείμενον κοινή τις οὖσα ἐν ἐκάστωι τῶν στοιχείων, πρῶτον μὲν τίς αὕτη λεκτέον. Ἐπειτα πῶς ποιότης ὑποκείμενον ἔσται; Πῶς δὲ ἐν ἀμεγέθει ποιὸν θεωρηθήσεται μὴ ἔχον ὕλην μηδὲ μέγεθος; Ἐπειτα εἰ μὲν ὠρισμένη ἡ ποιότης, πῶς ὕλη; Εἰ δ' ἀόριστόν τι, οὐ ποιότης, ἀλλὰ τὸ ὑποκείμενον καὶ ἡ ζητούμενη ὕλη. Τί οὖν κωλύει ἄποιον μὲν εἶναι τῷ τῶν ἄλλων μηδεμιᾶς τῇ αὐτῆς φύσει μετέχειν, αὐτῷ δὲ τούτῳ τῷ μηδεμιᾶς μετέχειν ποιὰν εἶναι ιδιότητα πάντως τινὰ ἔχουσαν καὶ τῶν ἄλλων διαφέρουσας, οἷον στέρησιν τινὰ ἐκείνων; Καὶ γὰρ ὁ ἐστερημένος ποιός· οἷον ὁ τυφλός. Εἰ οὖν στερήσις τούτων περὶ αὐτήν, πῶς οὐ ποιὰ; Εἰ δὲ καὶ ὅλως στερήσις περὶ αὐτήν, ἔτι μᾶλλον, εἴ γε δὴ καὶ στερήσις ποιόν τι. Ὁ δὲ ταῦτα λέγων τί ἄλλο ἢ ποιὰ καὶ ποιότητος πάντα ποιεῖ; Ὡστε καὶ ἡ ποσότης ποιότης ἂν εἴη καὶ ἡ οὐσία δέ. Εἰ δὲ ποιόν, πρόσσεστι ποιότης. Γελοῖον δὲ τὸ ἕτερον τοῦ ποιοῦ καὶ μὴ ποιὸν ποιὸν ποιεῖν. Εἰ δ, ὅτι ἕτερον, ποιόν, εἰ μὲν αὐτοετερότης, οὐδ' ὥς ποιόν· ἐπεὶ οὐδ' ἡ ποιότης ποιὰ· εἰ δ' ἕτερον μόνον, οὐχ ἑαυτῇ, ἀλλ' ἑτερότητι ἕτερον καὶ ταυτότητι ταυτόν. Οὐδὲ δὴ ἡ στερήσις ποιότης οὐδὲ ποιόν, ἀλλ' ἐρημία ποιότητος ἢ ἄλλου, ὡς ἡ ἀποφία οὐ ψόφου ἢ ὅτουοῦν ἄλλου· ἄρσις γὰρ ἡ στερήσις, τὸ δὲ ποιὸν ἐν καταφάσει. Ἡ τε ιδιότης τῆς ὕλης οὐ μορφή· τῷ γὰρ μὴ ποιὰ εἶναι μὴδ' εἰδός τι ἔχειν· ἄτοπον δὲ, ὅτι μὴ ποιὰ, ποιὰν λέγειν καὶ ὅμοιον τῷ, ὅτι ἀμέγεθες, αὐτῷ τούτῳ μέγεθος ἔχειν. Ἔστιν οὖν ἡ ιδιότης αὐτῆς οὐκ ἄλλο τι ἢ ὅπερ ἔστι, καὶ οὐ πρόσκειται ἡ ιδιότης, ἀλλὰ μᾶλλον ἐν σχέσει τῇ πρὸς τὰ ἄλλα, ὅτι ἄλλο αὐτῶν. Καὶ τὰ μὲν ἄλλα οὐ μόνον ἄλλα, ἀλλὰ καὶ τι ἕκαστον ὡς εἶδος, αὕτη δὲ πρεπόντως ἂν λέγοιτο μόνον ἄλλο· τάχα δὲ ἄλλα, ἵνα μὴ τῷ ἄλλο ἐνικῶς ὀρίσῃς, ἀλλὰ τῷ ἄλλῳ τὸ ἀόριστον ἐνδείξῃ.

13. Are we asked to accept as the substratum some attribute or quality present to all the elements in common?

Then, first, we must be told what precise attribute this is and, next, how an attribute can be a substratum.

The elements are sizeless, and how conceive an attribute where there is neither base nor bulk?

Again, if the quality possesses determination, it is not Matter the undetermined; and anything without determination is not a quality but is the substratum — the very Matter we are seeking.

It may be suggested that perhaps this absence of quality means simply that, of its own nature, it has no participation in any of the set and familiar properties, but takes quality by this very non-participation, holding thus an absolutely individual character, marked off from everything else, being as it were the negation of those others. Deprivation, we will be told, comports

quality: a blind man has the quality of his lack of sight. If then — it will be urged — Matter exhibits such a negation, surely it has a quality, all the more so, assuming any deprivation to be a quality, in that here the deprivation is all comprehensive.

But this notion reduces all existence to qualified things or qualities: Quantity itself becomes a Quality and so does even Existence. Now this cannot be: if such things as Quantity and Existence are qualified, they are, by that very fact, not qualities: Quality is an addition to them; we must not commit the absurdity of giving the name Quality to something distinguishable from Quality, something therefore that is not Quality.

Is it suggested that its mere Alienism is a quality in Matter?

If this Alienism is difference-absolute [the abstract entity] it possesses no Quality: absolute Quality cannot be itself a qualified thing.

If the Alienism is to be understood as meaning only that Matter is differentiated, then it is different not by itself [since it is certainly not an absolute] but by this Difference, just as all identical objects are so by virtue of Identicalness [the Absolute principle of Identity].

An absence is neither a Quality nor a qualified entity; it is the negation of a Quality or of something else, as noiselessness is the negation of noise and so on. A lack is negative; Quality demands something positive. The distinctive character of Matter is unshape, the lack of qualification and of form; surely then it is absurd to pretend that it has Quality in not being qualified; that is like saying that sizelessness constitutes a certain size.

The distinctive character of Matter, then, is simply its manner of being — not something definite inserted in it but, rather a relation towards other things, the relation of being distinct from them.

Other things possess something besides this relation of Alienism: their form makes each an entity. Matter may with propriety be described as merely alien; perhaps, even, we might describe it as “The Aliens,” for the singular suggests a certain definiteness while the plural would indicate the absence of any determination.

[14] Ἀλλ' ἐκεῖνο ζητητέον, πότερα στέρησις, ἢ περὶ αὐτῆς ἡ στέρησις. Ὁ τοίνυν λέγων λόγος ὑποκειμένῳ μὲν ἐν ἄμφω, λόγῳ δὲ δύο, δίκαιος ἦν διδάσκειν καὶ τὸν λόγον ἑκατέρου ὄντινα δεῖ ἀποδιδόναι, τῆς μὲν ὕλης ὅς ὀριεῖται αὐτὴν οὐδὲν προσαπτόμενος τῆς στερήσεως, τῆς τε αὖ στερήσεως ὡσαύτως. Ἡ γὰρ οὐδέτερον ἐν οὐδετέρῳ τῷ λόγῳ ἢ ἑκάτερον ἐν ἑκατέρῳ ἢ θάτερον ἐν θατέρῳ μόνον ὁποτεροῦν. Εἰ μὲν οὖν ἑκάτερον χωρὶς καὶ οὐκ ἐπιζητεῖ οὐδέτερον, δύο ἔσται ἄμφω καὶ ἡ ὕλη ἕτερον στερήσεως, κἂν συμβεβήκη αὐτῇ ἡ στέρησις. Δεῖ δ' ἐν τῷ λόγῳ μηδὲ δυνάμει ἐνοραῖσθαι θάτερον. Εἰ δὲ ὡς ἡ ρῖς ἡ σιμὴ καὶ τὸ σιμόν, καὶ οὕτω διπλοῦν ἑκάτερον καὶ δύο. Εἰ δὲ ὡς τὸ πῦρ καὶ ἡ θερμότης, ἐν μὲν τῷ πυρὶ τῆς θερμότητος οὔσης, ἐν δὲ τῇ θερμότητι οὐ λαμβανομένου τοῦ πυρός, καὶ ἡ ὕλη οὕτω στέρησις, ὡς τὸ πῦρ θερμόν, οἷον εἶδος αὐτῆς ἔσται ἡ στέρησις, τὸ δ' ὑποκείμενον

ἄλλο, ὃ δεῖ τὴν ὕλην εἶναι. Καὶ οὐδ' οὕτως ἔν. Ἄρα οὖν οὕτως ἐν τῷ ὑποκειμένῳ, δύο δὲ τῷ λόγῳ, τῆς στερήσεως οὐ σημαίνουσης τι παρεῖναι, ἀλλὰ μὴ παρεῖναι, καὶ οἷον ἀποφασίς ἢ στέρησις τῶν ὄντων; ὥσπερ ἂν εἴ τις λέγοι οὐκ ὄν, οὐ γὰρ προστίθῃσιν ἢ ἀποφασίς, ἀλλὰ φησιν οὐκ εἶναι· καὶ οὕτω στέρησις ὡς οὐκ ὄν. Εἰ μὲν οὖν οὐκ ὄν, ὅτι μὴ τὸ ὄν, ἀλλ' ἄλλο ὄν τί ἐστι, δύο οἱ λόγοι, ὁ μὲν τοῦ ὑποκειμένου ἀπτόμενος, ὁ δὲ τῆς στερήσεως τὴν πρὸς τὰ ἄλλα σχέσιν δηλῶν. Ἡ ὁ μὲν τῆς ὕλης πρὸς τὰ ἄλλα καὶ ὁ τοῦ ὑποκειμένου δὲ πρὸς τὰ ἄλλα, ὁ δὲ τῆς στερήσεως εἰ τὸ ἀόριστον αὐτῆς δηλοῖ, τάχα ἂν αὐτὸς αὐτῆς ἐφάπτοιτο· πλην ἔν γε ἑκατέρως τῷ ὑποκειμένῳ, λόγῳ δὲ δύο. Εἰ μέντοι τῷ ἀορίστῳ εἶναι καὶ ἀπείρῳ εἶναι καὶ ἀποίῳ εἶναι τῇ ὕλῃ ταὐτόν, πῶς ἔτι δύο οἱ λόγοι;

14. But is Absence this privation itself, or something in which this Privation is lodged?

Anyone maintaining that Matter and Privation are one and the same in substratum but stand separable in reason cannot be excused from assigning to each the precise principle which distinguishes it in reason from the other: that which defines Matter must be kept quite apart from that defining the Privation and vice versa.

There are three possibilities: Matter is not in Privation and Privation is not in Matter; or each is in each; or each is in itself alone.

Now if they should stand quite apart, neither calling for the other, they are two distinct things: Matter is something other than Privation even though Privation always goes with it: into the principle of the one, the other cannot enter even potentially.

If their relation to each other is that of a snubnose to snubness, here also there is a double concept; we have two things.

If they stand to each other as fire to heat — heat in fire, but fire not included in the concept of heat — if Matter is Privation in the way in which fire is heat, then the Privation is a form under which Matter appears but there remains a base distinct from the Privation and this base must be the Matter. Here, too, they are not one thing.

Perhaps the identity in substance with differentiation in reason will be defended on the ground that Privation does not point to something present but precisely to an absence, to something absent, to the negation or lack of Real-being: the case would be like that of the affirmation of non-existence, where there is no real predication but simply a denial.

Is, then, this Privation simply a non-existence?

If a non-existence in the sense that it is not a thing of Real-being, but belongs to some other Kind of existent, we have still two Principles, one referring directly to the substratum, the other merely exhibiting the relation of the Privation to other things.

Or we might say that the one concept defines the relation of substratum to what is not substratum, while that of Privation, in bringing out the

indeterminateness of Matter, applies to the Matter in itself: but this still makes Privation and Matter two in reason though one in substratum.

Now if Matter possesses an identity — though only the identity of being indeterminate, unfixed and without quality — how can we bring it so under two principles?

[15] Πάλιν οὖν ζητητέον, εἰ κατὰ συμβεβηκὸς τὸ ἄπειρον καὶ τὸ ἀόριστον ἐπ' ἄλλῃ φύσει καὶ πῶς συμβεβηκὸς καὶ εἰ στέρησις συμβέβηκεν. Εἰ δὴ ὅσα μὲν ἀριθμοὶ καὶ λόγοι ἀπειρίας ἔξω — ὅροι γὰρ καὶ τάξεις, καὶ τὸ τεταγμένον καὶ τοῖς ἄλλοις παρὰ τούτων, τάττει δὲ ταῦτα οὐ τὸ τεταγμένον [οὐδὲ τάξις], ἀλλὰ ἄλλο τὸ ταττόμενον παρὰ τὸ τάττον, τάττει δὲ τὸ πέρας καὶ ὅρος καὶ λόγος — ἀνάγκη τὸ ταττόμενον καὶ ὀριζόμενον τὸ ἄπειρον εἶναι. Τάττεται δὲ ἡ ὕλη καὶ ὅσα δὲ μὴ ὕλῃ τῷ μετέχειν ἢ ὕλης λόγον ἔχειν· ἀνάγκη τοίνυν τὴν ὕλην τὸ ἄπειρον εἶναι, οὐχ οὕτω δὲ ἄπειρον, ὥς κατὰ συμβεβηκὸς καὶ τῷ συμβεβηκέναί τοις ἄπειρον αὐτῇ. Πρῶτον μὲν γὰρ τὸ συμβαῖνόν τῳ δεῖ λόγον εἶναι· τὸ δὲ ἄπειρον οὐ λόγος· ἔπειτα τίνοι ὄντι τὸ ἄπειρον συμβήσεται; Πέρατι καὶ πεπερασμένῳ. Ἀλλ' οὐ πεπερασμένον οὐδὲ πέρας ἡ ὕλη. Καὶ τὸ ἄπειρον δὲ προσελθὼν τῷ πεπερασμένῳ ἀπολεῖ αὐτοῦ τὴν φύσιν· οὐ τοίνυν συμβεβηκὸς τῇ ὕλῃ τὸ ἄπειρον· αὐτὴ τοίνυν τὸ ἄπειρον. Ἐπεὶ καὶ ἐν τοῖς νοητοῖς ἡ ὕλη τὸ ἄπειρον καὶ εἴη ἂν γεννηθὲν ἐκ τῆς τοῦ ἐνὸς ἀπειρίας ἢ δυνάμεως ἢ τοῦ αἰεῖ, οὐκ οὕτως ἐν ἐκείνῳ ἀπειρίας ἀλλὰ ποιούντος. Πῶς οὖν ἐκεῖ καὶ ἐνταῦθα; Ἡ διττὸν καὶ τὸ ἄπειρον. Καὶ τί διαφέρει; Ὡς ἀρχέτυπον καὶ εἰδῶλον. Ἐλαττόνως οὖν ἄπειρον τοῦτο; Ἡ μᾶλλον· ὅσωι γὰρ εἰδῶλον πεφευγὸς τὸ εἶναι [καὶ] τὸ ἀληθές, μᾶλλον ἄπειρον. Ἡ γὰρ ἀπειρία ἐν τῷ ἦττον ὀρισθέντι μᾶλλον· τὸ γὰρ ἦττον ἐν τῷ ἀγαθῷ μᾶλλον ἐν τῷ κακῷ. Τὸ ἐκεῖ οὖν μᾶλλον ὃν εἰδῶλον ὥς ἄπειρον, τὸ δ' ἐνταῦθα ἦττον, ὅσωι πέφευγε τὸ εἶναι καὶ τὸ ἀληθές, εἰς δὲ εἰδῶλου κατερρῦη φύσιν, ἀληθεστέρας ἄπειρον. Τὸ αὐτὸ οὖν τὸ ἄπειρον καὶ τὸ ἀπείρω εἶναι; Ἡ ὅπου λόγος καὶ ὕλη ἄλλο ἐκάτερον, ὅπου δὲ ὕλη μόνον ἢ ταυτὸν λεκτέον ἢ ὅλως, ὃ καὶ βέλτιον, οὐκ εἶναι ἐνθάδε τὸ ἀπείρω εἶναι· λόγος γὰρ ἔσται, ὃς οὐκ ἔστιν ἐν τῷ ἀπείρῳ, ἢ τῷ ἄπειρον. Ἀπειρον μὲν δὴ παρ' αὐτῆς τὴν ὕλην λεκτέον ἀντιτάζει τῇ πρὸς τὸν λόγον. Καὶ γάρ, ὥσπερ ὁ λόγος οὐκ ἄλλο τι ὢν ἐστὶ λόγος, οὕτω καὶ τὴν ὕλην ἀντιτεταγμένην τῷ λόγῳ κατὰ τὴν ἀπειρίαν οὐκ ἄλλο τι οὖσαν λεκτέον ἄπειρον.

15. The further question, therefore, is raised whether boundlessness and indetermination are things lodging in something other than themselves as a sort of attribute and whether Privation [or Negation of quality] is also an attribute residing in some separate substratum.

Now all that is Number and Reason-Principle is outside of boundlessness: these bestow bound and settlement and order in general upon all else: neither anything that has been brought under order nor any Order-Absolute is needed to bring them under order. The thing that has to be brought under order [e.g., Matter] is other than the Ordering Principle which is Limit and Definiteness and Reason-Principle. Therefore, necessarily, the thing to be brought under order and to definiteness must be in itself a thing lacking delimitation.

Now Matter is a thing that is brought under order — like all that shares its nature by participation or by possessing the same principle — therefore, necessarily, Matter is The Undelimited and not merely the recipient of a nonessential quality of Indefiniteness entering as an attribute.

For, first, any attribute to any subject must be a Reason-Principle; and Indefiniteness is not a Reason-Principle.

Secondly, what must a thing be to take Indefiniteness as an attribute? Obviously it must, beforehand, be either Definiteness or a defined thing. But Matter is neither.

Then again Indefiniteness entering as an attribute into the definite must cease to be indefinite: but Indefiniteness has not entered as an attribute into Matter: that is, Matter is essentially Indefiniteness.

The Matter even of the Intellectual Realm is the Indefinite, [the undelimited]; it must be a thing generated by the undefined nature, the illimitable nature, of the Eternal Being, The One illimitableness, however, not possessing native existence There but engendered by The One.

But how can Matter be common to both spheres, be here and be There?

Because even Indefiniteness has two phases.

But what difference can there be between phase and phase of Indefiniteness?

The difference of archetype and image.

So that Matter here [as only an image of Indefiniteness] would be less indefinite?

On the contrary, more indefinite as an Image-thing remote from true being. Indefiniteness is the greater in the less ordered object; the less deep in good, the deeper in evil. The Indeterminate in the Intellectual Realm, where there is truer being, might almost be called merely an Image of Indefiniteness: in this lower Sphere where there is less Being, where there is a refusal of the Authentic, and an adoption of the Image-Kind, Indefiniteness is more authentically indefinite.

But this argument seems to make no difference between the indefinite object and Indefiniteness-essential. Is there none?

In any object in which Reason and Matter co-exist we distinguish between Indeterminateness and the Indeterminate subject: but where Matter stands alone we make them identical, or, better, we would say right out that in that case essential Indeterminateness is not present; for it is a Reason-Principle and could not lodge in the indeterminate object without at once annulling the indeterminateness.

Matter, then, must be described as Indefinite of itself, by its natural opposition to Reason-Principle. Reason is Reason and nothing else; just so Matter, opposed by its indeterminateness to Reason, is Indeterminateness and nothing else.

[16] Ἄρ' οὖν καὶ ἐτερότητι ταυτόν; Ἦ οὐ, ἀλλὰ μορίῳ ἐτερότητος ἀντιταπτομένῳ πρὸς τὰ ὄντα κυρίως, ἃ δὴ λόγοι. Διὸ καὶ μὴ ὄν οὕτω τι ὄν καὶ στερήσει ταυτόν, εἰ ἢ στερήσις ἀντίθεσις πρὸς τὰ ἐν λόγοις ὄντα. Οὐκοῦν φθαρθήσεται ἢ στερήσις προσελθόντος τοῦ οὐ στερήσις; Οὐδαμῶς· ὑποδοχὴ γὰρ ἕξω οὐχ ἕξις, ἀλλὰ στερήσις, καὶ πέρας οὐ τὸ πεπερασμένον οὐδὲ τὸ πέρας, ἀλλὰ τὸ ἄπειρον καὶ καθ' ὅσον ἄπειρον. Πῶς οὖν [οὐκ] ἀπολεῖ αὐτοῦ τὴν φύσιν τοῦ ἀπείρου προσελθὼν τὸ πέρας καὶ ταῦτα οὐ κατὰ συμβεβηκὸς ὄντος ἀπείρου; Ἦ εἰ μὲν κατὰ τὸ ποσὸν ἄπειρον, ἀνῆρει· νῦν δὲ οὐχ οὕτως, ἀλλὰ τοῦναντίον σώζει αὐτὸ ἐν τῷ εἶναι· ὁ γὰρ πέφυκεν, εἰς ἐνέργειαν καὶ τελείωσιν ἄγει, ὥσπερ τὸ ἄσπαρτον, ὅταν σπείρηται· καὶ ὅταν τὸ θῆλυ τοῦ ἄρρενος καὶ οὐκ ἀπόλλυται τὸ θῆλυ, ἀλλὰ μᾶλλον θηλύνεται· τοῦτο δὲ ἐστὶν· ὅ ἐστι μᾶλλον γίγνεται. Ἄρ' οὖν καὶ κακὸν ἢ ὕλη μεταλαμβάνουσα ἀγαθοῦ; Ἦ διὰ τοῦτο, ὅτι ἐδεήθη· οὐ γὰρ εἶχε. Καὶ γὰρ ὁ μὲν ἂν δέχεται τινος, τὸ δ' ἔχει, μέσον ἂν ἴσως γίγνοιτο ἀγαθοῦ καὶ κακοῦ, εἰ ἰσάζοι πῶς ἐπ' ἄμφω· ὁ δ' ἂν μηδὲν ἔχει ἅτε ἐν πενίᾳ ὄν, μᾶλλον δὲ πενία ὄν, ἀνάγκη κακὸν εἶναι. Οὐ γὰρ πλούτου πενία τοῦτο [οὐδὲ ἰσχύος], ἀλλὰ πενία μὲν φρονήσεως, πενία δὲ ἀρετῆς, κάλλους, ἰσχύος, μορφῆς, εἰδους, ποιῶ. Πῶς οὖν οὐ δυσειδές; Πῶς δὲ οὐ πάντῃ αἰσχρόν; Πῶς δὲ οὐ πάντῃ κακόν; Ἐκείνη δὲ ἢ ὕλη ἢ ἐκεῖ ὄν· τὸ γὰρ πρὸ αὐτῆς ἐπέκεινα ὄντος. Ἐνταῦθα δὲ τὸ πρὸ αὐτῆς ὄν. Οὐκ ὄν ἄρα αὐτή, ἕτερον ὄν, πρὸς τῷ καλῶι τοῦ ὄντος.

16. Then Matter is simply Alienism [the Principle of Difference]?

No: it is merely that part of Alienism which stands in contradiction with the Authentic Existents which are Reason-Principles. So understood, this non-existent has a certain measure of existence; for it is identical with Privation, which also is a thing standing in opposition to the things that exist in Reason.

But must not Privation cease to have existence, when what has been lacking is present at last?

By no means: the recipient of a state or character is not a state but the Privation of the state; and that into which determination enters is neither a determined object nor determination itself, but simply the wholly or partly undetermined.

Still, must not the nature of this Undetermined be annulled by the entry of Determination, especially where this is no mere attribute?

No doubt to introduce quantitative determination into an undetermined object would annul the original state; but in the particular case, the introduction of determination only confirms the original state, bringing it into actuality, into full effect, as sowing brings out the natural quality of land or as a female organism impregnated by the male is not defeminized but becomes more decidedly of its sex; the thing becomes more emphatically itself.

But on this reasoning must not Matter owe its evil to having in some degree participated in good?

No: its evil is in its first lack: it was not a possessor (of some specific character).

To lack one thing and to possess another, in something like equal proportions, is to hold a middle state of good and evil: but whatsoever possesses nothing and so is in destitution — and especially what is essentially destitution — must be evil in its own Kind.

For in Matter we have no mere absence of means or of strength; it is utter destitution — of sense, of virtue, of beauty, of pattern, of Ideal principle, of quality. This is surely ugliness, utter disgracefulness, unredeemed evil.

The Matter in the Intellectual Realm is an Existent, for there is nothing previous to it except the Beyond-Existence; but what precedes the Matter of this sphere is Existence; by its alienism in regard to the beauty and good of Existence, Matter is therefore a non-existent.

ε: Περὶ τοῦ δυνάμει καὶ ἐνεργείαι. — Fifth Tractate.

On Potentiality and Actuality.

[1] Λέγεται τὸ μὲν δυνάμει, τὸ δὲ ἐνεργείαι εἶναι· λέγεται δέ τι καὶ ἐνέργεια ἐν τοῖς οὐσι. Σκεπτέον οὖν τί τὸ δυνάμει καὶ τί τὸ ἐνεργείαι. Ἄρα τὸ αὐτὸ τῷ ἐνεργείαι εἶναι ἢ ἐνέργεια, καὶ εἴ τί ἐστιν ἐνεργείαι, τοῦτο καὶ ἐνέργεια, ἢ ἕτερον ἐκάτερον καὶ τὸ ἐνεργείαι ὄν οὐκ ἀνάγκη καὶ ἐνέργειαν εἶναι; Ὅτι μὲν οὖν ἐν τοῖς αἰσθητοῖς τὸ δυνάμει, δηλον· εἰ δὲ καὶ ἐν τοῖς νοητοῖς, σκεπτέον. Ἡ ἐκεῖ τὸ ἐνεργείαι μόνον· καὶ εἰ ἔστι τὸ δυνάμει, τὸ δυνάμει μόνον ἀεὶ, κἂν ἀεὶ ἦι, οὐδέποτε ἂν ἔλθοι εἰς ἐνέργειαν οὐ τῷ χρόνῳ ἐξείργεσθαι. Ἀλλὰ τί ἐστι τὸ δυνάμει πρῶτον λεκτέον, εἰ δὴ τὸ δυνάμει δεῖ μὴ ἀπλῶς λέγεσθαι· οὐ γὰρ ἔστι τὸ δυνάμει μηδενὸς εἶναι. Οἷον δυνάμει ἀνδριάς ὁ χαλκός· εἰ γὰρ μηδὲν ἐξ αὐτοῦ μηδ' ἐπ' αὐτῷ μηδ' ἔμελλε μηθὲν ἔσεσθαι μεθ' ὃ ἦν μηδ' ἐνεδέχετο γενέσθαι, ἦν ἂν ὃ ἦν μόνον. Ὁ δὲ ἦν, ἦδη παρῆν καὶ οὐκ ἔμελλε· τί οὖν ἐδύνατο ἄλλο μετὰ τὸ παρὸν αὐτό; Οὐ τοίνυν ἦν ἂν δυνάμει. Δεῖ τοίνυν τὸ δυνάμει τι ὄν ἄλλο ἦδη τῷ τι καὶ ἄλλο μετ' αὐτὸ δύνασθαι, ἥτοι μένον μετὰ τοῦ ἐκεῖνο ποιεῖν ἢ παρέχον αὐτὸ ἐκείνω ὃ δύναται φθαρὲν αὐτό, δυνάμει λέγεσθαι· ἄλλως γὰρ τὸ δυνάμει ἀνδριάς ὁ χαλκός, ἄλλως τὸ ὕδωρ δυνάμει χαλκός καὶ ὁ ἄηρ πῦρ. Τοιοῦτον δὴ ὄν τὸ δυνάμει ἄρα καὶ δύναμις λέγοιτο ἂν πρὸς τὸ ἐσόμενον, οἷον ὁ χαλκός δύναμις τοῦ ἀνδριάντος; Ἡ, εἰ μὲν ἡ δύναμις κατὰ τὸ ποιεῖν λαμβάνοιτο, οὐδαμῶς· οὐ γὰρ ἡ δύναμις ἢ κατὰ τὸ ποιεῖν λαμβανομένη λέγοιτο ἂν δυνάμει. Εἰ δὲ τὸ δυνάμει μὴ μόνον πρὸς τὸ ἐνεργείαι λέγεται, ἀλλὰ καὶ πρὸς ἐνέργειαν, εἴη ἂν καὶ δύναμις δυνάμει. Βέλτιον δὲ καὶ σαφέστερον τὸ μὲν δυνάμει πρὸς τὸ ἐνεργείαι, τὴν δὲ δύναμιν πρὸς ἐνέργειαν λέγειν. Τὸ μὲν δὴ δυνάμει τοιοῦτον ὥσπερ ὑποκείμενόν τι πάθεσι καὶ μορφαῖς καὶ εἰδεσιν, ἃ μέλλει δέχεσθαι καὶ πέφυκεν· ἢ καὶ σπεύδει ἐλθεῖν, καὶ τὰ μὲν ὡς πρὸς τὸ βέλτιστον, τὰ δὲ πρὸς τὰ χεῖρω καὶ λυμαντικὰ αὐτῶν, ὧν ἕκαστον καὶ ἐνεργείαι ἐστὶν ἄλλο.

1. A distinction is made between things existing actually and things existing potentially; a certain Actuality, also, is spoken of as a really existent entity. We must consider what content there is in these terms.

Can we distinguish between Actuality [an absolute, abstract Principle] and the state of being-in-act? And if there is such an Actuality, is this itself in Act, or are the two quite distinct so that this actually existent thing need not be, itself, an Act?

It is indubitable that Potentiality exists in the Realm of Sense: but does the Intellectual Realm similarly include the potential or only the actual? and if the potential exists there, does it remain merely potential for ever? And, if so, is this resistance to actualization due to its being precluded [as a member of the Divine or Intellectual world] from time-processes?

First we must make clear what potentiality is.

We cannot think of potentiality as standing by itself; there can be no

potentiality apart from something which a given thing may be or become. Thus bronze is the potentiality of a statue: but if nothing could be made out of the bronze, nothing wrought upon it, if it could never be anything as a future to what it has been, if it rejected all change, it would be bronze and nothing else: its own character it holds already as a present thing, and that would be the full of its capacity: it would be destitute of potentiality. Whatsoever has a potentiality must first have a character of its own; and its potentiality will consist in its having a reach beyond that character to some other.

Sometimes after it has turned its potentiality into actuality it will remain what it was; sometimes it will sink itself to the fullest extent in the new form and itself disappear: these two different modes are exemplified in (1) bronze as potentially a statue and (2) water [= primal-liquid] as potentially bronze or, again, air as potentially fire.

But if this be the significance of potentiality, may we describe it as a Power towards the thing that is to be? Is the Bronze a power towards a statue?

Not in the sense of an effectively productive force: such a power could not be called a potentiality. Of course Potentiality may be a power, as, for instance, when we are referring not merely to a thing which may be brought into actualization but to Actuality itself [the Principle or Abstract in which potentiality and the power of realizing potentiality may be thought of as identical]: but it is better, as more conducive to clarity, to use “Potentiality” in regard to the process of Actualization and “Power” in regard to the Principle, Actuality.

Potentiality may be thought of as a Substratum to states and shapes — and forms which are to be received, which it welcomes by its nature and even strives for — sometimes in gain but sometimes, also, to loss, to the annulling of some distinctive manner of Being already actually achieved.

[2] Περί δὲ τῆς ὕλης σκεπτέον, εἰ ἕτερόν τι οὕσα ἐνεργεῖαι δυνάμει ἐστὶ πρὸς ἃ μορφοῦνται, ἢ οὐδὲν ἐνεργεῖαι, καὶ ὅλως καὶ τὰ ἄλλα ἃ λέγομεν δυνάμει λαβόντα τὸ εἶδος καὶ μένοντα αὐτὰ ἐνεργεῖαι γίνεται, ἢ τὸ ἐνεργεῖαι κατὰ τοῦ ἀνδριάντος λεχθήσεται ἀντιτιθεμένου μόνον τοῦ ἐνεργεῖαι ἀνδριάντος πρὸς τὸν δυνάμει ἀνδριάντα, ἀλλ’ οὐ τοῦ ἐνεργεῖαι κατηγορουμένου κατ’ ἐκείνου, καθ’ οὗ τὸ δυνάμει ἀνδριᾶς ἐλέγετο. Εἰ δὴ οὕτως, οὐ τὸ δυνάμει γίνεται ἐνεργεῖαι, ἀλλ’ ἐκ τοῦ δυνάμει ὄντος πρότερον ἐγένετο τὸ ἐνεργεῖαι ὕστερον. Καὶ γὰρ αὖ τὸ ἐνεργεῖαι ὄν τὸ συναμφοτέρον, οὐχ ἡ ὕλη, τὸ δὲ εἶδος τὸ ἐπ’ αὐτῇ. Καὶ τοῦτο μὲν, εἰ ἑτέρα γίγνοιτο οὐσία, οἷον ἐκ χαλκοῦ ἀνδριᾶς· ἄλλη γὰρ οὐσία ὡς τὸ συναμφοτέρον ὁ ἀνδριᾶς. Ἐπὶ δὲ τῶν ὅλως οὐ μενόντων φανερόν, ὡς τὸ δυνάμει παντάπασιν ἕτερον ἦν. Ἀλλ’ ὅταν ὁ δυνάμει γραμματικὸς ἐνεργεῖαι γένηται, ἐνταῦθα τὸ δυνάμει πῶς οὐ καὶ ἐνεργεῖαι τὸ αὐτό; Ὁ γὰρ δυνάμει Σωκράτης ὁ αὐτὸς καὶ ἐνεργεῖαι σοφός. Ἄρ’ οὖν καὶ ὁ ἀνεπιστήμων ἐπιστήμων; Δυνάμει γὰρ ἦν ἐπιστήμων. Ἡ κατὰ συμβεβηκὸς ὁ ἀμαθὴς ἐπιστήμων. Οὐ γὰρ ἦι ἀμαθὴς δυνάμει ἐπιστήμων, ἀλλὰ συμβεβήκει αὐτῷ ἀμαθεῖ εἶναι, ἡ δὲ ψυχὴ καθ’ αὐτὴν

ἐπιτηδεῖως ἔχουσα τὸ δυνάμει ἦν ἥπερ καὶ ἐπιστήμων. Ἐτι οὖν σώζει τὸ δυνάμει, καὶ δυνάμει γραμματικὸς ἤδη γραμματικὸς ὢν; Ἡ οὐδὲν κωλύει καὶ ἄλλον τρόπον· ἐκεῖ μὲν δυνάμει μόνον, ἐνταῦθα δὲ τῆς δυνάμεως ἐχούσης τὸ εἶδος. Εἰ οὖν ἔστι τὸ μὲν δυνάμει τὸ ὑποκείμενον, τὸ δ' ἐνεργεῖαι τὸ συναμφοτέρον, ὁ ἀνδριάς, τὸ εἶδος τὸ ἐπὶ τοῦ χαλκοῦ τί ἂν λέγοιτο; Ἡ οὐκ ἄτοπον τὴν ἐνεργειαν, καθ' ἣν ἐνεργεῖαι ἐστὶ καὶ οὐ μόνον δυνάμει, τὴν μορφήν καὶ τὸ εἶδος λέγειν, οὐχ ἀπλῶς ἐνεργειαν, ἀλλὰ τοῦδε ἐνεργειαν· ἐπεὶ καὶ ἄλλην ἐνεργειαν τάχα κυριώτερον ἂν λέγοιμεν, τὴν ἀντίθετον τῇ δυνάμει τῇ ἐπαγούσῃ ἐνεργειαν. Τὸ μὲν γὰρ δυνάμει τὸ ἐνεργεῖαι ἔχειν παρ' ἄλλου, τῇ δὲ δυνάμει ὁ δύναται παρ' αὐτῆς ἢ ἐνεργεῖα· οἷον ἕξις καὶ ἡ κατ' αὐτὴν λεγομένη ἐνεργεῖα, ἀνδρία καὶ τὸ ἀνδρίζεσθαι. Ταῦτα μὲν οὖν οὕτως.

2. Then the question rises whether Matter — potentially what it becomes by receiving shape — is actually something else or whether it has no actuality at all. In general terms: When a potentiality has taken a definite form, does it retain its being? Is the potentiality, itself, in actualization? The alternative is that, when we speak of the “Actual Statue” and of the “Potential Statue,” the Actuality is not predicated of the same subject as the “Potentiality.” If we have really two different subjects, then the potential does not really become the actual: all that happens is that an actual entity takes the place of a potential.

The actualized entity is not the Matter [the Potentiality, merely] but a combination, including the Form-Idea upon the Matter.

This is certainly the case when a quite different thing results from the actualization—statue, for example, the combination, is distinctly different from the bronze, the base; where the resultant is something quite new, the Potentiality has clearly not, itself, become what is now actualized. But take the case where a person with a capacity for education becomes in fact educated: is not potentiality, here, identical with actualization? Is not the potentially wise Socrates the same man as the Socrates actually wise?

But is an ignorant man a being of knowledge because he is so potentially? Is he, in virtue of his non-essential ignorance, potentially an instructed being?

It is not because of his accidental ignorance that he is a being of Knowledge: it is because, ignorant though he be by accident, his mind, apt to knowledge, is the potentiality through which he may become so. Thus, in the case of the potentially instructed who have become so in fact, the potentiality is taken up into the actual; or, if we prefer to put it so, there is on the one side the potentiality while, on the other, there is the power in actual possession of the form.

If, then, the Potentiality is the Substratum while the thing in actualization — the Statue for example a combination, how are we to describe the form that has entered the bronze?

There will be nothing unsound in describing this shape, this Form which has brought the entity from potentiality to actuality, as the actualization; but of

course as the actualization of the definite particular entity, not as Actuality the abstract: we must not confuse it with the other actualization, strictly so called, that which is contrasted with the power producing actualization. The potential is led out into realization by something other than itself; power accomplishes, of itself, what is within its scope, but by virtue of Actuality [the abstract]: the relation is that existing between a temperament and its expression in act, between courage and courageous conduct. So far so good:

[3] Οὐ δ' ἔνεκα ταῦτα προεῖρηται, νῦν λεκτέον, ἐν τοῖς νοητοῖς πῶς ποτε τὸ ἐνεργεῖαι λέγεται καὶ εἰ ἐνεργεῖαι μόνον ἢ καὶ ἐνέργεια ἕκαστον καὶ εἰ ἐνέργεια πάντα καὶ εἰ τὸ δυνάμει κάκεῖ. Εἰ δὴ μήτε ὕλη ἐκεῖ ἐν ἣ τὸ δυνάμει, μήτε τι μέλλει τῶν ἐκεῖ, ὃ μὴ ἤδη ἐστί, μηδ' ἔτι μεταβάλλον εἰς ἄλλο ἢ μένον ἕτερόν τι γεννᾷ ἢ ἐξιστάμενον ἑαυτοῦ ἔδωκεν ἄλλωι ἀντ' αὐτοῦ εἶναι, οὐκ ἂν εἶη ἐκεῖ τὸ δυνάμει ἐν ᾧ ἐστί, τῶν ὄντων καὶ αἰῶνα, οὐ χρόνον ἐχόντων. Εἴ τις οὖν καὶ ἐπὶ τῶν νοητῶν τοὺς τιθεμένους κάκεῖ ὕλην ἔροιτο, εἰ μὴ κάκεῖ τὸ δυνάμει κατὰ τὴν ὕλην τὴν ἐκεῖ – καὶ γὰρ εἰ ἄλλον τρόπον ἢ ὕλη, ἀλλ' ἔσται ἐφ' ἑκάστου τὸ μὲν ὡς ὕλη, τὸ δὲ ὡς εἶδος, τὸ δὲ συναμφότερον – τί ἐροῦσιν; Ἡ καὶ τὸ ὡς ὕλη ἐκεῖ εἶδος ἐστίν, ἐπεὶ καὶ ἡ ψυχὴ εἶδος ὄν πρὸς ἕτερον ἂν εἶη ὕλη. Οὐκοῦν πρὸς ἐκεῖνο καὶ δυνάμει; Ἡ οὐ· εἶδος γὰρ ἦν αὐτῆς καὶ οὐκ εἰς ὕστερον δὲ τὸ εἶδος καὶ οὐ χωρίζεται δὲ ἀλλ' ἢ λόγῳ, καὶ οὕτως ὕλην ἔχον, ὡς διπλοῦν νοούμενον, ἄμφω δὲ μία φύσις· οἷον καὶ Ἀριστοτέλης φησὶ τὸ πέμπτον σῶμα ἅνολον εἶναι. Περὶ δὲ ψυχῆς πῶς ἐροῦμεν; Δυνάμει γὰρ ζῶιον, ὅταν μήπω, μέλλῃ δέ, καὶ μουσικὴ δυνάμει καὶ τὰ ἄλλα ὅσα γίνεται οὐκ ἀεὶ οὕσα· ὥστε καὶ ἐν νοητοῖς τὸ δυνάμει. Ἡ οὐ δυνάμει ταῦτα, ἀλλὰ δύναμις ἢ ψυχὴ τούτων. Τὸ δὲ ἐνεργεῖαι πῶς ἐκεῖ; Ἄρα ὡς ὁ ἀνδριάς τὸ συναμφότερον ἐνεργεῖαι, ὅτι τὸ εἶδος ἕκαστον ἀπειλήφεν; Ἡ ὅτι εἶδος ἕκαστον καὶ τέλειον ὃ ἐστί. Νοῦς γὰρ οὐκ ἐκ δυνάμεως τῆς κατὰ τὸ οἶόν τε νοεῖν εἰς ἐνέργειαν τοῦ νοεῖν – ἄλλου γὰρ ἂν προτέρου τοῦ οὐκ ἐκ δυνάμεως δέοιτο – ἀλλ' ἐν αὐτῷ τὸ πᾶν. Τὸ γὰρ δυνάμει βούλεται ἐτέρου ἐπελθόντος εἰς ἐνέργειαν ἄγεσθαι, ἵνα ἐνεργεῖαι γίνηται τι, ὃ δ' αὐτὸ παρ' αὐτοῦ τὸ ἀεὶ οὕτως ἔχει, τοῦτο ἐνέργεια ἂν εἶη. Πάντα οὖν τὰ πρῶτα ἐνέργεια· ἔχει γὰρ ὁ δεῖ ἔχειν καὶ παρ' αὐτῶν καὶ ἀεὶ· καὶ ψυχὴ δὴ οὕτως ἢ μὴ ἐν ὕλει, ἀλλ' ἐν τῷ νοητῷ. Καὶ ἡ ἐν ὕλει δὲ ἄλλῃ ἐνέργεια· οἷον ἡ φυτικὴ· ἐνέργεια γὰρ καὶ αὕτη ὃ ἐστίν. Ἀλλ' ἐνεργεῖαι μὲν πάντα καὶ οὕτως, ἐνέργεια δὲ πάντα; Ἡ πῶς; Εἰ δὴ καλῶς εἴρηται ἐκείνη ἢ φύσις ἄγρυπνος εἶναι καὶ ζωὴ καὶ ζωὴ ἀρίστη, αἱ κάλλιστα ἂν εἶεν ἐκεῖ ἐνέργεια. Καὶ ἐνεργεῖαι ἄρα καὶ ἐνέργεια τὰ πάντα καὶ ζῶαι τὰ πάντα καὶ ὁ τόπος ὁ ἐκεῖ τόπος ἐστὶ ζωῆς καὶ ἀρχὴ καὶ πηγὴ ἀληθοῦς ψυχῆς τε καὶ νοῦ.

3. We come now to the purpose of all this discussion; to make clear in what sense or to what degree Actualization is predicable in the Intellectual Realm and whether all is in Actualization there, each and every member of that realm being an Act, or whether Potentiality also has place there.

Now: if there is no Matter there to harbour potentiality: if nothing there has any future apart from its actual mode: if nothing there generates, whether by changes or in the permanence of its identity; if nothing goes outside of itself

to give being to what is other than itself; then, potentiality has no place there: the Beings there possess actuality as belonging to eternity, not to time.

Those, however, who assert Matter in the Intellectual Realm will be asked whether the existence of that Matter does not imply the potential there too; for even if Matter there exists in another mode than here, every Being there will have its Matter, its form and the union of the two [and therefore the potential, separable from the actual]. What answer is to be made?

Simply, that even the Matter there is Idea, just as the Soul, an Idea, is Matter to another [a higher] Being.

But relatively to that higher, the Soul is a potentiality?

No: for the Idea [to which it is Matter] is integral to the Soul and does not look to a future; the distinction between the Soul and its Idea is purely mental: the Idea and the Matter it includes are conceived as a conjunction but are essentially one Kind: remember that Aristotle makes his Fifth Body immaterial.

But surely Potentiality exists in the Soul? Surely the Soul is potentially the living-being of this world before it has become so? Is it not potentially musical, and everything else that it has not been and becomes? Does not this imply potentiality even in the Intellectual Existences?

No: the Soul is not potentially these things; it is a Power towards them.

But after what mode does Actualization exist in the Intellectual Realm?

Is it the Actualization of a statue, where the combination is realized because the Form-Idea has mastered each separate constituent of the total?

No: it is that every constituent there is a Form-Idea and, thus, is perfect in its Being.

There is in the Intellectual Principle no progression from some power capable of intellection to the Actuality of intellection: such a progression would send us in search of a Prior Principle not progressing from Power to Act; there all stands ever realized. Potentiality requires an intervention from outside itself to bring it to the actualization which otherwise cannot be; but what possesses, of itself, identity unchangeable for ever is an actualization: all the Firsts then are actualizations, simply because eternally and of themselves they possess all that is necessary to their completion.

This applies equally to the Soul, not to that in Matter but to that in the Intellectual Sphere; and even that in Matter, the Soul of Growth, is an actualization in its difference; it possesses actually [and not, like material things, merely in image] the Being that belongs to it.

Then, everything, in the intellectual is in actualization and so all There is Actuality?

Why not? If that Nature is rightly said to be "Sleepless," and to be Life and the noblest mode of Life, the noblest Activities must be there; all then is actualization there, everything is an Actuality, for everything is a Life, and all

Place there is the Place of Life, in the true sense the ground and spring of Soul and of the Intellectual Principle.

[4] Τὰ μὲν οὖν ἄλλα πάντα, ὅσα δυνάμει τί ἐστιν, ἔχει καὶ τὸ ἐνεργεῖαι εἶναι ἄλλο τι, ὃ ἤδη ὄν πρὸς ἄλλο δυνάμει εἶναι λέγεται· περὶ δὲ τῆς λεγομένης εἶναι ὕλης, ἣν πάντα δυνάμει λέγομεν τὰ ὄντα, πῶς ἔστιν εἰπεῖν ἐνεργεῖαι τι τῶν ὄντων εἶναι; Ἡδὴ γὰρ οὐ πάντα τὰ ὄντα δυνάμει ἂν εἴη. Εἰ οὖν μηδὲν τῶν ὄντων, ἀνάγκη μηδ' ὄν αὐτὴν εἶναι. Πῶς οὖν ἂν ἐνεργεῖαι τι εἴη μηδὲν τῶν ὄντων οὕσα; Ἀλλ' οὐδὲν τῶν ὄντων ἂν εἴη τούτων, ἃ γίνεται ἐπ' αὐτῆς, ἄλλο δέ τι οὐδὲν κωλύει εἶναι, εἴπερ μηδὲ πάντα τὰ ὄντα ἐπὶ τῇ ὕλει. Ἡ μὲν δὴ οὐδὲν ἐστὶ τούτων τῶν ἐπ' αὐτῇ, ταῦτα δὲ ὄντα, μὴ ὄν ἂν εἴη. Οὐ μὲν δὴ ἀνείδεόν τι φανταζομένη εἶδος ἂν εἴη· οὐ τοίνυν οὐδ' ἐν ἐκείνοις ἂν ἀριθμηθεῖη. Μὴ ὄν ἄρα καὶ ταύτη ἐσται. Ἐπ' ἄμφω ἄρα μὴ ὄν οὕσα πλειόνως μὴ ὄν ἐσται. Εἰ δὴ πέφευγε μὲν τὴν τῶν ὡς ἀληθῶς ὄντων φύσιν, οὐ δύναται δὲ ἐφικέσθαι οὐδὲ τῶν ψευδῶς λεγομένων εἶναι, ὅτι μηδὲ ἴνδαλμα λόγου ἐστὶν ὡς ταῦτα, ἐν τίνι τῷ εἶναι ἂν ἀλοίη; Εἰ δὲ ἐν μηδενὶ τῷ εἶναι, τί ἂν ἐνεργεῖαι εἴη;

4. Now, in general anything that has a potentiality is actually something else, and this potentiality of the future mode of being is an existing mode.

But what we think of as Matter, what we assert to be the potentiality of all things, cannot be said to be actually any one being among beings: if it were of itself any definite being, it could not be potentially all.

If, then, it is not among existences, it must necessarily be without existence.

How, therefore, can it be actually anything?

The answer is that while Matter can not be any of the things which are founded upon it, it may quite well be something else, admitting that all existences are not rooted in Matter.

But once more, if it is excluded from the entities founded upon it and all these are Beings, it must itself be a Non-Being.

It is, further, by definition, formless and therefore not an Idea: it cannot then be classed among things of the Intellectual Realm, and so is, once more, a Non-Being. Falling, as regards both worlds, under Non-Being, it is all the more decidedly the Non-Being.

It has eluded the Nature of the Authentic Existences; it has even failed to come up with the things to which a spurious existence can be attributed — for it is not even a phantasm of Reason as these are — how is it possible to include it under any mode of Being?

And if it falls under no mode of Being, what can it actually be?

[5] Πῶς οὖν λέγομεν περὶ αὐτῆς; Πῶς δὲ τῶν ὄντων ὕλη; Ἡ ὅτι δυνάμει. Οὐκοῦν, ὅτι ἤδη δυνάμει, ἤδη οὖν ἐστὶ καθὼς μέλλει; Ἀλλὰ τὸ εἶναι αὐτῇ μόνον τὸ μέλλον ἐπαγγελλόμενον· οἷον τὸ εἶναι αὐτῇ εἰς ἐκεῖνο ἀναβάλλεται, ὃ ἐσται. Τὸ τοίνυν δυνάμει οὐ τι, ἀλλὰ δυνάμει πάντα· μηδὲν δὲ ὄν καθ' αὐτὸ, ἀλλ' ὃ ἐστὶν ὕλη ὄν, οὐδ' ἐνεργεῖαι ἐστίν. Εἰ γὰρ ἔσται τι ἐνεργεῖαι, ἐκεῖνο ὃ

ἐστιν ἐνεργεῖαι, οὐχ ἡ ὕλη ἔσται· οὐ πάντῃ οὖν ὕλη, ἀλλὰ οἷον ὁ χαλκός. Εἴη ἂν οὖν τοῦτο μὴ ὄν, οὐχ ὡς ἕτερον τοῦ ὄντος, οἷον κίνησις· αὕτη γὰρ καὶ ἐποχεῖται τῷ ὄντι οἷον ἀπ' αὐτοῦ καὶ ἐν αὐτῷ οὕσα, ἡ δὲ ἐστὶν οἷον ἐκριφεῖσα καὶ πάντῃ χωρισθεῖσα καὶ μεταβάλλειν ἑαυτὴν οὐ δυναμένη, ἀλλ' ὅπερ ἐξ ἀρχῆς ἦν – μὴ ὄν δὲ ἦν – οὕτως ἀεὶ ἔχουσα. Οὐτε δὲ ἦν ἐξ ἀρχῆς ἐνεργεῖαι τι ἀποστᾶσα πάντων τῶν ὄντων οὕτε ἐγένετο· ἃ γὰρ ὑποδύναται ἠθέλησεν, οὐδὲ χρωσθῆναι ἀπ' αὐτῶν δεδύνηται, ἀλλὰ μένουσα πρὸς ἄλλο δυνάμει οὕσα πρὸς τὰ ἐφεξῆς, τῶν δ' ὄντων ἤδη παυσασμένων ἐκείνων φανεῖσα ὑπὸ τε τῶν μετ' αὐτὴν γενομένων καταληφθεῖσα ἔσχατον καὶ τούτων κατέστη. Ὑπ' ἀμφοτέρων οὖν καταληφθεῖσα ἐνεργεῖαι μὲν οὐδετέρων ἂν εἴη, δυνάμει δὲ μόνον ἐγκαταλέλειπται εἶναι ἀσθενές τι καὶ ἀμυδρὸν εἰδωλον μορφοῦσθαι μὴ δυνάμενον. Οὐκοῦν ἐνεργεῖαι εἰδωλον· οὐκοῦν ἐνεργεῖαι ψεῦδος. Τοῦτο δὲ ταῦτόν τῷ ἀληθινῶς ψεῦδος· τοῦτο δὲ ὄντως μὴ ὄν. Εἰ οὖν ἐνεργεῖαι μὴ ὄν, μᾶλλον μὴ ὄν, καὶ ὄντως ἄρα μὴ ὄν. Πολλοῦ ἄρα δεῖ αὐτῷ ἐνεργεῖαι τι τῶν ὄντων εἶναι τὸ ἀληθές ἔχοντι ἐν τῷ μὴ ὄντι. Εἴπερ ἄρα δεῖ αὐτὸ εἶναι, δεῖ αὐτὸ ἐνεργεῖαι μὴ εἶναι, ἵνα ἐκβεβηκὸς τοῦ ἀληθῶς εἶναι ἐν τῷ μὴ εἶναι ἔχη τὸ εἶναι, ἐπεὶπερ τοῖς ψευδῶς οὖσιν, ἐὰν ἀφέλῃς τὸ ψεῦδος αὐτῶν, ἀφεῖλες αὐτῶν ἥντινα εἶχον οὐσίαν, καὶ τοῖς δυνάμει τὸ εἶναι καὶ τὴν οὐσίαν ἔχουσιν εἰσαγαγὼν τὴν ἐνέργειαν ἀπολώλεκας αὐτῶν τῆς ὑποστάσεως τὴν αἰτίαν, ὅτι τὸ εἶναι αὐτοῖς ἐν δυνάμει ἦν. Εἴπερ ἄρα δεῖ ἀνώλεθρον τὴν ὕλην τηρεῖν, ὕλην αὐτὴν δεῖ τηρεῖν· δεῖ ἄρα δυνάμει, ὡς εἰκεν, εἶναι λέγειν μόνον, ἵνα ἧ ὁ ἐστίν, ἡ τούτους τοὺς λόγους ἐξελεγκτέον.

5. How can we talk of it? How can it be the Matter of real things?

It is talked of, and it serves, precisely, as a Potentiality.

And, as being a Potentiality, it is not of the order of the thing it is to become: its existence is no more than an announcement of a future, as it were a thrust forward to what is to come into existence.

As Potentiality then, it is not any definite thing but the potentiality of everything: being nothing in itself — beyond what being Matter amounts to — it is not in actualization. For if it were actually something, that actualized something would not be Matter, or at least not Matter out and out, but merely Matter in the limited sense in which bronze is the matter of the statue.

And its Non-Being must be no mere difference from Being.

Motion, for example, is different from Being, but plays about it, springing from it and living within it: Matter is, so to speak, the outcast of Being, it is utterly removed, irredeemably what it was from the beginning: in origin it was Non-Being and so it remains.

Nor are we to imagine that, standing away at the very beginning from the universal circle of Beings, it was thus necessarily an active Something or that it became a Something. It has never been able to annex for itself even a visible outline from all the forms under which it has sought to creep: it has always pursued something other than itself; it was never more than a Potentiality towards its next: where all the circle of Being ends, there only is it manifest;

discerned underneath things produced after it, it is remoter [from Real-Being] even than they.

Grasped, then, as an underlie in each order of Being, it can be no actualization of either: all that is allowed to it is to be a Potentiality, a weak and blurred phantasm, a thing incapable of a Shape of its own.

Its actuality is that of being a phantasm, the actuality of being a falsity; and the false in actualization is the veritably false, which again is Authentic Non-Existence.

So that Matter, as the Actualization of Non-Being, is all the more decidedly Non-Being, is Authentic Non-Existence.

Thus, since the very reality of its Nature is situated in Non-Being, it is in no degree the Actualization of any definite Being.

If it is to be present at all, it cannot be an Actualization, for then it would not be the stray from Authentic Being which it is, the thing having its Being in Non-Beingness: for, note, in the case of things whose Being is a falsity, to take away the falsity is to take away what Being they have, and if we introduce actualization into things whose Being and Essence is Potentiality, we destroy the foundation of their nature since their Being is Potentiality.

If Matter is to be kept as the unchanging substratum, we must keep it as Matter: that means — does it not? — that we must define it as a Potentiality and nothing more — or refute these considerations.

στ: Περὶ ποιότητος καὶ εἵδους. — Sixth Tractate.

Quality and Form-Idea.

[1] Ἄρα τὸ ὄν καὶ ἡ οὐσία ἕτερον, καὶ τὸ μὲν ὄν ἀπρημωμένον τῶν ἄλλων, ἡ δὲ οὐσία τὸ ὄν μετὰ τῶν ἄλλων, κινήσεως, στάσεως, ταύτου, ἐτέρου, καὶ στοιχεῖα ταῦτα ἐκείνης; Τὸ οὖν ὅλον οὐσία, ἕκαστον δὲ ἐκείνων τὸ μὲν ὄν, τὸ δὲ κίνησις, τὸ δὲ ἄλλο τι. Κίνησις μὲν οὖν κατὰ συμβεβηκὸς ὄν· οὐσία δὲ ἄρα κατὰ συμβεβηκός, ἢ συμπληρωτικὸν οὐσίας; Ἡ καὶ αὐτὴ [ἡ] οὐσία καὶ τὰ ἐκεῖ πάντα οὐσία. Πῶς οὖν οὐ καὶ ἐνταῦθα; Ἡ ἐκεῖ, ὅτι ἐν πάντα, ἐνθάδε δὲ διαληφθέντων τῶν εἰδῶλων τὸ μὲν ἄλλο, τὸ δὲ ἄλλο· ὥσπερ ἐν μὲν τῷ σπέρματι ὁμοῦ πάντα καὶ ἕκαστον πάντα καὶ οὐ χεῖρ χωρὶς καὶ χωρὶς κεφαλῇ, ἐνθα δὲ χωρίζεται ἀλλήλων· εἰδῶλα γὰρ καὶ οὐκ ἀληθῆ. Τὰς οὖν ποιότητας ἐκεῖ φήσομεν οὐσίας διαφορὰς περὶ οὐσίαν οὕσας ἢ περὶ ὄν, διαφορὰς δὲ ποιούσας ἐτέρας οὐσίας πρὸς ἀλλήλας καὶ ὅλως οὐσίας; Ἡ οὐκ ἄτοπον, ἀλλὰ περὶ τῶν τῆδε ποιότητων, ὧν αἱ μὲν διαφοραὶ οὐσιῶν, ὡς τὸ δίπουν καὶ τὸ τετράπουν, αἱ δὲ οὐ διαφοραὶ οὐσαι αὐτὸ τοῦτο μόνον ποιότητες λέγονται. Καίτοι τὸ αὐτὸ καὶ διαφορὰ γίνεταί συμπληροῦσα καὶ οὐ διαφορὰ ἐν ἄλλῳ οὐ συμπληροῦσα τὴν οὐσίαν, συμβεβηκὸς δέ· οἷον τὸ λευκὸν ἐν μὲν κύκνῳ ἢ ψιμυθίῳ συμπληροῦν, ἐν δὲ σοὶ συμβεβηκός. Ἡ τὸ λευκὸν τὸ μὲν ἐν τῷ λόγῳ συμπληροῦν καὶ οὐ ποιότης, τὸ δὲ ἐν τῇ ἐπιφανείᾳ ποιόν. Ἡ διαιρετέον τὸ ποιόν, ὡς τὸ μὲν οὐσιῶδες ἰδιότης τις οὕσα τῆς οὐσίας, τὸ δὲ μόνον ποιόν, καθ' ὃ ποιά οὐσία, τοῦ ποιοῦ οὐ διαλλαγὴν εἰς τὴν οὐσίαν ποιοῦντος οὐδ' ἐκ τῆς οὐσίας, ἀλλ' οὔσης ἤδη καὶ πεπληρωμένης διάθεσιν τινα ἐξῶθεν ποιοῦντος καὶ μετὰ τὴν οὐσίαν τοῦ πράγματος προσθήκην, εἴτε περὶ ψυχὴν εἴτε περὶ σῶμα γίγνοιτο. Ἀλλ' εἰ καὶ τὸ ὁρώμενον λευκὸν ἐπὶ τοῦ ψιμυθίου συμπληρωτικὸν εἶη αὐτοῦ; — ἐπὶ μὲν γὰρ τοῦ κύκνου οὐ συμπληρωτικόν· γένοιτο γὰρ ἂν καὶ οὐ λευκός — ἀλλ' ἐπὶ τοῦ ψιμυθίου· καὶ τοῦ πυρὸς δὲ ἡ θερμότης. Ἀλλ' εἴ τις λέγοι τὴν πυρότητα τὴν οὐσίαν εἶναι καὶ ἐπὶ τοῦ ψιμυθίου τὸ ἀνάλογον; Ἀλλ' ὅμως τοῦ ὁρωμένου πυρὸς [πυρότης] ἢ θερμότης συμπληροῦσα καὶ ἡ λευκότης ἐπὶ τοῦ ἐτέρου. Αἱ αὐταὶ τοίνυν συμπληρώσουσι καὶ οὐ ποιότητες, καὶ οὐ συμπληρώσουσι καὶ [οὐ] ποιότητες. Καὶ ἄτοπον ἐν μὲν οἷς συμπληροῦσι λέγειν ἄλλο εἶναι, ἐν δὲ οἷς μὴ ἄλλο, τῆς αὐτῆς φύσεως οὔσης. Ἀλλ' ἄρα τοὺς μὲν λόγους τοὺς ποιήσαντας αὐτὰ οὐσιῶδεις ὅλους, τὰ δὲ ἀποτελέσματα ἔχειν ἤδη τὰ ἐκεῖ τι ἐνταῦθα ποιά, οὐ τί. Ὅθεν καὶ ἀμαρτάνειν ἡμᾶς ἀεὶ περὶ τὸ τι ἀπολισθάνοντας ἐν ταῖς ζητήσεσιν αὐτοῦ καὶ εἰς τὸ ποῖον καταφερομένους. Οὐ γὰρ εἶναι τὸ πῦρ ὃ λέγομεν εἰς τὸ ποῖον ἀφορῶντες, ἀλλὰ τὸ μὲν εἶναι οὐσίαν, ἃ δὲ νῦν βλέπομεν, εἰς ἃ καὶ ἀφορῶντες λέγομεν, ἀπάγειν ἡμᾶς ἀπὸ τοῦ τι ὡς ὀρίζεσθαι τὸ ποιόν. Καὶ ἐπὶ τῶν αἰσθητῶν εὐλόγως· οὐδὲν γὰρ αὐτῶν οὐσίαν εἶναι, ἀλλ' αὐτῆς πάθη. Ὅθεν κἀκεῖνο, πῶς οὐκ ἐξ οὐσιῶν οὐσία. Ἐλέγετο μὲν οὖν, ὅτι οὐ δεῖ τὸ αὐτὸ τὸ γινόμενον εἶναι τοῖς ἐξ ὧν· νῦν δὲ λέγειν δεῖ ὅτι οὐδὲ τὸ γενόμενον οὐσία. Ἀλλὰ πῶς ἐκεῖ ἦν ἐλέγομεν οὐσίαν οὐκ ἐξ οὐσίας

λέγοντες; Τὴν γὰρ οὐσίαν φήσομεν ἐκεῖ κυριώτερον καὶ ἀμιγέστερον ἔχουσιν τὸ ὄν εἶναι οὐσίαν – ὡς ἐν διαφοραῖς – ὄντως, μᾶλλον δὲ μετὰ προσθήκης ἐνεργειῶν λεγομένην οὐσίαν, τελειῶσιν μὲν δοκοῦσαν εἶναι ἐκείνου, τάχα δ' ἐνδεστέραν τῇ προσθήκῃ καὶ τῷ οὐχ ἀπλῶι, ἀλλ' ἤδη ἀφισταμένην τούτου.

1. Are not Being and Reality (to on and he ousia) distinct; must we not envisage Being as the substance stripped of all else, while Reality is this same thing, Being, accompanied by the others — Movement, Rest, Identity, Difference — so that these are the specific constituents of Reality?

The universal fabric, then, is Reality in which Being, Movement, and so on are separate constituents.

Now Movement has Being as an accident and therefore should have Reality as an accident; or is it something serving to the completion of Reality?

No: Movement is a Reality; everything in the Supreme is a Reality.

Why, then, does not Reality reside, equally, in this sphere?

In the Supreme there is Reality because all things are one; ours is the sphere of images whose separation produces grades of difference. Thus in the spermatic unity all the human members are present undistinguishably; there is no separation of head and hand: their distinct existence begins in the life here, whose content is image, not Authentic Existence.

And are the distinct Qualities in the Authentic Realm to be explained in the same way? Are they differing Realities centred in one Reality or gathered round Being — differences which constitute Realities distinct from each other within the common fact of Reality?

This is sound enough; but it does not apply to all the qualities of this sphere, some of which, no doubt, are differentiations of Reality — such as the quality of two-footedness or four-footedness — but others are not such differentiations of Reality and, because they are not so, must be called qualities and nothing more.

On the other hand, one and the same thing may be sometimes a differentiation of Reality and sometimes not — a differentiation when it is a constitutive element, and no differentiation in some other thing, where it is not a constitutive element but an accidental. The distinction may be seen in the [constitutive] whiteness of a swan or of ceruse and the whiteness which in a man is an accidental.

Where whiteness belongs to the very Reason-Form of the thing it is a constitutive element and not a quality; where it is a superficial appearance it is a quality.

In other words, qualification may be distinguished. We may think of a qualification that is of the very substance of the thing, something exclusively belonging to it. And there is a qualifying that is nothing more, [not constituting but simply] giving some particular character to the real thing; in this second case the qualification does not produce any alteration towards Reality or away from it; the Reality has existed fully constituted before the

incoming of the qualification which — whether in soul or body — merely introduces some state from outside, and by this addition elaborates the Reality into the particular thing.

But what if [the superficial appearance such as] the visible whiteness in ceruse is constitutive? In the swan the whiteness is not constitutive since a swan need not be white: it is constitutive in ceruse, just as warmth is constitutive of the Reality, fire.

No doubt we may be told that the Reality in fire is [not warmth but] fieriness and in ceruse an analogous abstraction: yet the fact remains that in visible fire warmth or fieriness is constitutive and in the ceruse whiteness.

Thus the same entities are represented at once as being not qualities but constituents of Reality and not constituents but qualities.

Now it is absurd to talk as if one identical thing changed its own nature according to whether it is present as a constituent or as an accidental.

The truth is that while the Reason-Principles producing these entities contain nothing but what is of the nature of Reality, yet only in the Intellectual Realm do the produced things possess real existence: here they are not real; they are qualified.

And this is the starting-point of an error we constantly make: in our enquiries into things we let realities escape us and fasten on what is mere quality. Thus fire is not the thing we so name from the observation of certain qualities present; fire is a Reality [not a combination of material phenomena]; the phenomena observed here and leading us to name fire call us away from the authentic thing; a quality is erected into the very matter of definition — a procedure, however, reasonable enough in regard to things of the realm of sense which are in no case realities but accidents of Reality.

And this raises the question how Reality can ever spring from what are not Realities.

It has been shown that a thing coming into being cannot be identical with its origins: it must here be added that nothing thus coming into being [no “thing of process”] can be a Reality.

Then how do we assert the rising in the Supreme of what we have called Reality from what is not Reality [i.e., from the pure Being which is above Reality]?

The Reality there — possessing Authentic Being in the strictest sense, with the least admixture — is Reality by existing among the differentiations of the Authentic Being; or, better, Reality is affirmed in the sense that with the existence of the Supreme is included its Act so that Reality seems to be a perfectionment of the Authentic Being, though in the truth it is a diminution; the produced thing is deficient by the very addition, by being less simplex, by standing one step away from the Authentic.

[2] Ἀλλὰ περὶ τῆς ποιότητος σκεπτόν τί ὅλως· τάχα γὰρ γνωσθὲν ὅ τι ἐστὶ μᾶλλον παύσει τὰς ἀπορίας. Πρῶτον οὖν ἐκεῖνο ζηητέον, εἰ τὸ αὐτὸ θετέον

ὅτε μὲν ποιὸν μόνον, ὅτε δὲ συμπληροῦν οὐσίαν, οὐ δυσχεράναντας ποιὸν συμπληρωτικὸν οὐσίας εἶναι, ἀλλὰ ποιᾶς μᾶλλον οὐσίας. Δεῖ τοίνυν ἐπὶ τῆς ποιᾶς οὐσίας τὴν οὐσίαν πρὸ τοῦ ποιᾶν εἶναι καὶ τὸ τί ἐστὶ. Τί οὖν ἐπὶ τοῦ πυρὸς πρὸ τῆς ποιᾶς οὐσίας ἢ οὐσία; Ἄρα τὸ σῶμα; Τὸ γένος τοίνυν οὐσία ἐστὶ, τὸ σῶμα, τὸ δὲ πῦρ σῶμα θερμὸν καὶ οὐκ οὐσία τὸ ὅλον, ἀλλ' οὕτω τὸ θερμὸν ἐν αὐτῷ, ὥς καὶ ἐν σοὶ τὸ σιμόν. Αἰσθηθείσης τοίνυν θερμότητος καὶ τοῦ λαμπροῦ καὶ κούφου, ἃ δὴ δοκεῖ ποιᾶ εἶναι, καὶ ἀντιτυπίας τὸ τριχῆ διαστατὸν καταλείπεται καὶ ἡ ὕλη οὐσία. Ἀλλ' οὐ δοκεῖ· τὸ γὰρ εἶδος μᾶλλον οὐσία. Ἀλλὰ τὸ εἶδος ποιότης. Ἡ οὐ ποιότης, ἀλλὰ λόγος τὸ εἶδος. Τὰ οὖν ἐκ τοῦ λόγου καὶ τοῦ ὑποκειμένου τί ἐστίν; Οὐ γὰρ τὸ ὁρώμενον καὶ τὸ καῖον· τοῦτο δὲ ποιόν. Εἰ μὴ τις λέγοι τὸ καίειν ἐνέργειαν ἐκ τοῦ λόγου· καὶ τὸ θερμαίνειν καὶ τὸ λευκαίνειν τοίνυν καὶ τὰ ἄλλα ποιήσεις· ὥστε τὴν ποιότητα οὐχ ἔξομεν ὅπου καταλείνομεν. Ἡ ταύτας μὲν οὐ λεκτέον ποιότητας, ὅσαι λέγονται συμπληροῦν οὐσίας, εἴπερ ἐνέργειαι αἱ αὐτῶν ἀπὸ τῶν λόγων καὶ τῶν δυνάμεων τῶν οὐσιωδῶν ἰοῦσαι, ἃ δ' ἐστὶν ἐξωθεν πάσης οὐσίας οὐ πῆι μὲν ποιότητες, ἄλλοις δὲ οὐ ποιότητες φανταζόμεναι, τὸ δὲ περιττὸν μετὰ τὴν οὐσίαν ἔχουσαι, οἷον καὶ ἀρεταὶ καὶ κακίαι καὶ αἵσχη καὶ κάλλη καὶ ὑγίαιαι καὶ οὕτως ἐσχηματίζεσθαι. Καὶ τρίγωνον μὲν καὶ τετράγωνον καθ' αὐτὸ οὐ ποιόν, τὸ δὲ τετριγωνίσθαι ἦι μεμόρφωται ποιὸν λεκτέον, καὶ οὐ τὴν τριγωνότητα, ἀλλὰ τὴν μόρφωσιν· καὶ τὰς τέχνας δὲ καὶ τὰς ἐπιτηδειότητας· ὥστε εἶναι τὴν ποιότητα διάθεσιν τινα ἐπὶ ταῖς οὐσίαις ἤδη οὔσαις εἴτ' ἐπακτὴν εἴτ' ἐξ ἀρχῆς συνοῦσαν, ἢ εἰ μὴ συνῆν, οὐδὲν ἔλαττον εἶχεν ἢ οὐσία. Ταύτην δὲ καὶ εὐκίνητον καὶ δυσκίνητον εἶναι· ὥς διττὸν εἶναι εἶδος, τὸ μὲν εὐκίνητον, τὸ δὲ ἔμμονον αὐτῆς.

2. But we must enquire into Quality in itself: to know its nature is certainly the way to settle our general question.

The first point is to assure ourselves whether or not one and the same thing may be held to be sometimes a mere qualification and sometimes a constituent of Reality — not staying on the point that qualification could not be constitutive of a Reality but of a qualified Reality only.

Now in a Reality possessing a determined quality, the Reality and the fact of existence precede the qualified Reality.

What, then, in the case of fire is the Reality which precedes the qualified Reality?

Its mere body, perhaps? If so, body being the Reality, fire is a warmed body; and the total thing is not the Reality; and the fire has warmth as a man might have a snub nose.

Rejecting its warmth, its glow, its lightness — all which certainly do seem to be qualities — and its resistance, there is left only its extension by three dimensions: in other words, its Matter is its Reality.

But that cannot be held: surely the form is much more likely than the Matter to be the Reality.

But is not the Form of Quality?

No, the Form is not a Quality: it is a Reason-Principle.

And the outcome of this Reason-Principle entering into the underlying Matter, what is that?

Certainly not what is seen and burns, for that is the something in which these qualities inhere.

We might define the burning as an Act springing from the Reason-Principle: then the warming and lighting and other effects of fire will be its Acts and we still have found no foothold for its quality.

Such completions of a Reality cannot be called qualities since they are its Acts emanating from the Reason-Principles and from the essential powers. A quality is something persistently outside Reality; it cannot appear as Reality in one place after having figured in another as quality; its function is to bring in the something more after the Reality is established, such additions as virtue, vice, ugliness, beauty, health, a certain shape. On this last, however, it may be remarked that triangularity and quadrangularity are not in themselves qualities, but there is quality when a thing is triangular by having been brought to that shape; the quality is not the triangularity but the patterning to it. The case is the same with the arts and avocations.

Thus: Quality is a condition superadded to a Reality whose existence does not depend upon it, whether this something more be a later acquirement or an accompaniment from the first; it is something in whose absence the Reality would still be complete. It will sometimes come and go, sometimes be inextricably attached, so that there are two forms of Quality, the moveable and the fixed.

[3] Τὸ οὖν λευκὸν τὸ ἐπὶ σοὶ θετέον οὐ ποιότητα, ἀλλ' ἐνέργειαν δηλονότι ἐκ δυνάμεως τῆς τοῦ λευκαίνειν, κάκεῖ πάσας τὰς λεγομένας ποιότητας ἐνεργείας τὸ ποιὸν λαβούσας παρὰ τῆς ἡμετέρας δόξης τῷ ιδιότητα εἶναι ἐκάστην οἷον διορίζουσας τὰς οὐσίας πρὸς ἀλλήλας καὶ πρὸς ἑαυτὰς ἴδιον χαρακτηῖρα ἐχούσας. Τί οὖν διοίσει ποιότης ἢ ἐκεῖ; Ἐνέργειαι γὰρ καὶ αὐταί. Ἡ ὅτι μὴ οἷόν τί ἐστι δηλοῦσιν οὐδὲ ἐναλλαγὴν τῶν ὑποκειμένων οὐδὲ χαρακτηῖρα, ἀλλ' ὅσον μόνον τὴν λεγομένην ποιότητα ἐκεῖ ἐνέργειαν οὔσαν· ὥστε τὸ μέν, ὅταν ιδιότητα οὐσίας ἔχη, δηλὸν αὐτόθεν ὡς οὐ ποιόν, ὅταν δὲ χωρίσῃ ὁ λόγος τὸ ἐπ' αὐτοῖς ἴδιον οὐκ ἐκεῖθεν ἀφελών, ἀλλὰ μᾶλλον λαβὼν καὶ γεννήσας ἄλλο, ἐγέννησε ποιὸν οἷον μέρος οὐσίας λαβὼν τὸ ἐπιπολῆς φανέν αὐτῷ. Εἰ δὲ τοῦτο, οὐδὲν κωλύει καὶ τὴν θερμότητα τῷ σύμφυτον εἶναι τῷ πυρὶ εἰδός τι εἶναι τοῦ πυρὸς καὶ ἐνέργειαν καὶ οὐ ποιότητα αὐτοῦ, καὶ αὖ ἄλλως ποιότητα, μόνην δὲ ἐν ἄλλῳ ληφθεῖσαν οὐκέτι μορφήν οὐσίας οὔσαν, ἀλλὰ ἴχνος μόνον καὶ σκιὰν καὶ εἰκόνα ἀπολιποῦσαν αὐτῆς τὴν οὐσίαν, ἧς ἢ ἐνέργεια, ποιότητα εἶναι. Ὅσα οὖν συμβέβηκε καὶ μὴ ἐνέργεια καὶ εἶδη οὐσιῶν μορφάς τινας παρεχόμενα, ποιά ταῦτα· οἷον καὶ αἱ ἔξεις καὶ διαθέσεις ἄλλαι τῶν ὑποκειμένων λεκτέαι ποιότητες, τὰ δὲ ἀρχέτυπα αὐτῶν, ἐν οἷς πρῶτως ἐστίν, ἐνεργείας ἐκεῖνων. Καὶ οὐ γίνεται ταῦτο ποιότης καὶ οὐ ποιότης, ἀλλὰ τὸ ἀπηρημωμένον οὐσίας ποιόν, τὸ δὲ σὺν ταύτῃ οὐσίαν ἢ

εἶδος ἢ ἐνέργειαν· οὐδὲν γάρ ἐστι ταῦτόν ἐν αὐτῷ καὶ ἐν ἄλλῳ μόνον ἐκπεσὸν τοῦ εἶδος καὶ ἐνέργεια εἶναι. Ὁ μέντοι μηδέποτε εἶδος ἄλλου, ἀλλὰ συμβεβηκὸς αἰεί, καθαρῶς ποιότης καὶ μόνον τοῦτο.

3. The Whiteness, therefore, in a human being is, clearly, to be classed not as a quality but as an activity — the act of a power which can make white; and similarly what we think of as qualities in the Intellectual Realm should be known as activities; they are activities which to our minds take the appearance of quality from the fact that, differing in character among themselves, each of them is a particularity which, so to speak, distinguishes those Realities from each other.

What, then, distinguishes Quality in the Intellectual Realm from that here, if both are Acts?

The difference is that these [“Quality-Activities”] in the Supreme do not indicate the very nature of the Reality [as do the corresponding Activities here] nor do they indicate variations of substance or of [essential] character; they merely indicate what we think of as Quality but in the Intellectual Realm must still be Activity.

In other words this thing, considered in its aspect as possessing the characteristic property of Reality is by that alone recognised as no mere Quality. But when our reason separates what is distinctive in these [“Quality-Activities”] — not in the sense of abolishing them but rather as taking them to itself and making something new of them — this new something is Quality: reason has, so to speak, appropriated a portion of Reality, that portion manifest to it on the surface.

By this analogy, warmth, as a concomitant of the specific nature of fire, may very well be no quality in fire but an Idea-Form belonging to it, one of its activities, while being merely a Quality in other things than fire: as it is manifested in any warm object, it is not a mode of Reality but merely a trace, a shadow, an image, something that has gone forth from its own Reality — where it was an Act — and in the warm object is a quality.

All, then, that is accident and not Act; all but what is Idea-form of the Reality; all that merely confers pattern; all this is Quality: qualities are characteristics and modes other than those constituting the substratum of a thing.

But the Archetypes of all such qualities, the foundation in which they exist primarily, these are Activities of the Intellectual Beings.

And; one and the same thing cannot be both Quality and non-quality: the thing void of Real-Existence is Quality; but the thing accompanying Reality is either Form or Activity: there is no longer self-identity when, from having its being in itself, anything comes to be in something else with a fall from its standing as Form and Activity.

Finally, anything which is never Form but always accidental to something else is Quality unmixed and nothing more.

ζ: Περὶ τῆς δι' ὅλων κράσεως. — Seventh Tractate.

On Complete Transfusion.

[1] Περὶ τῆς δι' ὅλων λεγομένης τῶν σωμάτων κράσεως ἐπισκεπτέον. Ἄρα ἐνδέχεται ὅλον δι' ὅλου ὑγρὸν ὑγρῷ συμμιχθὲν ἐκάτερον δι' ἐκατέρου ἢ θάτερον διὰ θατέρου χωρεῖν; Διαφέρει γὰρ οὐδὲν ὅποτερωσοῦν, εἰ γίγνεται. Οἱ μὲν γὰρ τῇ παραθέσει διδόντες ὡς μιγνύντες μᾶλλον ἢ κιρνάντες ἐατέοι, εἴπερ δεῖ τὴν κρᾶσιν ὁμοιομερὲς τὸ πᾶν ποιεῖν, καὶ ἕκαστον μέρος τὸ σμικρότατον ἐκ τῶν κεκρᾶσθαι λεγομένων εἶναι. Οἱ μὲν οὖν τὰς ποιότητος μόνας κιρνάντες, τὴν δὲ ὕλην παρατιθέντες ἐκατέρου τοῦ σώματος καὶ ἐπ' αὐτῶν ἐπάγοντες τὰς παρ' ἐκατέρου ποιότητος πιθανοὶ ἂν εἶεν τῷ διαβάλλειν τὴν δι' ὅλων κρᾶσιν τῷ τε εἰς τομὰς τὰ μεγέθη συμβαίνειν τῶν ὄγκων ἵεναί, εἰ μηδὲν διάλειμμα μηδετέρῳ τῶν σωμάτων γίνοιτο, εἰ συνεχῆς ἔσται ἡ διαίρεσις τῷ κατὰ πᾶν τὴν διάδυσιν γίνεσθαι θατέρῳ εἰς θάτερον, καὶ δὴ, ὅταν τὰ κραθέντα μείζω τόπον κατέχη ἢ θάτερον καὶ τοσοῦτον, ὅσον συνελθόντα τὸν ἐκατέρου τόπον. Καίτοι, εἰ δι' ὅλου ὅλον ἦν διεληλυθός, τὸν τοῦ ἐτέρου ἔδει, φασί, μένειν τὸν αὐτόν, εἰς ὃ θάτερον ἐνεβλήθη. Οὗ δὲ μὴ μείζων ὁ τόπος γίνεται, ἄερος τινὰς ἐξόδους αἰτιῶνται, ἀνθ' ὧν εἰσέδου θάτερον. Καὶ τὸ σμικρὸν δὲ ἐν τῷ μείζονι πῶς ἂν ἐκταθὲν δι' ὅλου χωρήσειε; Καὶ πολλὰ ἄλλα λέγουσιν. Οἱ δ' αὖ – οἱ τὴν δι' ὅλων κρᾶσιν εἰσάγοντες – τέμνεσθαι μὲν καὶ μὴ εἰς τομὰς ἀναλίσκεσθαι λέγειν ἂν δύναιντο καὶ δι' ὅλων τῆς κράσεως γιγνομένης, ἐπεὶ καὶ τοὺς ἰδρωτάς οὐ τοῦ σώματος τομὰς ποιεῖν οὐδ' αὖ κατατετρηῆσθαι φήσουσι. Καὶ γὰρ εἴ τις λέγοι μηδὲν κωλύειν τὴν φύσιν οὕτω πεποιηκέναι τοῦ διέναι τοὺς ἰδρωτάς χάριν, ἀλλ' ἐπὶ τῶν τεχνητῶν, ὅταν λεπτὰ ἦι καὶ συνεχῇ, ὁρᾶσθαι τὸ ὑγρὸν δι' ὅλου δεῦρον αὐτὰ καὶ διαρρεῖν ἐπὶ θάτερα τὸ ὑγρόν. Ἀλλὰ σωμάτων ὄντων πῶς οἷόν τε τοῦτο γίνεσθαι; Ὡς διέναι μὴ τέμνοντα ἐπινοῆσαι οὐ ράϊδιον· τέμνοντα δὲ κατὰ πᾶν ἀναιρήσει ἄλληλα δηλονότι. Τὰς δὲ αὖξας ὅταν λέγωσι μὴ γίνεσθαι πολλαχοῦ, διδόασι τοῖς ἐτέροις ἁέρων ἐξόδους αἰτιᾶσθαι. Πρὸς τε τὴν τῶν τόπων αὖξην χαλεπῶς μὲν, ὅμως δὲ τί κωλύει λέγειν συνεισφερομένου ἐκατέρου σώματος καὶ τὸ μέγεθος μετὰ τῶν ἄλλων ποιότητων ἐξ ἀνάγκης τὴν αὖξιν γίνεσθαι; Μὴ γὰρ μηδὲ τοῦτο ἀπόλλυσθαι, ὥσπερ οὐδὲ τὰς ἄλλας ποιότητας, καὶ ὥσπερ ἐκεῖ ποιότητος ἄλλο εἶδος μικτὸν ἐξ ἀμφοῖν, οὕτω καὶ μέγεθος ἄλλο, οὗ δὴ τὸ μίγμα ποιεῖ τὸ ἐξ ἀμφοῖν μέγεθος. Ἀλλ' εἰ ἐνταῦθ' ἂν πρὸς αὐτοὺς οἱ ἕτεροι λέγοιεν, ὥς, εἰ μὲν ἡ ὕλη τῇ ὕλῃ παράκειται, καὶ ὁ ὄγκος τῷ ὄγκῳ, ὧι σύνεστι τὸ μέγεθος, τὸ ἡμέτερον ἂν λέγοιτε· εἰ δὲ δι' ὅλου καὶ ἡ ὕλη μετὰ τοῦ ἐπ' αὐτῇ πρώτως μεγέθους, οὕτως ἂν γένοιτο οὐχ ὡς γραμμὴ γραμμῇ ἐφεξῆς ἂν κέοιτο [τῷ] κατὰ τὰ πέρατα τοῖς σημείοις ἑαυτῶν συνάψαι, οὗ δὴ αὖξιν ἂν γίνοιτο, ἀλλ' ἐκείνως ὡς ἂν γραμμὴ γραμμῇ ἐφαρμοσθεῖ, ὥστε αὖξιν μὴ γίνεσθαι. Τὸ δ' ἔλαττον διὰ παντὸς τοῦ μείζονος καὶ μεγίστου τὸ μικρότατον καὶ ἐφ' ὧν φανερόν ὅτι κίρναται. Ἐπὶ γὰρ τῶν ἀδήλων ἔξεστι λέγειν μὴ εἰς πᾶν φθάνειν, ἀλλ' ἐφ' ὧν γε φανερῶς συμβαίνει,

λέγοιτο ἄν. Καὶ λέγοιεν ἐκτάσεις τῶν ὄγκων, οὐ σφόδρα πιθανὰ λέγοντες εἰς τοσοῦτον τὸν σμικρότατον ὄγκον ἐκτείνοντες· οὐδὲ γὰρ μεταβάλλοντες τὸ σῶμα μέγεθος αὐτῶι πλέον διδόασιν, ὥσπερ εἰ ἐξ ὕδατος ἁὴρ γίγνεται.

1. Some enquiry must be made into what is known as the complete transfusion of material substances.

Is it possible that fluid be blended with fluid in such a way that each penetrate the other through and through? or — a difference of no importance if any such penetration occurs — that one of them pass completely through the other?

Those that admit only contact need not detain us. They are dealing with mixture, not with the coalescence which makes the total a thing of like parts, each minutest particle being composed of all the combined elements.

But there are those who, admitting coalescence, confine it to the qualities: to them the material substances of two bodies are in contact merely, but in this contact of the matter they find footing for the qualities of each.

Their view is plausible because it rejects the notion of total admixture and because it recognizes that the masses of the mixing bodies must be whittled away if there is to be mixture without any gap, if, that is to say, each substance must be divided within itself through and through for complete interpenetration with the other. Their theory is confirmed by the cases in which two mixed substances occupy a greater space than either singly, especially a space equal to the conjoined extent of each: for, as they point out, in an absolute interpenetration the infusion of the one into the other would leave the occupied space exactly what it was before and, where the space occupied is not increased by the juxtaposition, they explain that some expulsion of air has made room for the incoming substance. They ask further, how a minor quantity of one substance can be spread out so as to interpenetrate a major quantity of another. In fact they have a multitude of arguments.

Those, on the other hand, that accept “complete transfusion,” might object that it does not require the reduction of the mixed things to fragments, a certain cleavage being sufficient: thus, for instance, sweat does not split up the body or even pierce holes in it. And if it is answered that this may well be a special decree of Nature to allow of the sweat exuding, there is the case of those manufactured articles, slender but without puncture, in which we can see a liquid wetting them through and through so that it runs down from the upper to the under surface. How can this fact be explained, since both the liquid and the solid are bodily substances? Interpenetration without disintegration is difficult to conceive, and if there is such mutual disintegration the two must obviously destroy each other.

When they urge that often there is a mixing without augmentation their adversaries can counter at once with the exit of air.

When there is an increase in the space occupied, nothing refutes the

explanation — however unsatisfying — that this is a necessary consequence of two bodies bringing to a common stock their magnitude equally with their other attributes: size is as permanent as any other property; and, exactly as from the blending of qualities there results a new form of thing, the combination of the two, so we find a new magnitude; the blending gives us a magnitude representing each of the two. But at this point the others will answer, “If you mean that substance lies side by side with substance and mass with mass, each carrying its quantum of magnitude, you are at one with us: if there were complete transfusion, one substance sinking its original magnitude in the other, we would have no longer the case of two lines joined end to end by their terminal points and thus producing an increased extension; we would have line superimposed upon line with, therefore, no increase.”

But a lesser quantity permeates the entire extent of a larger; the smallest is sunk in the greatest; transfusion is exhibited unmistakably. In certain cases it is possible to pretend that there is no total penetration but there are manifest examples leaving no room for the pretence. In what they say of the spreading out of masses they cannot be thought very plausible; the extension would have to be considerable indeed in the case of a very small quantity [to be in true mixture with a very large mass]; for they do not suggest any such extension by change as that of water into air.

[2] Τοῦτο δὲ αὐτὸ ἐφ’ ἑαυτοῦ ζητητέον, τί συμβαίνει, ὅταν ὅσπερ ἦν ὄγκος ὕδατος ἀῆρ γίνηται, πῶς τὸ μεῖζον ἐν τῷ γενομένῳ· νῦν δὲ τὰ μὲν εἰρήσθω πολλῶν καὶ ἄλλων παρ’ ἐκατέρων λεγομένων. Ἡμεῖς δὲ ἐφ’ ἑαυτῶν σκοπῶμεν τί χρὴ λέγειν περὶ τούτου, τίς δόξα σύμφωνος τοῖς λεγομένοις ἢ καὶ τίς ἄλλη παρὰ τὰς νῦν λεγομένας φανεῖται. Ὅταν τοίνυν διὰ τοῦ ἐρίου ῥέηι τὸ ὕδωρ ἢ βίβλος ἐκστάζηι τὸ ἐν αὐτῇ ὕδωρ, πῶς οὐ τὸ πᾶν ὑδάτινον σῶμα δίδεισι δι’ αὐτῆς; Ἡ καὶ ὅταν μὴ ῥέηι, πῶς συνάψομεν τὴν ὕλην τῇ ὕλῃ καὶ τὸν ὄγκον τῷ ὄγκῳ, τὰς δὲ ποιότητας μόνας ἐν συγκράσει ποιησόμεθα; Οὐ γὰρ δὴ ἔξω τῆς βίβλου ἢ τοῦ ὕδατος ὕλη παρακείσεται οὐδ’ αὖ ἐν τισὶ διαστήμασιν αὐτῆς· πᾶσα γὰρ ὑγρὰ ἐστὶ καὶ οὐδαμοῦ ὕλη κενὴ ποιότητος. Εἰ δὲ πανταχοῦ ἢ ὕλη μετὰ τῆς ποιότητος, πανταχοῦ τῆς βίβλου τὸ ὕδωρ. Ἡ οὐ τὸ ὕδωρ, ἀλλ’ ἢ τοῦ ὕδατος ποιότης. Ἀλλὰ ποῦ ὄντα τοῦ ὕδατος; Πῶς οὖν οὐχ ὁ αὐτὸς ὄγκος; Ἡ ἐξέτεινε τὴν βίβλον τὸ προστεθέν· ἔλαβε γὰρ μέγεθος παρὰ τοῦ εἰσελθόντος. Ἀλλ’ εἰ ἔλαβε, προσετέθη τις ὄγκος· εἰ δὲ προσετέθη, οὐ κατεπόθη ἐν τῷ ἐτέρῳ, δεῖ οὖν ἐν ἄλλῳ καὶ ἄλλῳ τὴν ὕλην εἶναι. Ἡ τί κωλύει, ὥσπερ δίδωσι τῆς ποιότητος καὶ λαμβάνει σῶμα θάτερον παρὰ θατέρου, οὕτω καὶ ἐπὶ τοῦ μεγέθους; Ποιότης μὲν γὰρ ποιότητι συνελθοῦσα οὐκ ἐκεῖνη οὔσα, ἀλλὰ μετ’ ἄλλης, ἐν τῷ μετ’ ἄλλης εἶναι οὐ καθαρὰ οὔσα οὐκ ἔστι παντελῶς ἐκεῖνη, ἀλλὰ ἡμαύρωται· μέγεθος δὲ συνελθὼν ἄλλῳ μεγέθει οὐκ ἀφανίζεται. Τὸ δὲ σῶμα χωροῦν διὰ σώματος πάντως τομὰς ποιεῖν πῶς λέγεται, ἐπιστήσειεν ἂν τις· ἐπεὶ καὶ αὐτοὶ τὰς ποιότητας [τὰς] διὰ τῶν σωμάτων χωρεῖν λέγομεν καὶ οὐ τομὰς ποιεῖν. Ἡ ὅτι ἀσώματοι. Ἀλλ’ εἰ ἢ ὕλη καὶ αὐτὴ ἀσώματος, διὰ τί τῆς ὕλης ἀσωμάτου οὔσης καὶ τῶν ποιότητων, εἰ τοιαῦτα εἶεν ὡς ὀλίγα εἶναι, οὐ μετὰ τῆς ὕλης τὸν αὐτὸν τρόπον δίδασκι;

Μὴ δοῦναι δὲ τὰ στερεά, ὅτι τοιαύτας ἔχει τὰς ποιότητας ὡς κωλυθῆναι δοῦναι. Ἡ πολλὰς ὁμοῦ ἀδυνατεῖν μετὰ τῆς ὕλης ποιεῖν τοῦτο; Εἰ μὲν οὖν τὸ πλῆθος τῶν ποιότητων τὸ πυκνὸν λεγόμενον σῶμα ποιεῖ, τὸ πλῆθος ἂν εἴη αἷτιον· εἰ δὲ πυκνότης ἰδία ποιότης ἐστίν, ὥσπερ καὶ ἦν λέγουσι σωματότητα, ἰδία ποιότης· ὥστε οὐχ ἥ ποιότητες τὴν μίξιν ποιήσονται, ἀλλ' ἥ τοιαῖδε, οὐδ' αὖ ἡ ὕλη ἥ ὕλη οὐ μιχθήσεται, ἀλλ' ἥ μετὰ τοιαύδε ποιότητος, καὶ μάλιστα, εἰ μέγεθος οἰκεῖον οὐκ ἔχει, ἀλλ' ἡ μὴ ἀποβαλοῦσα τὸ μέγεθος. Ταῦτα μὲν οὖν ἔστω καὶ οὕτω διηπορημένα.

2. This, however, raises a problem deserving investigation in itself: what has happened when a definite magnitude of water becomes air, and how do we explain the increase of volume? But for the present we must be content with the matter thus far discussed out of all the varied controversy accumulated on either side.

It remains for us to make out on our own account the true explanation of the phenomenon of mixing, without regard to the agreement or disagreement of that theory with any of the current opinions mentioned.

When water runs through wool or when papyrus-pulp gives up its moisture why is not the moist content expressed to the very last drop or even, without question of outflow, how can we possibly think that in a mixture the relation of matter with matter, mass with mass, is contact and that only the qualities are fused? The pulp is not merely in touch with water outside it or even in its pores; it is wet through and through so that every particle of its matter is drenched in that quality. Now if the matter is soaked all through with the quality, then the water is everywhere in the pulp.

“Not the water; the quality of the water.”

But then, where is the water? and [if only a quality has entered] why is there a change of volume? The pulp has been expanded by the addition: that is to say it has received magnitude from the incoming substance but if it has received the magnitude, magnitude has been added; and a magnitude added has not been absorbed; therefore the combined matter must occupy two several places. And as the two mixing substances communicate quality and receive matter in mutual give and take so they may give and take magnitude. Indeed when a quality meets another quality it suffers some change; it is mixed, and by that admixture it is no longer pure and therefore no longer itself but a blunter thing, whereas magnitude joining magnitude retains its full strength.

But let it be understood how we came to say that body passing through and through another body must produce disintegration, while we make qualities pervade their substances without producing disintegration: the bodilessness of qualities is the reason. Matter, too, is bodiless: it may, then, be supposed that as Matter pervades everything so the bodiless qualities associated with it — as long as they are few — have the power of penetration without disintegration. Anything solid would be stopped either in virtue of the fact that a solid has the

precise quality which forbids it to penetrate or in that the mere coexistence of too many qualities in Matter [constitutes density and so] produces the same inhibition.

If, then, what we call a dense body is so by reason of the presence of many qualities, that plenitude of qualities will be the cause [of the inhibition].

If on the other hand density is itself a quality like what they call corporeity, then the cause will be that particular quality.

This would mean that the qualities of two substances do not bring about the mixing by merely being qualities but by being apt to mixture; nor does Matter refuse to enter into a mixing as Matter but as being associated with a quality repugnant to mixture; and this all the more since it has no magnitude of its own but only does not reject magnitude.

[3] Ἐπεὶ δὲ ἐμνήσθημεν σωματότητος, ἐπισκεπτέον πότερα ἡ σωματότης ἐστὶ τὸ ἐκ πάντων συγκείμενον ἢ εἶδος τι ἡ σωματότης καὶ λόγος τις, ὃς ἐγγενόμενος τῇ ὕλῃ σῶμα ποιεῖ. Εἰ μὲν οὖν τοῦτό ἐστι τὸ σῶμα τὸ ἐκ πασῶν τῶν ποιότητων σὺν ὕλῃ, τοῦτο ἂν εἴη ἡ σωματότης. Καὶ εἰ λόγος δὲ εἴη ὃς προσελθὼν ποιεῖ τὸ σῶμα, δηλονότι ὁ λόγος ἐμπεριλαβὼν ἔχει τὰς ποιότητας ἀπάσας. Δεῖ δὲ τὸν λόγον τοῦτον, εἰ μὴ ἐστὶν ἄλλως ὥσπερ ὁρισμὸς δηλωτικὸς τοῦ τί ἐστὶ τὸ πρᾶγμα, ἀλλὰ λόγος ποιῶν πρᾶγμα, μὴ τὴν ὕλην συμπεριειληφέναι, ἀλλὰ περὶ ὕλην λόγον εἶναι καὶ ἐγγενόμενον ἀποτελεῖν τὸ σῶμα, καὶ εἶναι μὲν τὸ σῶμα ὕλην καὶ λόγον ἐνόντα, αὐτὸν δὲ εἶδος ὄντα ἄνευ ὕλης ψιλὸν θεωρεῖσθαι, κἂν ὅτι μάλιστα ἀχώριστος αὐτὸς ᾗ. Ὁ γὰρ χωριστὸς ἄλλος, ὁ ἐν νῶι· ἐν νῶι δέ, ὅτι καὶ αὐτὸς νοῦς. Ἀλλὰ ταῦτα ἄλλοθι.

3. We have thus covered our main ground, but since corporeity has been mentioned, we must consider its nature: is it the conjunction of all the qualities or is it an Idea, or Reason-Principle, whose presence in Matter constitutes a body?

Now if body is the compound, the thing made up of all the required qualities plus Matter, then corporeity is nothing more than their conjunction.

And if it is a Reason-Principle, one whose incoming constitutes the body, then clearly this Principle contains embraced within itself all the qualities. If this Reason-Principle is to be no mere principle of definition exhibiting the nature of a thing but a veritable Reason constituting the thing, then it cannot itself contain Matter but must encircle Matter, and by being present to Matter elaborate the body: thus the body will be Matter associated with an indwelling Reason-Principle which will be in itself immaterial, pure Idea, even though irremoveably attached to the body. It is not to be confounded with that other Principle in man — treated elsewhere — which dwells in the Intellectual World by right of being itself an Intellectual Principle.

η: Πῶς τὰ πόρρω ὁρώμενα μικρὰ φαίνεται. — Eighth Tractate.

Why Distant Objects Appear Small.

[1] Ἄρα τὰ πόρρω φαίνεται ἐλάττω καὶ τὰ πολὺ ἀφεστηκότα ὀλίγον δοκεῖ ἔχειν τὸ μεταξύ, τὰ δ' ἐγγύθεν ἡλίκᾳ ἐστὶ φαίνεται, καὶ ὅσῃν ἔχει τὴν ἀπόστασιν; Ἐλάττω μὲν δοκεῖ τοῖς ὁρώσι τὰ πόρρω, ὅτι συναιρεῖσθαι πρὸς τὴν ὄψιν ἐθέλει καὶ πρὸς τὸ μέγεθος τῆς κόρης τὸ φῶς. Καὶ ὅσῃν ἂν πόρρω ἢ ὕλῃ ἢ τοῦ ὁρωμένου, τόσῃ τὸ εἶδος οἷον μεμονωμένον ἀφικνεῖται γινομένου καὶ τοῦ πηλίκου εἶδους καὶ αὐτοῦ καὶ ποιοῦ, ὥς τὸν λόγον αὐτοῦ ἀφικνεῖσθαι μόνον. Ἡ καί, ὅτι τὸ μὲν μέγεθος ἐν διεξόδῳ καὶ ἐπελεύσει καθ' ἕκαστον μέρος ὅσον ἐστὶν αἰσθανόμεθα· παρεῖναι οὖν δεῖ αὐτὸ καὶ πλησίον εἶναι, ἵνα γνωσθῇ ὅσον. Ἡ καί, ὅτι κατὰ συμβεβηκὸς ὁράται τὸ μέγεθος τοῦ χρώματος πρῶτως θεωρουμένου· πλησίον μὲν οὖν ὅσον κέχρωσται γινώσκεται, πόρρω δὲ ὅτι κέχρωσται, τὰ δὲ μέρη κατὰ ποσὸν συναιρούμενα οὐκ ἀκριβῆ δίδωσι τὴν τοῦ ποσοῦ διάγνωσιν· ἐπεὶ καὶ τὰ χρώματα αὐτὰ ἀμυδρὰ προσέρχεται. Τί οὖν θαυμαστόν, εἰ καὶ τὰ μεγέθη, ὥσπερ καὶ αἱ φωναὶ ἐλάττους, ὅσῃν ἂν τὸ εἶδος αὐτῶν ἀμυδρὸν ᾖ; Εἶδος γὰρ ἀκαεῖ ἢ ἀκοὴ ζητεῖ, τὸ δὲ μέγεθος κατὰ συμβεβηκὸς αἰσθάνεται. Ἀλλὰ περὶ τῆς ἀκοῆς, εἰ τὸ μέγεθος κατὰ συμβεβηκὸς· τίνα γὰρ πρῶτως τὸ ἐν τῇ φωνῇ μέγεθος, ὥσπερ δοκεῖ τῇ ἀφῇ τὸ ὁρώμενον; Ἡ τὸ δοκοῦν μέγεθος ἢ ἀκοὴ οὐ κατὰ τὸ ποσόν, ἀλλὰ κατὰ τὸ μᾶλλον καὶ ἥττον, οὐ κατὰ συμβεβηκὸς, οἷον τὸ σφόδρα, ὥς καὶ ἡ γεῦσις τὸ σφόδρα τοῦ γλυκέος οὐ κατὰ συμβεβηκὸς· τὸ δὲ κυρίως μέγεθος φωνῆς τὸ ἐφ' ὅσον· τοῦτο δὲ κατὰ συμβεβηκὸς ἐκ τοῦ σφόδρα σημύνειν ἂν, οὐκ ἀκριβῶς δέ. Τὸ μὲν γὰρ σφόδρα ἐκάστωι τὸ αὐτό, τὸ δὲ εἰς πλῆθος εἰς ἅπαντα τὸν τόπον, ὃν ἐπέσχευ. Ἀλλ' οὐ σμικρὰ τὰ χρώματα, ἀλλ' ἀμυδρά, τὰ δὲ μεγέθη σμικρά. Ἡ ἐν ἀμφοτέροις κοινὸν τὸ ἥττον ὅ ἐστι· χρῶμα μὲν οὖν τὸ ἥττον ἀμυδρόν, μέγεθος δὲ τὸ ἥττον σμικρόν, καὶ ἐπόμενον τῷ χρώματι τὸ μέγεθος ἀνάλογον ἡλάττωται. Σαφέστερον δὲ ἐπὶ τῶν ποικίλων γίνεται τὸ πάθος, οἷον ὁρῶν ἐχόντων πολλὰς οἰκήσεις καὶ δένδρων πλῆθος καὶ ἄλλα πολλὰ, ὧν ἕκαστον, εἰ μὲν ὁρῶιτο, δίδωσιν ἐκ τῶν ὁρωμένων ἐκάστων μετρεῖν τὸ ὅλον· τοῦ δὲ εἶδους [τοῦ] καθ' ἕκαστον οὐκ ἰόντος ἀπεστέρηται [τοῦ καθ' ἕκαστον] ἢ ὅψις εἶδος μετροῦσα τὸ ὑποκείμενον μέγεθος τὸ πᾶν ὅσον ἐστὶ γινώσκειν. Ἐπεὶ καὶ τὰ πλησίον, ὅταν ποικίλα ᾖ, ἀθρόως δὲ γίνηται ἢ ἐπιβολὴ πρὸς αὐτὰ καὶ μὴ πάντα τὰ εἶδη ὁρῶιτο, ἐλάττω ἂν φανεῖ κατὰ λόγον, ὅσον ἂν ἕκαστον κλαπῇ ἐν τῇ θέᾳ· ὅταν δὲ πάντα ὀφθῇ, ἀκριβῶς μετρηθέντα ὅσα ἐστὶ γινώσκεται. Ὅσα δὲ τῶν μεγεθῶν ὁμοειδῇ ὁμοιόχροα ὄντα, ψεύδεται καὶ ταῦτα τὸ ποσὸν αὐτῆς οὐ κατὰ μέρος πάνυ τι μετρεῖν δυναμένης τῆς ὕψεως, ὅτι ἀπολισθάνει κατὰ μέρος μετροῦσα, ὅτι μὴ ἔχει ἴστασθαι καθ' ἕκαστον μέρος τῇ διαφορᾷ. Ἐγγύθεν δὲ τὸ πόρρω, ὅτι [τὸ] μεταξύ συναιρεῖται ὅσον ἐστὶ κατὰ τὴν αὐτὴν αἰτίαν. Τὸ μὲν γὰρ πλησίον αὐτοῦ, ὅσον οὐ λανθάνει, διὰ τὰ αὐτά· οὐ διεξοδεύουσα δὲ τὸ πόρρω τοῦ

διαστήματος, οἷόν ἐστι κατ' εἶδος, οὐκ ἂν δύναίτο οὐδ' ὅσον ἐστὶ κατὰ μέγεθος εἰπεῖν.

1. Seen from a distance, objects appear reduced and close together, however far apart they be: within easy range, their sizes and the distances that separate them are observed correctly.

Distant objects show in this reduction because they must be drawn together for vision and the light must be concentrated to suit the size of the pupil; besides, as we are placed farther and farther away from the material mass under observation, it is more and more the bare form that reaches us, stripped, so to speak, of magnitude as of all other quality.

Or it may be that we appreciate the magnitude of an object by observing the salience and recession of its several parts, so that to perceive its true size we must have it close at hand.

Or again, it may be that magnitude is known incidentally [as a deduction] from the observation of colour. With an object at hand we know how much space is covered by the colour; at a distance, only that something is coloured, for the parts, quantitatively distinct among themselves, do not give us the precise knowledge of that quantity, the colours themselves reaching us only in a blurred impression.

What wonder, then, if size be like sound — reduced when the form reaches us but faintly — for in sound the hearing is concerned only about the form; magnitude is not discerned except incidentally.

Well, in hearing magnitude is known incidentally; but how? Touch conveys a direct impression of a visible object; what gives us the same direct impression of an object of hearing?

The magnitude of a sound is known not by actual quantity but by degree of impact, by intensity — and this in no indirect knowledge; the ear appreciates a certain degree of force, exactly as the palate perceives by no indirect knowledge, a certain degree of sweetness. But the true magnitude of a sound is its extension; this the hearing may define to itself incidentally by deduction from the degree of intensity but not to the point of precision. The intensity is merely the definite effect at a particular spot; the magnitude is a matter of totality, the sum of space occupied.

Still the colours seen from a distance are faint; but they are not small as the masses are.

True; but there is the common fact of diminution. There is colour with its diminution, faintness; there is magnitude with its diminution, smallness; and magnitude follows colour diminishing stage by stage with it.

But, the phenomenon is more easily explained by the example of things of wide variety. Take mountains dotted with houses, woods and other landmarks; the observation of each detail gives us the means of calculating, by the single objects noted, the total extent covered: but, where no such detail of form reaches us, our vision, which deals with detail, has not the means

towards the knowledge of the whole by measurement of any one clearly discerned magnitude. This applies even to objects of vision close at hand: where there is variety and the eye sweeps over all at one glance so that the forms are not all caught, the total appears the less in proportion to the detail which has escaped the eye; observe each single point and then you can estimate the volume precisely. Again, magnitudes of one colour and unbroken form trick the sense of quantity: the vision can no longer estimate by the particular; it slips away, not finding the stand-by of the difference between part and part.

It was the detail that prevented a near object deceiving our sense of magnitude: in the case of the distant object, because the eye does not pass stage by stage through the stretch of intervening space so as to note its forms, therefore it cannot report the magnitude of that space.

[2] Τὸ δὲ κατὰ τὰς τῆς ὄψεως γωνίας ἐλάττους εἴρηται μὲν καὶ ἐν ἄλλοις ὡς οὐκ ἔστι, καὶ νῦν δὲ ἐκεῖνο λεκτέον, ὡς ὁ λέγων ἔλαττον φαίνεσθαι ἐλάττονι γωνία καταλείπει τὴν λοιπὴν ἔξωθεν τι ὁρῶσαν ἢ ἄλλο τι ἢ ὄν τι ἔξωθεν ὅλως, οἷον ἀέρα. Ὅταν οὖν μηδὲν καταλείπη τῷ πολὺ εἶναι τὸ ὄρος, ἀλλ' ἢ ἰσάζῃ καὶ μηκέτι ἄλλο οἷόν τε ἢ αὐτῇ ὁρᾶν, ἅτε τοῦ διαστήματος αὐτῆς συναρμόσαντος τῷ ὁρωμένῳ, ἢ καὶ ὑπερτείνῃ τὸ ὁρώμενον ἐφ' ἑκάτερα τὴν τῆς ὄψεως προσβολήν, τί ἂν τις ἐνταῦθα λέγοι ἐλάττονος μὲν ἢ ἔστι πολλῶι φαινομένου τοῦ ὑποκειμένου, πάσῃ δὲ τῇ ὄψει ὁρωμένου; Εἰ δὲ δὴ καὶ ἐπὶ τοῦ οὐρανοῦ θεωροῖ, ἀναμφισβητήτως μάθοι ἂν τις. Πᾶν μὲν γὰρ τὸ ἡμισφαίριον οὐκ ἂν τις ὁρᾶν μιᾷ προσβολῇ δύναίτο, οὐδ' ἐπὶ τοσοῦτον χυθῆναι ἢ ὄψις μέχρις αὐτοῦ ἐκτεινομένη. Ἄλλ' εἴ τις βούλεται, δεδόσθω. Εἰ οὖν πᾶσα μὲν περιέλαβε πᾶν, πολλαπλάσιον δὲ τὸ μέγεθος τοῦ φαινομένου ὑπάρχει ἐν τῷ οὐρανῷ τοῦ ἔλαττον πολλῶι ἢ ἔστι φαίνεσθαι, πῶς ἂν ἐλάττωσιν γωνίας τοῦ ἐλάττω φαίνεσθαι τὰ πόρρω αἰτιώδιτο;

2. The explanation by lesser angle of vision has been elsewhere dismissed; one point, however, we may urge here.

Those attributing the reduced appearance to the lesser angle occupied allow by their very theory that the unoccupied portion of the eye still sees something beyond or something quite apart from the object of vision, if only air-space.

Now consider some very large object of vision, that mountain for example. No part of the eye is unoccupied; the mountain adequately fills it so that it can take in nothing beyond, for the mountain as seen either corresponds exactly to the eye-space or stretches away out of range to right and to left. How does the explanation by lesser angle of vision hold good in this case, where the object still appears smaller, far, than it is and yet occupies the eye entire?

Or look up to the sky and no hesitation can remain. Of course we cannot take in the entire hemisphere at one glance; the eye directed to it could not cover so vast an expanse. But suppose the possibility: the entire eye, then, embraces the hemisphere entire; but the expanse of the heavens is far greater

than it appears; how can its appearing far less than it is be explained by a lessening of the angle of vision?

Θ: Πρὸς τοὺς κακὸν τὸν δημιουργὸν τοῦ κόσμου καὶ τὸν κόσμον κακὸν εἶναι λέγοντας. — Ninth Tractate.

*Against those that Affirm the Creator of the Kosmos and the Kosmos Itself to
Be Evil*

[Generally quoted as “Against the Gnostics”].

[1] Ἐπειδὴ τοίνυν ἐφάνη ἡμῖν ἡ τοῦ ἀγαθοῦ ἀπλή φύσις καὶ πρώτη – πᾶν γὰρ τὸ οὐ πρῶτον οὐχ ἀπλοῦν – καὶ οὐδὲν ἔχον ἐν ἑαυτῷ, ἀλλὰ ἐν τι, καὶ τοῦ ἐνὸς λεγομένου ἡ φύσις ἡ αὐτή – καὶ γὰρ αὕτη οὐκ ἄλλο, εἴτα ἐν, οὐδὲ τοῦτο ἄλλο, εἴτα ἀγαθόν – ὅταν λέγωμεν τὸ ἐν, καὶ ὅταν λέγωμεν τὰγαθόν, τὴν αὐτὴν δεῖ νομίζειν τὴν φύσιν καὶ μίαν λέγειν οὐ κατηγοροῦντας ἐκείνης οὐδέν, δηλοῦντας δὲ ἡμῖν αὐτοῖς ὡς οἶόν τε. Καὶ τὸ πρῶτον δὲ οὕτως, ὅτι ἀπλούστατον, καὶ τὸ αὐταρκες, ὅτι οὐκ ἐκ πλειόνων· οὕτω γὰρ ἀναρτηθήσεται εἰς τὰ ἐξ ὧν· καὶ οὐκ ἐν ἄλλωι, ὅτι πᾶν τὸ ἐν ἄλλωι καὶ παρ’ ἄλλου. Εἰ οὖν μηδὲ παρ’ ἄλλου μηδὲ ἐν ἄλλωι μηδὲ σύνθεσις μηδεμία, ἀνάγκη μηδὲν ὑπὲρ αὐτὸ εἶναι. Οὐ τοίνυν δεῖ ἐφ’ ἐτέρας ἀρχὰς ἰέναι, ἀλλὰ τοῦτο προσηρισμένους, εἴτα νοῦν μετ’ αὐτὸ καὶ τὸ νοοῦν πρώτως, εἴτα ψυχὴν μετὰ νοῦν – αὕτη γὰρ τάξις κατὰ φύσιν – μήτε πλείω τούτων τίθεσθαι ἐν τῷ νοητῷ μήτε ἐλάττω. Εἴτε γὰρ ἐλάττω, ἢ ψυχὴν καὶ νοῦν ταῦτόν φήσουσιν, ἢ νοῦν καὶ τὸ πρῶτον· ἀλλ’ ὅτι ἕτερα ἀλλήλων, ἐδείχθη πολλαχθί. Λοιπὸν δὲ ἐπισκέψασθαι ἐν τῷ παρόντι, εἰ πλείω τῶν τριῶν τούτων, τίνες ἂν οὖν εἶεν φύσεις παρ’ αὐτάς. Τῆς τε γὰρ λεχθείσης οὕτως ἔχειν ἀρχῆς τῆς πάντων οὐδεὶς ἂν εὖροι ἀπλουστέραν οὐδ’ ἐπαναβεβηκυῖαν ἡντινοῦν. Οὐ γὰρ δὴ τὴν μὲν δυνάμει, τὴν δὲ ἐνεργείᾳ φήσουσι· γελοῖον γὰρ ἐν τοῖς ἐνεργείᾳ οὖσι καὶ αὐλοῖς τὸ δυνάμει καὶ ἐνεργείᾳ διαιρουμένους φύσεις ποιεῖσθαι πλείους. Ἀλλ’ οὐδὲ ἐν τοῖς μετὰ ταῦτα· οὐδ’ ἐπινοεῖν τὸν μὲν τινα νοῦν ἐν ἡσυχίᾳ τινί, τὸν δὲ οἶον κινούμενον. Τίς γὰρ ἂν ἡσυχία νοῦ καὶ τίς κίνησις καὶ προφορὰ ἂν εἴη ἢ τίς ἀργία καὶ τοῦ ἐτέρου τί ἔργον; Ἔστι γὰρ ὡς ἔστι νοῦς ἀεὶ ὡσαύτως ἐνεργεῖαι κείμενος ἐστώσῃ· κίνησις δὲ πρὸς αὐτὸν καὶ περὶ αὐτὸν ψυχῆς ἤδη ἔργον καὶ λόγος ἀπ’ αὐτοῦ εἰς ψυχὴν ψυχὴν νοερὰν ποιῶν, οὐκ ἄλλην τινὰ μεταξὺ νοῦ καὶ ψυχῆς φύσιν. Οὐ μὴν οὐδὲ διὰ τοῦτο πλείους νοῦς ποιεῖν, εἰ ὁ μὲν νοεῖ, ὁ δὲ νοεῖ ὅτι νοεῖ. Καὶ γὰρ εἰ ἄλλο τὸ ἐν τούτοις νοεῖν, ἄλλο δὲ τὸ νοεῖν ὅτι νοεῖ, ἀλλ’ οὖν μία προσβολὴ οὐκ ἀναίσθητος τῶν ἐνεργημάτων ἑαυτῆς· γελοῖον γὰρ ἐπὶ τοῦ ἀληθινοῦ νοῦ τοῦτο ὑπολαμβάνειν, ἀλλὰ πάντως γε ὁ αὐτὸς ἔσται ὅσπερ ἐνόει ὁ νοῶν ὅτι νοεῖ. Εἰ δὲ μή, ὁ μὲν ἔσται νοῶν μόνον, ὁ δὲ ὅτι νοεῖ νοῶν ἄλλου ὄντος, ἀλλ’ οὐκ αὐτοῦ τοῦ νενοηκότος. Ἀλλ’ εἰ ἐπινοοῖαι φήσουσι, πρῶτον μὲν τῶν πλειόνων ὑποστάσεων ἀποστήσονται· ἔπειτα δεῖ σκοπεῖν, εἰ καὶ αἱ ἐπινοοῖαι χώραν ἔχουσι λαβεῖν νοῦν νοοῦντα μόνον, μὴ παρακολουθοῦντα δὲ ἑαυτῷ ὅτι νοεῖ· ὁ καὶ ἐφ’ ἡμῶν αὐτῶν εἰ γίγνοιτο τῶν ἀεὶ ἐπιστατούντων ταῖς ὁρμαῖς καὶ ταῖς διανοήσεσιν, εἰ καὶ μετρίως σπουδαῖοι εἶεν, αἰτίαν ἂν ἀφροσύνης ἔχοιεν. Ὅταν δὲ δὴ ὁ νοῦς ὁ ἀληθινὸς ἐν ταῖς νοήσεσιν αὐτὸν νοῇ καὶ μὴ ἔξωθεν ἤι τὸ νοητὸν αὐτοῦ, ἀλλ’

αὐτὸς ἦι καὶ τὸ νοητόν, ἐξ ἀνάγκης ἐν τῷ νοεῖν ἔχει ἑαυτὸν καὶ ὁρᾷ ἑαυτόν· ὁρῶν δ' ἑαυτὸν οὐκ ἀνοηταίνοντα, ἀλλὰ νοοῦντα ὁρᾷ. Ὡστε ἐν τῷ πρώτῳ νοεῖν ἔχει ἂν καὶ τὸ νοεῖν ὅτι νοεῖ ὡς ἐν ὄν· καὶ οὐδὲ τῇ ἐπινοίᾳ ἐκεῖ διπλαῶν. Εἰ δὲ καὶ αἰ νοῶν εἴη, ὅπερ ἔστι, τίς χώρα τῇ ἐπινοίᾳ τῇ χωριζούσῃ τὸ νοεῖν ἀπὸ τοῦ νοεῖν ὅτι νοεῖ; Εἰ δὲ δὴ καὶ ἑτέραν ἐπινοίαν τις τρίτην ἐπεισάγοι τὴν ἐπὶ τῇ δευτέρᾳ τῇ λεγούσῃ νοεῖν ὅτι νοεῖ, τὴν λέγουσαν ὅτι νοεῖ ὅτι νοεῖ ὅτι νοεῖ, ἔτι μᾶλλον καταφανὲς τὸ ἄτοπον. Καὶ διὰ τί οὐκ εἰς ἄπειρον οὕτω; Τὸν δὲ λόγον ὅταν τις ἀπὸ τοῦ νοῦ ποιῇ, εἴτα ἀπὸ τούτου γίνεσθαι ἐν ψυχῇ ἄλλον ἀπ' αὐτοῦ τοῦ λόγου, ἵνα μεταξὺ ψυχῆς καὶ νοῦ ἦ οὗτος, ἀποστερήσει τὴν ψυχὴν τοῦ νοεῖν, εἰ μὴ παρὰ τοῦ νοῦ κομιέται, ἀλλὰ παρὰ ἄλλου τοῦ μεταξὺ τὸν λόγον· καὶ εἰδωλον λόγου, ἀλλ' οὐ λόγον ἔξει, καὶ ὅλως οὐκ εἰδήσει νοῦν οὐδὲ ὅλως νοήσει.

1. We have seen elsewhere that the Good, the Principle, is simplex, and, correspondingly, primal — for the secondary can never be simplex — that it contains nothing: that it is an integral Unity.

Now the same Nature belongs to the Principle we know as The One. just as the goodness of The Good is essential and not the outgrowth of some prior substance so the Unity of The One is its essential.

Therefore:

When we speak of The One and when we speak of The Good we must recognize an Identical Nature; we must affirm that they are the same — not, it is true, as venturing any predication with regard to that [unknowable] Hypostasis but simply as indicating it to ourselves in the best terms we find.

Even in calling it “The First” we mean no more than to express that it is the most absolutely simplex: it is the Self-Sufficing only in the sense that it is not of that compound nature which would make it dependent upon any constituent; it is “the Self-Contained” because everything contained in something alien must also exist by that alien.

Deriving, then, from nothing alien, entering into nothing alien, in no way a made-up thing, there can be nothing above it.

We need not, then, go seeking any other Principles; this — the One and the Good — is our First; next to it follows the Intellectual Principle, the Primal Thinker; and upon this follows Soul. Such is the order in nature. The Intellectual Realm allows no more than these and no fewer.

Those who hold to fewer Principles must hold the identity of either Intellectual-Principle and Soul or of Intellectual-Principle and The First; but we have abundantly shown that these are distinct.

It remains for us to consider whether there are more than these Three.

Now what other [Divine] Kinds could there be? No Principles of the universe could be found at once simpler and more transcendent than this whose existence we have affirmed and described.

They will scarcely urge upon us the doubling of the Principle in Act by a Principle in Potentiality. It is absurd to seek such a plurality by distinguishing

between potentiality and actuality in the case of immaterial beings whose existence is in Act — even in lower forms no such division can be made and we cannot conceive a duality in the Intellectual-Principle, one phase in some vague calm, another all astir. Under what form can we think of repose in the Intellectual Principle as contrasted with its movement or utterance? What would the quiescence of the one phase be as against the energy of the others?

No: the Intellectual-Principle is continuously itself, unchangeably constituted in stable Act. With movement — towards it or within it — we are in the realm of the Soul's operation: such act is a Reason-Principle emanating from it and entering into Soul, thus made an Intellectual Soul, but in no sense creating an intermediate Principle to stand between the two.

Nor are we warranted in affirming a plurality of Intellectual Principles on the ground that there is one that knows and thinks and another knowing that it knows and thinks. For whatever distinction be possible in the Divine between its Intellectual Act and its Consciousness of that Act, still all must be one projection not unaware of its own operation: it would be absurd to imagine any such unconsciousness in the Authentic Intelligence; the knowing principle must be one and the selfsame with that which knows of the knowing.

The contrary supposition would give us two beings, one that merely knows, and another separate being that knows of the act of knowing.

If we are answered that the distinction is merely a process of our thought, then, at once, the theory of a plurality in the Divine Hypostasis is abandoned: further, the question is opened whether our thought can entertain a knowing principle so narrowed to its knowing as not to know that it knows — a limitation which would be charged as imbecility even in ourselves, who if but of very ordinary moral force are always master of our emotions and mental processes.

No: The Divine Mind in its mentation thinks itself; the object of the thought is nothing external: Thinker and Thought are one; therefore in its thinking and knowing it possesses itself, observes itself and sees itself not as something unconscious but as knowing: in this Primal Knowing it must include, as one and the same Act, the knowledge of the knowing; and even the logical distinction mentioned above cannot be made in the case of the Divine; the very eternity of its self-thinking precludes any such separation between that intellective act and the consciousness of the act.

The absurdity becomes still more blatant if we introduce yet a further distinction — after that which affirms the knowledge of the knowing, a third distinction affirming the knowing of the knowledge of the knowing: yet there is no reason against carrying on the division for ever and ever.

To increase the Primals by making the Supreme Mind engender the Reason-Principle, and this again engender in the Soul a distinct power to act as mediator between Soul and the Supreme Mind, this is to deny intellection to the Soul, which would no longer derive its Reason from the Intellectual-

Principle but from an intermediate: the Soul then would possess not the Reason-Principle but an image of it: the Soul could not know the Intellectual-Principle; it could have no intellection.

[2] Οὐ τοίνυν οὔτε πλείω τούτων οὔτε ἐπινοίας περιττὰς ἐν ἐκείνοις, ἃς οὐ δέχονται, θετέον, ἀλλ' ἓνα νοῦν τὸν αὐτὸν ὡσαύτως ἔχοντα, ἀκλινῇ πανταχῇ, μιμούμενον τὸν πατέρα καθ' ὅσον οἶόν τε αὐτῷ. Ψυχῆς δὲ ἡμῶν τὸ μὲν ἀεὶ πρὸς ἐκείνοις, τὸ δὲ πρὸς ταῦτα ἔχειν, τὸ δ' ἐν μέσῳ τούτων· φύσεως γὰρ οὔσης μιᾶς ἐν δυνάμεσι πλείοσιν ὅτε μὲν τὴν πᾶσαν συμφέρεσθαι τῷ ἀρίστῳ αὐτῆς καὶ τοῦ ὄντος, ὅτε δὲ τὸ χεῖρον αὐτῆς καθελκυσθὲν συνεφελκύσασθαι τὸ μέσον· τὸ γὰρ πᾶν αὐτῆς οὐκ ἦν θέμις καθελκύσαι. Καὶ τοῦτο συμβαίνει αὐτῇ τὸ πάθος, ὅτι μὴ ἔμεινεν ἐν τῷ καλλίστῳ, ὅπου ψυχὴ μέινασα ἢ μὴ μέρος, μηδὲ ἥς ἡμεῖς ἔτι μέρος, ἔδωκε τῷ παντὶ σώματι αὐτῷ τε ἔχειν ὅσον δύναται παρ' αὐτῆς ἔχειν, μένει τε ἀπραγμόνως αὐτὴ οὐκ ἐκ διανοίας διοικοῦσα οὐδὲ τι διορθουμένη, ἀλλὰ τῇ εἰς τὸ πρὸ αὐτῆς θέαι κατακοσμοῦσα δυνάμει θαυμαστικῇ. Ὅσον γὰρ πρὸς αὐτῇ ἐστι, τόσῳ καλλίων καὶ δυνατωτέρα· κάκειθεν ἔχουσα δίδωσι τῷ μετ' αὐτὴν καὶ ὥσπερ ἐλλάμπουσα ἀεὶ ἐλλάμπεται.

2. Therefore we must affirm no more than these three Primals: we are not to introduce superfluous distinctions which their nature rejects. We are to proclaim one Intellectual-Principle unchangeably the same, in no way subject to decline, acting in imitation, as true as its nature allows, of the Father.

And as to our own Soul we are to hold that it stands, in part, always in the presence of The Divine Beings, while in part it is concerned with the things of this sphere and in part occupies a middle ground. It is one nature in graded powers; and sometimes the Soul in its entirety is borne along by the loftiest in itself and in the Authentic Existent; sometimes, the less noble part is dragged down and drags the mid-soul with it, though the law is that the Soul may never succumb entire.

The Soul's disaster falls upon it when it ceases to dwell in the perfect Beauty — the appropriate dwelling-place of that Soul which is no part and of which we too are no part — thence to pour forth into the frame of the All whatsoever the All can hold of good and beauty. There that Soul rests, free from all solicitude, not ruling by plan or policy, not redressing, but establishing order by the marvellous efficacy of its contemplation of the things above it.

For the measure of its absorption in that vision is the measure of its grace and power, and what it draws from this contemplation it communicates to the lower sphere, illuminated and illuminating always.

[3] Ἀεὶ οὖν ἐλλαμπομένη καὶ διηνεκὲς ἔχουσα τὸ φῶς δίδωσιν εἰς τὰ ἐφεξῆς, τὰ δ' ἀεὶ συνέχεται καὶ ἄρδεται τούτῳ τῷ φωτὶ καὶ ἀπολαύει τοῦ ζῆν καθ' ὅσον δύναται· ὥσπερ εἰ πυρὸς ἐν μέσῳ που κειμένου ἀλαείνουντο οἷς οἶόν τε. Καίτοι τὸ πῦρ ἐστὶν ἐν μέτρῳ· ὅταν δὲ δυνάμεις μὴ μετρηθεῖσαι μὴ ἐκ τῶν ὄντων ὧσιν ἀνηρημένα, πῶς οἶόν τε εἶναι μὲν, μηδὲν δὲ αὐτῶν

μεταλαμβάνειν; Ἀλλ' ἀνάγκη ἕκαστον τὸ αὐτοῦ διδόναι καὶ ἄλλωι, ἢ τὸ ἀγαθὸν οὐκ ἀγαθὸν ἔσται, ἢ ὁ νοῦς οὐ νοῦς, ἢ ψυχὴ μὴ τοῦτο, εἰ μὴ τι μετὰ τοῦ πρώτως ζῆν ζῶη καὶ δευτέρως ἕως ἔστι τὸ πρώτως. Ἀνάγκη τοίνυν ἐφεξῆς εἶναι πάντα ἀλλήλοις καὶ ἀεί, γενητὰ δὲ τὰ ἕτερα τῶι παρ' ἄλλων εἶναι. Οὐ τοίνυν ἐγένετο, ἀλλ' ἐγίνετο καὶ γενήσεται, ὅσα γενητὰ λέγεται· οὐδὲ φθαρήσεται, ἀλλ' ἢ ὅσα ἔχει εἰς ἅ· ὁ δὲ μὴ ἔχει εἰς ὅ, οὐδὲ φθαρήσεται. Εἰ δέ τις εἰς ὕλην λέγοι, διὰ τί οὐ καὶ τὴν ὕλην; Εἰ δὲ καὶ τὴν ὕλην φήσει, τίς ἦν ἀνάγκη, φήσομεν, γενέσθαι; Εἰ δὲ ἀναγκαῖον εἶναι φήσουσι παρακολουθεῖν, καὶ νῦν ἀνάγκη. Εἰ δὲ μόνη καταλειφθήσεται, οὐ πανταχοῦ, ἀλλ' ἐν τινι τόπῳ ἀφωρισμένῳ τὰ θεῖα ἔσται καὶ οἷον ἀποτετειχισμένα· εἰ δὲ οὐχ οἷόν τε, ἐλλαμφήσεται.

3. Ever illuminated, receiving light unfailing, the All-Soul imparts it to the entire series of later Being which by this light is sustained and fostered and endowed with the fullest measure of life that each can absorb. It may be compared with a central fire warming every receptive body within range.

Our fire, however, is a thing of limited scope: given powers that have no limitation and are never cut off from the Authentic Existences, how imagine anything existing and yet failing to receive from them?

It is of the essence of things that each gives of its being to another: without this communication, The Good would not be Good, nor the Intellectual-Principle an Intellectual Principle, nor would Soul itself be what it is: the law is, "some life after the Primal Life, a second where there is a first; all linked in one unbroken chain; all eternal; divergent types being engendered only in the sense of being secondary."

In other words, things commonly described as generated have never known a beginning: all has been and will be. Nor can anything disappear unless where a later form is possible: without such a future there can be no dissolution.

If we are told that there is always Matter as a possible term, we ask why then should not Matter itself come to nothingness. If we are told it may, then we ask why it should ever have been generated. If the answer comes that it had its necessary place as the ultimate of the series, we return that the necessity still holds.

With Matter left aside as wholly isolated, the Divine Beings are not everywhere but in some bounded place, walled off, so to speak; if that is not possible, Matter itself must receive the Divine light [and so cannot be annihilated].

[4] Εἰ δὲ οἷον πτερορρυήσασαν τὴν ψυχὴν φήσουσι πεποιηκέναι, οὐχ ἡ τοῦ παντὸς τοῦτο πάσχει· εἰ δὲ σφαλεῖσαν αὐτοῖ φήσουσι, τοῦ σφάλματος λεγέτωσαν τὴν αἰτίαν. Πότε δὲ ἐσφάλη; Εἰ μὲν γὰρ ἐξ αἰδίου, μένει κατὰ τὸν αὐτῶν λόγον ἐσφαλμένη· εἰ δὲ ἤρξατο, διὰ τί οὐ πρὸ τοῦ; Ἡμεῖς δὲ οὐ νεῦσιν φάμεν τὴν ποιούσαν, ἀλλὰ μᾶλλον μὴ νεῦσιν. Εἰ δὲ ἔνευσε, τῶι ἐπιελήσθαι δηλονότι τῶν ἐκεῖ· εἰ δὲ ἐπελάθετο, πῶς δημιουργεῖ; Πόθεν γὰρ ποιεῖ ἢ ἐξ ὧν

εἶδεν ἐκεῖ; Εἰ δὲ ἐκεῖνων μεμνημένη ποιεῖ, οὐδὲ ὄλως ἔνευσεν, οὐδὲ γὰρ εἰ ἀμυδρῶς ἔχει. Οὐ μᾶλλον νεύει ἐκεῖ, ἵνα μὴ ἀμυδρῶς ἴδῃ; Διὰ τί γὰρ ἂν οὐκ ἠθέλησεν ἔχουσα ἡντινοῦν μνήμην ἐπανελθεῖν; Τί γὰρ ἂν ἐαυτῇ καὶ ἐλογίζετο γενέσθαι ἐκ τοῦ κοσμοποιῆσαι; Γελοῖον γὰρ τὸ ἵνα τιμῶιτο, καὶ μεταφερόντων ἀπὸ τῶν ἀγαλματοποιῶν τῶν ἐνταῦθα. Ἐπεὶ καὶ εἰ διανοίαι ἐποίει καὶ μὴ ἐν τῇ φύσει ἦν τὸ ποιεῖν καὶ ἡ δύναμις ἡ ποιοῦσα ἦν, πῶς ἂν κόσμον τόνδε ἐποίησε; Πότε δὲ καὶ φθερεῖ αὐτόν; εἰ γὰρ μετέγνω, τί ἀναμένει; Εἰ δὲ οὐπω, οὐδ' ἂν μεταγνοίῃ ἔτι ἤδη εἰθισμένη καὶ τῷ χρόνῳ προσφιλέστερα γενομένη. Εἰ δὲ τὰς καθ' ἑκάστον ψυχὰς ἀναμένει, ἤδη ἔδει μηκέτι ἐλθεῖν εἰς γένεσιν πάλιν πειραθείσας ἐν τῇ προτέραι γενέσει τῶν τῆδε κακῶν· ὥστε ἤδη ἂν ἐπέλιπον ἰοῦσαι. Οὐδὲ τὸ κακῶς γεγονέναι τόνδε τὸν κόσμον δοτέον τῷ πολλὰ εἶναι ἐν αὐτῷ δυσχερῇ· τοῦτο γὰρ ἀξίωμα μεῖζόν ἐστι περιτιθέντων αὐτῷ, εἰ ἀξιοῦσι τὸν αὐτὸν εἶναι τῷ νοητῷ, ἀλλὰ μὴ εἰκόνα ἐκεῖνου. Ἦ τίς ἂν ἐγένετο ἄλλη καλλίων εἰκὼν ἐκεῖνου; Τί γὰρ ἄλλο πῦρ βελτίων τοῦ ἐκεῖ πυρὸς παρὰ τὸ ἐνταῦθα πῦρ; Ἦ τίς γῆ ἄλλη παρὰ ταύτην μετὰ τὴν ἐκεῖ γῆν; Τίς δὲ σφαῖρα ἀκριβεστέρα καὶ σεμνοτέρα ἢ εὐτακτοτέρα τῇ φορᾷ μετὰ τὴν ἐκεῖ τοῦ κόσμου τοῦ νοητοῦ περιοχὴν ἐν αὐτῷ; Ἄλλος δὲ ἥλιος μετ' ἐκεῖνον πρὸ τούτου τοῦ ὀρωμένου τίς;

4. To those who assert that creation is the work of the Soul after the failing of its wings, we answer that no such disgrace could overtake the Soul of the All. If they tell us of its falling, they must tell us also what caused the fall. And when did it take place? If from eternity, then the Soul must be essentially a fallen thing: if at some one moment, why not before that?

We assert its creative act to be a proof not of decline but rather of its steadfast hold. Its decline could consist only in its forgetting the Divine: but if it forgot, how could it create? Whence does it create but from the things it knew in the Divine? If it creates from the memory of that vision, it never fell. Even supposing it to be in some dim intermediate state, it need not be supposed more likely to decline: any inclination would be towards its Prior, in an effort to the clearer vision. If any memory at all remained, what other desire could it have than to retrace the way?

What could it have been planning to gain by world-creating? Glory? That would be absurd — a motive borrowed from the sculptors of our earth.

Finally, if the Soul created by policy and not by sheer need of its nature, by being characteristically the creative power — how explain the making of this universe?

And when will it destroy the work? If it repents of its work, what is it waiting for? If it has not yet repented, then it will never repent: it must be already accustomed to the world, must be growing more tender towards it with the passing of time.

Can it be waiting for certain souls still here? Long since would these have ceased returning for such re-birth, having known in former life the evils of this sphere; long since would they have foreborne to come.

Nor may we grant that this world is of unhappy origin because there are many jarring things in it. Such a judgement would rate it too high, treating it as the same with the Intelligible Realm and not merely its reflection.

And yet — what reflection of that world could be conceived more beautiful than this of ours? What fire could be a nobler reflection of the fire there than the fire we know here? Or what other earth than this could have been modelled after that earth? And what globe more minutely perfect than this, or more admirably ordered in its course could have been conceived in the image of the self-centred circling of the World of Intelligibles? And for a sun figuring the Divine sphere, if it is to be more splendid than the sun visible to us, what a sun it must be.

[5] Ἀλλ' αὐτοὺς μὲν σῶμα ἔχοντας, οἷον ἔχουσιν ἄνθρωποι, καὶ ἐπιθυμίαν καὶ λύπας καὶ ὀργὰς τὴν παρ' αὐτοῖς δύναμιν μὴ ἀτιμάζειν, ἀλλ' ἐφάπτεσθαι τοῦ νοητοῦ λέγειν ἐξεῖναι, μὴ εἶναι δὲ ἐν ἡλίῳ ταύτης ἀπαθεστέραν ἐν τάξει μᾶλλον καὶ οὐκ ἐν ἀλλοιώσει μᾶλλον οὔσαν, οὐδὲ φρόνησιν ἔχειν ἀμείνονα ἡμῶν τῶν ἄρτι γενομένων καὶ διὰ τοσούτων κωλυομένων τῶν ἀπατώντων ἐπὶ τὴν ἀλήθειαν ἐλθεῖν· οὐδὲ τὴν μὲν αὐτῶν ψυχὴν ἀθάνατον καὶ θεῖαν λέγειν καὶ τὴν τῶν φανλοτάτων ἀνθρώπων, τὸν δὲ οὐρανὸν πάντα καὶ τὰ ἐκεῖ ἄστρα μὴ τῆς ἀθανάτου κεκοινωνηκέναι ἐκ πολλῶι καλλιόνων καὶ καθαρωτέρων ὄντα, ὀρῶντας ἐκεῖ μὲν τὸ τεταγμένον καὶ εὐσχημον καὶ εὐτακτον καὶ μάλιστα τὴν ἐνταῦθα περὶ γῆν ἀταξίαν αὐτοὺς αἰτιωμένους· ὥσπερ τῆς ἀθανάτου ψυχῆς τὸν χεῖρω τόπον ἐπίτηδες ἐλομένης, παραχωρῆσαι δὲ τοῦ βελτίονος τῇ θνητῇ ψυχῇ ἐφιεμένης. Ἄλογος δὲ καὶ ἡ παρεισαγωγή αὐτοῖς τῆς ἐτέρας ψυχῆς ταύτης, ἣν ἐκ τῶν στοιχείων συνιστᾷσι· πῶς γὰρ ἂν ζωὴν ἡντινοῦν ἔχοι ἢ ἐκ τῶν στοιχείων σύστασις; Ἡ γὰρ τούτων κρᾶσις ἢ θερμὸν ἢ ψυχρὸν ἢ μικτὸν ποιεῖ, ἢ ξηρὸν ἢ ὑγρὸν ἢ μῖγμα ἐκ τούτων. Πῶς δὲ συνοχὴ τῶν τεσσάρων ὑστέρα γενομένη ἐξ αὐτῶν; Ὅταν δὲ προστιθῶσι καὶ ἀντίληψιν αὐτῇ καὶ βούλευσιν καὶ ἄλλα μυρία, τί ἂν τις εἴποι; Ἀλλὰ οὐ τιμώντες ταύτην τὴν δημιουργίαν οὐδὲ τήνδε τὴν γῆν καινὴν αὐτοῖς γῆν φασὶ γεγονέναι, εἰς ἣν δὴ ἐντεῦθεν ἀπελεύσονται· τοῦτο δὲ λόγον εἶναι κόσμου. Καίτοι τί δεῖ αὐτοῖς ἐκεῖ γενέσθαι ἐν παραδείγματι κόσμου, ὃν μισοῦσι; Πόθεν δὲ τὸ παράδειγμα τοῦτο; Τοῦτο γὰρ κατ' αὐτοὺς νενευκότος ἤδη πρὸς τὰ τῆδε τοῦ τὸ παράδειγμα πεποιηκότος. Εἰ μὲν οὖν ἐν αὐτῷ τῷ ποιήσαντι πολλὴ φροντίς τοῦ κόσμου μετὰ τὸν κόσμον τὸν νοητὸν ὃν ἔχει ἄλλον ποιῆσαι — καὶ τί ἔδει; — καὶ εἰ μὲν πρὸ τοῦ κόσμου, ἵνα τί; Ἵνα φυλάζωνται αἱ ψυχαί. Πῶς οὖν; οὐκ ἐφυλάξαντο, ὥστε μάτην ἐγένετο. Εἰ δὲ μετὰ τὸν κόσμον ἐκ τοῦ κόσμου λαβὼν ἀποσυλήσας τῆς ὕλης τὸ εἶδος, ἥρκει ἡ πεῖρα ταῖς πειραθείσαις ψυχαῖς πρὸς τὸ φυλάξασθαι. Εἰ δ' ἐν ταῖς ψυχαῖς λαβεῖν ἀξιοῦσι τοῦ κόσμου τὸ εἶδος, τί τὸ καινὸν τοῦ λόγου;

5. Still more unreasonably:

There are men, bound to human bodies and subject to desire, grief, anger, who think so generously of their own faculty that they declare themselves in contact with the Intelligible World, but deny that the sun possesses a similar faculty less subject to influence, to disorder, to change; they deny that it is any

wiser than we, the late born, hindered by so many cheats on the way towards truth.

Their own soul, the soul of the least of mankind, they declare deathless, divine; but the entire heavens and the stars within the heavens have had no communion with the Immortal Principle, though these are far purer and lovelier than their own souls — yet they are not blind to the order, the shapely pattern, the discipline prevailing in the heavens, since they are the loudest in complaint of the disorder that troubles our earth. We are to imagine the deathless Soul choosing of design the less worthy place, and preferring to abandon the nobler to the Soul that is to die.

Equally unreasonable is their introduction of that other Soul which they piece together from the elements.

How could any form or degree of life come about by a blend of the elements? Their conjunction could produce only a warm or cold or an intermediate substance, something dry or wet or intermediate.

Besides, how could such a soul be a bond holding the four elements together when it is a later thing and rises from them? And this element — soul is described as possessing consciousness and will and the rest — what can we think?

Furthermore, these teachers, in their contempt for this creation and this earth, proclaim that another earth has been made for them into which they are to enter when they depart. Now this new earth is the Reason-Form [the Logos] of our world. Why should they desire to live in the archetype of a world abhorrent to them?

Then again, what is the origin of that pattern world? It would appear, from the theory, that the Maker had already declined towards the things of this sphere before that pattern came into being.

Now let us suppose the Maker craving to construct such an Intermediate World — though what motive could He have? — in addition to the Intellectual world which He eternally possesses. If He made the mid-world first, what end was it to serve?

To be a dwelling-place for Souls?

How then did they ever fall from it? It exists in vain.

If He made it later than this world — abstracting the formal-idea of this world and leaving the Matter out — the Souls that have come to know that intermediate sphere would have experienced enough to keep them from entering this. If the meaning is simply that Souls exhibit the Ideal-Form of the Universe, what is there distinctive in the teaching?

[6] Τὰς δὲ ἄλλας ὑποστάσεις τί χρὴ λέγειν ἃς εἰσάγουσι, παροικήσεις καὶ ἀντιτύπους καὶ μετανοίας; Εἰ μὲν γὰρ ψυχῆς ταῦτα λέγουσι πάθη, ὅταν ἐν μετανοίᾳ ᾖ, καὶ ἀντιτύπους, ὅταν οἷον εἰκόνας τῶν ὄντων, ἀλλὰ μὴ αὐτὰ πω τὰ ὄντα θεωρῇ, καινολογούντων ἐστὶν εἰς σύστασιν τῆς ἰδίας αἰρέσεως· ὥς γὰρ τῆς ἀρχαίας Ἑλληνικῆς οὐχ ἀπτόμενοι ταῦτα σκευωροῦνται εἰδότην καὶ

σαφῶς τῶν Ἑλλήνων ἀτύφως λεγόντων ἀναβάσεις ἐκ τοῦ σπηλαίου καὶ κατὰ βραχὺ εἰς θεὰν ἀληθεστέραν μᾶλλον καὶ μᾶλλον προιούσας. Ὅλως γὰρ τὰ μὲν αὐτοῖς παρὰ τοῦ Πλάτωνος εἴληπται, τὰ δέ, ὅσα καινοτομοῦσιν, ἴνα ἰδίαν φιλοσοφίαν θῶνται, ταῦτα ἔξω τῆς ἀληθείας εὔρηται. Ἐπεὶ καὶ αἱ δίκαι καὶ οἱ ποταμοὶ οἱ ἐν Ἀίδου καὶ αἱ μετενσωματώσεις ἐκείθεν. Καὶ ἐπὶ τῶν νοητῶν δὲ πλῆθος ποιῆσαι, τὸ ὄν καὶ τὸν νοῦν καὶ τὸν δημιουργὸν ἄλλον καὶ τὴν ψυχὴν, ἐκ τῶν ἐν τῷ Τιμαίῳ λεχθέντων εἴληπται· εἰπόντος γὰρ αὐτοῦ ἥπερ οὖν νοῦς ἐνούσας ἰδέας ἐν τῷ ὃ ἔστι ζῶιον καθορᾶι, τοσαύτας καὶ ὁ τότε ποιῶν τὸ πᾶν διενόηθη σχεῖν. Οἱ δὲ οὐ συνέντες τὸν μὲν ἔλαβον ἐν ἡσυχίᾳ ἔχοντα ἐν αὐτῷ πάντα τὰ ὄντα, τὸν δὲ νοῦν ἕτερον παρ' αὐτὸν θεωροῦντα, τὸν δὲ διανοοῦμενον – πολλακίς δὲ αὐτοῖς ἀντὶ τοῦ διανοουμένου ψυχὴ ἐστὶν ἡ δημιουργοῦσα – καὶ κατὰ Πλάτωνα τοῦτον οἶονται εἶναι τὸν δημιουργὸν ἀφεστηκότες τοῦ εἰδέναι τίς ὁ δημιουργός. Καὶ ὅλως τὸν τρόπον τῆς δημιουργίας καὶ ἄλλα πολλὰ καταψεύδονται αὐτοῦ καὶ πρὸς τὸ χεῖρον ἔλκουσι τὰς δόξας τοῦ ἀνδρὸς ὡς αὐτοὶ μὲν τὴν νοητὴν φύσιν κατανενοηκότες, ἐκείνου δὲ καὶ τῶν ἄλλων τῶν μακαρίων ἀνδρῶν μή. Καὶ πλῆθος νοητῶν ὀνομάζοντες τὸ ἀκριβὲς ἐξευρηκέναι δόξιν οἶονται αὐτῷ τῷ πλήθει τὴν νοητὴν φύσιν τῇ αἰσθητικῇ καὶ ἐλάττονι εἰς ὁμοιότητα ἄγοντες, δέον ἐκεῖ τὸ ὡς ὅτι μάλιστα ὀλίγον εἰς ἀριθμὸν διώκειν καὶ τῷ μετὰ τὸ πρῶτον τὰ πάντα ἀποδιδόντας ἀπηλλάχθαι, ἐκείνου τῶν πάντων ὄντος καὶ νοῦ τοῦ πρώτου καὶ οὐσίας καὶ ὅσα ἄλλα κατὰ τὴν πρώτην φύσιν. Ψυχῆς δὲ εἶδος τρίτον· διαφορὰς δὲ ψυχῶν ἐν πάθεσιν ἢ ἐν φύσει ἰχνεύειν μηδὲν τοῦς θεοῦς ἄνδρας διασύροντας, ἀλλ' εὐμενῶς δεχομένους τὰ ἐκείνων ὡς παλαιότερων καὶ ἃ καλῶς λέγουσι παρ' ἐκείνων λαβόντας, ψυχῆς ἀθανασίαν, νοητὸν κόσμον, θεὸν τὸν πρῶτον, τὸ τὴν ψυχὴν δεῖν φεύγειν τὴν πρὸς τὸ σῶμα ὁμιλίαν, τὸν χωρισμὸν τὸν ἀπ' αὐτοῦ, τὸ ἐκ γενέσεως φεύγειν εἰς οὐσίαν· ταῦτα γὰρ κείμενα παρὰ τῷ Πλάτῳ σαφῶς οὕτως λέγοντες καλῶς ποιοῦσιν. Οἷς θέλουσι διαφωνεῖν φθόνος οὐδεὶς λεγόντων, οὐδ' ἐν τῷ τοῦς Ἑλλήνας διασύρειν καὶ ὑβρίζειν τὰ αὐτῶν ἐν συστάσει παρὰ τοῖς ἀκούουσι ποιεῖν, ἀλλ' αὐτὰ παρ' αὐτῶν δεικνύναι ὀρθῶς ἔχοντα, ὅσα ἴδια αὐτοῖς ἔδοξε παρὰ τὴν ἐκείνων δόξαν λέγειν, εὐμενῶς καὶ φιλοσόφως αὐτὰς τὰς δόξας τιθέντας αὐτῶν καὶ οἷς ἐναντιοῦνται δικαίως, πρὸς τὸ ἀληθὲς βλέποντας, οὐ τὴν εὐδοκίμησιν θηρωμένους ἐκ τοῦ [πρὸς] ἀνδρας κεκριμένους ἐκ παλαιοῦ οὐ παρὰ φαύλων ἀνδρῶν ἀγαθοὺς εἶναι ψέγειν, λέγοντας ἑαυτοὺς ἐκείνων ἀμείνους εἶναι. Ἐπεὶ τὰ γε εἰρημένα τοῖς παλαιοῖς περὶ τῶν νοητῶν πολλῶι ἀμείνω καὶ πεπαιδευμένως εἴρηται, καὶ τοῖς μὴ ἐξαπατωμένοις τὴν ἐπιθέουσιν εἰς ἀνθρώπους ἀπάτην ραϊδίως γνωσθήσεται τὰδ' ὕστερον τούτοις παρ' ἐκείνων ληφθέντα, προσθήκας δὲ τινὰς οὐδὲν προσηκούσας εἰληφότα, ἔν γε οἷς ἐναντιοῦσθαι θέλουσι γενέσεις καὶ φθορὰς εἰσάγοντες παντελεῖς καὶ μεμφόμενοι τῷδε τῷ παντὶ καὶ τὴν πρὸς τὸ σῶμα κοινωνίαν τῇ ψυχῇ αἰτιώμενοι καὶ τὸν διοικοῦντα τότε τὸ πᾶν ψέγοντες καὶ εἰς ταῦτ' ἄγοντες τὸν δημιουργὸν τῇ ψυχῇ καὶ τὰ αὐτὰ πάθη διδόντες, ἅπερ καὶ τοῖς ἐν μέρει.

6. And, what are we to think of the new forms of being they introduce —

their “Exiles” and “Impressions” and “Repentings”?

If all comes to states of the Soul— “Repentance” when it has undergone a change of purpose; “Impressions” when it contemplates not the Authentic Existences but their simulacra — there is nothing here but a jargon invented to make a case for their school: all this terminology is piled up only to conceal their debt to the ancient Greek philosophy which taught, clearly and without bombast, the ascent from the cave and the gradual advance of souls to a truer and truer vision.

For, in sum, a part of their doctrine comes from Plato; all the novelties through which they seek to establish a philosophy of their own have been picked up outside of the truth.

From Plato come their punishments, their rivers of the underworld and the changing from body to body; as for the plurality they assert in the Intellectual Realm — the Authentic Existent, the Intellectual-Principle, the Second Creator and the Soul — all this is taken over from the Timaeus, where we read:

“As many Ideal-Forms as the Divine Mind beheld dwelling within the Veritably Living Being, so many the Maker resolved should be contained in this All.”

Misunderstanding their text, they conceived one Mind passively including within itself all that has being, another mind, a distinct existence, having vision, and a third planning the Universe — though often they substitute Soul for this planning Mind as the creating Principle — and they think that this third being is the Creator according to Plato.

They are in fact quite outside of the truth in their identification of the Creator.

In every way they misrepresent Plato’s theory as to the method of creation as in many other respects they dishonour his teaching: they, we are to understand, have penetrated the Intellectual Nature, while Plato and all those other illustrious teachers have failed.

They hope to get the credit of minute and exact identification by setting up a plurality of intellectual Essences; but in reality this multiplication lowers the Intellectual Nature to the level of the Sense-Kind: their true course is to seek to reduce number to the least possible in the Supreme, simply referring all things to the Second Hypostasis — which is all that exists as it is Primal Intellect and Reality and is the only thing that is good except only for the first Nature — and to recognize Soul as the third Principle, accounting for the difference among souls merely by diversity of experience and character. Instead of insulting those venerable teachers they should receive their doctrine with the respect due to the older thought and honour all that noble system — an immortal soul, an Intellectual and Intelligible Realm, the Supreme God, the Soul’s need of emancipation from all intercourse with the body, the fact of separation from it, the escape from the world of process to the world of

essential-being. These doctrines, all emphatically asserted by Plato, they do well to adopt: where they differ, they are at full liberty to speak their minds, but not to procure assent for their own theories by flaying and flouting the Greeks: where they have a divergent theory to maintain they must establish it by its own merits, declaring their own opinions with courtesy and with philosophical method and stating the controverted opinion fairly; they must point their minds towards the truth and not hunt fame by insult, reviling and seeking in their own persons to replace men honoured by the fine intelligences of ages past.

As a matter of fact the ancient doctrine of the Divine Essences was far the sounder and more instructed, and must be accepted by all not caught in the delusions that beset humanity: it is easy also to identify what has been conveyed in these later times from the ancients with incongruous novelties — how for example, where they must set up a contradictory doctrine, they introduce a medley of generation and destruction, how they cavil at the Universe, how they make the Soul blameable for the association with body, how they revile the Administrator of this All, how they ascribe to the Creator, identified with the Soul, the character and experiences appropriate to partial be beings.

[7] Ὅτι μὲν οὖν οὔτε ἥρξατο οὔτε παύσεται, ἀλλ' ἔστιν αἰεὶ καὶ ὁδε ὁ κόσμος, ἕως ἂν ἐκεῖνα ἦι, εἴρηται. Τὴν δὲ πρὸς τὸ σῶμα τῇ ψυχῇ κοινωνίαν τῇ ἡμετέρῃ πρὸ αὐτῶν εἴρηται ὡς οὐκ ἄμεινον τῇ ψυχῇ· τὸ δὲ ἀπὸ τῆς ἡμετέρας καὶ τὴν τοῦ παντὸς λαμβάνειν ὁμοιον, ὡς εἴ τις τὸ τῶν χυτρέων ἢ χαλκῶν λαβὼν γένος ἐν πόλει εὖ οἰκουμένῃ τὴν ἅπασαν ψέγοι. Δεῖ δὲ τὰς διαφορὰς λαμβάνειν τὰς τῆς ὅλης ὅπως διοικεῖ, ὅτι μὴ ὁ αὐτὸς τρόπος μὴδ' ἐνδεδεμένη. Πρὸς γὰρ αὐτῇ ταῖς ἄλλαις διαφοραῖς, αἱ μυρία εἴρηνται ἐν ἄλλοις, κάκεινο ἐνθυμεῖσθαι ἔδει ὅτι ἡμεῖς μὲν ὑπὸ τοῦ σώματος δεδεμέμεθα ἥδη δεσμοῦ γεγεννημένον. Ἐν γὰρ τῇ πάσῃ ψυχῇ ἢ τοῦ σώματος φύσις δεδεμένη ἥδη συνδεδεῖ ὁ ἂν περιλάβῃ· αὐτὴ δὲ ἢ τοῦ παντὸς ψυχῇ οὐκ ἂν δέοιτο ὑπὸ τῶν ὑπ' αὐτῆς δεδεμένων· ἄρχει γὰρ ἐκείνη. Διὸ καὶ ἀπαθὴς πρὸς αὐτῶν, ἡμεῖς δὲ τούτων οὐ κύριοι· τὸ δ' ὅσον αὐτῆς πρὸς τὸ θεῖον τὸ ὑπεράνω ἀκέραιον μένει καὶ οὐκ ἐμποδίζεται, ὅσον δὲ αὐτῆς δίδωσι τῷ σώματι ζωὴν οὐδὲν παρ' αὐτοῦ προσλαμβάνει. Ὅλως γὰρ τὸ μὲν ἄλλου πάθημα τὸ ἐν αὐτῷ ἐξ ἀνάγκης δέχεται, ὁ δ' αὐτὸ ἐκείνῳ οὐκέτι τὸ αὐτοῦ δίδωσιν οἰκεῖαν ζωὴν ἔχοντι· οἷον εἰ ἐγκεντρισθὲν τι εἴη ἐν ἄλλῳ, παθόντος μὲν τοῦ ἐν ᾧ συμπεπόνθεν, αὐτὸ δὲ ξηρανθὲν εἶασεν ἐκεῖνο τὴν αὐτοῦ ζωὴν ἔχειν. Ἐπεὶ οὐδ' ἀποσβεννυμένου τοῦ ἐν σοὶ πυρὸς τὸ ὅλον πῦρ ἀπέσβῃ· ἐπεὶ οὐδ' εἰ τὸ πᾶν πῦρ ἀπόλοιτο, πάθοι ἂν τι ἢ ψυχὴ ἢ ἐκεῖ, ἀλλ' ἢ τοῦ σώματος σύστασις, καὶ εἰ οἷόν τε εἴη διὰ τῶν λοιπῶν κόσμον τινὰ εἶναι, οὐδὲν ἂν μέλοι τῇ ψυχῇ τῇ ἐκεῖ. Ἐπεὶ οὐδὲ ἢ σύστασις ὁμοίως τῷ παντὶ καὶ ζῳίῳ ἐκάστω· ἀλλ' ἐκεῖ οἷον ἐπιθεῖ κελεύσασα μένειν, ἐνταῦθα δὲ ὡς ὑπεκφεύγοντα εἰς τὴν τάξιν τὴν ἑαυτῶν δέδεται δεσμῷ δευτέρῳ· ἐκεῖ δὲ οὐκ ἔχει ὅπου φύγη. Οὔτε οὖν ἐντὸς δεῖ κατέχειν οὔτε ἐξωθεν πιέζουσιν εἰς τὸ εἶσω ὠθεῖν, ἀλλ' ὅπου ἠθέλησεν ἐξ ἀρχῆς αὐτῆς ἢ φύσις μένει. Ἐὰν δὲ πού τι αὐτῶν κατὰ φύσιν

κινηθῆι, οἷς οὐκ ἔστι κατὰ φύσιν, ταῦτα πάσχει, αὐτὰ δὲ καλῶς φέρεται ὡς τοῦ ὅλου· τὰ δὲ φθείρεται οὐ δυνάμενα τὴν τοῦ ὅλου τάξιν φέρειν, οἷον εἰ χοροῦ μεγάλου ἐν τάξει φερομένου ἐν μέσση τῇ πορείᾳ αὐτοῦ χελώνη ληφθεῖσα πατοῖτο οὐ δυνηθεῖσα φυγεῖν τὴν τάξιν τοῦ χοροῦ· εἰ μέντοι μετ' ἐκείνης τάξιεν ἑαυτὴν, οὐδὲν ἂν ὑπὸ τούτων οὐδ' αὐτὴ πάθοι.

7. That this world has neither beginning nor end but exists for ever as long as the Supreme stands is certainly no novel teaching. And before this school rose it had been urged that commerce with the body is no gain to a Soul.

But to treat the human Soul as a fair presentment of the Soul of the Universe is like picking out potters and blacksmiths and making them warrant for discrediting an entire well-ordered city.

We must recognize how different is the governance exercised by the All-Soul; the relation is not the same: it is not in fetters. Among the very great number of differences it should not have been overlooked that the We [the human Soul] lies under fetter; and this in a second limitation, for the Body-Kind, already fettered within the All-Soul, imprisons all that it grasps.

But the Soul of the Universe cannot be in bond to what itself has bound: it is sovereign and therefore immune of the lower things, over which we on the contrary are not masters. That in it which is directed to the Divine and Transcendent is ever unmingled, knows no encumbering; that in it which imparts life to the body admits nothing bodily to itself. It is the general fact that an inset [as the Body], necessarily shares the conditions of its containing principle [as the Soul], and does not communicate its own conditions where that principle has an independent life: thus a graft will die if the stock dies, but the stock will live on by its proper life though the graft wither. The fire within your own self may be quenched, but the thing, fire, will exist still; and if fire itself were annihilated that would make no difference to the Soul, the Soul in the Supreme, but only to the plan of the material world; and if the other elements sufficed to maintain a Kosmos, the Soul in the Supreme would be unconcerned.

The constitution of the All is very different from that of the single, separate forms of life: there, the established rule commanding to permanence is sovereign; here things are like deserters kept to their own place and duty by a double bond; there is no outlet from the All, and therefore no need of restraining or of driving errants back to bounds: all remains where from the beginning the Soul's nature appointed.

The natural movement within the plan will be injurious to anything whose natural tendency it opposes: one group will sweep bravely onward with the great total to which it is adapted; the others, not able to comply with the larger order, are destroyed. A great choral is moving to its concerted plan; midway in the march, a tortoise is intercepted; unable to get away from the choral line it is trampled under foot; but if it could only range itself within the greater movement it too would suffer nothing.

[8] Τὸ δὲ διὰ τί ἐποίησε κόσμον ταῦτόν τῳ διὰ τί ἔστι ψυχὴ καὶ διὰ τί ὁ δημιουργὸς ἐποίησεν. Ὁ πρῶτον μὲν ἀρχὴν λαμβανόντων ἐστὶ τοῦ αἰεῖ· ἔπειτα οἶονται τραπέντα ἔκ τινος εἰς τι καὶ μεταβάλλοντα αἴτιον τῆς δημιουργίας γεγονέναι. Διδακτέον οὖν αὐτούς, εἰ εὐγνωμόνως ἀνέχοντο, τίς ἢ φύσις τούτων, ὥς αὐτοὺς παύσασθαι τῆς εἰς τὰ τίμια λοιδορίας ἣν εὐχερῶς ποιοῦνται ἀντὶ πολλῆς προσηκόντως ἂν γενομένης εὐλαβείας. Ἐπεὶ οὐδὲ τοῦ παντός τὴν διοίκησιν ὀρθῶς ἂν τις μέμψαιτο πρῶτον μὲν ἐνδεικνυμένην τῆς νοητῆς φύσεως τὸ μέγεθος. Εἰ γὰρ οὕτως εἰς τὸ ζῆν παρελήλυθεν, ὥς μὴ ζωὴν ἀδιάρθρωτον ἔχειν – ὅποια τὰ σμικρότερα τῶν ἐν αὐτῳ, ἃ τῇ πολλῇ ζωῇ τῇ ἐν αὐτῳ αἰεὶ νύκτωρ καὶ μεθ' ἡμέραν γεννᾶται – ἀλλ' ἔστι συνεχὴς καὶ ἐναργὴς καὶ πολλὴ καὶ πανταχοῦ ζωὴ σοφίαν ἀμήχανον ἐνδεικνυμένη, πῶς οὐκ ἂν τις ἄγαλμα ἐναργὲς καὶ καλὸν τῶν νοητῶν θεῶν εἴποι; Εἰ δὲ μιμούμενον μὴ ἐστὶν ἐκεῖνο, αὐτὸ τοῦτο κατὰ φύσιν ἔχει· οὐ γὰρ ἦν ἔτι μιμούμενον. Τὸ δὲ ἀνομοίως μεμιμησθαι ψεῦδος· οὐδὲν γὰρ παραλέλειπται ὧν οἶόν τε ἦν καλὴν εἰκόνα φυσικὴν ἔχειν. Ἀναγκαῖον μὲν γὰρ ἦν εἶναι οὐκ ἔκ διανοίας καὶ ἐπιτεχνήσεως τὸ μίμημα· οὐ γὰρ οἶόν τε ἦν ἔσχατον τὸ νοητὸν εἶναι. Εἶναι γὰρ αὐτοῦ ἐνέργειαν ἔδει διττὴν, τὴν μὲν ἐν ἑαυτῳ, τὴν δὲ εἰς ἄλλο. Ἔδει οὖν εἶναι τι μετ' αὐτό· ἐκείνου γὰρ μόνου οὐδέν ἐστιν ἔτι πρὸς τὸ κάτω, ὃ τῶν πάντων ἀδυνατώτατόν ἐστι. Δύναμις δὲ θαυμαστὴ ἐκεῖ θεῖ· ὥστε καὶ εἰργάσατο. Εἰ μὲν δὴ ἄλλος κόσμος ἔστι τούτου ἀμείνων, τίς οὗτος; Εἰ δὲ ἀνάγκη εἶναι, ἄλλος δὲ οὐκ ἔστιν, οὗτός ἐστιν ὁ τὸ μίμημα ἀποσώζων ἐκείνου. Γῇ μὲν δὴ πᾶσα ζώων ποικίλων πλήρης καὶ ἀθανάτων καὶ μέχρις οὐρανοῦ μεστὰ πάντα· ἄστρα δὲ τὰ ἐν ταῖς ὑποκάτω σφαίραις τὰ ἐν τῷ ἀνωτάτῳ διὰ τί οὐ θεοὶ ἐν τάξει φερόμενα καὶ κόσμῳ περιόντα; Διὰ τί γὰρ οὐκ ἀρετὴν ἔξουσιν ἢ τί κώλυμα πρὸς κτῆσιν ἀρετῆς αὐτοῖς; Οὐ γὰρ δὴ ταῦτά ἐστιν ἐκεῖ, ἅπερ τοὺς ἐνταῦθα ποιεῖ κακοῦς, οὐδ' ἢ τοῦ σώματος κακία ἐνοχλουμένη καὶ ἐνοχλοῦσα. Διὰ τί δὲ οὐ συνιᾷσιν ἐπὶ σχολῇς αἰεὶ καὶ ἐν νῳ λαμβάνουσι τὸν θεὸν καὶ τοὺς ἄλλους τοὺς νοητοὺς θεοὺς, ἀλλ' ἡμῖν σοφία βελτίων ἔσται τῶν ἐκεῖ; Ταῦτα τίς ἂν μὴ ἔκφρων γεγεννημένος ἀνάσχοιτο; Ἐπεὶ καὶ αἱ ψυχαὶ εἰ μὲν βιασθεῖσαι ὑπὸ τῆς τοῦ παντός ψυχῆς ἦλθον, πῶς βελτίους αἱ βιασθεῖσαι; Ἐν γὰρ ψυχαῖς τὸ κρατῆσαν κρεῖττον. Εἰ δ' ἐκούσαι, τί μέμφεσθε εἰς ὃν ἐκόντες ἦλθετε διδόντος καὶ ἀπαλλάττεσθαι, εἴ τις μὴ ἀρέσκειτο; Εἰ δὲ δὴ καὶ τοιοῦτόν ἐστι τὸδε τὸ πᾶν, ὥς ἐξεῖναι ἐν αὐτῳ καὶ σοφίαν ἔχειν καὶ ἐνταῦθα ὄντας βιοῦν κατ' ἐκεῖνα, πῶς οὐ μαρτυρεῖ ἐξηρτησθαι τῶν ἐκεῖ;

8. To ask why the Soul has created the Kosmos, is to ask why there is a Soul and why a Creator creates. The question, also, implies a beginning in the eternal and, further, represents creation as the act of a changeful Being who turns from this to that.

Those that so think must be instructed — if they would but bear with correction — in the nature of the Supernals, and brought to desist from that blasphemy of majestic powers which comes so easily to them, where all should be reverent scruple.

Even in the administration of the Universe there is no ground for such

attack, for it affords manifest proof of the greatness of the Intellectual Kind.

This All that has emerged into life is no amorphous structure — like those lesser forms within it which are born night and day out of the lavishness of its vitality — the Universe is a life organized, effective, complex, all-comprehensive, displaying an unfathomable wisdom. How, then, can anyone deny that it is a clear image, beautifully formed, of the Intellectual Divinities? No doubt it is copy, not original; but that is its very nature; it cannot be at once symbol and reality. But to say that it is an inadequate copy is false; nothing has been left out which a beautiful representation within the physical order could include.

Such a reproduction there must necessarily be — though not by deliberation and contrivance — for the Intellectual could not be the last of things, but must have a double Act, one within itself and one outgoing; there must, then, be something later than the Divine; for only the thing with which all power ends fails to pass downwards something of itself. In the Supreme there flourishes a marvellous vigour, and therefore it produces.

Since there is no Universe nobler than this, is it not clear what this must be? A representation carrying down the features of the Intellectual Realm is necessary; there is no other Kosmos than this; therefore this is such a representation.

This earth of ours is full of varied life-forms and of immortal beings; to the very heavens it is crowded. And the stars, those of the upper and the under spheres, moving in their ordered path, fellow-travellers with the universe, how can they be less than gods? Surely they must be morally good: what could prevent them? All that occasions vice here below is unknown there evil of body, perturbed and perturbing.

Knowledge, too; in their unbroken peace, what hinders them from the intellectual grasp of the God-Head and the Intellectual Gods? What can be imagined to give us a wisdom higher than belongs to the Supernals? Could anyone, not fallen to utter folly, bear with such an idea?

Admitting that human Souls have descended under constraint of the All-Soul, are we to think the constrained the nobler? Among Souls, what commands must be higher than what obeys. And if the coming was unconstrained, why find fault with a world you have chosen and can quit if you dislike it?

And further, if the order of this Universe is such that we are able, within it, to practise wisdom and to live our earthly course by the Supernal, does not that prove it a dependency of the Divine?

[9] Πλούτους δὲ καὶ πενίας εἴ τις μέφοιτο καὶ τὸ οὐκ ἴσον ἐν τοῖς τοιούτοις ἅπασι, πρῶτον μὲν ἀγνοεῖ, ὥς ὁ σπουδαῖος ἐν τούτοις τὸ ἴσον οὐ ζητεῖ, οὐδὲ τι νομίζει τοὺς πολλὰ κεκτημένους πλεον ἔχειν, οὐδὲ τοὺς δυναστεύοντας τῶν ιδιωτῶν, ἀλλὰ τὴν τοιαύτην σπουδὴν ἄλλους εἶναι ἔχειν, καὶ καταμεμάθηκεν ὥς διττός ὁ ἐνθάδε βίος, ὁ μὲν τοῖς σπουδαίοις, ὁ δὲ τοῖς πολλοῖς τῶν ἀνθρώπων,

τοῖς μὲν σπουδαίοις πρὸς τὸ ἀκρότατον καὶ τὸ ἄνω, τοῖς δὲ ἀνθρωπικωτέροις διττὸς αὖ ὢν ὁ μὲν μεμνημένος ἀρετῆς μετίσχει ἀγαθοῦ τινος, ὁ δὲ φαῦλος ὄχλος οἷον χειροτέχνης τῶν πρὸς ἀνάγκην τοῖς ἐπιεικεστέροις. Εἰ δὲ φονεύει τις ἢ ἡττᾶται τῶν ἡδονῶν ὑπὸ ἀδυναμίας, τί θαυμαστὸν καὶ ἁμαρτίας εἶναι οὐ νῶι, ἀλλὰ ψυχᾷς ὥσπερ παισὶν ἀνήβοις; Εἰ δὲ γυμνάσιον εἴη νικόντων καὶ ἡττωμένων, πῶς οὐ καὶ ταύτῃ καλῶς ἔχει; Εἰ δ' ἀδικεῖ, τί δεινὸν τῷ ἀθανάτῳ; Καὶ εἰ φονεύει, ἔχεις ὁ θέλεις. Εἰ δὲ ἡδὴ μέμφηι, πολιτεύεσθαι ἀνάγκην οὐκ ἔχεις. Ὁμολογεῖται δὲ καὶ δίκας εἶναι ἐνθάδε καὶ κολάσεις. Πῶς οὖν ὀρθῶς ἔχει μέμφεσθαι πόλει διδούσῃ ἐκάστωι τὴν ἀξίαν; Οὐ καὶ ἀρετὴ τετίμηται, καὶ κακία τὴν προσήκουσαν ἀτιμίαν ἔχει, καὶ θεῶν οὐ μόνον ἀγάλματα, ἀλλὰ καὶ αὐτοὶ ἄνωθεν ἐφορῶντες, οἱ ῥηιδίως αἰτίας, φησὶν, ἀποφεύζονται πρὸς ἀνθρώπων, πάντα ἄγοντες τάξει ἐξ ἀρχῆς εἰς τέλος μοῖραν ἐκάστωι τὴν προσήκουσαν διδόντες κατὰ ἀμοιβὰς βίων τοῖς προυπηργμένοις ἀκόλουθον· ἦν ὁ ἀγνοῶν προπετέστερος ἀνθρώπων περὶ πραγμάτων θείων ἀγροικιζόμενος. Ἀλλὰ χρὴ ὡς ἄριστον μὲν αὐτὸν πειρᾶσθαι γίνεσθαι, μὴ μόνον δὲ αὐτὸν νομίζειν ἄριστον δύνασθαι γενέσθαι – οὕτω γὰρ οὐπω ἄριστος – ἀλλὰ καὶ ἀνθρώπους ἄλλους ἀρίστους, ἔτι καὶ δαίμονας ἀγαθοὺς εἶναι, πολὺ δὲ μᾶλλον θεοὺς τοὺς τε ἐν τῷδε ὄντας κάκεῖ βλέποντας, πάντων δὲ μάλιστα τὸν ἡγεμόνα τοῦδε τοῦ παντός, ψυχὴν μακαριωτάτην· ἐντεῦθεν δὲ ἤδη καὶ τοὺς νοητοὺς ὑμνεῖν θεοὺς, ἐφ' ἅπασι δὲ ἤδη τὸν μέγαν τὸν ἐκεῖ βασιλέα καὶ ἐν τῷ πλήθει μάλιστα τῶν θεῶν τὸ μέγα αὐτοῦ ἐνδεικνυμένους· οὐ γὰρ τὸ συστεῖλαι εἰς ἓν, ἀλλὰ τὸ δεῖξαι πολὺ τὸ θεῖον, ὅσον ἔδειξεν αὐτός, τοῦτό ἐστι δύναμιν θεοῦ εἰδόντων, ὅταν μένων ὅς ἐστι πολλοὺς ποιῇ πάντα εἰς αὐτὸν ἀνηρητημένους καὶ δι' ἐκεῖνον καὶ παρ' ἐκείνου ὄντας. Καὶ ὁ κόσμος δὲ ὅδε δι' ἐκεῖνόν ἐστι κάκεῖ βλέπει, καὶ πᾶς καὶ θεῶν ἕκαστος καὶ τὰ ἐκείνου προφητεύει ἀνθρώποις καὶ χρωσὶν ἃ ἐκείνοις φίλα. Εἰ δὲ μὴ τοῦτό εἰσιν, ὁ ἐκεῖνός ἐστιν, αὐτὸ τοῦτο κατὰ φύσιν ἔχει. Εἰ δ' ὑπερορᾶν θέλεις καὶ σεμνύνεις σαυτὸν ὡς οὐ χεῖρων, πρῶτον μὲν, ὅσωι τις ἄριστος, πρὸς πάντα εὐμενῶς ἔχει καὶ πρὸς ἀνθρώπους· ἔπειτα σεμνὸν δεῖ εἰς μέτρον μετὰ οὐκ ἀγροικίας, ἐπὶ τοσοῦτον ἰόντα ἐφ' ὅσον ἢ φύσις δύναται ἡμῶν, ἀνιέναι, τοῖς δ' ἄλλοις νομίζειν εἶναι χώραν παρὰ τῷ θεῷ καὶ μὴ αὐτὸν μόνον μετ' ἐκεῖνον τάξαντα ὥσπερ ὀνείρασι πέτεσθαι ἀποστεροῦντα ἑαυτὸν καὶ ὅσον ἐστὶ δυνατόν ψυχῇ ἀνθρώπου θεῷ γενέσθαι· δύναται δὲ εἰς ὅσον νοῦς ἄγει· τὸ δ' ὑπὲρ νοῦν ἤδη ἐστὶν ἔξω νοῦ πεσεῖν. Πείθονται δὲ ἄνθρωποι ἀνόητοι τοῖς τοιοῦτοις τῶν λόγων ἐξαίφνης ἀκούοντες ὡς σὺ ἔσῃ βελτίων ἀπάντων οὐ μόνον ἀνθρώπων, ἀλλὰ καὶ θεῶν – πολλὴ γὰρ ἐν ἀνθρώποις ἡ αὐθάδεια – καὶ ὁ πρότερον ταπεινὸς καὶ μέτριος καὶ ἰδιώτης ἀνὴρ, εἰ ἀκούσειε· σὺ εἰ θεοῦ παῖς, οἱ δ' ἄλλοι, οὓς ἐθαύμαζες, οὐ παῖδες, οὐδ' ἃ τιμῶσιν ἐκ πατέρων λαβόντες, σὺ δὲ κρείττων καὶ τοῦ οὐρανοῦ οὐδὲν πονήσας – εἴτα καὶ συνεπηχώσιν ἄλλοι; Οἷον εἰ ἐν πλείστοις ἀριθμεῖν οὐκ εἰδόσιν ἀριθμεῖν οὐκ εἰδὼς πῆχεων χιλίων εἶναι ἀκούοι, [μόνον δὲ φαντάζοιτο ὡς τὰ χίλια ἀριθμὸς μέγας] τί ἄν, εἰ χιλιόπηχυς εἶναι νομίζοι, τοὺς [δ] ἄλλους πενταπῆχεις; [εἶναι ἀκούοι; μόνον δὲ φαντάζοιτο ὡς τὰ χίλια ἀριθμὸς μέγας.] Εἴτ' ἐπὶ τούτοις ὑμῶν προνοεῖ ὁ θεός, τοῦ δὲ κόσμου παντός ἐν ᾧ καὶ αὐτοὶ διὰ τί ἀμελεῖ; Εἰ

μὲν γάρ, ὅτι οὐ σχολή αὐτῷ πρὸς αὐτὸν βλέπειν, οὐδὲ θέμις αὐτῷ πρὸς τὸ κάτω· καὶ πρὸς αὐτοὺς βλέπων διὰ τί οὐκ ἔξω βλέπει καὶ πρὸς τὸν κόσμον δὲ βλέπει ἐν ᾧ εἰσιν; Εἰ δὲ μὴ ἔξω, ἵνα μὴ τὸν κόσμον ἐφορᾷ, οὐδὲ αὐτοὺς βλέπει. Ἄλλ' οὐδὲν δέονται αὐτοῦ· ἀλλ' ὁ κόσμος δεῖται καὶ οἶδε τὴν τάξιν αὐτοῦ καὶ οἱ ἐν αὐτῷ ὅπως ἐν αὐτῷ καὶ ὅπως ἐκεῖ, καὶ ἀνδρῶν οἱ ἂν θεῶι ᾧσι φίλοι, πράως μὲν τὰ παρὰ τοῦ κόσμου φέροντες, εἴ τι ἐκ τῆς τῶν πάντων φορᾶς ἀναγκαῖον αὐτοῖς συμβαίνει· οὐ γὰρ πρὸς τὸ ἐκάστωι καταθύμιον, ἀλλὰ πρὸς τὸ πᾶν δεῖ βλέπειν· τιμῶν δὲ ἐκάστους κατ' ἀξίαν, σπεύδων δ' ἀεὶ οὗ πάντα σπεύδει τὰ δυνάμενα — πολλὰ δὲ εἶναι τὰ σπεύδοντα ἐκεῖ [πάντα], καὶ τὰ μὲν τυγχάνοντα μακάρια, τὰ δὲ ὡς δυνατόν ἔχει τὴν προσήκουσαν αὐτοῖς μοῖραν — οὐχ αὐτῷ μόνῳ διδοὺς τὸ δύνασθαι· οὐ γάρ, ἥ ἐπαγγέλλει, τὸ ἔχειν, ὃ λέγει τις ἔχειν, ἀλλὰ πολλὰ καὶ εἰδότες ὅτι μὴ ἔχουσι, λέγουσιν ἔχειν καὶ οἶονται ἔχειν οὐκ ἔχοντες καὶ μόνον ἔχειν, ὃ αὐτοῖ μόνον οὐκ ἔχουσι.

9. Wealth and poverty, and all inequalities of that order, are made ground of complaint. But this is to ignore that the Sage demands no equality in such matters: he cannot think that to own many things is to be richer or that the powerful have the better of the simple; he leaves all such preoccupations to another kind of man. He has learned that life on earth has two distinct forms, the way of the Sage and the way of the mass, the Sage intent upon the sublimest, upon the realm above, while those of the more strictly human type fall, again, under two classes, the one reminiscent of virtue and therefore not without touch with good, the other mere populace, serving to provide necessities to the better sort.

But what of murder? What of the feebleness that brings men under slavery to the passions?

Is it any wonder that there should be failing and error, not in the highest, the intellectual, Principle but in Souls that are like undeveloped children? And is not life justified even so if it is a training ground with its victors and its vanquished?

You are wronged; need that trouble an immortal? You are put to death; you have attained your desire. And from the moment your citizenship of the world becomes irksome you are not bound to it.

Our adversaries do not deny that even here there is a system of law and penalty: and surely we cannot in justice blame a dominion which awards to every one his due, where virtue has its honour, and vice comes to its fitting shame, in which there are not merely representations of the gods, but the gods themselves, watchers from above, and — as we read — easily rebutting human reproaches, since they lead all things in order from a beginning to an end, allotting to each human being, as life follows life, a fortune shaped to all that has preceded — the destiny which, to those that do not penetrate it, becomes the matter of boorish insolence upon things divine.

A man's one task is to strive towards making himself perfect — though not in the idea — really fatal to perfection — that to be perfect is possible to

himself alone.

We must recognize that other men have attained the heights of goodness; we must admit the goodness of the celestial spirits, and above all of the gods — those whose presence is here but their contemplation in the Supreme, and loftiest of them, the lord of this All, the most blessed Soul. Rising still higher, we hymn the divinities of the Intellectual Sphere, and, above all these, the mighty King of that dominion, whose majesty is made patent in the very multitude of the gods.

It is not by crushing the divine unto a unity but by displaying its exuberance — as the Supreme himself has displayed it — that we show knowledge of the might of God, who, abidingly what He is, yet creates that multitude, all dependent on Him, existing by Him and from Him.

This Universe, too, exists by Him and looks to Him — the Universe as a whole and every God within it — and tells of Him to men, all alike revealing the plan and will of the Supreme.

These, in the nature of things, cannot be what He is, but that does not justify you in contempt of them, in pushing yourself forward as not inferior to them.

The more perfect the man, the more compliant he is, even towards his fellows; we must temper our importance, not thrusting insolently beyond what our nature warrants; we must allow other beings, also, their place in the presence of the Godhead; we may not set ourselves alone next after the First in a dream-flight which deprives us of our power of attaining identity with the Godhead in the measure possible to the human Soul, that is to say, to the point of likeness to which the Intellectual-Principle leads us; to exalt ourselves above the Intellectual-Principle is to fall from it.

Yet imbeciles are found to accept such teaching at the mere sound of the words “You, yourself, are to be nobler than all else, nobler than men, nobler than even gods.” Human audacity is very great: a man once modest, restrained and simple hears, “You, yourself, are the child of God; those men whom you used to venerate, those beings whose worship they inherit from antiquity, none of these are His children; you without lifting a hand are nobler than the very heavens”; others take up the cry: the issue will be much as if in a crowd all equally ignorant of figures, one man were told that he stands a thousand cubic feet; he will naturally accept his thousand cubits even though the others present are said to measure only five cubits; he will merely tell himself that the thousand indicates a considerable figure.

Another point: God has care for you; how then can He be indifferent to the entire Universe in which you exist?

We may be told that He is too much occupied to look upon the Universe, and that it would not be right for Him to do so; yet, when He looks down and upon these people, is He not looking outside Himself and upon the Universe in which they exist? If He cannot look outside Himself so as to survey the

Kosmos, then neither does He look upon them.

But they have no need of Him?

The Universe has need of Him, and He knows its ordering and its indwellers and how far they belong to it and how far to the Supreme, and which of the men upon it are friends of God, mildly acquiescing with the Kosmic dispensation when in the total course of things some pain must be brought to them — for we are to look not to the single will of any man but to the universe entire, regarding every one according to worth but not stopping for such things where all that may is hastening onward.

Not one only kind of being is bent upon this quest, which brings bliss to whatsoever achieves, and earns for the others a future destiny in accord with their power. No man, therefore, may flatter himself that he alone is competent; a pretension is not a possession; many boast though fully conscious of their lack and many imagine themselves to possess what was never theirs and even to be alone in possessing what they alone of men never had.

[10] Πολλὰ μὲν οὖν καὶ ἄλλα, μᾶλλον δὲ πάντα ἂν τις ἐξετάζων ἀφθονίαν ἔχοι ἂν καθ' ἕκαστον λόγον δεικνὺς ὡς ἔχει. Αἰδῶς γάρ τις ἡμᾶς ἔχει πρὸς τινὰς τῶν φίλων, οἱ τούτῳ τῷ λόγῳ ἐντυχόντες πρότερον ἢ ἡμῖν φίλοι γενέσθαι οὐκ οἶδ' ὅπως ἐπ' αὐτοῦ μένουσι. Καίτοι αὐτοὶ οὐκ ὀκνοῦσι — τὰ αὐτῶν ἐθέλοντες δοκεῖν εἶναι ἀληθῆ ἀξιοπίστως ἢ καὶ οἰόμενοι τὰ αὐτῶν οὕτως ἔχειν — λέγειν ἃ δὴ λέγουσιν· ἀλλ' ἡμεῖς πρὸς τοὺς γνωρίμους, οὐ πρὸς αὐτοὺς λέγοντες — πλεόν γὰρ οὐδὲν ἂν γίγνοιτο πρὸς τὸ πείθειν αὐτοὺς — ἵνα μὴ πρὸς αὐτῶν ἐνοχλοῖντο οὐκ ἀποδείξεις κομιζόντων — πῶς γάρ; — ἀλλ' ἀπαυθαδιζομένων, ταῦτα εἰρήκαμεν, ἄλλου ὄντος τρόπου, καθ' ὃν ἂν τις γράφων ἡμύνατο τοὺς διασύρειν τὰ τῶν παλαιῶν καὶ θεῶν ἀνδρῶν καλῶς καὶ τῆς ἀληθείας ἐχομένως εἰρημένα τολμῶντας. Ἐκείνως μὲν οὖν ἐατέον ἐξετάζειν· καὶ γὰρ τοῖς ταῦτα ἀκριβῶς λαβοῦσι τὰ νῦν εἰρημένα ἔσται καὶ περὶ τῶν ἄλλων ἀπάντων ὅπως ἔχει εἰδέναι· ἐκεῖνο δὲ εἰπόντα ἐατέον τὸν λόγον, ὃ δὴ καὶ πάντα ὑπερβέβληκεν ἀτοπίαι, εἰ δεῖ ἀτοπίαν τοῦτο λέγειν. Ψυχὴν γὰρ εἰπόντες νεῦσαι κάτω καὶ σοφίαν τινά, εἴτε τῆς ψυχῆς ἀρξάσης, εἴτε τῆς τοιαύτης αἰτίας γενομένης σοφίας, εἴτε ἅμφω ταὐτὸν θέλουσιν εἶναι, τὰς μὲν ἄλλας ψυχὰς συγκατεληλυθέναι λέγοντες καὶ μέλη τῆς σοφίας ταύτας μὲν ἐνδύναμι λέγουσι σώματα, οἷον τὰ ἀνθρώπων· ἥς δὲ χάριν καὶ αὐταὶ κατήλθον, ἐκείνην λέγουσι πάλιν αὖ μὴ κατελθεῖν, οἷον μὴ νεῦσαι, ἀλλ' ἐλλάμπαι μόνον τῷ σκότῳ, εἴτ' ἐκεῖθεν εἰδῶλον ἐν τῇ ὕλῃ γεγονέναι. Εἴτα τοῦ εἰδῶλου εἰδῶλον πλάσαντες ἐνταῦθά που δι' ὕλης ἢ ὑλότητος ἢ ὃ τι ὀνομάζειν θέλουσι, τὸ μὲν ἄλλο, τὸ δ' ἄλλο λέγοντες, καὶ πολλὰ ἄλλα ὀνόματα εἰπόντες οὗ λέγουσιν εἰς ἐπισκότησιν, τὸν λεγόμενον παρ' αὐτοῖς δημιουργὸν γεννῶσι καὶ ἀποστάντα τῆς μητρὸς ποιήσαντες τὸν κόσμον παρ' αὐτοῦ ἔλκουσιν ἐπ' ἔσχατα εἰδῶλων, ἵνα σφόδρα λοιδορήσῃται ὁ τοῦτο γράψας.

10. Under detailed investigation, many other tenets of this school — indeed we might say all — could be corrected with an abundance of proof. But I am

withheld by regard for some of our own friends who fell in with this doctrine before joining our circle and, strangely, still cling to it.

The school, no doubt, is free-spoken enough — whether in the set purpose of giving its opinions a plausible colour of verity or in honest belief — but we are addressing here our own acquaintances, not those people with whom we could make no way. We have spoken in the hope of preventing our friends from being perturbed by a party which brings, not proof — how could it? — but arbitrary, tyrannical assertion; another style of address would be applicable to such as have the audacity to flout the noble and true doctrines of the august teachers of antiquity.

That method we will not apply; anyone that has fully grasped the preceding discussion will know how to meet every point in the system.

Only one other tenet of theirs will be mentioned before passing the matter; it is one which surpasses all the rest in sheer folly, if that is the word.

They first maintain that the Soul and a certain “Wisdom” [Sophia] declined and entered this lower sphere though they leave us in doubt of whether the movement originated in Soul or in this Sophia of theirs, or whether the two are the same to them — then they tell us that the other Souls came down in the descent and that these members of Sophia took to themselves bodies, human bodies, for example.

Yet in the same breath, that very Soul which was the occasion of descent to the others is declared not to have descended. “It knew no decline,” but merely illuminated the darkness in such a way that an image of it was formed upon the Matter. Then, they shape an image of that image somewhere below — through the medium of Matter or of Materiality or whatever else of many names they choose to give it in their frequent change of terms, invented to darken their doctrine — and so they bring into being what they call the Creator or Demiurge, then this lower is severed from his Mother [Sophia] and becomes the author of the Kosmos down to the latest of the succession of images constituting it.

Such is the blasphemy of one of their writers.

[11] Πρῶτον μὲν οὖν, εἰ μὴ κατήλθεν, ἀλλ’ ἐνέλαμψε τὸ σκότος, πῶς ἂν ὀρθῶς λέγοιτο νενευκέναι; Οὐ γάρ, εἴ τι παρ’ αὐτῆς ἔρρευσεν οἷον φῶς, ἥδη νενευκέναι αὐτὴν λέγειν προσήκει· εἰ μὴ που τὸ μὲν ἔκειτό που ἐν τῷ κάτω, ἡ δὲ ἦλθε τοπικῶς πρὸς αὐτὸ καὶ ἐγγὺς γενομένη ἐνέλαμψεν. Εἰ δ’ ἐφ’ αὐτῆς μένουσα ἐνέλαμψε μηδὲν εἰς τοῦτο ἐργασαμένη, διὰ τί μόνῃ αὐτῇ ἐνέλαμψεν, ἀλλ’ οὐ τὰ δυνατώτερα αὐτῆς ἐν τοῖς οὐσί; Εἰ δὲ τῷ λογισμὸν λαβεῖν αὐτῇ κόσμου ἡδυνήθη ἐλλάμψαι ἐκ τοῦ λογισμοῦ, διὰ τί οὐχ ἅμα ἐλλάμψασα καὶ κόσμον ἐποίησεν, ἀλλ’ ἔμεινε τὴν τῶν εἰδώλων γένεσιν; Ἐπειτα καὶ ὁ λογισμὸς ὁ τοῦ κόσμου, ἡ γῆ αὐτοῖς ἡ ξένη λεγομένη γενομένη ὑπὸ τῶν μειζόνων, ὥς λέγουσιν αὐτοί, οὐ κατήγαγεν εἰς νεῦσιν τοὺς ποιήσαντας. Ἐπειτα πῶς ἡ ὕλη φωτισθεῖσα εἰδῶλα ψυχικὰ ποιεῖ, ἀλλ’ οὐ σωμάτων φύσιν; Ψυχῆς δὲ εἰδῶλον οὐδὲν ἂν δέοιτο σκότους ἢ ὕλης, ἀλλὰ γενόμενον, εἰ

γίνεται, παρακολουθοῖ ἂν τῷ ποιήσαντι καὶ συνηρημένον ἔσται. Ἐπειτα πότερον οὐσία τοῦτο ἢ, ὥς φασιν, ἐννόημα; Εἰ μὲν γὰρ οὐσία, τίς ἡ διαφορὰ πρὸς τὸ ἀφ' οὗ; Εἰ δ' ἄλλο εἶδος ψυχῆς, εἰ ἐκείνη λογική, τάχ' ἂν φυτική καὶ γεννητική αὐτῇ· εἰ δὲ τοῦτο, πῶς ἂν ἔτι, ἵνα τιμῶιτο, καὶ πῶς δι' ἀλαζονείαν καὶ τόλμαν ποιεῖ; Καὶ ὅλως τὸ διὰ φαντασίας καὶ ἔτι μᾶλλον τοῦ λογίζεσθαι ἀνήρηται. Τί δ' ἔτι ἔδει ἐμποιεῖν ἐξ ὕλης καὶ εἰδώλου τὸν ποιήσαντα; Εἰ δ' ἐννόημα, πρῶτον τὸ ὄνομα ἐπισημαντέον ὅθεν· ἔπειτα πῶς ἔστιν, εἰ μὴ τῷ ἐννοήματι δώσειν τὸ ποιεῖν; Ἀλλὰ πρὸς τῷ πλάσματι πῶς ἡ ποίησις; Τουτί μὲν πρῶτον, ἄλλο δὲ μετ' ἐκεῖνο, ἀλλ' ὥς ἐπ' ἐξουσίας λέγοντες. Διὰ τί δὲ πρῶτον πῦρ;

11. Now, in the first place, if the Soul has not actually come down but has illuminated the darkness, how can it truly be said to have declined? The outflow from it of something in the nature of light does not justify the assertion of its decline; for that, it must make an actual movement towards the object lying in the lower realm and illuminate it by contact.

If, on the other hand, the Soul keeps to its own place and illuminates the lower without directing any act towards that end, why should it alone be the illuminant? Why should not the Kosmos draw light also from the yet greater powers contained in the total of existence?

Again, if the Soul possesses the plan of a Universe, and by virtue of this plan illuminates it, why do not that illumination and the creating of the world take place simultaneously? Why must the Soul wait till the representations of the plan be made actual?

Then again this Plan — the “Far Country” of their terminology — brought into being, as they hold, by the greater powers, could not have been the occasion of decline to the creators.

Further, how explain that under this illumination the Matter of the Kosmos produces images of the order of Soul instead of mere bodily-nature? An image of Soul could not demand darkness or Matter, but wherever formed it would exhibit the character of the producing element and remain in close union with it.

Next, is this image a real-being, or, as they say, an Intellection?

If it is a reality, in what way does it differ from its original? By being a distinct form of the Soul? But then, since the original is the reasoning Soul, this secondary form must be the vegetative and generative Soul; and then, what becomes of the theory that it is produced for glory's sake, what becomes of the creation in arrogance and self-assertion? The theory puts an end also to creation by representation and, still more decidedly, to any thinking in the act; and what need is left for a creator creating by way of Matter and Image?

If it is an Intellection, then we ask first “What justifies the name?” and next, “How does anything come into being unless the Soul give this Intellection creative power and how, after all, can creative power reside in a created thing?” Are we to be told that it is a question of a first Image followed

by a second?

But this is quite arbitrary.

And why is fire the first creation?

[12] Καὶ ἄρτι γενόμενον πῶς ἐπιχειρεῖ; Μνήμη ὧν εἶδεν. Ἀλλ' ὅλως οὐκ ἦν, ἵνα ἂν καὶ εἶδεν, οὔτε αὐτὸς οὔτε ἡ μήτηρ, ἣν διδόασιν αὐτῷ. Εἴτα πῶς οὐ θαυμαστὸν αὐτοὺς μὲν οὐκ εἶδωλα ψυχῶν ἐνθάδε ἐλθόντας εἰς τὸν κόσμον τόνδε, ἀλλὰ ἀληθινὰς ψυχάς, μόλις καὶ ἀγαπητῶς ἓνα ἢ δύο αὐτῶν ἐκ τοῦ κόσμου κινήθηναι [καὶ] ἐλθόντας εἰς ἀνάμνησιν μόλις ἀναπόλησιν λαβεῖν ὧν ποτε εἶδον, τὸ δὲ εἶδωλον τοῦτο, εἰ καὶ ἀμυδρῶς, ὡς λέγουσιν, ἀλλ' οὖν ἄρτι γενόμενον ἐνθυμηθῆναι ἐκεῖνα ἢ καὶ τὴν μητέρα αὐτοῦ, εἶδωλον ὑλικόν, καὶ μὴ μόνον ἐνθυμηθῆναι ἐκεῖνα καὶ κόσμου [ἐκεῖνου] λαβεῖν ἔννοιαν καὶ [κόσμου ἐκεῖνου], ἀλλὰ καὶ μαθεῖν ἐξ ὧν ἂν γένοιτο; Πόθεν δὴ καὶ πρῶτον πῦρ ποιῆσαι; Οἰηθέντα δεῖν τοῦτο πρῶτον; Διὰ τί γὰρ οὐκ ἄλλο; Ἀλλ' εἰ ἐδύνατο ποιεῖν ἐνθυμηθεὶς πῦρ, διὰ τί ἐνθυμηθεὶς κόσμον – πρῶτον μὲν γὰρ ἔδει ἐνθυμηθῆναι τὸ ὅλον – οὐ κόσμον ἀθρόως ἐποίει; Ἐμπεριείχετο γὰρ κάκεῖνα ἐν τῇ ἐνθυμῇ. Φυσικώτερον γὰρ πάντως, ἀλλ' οὐχ ὡς αἱ τέχναι ἐποίει· ὕστεραι γὰρ τῆς φύσεως καὶ τοῦ κόσμου αἱ τέχναι. Ἐπεὶ καὶ νῦν καὶ τὰ κατὰ μέρος γινόμενα ὑπὸ τῶν φύσεων οὐ πρῶτον πῦρ, εἴθ' ἕκαστον, εἴτα φύρασις τούτων, ἀλλὰ περιβολὴ καὶ περιγραφὴ τυποῦσα ἐπὶ τοῖς καταμνηνίοις παντὸς τοῦ ζώου. Διὰ τί οὖν οὐ κάκεῖ ἡ ὕλη περιεγράφετο τύπῳ κόσμου, ἐν ᾧ τύπῳ καὶ γῆ καὶ πῦρ καὶ τὰ ἄλλα; Ἀλλ' ἴσως αὐτοὶ οὕτω κόσμον ἐποίησαν ὡς ἂν ἀληθεστέροι ψυχῇ χρώμενοι, ἐκεῖνος δὲ οὕτως ἡγνόει ποιῆσαι. Καίτοι προιδεῖν καὶ μέγεθος οὐρανοῦ, μᾶλλον δὲ τοσοῦτον εἶναι, καὶ τὴν λόξωσιν τῶν ζωιδίων καὶ τῶν ὑπ' αὐτὸν τὴν φορὰν καὶ τὴν γῆν οὕτως, ὡς ἔχειν εἰπεῖν αἰτίας δι' ἃς οὕτως, οὐκ εἰδῶλου ἦν, ἀλλὰ πάντως ἀπὸ τῶν ἀρίστων τῆς δυνάμεως ἐλθούσης· ὃ καὶ αὐτοὶ ἄκοντες ὁμολογοῦσιν. Ἡ γὰρ ἑλλαμψὶς ἢ εἰς τὸ σκότος ἐξετασθεῖσα ποιήσει ὁμολογεῖν τὰς ἀληθεῖς τοῦ κόσμου αἰτίας. Τί γὰρ ἐλλάμπειν ἔδει, εἰ μὴ πάντως ἔδει; Ἡ γὰρ κατὰ φύσιν ἢ παρὰ φύσιν ἀνάγκη. Ἀλλ' εἰ μὲν κατὰ φύσιν, αἰεὶ οὕτως· εἰ δὲ παρὰ φύσιν, καὶ ἐν τοῖς ἐκεῖ ἔσται τὸ παρὰ φύσιν, καὶ τὰ κακὰ πρὸ τοῦ κόσμου τοῦδε, καὶ οὐχ ὁ κόσμος αἴτιος τῶν κακῶν, ἀλλὰ τάκεῖ τούτῳ, καὶ τῇ ψυχῇ οὐκ ἐντεῦθεν, ἀλλὰ παρ' αὐτῆς ἐνταῦθα· καὶ ἥξει ὁ λόγος ἀναφέρων τὸν κόσμον ἐπὶ τὰ πρῶτα. Εἰ δὲ δῆ, καὶ ἡ ὕλη, ὅθεν φανερή. Ἡ γὰρ ψυχὴ ἡ νεύσασα ἤδη ὄν τὸ σκότος, φασίν, εἶδε καὶ κατέλαμψε. Πόθεν οὖν τοῦτο; Εἰ δ' αὐτὴν φήσουσι ποιῆσαι νεύσασαν, οὐκ ἦν δηλονότι ὅπου ἂν ἔνευσεν, οὐδ' αὐτὸ τὸ σκότος αἴτιον τῆς νεύσεως, ἀλλ' αὐτὴ ἡ ψυχῆς φύσις. Τοῦτο δὲ ταῦτον ταῖς προηγησαμέναις ἀνάγκαις· ὥστε ἐπὶ τὰ πρῶτα ἡ αἰτία.

12. And how does this image set to its task immediately after it comes into being?

By memory of what it has seen?

But it was utterly non-existent, it could have no vision, either it or the Mother they bestow upon it.

Another difficulty: These people come upon earth not as Soul-Images but

as veritable Souls; yet, by great stress and strain, one or two of them are able to stir beyond the limits of the world, and when they do attain Reminiscence barely carry with them some slight recollection of the Sphere they once knew: on the other hand, this Image, a new-comer into being, is able, they tell us — as also is its Mother — to form at least some dim representation of the celestial world. It is an Image, stamped in Matter, yet it not merely has the conception of the Supreme and adopts from that world the plan of this, but knows what elements serve the purpose. How, for instance, did it come to make fire before anything else? What made it judge fire a better first than some other object?

Again, if it created the fire of the Universe by thinking of fire, why did it not make the Universe at a stroke by thinking of the Universe? It must have conceived the product complete from the first; the constituent elements would be embraced in that general conception.

The creation must have been in all respects more according to the way of Nature than to that of the arts — for the arts are of later origin than Nature and the Universe, and even at the present stage the partial things brought into being by the natural Kinds do not follow any such order — first fire, then the several other elements, then the various blends of these — on the contrary the living organism entire is encompassed and rounded off within the uterine germ. Why should not the material of the Universe be similarly embraced in a Kosmic Type in which earth, fire and the rest would be included? We can only suppose that these people themselves, acting by their more authentic Soul, would have produced the world by such a process, but that the Creator had not wit to do so.

And yet to conceive the vast span of the Heavens — to be great in that degree — to devise the obliquity of the Zodiac and the circling path of all the celestial bodies beneath it, and this earth of ours — and all in such a way that reason can be given for the plan — this could never be the work of an Image; it tells of that Power [the All-Soul] next to the very Highest Beings.

Against their will, they themselves admit this: their “outshining upon the darkness,” if the doctrine is sifted, makes it impossible to deny the true origins of the Kosmos.

Why should this down-shining take place unless such a process belonged to a universal law?

Either the process is in the order of Nature or against that order. If it is in the nature of things, it must have taken place from eternity; if it is against the nature of things, then the breach of natural right exists in the Supreme also; evil antedates this world; the cause of evil is not the world; on the contrary the Supreme is the evil to us; instead of the Soul’s harm coming from this sphere, we have this Sphere harmed by the Soul.

In fine, the theory amounts to making the world one of the Primals, and with it the Matter from which it emerges.

The Soul that declined, they tell us, saw and illuminated the already existent Darkness. Now whence came that Darkness?

If they tell us that the Soul created the Darkness by its Decline, then, obviously, there was nowhere for the Soul to decline to; the cause of the decline was not the Darkness but the very nature of the Soul. The theory, therefore, refers the entire process to pre-existing compulsions: the guilt inheres in the Primal Beings.

[13] Ὁ ἄρα μεμφόμενος τῇ τοῦ κόσμου φύσει οὐκ οἶδεν ὃ τι ποιεῖ, οὐδ' ὅπου τὸ θράσος αὐτοῦ τοῦτο χωρεῖ. Τοῦτο δέ, ὅτι οὐκ ἴσασι τάξιν τῶν ἐφεξῆς πρώτων καὶ δευτέρων καὶ τρίτων καὶ αἰεὶ μέχρι τῶν ἐσχάτων, καὶ ὡς οὐ λοιδορητέον τοῖς χεῖροσι τῶν πρώτων, ἀλλὰ πρῶως συγχωρητέον τῇ πάντων φύσει αὐτὸν θέοντα πρὸς τὰ πρῶτα παυσάμενον τῆς τραγωιδίας τῶν φοβερῶν, ὡς οἴονται, ἐν ταῖς τοῦ κόσμου σφαίραις, αἱ δὴ πάντα μείλιχα τεύχουσιν αὐτοῖς· τί γὰρ φοβερὸν ἔχουσιν αὐται, ὡς φοβοῦσι τοὺς ἀπείρους λόγων καὶ πεπαιδευμένης ἀνηκόους καὶ ἐμμελοῦς γνώσεως; Οὐ γάρ, εἰ πύρινα τὰ σώματα αὐτῶν, φοβεῖσθαι δεῖ συμμέτρως πρὸς τὸ πᾶν καὶ πρὸς τὴν γῆν ἔχοντα, εἰς δὲ τὰς ψυχὰς αὐτῶν βλέπειν, αἷς καὶ αὐτοῖς δῆπουθεν ἀξιοῦσι τίμιοι εἶναι. Καίτοι καὶ τὰ σώματα αὐτῶν μεγέθει καὶ κάλλει διαφέροντα συμπράττοντα καὶ συνεργοῦντα τοῖς κατὰ φύσιν γιγνομένοις, ἃ οὐκ ἂν οὐ γένοιτό ποτε ἔστ' ἂν ἥι τὰ πρῶτα, συμπληροῦντα δὲ τὸ πᾶν καὶ μεγάλα μέρη ὄντα τοῦ παντός. Εἰ δ' ἄνθρωποι τίμιόν τι παρ' ἄλλα ζῶια, πολλῶι μᾶλλον ταῦτα οὐ τυραννίδος ἔνεκα ἐν τῷ παντὶ ὄντα, ἀλλὰ κόσμον καὶ τάξιν παρέχοντα. Ἄδὲ λέγεται γίνεσθαι παρ' αὐτῶν, σημεῖα νομίζειν τῶν ἐσομένων εἶναι, γίνεσθαι δὲ τὰ γινόμενα διάφορα καὶ τύχαις – οὐ γὰρ οἷόν τε ἦν ταῦτά περὶ ἐκάστους συμβαίνειν – καὶ καιροῖς γενέσεων καὶ τόποις πλεῖστον ἀφεστηκόσι καὶ διαθέσεσι ψυχῶν. Καὶ οὐκ ἀπαιτητέον πάλιν ἀγαθοὺς πάντας, οὐδ' ὅτι μὴ τοῦτο δυνατόν, μέμφεσθαι προχείρως πάλιν ἀξιοῦσι μηδὲν διαφέρειν ταῦτα ἐκείνων, τό τε κακὸν μὴ νομίζειν ἄλλο τι ἢ τὸ ἐνδεέστερον εἰς φρόνησιν καὶ ἔλαττον ἀγαθὸν καὶ αἰεὶ πρὸς τὸ μικρότερον· οἷον εἴ τις τὴν φύσιν κακὸν λέγοι, ὅτι μὴ αἴσθησίς ἐστι, καὶ τὸ αἰσθητικόν, ὅτι μὴ λόγος. Εἰ δὲ μή, κάκεῖ τὰ κακὰ ἀναγκασθήσονται λέγειν εἶναι· καὶ γὰρ ἐκεῖ ψυχὴ χεῖρον νοῦ καὶ οὗτος ἄλλου ἔλαττον.

13. Those, then, that censure the constitution of the Kosmos do not understand what they are doing or where this audacity leads them. They do not understand that there is a successive order of Primals, Secondaries, Tertiaries and so on continuously to the Ultimates; that nothing is to be blamed for being inferior to the First; that we can but accept, meekly, the constitution of the total, and make our best way towards the Primals, withdrawing from the tragic spectacle, as they see it, of the Kosmic spheres — which in reality are all suave graciousness.

And what, after all, is there so terrible in these Spheres with which it is sought to frighten people unaccustomed to thinking, never trained in an instructive and coherent gnosis?

Even the fact that their material frame is of fire does not make them dreadful; their Movements are in keeping with the All and with the Earth: but what we must consider in them is the Soul, that on which these people base their own title to honour.

And, yet, again, their material frames are pre-eminent in vastness and beauty, as they cooperate in act and in influence with the entire order of Nature, and can never cease to exist as long as the Primals stand; they enter into the completion of the All of which they are major Parts.

If men rank highly among other living Beings, much more do these, whose office in the All is not to play the tyrant but to serve towards beauty and order. The action attributed to them must be understood as a foretelling of coming events, while the causing of all the variety is due, in part to diverse destinies — for there cannot be one lot for the entire body of men — in part to the birth moment, in part to wide divergencies of place, in part to states of the Souls.

Once more, we have no right to ask that all men shall be good, or to rush into censure because such universal virtue is not possible: this would be repeating the error of confusing our sphere with the Supreme and treating evil as a nearly negligible failure in wisdom — as good lessened and dwindling continuously, a continuous fading out; it would be like calling the Nature-Principle evil because it is not Sense-Perception and the thing of sense evil for not being a Reason-Principle. If evil is no more than that, we will be obliged to admit evil in the Supreme also, for there, too, Soul is less exalted than the Intellectual-Principle, and That too has its Superior.

[14] Μάλιστα δὲ αὐτοὶ καὶ ἄλλως ποιοῦσιν οὐκ ἀκήρατα τὰ ἐκεῖ. Ὅταν γὰρ ἐπασιδᾷς γράφωσιν ὡς πρὸς ἐκεῖνα λέγοντες, οὐ μόνον πρὸς ψυχὴν, ἀλλὰ καὶ τὰ ἐπάνω, τί ποιοῦσιν ἢ γοητείας καὶ θέλξεις καὶ πείσεις λέγουσι καὶ λόγῳ ὑπακούειν καὶ ἄγεσθαι, εἴ τις ἡμῶν τεχνικώτερος εἰπεῖν ταδὶ καὶ οὕτως ἐλὼν καὶ ἤχους καὶ προσπνεύσεις καὶ σιγμοὺς τῆς φωνῆς καὶ τὰ ἄλλα, ὅσα ἐκεῖ μαγεύειν γέγραπται. Εἰ δὲ μὴ βούλονται τοῦτο λέγειν, ἀλλὰ πῶς φωναῖς τὰ ἀσώματα; Ὡστε οἱ σεμνοτέρους αὐτῶν τοὺς λόγους ποιοῦσι φαίνεσθαι, τούτοις λελήθασιν αὐτοὺς τὸ σεμνὸν ἐκείνων ἀφαιρούμενοι. Καθαίρεσθαι δὲ νόσων λέγοντες αὐτούς, λέγοντες μὲν ἂν σωφροσύνη καὶ κοσμίαι διαίτη, ἔλεγον ἂν ὀρθῶς, καθάπερ οἱ φιλόσοφοι λέγουσι· νῦν δὲ ὑποστησάμενοι τὰς νόσους δαιμόνια εἶναι καὶ ταῦτα ἐξαιρεῖν λόγῳ φάσκοντες δύνασθαι καὶ ἐπαγγελλόμενοι σεμνότεροι μὲν ἂν εἶναι δόξαιεν παρὰ τοῖς πολλοῖς, οἱ τὰς παρὰ τοῖς μάγοις δυνάμεις θαυμάζουσι, τοὺς μέντοι εὖ φρονούντας οὐκ ἂν πείθοιεν, ὡς οὐχ αἱ νόσοι τὰς αἰτίας ἔχουσιν ἢ καμάτοις ἢ πλησμοναῖς ἢ ἐνδειαῖς ἢ σήψει καὶ ὅλως μεταβολαῖς ἢ ἐξῶθεν τὴν ἀρχὴν ἢ ἐνδοθεν λαβούσαις. Δηλοῦσι δὲ καὶ αἱ θεραπείαι αὐτῶν. Γαστρὸς γὰρ ρυείσης ἢ φαρμάκου δοθέντος διεχώρησε κάτω εἰς τὸ ἐξω τὸ νόσημα καὶ αἵματος ἀφηρημένου, καὶ ἐνδεια δὲ ἰάσατο. Ἡ πεινήσαντος τοῦ δαιμονίου καὶ τοῦ φαρμάκου ποιήσαντος τήκεσθαι, ποτὲ δὲ ἀθρόως ἐξελλόντος, ἢ μένοντος ἐνδον; Ἄλλ' εἰ μὲν ἔτι μένοντος, πῶς ἐνδον ὄντος οὐ νοσεῖ ἔτι; Εἰ δὲ ἐξεληλύθε, διὰ τί; Τί γὰρ αὐτὸ πέπονθεν; Ἡ ὅτι ἐτρέφετο ὑπὸ τῆς νόσου. Ἦν

ἄρα ἡ νόσος ἑτέρα οὔσα τοῦ δαίμονος. Ἐπειτα, εἰ οὐδενὸς ὄντος αἰτίου εἴσεις, διὰ τί οὐκ αἰε νοσεῖ; Εἰ δὲ γενομένου αἰτίου, τί δεῖ τοῦ δαίμονος πρὸς τὸ νοσεῖν; Τὸ γὰρ αἷτιον τὸν πυρετὸν αὐταρκές ἐστιν ἐργάσασθαι. Γελοῖον δὲ τὸ ἅμα τὸ αἷτιον γενέσθαι καὶ εὐθέως ὥσπερ παρυποστῆναι τῷ αἰτίῳ τὸ δαιμόνιον ἔτοιμον ὄν. Ἀλλὰ γάρ, ὅπως καὶ ταῦτα εἰρηται αὐτοῖς καὶ ὅτου χάριν, δῆλον· τούτου γὰρ ἔνεκα οὐχ ἦττον καὶ τούτων τῶν δαιμονίων ἐμνήσθημεν. Τὰ δ' ἄλλα ὑμῖν καταλείπω ἀναγινώσκουσιν ἐπισκοπεῖσθαι καὶ θεωρεῖν ἐκεῖνο πανταχοῦ, ὡς τὸ μὲν παρ' ἡμῶν εἶδος φιλοσοφίας μεταδιωκόμενον πρὸς τοῖς ἄλλοις ἅπασιν ἀγαθοῖς καὶ τὴν ἀπλότητα τοῦ ἥθους μετὰ τοῦ φρονεῖν καθαρῶς ἐνδείκνυται, τὸ σεμνόν, οὐ τὸ αὐθαδὲς μεταδιώκουσα, τὸ θαρραλέον μετὰ λόγου καὶ μετ' ἀσφαλείας πολλῆς καὶ εὐλαβείας καὶ πλείστης περιωπῆς ἔχουσα· τὰ δὲ ἄλλα τῷ τοιούτῳ παραβάλλειν. Τὸ δὲ παρὰ τῶν ἄλλων ἐναντιώτατα κατεσκεύασται διὰ πάντων· οὐδὲν γὰρ ἂν πλέον· οὕτω γὰρ περὶ αὐτῶν λέγειν ἡμῖν ἂν πρέποι.

14. In yet another way they infringe still more gravely upon the inviolability of the Supreme.

In the sacred formulas they inscribe, purporting to address the Supernal Beings — not merely the Soul but even the Transcendents — they are simply uttering spells and appeasements and evocations in the idea that these Powers will obey a call and be led about by a word from any of us who is in some degree trained to use the appropriate forms in the appropriate way — certain melodies, certain sounds, specially directed breathings, sibilant cries, and all else to which is ascribed magic potency upon the Supreme. Perhaps they would repudiate any such intention: still they must explain how these things act upon the unembodied: they do not see that the power they attribute to their own words is so much taken away from the majesty of the divine.

They tell us they can free themselves of diseases.

If they meant, by temperate living and an appropriate regime, they would be right and in accordance with all sound knowledge. But they assert diseases to be Spirit-Beings and boast of being able to expel them by formula: this pretension may enhance their importance with the crowd, gaping upon the powers of magicians; but they can never persuade the intelligent that disease arises otherwise than from such causes as overstrain, excess, deficiency, putrid decay; in a word, some variation whether from within or from without.

The nature of illness is indicated by its very cure. A motion, a medicine, the letting of blood, and the disease shifts down and away; sometimes scantiness of nourishment restores the system: presumably the Spiritual power gets hungry or is debilitated by the purge. Either this Spirit makes a hasty exit or it remains within. If it stays, how does the disease disappear, with the cause still present? If it quits the place, what has driven it out? Has anything happened to it? Are we to suppose it throve on the disease? In that case the disease existed as something distinct from the Spirit-Power. Then again, if it steps in where no cause of sickness exists, why should there be anything else

but illness? If there must be such a cause, the Spirit is unnecessary: that cause is sufficient to produce that fever. As for the notion, that just when the cause presents itself, the watchful Spirit leaps to incorporate itself with it, this is simply amusing.

But the manner and motive of their teaching have been sufficiently exhibited; and this was the main purpose of the discussion here upon their Spirit-Powers. I leave it to yourselves to read the books and examine the rest of the doctrine: you will note all through how our form of philosophy inculcates simplicity of character and honest thinking in addition to all other good qualities, how it cultivates reverence and not arrogant self-assertion, how its boldness is balanced by reason, by careful proof, by cautious progression, by the utmost circumspection — and you will compare those other systems to one proceeding by this method. You will find that the tenets of their school have been huddled together under a very different plan: they do not deserve any further examination here.

[15] Ἐκεῖνο δὲ μάλιστα δεῖ μὴ λανθάνειν ἡμᾶς, τί ποτε ποιοῦσιν οὗτοι οἱ λόγοι εἰς τὰς ψυχὰς τῶν ἀκουόντων καὶ τοῦ κόσμου καὶ τῶν ἐν αὐτῷ καταφρονεῖν πεισθέντων. Δυοῖν γὰρ οὐσῶν αἰρέσεων τοῦ τυχεῖν τοῦ τέλους, μιᾶς μὲν τῆς ἡδονῇ τὴν τοῦ σώματος τέλος τιθεμένης, ἑτέρας δὲ τῆς τὸ καλὸν καὶ τὴν ἀρετὴν αἰρουμένης, οἷς καὶ ἐκ θεοῦ καὶ εἰς θεὸν ἀνήρτηται ἡ ὄρεξις, ὡς δὲ ἐν ἄλλοις θεωρητέον, ὁ μὲν Ἐπίκουρος τὴν πρόνοιαν ἀνελὼν τὴν ἡδονὴν καὶ τὸ ἡδесθαι, ὅπερ ἦν λοιπόν, τοῦτο διώκειν παρακελεύεται· ὁ δὲ λόγος οὗτος ἔτι νεανικώτερον τὸν τῆς προνοίας κύριον καὶ αὐτὴν τὴν πρόνοιαν μεμψάμενος καὶ πάντας νόμους τοὺς ἐνταῦθα ἀτιμάσας καὶ τὴν ἀρετὴν τὴν ἐκ παντὸς τοῦ χρόνου ἀνηρυημένην τό τε σωφρονεῖν τοῦτο ἐν γέλῳ θέμενος, ἵνα μηδὲν καλὸν ἐνταῦθα δι᾽ ὀφθειῇ ὑπάρχον, ἀνεῖλε τὸ σωφρονεῖν καὶ τὴν ἐν τοῖς ἡβῇσι σύμφυτον δικαιοσύνην τὴν τελειουμένην ἐκ λόγου καὶ ἀσκήσεως καὶ ὅλως καθ' ἃ σπουδαῖος ἄνθρωπος ἂν γένοιτο. Ὡστε αὐτοῖς καταλείπεσθαι τὴν ἡδονὴν καὶ τὸ περὶ αὐτοὺς καὶ τὸ οὐ κοινὸν πρὸς ἄλλους ἀνθρώπους καὶ τὸ τῆς χρείας μόνον, εἰ μὴ τις τῇ φύσει τῇ αὐτοῦ κρείττων εἴη τῶν λόγων τούτων· τούτων γὰρ οὐδὲν αὐτοῖς καλόν, ἀλλὰ ἄλλο τι, ὃ ποτε μεταδιώξουσιν. Καίτοι ἐχρῆν τοὺς ἡδὴ ἐγνωκότας ἐντεῦθεν διώκειν, διώκοντας δὲ πρῶτα κατορθοῦν ταῦτα ἐκ θείας φύσεως ἥκοντας· ἐκείνης γὰρ τῆς φύσεως καλοῦ ἐπαίειν, τὴν ἡδονὴν τοῦ σώματος ἀτιμαζούσης. Οἷς δὲ ἀρετῆς μὴ μέτεστιν, οὐκ ἂν εἶεν τὸ παράπαν κινηθέντες πρὸς ἐκεῖνα. Μαρτυρεῖ δὲ αὐτοῖς καὶ τόδε τὸ μηδένα λόγον περὶ ἀρετῆς πεποιῆσθαι, ἐκλειοπέσθαι δὲ παντάπασι τὸν περὶ τούτων λόγον, καὶ μήτε τί ἐστὶν εἰπεῖν μήτε πόσα μήτε ὅσα τεθεώρηται πολλὰ καὶ καλὰ τοῖς τῶν παλαιῶν λόγοις, μήτε ἐξ ὧν περιέσται καὶ κτήσεται, μήτε ὡς θεραπεύεται ψυχὴ μήτε ὡς καθαίρεται. Οὐ γὰρ δι᾽ αὐτὴν βλέπε πρὸς θεὸν προὔργου τι ἐργάζεται, ἐὰν μὴ πῶς καὶ βλέψῃ διδάξῃ. Τί γὰρ κωλύει, εἴποι τις ἂν, βλέπειν καὶ μηδεμιᾶς ἀπέχεσθαι ἡδονῆς, ἣ ἀκρατὴ θυμοῦ εἶναι μεμνημένον μὲν ὀνόματος τοῦ θεός, συνεχόμενον δὲ ἅπασιν πάθεσι, μηδὲν δὲ αὐτῶν πειρώμενον ἐξαίρειν; Ἀρετὴ μὲν οὖν εἰς τέλος προιοῦσα καὶ ἐν ψυχῇ ἐγγενομένη μετὰ φρονήσεως θεὸν

δείκνυσιν· ἄνευ δὲ ἀρετῆς ἀληθινῆς θεὸς λεγόμενος ὄνομά ἐστιν.

15. There is, however, one matter which we must on no account overlook — the effect of these teachings upon the hearers led by them into despising the world and all that is in it.

There are two theories as to the attainment of the End of life. The one proposes pleasure, bodily pleasure, as the term; the other pronounces for good and virtue, the desire of which comes from God and moves, by ways to be studied elsewhere, towards God.

Epicurus denies a Providence and recommends pleasure and its enjoyment, all that is left to us: but the doctrine under discussion is still more wanton; it carps at Providence and the Lord of Providence; it scorns every law known to us; immemorial virtue and all restraint it makes into a laughing stock, lest any loveliness be seen on earth; it cuts at the root of all orderly living, and of the righteousness which, innate in the moral sense, is made perfect by thought and by self-discipline: all that would give us a noble human being is gone. What is left for them except where the pupil by his own character betters the teaching — comes to pleasure, self-seeking, the grudge of any share with one's fellows, the pursuit of advantage.

Their error is that they know nothing good here: all they care for is something else to which they will at some future time apply themselves: yet, this world, to those that have known it once, must be the starting-point of the pursuit: arrived here from out of the divine nature, they must inaugurate their effort by some earthly correction. The understanding of beauty is not given except to a nature scorning the delight of the body, and those that have no part in well-doing can make no step towards the Supernal.

This school, in fact, is convicted by its neglect of all mention of virtue: any discussion of such matters is missing utterly: we are not told what virtue is or under what different kinds it appears; there is no word of all the numerous and noble reflections upon it that have come down to us from the ancients; we do not learn what constitutes it or how it is acquired, how the Soul is tended, how it is cleaned. For to say “Look to God” is not helpful without some instruction as to what this looking imports: it might very well be said that one can “look” and still sacrifice no pleasure, still be the slave of impulse, repeating the word God but held in the grip of every passion and making no effort to master any. Virtue, advancing towards the Term and, linked with thought, occupying a Soul makes God manifest: God on the lips, without a good conduct of life, is a word.

[16] Οὐδ' αὖ τὸ καταφρονῆσαι κόσμου καὶ θεῶν τῶν ἐν αὐτῷ καὶ τῶν ἄλλων καλῶν ἀγαθόν ἐστι γενέσθαι. Καὶ γὰρ πᾶς κακὸς καὶ πρὸ τοῦ καταφρονήσειεν ἂν θεῶν, καὶ μὴ πρότερον [πᾶς κακὸς] καταφρονήσας, καὶ εἰ τὰ ἄλλα μὴ πάντα κακὸς εἶη, αὐτῷ τούτῳ ἂν γεγονῶς εἶη. Καὶ γὰρ ἂν καὶ ἡ πρὸς τοὺς νοητοὺς θεοὺς λεγομένη αὐτοῖς τιμὴ ἀσυμπαθῆς ἂν γένοιτο· ὁ γὰρ τὸ φιλεῖν πρὸς ὁτιοῦν ἔχων καὶ τὸ συγγενὲς πᾶν οὗ φιλεῖ ἀσπάζεται καὶ τοὺς

παῖδας ὧν τὸν πατέρα ἀγαπᾷ· ψυχὴ δὲ πᾶσα πατρὸς ἐκείνου. Ψυχαὶ δὲ καὶ ἐν τούτοις καὶ νοεραὶ καὶ ἀγαθαὶ καὶ συναφεῖς τοῖς ἐκεῖ πολὺ μᾶλλον ἢ αἱ ἡμῶν. Πῶς γὰρ ἂν ἀποτμηθεῖς ὁδε ὁ κόσμος ἐκείνου ἦν; πῶς δὲ οἱ ἐν αὐτῷ θεοί; Ἀλλὰ ταῦτα μὲν καὶ πρότερον· νῦν δέ, ὅτι καὶ τῶν συγγενῶν ἐκείνοις καταφρονοῦντες, [ὅτι] μὴδὲ ἐκεῖνα ἴσασιν, ἀλλ' ἢ λόγῳ. Ἐπεὶ καὶ τὸ πρόνοιαν μὴ διικνεῖσθαι εἰς τὰ τῆιδε ἢ εἰς ὅτιοῦν, πῶς εὐσεβές; Πῶς δὲ σύμφωνον ἑαυτοῖς; Λέγουσι γὰρ αὐτῶν προνοεῖν αὐτὸ μόνων. Πότερα δὲ ἐκεῖ γενομένων ἢ καὶ ἐνθάδε ὄντων; Εἰ μὲν γὰρ ἐκεῖ, πῶς ἦλθον; Εἰ δὲ ἐνθάδε, πῶς ἔτι εἰσὶν ἐνθάδε; Πῶς δὲ οὐ καὶ αὐτός ἐστιν ἐνθάδε; Πόθεν γὰρ γινώσκεται, ὅτι εἰσὶν ἐνθάδε; Πῶς δέ, ὅτι ἐνθάδε ὄντες οὐκ ἐπελάθοντο αὐτοῦ καὶ ἐγένοντο κακοί; Εἰ δὲ γινώσκει τοὺς μὴ γενομένους κακοὺς, καὶ τοὺς γενομένους γινώσκει, ἵνα διακρίνη ἀπ' ἐκείνων αὐτούς. Πᾶσιν οὖν παρέσται καὶ ἔσται ἐν τῷ κόσμῳ τῶιδε, ὅστις ὁ τρόπος· ὥστε καὶ μεθέξει αὐτοῦ ὁ κόσμος. Εἰ δ' ἄπεστι τοῦ κόσμου, καὶ ὑμῶν ἀπέσται, καὶ οὐδ' ἂν ἔχοιτε τι λέγειν περὶ αὐτοῦ οὐδὲ τῶν μετ' αὐτόν. Ἀλλ' εἴτε ὑμῖν πρόνοιά τις ἔρχεται ἐκεῖθεν, εἴτε ὁ τι βούλεσθε, ἀλλ' ὁ γε κόσμος ἐκεῖθεν ἔχει καὶ οὐκ ἀπολέλειπται οὐδ' ἀπολειφθήσεται. Πολὺ γὰρ μᾶλλον τῶν ὅλων ἢ τῶν μερῶν ἢ πρόνοια καὶ ἡ μέθεξις κάκεινης τῆς ψυχῆς πολὺ μᾶλλον· δηλοῖ δὲ καὶ τὸ εἶναι καὶ τὸ ἐμφρόνως εἶναι. Τίς γὰρ οὕτω τεταγμένος ἢ ἔμφρων τῶν ὑπερφρονούντων ἀφρόνως, ὥς τὸ πᾶν; Ἡ παραβάλλειν καὶ γελοῖον καὶ πολλὴν τὴν ἀτοπίαν ἔχει, καὶ ὁ γε μὴ τοῦ λόγου ἔνεκα παραβάλλων οὐκ ἔξω ἂν τοῦ ἀσεβεῖν γένοιτο· οὐδὲ τὸ ζητεῖν περὶ τούτων ἔμφρωνος, ἀλλὰ τυφλοῦ τινος καὶ παντάπασιν οὔτε αἰσθῆσιν οὔτε νοῦν ἔχοντος καὶ πόρρω τοῦ νοητὸν κόσμον ἰδεῖν ὄντος, ὃς τοῦτον οὐ βλέπει. Τίς γὰρ ἂν μουσικὸς ἀνὴρ εἴη, ὃς τὴν ἐν νοητῷ ἀρμονίαν ἰδὼν οὐ κινήσεται τῆς ἐν φθόγγοις αἰσθητοῖς ἀκούων; Ἡ τίς γεωμετρίας καὶ ἀριθμῶν ἔμπειρος, ὃς τὸ σύμμετρον καὶ ἀνάλογον καὶ τεταγμένον ἰδὼν δι' ὁμμάτων οὐχ ἡσθήσεται; Εἵπερ οὐχ ὁμοίως τὰ αὐτὰ βλέπουσιν οὐδ' ἐν ταῖς γραφαῖς οἱ δι' ὁμμάτων τὰ τῆς τέχνης βλέποντες, ἀλλ' ἐπιγινώσκοντες μίμημα ἐν τῷ αἰσθητῷ τοῦ ἐν νοήσει κειμένου οἶον θορυβοῦνται καὶ εἰς ἀνάμνησιν ἔρχονται τοῦ ἀληθοῦς· ἐξ οὗ δὴ πάθους καὶ κινεῖνται οἱ ἔρωτες. Ἀλλ' ὁ μὲν ἰδὼν κάλλος ἐν προσώπῳ εὖ μεμιμημένον φέρεται ἐκεῖ, ἀργὸς δὲ τίς οὕτως ἔσται τὴν γνώμην καὶ εἰς οὐδὲν ἄλλο κινήσεται, ὥστε ὁρῶν σύμπαντα μὲν τὰ ἐν αἰσθητῷ κάλλη, σύμπασαν δὲ συμμετρίαν καὶ τὴν μεγάλην εὐταξίαν ταύτην καὶ τὸ ἐμφαινόμενον ἐν τοῖς ἄστροις εἶδος καὶ πόρρωθεν οὖσιν οὐκ ἐντεῦθεν ἐνθυμεῖται, καὶ σέβας αὐτὸν λαμβάνει, οἷα ἀφ' οἶων; Οὐκ ἄρα οὔτε ταῦτα κατενόησεν, οὔτε ἐκεῖνα εἶδεν.

16. On the other hand, to despise this Sphere, and the Gods within it or anything else that is lovely, is not the way to goodness.

Every evil-doer began by despising the Gods; and one not previously corrupt, taking to this contempt, even though in other respects not wholly bad, becomes an evil-doer by the very fact.

Besides, in this slighting of the Mundane Gods and the world, the honour they profess for the gods of the Intellectual Sphere becomes an inconsistency; Where we love, our hearts are warm also to the Kin of the beloved; we are not

indifferent to the children of our friend. Now every Soul is a child of that Father; but in the heavenly bodies there are Souls, intellective, holy, much closer to the Supernal Beings than are ours; for how can this Kosmos be a thing cut off from That and how imagine the gods in it to stand apart?

But of this matter we have treated elsewhere: here we urge that where there is contempt for the Kin of the Supreme the knowledge of the Supreme itself is merely verbal.

What sort of piety can make Providence stop short of earthly concerns or set any limit whatsoever to it?

And what consistency is there in this school when they proceed to assert that Providence cares for them, though for them alone?

And is this Providence over them to be understood of their existence in that other world only or of their lives here as well? If in the other world, how came they to this? If in this world, why are they not already raised from it?

Again, how can they deny that the Lord of Providence is here? How else can He know either that they are here, or that in their sojourn here they have not forgotten Him and fallen away? And if He is aware of the goodness of some, He must know of the wickedness of others, to distinguish good from bad. That means that He is present to all, is, by whatever mode, within this Universe. The Universe, therefore, must be participant in Him.

If He is absent from the Universe, He is absent from yourselves, and you can have nothing to tell about Him or about the powers that come after Him.

But, allowing that a Providence reaches to you from the world beyond — making any concession to your liking — it remains none the less certain that this world holds from the Supernal and is not deserted and will not be: a Providence watching entires is even more likely than one over fragments only; and similarly, Participation is more perfect in the case of the All-Soul — as is shown, further, by the very existence of things and the wisdom manifest in their existence. Of those that advance these wild pretensions, who is so well ordered, so wise, as the Universe? The comparison is laughable, utterly out of place; to make it, except as a help towards truth, would be impiety.

The very question can be entertained by no intelligent being but only by one so blind, so utterly devoid of perception and thought, so far from any vision of the Intellectual Universe as not even to see this world of our own.

For who that truly perceives the harmony of the Intellectual Realm could fail, if he has any bent towards music, to answer to the harmony in sensible sounds? What geometrician or arithmetician could fail to take pleasure in the symmetries, correspondences and principles of order observed in visible things? Consider, even, the case of pictures: those seeing by the bodily sense the productions of the art of painting do not see the one thing in the one only way; they are deeply stirred by recognizing in the objects depicted to the eyes the presentation of what lies in the idea, and so are called to recollection of the truth — the very experience out of which Love rises. Now, if the sight of

Beauty excellently reproduced upon a face hurries the mind to that other Sphere, surely no one seeing the loveliness lavish in the world of sense — this vast orderliness, the Form which the stars even in their remoteness display — no one could be so dull-witted, so immoveable, as not to be carried by all this to recollection, and gripped by reverent awe in the thought of all this, so great, sprung from that greatness. Not to answer thus could only be to have neither fathomed this world nor had any vision of that other.

[17] Καίτοι, εἰ καὶ μισεῖν αὐτοῖς ἐπῆει τὴν τοῦ σώματος φύσιν, διότι ἀκηκόασι Πλάτωνος πολλὰ μεμψαμένου τῷ σώματι οἷα ἐμπόδια παρέχει τῇ ψυχῇ — καὶ πᾶσαν τὴν σωματικὴν φύσιν εἶπε χεῖρονα — ἐχρῆν ταύτην περιελόντας τῇ διανοίᾳ ἰδεῖν τὸ λοιπόν, σφαῖραν νοητὴν τὸ ἐπὶ τῷ κόσμῳ εἶδος ἐμπεριέχουσαν, ψυχὰς ἐν τάξει, ἄνευ τῶν σωμάτων μέγεθος δούσας κατὰ τὸ νοητὸν εἰς διάστασιν προαγαγούσας, ὥς τῷ μεγέθει τοῦ γενομένου τῷ ἄμερεϊ τὸ τοῦ παραδείγματος εἰς δυνάμιν ἐξισωθῆναι· τὸ γὰρ ἐκεῖ μέγα ἐν δυνάμει ἐνταῦθα ἐν ὄγκῳ. Καὶ εἴτε κινουμένην ταύτην τὴν σφαῖραν ἐβούλοντο νοεῖν περιαγομένην ὑπὸ θεοῦ δυνάμεως ἀρχὴν καὶ μέσα καὶ τέλος τῆς πάσης ἔχοντος, εἴτε ἐστῶσαν ὥς οὐπὼ καὶ ἄλλο τι διοικούσης, καλῶς ἂν εἶχεν εἰς ἐννοίαν τῆς τότε τὸ πᾶν ψυχῆς διοικούσης. Ἐνθὲντας δὲ ἤδη καὶ τὸ σῶμα αὐτῇ, ὥς οὐδὲν ἂν παθούσης, δούσης δὲ ἐτέρῳ, ὅτι μὴ θέμις φθόνον ἐν τοῖς θεοῖς εἶναι, ἔχειν, εἴ τι δύναται λαμβάνειν ἕκαστα, οὕτως αὐτοὺς διανοεῖσθαι κατὰ κόσμον, τοσοῦτοι διδόντας τῇ τοῦ κόσμου ψυχῇ δυνάμεως, ὅσῳ τὴν σώματος φύσιν οὐ καλὴν οὔσαν ἐποίησεν, ὅσον ἦν αὐτῇ καλλύνεσθαι, μετέχειν κάλλους· ὁ καὶ αὐτὸ τὰς ψυχὰς θείας οὔσας κινεῖ. Εἰ μὴ ἄρα αὐτοὶ φαῖεν μὴ κινεῖσθαι, μηδὲ διαφόρως αἰσχροῖα καὶ καλὰ ὄραν σώματα· ἀλλ' οὕτως οὐδὲ διαφόρως αἰσχροῖα καὶ καλὰ ἐπιτηδεύματα οὐδὲ καλὰ μαθήματα, οὐδὲ θεωρίας τοίνυν· οὐδὲ θεὸν τοίνυν. Καὶ γὰρ διὰ τὰ πρῶτα ταῦτα. Εἰ οὖν μὴ ταῦτα, οὐδὲ ἐκεῖνα· μετ' ἐκεῖνα τοίνυν ταῦτα καλὰ. Ἀλλ' ὅταν λέγωσι καταφρονεῖν τοῦ τῆιδε κάλλους, καλῶς ἂν ποιοῖεν τοῦ ἐν παισὶ καὶ γυναιξὶ καταφρονούντες, ὥς μὴ εἰς ἀκολασίαν ἡττᾶσθαι. Ἀλλ' εἰδέναι δεῖ, ὅτι οὐκ ἂν σεμνύνοντο, εἰ αἰσχροῦ καταφρονοῖεν, ἀλλ' ὅτι καταφρονοῦσι πρότερον εἰπόντες καλόν· καὶ πῶς διατιθέντες; Ἔπειτα, ὅτι οὐ ταῦτόν κάλλος ἐπὶ μέρει καὶ ὅλῳ καὶ πᾶσι καὶ παντί· εἴθ' ὅτι ἐστὶ τοιαῦτα κάλλη καὶ ἐν αἰσθητοῖς καὶ τοῖς ἐν μέρει, οἷα δαιμόνων, ὥς θαυμάσαι τὸν πεπονηκότα καὶ πιστεῦσαι, ὥς ἐκεῖθεν, καὶ ἐντεῦθεν ἀμήχανον τὸ ἐκεῖ κάλλος εἰπεῖν, οὐκ ἐχόμενον τούτων, ἀλλ' ἀπὸ τούτων ἐπ' ἐκεῖνα ἰόντα, μὴ λοιδορούμενον δὲ τούτοις· καὶ εἰ μὲν καὶ τὰ ἔνδον καλὰ, σύμφωνα ἀλλήλοις εἶναι λέγειν· εἰ δὲ τᾶνδον φαῦλα, τοῖς βελτίοσιν ἡλαττωσθαι. Μήποτε δὲ οὐδὲ ἔστιν ὄντως τι καλὸν ὃν τὰ ἔξω αἰσχροὺς εἶναι τᾶνδον· οὗ γὰρ τὸ ἔξω πᾶν καλόν, κρατήσαντός ἐστι τοῦ ἔνδον. Οἱ δὲ λεγόμενοι καλοὶ τᾶνδον αἰσχροὶ ψεῦδος καὶ τὸ ἔξω κάλλος ἔχουσιν. Εἰ δέ τις φήσει ἐωρακέναι καλοὺς ὄντως ὄντας, αἰσχροὺς δὲ τᾶνδον, οἷμαι μὲν αὐτὸν μὴ ἐωρακέναι, ἀλλ' ἄλλους εἶναι νομίζειν τοὺς καλοὺς· εἰ δ' ἄρα, τὸ αἰσχρὸν αὐτοῖς ἐπικτήτων εἶναι καλοῖς τὴν φύσιν οὔσι· πολλὰ γὰρ ἐνθάδε τὰ κωλύματα εἶναι ἐλθεῖν εἰς τέλος. Τῷ δὲ παντὶ καλῷ ὄντι τί ἐμπόδιον ἦν εἶναι καλῷ καὶ τᾶνδον; Καὶ μὴν οἷς μὴ τὸ

τέλειον ἀπέδωκεν ἐξ ἀρχῆς ἢ φύσις, τούτοις τάχ' ἂν οὐκ ἔλθειν εἰς τέλος γένοιτο, ὥστε καὶ φαύλοις ἐνδέχεσθαι γενέσθαι, τῷ δὲ παντὶ οὐκ ἦν ποτε παιδί ὥς ἀτελεῖ εἶναι οὐδὲ προσεγίνετο αὐτῷ προσίόν τι καὶ προσετίθετο εἰς σῶμα. Πόθεν γάρ; Πάντα γὰρ εἶχεν. Ἀλλ' οὐδὲ εἰς ψυχὴν πλάσειεν ἂν τις. Εἰ δ' ἄρα τοῦτό τις αὐτοῖς χαρίζαιτο, ἀλλ' οὐ κακόν τι.

17. Perhaps the hate of this school for the corporeal is due to their reading of Plato who inveighs against body as a grave hindrance to Soul and pronounces the corporeal to be characteristically the inferior.

Then let them for the moment pass over the corporeal element in the Universe and study all that still remains.

They will think of the Intellectual Sphere which includes within itself the Ideal-Form realized in the Kosmos. They will think of the Souls, in their ordered rank, that produce incorporeal magnitude and lead the Intelligible out towards spatial extension, so that finally the thing of process becomes, by its magnitude, as adequate a representation as possible of the principle void of parts which is its model — the greatness of power there being translated here into greatness of bulk. Then whether they think of the Kosmic Sphere [the All-Soul] as already in movement under the guidance of that power of God which holds it through and through, beginning and middle and end, or whether they consider it as in rest and exercising as yet no outer governance: either approach will lead to a true appreciation of the Soul that conducts this Universe.

Now let them set body within it — not in the sense that Soul suffers any change but that, since “In the Gods there can be no grudging,” it gives to its inferior all that any partial thing has strength to receive and at once their conception of the Kosmos must be revised; they cannot deny that the Soul of the Kosmos has exercised such a weight of power as to have brought the corporeal-principle, in itself unlovely, to partake of good and beauty to the utmost of its receptivity — and to a pitch which stirs Souls, beings of the divine order.

These people may no doubt say that they themselves feel no such stirring, and that they see no difference between beautiful and ugly forms of body; but, at that, they can make no distinction between the ugly and the beautiful in conduct; sciences can have no beauty; there can be none in thought; and none, therefore, in God. This world descends from the Firsts: if this world has no beauty, neither has its Source; springing thence, this world, too, must have its beautiful things. And while they proclaim their contempt for earthly beauty, they would do well to ignore that of youths and women so as not to be overcome by incontinence.

In fine, we must consider that their self-satisfaction could not turn upon a contempt for anything indisputably base; theirs is the perverse pride of despising what was once admired.

We must always keep in mind that the beauty in a partial thing cannot be

identical with that in a whole; nor can any several objects be as stately as the total.

And we must recognize, that, even in the world of sense and part, there are things of a loveliness comparable to that of the Celestials — forms whose beauty must fill us with veneration for their creator and convince us of their origin in the divine, forms which show how ineffable is the beauty of the Supreme since they cannot hold us but we must, though in all admiration, leave these for those. Further, wherever there is interior beauty, we may be sure that inner and outer correspond; where the interior is vile, all is brought low by that flaw in the dominants.

Nothing base within can be beautiful without — at least not with an authentic beauty, for there are examples of a good exterior not sprung from a beauty dominant within; people passing as handsome but essentially base have that, a spurious and superficial beauty: if anyone tells me he has seen people really fine-looking but interiorly vile, I can only deny it; we have here simply a false notion of personal beauty; unless, indeed, the inner vileness were an accident in a nature essentially fine; in this Sphere there are many obstacles to self-realization.

In any case the All is beautiful, and there can be no obstacle to its inner goodness: where the nature of a thing does not comport perfection from the beginning, there may be a failure in complete expression; there may even be a fall to vileness, but the All never knew a childlike immaturity; it never experienced a progress bringing novelty into it; it never had bodily growth: there was nowhere from whence it could take such increment; it was always the All-Container.

And even for its Soul no one could imagine any such a path of process: or, if this were conceded, certainly it could not be towards evil.

[18] Ἀλλ' ἴσως φήσουσιν ἐκείνους μὲν τοὺς λόγους φεύγειν τὸ σῶμα ποιεῖν πόρρωθεν μισοῦντας, τοὺς δὲ ἡμετέρους κατέχειν τὴν ψυχὴν πρὸς αὐτῶι. Τοῦτο δὲ ὅμοιον ἂν εἴη, ὥσπερ ἂν εἰ δύο οἶκον καλὸν τὸν αὐτὸν οἰκοῦντων, τοῦ μὲν ψέγοντος τὴν κατασκευὴν καὶ τὸν ποιήσαντα καὶ μένοντος οὐχ ἥττον ἐν αὐτῶι, τοῦ δὲ μὴ ψέγοντος, ἀλλὰ τὸν ποιήσαντα τεχνικώτατα πεποιηκέναι λέγοντος, τὸν δὲ χρόνον ἀναμένοντος ἕως ἂν ἦκη, ἐν ᾧ ἀπαλλάσσεται, οὐ μηκέτι οἴκου δεήσειτο, ὁ δὲ σοφώτερος οἶοιτο εἶναι καὶ ἐτοιμότερος ἐξελθεῖν, ὅτι οἶδε λέγειν ἐκ λίθων ἀνύχων τοὺς τοίχους καὶ ξύλων συνεστάναι καὶ πολλοῦ δεῖν τῆς ἀληθινῆς οἰκήσεως, ἀγνοῶν ὅτι τῶι μὴ φέρειν τὰ ἀναγκαῖα διαφέρει, εἴπερ καὶ μὴ ποιεῖται δυσχεραίνειν ἀγαπῶν ἡσυχίῃ τὸ κάλλος τῶν λίθων. Δεῖ δὲ μένειν μὲν ἐν οἴκοις σῶμα ἔχοντας κατασκευασθεῖσιν ὑπὸ ψυχῆς ἀδελφῆς ἀγαθῆς πολλὴν δύναμιν εἰς τὸ δημιουργεῖν ἀπόνως ἐχούσης. Ἡ ἀδελφοὺς μὲν καὶ τοὺς φαυλοτάτους ἀξιοῦσι προσενnéπειν, ἥλιον δὲ καὶ τοὺς ἐν τῶι οὐρανῶι ἀπαξιοῦσιν ἀδελφοὺς λέγειν οὐδὲ τὴν κόσμου ψυχὴν στόματι μαινομένῳ; Φαύλους μὲν οὖν ὄντας οὐ θεμιτὸν εἰς συγγένειαν συνάπτειν, ἀγαθοὺς δὲ γενομένους καὶ μὴ σώματα ὄντας, ἀλλὰ ψυχὰς ἐν

σώμασι καὶ οὕτως οἰκεῖν δυναμένους ἐν αὐτοῖς, ὡς ἐγγυτάτω εἶναι οἰκήσεως ψυχῆς τοῦ παντὸς ἐν σώματι τῷ ὅλῳ. Ἔστι δὲ τοῦτο τὸ μὴ κρούειν, μηδὲ ὑπακούειν τοῖς ἔξωθεν προσπίπτουσιν ἡδέσιν ἢ ὀρωμένοις, μηδ' εἴ τι σκληρόν, ταράττεσθαι. Ἐκείνη μὲν οὖν οὐ πλήττεται· οὐ γὰρ ἔχει ὑπὸ τοῦ· ἡμεῖς δὲ ἐνθάδε ὄντες ἀρετῇ τὰς πληγὰς ἀπωθοίμεθ' ἂν ἦδη ὑπὸ μεγέθους γνώμης τὰς μὲν ἐλάττους, τὰς δὲ οὐδὲ πληττούσας ὑπὸ ἰσχύος γενομένας. Ἐγγὺς δὲ γενομένοι τοῦ ἀπλήκτου μιμοίμεθ' ἂν τὴν τοῦ σύμπαντος ψυχὴν καὶ τὴν τῶν ἄστρον, εἰς ἐγγύτητα δὲ ὁμοιότητος ἐλθόντες σπεύδοιμεν ἂν πρὸς τὸ αὐτὸ καὶ τὰ αὐτὰ ἂν ἐν θεαί καὶ ἡμῖν εἴη ἅτε καλῶς καὶ αὐτοῖς παρεσκευασμένοις φύσει καὶ ἐπιμελείαις· τοῖς δὲ ἐξ ἀρχῆς ὑπάρχει. Οὐ δὴ, εἰ μόνοι λέγοιεν θεωρεῖν δύνασθαι, πλεον ἂν θεωρεῖν αὐτοῖς γίνοιτο, οὐδ' ὅτι αὐτοῖς φασιν εἶναι ἐξελεῖν ἀποθανοῦσι, τοῖς δὲ μὴ, αἰὶ τὸν οὐρανὸν κοσμοῦσιν· ἀπειρίαι γὰρ ἂν τοῦ ἔξω ὃ τι ποτὲ ἐστὶ τοῦτο ἂν λέγοιεν καὶ τοῦ ὄν τρόπον ψυχὴ παντὸς ἐπιμελεῖται ἢ ὅλη τοῦ ἀψύχου. Ἐξεστὶν οὖν καὶ μὴ φιλοσωματεῖν καὶ καθαροῖς γίνεσθαι καὶ τοῦ θανάτου καταφρονεῖν καὶ τὰ ἀμείνω εἰδέναι κἀκεῖνα διώκειν καὶ τοῖς ἄλλοις τοῖς δυναμένοις διώκειν καὶ διώκουσιν αἰὶ μὴ φθονεῖν ὡς οὐ διώκουσι, μηδὲ τὸ αὐτὸ πάσχειν τοῖς οἰομένοις τὰ ἄστρα μὴ θεῖν, ὅτι αὐτοῖς ἡ αἴσθησις ἐστάναι αὐτὰ λέγει. Διὰ τοῦτο γὰρ καὶ αὐτοὶ οὐκ οἶονται τὰ ἔξω βλέπειν τὴν τῶν ἄστρον φύσιν, ὅτι οὐχ ὀρώσι τὴν ψυχὴν αὐτῶν ἔξωθεν οὔσαν.

18. But perhaps this school will maintain that, while their teaching leads to a hate and utter abandonment of the body, ours binds the Soul down in it.

In other words: two people inhabit the one stately house; one of them declaims against its plan and against its Architect, but none the less maintains his residence in it; the other makes no complaint, asserts the entire competency of the Architect and waits cheerfully for the day when he may leave it, having no further need of a house: the malcontent imagines himself to be the wiser and to be the readier to leave because he has learned to repeat that the walls are of soulless stone and timber and that the place falls far short of a true home; he does not see that his only distinction is in not being able to bear with necessity assuming that his conduct, his grumbling, does not cover a secret admiration for the beauty of those same “stones.” As long as we have bodies we must inhabit the dwellings prepared for us by our good sister the Soul in her vast power of labourless creation.

Or would this school reject the word Sister? They are willing to address the lowest of men as brothers; are they capable of such raving as to disown the tie with the Sun and the powers of the Heavens and the very Soul of the Kosmos? Such kinship, it is true, is not for the vile; it may be asserted only of those that have become good and are no longer body but embodied Soul and of a quality to inhabit the body in a mode very closely resembling the indwelling. of the All-Soul in the universal frame. And this means continence, self-restraint, holding staunch against outside pleasure and against outer spectacle, allowing no hardship to disturb the mind. The All-Soul is immune from shock; there is nothing that can affect it: but we, in our passage here, must call on virtue in

repelling these assaults, reduced for us from the beginning by a great conception of life, annulled by matured strength.

Attaining to something of this immunity, we begin to reproduce within ourselves the Soul of the vast All and of the heavenly bodies: when we are come to the very closest resemblance, all the effort of our fervid pursuit will be towards that goal to which they also tend; their contemplative vision becomes ours, prepared as we are, first by natural disposition and afterwards by all this training, for that state which is theirs by the Principle of their Being.

This school may lay claim to vision as a dignity reserved to themselves, but they are not any the nearer to vision by the claim — or by the boast that while the celestial powers, bound for ever to the ordering of the Heavens, can never stand outside the material universe, they themselves have their freedom in their death. This is a failure to grasp the very notion of “standing outside,” a failure to appreciate the mode in which the All-Soul cares for the unensouled.

No: it is possible to go free of love for the body; to be clean-living, to disregard death; to know the Highest and aim at that other world; not to slander, as negligent in the quest, others who are able for it and faithful to it; and not to err with those that deny vital motion to the stars because to our sense they stand still — the error which in another form leads this school to deny outer vision to the Star-Nature, only because they do not see the Star-Soul in outer manifestation.

Εννεάς Γ — The Third Ennead.

α: Περὶ εἰσαρμένης. — First Tractate.

Fate.

[1] Ἄπαντα τὰ γινόμενα καὶ τὰ ὄντα ἤτοι κατ' αἰτίας γίνεται τὰ γινόμενα καὶ ἔστι τὰ ὄντα, ἢ ἄνευ αἰτίας ἄμφω· ἢ τὰ μὲν ἄνευ αἰτίας, τὰ δὲ μετ' αἰτίας ἐν ἀμφοτέροις· ἢ τὰ μὲν γινόμενα μετ' αἰτίας πάντα, τὰ δὲ ὄντα τὰ μὲν αὐτῶν ἔστι μετ' αἰτίας, τὰ δ' ἄνευ αἰτίας, ἢ οὐδὲν μετ' αἰτίας· ἢ ἀνάπαλιν τὰ μὲν ὄντα μετ' αἰτίας πάντα, τὰ δὲ γινόμενα τὰ μὲν οὕτως, τὰ δὲ ἐκείνως, ἢ οὐδὲν αὐτῶν μετ' αἰτίας. Ἐπὶ μὲν οὖν τῶν αἰδιῶν τὰ μὲν πρῶτα εἰς ἄλλα αἴτια ἀνάγειν οὐχ οἷόν τε πρῶτα ὄντα· ὅσα δὲ ἐκ τῶν πρώτων ἤρτηται, ἐξ ἐκείνων τὸ εἶναι ἐχέτω. Τὰς τε ἐνεργείας ἐκάστων ἀποδιδούς τις ἐπὶ τὰς οὐσίας ἀναγέτω· τοῦτο γάρ ἐστι τὸ εἶναι αὐτῶι, τὸ τοιάνδε ἐνέργειαν ἀποδιδόναι. Περὶ δὲ τῶν γινομένων ἢ ὄντων μὲν αἰεὶ, οὐ τὴν αὐτὴν δὲ ἐνέργειαν ποιουμένων αἰεὶ κατ' αἰτίας ἅπαντα λεκτέον γίνεσθαι, τὸ δ' ἀναίτιον οὐ παραδεκτέον, οὔτε παρεγκλίσεσι κεναῖς χώραν διδόντα οὔτε κινήσει σωμάτων τῇ ἐξαίφνης, ἢ οὐδενὸς προηγησαμένου ὑπέστη, οὔτε ψυχῆς ὁρμῇ ἐμπλήκτωι μηδενὸς κινήσαντος αὐτὴν εἰς τό τι πράξαι ὧν πρότερον οὐκ ἐποίει. Ἡ αὐτῶι γε τούτῳ μείζων ἂν τις ἔχοι αὐτὴν ἀνάγκη τὸ μὴ αὐτῆς εἶναι, φέρεσθαι δὲ τὰς τοιαύτας φορὰς ἀβουλήτους τε καὶ ἀναιτίους οὔσας. Ἡ γὰρ τὸ βουλευτόν – τοῦτο δὲ ἢ ἔξω ἢ εἴσω – ἢ τὸ ἐπιθυμητόν ἐκίνησεν· ἢ, εἰ μηδὲν ὀρεκτόν ἐκίνησεν, [ἢ] οὐδ' ἂν ὅλως ἐκινήθη. Γιγνομένων δὲ πάντων κατ' αἰτίας τὰς μὲν προσεχεῖς ἐκάστωι ραῖδιον λαβεῖν καὶ εἰς ταύτας ἀνάγειν· οἷον τοῦ βαδίσαι εἰς ἀγορὰν τὸ οἰηθῆναι δεῖν τινα ἰδεῖν ἢ χρέος ἀπολαβεῖν· καὶ ὅλως τοῦ τάδε ἢ τάδε ἐλέσθαι καὶ ὁρμῆσαι ἐπὶ τάδε τὸ φανῆναι ἐκάστωι ταδὶ ποιεῖν. Καὶ τὰ μὲν ἐπὶ τὰς τέχνας ἀνάγειν· τοῦ ὑγιάσαι ἢ ἰατρικὴ καὶ ὁ ἰατρός. Καὶ τοῦ πλουτῆσαι θησαυρὸς εὑρεθεῖς ἢ δόσις παρά του ἢ ἐκ πόνων ἢ τέχνης χρηματίσασθαι. Καὶ τοῦ τέκνου ὁ πατήρ καὶ εἴ τι συνεργὸν ἔξωθεν εἰς παιδοποιίαν ἄλλο παρ' ἄλλου ἦκον· οἷον σιτία τοιάδε ἢ καὶ ὀλίγωι προσώτερα εὖρους εἰς παιδοποιίαν [γονῇ] ἢ γυνὴ ἐπιτήδειος εἰς τόκους. Καὶ ὅλως εἰς φύσιν.

1. In the two orders of things — those whose existence is that of process and those in whom it is Authentic Being — there is a variety of possible relation to Cause.

Cause might conceivably underly all the entities in both orders or none in either. It might underly some, only, in each order, the others being causeless. It might, again, underly the Realm of Process universally while in the Realm of Authentic Existence some things were caused, others not, or all were causeless. Conceivably, on the other hand, the Authentic Existents are all caused while in the Realm of Process some things are caused and others not, or all are causeless.

Now, to begin with the Eternal Existents:

The Firsts among these, by the fact that they are Firsts, cannot be referred

to outside Causes; but all such as depend upon those Firsts may be admitted to derive their Being from them.

And in all cases the Act may be referred to the Essence [as its cause], for their Essence consists, precisely, in giving forth an appropriate Act.

As for Things of Process — or for Eternal Existents whose Act is not eternally invariable — we must hold that these are due to Cause; Causelessness is quite inadmissible; we can make no place here for unwarranted “slantings,” for sudden movement of bodies apart from any initiating power, for precipitate spurts in a soul with nothing to drive it into the new course of action. Such causelessness would bind the Soul under an even sterner compulsion, no longer master of itself, but at the mercy of movements apart from will and cause. Something willed — within itself or without — something desired, must lead it to action; without motive it can have no motion.

On the assumption that all happens by Cause, it is easy to discover the nearest determinants of any particular act or state and to trace it plainly to them.

The cause of a visit to the centre of affairs will be that one thinks it necessary to see some person or to receive a debt, or, in a word, that one has some definite motive or impulse confirmed by a judgement of expediency. Sometimes a condition may be referred to the arts, the recovery of health for instance to medical science and the doctor. Wealth has for its cause the discovery of a treasure or the receipt of a gift, or the earning of money by manual or intellectual labour. The child is traced to the father as its Cause and perhaps to a chain of favourable outside circumstances such as a particular diet or, more immediately, a special organic aptitude or a wife apt to childbirth.

And the general cause of all is Nature.

[2] Μέχρι μὲν οὖν τούτων ἐλθόντα ἀναπαύσασθαι καὶ πρὸς τὸ ἄνω μὴ ἐθελῆσαι χωρεῖν ῥαιθύμου ἴσως καὶ οὐ κατακούοντος τῶν ἐπὶ τὰ πρῶτα καὶ ἐπὶ τὰ ἐπέκεινα αἷτια ἀνιόντων. Διὰ τί γὰρ τῶν αὐτῶν γενομένων, οἷον τῆς σελήνης φανείσης, ὁ μὲν ἤρπασεν, ὁ δ' οὐ; Καὶ τῶν ὁμοίων ἐκ τοῦ περιέχοντος ἠκόντων ὁ μὲν ἐνόσησεν, ὁ δ' οὐ; Καὶ πλούσιος, ὁ δὲ πένης ἐκ τῶν αὐτῶν ἔργων; Καὶ τρόποι δὴ καὶ ἦθη διάφορα καὶ τύχαι ἐπὶ τὰ πόρρω ἀξιοῦσιν ἰέναι· καὶ οὕτω δὴ αἰεὶ οὐχ ἰστάμενοι οἱ μὲν ἀρχὰς σωματικὰς θέμενοι, οἷον ἀτόμους, τῇ τούτων φορᾷ καὶ πληγαῖς καὶ συμπλοκαῖς πρὸς ἄλληλα ἕκαστα ποιοῦντες καὶ οὕτως ἔχειν καὶ γίνεσθαι, ἢ ἐκεῖνα συνέστη ποιεῖ τε καὶ πάσχει, καὶ τὰς ἡμετέρας ὁρμὰς καὶ διαθέσεις ταύτην ἔχειν, ὥς ἂν ἐκεῖνα ποιῶσιν, ἀνάγκην ταύτην καὶ τὴν παρὰ τούτων εἰς τὰ ὄντα εἰσάγουσι. Κἂν ἄλλα δέ τις σώματα ἀρχὰς διδῶι καὶ ἐκ τούτων τὰ πάντα γίνεσθαι, τῇ παρὰ τούτων ἀνάγκῃ δουλεύειν ποιεῖ τὰ ὄντα. Οἱ δ' ἐπὶ τὴν τοῦ παντός ἀρχὴν ἐλθόντες ἀπ' αὐτῆς κατάγουσι πάντα, διὰ πάντων φοιτήσασαν αἰτίαν καὶ ταύτην οὐ μόνον κινοῦσαν, ἀλλὰ καὶ ποιοῦσαν ἕκαστα λέγοντες,

εἰμαρμένην ταύτην καὶ κυριωτάτην αἰτίαν θέμενοι, αὐτὴν οὖσαν τὰ πάντα· οὐ μόνον τὰ ἄλλα, ὅσα γίνεται, ἀλλὰ καὶ τὰς ἡμετέρας διανοήσεις ἐκ τῶν ἐκείνης ἰέναι κινήματων, οἷον ζώιου μορίων κινουμένων ἐκάστων οὐκ ἐξ αὐτῶν, ἐκ δὲ τοῦ ἡγεμονοῦντος ἐν ἐκάστωι τῶν ζώιων. Ἄλλοι δὲ τὴν τοῦ παντὸς φορὰν περιέχουσιν καὶ πάντα ποιοῦσιν τῇ κινήσει καὶ ταῖς τῶν ἄστρον πλανωμένων τε καὶ ἀπλανῶν σχέσεσι καὶ σχηματισμοῖς πρὸς ἄλληλα, ἀπὸ τῆς ἐκ τούτων προρρήσεως πιστούμενοι, ἕκαστα ἐντεῦθεν γίνεσθαι ἀξιούσι. Καὶ μὴν καὶ τὴν τῶν αἰτίων ἐπιπλοκὴν πρὸς ἄλληλα καὶ τὸν ἄνωθεν εἰρμόν καὶ τὸ ἔπεσθαι τοῖς προτέροις αἰεὶ τὰ ὕστερα καὶ ταῦτα ἐπ' ἐκεῖνα ἀνιέναι δι' αὐτῶν γενόμενα καὶ ἄνευ ἐκείνων οὐκ ἂν γενόμενα, δουλεύειν δὲ τοῖς πρὸ αὐτῶν τὰ ὕστερα, ταῦτα εἴ τις λέγοι, εἰμαρμένην ἕτερον τρόπον εἰσάγων φανεῖται. Διττοὺς δ' ἂν τις θέμενος καὶ τούτους οὐκ ἂν τοῦ ἀληθοῦς ἀποτυγχάνοι. Οἱ μὲν γὰρ ἀφ' ἐνός τινος τὰ πάντα ἀναρτῶσιν, οἱ δὲ οὐχ οὕτω. Λεχθήσεται δὲ περὶ τούτων. Νῦν δ' ἐπὶ τοὺς πρώτους ἰτέον τῷ λόγῳ· εἴτ' ἐφεξῆς τὰ τῶν ἄλλων ἐπισκεπτέον.

2. But to halt at these nearest determinants, not to be willing to penetrate deeper, indicates a sluggish mind, a dullness to all that calls us towards the primal and transcendent causes.

How comes it that the same surface causes produce different results? There is moonshine, and one man steals and the other does not: under the influence of exactly similar surroundings one man falls sick and the other keeps well; an identical set of operations makes one rich and leaves another poor. The differences amongst us in manners, in characters, in success, force us to go still further back.

Men therefore have never been able to rest at the surface causes.

One school postulates material principles, such as atoms; from the movement, from the collisions and combinations of these, it derives the existence and the mode of being of all particular phenomena, supposing that all depends upon how these atoms are agglomerated, how they act, how they are affected; our own impulses and states, even, are supposed to be determined by these principles.

Such teaching, then, obtrudes this compulsion, an atomic Anagke, even upon Real Being. Substitute, for the atoms, any other material entities as principles and the cause of all things, and at once Real Being becomes servile to the determination set up by them.

Others rise to the first-principle of all that exists and from it derive all they tell of a cause penetrating all things, not merely moving all but making each and everything; but they pose this as a fate and a supremely dominating cause; not merely all else that comes into being, but even our own thinking and thoughts would spring from its movement, just as the several members of an animal move not at their own choice but at the dictation of the leading principle which animal life presupposes.

Yet another school fastens on the universal Circuit as embracing all things

and producing all by its motion and by the positions and mutual aspect of the planets and fixed stars in whose power of foretelling they find warrant for the belief that this Circuit is the universal determinant.

Finally, there are those that dwell on the interconnection of the causative forces and on their linked descent — every later phenomenon following upon an earlier, one always leading back to others by which it arose and without which it could not be, and the latest always subservient to what went before them — but this is obviously to bring in fate by another path. This school may be fairly distinguished into two branches; a section which makes all depend upon some one principle and a section which ignores such a unity.

Of this last opinion we will have something to say, but for the moment we will deal with the former, taking the others in their turn.

[3] Σώμασι μὲν οὖν ἐπιτρέψαι τὰ πάντα εἴτε ἀτόμοις εἴτε τοῖς στοιχείοις καλουμένοις καὶ τῇ ἐκ τούτων ἀτάκτως φορᾷ τάξιν καὶ λόγον καὶ ψυχὴν τὴν ἡγουμένην γεννᾶν ἀμφοτέρως μὲν ἄτοπον καὶ ἀδύνατον, ἀδυνατώτερον δέ, εἰ οἷόν τε λέγειν, τὸ ἐξ ἀτόμων. Καὶ περὶ τούτων πολλοὶ εἰρηνται λόγοι ἀληθεῖς. Εἰ δὲ δὴ καὶ θεϊτὸ τις τοιαύτας ἀρχάς, οὐδ' οὕτως ἀναγκαῖον οὔτε τὴν κατὰ πάντων ἀνάγκην οὔτε τὴν ἄλλως εἰμαρμένην ἔπεσθαι. Φέρε γὰρ πρῶτον τὰς ἀτόμους εἶναι. Αὗται τοίνυν κινήσονται τὴν μὲν εἰς τὸ κάτω — ἔστω γάρ τι κάτω — τὴν δ' ἐκ πλαγίων, ὅπῃ ἔτυχεν, ἄλλαι κατ' ἄλλα. Οὐδὲν δὲ τακτῶς τάξεώς γε οὐκ οὔσης, τὸ δὲ γενόμενον τοῦτο, ὅτε γέγονε, πάντως. Ὡστε οὔτε πρόρρησις οὔτε μαντικὴ τὸ παράπαν ἂν εἴη, οὔτε ἥτις ἐκ τέχνης — πῶς γὰρ ἐπὶ τοῖς ἀτάκτοις τέχνῃ; — οὔτε ἥτις ἐξ ἐνθουσιασμοῦ καὶ ἐπιπνοίας· δεῖ γὰρ καὶ ἐνταῦθα ὠρισμένον τὸ μέλλον εἶναι. Καὶ σώμασι μὲν ἔσται παρὰ τῶν ἀτόμων πάσχειν πληττομένοις, ἅπερ ἂν ἐκεῖναι φέρωσιν, ἐξ ἀνάγκης· τὰ δὲ δὴ ψυχῆς ἔργα καὶ πάθη τίσι κινήσεισι τῶν ἀτόμων ἀναθήσει τις; Ποίαι γὰρ πληγῇ ἢ κάτω φερομένης ἢ ὅπου οὖν προσκρουούσης ἐν λογισμοῖς τοιοῖσδε ἢ ὁρμαῖς τοιαῖσδε ἢ ὅλως ἐν λογισμοῖς ἢ ὁρμαῖς ἢ κινήσεισιν ἀναγκαίαις εἶναι ἢ ὅλως εἶναι; Ὅταν δὲ δὴ ἐναντιῶται ψυχὴ τοῖς τοῦ σώματος παθήμασι; Κατὰ ποίας δὲ φορᾶς ἀτόμων ὁ μὲν γεωμετρικὸς ἀναγκασθήσεται εἶναι, ὁ δὲ ἀριθμητικὴν καὶ ἀστρονομίαν ἐπισκέψεται, ὁ δὲ σοφὸς ἔσται; Ὅλως γὰρ τὸ ἡμέτερον ἔργον καὶ τὸ ζῳοῖς εἶναι ἀπολεῖται φερομένων ἢ τὰ σώματα ἄγει ὠθοῦντα ἡμᾶς ὥσπερ ἄνυχα σώματα. Τὰ αὐτὰ δὲ ταῦτα καὶ πρὸς τοὺς ἕτερα σώματα αἷτια τῶν πάντων τιθεμένους, καὶ ὅτι θερμαίνειν μὲν καὶ ψύχειν ἡμᾶς καὶ φθείρειν δὲ τὰ ἀσθενέστερα δύναται ταῦτα, ἔργον δὲ οὐδὲν τῶν ὅσα ψυχὴ ἐργάζεται παρὰ τούτων ἂν γίνοιτο, ἀλλ' ἀφ' ἐτέρας δεῖ ταῦτα ἀρχῆς ἰέναι.

3. “Atoms” or “elements” — it is in either case an absurdity, an impossibility, to hand over the universe and its contents to material entities, and out of the disorderly swirl thus occasioned to call order, reasoning, and the governing soul into being; but the atomic origin is, if we may use the phrase, the most impossible.

A good deal of truth has resulted from the discussion of this subject; but, even to admit such principles does not compel us to admit universal

compulsion or any kind of “fate.”

Suppose the atoms to exist:

These atoms are to move, one downwards — admitting a down and an up — another slant-wise, all at haphazard, in a confused conflict. Nothing here is orderly; order has not come into being, though the outcome, this Universe, when it achieves existence, is all order; and thus prediction and divination are utterly impossible, whether by the laws of the science — what science can operate where there is no order? — or by divine possession and inspiration, which no less require that the future be something regulated.

Material entities exposed to all this onslaught may very well be under compulsion to yield to whatsoever the atoms may bring: but would anyone pretend that the acts and states of a soul or mind could be explained by any atomic movements? How can we imagine that the onslaught of an atom, striking downwards or dashing in from any direction, could force the soul to definite and necessary reasonings or impulses or into any reasonings, impulses or thoughts at all, necessary or otherwise? And what of the soul's resistance to bodily states? What movement of atoms could compel one man to be a geometrician, set another studying arithmetic or astronomy, lead a third to the philosophic life? In a word, if we must go, like soulless bodies, wherever bodies push and drive us, there is an end to our personal act and to our very existence as living beings.

The School that erects other material forces into universal causes is met by the same reasoning: we say that while these can warm us and chill us, and destroy weaker forms of existence, they can be causes of nothing that is done in the sphere of mind or soul: all this must be traceable to quite another kind of Principle.

[4] Ἀλλ' ἄρα μία τις ψυχὴ διὰ παντὸς διήκουσα περαίνει τὰ πάντα ἐκάστου ταύτη κινουμένου ὡς μέρους, ἥι τὸ ὅλον ἄγει, φερομένων δὲ ἐκεῖθεν τῶν αἰτίων ἀκολουθῶν ἀνάγκη τὴν τούτων ἐφεξῆς συνέχειαν καὶ συμπλοκὴν εἰμαρμένην, οἷον εἰ φυτοῦ ἐκ ρίζης τὴν ἀρχὴν ἔχοντος τὴν ἐντεῦθεν ἐπὶ πάντα διοίκησιν αὐτοῦ τὰ μέρη καὶ πρὸς ἄλληλα συμπλοκὴν, ποιήσιν τε καὶ πείσιν, διοίκησιν μίαν καὶ οἷον εἰμαρμένην τοῦ φυτοῦ τις εἶναι λέγοι; Ἀλλὰ πρῶτον μὲν τοῦτο τὸ σφοδρὸν τῆς ἀνάγκης καὶ τῆς τοιαύτης εἰμαρμένης αὐτὸ τοῦτο τὴν εἰμαρμένην καὶ τῶν αἰτίων τὸν εἰρμὸν καὶ τὴν συμπλοκὴν ἀναιρεῖ. Ὡς γὰρ ἐν τοῖς ἡμετέροις μέρεσι κατὰ τὸ ἡγεμονοῦν κινούμενοις ἄλογον τὸ καθ' εἰμαρμένην λέγειν κινεῖσθαι — οὐ γὰρ ἄλλο μὲν τὸ ἐνδεδωκὸς τὴν κίνησιν, ἄλλο δὲ τὸ παραδεξάμενον καὶ παρ' αὐτοῦ τῇ ὁρμῇ κεκρημένον, ἀλλ' ἐκεῖνό ἐστι πρῶτον τὸ κινῆσαν τὸ σκέλος — τὸν αὐτὸν τρόπον εἰ καὶ ἐπὶ τοῦ παντός ἐν ἔσται τὸ πᾶν ποιοῦν καὶ πάσχον καὶ οὐκ ἄλλο παρ' ἄλλου κατ' αἰτίας τὴν ἀναγωγὴν ἀεὶ ἐφ' ἕτερον ἐχούσας, οὐ δὴ ἀληθὲς κατ' αἰτίας τὰ πάντα γίνεσθαι, ἀλλ' ἐν ἔσται τὰ πάντα. Ὡστε οὔτε ἡμεῖς ἡμεῖς οὔτε τι ἡμέτερον ἔργον· οὐδὲ λογιζόμεθα αὐτοί, ἀλλ' ἐτέρου λογισμοὶ τὰ ἡμέτερα βουλευματα· οὐδὲ πράττομεν ἡμεῖς, ὥσπερ οὐδ' οἱ πόδες λακτίζουνσιν, ἀλλ' ἡμεῖς διὰ

μερῶν τῶν ἑαυτῶν. Ἀλλὰ γὰρ δεῖ καὶ ἕκαστον ἕκαστον εἶναι καὶ πράξει
ἡμετέρας καὶ διανοίας ὑπάρχειν καὶ τὰς ἐκάστου καλὰς τε καὶ αἰσχροὺς
πράξεις παρ' αὐτοῦ ἐκάστου, ἀλλὰ μὴ τῷ παντὶ τὴν γοῦν τῶν αἰσχροῶν
ποίησιν ἀνατιθέναι.

4. Another theory:

The Universe is permeated by one Soul, Cause of all things and events; every separate phenomenon as a member of a whole moves in its place with the general movement; all the various causes spring into action from one source: therefore, it is argued, the entire descending claim of causes and all their interaction must follow inevitably and so constitute a universal determination. A plant rises from a root, and we are asked on that account to reason that not only the interconnection linking the root to all the members and every member to every other but the entire activity and experience of the plant, as well, must be one organized overruling, a “destiny” of the plant.

But such an extremity of determination, a destiny so all-pervasive, does away with the very destiny that is affirmed: it shatters the sequence and co-operation of causes.

It would be unreasonable to attribute to destiny the movement of our limbs dictated by the mind and will: this is no case of something outside bestowing motion while another thing accepts it and is thus set into action; the mind itself is the prime mover.

Similarly in the case of the universal system; if all that performs act and is subject to experience constitutes one substance, if one thing does not really produce another thing under causes leading back continuously one to another, then it is not a truth that all happens by causes, there is nothing but a rigid unity. We are no “We”: nothing is our act; our thought is not ours; our decisions are the reasoning of something outside ourselves; we are no more agents than our feet are kickers when we use them to kick with.

No; each several thing must be a separate thing; there must be acts and thoughts that are our own; the good and evil done by each human being must be his own; and it is quite certain that we must not lay any vileness to the charge of the All.

[5] Ἀλλ' ἴσως μὲν οὐχ οὕτως ἕκαστα περαίνεται, ἡ δὲ φορὰ διοικοῦσα πάντα καὶ ἡ τῶν ἄστρον κίνησις οὕτως ἕκαστα τίθησιν, ὥς ἂν πρὸς ἀλλήλα στάσεως ἔχη μαρτυρίαις καὶ ἀνατολαῖς, δύσεσιν τε καὶ παραβολαῖς. Ἀπὸ τούτων γοῦν μαντευόμενοι προλέγουσι περὶ τε τῶν ἐν τῷ παντὶ ἐσομένων περὶ τε ἐκάστου, ὅπως τε τύχης καὶ διανοίας οὐχ ἥκιστα ἔξει. Ὅρᾶν δὲ καὶ τὰ ἄλλα ζῶιά τε καὶ φυτὰ ἀπὸ τῆς τούτων συμπαθείας αὐξόμενά τε καὶ μειούμενα καὶ τὰ ἄλλα παρ' αὐτῶν πάσχοντα· τούς τε τόπους τοὺς ἐπὶ γῆς διαφέροντας ἀλλήλων εἶναι κατὰ τε τὴν πρὸς τὸ πᾶν σχέσιν καὶ πρὸς ἥλιον μάλιστα· ἀκολουθεῖν δὲ τοῖς τόποις οὐ μόνον τὰ ἄλλα φυτὰ τε καὶ ζῶια, ἀλλὰ καὶ ἀνθρώπων εἶδη τε καὶ μεγέθη καὶ χροὰς καὶ θυμοὺς καὶ ἐπιθυμίας ἐπιτηδεύματά τε καὶ ἥθη. Κυρία ἄρα ἡ τοῦ παντός πάντων φορὰ. Πρὸς δὴ

ταῦτα πρῶτον μὲν ἐκεῖνο ῥητέον, ὅτι καὶ οὗτος ἕτερον τρόπον ἐκεῖνοις ἀνατίθῃσι τὰ ἡμέτερα, βουλὰς καὶ πάθη, κακίας τε καὶ ὀρμᾶς, ἡμῖν δὲ οὐδὲν διδοὺς λίθοις φερομένοις καταλείπει εἶναι, ἀλλ' οὐκ ἀνθρώποις ἔχουσι παρ' αὐτῶν καὶ ἐκ τῆς αὐτῶν φύσεως ἔργον. Ἀλλὰ χρὴ διδόναι μὲν τὸ ἡμέτερον ἡμῖν, ἥκειν δὲ εἰς τὰ ἡμέτερα ἤδη τινὰ ὄντα καὶ οἰκεῖα ἡμῶν ἀπὸ τοῦ παντὸς ἅττα, καὶ διαιρούμενον, τίνα μὲν ἡμεῖς ἐργαζόμεθα, τίνα δὲ πάσχομεν ἐξ ἀνάγκης, μὴ πάντα ἐκεῖνοις ἀνατιθέναι· καὶ ἰέναι μὲν παρὰ τῶν τόπων καὶ τῆς διαφορᾶς τοῦ περιέχοντος εἰς ἡμᾶς οἷον θερμότητος ἢ ψύξεως ἐν τῇ κράσει, ἰέναι δὲ καὶ παρὰ τῶν γειναμένων· τοῖς γοῦν γονεῦσιν ὅμοιοι καὶ τὰ εἶδη ὡς τὰ πολλὰ καὶ τίνα τῶν ἀλόγων τῆς ψυχῆς παθῶν. Οὐ μὴν ἀλλὰ καὶ ὁμοίων ὄντων τοῖς εἶδεσι παρὰ τοὺς τόπους ἐν γε τοῖς ἡθεσι πλείστη παραλλαγὴ καὶ ἐν ταῖς διανοαῖς ἐνορᾶται, ὡς ἂν ἀπ' ἄλλης ἀρχῆς τῶν τοιούτων ἰόντων. Αἱ τε πρὸς τὰς κράσεις τῶν σωμάτων καὶ πρὸς τὰς ἐπιθυμίας ἐναντιώσεις καὶ ἐνταῦθα πρεπόντως λέγοιντο ἄν. Εἰ δ' ὅτι εἰς τὴν τῶν ἄστρον σχέσιν ὁρῶντες περὶ ἐκάστων λέγουσι τὰ γινόμενα, παρ' ἐκείνων ποιεῖσθαι τεκμαίρονται, ὁμοίως ἂν καὶ οἱ ὄρνεις ποιητικοὶ ὧν σημαίνουσιν εἶεν καὶ πάντα, εἰς ἃ βλέποντες οἱ μάντιες προλέγουσιν. Ἔτι δὲ καὶ ἐκ τῶνδε ἀκριβέστερον ἂν τις περὶ τούτων ἐπισκέψαιτο. Ἄ τις ἂν ἰδὼν εἰς τὴν τῶν ἄστρον σχέσιν, ἣν εἶχον ὅτε ἕκαστος ἐγίνετο, προείποι, ταῦτά φασι καὶ γίνεσθαι παρ' αὐτῶν οὐ σημαίνοντων μόνον, ἀλλὰ καὶ ποιούντων. Ὅταν τοίνυν περὶ εὐγενείας λέγωσιν ὡς ἐξ ἐνδόξων τῶν πατέρων καὶ μητέρων, πῶς ἐνι ποιεῖσθαι λέγειν ταῦτα, ἃ προυπάρχει περὶ τοὺς γονεῖς πρὶν τὴν σχέσιν γενέσθαι ταύτην τῶν ἄστρον ἀφ' ἧς προλέγουσι; Καὶ μὴν καὶ γονέων τύχας ἀπὸ τῶν παίδων τῆς γενέσεως καὶ παίδων διαθέσεις οἷαι ἔσονται καὶ ὁποίαις συνέσονται τύχαις ἀπὸ τῶν πατέρων περὶ τῶν οὐπω γεγονότων λέγουσι καὶ ἐξ ἀδελφῶν ἀδελφῶν θανάτους καὶ ἐκ γυναικῶν τὰ περὶ τοὺς ἀνδρας ἀνάπαλιν τε ἐκ τούτων ἐκεῖνα. Πῶς ἂν οὖν ἡ ἐπὶ ἐκάστου σχέσις τῶν ἄστρον ποιῶι, ἃ ἤδη ἐκ πατέρων οὕτως ἔξῃεν λέγεται; Ἡ γὰρ ἐκεῖνα τὰ πρότερα ἔσται τὰ ποιοῦντα, ἢ εἰ μὴ ἐκεῖνα ποιεῖ, οὐδὲ ταῦτα. Καὶ μὴν καὶ ἡ ὁμοιότης ἐν τοῖς εἶδεσι πρὸς τοὺς γονέας οἰκοθέν φησι καὶ κάλλος καὶ αἰσχος ἰέναι, ἀλλ' οὐ παρὰ φορᾶς ἄστρον. Εὐλογόν τε κατὰ τοὺς αὐτοὺς χρόνους [καὶ ἅμα] ζῶιᾳ τε παντοδαπὰ καὶ ἀνθρώπους ἅμα γίνεσθαι· οἷς ἅπασιν ἐχρῆν τὰ αὐτὰ εἶναι, οἷς ἡ αὐτὴ σχέσις. Πῶς οὖν [καὶ] ἅμα μὲν ἀνθρώπους, ἅμα δὲ τὰ ἄλλα διὰ τῶν σχημάτων;

5. But perhaps the explanation of every particular act or event is rather that they are determined by the spheric movement — the Phora — and by the changing position of the heavenly bodies as these stand at setting or rising or in mid-course and in various aspects with each other.

Augury, it is urged, is able from these indications to foretell what is to happen not merely to the universe as a whole, but even to individuals, and this not merely as regards external conditions of fortune but even as to the events of the mind. We observe, too, how growth or check in other orders of beings — animals and Plants — is determined by their sympathetic relations with the heavenly bodies and how widely they are influenced by them, how, for example, the various countries show a different produce according to their

situation on the earth and especially their lie towards the sun. And the effect of place is not limited to plants and animals; it rules human beings too, determining their appearance, their height and colour, their mentality and their desires, their pursuits and their moral habit. Thus the universal circuit would seem to be the monarch of the All.

Now a first answer to this theory is that its advocates have merely devised another shift to immolate to the heavenly bodies all that is ours, our acts of will and our states, all the evil in us, our entire personality; nothing is allowed to us; we are left to be stones set rolling, not men, not beings whose nature implies a task.

But we must be allowed our own — with the understanding that to what is primarily ours, our personal holding, there is added some influx from the All — the distinction must be made between our individual act and what is thrust upon us: we are not to be immolated to the stars.

Place and climate, no doubt, produce constitutions warmer or colder; and the parents tell on the offspring, as is seen in the resemblance between them, very general in personal appearance and noted also in some of the unreflecting states of the mind.

None the less, in spite of physical resemblance and similar environment, we observe the greatest difference in temperament and in ideas: this side of the human being, then, derives from some quite other Principle [than any external causation or destiny]. A further confirmation is found in the efforts we make to correct both bodily constitution and mental aspirations.

If the stars are held to be causing principles on the ground of the possibility of foretelling individual fate or fortune from observation of their positions, then the birds and all the other things which the soothsayer observes for divination must equally be taken as causing what they indicate.

Some further considerations will help to clarify this matter:

The heavens are observed at the moment of a birth and the individual fate is thence predicted in the idea that the stars are no mere indications, but active causes, of the future events. Sometimes the Astrologers tell of noble birth; “the child is born of highly placed parents”; yet how is it possible to make out the stars to be causes of a condition which existed in the father and mother previously to that star pattern on which the prediction is based?

And consider still further:

They are really announcing the fortunes of parents from the birth of children; the character and career of children are included in the predictions as to the parents — they predict for the yet unborn! — in the lot of one brother they are foretelling the death of another; a girl’s fate includes that of a future husband, a boy’s that of a wife.

Now, can we think that the star-grouping over any particular birth can be the cause of what stands already announced in the facts about the parents? Either the previous star-groupings were the determinants of the child’s future

career or, if they were not, then neither is the immediate grouping. And notice further that physical likeness to the parents — the Astrologers hold — is of purely domestic origin: this implies that ugliness and beauty are so caused and not by astral movements.

Again, there must at one and the same time be a widespread coming to birth — men, and the most varied forms of animal life at the same moment — and these should all be under the one destiny since the one pattern rules at the moment; how explain that identical star-groupings give here the human form, there the animal?

[6] Ἀλλὰ γὰρ γίνεταί μὲν ἕκαστα κατὰ τὰς αὐτῶν φύσεις, ἵππος μὲν, ὅτι ἐξ ἵππου, καὶ ἄνθρωπος, ὅτι ἐξ ἀνθρώπου, καὶ τοιόσδε, ὅτι ἐκ τοιοῦδε. Ἔστω δὲ συνεργὸς καὶ ἡ τοῦ παντὸς φορὰ συγχωροῦσα τὸ πολὺ τοῖς γινομένοις, ἔστωσαν δὲ πρὸς τὰ τοῦ σώματος πολλὰ σωματικῶς διδόντες, θερμότητος καὶ ψύξεις καὶ σωμάτων κράσεις ἐπακολουθούσας, πῶς οὖν τὰ ἦθη καὶ ἐπιτηδεύματα καὶ μάλιστα οὐχ ὅσα δοκεῖ κράσει σωμάτων δουλεύειν, οἷον γραμματικὸς τίς καὶ γεωμετρικὸς καὶ κυβευτικὸς καὶ τῶνδε τίς εὐρετής; πονηρία δὲ ἦθους παρὰ θεῶν ὄντων πῶς ἂν δοθείη; καὶ ὅλως ὅσα λέγονται διδόναι κακὰ κακούμενοι, ὅτι δύνουσι καὶ ὅτι ὑπὸ γῆν φέρονται, ὥσπερ διάφορόν τι πασχόντων, εἰ πρὸς ἡμᾶς δύνοιεν, ἀλλ' οὐκ αἰεὶ ἐπὶ σφαίρας οὐρανίας φερομένων καὶ πρὸς τὴν γῆν τὴν αὐτὴν ἐχόντων σχέσιν; Οὐδὲ λεκτέον, ὥς ἄλλος ἄλλον ἰδὼν τῶν θεῶν κατ' ἄλλην καὶ ἄλλην στάσιν χείρων ἢ κρείττων γίνεται· ὥστε εὐπαθοῦντας μὲν ἡμᾶς εὖ ποιεῖν, κακοῦν δέ, εἰ τάναντία· ἀλλὰ μᾶλλον, ὥς φέρεται μὲν ταῦτα ἐπὶ σωτηρίαί τῶν ὄλων, παρέχεται δὲ καὶ ἄλλην χρεῖαν τὴν τοῦ εἰς αὐτὰ ὥσπερ γράμματα βλέποντας τοὺς τὴν τοιαύτην γραμματικὴν εἰδότας ἀναγινώσκειν τὰ μέλλοντα ἐκ τῶν σχημάτων κατὰ τὸ ἀνάλογον μεθοδεύοντας τὸ σημαινόμενον· ὥσπερ εἴ τις λέγοι, ἐπειδὴ ὑψηλὸς ὁ ὄρνις, σημαίνει ὑψηλὰς τινας πράξεις.

6. But in fact everything follows its own Kind; the birth is a horse because it comes from the Horse Kind, a man by springing from the Human Kind; offspring answers to species. Allow the kosmic circuit its part, a very powerful influence upon the thing brought into being: allow the stars a wide material action upon the bodily part of the man, producing heat and cold and their natural resultants in the physical constitution; still does such action explain character, vocation and especially all that seems quite independent of material elements, a man taking to letters, to geometry, to gambling, and becoming an originator in any of these pursuits? And can we imagine the stars, divine beings, bestowing wickedness? And what of a doctrine that makes them wreak vengeance, as for a wrong, because they are in their decline or are being carried to a position beneath the earth — as if a decline from our point of view brought any change to themselves, as if they ever ceased to traverse the heavenly spheres and to make the same figure around the earth.

Nor may we think that these divine beings lose or gain in goodness as they see this one or another of the company in various aspects, and that in their

happier position they are benignant to us and, less pleasantly situated, turn maleficent. We can but believe that their circuit is for the protection of the entirety of things while they furnish the incidental service of being letters on which the augur, acquainted with that alphabet, may look and read the future from their pattern — arriving at the thing signified by such analogies as that a soaring bird tells of some lofty event.

[7] Λοιπὸν δὲ ἰδεῖν τὴν ἐπιπλέκουσαν καὶ οἷον συνείρουσαν ἀλλήλοις πάντα καὶ τὸ πὼς ἐφ' ἐκάστου ἐπιφέρουσαν ἀρχὴν τιθεμένην μίαν, ἀφ' ἧς πάντα κατὰ λόγους σπερματικούς περαίνεται. Ἔστι μὲν οὖν καὶ αὕτη ἡ δόξα ἐγγὺς ἐκείνης τῆς πᾶσαν καὶ σχέσιν καὶ κίνησιν ἡμετέραν τε καὶ πᾶσαν ἐκ τῆς τῶν ὅλων ψυχῆς ἥκειν λεγούσης, εἰ καὶ βούλεται τι ἡμῖν καὶ ἐκάστοις χαρίζεσθαι εἰς τὸ παρ' ἡμῶν ποιεῖν τι. Ἐχει μὲν οὖν τὴν πάντως πάντων ἀνάγκην, καὶ πάντων εἰλημμένων τῶν αἰτίων οὐκ ἔστιν ἕκαστον μὴ οὐ γίνεσθαι· οὐδὲν γὰρ ἔτι τὸ κωλύσον ἢ ἄλλως γενέσθαι ποιῆσον, εἰ πάντα εἰληπται ἐν τῇ εἰμαρμένῃ. Τοιαῦτα δὲ ὄντα ὡς ἀπὸ μιᾶς ἀρχῆς ὠρμημένα ἡμῖν οὐδὲν καταλείψει, ἢ φέρεσθαι ὅπῃ ἂν ἐκεῖνα ὦθῃ. Αἱ τε γὰρ φαντασίαι τοῖς προηγησαμένοις αἱ τε ὁρμαὶ κατὰ ταύτας ἔσονται, ὀνομά τε μόνον τὸ ἐφ' ἡμῖν ἔσται· οὐ γὰρ ὅτι ὁρμῶμεν ἡμεῖς, ταύτῃ τι πλέον ἔσται τῆς ὁρμῆς κατ' ἐκεῖνα γεννωμένης· τοιοῦτόν τε τὸ ἡμέτερον ἔσται, οἷον καὶ τὸ τῶν ἄλλων ζώων καὶ τὸ τῶν νηπίων καθ' ὁρμὰς τυφλὰς ἰόντων καὶ τὸ τῶν μαινομένων· ὁρμῶσι γὰρ καὶ οὗτοι· καὶ νῆ Δία καὶ πυρὸς ὁρμαὶ καὶ πάντων ὅσα δουλεύοντα τῇ αὐτῶν κατασκευῇ φέρεται κατὰ ταύτην. Τοῦτο δὲ καὶ πάντες ὁρῶντες οὐκ ἀμφισβητοῦσιν, ἀλλὰ τῆς ὁρμῆς ταύτης ἄλλας αἰτίας ζητοῦντες οὐχ ἴστανται ὡς ἐπ' ἀρχῆς ταύτης.

7. It remains to notice the theory of the one Causing-Principle alleged to interweave everything with everything else, to make things into a chain, to determine the nature and condition of each phenomenon — a Principle which, acting through seminal Reason-Forms — Logoi Spermatikoi — elaborates all that exists and happens.

The doctrine is close to that which makes the Soul of the Universe the source and cause of all condition and of all movement whether without or — supposing that we are allowed as individuals some little power towards personal act — within ourselves.

But it is the theory of the most rigid and universal Necessity: all the causative forces enter into the system, and so every several phenomenon rises necessarily; where nothing escapes Destiny, nothing has power to check or to change. Such forces beating upon us, as it were, from one general cause leave us no resource but to go where they drive. All our ideas will be determined by a chain of previous causes; our doings will be determined by those ideas; personal action becomes a mere word. That we are the agents does not save our freedom when our action is prescribed by those causes; we have precisely what belongs to everything that lives, to infants guided by blind impulses, to lunatics; all these act; why, even fire acts; there is act in everything that follows the plan of its being, servilely.

No one that sees the implications of this theory can hesitate: unable to halt at such a determinant principle, we seek for other explanations of our action.

[8] Τίς οὖν ἄλλη αἰτία παρὰ ταύτας ἐπελθοῦσα ἀναίτιόν τε οὐδὲν καταλείψει ἀκολουθίαν τε τηρήσει καὶ τάξιν ἡμᾶς τέ τι εἶναι συγχωρήσει προρρήσεις τε καὶ μαντείας οὐκ ἀναιρήσει; Ψυχὴν δὴ δεῖ ἀρχὴν οὖσαν ἄλλην ἐπείσφροντας εἰς τὰ ὄντα, οὐ μόνον τὴν τοῦ παντός, ἀλλὰ καὶ τὴν ἐκάστου μετὰ ταύτης, ὡς ἀρχῆς οὐ σμικρᾶς οὔσης, πλέκειν τὰ πάντα, οὐ γινομένης καὶ αὐτῆς, ὥσπερ τὰ ἄλλα, ἐκ σπερμάτων, ἀλλὰ πρωτοουργοῦ αἰτίας οὔσης. Ἄνευ μὲν οὖν σώματος οὔσα κυριωτάτη τε αὐτῆς καὶ ἐλευθέρα καὶ κοσμικῆς αἰτίας ἕξω· ἐνερχεῖσα δὲ εἰς σῶμα οὐκέτι πάντα κυρία, ὡς ἂν μεθ' ἑτέρων ταχθεῖσα. Τύχαι δὲ τὰ κύκλωι πάντα, οἷς συνέπεσεν ἐλθοῦσα εἰς μέσον, τὰ πολλὰ ἡγαγον, ὥστε τὰ μὲν ποιεῖν διὰ ταῦτα, τὰ δὲ κρατοῦσαν αὐτὴν ταῦτα ὅπῃ ἐθέλει ἄγειν. Πλείω δὲ κρατεῖ ἢ ἀμείνων, ἐλάττω δὲ ἢ χείρων. Ἡ γὰρ κράσει σώματός τι ἐνδιδούσα ἐπιθυμεῖν ἢ ὀργίζεσθαι ἠνάγκασται ἢ πενίαις ταπεινὴ ἢ πλούτοις χαῦνος ἢ δυνάμεσι τύραννος· ἢ δὲ καὶ ἐν τοῖς αὐτοῖς τούτοις ἀντέσχεν, ἢ ἀγαθὴ τὴν φύσιν, καὶ ἡλλοίωσεν αὐτὰ μᾶλλον ἢ ἡλλοιώθη, ὥστε τὰ μὲν ἑτεροιοῦσαι, τοῖς δὲ συγχωρήσαι μὴ μετὰ κάκης.

8. What can this other cause be; one standing above those treated of; one that leaves nothing causeless, that preserves sequence and order in the Universe and yet allows ourselves some reality and leaves room for prediction and augury?

Soul: we must place at the crest of the world of beings, this other Principle, not merely the Soul of the Universe but, included in it, the Soul of the individual: this, no mean Principle, is needed to be the bond of union in the total of things, not, itself, a thing sprung like things from life-seeds, but a first-hand Cause, bodiless and therefore supreme over itself, free, beyond the reach of kosmic Cause: for, brought into body, it would not be unrestrictedly sovereign; it would hold rank in a series.

Now the environment into which this independent principle enters, when it comes to this midpoint, will be largely led by secondary causes [or, by chance-causes]: there will therefore be a compromise; the action of the Soul will be in part guided by this environment while in other matters it will be sovereign, leading the way where it will. The nobler Soul will have the greater power; the poorer Soul, the lesser. A soul which defers to the bodily temperament cannot escape desire and rage and is abject in poverty, overbearing in wealth, arbitrary in power. The soul of nobler nature holds good against its surroundings; it is more apt to change them than to be changed, so that often it improves the environment and, where it must make concession, at least keeps its innocence.

[9] Ἀναγκαῖα μὲν οὖν ταῦτα, ὅσα προαιρέσει καὶ τύχαις κραθέντα γίνεται· τί γὰρ ἂν ἔτι καὶ ἄλλο εἴη; Πάντων δὲ ληφθέντων τῶν αἰτίων πάντα πάντως γίνεται· ἐν τοῖς ἕξωθεν δὲ καὶ εἴ τι ἐκ τῆς φορᾶς συντελεῖται. Ὅταν μὲν οὖν ἀλλοιωθεῖσα παρὰ τῶν ἕξω ψυχὴ πράττηι τι καὶ ὁρμαὶ οἷον τυφλῇ τῇ φορᾷ

χρωμένη, οὐχὶ ἐκούσιον τὴν πρᾶξιν οὐδὲ τὴν διάθεσιν λεκτέον· καὶ ὅταν αὐτὴ παρ' αὐτῆς χείρων οὖσα οὐκ ὀρθαῖς πανταχοῦ οὐδὲ ἡγεμονούσαις ταῖς ὁρμαῖς ἢ χρωμένη. Λόγον δὲ ὅταν ἡγεμόνα καθαρὸν καὶ ἀπαθῇ τὸν οἰκεῖον ἔχουσα ὁρμαῖ, ταύτην μόνην τὴν ὀρμὴν φατέον εἶναι ἐφ' ἡμῖν καὶ ἐκούσιον, καὶ τοῦτο εἶναι τὸ ἡμέτερον ἔργον, ὃ μὴ ἄλλοθεν ἦλθεν, ἀλλ' ἐνδοθεν ἀπὸ καθαρᾶς τῆς ψυχῆς, ἀπ' ἀρχῆς πρώτης ἡγουμένης καὶ κυρίας, ἀλλ' οὐ πλάνην ἐξ ἀγνοίας παθούσης ἢ ἥτταν ἐκ βίας ἐπιθυμιῶν, αἱ προσελθοῦσαι ἄγουσι καὶ ἔλκουσι καὶ οὐκέτι ἔργα ἐῷσιν εἶναι, ἀλλὰ παθήματα παρ' ἡμῶν.

9. We admit, then, a Necessity in all that is brought about by this compromise between evil and accidental circumstance: what room was there for anything else than the thing that is? Given all the causes, all must happen beyond aye or nay — that is, all the external and whatever may be due to the sidereal circuit — therefore when the Soul has been modified by outer forces and acts under that pressure so that what it does is no more than an unreflecting acceptance of stimulus, neither the act nor the state can be described as voluntary: so, too, when even from within itself, it falls at times below its best and ignores the true, the highest, laws of action.

But when our Soul holds to its Reason-Principle, to the guide, pure and detached and native to itself, only then can we speak of personal operation, of voluntary act. Things so done may truly be described as our doing, for they have no other source; they are the issue of the unmingled Soul, a Principle that is a First, a leader, a sovereign not subject to the errors of ignorance, not to be overthrown by the tyranny of the desires which, where they can break in, drive and drag, so as to allow of no act of ours, but mere answer to stimulus.

[10] Τέλος δὴ φησιν ὁ λόγος πάντα μὲν σημαίνεσθαι καὶ γίνεσθαι κατ' αἰτίας μὲν πάντα, διττὰς δὲ ταύτας· καὶ τὰ μὲν ὑπὸ ψυχῆς, τὰ δὲ δι' ἄλλας αἰτίας τὰς κύκλωι. Πραττούσας δὲ ψυχὰς ὅσα πράττουσι κατὰ μὲν λόγον ποιούσας ὀρθὸν παρ' αὐτῶν πράττειν, ὅταν πράττωσι, τὰ δ' ἄλλα ἐμποδιζόμενας τὰ αὐτῶν πράττειν, πάσχειν τε μᾶλλον ἢ πράττειν. Ὡστε τοῦ μὲν μὴ φρονεῖν ἄλλα αἷτια εἶναι· καὶ ταῦτα ἴσως ὀρθὸν καθ' εἰμαρμένην λέγειν πράττειν, οἷς γε καὶ δοκεῖ ἔξωθεν τὴν εἰμαρμένην αἷτιον εἶναι· τὰ δὲ ἄριστα παρ' ἡμῶν· ταύτης γὰρ καὶ τῆς φύσεώς ἐσμεν, ὅταν μόνοι ὦμεν· καὶ τοὺς γε σπουδαίους [τὰ καλὰ] πράττειν καὶ ἐπ' αὐτοῖς [τὰ καλὰ πράττειν], τοὺς δὲ ἄλλους, καθ' ὅσον ἂν ἀναπνεύσωσι συγχωρηθέντες τὰ καλὰ πράττειν, οὐκ ἄλλοθεν λαβόντας τὸ φρονεῖν, ὅταν φρονῶσι, μόνον δὲ οὐ κωλυθέντας.

10. To sum the results of our argument: All things and events are foreshown and brought into being by causes; but the causation is of two Kinds; there are results originating from the Soul and results due to other causes, those of the environment.

In the action of our Souls all that is done of their own motion in the light of sound reason is the Soul's work, while what is done where they are hindered from their own action is not so much done as suffered. Unwisdom, then, is not due to the Soul, and, in general — if we mean by Fate a compulsion outside

ourselves — an act is fated when it is contrary to wisdom.

But all our best is of our own doing: such is our nature as long as we remain detached. The wise and good do perform acts; their right action is the expression of their own power: in the others it comes in the breathing spaces when the passions are in abeyance; but it is not that they draw this occasional wisdom from outside themselves; simply, they are for the time being unhindered.

β: Περὶ προνοίας πρῶτον. — Second Tractate.

On Providence (1).

[1] Τὸ μὲν τῷ αὐτομάτῳ καὶ τύχῃ διδόναι τοῦδε τοῦ παντὸς τὴν οὐσίαν καὶ σύστασιν ὡς ἄλογον καὶ ἀνδρὸς οὔτε νοῦν οὔτε αἴσθησιν κεκτημένου, δηλὸν πού καὶ πρὸ λόγου καὶ πολλοὶ καὶ ἱκανοὶ καταβέβληνται δεικνύντες τοῦτο λόγοι· τὸ δὲ τίς ὁ τρόπος τοῦ ταῦτα γίνεσθαι ἕκαστα καὶ πεποιῆσθαι, ἐξ ὧν καὶ ἐνίων ὡς οὐκ ὀρθῶς γινομένων ἀπορεῖν περὶ τῆς τοῦ παντὸς προνοίας συμβαίνει, καὶ τοῖς μὲν ἐπὶ ἤλθε μὴδὲ εἶναι εἰπεῖν, τοῖς δὲ ὡς ὑπὸ κακοῦ δημιουργοῦ ἐστὶ γεγενημένος, ἐπισκέψασθαι προσήκει ἄνωθεν καὶ ἐξ ἀρχῆς τὸν λόγον λαβόντας. Πρόνοιαν τοίνυν τὴν μὲν ἐφ' ἑκάστωι, ἣ ἐστὶ λόγος πρὸ ἔργου ὅπως δεῖ γενέσθαι ἢ μὴ γενέσθαι τι τῶν οὐ δεόντων πραχθῆναι ἢ ὅπως τι εἶη ἢ μὴ εἶη ἡμῖν, ἀφείσθω· ἦν δὲ τοῦ παντὸς λέγομεν πρόνοιαν εἶναι, ταύτην ὑποθέμενοι τὰ ἐφεξῆς συνάπτωμεν. Εἰ μὲν οὖν ἀπὸ τίνος χρόνου πρότερον οὐκ ὄντα τὸν κόσμον ἐλέγομεν γεγονέναι, τὴν αὐτὴν ἂν τῷ λόγῳ ἐτιθέμεθα, οἷαν καὶ ἐπὶ τοῖς κατὰ μέρος ἐλέγομεν εἶναι, προόρασίν τινα καὶ λογισμὸν θεοῦ, ὡς ἂν γένοιτο τόδε τὸ πᾶν, καὶ ὡς ἂν ἄριστα κατὰ τὸ δυνατόν εἶη. Ἐπεὶ δὲ τὸ ἀεὶ καὶ τὸ οὔποτε μὴ τῷ κόσμῳ τῷδὲ φαμεν παρεῖναι, τὴν πρόνοιαν ὀρθῶς ἂν καὶ ἀκολουθῶς λέγοιμεν τῷ παντὶ εἶναι τὸ κατὰ νοῦν αὐτὸν εἶναι, καὶ νοῦν πρὸ αὐτοῦ εἶναι οὐχ ὡς χρόνῳ πρότερον ὄντα, ἀλλ' ὅτι παρὰ νοῦ ἐστὶ καὶ φύσει πρότερος ἐκεῖνος καὶ αἴτιος τούτου ἀρχέτυπον οἶον καὶ παράδειγμα εἰκόνας τούτου ὄντος καὶ δι' ἐκεῖνον ὄντος καὶ ὑποστάntος ἀεὶ, τόνδε τὸν τρόπον· ἡ τοῦ νοῦ καὶ τοῦ ὄντος φύσις κόσμος ἐστὶν ὁ ἀληθινὸς καὶ πρῶτος, οὐ διαστάς ἀφ' ἑαυτοῦ οὐδὲ ἀσθενὴς τῷ μερισμῷ οὐδὲ ἐλλειπῇ οὐδὲ τοῖς μέρεσι γινόμενος ἅτε ἐκάστου μὴ ἀποσπασθέντος τοῦ ὅλου· ἀλλ' ἡ πᾶσα ζωὴ αὐτοῦ καὶ πᾶς νοῦς ἐν ἐνὶ ζῶσα καὶ νοοῦσα ὁμοῦ καὶ τὸ μέρος παρέχεται ὅλον καὶ πᾶν αὐτῷ φίλον οὐ χωρισθὲν ἄλλο ἀπ' ἄλλου οὐδὲ ἕτερον γεγενημένον μόνον καὶ τῶν ἄλλων ἀπεξενωμένον· ὅθεν οὐδὲ ἀδικεῖ ἄλλο ἄλλο οὐδ' ἂν ἢ ἐναντίον. Πανταχοῦ δὲ ὃν ἐν καὶ τέλειον ὅπου οὖν ἔστηκε τε καὶ ἀλλοίωσιν οὐκ ἔχει· οὐδὲ γὰρ ποιεῖ ἄλλο εἰς ἄλλο. Τίνος γὰρ ἂν ἔνεκα ποιοῖ ἐλλείπον οὐδενί; Τί δ' ἂν λόγος λόγον ἐργάσαιτο ἢ νοῦς νοῦν ἄλλον; Ἀλλὰ τὸ δι' αὐτοῦ δύνασθαι τι ποιεῖν ἦν ἄρα οὐκ εὖ ἔχοντος πάντη, ἀλλὰ ταύτῃ ποιοῦντος καὶ κινουμένου, καθ' ὃ τι καὶ χεῖρόν ἐστι· τοῖς δὲ πάντῃ μακαρίοις ἐν αὐτοῖς ἐστάναι καὶ τοῦτο εἶναι, ὅπερ εἰσὶ, μόνον ἀρκεῖ, τὸ δὲ πολυπραγμονεῖν οὐκ ἀσφαλὲς ἑαυτοὺς ἐξ αὐτῶν παρακινουῖσιν. Ἀλλὰ γὰρ οὕτω μακάριον κάκεῖνο, ὡς ἐν τῷ μὴ ποιεῖν μεγάλα αὐτῷ ἐργάζεσθαι, καὶ ἐν τῷ ἐφ' ἑαυτοῦ μένειν οὐ σμικρὰ ποιεῖν.

1. To make the existence and coherent structure of this Universe depend upon automatic activity and upon chance is against all good sense.

Such a notion could be entertained only where there is neither intelligence nor even ordinary perception; and reason enough has been urged against it, though none is really necessary.

But there is still the question as to the process by which the individual things of this sphere have come into being, how they were made.

Some of them seem so undesirable as to cast doubts upon a Universal Providence; and we find, on the one hand, the denial of any controlling power, on the other the belief that the Kosmos is the work of an evil creator.

This matter must be examined through and through from the very first principles. We may, however, omit for the present any consideration of the particular providence, that beforehand decision which accomplishes or holds things in abeyance to some good purpose and gives or withholds in our own regard: when we have established the Universal Providence which we affirm, we can link the secondary with it.

Of course the belief that after a certain lapse of time a Kosmos previously non-existent came into being would imply a foreseeing and a reasoned plan on the part of God providing for the production of the Universe and securing all possible perfection in it — a guidance and partial providence, therefore, such as is indicated. But since we hold the eternal existence of the Universe, the utter absence of a beginning to it, we are forced, in sound and sequent reasoning, to explain the providence ruling in the Universe as a universal consonance with the divine Intelligence to which the Kosmos is subsequent not in time but in the fact of derivation, in the fact that the Divine Intelligence, preceding it in Kind, is its cause as being the Archetype and Model which it merely images, the primal by which, from all eternity, it has its existence and subsistence.

The relationship may be presented thus:

The authentic and primal Kosmos is the Being of the Intellectual Principle and of the Veritable Existent. This contains within itself no spatial distinction, and has none of the feebleness of division, and even its parts bring no incompleteness to it since here the individual is not severed from the entire. In this Nature inheres all life and all intellect, a life living and having intellection as one act within a unity: every part that it gives forth is a whole; all its content is its very own, for there is here no separation of thing from thing, no part standing in isolated existence estranged from the rest, and therefore nowhere is there any wronging of any other, any opposition. Everywhere one and complete, it is at rest throughout and shows difference at no point; it does not make over any of its content into any new form; there can be no reason for changing what is everywhere perfect.

Why should Reason elaborate yet another Reason, or Intelligence another Intelligence? An indwelling power of making things is in the character of a being not at all points as it should be but making, moving, by reason of some failure in quality. Those whose nature is all blessedness have no more to do than to repose in themselves and be their being.

A widespread activity is dangerous to those who must go out from themselves to act. But such is the blessedness of this Being that in its very

non-action it magnificently operates and in its self-dwelling it produces mightily.

[2] Ὑφίσταται γοῦν ἐκ τοῦ κόσμου τοῦ ἀληθινοῦ ἐκείνου καὶ ἐνὸς κόσμος οὗτος οὐχ εἷς ἀληθῶς· πολὺς γοῦν καὶ εἰς πλῆθος μεμερισμένος καὶ ἄλλο ἀπ' ἄλλου ἀφεστηκὸς καὶ ἀλλότριον γεγεννημένον καὶ οὐκέτι φιλία μόνον, ἀλλὰ καὶ ἔχθρα τῇ διαστάσει καὶ ἐν τῇ ἐλλείψει ἐξ ἀνάγκης πολέμιον ἄλλο ἄλλω. Οὐ γὰρ ἀρκεῖ αὐτῷ τὸ μέρος, ἀλλὰ σωιζόμενον τῷ ἄλλω πολέμιόν ἐστιν ὅφ' οὗ σώζεται. Γέγονε δὲ οὐ λογισμῷ τοῦ δεῖν γενέσθαι, ἀλλὰ φύσεως δευτέρας ἀνάγκῃ· οὐ γὰρ ἦν τοιοῦτον ἐκείνο οἷον ἔσχατον εἶναι τῶν ὄντων. Πρῶτον γὰρ ἦν καὶ πολλὴν δύναμιν ἔχον καὶ πᾶσαν· καὶ ταύτην τοίνυν τὴν τοῦ ποιεῖν ἄλλο ἄνευ τοῦ ζητεῖν ποιῆσαι. Ἦδη γὰρ ἂν αὐτόθεν οὐκ εἶχεν, εἰ ἐζήτει, οὐδ' ἂν ἦν ἐκ τῆς αὐτοῦ οὐσίας, ἀλλ' ἦν οἷον τεχνίτης ἀπ' αὐτοῦ τὸ ποιεῖν οὐκ ἔχων, ἀλλ' ἐπακτόν, ἐκ τοῦ μαθεῖν λαβὼν τοῦτο. Νοῦς τοίνυν δούς τι ἑαυτοῦ εἰς ὕλην ἀτρεμῆς καὶ ἥσυχος τὰ πάντα εἰργάζετο· οὗτος δὲ ὁ λόγος ἐκ νοῦ ῥυεῖς. Τὸ γὰρ ἀπορρέον ἐκ νοῦ λόγος, καὶ αἰεὶ ἀπορρεῖ, ἕως ἂν ἡ παρὼν ἐν τοῖς οὐσι νοῦς. Ὡσπερ δὲ ἐν λόγῳ τῷ ἐν σπέρματι ὁμοῦ πάντων καὶ ἐν τῷ αὐτῷ ὄντων καὶ οὐδενὸς οὐδενὶ μαχομένου οὐδὲ διαφορομένου οὐδὲ ἐμποδίου ὄντος, γίνεται τι ἤδη ἐν ὄγκῳ καὶ ἄλλο μέρος ἀλλαχοῦ καὶ δὴ καὶ ἐμποδίσσειεν ἂν ἕτερον ἐτέρῳ καὶ ἀπαναλώσειεν ἄλλο ἄλλο, οὕτω δὴ καὶ ἐξ ἐνὸς νοῦ καὶ τοῦ ἀπ' αὐτοῦ λόγου ἀνέστη τόδε τὸ πᾶν καὶ διέστη καὶ ἐξ ἀνάγκης τὰ μὲν ἐγένετο φίλα καὶ προσήγη, τὰ δὲ ἔχθρα καὶ πολέμια, καὶ τὰ μὲν ἐκόντα, τὰ δὲ καὶ ἄκοντα ἀλλήλοις ἐλυμήνατο καὶ φθειρόμενα θάτερα γένεσιν ἄλλοις εἰργάσατο, καὶ μίαν ἐπ' αὐτοῖς τοιαῦτα ποιοῦσι καὶ ἀσχοῦσιν ὁμῶς ἀρμονίαν ἐνεστήσατο φθεγγομένων μὲν ἐκάστων τὰ αὐτῶν, τοῦ δὲ λόγου ἐπ' αὐτοῖς τὴν ἀρμονίαν καὶ μίαν τὴν σύνταξιν εἰς τὰ ὅλα ποιουμένου. Ἔστι γὰρ τὸ πᾶν τόδε οὐχ ὥσπερ ἐκεῖ νοῦς καὶ λόγος, ἀλλὰ μετέχον νοῦ καὶ λόγου. Διὸ καὶ ἐδεήθη ἀρμονίας συνελθόντος νοῦ καὶ ἀνάγκης, τῆς μὲν πρὸς τὸ χεῖρον ἐλκούσης καὶ εἰς ἀλογίαν φερούσης ἅτε οὐκ οὔσης λόγου, ἀρχοντος δὲ νοῦ ὁμῶς ἀνάγκης. Ὁ μὲν γὰρ νοητὸς μόνον λόγος, καὶ οὐκ ἂν γένοιτο ἄλλος μόνον λόγος· εἰ δὲ τι ἐγένετο ἄλλο, ἔδει ἔλαττον ἐκείνου καὶ μὴ λόγον, μηδ' αὖ ὕλην τινά· ἄκοσμον γάρ· μικτὸν ἄρα. Καὶ εἰς ἃ μὲν λήγει, ὕλη καὶ λόγος, ὅθεν δὲ ἄρχεται, ψυχὴ ἐφεστῶσα τῷ μεμιγμένῳ, ἦν οὐ κακοπαθεῖν δεῖ νομίζειν ῥᾷστα διοικοῦσαν τόδε τὸ πᾶν τῇ οἷον παρουσίᾳ.

2. By derivation from that Authentic Kosmos, one within itself, there subsists this lower kosmos, no longer a true unity.

It is multiple, divided into various elements, thing standing apart from thing in a new estrangement. No longer is there concord unbroken; hostility, too, has entered as the result of difference and distance; imperfection has inevitably introduced discord; for a part is not self-sufficient, it must pursue something outside itself for its fulfillment, and so it becomes the enemy to what it needs.

This Kosmos of parts has come into being not as the result of a judgement establishing its desirability, but by the sheer necessity of a secondary Kind.

The Intellectual Realm was not of a nature to be the ultimate of existents. It was the First and it held great power, all there is of power; this means that it is productive without seeking to produce; for if effort and search were incumbent upon it, the Act would not be its own, would not spring from its essential nature; it would be, like a craftsman, producing by a power not inherent but acquired, mastered by dint of study.

The Intellectual Principle, then, in its unperturbed serenity has brought the universe into being, by communicating from its own store to Matter: and this gift is the Reason-Form flowing from it. For the Emanation of the Intellectual Principle is Reason, an emanation unfailing as long as the Intellectual Principle continues to have place among beings.

The Reason-Principle within a seed contains all the parts and qualities concentrated in identity; there is no distinction, no jarring, no internal hindering; then there comes a pushing out into bulk, part rises in distinction with part, and at once the members of the organism stand in each other's way and begin to wear each other down.

So from this, the One Intellectual Principle, and the Reason-Form emanating from it, our Universe rises and develops part, and inevitably are formed groups concordant and helpful in contrast with groups discordant and combative; sometimes of choice and sometimes incidentally, the parts maltreat each other; engendering proceeds by destruction.

Yet: Amid all that they effect and accept, the divine Realm imposes the one harmonious act; each utters its own voice, but all is brought into accord, into an ordered system, for the universal purpose, by the ruling Reason-Principle. This Universe is not Intelligence and Reason, like the Supernal, but participant in Intelligence and Reason: it stands in need of the harmonizing because it is the meeting ground of Necessity and divine Reason-Necessity pulling towards the lower, towards the unreason which is its own characteristic, while yet the Intellectual Principle remains sovereign over it.

The Intellectual Sphere [the Divine] alone is Reason, and there can never be another Sphere that is Reason and nothing else; so that, given some other system, it cannot be as noble as that first; it cannot be Reason: yet since such a system cannot be merely Matter, which is the utterly unordered, it must be a mixed thing. Its two extremes are Matter and the Divine Reason; its governing principle is Soul, presiding over the conjunction of the two, and to be thought of not as labouring in the task but as administering serenely by little more than an act of presence.

[3] Καὶ οὐκ ἄν τις εἰκότως οὐδὲ τούτῳ μέμνηται ὥς οὐ καλῶι οὐδὲ τῶν μετὰ σώματος οὐκ ἀρίστῳ, οὐδ' αὖ τὸν αἴτιον τοῦ εἶναι αὐτῷ αἰτιάσαιτο πρῶτον μὲν ἐξ ἀνάγκης ὄντος αὐτοῦ καὶ οὐκ ἐκ λογισμοῦ γενομένου, ἀλλὰ φύσεως ἀμείνωνος γεννώσης κατὰ φύσιν ὅμοιον ἑαυτῇ· ἔπειτα οὐδ' εἰ λογισμὸς εἴη ὁ ποιήσας, αἰσχυνεῖται τῷ ποιηθέντι· ὅλον γάρ τι ἐποίησε πάγκαλον καὶ αὐταρκες καὶ φίλον αὐτῷ καὶ τοῖς μέρεσι τοῖς αὐτοῦ τοῖς τε

κυριωτέροις καὶ τοῖς ἐλάττωσιν ὡσαύτως προσφόροις. Ὁ τοίνυν ἐκ τῶν μερῶν τὸ ὅλον αἰτιώμενος ἄτοπος ἂν εἴη τῆς αἰτίας· τὰ τε γὰρ μέρη πρὸς αὐτὸ τὸ ὅλον δεῖ σκοπεῖν, εἰ σύμφωνα καὶ ἀρμόττοντα ἐκείνῳ, τὸ τε ὅλον σκοπούμενον μὴ πρὸς μέρη ἅττα μικρὰ βλέπειν. Τοῦτο γὰρ οὐ τὸν κόσμον αἰτιωμένου, ἀλλὰ τινὰ τῶν αὐτοῦ χωρὶς λαβόντος, οἷον εἰ παντὸς ζώιου τρίχα ἢ τῶν χαμαὶ δάκτυλον ἀμελήσας τὸν πάντα ἄνθρωπον, δαιμονίαν τινὰ ὄψιν βλέπειν, ἢ νῆ Δία τὰ ἄλλα ζῶια ἀφείς τὸ εὐτελέστατον λαμβάνει, ἢ τὸ ὅλον γένος παρείς, οἷον τὸ ἄνθρώπου, Θερσίτην εἰς μέσον ἄγοι. Ἐπεὶ οὖν τὸ γενόμενον ὁ κόσμος ἐστὶν ὁ σύμπας, τοῦτον θεωρῶν τάχα ἂν ἀκούσαις παρ' αὐτοῦ, ὡς ἐμὲ πεποίηκε θεὸς ἀγὰρ ἐκεῖθεν ἐγενόμην τέλειος ἐκ πάντων ζώων καὶ ἱκανὸς ἐμαυτῷ καὶ αὐτάρκης οὐδενὸς δεόμενος, ὅτι πάντα ἐν ἐμοὶ καὶ φυτὰ καὶ ζῶια καὶ συμπάντων τῶν γενητῶν φύσις καὶ θεοὶ πολλοὶ καὶ δαιμόνων δῆμοι καὶ ψυχὰι ἀγαθαὶ καὶ ἄνθρωποι ἀρετῇ εὐδαίμονες. Οὐ γὰρ δὴ γῆ μὲν κεκόσμηται φυτοῖς τε πᾶσι καὶ ζώοις παντοδαποῖς καὶ μέχρι θαλάττης ψυχῆς ἦλθε δύναμις, ἀῆρ δὲ πᾶς καὶ αἰθήρ καὶ οὐρανὸς σύμπας ψυχῆς ἅμοιρος, ἀλλ' ἐκεῖ ψυχὰι ἀγαθαὶ πᾶσαι, ἄστροις ζῆν διδοῦσαι καὶ τῇ εὐτάκτῳ οὐρανοῦ καὶ αἰδίῳ περιφορᾷ νοῦ μιμήσει κύκλῳ φερομένη ἐμφρόνως περὶ ταυτὸν ἀεὶ· οὐδὲν γὰρ ἔξω ζητεῖ. Πάντα δὲ τὰ ἐν ἐμοὶ ἐφίεται μὲν τοῦ ἀγαθοῦ, τυγχάνει δὲ κατὰ δύναμιν τὴν ἐαυτῶν ἕκαστα· ἐξήρηται γὰρ πᾶς μὲν οὐρανὸς ἐκείνου, πᾶσα δὲ ἐμὴ ψυχὴ καὶ οἱ ἐν μέρεσιν ἐμοῖς θεοί, καὶ τὰ ζῶια δὲ πάντα καὶ φυτὰ καὶ εἴ τι ἄψυχον δοκεῖ εἶναι ἐν ἐμοί. Καὶ τὰ μὲν τοῦ εἶναι μετέχειν δοκεῖ μόνον, τὰ δὲ τοῦ ζῆν, τὰ δὲ μᾶλλον ἐν τῷ αἰσθάνεσθαι, τὰ δὲ ἤδη λόγον ἔχει, τὰ δὲ πᾶσαν ζωὴν. Οὐ γὰρ τὰ ἴσα ἀπαιτεῖν δεῖ τοῖς μὴ ἴσοις· οὐδὲ γὰρ δακτύλῳ τὸ βλέπειν, ἀλλὰ ὀφθαλμῷ τοῦτο, δακτύλῳ δὲ ἄλλο, τὸ εἶναι οἷμαι δακτύλῳ καὶ τὸ αὐτοῦ ἔχειν.

3. Nor would it be sound to condemn this Kosmos as less than beautiful, as less than the noblest possible in the corporeal; and neither can any charge be laid against its source.

The world, we must reflect, is a product of Necessity, not of deliberate purpose: it is due to a higher Kind engendering in its own likeness by a natural process. And none the less, a second consideration, if a considered plan brought it into being it would still be no disgrace to its maker — for it stands a stately whole, complete within itself, serving at once its own purpose and that of all its parts which, leading and lesser alike, are of such a nature as to further the interests of the total. It is, therefore, impossible to condemn the whole on the merits of the parts which, besides, must be judged only as they enter harmoniously or not into the whole, the main consideration, quite overpassing the members which thus cease to have importance. To linger about the parts is to condemn not the Kosmos but some isolated appendage of it; in the entire living Being we fasten our eyes on a hair or a toe neglecting the marvellous spectacle of the complete Man; we ignore all the tribes and kinds of animals except for the meanest; we pass over an entire race, humanity, and bring forward — Thersites.

No: this thing that has come into Being is the Kosmos complete: do but

survey it, and surely this is the pleading you will hear:

I am made by a God: from that God I came perfect above all forms of life, adequate to my function, self-sufficing, lacking nothing: for I am the container of all, that is, of every plant and every animal, of all the Kinds of created things, and many Gods and nations of Spirit-Beings and lofty souls and men happy in their goodness.

And do not think that, while earth is ornate with all its growths and with living things of every race, and while the very sea has answered to the power of Soul, do not think that the great air and the ether and the far-spread heavens remain void of it: there it is that all good Souls dwell, infusing life into the stars and into that orderly eternal circuit of the heavens which in its conscious movement ever about the one Centre, seeking nothing beyond, is a faithful copy of the divine Mind. And all that is within me strives towards the Good; and each, to the measure of its faculty, attains. For from that Good all the heavens depend, with all my own Soul and the Gods that dwell in my every part, and all that lives and grows, and even all in me that you may judge inanimate.

But there are degrees of participation: here no more than Existence, elsewhere Life; and, in Life, sometimes mainly that of Sensation, higher again that of Reason, finally Life in all its fullness. We have no right to demand equal powers in the unequal: the finger is not to be asked to see; there is the eye for that; a finger has its own business — to be finger and have finger power.

[4] Πῦρ δὲ εἰ ὑπὸ ὕδατος σβέννυται καὶ ἕτερον ὑπὸ πυρὸς φθείρεται, μὴ θαυμάσης. Καὶ γὰρ εἰς τὸ εἶναι ἄλλο αὐτὸ ἡγαγεν, οὐκ ἄχθεν ὑφ' αὐτοῦ ὑπ' ἄλλου ἐφθάρη, καὶ ἦλθε δὲ εἰς τὸ εἶναι ὑπ' ἄλλου φθορᾶς, καὶ ἡ φθορὰ δὲ αὐτῷ οὐδὲν ἂν ἢ οὕτω δεινὸν φέροι, καὶ ἀντὶ τοῦ φθαρέντος πυρὸς πῦρ ἄλλο. Τῷ μὲν γὰρ ἀσωμάτῳ οὐρανῷ ἕκαστον μένει, ἐν δὲ τῷδε τῷ οὐρανῷ πᾶν μὲν αἰεὶ ζῇ καὶ ὅσα τίμια καὶ κύρια μέρη, αἱ δὲ ἀμείβουσαι ψυχαὶ σώματα καὶ ἄλλοτε ἐν ἄλλῳ εἶδει γίνονται, καὶ ὅταν δὲ δύνηται, ἕξω γενέσεως στᾶσα ψυχὴ μετὰ τῆς πάσης ἐστὶ ψυχῆς. Σώματα δὲ ζῇ κατ' εἶδος καὶ καθ' ὅλα ἕκαστα, εἴπερ ἐξ αὐτῶν καὶ ζῶια ἔσται καὶ τραφήσεται· ζωὴ γὰρ ἐνταῦθα κινουμένη, ἐκεῖ δὲ ἀκίνητος. Ἔδει δὲ κίνησιν ἐξ ἀκινήσιας εἶναι καὶ ἐκ τῆς ἐν αὐτῇ ζωῆς τὴν ἐξ αὐτῆς γεγενῆσθαι ἄλλην, οἷον ἐμπνέουσιν καὶ οὐκ ἀτρεμοῦσιν ζῶν ἀναπνοὴν τῆς ἡρεμούσης οὔσαν. Ζώων δὲ εἰς ἄλληλα ἀναγκαῖαι αἱ ἐπιθέσεις καὶ φθοραὶ· οὐδὲ γὰρ αἰδία ἐγίνετο. Ἐγίνετο δέ, ὅτι λόγος πᾶσαν ὕλην κατελάμβανε καὶ εἶχεν ἐν αὐτῷ πάντα ὄντων αὐτῶν ἐκεῖ ἐν τῷ ἄνω οὐρανῷ· πόθεν γὰρ ἂν ἦλθε μὴ ὄντων ἐκεῖ; Ἀνθρώπων δὲ εἰς ἀλλήλους ἀδικίαι ἔχουσιν μὲν ἂν αἰτίαν ἐφ' ἧς τοῦ ἀγαθοῦ, ἀδυναμίαι δὲ τοῦ τυχεῖν σφαλλόμενοι ἐπ' ἄλλους τρέπονται. Ἰσχυοῦσι δὲ ἀδικοῦντες δίκας κακυνόμενοι [τε] ταῖς ψυχαῖς ἐνεργείαις κακίας τάττονται τε εἰς τόπον χεῖρονα· οὐ γὰρ μήποτε ἐκφύγη μηδὲν τὸ ταχθὲν ἐν τῷ τοῦ παντὸς νόμῳ. Ἔστι δὲ οὐ διὰ τὴν ἀταξίαν τάξις οὐδὲ διὰ τὴν ἀνομίαν νόμος, ὥς τις οἶεται, ἵνα γένοιτο ἐκεῖνα διὰ τὰ χεῖρω καὶ ἵνα φαίνοιτο, ἀλλὰ διὰ τὴν τάξιν ἐπακτὸν

οὕσαν· καὶ ὅτι τάξις, ἀταξία, καὶ διὰ τὸν νόμον καὶ τὸν λόγον καὶ ὅτι λόγος, παρανομία καὶ ἄνοια οὐ τῶν βελτιόνων τὰ χεῖρω πεποηκότων, ἀλλὰ τῶν δέχεσθαι δεομένων τὰ ἀμείνω φύσει τῇ ἐαυτῶν ἢ συντυχίαι καὶ καλύσει ἄλλων δέξασθαι οὐ δεδυνημένων. Τὸ γὰρ ἐπακτῶι χρώμενον τάξει τοῦτο ἂν οὐ τύχοι ἢ δι' αὐτὸ παρ' αὐτοῦ ἢ δι' ἄλλο παρ' ἄλλου· πολλὰ δὲ ὑπ' ἄλλων πάσχει καὶ ἀκόντων τῶν ποιούντων καὶ πρὸς ἄλλο ἰεμένων. Τὰ δὲ δι' αὐτὰ ἔχοντα κίνησιν αὐτεξούσιον ζῶια ῥέποι ἂν ὅτε μὲν πρὸς τὰ βελτίω, ὅτε δὲ πρὸς τὰ χεῖρω. Τὴν δὲ πρὸς τὰ χεῖρω ῥοπήν παρά του ζητεῖν ἴσως οὐκ ἄξιον· ὀλίγη γὰρ ῥοπή κατ' ἀρχὰς γενομένη προιοῦσα ταύτη πλέον καὶ μεῖζον τὸ ἁμαρτανόμενον ἀεὶ ποιεῖ· καὶ σῶμα δὲ σύνεστι καὶ ἐξ ἀνάγκης ἐπιθυμία· καὶ παροφθὲν τὸ πρῶτον καὶ τὸ ἐξαίφνης καὶ μὴ ἀναληφθὲν αὐτίκα καὶ αἴρεσιν εἰς ὃ τις ἐξέπεσεν εἰργάσατο. Ἐπεταί γε μὴν δίκη· καὶ οὐκ ἄδικον τοιόνδε γενόμενον ἀκόλουθα πάσχειν τῇ διαθέσει, οὐδ' ἀπαιτητέον τούτοις τὸ εὐδαιμονεῖν ὑπάρχειν, οἷς μὴ εἵργασται εὐδαιμονίας ἄξια. Οἱ δ' ἀγαθοὶ μόνοι εὐδαίμονες· διὰ τοῦτο γὰρ καὶ θεοὶ εὐδαίμονες.

4. That water extinguishes fire and fire consumes other things should not astonish us. The thing destroyed derived its being from outside itself: this is no case of a self-originating substance being annihilated by an external; it rose on the ruin of something else, and thus in its own ruin it suffers nothing strange; and for every fire quenched, another is kindled.

In the immaterial heaven every member is unchangeably itself for ever; in the heavens of our universe, while the whole has life eternally and so too all the nobler and lordlier components, the Souls pass from body to body entering into varied forms — and, when it may, a Soul will rise outside of the realm of birth and dwell with the one Soul of all. For the embodied lives by virtue of a Form or Idea: individual or partial things exist by virtue of Universals; from these priors they derive their life and maintenance, for life here is a thing of change; only in that prior realm is it unmoving. From that unchangingness, change had to emerge, and from that self-cloistered Life its derivative, this which breathes and stirs, the respiration of the still life of the divine.

The conflict and destruction that reign among living beings are inevitable, since things here are derived, brought into existence because the Divine Reason which contains all of them in the upper Heavens — how could they come here unless they were There? — must outflow over the whole extent of Matter.

Similarly, the very wronging of man by man may be derived from an effort towards the Good; foiled, in their weakness, of their true desire, they turn against each other: still, when they do wrong, they pay the penalty — that of having hurt their Souls by their evil conduct and of degradation to a lower place — for nothing can ever escape what stands decreed in the law of the Universe.

This is not to accept the idea, sometimes urged, that order is an outcome of disorder and law of lawlessness, as if evil were a necessary preliminary to

their existence or their manifestation: on the contrary order is the original and enters this sphere as imposed from without: it is because order, law and reason exist that there can be disorder; breach of law and unreason exist because Reason exists — not that these better things are directly the causes of the bad but simply that what ought to absorb the Best is prevented by its own nature, or by some accident, or by foreign interference. An entity which must look outside itself for a law, may be foiled of its purpose by either an internal or an external cause; there will be some flaw in its own nature, or it will be hurt by some alien influence, for often harm follows, unintended, upon the action of others in the pursuit of quite unrelated aims. Such living beings, on the other hand, as have freedom of motion under their own will sometimes take the right turn, sometimes the wrong.

Why the wrong course is followed is scarcely worth enquiring: a slight deviation at the beginning develops with every advance into a continuously wider and graver error — especially since there is the attached body with its inevitable concomitant of desire — and the first step, the hasty movement not previously considered and not immediately corrected, ends by establishing a set habit where there was at first only a fall.

Punishment naturally follows: there is no injustice in a man suffering what belongs to the condition in which he is; nor can we ask to be happy when our actions have not earned us happiness; the good, only, are happy; divine beings are happy only because they are good.

[5] Εἰ τοίνυν καὶ ψυχᾷς ἐν τῷδε τῷ παντὶ ἔξεστιν εὐδαιμόσιν εἶναι, εἴ τινες μὴ εὐδαιμόνες, οὐκ αἰτιατέον τὸν τόπον, ἀλλὰ τὰς ἐκείνων ἀδυναμίας οὐ δυναθείσας καλῶς ἐναγωνίσασθαι, οὗ δὴ ἄθλα ἀρετῆς πρόκειται. Καὶ μὴ θεῖους δὲ γενομένους θεῖον βίον μὴ ἔχειν τί δεινόν; Πενίαί δὲ καὶ νόσοι τοῖς μὲν ἀγαθοῖς οὐδέν, τοῖς δὲ κακοῖς σύμφορα· καὶ ἀνάγκη νοσεῖν σώματα ἔχουσι. Καὶ οὐκ ἀχρεῖα δὲ οὐδὲ ταῦτα παντάπασιν εἰς σύνταξιν καὶ συμπλήρωσιν τοῦ ὅλου. Ὡς γὰρ φθαρέντων τινῶν ὁ λόγος ὁ τοῦ παντός κατεχρήσατο τοῖς φθαρεῖσιν εἰς γένεσιν ἄλλων — οὐδὲν γὰρ σὺδαμῆι ἐκφεύγει τὸ ὑπὸ τούτου καταλαμβάνεσθαι — οὕτω καὶ κακωθέντος σώματος καὶ μαλακισθείσης δὲ ψυχῆς τῆς τὰ τοιαῦτα πασχούσης τὰ νόσοις καὶ κακίαι καταληφθέντα ὑπεβλήθη ἄλλωι εἰρμῶι καὶ ἄλλῃ τάξει. Καὶ τὰ μὲν αὐτοῖς συνήνεγκε τοῖς παθοῦσιν, οἷον πενία καὶ νόσος, ἡ δὲ κακία εἰργάσατό τι χρήσιμον εἰς τὸ ὅλον παράδειγμα δίκης γενομένη καὶ πολλὰ ἐξ αὐτῆς χρήσιμα παρασχομένη. Καὶ γὰρ ἐγρηγορότας ἐποίησε καὶ νοῦν καὶ σύνεσιν ἐγείρει πονηρίας ὁδοῖς ἀντιταττομένων, καὶ μανθάνειν δὲ ποιεῖ οἷον ἀγαθὸν ἀρετὴ παραθέσει κακῶν ὧν οἱ πονηροὶ ἔχουσι. Καὶ οὐ γέγονε τὰ κακὰ διὰ ταῦτα, ἀλλ' ὅτι χρῆται καὶ αὐτοῖς εἰς δέον, ἐπεὶ ἐγένετο, εἰρηται. Τοῦτο δὲ δυνάμεως μεγίστης, καλῶς καὶ τοῖς κακοῖς χρῆσθαι δύνασθαι καὶ τοῖς ἀμόρφοις γενομένοις εἰς ἐτέρας μορφὰς χρῆσθαι ἱκανὴν εἶναι. Ὅλως δὲ τὸ κακὸν ἔλλειπιν ἀγαθοῦ θετέον· ἀνάγκη δὲ ἔλλειπιν εἶναι ἐνταῦθα ἀγαθοῦ, ὅτι ἐν ἄλλωι. Τὸ οὖν ἄλλο, ἐν ᾧ ἐστι τὸ ἀγαθόν, ἕτερον ἀγαθοῦ ὃν ποιεῖ τὴν ἔλλειπιν· τοῦτο γὰρ οὐκ ἀγαθὸν ἦν. Διὸ οὔτε ἀπολέσθαι τὰ κακὰ, ὅτι τε ἄλλα

ἄλλων ἐλάττω πρὸς ἀγαθοῦ φύσιν ἑτερά τε τᾶλλα τοῦ ἀγαθοῦ τὴν αἰτίαν τῆς ὑποστάσεως ἐκείθεν λαβόντα, τοιαῦτα δὴ γενόμενα τῷ πόρρῳ.

5. Now, once Happiness is possible at all to Souls in this Universe, if some fail of it, the blame must fall not upon the place but upon the feebleness insufficient to the staunch combat in the one arena where the rewards of excellence are offered. Men are not born divine; what wonder that they do not enjoy a divine life. And poverty and sickness mean nothing to the good — only to the evil are they disastrous — and where there is body there must be ill health.

Besides, these accidents are not without their service in the co-ordination and completion of the Universal system.

One thing perishes, and the Kosmic Reason — whose control nothing anywhere eludes — employs that ending to the beginning of something new; and, so, when the body suffers and the Soul, under the affliction, loses power, all that has been bound under illness and evil is brought into a new set of relations, into another class or order. Some of these troubles are helpful to the very sufferers — poverty and sickness, for example — and as for vice, even this brings something to the general service: it acts as a lesson in right doing, and, in many ways even, produces good; thus, by setting men face to face with the ways and consequences of iniquity, it calls them from lethargy, stirs the deeper mind and sets the understanding to work; by the contrast of the evil under which wrong-doers labour it displays the worth of the right. Not that evil exists for this purpose; but, as we have indicated, once the wrong has come to be, the Reason of the Kosmos employs it to good ends; and, precisely, the proof of the mightiest power is to be able to use the ignoble nobly and, given formlessness, to make it the material of unknown forms.

The principle is that evil by definition is a falling short in good, and good cannot be at full strength in this Sphere where it is lodged in the alien: the good here is in something else, in something distinct from the Good, and this something else constitutes the falling short for it is not good. And this is why evil is ineradicable: there is, first, the fact that in relation to this principle of Good, thing will always stand less than thing, and, besides, all things come into being through it and are what they are by standing away from it.

[6] Τὸ δὲ παρ' ἀξίαν, ὅταν ἀγαθοὶ κακὰ ἔχωσι, φαῦλοι δὲ τὰ ἐναντία, τὸ μὲν λέγειν ὡς οὐδὲν κακὸν τῷ ἀγαθῷ οὐδ' αὖ τῷ φαύλῳ ἀγαθὸν ὀρθῶς μὲν λέγεται· ἀλλὰ διὰ τί τὰ μὲν παρὰ φύσιν τούτῳ, τὰ δὲ κατὰ φύσιν τῷ πονηρῷ; Πῶς γὰρ καλῶς νέμειν οὕτω; Ἀλλ' εἰ τὸ κατὰ φύσιν οὐ ποιεῖ προσθήκην πρὸς τὸ εὐδαιμονεῖν, οὐδ' αὖ τὸ παρὰ φύσιν ἀφαιρεῖ τοῦ κακοῦ τοῦ ἐν φαύλοις, τί διαφέρει τὸ οὕτως ἢ οὕτως; Ὡσπερ οὐδ' εἰ ὁ μὲν καλὸς τὸ σῶμα, ὁ δὲ αἰσχροὺς ὁ ἀγαθός. Ἀλλὰ τὸ πρέπον καὶ ἀνάλογον καὶ τὸ κατ' ἀξίαν ἐκείνως ἂν ἦν, ὃ νῦν οὐκ ἔστι· προνοίας δὲ ἀρίστης ἐκεῖνο ἦν. Καὶ μὴν καὶ τὸ δούλους, τοὺς δὲ δεσπότας εἶναι, καὶ ἄρχοντας τῶν πόλεων τοὺς κακοῦς, τοὺς δὲ ἐπιεικεῖς δούλους εἶναι, οὐ πρέποντα ἦν, οὐδ' εἰ προσθήκην

ταῦτα μὴ φέρει εἰς ἀγαθοῦ καὶ κακοῦ κτήσιν. Καίτοι τὰ ἀνομώτατα ἂν πράξειεν ἄρχων πονηρός· καὶ κρατοῦσι δ' ἐν πολέμοις οἱ κακοὶ καὶ οἷα αἰσχροὶ δρῶσιν αἰχμαλώτους λαβόντες. Πάντα γὰρ ταῦτα ἀπορεῖν ποιεῖ, ὅπως προνοίας οὔσης γίνεται. Καὶ γὰρ εἰ πρὸς τὸ ὅλον βλέπειν δεῖ τὸν ὁτιοῦν μέλλοντα ποιεῖν, ἀλλὰ καὶ τὰ μέρη ὀρθῶς ἔχει τάττειν ἐν δέοντι αὐτῷ καὶ μάλιστα, ὅταν ἔμψυχα ἢ καὶ ζῶν ἔχῃ ἢ καὶ λογικὰ ἢ, καὶ τὴν πρόνοιαν δὲ ἐπὶ πάντα φθάνειν καὶ τὸ ἔργον αὐτῆς τοῦτ' εἶναι, τὸ μηδενὸς ἡμεληκέναι. Εἰ οὖν φάμεν ἐκ νοῦ τόδε τὸ πᾶν ἡρτῆσθαι καὶ εἰς ἅπαντα ἐληλυθέναι τὴν δύναμιν αὐτοῦ, πειρᾶσθαι δεῖ δεικνύναι, ὅπῃ ἕκαστα τούτων καλῶς ἔχει.

6. As for the disregard of desert — the good afflicted, the unworthy thriving — it is a sound explanation no doubt that to the good nothing is evil and to the evil nothing can be good: still the question remains why should what essentially offends our nature fall to the good while the wicked enjoy all it demands? How can such an allotment be approved?

No doubt since pleasant conditions add nothing to true happiness and the unpleasant do not lessen the evil in the wicked, the conditions matter little: as well complain that a good man happens to be ugly and a bad man handsome.

Still, under such a dispensation, there would surely be a propriety, a reasonableness, a regard to merit which, as things are, do not appear, though this would certainly be in keeping with the noblest Providence: even though external conditions do not affect a man's hold upon good or evil, none the less it would seem utterly unfitting that the bad should be the masters, be sovereign in the state, while honourable men are slaves: a wicked ruler may commit the most lawless acts; and in war the worst men have a free hand and perpetrate every kind of crime against their prisoners.

We are forced to ask how such things can be, under a Providence. Certainly a maker must consider his work as a whole, but none the less he should see to the due ordering of all the parts, especially when these parts have Soul, that is, are Living and Reasoning Beings: the Providence must reach to all the details; its functioning must consist in neglecting no point.

Holding, therefore, as we do, despite all, that the Universe lies under an Intellectual Principle whose power has touched every existent, we cannot be absolved from the attempt to show in what way the detail of this sphere is just.

[7] Πρῶτον τοίνυν ληπτέον ὡς τὸ καλῶς ἐν τῷ μικτῷ ζητοῦντας χρὴ μὴ πάντῃ ἀπαιτεῖν ὅσον τὸ καλῶς ἐν τῷ ἀμίκτῳ ἔχει, μηδ' ἐν δευτέροις ζητεῖν τὰ πρῶτα, ἀλλ' ἐπειδὴ καὶ σῶμα ἔχει, συγχωρεῖν καὶ παρὰ τούτου ἰέναι [τι] εἰς τὸ πᾶν, ἀγαπᾶν δὲ παρὰ τοῦ λόγου, ὅσον ἐδύνατο δέξασθαι τὸ μίγμα, εἰ μηδὲν τούτου ἐλλείπει· οἷον, εἴ τις ἐσκόπει τὸν ἄνθρωπον τὸν αἰσθητὸν ὅστις κάλλιστος, οὐκ ἂν δῆπου τῷ ἐν νῷ ἀνθρώπῳ ἡζήωσε τὸν αὐτὸν εἶναι, ἀλλ' ἐκεῖνο ἀποδεδέχθαι τοῦ ποιητοῦ, εἰ ὅμως ἐν σαρκὶ καὶ νεύροις καὶ ὀστέοις ὄντα κατέλαβε τῷ λόγῳ, ὥστε καὶ ταῦτα καλλῦναι καὶ τὸν λόγον δυνηθῆναι ἐπανθεῖν τῇ ὕλῃ. Ταῦτα τοίνυν ὑποθέμενον χρὴ προιέναι τὸ ἐντεῦθεν ἐπὶ τὰ ἐπιζητούμενα· τάχα γὰρ ἂν ἐν τούτοις τὸ θαυμαστὸν ἀνεύροισεν τῆς προνοίας

καὶ τῆς δυνάμεως, παρ' οὗ ὑπέστη τὸ πᾶν τόδε. Ὅσα μὲν οὖν ἔργα ψυχῶν, ἃ δὴ ἐν αὐταῖς ἴσεται ταῖς ἐργαζομέναις τὰ χεῖρω, οἷον ὅσα κακαὶ ψυχαὶ ἄλλας ἔβλαψαν καὶ ὅσα ἀλλήλας αἱ κακαί, εἰ μὴ καὶ τοῦ κακὰς ὅλως αὐτὰς εἶναι τὸ προνοοῦν αἰτιῶντο, ἀπαιτεῖν λόγον οὐδὲ εὐθύνας προσήκει αἰτία ἐλομένου διδόντας· εἴρηται γὰρ ὅτι ἔδει καὶ ψυχὰς κινήσεις οἰκείας ἔχειν καὶ ὅτι οὐ ψυχαὶ μόνον, ἀλλὰ ζῶια ἦδη, καὶ δὴ καὶ οὐδὲν θαυμαστὸν οὐσας ὃ εἰσιν ἀκόλουθον βίον ἔχειν· οὐδὲ γάρ, ὅτι κόσμος ἦν, ἐληλύθασιν, ἀλλὰ πρὸ κόσμου τὸ κόσμου εἶναι εἶχον καὶ ἐπιμελεῖσθαι καὶ ὑφιστάναι καὶ διοικεῖν καὶ ποιεῖν ὅστις τρόπος, εἴτε ἐφεστῶσαι καὶ διδουσαί τι παρ' αὐτῶν εἴτε κατιοῦσαι εἴτε αἱ μὲν οὕτως, αἱ δ' οὕτως· οὐ γὰρ ἂν τὰ νῦν περὶ τούτων, ἀλλ' ὅτι, ὅπως πότε ἂν ἦ, τὴν γε πρόνοιαν ἐπὶ τούτοις οὐ μεμπτέον. Ἀλλ' ὅταν πρὸς τοὺς ἐναντίους τὴν παράθεσιν τῶν κακῶν τις θεωρῇ, πένητας ἀγαθοὺς καὶ πονηροὺς πλουσίους καὶ πλεονεκτοῦντας ἐν οἷς ἔχειν δεῖ ἀνθρώπους ὄντας τοὺς χεῖρους καὶ κρατοῦντας, καὶ ἑαυτῶν καὶ τὰ ἔθνη καὶ τὰς πόλεις; Ἄρ' οὖν, ὅτι μὴ μέχρι γῆς φθάνει; Ἀλλὰ τῶν ἄλλων γινομένων λόγῳ μαρτύριον τοῦτο καὶ μέχρι γῆς ἵεσθαι· καὶ γὰρ ζῶια καὶ φυτὰ καὶ λόγου καὶ ψυχῆς καὶ ζωῆς μεταλαμβάνει. Ἀλλὰ φθάνουσα οὐ κρατεῖ; Ἀλλὰ ζῳίου ἐνὸς ὄντος τοῦ παντός ὅμοιον ἂν γένοιτο, εἴ τις κεφαλὴν μὲν ἀνθρώπου καὶ πρόσωπον ὑπὸ φύσεως καὶ λόγου γίνεσθαι λέγοι κρατοῦντος, τὸ δὲ λοιπὸν ἄλλαις ἀναθείη αἰτίαις, τύχαις ἢ ἀνάγκαις, καὶ φαῦλα διὰ τοῦτο ἢ δι' ἀδυναμίαν φύσεως γεγονέναι. Ἀλλ' οὐδὲ ὅσιον οὐδ' εὐσεβεῖς ἐνδόντας τῷ μὴ καλῶς ταῦτα ἔχειν καταμέμφεσθαι τῷ ποιήματι.

7. A preliminary observation: in looking for excellence in this thing of mixture, the Kosmos, we cannot require all that is implied in the excellence of the unmingled; it is folly to ask for Firsts in the Secondary, and since this Universe contains body, we must allow for some bodily influence upon the total and be thankful if the mingled existent lack nothing of what its nature allowed it to receive from the Divine Reason.

Thus, supposing we were enquiring for the finest type of the human being as known here, we would certainly not demand that he prove identical with Man as in the Divine Intellect; we would think it enough in the Creator to have so brought this thing of flesh and nerve and bone under Reason as to give grace to these corporeal elements and to have made it possible for Reason to have contact with Matter.

Our progress towards the object of our investigation must begin from this principle of gradation which will open to us the wonder of the Providence and of the power by which our universe holds its being.

We begin with evil acts entirely dependent upon the Souls which perpetrate them — the harm, for example, which perverted Souls do to the good and to each other. Unless the foreplanning power alone is to be charged with the vice in such Souls, we have no ground of accusation, no claim to redress: the blame lies on the Soul exercising its choice. Even a Soul, we have seen, must have its individual movement; it is not abstract Spirit; the first step towards animal life has been taken and the conduct will naturally be in keeping with

that character.

It is not because the world existed that Souls are here: before the world was, they had it in them to be of the world, to concern themselves with it, to presuppose it, to administer it: it was in their nature to produce it — by whatever method, whether by giving forth some emanation while they themselves remained above, or by an actual descent, or in both ways together, some presiding from above, others descending; some for we are not at the moment concerned about the mode of creation but are simply urging that, however the world was produced, no blame falls on Providence for what exists within it.

There remains the other phase of the question — the distribution of evil to the opposite classes of men: the good go bare while the wicked are rich: all that human need demands, the least deserving have in abundance; it is they that rule; peoples and states are at their disposal. Would not all this imply that the divine power does not reach to earth?

That it does is sufficiently established by the fact that Reason rules in the lower things: animals and plants have their share in Reason, Soul and Life.

Perhaps, then, it reaches to earth but is not master over all?

We answer that the universe is one living organism: as well maintain that while human head and face are the work of nature and of the ruling reason-principle, the rest of the frame is due to other agencies — accident or sheer necessity — and owes its inferiority to this origin, or to the incompetence of unaided Nature. And even granting that those less noble members are not in themselves admirable it would still be neither pious nor even reverent to censure the entire structure.

[8] Λοιπὸν δὴ ζητεῖν ὅπῃ καλῶς ταῦτα, καὶ ὡς τάξεως μετέχει, ἣ ὅπῃ μὴ. Ἡ οὐ κακῶς. Παντὸς δὴ ζώου τὰ μὲν ἄνω, πρόσωπα καὶ κεφαλὴ, καλλίω, τὰ δὲ μέσα καὶ κάτω οὐκ ἴσα· ἄνθρωποι δὲ ἐν μέσῳ καὶ κάτω, ἄνω δὲ οὐρανὸς καὶ οἱ ἐν αὐτῷ θεοί· καὶ τὸ πλεῖστον τοῦ κόσμου θεοὶ καὶ οὐρανὸς πᾶς κύκλῳ, γῆ δὲ οἷα κέντρον καὶ πρὸς ἓν τι τῶν ἄστρον. Θαυμάζεται δὲ ἐν ἀνθρώποις ἀδικία, ὅτι ἄνθρωπον ἀξιοῦσιν ἐν τῷ παντὶ τὸ τίμιον εἶναι ὡς οὐδενὸς ὄντος σοφωτέρου. Τὸ δὲ κεῖται ἄνθρωπος ἐν μέσῳ θεῶν καὶ θηρίων καὶ ῥέπει ἐπ' ἅμφω καὶ ὁμοιοῦνται οἱ μὲν τῷ ἐτέρῳ, οἱ δὲ τῷ ἐτέρῳ, οἱ δὲ μεταξύ εἰσιν, οἱ πολλοί. Οἱ δὴ κακυνθέντες εἰς τὸ ἐγγὺς ζώων ἀλόγων καὶ θηρίων ἰέναι ἔλκουσι τοὺς μέσους καὶ βιάζονται· οἱ δὲ βελτίους μὲν εἰσι τῶν βιαζομένων, κρατοῦνται γε μὴν ὑπὸ τῶν χειρόνων, ἧ εἰσι χεῖρους καὶ αὐτοὶ καὶ οὐκ εἰσιν ἀγαθοὶ οὐδὲ παρεσκεύασαν αὐτοὺς μὴ παθεῖν. Εἰ οὖν παῖδες ἀσκήσαντες μὲν τὰ σώματα, τὰς δὲ ψυχὰς ὑπ' ἀπαιδευσίας τούτου χεῖρους γενόμενοι ἐν πάλῃ κρατοῖεν τῶν μήτε τὰ σώματα μήτε τὰς ψυχὰς πεπαιδευμένων καὶ τὰ σιτία αὐτῶν ἀρπάζοιεν καὶ τὰ ἱμάτια αὐτῶν τὰ ἄβρᾶ λαμβάνοιεν, τί ἂν τὸ πρᾶγμα ἦ γέλως εἶη; Ἡ πῶς οὐκ ὀρθὸν καὶ τὸν νομοθέτην συγχωρεῖν ταῦτα μὲν πάσχειν ἐκείνους δίκην ἀργίας καὶ τρυφῆς διδόντας, οἱ ἀποδεδειγμένων γυμνασίων αὐτοῖς [οἷδ'] ὑπ' ἀργίας καὶ τοῦ ζῆν

μαλακῶς καὶ ἀνειμένως περιεῖδον ἑαυτοὺς ἄρνας καταπιανθέντας λύκων ἀρπαγὰς εἶναι; Τοῖς δὲ ταῦτα ποιοῦσι πρώτη μὲν δίκη τὸ λύκοις εἶναι καὶ κακοδαίμοσιν ἀνθρώποις· εἴτα αὐτοῖς καὶ κεῖται ἡ παθεῖν χρεὼν τοῦς τοιούτους· οὐ γὰρ ἔστι ἐνταῦθα κακοῖς γενομένοις ἀποθανεῖν, ἀλλὰ τοῖς ἀεὶ προτέροις ἔπεται ὅσα κατὰ λόγον καὶ φύσιν, χεῖρω τοῖς χείροσι, τοῖς δὲ ἀμείνοσι τὰ ἀμείνω. Ἀλλ' οὐ παλαῖσται τὰ τοιαῦτα· παῖδιά γὰρ ἐκεῖ. Ἐδεῖ γὰρ μειζόνων τῶν παίδων μετὰ ἀνοίας ἀμφοτέρων γινομένων ἀμφοτέρους μὲν ζώννυσθαι ἤδη καὶ ὄπλα ἔχειν, καὶ ἡ θέα καλλίων ἢ κατὰ πάλας γυμνάζοντι· νῦν δ' οἱ μὲν ἄοπλοι, οἱ δὲ ὀπλισθέντες κρατοῦσιν. Ἐνθα οὐ θεὸν ἔδει ὑπὲρ τῶν ἀπολέμων αὐτὸν μάχεσθαι· σώζεσθαι γὰρ ἐκ πολέμων φησὶ δεῖν ὁ νόμος ἀνδριζομένους, ἀλλ' οὐκ εὐχομένους· οὐδὲ γὰρ κομίζεσθαι καρποὺς εὐχομένους ἀλλὰ γῆς ἐπιμελουμένους, οὐδέ γε ὑγιαίνειν μὴ ὑγείας ἐπιμελουμένους· οὐδ' ἀγανακτεῖν δέ, εἰ τοῖς φαύλοις πλείους γίνοντο καρποὶ ἢ ὅλως αὐτοῖς γεωργοῦσιν εἴη ἄμεινον. Ἐπειτα γελοῖον τὰ μὲν ἄλλα πάντα τὰ κατὰ τὸν βίον γνώμη τῇ ἑαυτῶν πράττειν, κἂν μὴ ταύτη πράττωσιν, ἥι θεοῖς φίλα, σώζεσθαι δὲ μόνον παρὰ θεῶν οὐδὲ ταῦτα ποιήσαντας, δι' ὧν κελεύουσιν αὐτοὺς οἱ θεοὶ σώζεσθαι. Καὶ τοῖνυν οἱ θάνατοι αὐτοῖς βελτίους ἢ τὸ οὕτω ζῶντας εἶναι, ὅπως ζῆν αὐτοὺς οὐκ ἐθέλουσιν οἱ ἐν τῷ παντὶ νόμοι· ὥστε τῶν ἐναντίων γινομένων, εἰρήνης ἐν ἀνοίαις καὶ κακίαις πάσαις φυλαττομένης, ἀμελῶς ἂν ἔσχε τὰ προνοίας ἐώσης κρατεῖν ὄντως τὰ χεῖρω. Ἀρχοῦσι δὲ κακοὶ ἀρχομένων ἀνανδρία· τοῦτο γὰρ δίκαιον, οὐκ ἐκεῖνο.

8. Thus we come to our enquiry as to the degree of excellence found in things of this Sphere, and how far they belong to an ordered system or in what degree they are, at least, not evil.

Now in every living being the upper parts — head, face — are the most beautiful, the mid and lower members inferior. In the Universe the middle and lower members are human beings; above them, the Heavens and the Gods that dwell there; these Gods with the entire circling expanse of the heavens constitute the greater part of the Kosmos: the earth is but a central point, and may be considered as simply one among the stars. Yet human wrong-doing is made a matter of wonder; we are evidently asked to take humanity as the choice member of the Universe, nothing wiser existent!

But humanity, in reality, is poised midway between gods and beasts, and inclines now to the one order, now to the other; some men grow like to the divine, others to the brute, the greater number stand neutral. But those that are corrupted to the point of approximating to irrational animals and wild beasts pull the mid-folk about and inflict wrong upon them; the victims are no doubt better than the wrongdoers, but are at the mercy of their inferiors in the field in which they themselves are inferior, where, that is, they cannot be classed among the good since they have not trained themselves in self-defence.

A gang of lads, morally neglected, and in that respect inferior to the intermediate class, but in good physical training, attack and throw another set, trained neither physically nor morally, and make off with their food and their dainty clothes. What more is called for than a laugh?

And surely even the lawgiver would be right in allowing the second group to suffer this treatment, the penalty of their sloth and self-indulgence: the gymnasium lies there before them, and they, in laziness and luxury and listlessness, have allowed themselves to fall like fat-loaded sheep, a prey to the wolves.

But the evil-doers also have their punishment: first they pay in that very wolfishness, in the disaster to their human quality: and next there is laid up for them the due of their Kind: living ill here, they will not get off by death; on every precedent through all the line there waits its sequent, reasonable and natural — worse to the bad, better to the good.

This at once brings us outside the gymnasium with its fun for boys; they must grow up, both kinds, amid their childishness and both one day stand girt and armed. Then there is a finer spectacle than is ever seen by those that train in the ring. But at this stage some have not armed themselves — and the duly armed win the day.

Not even a God would have the right to deal a blow for the unwarlike: the law decrees that to come safe out of battle is for fighting men, not for those that pray. The harvest comes home not for praying but for tilling; healthy days are not for those that neglect their health: we have no right to complain of the ignoble getting the richer harvest if they are the only workers in the fields, or the best.

Again: it is childish, while we carry on all the affairs of our life to our own taste and not as the Gods would have us, to expect them to keep all well for us in spite of a life that is lived without regard to the conditions which the Gods have prescribed for our well-being. Yet death would be better for us than to go on living lives condemned by the laws of the Universe. If things took the contrary course, if all the modes of folly and wickedness brought no trouble in life — then indeed we might complain of the indifference of a Providence leaving the victory to evil.

Bad men rule by the feebleness of the ruled: and this is just; the triumph of weaklings would not be just.

[9] Οὐ γὰρ δὴ οὕτω τὴν πρόνοιαν εἶναι δεῖ, ὥστε μηδὲν ἡμᾶς εἶναι. Πάντα δὲ οὔσης προνοίας καὶ μόνης αὐτῆς οὐδ' ἂν εἴη· τίνος γὰρ ἂν ἔτι εἴη; Ἀλλὰ μόνον ἂν εἴη τὸ θεῖον. Τοῦτο δὲ καὶ νῦν ἐστὶ· καὶ πρὸς ἄλλο δὲ ἐλήλυθεν, οὐχ ἵνα ἀνέλῃ τὸ ἄλλο, ἀλλ' ἐπιόντι οἷον ἀνθρώπῳ ἦν ἐπ' αὐτῷ τηροῦσα τὸν ἄνθρωπον ὄντα· τοῦτο δὲ ἐστὶ νόμῳ προνοίας ζῶντα, ὃ δὴ ἐστὶ πράττοντα ὅσα ὁ νόμος αὐτῆς λέγει. Λέγει δὲ τοῖς μὲν ἀγαθοῖς γενομένοις ἀγαθὸν βίον ἔσσεσθαι καὶ κεῖσθαι καὶ εἰς ὕστερον, τοῖς δὲ κακοῖς τὰ ἐναντία. Κακοὺς δὲ γενομένους ἀξιοῦν ἄλλους αὐτῶν σωτῆρας εἶναι ἑαυτοὺς προεμένους οὐ θεμιτὸν εὐχὴν ποιουμένων· οὐ τοίνυν οὐδὲ θεοὺς αὐτῶν ἄρχειν τὰ καθέκαστα ἀφέντας τὸν ἑαυτῶν βίον οὐδὲ γε τοὺς ἄνδρας τοὺς ἀγαθοὺς, ἄλλον βίον ζῶντας τὸν ἀρχῆς ἀνθρωπίνης ἀμείνω, τούτους αὐτῶν ἄρχοντας εἶναι· ἐπεὶ οὐδ' αὐτοὶ ἐπεμελήθησάν ποτε, ὅπως ἄρχοντες ἀγαθοὶ γένοιτο τῶν ἄλλων,

ὅπως αὐτοῖς [εὔ] ἢ ἐπιμελούμενοι, ἀλλὰ φθονοῦσιν, ἐάν τις ἀγαθὸς παρ' αὐτοῦ φύηται· ἐπεὶ πλείους ἂν ἐγένοντο ἀγαθοί, εἰ τούτους ἐποιοῦντο προστάτας. Γενόμενοι τοίνυν ζῶιον οὐκ ἄριστον, ἀλλὰ μέσην τάξιν ἔχον καὶ ἐλόμενον, ὅμως ἐν ᾧ κεῖται τόπωι ὑπὸ προνοίας οὐκ ἐώμενον ἀπολέσθαι, ἀλλὰ ἀναφερόμενον αἰεὶ πρὸς τὰ ἄνω παντοίαις μηχαναῖς, αἷς τὸ θεῖον χρῆται ἐπικρατεστέραν ἀρετὴν ποιοῦν, οὐκ ἀπώλεσε τὸ λογικὸν εἶναι τὸ ἀνθρώπινον γένος, ἀλλὰ μετέχον, εἰ καὶ μὴ ἄκρως, ἐστὶ καὶ σοφίας καὶ νοῦ καὶ τέχνης καὶ δικαιοσύνης, τῆς γοῦν πρὸς ἀλλήλους ἕκαστοι· καὶ οὓς ἀδικοῦσι δέ, οἴονται δικαίως ταῦτα ποιεῖν· εἶναι γὰρ ἀξίους. Οὕτω καλὸν ἐστὶν ἄνθρωπος ποίημα, ὅσον δύναται καλὸν εἶναι, καὶ συνυφανθέν εἰς τὸ πᾶν μοῖραν ἔχει τῶν ἄλλων ζώων ὅσα ἐπὶ γῆς βελτίονα. Ἐπεὶ καὶ τοῖς ἄλλοις ὅσα ἐλάττω ζῶια αὐτοῦ κόσμον γῇ φέροντα μέμφεται οὐδεὶς νοῦν ἔχων. Γελοῖον γάρ, εἴ τις μέμφοιτο, ὅτι τοὺς ἀνθρώπους δάκνει, ὥς δέον αὐτοὺς ζῆν κοιμωμένους. Ἀνάγκη δὲ καὶ ταῦτα εἶναι· καὶ αἱ μὲν πρόδηλοι παρ' αὐτῶν ὠφέλειαι, τὰς δὲ οὐ φανεράς ἀνεῦρε πολλὰς ὁ χρόνος· ὥστε μηδὲν αὐτῶν μάτην μηδὲ ἀνθρώποις εἶναι. Γελοῖον δὲ καὶ ὅτι ἄγρια πολλὰ αὐτῶν μέμφεσθαι γινομένων καὶ ἀνθρώπων ἀγρίων· εἰ δὲ μὴ πεπίστευκεν ἀνθρώποις, ἀλλὰ ἀπιστοῦντα ἀμύνεται, τί θαυμαστόν ἐστιν;

9. It would not be just, because Providence cannot be a something reducing us to nothingness: to think of Providence as everything, with no other thing in existence, is to annihilate the Universe; such a providence could have no field of action; nothing would exist except the Divine. As things are, the Divine, of course, exists, but has reached forth to something other — not to reduce that to nothingness but to preside over it; thus in the case of Man, for instance, the Divine presides as the Providence, preserving the character of human nature, that is the character of a being under the providential law, which, again, implies subjection to what that law may enjoin.

And that law enjoins that those who have made themselves good shall know the best of life, here and later, the bad the reverse. But the law does not warrant the wicked in expecting that their prayers should bring others to sacrifice themselves for their sakes; or that the gods should lay aside the divine life in order to direct their daily concerns; or that good men, who have chosen a path nobler than all earthly rule, should become their rulers. The perverse have never made a single effort to bring the good into authority, nor do they take any steps to improve themselves; they are all spite against anyone that becomes good of his own motion, though if good men were placed in authority the total of goodness would be increased.

In sum: Man has come into existence, a living being but not a member of the noblest order; he occupies by choice an intermediate rank; still, in that place in which he exists, Providence does not allow him to be reduced to nothing; on the contrary he is ever being led upwards by all those varied devices which the Divine employs in its labour to increase the dominance of moral value. The human race, therefore, is not deprived by Providence of its rational being; it retains its share, though necessarily limited, in wisdom,

intelligence, executive power and right doing, the right doing, at least, of individuals to each other — and even in wronging others people think they are doing right and only paying what is due.

Man is, therefore, a noble creation, as perfect as the scheme allows; a part, no doubt, in the fabric of the All, he yet holds a lot higher than that of all the other living things of earth.

Now, no one of any intelligence complains of these others, man's inferiors, which serve to the adornment of the world; it would be feeble indeed to complain of animals biting man, as if we were to pass our days asleep. No: the animal, too, exists of necessity, and is serviceable in many ways, some obvious and many progressively discovered — so that not one lives without profit to itself and even to humanity. It is ridiculous, also, to complain that many of them are dangerous — there are dangerous men abroad as well — and if they distrust us, and in their distrust attack, is that anything to wonder at?

[10] Ἀλλ' εἰ ἄνθρωποι ἄκοντές εἰσι κακοὶ καὶ τοιοῦτοι οὐχ ἑκόντες, οὗτ' ἂν τις τοὺς ἀδικοῦντας αἰτιάσαιτο, οὔτε τοὺς πάσχοντας ὥς δι' αὐτοὺς ταῦτα πάσχοντας. Εἰ δὲ δὴ καὶ ἀνάγκη οὕτω κακοὺς γίνεσθαι εἴτε ὑπὸ τῆς φορᾶς εἴτε τῆς ἀρχῆς διδούσης τὸ ἀκόλουθον ἐντεῦθεν, φυσικῶς οὕτως. Εἰ δὲ δὴ καὶ ὁ λόγος αὐτός ἐστιν ὁ ποιῶν, πῶς οὐκ ἄδικα οὕτως; Ἀλλὰ τὸ μὲν ἄκοντες, ὅτι ἁμαρτία ἀκούσιον· τοῦτο δὲ οὐκ ἀναιρεῖ τὸ αὐτοὺς τοὺς πράττοντας παρ' αὐτῶν εἶναι, ἀλλ' ὅτι αὐτοὶ ποιοῦσι, διὰ τοῦτο καὶ αὐτοὶ ἁμαρτάνουσιν· ἢ οὐδ' ἂν ὅλως ἡμαρτον μὴ αὐτοὶ οἱ ποιοῦντες ὄντες. Τὸ δὲ τῆς ἀνάγκης οὐκ ἔξωθεν, ἀλλ' ὅτι πάντως. Τὸ δὲ τῆς φορᾶς οὐχ ὥστε μηδὲν ἐφ' ἡμῖν εἶναι· καὶ γὰρ εἰ ἔξωθεν τὸ πᾶν, οὕτως ἂν ἦν, ὥς αὐτοὶ οἱ ποιοῦντες ἐβούλοντο· ὥστε οὐκ ἂν αὐτοῖς ἐναντία ἐτίθεντο ἄνθρωποι οὐδ' ἂν ἀσεβεῖς, εἰ θεοὶ ἐποίουν. Νῦν δὲ παρ' αὐτῶν τοῦτο. Ἀρχῆς δὲ δοθείσης τὸ ἐφεξῆς περαίνεται συμπαραλαμβανομένων εἰς τὴν ἀκολουθίαν καὶ τῶν ὅσαι εἰσὶν ἀρχαί· ἀρχαὶ δὲ καὶ ἄνθρωποι. Κινοῦνται γοῦν πρὸς τὰ καλὰ οἰκείαι φύσει καὶ ἀρχὴ αὕτη αὐτεξούσιος.

10. But: if the evil in men is involuntary, if their own will has not made them what they are, how can we either blame wrong-doers or even reproach their victims with suffering through their own fault?

If there is a Necessity, bringing about human wickedness either by force of the celestial movement or by a rigorous sequence set up by the First Cause, is not the evil a thin rooted in Nature? And if thus the Reason-Principle of the universe is the creator of evil, surely all is injustice?

No: Men are no doubt involuntary sinners in the sense that they do not actually desire to sin; but this does not alter the fact that wrongdoers, of their own choice, are, themselves, the agents; it is because they themselves act that the sin is in their own; if they were not agents they could not sin.

The Necessity [held to underlie human wickedness] is not an outer force [actually compelling the individual], but exists only in the sense of a universal

relationship.

Nor is the force of the celestial Movement such as to leave us powerless: if the universe were something outside and apart from us it would stand as its makers willed so that, once the gods had done their part, no man, however impious, could introduce anything contrary to their intention. But, as things are, efficient act does come from men: given the starting Principle, the secondary line, no doubt, is inevitably completed; but each and every principle contributes towards the sequence. Now Men are Principles, or, at least, they are moved by their characteristic nature towards all that is good, and that nature is a Principle, a freely acting cause.

[11] Πότερα δὲ φυσικαῖς ἀνάγκαις οὕτως ἕκαστα καὶ ἀκολουθίαις καὶ ὅπη δυνατόν καλῶς; Ἡ οὖν, ἀλλ' ὁ λόγος ταῦτα πάντα ποιεῖ ἄρχων καὶ οὕτω βούλεται καὶ τὰ λεγόμενα κακὰ αὐτὸς κατὰ λόγον ποιεῖ οὐ βουλόμενος πάντα ἀγαθὰ εἶναι, ὥσπερ ἂν εἴ τις τεχνίτης οὐ πάντα τὰ ἐν τῷ ζῳίῳ ὀφθαλμοὺς ποιεῖ· οὕτως οὐδ' ὁ λόγος πάντα θεοὺς εἰργάζετο, ἀλλὰ τὰ μὲν θεοὺς, τὰ δὲ δαίμονας, δευτέραν φύσιν, εἴτα ἀνθρώπους καὶ ζῶια ἐφεξῆς, οὐ φθόνῳ, ἀλλὰ λόγῳ ποικίλιαν νοερὰν ἔχοντι. Ἡμεῖς δέ, ὥσπερ οἱ ἄπειροι γραφικῆς τέχνης αἰτιῶνται, ὥς οὐ καλὰ τὰ χρώματα πανταχοῦ, ὁ δὲ ἄρα τὰ προσήκοντα ἀπέδωκεν ἐκάστωι τόπῳ· καὶ αἱ πόλεις δὲ οὐκ ἐξ ἴσων, καὶ αἱ εὐνομίαι χρῶνται· ἢ εἴ τις δρᾶμα μέμφοιτο, ὅτι μὴ πάντες ἥρωες ἐν αὐτῷ, ἀλλὰ καὶ οἰκέτης καὶ τις ἀγροῖκος καὶ φαύλως φθεγγόμενος· τὸ δὲ οὐ καλὸν ἐστίν, εἴ τις τοὺς χεῖρους ἐξέλοι, καὶ ἐκ τούτων συμπληρούμενον.

11. Are we, then, to conclude that particular things are determined by Necessities rooted in Nature and by the sequence of causes, and that everything is as good as anything can be?

No: the Reason-Principle is the sovereign, making all: it wills things as they are and, in its reasonable act, it produces even what we know as evil: it cannot desire all to be good: an artist would not make an animal all eyes; and in the same way, the Reason-Principle would not make all divine; it makes Gods but also celestial spirits, the intermediate order, then men, then the animals; all is graded succession, and this in no spirit of grudging but in the expression of a Reason teeming with intellectual variety.

We are like people ignorant of painting who complain that the colours are not beautiful everywhere in the picture: but the Artist has laid on the appropriate tint to every spot. Or we are censuring a drama because the persons are not all heroes but include a servant and a rustic and some scurrilous clown; yet take away the low characters and the power of the drama is gone; these are part and parcel of it.

[12] Εἰ μὲν οὖν αὐτὸς ὁ λόγος ἐναρμόσας ἑαυτὸν εἰς ὕλην ταῦτα εἰργάσατο τοῦτο ὦν οἶός ἐστιν, ἀνόμοιος τοῖς μέρεσιν, ἐκ τοῦ πρὸ αὐτοῦ τοῦτο ὦν, καὶ τοῦτο τὸ γινόμενον οὕτω γινόμενον μὴ ἂν ἔσχε κάλλιον ἑαυτοῦ ἄλλο. Ὁ δὲ λόγος ἐκ πάντων ὁμοίων καὶ παραπλησίων οὐκ ἂν ἐγένετο καὶ οὗτος ὁ τρόπος μεμπτός· πάντα ὄντος κατὰ μέρος ἕκαστον ἄλλος. Εἰ δὲ ἔξω ἑαυτοῦ ἄλλα

εἰσήγαγεν, οἷον ψυχὰς, καὶ ἐβιάσατο παρὰ τὴν αὐτῶν φύσιν ἐναρμόσαι τῷ ποιήματι πρὸς τὸ χεῖρον πολλὰς, πῶς ὀρθῶς; Ἀλλὰ φατέον καὶ τὰς ψυχὰς οἷον μέρη αὐτοῦ εἶναι καὶ μὴ χεῖρους ποιοῦντα ἐναρμόττειν, ἀλλ' ὅπου προσῆκον αὐταῖς καταχωρίζειν κατ' ἄξίαν.

12. Suppose this Universe were the direct creation of the Reason-Principle applying itself, quite unchanged, to Matter, retaining, that is, the hostility to partition which it derives from its Prior, the Intellectual Principle — then, this its product, so produced, would be of supreme and unparalleled excellence. But the Reason-Principle could not be a thing of entire identity or even of closely compact diversity; and the mode in which it is here manifested is no matter of censure since its function is to be all things, each single thing in some distinctive way.

But has it not, besides itself entering Matter, brought other beings down? Has it not for example brought Souls into Matter and, in adapting them to its creation, twisted them against their own nature and been the ruin of many of them? And can this be right?

The answer is that the Souls are, in a fair sense, members of this Reason-Principle and that it has not adapted them to the creation by perverting them, but has set them in the place here to which their quality entitles them.

[13] Ἐπεὶ οὐδὲ ἐκεῖνον ἀποβλητέον τὸν λόγον, ὃς οὐ πρὸς τὸ παρὸν ἐκάστοτέ φησι βλέπειν, ἀλλὰ πρὸς τὰς πρόσθεν περιόδους καὶ αὐτὸ τὸ μέλλον, ὥστε ἐκεῖθεν τάττειν τὴν ἄξίαν καὶ μετατιθεῖναι ἐκ δεσποτῶν τῶν πρόσθεν δούλους ποιοῦντα, εἰ ἐγένοντο κακοὶ δεσπότες, καὶ ὅτι σύμφορον αὐτοῖς οὕτω, καὶ εἰ κακῶς ἐχρήσαντο πλούτῳ, πένητας — καὶ ἀγαθοῖς οὐκ ἀσύμφορον πένησιν εἶναι — καὶ φονεύσαντας ἀδίκως φονευθῆναι ἀδίκως μὲν τῷ ποιήσαντι, αὐτῷ δὲ δικαίως τῷ παθόντι, καὶ τὸ πεισόμενον συναγαγεῖν εἰς τὸ αὐτὸ τῷ ἐπιτηδεῖναι ποιῆσαι, ἃ παθεῖν ἐχρῆν ἐκεῖνον. Μὴ γὰρ δὴ κατὰ συντυχίαν δοῦλον μηδὲ αἰχμάλωτον ὥς ἔτυχε μηδὲ ὕβρισθῆναι εἰς σῶμα εἰκῆ, ἀλλ' ἢν ποτε ταῦτα ποιήσας, ἃ νῦν ἐστὶ πάσχων· καὶ μητέρα τις ἀνελὼν ὑπὸ παιδὸς ἀναιρεθῆσεται γενόμενος γυνή, καὶ βιασάμενος γυναῖκα ἔσται, ἵνα βιασθῇ. Ὅθεν καὶ θεῖα φήμη Ἀδράστεια· αὕτη γὰρ ἡ διάταξις Ἀδράστεια ὄντως καὶ ὄντως Δίκη καὶ σοφία θαυμαστή. Τεκμαίρεσθαι δὲ δεῖ τοιαύτην τινὰ εἶναι τὴν τάξιν αἰετῶν ὅλων ἐκ τῶν ὀρωμένων ἐν τῷ παντί, ὥς εἰς ἅπαν χωρεῖ καὶ ὃ τι μικρότατον, καὶ ἡ τέχνη θαυμαστὴ οὐ μόνον ἐν τοῖς θεοῖς, ἀλλὰ καὶ ὧν ἂν τις ὑπενόησε καταφρονῆσαι ὡς μικρῶν τὴν πρόνοιαν, οἷα καὶ ἐν τοῖς τυχοῦσι ζώοις ἡ ποικίλη θαυματουργία καὶ τὸ μέχρι τῶν ἐμφύτων καρποῖς καὶ ἔτι φύλλοις τὸ εὐεῖδές καὶ τὸ ῥαῖστα εὐανθές καὶ ῥαδινὸν καὶ ποικίλον, καὶ ὅτι οὐ πεποιῆται ἅπαξ καὶ ἐπαύσατο, ἀλλ' αἰεὶ ποιεῖται τῶν ὑπεράνω φερομένων κατὰ ταῦτα οὐχ ὡσαύτως. Μετατίθεται τοίνυν τὰ μετατιθέμενα οὐκ εἰκῆ μετατιθέμενα οὐδ' ἄλλα σχήματα λαμβάνοντα, ἀλλ' ὥς καλόν, καὶ ὥς πρέποι ἂν δυνάμεσι θεαῖς ποιεῖν. Ποιεῖ γὰρ πᾶν τὸ θεῖον ὡς πέφυκε· πέφυκε δὲ κατὰ τὴν αὐτοῦ οὐσίαν· οὐσία δὲ αὐτῷ, ἢ τὸ καλὸν ἐν ταῖς ἐνεργείαις αὐτοῦ καὶ τὸ δίκαιον συνεκφέρει. Εἰ γὰρ μὴ ἐκεῖ ταῦτα, ποῦ ἂν εἴη;

13. And we must not despise the familiar observation that there is something more to be considered than the present. There are the periods of the past and, again, those in the future; and these have everything to do with fixing worth of place.

Thus a man, once a ruler, will be made a slave because he abused his power and because the fall is to his future good. Those that have money will be made poor — and to the good poverty is no hindrance. Those that have unjustly killed, are killed in turn, unjustly as regards the murderer but justly as regards the victim, and those that are to suffer are thrown into the path of those that administer the merited treatment.

It is not an accident that makes a man a slave; no one is a prisoner by chance; every bodily outrage has its due cause. The man once did what he now suffers. A man that murders his mother will become a woman and be murdered by a son; a man that wrongs a woman will become a woman, to be wronged.

Hence arises that awesome word “Adrasteia” [the Inevadable Retribution]; for in very truth this ordinance is an Adrasteia, justice itself and a wonderful wisdom.

We cannot but recognize from what we observe in this universe that some such principle of order prevails throughout the entire of existence — the minutest of things a tributary to the vast total; the marvellous art shown not merely in the mightiest works and sublimest members of the All, but even amid such littleness as one would think Providence must disdain: the varied workmanship of wonder in any and every animal form; the world of vegetation, too; the grace of fruits and even of leaves, the lavishness, the delicacy, the diversity of exquisite bloom; and all this not issuing once, and then to die out, but made ever and ever anew as the Transcendent Beings move variously over this earth.

In all the changing, there is no change by chance: there is no taking of new forms but to desirable ends and in ways worthy of Divine Powers. All that is Divine executes the Act of its quality; its quality is the expression of its essential Being: and this essential Being in the Divine is the Being whose activities produce as one thing the desirable and the just — for if the good and the just are not produced there, where, then, have they their being?

[14] Ἔχει τοίνυν ἡ διάταξις οὕτω κατὰ νοῦν, ὥς ἄνευ λογισμοῦ εἶναι, οὕτω δὲ εἶναι, ὥς, εἴ τις ἄριστα δύναιτο λογισμῶι χρησθαι, θαυμάσαι, ὅτι μὴ ἂν ἄλλως εὖρε λογισμὸς ποιῆσαι, ὁποῖόν τι γινώσκεται καὶ ἐν ταῖς καθ’ ἕκαστα φύσεσι, γινομένων εἰς αἰὲν νοερώτερον ἢ κατὰ λογισμοῦ διάταξιν. Ἐφ’ ἐκάστου μὲν οὖν τῶν γινομένων αἰὲν γενῶν οὐκ ἔστιν αἰτιᾶσθαι τὸν ποιοῦντα λόγον, εἴ τις μὴ ἀξιοῖ ἕκαστον οὕτω γεγονέναι χρῆναι, ὥς τὰ μὴ γεγονότα, αἰδία δέ, ἐν τε νοητοῖς ἐν τε αἰσθητοῖς αἰὲν κατὰ ταῦτά ὄντα, προσθήκην αἰτῶν ἀγαθοῦ πλείονα, ἀλλ’ οὐ τὸ δοθὲν ἐκάστωι εἶδος αὐταρκες ἡγούμενος, οἷον τῷδε, ὅτι μὴ καὶ κέρατα, οὐ σκοπούμενος ὅτι ἀδύνατον ἦν λόγον μὴ οὐκ ἐπὶ

πάντα ἔλθεῖν, ἀλλ' ὅτι ἔδει ἐν τῷ μείζονι τὰ ἐλάττω καὶ ἐν τῷ ὅλῳ τὰ μέρη καὶ οὐκ ἴσα δυνατόν εἶναι· ἢ οὐκ ἂν ἦν μέρη. Τὸ μὲν γὰρ ἄνω πᾶν πάντα, τὰ δὲ κάτω οὐ πάντα ἕκαστον. Καὶ ἄνθρωπος δὴ, καθ' ὅσον μέρος, ἕκαστον, οὐ πᾶς. Εἰ δέ που ἐν μέρεσι τισι καὶ ἄλλο τι, ὃ οὐ μέρος, τοῦτωι κάκεινο πᾶν. Ὁ δὲ καθ' ἕκαστα, ἢ τοῦτο, οὐκ ἀπαιτητέος τέλεος εἶναι εἰς ἀρετῆς ἄκρον· ἥδη γὰρ οὐκέτ' ἂν μέρος. Οὐ μὴν οὐδὲ τῷ ὅλῳ τὸ μέρος κοσμηθὲν εἰς μείζονα ἀξίαν ἐφθόνηται· καὶ γὰρ κάλλιον τὸ ὅλον ποιεῖ κοσμηθὲν ἀξία μείζονι. Καὶ γὰρ γίνεται τοιοῦτον ἀφομοιωθὲν τῷ ὅλῳ καὶ οἷον συγχωρηθὲν τοιοῦτον εἶναι καὶ συνταχθὲν οὕτως, ἵνα καὶ κατὰ τὸν ἀνθρώπου τόπον ἐκλάμπη τι ἐν αὐτῷ, οἷον καὶ κατὰ τὸν θεῖον οὐρανὸν τὰ ἄστρα, καὶ ἢ ἐντεῦθεν ἀντίληψις οἷον ἀγάλματος μεγάλου καὶ καλοῦ εἴτε ἐμψύχου εἴτε καὶ τέχνῃ Ἡφαίστου γενομένου, ὧι [εἰ]σι μὲν καὶ κατὰ τὸ πρόσωπον ἐπιστίλβοντες ἀστέρες καὶ ἐν τοῖς στήθεσι δὲ ἄλλοι καὶ ἢ ἐμελλεν ἐπιπρέψειν ἄστρον θέσις κειμένων.

14. The ordinance of the Kosmos, then, is in keeping with the Intellectual Principle. True, no reasoning went to its creation, but it so stands that the keenest reasoning must wonder — since no reasoning could be able to make it otherwise — at the spectacle before it, a product which, even in the Kinds of the partial and particular Sphere, displays the Divine Intelligence to a degree in which no arranging by reason could express it. Every one of the ceaselessly recurrent types of being manifests a creating Reason-Principle above all censure. No fault is to be found unless on the assumption that everything ought to come into being with all the perfection of those that have never known such a coming, the Eternals. In that case, things of the Intellectual realm and things of the realm of sense must remain one unbroken identity for ever.

In this demand for more good than exists, there is implied a failure to recognize that the form allotted to each entity is sufficient in itself; it is like complaining because one kind of animal lacks horns. We ought to understand both that the Reason-Principle must extend to every possible existent and, at the same time, that every greater must include lesser things, that to every whole belong its parts, and that all cannot be equality unless all part is to be absent.

This is why in the Over-World each entity is all, while here, below, the single thing is not all [is not the Universe but a “Self”]. Thus too, a man, an individual, in so far as he is a part, is not Humanity complete: but wheresoever there is associated with the parts something that is no part [but a Divine, an Intellectual Being], this makes a whole of that in which it dwells. Man, man as partial thing, cannot be required to have attained to the very summit of goodness: if he had, he would have ceased to be of the partial order. Not that there is any grudging in the whole towards the part that grows in goodness and dignity; such an increase in value is a gain to the beauty of the whole; the lesser grows by being made over in the likeness of the greater, by being admitted, as it were, to something of that greatness, by sharing in that rank, and thus even from this place of man, from man’s own self,

something gleams forth, as the stars shine in the divine firmament, so that all appears one great and lovely figure — living or wrought in the furnaces of craftsmanship — with stars radiant not only in the ears and on the brow but on the breasts too, and wherever else they may be displayed in beauty.

[15] Τὰ μὲν οὖν ἕκαστα αὐτὰ ἐφ' ἑαυτῶν θεωρούμενα οὕτως· ἡ συμπλοκὴ δὲ ἡ τούτων γεννηθέντων καὶ αἰεὶ γεννωμένων ἔχει ἂν τὴν ἐπίστασιν καὶ ἀπορίαν κατὰ τε τὴν ἀλληλοφαγίαν τῶν ἄλλων ζώων καὶ τὰς ἀνθρώπων εἰς ἀλλήλους ἐπιθέσεις, καὶ ὅτι πόλεμος αἰεὶ καὶ οὐ μήποτε παῦλαν οὐδ' ἂν ἀνοχὴν λάβοι, καὶ μάλιστα εἰ λόγος πεποίηκεν οὕτως ἔχειν, καὶ οὕτω λέγεται καλῶς ἔχειν. Οὐ γὰρ ἐτι τοῖς οὕτω λέγουσιν ἐκεῖνος ὁ λόγος βοηθεῖ, ὥς καλῶς κατὰ τὸ δυνατόν ἔχειν, αἰτίαι ὕλης οὕτως ἐχόντων, ὥς ἐλαττόνως ἔχειν, καὶ ὥς οὐ δυνατόν τὰ κακὰ ἀπολέσθαι, εἴπερ οὕτως ἐχρῆν ἔχειν, καὶ καλῶς οὕτω, καὶ οὐχ ἡ ὕλη παρελθοῦσα κρατεῖ, ἀλλὰ παρήχθη, ἴνα οὕτω, μᾶλλον δὲ ἦν καὶ αὐτὴ αἰτία λόγου οὕτως. Ἀρχὴ οὖν λόγος καὶ πάντα λόγος καὶ τὰ γινόμενα κατ' αὐτὸν καὶ συνταττόμενα ἐπὶ τῇ γενέσει πάντως οὕτως. Τίς οὖν ἡ τοῦ πολέμου τοῦ ἀκηρύκτου ἐν ζώοις καὶ ἐν ἀνθρώποις ἀνάγκη; Ἡ ἀλληλοφαγία μὲν ἀναγκαῖα, ἀμοιβαί ζώων οὔσαι οὐ δυναμένων, οὐδ' εἴ τις μὴ κτιννῶι αὐτά, οὕτω μένειν εἰς αἰεὶ. Εἰ δὲ ἐν ᾧ χρόνῳ δεῖ ἀπελθεῖν οὕτως ἀπελθεῖν ἔδει, ὥς ἄλλοις γενέσθαι χρεῖαν παρ' αὐτῶν, τί φθονεῖν ἔδει; Τί δ' εἰ βρωθέντα ἄλλα ἐφύετο; Οἶον εἰ ἐπὶ σκηνῆς τῶν ὑποκριτῶν ὁ πεφονευμένος ἀλλαξάμενος τὸ σχῆμα ἀναλαβὼν πάλιν εἰσίοι ἄλλου πρόσωπον. Ἀλλὰ τέθνηκεν ἀληθῶς οὗτος. Εἰ οὖν καὶ τὸ ἀποθανεῖν ἀλλαγὴ ἐστὶ σώματος, ὥσπερ ἐσθῆτος ἐκεῖ, ἡ καὶ τισιν ἀποθέσεις σώματος, ὥσπερ ἐκεῖ ἔξοδος ἐκ τῆς σκηνῆς παντελὴς τότε, εἰσύστερον πάλιν ἥξοντος ἐναγωνίσασθαι, τί ἂν δεινὸν εἴη ἡ τοιαύτη τῶν ζώων εἰς ἀλληλα μεταβολὴ πολὺ βελτίων οὐσα τοῦ μηδὲ τὴν ἀρχὴν αὐτὰ γενέσθαι; Ἐκείνως μὲν γὰρ ἐρημία ζωῆς καὶ τῆς ἐν ἄλλῳ οὔσης ἀδυναμία· νῦν δὲ πολλὴ οὐσα ἐν τῷ παντὶ ζωῇ πάντα ποιεῖ καὶ ποικίλλει ἐν τῷ ζῆν καὶ οὐκ ἀνέχεται μὴ ποιοῦσα αἰεὶ καλὰ καὶ εὐεῖδῃ ζῶντα παίγνια. Ἀνθρώπων δὲ ἐπ' ἀλλήλους ὅπλα θνητῶν ὄντων ἐν τάξει εὐσχήμονι μαχομένων, οἷα ἐν πυρρίχαις παίζοντες ἐργάζονται, δηλοῦσι τάς τε ἀνθρωπίνας σπουδὰς ἀπάσας παιδιὰς οὔσας τοὺς τε θανάτους μηνύουσιν οὐδὲν δεινὸν εἶναι, ἀποθνήσκειν δ' ἐν πολέμοις καὶ ἐν μάχαις ὀλίγον προλαβόντας τοῦ γινομένου ἐν γῆραι θάττον ἀπλέοντας καὶ πάλιν ἰόντας. Εἰ δ' ἀφαιροῖντο ζῶντες χρημάτων, γινώσκοιεν ἂν μηδὲ πρότερον αὐτῶν εἶναι καὶ τοῖς ἀρπάζουσιν αὐτοῖς γελοῖαν εἶναι τὴν κτῆσιν ἀφαιρουμένων αὐτοὺς ἄλλων· ἐπεὶ καὶ τοῖς μὴ ἀφαιρεθεῖσι χειρὸν γίνεσθαι τῆς ἀφαιρέσεως τὴν κτῆσιν. Ὡσπερ δ' ἐπὶ τῶν θεάτρων ταῖς σκηναῖς, οὕτω χρὴ καὶ τοὺς φόνους θεᾶσθαι καὶ πάντας θανάτους καὶ πόλεων ἀλώσεις καὶ ἀρπαγὰς, μεταθέσεις πάντα καὶ μετασχηματίσεις καὶ θρήνων καὶ οἰμωγῶν ὑποκρίσεις. Καὶ γὰρ ἐνταῦθα ἐπὶ τῶν ἐν τῷ βίῳ ἐκάστων οὐχ ἡ ἔνδον ψυχὴ, ἀλλ' ἡ ἔξω ἀνθρώπου σκιὰ καὶ οἰμῶζει καὶ ὀδύρεται καὶ πάντα ποιεῖ ἐν σκηνῇ τῇ ὅληι γῇ πολλαχού σκηνὰς ποιησαμένων. Τοιαῦτα γὰρ ἔργα ἀνθρώπου τὰ κάτω καὶ τὰ ἔξω μόνον ζῆν εἰδότος καὶ ἐν δακρύοις καὶ σπουδαίῳ ὅτι παίζων ἐστὶν ἡγνοηκότος. Μόνῳ γὰρ τῷ σπουδαίῳ σπουδαστέον ἐν σπουδαίῳ τοῖς

ἔργοις, ὁ δ' ἄλλος ἄνθρωπος παίγιον. Σπουδάζεται δὲ καὶ τὰ παίγνια τοῖς σπουδάζειν οὐκ εἰδόσι καὶ τοῖς αὐτοῖς οὖσι παιγνίοις. Εἰ δέ τις συμπαίζειν αὐτοῖς τὰ τοιαῦτα πάθοι, ἴστω παραπесὼν παίδων παιδιὰ τὸ περὶ αὐτὸν ἀποθέμενος παίγιον. Εἰ δὲ δὴ καὶ παίζει Σωκράτης, παίζει τῷ ἔξω Σωκράτει. Δεῖ δὲ κάκεῖνο ἐνθυμεῖσθαι, ὥς οὐ δεῖ τεκμήρια τοῦ κακὰ εἶναι τὸ δακρύνειν καὶ θρηγεῖν τίθεσθαι, ὅτι δὴ καὶ παῖδες ἐπὶ οὐ κακοῖς καὶ δακρύνουσι καὶ ὀδύρονται.

15. These considerations apply very well to things considered as standing alone: but there is a stumbling-block, a new problem, when we think of all these forms, permanent and ceaselessly produced, in mutual relationship.

The animals devour each other: men attack each other: all is war without rest, without truce: this gives new force to the question how Reason can be author of the plan and how all can be declared well done.

This new difficulty is not met by the former answer; that all stands as well as the nature of things allows; that the blame for their condition falls on Matter dragging them down; that, given the plan as we know it, evil cannot be eliminated and should not be; that the Matter making its presence felt is still not supreme but remains an element taken in from outside to contribute to a definite total, or rather to be itself brought to order by Reason.

The Divine Reason is the beginning and the end; all that comes into being must be rational and fall at its coming into an ordered scheme reasonable at every point. Where, then, is the necessity of this bandit war of man and beast?

This devouring of Kind by Kind is necessary as the means to the transmutation of living things which could not keep form for ever even though no other killed them: what grievance is it that when they must go their despatch is so planned as to be serviceable to others?

Still more, what does it matter when they are devoured only to return in some new form? It comes to no more than the murder of one of the personages in a play; the actor alters his make-up and enters in a new role. The actor, of course, was not really killed; but if dying is but changing a body as the actor changes a costume, or even an exit from the body like the exit of the actor from the boards when he has no more to say or do, what is there so very dreadful in this transformation of living beings one into another?

Surely it is much better so than if they had never existed: that way would mean the bleak quenching of life, precluded from passing outside itself; as the plan holds, life is poured copiously throughout a Universe, engendering the universal things and weaving variety into their being, never at rest from producing an endless sequence of comeliness and shapeliness, a living pastime.

Men directing their weapons against each other — under doom of death yet neatly lined up to fight as in the pyrrhic sword-dances of their sport — this is enough to tell us that all human intentions are but play, that death is nothing terrible, that to die in a war or in a fight is but to taste a little beforehand what

old age has in store, to go away earlier and come back the sooner. So for misfortunes that may accompany life, the loss of property, for instance; the loser will see that there was a time when it was not his, that its possession is but a mock boon to the robbers, who will in their turn lose it to others, and even that to retain property is a greater loss than to forfeit it.

Murders, death in all its guises, the reduction and sacking of cities, all must be to us just such a spectacle as the changing scenes of a play; all is but the varied incident of a plot, costume on and off, acted grief and lament. For on earth, in all the succession of life, it is not the Soul within but the Shadow outside of the authentic man, that grieves and complains and acts out the plot on this world stage which men have dotted with stages of their own constructing. All this is the doing of man knowing no more than to live the lower and outer life, and never perceiving that, in his weeping and in his graver doings alike, he is but at play; to handle austere matters austere is reserved for the thoughtful: the other kind of man is himself a futility. Those incapable of thinking gravely read gravity into frivolities which correspond to their own frivolous Nature. Anyone that joins in their trifling and so comes to look on life with their eyes must understand that by lending himself to such idleness he has laid aside his own character. If Socrates himself takes part in the trifling, he trifles in the outer Socrates.

We must remember, too, that we cannot take tears and laments as proof that anything is wrong; children cry and whimper where there is nothing amiss.

[16] Ἀλλ' εἰ καλῶς ταῦτα λέγεται, πῶς ἂν ἔτι πονηρία; Ποῦ δ' ἀδικία; Ἀμαρτία δὲ ποῦ; Πῶς γὰρ ἔστι καλῶς γινομένων ἀπάντων ἀδικεῖν ἢ ἀμαρτάνειν τοὺς ποιοῦντας; Κακοδαίμονες δὲ πῶς, εἰ μὴ ἀμαρτάνοιεν μηδὲ ἀδικοῖεν; Πῶς δὲ τὰ μὲν κατὰ φύσιν, τὰ δὲ παρὰ φύσιν φήσομεν εἶναι, τῶν γινομένων ἀπάντων καὶ δρωμένων κατὰ φύσιν ὄντων; Πῶς δ' ἂν καὶ πρὸς τὸ θεῖον ἀσέβειά τις εἴη τοιοῦτου ὄντος τοῦ ποιουμένου; Οἷον εἰ τις ἐν δράμασι λαιδορούμενον ποιητῆς ὑποκριτὴν ποιήσαιτο καὶ κατατρέχοντα τοῦ ποιητοῦ τοῦ δράματος. Πάλιν οὖν σαφέστερον λέγωμεν τίς ὁ λόγος καὶ ὡς εἰκότως τοιοῦτός ἐστιν. Ἔστι τοίνυν οὗτος ὁ λόγος – τετολμήσθω γάρ· τάχα δ' ἂν καὶ τύχοιμεν – ἔστι τοίνυν οὗτος οὐκ ἄκρατος νοῦς οὐδ' αὐτονοῦς οὐδὲ γε ψυχῆς καθαρᾶς τὸ γένος, ἡρτημένος δὲ ἐκείνης καὶ οἷον ἐκλαμψις ἐξ ἀμφοῖν, νοῦ καὶ ψυχῆς καὶ ψυχῆς κατὰ νοῦν διακειμένης γεννησάντων τὸν λόγον τοῦτον ζωὴν λόγον τινὰ ἡσυχῇ ἔχουσιν. Πᾶσα δὲ ζωὴ ἐνέργεια, καὶ ἡ φαύλη· ἐνέργεια δὲ οὐχ ὡς τὸ πῦρ ἐνεργεῖ, ἀλλ' ἡ ἐνέργεια αὐτῆς, κἂν μὴ αἰσθησίς τις παρῇ, κίνησίς τις οὐκ εἰκῇ. Οἷς γοῦν ἐὰν ζωὴ παρῇ καὶ μετὰσχηι ὅπως οὖν ὅτι οὖν, εὐθὺς λελόγεται, τοῦτο δὲ ἐστὶ μεμόρφωται, ὡς τῆς ἐνεργείας τῆς κατὰ τὴν ζωὴν μορφοῦν δυναμένης καὶ κινούσης οὕτως ὡς μορφοῦν. Ἡ τοίνυν ἐνέργεια αὐτῆς τεχνική, ὥσπερ ἂν ὁ ὀρχούμενος κινούμενος εἴη· ὁ γὰρ ὀρχηστὴς τῇ οὕτω τεχνικῇ ζωῇ ἔοικεν αὐτὸς καὶ ἡ τέχνη αὐτὸν κινεῖ καὶ οὕτω κινεῖ, ὡς τῆς ζωῆς αὐτῆς τοιαύτης πως οὔσης. Ταῦτα μὲν οὖν εἰρήσθω τοῦ οἶαν δεῖ καὶ τὴν ἡντινοῦν ζωὴν ἡγεῖσθαι ἔνεκα. Ἦκων τοίνυν οὗτος ὁ λόγος ἐκ νοῦ ἐνός καὶ ζωῆς μιᾶς πλήρους ὄντος ἐκατέρου οὐκ ἔστιν οὔτε ζωὴ

μία οὔτε νοῦς τις εἷς οὔτε ἐκασταχοῦ πλήρης οὐδὲ διδοὺς ἑαυτὸν οἷς δίδωσιν ὅλον τε καὶ πάντα. Ἀντιθεῖς δὲ ἀλλήλοις τὰ μέρη καὶ ποιήσας ἐνδεᾶ πολέμου καὶ μάχης σύστασιν καὶ γένεσιν εἰργάσατο καὶ οὕτως ἐστὶν εἷς πᾶς, εἰ μὴ ἔν εἷη. Γενόμενον γὰρ ἑαυτῶι τοῖς μέρεσι πολέμιον οὕτως ἔν ἐστι καὶ φίλον, ὥσπερ ἂν εἰ δράματος λόγος – εἷς ὁ τοῦ δράματος ἔχων ἐν αὐτῶι πολλὰς μάχας. Τὸ μὲν οὖν δράμα τὰ μεμαχημένα οἷον εἰς μίαν ἁρμονίαν ἄγει σύμφωνον οἷον διήγησιν τὴν πᾶσαν τῶν μαχομένων ποιούμενος· ἐκεῖ δὲ ἐξ ἐνὸς λόγου ἢ τῶν διαστατῶν μάχῃ· ὥστε μᾶλλον ἂν τις τῇ ἁρμονίᾳ τῇ ἐκ μαχομένων εἰκάσειε, καὶ ζητήσῃ διὰ τί τὰ μαχόμενα ἐν τοῖς λόγοις. Εἰ οὖν καὶ ἐνταῦθα ὁξὺ καὶ βαρὺ ποιούσι λόγοι καὶ συνάσιν εἰς ἓν, ὄντες ἁρμονίας λόγοι, εἰς αὐτὴν τὴν ἁρμονίαν, ἄλλον λόγον μερίζονα, ὄντες ἐλάττους αὐτοῖ καὶ μέρη, ὁρῶμεν δὲ καὶ ἐν τῶι παντὶ τὰ ἐναντία, οἷον λευκὸν μέλαν, θερμὸν ψυχρόν, καὶ δὴ πτερωτὸν ἄπτερον, ἅπουν ὑπόπουν, λογικὸν ἄλογον, πάντα δὲ ζώιου ἐνὸς τοῦ σύμπαντος μέρη, καὶ τὸ πᾶν ὁμολογεῖ ἑαυτῶι τῶν μερῶν πολλαχοῦ μαχομένων, κατὰ λόγον δὲ τὸ πᾶν, ἀνάγκη καὶ τὸν ἓνα τοῦτον λόγον ἐξ ἐναντίων λόγον εἶναι ἓνα, τὴν σύστασιν αὐτῶι καὶ οἷον οὐσίαν τῆς τοιαύτης ἐναντιώσεως φερούσης. Καὶ γὰρ εἰ μὴ πολὺς ἦν, οὐδ' ἂν ἦν πᾶς, οὐδ' ἂν λόγος· λόγος δὲ ὢν διάφορός τε πρὸς αὐτόν ἐστι καὶ ἡ μάλιστα διαφορὰ ἐναντιώσεως ἐστίν· ὥστε εἰ ἕτερον ὅλως, τὸ δὲ ἕτερον ποιεῖ, καὶ μάλιστα ἕτερον, ἀλλ' οὐχ ἥττον ἕτερον ποιήσει· ὥστε ἄκρως ἕτερον ποιῶν καὶ τὰ ἐναντία ποιήσει ἐξ ἀνάγκης καὶ τέλεος ἔσται, οὐκ εἰ διάφορα μόνον, ἀλλ' εἰ καὶ ἐναντία ποιοῖ εἶναι ἑαυτόν.

16. But if all this is true, what room is left for evil? Where are we to place wrong-doing and sin?

How explain that in a world organized in good, the efficient agents [human beings] behave unjustly, commit sin? And how comes misery if neither sin nor injustice exists?

Again, if all our action is determined by a natural process, how can the distinction be maintained between behaviour in accordance with nature and behaviour in conflict with it?

And what becomes of blasphemy against the divine? The blasphemer is made what he is: a dramatist has written a part insulting and maligning himself and given it to an actor to play.

These considerations oblige us to state the Logos [the Reason-Principle of the Universe] once again, and more clearly, and to justify its nature.

This Reason-Principle, then — let us dare the definition in the hope of conveying the truth — this Logos is not the Intellectual Principle unmingled, not the Absolute Divine Intellect; nor does it descend from the pure Soul alone; it is a dependent of that Soul while, in a sense, it is a radiation from both those divine Hypostases; the Intellectual Principle and the Soul — the Soul as conditioned by the Intellectual Principle engender this Logos which is a Life holding restfully a certain measure of Reason.

Now all life, even the least valuable, is an activity, and not a blind activity

like that of flame; even where there is not sensation the activity of life is no mere haphazard play of Movement: any object in which life is present, and object which participates in Life, is at once enreasoned in the sense that the activity peculiar to life is formative, shaping as it moves.

Life, then, aims at pattern as does the pantomimic dancer with his set movements; the mime, in himself, represents life, and, besides, his movements proceed in obedience to a pattern designed to symbolize life.

Thus far to give us some idea of the nature of Life in general.

But this Reason-Principle which emanates from the complete unity, divine Mind, and the complete unity Life [= Soul] — is neither a uniate complete Life nor a uniate complete divine Mind, nor does it give itself whole and all-including to its subject. [By an imperfect communication] it sets up a conflict of part against part: it produces imperfect things and so engenders and maintains war and attack, and thus its unity can be that only of a sum-total not of a thing undivided. At war with itself in the parts which it now exhibits, it has the unity, or harmony, of a drama torn with struggle. The drama, of course, brings the conflicting elements to one final harmony, weaving the entire story of the clashing characters into one thing; while in the Logos the conflict of the divergent elements rises within the one element, the Reason-Principle: the comparison therefore is rather with a harmony emerging directly from the conflicting elements themselves, and the question becomes what introduces clashing elements among these Reason-Principles.

Now in the case of music, tones high and low are the product of Reason-Principles which, by the fact that they are Principles of harmony, meet in the unit of Harmony, the absolute Harmony, a more comprehensive Principle, greater than they and including them as its parts. Similarly in the Universe at large we find contraries — white and black, hot and cold, winged and wingless, footed and footless, reasoning and unreasoning — but all these elements are members of one living body, their sum-total; the Universe is a self-accordant entity, its members everywhere clashing but the total being the manifestation of a Reason-Principle. That one Reason-Principle, then, must be the unification of conflicting Reason-Principles whose very opposition is the support of its coherence and, almost, of its Being.

And indeed, if it were not multiple, it could not be a Universal Principle, it could not even be at all a Reason-Principle; in the fact of its being a Reason-Principle is contained the fact of interior difference. Now the maximum of difference is contrariety; admitting that this differentiation exists and creates, it will create difference in the greatest and not in the least degree; in other words, the Reason-Principle, bringing about differentiation to the uttermost degree, will of necessity create contrarieties: it will be complete only by producing itself not in merely diverse things but in contrary things.

[17] Ὅν δὴ τοιοῦτος οἶος καὶ πάντως ποιεῖ, πολὺ μᾶλλον τὰ ποιούμενα ποιήσει ἐναντία, ὅσῳ καὶ διέσθηκε μᾶλλον· καὶ ἦττον ἐν ὃ κόσμος ὁ

αἰσθητὸς ἢ ὁ λόγος αὐτοῦ, ὥστε καὶ πολὺς μᾶλλον καὶ ἡ ἐναντιότης μᾶλλον καὶ ἡ τοῦ ζῆν ἔφεσις μᾶλλον ἐκάστωι καὶ ὁ ἔρως τοῦ εἶν ἐν μᾶλλον. Φθείρει δὲ καὶ τὰ ἐρῶντα τὰ ἐρώμενα πολλὰκις εἰς τὸ αὐτῶν ἀγαθὸν σπεύδοντα, ὅταν φθαρτὰ ᾖ, καὶ ἡ ἔφεσις δὲ τοῦ μέρους πρὸς τὸ ὅλον ἔλκει εἰς αὐτὸ ὃ δύναται. Οὕτως οὖν καὶ οἱ ἀγαθοὶ καὶ οἱ κακοί, ὥσπερ παρὰ τῆς αὐτῆς τέχνης ὀρχουμένου τὰ ἐναντία· καὶ αὐτοῦ τὸ μὲν τι μέρος ἀγαθόν, τὸ δὲ κακὸν φήσομεν, καὶ οὕτω καλῶς ἔχει. Καίτοι οὐδὲ κακοὶ ἔτι. Ἡ τὸ μὲν κακοὺς εἶναι οὐκ ἀναιρεῖται, ἀλλ’ ἡ μόνον ὅτι μὴ παρ’ αὐτῶν τοιοῦτοι. Ἀλλὰ ἴσως συγγνώμη τοῖς κακοῖς, εἰ μὴ καὶ τὸ τῆς συγγνώμης καὶ μὴ ὁ λόγος ποιεῖ· ποιεῖ δὲ ὁ λόγος μηδὲ συγγνώμονας ἐπὶ τοῖς τοιούτοις εἶναι. Ἀλλ’ εἰ τὸ μὲν μέρος αὐτοῦ ἀγαθὸς ἀνὴρ, τὸ δὲ ἄλλο πονηρὸς, καὶ πλείω μέρη ὁ πονηρὸς, ὥσπερ ἐν δράμασι τὰ μὲν τάττει αὐτοῖς ὁ ποιητής, τοῖς δὲ χρῆται οὓσιν ἤδη· οὐ γὰρ αὐτὸς πρωταγωνιστὴν οὐδὲ δευτέρον οὐδὲ τρίτον ποιεῖ, ἀλλὰ διδοὺς ἐκάστωι τοὺς προσήκοντας λόγους ἤδη ἀπέδωκεν ἐκάστωι εἰς ὃ τετάχθαι δεόν· οὕτω τοι καὶ ἔστι τόπος ἐκάστωι ὁ μὲν τῷ ἀγαθῷ, ὁ δὲ τῷ κακῷ πρέπων. Ἐκάτερος οὖν κατὰ φύσιν καὶ κατὰ λόγον εἰς ἐκάτερον καὶ τὸν πρέποντα χωρεῖ τὸν τόπον ἔχων, ὃν εἴλετο. Εἴτα φθέγγεται καὶ ποιεῖ ὁ μὲν ἀσεβεῖς λόγους καὶ ἔργα πονηρῶν, ὁ δὲ τὰ ἐναντία· ἦσαν γὰρ καὶ πρὸ τοῦ δράματος οἱ τοιοῦτοι ὑποκριταὶ διδόντες ἑαυτοὺς τῷ δράματι. Ἐν μὲν οὖν τοῖς ἀνθρωπίνοις δράμασιν ὁ μὲν ποιητής ἔδωκε τοὺς λόγους, οἱ δὲ ἔχουσι παρ’ αὐτῶν καὶ ἐξ αὐτῶν τό τε καλῶς καὶ τὸ κακῶς ἕκαστος – ἔστι γὰρ καὶ ἔργον αὐτοῖς μετὰ τὰς ῥήσεις τοῦ ποιητοῦ· ἐν δὲ τῷ ἀληθεστέρωι ποιήματι, ὃ τι μιμοῦνται κατὰ μέρος ἀνθρωποὶ ποιητικὴν ἔχοντες φύσιν, ψυχὴ μὲν ὑποκρίνεται, ἃ δ’ ὑποκρίνεται λαβοῦσα παρὰ τοῦ ποιητοῦ, ὥσπερ οἱ τῆιδε ὑποκριταὶ τὰ προσωπεῖα, τὴν ἐσθῆτα, τοὺς κροκωτοὺς καὶ τὰ ῥάκη, οὕτω καὶ ψυχὴ αὐτὴ τὰς τύχας οὐ λαβοῦσα εἰκῇ· κατὰ λόγον δὲ καὶ αὐταὶ· καὶ ἐναρμοσασμένη ταύτας σύμφωνος γίνεται καὶ συνέταξεν ἑαυτὴν τῷ δράματι καὶ τῷ λόγῳ παντί· εἴτα οἷον φθέγγεται τὰς πράξεις καὶ τὰ ἄλλα, ὅσα ἂν ψυχὴ κατὰ τρόπον τὸν ἑαυτῆς ποιήσειεν, ὥσπερ τινὰ ὠιδὴν. Καὶ ὥς ὁ φθόγγος καὶ τὸ σχῆμα παρ’ αὐτοῦ καλὸν ἢ αἰσχρὸν καὶ ἡ κόσμον προσέθηκεν, ὥς δόξειεν ἂν, εἰς τὸ ποίημα ἢ προσθεῖς τὴν αὐτοῦ τῆς φωνῆς κάκην οὐκ ἐποίησε μὲν τὸ δρᾶμα ἕτερον ἢ οἷον ἦν, αὐτὸς δὲ ἀσχήμων ἐφάνη, ὁ δὲ ποιητής τοῦ δράματος ἀπέπεμψε κατ’ ἀξίαν ἀτιμάσας καὶ τοῦτο ἔργον ποιῶν ἀγαθοῦ κριτοῦ, τὸν δὲ ἡγάγεν εἰς μείζους τιμὰς καί, εἰ ἔχοι, ἐπὶ τὰ καλλίω δράματα, τὸν δ’ ἕτερον, εἴ που εἶχε χεῖρονα, τοῦτον τὸν τρόπον εἰσελθοῦσα εἰς τόδε τὸ πᾶν ποίημα καὶ μέρος ἑαυτὴν ποιησασμένη τοῦ δράματος εἰς ὑπόκρισιν τὸ εὖ ἢ τὸ κακῶς εἰσενεγκαμένη παρ’ αὐτῆς καὶ ἐν τῇ εἰσόδῳ συνταχθεῖσα καὶ τὰ ἄλλα πάντα χωρὶς ἑαυτῆς καὶ τῶν ἔργων αὐτῆς λαβοῦσα δίκας τε καὶ τιμὰς αὐτῇ ἔχει. Πρόσεστι δέ τι τοῖς ὑποκριταῖς ἅτε ἐν μείζονι τόπῳ ἢ κατὰ σκηνῆς μέτρον ὑποκρινόμενοις, καὶ τοῦ ποιητοῦ παντὸς τούτους ποιοῦντος κυρίους, καὶ δυνάμεως οὔσης μείζονος ἐπὶ πολλὰ ἰέναι εἶδη τόπων τιμὰς καὶ ἀτιμίας ὀρίζουσι κατὰ τὸ συνεπιλαμβάνειν καὶ αὐτοὺς ταῖς τιμαῖς καὶ ἀτιμίαις, ἀρμόζοντος ἐκάστου τόπου τοῖς ἦθεσιν, ὥς συμφωνεῖν τῷ τοῦ παντὸς λόγῳ, ἐναρμοζομένου κατὰ δίκην ἐκάστου τοῖς μέρεσι τοῖς δεξομένοις, ὥσπερ

χορδῆς ἐκάστης εἰς τὸν οἰκεῖον καὶ προσήκοντα τόπον ταττομένης κατὰ λόγον τὸν τοῦ φθέγγεσθαι, ὁποῖόν ἐστιν αὐτῇ τὸ τῆς δυνάμεως εἰς τοῦτο. Καὶ γὰρ ἐν τῷ ὄλῳ τὸ πρέπον καὶ τὸ καλόν, εἰ ἕκαστος οὐ δεῖ τετάσσεται φθεγγόμενος κακὰ ἐν τῷ σκότῳ καὶ τῷ ταρτάρῳ· ἐνταῦθα γὰρ καλὸν τὸ οὕτω φθέγγεσθαι· καὶ τὸ ὅλον τοῦτο καλόν, οὐκ εἰ Λίνος εἶη ἕκαστος, ἀλλ' εἰ τὸν φθόγγον τὸν αὐτοῦ εἰσφερόμενος συντελεῖ εἰς μίαν ἁρμονίαν ζῶην καὶ αὐτὸς φωνῶν, ἐλάττω δὲ καὶ χεῖρῳ καὶ ἀτελεστέραν· ὥσπερ οὐδ' ἐν σύριγγι φωνὴ μία, ἀλλὰ καὶ ἐλάττων τις οὔσα καὶ ἀμυδρὰ πρὸς ἁρμονίαν τῆς πάσης σύριγγος συντελεῖ, ὅτι μεμέρισται ἡ ἁρμονία εἰς οὐκ ἴσα μέρη καὶ ἄνισοι μὲν οἱ φθόγγοι πάντες, ὁ δὲ τέλος εἷς ἐκ πάντων. Καὶ δὴ καὶ ὁ λόγος ὁ πᾶς εἷς, μεμέρισται δὲ οὐκ εἰς ἴσα· ὅθεν καὶ τοῦ παντὸς διάφοροι τόποι, βελτίους καὶ χεῖρους, καὶ ψυχαὶ οὐκ ἴσαι ἐναρμόττουσιν οὕτω τοῖς οὐκ ἴσοις, καὶ οὕτω καὶ ἐνταῦθα συμβαίνει καὶ τοὺς τόπους ἀνομοίους καὶ τὰς ψυχὰς οὐ τὰς αὐτάς, ἀλλ' ἀνίσους οὔσας καὶ ἀνομοίους τοὺς τόπους ἐχούσας, οἷον κατὰ σύριγγος ἢ τινος ἄλλου ὀργάνου ἀνομοιότητος, ἐν τόποις [τε] πρὸς ἄλληλα διαφέρουσιν εἶναι καθ' ἕκαστον τόπον τὰ αὐτῶν συμφώνως καὶ τοῖς τόποις καὶ τῷ ὄλῳ φθεγγομένας. Καὶ τὸ κακῶς αὐταῖς ἐν καλῷ κατὰ τὸ πᾶν κείσεται καὶ τὸ παρὰ φύσιν τῷ παντὶ κατὰ φύσιν καὶ οὐδὲν ἤττον φθόγγος ἐλάττων. Ἀλλ' οὐ χεῖρον πεποίηκε τὸ ὅλον οὕτω φθεγγομένη, ὥσπερ οὐδὲ ὁ δῆμιος πονηρὸς ὢν χεῖρῳ πεποίηκε τὴν εὐνομουμένην πόλιν, εἰ δεῖ καὶ ἄλλῃ χρῆσθαι εἰκόνι. Δεῖ γὰρ καὶ τούτου ἐν πόλει – δεῖ δὲ καὶ ἀνθρώπου τοιοῦτου πολλακίς – καὶ καλῶς καὶ οὔτως κεῖται.

17. The nature of the Reason-Principle is adequately expressed in its Act and, therefore, the wider its extension the nearer will its productions approach to full contrariety: hence the world of sense is less a unity than is its Reason-Principle; it contains a wider multiplicity and contrariety: its partial members will, therefore, be urged by a closer intention towards fullness of life, a warmer desire for unification.

But desire often destroys the desired; it seeks its own good, and, if the desired object is perishable, the ruin follows: and the partial thing straining towards its completing principle draws towards itself all it possibly can.

Thus, with the good we have the bad: we have the opposed movements of a dancer guided by one artistic plan; we recognize in his steps the good as against the bad, and see that in the opposition lies the merit of the design.

But, thus, the wicked disappear?

No: their wickedness remains; simply, their role is not of their own planning.

But, surely, this excuses them?

No; excuse lies with the Reason-Principle — and the Reason-Principle does not excuse them.

No doubt all are members of this Principle but one is a good man, another is bad — the larger class, this — and it goes as in a play; the poet while he gives each actor a part is also using them as they are in their own persons: he

does not himself rank the men as leading actor, second, third; he simply gives suitable words to each, and by that assignment fixes each man's standing.

Thus, every man has his place, a place that fits the good man, a place that fits the bad: each within the two orders of them makes his way, naturally, reasonably, to the place, good or bad, that suits him, and takes the position he has made his own. There he talks and acts, in blasphemy and crime or in all goodness: for the actors bring to this play what they were before it was ever staged.

In the dramas of human art, the poet provides the words but the actors add their own quality, good or bad — for they have more to do than merely repeat the author's words — in the truer drama which dramatic genius imitates in its degree, the Soul displays itself in a part assigned by the creator of the piece.

As the actors of our stages get their masks and their costume, robes of state or rags, so a Soul is allotted its fortunes, and not at haphazard but always under a Reason: it adapts itself to the fortunes assigned to it, attunes itself, ranges itself rightly to the drama, to the whole Principle of the piece: then it speaks out its business, exhibiting at the same time all that a Soul can express of its own quality, as a singer in a song. A voice, a bearing, naturally fine or vulgar, may increase the charm of a piece; on the other hand, an actor with his ugly voice may make a sorry exhibition of himself, yet the drama stands as good a work as ever: the dramatist, taking the action which a sound criticism suggests, disgraces one, taking his part from him, with perfect justice: another man he promotes to more serious roles or to any more important play he may have, while the first is cast for whatever minor work there may be.

Just so the Soul, entering this drama of the Universe, making itself a part of the Play, bringing to its acting its personal excellence or defect, set in a definite place at the entry and accepting from the author its entire role — superimposed upon its own character and conduct — just so, it receives in the end its punishment and reward.

But these actors, Souls, hold a peculiar dignity: they act in a vaster place than any stage: the Author has made them masters of all this world; they have a wide choice of place; they themselves determine the honour or discredit in which they are agents since their place and part are in keeping with their quality: they therefore fit into the Reason-Principle of the Universe, each adjusted, most legitimately, to the appropriate environment, as every string of the lyre is set in the precisely right position, determined by the Principle directing musical utterance, for the due production of the tones within its capacity. All is just and good in the Universe in which every actor is set in his own quite appropriate place, though it be to utter in the Darkness and in Tartarus the dreadful sounds whose utterance there is well.

This Universe is good not when the individual is a stone, but when everyone throws in his own voice towards a total harmony, singing out a life — thin, harsh, imperfect, though it be. The Syrinx does not utter merely one

pure note; there is a thin obscure sound which blends in to make the harmony of Syrinx music: the harmony is made up from tones of various grades, all the tones differing, but the resultant of all forming one sound.

Similarly the Reason-Principle entire is One, but it is broken into unequal parts: hence the difference of place found in the Universe, better spots and worse; and hence the inequality of Souls, finding their appropriate surroundings amid this local inequality. The diverse places of this sphere, the Souls of unequal grade and unlike conduct, are well exemplified by the distinction of parts in the Syrinx or any other instrument: there is local difference, but from every position every string gives forth its own tone, the sound appropriate, at once, to its particular place and to the entire plan.

What is evil in the single Soul will stand a good thing in the universal system; what in the unit offends nature will serve nature in the total event — and still remains the weak and wrong tone it is, though its sounding takes nothing from the worth of the whole, just as, in another order of image, the executioner's ugly office does not mar the well-governed state: such an officer is a civic necessity; and the corresponding moral type is often serviceable; thus, even as things are, all is well.

[18] Χείρους δὲ καὶ βελτίους ψυχὰι αἱ μὲν καὶ δι' ἄλλας αἰτίας, αἱ δὲ οἷον ἐξ ἀρχῆς οὐ πᾶσαι ἴσαι· ἀνάλογον γὰρ καὶ αὗται τῷ λόγῳ μέρη οὐκ ἴσα, ἐπεὶ περ διέστησαν. Χρὴ δὲ ἐνθυμεῖσθαι καὶ τὰ δεύτερα καὶ τὰ τρίτα καὶ τὸ μὴ τοῖς αὐτοῖς ἐνεργεῖν αἰεὶ μέρεσι ψυχῇν. Ἀλλὰ πάλιν αὖ καὶ ὧδε λεκτέον· πολλὰ γὰρ ἐπιποθεῖ εἰς σαφήνειαν ὁ λόγος. Μὴ γὰρ οὐδὲν δεῖ ἐπεισάγειν τοιοῦτους ὑποκριτάς, οἳ ἄλλο τι φθέγγονται ἢ τὰ τοῦ ποιητοῦ, ὥσπερ ἀτελοὺς παρ' αὐτοῦ τοῦ δράματος ὄντος αὐτοῖ ἀποπληροῦντες τὸ ἐλλεῖπον καὶ τοῦ ποιήσαντος διὰ μέσου κενοὺς ποιήσαντος [τοὺς] τόπους, ὡς τῶν ὑποκριτῶν οὐχ ὑποκριτῶν ἐσομένων, ἀλλὰ μέρος τοῦ ποιητοῦ, καὶ προειδότος ἃ φθέγγονται, ἢν' οὕτω τὰ λοιπὰ συνεύρων καὶ τὰ ἐφεξῆς οἷός τε ἤ. Καὶ γὰρ τὰ ἐφεξῆς ἐν τῷ παντὶ καὶ ἐπόμενα τοῖς κακοῖς τῶν ἔργων οἱ λόγοι καὶ κατὰ λόγον· οἷον ἐκ μοιχείας καὶ αἰχμαλώτου ἀγωγῆς παῖδες κατὰ φύσιν καὶ βελτίους ἄνδρες, εἰ τύχοι, καὶ πόλεις ἄλλαι ἀμείνους τῶν πεπορθημένων ὑπὸ ἀνδρῶν πονηρῶν. Εἰ οὖν ἄτοπος ἡ εἰσαγωγή τῶν ψυχῶν, αἱ δὲ τὰ πονηρά, αἱ δὲ τὰ χρηστὰ ἐργάζονται — ἀποστερήσομεν γὰρ τὸν λόγον καὶ τῶν χρηστῶν ἀφαιροῦντες αὐτοῦ τὰ πονηρά — τί κωλύει καὶ τὰ τῶν ὑποκριτῶν ἔργα μέρη ποιεῖν, ὥσπερ τοῦ δράματος ἐκεῖ, οὕτω καὶ τοῦ ἐν τῷ παντὶ λόγου, καὶ ἐνταῦθα καὶ τὸ καλῶς καὶ τὸ ἐναντίον, ὥστε εἰς ἕκαστον τῶν ὑποκριτῶν οὕτω παρ' αὐτοῦ τοῦ λόγου, ὅσῳ τελειότερον τοῦτο τὸ δράμα καὶ πάντα παρ' αὐτοῦ; Ἀλλὰ τὸ κακὸν ποιῆσαι ἵνα τί; καὶ αἱ ψυχὰι δὲ οὐδὲν ἔτι ἐν τῷ παντὶ αἱ θειότεραι, ἀλλὰ μέρη λόγου πᾶσαι; καὶ ἢ οἱ λόγοι πάντες ψυχὰι, ἢ διὰ τί οἱ μὲν ψυχὰι, οἱ δὲ λόγοι μόνον παντὸς ψυχῆς τινος ὄντος;

18. Souls vary in worth; and the difference is due, among other causes, to an almost initial inequality; it is in reason that, standing to the Reason-Principle, as parts, they should be unequal by the fact of becoming separate.

We must also remember that every Soul has its second grade and its third, and that, therefore, its expression may take any one of three main forms. But this point must be dealt with here again: the matter requires all possible elucidation.

We may perhaps think of actors having the right to add something to the poet's words: the drama as it stands is not perfectly filled in, and they are to supply where the Author has left blank spaces here and there; the actors are to be something else as well; they become parts of the poet, who on his side has a foreknowledge of the word they will add, and so is able to bind into one story what the actors bring in and what is to follow.

For, in the All, the sequences, including what follows upon wickedness, become Reason-Principles, and therefore in right reason. Thus: from adultery and the violation of prisoners the process of nature will produce fine children, to grow, perhaps, into fine men; and where wicked violence has destroyed cities, other and nobler cities may rise in their place.

But does not this make it absurd to introduce Souls as responsible causes, some acting for good and some for evil? If we thus exonerate the Reason-Principle from any part in wickedness do we not also cancel its credit for the good? Why not simply take the doings of these actors for representative parts of the Reason-Principle as the doings of stage-actors are representative parts of the stage-drama? Why not admit that the Reason-Principle itself includes evil action as much as good action, and inspires the precise conduct of all its representatives? Would not this be all the more Plausible in that the universal drama is the completer creation and that the Reason-Principle is the source of all that exists?

But this raises the question: "What motive could lead the Logos to produce evil?"

The explanation, also, would take away all power in the Universe from Souls, even those nearest to the divine; they would all be mere parts of a Reason-Principle.

And, further — unless all Reason-Principles are Souls — why should some be souls and others exclusively Reason-Principles when the All is itself a Soul?

γ: Περὶ προνοίας δεύτερον. — Third Tractate.

On Providence (2).

[1] Τί τοίνυν δοκεῖ περὶ τούτων; Ἡ καὶ τὰ πονηρὰ καὶ τὰ χρηστὰ λόγος περιεῖληφεν ὁ πᾶς, οὐ μέρη καὶ ταῦτα· οὐ γὰρ ὁ πᾶς λόγος γεννᾷ ταῦτα, ἀλλ' ὁ πᾶς ἐστὶ μετὰ τούτων. Ψυχῆς γάρ τινος πάσης ἐνέργεια οἱ λόγοι, τῶν δὲ μερῶν τὰ μέρη· μιᾶς δὲ διάφορα ἐχούσης μέρη ἀνάλογον καὶ οἱ λόγοι, ὥστε καὶ τὰ ἔργα ἔσχατα ὄντα γεννήματα. Σύμφωνοι δὲ αἱ τε ψυχαὶ πρὸς ἀλλήλας τὰ τε ἔργα· σύμφωνα δὲ οὕτως, ὡς ἐν ἐξ αὐτῶν, καὶ εἰ ἐξ ἐναντίων. Ἐκ γὰρ ἐνός τινος ὀρμηθέντα πάντα εἰς ἓν συνέρχεται φύσεως ἀνάγκη, ὥστε καὶ διάφορα ἐκφύντα καὶ ἐναντία γενόμενα τῷ ἐξ ἐνός εἶναι συνέλκεται ὁμως εἰς σύνταξιν μίαν· ὥσπερ γὰρ καὶ ἐφ' ἐκάστων ζώων· ἐν ἵππων γένος, κἂν μάχωνται κἂν δάκνωσιν ἀλλήλους κἂν φιλονεικῶσι κἂν ζήλῳ θυμῶνται, καὶ τὰ ἄλλα καθ' ἓν γένη ὡσαύτως· καὶ δὴ οὕτω καὶ ἀνθρώπους θετέον. Συναπτέον τοίνυν αὐτὸ πάλιν πάντα τὰ εἶδη ταῦτα εἰς ἓν τὸ ζῶιον γένος· εἴτα καὶ τὰ μὴ ζῶια κατ' εἶδη αὐτῶν· εἴτα εἰς ἓν τὸ μὴ ζῶιον· εἴτα ὁμοῦ, εἰ βούλει, εἰς τὸ εἶναι· εἴτα εἰς τὸ παρέχον τὸ εἶναι. Καὶ πάλιν ἐπὶ τούτῳ ἐκδήσας κατάβαινε διαιρῶν καὶ σκιδνάμενον τὸ ἐν ὁρῶν τῷ ἐπὶ πάντα φθάνειν καὶ ὁμοῦ περιλαμβάνειν συντάξει μιᾷ, ὡς διακεκριμένον ἓν εἶναι ζῶιον πολὺ ἐκάστου πράττοντος τῶν ἐν αὐτῷ τὸ κατὰ φύσιν τὴν ἑαυτοῦ ἐν αὐτῷ τῷ ὅλῳ ὁμως ὄντος, οἷο πυρὸς μὲν καίοντος, ἵππου τὰ ἵππου ἔργα, ἄνθρωποι δὲ τὰ αὐτῶν ἕκαστοι ἥ πεφύκασιν καὶ διάφορα οἱ διάφοροι. Καὶ ἔπεται κατὰ τὰς φύσεις καὶ τὰ ἔργα καὶ τὸ ζῆν τὸ εὖ καὶ τὸ κακῶς.

1. What is our answer?

All events and things, good and evil alike, are included under the Universal Reason-Principle of which they are parts — strictly “included” for this Universal Idea does not engender them but encompasses them.

The Reason-Principles are acts or expressions of a Universal Soul; its parts [i.e., events good and evil] are expressions of these Soulparts.

This unity, Soul, has different parts; the Reason-Principles, correspondingly, will also have their parts, and so, too, will the ultimates of the system, all that they bring into being.

The Souls are in harmony with each other and so, too, are their acts and effects; but it is harmony in the sense of a resultant unity built out of contraries. All things, as they rise from a unity, come back to unity by a sheer need of nature; differences unfold themselves, contraries are produced, but all is drawn into one organized system by the unity at the source.

The principle may be illustrated from the different classes of animal life: there is one genus, horse, though horses among themselves fight and bite and show malice and angry envy: so all the others within the unity of their Kind; and so humanity.

All these types, again, can be ranged under the one Kind, that of living things; objects without life can be thought of under their specific types and then be resumed under the one Kind of the “non-living”; if we choose to go further yet, living and non-living may be included under the one Kind, “Beings,” and, further still, under the Source of Being.

Having attached all to this source, we turn to move down again in continuous division: we see the Unity fissuring, as it reaches out into Universality, and yet embracing all in one system so that with all its differentiation it is one multiple living thing — an organism in which each member executes the function of its own nature while it still has its being in that One Whole; fire burns; horse does horse work; men give, each the appropriate act of the peculiar personal quality — and upon the several particular Kinds to which each belongs follow the acts, and the good or evil of the life.

[2] Αἱ δὲ συντυχίαι οὐ κύριαι τοῦ εἶ, ἀκολουθοῦσι δὲ καὶ αὗται συμφώνως τοῖς πρὸ αὐτῶν καὶ ἴασιν ἀκολουθίαι ἐμπλεκεῖσαι. Συμπλέκει δὲ πάντα τὸ ἡγούμενον συμφερομένων τῶν ἐφ’ ἐκάτερα κατὰ φύσιν, οἷον ἐν στρατηγίαις ἡγουμένου μὲν τοῦ στρατηγοῦ, συμπνεόντων δὲ τῶν συντεταγμένων. Ἐτάχθη δὲ τὸ πᾶν προνοίαι στρατηγικῇ ὁρώσῃ καὶ τὰς πράξεις καὶ τὰ πάθη καὶ ἃ δεῖ παρεῖναι, σιτία καὶ ποτὰ καὶ δὴ καὶ ὄπλα πάντα καὶ μηχανήματα, καὶ ὅσα ἐξ αὐτῶν συμπλεκομένων προεώραται, ἵνα τὸ ἐκ τούτων συμβαῖνον ἔχῃ χώραν τοῦ τεθῆναι εἶ, καὶ ἐλήλυθε πάντα τρόπον τινὰ εὐμήχανον παρὰ τοῦ στρατηγοῦ, καίτοι ἔξωθεν ἦν ὅσα ἐμελλον δράσειν οἱ ἐναντίοι. Εἰ δὲ οἷόν τε ἦν κἀκείνου ἄρχειν τοῦ στρατοπέδου, εἰ δὲ δὴ ὁ μέγας ἡγεμὼν εἴη, ὑφ’ οὗ πάντα, τί ἂν ἀσύντακτον, τί δὲ οὐκ ἂν συνηρμοσμένον εἴη;

2. Circumstances are not sovereign over the good of life, for they are themselves moulded by their priors and come in as members of a sequence. The Leading-Principle holds all the threads while the minor agents, the individuals, serve according to their own capacities, as in a war the generalissimo lays down the plan and his subordinates do their best to its furtherance. The Universe has been ordered by a Providence that may be compared to a general; he has considered operations, conditions and such practical needs as food and drink, arms and engines of war; all the problem of reconciling these complex elements has been worked out beforehand so as to make it probable that the final event may be success. The entire scheme emerges from the general’s mind with a certain plausible promise, though it cannot cover the enemy’s operations, and there is no power over the disposition of the enemy’s forces: but where the mighty general is in question whose power extends over all that is, what can pass unordered, what can fail to fit into the plan?

[3] Καὶ γὰρ εἰ ἐγὼ κύριος τοῦ τάδε ἐλέσθαι ἢ τάδε; Ἀλλ’ ἃ αἰρήσει, συντέτακται, ὅτι μὴ ἐπεισὸδιον τὸ σὸν τῶι παντί, ἀλλ’ ἡρίθμῃσαι ὁ τοιόσδε. Ἀλλὰ πόθεν ὁ τοιόσδε; Ἔστι δὴ δύο, ἃ ὁ λόγος ζητεῖ, τὸ μὲν, εἰ ἐπὶ τὸν ποιήσαντα, εἴ τις ἐστίν, ἀνενεγκεῖν δεῖ τοῦ ποιοῦ τοῦ ἐν τοῖς ἡθεσιν ἐκάστου

τὴν αἰτίαν ἢ ἐπὶ τὸ γινόμενον αὐτό· ἢ ὅλως οὐκ αἰτιατέον, ὥσπερ οὐδὲ ἐπὶ φυτῶν γενέσεως, ὅτι μὴ αἰσθάνεται, ἢ ἐπὶ ζώων τῶν ἄλλων, ὅτι μὴ ὡς ἄνθρωποι ἔχουσι· ταῦτόν γὰρ τούτῳ διὰ τί ἄνθρωποι οὐχ ὅπερ θεοί; Διὰ τί γὰρ ἐνταῦθα οὔτε αὐτὰ οὔτε τὸν ποιήσαντα εὐλόγως αἰτιώμεθα, ἐπὶ δὲ ἀνθρώπων, ὅτι μὴ κρεῖττον ἢ τοῦτο; Εἰ μὲν γάρ, ὅτι ἐδύνατο τοῦτο κάλλιον εἶναι, εἰ μὲν παρ' αὐτοῦ προστιθέντος τι εἰς τὸ κρεῖττον, αὐτὸς αἴτιος ἑαυτῷ ὁ μὴ ποιήσας· εἰ δὲ μὴ παρ' αὐτοῦ, ἀλλ' ἔδει ἔξωθεν προσεῖναι παρὰ τοῦ γεννητοῦ, ἄτοπος ὁ τὸ πλέον ἀπαιτῶν τοῦ δοθέντος, ὥσπερ εἰ καὶ ἐπὶ τῶν ἄλλων ζώων ἀπαιτοῖ καὶ τῶν φυτῶν. Δεῖ γὰρ οὐ ζητεῖν, εἰ ἔλαττον ἄλλου, ἀλλ' εἰ ὡς αὐτὸ αὐτάρκως· οὐ γὰρ πάντα ἴσα ἔδει. Ἄρ' οὖν μετρήσαντος αὐτοῦ προαιρέσει τοῦ μὴ δεῖν πάντα ἴσα; Οὐδαμῶς· ἀλλ' οὕτω κατὰ φύσιν εἶχε γενέσθαι. Ἀκόλουθος γὰρ οὗτος ὁ λόγος ψυχῇ ἄλλῃ, ἀκόλουθος δὲ ψυχῇ αὕτῃ νῶι, νοῦς δὲ οὐ τούτων τι ἔν, ἀλλὰ πάντα· τὰ δὲ πάντα πολλά· πολλά δὲ ὄντα καὶ οὐ ταῦτα τὰ μὲν πρῶτα, τὰ δὲ δεύτερα, τὰ δὲ ἐφεξῆς καὶ τῇ ἀξίᾳ ἑμμελλεν εἶναι. Καὶ τοίνυν καὶ τὰ γινόμενα ζῶια οὐ ψυχαὶ μόνον, ἀλλὰ ψυχῶν ἐλαττώσεις, οἷον ἐξίτηλον ἤδη προιόντων. Ὁ γὰρ τοῦ ζώιου λόγος, κἂν ἔμψυχος ἦ, ἑτέρα ψυχὴ, οὐκ ἐκείνη, ἀφ' ἧς ὁ λόγος, καὶ ὁ σύμπας οὗτος ἐλάττων δὴ γίνεται σπεύδων εἰς ὕλην, καὶ τὸ γινόμενον ἐξ αὐτοῦ ἐνδεέστερον. Σκόπει δὴ ὅσον ἀφέστηκε τὸ γινόμενον καὶ ὅμως ἐστὶ θαῦμα. Οὐ τοίνυν, εἰ τοιοῦτον τὸ γινόμενον, καὶ τὸ πρὸ αὐτοῦ τοιοῦτον· ἔστι γὰρ παντὸς κρεῖττον τοῦ γενομένου καὶ ἔξω αἰτίας καὶ μᾶλλον θαυμάσαι, ὅτι ἔδωκε τι μετ' αὐτὸ καὶ τὰ ἔχνη αὐτοῦ τοιαῦτα. Εἰ δὲ δὴ καὶ πλέον ἔδωκεν ἢ ὅσον ἔχουσι κτήσασθαι, ἔτι μᾶλλον ἀποδεκτέον· ὥστε κινδυνεύειν τὴν αἰτίαν ἐπὶ τοὺς γενομένους ἰέναι, τὸ δὲ τῆς προνοίας μειζόνως ἔχειν.

3. For, even though the I is sovereign in choosing, yet by the fact of the choice the thing done takes its place in the ordered total. Your personality does not come from outside into the universal scheme; you are a part of it, you and your personal disposition.

But what is the cause of this initial personality?

This question resolves itself into two: are we to make the Creator, if Creator there is, the cause of the moral quality of the individual or does the responsibility lie with the creature?

Or is there, perhaps, no responsibility? After all, none is charged in the case of plants brought into being without the perceptive faculties; no one is blamed because animals are not all that men are — which would be like complaining that men are not all that gods are. Reason acquits plant and animal and, their maker; how can it complain because men do not stand above humanity?

If the reproach simply means that Man might improve by bringing from his own stock something towards his betterment we must allow that the man failing in this is answerable for his own inferiority: but if the betterment must come not from within the man but from without, from his Author, it is folly to ask more than has been given, as foolish in the case of man as in plant and

animal.

The question is not whether a thing is inferior to something else but whether in its own Kind it suffices to its own part; universal equality there cannot be.

Then the Reason-Principle has measured things out with the set purpose of inequality?

Certainly not: the inequality is inevitable by the nature of things: the Reason-Principle of this Universe follows upon a phase of the Soul; the Soul itself follows upon an Intellectual Principle, and this Intellectual Principle is not one among the things of the Universe but is all things; in all things, there is implied variety of things; where there is variety and not identity there must be primals, secondaries, tertiaries and every grade downward. Forms of life, then, there must be that are not pure Soul but the dwindling of Souls enfeebled stage by stage of the process. There is, of course, a Soul in the Reason-Principle constituting a living being, but it is another Soul [a lesser phase], not that [the Supreme Soul] from which the Reason-Principle itself derives; and this combined vehicle of life weakens as it proceeds towards matter, and what it engenders is still more deficient. Consider how far the engendered stands from its origin and yet, what a marvel!

In sum nothing can secure to a thing of process the quality of the prior order, loftier than all that is product and amenable to no charge in regard to it: the wonder is, only, that it reaches and gives to the lower at all, and that the traces of its presence should be so noble. And if its outgiving is greater than the lower can appropriate, the debt is the heavier; all the blame must fall upon the unreceptive creature, and Providence be the more exalted.

[4] Ἀπλοῦ μὲν γὰρ ὄντος τοῦ ἀνθρώπου – λέγω δὲ ἀπλοῦ ὡς τοῦτο ὁ πεποιῆται μόνον ὄντος καὶ κατὰ ταῦτα ποιοῦντος καὶ πάσχοντος – ἀπὴν αἰτία ἢ κατὰ τὴν ἐπιτίμησιν, ὥσπερ ἐπὶ τῶν ζώων τῶν ἄλλων. Νῦν δὲ ἄνθρωπος μόνον ἐν ψόγῳ ὁ κακὸς καὶ τοῦτο ἴσως εὐλόγως. Οὐ γὰρ μόνον ὁ πεποιῆται ἐστίν, ἀλλ' ἔχει ἀρχὴν ἄλλην ἐλευθέραν οὐκ ἔξω τῆς προνοίας οὕσαν οὐδὲ τοῦ λόγου τοῦ ὅλου· οὐ γὰρ ἀπήρτηται ἐκεῖνα τούτων, ἀλλ' ἐπιλάμπει τὰ κρείττω τοῖς χείροσι καὶ ἡ τελεία πρόνοια τοῦτο· καὶ λόγος ὁ μὲν ποιητικός, ὁ δὲ συνάπτων τὰ κρείττω τοῖς γενομένοις, κἀκεῖνα πρόνοια ἢ ἄνωθεν, ἢ δὲ ἀπὸ τῆς ἄνω, ὁ ἕτερος λόγος συνημμένος ἐκείνῳ, καὶ γίνεται ἐξ ἀμφοῖν πᾶν πλέγμα καὶ πρόνοια ἢ πᾶσα. Ἀρχὴν μὲν οὖν ἔχουσιν ἄλλην ἄνθρωποι, οὐ πάντες δὲ πᾶσιν οἷς ἔχουσι χρῶνται, ἀλλ' οἱ μὲν τῇ ἐτέρᾳ, οἱ δὲ τῇ ἐτέρᾳ ἢ ταῖς ἐτέραις ταῖς χείροσι χρῶνται. Πάρεισι δὲ κἀκεῖνα οὐκ ἐνεργοῦσαι εἰς αὐτοὺς, οὐ τι γε αὐταὶ ἀργοῦσαι· πράττει γὰρ ἕκαστον τὸ ἑαυτοῦ. Ἀλλ' εἰς τούτους οὐκ ἐνεργοῦσιν αἰτίαι τίνος, εἴποι τις ἄν, παροῦσαι; Ἡ οὐ πάρεισι; Καίτοι πάντα φαμὲν παρεῖναι καὶ οὐδὲν ἔρημον. Ἡ οὐ τούτοις, ἐν οἷς μὴ εἰς αὐτοὺς ἐνεργεῖ. Διὰ τί οὖν οὐκ ἐνεργεῖ εἰς πάντας, εἴπερ μέρη καὶ ταῦτα αὐτῶν; Λέγω δὲ τὴν ἀρχὴν τὴν τοιαύτην. Ἐπὶ μὲν γὰρ τῶν ἄλλων ζώων οὐκ αὐτῶν ἢ ἀρχὴ αὕτη, ἐπὶ δὲ ἀνθρώπων οὐκ ἐπὶ πάντων. Ἄρ' οὖν οὐκ ἐπὶ

πάντων οὐ μόνον ἦδε; Ἀλλὰ διὰ τί οὐ μόνη; Ἐφ' ὧν δὲ μόνη, καὶ κατὰ ταύτην τὸ ζῆν, τὰ δ' ἄλλα ὅσον ἀνάγκη. Εἴτε γὰρ ἡ σύστασις τοιαύτη, ὡς οἶον εἰς θολερὸν ἐμβάλλειν, εἴτε ἐπιθυμία κρατοῦσιν, ὅμως ἀνάγκη λέγειν ἐν τῷ ὑποκειμένῳ τὸ αἷτιον εἶναι. Ἀλλὰ πρῶτον μὲν δόξει οὐκέτι ἐν τῷ λόγῳ, ἀλλὰ μᾶλλον ἐν τῇ ὕλῃ, καὶ ἡ ὕλη, οὐχ ὁ λόγος κρατήσῃ, εἴτα τὸ ὑποκείμενον ὡς πέπλασται. Ἡ τὸ ὑποκείμενον τῇ ἀρχῇ ὁ λόγος ἐστὶ καὶ τὸ ἐκ τοῦ λόγου γενόμενον καὶ ὃν κατὰ τὸν λόγον· ὥστε οὐχ ἡ ὕλη κρατήσῃ, εἴτα ἡ πλάσις. Καὶ τὸ τοιόνδε εἶναι ἐπὶ τὴν προτέραν βιοτὴν ἀνάγοι τις, οἶον γινομένου ἐκ τῶν προτέρων ἀμυδροῦ ὡς πρὸς τὸν πρὸ αὐτοῦ τοῦ λόγου, οἶον ψυχῆς ἀσθενεστέρας γενομένης· ὕστερον δὲ καὶ ἐκλάμπει. Καὶ ὁ λόγος δὲ λεγέσθω ἔχειν καὶ τὸν λόγον αὐτὸν ἐν αὐτῷ τῆς ὕλης, ἣν αὐτῷ ἐργάσεται ποιῶσας καθ' αὐτὸν τὴν ὕλην ἢ σύμφωνον εὐρών. Οὐ γὰρ ὁ τοῦ βοὸς λόγος ἐπ' ἄλλης ἢ βοὸς ὕλης· ὅθεν καὶ εἰς τὰ ἄλλα ζῴα φησιν εἰσκρίνεσθαι οἶον ἄλλης τῆς ψυχῆς γενομένης καὶ ἑτεροιοθέντος τοῦ λόγου, ἵνα γένηται ψυχὴ βοός, ἢ πρότερον ἦν ἄνθρωπος· ὥστε κατὰ δίκην ὁ χεῖρων. Ἀλλ' ἐξ ἀρχῆς διὰ τί ὁ χεῖρων ἐγένετο καὶ πῶς ἐσφάλη; Πολλάκις εἴρηται, ὡς οὐ πρῶτα πάντα, ἀλλ' ὅσα δεύτερα καὶ τρίτα ἐλάττω τὴν φύσιν τῶν πρὸ αὐτῶν ἔχει, καὶ σμικρὰ ῥοπή ἀρκεῖ εἰς ἔκβασιν τοῦ ὀρθοῦ. Καὶ ἡ συμπλοκὴ δὲ ἡ πρὸς ἄλλο ἄλλου ὥστερ τις σύγκρασις ἐστίν, ἐτέρου ἐξ ἀμφοῖν γενομένου, καὶ οὐκ ὄντος ἡλάττωσεν· ἀλλὰ ἐγένετο ἐξ ἀρχῆς ἔλαττον τὸ ἔλαττον καὶ ἐστὶν ὃ ἐγένετο κατὰ φύσιν τὴν αὐτοῦ ἔλαττον, καί, εἰ τὸ ἀκόλουθον πάσχει, πάσχει τὸ κατ' ἀξίαν. Καὶ εἰς τὰ προβεβιωμένα δὲ ἀναπέμπει δεῖ τὸν λογισμὸν ὡς κἀκεῖθεν ἡρτημένων τῶν ἐφεξῆς.

4. If man were all of one piece — I mean, if he were nothing more than a made thing, acting and acted upon according to a fixed nature — he could be no more subject to reproach and punishment than the mere animals. But as the scheme holds, man is singled out for condemnation when he does evil; and this with justice. For he is no mere thing made to rigid plan; his nature contains a Principle apart and free.

This does not, however, stand outside of Providence or of the Reason of the All; the Over-World cannot be dependent upon the World of Sense. The higher shines down upon the lower, and this illumination is Providence in its highest aspect: The Reason-Principle has two phases, one which creates the things of process and another which links them with the higher beings: these higher beings constitute the over-providence on which depends that lower providence which is the secondary Reason-Principle inseparably united with its primal: the two — the Major and Minor Providence — acting together produce the universal woof, the one all-comprehensive Providence.

Men possess, then, a distinctive Principle: but not all men turn to account all that is in their Nature; there are men that live by one Principle and men that live by another or, rather, by several others, the least noble. For all these Principles are present even when not acting upon the man — though we cannot think of them as lying idle; everything performs its function.

“But,” it will be said, “what reason can there be for their not acting upon

the man once they are present; inaction must mean absence?"

We maintain their presence always, nothing void of them.

But surely not where they exercise no action? If they necessarily reside in all men, surely they must be operative in all — this Principle of free action, especially.

First of all, this free Principle is not an absolute possession of the animal Kinds and is not even an absolute possession to all men.

So this Principle is not the only effective force in all men?

There is no reason why it should not be. There are men in whom it alone acts, giving its character to the life while all else is but Necessity [and therefore outside of blame].

For [in the case of an evil life] whether it is that the constitution of the man is such as to drive him down the troubled paths or whether [the fault is mental or spiritual in that] the desires have gained control, we are compelled to attribute the guilt to the substratum [something inferior to the highest principle in Man]. We would be naturally inclined to say that this substratum [the responsible source of evil] must be Matter and not, as our argument implies, the Reason-Principle; it would appear that not the Reason-Principle but Matter were the dominant, crude Matter at the extreme and then Matter as shaped in the realized man: but we must remember that to this free Principle in man [which is a phase of the All Soul] the Substratum [the direct inferior to be moulded] is [not Matter but] the Reason-Principle itself with whatever that produces and moulds to its own form, so that neither crude Matter nor Matter organized in our human total is sovereign within us.

The quality now manifested may be probably referred to the conduct of a former life; we may suppose that previous actions have made the Reason-Principle now governing within us inferior in radiance to that which ruled before; the Soul which later will shine out again is for the present at a feebler power.

And any Reason-Principle may be said to include within itself the Reason-Principle of Matter which therefore it is able to elaborate to its own purposes, either finding it consonant with itself or bestowing upon it the quality which makes it so. The Reason-Principle of an ox does not occur except in connection with the Matter appropriate to the ox-Kind. It must be by such a process that the transmigration, of which we read takes place; the Soul must lose its nature, the Reason-Principle be transformed; thus there comes the ox-soul which once was Man.

The degradation, then, is just.

Still, how did the inferior Principle ever come into being, and how does the higher fall to it?

Once more — not all things are Firsts; there are Secondaries and Tertiaries, of a nature inferior to that of their Priors; and a slight tilt is enough to determine the departure from the straight course. Further, the linking of any

one being with any other amounts to a blending such as to produce a distinct entity, a compound of the two; it is not that the greater and prior suffers any diminution of its own nature; the lesser and secondary is such from its very beginning; it is in its own nature the lesser thing it becomes, and if it suffers the consequences, such suffering is merited: all our reasonings on these questions must take account of previous living as the source from which the present takes its rise.

[5] Γίνεται τοίνυν ἡ πρόνοια ἐξ ἀρχῆς εἰς τέλος κατιοῦσα ἄνωθεν οὐκ ἴση οἶον κατ' ἀριθμόν, ἀλλὰ κατ' ἀναλογίαν ἄλλη ἐν ἄλλῳ τόπῳ, ὥσπερ ἐπὶ ζώιου ἐνὸς εἰς ἔσχατον ἐξ ἀρχῆς ἡρτημένου, ἐκάστου τὸ οἰκεῖον ἔχοντος, τοῦ μὲν βελτίονος τὸ βέλτιον τῆς ἐνεργείας, τοῦ δὲ πρὸς τὸ κάτω ἤδη ἐνεργοῦντός τε τοῦ αὐτοῦ καὶ πάσχοντος τὰ ὅσα αὐτῷ οἰκεῖα παθήματα πρὸς αὐτὸ τε καὶ πρὸς τὴν σύνταξιν τὴν πρὸς ἄλλο. Καὶ δὴ καὶ οὕτωςι πληγέντα οὕτως ἐφθέγγατο τὰ φωνήεντα, τὰ δὲ σιωπῇ πάσχει καὶ κινεῖται τὰ ἀκόλουθα, καὶ ἐκ τῶν φθόγγων ἀπάντων καὶ ἐκ τῶν παθημάτων καὶ ἐνεργημάτων μία τοῦ ζώιου οἶον φωνὴ καὶ ζωὴ καὶ βίος· καὶ γὰρ καὶ τὰ μόρια διάφορα ὄντα καὶ διαφορον τὴν ἐνέργειαν ἔχοντα· ἄλλο γὰρ ποιοῦσι πόδες, ὀφθαλμοὶ δ' ἄλλο, διάνοια δὲ ἄλλο καὶ νοῦς ἄλλο. Ἐν δὲ ἐκ πάντων καὶ πρόνοια μία· εἰμαρμένη δὲ ἀπὸ τοῦ χείρονος ἀρξαμένη, τὸ δὲ ὑπεράνω πρόνοια μόνον. Τὰ μὲν γὰρ ἐν τῷ κόσμῳ τῷ νοητῷ πάντα λόγος καὶ ὑπὲρ λόγον· νοῦς γὰρ καὶ ψυχὴ καθαρὰ· τὸ δὲ ἐντεῦθεν ἤδη ὅσον μὲν ἔρχεται ἐκεῖθεν, πρόνοια, καὶ ὅσον ἐν ψυχῇ καθαρᾷ καὶ ὅσον ἐντεῦθεν εἰς τὰ ζῶια. Ἐρχεται δὲ μεριζόμενος ὁ λόγος οὐκ ἴσα· ὅθεν οὐδ' ἴσα ποιεῖ, ὥσπερ καὶ ἐν ζώιῳ ἐκάστωι. Τὸ δὲ ἐντεῦθεν ἤδη ἀκόλουθα μὲν τὰ δρώμενα καὶ προνοίαι ἐπόμενα, εἴ τις δρώῃ θεοῖς φίλα· ἦν γὰρ θεοφιλεῖς ὁ λόγος ὁ προνοίας. Συνεῖρεται μὲν οὖν καὶ τὰ τοιαῦτα τῶν ἔργων, πεποιήται δὲ οὐ προνοίαι, ἀλλὰ γενόμενα ἢ παρὰ ἀνθρώπων τὰ γενόμενα ἢ παρ' ὁτουοῦν ἢ ζώιου ἢ ἀψύχου, εἴ τι ἐφεξῆς τούτοις χρηστόν, πάλιν κατεῖληπται προνοίαι, ὥς πανταχοῦ ἀρετὴν κρατεῖν καὶ μετατιθεμένων καὶ διορθώσεως τυγχανόντων τῶν ἡμαρτημένων, οἶον ἐν ἐνὶ σώματι ὑγείας δοθείσης κατὰ πρόνοιαν τοῦ ζώιου, γενομένης τομῆς καὶ ὅλως τραύματος, πάλιν ἐφεξῆς ὁ λόγος ὁ διοικῶν συνάπτει καὶ συνάγει καὶ ἰώιτο καὶ διορθοῖτο τὸ πονήσαν. Ὡστε τὰ κακὰ ἐπόμενα εἶναι, ἐξ ἀνάγκης δέ· καὶ γὰρ παρ' ἡμῶν κατ' αἰτίας οὐχ ὑπὸ τῆς προνοίας ἠναγκασμένων, ἀλλ' ἐξ αὐτῶν συναψάντων μὲν τοῖς τῆς προνοίας καὶ ἀπὸ προνοίας ἔργοις, τὸ δὲ ἐφεξῆς συνεῖραι κατὰ βούλησιν ἐκείνης οὐ δυνηθέντων, ἀλλὰ κατὰ τὴν τῶν πραξάντων ἢ κατ' ἄλλο τι τῶν ἐν τῷ παντί, μηδ' αὐτοῦ κατὰ πρόνοιαν πεπραχότος ἢ πεποιηκότος τι ἐν ἡμῖν πάθος. Οὐ γὰρ τὸ αὐτὸ ποιεῖ πᾶν προσελθὼν παντί, ἀλλὰ τὸ αὐτὸ πρὸς ἄλλο καὶ ἄλλο πρὸς ἄλλο· οἶον καὶ τὸ τῆς Ἑλένης κάλλος πρὸς μὲν τὸν Πάριν ἄλλο εἰργάζετο, Ἰδομενεὺς δὲ ἔπαθεν οὐ τὸ αὐτό· καὶ ἀκόλαστος ἀκολάστῳ καλὸς καλῷ συμπεσὼν ἄλλο, ὁ δὲ σῶφρων καλὸς ἄλλο πρὸς σῶφρονα τοιοῦτον· ἢ πρὸς ἀκόλαστον ἄλλο ὁ αὐτός, ὁ δ' ἀκόλαστος πρὸς αὐτὸν ἄλλο. Καὶ παρὰ μὲν τοῦ ἀκολάστου τὸ πραχθὲν οὔτε ὑπὸ προνοίας οὔτε κατὰ πρόνοιαν, τὸ δ' ὑπὸ τοῦ σῶφρονος ἔργον οὐχ ὑπὸ προνοίας μὲν, ὅτι ὑπ' αὐτοῦ, κατὰ πρόνοιαν δέ· σύμφωνον γὰρ τῷ λόγῳ, ὥσπερ καὶ ὁ ὑγιεινῶς

πράξειεν ἂν τις αὐτὸς πράξας κατὰ λόγον τὸν τοῦ ἱατροῦ. Τοῦτο γὰρ καὶ ὁ ἱατρὸς παρὰ τῆς τέχνης ἐδίδου εἰς τε τὸ ὑγιαῖνον εἰς τε τὸ κάμνον. Ὁ δ' ἂν τις μὴ ὑγιαῖνον ποιῇ, αὐτὸς τε ποιεῖ καὶ παρὰ τὴν πρόνοιαν τοῦ ἱατροῦ εἰργάσατο.

5. There is, then a Providence, which permeates the Kosmos from first to last, not everywhere equal, as in a numerical distribution, but proportioned, differing, according to the grades of place — just as in some one animal, linked from first to last, each member has its own function, the nobler organ the higher activity while others successively concern the lower degrees of the life, each part acting of itself, and experiencing what belongs to its own nature and what comes from its relation with every other. Strike, and what is designed for utterance gives forth the appropriate volume of sound while other parts take the blow in silence but react in their own especial movement; the total of all the utterance and action and receptivity constitutes what we may call the personal voice, life and history of the living form. The parts, distinct in Kind, have distinct functions: the feet have their work and the eyes theirs; the understanding serves to one end, the Intellectual Principle to another.

But all sums to a unity, a comprehensive Providence. From the inferior grade downwards is Fate: the upper is Providence alone: for in the Intellectual Kosmos all is Reason-Principle or its Priors-Divine Mind and unmingled Soul-and immediately upon these follows Providence which rises from Divine Mind, is the content of the Unmingled Soul, and, through this Soul, is communicated to the Sphere of living things.

This Reason-Principle comes as a thing of unequal parts, and therefore its creations are unequal, as, for example, the several members of one Living Being. But after this allotment of rank and function, all act consonant with the will of the gods keeps the sequence and is included under the providential government, for the Reason-Principle of providence is god-serving.

All such right-doing, then, is linked to Providence; but it is not therefore performed by it: men or other agents, living or lifeless, are causes of certain things happening, and any good that may result is taken up again by Providence. In the total, then, the right rules and what has happened amiss is transformed and corrected. Thus, to take an example from a single body, the Providence of a living organism implies its health; let it be gashed or otherwise wounded, and that Reason-Principle which governs it sets to work to draw it together, knit it anew, heal it, and put the affected part to rights.

In sum, evil belongs to the sequence of things, but it comes from necessity. It originates in ourselves; it has its causes no doubt, but we are not, therefore, forced to it by Providence: some of these causes we adapt to the operation of Providence and of its subordinates, but with others we fail to make the connection; the act instead of being ranged under the will of Providence consults the desire of the agent alone or of some other element in the

Universe, something which is either itself at variance with Providence or has set up some such state of variance in ourselves.

The one circumstance does not produce the same result wherever it acts; the normal operation will be modified from case to case: Helen's beauty told very differently on Paris and on Idomeneus; bring together two handsome people of loose character and two living honourably and the resulting conduct is very different; a good man meeting a libertine exhibits a distinct phase of his nature and, similarly, the dissolute answer to the society of their betters.

The act of the libertine is not done by Providence or in accordance with Providence; neither is the action of the good done by Providence — it is done by the man — but it is done in accordance with Providence, for it is an act consonant with the Reason-Principle. Thus a patient following his treatment is himself an agent and yet is acting in accordance with the doctor's method inspired by the art concerned with the causes of health and sickness: what one does against the laws of health is one's act, but an act conflicting with the Providence of medicine.

[6] Πόθεν οὖν καὶ τὰ χεῖρω μάντεις προλέγουσι καὶ εἰς τὴν τοῦ παντός φορὰν ὁρῶντες πρὸς ταῖς ἄλλαις μαντείαις προλέγουσι ταῦτα; Ἡ δὴλον ὅτι τῷ συμπεπλέχθαι πάντα τὰ ἐναντία, οἷον τὴν μορφήν καὶ τὴν ὕλην· οἷον ἐπὶ ζώιου συνθέτου ὄντος ὁ [τι] τὴν μορφήν καὶ τὸν λόγον θεωρῶν καὶ τὸ μεμορφωμένον θεωρεῖ. Οὐ γὰρ ὡσαύτως ζῶιον νοητὸν καὶ ζῶιον σύνθετον θεωρεῖ, ἀλλὰ λόγον ζώιου ἐν τῷ συνθέτῳ μορφοῦντα τὰ χεῖρω. Ζώιου δὴ ὄντος τοῦ παντός ὁ τὰ ἐν αὐτῷ γινόμενα θεωρῶν θεωρεῖ ἅμα καὶ ἐξ ὧν ἐστὶ καὶ τὴν πρόνοιαν τὴν ἐπ' αὐτῷ· τέταται δὴ ἐπὶ πάντα καὶ τὰ γινόμενα· τὰ δ' ἐστὶ καὶ ζῶια καὶ πράξεις αὐτῶν καὶ διαθέσεις κραθεῖσαι, λόγῳ καὶ ἀνάγκῃ μεμιγμέναι· μεμιγμένα οὖν θεωρεῖ καὶ διηλεκτῶς μιγνύμενα· καὶ διακρίνειν μὲν αὐτὸς οὐ δύναται πρόνοιαν καὶ τὸ κατὰ πρόνοιαν χωρὶς καὶ αὐτὸ ὑποκείμενον ὅσα δίδωσιν εἰς τὸ [ὑποκείμενον] παρ' αὐτοῦ. Ἀλλ' οὐδὲ ἀνδρὸς τοῦτο ποιεῖν ἢ σοφοῦ τινος καὶ θείου· ἢ θεὸς ἂν ἔχοι, φαίη τις ἂν, τοῦτο τὸ γέρας. Καὶ γὰρ οὐ τοῦ μάντεως τὸ διότι, ἀλλὰ τὸ ὅτι μόνον εἰπεῖν, καὶ ἡ τέχνη ἀνάγνωσις φυσικῶν γραμμάτων καὶ τάξιν δηλούντων καὶ οὐδαμοῦ πρὸς τὸ ἄτακτον ἀποκλινόντων, μᾶλλον δὲ καταμαρτυρούσης τῆς φορᾶς καὶ εἰς φῶς ἀγούσης καὶ πρὶν παρ' αὐτῶν φανῆναι, οἷος ἕκαστος καὶ ὅσα. Συμφέρεται γὰρ καὶ ταῦτα ἐκείνοις κάκεῖνα τούτοις συντελοῦντα ἅμα πρὸς σύστασιν καὶ αἰδιότητα κόσμου, ἀναλογίαι δὲ σημαίνοντα τὰ ἄλλα τῷ τετηρηκότι· ἐπεὶ καὶ αἱ ἄλλαι μαντικαὶ τῷ ἀναλόγῳ. Οὐ γὰρ ἔδει ἀπηρτησθαι ἀλλήλων τὰ πάντα, ὁμοιωσθαι δὲ πρὸς ἄλληλα ἀμηγέπη. Καὶ τοῦτ' ἂν ἴσως εἴη τὸ λεγόμενον ὡς συνέχει τὰ πάντα ἀναλογία. Ἔστι δὲ τοιοῦτον ἡ ἀναλογία, ὥστε καὶ τὸ χεῖρον πρὸς τὸ χεῖρον ὡς τὸ βέλτιον πρὸς τὸ βέλτιον, οἷον ὡς ὄμμα πρὸς ὄμμα καὶ πούς πρὸς πόδα, θάτερον πρὸς θάτερον, καί, εἰ βούλει, ὡς ἀρετὴ πρὸς δικαιοσύνην καὶ κακία πρὸς ἀδικίαν. Εἰ τοίνυν ἀναλογία ἐν τῷ παντί, καὶ προεἰπεῖν ἐνι· καὶ εἰ ποιεῖ δὲ ἐκεῖνα εἰς ταῦτα, οὕτω ποιεῖ, ὡς καὶ τὰ ἐν παντὶ ζώῳ εἰς ἄλληλα, οὐχ ὡς θάτερον γεννᾷ θάτερον — ἅμα γὰρ γεννᾶται — ἀλλ' ὡς, ἥι πέφυκεν ἕκαστον, οὕτω καὶ πάσχει τὸ πρόσφορον εἰς τὴν αὐτοῦ φύσιν,

καὶ ὅτι τοῦτο τοιοῦτον, καὶ τὸ τοιοῦτον τοῦτο· οὕτω γὰρ καὶ λόγος εἷς.

6. But, if all this be true, how can evil fall within the scope of seership? The predictions of the seers are based on observation of the Universal Circuit: how can this indicate the evil with the good?

Clearly the reason is that all contraries coalesce. Take, for example, Shape and Matter: the living being [of the lower order] is a coalescence of these two; so that to be aware of the Shape and the Reason-Principle is to be aware of the Matter on which the Shape has been imposed.

The living-being of the compound order is not present [as pure and simple Idea] like the living being of the Intellectual order: in the compound entity, we are aware, at once, of the Reason-Principle and of the inferior element brought under form. Now the Universe is such a compound living thing: to observe, therefore, its content is to be aware not less of its lower elements than of the Providence which operates within it.

This Providence reaches to all that comes into being; its scope therefore includes living things with their actions and states, the total of their history at once overruled by the Reason-Principle and yet subject in some degree to Necessity.

These, then, are presented as mingled both by their initial nature and by the continuous process of their existence; and the Seer is not able to make a perfect discrimination setting on the one side Providence with all that happens under Providence and on the other side what the substrate communicates to its product. Such discrimination is not for a man, not for a wise man or a divine man: one may say it is the prerogative of a god. Not causes but facts lie in the Seer's province; his art is the reading of the scriptures of Nature which tell of the ordered and never condescend to the disorderly; the movement of the Universe utters its testimony to him and, before men and things reveal themselves, brings to light what severally and collectively they are.

Here conspires with There and There with Here, elaborating together the consistency and eternity of a Kosmos and by their correspondences revealing the sequence of things to the trained observer — for every form of divination turns upon correspondences. Universal interdependence, there could not be, but universal resemblance there must. This probably is the meaning of the saying that Correspondences maintain the Universe.

This is a correspondence of inferior with inferior, of superior with superior, eye with eye, foot with foot, everything with its fellow and, in another order, virtue with right action and vice with unrighteousness. Admit such correspondence in the All and we have the possibility of prediction. If the one order acts on the other, the relation is not that of maker to thing made — the two are coeval — it is the interplay of members of one living being; each in its own place and way moves as its own nature demands; to every organ its grade and task, and to every grade and task its effective organ.

[7] Καὶ ὅτι δὲ τὰ βελτίω, καὶ τὰ χεῖρω. Ἐπεὶ πῶς ἂν εἴη τι χεῖρον ἐν

πολυειδεῖ μὴ ὄντος βελτίονος, ἢ πῶς τὸ βέλτιον μὴ χείρονος; Ὡστε οὐκ αἰτιατέον τὸ χεῖρον ἐν τῷ βελτίονι, ἀλλὰ ἀποδεκτέον τὸ βέλτιον, ὅτι ἔδωκεν ἑαυτοῦ τῷ χείρονι. Ὅλως δὲ οἱ ἀναιρεῖν ἀξιοῦντες τὸ χεῖρον ἐν τῷ παντὶ ἀναιροῦσι πρόνοιαν αὐτήν. Τίνος γὰρ ἔσται; Οὐ γὰρ δὴ αὐτῆς οὐδὲ τοῦ βελτίονος· ἐπεὶ καὶ τὴν ἄνω πρόνοιαν ὀνομάζοντες πρὸς τὸ κάτω λέγομεν. Τὸ μὲν γὰρ εἰς ἕν πάντα ἀρχή, ἐν ἣι ὁμοῦ πάντα καὶ ὅλον πάντα. Πρόεισι δὲ ἡδὴ ἐκ ταύτης ἕκαστα μενούσης ἐκείνης ἔνδον οἶον ἐκ ρίζης μιᾶς ἐστώσης αὐτῆς ἐν αὐτῇ· τὰ δὲ ἐξήνηθησεν εἰς πλῆθος μεμερισμένον εἰδῶλον ἕκαστον ἐκείνου φέρον, ἄλλο δὲ ἐν ἄλλῳ ἐνταῦθα ἡδὴ ἐγίνετο καὶ ἦν τὰ μὲν πλησίον τῆς ρίζης, τὰ δὲ προιόντα εἰς τὸ πόρρω ἐσχίζετο καὶ μέχρις οἶον κλάδων καὶ ἄκρων καὶ καρπῶν καὶ φύλλων· καὶ τὰ μὲν ἔμενεν ἀεὶ, τὰ δὲ ἐγίνετο ἀεὶ, οἱ καρποὶ καὶ τὰ φύλλα· καὶ τὰ γινόμενα ἀεὶ εἶχε τοὺς τῶν ἐπάνω λόγους ἐν αὐτοῖς οἶον μικρὰ δένδρα βουληθέντα εἶναι, καὶ εἰ ἐγέννησε πρὶν φθαρῆναι, τὸ ἐγγὺς ἐγέννα μόνον. Τὰ δὲ διάκενα οἶον τῶν κλάδων ἐπληροῦτο ἐκ τῶν αὐτῶν ἐκ τῆς ρίζης καὶ αὐτῶν ἄλλον τρόπον πεφυκότων, ἐξ ὧν καὶ ἔπασχε τὰ ἄκρα τῶν κλάδων, ὥς ἐκ τοῦ πλησίον οἶεσθαι τὸ πάθος ἰέναι μόνον· τὸ δὲ κατὰ τὴν ἀρχὴν αὐτὸ μὲν ἔπασχε, τὸ δὲ ἐποίει, ἡ δὲ ἀρχὴ ἀνήρητο καὶ αὐτή. Πόρρωθεν μὲν γὰρ ἐλθόντα ἄλλα τὰ ποιοῦντα εἰς ἄλληλα, ἐξ ἀρχῆς δὲ ἀπὸ τοῦ αὐτοῦ, οἶον εἰ ἀδελφοὶ δρῶιέν τι ἀλλήλους ὅμοιοι γενόμενοι ἐκ τῶν αὐτῶν ὁρμηθέντες τῶν πεποικύτων.

7. And since the higher exists, there must be the lower as well. The Universe is a thing of variety, and how could there be an inferior without a superior or a superior without an inferior? We cannot complain about the lower in the higher; rather, we must be grateful to the higher for giving something of itself to the lower.

In a word, those that would like evil driven out from the All would drive out Providence itself.

What would Providence have to provide for? Certainly not for itself or for the Good: when we speak of a Providence above, we mean an act upon something below.

That which resumes all under a unity is a Principle in which all things exist together and the single thing is All. From this Principle, which remains internally unmoved, particular things push forth as from a single root which never itself emerges. They are a branching into part, into multiplicity, each single outgrowth bearing its trace of the common source. Thus, phase by phase, there is finally the production into this world; some things close still to the root, others widely separate in the continuous progression until we have, in our metaphor, bough and crest, foliage and fruit. At the one side all is one point of unbroken rest, on the other is the ceaseless process, leaf and fruit, all the things of process carrying ever within themselves the Reason-Principles of the Upper Sphere, and striving to become trees in their own minor order and producing, if at all, only what is in strict gradation from themselves.

As for the abandoned spaces in what corresponds to the branches these two

draw upon the root, from which, despite all their variance, they also derive; and the branches again operate upon their own furthest extremities: operation is to be traced only from point to next point, but, in the fact, there has been both inflow and outgo [of creative or modifying force] at the very root which, itself again, has its priors.

The things that act upon each other are branchings from a far-off beginning and so stand distinct; but they derive initially from the one source: all interaction is like that of brothers, resemblant as drawing life from the same parents.

δ: Περὶ τοῦ εἰληχότος ἡμᾶς δαίμονος. — Fourth Tractate.

Our Tutelary Spirit.

[1] Τῶν μὲν αἱ ὑποστάσεις γίνονται μενόντων ἐκείνων, ἡ δὲ ψυχὴ κινουμένη ἐλέγετο γεννᾶν καὶ αἰσθῆσιν τὴν ἐν ὑποστάσει καὶ φύσιν καὶ μέχρι φυτῶν. Καὶ γὰρ ἔχει αὐτὴν καὶ ἐν ἡμῖν οὖσα, κρατεῖ δὲ μέρος οὖσαν· ὅταν δὲ ἐν φυτοῖς γένηται, αὕτη κρατεῖ οἶον μόνη γενομένη. Αὕτη μὲν οὖν οὐδὲν γεννᾷ; Γεννᾷ πάντῃ ἕτερον αὐτῆς· οὐκέτι γὰρ ζωὴ μετὰ ταύτην, ἀλλὰ τὸ γεννώμενον ἄζων. Τί οὖν; Ἦ, ὥσπερ πᾶν, ὅσον πρὸ τούτου ἐγεννᾶτο, ἀμόρφωτον ἐγεννᾶτο, εἰδοποιεῖτο δὲ τῷ ἐπιστρέφεσθαι πρὸς τὸ γεννῆσαν οἶον ἐκτρεφόμενον, οὕτω δὲ καὶ ἐνταῦθα τὸ γεννηθὲν οὐ ψυχῆς ἔτι εἶδος – οὐ γὰρ ἔτι ζῆι – ἀλλ' ἀοριστίαν εἶναι παντελεῖ. Εἰ μὲν γὰρ κἂν τοῖς προτέροις ἡ ἀοριστία, ἀλλ' ἐν εἶδει· οὐ γὰρ πάντῃ ἀόριστον, ἀλλ' ὡς πρὸς τὴν τελείωσιν αὐτοῦ· τὸ δὲ νῦν πάντῃ. Τελειούμενον δὲ γίνεται σῶμα μορφὴν λαβὼν τὴν τῇ δυνάμει πρόσφορον, ὑποδοχὴ τοῦ γεννήσαντος καὶ ἐκθρέψαντος· καὶ μόνον τοῦτο ἐν σώματι ἔσχατον τῶν ἄνω ἐν ἐσχάτῳ τοῦ κάτω.

1. Some Existents [Absolute Unity and Intellectual-Principle] remain at rest while their Hypostases, or Expressed-Idea, come into being; but, in our view, the Soul generates by its motion, to which is due the sensitive faculty — that in any of its expression-forms — Nature and all forms of life down to the vegetable order. Even as it is present in human beings the Soul carries its Expression-form [Hypostasis] with it, but is not the dominant since it is not the whole man (humanity including the Intellectual Principal, as well): in the vegetable order it is the highest since there is nothing to rival it; but at this phase it is no longer reproductive, or, at least, what it produces is of quite another order; here life ceases; all later production is lifeless.

What does this imply?

Everything the Soul engenders down to this point comes into being shapeless, and takes form by orientation towards its author and supporter: therefore the thing engendered on the further side can be no image of the Soul, since it is not even alive; it must be an utter Indetermination. No doubt even in things of the nearer order there was indetermination, but within a form; they were undetermined not utterly but only in contrast with their perfect state: at this extreme point we have the utter lack of determination. Let it be raised to its highest degree and it becomes body by taking such shape as serves its scope; then it becomes the recipient of its author and sustainer: this presence in body is the only example of the boundaries of Higher Existents running into the boundary of the Lower.

[2] Καὶ τὸ ψυχὴ πᾶσα ἐπιμελεῖται τοῦ ἀψύχου ἐπὶ ταύτης μάλιστα· αἱ δ' ἄλλαι ἄλλως. Πάντα δὲ οὐρανὸν περιπολεῖ ἄλλοτε ἐν ἄλλοις εἶδεσιν, ἢ ἐν

αἰσθητικῶι εἶδει ἢ ἐν λογικῶι ἢ ἐν αὐτῶι τῶι φυτικῶι. Τὸ γὰρ κρατοῦν αὐτῆς μῶριον τὸ ἐαυτῶι πρόσφορον ποιεῖ, τὰ δ' ἄλλα ἀργεῖ· ἔξω γάρ. Ἐν δὲ ἀνθρώπῳ οὐ κρατεῖ τὰ χεῖρω, ἀλλὰ σύνεστιν· οὐδέ γε τὸ κρεῖττον ἀεὶ· ἔστι γὰρ καὶ ταῦτα χώραν τινὰ ἔχοντα. Διὸ καὶ ὡς αἰσθητικοί· ἔστι γὰρ καὶ ὄργανα αἰσθήσεως· καὶ πολλὰ ὡς φυτά· ἔστι γὰρ σῶμα αὐξόμενον καὶ γεννῶν· ὥστε πάντα συνεργεῖ, κατὰ δὲ τὸ κρεῖττον τὸ ὅλον εἶδος ἀνθρώπου. Ἐξελθοῦσα δέ, ὅ τι περ' ἐπλεόνασε, τοῦτο γίνεται. Διὸ φεύγειν δεῖ πρὸς τὸ ἄνω, ἵνα μὴ εἰς τὴν αἰσθητικὴν ἐπακολουθοῦντες τοῖς αἰσθητοῖς εἰδώλοις, μηδὲ εἰς τὴν φυτικὴν ἐπακολουθοῦντες τῇ ἐφέσει τοῦ γεννᾶν καὶ ἐδωδῶν λιχνεῖαις, ἀλλ' εἰς τὸ νοερὸν καὶ νοῦν καὶ θεόν. Ὅσοι μὲν οὖν τὸν ἀνθρώπον ἐτήρησαν, πάλιν ἀνθρώποι. Ὅσοι δὲ αἰσθήσει μόνον ἔζησαν, ζῶια· ἀλλ' εἰ μὲν αἰσθήσεις μετὰ θυμοῦ, τὰ ἄγρια, καὶ ἡ διαφορὰ ἢ ἐν τούτοις τὸ διάφορον τῶν τοιούτων ποιεῖ· ὅσοι δὲ μετ' ἐπιθυμίας καὶ τῆς ἡδονῆς τοῦ ἐπιθυμοῦντος, τὰ ἀκόλαστα τῶν ζώων καὶ γαστρίμαργα. Εἰ δὲ μηδ' αἰσθήσει μετὰ τούτων, ἀλλὰ νωθεῖαι αἰσθήσεως μετ' αὐτῶν, καὶ φυτά· μόνον γὰρ τοῦτο ἢ μάλιστα ἐνήργει τὸ φυτικόν, καὶ ἦν αὐτοῖς μελέτη δενδρωθῆναι. Τοὺς δὲ φιλομούσους μὲν, καθαρίους δὲ τὰ ἄλλα, εἰς τὰ ὠιδικά· τοὺς δὲ ἀλόγως βασιλέας αἰετούς, εἰ μὴ ἄλλη κακία παρείη· μετεωρολόγους δὲ ἄνευ φρονήσεως εἰς τὸν οὐρανὸν ἀεὶ αἰρομένους εἰς ὄρνεις μετεώρους ταῖς πτήσεσιν. Ὁ δὲ τὴν πολιτικὴν ἀρετὴν ἀνθρώπος· ὁ δ' ἥττον ἀρετῆς πολιτικῆς μετέχων πολιτικὸν ζῶιον, μέλιττα ἢ τὰ τοιαῦτα.

2. It is of this Soul especially that we read “All Soul has care for the Soulless” — though the several Souls thus care in their own degree and way. The passage continues— “Soul passes through the entire heavens in forms varying with the variety of place” — the sensitive form, the reasoning form, even the vegetative form — and this means that in each “place” the phase of the soul there dominant carries out its own ends while the rest, not present there, is idle.

Now, in humanity the lower is not supreme; it is an accompaniment; but neither does the better rule unfailingly; the lower element also has a footing, and Man, therefore, lives in part under sensation, for he has the organs of sensation, and in large part even by the merely vegetative principle, for the body grows and propagates: all the graded phases are in a collaboration, but the entire form, man, takes rank by the dominant, and when the life-principle leaves the body it is what it is, what it most intensely lived.

This is why we must break away towards the High: we dare not keep ourselves set towards the sensuous principle, following the images of sense, or towards the merely vegetative, intent upon the gratifications of eating and procreation; our life must be pointed towards the Intellectual, towards the Intellectual-Principle, towards God.

Those that have maintained the human level are men once more. Those that have lived wholly to sense become animals — corresponding in species to the particular temper of the life — ferocious animals where the sensuality has been accompanied by a certain measure of spirit, gluttonous and lascivious

animals where all has been appetite and satiation of appetite. Those who in their pleasures have not even lived by sensation, but have gone their way in a torpid grossness become mere growing things, for this lethargy is the entire act of the vegetative, and such men have been busy be-treering themselves. Those, we read, that, otherwise untainted, have loved song become vocal animals; kings ruling unreasonably but with no other vice are eagles; futile and flighty visionaries ever soaring skyward, become highflying birds; observance of civic and secular virtue makes man again, or where the merit is less marked, one of the animals of communal tendency, a bee or the like.

[3] Τίς οὖν δαίμων; ὁ καὶ ἐνταῦθα. Τίς δὲ θεός; ἢ ὁ ἐνταῦθα. Τὸ γὰρ ἐνεργῆσαν τοῦτο ἕκαστον ἄγει, ἅτε καὶ ἐνταῦθα ἡγούμενον. Ἄρ' οὖν τοῦτό ἐστιν ὁ δαίμων, ὅσπερ ζῶντα εἰλήχει; Ἡ οὐ, ἀλλὰ τὸ πρὸ αὐτοῦ· τοῦτο γὰρ ἐφέστηκεν ἄργοῦν, ἐνεργεῖ δὲ τὸ μετ' αὐτόν. Καὶ εἰ μὲν τὸ ἐνεργοῦν ἦι αἰσθητικοί, καὶ ὁ δαίμων τὸ λογικόν· εἰ δὲ κατὰ τὸ λογικὸν ζῶιμεν, ὁ δαίμων τὸ ὑπὲρ τοῦτο ἐφεστὼς ἄργος συγχωρῶν τῷ ἐργαζομένῳ. Ὅρθῳς οὖν λέγεται ἡμᾶς αἰρήσεσθαι. Τὸν γὰρ ὑπερκείμενον κατὰ τὴν ζωὴν αἰρούμεθα. Διὰ τί οὖν αὐτὸς ἄγει; Ἡ τὸν βιοτεύσαντα οὐκ ἔστιν ἄγειν, ἀλλὰ πρὸ τοῦ μὲν ἄγειν, ὅτε ἔζη, παυσάμενον δὲ τοῦ ζῆν ἄλλῳ παραχωρεῖν τὴν ἐνέργειαν τεθνηκότα τὴν αὐτοῦ κατ' ἐνέργειαν ζωὴν. Ὁ μὲν οὖν ἐθέλει ἄγειν καὶ κρατήσας ζῆι αὐτὸς ἄλλον καὶ αὐτὸς ἔχων δαίμονα· εἰ δὲ βαρύνοιτο τῇ ῥώσει τοῦ χείρονος ἤθους, ἔχει ἐκεῖνο τὴν δίκην. Ταῦτη καὶ ὁ κακὸς ἐπὶ τὸ χεῖρον βρίσαντος πρὸς τὴν ὁμοιότητα τοῦ ἐνεργήσαντος ἐν τῇ ζωῇ εἰς βίον θήρειον. Εἰ δὲ ἔπεσθαι δύναιτο τῷ δαίμονι τῷ ἄνω αὐτοῦ, ἄνω γίνεται ἐκεῖνον ζῶν καὶ ἐφ' ὃ ἄγεται κρεῖττον μέρος αὐτοῦ ἐν προστασίᾳ θέμενος καὶ μετ' ἐκεῖνον ἄλλον ἕως ἄνω. Ἔστι γὰρ καὶ πολλὰ ἡ ψυχὴ καὶ πάντα καὶ τὰ ἄνω καὶ τὰ κάτω αὐτῷ μέχρι πάσης ζωῆς, καὶ ἐσμέν ἕκαστος κόσμος νοητός, τοῖς μὲν κάτω συνάπτοντες τῷδε, τοῖς δὲ ἄνω καὶ τοῖς κόσμου τῷ νοητῷ, καὶ μένομεν τῷ μὲν ἄλλῳ παντὶ νοητῷ ἄνω, τῷ δὲ ἐσχάτῳ αὐτοῦ πεπεδημέθα τῷ κάτω οἷον ἀπόρροϊαν ἀπ' ἐκείνου διδόντες εἰς τὸ κάτω, μᾶλλον δὲ ἐνέργειαν, ἐκεῖνου οὐκ ἐλαττουμένον.

3. What, then, is the spirit [guiding the present life and determining the future]?

The Spirit of here and now.

And the God?

The God of here and now.

Spirit, God; This in act within us, conducts every life; for, even here and now, it is the dominant of our Nature.

That is to say that the dominant is the spirit which takes possession of the human being at birth?

No: the dominant is the Prior of the individual spirit; it presides inoperative while its secondary acts: so that if the acting force is that of men of the sense-life, the tutelary spirit is the Rational Being, while if we live by that Rational Being, our tutelary Spirit is the still higher Being, not directly operative but

assenting to the working principle. The words “You shall yourselves choose” are true, then; for by our life we elect our own loftier.

But how does this spirit come to be the determinant of our fate?

It is not when the life is ended that it conducts us here or there; it operates during the lifetime; when we cease to live, our death hands over to another principle this energy of our own personal career.

That principle [of the new birth] strives to gain control, and if it succeeds it also lives and itself, in turn, possesses a guiding spirit [its next higher]: if on the contrary it is weighed down by the developed evil in the character, the spirit of the previous life pays the penalty: the evil-liver loses grade because during his life the active principle of his being took the tilt towards the brute by force of affinity. If, on the contrary, the Man is able to follow the leading of his higher Spirit, he rises: he lives that Spirit; that noblest part of himself to which he is being led becomes sovereign in his life; this made his own, he works for the next above until he has attained the height.

For the Soul is many things, is all, is the Above and the Beneath to the totality of life: and each of us is an Intellectual Kosmos, linked to this world by what is lowest in us, but, by what is the highest, to the Divine Intellect: by all that is intellective we are permanently in that higher realm, but at the fringe of the Intellectual we are fettered to the lower; it is as if we gave forth from it some emanation towards that lower, or, rather some Act, which however leaves our diviner part not in itself diminished.

[4] Ἄρ' οὖν ἀεὶ ἐν σώματι τοῦτο; Ἡ οὐ· ἐὰν γὰρ στραφῶμεν, συνεπιστρέφεται καὶ τοῦτο. Τί οὖν ἢ τοῦ παντός; Ἀποστήσεται καὶ τὸ αὐτῆς μέρος στραφείσης; Ἡ οὐδὲ συνένευσεν τῷ μέρει αὐτῆς τῷ ἐσχάτῳ· οὐδὲ γὰρ ἦλθεν οὐδὲ κατήλθεν, ἀλλὰ μενούσης προσάπτεται τὸ σῶμα τοῦ κόσμου καὶ οἷον καταλάμπεται, οὐκ ἐνοχλοῦν μὲν οὐδὲ παρέχον μερίμνας, ἐν ἀσφαλεῖ τοῦ κόσμου κειμένου. Τί οὖν; Οὐκ αἰσθάνεται τίνα αἴσθησιν; Ὅρασιν οὐκ ἔχει, φησὶν, ὅτι μηδὲ ὀφθαλμούς· οὐδὲ ὧτα οὐδὲ ῥῖνας δηλονότι οὐδὲ γλῶτταν. Τί οὖν; Συναίσθησιν ὥσπερ ἡμεῖς τῶν ἐντὸς ἡμῶν; Ἡ ὁμοίως κατὰ φύσιν ἐχόντων ἡρέμησις. Οὐδὲ ἡδονή. Πάρεστιν οὖν καὶ τὸ φυτικὸν οὐ παρὸν καὶ τὸ αἰσθητικὸν ὡσαύτως. Ἀλλὰ περὶ μὲν τοῦ κόσμου ἐν ἄλλοις· νῦν δὲ ὅσον ἐφῆπτετο ἡ ἀπορία αὐτοῦ εἰρηται.

4. But is this lower extremity of our intellective phase fettered to body for ever?

No: if we turn, this turns by the same act.

And the Soul of the All — are we to think that when it turns from this sphere its lower phase similarly withdraws?

No: for it never accompanied that lower phase of itself; it never knew any coming, and therefore never came down; it remains unmoved above, and the material frame of the Universe draws close to it, and, as it were, takes light from it, no hindrance to it, in no way troubling it, simply lying unmoved before it.

But has the Universe, then, no sensation? “It has no Sight,” we read, since it has no eyes, and obviously it has not ears, nostrils, or tongue. Then has it perhaps such a consciousness as we have of our own inner conditions?

No: where all is the working out of one nature, there is nothing but still rest; there is not even enjoyment. Sensibility is present as the quality of growth is, unrecognized. But the Nature of the World will be found treated elsewhere; what stands here is all that the question of the moment demands.

[5] Ἀλλ’ εἰ ἐκεῖ αἰρεῖται τὸν δαίμονα καὶ εἰ τὸν βίον, πῶς ἔτι τινὸς κύριοι; Ἡ καὶ ἡ αἴρεσις ἐκεῖ ἡ λεγομένη τὴν τῆς ψυχῆς προαίρεσιν καὶ διάθεσιν καθόλου καὶ πανταχοῦ αἰνίττεται. Ἀλλ’ εἰ ἡ προαίρεσις τῆς ψυχῆς κυρία καὶ τοῦτο κρατεῖ, ὃ ἂν πρόχειρον ἔχη μέρος ἐκ τῶν προβεβιωμένων, οὐκέτι τὸ σῶμα αἷτιον οὐδενὸς κακοῦ αὐτῶι· εἰ γὰρ προτερεῖ τὸ τῆς ψυχῆς ἦθος τοῦ σώματος καὶ τοῦτ’ ἔχει, ὃ εἴλετο, καὶ τὸν δαίμονα, φησὶν, οὐκ ἀλλάττεται, οὐδὲ ὁ σπουδαῖος ἐνταῦθα γίγνεται οὐδ’ ὁ φαῦλος. Ἄρ’ οὖν δυνάμει ἐστὶν ἐκάτερος, ἐνεργεῖαι δὲ γίγνεται; Τί οὖν, εἰ φαύλου σώματος ὁ τὸ ἦθος σπουδαῖος τύχοι, ὁ δὲ τάναντία; Ἡ δύναται μᾶλλον καὶ ἥττον τὰ τῆς ψυχῆς ἐκατέρας ἐκάτερα τὰ σώματα παρέχεσθαι, ἐπεὶ καὶ αἱ ἄλλαι ἔξωθεν τύχαι τὴν ὅλην προαίρεσιν οὐκ ἐκβιάζουσιν. Ὅταν δὲ λέγεται, ὡς πρῶτον οἱ κληροί, εἴτα τὰ τῶν βίων παραδείγματα, ἔπειτα ταῖς τύχαις καὶ ὡς ἐκ τῶν παρόντων τοὺς βίους κατὰ τὰ ἦθη, τὸ κύριον μᾶλλον δίδωσι ταῖς ψυχαῖς διατιθείσαις τὰ δοθέντα πρὸς τὰ αὐτῶν ἦθη. Ὅτι γὰρ ὁ δαίμων οὗτος οὐ παντάπασιν ἔξω – ἀλλ’ οὕτως ὡς μὴ συνδεδεμένος – οὐδ’ ἐνεργῶν, ἡμέτερος δέ, ὡς ψυχῆς πέρι εἰπεῖν, οὐχ ὁ ἡμέτερος δέ, εἰ ὡς ἄνθρωποι τοιοῖδε τὴν ὑπ’ αὐτὸν ζωὴν ἔχοντες, μαρτυρεῖ τὰ ἐν τῷ Τιμαίῳ· ἃ εἰ μὲν οὕτω ληφθεῖν, οὐδεμίαν ἔξει μάχην σχόντα ἂν τινα ἀσυμφωνίαν, εἰ ἄλλως ὁ δαίμων ληφθεῖν. Τὸ δὲ ἀποπληρωτὴν ὦν τις εἴλετο καὶ αὐτὸ σύμφωνον. Οὔτε γὰρ πολὺ κατωτέρω ἔδει ἐλθεῖν εἰς τὸ χεῖρον ὑπερκαθήμενος, ἀλλ’ ἐκεῖνο ἐνεργεῖ μόνον τὸ ὑπ’ αὐτόν, οὔτε ὑπεράνω αὐτοῦ οὔτε εἰς ἴσον· οὐ γὰρ δύναται ἄλλο γενέσθαι ἢ ἡ ἐστὶ.

5. But if the presiding Spirit and the conditions of life are chosen by the Soul in the overworld, how can anything be left to our independent action here?

The answer is that very choice in the over-world is merely an allegorical statement of the Soul’s tendency and temperament, a total character which it must express wherever it operates.

But if the tendency of the Soul is the master-force and, in the Soul, the dominant is that phase which has been brought to the fore by a previous history, then the body stands acquitted of any bad influence upon it? The Soul’s quality exists before any bodily life; it has exactly what it chose to have; and, we read, it never changes its chosen spirit; therefore neither the good man nor the bad is the product of this life?

Is the solution, perhaps, that man is potentially both good and bad but becomes the one or the other by force of act?

But what if a man temperamentally good happens to enter a disordered

body, or if a perfect body falls to a man naturally vicious?

The answer is that the Soul, to whichever side it inclines, has in some varying degree the power of working the forms of body over to its own temper, since outlying and accidental circumstances cannot overrule the entire decision of a Soul. Where we read that, after the casting of lots, the sample lives are exhibited with the casual circumstances attending them and that the choice is made upon vision, in accordance with the individual temperament, we are given to understand that the real determination lies with the Souls, who adapt the allotted conditions to their own particular quality.

The Timaeus indicates the relation of this guiding spirit to ourselves: it is not entirely outside of ourselves; is not bound up with our nature; is not the agent in our action; it belongs to us as belonging to our Soul, but not in so far as we are particular human beings living a life to which it is superior: take the passage in this sense and it is consistent; understand this Spirit otherwise and there is contradiction. And the description of the Spirit, moreover, as “the power which consummates the chosen life,” is, also, in agreement with this interpretation; for while its presidency saves us from falling much deeper into evil, the only direct agent within us is some thing neither above it nor equal to it but under it: Man cannot cease to be characteristically Man.

[6] Τί οὖν ὁ σπουδαῖος; Ἡ ὁ τῷ βελτίονι ἐνεργῶν. Ἡ οὐκ ἂν ἦν σπουδαῖος συνεργοῦντα ἑαυτῷ τὸν δαίμονα ἔχων. Νοῦς γὰρ ἐνεργεῖ ἐν τούτῳ. Ἡ οὖν δαίμων αὐτὸς ἢ κατὰ δαίμονα καὶ δαίμων τούτῳ θεός. Ἄρ' οὖν καὶ ὑπὲρ νοῦν; Εἰ τὸ ὑπὲρ νοῦν δαίμων αὐτῷ, διὰ τί οὖν οὐκ ἐξ ἀρχῆς; Ἡ διὰ τὸν θόρυβον τὸν ἐκ τῆς γενέσεως. Ὑπάρχει δὲ ὁμῶς καὶ πρὸ λόγου ἢ κίνησις ἢ ἔνδοθεν ὀρεγομένη τῶν αὐτῆς. Πάντως οὖν κατορθοῖ; Ἡ οὐ πάντως, εἴπερ οὕτως ἢ ψυχὴ διαθέσεως ἔχει, ὥς ἐν τούτοις τοῖς τοιοῖσδε τοιάδε οὕσα τοῦτον ἔχειν βίον καὶ ταύτην προαίρεσιν. Ὁ μέντοι δαίμων οὗτος, ὃν λέγομεν, ἀγαγὼν λέγεται εἰς Αἶδου οὐκέτι ὁ αὐτὸς μένειν, ἐὰν μὴ τὰ αὐτὰ ἔλθῃται πάλιν. Πρὸ δὲ τοῦ πῶς; Τὸ δὴ ἀγαγεῖν εἰς τὴν κρίσιν τὸ εἰς τὸ αὐτὸ σχῆμα ἐλθεῖν μετὰ τὴν ἀπογένεσιν, ὃ εἶχε πρὸ τῆς γενέσεως· εἶτα ὥσπερ ἀπ' ἀρχῆς ἄλλης τὸν μεταξὺ τῆς ὕστερον γενέσεως χρόνον ταῖς κολαζομέναις πάρεστιν. Ἡ οὐδὲ βίος αὐταῖς, ἀλλὰ δίκη. Τί δὲ ταῖς εἰς θήρεα σώματα εἰσιούσαις; ἔλαττον ἢ δαίμων; Ἡ πονηρός γε ἢ εὐήθης. Ταῖς δὲ ἄνω; Ἡ τῶν ἄνω αἱ μὲν ἐν αἰσθητῷ, αἱ δὲ ἔξω. Αἱ μὲν οὖν ἐν αἰσθητῷ ἢ ἐν ἡλίῳ ἢ ἐν ἄλλῳ τῶν πλανωμένων, αἱ δ' ἐν τῇ ἀπλανεῖ, ἐκάστη καθὼς λογικῶς ἐνήργησεν ἐνταῦθα· χρὴ γὰρ οἶεσθαι καὶ κόσμον εἶναι ἐν τῇ ψυχῇ ἡμῶν μὴ μόνον νοητόν, ἀλλὰ καὶ ψυχῆς τῆς κόσμου ὁμοειδῆ διάθεσιν· νενεμημένης οὖν κακείνης εἰς τε τὴν ἀπλανῆ καὶ τὰς πλανωμένας κατὰ δυνάμεις διαφόρους ὁμοειδεῖς ταύταις ταῖς δυνάμεσι καὶ τὰς παρ' ἡμῖν εἶναι καὶ ἐνέργειαν εἶναι παρ' ἐκάστης καὶ ἀπαλλαγείσας ἐκεῖ γίνεσθαι πρὸς ἄστρον τὸ σύμφωνον τῷ ἐνεργήσαντι καὶ ζήσαντι ἦθει καὶ δυνάμει· καὶ τοιοῦτῳ θεῷ καὶ δαίμονί γε ἢ αὐτῷ τούτῳ χρήσεται ἢ τῷ ὑπὲρ ταύτην τὴν δύναμιν· σκεπτέον δὲ τοῦτο βέλτιον. Τὰς δ' ἔξω γενομένας τὴν δαιμονίαν φύσιν ὑπερβεβηκέναι καὶ πᾶσαν εἰμαρμένην γενέσεως καὶ ὅλως [τὸ] ἐν τῷδε τῷ ὁρατῷ, ἔως ἐστὶν ἐκεῖ, συνανενεχθείσης

καὶ τῆς ἐν αὐτῇ φιλογενέσεως οὐσίας, ἣν εἴ τις λέγοι ταύτην εἶναι τὴν περὶ τὰ σώματα γινομένην μεριστὴν συμπληθύουσαν ἑαυτὴν καὶ συμερίζουσαν τοῖς σώμασιν, ὀρθῶς λέξει. Μεριζέται δὲ οὐ μεγέθει· τὸ γὰρ αὐτὸ ἐν πᾶσιν ὅλον καὶ ἅλιν ἐν· καὶ ἐξ ἐνὸς ζώιου αἰετὰ πολλὰ γεννᾶται ταύτης μεριζομένης οὕτως, ὥσπερ καὶ ἐκ τῶν φυτῶν· περὶ τὰ σώματα γὰρ καὶ αὕτη μεριστή. Καὶ ὅτε μὲν μένουσα ἐπὶ τοῦ αὐτοῦ δίδωσιν, οἷον ἢ ἐν τοῖς φυτοῖς· ὅπου δὲ ἀπελθοῦσα πρὶν ἀπελθεῖν ἔδωκεν, οἷον καὶ ἐν τοῖς ἀνηρημένοις φυτοῖς ἢ ἐν ζώοις ἀποθανοῦσιν ἐκ σήψεως πολλῶν ἐξ ἐνὸς γεννηθέντων. Συνεργεῖν δὲ καὶ [τὴν] ἐκ τοῦ παντὸς τὴν τοιαύτην δύναμιν ἐνταῦθα τὴν αὐτὴν οὔσαν. Πάλιν δὲ ἐὰν ἦ ἡ ψυχὴ ἐνταῦθα, ἢ τὸν αὐτὸν ἢ ἄλλον ἔχει δαίμονα κατὰ τὴν ζωὴν, ἣν ποιήσεται. Ἐπιβαίνει οὖν μετὰ τούτου τοῦ δαίμονος ὥσπερ σκάφους τοῦδε τοῦ παντὸς πρῶτον, εἴτα παραλαβοῦσα ἢ τοῦ ἀτράκτου λεγομένη φύσις κατέταξεν ὥσπερ ἐν νηὶ εἷς τινα ἔδραν τύχης. Περιαγούσης δὲ τῆς περιφορᾶς ὥσπερ πνεύματος τὸν ἐπὶ τῆς νεῶς καθήμενον ἢ καὶ φερόμενον πολλοὶ καὶ ποικίλοι γίνονται καὶ θέαι καὶ μεταθέσεις καὶ συμπτώματα, καὶ ὥσπερ ἐν αὐτῇ τῇ νηὶ ἢ παρὰ τοῦ σάλου τῆς νεῶς ἢ παρ' αὐτοῦ κινηθέντος ὁρμῇ οἰκείαι, ἣν ἂν σχοίῃ τῷ ἐπὶ νεῶς εἶναι παρὰ τὸν ἑαυτοῦ τρόπον. Οὐ γὰρ ὁμοίως ἐν τοῖς αὐτοῖς πᾶς κινεῖται ἢ βούλεται ἢ ἐνεργεῖ. Γίνεται οὖν διάφορα διαφοροῖς ἢ ἐκ τῶν αὐτῶν ἢ διαφορῶν προσπεσόντων, ἢ τὰ αὐτὰ ἄλλοις, κἂν διάφορα τὰ προσπεσόντα· τοιοῦτον γὰρ ἡ εἰμαρμένη.

6. What, then, is the achieved Sage?

One whose Act is determined by the higher phase of the Soul.

It does not suffice to perfect virtue to have only this Spirit [equivalent in all men] as cooperator in the life: the acting force in the Sage is the Intellectual Principle [the diviner phase of the human Soul] which therefore is itself his presiding spirit or is guided by a presiding spirit of its own, no other than the very Divinity.

But this exalts the Sage above the Intellectual Principle as possessing for presiding spirit the Prior to the Intellectual Principle: how then does it come about that he was not, from the very beginning, all that he now is?

The failure is due to the disturbance caused by birth — though, before all reasoning, there exists the instinctive movement reaching out towards its own.

On instinct which the Sage finally rectifies in every respect?

Not in every respect: the Soul is so constituted that its life-history and its general tendency will answer not merely to its own nature but also to the conditions among which it acts.

The presiding Spirit, as we read, conducting a Soul to the Underworld ceases to be its guardian — except when the Soul resumes [in its later choice] the former state of life.

But, meanwhile, what happens to it?

From the passage [in the *Phaedo*] which tells how it presents the Soul to judgement we gather that after the death it resumes the form it had before the birth, but that then, beginning again, it is present to the Souls in their

punishment during the period of their renewed life — a time not so much of living as of expiation.

But the Souls that enter into brute bodies, are they controlled by some thing less than this presiding Spirit? No: theirs is still a Spirit, but an evil or a foolish one.

And the Souls that attain to the highest?

Of these higher Souls some live in the world of Sense, some above it: and those in the world of Sense inhabit the Sun or another of the planetary bodies; the others occupy the fixed Sphere [above the planetary] holding the place they have merited through having lived here the superior life of reason.

We must understand that, while our Souls do contain an Intellectual Kosmos they also contain a subordination of various forms like that of the Kosmic Soul. The world Soul is distributed so as to produce the fixed sphere and the planetary circuits corresponding to its graded powers: so with our Souls; they must have their provinces according to their different powers, parallel to those of the World Soul: each must give out its own special act; released, each will inhabit there a star consonant with the temperament and faculty in act within and constituting the principle of the life; and this star or the next highest power will stand to them as God or more exactly as tutelary spirit.

But here some further precision is needed.

Emancipated Souls, for the whole period of their sojourn there above, have transcended the Spirit-nature and the entire fatality of birth and all that belongs to this visible world, for they have taken up with them that Hypostasis of the Soul in which the desire of earthly life is vested. This Hypostasis may be described as the distributable Soul, for it is what enters bodily forms and multiplies itself by this division among them. But its distribution is not a matter of magnitudes; wherever it is present, there is the same thing present entire; its unity can always be reconstructed: when living things — animal or vegetal — produce their constant succession of new forms, they do so in virtue of the self-distribution of this phase of the Soul, for it must be as much distributed among the new forms as the propagating originals are. In some cases it communicates its force by permanent presence the life principle in plants for instance — in other cases it withdraws after imparting its virtue — for instance where from the putridity of dead animal or vegetable matter a multitudinous birth is produced from one organism.

A power corresponding to this in the All must reach down and co-operate in the life of our world — in fact the very same power.

If the Soul returns to this Sphere it finds itself under the same Spirit or a new, according to the life it is to live. With this Spirit it embarks in the skiff of the universe: the “spindle of Necessity” then takes control and appoints the seat for the voyage, the seat of the lot in life.

The Universal circuit is like a breeze, and the voyager, still or stirring, is

carried forward by it. He has a hundred varied experiences, fresh sights, changing circumstances, all sorts of events. The vessel itself furnishes incident, tossing as it drives on. And the voyager also acts of himself in virtue of that individuality which he retains because he is on the vessel in his own person and character. Under identical circumstances individuals answer very differently in their movements and acts: hence it comes about that, be the occurrences and conditions of life similar or dissimilar, the result may differ from man to man, as on the other hand a similar result may be produced by dissimilar conditions: this (personal answer to incident) it is that constitutes destiny.

ε: Περὶ ἔρωτος. — Fifth Tractate.

On Love.

[1] Περὶ ἔρωτος, πότερα θεός τις ἢ δαίμων ἢ πάθος τι τῆς ψυχῆς, ἢ ὁ μὲν θεός τις ἢ δαίμων, τὸ δέ τι καὶ πάθος, καὶ ποῖον τι ἕκαστον, ἐπισκέψασθαι ἄξιον τὰς τε τῶν ἄλλων ἀνθρώπων ἐπινοίας ἐπιόντας, καὶ ὅσαι ἐν φιλοσοφίαι ἐγένοντο περὶ τούτων, καὶ μάλιστα ὅσα ὑπολαμβάνει ὁ θεῖος Πλάτων, ὃς δὴ καὶ πολλὰ πολλαχῇ τῶν ἑαυτοῦ περὶ ἔρωτος ἔγραψεν· ὃς δὴ οὐ μόνον ἐν ταῖς ψυχαῖς ἐγγιγνόμενόν τι πάθος εἴρηκεν εἶναι, ἀλλὰ καὶ δαίμονά φησιν αὐτὸν καὶ περὶ γενέσεως αὐτοῦ διεξῆλθεν, ὅπως καὶ ὅθεν ἐστὶ γεγενημένος. Περὶ μὲν οὖν τοῦ πάθους οὗ τὸν ἔρωτα αἰτιώμεθα, ὅτι ἐγγίνεται ἐν ψυχῇς ἐφιεμέναις καλῶι τινι συμπλακῆναι, καὶ ὡς ἡ ἔφεσις αὕτη ἢ μὲν ἐστὶ παρὰ σωφρόνων αὐτῶι τῶι κάλλει οἰκειωθέντων, ἢ δὲ καὶ τελευτᾶν ἐθέλει εἰς αἰσχροῦ τινος πρᾶξιν, οὐδεὶς ἀγνοεῖ δήπου· ὅθεν δὲ τὴν ἀρχὴν ἔχει ἐκάτερος, τὸ ἐντεῦθεν ἐπισκοπεῖν διὰ φιλοσοφίας προσήκει. Ἀρχὴν δὲ εἴ τις θεῖτο τὴν αὐτοῦ κάλλους πρότερον ἐν ταῖς ψυχῇς ὄρεξιν καὶ ἐπίγνωσιν καὶ συγγένειαν καὶ οἰκειότητος ἄλογον σύνεσιν, τυγχάνοι ἄν, οἶμαι, τοῦ ἀληθοῦς τῆς αἰτίας. Τὸ μὲν γὰρ αἰσχρὸν ἐναντίον καὶ τῇ φύσει καὶ τῶι θεῶι. Καὶ γὰρ ἡ φύσις πρὸς τὸ καλὸν βλέπουσα ποιεῖ καὶ πρὸς τὸ ὠρισμένον βλέπει, ὃ ἐστὶν ἐν τῇ τοῦ ἀγαθοῦ συστοιχίᾳ· τὸ δὲ ἀόριστον αἰσχρὸν καὶ τῆς ἐτέρας συστοιχίας. Τῇ δὲ φύσει γένεσις ἐκεῖθεν ἐκ τοῦ ἀγαθοῦ καὶ δηλονότι τοῦ καλοῦ. Ὅτωι δὲ τις ἄγεται καὶ ἐστὶ συγγενῆς, τούτου ὠικεῖται καὶ πρὸς τὰς εἰκόνας. Εἰ δὲ τις ταύτην τὴν αἰτίαν ἀνέλοι, ὅπῃ τὸ πάθος γίνεται καὶ δι' ἧς αἰτίας οὐχ ἔξει λέγειν οὐδ' ἐπ' αὐτῶν τῶν διὰ μίξιν ἐρώντων. Καὶ γὰρ οὗτοι τίκτειν βούλονται ἐν καλῶι· ἐπεὶπερ ἄτοπον βουλομένην τὴν φύσιν καλὰ ποιεῖν ἐν αἰσχροῖι γεννᾶν βούλεσθαι. Ἀλλὰ γὰρ τοῖς μὲν τῆιδε γεννᾶν κινουμένοις ἀρκεῖ τὸ τῆιδε καλὸν ἔχειν, ὅπερ πάρεστιν ἐν εἰκόσι καὶ σώμασιν, ἐπεὶ μὴ τὸ ἀρχέτυπον αὐτοῖς πάρεστιν, ὃ ἐστὶν αἴτιον αὐτοῖς τοῦ καὶ τοῦδε ἐρᾶν. Καὶ εἰς ἀνάμνησιν μὲν ἐκείνου ἀπὸ τοῦδε ἐλθοῦσιν ἀγαπᾶται τοῦτο ὡς εἰκόν, μὴ ἀναμνησθεῖσι δὲ ὑπ' ἀγνοίας τοῦ πάθους ἀληθές τοῦτο φαντάζεται. Καὶ σώφροσι μὲν οὖσιν ἀναμάρτητος ἢ πρὸς τὸ τῆιδε καλὸν οἰκείωσις, ἢ δὲ πρὸς μίξιν ἔκπτωσις ἁμαρτία. Καὶ ὅτωι μὲν καθαρὸς ὁ τοῦ καλοῦ ἔρως, ἀγαπητὸν τὸ κάλλος μόνον εἴτε ἀναμνησθέντι εἴτε καὶ μὴ, ὅτωι δὲ μέμικται καὶ ἄλλῃ τοῦ ἀθάνατον εἶναι ὡς ἐν θνητῶι ἐπιθυμία, οὗτος ἐν τῶι ἀειγενεῖ καὶ αἰδίῳ τὸ καλὸν ζητεῖ καὶ κατὰ φύσιν μὲν ἰὼν σπεῖρει καὶ γεννᾷ ἐν καλῶι, σπείρων μὲν εἰς τὸ αἰεῖ, ἐν καλῶι δὲ διὰ συγγένειαν τοῦ καλοῦ. Καὶ γὰρ καὶ τὸ αἰδῖον συγγενὲς τῶι καλῶι καὶ ἡ αἰδῖος φύσις τὸ πρῶτως τοιοῦτον καὶ τὰ ἀπ' αὐτῆς τοιαῦτα πάντα. Τὸ μὲν οὖν μὴ γεννᾶν ἐθέλον μᾶλλον αὐταρκέστερον τῶι καλῶι, τὸ δὲ ἐφιέμενον ποιῆσαι καλόν τε ἐθέλει ποιεῖν ὑπ' ἐνδείας καὶ οὐκ αὐταρκες· καί, εἴπερ τοιοῦτον ποιήσει, οἶεται, εἰ ἐν καλῶι γεννήσεται. Οἱ δ' ἂν ἐν παρανόμῳ καὶ παρὰ τὴν φύσιν ἐθέλωσι γεννᾶν, ἐκ τῆς κατὰ φύσιν πορείας ποιησάμενοι τὰς ἀρχὰς γενόμενοι παράφοροι ἐκ ταύτης οἶον ὁδοῦ

ὀλισθήσαντες κείνται πεσόντες οὔτε ἔρωτα γνόντες ἐφ' ὃ ἦγεν αὐτοὺς οὔτε ἔφεςιν γεννήσεως οὔτε χρῆσιν κάλλους εἰκόνης οὔτε ὃ τι ἐστὶ κάλλος αὐτό. Ἀλλ' οὖν οἱ τε σωμάτων καλῶν καὶ [μὴ] διὰ μίξιν ἐρῶντες, ὅτι καλὰ ἐστὶν ἐρῶσιν, οἱ τε τὸν λεγόμενον μικτὸν ἔρωτα, γυναικῶν μὲν, ἵνα καὶ τὸ ἀεὶ, μὴ τοιούτων δέ, σφαλλόμενοι· οἱ δὲ ἀμείνους· σωφρονουσι μὲν ἅμφω. Ἀλλ' οἱ μὲν καὶ τὸ τηῖδε κάλλος σέβουσιν ἀρκούμενοι, οἱ δὲ κἀκεῖνο, ὅσοι ἀνεμνήσθησαν, καὶ οὐκ ἀτιμάζουσιν οὐδὲ τοῦτο ὥς ἂν καὶ ἀποτελέσμα τι ὄν ἐκείνου καὶ παίγνιον. Οὗτοι μὲν οὖν περὶ τὸ καλὸν αἰσχροῦ ἄνευ, οἱ δὲ καὶ διὰ τὸ καλὸν εἰς αἰσχρὸν πεσόντες· καὶ γὰρ ἡ ἀγαθοῦ ἔφεςις ἔχει εἰς κακὸν τὴν ἔκπτωσιν πολλάκις. Καὶ ταῦτα μὲν τῆς ψυχῆς τὰ παθήματα.

1. What is Love? A God, a Celestial Spirit, a state of mind? Or is it, perhaps, sometimes to be thought of as a God or Spirit and sometimes merely as an experience? And what is it essentially in each of these respects?

These important questions make it desirable to review prevailing opinions on the matter, the philosophical treatment it has received and, especially, the theories of the great Plato who has many passages dealing with Love, from a point of view entirely his own.

Plato does not treat of it as simply a state observed in Souls; he also makes it a Spirit-being so that we read of the birth of Eros, under definite circumstances and by a certain parentage.

Now everyone recognizes that the emotional state for which we make this "Love" responsible rises in souls aspiring to be knit in the closest union with some beautiful object, and that this aspiration takes two forms, that of the good whose devotion is for beauty itself, and that other which seeks its consummation in some vile act. But this generally admitted distinction opens a new question: we need a philosophical investigation into the origin of the two phases.

It is sound, I think, to find the primal source of Love in a tendency of the Soul towards pure beauty, in a recognition, in a kinship, in an unreasoned consciousness of friendly relation. The vile and ugly is in clash, at once, with Nature and with God: Nature produces by looking to the Good, for it looks towards Order — which has its being in the consistent total of the good, while the unordered is ugly, a member of the system of evil — and besides Nature itself, clearly, springs from the divine realm, from Good and Beauty; and when anything brings delight and the sense of kinship, its very image attracts.

Reject this explanation, and no one can tell how the mental state rises and where are its causes: it is the explanation of even copulative love which is the will to beget in beauty; Nature seeks to produce the beautiful and therefore by all reason cannot desire to procreate in the ugly.

Those that desire earthly procreation are satisfied with the beauty found on earth, the beauty of image and of body; it is because they are strangers to the Archetype, the source of even the attraction they feel towards what is lovely here. There are Souls to whom earthly beauty is a leading to the memory of

that in the higher realm and these love the earthly as an image; those that have not attained to this memory do not understand what is happening within them, and take the image for the reality. Once there is perfect self-control, it is no fault to enjoy the beauty of earth; where appreciation degenerates into carnality, there is sin.

Pure Love seeks the beauty alone, whether there is Reminiscence or not; but there are those that feel, also, a desire of such immortality as lies within mortal reach; and these are seeking Beauty in their demand for perpetuity, the desire of the eternal; Nature teaches them to sow the seed and to beget in beauty, to sow towards eternity, but in beauty through their own kinship with the beautiful. And indeed the eternal is of the one stock with the beautiful, the Eternal-Nature is the first shaping of beauty and makes beautiful all that rises from it.

The less the desire for procreation, the greater is the contentment with beauty alone, yet procreation aims at the engendering of beauty; it is the expression of a lack; the subject is conscious of insufficiency and, wishing to produce beauty, feels that the way is to beget in a beautiful form. Where the procreative desire is lawless or against the purposes of nature, the first inspiration has been natural, but they have diverged from the way, they have slipped and fallen, and they grovel; they neither understand whither Love sought to lead them nor have they any instinct to production; they have not mastered the right use of the images of beauty; they do not know what the Authentic Beauty is.

Those that love beauty of person without carnal desire love for beauty's sake; those that have — for women, of course — the copulative love, have the further purpose of self-perpetuation: as long as they are led by these motives, both are on the right path, though the first have taken the nobler way. But, even in the right, there is the difference that the one set, worshipping the beauty of earth, look no further, while the others, those of recollection, venerate also the beauty of the other world while they, still, have no contempt for this in which they recognize, as it were, a last outgrowth, an attenuation of the higher. These, in sum, are innocent frequenters of beauty, not to be confused with the class to whom it becomes an occasion of fall into the ugly — for the aspiration towards a good degenerates into an evil often.

So much for love, the state.

Now we have to consider Love, the God.

[2] Περί δὲ τοῦ ὄν θεὸν τίθενται οὐ μόνον οἱ ἄλλοι ἄνθρωποι, ἀλλὰ καὶ θεολόγοι καὶ Πλάτων πολλαχοῦ Ἀφροδίτης Ἑρωτα λέγων καὶ ἔργον αὐτῷ εἶναι καλῶν τε ἔφορον παίδων καὶ κινητικὸν τῶν ψυχῶν πρὸς τὸ ἐκεῖ κάλλος, ἥ καὶ ἐπαύξειν τὴν ἤδη γενομένην πρὸς τὸ ἐκεῖ ὁρμήν, περὶ τούτου μάλιστα φιλοσοφητέον· καὶ δὴ καὶ ὅσα ἐν Συμποσίῳ εἴρηται παραληπτέον, ἐν οἷς οὐκ [Ἀφροδίτης φησὶν αὐτὸν γενέσθαι, ἀλλ' ἐν] Ἀφροδίτης γενεθλίοις ἐκ τῆς Πενίας καὶ τοῦ Πόρου. Ἔοικε δὲ ὁ λόγος καὶ περὶ τῆς Ἀφροδίτης ἀπαιτήσιν

τι εἰπεῖν, εἴτ' οὖν ἐξ ἐκείνης εἴτε μετ' ἐκείνης γεγενῆσθαι λέγεται ὁ Ἔρως. Πρῶτον οὖν τίς ἡ Ἀφροδίτη; Εἴτα πῶς ἡ ἐξ αὐτῆς ἢ σὺν αὐτῇ ἢ τίνα τρόπον ἔχει τὸν αὐτὸν τὸ ἐξ αὐτῆς τε ἅμα καὶ σὺν αὐτῇ; Λέγομεν δὴ τὴν Ἀφροδίτην εἶναι διττήν, τὴν μὲν οὐρανίαν Οὐρανοῦ λέγοντες εἶναι, τὴν δὲ ἐκ Διὸς καὶ Διώνης, τὴν τῶν τῆιδε ἐφαπτομένην ἔφορον γάμων· ἀμήτορα δὲ ἐκείνην καὶ ἐπέκεινα γάμων, ὅτι μὴδ' ἐν οὐρανῷ γάμοι. Τὴν δὲ οὐρανίαν λεγομένην ἐκ Κρόνου νοῦ ὄντος ἐκείνου ἀνάγκη ψυχὴν θειοτάτην εἶναι εὐθὺς ἐξ αὐτοῦ ἀκήρατον ἀκηράτου μείναςαν ἄνω, ὥς μὴδὲ εἰς τὰ τῆιδε ἐλθεῖν μήτε ἐθελήσασαν μήτε δυναμένην [ὅτι ἦν φύσεως], μὴ κατὰ τὰ κάτω φύσαν βαίνειν χωριστὴν οὖσαν τίνα ὑπόστασιν καὶ ἀμέτοχον ὕλης οὐσίαν – ὅθεν αὐτὴν τούτῳ ἠνίττοντο, τῷ ἀμήτορα εἶναι – ἦν δὴ καὶ θεὸν ἂν τις δικαίως, οὐ δαίμονα εἴποι ἄμικτον οὖσαν καὶ καθαρὰν ἐφ' ἑαυτῆς μένουσαν. Τὸ γὰρ εὐθὺς ἐκ νοῦ πεφυκὸς καθαρὸν καὶ αὐτό, ἅτε ἰσχύον καθ' ἑαυτὸ τῷ ἐγγύθεν, ἅτε καὶ τῆς ἐπιθυμίας οὐσης αὐτῇ καὶ τῆς ἰδρύσεως πρὸς τὸ γεννῆσαν ἱκανὸν ὃν κατέχειν ἄνω· ὅθεν οὐδ' ἂν ἐκπέσοι ψυχὴ νοῦ ἐξηρητημένη πολὺ μᾶλλον ἢ ἥλιος ἂν ἔχοι ἐξ ἑαυτοῦ ὅσον αὐτὸν περιλάμπει φῶς τὸ ἐξ αὐτοῦ εἰς αὐτὸν συνηρητημένον. Ἐφεπομένη δὴ τῷ Κρόνῳ ἢ, εἰ βούλει, τῷ πατρὶ τοῦ Κρόνου Οὐρανῷ ἐνήργησέ τε πρὸς αὐτὸν καὶ ὠικειώθη καὶ ἐρασθεῖσα Ἐρωτα ἐγέννησε καὶ μετὰ τούτου πρὸς αὐτὸν βλέπει, καὶ ἡ ἐνέργεια αὐτῆς ὑπόστασιν καὶ οὐσίαν εἰργάσατο, καὶ ἅμφω ἐκεῖ βλέπει, καὶ ἡ γειναμένη καὶ ὁ καλὸς Ἔρως ὁ γεγεννημένος ὑπόστασις πρὸς ἄλλο καλὸν αἰεὶ τεταγμένη καὶ τὸ εἶναι ἐν τούτῳ ἔχουσα μεταξὺ ὥσπερ ποθοῦντος καὶ ποθουμένου, ὀφθαλμὸς ὁ τοῦ ποθοῦντος παρέχων μὲν τῷ ἐρᾶντι δι' αὐτοῦ τὸ ὁρᾶν τὸ ποθούμενον, προτρέχων δὲ αὐτὸς καὶ πρὶν ἐκείνῳ παρασχεῖν τὴν τοῦ ὁρᾶν δι' ὀργάνου δύναμιν αὐτὸς πιμπλάμενος τοῦ θεάματος, πρότερος μὲν, οὐ μὴν ὁμοίως ὁρᾶν τῷ ἐνστηρίζειν μὲν ἐκείνῳ τὸ ὄραμα, αὐτὸν δὲ καρποῦσθαι τὴν θεάν τοῦ καλοῦ αὐτὸν παραθέουσαν.

2. The existence of such a being is no demand of the ordinary man, merely; it is supported by Theologians and, over and over again, by Plato to whom Eros is child of Aphrodite, minister of beautiful children, inciter of human souls towards the supernal beauty or quickener of an already existing impulse thither. All this requires philosophical examination. A cardinal passage is that in the Symposium where we are told Eros was not a child of Aphrodite but born on the day of Aphrodite's birth, Penia, Poverty, being the mother, and Poros, Possession, the father.

The matter seems to demand some discussion of Aphrodite, since in any case Eros is described as being either her son or in some association with her. Who then is Aphrodite, and in what sense is Love either her child or born with her or in some way both her child and her birth-fellow?

To us Aphrodite is twofold; there is the heavenly Aphrodite, daughter of Ouranos or Heaven: and there is the other the daughter of Zeus and Dione, this is the Aphrodite who presides over earthly unions; the higher was not born of a mother and has no part in marriages for in Heaven there is no marrying.

The Heavenly Aphrodite, daughter of Kronos who is no other than the Intellectual Principle — must be the Soul at its divinest: unmingled as the immediate emanation of the unmingled; remaining ever Above, as neither desirous nor capable of descending to this sphere, never having developed the downward tendency, a divine Hypostasis essentially aloof, so unreservedly an Authentic Being as to have no part with Matter — and therefore mythically “the unmothered” justly called not Celestial Spirit but God, as knowing no admixture, gathered cleanly within itself.

Any Nature springing directly from the Intellectual Principle must be itself also a clean thing: it will derive a resistance of its own from its nearness to the Highest, for all its tendency, no less than its fixity, centres upon its author whose power is certainly sufficient to maintain it Above.

Soul then could never fall from its sphere; it is closer held to the divine Mind than the very sun could hold the light it gives forth to radiate about it, an outpouring from itself held firmly to it, still.

But following upon Kronos — or, if you will, upon Heaven, the father of Kronos — the Soul directs its Act towards him and holds closely to him and in that love brings forth the Eros through whom it continues to look towards him. This Act of the Soul has produced an Hypostasis, a Real-Being; and the mother and this Hypostasis — her offspring, noble Love gaze together upon Divine Mind. Love, thus, is ever intent upon that other loveliness, and exists to be the medium between desire and that object of desire. It is the eye of the desirer; by its power what loves is enabled to see the loved thing. But it is first; before it becomes the vehicle of vision, it is itself filled with the sight; it is first, therefore, and not even in the same order — for desire attains to vision only through the efficacy of Love, while Love, in its own Act, harvests the spectacle of beauty playing immediately above it.

[3] Ὑπόστασιν δὲ εἶναι καὶ οὐσίαν ἐξ οὐσίας ἐλάττω μὲν τῆς ποιησαμένης, οὐσαν δὲ ὁμως, ἀπιστεῖν οὐ προσήκει. Καὶ γὰρ ἡ ψυχὴ ἐκείνη οὐσία ἦν γενομένη ἐξ ἐνεργείας τῆς πρὸ αὐτῆς [καὶ ζῶσα] καὶ τῆς τῶν ὄντων οὐσίας καὶ πρὸς ἐκεῖνο ὁρῶσα, ὃ πρώτη ἦν οὐσία, καὶ σφόδρα ὁρῶσα. Καὶ πρῶτον ἦν ὄραμα αὐτῇ τοῦτο καὶ ἐώρα ὡς πρὸς ἀγαθὸν αὐτῆς καὶ ἔχαιρεν ὁρῶσα, καὶ τὸ ὄραμα τοιοῦτον ἦν, ὡς μὴ πάρεργον ποιεῖσθαι τὴν θεάν τὸ ὁρῶν, ὡς τῇ οἶον ἡδονῇ καὶ τάσει τῇ πρὸς αὐτὸ καὶ σφοδρότητι τῆς θεᾶς γεννησαί τι παρ’ αὐτῆς ἄξιον αὐτῆς καὶ τοῦ ὁράματος. Ἐξ οὖν τοῦ ἐνεργοῦντος συντόνως περὶ τὸ ὁρώμενον καὶ ἐκ τοῦ οἶον ἀπορρέοντος ἀπὸ τοῦ ὁρωμένου ὄμμα πληρωθέν, οἶον μετ’ εἰδώλου ὄρασις, Ἔρως ἐγένετο τάχα που καὶ τῆς προσηγορίας ἐντεῦθεν μᾶλλον αὐτῷ γεγεννημένης, ὅτι ἐξ ὁράσεως τὴν ὑπόστασιν ἔχει· ἐπεὶ τό γε πάθος ἀπὸ τούτου ἔχει ἂν τὴν ἐπωνυμίαν, εἴπερ πρότερον οὐσία μὴ οὐσίας – καίτοι τό γε πάθος ἐρᾶν λέγεται – καὶ εἴπερ ἔρως αὐτὸν ἔχει τοῦδε, ἀπλῶς δὲ οὐκ ἂν λέγοιτο ἔρως. Ὁ μὲν δὲ τῆς ἄνω ψυχῆς Ἔρως τοιοῦτος ἂν εἴη, ὁρῶν καὶ αὐτὸς ἄνω, ἅτε ὁπαδὸς ὢν ἐκείνης καὶ ἐξ ἐκείνης καὶ παρ’ ἐκείνης γεγεννημένος καὶ θεῶν ἀρκούμενος θεαί. Χωριστὴν δὲ ἐκείνην τὴν ψυχὴν λέγοντες τὴν πρῶτως ἐλλάμπουσαν τῷ οὐρανῷ,

χωριστὸν καὶ τὸν Ἔρωτα τοῦτον θησόμεθα — εἰ καὶ ὅτι μάλιστα οὐρανίαν τὴν ψυχὴν εἵπομεν· ἐπεὶ καὶ ἐν ἡμῖν λέγοντες τὸ ἐν ἡμῖν ἄριστον εἶναι χωριστὸν ὅμως τιθέμεθα αὐτὸ εἶναι — μόνον ἐκεῖ ἔστω, οὗ ἡ ψυχὴ ἡ ἀκήρατος. Ἐπεὶ δὲ καὶ τοῦδε τοῦ παντὸς ψυχὴν εἶναι ἔδει, ὑπέστη μετὰ ταύτης ἤδη καὶ ὁ ἄλλος Ἔρως ὅμμα καὶ ταύτης, ἐξ ὁρέξεως καὶ αὐτὸς γεγεννημένος. Τοῦ δὲ κόσμου οὕσα ἡ Ἀφροδίτη αὕτη καὶ οὐ μόνον ψυχὴ οὐδὲ ἀπλῶς ψυχὴ καὶ τὸν ἐν τῷδε τῷ κόσμῳ Ἔρωτα ἐγεννήσατο ἐφαπτόμενον ἤδη καὶ αὐτὸν γάμων καί, καθ' ὅσον ἐφάπτεται καὶ αὐτὸς τῆς ὁρέξεως τῆς ἄνω, κατὰ τοσοῦτον κινουῖντα καὶ τὰς τῶν νέων ψυχὰς καὶ τὴν ψυχὴν ἥι συντέτακται ἀναστρέφοντα, καθ' ὅσον καὶ αὕτη εἰς μνήμην ἐκείνων πέφυκεν ἰέναι. Πᾶσα γὰρ ἐφίεται τοῦ ἀγαθοῦ καὶ ἡ μεμιγμένη καὶ ἡ τινὸς γενομένη· ἐπεὶ καὶ αὕτη ἐφεξῆς ἐκείνῃ καὶ ἐξ ἐκείνης.

3. That Love is a Hypostasis [a “Person”] a Real-Being sprung from a Real-Being — lower than the parent but authentically existent — is beyond doubt.

For the parent-Soul was a Real-Being sprung directly from the Act of the Hypostasis that ranks before it: it had life; it was a constituent in the Real-Being of all that authentically is — in the Real-Being which looks, rapt, towards the very Highest. That was the first object of its vision; it looked towards it as towards its good, and it rejoiced in the looking; and the quality of what it saw was such that the contemplation could not be void of effect; in virtue of that rapture, of its position in regard to its object, of the intensity of its gaze, the Soul conceived and brought forth an offspring worthy of itself and of the vision. Thus; there is a strenuous activity of contemplation in the Soul; there is an emanation towards it from the object contemplated; and Eros is born, the Love which is an eye filled with its vision, a seeing that bears its image with it; Eros taking its name, probably, from the fact that its essential being is due to this horasis, this seeing. Of course Love, as an emotion, will take its name from Love, the Person, since a Real-Being cannot but be prior to what lacks this reality. The mental state will be designated as Love, like the Hypostasis, though it is no more than a particular act directed towards a particular object; but it must not be confused with the Absolute Love, the Divine Being. The Eros that belongs to the supernal Soul must be of one temper with it; it must itself look aloft as being of the household of that Soul, dependent upon that Soul, its very offspring; and therefore caring for nothing but the contemplation of the Gods.

Once that Soul which is the primal source of light to the heavens is recognized as an Hypostasis standing distinct and aloof it must be admitted that Love too is distinct and aloof though not, perhaps, so loftily celestial a being as the Soul. Our own best we conceive as inside ourselves and yet something apart; so, we must think of this Love — as essentially resident where the unmingling Soul inhabits.

But besides this purest Soul, there must be also a Soul of the All: at once there is another Love — the eye with which this second Soul looks upwards

— like the supernal Eros engendered by force of desire. This Aphrodite, the secondary Soul, is of this Universe — not Soul unmingled alone, not Soul, the Absolute, giving birth, therefore, to the Love concerned with the universal life; no, this is the Love presiding over marriages; but it, also, has its touch of the upward desire; and, in the degree of that striving, it stirs and leads upwards the Souls of the young and every Soul with which it is incorporated in so far as there is a natural tendency to remembrance of the divine. For every Soul is striving towards The Good, even the mingling Soul and that of particular beings, for each holds directly from the divine Soul, and is its offspring.

[4] Ἄρ' οὖν καὶ ἐκάστη ψυχὴ ἔχει ἔρωτα τοιοῦτον ἐν οὐσίαι καὶ ὑποστάσει; Ἡ διὰ τί ἡ μὲν ὅλη ἔξει καὶ ἡ τοῦ παντὸς ὑποστατὸν ἔρωτα, ἡ δὲ ἐκάστου ἡμῶν οὐ, πρὸς δὲ καὶ ἡ ἐν τοῖς ἄλλοις ζώοις ἅπασι; Καὶ ἄρα ὁ ἔρωσ οὗτός ἐστιν ὁ δαίμων, ὃν φασιν ἐκάστωι συνέπεσθαι, ὁ αὐτοῦ ἐκάστου ἔρωσ; Οὗτος γὰρ ἂν εἴη καὶ ὁ ἐμποιῶν τὰς ἐπιθυμίας κατὰ φύσιν ἐκάστης τῆς ψυχῆς ὀριγνωμένης ἀνάλογον ἐκάστης πρὸς τὴν αὐτῆς φύσιν καὶ τὸν ἔρωτα γεννώσης εἰς τε ἀξίαν καὶ πρὸς οὐσίαν. Ἐχέτω δὴ ἡ μὲν ὅλη ὅλον, αἱ δ' ἐν μέρει τὸν αὐτῆς ἐκάστη. Καθ' ὅσον δὲ ἐκάστη πρὸς τὴν ὅλην ἔχει οὐκ ἀποτετμημένη, ἐμπεριεχομένη δέ, ὥς εἶναι πάσας μίαν, καὶ ὁ ἔρωσ ἕκαστος πρὸς τὸν πάντα ἂν ἔχοι· συνεῖναι δ' αὖ καὶ τὸν ἐν μέρει τῇ ἐν μέρει καὶ τῇ ὅλῃ τὸν μέγαν ἐκείνον καὶ τὸν ἐν τῷ παντὶ τῷ παντὶ πανταχοῦ αὐτοῦ· καὶ πολλοὺς αὖ τὸν ἕνα τοῦτον γίνεσθαι καὶ εἶναι, φαινόμενον πανταχοῦ τοῦ παντὸς οὗ ἂν θέλῃ, σχηματιζόμενον μέρεσιν ἑαυτοῦ καὶ φανταζόμενον, εἰ θέλοι. Οἶεσθαι δὲ χρὴ καὶ Ἀφροδίτας ἐν τῷ ὅλῳ πολλὰς, δαίμονας ἐν αὐτῷ γενομένας μετ' Ἐρωτος, ρυείσας ἐξ Ἀφροδίτης τινὸς ὅλης, ἐν μέρει πολλὰς ἐκείνης ἐξηρητημένας μετὰ ιδίων ἐρώτων, εἴπερ ψυχὴ μήτηρ ἔρωτος, Ἀφροδίτη δὲ ψυχὴ, ἔρωσ δὲ ἐνέργεια ψυχῆς ἀγαθοῦ ὀριγνωμένης. Ἄγων τοίνυν ἐκάστην οὗτος ὁ ἔρωσ πρὸς τὴν ἀγαθοῦ φύσιν ὁ μὲν τῆς ἄνω θεὸς ἂν εἴη, ὃς ἀεὶ ψυχὴν ἐκείνῳ συνάπτει, δαίμων δ' ὁ τῆς μεμιγμένης.

4. Does each individual Soul, then, contain within itself such a Love in essence and substantial reality?

Since not only the pure All-Soul but also that of the Universe contain such a Love, it would be difficult to explain why our personal Soul should not. It must be so, even, with all that has life.

This indwelling love is no other than the Spirit which, as we are told, walks with every being, the affection dominant in each several nature. It implants the characteristic desire; the particular Soul, strained towards its own natural objects, brings forth its own Eros, the guiding spirit realizing its worth and the quality of its Being.

As the All-Soul contains the Universal Love, so must the single Soul be allowed its own single Love: and as closely as the single Soul holds to the All-Soul, never cut off but embraced within it, the two together constituting one principle of life, so the single separate Love holds to the All-Love.

Similarly, the individual love keeps with the individual Soul as that other, the great Love, goes with the All-Soul; and the Love within the All permeates it throughout so that the one Love becomes many, showing itself where it chooses at any moment of the Universe, taking definite shape in these its partial phases and revealing itself at its will.

In the same way we must conceive many Aphrodites in the All, Spirits entering it together with Love, all emanating from an Aphrodite of the All, a train of particular Aphrodites dependent upon the first, and each with the particular Love in attendance: this multiplicity cannot be denied, if Soul be the mother of Love, and Aphrodite mean Soul, and Love be an act of a Soul seeking good.

This Love, then, leader of particular Souls to The Good, is twofold: the Love in the loftier Soul would be a god ever linking the Soul to the divine; the Love in the mingling Soul will be a celestial spirit.

[5] Ἀλλὰ τίς ἡ δαίμονος καὶ ὅλως ἡ δαιμόνων φύσις, περὶ ἧς καὶ ἐν Συμποσίῳ λέγεται, ἥ τε τῶν ἄλλων καὶ ἡ αὐτοῦ τοῦ Ἑρωτος, ὡς ἐκ Πενίας καὶ Πόρου Μῆτιδός ἐστι γεγεννημένος ἐν τοῖς Ἀφροδίτης γενεθλίοις; Τὸ μὲν οὖν τὸν κόσμον ὑπονοεῖν λέγεσθαι τόνδε τῷ Πλάτῳ τὸν Ἑρωτα, ἀλλὰ μὴ τοῦ κόσμου τὸν ἐν αὐτῷ ἐκφύντα Ἑρωτα, πολλὰ τὰ ἐναντιούμενα τῇ δόξῃ ἔχει, τοῦ μὲν κόσμου λεγομένου εὐδαιμόνος θεοῦ καὶ αὐτάρκους εἶναι, τοῦ δὲ Ἑρωτος τούτου ὁμολογουμένου τῷ ἀνδρὶ οὔτε θεοῦ οὔτε αὐτάρκους, αἰεὶ δὲ ἐνδεοῦς εἶναι. Εἴτα ἀνάγκη, εἴπερ ὁ κόσμος ἐστὶν ἐκ ψυχῆς καὶ σώματος, ἡ δὲ ψυχὴ τοῦ κόσμου ἡ Ἀφροδίτη ἐστὶν αὐτῷ, μέρος τὸ κύριον τοῦ Ἑρωτος τὴν Ἀφροδίτην εἶναι· ἢ, εἰ κόσμος ἡ ψυχὴ ἐστὶν αὐτοῦ, ὥσπερ καὶ ἄνθρωπος ἡ ἀνθρώπου ψυχὴ, τὸν Ἑρωτα τὴν Ἀφροδίτην εἶναι. Εἴτα διὰ τί οὗτος μὲν δαίμων ὢν ὁ κόσμος ἔσται, οἱ δ' ἄλλοι δαίμονες – δῆλον γὰρ ὅτι ἐκ τῆς αὐτῆς οὐσίας εἰσὶν – οὐ καὶ αὐτοὶ ἔσονται; Καὶ ὁ κόσμος ἔσται σύστασις αὐτὸ τοῦτο ἐκ δαιμόνων. Ὁ δὲ ἔφορος καλῶν παιδῶν λεχθεὶς εἶναι πῶς ἂν ὁ κόσμος εἴη; Τὸ δὲ ἄστρωτον καὶ ἀνυπόδητον καὶ ἄοικον πῶς ἂν ἐφαρμόσειε μὴ οὐ γλίσχρος καὶ ἀπαιδόντως;

5. But what is the Nature of this Spirit — of the Supernals in general?

The Spirit-Kind is treated in the Symposium where, with much about the others, we learn of Eros — Love — born to Penia — Poverty — and Poros — Possession — who is son of Metis — Resource — at Aphrodite's birth feast.

But to take Plato as meaning, by Eros, this Universe — and not simply the Love native within it — involves much that is self-contradictory.

For one thing, the universe is described as a blissful god and as self-sufficing, while this “Love” is confessedly neither divine nor self-sufficing but in ceaseless need.

Again, this Kosmos is a compound of body and soul; but Aphrodite to Plato is the Soul itself, therefore Aphrodite would necessarily — he a constituent part of Eros, dominant member! A man is the man's Soul, if the world is, similarly, the world's Soul, then Aphrodite, the Soul, is identical

with Love, the Kosmos! And why should this one spirit, Love, be the Universe to the exclusion of all the others, which certainly are sprung from the same Essential-Being? Our only escape would be to make the Kosmos a complex of Supernals.

Love, again, is called the Dispenser of beautiful children: does this apply to the Universe? Love is represented as homeless, bedless and barefooted: would not that be a shabby description of the Kosmos and quite out of the truth?

[6] Ἀλλὰ τί δὴ χρὴ λέγειν περὶ τοῦ Ἔρωτος καὶ τῆς λεγομένης γενέσεως αὐτοῦ; Δῆλον δὴ ὅτι δεῖ λαβεῖν τίς ἡ Πενία καὶ τίς ὁ Πόρος, καὶ πῶς ἀρμόσουσιν οὗτοι γονεῖς εἶναι αὐτῶι. Δῆλον δὲ ὅτι δεῖ καὶ τοῖς ἄλλοις δαίμοσι τούτους ἀρμόσαι, εἴπερ δεῖ φύσιν εἶναι καὶ οὐσίαν μίαν καθὼ δαίμονες δαιμόνων, εἰ μὴ κοινὸν ὄνομα ἔξουσιν μόνον. Λάβωμεν τοίνυν πῇ ποτε διορίζομεν θεοὺς δαιμόνων, καὶ εἰ πολλάκις καὶ δαίμονας θεοὺς λέγομεν εἶναι, ἀλλ' ὅταν γε τὸ μὲν ἕτερον, τὸ δὲ ἕτερον λέγωμεν αὐτῶν εἶναι γένος, τὸ μὲν δὴ θεῶν ἀπαθὲς λέγομεν καὶ νομίζομεν γένος, δαίμοσι δὲ προστίθεμεν πάθη, αἰδίου λέγοντες ἐφεξῆς τοῖς θεοῖς, ἤδη πρὸς ἡμᾶς, μεταξὺ θεῶν τε καὶ τοῦ ἡμετέρου γένους. Πῇ δὴ οὖν οὐκ ἔμειναν ἀπαθεῖς οὗτοι, πῇ δὲ κατέβησαν τῇ φύσει πρὸς τὸ χεῖρον; Καὶ δὴ καὶ τοῦτο σκεπτέον, πότερα δαίμων ἐν τῷ νοητῷ οὐδὲ εἰς καὶ αὖ ἐν τῷ κόσμῳ τῷδε δαίμονες μόνον, θεὸς δὲ ἐν τῷ νοητῷ ἀφορίζεται, ἢ εἰσι καὶ ἐνταῦθα θεοὶ καὶ ὁ κόσμος θεός, ὥσπερ σύνηθες λέγειν, τρίτος καὶ οἱ μέχρι σελήνης ἕκαστος θεός. Βέλτιον δὲ μηδένα ἐν τῷ νοητῷ δαίμονα λέγειν, ἀλλὰ καὶ εἰ αὐτοδαίμων, θεὸν καὶ τοῦτον εἶναι, καὶ αὖ ἐν τῷ αἰσθητῷ τοὺς μέχρι σελήνης θεοὺς τοὺς ὁρατοὺς θεοὺς δευτέρους μετ' ἐκείνους καὶ κατ' ἐκείνους τοὺς νοητούς, ἐξηρημένους ἐκείνων, ὥσπερ αἴγλην περὶ ἕκαστον ἄστρον. Τοὺς δὲ δαίμονας τί; Ἄρά γε ψυχῆς ἐν κόσμῳ γενομένης τὸ ἀφ' ἐκάστης ἵχνης; Διὰ τί δὲ τῆς ἐν κόσμῳ; Ὅτι ἡ καθαρὰ θεὸν γεννᾷ, καὶ θεὸν ἔφαμεν τὸν ταύτης ἔρωτα. Πρῶτον δὴ διὰ τί οὐ πάντες οἱ δαίμονες ἔρωτες; Εἴτα πῶς οὐ καθαροὶ καὶ οὗτοι ὕλης; Ἡ ἔρωτες μὲν, οἱ γεννῶνται ψυχῆς ἐφιεμένης τοῦ ἀγαθοῦ καὶ καλοῦ, καὶ γεννῶσι πᾶσαι τοῦτον τὸν δαίμονα αἰ ἐν τῷδε· οἱ δὲ ἄλλοι δαίμονες ἀπὸ ψυχῆς μὲν καὶ οὗτοι τῆς τοῦ παντός, δυνάμεσι δὲ ἐτέραις γεννῶμενοι κατὰ χρεῖαν τοῦ ὅλου συμπληροῦσι καὶ συνδιοικοῦσι τῷ παντὶ ἕκαστα. Ἐδεῖ γὰρ ἄρκεῖν τὴν ψυχὴν τοῦ παντός τῷ παντὶ γεννήσασαν δυνάμεις δαιμόνων καὶ προσφόρους τῷ ἑαυτῆς ὅλῳ. Ἀλλὰ πῶς καὶ τίνος ὕλης μετέχουσιν; Οὐ γὰρ δὴ τῆς σωματικῆς, ἡ ζῶια αἰσθητὰ ἔσται. Καὶ γὰρ εἰ σώματα προσλαμβάνουσιν ἀέρινα ἢ πύρινα, ἀλλὰ δεῖ γε πρότερον διάφορον αὐτῶν τὴν φύσιν εἶναι, ἵνα καὶ μετὰσχῶσι σώματος· οὐ γὰρ εὐθὺς τὸ καθαρὸν πάντῃ σώματι μίγνυται· καίτοι πολλοῖς δοκεῖ ἡ οὐσία τοῦ δαίμονος καθ' ὅσον δαίμων μετὰ τινος σώματος ἢ ἀέρος ἢ πυρὸς εἶναι. Ἀλλὰ διὰ τί ἡ μὲν σώματι μίγνυται, ἡ δὲ οὐ, εἰ μὴ τις εἴη τῇ μίγνυμένῃ αἰτία; Τίς οὖν ἡ αἰτία; Ὑλὴν δεῖ νοητὴν ὑποθέσθαι, ἵνα τὸ κοινωνήσαν ἐκείνης ἦκη καὶ εἰς ταύτην τὴν τῶν σωμάτων δι' αὐτῆς.

6. What then, in sum, is to be thought of Love and of his “birth” as we are told of it?

Clearly we have to establish the significance, here, of Poverty and Possession, and show in what way the parentage is appropriate: we have also to bring these two into line with the other Supernals since one spirit nature, one spirit essence, must characterize all unless they are to have merely a name in common.

We must, therefore, lay down the grounds on which we distinguish the Gods from the Celestials — that is, when we emphasize the separate nature of the two orders and are not, as often in practice, including these Spirits under the common name of Gods.

It is our teaching and conviction that the Gods are immune to all passion while we attribute experience and emotion to the Celestials which, though eternal Beings and directly next to the Gods, are already a step towards ourselves and stand between the divine and the human.

But by what process was the immunity lost? What in their nature led them downwards to the inferior?

And other questions present themselves.

Does the Intellectual Realm include no member of this spirit order, not even one? And does the Kosmos contain only these spirits, God being confined to the Intellectual? Or are there Gods in the sub-celestial too, the Kosmos itself being a God, the third, as is commonly said, and the Powers down to the Moon being all Gods as well?

It is best not to use the word “Celestial” of any Being of that Realm; the word “God” may be applied to the Essential-Celestial — the autodaimon — and even to the Visible Powers of the Universe of Sense down to the Moon; Gods, these too, visible, secondary, sequent upon the Gods of the Intellectual Realm, consonant with Them, held about Them, as the radiance about the star.

What, then, are these spirits?

A Celestial is the representative generated by each Soul when it enters the Kosmos.

And why, by a Soul entering the Kosmos?

Because Soul pure of the Kosmos generates not a Celestial Spirit but a God; hence it is that we have spoken of Love, offspring of Aphrodite the Pure Soul, as a God.

But, first what prevents every one of the Celestials from being an Eros, a Love? And why are they not untouched by Matter like the Gods?

On the first question: Every Celestial born in the striving of the Soul towards the good and beautiful is an Eros; and all the Souls within the Kosmos do engender this Celestial; but other Spirit-Beings, equally born from the Soul of the All, but by other faculties of that Soul, have other functions: they are for the direct service of the All, and administer particular things to the purpose of the Universe entire. The Soul of the All must be adequate to all that is and therefore must bring into being spirit powers serviceable not

merely in one function but to its entire charge.

But what participation can the Celestials have in Matter, and in what Matter?

Certainly none in bodily Matter; that would make them simply living things of the order of sense. And if, even, they are to invest themselves in bodies of air or of fire, the nature must have already been altered before they could have any contact with the corporeal. The Pure does not mix, unmediated, with body — though many think that the Celestial-Kind, of its very essence, comports a body aerial or of fire.

But why should one order of Celestial descend to body and another not? The difference implies the existence of some cause or medium working upon such as thus descend. What would constitute such a medium?

We are forced to assume that there is a Matter of the Intellectual Order, and that Beings partaking of it are thereby enabled to enter into the lower Matter, the corporeal.

[7] Διὸ καὶ ἐν τῇ γενέσει τοῦ Ἑρωτος ὁ Πλάτων φησὶ τὸν Πόρον τὴν μέθην ἔχειν τοῦ νέκταρος οἴνου οὐπω ὄντος, ὡς πρὸ τοῦ αἰσθητοῦ τοῦ Ἑρωτος γενομένου καὶ τῆς Πενίας μετεχούσης φύσεως νοητοῦ, ἀλλ' οὐκ εἰδώλου νοητοῦ οὐδ' ἐκεῖθεν ἐμφαντασθέντος, ἀλλ' ἐκεῖ γενομένης καὶ συμμιχθείσης ὡς ἐξ εἰδους καὶ ἀοριστίας, ἣν [ἦν] ἔχουσα ἡ ψυχὴ πρὶν τυχεῖν τοῦ ἀγαθοῦ, μαντευομένη δέ τι εἶναι κατὰ ἀόριστον καὶ ἄπειρον φάντασμα, τὴν ὑπόστασιν τοῦ Ἑρωτος τεκούσης. Λόγος οὖν γενόμενος ἐν οὐ λόγῳ, ἀορίστῳ δὲ ἐφέσει καὶ ὑποστάσει ἀμυδραῖ, ἐποίησε τὸ γενόμενον οὐ τέλος οὐδὲ ἰκανόν, ἐλλίπες δέ, ἅτε ἐξ ἐφέσεως ἀορίστου καὶ λόγου ἰκανοῦ γεγεννημένον. Καὶ ἔστι λόγος οὗτος οὐ καθαρός, ἅτε ἔχων ἐν αὐτῷ ἔφεσιν ἀόριστον καὶ ἄλογον καὶ ἄπειρον· οὐ γὰρ μήποτε πληρώσεται, ἕως ἂν ἔχη ἐν αὐτῷ τὴν τοῦ ἀορίστου φύσιν. Ἐξήρηται δὲ ψυχῆς ὡς ἐξ ἐκείνης μὲν γενόμενος ὡς ἀρχῆς, μίγμα δὲ ὢν ἐκ λόγου οὐ μείναντος ἐν αὐτῷ, ἀλλὰ μιχθέντος ἀοριστίαι, οὐκ αὐτοῦ ἀνακραθέντος ἐκείνῃ, ἀλλὰ τοῦ ἐξ αὐτοῦ ἐκείνῃ. Καὶ ἔστιν ὁ ἔρως οἶον οἷστρος ἄπορος τῇ ἑαυτοῦ φύσει· διὸ καὶ τυγχάνων ἄπορος πάλιν· οὐ γὰρ ἔχει πληροῦσθαι διὰ τὸ μὴ ἔχειν τὸ μίγμα· μόνον γὰρ πληροῦται ἀληθῶς, ὅτιπερ καὶ πεπλήρωται τῇ ἑαυτοῦ φύσει· ὁ δὲ διὰ τὴν συνοῦσαν ἔνδειαν ἐφίεται, κἂν παραχρήμα πληρωθῇ, οὐ στέγει· ἐπεὶ καὶ τὸ εὐμήχανον αὐτῷ διὰ τὴν ἔνδειαν, τὸ δὲ ποριστικὸν διὰ τὴν τοῦ λόγου φύσιν. Δεῖ δὲ καὶ πᾶν τὸ δαιμόνιον τοιοῦτον νομίζειν καὶ ἐκ τοιούτων· καὶ γὰρ ἕκαστον ἐφ' ᾧ τέτακται ποριστικὸν ἐκείνου καὶ ἐφιέμενον ἐκείνου καὶ συγγενὲς καὶ ταύτῃ τῷ Ἑρωτι καὶ οὐ πλῆρες οὐδ' αὐτό, ἐφιέμενον δὲ τινος τῶν ἐν μέρει ὡς ἀγαθῶν. Ὅθεν καὶ τοὺς ἐνταῦθα ἀγαθοὺς, ὃν ἔχουσιν ἔρωτα, τοῦ ἀπλῶς ἀγαθοῦ καὶ τοῦ ὄντως ἔχειν οὐκ ἔρωτά τινα ἔχοντας· τοὺς δὲ κατ' ἄλλους δαίμονας τεταγμένους κατ' ἄλλον καὶ ἄλλον δαίμονα τετάχθαι, ὃν ἀπλῶς εἶχον ἀργὸν ἀφέντας, ἐνεργοῦντας δὲ κατ' ἄλλον δαίμονα, ὃν εἵλοντο κατὰ τὸ σύμφωνον μέρος τοῦ ἐνεργοῦντος ἐν αὐτοῖς, ψυχῆς. Οἱ δὲ κακῶν ἐφιέμενοι ταῖς κακαῖς ἐγγενομέναις ἐπιθυμίαις ἐπέδησαν πάντας τοὺς ἐν αὐτοῖς ἔρωτας,

ὥσπερ καὶ λόγον τὸν ὀρθόν, ὅστις σύμφυτος, κακαῖς ταῖς ἐπιγενομέναις δόξαις. Οἱ μὲν οὖν φύσει ἔρωτες καὶ κατὰ φύσιν καλοί· καὶ οἱ μὲν ἐλάττονος ψυχῆς ἐλάττους εἰς ἀξίαν καὶ δύναμιν, οἱ δὲ κρείττους, πάντες ἐν οὐσίαι. Οἱ δὲ παρὰ φύσιν σφαλέντων πάθη ταῦτα καὶ οὐδαμῇ οὐσία οὐδὲ ὑποστάσεις οὐσιώδεις οὐ παρὰ ψυχῆς ἔτι γεννώμενα, ἀλλὰ συνυφιστάμενα κακία ψυχῆς ὅμοια γεννώσης ἐν διαθέσει καὶ ἔξεσιν ἤδη. Καὶ γὰρ ὅλως κινδυνεύει τὰ μὲν ἀγαθὰ τὰ ἀληθῆ κατὰ φύσιν ψυχῆς ἐνεργούσης ἐν ὀρισμένοις οὐσία εἶναι, τὰ δ' ἄλλα οὐκ ἐξ αὐτῆς ἐνεργεῖν, οὐδὲν δ' ἄλλο ἢ πάθη εἶναι· ὥσπερ ψευδῇ νοήματα οὐκ ἔχοντα τὰς ὑπ' αὐτὰ οὐσίας, καθάπερ τὰ ἀληθῆ ὄντως καὶ αἰδία καὶ ὀρισμένα ὁμοῦ τὸ νοεῖν καὶ τὸ νοητὸν καὶ τὸ εἶναι ἔχοντα οὐ μόνον ἐν τῷ ἀπλῶς, ἀλλὰ καὶ ἐν ἐκάστωι περὶ τὸ νοητὸν ὄντως καὶ νοῦν τὸν ἐν ἐκάστωι, εἰ δεῖ καὶ ἐν ἐκάστωι ἡμῶν τίθεσθαι καθαρῶς νόησιν καὶ νοητὸν – καὶ μὴ ὁμοῦ καὶ ἡμῶν τοῦτο καὶ ἀπλῶς – ὅθεν καὶ τῶν ἀπλῶν ἡμῖν ὁ ἔρω· καὶ γὰρ αἱ νοήσεις· καὶ εἴ τινας τῶν ἐν μέρει, κατὰ συμβεβηκός, ὥσπερ, εἰ τότε τὸ τρίγωνον, δύο ὀρθὰς θεωρεῖ, καθ' ὅσον ἀπλῶς τρίγωνον.

7. This is the significance of Plato's account of the birth of Love.

The drunkenness of the father Poros or Possession is caused by Nectar, “wine yet not existing”; Love is born before the realm of sense has come into being: Penia had participation in the Intellectual before the lower image of that divine Realm had appeared; she dwelt in that Sphere, but as a mingled being consisting partly of Form but partly also of that indetermination which belongs to the Soul before she attains the Good and when all her knowledge of Reality is a fore-intimation veiled by the indeterminate and unordered: in this state Poverty brings forth the Hypostasis, Love.

This, then, is a union of Reason with something that is not Reason but a mere indeterminate striving in a being not yet illuminated: the offspring Love, therefore, is not perfect, not self-sufficient, but unfinished, bearing the signs of its parentage, the undirected striving and the self-sufficient Reason. This offspring is a Reason-Principle but not purely so; for it includes within itself an aspiration ill-defined, unreasoned, unlimited — it can never be sated as long as it contains within itself that element of the Indeterminate. Love, then, clings to the Soul, from which it sprung as from the principle of its Being, but it is lessened by including an element of the Reason-Principle which did not remain self-concentrated but blended with the indeterminate, not, it is true, by immediate contact but through its emanation. Love, therefore, is like a goad; it is without resource in itself; even winning its end, it is poor again.

It cannot be satisfied because a thing of mixture never can be so: true satisfaction is only for what has its plenitude in its own being; where craving is due to an inborn deficiency, there may be satisfaction at some given moment but it does not last. Love, then, has on the one side the powerlessness of its native inadequacy, on the other the resource inherited from the Reason-Kind.

Such must be the nature and such the origin of the entire Spirit Order, each

— like its fellow, Love — has its appointed sphere, is powerful there, and wholly devoted to it, and, like Love, none is ever complete of itself but always straining towards some good which it sees in things of the partial sphere.

We understand, now, why good men have no other Love other Eros of life — than that for the Absolute and Authentic Good, and never follow the random attractions known to those ranged under the lower Spirit Kind.

Each human being is set under his own Spirit-Guides, but this is mere blank possession when they ignore their own and live by some other spirit adopted by them as more closely attuned to the operative part of the Soul in them. Those that go after evil are natures that have merged all the Love-Principles within them in the evil desires springing in their hearts and allowed the right reason, which belongs to our kind, to fall under the spell of false ideas from another source.

All the natural Loves, all that serve the ends of Nature, are good; in a lesser Soul, inferior in rank and in scope; in the greater Soul, superior; but all belong to the order of Being. Those forms of Love that do not serve the purposes of Nature are merely accidents attending on perversion: in no sense are they Real-Beings or even manifestations of any Reality; for they are no true issue of Soul; they are merely accompaniments of a spiritual flaw which the Soul automatically exhibits in the total of disposition and conduct.

In a word; all that is truly good in a Soul acting to the purposes of nature and within its appointed order, all this is Real-Being: anything else is alien, no act of the Soul, but merely something that happens to it: a parallel may be found in false mentation, notions behind which there is no reality as there is in the case of authentic ideas, the eternal, the strictly defined, in which there is at once an act of true knowing, a truly knowable object and authentic existence — and this not merely in the Absolute, but also in the particular being that is occupied by the authentically knowable and by the Intellectual-Principle manifest in every several form.

In each particular human being we must admit the existence of the authentic Intellective Act and of the authentically knowable object — though not as wholly merged into our being, since we are not these in the absolute and not exclusively these — and hence our longing for absolute things: it is the expression of our intellective activities: if we sometimes care for the partial, that affection is not direct but accidental, like our knowledge that a given triangular figure is made up of two right angles because the absolute triangle is so.

[8] Ἀλλὰ τίς ὁ Ζεὺς, οὗ τὸν κῆπον λέγει, εἰς ὃν εἰσῆλθεν ὁ Πόρος, καὶ τίς ὁ κῆπος οὗτος; Ἡ μὲν γὰρ Ἀφροδίτη ψυχὴ ἦν ἡμῖν, λόγος δὲ ἐλέγετο τῶν πάντων ὁ Πόρος. Ταῦτα δὲ τί δεῖ τίθεσθαι, τὸν Δία καὶ τὸν κῆπον αὐτοῦ; Οὐδὲ γὰρ ψυχὴν δεῖ τίθεσθαι τὸν Δία τὴν Ἀφροδίτην τοῦτο θέντας. Δεῖ δὴ λαβεῖν καὶ ἐνταῦθα παρὰ Πλάτωνος τὸν Δία ἐκ μὲν Φαίδρου ἡγεμόνα μέγαν λέγοντος αὐτοῦ τοῦτον τὸν θεόν, ἐν ἄλλοις δὲ τρίτον, οἶμαι, τοῦτον·

σαφέστερον δὲ ἐν τῷ Φιλήβῳ, ἥνικ ἂν φῇ ἐν τῷ Δι εἶναι βασιλικὴν μὲν ψυχὴν, βασιλικὸν δὲ νοῦν. Εἰ οὖν ὁ Ζεὺς νοῦς ἐστι μέγας καὶ ψυχὴ καὶ ἐν τοῖς αἰτίοις τάττεται, κατὰ δὲ τὸ κρεῖττον δεῖ τάττειν διὰ τε τὰ ἄλλα καὶ ὅτι αἴτιον καὶ τὸ βασιλικὸν δὲ καὶ τὸ ἡγούμενον, ὁ μὲν ἔσται κατὰ τὸν νοῦν, ἡ δὲ Ἀφροδίτῃ αὐτοῦ οὔσα καὶ ἐξ αὐτοῦ καὶ σὺν αὐτῷ κατὰ τὴν ψυχὴν τετάσσεται κατὰ τὸ καλὸν καὶ ἀγλαὸν καὶ τὸ τῆς ψυχῆς ἄκακον καὶ ἀβρὸν Ἀφροδίτῃ λεχθεῖσα. Καὶ γὰρ εἰ κατὰ μὲν τὸν νοῦν τοὺς ἄρρενας τάττομεν τῶν θεῶν, κατὰ δὲ τὰς ψυχὰς αὐτῶν τὰς θηλείας λέγομεν, ὥς νῶι ἐκάστωι ψυχῆς συνούσης, εἴη ἂν καὶ ταύτῃ ἡ ψυχὴ τοῦ Διὸς ἡ Ἀφροδίτῃ πάλιν μαρτυρούντων τούτῳ τῷ λόγῳ ἱερέων καὶ θεολόγων οἱ εἰς ταῦτὸν Ἦραν καὶ Ἀφροδίτην ἄγουσι καὶ τὸν τῆς Ἀφροδίτης ἀστέρα ἐν οὐρανῷ Ἦρας λέγουσιν.

8. But what are we to understand by this Zeus with the garden into which, we are told, Poros or Wealth entered? And what is the garden?

We have seen that the Aphrodite of the Myth is the Soul and that Poros, Wealth, is the Reason-Principle of the Universe: we have still to explain Zeus and his garden.

We cannot take Zeus to be the Soul, which we have agreed is represented by Aphrodite.

Plato, who must be our guide in this question, speaks in the Phaedrus of this God, Zeus, as the Great Leader — though elsewhere he seems to rank him as one of three — but in the Philebus he speaks more plainly when he says that there is in Zeus not only a royal Soul, but also a royal Intellect.

As a mighty Intellect and Soul, he must be a principle of Cause; he must be the highest for several reasons but especially because to be King and Leader is to be the chief cause: Zeus then is the Intellectual Principle. Aphrodite, his daughter, issue of him, dwelling with him, will be Soul, her very name Aphrodite [= the habra, delicate] indicating the beauty and gleam and innocence and delicate grace of the Soul.

And if we take the male gods to represent the Intellectual Powers and the female gods to be their souls — to every Intellectual Principle its companion Soul — we are forced, thus also, to make Aphrodite the Soul of Zeus; and the identification is confirmed by Priests and Theologians who consider Aphrodite and Hera one and the same and call Aphrodite's star the star of Hera.

[9] Ὁ οὖν Πόρος λόγος ὢν τῶν ἐν τῷ νοητῷ καὶ νῶι καὶ μᾶλλον κεχυμένος καὶ οἶον ἀπλωθεὶς περὶ ψυχὴν ἂν γένοιτο καὶ ἐν ψυχῇ. Τὸ γὰρ ἐν νῶι συνεσπειραμένον, καὶ οὐ παρὰ ἄλλου εἰς αὐτόν, τούτῳ δὲ μεθύοντι ἐπακτόν τὸ τῆς πληρώσεως. Τὸ δ' ἐκεῖ πληροῦν τοῦ νέκταρος τί ἂν εἴη ἢ λόγος ἀπὸ κρεῖττονος ἀρχῆς πεσὼν εἰς ἐλάττωνα; Ἐν οὖν τῇ ψυχῇ ἀπὸ νοῦ ὁ λόγος οὗτος, ὅτε ἡ Ἀφροδίτῃ λέγεται γεγονέναι, εἰσρυεῖς εἰς τὸν κῆπον αὐτοῦ. Κῆπος δὲ πᾶς ἀγλαΐσμα καὶ πλούτου ἐγκαλλώπισμα. Ἀγλαΐζεται δὲ τὰ τοῦ Διὸς λόγῳ, καὶ τὰ καλλωπίσματα αὐτοῦ τὰ παρὰ τοῦ νοῦ αὐτοῦ εἰς τὴν

ψυχὴν ἐλθόντα ἀγλαίσματα. Ἦ τί ἂν εἴη ὁ κῆπος τοῦ Διὸς ἢ τὰ ἀγάλματα αὐτοῦ καὶ τὰ ἀγλαίσματα; Τί δ' ἂν εἴη τὰ ἀγλαίσματα αὐτοῦ καὶ τὰ κοσμήματα ἢ οἱ λόγοι οἱ παρ' αὐτοῦ ῥύνεντες; Ὅμοῦ δὲ οἱ λόγοι ὁ Πόρος, ἡ εὐπορία καὶ ὁ πλοῦτος τῶν καλῶν, ἐν ἐκφάνσει ἤδη· καὶ τοῦτό ἐστι τὸ μεθύειν τῷ νέκταρι. Τί γὰρ θεοῖς νέκταρ ἢ ὃ τὸ θεῖον κομίζεται; Κομίζεται δὲ τὸ ὑποβεβηκὸς νοῦ λόγον· νοῦς δὲ ἑαυτὸν ἔχει ἐν κόρῳ καὶ οὐ μεθύει ἔχων. Οὐ γὰρ ἐπακτόν τι ἔχει. Ὁ δὲ λόγος νοῦ γέννημα καὶ ὑπόστασις μετὰ νοῦν καὶ οὐκέτι αὐτοῦ ὢν, ἀλλ' ἐν ἄλλῳ, ἐν τῷ τοῦ Διὸς κήπῳ λέγεται κεῖσθαι τότε κείμενος, ὅτε ἡ Ἀφροδίτη ἐν τοῖς οὖσιν ὑποστῆναι λέγεται. Δεῖ δὲ τοὺς μύθους, εἴπερ τοῦτο ἔσσονται, καὶ μερίζειν χρόνοις ἃ λέγουσι, καὶ διαιρεῖν ἀπ' ἀλλήλων πολλὰ τῶν ὄντων ὁμοῦ μὲν ὄντα, τάξει δὲ ἢ δυνάμεσι διεστῶτα, ὅπου καὶ οἱ λόγοι καὶ γενέσεις τῶν ἀγεννῆτων ποιοῦσι, καὶ τὰ ὁμοῦ ὄντα καὶ αὐτοὶ διαιροῦσι, καὶ διδάξαντες ὥς δύνανται τῷ νοήσαντι ἤδη συγχωροῦσι συναρεῖν. Ἡ δὲ συναίρεσις· ψυχὴ νῶι συνοῦσα καὶ παρὰ νοῦ ὑποστᾶσα καὶ αὐτῷ λόγων πληρωθεῖσα καὶ καλῇ καλοῖς κοσμηθεῖσα καὶ εὐπορίας πληρωθεῖσα, ὥς εἶναι ἐν αὐτῇ ὁρᾶν πολλὰ ἀγλαίσματα καὶ τῶν καλῶν ἀπάντων εἰκόνας, Ἀφροδίτη μὲν ἐστι τὸ πᾶν, οἱ δὲ ἐν αὐτῇ λόγοι πάντες εὐπορία καὶ Πόρος ἀπὸ τῶν ἄνω ῥύνεντος τοῦ ἐκεῖ νέκταρος· τὰ δὲ ἐν αὐτῇ ἀγλαίσματα ὥς ἂν ἐν ζωῇ κείμενα κῆπος Διὸς λέγεται, καὶ εὐδεῖν ἐκεῖ ὁ Πόρος οἷς ἐπληρώθη βεβαρημένος. Ζωῆς δὲ φανείσης καὶ οὔσης ἀεὶ ἐν τοῖς οὖσιν ἐστιᾶσθαι οἱ θεοὶ λέγονται ὥς ἂν ἐν τοιαύτῃ μακαριότητι ὄντες.

9. This Poros, Possession, then, is the Reason-Principle of all that exists in the Intellectual Realm and in the supreme Intellect; but being more diffused, kneaded out as it were, it must touch Soul, be in Soul, [as the next lower principle].

For, all that lies gathered in the Intellect is native to it: nothing enters from without; but “Poros intoxicated” is some Power deriving satisfaction outside itself: what, then, can we understand by this member of the Supreme filled with Nectar but a Reason-Principle falling from a loftier essence to a lower? This means that the Reason-Principle upon “the birth of Aphrodite” left the Intellectual for the Soul, breaking into the garden of Zeus.

A garden is a place of beauty and a glory of wealth: all the loveliness that Zeus maintains takes its splendour from the Reason-Principle within him; for all this beauty is the radiation of the Divine Intellect upon the Divine Soul, which it has penetrated. What could the Garden of Zeus indicate but the images of his Being and the splendours of his glory? And what could these divine splendours and beauties be but the Ideas streaming from him?

These Reason-Principles — this Poros who is the lavishness, the abundance of Beauty — are at one and are made manifest; this is the Nectar-drunkenness. For the Nectar of the gods can be no other than what the god-nature essentially demands; and this is the Reason pouring down from the divine Mind.

The Intellectual Principle possesses Itself to satiety, but there is no

“drunken” abandonment in this possession which brings nothing alien to it. But the Reason-Principle — as its offspring, a later hypostasis — is already a separate Being and established in another Realm, and so is said to lie in the garden of this Zeus who is divine Mind; and this lying in the garden takes place at the moment when, in our way of speaking, Aphrodite enters the realm of Being.

[10] Ἀεὶ δὲ οὕτως ὑπέστη ὁδε ἐξ ἀνάγκης ἐκ τῆς ψυχῆς ἐφέσεως πρὸς τὸ κρεῖττον καὶ ἀγαθόν, καὶ ἦν αἰεὶ, ἐξ οὐπερ καὶ ψυχὴ, Ἔρως. Ἔστι δ' οὗτος μικτόν τι χρήμα μετέχον μὲν ἐνδείας, ἥι πληροῦσθαι θέλει, οὐκ ἅμοιρον δὲ εὐπορίας, ἥι οὐ ἔχει τὸ ἐλλεῖπον ζητεῖ· οὐ γὰρ δὴ τὸ ἀμπαν ἅμοιρον τοῦ ἀγαθοῦ τὸ ἀγαθὸν ἂν ποτε ζητήσκειν. Ἐκ Πόρου οὖν καὶ Πενίας λέγεται εἶναι, ἥι ἡ ἔλλειψις καὶ ἡ ἔφρασις καὶ τῶν λόγων ἡ μνήμη ὁμοῦ συνελθόντα ἐν ψυχῇ ἐγέννησε τὴν ἐνέργειαν τὴν πρὸς τὸ ἀγαθόν, ἔρωτα τοῦτον ὄντα. Ἡ δὲ μήτηρ αὐτῷ Πενία, ὅτι αἰεὶ ἡ ἔφρασις ἐνδεοῦς. Ὑλῃ δὲ ἡ Πενία, ὅτι καὶ ἡ ὕλη ἐνδεὴς τὰ πάντα, καὶ τὸ ἀόριστον τῆς τοῦ ἀγαθοῦ ἐπιθυμίας – οὐ γὰρ μορφὴ τις οὐδὲ λόγος ἐν τῷ ἐφιμένῳ τούτου – ὑλικώτερον τὸ ἐφιέμενον καθ' ὅσον ἐφίεται ποιεῖ. Τὸ δὲ πρὸς αὐτὸ εἶδος ἐστὶ μόνον ἐν αὐτῷ μένον· καὶ δέξασθαι δὲ ἐφιέμενον ὕλην τῷ ἐπιόντι τὸ δεξόμενον παρασκευάζει. Οὕτω τοι ὁ Ἔρως ὑλικὸς τίς ἐστι, καὶ δαίμων οὗτός ἐστιν ἐκ ψυχῆς, καθ' ὅσον ἐλλείπει τῷ ἀγαθῷ, ἐφίεται δέ, γεγεννημένος.

10. “Our way of speaking” — for myths, if they are to serve their purpose, must necessarily import time-distinctions into their subject and will often present as separate, Powers which exist in unity but differ in rank and faculty; they will relate the births of the unbegotten and discriminate where all is one substance; the truth is conveyed in the only manner possible, it is left to our good sense to bring all together again.

On this principle we have, here, Soul dwelling with the divine Intelligence, breaking away from it, and yet again being filled to satiety with the divine Ideas — the beautiful abounding in all plenty, so that every splendour become manifest in it with the images of whatever is lovely — Soul which, taken as one all, is Aphrodite, while in it may be distinguished the Reason-Principles summed under the names of Plenty and Possession, produced by the downflow of the Nectar of the over realm. The splendours contained in Soul are thought of as the garden of Zeus with reference to their existing within Life; and Poros sleeps in this garden in the sense of being sated and heavy with its produce. Life is eternally manifest, an eternal existent among the existences, and the banqueting of the gods means no more than that they have their Being in that vital blessedness. And Love— “born at the banquet of the gods” — has of necessity been eternally in existence, for it springs from the intention of the Soul towards its Best, towards the Good; as long as Soul has been, Love has been.

Still this Love is of mixed quality. On the one hand there is in it the lack which keeps it craving: on the other, it is not entirely destitute; the deficient seeks more of what it has, and certainly nothing absolutely void of good

would ever go seeking the good.

It is said then to spring from Poverty and Possession in the sense that Lack and Aspiration and the Memory of the Ideal Principles, all present together in the Soul, produce that Act towards The Good which is Love. Its Mother is Poverty, since striving is for the needy; and this Poverty is Matter, for Matter is the wholly poor: the very ambition towards the good is a sign of existing indetermination; there is a lack of shape and of Reason in that which must aspire towards the Good, and the greater degree of effort implies the lower depth of materiality. A thing aspiring towards the Good is an Ideal-principle only when the striving [with attainment] will leave it still unchanged in Kind: when it must take in something other than itself, its aspiration is the presentment of Matter to the incoming power.

Thus Love is at once, in some degree a thing of Matter and at the same time a Celestial, sprung of the Soul; for Love lacks its Good but, from its very birth, strives towards It.

στ: Περὶ τῆς ἀπαθείας τῶν ἀσωμάτων. — Sixth Tractate.

The Impassivity of the Unembodied.

[1] Τὰς αἰσθήσεις οὐ πάθη λέγοντες εἶναι, ἐνεργείας δὲ περὶ παθήματα καὶ κρίσεις, τῶν μὲν παθῶν περὶ ἄλλο γινομένων, οἷον τὸ σῶμα φέρε τὸ τοιονδε, τῆς δὲ κρίσεως περὶ τὴν ψυχὴν, οὐ τῆς κρίσεως πάθους οὔσης — ἔδει γὰρ αὐτὴν ἄλλην κρίσιν γίνεσθαι καὶ ἐπαναβαίνειν αἰεὶ εἰς ἄπειρον — εἵχομεν οὐδὲν ἥττον καὶ ἐνταῦθα ἀπορίαν, εἰ ἡ κρίσις ἢ κρίσις οὐδὲν ἔχει τοῦ κρινομένου. Ἢ, εἰ τύπον ἔχοι, πέπονθεν. Ἦν δ' ὁμως λέγειν καὶ περὶ τῶν καλουμένων τυπώσεων, ὡς ὁ τρόπος ὅλως ἕτερος ἢ ὡς ὑπείληπται, ὁποῖος καὶ ἐπὶ τῶν νοήσεων ἐνεργειῶν καὶ τούτων οὐσῶν γινώσκειν ἄνευ τοῦ παθεῖν τι δυναμένων· καὶ ὅλως ὁ λόγος ἡμῖν καὶ τὸ βούλημα μὴ ὑποβαλεῖν τροπαῖς καὶ ἀλλοιώσει τὴν ψυχὴν τοιαύταις, ὅποιαί αἱ θερμάνσεις καὶ ψύξεις σωμάτων. Καὶ τὸ παθητικὸν δὲ λεγόμενον αὐτῆς ἔδει ἰδεῖν καὶ ἐπισκέψασθαι, πότερα καὶ τοῦτο ἄτρεπτον δώσομεν, ἢ τούτῳ μόνῳ τὸ πάσχειν συγχωρήσομεν. Ἀλλὰ τοῦτο μὲν ὕστερον, περὶ δὲ τῶν προτέρων τὰς ἀπορίας ἐπισκεπτέον. Πῶς γὰρ ἄτρεπτον καὶ τὸ πρὸ τοῦ παθητικοῦ καὶ τὸ πρὸ αἰσθήσεως καὶ ὅλως ψυχῆς ὅτιοῦν κακίας περὶ αὐτὴν ἐγγινομένης καὶ δοξῶν ψευδῶν καὶ ἀνοίας; Οἰκειώσεις δὲ καὶ ἀλλοτριώσεις ἡδομένης καὶ λυπουμένης, ὀργιζομένης, φθονούσης, ζηλούσης, ἐπιθυμούσης, ὅλως οὐδαμῇ ἡσυχίαν ἀγούσης, ἀλλ' ἐφ' ἐκάστῳ τῶν προσπιπτόντων κινουμένης καὶ μεταβαλλούσης. Ἀλλ' εἰ μὲν σῶμά ἐστιν ἡ ψυχὴ καὶ μέγεθος ἔχει, οὐ ράδιον, μᾶλλον δὲ ὅλως ἀδύνατον, ἀπαθῇ αὐτὴν καὶ ἄτρεπτον δεικνύναι ἐν ὁττωῦν τῶν λεγομένων γίνεσθαι περὶ αὐτὴν· εἰ δὲ ἐστὶν οὐσία ἀμεγέθης καὶ δεῖ καὶ τὸ ἄφθαρτον αὐτῇ παρεῖναι, εὐλαβητέον αὐτῇ πάθη διδόναι τοιαῦτα, μὴ καὶ λάθωμεν αὐτὴν φθαρτὴν εἶναι διδόντες. Καὶ δὴ εἴτε ἀριθμὸς εἴτε λόγος, ὡς φαμεν, ἡ οὐσία αὐτῆς, πῶς ἂν πάθος ἐγγένοιτο ἐν ἀριθμῷ ἢ λόγῳ; Ἀλλὰ μᾶλλον λόγους ἀλόγους καὶ ἀπαθῇ πάθη δεῖ ἐπιγίνεσθαι αὐτῇ οἶεσθαι, καὶ ταῦτα τὰ ἀπὸ τῶν σωμάτων [κατ' ἀναλογίαν] μετενηνεγμένα ἀντικειμένως ληπτέον ἕκαστα [καὶ κατ' ἀναλογίαν μετενηνεγμένα], καὶ ἔχουσιν οὐκ ἔχειν καὶ πάσχουσιν οὐ πάσχειν. Καὶ ὅστις ὁ τρόπος τῶν τοιούτων, ἐπισκεπτέον.

1. In our theory, feelings are not states; they are action upon experience, action accompanied by judgement: the states, we hold, are seated elsewhere; they may be referred to the vitalized body; the judgement resides in the Soul, and is distinct from the state — for, if it is not distinct, another judgement is demanded, one that is distinct, and, so, we may be sent back for ever.

Still, this leaves it undecided whether in the act of judgement the judging faculty does or does not take to itself something of its object.

If the judging faculty does actually receive an imprint, then it partakes of the state — though what are called the Impressions may be of quite another nature than is supposed; they may be like Thought, that is to say they may be acts rather than states; there may be, here too, awareness without

participation.

For ourselves, it could never be in our system — or in our liking — to bring the Soul down to participation in such modes and modifications as the warmth and cold of material frames.

What is known as the Impressionable faculty of the soul — to *pathetikon* — would need to be identified: we must satisfy ourselves as to whether this too, like the Soul as a unity, is to be classed as immune or, on the contrary, as precisely the only part susceptible of being affected; this question, however, may be held over; we proceed to examine its preliminaries.

Even in the superior phase of the Soul — that which precedes the impressionable faculty and any sensation — how can we reconcile immunity with the indwelling of vice, false notions, ignorance? Inviolability; and yet likings and dislikings, the Soul enjoying, grieving, angry, grudging, envying, desiring, never at peace but stirring and shifting with everything that confronts it!

If the Soul were material and had magnitude, it would be difficult, indeed quite impossible, to make it appear to be immune, unchangeable, when any of such emotions lodge in it. And even considering it as an Authentic Being, devoid of magnitude and necessarily indestructible, we must be very careful how we attribute any such experiences to it or we will find ourselves unconsciously making it subject to dissolution. If its essence is a Number or as we hold a Reason-Principle, under neither head could it be susceptible of feeling. We can think, only, that it entertains unreasoned reasons and experiences unexperienced, all transmuted from the material frames, foreign and recognized only by parallel, so that it possesses in a kind of non-possession and knows affection without being affected. How this can be demands enquiry.

[2] Πρῶτον δὲ περὶ κακίας καὶ ἀρετῆς λεκτέον, τί γίνεται τότε, ὅταν κακία λέγεται παρεῖναι· καὶ γὰρ ἀφαιρεῖν δεῖν φαμεν ὥς τινος ὄντος ἐν αὐτῇ κακοῦ καὶ ἐνθεῖναι ἀρετὴν καὶ κοσμηῆσαι καὶ κάλλος ἐμποιῆσαι ἀντὶ αἰσχους τοῦ πρόσθεν. Ἄρ' οὖν λέγοντες ἀρετὴν ἀρμονίαν εἶναι, ἀναρμοστίαν δὲ τὴν κακίαν, λέγοιμεν ἂν δόξαν δοκοῦσαν τοῖς παλαιοῖς καὶ τι πρὸς τὸ ζητούμενον οὐ μικρὸν ὁ λόγος ἀνύσειεν; Εἰ γὰρ συναρμοσθέντα μὲν κατὰ φύσιν τὰ μέρη τῆς ψυχῆς πρὸς ἄλληλα ἀρετὴ ἐστὶ, μὴ συναρμοσθέντα δὲ κακία, ἐπακτὸν οὐδὲν ἂν οὐδὲ ἐτέρωθεν γίγνοιτο, ἀλλ' ἕκαστον ἥκοι ἂν οἷόν ἐστιν εἰς τὴν ἀρμογὴν καὶ οὐκ ἂν ἥκοι ἐν τῇ ἀναρμοστίᾳ τοιοῦτον ὄν, οἷον καὶ χορευταὶ χορεῦοντες καὶ συνάιδοντες ἀλλήλοις, εἰ καὶ μὴ οἱ αὐτοὶ εἰσι, καὶ μόνος τις αἰδων τῶν ἄλλων μὴ δόντων, καὶ ἐκάστου καθ' ἑαυτὸν αἰδοντος· οὐ γὰρ μόνον δεῖ συνάιδειν, ἀλλὰ καὶ ἕκαστον καλῶς τὸ αὐτοῦ αἰδοντα οἰκείαι μουσικῇ· ὥστε κἀκεῖ ἐπὶ τῆς ψυχῆς ἀρμονίαν εἶναι ἐκάστου μέρους τὸ αὐτῷ προσῆκον ποιούντος. Δεῖ δὴ πρὸ τῆς ἀρμονίας ταύτης ἄλλην ἐκάστου εἶναι ἀρετὴν, καὶ κακίαν δὲ ἐκάστου πρὸ τῆς πρὸς ἄλληλα ἀναρμοστίας. Τίνος οὖν παρόντος ἕκαστον μέρος κακόν; Ἡ κακίας. Καὶ ἀγαθὸν αὖ; Ἡ ἀρετῆς. Τῷ

μὲν οὖν λογιστικῶι τάχ' ἂν τις λέγων ἄνοιαν εἶναι τὴν κακίαν καὶ ἄνοιαν τὴν κατὰ ἀπόφασιν οὐ παρουσίαν τινὸς ἂν λέγοι. Ἀλλ' ὅταν καὶ ψευδεῖς δόξαι ἐνῶσιν, ὃ δὴ μάλιστα τὴν κακίαν ποιεῖ, πῶς οὐκ ἐγγίνεσθαι φήσει καὶ ἄλλοιον ταύτῃ τοῦτο τὸ μόνον γίνεσθαι; Τὸ δὲ θυμοειδὲς οὐκ ἄλλως μὲν ἔχει δειλαῖνον, ἀνδρεῖον δὲ ὃν ἄλλως; Τὸ δ' ἐπιθυμοῦν ἀκόλαστον μὲν ὃν οὐκ ἄλλως, σωφρονοῦν δὲ ἄλλως; ἢ πέπονθεν. Ἡ ὅταν μὲν ἐν ἀρετῇ ἕκαστον ἦ, ἐνεργεῖν κατὰ τὴν οὐσίαν ἢ ἐστὶν ἕκαστον ἐπαῖον λόγου φήσομεν· καὶ τὸ μὲν λογιζόμενον παρὰ τοῦ νοῦ, τὰ δ' ἄλλα παρὰ τούτου. Ἡ τὸ ἐπαίνειν λόγου ὥσπερ ὁρᾶν ἐστὶν οὐ σχηματιζόμενον, ἀλλ' ὁρᾶν καὶ ἐνεργεῖαι ὄν, ὅτε ὁρᾷ. Ὡςπερ γὰρ ἡ ὄψις καὶ δυνάμει οὐσα καὶ ἐνεργεῖαι ἡ αὐτὴ τῇ οὐσίαι, ἡ δὲ ἐνέργεια ἐστὶν οὐκ ἀλλοίωσις, ἀλλ' ἅμα προσῆλθε πρὸς ὃ ἔχει [τὴν οὐσίαν] καὶ ἐστὶν εἰδυῖα καὶ ἔγνω ἀπαθῶς, καὶ τὸ λογιζόμενον οὕτω πρὸς τὸν νοῦν ἔχει καὶ ὁρᾷ, καὶ ἡ δύναμις τοῦ νοεῖν τοῦτο, οὐ σφραγίδος ἔνδον γενομένης, ἀλλ' ἔχει ὃ εἶδε καὶ αὐτὸ οὐκ ἔχει· ἔχει μὲν τῷ γινώσκειν, οὐκ ἔχει δὲ τῷ μὴ ἀποκεῖσθαι τι ἐκ τοῦ ὁράματος, ὥσπερ ἐν κηρῷ μορφὴν. Μεμνησθαι δὲ δεῖ, ὅτι καὶ τὰς μνήμας οὐκ ἐναποκειμένων τινῶν ἐλέγετο εἶναι, ἀλλὰ τῆς ψυχῆς οὕτω τὴν δύναμιν ἐχειράσης, ὥστε καὶ ὃ μὴ ἔχει ἔχειν. Τί οὖν; Οὐκ ἄλλη ἦν πρὶν οὕτω μνημονεύειν καὶ ὕστερον, ὅτε μνημονεύει; ἢ βούλει ἄλλην; οὐκ οὖν ἀλλοιωθεῖσά γε, πλὴν εἰ μή τις τὸ ἐκ δυνάμεως εἰς ἐνέργειαν ἐλθεῖν ἀλλοίωσιν λέγοι, ἀλλ' ἐστὶν οὐδὲν προσγενόμενον, ἀλλ' ἥπερ ἦν πεφυκυῖα τοῦτο ποιοῦσα. Ὅλως γὰρ αἱ ἐνέργειαι τῶν αὐλῶν οὐ συναλλοιουμένων γίνονται· ἢ φθαρεῖεν ἂν· ἀλλὰ πολὺ μᾶλλον μενόντων, τὸ δὲ πάσχειν τὸ ἐνεργοῦν τοῦτο τῶν μεθ' ὕλης. Εἰ δὲ ἄυλον ὃν πείσεται, οὐκ ἔχει ὧι μένει ὥσπερ ἐπὶ τῆς ὄψεως τῆς ὁράσεως ἐνεργοῦσης τὸ πάσχον ὃ ὀφθαλμὸς ἐστὶν, αἱ δὲ δόξαι ὥσπερ ὁράματα. Τὸ δὲ θυμοειδὲς πῶς δειλόν; πῶς δὲ καὶ ἀνδρεῖον; Ἡ δειλὸν μὲν τῷ ἢ μὴ ὁρᾶν πρὸς τὸν λόγον ἢ πρὸς φαῦλον ὄντα τὸν λόγον ὁρᾶν ἢ ὀργάνων ἐλλείψει, οἷον ἀπορίαι ἢ σαθρότητι ὀπλῶν σωματικῶν, ἢ ἐνεργεῖν κωλυόμενον ἢ μὴ κινηθὲν οἷον ἐρεθισθέν· ἀνδρεῖον δέ, εἰ τὰ ἐναντία. Ἐν οἷς οὐδεμία ἀλλοίωσις οὐδὲ πάθος. Τὸ δὲ ἐπιθυμοῦν ἐνεργοῦν μὲν μόνον τὴν λεγομένην ἀκολασίαν παρέχεσθαι· πάντα γὰρ μόνον πράττει καὶ οὐ πάρεστι τὰ ἄλλα, οἷς ἂν ἢ ἐν μέρει τὸ κρατεῖν παροῦσι καὶ δεικνύναι αὐτῷ. Τὸ δ' ὁρᾶν ἦν ἂν ἄλλο, πράττον οὐ πάντα, ἀλλὰ πού καὶ σχολάζον τῷ ὁρᾶν ὡς οἷόν τε τὰ ἄλλα. Τάχα δὲ τὸ πολὺ καὶ σώματος καχεξία ἢ τούτου λεγομένη κακία, ἀρετὴ δὲ τάναντία· ὥστ' οὐδεμία ἐφ' ἐκάτερα προσθήκη τῇ ψυχῇ.

2. Let us begin with virtue and vice in the Soul. What has really occurred when, as we say, vice is present? In speaking of extirpating evil and implanting goodness, of introducing order and beauty to replace a former ugliness, we talk in terms of real things in the Soul.

Now when we make virtue a harmony, and vice a breach of harmony, we accept an opinion approved by the ancients; and the theory helps us decidedly to our solution. For if virtue is simply a natural concordance among the phases of the Soul, and vice simply a discord, then there is no further question of any foreign presence; harmony would be the result of every distinct phase or

faculty joining in, true to itself; discord would mean that not all chimed in at their best and truest. Consider, for example, the performers in a choral dance; they sing together though each one has his particular part, and sometimes one voice is heard while the others are silent; and each brings to the chorus something of his own; it is not enough that all lift their voices together; each must sing, choicely, his own part to the music set for him. Exactly so in the case of the Soul; there will be harmony when each faculty performs its appropriate part.

Yes: but this very harmony constituting the virtue of the Soul must depend upon a previous virtue, that of each several faculty within itself; and before there can be the vice of discord there must be the vice of the single parts, and these can be bad only by the actual presence of vice as they can be good only by the presence of virtue. It is true that no presence is affirmed when vice is identified with ignorance in the reasoning faculty of the Soul; ignorance is not a positive thing; but in the presence of false judgements — the main cause of vice — must it not be admitted that something positive has entered into the Soul, something perverting the reasoning faculty? So, the initiative faculty; is it not, itself, altered as one varies between timidity and boldness? And the desiring faculty, similarly, as it runs wild or accepts control?

Our teaching is that when the particular faculty is sound it performs the reasonable act of its essential nature, obeying the reasoning faculty in it which derives from the Intellectual Principle and communicates to the rest. And this following of reason is not the acceptance of an imposed shape; it is like using the eyes; the Soul sees by its act, that of looking towards reason. The faculty of sight in the performance of its act is essentially what it was when it lay latent; its act is not a change in it, but simply its entering into the relation that belongs to its essential character; it knows — that is, sees — without suffering any change: so, precisely, the reasoning phase of the Soul stands towards the Intellectual Principle; this it sees by its very essence; this vision is its knowing faculty; it takes in no stamp, no impression; all that enters it is the object of vision — possessed, once more, without possession; it possesses by the fact of knowing but “without possession” in the sense that there is no incorporation of anything left behind by the object of vision, like the impression of the seal on sealing-wax.

And note that we do not appeal to stored-up impressions to account for memory: we think of the mind awakening its powers in such a way as to possess something not present to it.

Very good: but is it not different before and after acquiring the memory?

Be it so; but it has suffered no change — unless we are to think of the mere progress from latency to actuality as change — nothing has been introduced into the mind; it has simply achieved the Act dictated by its nature.

It is universally true that the characteristic Act of immaterial entities is performed without any change in them — otherwise they would at last be

worn away — theirs is the Act of the unmoving; where act means suffering change, there is Matter: an immaterial Being would have no ground of permanence if its very Act changed it.

Thus in the case of Sight, the seeing faculty is in act but the material organ alone suffers change: judgements are similar to visual experiences.

But how explain the alternation of timidity and daring in the initiative faculty?

Timidity would come by the failure to look towards the Reason-Principle or by looking towards some inferior phase of it or by some defect in the organs of action — some lack or flaw in the bodily equipment — or by outside prevention of the natural act or by the mere absence of adequate stimulus: boldness would arise from the reverse conditions: neither implies any change, or even any experience, in the Soul.

So with the faculty of desire: what we call loose living is caused by its acting unaccompanied; it has done all of itself; the other faculties, whose business it is to make their presence felt in control and to point the right way, have lain in abeyance; the Seer in the Soul was occupied elsewhere, for, though not always at least sometimes, it has leisure for a certain degree of contemplation of other concerns.

Often, moreover, the vice of the desiring faculty will be merely some ill condition of the body, and its virtue, bodily soundness; thus there would again be no question of anything imported into the Soul.

[3] Τὰς δ' οἰκειώσεις καὶ ἀλλοτριώσεις πῶς; Καὶ λῦπαι καὶ ὀργαὶ καὶ ἡδοναὶ ἐπιθυμίαι τε καὶ φόβοι πῶς οὐ τροπαὶ καὶ πάθη ἐνόντα καὶ κινούμενα; Δεῖ δὴ καὶ περὶ τούτων ὧδε διαλαβεῖν. Ὅτι γὰρ ἐγγίγνονται ἀλλοιώσεις καὶ σφοδραὶ τούτων αἰσθήσεις μὴ οὐ λέγειν ἐναντία λέγοντός ἐστι τοῖς ἐναργέσιν. Ἀλλὰ χρὴ συγχωροῦντας ζητεῖν ὃ τι ἐστὶ τὸ τρεπόμενον. Κινδυνεύομεν γὰρ περὶ ψυχὴν ταῦτα λέγοντες ὁμοίον τι ὑπολαμβάνειν, ὥς εἰ τὴν ψυχὴν λέγομεν ἐρυθριαῖν ἢ αὖ ἐν ὠχρίασει γίνεσθαι, μὴ λογιζόμενοι, ὥς διὰ ψυχὴν μὲν ταῦτα τὰ πάθη, περὶ δὲ τὴν ἄλλην σύστασιν ἐστὶ γινόμενα. Ἀλλ' ἡ μὲν αἰσχύνη ἐν ψυχῇ δόξης αἰσχροῦ γενομένης· τὸ δὲ σῶμα ἐκείνης τοῦτο οἷον σχοῦσης, ἵνα μὴ τοῖς ὀνόμασι πλανώμεθα, ὑπὸ τῇ ψυχῇ ὄν καὶ οὐ ταὐτὸν ἀψύχῳ ἐτράπη κατὰ τὸ αἷμα εὐκίνητον ὄν. Τὰ τε τοῦ λεγομένου φόβου ἐν μὲν τῇ ψυχῇ ἢ ἀρχή, τὸ δ' ὠχρὸν ἀναχωρήσαντος τοῦ αἵματος εἴσω. Καὶ τῆς ἡδονῆς δὲ τὸ τῆς διαχύσεως τοῦτο καὶ εἰς αἴσθησιν ἦκον περὶ τὸ σῶμα, τὸ δὲ περὶ τὴν ψυχὴν οὐκέτι πάθος. Καὶ τὸ τῆς λύπης ὡσαύτως. Ἐπεὶ καὶ τὸ τῆς ἐπιθυμίας ἐπὶ μὲν τῆς ψυχῆς τῆς ἀρχῆς οὔσης τοῦ ἐπιθυμεῖν λανθάνον ἐστίν, ἐκεῖθεν δὲ τὸ προελθὼν ἢ αἰσθησις ἔγνω. Καὶ γὰρ ὅταν λέγωμεν κινεῖσθαι αὐτὴν ἐν ἐπιθυμίαις, ἐν λογισμοῖς, ἐν δόξαις, οὐ σαλευομένην αὐτὴν λέγομεν ταῦτα ποιεῖν, ἀλλ' ἐξ αὐτῆς γίνεσθαι τὰς κινήσεις. Ἐπεὶ καὶ τὸ ζῆν κίνησιν λέγοντες οὐκ ἀλλοίου μὲν, ἐκάστου δὲ μορίου ἢ ἐνέργεια ἢ κατὰ φύσιν ζωὴ οὐκ ἐξιστάσα. Κεφάλαιον δὲ ἰκανόν· εἰ τὰς ἐνεργείας καὶ τὰς ζωὰς καὶ τὰς ὁρέξεις οὐκ ἀλλοιώσεις συγχωροῦμεν καὶ μνήμας οὐ τύπους

ἐναποσφραγιζομένους οὐδὲ τὰς φαντασίας ὡς ἐν κηρῷ τυπώσεις, συγχωρητέον πανταχοῦ ἐν πᾶσι τοῖς λεγομένοις πάθεσι καὶ κινήσεσι τὴν ψυχὴν ὥσαύτως ἔχειν τῷ ὑποκειμένῳ καὶ τῇ οὐσίᾳ καὶ τὴν ἀρετὴν καὶ τὴν κακίαν μὴ ὡς τὸ μέλαν καὶ τὸ λευκὸν περὶ σῶμα γίνεσθαι ἢ τὸ θερμὸν καὶ τὸ ψυχρόν, ἀλλ' ὃν εἴρηται τρόπον ἐπ' ἅμφω περὶ πάνθ' ὅλως τὰ ἐναντία γίνεσθαι.

3. But how do we explain likings and aversions? Sorrow, too, and anger and pleasure, desire and fear — are these not changes, affectings, present and stirring within the Soul?

This question cannot be ignored. To deny that changes take place and are intensely felt is in sharp contradiction to obvious facts. But, while we recognize this, we must make very sure what it is that changes. To represent the Soul or Mind as being the seat of these emotions is not far removed from making it blush or turn pale; it is to forget that while the Soul or Mind is the means, the effect takes place in the distinct organism, the animated body.

At the idea of disgrace, the shame is in the Soul; but the body is occupied by the Soul — not to trouble about words — is, at any rate, close to it and very different from soulless matter; and so, is affected in the blood, mobile in its nature. Fear begins in the mind; the pallor is simply the withdrawal of the blood inwards. So in pleasure, the elation is mental, but makes itself felt in the body; the purely mental phase has not reached the point of sensation: the same is true of pain. So desire is ignored in the Soul where the impulse takes its rise; what comes outward thence, the Sensibility knows.

When we speak of the Soul or Mind being moved — as in desire, reasoning, judging — we do not mean that it is driven into its act; these movements are its own acts.

In the same way when we call Life a movement we have no idea of a changing substance; the naturally appropriate act of each member of the living thing makes up the Life, which is, therefore, not a shifting thing.

To bring the matter to the point: put it that life, tendency, are no changements; that memories are not forms stamped upon the mind, that notions are not of the nature of impressions on sealing-wax; we thence draw the general conclusion that in all such states and movements the Soul, or Mind, is unchanged in substance and in essence, that virtue and vice are not something imported into the Soul — as heat and cold, blackness or whiteness are importations into body — but that, in all this relation, matter and spirit are exactly and comprehensively contraries.

[4] Περὶ δὲ τοῦ λεγομένου παθητικοῦ τῆς ψυχῆς ἐπισκεπτέον. Ἦδη μὲν οὖν εἴρηται τρόπον τινὰ καὶ περὶ τούτου ἐν οἷς περὶ τῶν παθῶν ἀπάντων ἐλέγετο τῶν περὶ τὸ θυμοειδὲς καὶ τὸ ἐπιθυμοῦν γινομένων ὅπως ἕκαστα· οὐ μὴν ἀλλ' ἔτι λεκτέον περὶ αὐτοῦ πρῶτον λαβόντας, ὃ τι ποτὲ τὸ παθητικὸν τῆς ψυχῆς λέγεται εἶναι. Λέγεται δὴ πάντως περὶ ὃ τὰ πάθη δοκεῖ συνίστασθαι· ταῦτα δ' ἐστὶν οἷς ἔπεται ἡδονὴ καὶ λύπη. Τῶν δὲ παθῶν τὰ μὲν ἐπὶ δόξαις συνίσταται,

ὥς ὅταν δοξάσας τις μέλλειν τελευτᾶν ἴσχηι φόβον, ἢ οἰηθεὶς ἀγαθὸν αὐτῷ τι ἔσσεσθαι ἡσθῇ, τῆς μὲν δόξης ἐν ἄλλῳ, τοῦ δὲ πάθους κινήθέντος ἐν ἄλλῳ· τὰ δὲ ἔστιν ὥς ἡγησάμενα αὐτὰ ἀπροαιρέτως ἐμποιεῖν ἐν τῷ πεφυκότι δοξάζειν τὴν δόξαν. Ἡ μὲν δὴ δόξα ὅτι ἄτρεπτον εἶναι τὸ δοξάζειν εἴρηται· ὁ δ' ἐκ τῆς δόξης φόβος ἐλθὼν ἄνωθεν αὐτὸ ἀπὸ τῆς δόξης οἶον σύνεσιν τινα παρασχὼν τῷ λεγομένῳ τῆς ψυχῆς φοβεῖσθαι. Τί ποτε ποιεῖ τοῦτο τὸ φοβεῖσθαι; Ταραχὴν καὶ ἐκπληξίν, φασιν, ἐπὶ προσδοκῶμένῳ κακῷ. Ὅτι μὲν οὖν ἡ φαντασία ἐν ψυχῇ, ἥ τε πρώτη, ἣν δὴ καλοῦμεν δόξαν, ἥ τε ἀπὸ ταύτης οὐκέτι δόξα, ἀλλὰ περὶ τὸ κάτω ἀμυδρὰ οἶον δόξα καὶ ἀνεπικρίτος φαντασία, οἷα τῇ λεγομένῃ φύσει ἐνυπάρχει ἐνέργεια καθ' ἣ ποιεῖ ἕκαστα, ὥς φασιν, ἀφαντάστως, δῆλον ἂν τῷ γένοιτο. Τὸ δ' ἀπὸ τούτων ἤδη αἰσθητὴ ἢ ταραχὴ περὶ τὸ σῶμα γινομένη ὅ τε τρόμος καὶ ὁ σεισμός τοῦ σώματος καὶ τὸ ὥχρον καὶ ἡ ἀδυναμία τοῦ λέγειν. Οὐ γὰρ δὴ ἐν τῷ ψυχικῷ μέρει ταῦτα· ἡ σωματικὸν φήσομεν αὐτὸ εἶναι, αὐτὸ τε εἴπερ ἦν παθὼν ταῦτα, οὐδ' ἂν ἔτι εἰς τὸ σῶμα ταῦτα ἀφίκετο τοῦ πέμποντος οὐκέτι ἐνεργοῦντος τὸ πέμπειν διὰ τὸ κατέχεσθαι τῷ πάθει καὶ ἐξίστασθαι ἑαυτοῦ. Ἀλλ' ἔστι μὲν τοῦτο τὸ τῆς ψυχῆς μέρος τὸ παθητικὸν οὐ σῶμα μὲν, εἶδος δέ τι. Ἐν ὕλῃ μέντοι καὶ τὸ ἐπιθυμοῦν καὶ τό γε θρεπτικόν τε καὶ αὐξητικὸν καὶ γεννητικόν, ὅ ἐστι ρίζα καὶ ἀρχὴ τοῦ ἐπιθυμοῦντος καὶ παθητικοῦ εἶδους. Εἶδει δὲ οὐδενὶ δεῖ παρεῖναι ταραχὴν ἢ ὅλως πάθος, ἀλλ' ἐστηκέναι μὲν αὐτό, τὴν δὲ ὕλην αὐτοῦ ἐν τῷ πάθει γίγνεσθαι, ὅταν γίγνηται, ἐκείνου τῇ παρουσίᾳ κινουντος. Οὐ γὰρ δὴ τὸ φυτικόν, ὅταν φύῃ, φύεται, οὐδ', ὅταν αὖξηι, αὖξεται, οὐδ' ὅλως, ὅταν κινήῃ, κινεῖται ἐκείνην τὴν κίνησιν ἣν κινεῖ, ἀλλ' ἢ οὐδ' ὅλως, ἢ ἄλλος τρόπος κινήσεως ἢ ἐνεργείας. Αὐτὴν μὲν οὖν δεῖ τὴν τοῦ εἶδους φύσιν ἐνέργειαν εἶναι καὶ τῇ παρουσίᾳ ποιεῖν, οἶον εἰ ἡ ἁρμονία ἐξ αὐτῆς τὰς χορδὰς ἐκίνει. Ἔσται τοίνυν τὸ παθητικὸν πάθους μὲν αἴτιον ἢ παρ' αὐτοῦ γενομένου τοῦ κινήματος ἐκ τῆς φαντασίας τῆς αἰσθητικῆς ἢ καὶ ἄνευ φαντασίας· ἐπισκεπτέον δὲ τοῦτο, εἰ τῆς δόξης ἄνωθεν ἀρξάσης· αὐτὸ δὲ μένον ἐν ἁρμονίᾳ εἶδει. Τὰ δὲ αἴτια τοῦ κινήσαι ἀνάλογον τῷ μουσικῷ· τὰ δὲ πληγέντα διὰ πάθος πρὸς τὰς χορδὰς ἂν τὸν λόγον ἔχοι. Καὶ γὰρ κακεῖ οὐχ ἡ ἁρμονία πέπονθεν, ἀλλ' ἡ χορδὴ· οὐ μὴν ἐκινήθη ἂν ἡ χορδὴ, εἰ καὶ ὁ μουσικὸς ἐβούλετο, μὴ τῆς ἁρμονίας τοῦτο λεγούσης.

4. We have, however, still to examine what is called the affective phase of the Soul. This has, no doubt, been touched upon above where we dealt with the passions in general as grouped about the initiative phase of the Soul and the desiring faculty in its effort to shape things to its choice: but more is required; we must begin by forming a clear idea of what is meant by this affective faculty of the Soul.

In general terms it means the centre about which we recognize the affections to be grouped; and by affections we mean those states upon which follow pleasure and pain.

Now among these affections we must distinguish. Some are pivoted upon judgements; thus, a Man judging his death to be at hand may feel fear; foreseeing some fortunate turn of events, he is happy: the opinion lies in one

sphere; the affection is stirred in another. Sometimes the affections take the lead and automatically bring in the notion which thus becomes present to the appropriate faculty: but as we have explained, an act of opinion does not introduce any change into the Soul or Mind: what happens is that from the notion of some impending evil is produced the quite separate thing, fear, and this fear, in turn, becomes known in that part of the Mind which is said under such circumstances to harbour fear.

But what is the action of this fear upon the Mind?

The general answer is that it sets up trouble and confusion before an evil anticipated. It should, however, be quite clear that the Soul or Mind is the seat of all imaginative representation — both the higher representation known as opinion or judgement and the lower representation which is not so much a judgement as a vague notion unattended by discrimination, something resembling the action by which, as is believed, the “Nature” of common speech produces, unconsciously, the objects of the partial sphere. It is equally certain that in all that follows upon the mental act or state, the disturbance, confined to the body, belongs to the sense-order; trembling, pallor, inability to speak, have obviously nothing to do with the spiritual portion of the being. The Soul, in fact, would have to be described as corporeal if it were the seat of such symptoms: besides, in that case the trouble would not even reach the body since the only transmitting principle, oppressed by sensation, jarred out of itself, would be inhibited.

None the less, there is an affective phase of the Soul or Mind and this is not corporeal; it can be, only, some kind of Ideal-form.

Now Matter is the one field of the desiring faculty, as of the principles of nutrition growth and engendering, which are root and spring to desire and to every other affection known to this Ideal-form. No Ideal-form can be the victim of disturbance or be in any way affected: it remains in tranquillity; only the Matter associated with it can be affected by any state or experience induced by the movement which its mere presence suffices to set up. Thus the vegetal Principle induces vegetal life but it does not, itself, pass through the processes of vegetation; it gives growth but it does not grow; in no movement which it originates is it moved with the motion it induces; it is in perfect repose, or, at least, its movement, really its act, is utterly different from what it causes elsewhere.

The nature of an Ideal-form is to be, of itself, an activity; it operates by its mere presence: it is as if Melody itself plucked the strings. The affective phase of the Soul or Mind will be the operative cause of all affection; it originates the movement either under the stimulus of some sense-presentment or independently — and it is a question to be examined whether the judgement leading to the movement operates from above or not — but the affective phase itself remains unmoved like Melody dictating music. The causes originating the movement may be likened to the musician; what is moved is like the

strings of his instrument, and once more, the Melodic Principle itself is not affected, but only the strings, though, however much the musician desired it, he could not pluck the strings except under dictation from the principle of Melody.

[5] Τί οὖν χρή ζητεῖν ἀπαθῆ τὴν ψυχὴν ἐκ φιλοσοφίας ποιεῖν μὴδὲ τὴν ἀρχὴν πάσχουσιν; Ἡ ἐπειδὴ καὶ τὸ εἰς αὐτὴν ἐπὶ τοῦ λεγομένου παθητικοῦ οἷον φάντασμα τὸ ἐφεξῆς πάθημα ποιεῖ, τὴν ταραχὴν, καὶ συνέζευκται τῇ ταραχῇ ἢ τοῦ προσδοκωμένου κακοῦ εἰκόν, πάθος τὸ τοιοῦτον λεγόμενον ἡξίου ὁ λόγος ὅλως ἀφαιρεῖν καὶ μὴ ἔαν ἐγγίγνεσθαι ὡς γιγνομένου μὲν οὐπω τῆς ψυχῆς ἐχούσης εὖ, μὴ γιγνομένου δὲ ἀπαθῶς ἰσχύουσης τοῦ αἰτίου τοῦ πάθους τοῦ περὶ αὐτὴν ὁράματος οὐκέτι ἐγγιγνομένου, οἷον εἴ τις τὰς τῶν ὄνειράτων φαντασίας ἀναιρεῖν ἐθέλων ἐν ἐγρηγόρσει τὴν ψυχὴν τὴν φανταζομένην ποιοίῃ, εἰ τὰ πάθη λέγοι πεποιηκῆναι, τὰ ἐξωθεν οἷον ὁράματα παθήματα λέγων τῆς ψυχῆς εἶναι. Ἀλλὰ τίς ἢ κάθαρσις ἂν τῆς ψυχῆς εἴη μηδαμῇ μεμολυσμένης ἢ τί τὸ χωρίζει αὐτὴν ἀπὸ τοῦ σώματος; Ἡ ἢ μὲν κάθαρσις ἂν εἴη καταλιπεῖν μόνην καὶ μὴ μετ' ἄλλων ἢ μὴ πρὸς ἄλλο βλέπουσαν μὴδ' αὖ δόξας ἀλλοτριᾶς ἔχουσιν, ὅστις ὁ τρόπος τῶν δοξῶν, ἢ τῶν παθῶν, ὡς εἴρηται, μήτε ὅραν τὰ εἰδῶλα μήτε ἐξ αὐτῶν ἐργάζεσθαι πάθη. Εἰ δὲ ἐπὶ θάτερα τὰ ἄνω ἀπὸ τῶν κάτω, πῶς οὐ κάθαρσις καὶ χωρισμός γε πρὸς τῆς ψυχῆς τῆς μηκέτι ἐν σώματι γιγνομένης ὡς ἐκείνου εἶναι, καὶ τὸ ὥσπερ φῶς μὴ ἐν θολερῶι; Καίτοι ἀπαθὲς ὅμως ὁ καὶ ἐν θολερῶι. Τοῦ δὲ παθητικοῦ ἢ μὲν κάθαρσις ἢ ἔγερσις ἐκ τῶν ἀτόπων εἰδῶλων καὶ μὴ ὄρασις, τὸ δὲ χωρίζεσθαι τῇ μὴ πολλῇ νεύσει καὶ τῇ περὶ τὰ κάτω μὴ φαντασίαι. Εἴη δ' ἂν καὶ τὸ χωρίζει αὐτὸ τὸ ἐκεῖνα ἀφαιρεῖν ὧν τοῦτο χωρίζεται, ὅταν μὴ ἐπὶ πνεύματος θολεροῦ ἐκ γαστριμαργίας καὶ πλήθους οὐ καθαρῶν ἢ σαρκῶν, ἀλλ' ἢ ἰσχνὸν τὸ ἐν ᾧ, ὡς ἐπ' αὐτοῦ ὀχεῖσθαι ἡσυχῇ.

5. But why have we to call in Philosophy to make the Soul immune if it is thus immune from the beginning?

Because representations attack it at what we call the affective phase and cause a resulting experience, a disturbance, to which disturbance is joined the image of threatened evil: this amounts to an affection and Reason seeks to extinguish it, to ban it as destructive to the well-being of the Soul which by the mere absence of such a condition is immune, the one possible cause of affection not being present.

Take it that some such affections have engendered appearances presented before the Soul or Mind from without but taken [for practical purposes] to be actual experiences within it — then Philosophy's task is like that of a man who wishes to throw off the shapes presented in dreams, and to this end recalls to waking condition the mind that is breeding them.

But what can be meant by the purification of a Soul that has never been stained and by the separation of the Soul from a body to which it is essentially a stranger?

The purification of the Soul is simply to allow it to be alone; it is pure

when it keeps no company; when it looks to nothing without itself; when it entertains no alien thoughts — be the mode or origin of such notions or affections what they may, a subject on which we have already touched — when it no longer sees in the world of image, much less elaborates images into veritable affections. Is it not a true purification to turn away towards the exact contrary of earthly things?

Separation, in the same way, is the condition of a soul no longer entering into the body to lie at its mercy; it is to stand as a light, set in the midst of trouble but unperturbed through all.

In the particular case of the affective phase of the Soul, purification is its awakening from the baseless visions which beset it, the refusal to see them; its separation consists in limiting its descent towards the lower and accepting no picture thence, and of course in the banning for its part too of all which the higher Soul ignores when it has arisen from the trouble storm and is no longer bound to the flesh by the chains of sensuality and of multiplicity but has subdued to itself the body and its entire surrounding so that it holds sovereignty, tranquilly, over all.

[6] Τὴν μὲν δὴ οὐσίαν τὴν νοητὴν τὴν κατὰ τὸ εἶδος ἅπασαν τεταγμένην ὡς ἀπαθῆ δεῖ εἶναι δοκεῖν εἰρηται. Ἐπεὶ δὲ καὶ ἡ ὕλη ἐν τι τῶν ἀσωμάτων, εἰ καὶ ἄλλον τρόπον, σκεπτέον καὶ περὶ ταύτης τίνα τρόπον ἔχει, πότερα παθητή, ὡς λέγεται, καὶ κατὰ πάντα τρεπτή, ἥ καὶ ταύτην δεῖ ἀπαθῆ εἶναι οἶεσθαι, καὶ τίς ὁ τρόπος τῆς ἀπαθείας. Πρῶτον δὲ ληπτέον ἐπὶ τοῦτο στελλομένοις καὶ περὶ τῆς φύσεως αὐτῆς λέγουσιν ὅποια τις, ὡς ἡ τοῦ ὄντος φύσις καὶ ἡ οὐσία καὶ τὸ εἶναι οὐ ταύτηι ἔχει, ὡς οἱ πολλοὶ νομίζουσιν. Ἔστι γὰρ τὸ ὄν, ὃ καὶ κατ' ἀλήθειαν ἂν τις εἴποι ὄν, ὄντως ὄν· τοῦτο δὲ ἐστίν, ὃ πάντῃ ἐστὶν ὄν· τοῦτο δέ, ὡς μὴδὲν ἀποστατεῖ τοῦ εἶναι. Τελέως δὲ ὄν οὐδενὸς δεῖται ἵνα σώιζοιτο καὶ ἡ, ἀλλὰ καὶ τοῖς ἄλλοις αἴτιον τοῖς δοκοῦσιν εἶναι τοῦ δοκεῖν εἶναι. Εἰ δὴ ταῦτα ὀρθῶς λέγεται, ἀνάγκη αὐτὸ ἐν ζωῇ καὶ ἐν τελείᾳ ζωῇ εἶναι· ἡ ἐλλείπων οὐ μᾶλλον ὄν ἢ μὴ ὄν ἐσται. Τοῦτο δὲ νοῦς καὶ πάντῃ φρόνησις. Καὶ ὀρισμένον ἄρα καὶ πεπερασμένον καὶ τῇ δυνάμει οὐδὲν ὃ τι μὴ, οὐδὲ τοσηδε· ἐπιλείπει γὰρ ἄν. Διὸ καὶ τὸ αἰεὶ καὶ τὸ ὡσαύτως καὶ τὸ ἄδεκτον παντὸς καὶ οὐδὲν εἰς αὐτό· εἰ γάρ τι δέχοιτο, παρ' αὐτὸ ἂν τι δέχοιτο· τοῦτο δὲ μὴ ὄν. Δεῖ δ' αὐτὸ πάντῃ ὄν εἶναι· ἥκειν οὖν δεῖ παρ' αὐτοῦ πάντα ἔχον εἰς τὸ εἶναι· καὶ ὁμοῦ πάντα καὶ ἐν πάντα. Εἰ δὴ τούτοις ὀρίζομεν τὸ ὄν — δεῖ δέ, ἡ οὐκ ἂν ἐκ τοῦ ὄντος ἥκοι νοῦς καὶ ζωή, ἀλλὰ τῷ ὄντι ἐπακτὰ ταῦτα καὶ οὐκ [ἐξ οὐκ ὄντος] ἐσται, καὶ τὸ μὲν ὄν ἄζων καὶ ἄνουν ἐσται, ὃ δὲ μὴ ὄν ἐστὶν ἀληθῶς ταῦτα ἔξει, ὡς ἐν τοῖς χείροσι δέον ταῦτα εἶναι καὶ τοῖς ὑστέροις τοῦ ὄντος· τὸ γὰρ πρὸ τοῦ ὄντος χορηγὸν μὲν τούτων εἰς τὸ ὄν, οὐ δεόμενον δὲ αὐτὸ τούτων — εἰ οὖν τοιοῦτον τὸ ὄν, ἀνάγκη μήτε τι σῶμα αὐτὸ μήτε τὸ ὑποκείμενον τοῖς σώμασιν εἶναι, ἀλλ' εἶναι τούτοις τὸ εἶναι τὸ μὴ οὔσιν εἶναι. Καὶ πῶς ἡ τῶν σωμάτων φύσις μὴ οὔσα, πῶς δὲ ἡ ὕλη ἐφ' ἧς ταῦτα, ὅρη καὶ πέτραι καὶ πᾶσα γῆ στερεὰ καὶ πάντα ἀντίτυπα καὶ ταῖς πληγαῖς βιαζόμενα τὰ πληττόμενα ὁμολογεῖν αὐτῶν τὴν οὐσίαν; Εἰ οὖν τις λέγοι· πῶς δὲ τὰ μὴ θλίβοντα καὶ μὴ βιαζόμενα μὴδὲ ἀντίτυπα μὴδ' ὅλως ὀρώμενα, ψυχή καὶ

νοῦς, ὄντα καὶ ὄντως ὄντα; καὶ δὴ καὶ ἐπὶ τῶν σωμάτων μᾶλλον γῆς ἐστώσης τὸ μᾶλλον κινούμενον καὶ ἐμβριθεὶς ἦττον, καὶ τούτου τὸ ἄνω; καὶ δὴ καὶ τὸ πῦρ φεῦγον ἤδη τὴν σώματος φύσιν; Ἄλλ' οἶμαι, τὰ μὲν αὐταρκέστερα αὐτοῖς ἦττον ἐνοχλεῖ τὰ ἄλλα καὶ ἀλυπότερα τοῖς ἄλλοις, τὰ δὲ βαρύτερα καὶ γεωδέστερα, ὅσῳ ἐλλιπῇ καὶ πίπτοντα καὶ αἶρειν αὐτὰ οὐ δυνάμενα, ταῦτα πίπτοντα ὑπὸ ἀσθενείας τῇ καταφορᾷ καὶ νωθεΐαι πληγὰς ἔχει. Ἐπεὶ καὶ τὰ νεκρὰ τῶν σωμάτων ἀηδέστερα προσπεσεῖν, καὶ τὸ σφόδρα τῆς πληγῆς καὶ τὸ βλάπτειν ἔχει· τὰ δ' ἐμψυχα μετέχοντα τοῦ ὄντος, ὅσῳ τούτου μέτεστιν αὐτοῖς, εὐχαριτώτερα τοῖς πέλας. Ἡ δὲ κίνησις ὥσπερ τις ζωὴ οὔσα ἐν τοῖς σώμασιν ἦν· καὶ μίμησιν ἔχουσα ταύτης μᾶλλον ἐστὶ τοῖς ἦττον σώματος ἔχουσιν, ὡς τῆς ἀπολείψεως τοῦ ὄντος ὃ καταλείπει μᾶλλον τοῦτο σῶμα ποιούσης. Καὶ ἐκ τῶν δὲ λεγομένων παθημάτων μᾶλλον ἂν τις ἴδοι τὸ μᾶλλον σῶμα μᾶλλον παθητὸν ὄν, γῆν ἢ τὰ ἄλλα, καὶ τὰ ἄλλα κατὰ τὸν αὐτὸν λόγον· τὰ μὲν γὰρ ἄλλα σύνεισι διαιρούμενα μὴ κωλύοντος μηδενὸς εἰς ἐν πάλιν, τμηθὲν δὲ γεηρὸν ἅπαν χωρὶς ἐκάτερον αἰεῖ· ὥσπερ τὰ ἀπαγορεύοντα τῇ φύσει, ἃ δὴ μικρὰς πληγῆς γενομένης οὕτως ἔχει ὡς πέπληκται καὶ ἐφθάρη, οὕτω καὶ τὸ μάλιστα σῶμα γεγόμενον ὡς μάλιστα εἰς τὸ μὴ ὄν ἦκον ἀναλαβεῖν αὐτὸ εἰς τὸ ἐν ἀσθενεῖ. Πτῶμα οὖν αἰ βαρεῖαι καὶ σφοδραὶ πληγαί, ἀλλὰ ποιεῖν εἰς ἄλληλα· ἀσθενὲς δὲ ἀσθενεῖ προσπίπτον ἰσχυρόν ἐστι πρὸς ἐκεῖνο καὶ μὴ ὄν μὴ ὄντι. Ταῦτα μὲν οὖν εἴρηται πρὸς τοὺς ἐν τοῖς σώμασι τιθεμένους τὰ ὄντα τῇ τῶν ὀλισμῶν μαρτυρίαι καὶ τοῖς διὰ τῆς αἰσθήσεως φαντάσμασι πίστιν τῆς ἀληθείας λαμβάνοντας, οἱ παραπλήσιον τοῖς ὄνειρώττουσι ποιοῦσι ταῦτα ἐνεργεῖν νομίζουσιν, ἃ ὀρῶσιν εἶναι ἐνύπνια ὄντα. Καὶ γὰρ τὸ τῆς αἰσθήσεως ψυχῆς ἐστὶν εὐδούσης· ὅσον γὰρ ἐν σώματι ψυχῆς, τοῦτο εὐδεῖ· ἢ δ' ἀληθινὴ ἐργήγορσις ἀληθινὴ ἀπὸ σώματος, οὐ μετὰ σώματος, ἀνάστασις. Ἡ μὲν γὰρ μετὰ σώματος μετὰστασίς ἐστιν ἐξ ἄλλου εἰς ἄλλον ὕπνον, οἷον ἐξ ἐτέρων δεμνίων· ἢ δ' ἀληθὴς ὅλως ἀπὸ τῶν σωμάτων, ἃ τῆς φύσεως ὄντα τῆς ἐναντίας ψυχῇ τὸ ἐναντίον εἰς οὐσίαν ἔχει. Μαρτυρεῖ δὲ καὶ ἡ γένεσις αὐτῶν καὶ ἡ ροὴ καὶ ἡ φθορὰ οὐ τῆς τοῦ ὄντος φύσεως οὔσα.

6. the Intellectual Essence, wholly of the order of Ideal-form, must be taken as impassive has been already established.

But Matter also is an incorporeal, though after a mode of its own; we must examine, therefore, how this stands, whether it is passive, as is commonly held, a thing that can be twisted to every shape and Kind, or whether it too must be considered impassive and in what sense and fashion so. But in engaging this question and defining the nature of matter we must correct certain prevailing errors about the nature of the Authentic Existent, about Essence, about Being.

The Existent — rightly so called — is that which has authentic existence, that, therefore, which is existent completely, and therefore, again, that which at no point fails in existence. Having existence perfectly, it needs nothing to preserve it in being; it is, on the contrary, the source and cause from which all that appears to exist derives that appearance. This admitted, it must of necessity be in life, in a perfect life: if it failed it would be more nearly the

nonexistent than the existent. But: The Being thus indicated is Intellect, is wisdom unalloyed. It is, therefore, determined and rounded off; it is nothing potentially that is not of the same determined order, otherwise it would be in default.

Hence its eternity, its identity, its utter irreceptivity and impermeability. If it took in anything, it must be taking in something outside itself, that is to say, Existence would at last include non-existence. But it must be Authentic Existence all through; it must, therefore, present itself equipped from its own stores with all that makes up Existence so that all stands together and all is one thing. The Existent [Real Being] must have thus much of determination: if it had not, then it could not be the source of the Intellectual Principle and of Life which would be importations into it originating in the sphere of non-Being; and Real Being would be lifeless and mindless; but mindlessness and lifelessness are the characteristics of non-being and must belong to the lower order, to the outer borders of the existent; for Intellect and Life rise from the Beyond-Existence [the Indefinable Supreme] — though Itself has no need of them — and are conveyed from It into the Authentic Existent.

If we have thus rightly described the Authentic Existent, we see that it cannot be any kind of body nor the under-stuff of body; in such entities the Being is simply the existing of things outside of Being.

But body, a non-existence? Matter, on which all this universe rises, a non-existence? Mountain and rock, the wide solid earth, all that resists, all that can be struck and driven, surely all proclaims the real existence of the corporeal? And how, it will be asked, can we, on the contrary, attribute Being, and the only Authentic Being, to entities like Soul and Intellect, things having no weight or pressure, yielding to no force, offering no resistance, things not even visible?

Yet even the corporeal realm witnesses for us; the resting earth has certainly a scantier share in Being than belongs to what has more motion and less solidity — and less than belongs to its own most upward element, for fire begins, already, to flit up and away outside of the body-kind.

In fact, it appears to be precisely the most self-sufficing that bear least hardly, least painfully, on other things, while the heaviest and earthiest bodies — deficient, falling, unable to bear themselves upward — these, by the very down-thrust due to their feebleness, offer the resistance which belongs to the falling habit and to the lack of buoyancy. It is lifeless objects that deal the severest blows; they hit hardest and hurt most; where there is life — that is to say participation in Being — there is beneficence towards the environment, all the greater as the measure of Being is fuller.

Again, Movement, which is a sort of life within bodies, an imitation of true Life, is the more decided where there is the least of body a sign that the waning of Being makes the object affected more distinctly corporeal.

The changes known as affections show even more clearly that where the

bodily quality is most pronounced susceptibility is at its intensest — earth more susceptible than other elements, and these others again more or less so in the degree of their corporeality: sever the other elements and, failing some preventive force, they join again; but earthy matter divided remains apart indefinitely. Things whose nature represents a diminishment have no power of recuperation after even a slight disturbance and they perish; thus what has most definitely become body, having most closely approximated to non-being lacks the strength to reknit its unity: the heavy and violent crash of body against body works destruction, and weak is powerful against weak, non-being against its like.

Thus far we have been meeting those who, on the evidence of thrust and resistance, identify body with real being and find assurance of truth in the phantasms that reach us through the senses, those, in a word, who, like dreamers, take for actualities the figments of their sleeping vision. The sphere of sense, the Soul in its slumber; for all of the Soul that is in body is asleep and the true getting-up is not bodily but from the body: in any movement that takes the body with it there is no more than a passage from sleep to sleep, from bed to bed; the veritable waking or rising is from corporeal things; for these, belonging to the Kind directly opposed to Soul, present to it what is directly opposed to its essential existence: their origin, their flux, and their perishing are the warning of their exclusion from the Kind whose Being is Authentic.

[7] Ἀλλ' ἐπανιτέον ἐπὶ τε τὴν ὕλην τὴν ὑποκειμένην ἢ τὰ ἐπὶ τῇ ὕλῃ εἶναι λεγόμενα, ἐξ ὧν τό τε μὴ εἶναι αὐτὴν καὶ τὸ τῆς ὕλης ἀπαθὲς γνωσθήσεται. Ἔστι μὲν οὖν ἀσώματος, ἐπεὶπερ τὸ σῶμα ὕστερον καὶ σύνθετον καὶ αὐτὴ μετ' ἄλλου ποιεῖ σῶμα. Οὕτω γὰρ τοῦ ὀνόματος τετύχηκε τοῦ αὐτοῦ κατὰ τὸ ἀσώματος, ὅτι ἐκάτερον τό τε ὄν ἢ τε ὕλη ἕτερα τῶν σωμάτων. Οὔτε δὲ ψυχὴ οὔσα οὔτε νοῦς οὔτε ζωὴ οὔτε εἶδος οὔτε λόγος οὔτε πέρας – ἀπειρία γάρ – οὔτε δύναμις – τί γὰρ καὶ ποιεῖ; – ἀλλὰ ταῦτα ὑπερεκπεσοῦσα πάντα οὐδὲ τὴν τοῦ ὄντος προσηγορίαν ὀρθῶς ἂν δέχοιτο, μὴ ὄν δ' ἂν εἰκότως λέγοιτο, καὶ οὐχ ὥσπερ κίνησις μὴ ὄν ἢ στάσις μὴ ὄν, ἀλλ' ἀληθινῶς μὴ ὄν, εἰδωλον καὶ φάντασμα ὄγκου καὶ ὑποστάσεως ἔφεσις καὶ ἐστηκὸς οὐκ ἐν στάσει καὶ ἀόρατον καθ' αὐτὸ καὶ φεῦγον τὸ βουλόμενον ἰδεῖν, καὶ ὅταν τις μὴ ἴδῃ γιγνόμενον, ἀτενίσαντι δὲ οὐχ ὁρώμενον, καὶ τὰ ἐναντία ἀεὶ ἐφ' ἑαυτοῦ φανταζόμενον, μικρὸν καὶ μέγα καὶ ἥττον καὶ μᾶλλον, ἐλλεῖπόν τε καὶ ὑπερέχον, εἰδωλον οὐ μένον οὐδ' αὖ φεύγειν δυνάμενον· οὐδὲ γὰρ οὐδὲ τοῦτο ἰσχύει ἅτε μὴ ἰσχὺν παρὰ νοῦ λαβόν, ἀλλ' ἐν ἐλλείψει τοῦ ὄντος παντὸς γενόμενον. Διὸ πᾶν ὃ ἂν ἐπαγγέλληται ψεύδεται, κἂν μέγα φαντασθῇ, μικρὸν ἐστι, κἂν μᾶλλον, ἥττόν ἐστι, καὶ τὸ ὄν αὐτοῦ ἐν φαντάσει οὐκ ὄν ἐστιν, οἶον παίγιον φεῦγον· ὅθεν καὶ τὰ ἐν αὐτῷ ἐγγίγνεσθαι δοκοῦντα παίγνια, εἰδωλα ἐν εἰδῶλῳ ἀτεχνῶς, ὡς ἐν κατόπτρῳ τὸ ἀλλαχοῦ ἰδρυμένον ἀλλαχοῦ φανταζόμενον· καὶ πιμπλάμενον, ὡς δοκεῖ, καὶ ἔχον οὐδὲν καὶ δοκοῦν τὰ πάντα. Τὰ δὲ εἰσιόντα καὶ ἐξιόντα τῶν ὄντων μιμήματα καὶ εἰδωλα εἰς εἰδωλον ἄμορφον καὶ διὰ τὸ ἄμορφον αὐτῆς ἐνορώμενα ποιεῖν μὲν δοκεῖ εἰς

αὐτήν, ποιεῖ δὲ οὐδέν· ἀμενηνὰ γὰρ καὶ ἀσθενῇ καὶ ἀντερεῖδον οὐκ ἔχοντα· ἀλλ' οὐδὲ ἐκείνης ἐχούσης δίδεισιν οὐ τέμνοντα οἶον δι' ὕδατος ἢ εἴ τις ἐν τῷ λεγομένῳ κενῷ μορφᾷ οἶον εἰσπέμποι. Καὶ γὰρ αἷ, εἰ μὲν τοιαῦτα ἦν τὰ ἐνορώμενα, οἷα τὰ ἀφ' ὧν ἦλθεν εἰς αὐτήν, τάχ' ἂν τις διδοὺς αὐτοῖς δυνάμιν τινα τῶν πεμψάντων τὴν εἰς αὐτήν γενομένην πάσχειν ὑπ' αὐτῶν ἂν ὑπέλαβε· νῦν δ' ἄλλων μὲν ὄντων τῶν ἐμφανταζομένων, ἀλλοίων δὲ τῶν ἐνορωμένων, κακὸν τούτων μαθεῖν ἔστι τὸ τῆς πείσεως ψεῦδος ψευδοῦς ὄντος τοῦ ἐνορωμένου καὶ οὐδαμῇ ἔχοντος ὁμοιότητα πρὸς τὸ ποιῆσαν. Ἀσθενὲς δὴ καὶ ψεῦδος ὃν καὶ εἰς ψεῦδος ἐμπίπτει, οἷα ἐν ὀνείρῳ ἢ ὕδατι ἢ κατόπτρῳ, ἀπαθῇ αὐτὴν εἶασεν ἐξ ἀνάγκης εἶναι· καίτοι ἐν γε τοῖς προειρημένοις ὁμοίωσις τοῖς ἐνορωμένοις ἐστὶ πρὸς τὰ ἐνορῶντα.

7. We are thus brought back to the nature of that underlying matter and the things believed to be based upon it; investigation will show us that Matter has no reality and is not capable of being affected.

Matter must be bodiless — for body is a later production, a compound made by Matter in conjunction with some other entity. Thus it is included among incorporeal things in the sense that body is something that is neither Real-Being nor Matter.

Matter is no Soul; it is not Intellect, is not Life, is no Ideal-Principle, no Reason-Principle; it is no limit or bound, for it is mere indetermination; it is not a power, for what does it produce?

It lives on the farther side of all these categories and so has no tide to the name of Being. It will be more plausibly called a non-being, and this in the sense not of movement [away from Being] or station (in Not-Being) but of veritable Not-Being, so that it is no more than the image and phantasm of Mass, a bare aspiration towards substantial existence; it is stationary but not in the sense of having position, it is in itself invisible, eluding all effort to observe it, present where no one can look, unseen for all our gazing, ceaselessly presenting contraries in the things based upon it; it is large and small, more and less, deficient and excessive; a phantasm unabiding and yet unable to withdraw — not even strong enough to withdraw, so utterly has it failed to accept strength from the Intellectual Principle, so absolute its lack of all Being.

Its every utterance, therefore, is a lie; it pretends to be great and it is little, to be more and it is less; and the Existence with which it masks itself is no Existence, but a passing trick making trickery of all that seems to be present in it, phantasms within a phantasm; it is like a mirror showing things as in itself when they are really elsewhere, filled in appearance but actually empty, containing nothing, pretending everything. Into it and out of it move mimicries of the Authentic Existents, images playing upon an image devoid of Form, visible against it by its very formlessness; they seem to modify it but in reality effect nothing, for they are ghostly and feeble, have no thrust and meet none in Matter either; they pass through it leaving no cleavage, as through

water; or they might be compared to shapes projected so as to make some appearance upon what we can know only as the Void.

Further: if visible objects were of the rank of the originals from which they have entered into Matter we might believe Matter to be really affected by them, for we might credit them with some share of the power inherent in their Senders: but the objects of our experiences are of very different virtue than the realities they represent, and we deduce that the seeming modification of matter by visible things is unreal since the visible thing itself is unreal, having at no point any similarity with its source and cause. Feeble, in itself, a false thing and projected upon a falsity, like an image in dream or against water or on a mirror, it can but leave Matter unaffected; and even this is saying too little, for water and mirror do give back a faithful image of what presents itself before them.

[8] Ὅλως δὲ τὸ πάσχον δεῖ τοιοῦτον εἶναι οἷον ἐν ταῖς ἐναντίαις εἶναι δυνάμεσι καὶ ποιότησι τῶν ἐπεισιόντων καὶ τὸ πάσχειν ἐμποιούντων. Τῷ γὰρ ἐνόντι θερμῷ ἢ ἀλλοίωσις ἢ παρὰ τοῦ ψύχοντος καὶ τῷ ἐνόντι ὑγρῷ ἢ ἀλλοίωσις ἢ παρὰ τοῦ ξηραίνοντος, καὶ ἡλλοιωσθαι λέγομεν τὸ ὑποκειμένον, ὅταν ἐκ θερμοῦ ψυχρὸν ἢ ἐκ ξηροῦ ὑγρὸν γίγνηται. Μαρτυρεῖ δὲ καὶ ἡ λεγομένη πυρὸς φθορά μεταβολῆς γενομένης εἰς στοιχεῖον ἄλλο· τὸ γὰρ πῦρ ἐφθάρη, φαμέν, οὐχ ἡ ὕλη· ὥστε καὶ τὰ πάθη περὶ τοῦτο, περὶ ὃ καὶ ἡ φθορά· ὁδὸς γὰρ εἰς φθορὰν ἢ παραδοχὴ τοῦ πάθους· καὶ τούτῳ τὸ φθεῖρεσθαι, ὧι καὶ τὸ πάσχειν. Τὴν δὲ ὕλην φθεῖρεσθαι οὐχ οἷον τε· εἰς τί γὰρ καὶ πῶς; Πῶς οὖν λαβοῦσα ἐν αὐτῇ θερμότητος, ψυχρότητας, μυρίας καὶ ἀπείρους ὅλως ποιότητος καὶ ταύταις διαληφθεῖσα καὶ οἷον συμφύτους αὐτὰς ἔχουσα καὶ συγκεκραμένας ἀλλήλαις, οὐ γὰρ ἕκαστα χωρὶς, αὐτὴ δὲ ἐν μέσῳ ἀποληφθεῖσα πασχουσῶν τῶν ποιότητων ἐν τῇ πρὸς ἀλλήλας ὑπ' ἀλλήλων μίξει οὐχὶ συμπάσχει καὶ αὐτῇ; Εἰ μὴ ἄρα ἔξω τις αὐτὴν θήσεται αὐτῶν παντάπασιν· ἐν ὑποκειμένῳ δὲ πᾶν οὕτω πάρεστι τῷ ὑποκειμένῳ, ὥς αὐτῷ τι παρ' αὐτοῦ διδόναι.

8. It is a general principle that, to be modified, an object must be opposed in faculty, and in quality to the forces that enter and act upon it.

Thus where heat is present, the change comes by something that chills, where damp by some drying agency: we say a subject is modified when from warm it becomes cold, from dry wet.

A further evidence is in our speaking of a fire being burned out, when it has passed over into another element; we do not say that the Matter has been burned out: in other words, modification affects what is subject to dissolution; the acceptance of modification is the path towards dissolution; susceptibility to modification and susceptibility to dissolution go necessarily together. But Matter can never be dissolved. What into? By what process?

Still: Matter harbours heat, cold, qualities beyond all count; by these it is differentiated; it holds them as if they were of its very substance and they blend within it — since no quality is found isolated to itself — Matter lies

there as the meeting ground of all these qualities with their changes as they act and react in the blend: how, then, can it fail to be modified in keeping? The only escape would be to declare Matter utterly and for ever apart from the qualities it exhibits; but the very notion of Substance implies that any and every thing present in it has some action upon it.

[9] Ληπτέον δὴ τὸ παρεῖναι ἕτερον ἐτέρῳ καὶ τὸ εἶναι ἄλλο ἐν ἄλλῳ πρωτόν ὡς οὐ καθ' ἓνα τρόπον ὑπάρχει, ἀλλὰ τὸ μὲν ἐστὶν οἷον μετὰ τοῦ παρεῖναι ἢ χειρόν ἢ βέλτιον ποιεῖν ἐκεῖνο μετὰ τοῦ τρέπειν, οἷον ἐπὶ τῶν σωμάτων ὁρᾶται ἐπὶ γε τῶν ζώων, τὸ δ' οἷον ποιεῖν βέλτιον ἢ χειρόν ἄνευ τοῦ πάσχειν ἐκεῖνο, ὥσπερ ἐπὶ τῆς ψυχῆς ἐλέγετο, τὸ δ' οἷον ὅταν τις σχῆμα κηρῶι προσαγάγη, ἔνθα οὔτε τι πάθος, ὡς ἄλλο τι ποιῆσαι τὸν κηρὸν εἶναι, ὅταν παρῇ τὸ σχῆμα, οὔτε ἐλλείψεις [ἐκεῖνο] ἀπεληλυθότος ἐκείνου. Τὸ δὲ δὴ φῶς οὐδὲ σχήματος ἀλλοίωσιν περὶ τὸ φωτιζόμενον ποιεῖ. Ὁ δὲ δὴ λίθος ψυχρὸς γενόμενος τί παρὰ τῆς ψυχρότητος μένων λίθος ἔχει; Τί δ' ἂν γραμμὴ πάθοι ὑπὸ χρώματος; Οὐδὲ δὴ τὸ ἐπίπεδον, οἶμαι. Ἀλλὰ τὸ ὑποκείμενον ἴσως σῶμα; Καίτοι ὑπὸ χρώματος τί ἂν πάθοι; Οὐ γὰρ δεῖ τὸ παθεῖν λέγειν τὸ παρεῖναι οὐδὲ τὸ μορφὴν περιθεῖναι. Εἰ δέ τις καὶ τὰ κάτοπτρα λέγοι καὶ ὅλως τὰ διαφανῇ ὑπὸ τῶν ἐνορωμένων εἰδώλων μηδὲν πάσχειν, οὐκ ἀνόμοιον ἂν τὸ παράδειγμα φέροι. Εἶδωλα γὰρ καὶ τὰ ἐν τῇ ὕλῃ. καὶ αὕτη ἔτι μᾶλλον ἀπαθέστερον ἢ τὰ κάτοπτρα. Ἐγγίγνονται μὲν δὴ ἐν αὐτῇ θερμότητες καὶ ψυχρότητες, ἀλλ' οὐκ αὐτὴν θερμαίνουσαι· τὸ γὰρ θερμαίνεσθαι ἐστὶ καὶ τὸ ψύχεσθαι ποιότητος ἐξ ἄλλης εἰς ἄλλην τὸ ὑποκείμενον ἀγούσης. Ἐπισκεπτέον δὲ περὶ τῆς ψυχρότητος μήποτε ἀπουσία καὶ στέρησις. Συνελθοῦσαι δὲ εἰς αὐτὴν αἱ ποιότητες εἰς ἀλλήλας μὲν αἱ πολλαὶ αὐτῶν ποιήσουσι, μᾶλλον δὲ αἱ ἐναντίως ἔχουσαι. Τί γὰρ ἂν εὐωδία γλυκύτητα ἐργάσαιο ἢ χρῶμα σχῆμα ἢ τὸ ἐξ ἄλλου γένους ἄλλο; Ὅθεν ἂν τις καὶ μάλιστα πιστεύσειεν ὡς ἔστιν ἐν τῷ αὐτῷ εἶναι ἄλλο ἄλλῳ ἢ ἕτερον ἐν ἐτέρῳ ἄλυπον ὃν τῇ αὐτοῦ παρουσίᾳ ὧ ἢ ἐν ὧ πάρεστιν. Ὡσπερ οὖν καὶ τὸ βλαπτόμενον οὐχ ὑπὸ τοῦ τυχόντος, οὕτως οὐδὲ τὸ τρεπόμενον καὶ πάσχον ὑφ' ὁποιοῦν ἂν πάθοι, ἀλλὰ τοῖς ἐναντίοις ὑπὸ τῶν ἐναντίων ἢ πεῖσις, τὰ δ' ἄλλα ὑπ' ἄλλων ἄτρεπτα. Οἷς δὴ μηδεμία ἐναντιότης ὑπάρχει, ταῦτα ὑπ' οὐδενὸς ἂν ἐναντίου πάθοι. Ἀνάγκη τοίνυν, εἴ τι πάσχοι, μὴ ὕλην, ἀλλὰ τι συναμφοτέρον ἢ ὅλως πολλὰ ὁμοῦ εἶναι. Τὸ δὲ μόνον καὶ ἔρημον τῶν ἄλλων καὶ παντάπασιν ἀπλοῦν ἀπαθὲς ἂν εἴη πάντων καὶ ἐν μέσοις ἅπασιν ἀπειλημμένον [ἢ] τοῖς εἰς ἀλλήλα ποιοῦσιν· οἷον ἐν οἴκῳ τῷ αὐτῷ ἀλλήλους παιόντων ὁ οἶκος ἀπαθὴς καὶ ὁ ἐν αὐτῷ ἀήρ. Συνιόντα δὲ τὰ ἐπὶ τῆς ὕλης ἀλλήλα ποιεῖτω, ὅσα ποιεῖν ἐφύκεν, αὕτη δ' ἀπαθὴς ἔστω πολὺ μᾶλλον, ἢ ὅσαι ποιότητες ἐν αὐτῇ τῷ μὴ ἐναντίᾳ εἶναι ἀπαθεῖς ὑπ' ἀλλήλων εἰσίν.

9. In answer: It must, first, be noted that there are a variety of modes in which an object may be said to be present to another or to exist in another. There is a “presence” which acts by changing the object — for good or for ill — as we see in the case of bodies, especially where there is life. But there is also a “presence” which acts, towards good or ill, with no modification of the object, as we have indicated in the case of the Soul. Then there is the case

represented by the stamping of a design upon wax, where the “presence” of the added pattern causes no modification in the substance nor does its obliteration diminish it. And there is the example of Light whose presence does not even bring change of pattern to the object illuminated. A stone becoming cold does not change its nature in the process; it remains the stone it was. A drawing does not cease to be a drawing for being coloured.

The intermediary mass on which these surface changes appear is certainly not transmuted by them; but might there not be a modification of the underlying Matter?

No: it is impossible to think of Matter being modified by, for instance, colour — for, of course we must not talk of modification when there is no more than a presence, or at most a presenting of shape.

Mirrors and transparent objects, even more, offer a close parallel; they are quite unaffected by what is seen in or through them: material things are reflections, and the Matter on which they appear is further from being affected than is a mirror. Heat and cold are present in Matter, but the Matter itself suffers no change of temperature: growing hot and growing cold have to do only with quality; a quality enters and brings the impassible Substance under a new state — though, by the way, research into nature may show that cold is nothing positive but an absence, a mere negation. The qualities come together into Matter, but in most cases they can have no action upon each other; certainly there can be none between those of unlike scope: what effect, for example, could fragrance have on sweetness or the colour-quality on the quality of form, any quality on another of some unrelated order? The illustration of the mirror may well indicate to us that a given substratum may contain something quite distinct from itself — even something standing to it as a direct contrary — and yet remain entirely unaffected by what is thus present to it or merged into it.

A thing can be hurt only by something related to it, and similarly things are not changed or modified by any chance presence: modification comes by contrary acting upon contrary; things merely different leave each other as they were. Such modification by a direct contrary can obviously not occur in an order of things to which there is no contrary: Matter, therefore [the mere absence of Reality] cannot be modified: any modification that takes place can occur only in some compound of Matter and reality, or, speaking generally, in some agglomeration of actual things. The Matter itself — isolated, quite apart from all else, utterly simplex — must remain immune, untouched in the midst of all the interacting agencies; just as when people fight within their four walls, the house and the air in it remain without part in the turmoil.

We may take it, then, that while all the qualities and entities that appear upon Matter group to produce each the effect belonging to its nature, yet Matter itself remains immune, even more definitely immune than any of those qualities entering into it which, not being contraries, are not affected by each

other.

[10] Ἐπειτα, εἰ πάσχει ἡ ὕλη, δεῖ τι ἔχειν αὐτὴν ἐκ τοῦ πάθους ἢ αὐτὸ τὸ πάθος ἢ ἑτέρως διακεῖσθαι ἢ πρὶν εἰσελθεῖν εἰς αὐτὴν τὸ πάθος. Ἐπιούσης τοίνυν ἄλλης μετ' ἐκείνην ποιότητος οὐκέτι ὕλη ἔσται τὸ δεχόμενον, ἀλλὰ ποιά ὕλη. Εἰ δὲ καὶ αὕτη ἡ ποιότης ἀποσταίῃ καταλιποῦσά τι αὐτῆς τῷ ποιῆσαι, ἄλλο ἂν ἔτι μᾶλλον γίγνοιτο τὸ ὑποκείμενον. Καὶ προιοῦσα τοῦτον τὸν τρόπον ἄλλο τι ἢ ὕλη ἔσται τὸ ὑποκείμενον, πολύτροπον δὲ καὶ πολυειδές· ὥστε οὐδ' ἂν ἔτι πανδεχὲς γένοιτο ἐμπόδιον πολλοῖς τοῖς ἐπεισιούσι γινόμενον, ἢ τε ὕλη οὐκέτι μένει· οὐδὲ ἄφθαρτος τοίνυν· ὥστε, εἰ δεῖ ὕλην εἶναι, ὥσπερ ἐξ ἀρχῆς ἦν, οὕτως αἰεὶ δεῖ αὐτὴν εἶναι τὴν αὐτήν· ὥς τό γε ἀλλοιοῦσθαι λέγειν οὐκ ἔστιν αὐτὴν ὕλην τηρούντων. Ἐπειτα δέ, εἰ ὅλως τὸ ἀλλοιούμενον πᾶν δεῖ μένον ἐπὶ τοῦ αὐτοῦ εἶδους ἀλλοιοῦσθαι, καὶ κατὰ συμβεβηκότα ἀλλ' οὐ καθ' αὐτά, εἰ δὴ δεῖ μένειν τὸ ἀλλοιούμενον καὶ οὐ τὸ μένον ἔστιν αὐτοῦ τὸ πάσχον, δυοῖν θάτερον ἀνάγκη, ἢ ἀλλοιουμένην τὴν ὕλην αὐτῆς ἐξίστασθαι, ἢ μὴ ἐξισταμένην αὐτῆς μὴ ἀλλοιοῦσθαι. Εἰ δέ τις λέγοι μὴ καθ' ὅσον ὕλη ἀλλοιοῦσθαι, πρῶτον μὲν κατὰ τί ἀλλοιώσεται οὐχ ἔξει λέγειν, ἔπειτα ὁμολογήσει καὶ οὕτω τὴν ὕλην αὐτὴν μὴ ἀλλοιοῦσθαι. Ὡς περ γὰρ τοῖς ἄλλοις εἶδεςιν οὓσιν οὐκ ἔστιν ἀλλοιοῦσθαι κατὰ τὴν οὐσίαν τῆς οὐσίας αὐτοῖς ἐν τούτῳ οὕσης, οὕτως, ἐπειδὴ τὸ εἶναι τῇ ὕλῃ ἐστὶ τὸ εἶναι ἡ ὕλη, οὐκ ἔστιν αὐτὴν ἀλλοιοῦσθαι καθ' ὃ τὴν ὕλην ἐστίν, ἀλλὰ μένειν, καὶ ὥσπερ ἐκεῖ ἀναλλοίωτον αὐτὸ τὸ εἶδος, οὕτω καὶ ἐνταῦθα ἀναλλοίωτον αὐτὴν τὴν ὕλην.

10. Further: If Matter were susceptible of modification, it must acquire something by the incoming of the new state; it will either adopt that state, or, at least, it will be in some way different from what it was. Now upon this first incoming quality suppose a second to supervene; the recipient is no longer Matter but a modification of Matter: this second quality, perhaps, departs, but it has acted and therefore leaves something of itself after it; the substratum is still further altered. This process proceeding, the substratum ends by becoming something quite different from Matter; it becomes a thing settled in many modes and many shapes; at once it is debarred from being the all-recipient; it will have closed the entry against many incomers. In other words, the Matter is no longer there: Matter is destructible.

No: if there is to be a Matter at all, it must be always identically as it has been from the beginning: to speak of Matter as changing is to speak of it as not being Matter.

Another consideration: it is a general principle that a thing changing must remain within its constitutive Idea so that the alteration is only in the accidents and not in the essential thing; the changing object must retain this fundamental permanence, and the permanent substance cannot be the member of it which accepts modification.

Therefore there are only two possibilities: the first, that Matter itself changes and so ceases to be itself, the second that it never ceases to be itself

and therefore never changes.

We may be answered that it does not change in its character as Matter: but no one could tell us in what other character it changes; and we have the admission that the Matter in itself is not subject to change.

Just as the Ideal Principles stand immutably in their essence — which consists precisely in their permanence — so, since the essence of Matter consists in its being Matter [the substratum to all material things] it must be permanent in this character; because it is Matter, it is immutable. In the Intellectual realm we have the immutable Idea; here we have Matter, itself similarly immutable.

[11] Ὅθεν δὴ καὶ τὸν Πλάτωνα οὕτω διανοούμενον ὀρθῶς εἰρηκέναι νομίζω, τὰ δ' εἰσιόντα καὶ ἐξιόντα τῶν ὄντων μιμήματα μὴ μάτην εἰσιέναι καὶ ἐξιέναι εἰρηκέναι, ἀλλὰ βουλόμενον ἡμᾶς συνεῖναι ἐπιστήσαντας τῷ τρόπῳ τῆς μεταλήψεως, καὶ κινδυνεύει τὸ ἄπορον ἐκεῖνο τὸ ὅπως ἡ ὕλη τῶν εἰδῶν μεταλαμβάνει μὴ ἐκεῖνο εἶναι ὃ οἱ πολλοὶ ὠήθησαν τῶν πρὸ ἡμῶν, τὸ πῶς ἔρχεται εἰς αὐτήν, ἀλλὰ μᾶλλον πῶς ἔστιν ἐν αὐτῇ. Ὅντως γὰρ θαυμαστὸν εἶναι δοκεῖ, πῶς τούτων τῶν εἰδῶν παρόντων αὐτῇ μένει ἡ αὐτὴ ἀπαθὴς αὐτῶν οὕσα καὶ προσέτι αὐτῶν τῶν εἰσιόντων πασχόντων ὑπ' ἀλλήλων. Ἀλλὰ καὶ αὐτὰ τὰ εἰσιόντα ἐξωθεῖν τὰ πρότερα ἕκαστα, καὶ εἶναι τὸ παθεῖν ἐν τῷ συνθέτῳ καὶ οὐδὲ ἐν παντὶ συνθέτῳ, ἀλλ' ὧι χρεῖα τοῦ προσελθόντος ἢ ἀπελθόντος καὶ ὃ ἐλλειπὲς μὲν τῇ συστάσει ἀπουσίαι τινός, τέλειον δὲ τῇ παρουσίαι. Τῇ δὲ ὕλῃ οὔτε τι πλέον εἰς τὴν αὐτῆς σύστασιν προσελθόντος ὅτουοῦν· οὐ γὰρ γίνεταί τότε ὃ ἐστὶ προσελθόντος, οὔτε ἔλαττον ἀπελθόντος· μένει γὰρ ὃ ἐξ ἀρχῆς ἦν. Τοῦ δὲ κεκοσμηθῆαι τοῖς μὲν κόσμου καὶ τάξεως δεομένοις εἴη ἂν χρεῖα, καὶ ὁ κόσμος δὲ γένοιτο ἂν ἄνευ μεταλλοιώσεως, οἷον οἷς περιτίθεμεν· εἰ δὲ οὕτω τις κοσμηθεῖ ὡς σύμφυτον εἶναι, δεήσει ἀλλοιωθὲν ὃ πρότερον αἰσχροὺς ἦν καὶ ἕτερον γενόμενον ἐκεῖνο τὸ κεκοσμημένον οὕτω καλὸν ἐξ αἰσχροῦ εἶναι. Εἰ τοῖνυν αἰσχροὶ οὕσα ἡ ὕλη καλὴ ἐγένετο, ὃ ἦν πρότερον τὸ αἰσχροὶ εἶναι οὐκέτ' ἐστίν· ὥστε ἐν τῷ οὕτω κεκοσμηθῆαι ἀπολεῖ τὸ ὕλην εἶναι καὶ μάλιστα, εἰ μὴ κατὰ συμβεβηκὸς αἰσχροί· εἰ δ' οὕτως αἰσχροὶ ὡς αἰσχος εἶναι, οὐδ' ἂν μεταλάβοι κόσμος, καὶ εἰ οὕτω κακὴ ὡς κακὸν εἶναι, οὐδ' ἂν μεταλάβοι ἀγαθοῦ· ὥστε οὐχ οὕτως ἢ μετάληψις ὡς οἶοντα παθούσης, ἀλλ' ἕτερος τρόπος οἷον δοκεῖν. Ἰσως δὲ καὶ τοῦτον τὸν τρόπον λύοιτο ἂν τὸ ἄπορον, πῶς οὕσα κακὴ ἐφίοιτο ἂν τοῦ ἀγαθοῦ, ὡς μὴ μεταλήψει ἀπολλυμένης ὃ ἦν· εἰ γὰρ τοῦτον τὸν τρόπον ἢ λεγομένη μετάληψις, ὡς τὴν αὐτὴν μένειν μὴ ἀλλοιουμένην, ὡς λέγομεν, ἀλλ' εἶναι ἀεὶ ὃ ἐστίν, οὐκέτι θαυμαστὸν γίνεται τὸ πῶς οὕσα κακὴ μεταλαμβάνει. Οὐ γὰρ ἐξίσταται ἑαυτῆς, ἀλλ' ὅτι μὲν ἀναγκαῖόν ἐστι μεταλαμβάνειν ἀμιγέπῃ μεταλαμβάνει ἕως ἂν ἡ, τῷ δ' εἶναι ὃ ἐστὶ τρόπῳ μεταλήψεως τηροῦντι αὐτήν οὐ βλάπτεται εἰς τὸ εἶναι παρὰ τοῦ οὕτω διδόντος, καὶ κινδυνεύει διὰ τοῦτο οὐχ ἥττον εἶναι κακὴ, ὅτι ἀεὶ μένει τοῦτο ὃ ἐστὶ. Μεταλαμβάνουσα γὰρ ὄντως καὶ ἀλλοιουμένη ὄντως ὑπὸ τοῦ ἀγαθοῦ οὐκ ἂν ἦν τὴν φύσιν κακὴ. Ὡστε εἰ τις τὴν ὕλην λέγει κακὴν, οὕτως ἂν ἀληθεύοι, εἰ τοῦ ἀγαθοῦ ἀπαθὴ λέγοι· τοῦτο δὲ ταυτόν ἐστι τῷ ὅλως ἀπαθὴ εἶναι.

11. I think, in fact, that Plato had this in mind where he justly speaks of the Images of Real Existents “entering and passing out”: these particular words are not used idly: he wishes us to grasp the precise nature of the relation between Matter and the Ideas.

The difficulty on this point is not really that which presented itself to most of our predecessors — how the Ideas enter into Matter — it is rather the mode of their presence in it.

It is in fact strange at sight that Matter should remain itself intact, unaffected by Ideal-forms present within it, especially seeing that these are affected by each other. It is surprising, too, that the entrant Forms should regularly expel preceding shapes and qualities, and that the modification [which cannot touch Matter] should affect what is a compound [of Idea with Matter] and this, again, not a haphazard but precisely where there is need of the incoming or outgoing of some certain Ideal-form, the compound being deficient through the absence of a particular principle whose presence will complete it.

But the reason is that the fundamental nature of Matter can take no increase by anything entering it, and no decrease by any withdrawal: what from the beginning it was, it remains. It is not like those things whose lack is merely that of arrangement and order which can be supplied without change of substance as when we dress or decorate something bare or ugly.

But where the bringing to order must cut through to the very nature, the base original must be transmuted: it can leave ugliness for beauty only by a change of substance. Matter, then, thus brought to order must lose its own nature in the supreme degree unless its baseness is an accidental: if it is base in the sense of being Baseness the Absolute, it could never participate in order, and, if evil in the sense of being Evil the Absolute, it could never participate in good.

We conclude that Matter's participation in Idea is not by way of modification within itself: the process is very different; it is a bare seeming. Perhaps we have here the solution of the difficulty as to how Matter, essentially evil, can be reaching towards The Good: there would be no such participation as would destroy its essential nature. Given this mode of pseudo-participation — in which Matter would, as we say, retain its nature, unchanged, always being what it has essentially been — there is no longer any reason to wonder as to how while essentially evil, it yet participates in Idea: for, by this mode, it does not abandon its own character: participation is the law, but it participates only just so far as its essence allows. Under a mode of participation which allows it to remain on its own footing, its essential nature stands none the less, whatsoever the Idea, within that limit, may communicate to it: it is by no means the less evil for remaining immutably in its own order. If it had authentic participation in The Good and were veritably changed, it would not be essentially evil.

In a word, when we call Matter evil we are right only if we mean that it is not amenable to modification by The Good; but that means simply that it is subject to no modification whatever.

[12] Ὁ δέ γε Πλάτων τοῦτο νοῶν περὶ αὐτῆς καὶ τὴν μετάληψιν οὐχ ὥς ἐν ὑποκειμένῳ εἶδους γενομένου καὶ μορφήν διδόντος ὥστε ἐν σύνθετον γενέσθαι συντραπέντων καὶ οἷον συγκραθέντων καὶ συμπαθόντων τιθέμενος, ὅτι μὴ οὕτω λέγει παραστήσαι βουλόμενος, καὶ πῶς ἂν αὐτὴ ἀπαθὴς μένουσα ἔχοι τὰ εἶδη ἀπαθοῦς μεταλήψεως ζητῶν παράδειγμα – ἄλλον τρόπον οὐ ράϊδιον διδάξαι ἃ μάλιστα παρόντα σώζει τὸ ὑποκείμενον ταῦτόν εἶναι – ὑπέστη πολλὰς ἀπορίας σπεύδων ἐφ' ὃ βούλεται καὶ προσέτι παραστήσαι θέλων τὸ ἐν τοῖς αἰσθητοῖς κενὸν τῆς ὑποστάσεως καὶ τὴν χώραν τοῦ εἰκότος οὖσαν πολλήν. Τὴν οὖν ὕλην σχήμασιν ὑποθέμενος τὰ πάθη ποιεῖν τοῖς ἐμψύχοις σώμασιν οὐδὲν αὐτὴν ἔχουσιν τούτων τῶν παθημάτων τὸ μένον ταύτης [ταύτην] ἐνδείκνυται διδοὺς συλλογίζεσθαι, ὥς οὐδὲ παρὰ τῶν σχημάτων ἔχει τὸ πάσχειν αὐτὴ καὶ ἀλλοιοῦσθαι. Τοῖς μὲν γὰρ σώμασι τούτοις ἐξ ἑτέρου σχήματος ἕτερον σχῆμα δεχομένοις τάχα ἂν τις ἀλλοίωσιν λέγοι γίνεσθαι τὴν τοῦ σχήματος μεταβολὴν ὁμώνυμον τὴν ἀλλοίωσιν εἶναι λέγων· τῆς δὲ ὕλης οὐδὲν σχῆμα ἐχούσης οὐδὲ μέγεθος πῶς ἂν τις τὴν τοῦ σχήματος ὁπωσοῦν παρουσίαν ἀλλοίωσιν εἶναι κἂν ὁμωνύμως λέγοι; Εἴ τις οὖν ἐνταῦθα τὸ νόμῳ χροῖη καὶ τὰ ἄλλα νόμῳ λέγοι τῷ τὴν φύσιν τὴν ὑποκειμένην μηδὲν οὕτως ἔχειν, ὥς νομίζεται, οὐκ ἂν ἄτοπος εἴη τοῦ λόγου. Ἀλλὰ πῶς ἔχει, εἰ μηδὲ τὸ ὥς σχήματα ἀρέσκει; Ἀλλ' ἔχει ἐνδείξιν ἢ ὑπόθεσις ὥς οἷόν τε τῆς ἀπαθείας καὶ τῆς οἷον εἰδώλων οὐ παρόντων δοκούσης παρουσίας. Ἡ πρότερον ἐστὶ περὶ τῆς ἀπαθείας αὐτῆς λεκτέον διδάσκοντας ὥς χρὴ ταῖς συνηθείαις τῶν ὀνομάτων ἐπὶ τὸ πάσχειν αὐτὴν φέρεσθαι, οἷον ὅταν [ξηραίνομένην] τὴν αὐτὴν πυρουμένην καὶ ὕγραίνομένην, ἐνθυμουμένους καὶ τὰ ἐξῆς καὶ τὰς ἀέρος καὶ ὕδατος μορφὰς δεχομένην. Τὸ γὰρ καὶ τὰς ἀέρος καὶ ὕδατος μορφὰς δεχομένην ἀπαμβλύνει μὲν τὸ πυρουμένην καὶ ὕγραίνομένην, δηλοῖ τε ἐν τῷ μορφὰς δεχομένην οὐ τὸ μεμορφῶσθαι αὐτήν, ἀλλ' εἶναι τὰς μορφὰς ὥς εἰσηλθόν, τό τε πυρουμένην οὐ κυρίως εἰρησθαι, ἀλλὰ μᾶλλον πῦρ γινομένην· οὐ γὰρ τὸ αὐτὸ πῦρ γίνεσθαι καὶ πυροῦσθαι· ὑπ' ἄλλου μὲν γὰρ τὸ πυροῦσθαι, ἐν ᾧ καὶ τὸ πάσχειν· ὃ δ' αὐτὸ μέρος ἐστὶ πυρὸς πῶς ἂν πυροῖτο; Τοιοῦτον γὰρ ἂν εἴη, οἷον εἴ τις διὰ τοῦ χαλκοῦ τὸν ἀνδριάντα λέγοι πεφοιτηκέναι, εἰ τὸ πῦρ διὰ τῆς ὕλης λέγοι κεχωρηκέναι καὶ προσέτι πυρῶσαι. Ἔτι, εἰ λόγος ὁ προσιών, πῶς ἂν πυρῶσειεν; Ἡ εἰ σχῆμα; Ἀλλὰ τὸ πυρούμενον ὑπ' ἀμφοῖν ἤδη. Πῶς οὖν ὑπ' ἀμφοῖν μὴ ἐνὸς ἐξ ἀμφοῖν γενομένου; Ἡ, κἂν ἐν ἡ γενόμενον, οὐκ ἐν ἀλλήλοις τὰ πάθη ἐχόντων, ἀλλὰ πρὸς ἄλλα ποιούντων. Ἄρ' οὖν ἀμφοτέρων ποιούντων; Ἡ θατέρου θάτερον παρέχοντος μὴ φυγεῖν. Ἀλλ' ὅταν διαιρεθῇ τι σῶμα, πῶς οὐ καὶ αὐτὴ διήρηται; Καὶ πεπονθότος ἐκείνου τῷ διηρησθαι πῶς οὐ καὶ αὐτὴ τῷ αὐτῷ τούτῳ παθήματι πέπονθεν; Ἡ τί κωλύει τῷ αὐτῷ λόγῳ τούτῳ καὶ φθεῖραι λέγοντας πῶς φθαρέντος τοῦ σώματος οὐκ ἐφθαρται; Ἐτι λεκτέον τοσόνδε γὰρ εἶναι καὶ μέγεθος εἶναι, τῷ δὲ μὴ μεγέθει οὐδὲ τὰ μεγέθους πάθη ἐγγίγνεσθαι καὶ ὅλως δὴ τῷ μὴ σώματι μηδὲ τὰ σώματος πάθη γίνεσθαι·

ὥστε ὅσοι παθητὴν ποιῶσι καὶ σῶμα συγχωρεῖτωσαν αὐτὴν εἶναι.

12. This is Plato's conception: to him participation does not, in the case of Matter, comport any such presence of an Ideal-form in a Substance to be shaped by it as would produce one compound thing made up of the two elements changing at the same moment, merging into one another, modified each by the other.

In his haste to his purpose he raises many difficult questions, but he is determined to disown that view; he labours to indicate in what mode Matter can receive the Ideal-forms without being, itself, modified. The direct way is debarred since it is not easy to point to things actually present in a base and yet leaving that base unaffected: he therefore devises a metaphor for participation without modification, one which supports, also, his thesis that all appearing to the senses is void of substantial existence and that the region of mere seeming is vast.

Holding, as he does, that it is the patterns displayed upon Matter that cause all experience in living bodies while the Matter itself remains unaffected, he chooses this way of stating its immutability, leaving us to make out for ourselves that those very patterns impressed upon it do not comport any experience, any modification, in itself.

In the case, no doubt, of the living bodies that take one pattern or shape after having borne another, it might be said that there was a change, the variation of shape being made verbally equivalent to a real change: but since Matter is essentially without shape or magnitude, the appearing of shape upon it can by no freedom of phrase be described as a change within it. On this point one must have "a rule for thick and thin" one may safely say that the underlying Kind contains nothing whatever in the mode commonly supposed.

But if we reject even the idea of its really containing at least the patterns upon it, how is it, in any sense, a recipient?

The answer is that in the metaphor cited we have some reasonably adequate indication of the impassibility of Matter coupled with the presence upon it of what may be described as images of things not present.

But we cannot leave the point of its impassibility without a warning against allowing ourselves to be deluded by sheer custom of speech.

Plato speaks of Matter as becoming dry, wet, inflamed, but we must remember the words that follow: "and taking the shape of air and of water": this blunts the expressions "becoming wet, becoming inflamed"; once we have Matter thus admitting these shapes, we learn that it has not itself become a shaped thing but that the shapes remain distinct as they entered. We see, further, that the expression "becoming inflamed" is not to be taken strictly: it is rather a case of becoming fire. Becoming fire is very different from becoming inflamed, which implies an outside agency and, therefore, susceptibility to modification. Matter, being itself a portion of fire, cannot be said to catch fire. To suggest that the fire not merely permeates the matter, but

actually sets it on fire is like saying that a statue permeates its bronze.

Further, if what enters must be an Ideal-Principle how could it set Matter aflame? But what if it is a pattern or condition? No: the object set aflame is so in virtue of the combination of Matter and condition.

But how can this follow on the conjunction when no unity has been produced by the two?

Even if such a unity had been produced, it would be a unity of things not mutually sharing experiences but acting upon each other. And the question would then arise whether each was effective upon the other or whether the sole action was not that of one (the form) preventing the other [the Matter] from slipping away?

But when any material thing is severed, must not the Matter be divided with it? Surely the bodily modification and other experience that have accompanied the sundering, must have occurred, identically, within the Matter?

This reasoning would force the destructibility of Matter upon us: “the body is dissolved; then the Matter is dissolved.” We would have to allow Matter to be a thing of quantity, a magnitude. But since it is not a magnitude it could not have the experiences that belong to magnitude and, on the larger scale, since it is not body it cannot know the experiences of body.

In fact those that declare Matter subject to modification may as well declare it body right out.

[13] Ἔτι δὲ κάκεινο ἐπιστῆσαι αὐτοὺς προσήκει, πῶς λέγουσι φεύγειν αὐτὴν τὸ εἶδος· πῶς γὰρ ἂν λίθους – τὰ περιλαβόντα αὐτὴν – καὶ πέτρας φύγοι; Οὐ γὰρ δὴ ποτὲ μὲν φεύγειν, ποτὲ δὲ μὴ φεύγειν φήσουσιν. Εἰ γὰρ βουλήσῃ αὐτῆς φεύγει, διὰ τί οὐκ αἰεὶ; Εἰ δὲ ἀνάγκη μένει, οὐκ ἔστιν ὅτε οὐκ ἐν εἶδει τινὶ ἔστιν. Ἀλλὰ τοῦ μὴ τὸ αὐτὸ εἶδος αἰεὶ ἴσχειν ἐκάστην ὕλην ζητητέον τὴν αἰτίαν, καὶ ἐν τοῖς εἰσιοῦσι μᾶλλον. Πῶς οὖν λέγεται φεύγειν; ἢ τῇ αὐτῆς φύσει καὶ αἰεὶ· τοῦτο δὲ τί ἂν εἴη ἢ μηδέποτε αὐτῆς ἐξισταμένην οὕτως ἔχειν τὸ εἶδος ὥς μηδέποτε ἔχειν; ἢ ὅ τι χρήσονται τῷ ὑφ’ αὐτῶν λεγομένῳ οὐχ ἔξουσιν ἢ δὲ ὑποδοχὴ καὶ τιθήνη γενέσεως ἀπάσης. Εἰ γὰρ ὑποδοχὴ καὶ τιθήνη, ἢ δὲ γένεσις ἄλλο αὐτῆς, τὸ δὲ ἀλλοιούμενον ἐν τῇ γενέσει, πρὸ γενέσεως οὕσα εἴη ἂν καὶ πρὸ ἀλλοιώσεως· ἢ τε ὑποδοχὴ καὶ ἔτι ἢ τιθήνη τηρεῖν ἐν ᾧ ἔστιν ἀπαθὴ οὕσαν, καὶ τὸ ἐν ᾧ ἐγγινόμενον ἕκαστον φαντάζεται καὶ πάλιν ἐκεῖθεν ἔξεισι καὶ χώραν εἶναι καὶ ἔδραν. Καὶ τὸ λεγόμενον δὲ καὶ εὐθυνόμενον ὥς τόπον εἰδὼν λέγοντος οὐ πάθος λέγει περὶ ἐκεῖνο, ἀλλὰ τρόπον ἕτερον ζητεῖ. Τίς οὖν οὗτος; Ἐπειδὴ τὴν λεγομένην ταύτην φύσιν οὐδὲν δεῖ εἶναι τῶν ὄντων, ἀλλ’ ἅπασαν ἐκπεφευγέναι τὴν τῶν ὄντων οὐσίαν καὶ πάντα ἑτέραν – λόγοι γὰρ ἐκεῖνα καὶ ὄντως ὄντες – , ἀνάγκη δὴ αὐτὴν τῷ ἐτέρῳ τούτῳ φυλάττουσαν αὐτῆς ἢν εἴληχε σωτηρίαν – ἀνάγκη αὐτὴν μὴ μόνον τῶν ὄντων ἄδεκτον εἶναι, ἀλλὰ καί, εἴ τι μίμημα αὐτῶν, καὶ τούτου ἁμοῖρον εἰς οἰκείωσιν εἶναι. Οὕτω γὰρ ἂν ἑτέρα πάντη· ἢ εἰδός τι εἰσοικισαμένη μετ’ ἐκείνου ἄλλο γενομένη ἀπόλωσε τὸ ἑτέρα εἶναι

καὶ χώρα πάντων, καὶ οὐδενὸς ὅτου οὐχ ὑποδοχή. Ἀλλὰ δεῖ καὶ εἰσιόντων τὴν αὐτὴν μένειν καὶ ἐξιόντων ἀπαθῆ, ἵνα καὶ εἰσὶν τι αἰεὶ εἰς αὐτὴν καὶ ἐξίη. Εἴσειςι δὴ τὸ εἰσὶν εἶδωλον ὃν καὶ εἰς οὐκ ἀληθινὸν οὐκ ἀληθές. Ἄρ' οὖν ἀληθῶς; Καὶ πῶς, ὦι μηδαμῶς θέμις ἀληθείας μετέχειν διὰ τὸ ψευδὸς εἶναι; Ἄρα οὖν ψευδὸς εἰς ψευδὸς ἔρχεται καὶ παραπλήσιον γίνεται οἷον καὶ εἰς τὸ κάτοπτρον, εἰ ὁρῶιτο τὰ εἶδωλα τῶν ἐνορωμένων καὶ ἕως ἐνορᾷ ἐκεῖνα; Καὶ γὰρ εἰ ἐνταῦθα ἀνέλοις τὰ ὄντα, οὐδὲν ἂν οὐδένα χρόνον φανείη τῶν νῦν ἐν αἰσθητῶι ὁρωμένων. Τὸ μὲν οὖν κάτοπτρον ἐνταῦθα καὶ αὐτὸ [ἐν]ὸρᾶται· ἔστι γὰρ καὶ αὐτὸ εἶδος τι· ἐκεῖ δὲ οὐδὲν εἶδος ὃν αὐτὸ μὲν οὐχ ὁρᾶται· ἔδει γὰρ αὐτὸ πρότερον καθ' αὐτὸ ὁρᾶσθαι· ἀλλὰ τοιοῦτόν τι πάσχει, οἷον καὶ ὁ ἀὴρ φωτισθεὶς ἀφανὴς ἐστὶ καὶ τότε, ὅτι καὶ ἄνευ τοῦ φωτισθῆναι οὐχ ἑωρᾶτο. Ταύτηι οὖν τὰ μὲν ἐν τοῖς κατόπτροις οὐ πιστεύεται εἶναι ἢ ἦπτον, ὅτι ὁρᾶται τὸ ἐν ὧι ἐστὶ καὶ μένει μὲν αὐτό, τὰ δὲ ἀπέρχεται· ἐν δὲ τῇ ὕλῃ οὐχ ὁρᾶται αὐτὴ οὔτε ἔχουσα οὔτε ἄνευ ἐκείνων. Εἰ δέ γε ἦν μένειν τὰ ἀφ' ὧν πληροῦται τὰ κάτοπτρα καὶ αὐτὰ μὴ ἑωρᾶτο, οὐκ ἂν μὴ εἶναι ἀληθινὰ ἡπιστήθη τὰ ἐνορώμενα. Εἰ μὲν οὖν ἔστι τι ἐν τοῖς κατόπτροις, καὶ ἐν τῇ ὕλῃ οὕτω τὰ αἰσθητὰ ἔστω· εἰ δὲ μὴ ἔστι, φαίνεται δὲ εἶναι, κάκεῖ φατέον φαίνεσθαι ἐπὶ τῆς ὕλης αἰτιωμένους τῆς φαντάσεως τὴν τῶν ὄντων ὑπόστασιν, ἥς τὰ μὲν ὄντα ὄντως αἰεὶ μεταλαμβάνει, τὰ δὲ μὴ ὄντα μὴ ὄντως, ἐπεὶ οὐ δεῖ οὕτως ἔχειν αὐτὰ ὡς εἶχεν ἄν, τοῦ ὄντως μὴ ὄντος εἰ ἦν αὐτά.

13. Further, they must explain in what sense they hold that Matter tends to slip away from its form [the Idea]. Can we conceive it stealing out from stones and rocks or whatever else envelops it?

And of course they cannot pretend that Matter in some cases rebels and sometimes not. For if once it makes away of its own will, why should it not always escape? If it is fixed despite itself, it must be enveloped by some Ideal-Form for good and all. This, however, leaves still the question why a given portion of Matter does not remain constant to any one given form: the reason lies mainly in the fact that the Ideas are constantly passing into it.

In what sense, then, is it said to elude form?

By very nature and for ever?

But does not this precisely mean that it never ceases to be itself, in other words that its one form is an invincible formlessness? In no other sense has Plato's dictum any value to those that invoke it.

Matter [we read] is "the receptacle and nurse of all generation."

Now if Matter is such a receptacle and nurse, all generation is distinct from it; and since all the changeable lies in the realm of generation, Matter, existing before all generation, must exist before all change.

"Receptacle" and "nurse"; then it "retains its identity; it is not subject to modification. Similarly if it is" [as again we read] "the ground on which individual things appear and disappear," and so, too, if it is a "place, a base." Where Plato describes and identifies it as "a ground to the ideas" he is not attributing any state to it; he is probing after its distinctive manner of being.

And what is that?

This which we think of as a Nature-Kind cannot be included among Existents but must utterly rebel from the Essence of Real Beings and be therefore wholly something other than they — for they are Reason-Principles and possess Authentic Existence — it must inevitably, by virtue of that difference, retain its integrity to the point of being permanently closed against them and, more, of rejecting close participation in any image of them.

Only on these terms can it be completely different: once it took any Idea to hearth and home, it would become a new thing, for it would cease to be the thing apart, the ground of all else, the receptacle of absolutely any and every form. If there is to be a ceaseless coming into it and going out from it, itself must be unmoved and immune in all the come and go. The entrant Idea will enter as an image, the untrue entering the untruth.

But, at least, in a true entry?

No: How could there be a true entry into that which, by being falsity, is banned from ever touching truth?

Is this then a pseudo-entry into a pseudo-entity — something merely brought near, as faces enter the mirror, there to remain just as long as the people look into it?

Yes: if we eliminated the Authentic Existents from this Sphere nothing of all now seen in sense would appear one moment longer.

Here the mirror itself is seen, for it is itself an Ideal-Form of a Kind [has some degree of Real Being]; but bare Matter, which is no Idea, is not a visible thing; if it were, it would have been visible in its own character before anything else appeared upon it. The condition of Matter may be illustrated by that of air penetrated by light and remaining, even so, unseen because it is invisible whatever happens.

The reflections in the mirror are not taken to be real, all the less since the appliance on which they appear is seen and remains while the images disappear, but Matter is not seen either with the images or without them. But suppose the reflections on the mirror remaining and the mirror itself not seen, we would never doubt the solid reality of all that appears.

If, then, there is, really, something in a mirror, we may suppose objects of sense to be in Matter in precisely that way: if in the mirror there is nothing, if there is only a seeming of something, then we may judge that in Matter there is the same delusion and that the seeming is to be traced to the Substantial-Existence of the Real-Beings, that Substantial-Existence in which the Authentic has the real participation while only an unreal participation can belong to the unauthentic since their condition must differ from that which they would know if the parts were reversed, if the Authentic Existents were not and they were.

[14] Τί οὖν; Μὴ οὔσης οὐδὲν ὑπέστη ἄν; Ἡ οὐδὲ εἰδωλον κατόπτρου μὴ ὄντος ἢ τινος τοιούτου. Τὸ γὰρ ἐν ἐτέρῳ πεφυκὸς γίνεσθαι ἐκείνου μὴ ὄντος

οὐκ ἂν γένοιτο· τοῦτο γὰρ φύσις εἰκόνοσ τοῦ ἐν ἐτέρῳ. Εἰ μὲν γάρ τι ἀπῆει ἀπὸ τῶν ποιούντων, καὶ ἄνευ τοῦ ἐν ἐτέρῳ ἦν ἂν. Ἐπεὶ δὲ μένει ἐκεῖνα, εἰ ἐμφαντασθῆσεται ἐν ἄλλῳ, δεῖ τὸ ἄλλο εἶναι ἔδραν παρέχον τῷ οὐκ ἐλθόντι, τῇ δ' αὐτοῦ παρουσίᾳ καὶ τῇ τόλμῃ καὶ οἷον προσαιτήσῃ καὶ πενία οἷον βιασάμενον λαβεῖν καὶ ἀπατηθὲν τῇ οὐ λήψει, ἵνα μένη ἢ πενία καὶ ἀεὶ προσαιτῇ. Ἐπεὶ γὰρ ἄρπαξ ὑπέστη, ὁ μὲν μῦθος αὐτὴν ποιεῖ προσαιτούσαν ἐνδεικνύμενος αὐτῆς τὴν φύσιν, ὅτι ἀγαθοῦ ἔρημος. Αἰτεῖ τε ὁ προσαιτῶν οὐχ ἃ ἔχει ὁ διδούς, ἀλλ' ἀγαπᾷ ὁ τι ἂν λάβῃ· ὥστε καὶ τοῦτο ἐνδείκνυσθαι, ὡς ἕτερον τὸ ἐν αὐτῇ φανταζόμενον. Τό τε ὄνομα ὡς οὐ πληρουμένης. Τὸ δὲ τῷ Πόρῳ συγγίνεσθαι οὐ τῷ ὄντι δηλοῦντός ἐστι συγγίνεσθαι οὐδὲ τῷ κόρῳ, ἀλλὰ τινι πράγματι εὐμηχάνῳ· τοῦτο δὲ ἐστὶ τῇ σοφίᾳ τοῦ φαντάσματος. Ἐπεὶ γὰρ οὐχ οἷον τε τοῦ ὄντος πάντα μὴ μετέχειν ὁ τι περ' ὁπωσοῦν ἔξω ὃν αὐτοῦ ἐστίν – αὕτη γὰρ ὄντος φύσις [εἰς] τὰ ὄντα ποιεῖν – τὸ δὲ πάντα μὴ ὃν ἄμικτον τῷ ὄντι, θαῦμα τὸ χρῆμα γίγνεται, πῶς μὴ μετέχον μετέχει, καὶ πῶς οἷον παρὰ τῆς γειτνιάσεως ἔχει τι καίπερ τῇ αὐτοῦ φύσει μὲν οἷον κολλᾶσθαι ἀδυνατοῦν. Ἀπολισθάνει οὖν ὡς ἂν ἀπὸ φύσεως ἀλλοτρίας ὁ ἔλαβεν ἂν, οἷον ἡγῶ ἀπὸ τόπων λείων καὶ ὁμαλῶν· ὅτι μὴ μένει ἐκεῖ, τούτῳ καὶ ἐφαντάσθη ἐκεῖ κἀκεῖθεν εἶναι. Εἰ δ' ἦν μετασχοῦσα καὶ οὕτω δεξαμένη, ὥσπερ τις ἀξιοῖ, καταποθὲν ἂν εἰς αὐτὴν τὸ προσελθὼν ἔδῃ. Νῦν δὲ φαίνεται, ὅτι μὴ κατεπόθη, ἀλλ' ἔμεινεν ἢ αὐτὴ οὐδὲν δεξαμένη, ἀλλ' ἐπισχοῦσα τὴν πρόσοδον ὡς ἔδρα ἀπωθουμένη καὶ εἰς τὸ αὐτὸ τῶν προσιόντων κἀκεῖ μινυμένων ὑποδοχή, οἷον ὅσα πρὸς ἥλιον πῦρ ζητοῦντες λαβεῖν ἰσταῖσι λεία, τὰ δὲ καὶ πληροῦντες ὕδατος, ἵνα μὴ διέλθῃ κωλυομένη ὑπὸ τοῦ ἔνδον ἐναντίου ἢ φλόξ, ἔξω δὲ συνίσταται. Γίνεται οὖν αἰτία τῆς γενέσεως οὕτω καὶ τὰ ἐν αὐτῇ συνιστάμενα τοιοῦτον συνίσταται τρόπον.

14. But would this mean that if there were no Matter nothing would exist?

Precisely as in the absence of a mirror, or something of similar power, there would be no reflection.

A thing whose very nature is to be lodged in something else cannot exist where the base is lacking — and it is the character of a reflection to appear in something not itself.

Of course supposing anything to desert from the Authentic Beings, this would not need an alien base: but these Beings are not subject to flux, and therefore any outside manifestation of them implies something other than themselves, something offering a base to what never enters, something which by its presence, in its insistence, by its cry for help, in its beggaredom, strives as it were by violence to acquire and is always disappointed, so that its poverty is enduring, its cry unceasing.

This alien base exists and the myth represents it as a pauper to exhibit its nature, to show that Matter is destitute of The Good. The claimant does not ask for all the Giver's store, but it welcomes whatever it can get; in other words, what appears in Matter is not Reality.

The name, too [Poverty], conveys that Matter's need is never met. The

union with Poros, Possession, is designed to show that Matter does not attain to Reality, to Plenitude, but to some bare sufficiency — in point of fact to imaging skill.

It is, of course, impossible that an outside thing belonging in any degree to Real-Being — whose Nature is to engender Real-Beings — should utterly fail of participation in Reality: but here we have something perplexing; we are dealing with utter Non-Being, absolutely without part in Reality; what is this participation by the non-participant, and how does mere neighbouring confer anything on that which by its own nature is precluded from any association?

The answer is that all that impinges upon this Non-Being is flung back as from a repelling substance; we may think of an Echo returned from a repercussive plane surface; it is precisely because of the lack of retention that the phenomenon is supposed to belong to that particular place and even to arise there.

If Matter were participant and received Reality to the extent which we are apt to imagine, it would be penetrated by a Reality thus sucked into its constitution. But we know that the Entrant is not thus absorbed: Matter remains as it was, taking nothing to itself: it is the check to the forthwelling of Authentic Existence; it is a ground that repels; it is a mere receptacle to the Realities as they take their common path and here meet and mingle. It resembles those reflecting vessels, filled with water, which are often set against the sun to produce fire: the heat rays — prevented, by their contrary within, from being absorbed — are flung out as one mass.

It is in this sense and way that Matter becomes the cause of the generated realm; the combinations within it hold together only after some such reflective mode.

[15] Ἐπὶ μὲν οὖν τῶν τὸ πῦρ ἐξ ἡλίου περὶ αὐτὰ συναγόντων ἅτε παρὰ αἰσθητοῦ πυρὸς λαμβανόντων τὴν περὶ αὐτὰ γινομένην ἕξασιν τὸ αἰσθητοῖς εἶναι καὶ αὐτοῖς ὑπάρχει· διὸ καὶ φαίνεται, ὅτι ἔξω τὰ συνιστάμενα καὶ ἐφεξῆς καὶ πλησίον καὶ ἄπτεται καὶ πέρατα δύο· ὁ δ' ἐπὶ τῆς ὕλης λόγος ἄλλον ἔχει τρόπον τὸ ἔξω. Ἡ γὰρ ἑτερότης τῆς φύσεως ἀρκεῖ οὐδὲν πέρατος διπλοῦ δεομένη, ἀλλὰ πολὺ μᾶλλον παντὸς πέρατος ἀλλοτρία τῇ ἑτερότητι τῆς οὐσίας καὶ οὐδαμῇ συγγενεῖαι τὸ ἀμιγὲς ἔχουσα· καὶ τὸ αἷτιον τοῦ μένειν ἐπ' αὐτῆς τοῦτο, ὅτι μὴ τι τὸ εἰσὶν ἀπολαύει αὐτῆς, οὐδ' αὐτὴ τοῦ εἰσιόντος· ἀλλ' ὥσπερ αἱ δόξαι καὶ αἱ φαντασίαι ἐν ψυχῇ οὐ κέκρανται, ἀλλ' ἄπεισι πάλιν ἐκάστη ὡς οὕσα ὃ ἐστὶ μόνῃ οὐδὲν ἐφέλκουσα οὐδὲ καταλείπουσα, ὅτι μὴ ἐμέμικτο· καὶ τὸ ἔξω, οὐχ ὅτι ἐπέκειτο, καὶ ἐφ' ᾧ ἐστὶν οὐχ ὁράσει ἕτερον, ἀλλ' ὁ λόγος φησὶν. Ἐνταῦθα μὲν οὖν εἰδωλον ὃν ἡ φαντασία οὐκ εἰδώλου τὴν φύσιν οὐσης τῆς ψυχῆς, καίπερ πολλὰ δοκοῦσα ἄγειν καὶ ὅπῃ θέλει ἄγειν, χρῆται μὲν αὐτῇ οὐδὲν ἥττον ὡς ὕλῃ ἢ ἀνάλογον, οὐ μέντοι ἔκρυσσε ταῖς παρ' αὐτῆς ἐνεργείαις πολλάκις ἐξωθουμένη οὐδὲ ἐποίησεν αὐτήν, οὐδ' εἰ μετὰ πάσης ἔλθοι, κεκρύφθαι καὶ τι αὐτὴν φαντάζεσθαι· ἔχει γὰρ ἐν αὐτῇ ἐνεργείας καὶ λόγους ἐναντίους, οἷς ἀπωθεῖται τὰ προσιόντα. Ἡ

δὲ – ἀσθενεστέρα γάρ ἐστιν [ἦ] ὥς πρὸς δύναμιν πολλῶι ψυχῇς καὶ ἔχει οὐδὲν τῶν ὄντων οὐτ' ἀληθὲς οὐτ' αὖ οἰκεῖον ψευδός – οὐκ ἔχει δὲ δι' ὅτου φανῇ ἐρημία πάντων οὕσα, ἀλλὰ γίνεται μὲν αἰτία ἄλλοις τοῦ φαίνεσθαι, οὐ δύναται δὲ εἰπεῖν οὐδὲ τοῦτο, ὥς ἐγὼ ἐνταῦθα, ἀλλ' εἰ ποτε ἐξεύροι αὐτὴν λόγος βαθύς τις ἐξ ἄλλων ὄντων, ὥς ἄρα ἐστὶ τι ἀπολελειμμένον πάντων τῶν ὄντων καὶ τῶν ὕστερον δοξάτων εἶναι, ἐλκόμενον εἰς πάντα καὶ ἀκολουθοῦν ὥς δοῖται καὶ αὐτὸ οὐκ ἀκολουθοῦν.

15. Now the objects attracting the sun-rays to themselves — illuminated by a fire of the sense-order — are necessarily of the sense-order; there is perceptibility because there has been a union of things at once external to each other and continuous, contiguous, in direct contact, two extremes in one line. But the Reason-Principle operating upon Matter is external to it only in a very different mode and sense: exteriority in this case is amply supplied by contrariety of essence and can dispense with any opposite ends [any question of lineal position]; or, rather, the difference is one that actually debars any local extremity; sheer incongruity of essence, the utter failure in relationship, inhibits admixture [between Matter and any form of Being].

The reason, then, of the immutability of Matter is that the entrant principle neither possesses it nor is possessed by it. Consider, as an example, the mode in which an opinion or representation is present in the mind; there is no admixture; the notion that came goes in its time, still integrally itself alone, taking nothing with it, leaving nothing after it, because it has not been blended with the mind; there is no “outside” in the sense of contact broken, and the distinction between base and entrant is patent not to the senses but to the reason.

In that example, no doubt, the mental representation — though it seems to have a wide and unchecked control — is an image, while the Soul [Mind] is in its nature not an image [but a Reality]: none the less the Soul or Mind certainly stands to the concept as Matter, or in some analogous relation. The representation, however, does not cover the Mind over; on the contrary it is often expelled by some activity there; however urgently it presses in, it never effects such an obliteration as to be taken for the Soul; it is confronted there by indwelling powers, by Reason-Principles, which repel all such attack.

Matter — feeble far than the Soul for any exercise of power, and possessing no phase of the Authentic Existents, not even in possession of its own falsity — lacks the very means of manifesting itself, utter void as it is; it becomes the means by which other things appear, but it cannot announce its own presence. Penetrating thought may arrive at it, discriminating it from Authentic Existence; then, it is discerned as something abandoned by all that really is, by even the dimmest semblants of being, as a thing dragged towards every shape and property and appearing to follow — yet in fact not even following.

[16] Καὶ μὲν τις ἐλθὼν λόγος ἀγαγὼν εἰς ὅσον αὐτὸς ἤθελεν ἐποίησεν αὐτὴν

μέγα παρ' αὐτοῦ τὸ μέγα περιθεῖς αὐτῇ οὐκ οὔσι, τοῦτο δὲ οὐδὲ γενομένη· τὸ γὰρ ἐπ' αὐτῇ μέγα μέγεθος ἦν. Ἐὰν οὖν τις τοῦτο ἀφέλῃ τὸ εἶδος, οὐκέτ' ἐστὶν οὐδὲ φαίνεται τὸ ὑποκείμενον μέγα, ἀλλ' εἰ ἦν τὸ γεγόμενον μέγα ἄνθρωπος καὶ ἵππος καὶ μετὰ τοῦ ἵππου τὸ μέγα τοῦ ἵππου ἐπελθόν, ἀπελθόντος τοῦ ἵππου καὶ τὸ μέγα αὐτοῦ ἀπέρχεται. Εἰ δέ τις λέγοι ὡς ὁ ἵππος ἐπὶ μεγάλου τινὸς ὄγκου καὶ τοσοῦδε γίνεται καὶ μένει τὸ μέγα, φήσομεν μὴ τὸ τοῦ ἵππου μέγα, ἀλλὰ τὸ τοῦ ὄγκου μέγα μένειν ἐκεῖ. Εἰ μέντοι ὁ ὄγκος οὗτος πῦρ ἐστὶν ἢ γῆ, ἀπελθόντος τοῦ πυρὸς τὸ τοῦ πυρὸς ἀπέρχεται ἢ τὸ τῆς γῆς μέγα. Οὐ τοίνυν οὐδὲ τοῦ σχήματος οὐδὲ τοῦ μεγέθους ἀπολαύσειεν ἄν· ἢ οὐκ ἐκ πυρὸς ἄλλο τι ἔσται, ἀλλὰ μένουσα πῦρ οὐ πῦρ γενήσεται. Ἐπεὶ καὶ νῦν τοσαύτη γενομένη, ὡς δοκεῖ, ὅσον τότε τὸ πᾶν, εἰ παύσαιτο ὁ οὐρανὸς καὶ τὰ ἐντὸς πάντα, σὺν πᾶσι τούτοις καὶ τὸ μέγεθος πᾶν οἰχήσεται ἀπ' αὐτῆς καὶ αἱ ἄλλαι δηλονότι ὁμοῦ ποιότητες, καὶ καταλειφθήσεται ὅπερ ἦν σώζουσα οὐδὲν τῶν πρότερον περὶ αὐτὴν οὕτως ὄντων. Καίτοι ἐν οἷς ὑπάρχει τὸ πεπονθέναι παρουσίαι τινῶν, καὶ ἀπελθόντων ἔστι τι ἔτι ἐν τοῖς λαβοῦσιν· ἐν δὲ τοῖς μὴ παθοῦσιν οὐκέτι, ὥσπερ ἐπὶ τοῦ ἀέρος φωτὸς περὶ αὐτὸν ὄντος καὶ ἀπελθόντος τούτου. Ἐὰν δέ τις θαυμάζη, πῶς οὐκ ἔχον μέγεθος μέγα ἔσται, πῶς δ' οὐκ ἔχον θερμότητα θερμὸν ἔσται; οὐ γὰρ δὴ τὸ αὐτὸ τὸ εἶναι αὐτῇ καὶ μεγέθει εἶναι, εἴπερ καὶ ἄυλον μέγεθός ἐστιν, ὥσπερ καὶ ἄυλον σχῆμα. Καὶ εἰ τηροῦμεν τὴν ὕλην, μεταλήψει πάντα· ἐν δὲ τῶν πάντων καὶ τὸ μέγεθος. Ἐν μὲν οὖν τοῖς σώμασι συνθέτοις οὗσιν ἔστι καὶ μέγεθος μετὰ τῶν ἄλλων, οὐ μὴν ἀφωρισμένον, ἐπειδὴ ἐν σώματος λόγοι ἐγκεῖται καὶ μέγεθος· ἐν δὲ τῇ ὕλῃ οὐδὲ τὸ οὐκ ἀφωρισμένον· οὐ γὰρ σῶμα.

16. An Ideal-Principle approaches and leads Matter towards some desired dimension, investing this non-existent underlie with a magnitude from itself which never becomes incorporate — for Matter, if it really incorporated magnitude, would be a mass.

Eliminate this Ideal-Form and the substratum ceases to be a thing of magnitude, or to appear so: the mass produced by the Idea was, let us suppose, a man or a horse; the horse-magnitude came upon the Matter when a horse was produced upon it; when the horse ceases to exist upon the Matter, the magnitude of the horse departs also. If we are told that the horse implies a certain determined bulk and that this bulk is a permanent thing, we answer that what is permanent in this case is not the magnitude of the horse but the magnitude of mass in general. That same Magnitude might be fire or earth; on their disappearance their particular magnitudes would disappear with them. Matter, then, can never take to itself either pattern or magnitude; if it did, it would no longer be able to turn from being fire, let us say, into being something else; it would become and be fire once for all.

In a word, though Matter is far extended — so vastly as to appear co-extensive with all this sense-known Universe — yet if the Heavens and their content came to an end, all magnitude would simultaneously pass from Matter with, beyond a doubt, all its other properties; it would be abandoned to its own Kind, retaining nothing of all that which, in its own peculiar mode, it had

hitherto exhibited.

Where an entrant force can effect modification it will inevitably leave some trace upon its withdrawal; but where there can be no modification, nothing can be retained; light comes and goes, and the air is as it always was.

That a thing essentially devoid of magnitude should come to a certain size is no more astonishing than that a thing essentially devoid of heat should become warm: Matter's essential existence is quite separate from its existing in bulk, since, of course, magnitude is an immaterial principle as pattern is. Besides, if we are not to reduce Matter to nothing, it must be all things by way of participation, and Magnitude is one of those all things.

In bodies, necessarily compounds, Magnitude though not a determined Magnitude must be present as one of the constituents; it is implied in the very notion of body; but Matter — not a Body — excludes even undetermined Magnitude.

[17] Οὐδ' αὖ μέγεθος αὐτὸ ἔσται. Εἶδος γὰρ τὸ μέγεθος, ἀλλ' οὐ δεκτικόν· καὶ καθ' αὐτὸ δὲ τὸ μέγεθος [ἀλλὰ καὶ εἴ τι μίμημα αὐτῶν καὶ τούτου ἅμοιρον εἰς οἰκείωσιν εἶναι], οὐχ οὕτω μέγεθος. Ἀλλ' ἐπεὶ βούλεται ἐν νῶι ἢ ἐν ψυχῇ κείμενον μέγα εἶναι, ἔδωκε τοῖς οἷον ἐθέλουσι μιμεῖσθαι ἐφέσει αὐτοῦ ἢ κινήσει τῇ πρὸς αὐτὸ τὸ αὐτῶν πάθος ἐνσείσασθαι εἰς ἄλλο. Τὸ οὖν μέγα ἐν προόδῳ φαντάσεως θεόν εἰς αὐτὸ δὴ τοῦτο τὸ μέγα συνθεῖν ποιήσαν τὸ μικρὸν τῆς ὕλης, πεποίηκεν αὐτὸ τῇ παρατάσει οὐ πληρούμενον δοκεῖν εἶναι μέγα. Τὸ γὰρ ψευδῶς μέγα τοῦτ' ἔστιν, ὅταν τῷ μὴ ἔχειν τὸ μέγα εἶναι ἐκτεινόμενον πρὸς ἐκεῖνο παραταθῇ τῇ ἐκτάσει. Ποιούντων γὰρ πάντων ὄντων εἰς τὰ ἄλλα ἢ τὸ ἄλλο τὴν αὐτῶν ἐνόπτρισιν ἕκαστόν τε τῶν ποιούντων ὡς αὐτὸ ἦν μέγα, τό τε πᾶν ἦν ἐκείνως μέγα. Συνήγει οὖν τὸ ἐκάστου λόγου μετὰ τό τι μέγα, οἷον ἵππου καὶ ὄτουοῦν ἄλλου, καὶ τὸ μέγα αὐτό· καὶ ἐγένετο πᾶσα μὲν μέγα πρὸς αὐτόμεγα ἐλλαμπομένη, καὶ ἐκάστη δὲ μοῖρα μέγα τι· καὶ ὁμοῦ πάντα ἐφαίνετο ἐκ παντὸς τοῦ εἶδους, οὗ τὸ μέγα, καὶ ἐξ ἐκάστου· καὶ οἷον παρετέτατο καὶ πρὸς πᾶν καὶ πάντα, καὶ ἐν εἶδει τοῦτο ἀναγκασθεῖσα εἶναι καὶ ἐν ὄγκῳ, ὅσον ἡ δύναμις πεποίηκε τὸ μηδὲν ὄν αὐτὸ πάντα εἶναι· οἷον αὐτῷ τῷ φαίνεσθαι καὶ τὸ χρῶμα τὸ ἐξ οὐ χρώματος καὶ ἡ ποιότης ἢ ἐνταῦθα ἢ ἐξ οὐ ποιότητος ἔσχε τὴν ὁμωνυμίαν τὴν ἀπ' ἐκείνων, καὶ τὸ μέγεθος ἐξ οὐ μεγέθους ἢ ὁμωνύμου μεταξὺ θεωρουμένων ἐκείνων καὶ αὐτῆς τῆς ὕλης καὶ τοῦ εἶδους αὐτοῦ. Καὶ φαίνεται μὲν, ὅτι ἐκεῖθεν, ψεύδεται δέ, ὅτι οὐκ ἔστι τὸ ἐν αὐτῷ φαίνεται. Μεγεθύνεται δὲ ἕκαστα ἐλκόμενα τῇ δυνάμει τῶν ἐνορωμένων καὶ χώραν ἑαυτοῖς ποιούντων, ἔλκεται δὲ ἐπὶ πάντα οὐ βίαι τῷ ὕλῃ τὸ πᾶν εἶναι. Ἐλκει δὲ ἕκαστον κατὰ τὴν αὐτοῦ δύναμιν ἣν ἔχει· ἔχει δὲ ἐκεῖθεν. Καὶ τὸ μὲν ποιοῦν μέγα τὴν ὕλην, ὡς δοκεῖ, ἀπὸ τῆς ἐμφαντάσεως τοῦ μέγα καὶ τοῦτ' ἔστι τὸ ἐμφαντασθέν, τὸ ἐνταῦθα μέγα· ἢ δὲ ὕλη, ἐφ' ἣς ἀναγκάζεται συνθεῖν, ὁμοῦ πᾶσα καὶ πανταχοῦ παρέχει ἑαυτήν· ὕλη γάρ ἐστι καὶ τούτου καὶ οὐ τουτί· ὃ δὲ μὴ ἐστί τι παρ' αὐτοῦ, δύναται γενέσθαι καὶ τὸ ἐναντίον δι' ἄλλο καὶ γενόμενον τὸ ἐναντίον οὐδὲ ἐκεῖνόν ἐστιν· ἔσθι γὰρ ἄν.

17. Nor can we, on the other hand, think that matter is simply Absolute Magnitude.

Magnitude is not, like Matter, a receptacle; it is an Ideal-Principle: it is a thing standing apart to itself, not some definite Mass. The fact is that the self-gathered content of the Intellectual Principle or of the All-Soul, desires expansion [and thereby engenders secondaries]: in its images — aspiring and moving towards it and eagerly imitating its act — is vested a similar power of reproducing their states in their own derivatives. The Magnitude latent in the expansive tendency of the Image-making phase [of Intellect or All-Soul] runs forth into the Absolute Magnitude of the Universe; this in turn enlists into the process the spurious magnitude of Matter: the content of the Supreme, thus, in virtue of its own prior extension enables Matter — which never possesses a content — to exhibit the appearance of Magnitude. It must be understood that spurious Magnitude consists in the fact that a thing [Matter] not possessing actual Magnitude strains towards it and has the extension of that straining. All that is Real Being gives forth a reflection of itself upon all else; every Reality, therefore, has Magnitude which by this process is communicated to the Universe.

The Magnitude inherent in each Ideal-Principle — that of a horse or of anything else — combines with Magnitude the Absolute with the result that, irradiated by that Absolute, Matter entire takes Magnitude and every particle of it becomes a mass; in this way, by virtue at once of the totality of Idea with its inherent magnitude and of each several specific Idea, all things appear under mass; Matter takes on what we conceive as extension; it is compelled to assume a relation to the All and, gathered under this Idea and under Mass, to be all things — in the degree in which the operating power can lead the really nothing to become all.

By the conditions of Manifestation, colour rises from non-colour [= from the colourless prototype of colour in the Ideal Realm]. Quality, known by the one name with its parallel in the sphere of Primals, rises, similarly, from non-quality: in precisely the same mode, the Magnitude appearing upon Matter rises from non-Magnitude or from that Primal which is known to us by the same name; so that material things become visible through standing midway between bare underlie and Pure Idea. All is perceptible by virtue of this origin in the Intellectual Sphere but all is falsity since the base in which the manifestation takes place is a non-existent.

Particular entities thus attain their Magnitude through being drawn out by the power of the Existents which mirror themselves and make space for themselves in them. And no violence is required to draw them into all the diversity of Shapes and Kinds because the phenomenal All exists by Matter [by Matter's essential all-receptivity] and because each several Idea, moreover, draws Matter its own way by the power stored within itself, the power it holds from the Intellectual Realm. Matter is manifested in this sphere as Mass by the fact that it mirrors the Absolute Magnitude; Magnitude here is

the reflection in the mirror. The Ideas meet all of necessity in Matter [the Ultimate of the emanatory progress]: and Matter, both as one total thing and in its entire scope, must submit itself, since it is the Material of the entire Here, not of any one determined thing: what is, in its own character, no determined thing may become determined by an outside force — though, in becoming thus determined, it does not become the definite thing in question, for thus it would lose its own characteristic indetermination.

[18] Ὁ τοίνυν νόησιν μεγάλου ἔχων, εἰ αὐτοῦ ἡ νόησις δύναμιν ἔχει μὴ μόνον ἐν αὐτῇ εἶναι, ἀλλὰ καὶ οἷον πρὸς τὸ ἔξω ὑπὸ δυνάμεως φέροιτο, λάβοι ἂν φύσιν οὐκ οὔσαν ἐν τῷ νοοῦντι, οὐδὲ τι ἔχουσιν εἶδος οὐδὲ τι ἔχοντος τοῦ μεγάλου, ἀλλ' οὐδὲ οὐδενός του ἄλλου. Τί ἂν ποιήσῃ ταύτη τῇ δυνάμει; Οὐχ ἵππον, οὐ βοῦν· ταῦτα γὰρ ἄλλοι ποιήσουσιν. Ἦ, ἐπειδὴ παρὰ μεγάλου πατρὸς ἔρχεται, οὐ δύναται τὸ ἄλλο χωρῆσαι μέγα, τοῦτο δ' ἔξει ἐμφανταζόμενον. Τῷ δὴ μὴ οὕτως εὐτυχήσαντι τοῦ μεγάλου ὥς αὐτὸ μέγα εἶναι ἐν τοῖς αὐτοῦ καθ' ὅσον οἷον τε μεγάλῳ φαίνεσθαι λοιπόν ἐστι. Τοῦτο δ' ἐστὶ μὴ ἐλλείπειν καὶ τὸ μὴ ἐπὶ πολλὰ πολλαχού καὶ ἐν αὐτῷ τὰ συγγενῇ ἔχειν μέρη καὶ ἀπολείπεσθαι μηδενός. Οὐδὲ γὰρ ἡνείχετο ἐν σμικρῷ ὄγκῳ [τὸ] ἴσον ἔτι τὸ τοῦ μεγάλου εἰδωλὸν εἶναι μεγάλου ὄν, ἀλλ' ὅσῳ ἐφίετο τῆς ἐλπίδος ἐκείνου, προσῆλθέ τε ὅσον οἷον τε ἦν αὐτῷ μετὰ τοῦ συνθέοντος αὐτῷ ἀπολειφθῆναι οὐ δυναμένου, καὶ πεποίηκε μέγα τε ἐκεῖνο τὸ μὴ μέγα μηδ' οὕτω δόξαι καὶ τὸ ὀρώμενον ἐν ὄγκῳ μέγα. Ἦ δ' ὁμῶς φυλάττει τὴν αὐτῆς φύσιν ἀποχρωμένη τούτῳ τῷ μεγάλῳ οἷον ἀμφίεσματι, ὃ συνδραμοῦσα αὐτῷ ὅτε θεὸν αὐτὴν ἦγεν ἀμπέσχετο· ὃ εἰ ὁ ἀμφιέσας ἀφέλοιτο, μενεῖ πάλιν ἡ αὐτὴ, οἷαπερ παρ' αὐτῆς ἦν ἡ τοσαύτη, ὅσον ἂν τὸ παρὸν εἶδος αὐτὴν ποιῇ. Ἦ μὲν γε ψυχὴ τὰ τῶν ὄντων εἶδη ἔχουσα εἶδος οὔσα καὶ αὐτὴ ὁμοῦ πάντα ἔχει καὶ τοῦ εἶδους ἐκάστου ὁμοῦ ὄντος αὐτῷ, τά τε τῶν αἰσθητῶν εἶδη οἷον ἀναστρέφοντα πρὸς αὐτὴν καὶ προσιόντα ὁρῶσα οὐκ ἀνέχεται μετὰ πλήθους δέχεσθαι, ἀλλ' ἀποθέμενα τὸν ὄγκον ὁρᾷ· οὐ γὰρ δύναται ἄλλο τι ἢ ὃ ἐστὶ γενέσθαι. Ἦ δὲ ὕλη οὐδὲν ἔχουσα τὸ ἀντικείμενον, οὐ γὰρ ἔχει ἐνέργειαν, οὔσα δὲ σκιά, ἀναμένει παθεῖν ὃ τὴν ἐθέλει τὸ ποιήσον. Τὸ τε οὖν προῖον ἐκ τοῦ ἐκεῖ λόγου ἤδη ἔχοντος ἔχει τοῦ μέλλοντος γενήσεσθαι· οἷον γὰρ ἐν φαντασίᾳ εἰκονικῇ κινούμενος ὁ λόγος ἢ ἡ κίνησις ἢ ἀπὸ τούτου μερισμός ἐστιν· ἢ, εἰ ταῦτόν εἴη ἓν, οὐδὲ ἐκινήθη, ἀλλὰ μένει· ἢ τε ὕλη πάντα ὁμοῦ ὥσπερ ἡ ψυχὴ οὐ δύναται εἰσοικίσασθαι· ἢ ἦν ἂν τι ἐκείνων· αὐτὴν τε αὖ δεῖ τὰ πάντα δέξασθαι, μὴ ἀμερῶς δὲ δέξασθαι. Δεῖ τοίνυν πᾶσι τόπον οὔσαν ἐπὶ πάντα αὐτὴν ἐλθεῖν καὶ πᾶσιν ἀπαντῆσαι καὶ πρὸς πᾶν διάστημα ἀρκεσαι, ὅτι μὴ κατείληπται διαστήματι αὐτῇ, ἀλλ' ἦν ἐκκειμένη τῷ μέλλοντι. Πῶς οὖν οὐκ εἰσελθὼν ἐν τι ἐκώλυσε τὰ ἄλλα, ἃ οὐχ οἷον τε ἦν ἐπ' ἀλλήλοις εἶναι; Ἦ οὐκ ἦν οὐδὲν πρῶτον· εἰ δ' ἄρα, τὸ τοῦ παντὸς εἶδος· ὥστε πάντα μὲν ἅμα, ἐν μέρει δὲ ἕκαστον· ζώου γὰρ ὕλη μερισθεῖσα σὺν τῷ τοῦ ζώου μερισμῷ· εἰ δὲ μή, οὐκ ἂν ἐγένετό τι παρὰ τὸν λόγον.

18. The Ideal Principle possessing the Intellection [= Idea, Noesis] of Magnitude — assuming that this Intellection is of such power as not merely to subsist within itself but to be urged outward as it were by the intensity of its

life — will necessarily realize itself in a Kind [= Matter] not having its being in the Intellective Principle, not previously possessing the Idea of Magnitude or any trace of that Idea or any other.

What then will it produce [in this Matter] by virtue of that power?

Not horse or cow: these are the product of other Ideas.

No: this Principle comes from the source of Magnitude [= is primal “Magnitude”] and therefore Matter can have no extension, in which to harbour the Magnitude of the Principle, but can take in only its reflected appearance.

To the thing which does not enjoy Magnitude in the sense of having mass-extension in its own substance and parts, the only possibility is that it present some partial semblance of Magnitude, such as being continuous, not here and there and everywhere, that its parts be related within it and ungapped. An adequate reflection of a great mass cannot be produced in a small space — mere size prevents — but the greater, pursuing the hope of that full self-presentment, makes progress towards it and brings about a nearer approach to adequate mirroring in the parallel from which it can never withhold its radiation: thus it confers Magnitude upon that [= Matter] which has none and cannot even muster up the appearance of having any, and the visible resultant exhibits the Magnitude of mass.

Matter, then, wears Magnitude as a dress thrown about it by its association with that Absolute Magnitude to whose movement it must answer; but it does not, for that, change its Kind; if the Idea which has clothed it were to withdraw, it would once again be what it permanently is, what it is by its own strength, or it would have precisely the Magnitude lent to it by any other form that happens to be present in it.

The [Universal] Soul — containing the Ideal Principles of Real-Beings, and itself an Ideal Principle — includes all in concentration within itself, just as the Ideal Principle of each particular entity is complete and self-contained: it, therefore, sees these principles of sensible things because they are turned, as it were, towards it and advancing to it: but it cannot harbour them in their plurality, for it cannot depart from its Kind; it sees them, therefore, stripped of Mass. Matter, on the contrary, destitute of resisting power since it has no Act of its own and is a mere shadow, can but accept all that an active power may choose to send. In what is thus sent, from the Reason-Principle in the Intellectual Realm, there is already contained a degree of the partial object that is to be formed: in the image-making impulse within the Reason-Principle there is already a step [towards the lower manifestation] or we may put it that the downward movement from the Reason-Principle is a first form of the partial: utter absence of partition would mean no movement but [sterile] repose. Matter cannot be the home of all things in concentration as the Soul is: if it were so, it would belong to the Intellective Sphere. It must be all-recipient but not in that partless mode. It is to be the Place of all things, and it must

therefore extend universally, offer itself to all things, serve to all interval: thus it will be a thing unconfined to any moment [of space or time] but laid out in submission to all that is to be.

But would we not expect that some one particularized form should occupy Matter [at once] and so exclude such others as are not able to enter into combination?

No: for there is no first Idea except the Ideal Principle of the Universe — and, by this Idea, Matter is [the seat of] all things at once and of the particular thing in its parts — for the Matter of a living being is disparted according to the specific parts of the organism: if there were no such partition nothing would exist but the Reason-Principle.

[19] Τὰ μὲν δὴ εἰσελθόντα εἰς τὴν ὕλην ὥσπερ μητέρα ἀδικοῦ οὐδὲν οὐδ' αὖ ὠφελεῖ. Οὐδὲ γε αἱ πληγαὶ αἱ τούτων πρὸς αὐτὴν, πρὸς ἄλληλα δέ, ὅτι αἱ δυνάμεις πρὸς τὰ ἐναντία, οὐ πρὸς τὰ ὑποκείμενα, εἰ μὴ τις συνειλημμένα θεωρεῖ τοῖς ἐπεισιούσι· θερμὸν γὰρ ἔπαυσε τὸ ψυχρὸν καὶ μέλαν τὸ λευκὸν ἢ συγκραθέντα ἄλλην ποιότητα ἐξ αὐτῶν ἐποίησε. Τὰ παθόντα οὖν τὰ κρατηθέντα, τὸ δὲ παθεῖν αὐτοῖς τὸ μὴ εἶναι ὅπερ ἦσαν. Καὶ ἐν τοῖς ἐμψύχοις δὲ αἱ μὲν πείσεις περὶ τὰ σώματα κατὰ τὰς ποιότητας καὶ τὰς δυνάμεις τὰς ἐνυπαρχούσας τῆς ἀλλοιώσεως γινομένης, λυομένων δὲ τῶν συστάσεων ἢ συνιουσῶν ἢ μετατιθεμένων παρὰ τὴν κατὰ φύσιν σύστασιν τὰ μὲν πάθη ἐν τοῖς σώμασι, ταῖς δὲ ψυχαῖς αἱ γνώσεις συνημμέναις τῶν σφοδροτέρων· εἰ δὲ μὴ, οὐ γινώσκουσιν. Ἡ δὲ ὕλη μένει· οὐδὲν γὰρ ἀπελθόντος μὲν πέπονθε τοῦ ψυχροῦ, τοῦ δὲ θερμοῦ ἐπελθόντος· οὐ γὰρ ἦν οὔτε φίλον αὐτῇ οὔτε ἀλλότριον ὅποτερον οὖν. Ὡστε οἰκειότερον αὐτῇ ἢ ὑποδοχὴ καὶ τιθήνη· ἡ δὲ μήτηρ οἶον εἴρηται· οὐδὲν γὰρ αὕτη γεννᾷ. Ἀλλ' εἰκότασι μητέρα αὐτὴν λέγειν ὅσοι καὶ τὴν μητέρα τάξιν ὕλης πρὸς τὰ γεννώμενα ἀξιοῦσιν ἔχειν, ὡς ὑποδεχομένης μόνον, οὐδὲν δὲ εἰς τὰ γεννώμενα διδούσης· ἐπεὶ καὶ ὅσον σῶμα τοῦ γινομένου ἐκ τῆς τροφῆς. Εἰ δὲ δίδωσιν ἡ μήτηρ τι τῷ γεννωμένῳ, οὐ καθ' ὅσον ὕλη, ἀλλ' ὅτι καὶ εἶδος· μόνον γὰρ τὸ εἶδος γόνιμον, ἡ δ' ἑτέρα φύσις ἄγονος. Ὅθεν, οἶμαι, καὶ οἱ πάλοι σοφοὶ μυστικῶς καὶ ἐν τελεταῖς αἰνιττόμενοι Ἑρμῆν μὲν ποιοῦσι τὸν ἀρχαῖον τὸ τῆς γενέσεως ὄργανον αἰετὸν ἔχοντα πρὸς ἐργασίαν τὸν γεννῶντα τὰ ἐν αἰσθήσει δηλοῦντες εἶναι τὸν νοητὸν λόγον, τὸ δὲ ἄγονον τῆς ὕλης μενούσης τὸ αὐτὸ αἰετὸν διὰ τῶν περὶ αὐτὴν ἀγόνων δηλοῦντες. Μητέρα γὰρ πάντων ποιήσαντες, ἦν δὴ οὕτως ἐπιφημίζουσι τὴν κατὰ τὸ ὑποκείμενον ἀρχὴν λαβόντες καὶ ὄνομα τοῦτο θέμενοι, ἵνα δηλοῖεν ὃ βούλονται, τὸ πρὸς τὴν μητέρα οὐχ ὁμοιον πάντῃ ἐνδείκνυσθαι θέλοντες, τοῖς ὅστις ὁ τρόπος βουλομένοις ἀκριβέστερον λαβεῖν καὶ μὴ ἐπιπολῆς ζητοῦσι πόρρωθεν μὲν, ὅμως δὲ ὡς ἐδύναντο, ἐνεδείξαντο ὡς ἄγονός τε καὶ οὐδὲ πάντῃ θῆλυς, ἀλλὰ τοσοῦτον μὲν θῆλυς, ὅσον ὑποδέξασθαι, ὅσον δὲ γεννᾶν οὐκέτι, τῷ τὸ πρὸς αὐτὴν κεχωρηκὸς πρὸς αὐτὴν μήτε θῆλυ εἶναι, μήτε γεννᾶν δύνασθαι, ἀποτετμημένον δὲ πάσης τῆς τοῦ γεννᾶν δυνάμεως, ἡ μόνῳ ὑπάρχει τῷ μένοντι ἄρρενι.

19. The Ideal Principles entering into Matter as to a Mother [to be “born into the Universe”] affect it neither for better nor for worse.

Their action is not upon Matter but upon each other; these powers conflict with their opponent principles, not with their substrata — which it would be foolish to confuse with the entrant forms — Heat [the Principle] annuls Cold, and Blackness annuls Whiteness; or, the opponents blend to form an intermediate quality. Only that is affected which enters into combinations: being affected is losing something of self-identity.

In beings of soul and body, the affection occurs in the body, modified according to the qualities and powers presiding at the act of change: in all such dissolution of constituent parts, in the new combinations, in all variation from the original structure, the affection is bodily, the Soul or Mind having no more than an accompanying knowledge of the more drastic changes, or perhaps not even that. [Body is modified: Mind knows] but the Matter concerned remains unaffected; heat enters, cold leaves it, and it is unchanged because neither Principle is associated with it as friend or enemy.

So the appellation “Recipient and Nurse” is the better description: Matter is the mother only in the sense indicated; it has no begetting power. But probably the term Mother is used by those who think of a Mother as Matter to the offspring, as a container only, giving nothing to them, the entire bodily frame of the child being formed out of food. But if this Mother does give anything to the offspring it does so not in its quality as Matter but as being an Ideal-Form; for only the Idea is generative; the contrary Kind is sterile.

This, I think, is why the doctors of old, teaching through symbols and mystic representations, exhibit the ancient Hermes with the generative organ always in active posture; this is to convey that the generator of things of sense is the Intellectual Reason Principle: the sterility of Matter, eternally unmoved, is indicated by the eunuchs surrounding it in its representation as the All-Mother.

This too exalting title is conferred upon it in order to indicate that it is the source of things in the sense of being their underlie: it is an approximate name chosen for a general conception; there is no intention of suggesting a complete parallel with motherhood to those not satisfied with a surface impression but needing a precisely true presentment; by a remote symbolism, the nearest they could find, they indicate that Matter is sterile, not female to full effect, female in receptivity only, not in pregnancy: this they accomplish by exhibiting Matter as approached by what is neither female nor effectively male, but castrated of that impregnating power which belongs only to the unchangeably masculine.

ζ: Περὶ αἰῶνος καὶ χρόνου. — Seventh Tractate.

Time and Eternity.

[1] Τὸν αἰῶνα καὶ τὸν χρόνον ἕτερον λέγοντες ἐκάτερον εἶναι καὶ τὸν μὲν περὶ τὴν αἰδίον εἶναι φύσιν, τὸν δὲ χρόνον περὶ τὸ γινόμενον καὶ τότε τὸ πᾶν, αὐτόθεν μὲν καὶ ὥσπερ ταῖς τῆς ἐννοίας ἀθροωτέραις ἐπιβολαῖς ἐναργές τι παρ αὐτοῖς περὶ αὐτῶν ἐν ταῖς ψυχαῖς ἔχειν πάθος νομίζομεν λέγοντές τε αἰεὶ καὶ παρ ἅπαντα ὀνομάζοντες. Πειρώμενοι μὴν εἰς ἐπίστασιν αὐτῶν ἰέναι καὶ οἷον ἐγγὺς προσελθεῖν πάλιν αὐτὰς γνώμαις ἀποροῦντες τὰς τῶν παλαιῶν ἀποφάσεις περὶ αὐτῶν ἄλλος ἄλλας, τάχα δὲ καὶ ἄλλως τὰς αὐτὰς λαβόντες ἐπὶ τούτων ἀναπασάμενοι καὶ αὐταρκες νομίσαντες, εἰ ἔχοιμεν ἐρωτηθέντες τὸ δοκοῦν ἐκείνοις λέγειν, ἀγαπήσαντες ἀπαλλαττόμεθα τοῦ ζητεῖν ἔτι περὶ αὐτῶν. Εὐρηκέναι μὲν οὖν τινὰς τῶν ἀρχαίων καὶ μακαρίων φιλοσόφων τὸ ἀληθὲς δεῖ νομίζειν· τίνες δ' οἱ τυχόντες μάλιστα, καὶ πῶς ἂν καὶ ἡμῖν σύνεσις περὶ τούτων γένοιτο, ἐπισκέψασθαι προσήκει. Καὶ πρότερον περὶ τοῦ αἰῶνος ζητεῖν, τί ποτε νομίζουσιν εἶναι αὐτὸν οἱ ἕτερον τοῦ χρόνου τιθέντες εἶναι· γνωσθέντος γὰρ τοῦ κατὰ τὸ παράδειγμα ἐστῶτος καὶ τὸ τῆς εἰκόνης αὐτοῦ, ὃν δὴ χρόνον λέγουσιν εἶναι, τάχ' ἂν σαφὲς γένοιτο. Εἰ δέ τις πρὸ τοῦ τὸν αἰῶνα θεάσασθαι τὸν χρόνον ὅς ἐστι φαντασθεῖη, γένοιτ' ἂν καὶ τούτῳ ἐντεῦθεν ἐκεῖ κατὰ ἀνάμνησιν ἐλθόντι ὧι ἄρα ὁμοίωτο ὁ χρόνος θεάσασθαι, εἴπερ ὁμοιότητα οὗτος πρὸς ἐκεῖνον ἔχοι.

1. Eternity and Time; two entirely separate things, we explain “the one having its being in the everlasting Kind, the other in the realm of Process, in our own Universe”; and, by continually using the words and assigning every phenomenon to the one or the other category, we come to think that, both by instinct and by the more detailed attack of thought, we hold an adequate experience of them in our minds without more ado.

When, perhaps, we make the effort to clarify our ideas and close into the heart of the matter we are at once unsettled: our doubts throw us back upon ancient explanations; we choose among the various theories, or among the various interpretations of some one theory, and so we come to rest, satisfied, if only we can counter a question with an approved answer, and glad to be absolved from further enquiry.

Now, we must believe that some of the venerable philosophers of old discovered the truth; but it is important to examine which of them really hit the mark and by what guiding principle we can ourselves attain to certitude.

What, then, does Eternity really mean to those who describe it as something different from Time? We begin with Eternity, since when the standing Exemplar is known, its representation in image — which Time is understood to be — will be clearly apprehended — though it is of course equally true, admitting this relationship to Time as image to Eternity the original, that if we chose to begin by identifying Time we could thence

proceed upwards by Recognition [the Platonic Anamnesis] and become aware of the Kind which it images.

[2] Τίνα οὖν ποτε χρή φάναι τὸν αἰῶνα εἶναι; Ἄρά γε τὴν νοητὴν αὐτὴν οὐσίαν, ὥσπερ ἂν εἴ τις λέγοι τὸν χρόνον τὸν σύμπαντα οὐρανὸν καὶ κόσμον εἶναι; Καὶ γὰρ αὐτὴ καὶ ταύτην τὴν δόξαν ἔσχον τινές, φασι, περὶ τοῦ χρόνου. Ἐπεὶ γὰρ σεμνότατόν τι τὸν αἰῶνα εἶναι φανταζόμεθα καὶ νοοῦμεν, σεμνότατον δὲ τὸ τῆς νοητῆς φύσεως, καὶ οὐκ ἔστιν εἰπεῖν ὃ τι σεμνότερον ὁποτερονοῦν – τοῦ δ' ἐπέκεινα οὐδὲ τοῦτο κατηγορητέον – εἰς ταῦτόν ἂν τις οὕτω συνάγοι. Καὶ γὰρ αὐτὸς ὁ τε κόσμος ὁ νοητὸς ὁ τε αἰὼν περιεκτικὰ ἄμφω καὶ τῶν αὐτῶν. Ἀλλ' ὅταν τὰ ἕτερα ἐν θατέρῳ λέγωμεν – ἐν τῷ αἰῶνι – κεῖσθαι, καὶ ὅταν τὸ αἰώνιον κατηγορῶμεν αὐτῶν – ἡ μὲν γάρ, φησι, τοῦ παραδείγματος φύσις ἐτύγχανεν οὕσα αἰώνιος, – ἄλλο τὸν αἰῶνα πάλιν αὐτὸν λέγομεν, εἶναι μέντοι περὶ ἐκείνην ἢ ἐν ἐκείνῃ ἢ παρὲν ἐκείνῃ φαμέν. Τὸ δὲ σεμνὸν ἐκάτερον εἶναι ταυτότητα οὐ δηλοῖ· ἴσως γὰρ ἂν καὶ τῷ ἐτέρῳ αὐτῶν παρὰ τοῦ ἐτέρου τὸ σεμνὸν γίνοιτο. Ἡ τε περιοχὴ τῷ μὲν ὡς μερῶν ἔσται, τῷ δὲ αἰῶνι ὁμοῦ τὸ ὅλον οὐχ ὡς μέρος, ἀλλ' ὅτι πάντα τὰ τοιαῦτα οἷα αἰώνια κατ' αὐτόν. Ἀλλ' ἄρα κατὰ τὴν στάσιν φατέον τὴν ἐκεῖ τὸν αἰῶνα εἶναι, ὥσπερ ἐνταῦθα τὸν χρόνον κατὰ τὴν κίνησιν φασιν; Ἀλλ' εἰκότως ἂν τις τὸν αἰῶνα ζητήσῃε πότερα ταῦτόν τῃ στάσει λέγοντες ἢ οὐχ ἁπλῶς, ἀλλὰ τῇ στάσει τῇ περὶ τὴν οὐσίαν. Εἰ μὲν γὰρ τῇ στάσει ταυτόν, πρῶτον μὲν οὐκ ἐροῦμεν αἰώνιον τὴν στάσιν, ὥσπερ οὐδὲ τὸν αἰῶνα αἰώνιον· τὸ γὰρ αἰώνιον τὸ μετέχον αἰῶνος. Ἐπειτα ἡ κίνησις πῶς αἰώνιον; Οὕτω γὰρ ἂν καὶ στάσιμον εἴη. Εἴτα πῶς ἔχει ἡ τῆς στάσεως ἔννοια ἐν αὐτῇ τὸ αἰεῖ; Λέγω δὲ οὐ τὸ ἐν χρόνῳ, ἀλλὰ οἷον νοοῦμεν, ὅταν τὸ αἰδὶον λέγωμεν. Εἰ δὲ τῇ τῆς οὐσίας στάσει, ἔξω πάλιν αὐτὰ τὰ ἄλλα γένη τοῦ αἰῶνος ποιήσομεν. Εἴτα τὸν αἰῶνα οὐ μόνον ἐν στάσει δεῖ νοεῖν, ἀλλὰ καὶ ἐν ἐνί· εἴτα καὶ ἀδιάστατον, ἵνα μὴ ταυτόν ᾗ χρόνῳ· ἡ δὲ στάσις οὔτε τὴν τοῦ ἐν οὔτε τὴν τοῦ ἀδιαστάτου ἔχει ἔννοιαν ἐν αὐτῇ, ἢ στάσις. Εἴτα τοῦ μὲν αἰῶνος κατηγοροῦμεν τὸ μένειν ἐν ἐνί· μετέχον ἂν οὖν στάσεως, ἀλλ' οὐκ αὐτοστάσις εἴη.

2. What definition are we to give to Eternity?

Can it be identified with the [divine or] Intellectual Substance itself?

This would be like identifying Time with the Universe of Heavens and Earth — an opinion, it is true, which appears to have had its adherents. No doubt we conceive, we know, Eternity as something most august; most august, too, is the Intellectual Kind; and there is no possibility of saying that the one is more majestic than the other, since no such degrees can be asserted in the Above-World; there is therefore a certain excuse for the identification — all the more since the Intellectual Substance and Eternity have the one scope and content.

Still; by the fact of representing the one as contained within the other, by making Eternity a predicate to the Intellectual Existents— “the Nature of the Exemplar,” we read, “is eternal” — we cancel the identification; Eternity becomes a separate thing, something surrounding that Nature or lying within

it or present to it. And the majestic quality of both does not prove them identical: it might be transmitted from the one to the other. So, too, Eternity and the Divine Nature envelop the same entities, yes; but not in the same way: the Divine may be thought of as enveloping parts, Eternity as embracing its content in an unbroken whole, with no implication of part, but merely from the fact that all eternal things are so by conforming to it.

May we, perhaps, identify Eternity with Repose-There as Time has been identified with Movement-Here?

This would bring on the counter-question whether Eternity is presented to us as Repose in the general sense or as the Repose that envelops the Intellectual Essence.

On the first supposition we can no more talk of Repose being eternal than of Eternity being eternal: to be eternal is to participate in an outside thing, Eternity.

Further, if Eternity is Repose, what becomes of Eternal Movement, which, by this identification, would become a thing of Repose?

Again, the conception of Repose scarcely seems to include that of perpetuity — I am speaking of course not of perpetuity in the time-order (which might follow on absence of movement) but of that which we have in mind when we speak of Eternity.

If, on the other hand, Eternity is identified with the Repose of the divine Essence, all species outside of the divine are put outside of Eternity.

Besides, the conception of Eternity requires not merely Repose but also unity — and, in order to keep it distinct from Time, a unity including interval — but neither that unity nor that absence of interval enters into the conception of Repose as such.

Lastly, this unchangeable Repose in unity is a predicate asserted of Eternity, which, therefore, is not itself Repose, the absolute, but a participant in Repose.

[3] Τί ἂν οὖν εἴη τοῦτο, καθ' ὃ τὸν κόσμον πάντα τὸν ἐκεῖ αἰώνιον λέγομεν καὶ αἰδίων εἶναι, καὶ τί ἡ αἰδιότης, εἴτε ταῦτὸν καὶ ἡ αὐτὴ τῶι αἰῶνι, εἴτε κατ' αὐτὴν ὁ αἰὼν; Ἄρά γε καθ' ἓν τι δεῖ, ἀλλὰ ἐκ πολλῶν συνηθροισμένην τινὰ νόησιν, ἣ καὶ φύσιν εἴτ' ἐπακολουθοῦσαν τοῖς ἐκεῖ εἴτε συνοῦσαν εἴτ' ἐνορωμένην, πάντα δὲ ταῦτα ἐκείνην μίαν μὲν οὔσαν, πολλὰ δὲ δυναμένην καὶ πολλὰ οὔσαν; Καὶ ὃ γε τὴν πολλὴν δύναμιν εἰσαθρήσας κατὰ μὲν τοδὶ τὸ οἷον ὑποκείμενον λέγει οὐσίαν, εἴτα κίνησιν τοῦτο, καθ' ὃ ζῶν ὁρᾷ, εἴτα στάσιν τὸ πάντῃ ὡσαύτως, θάτερον δὲ καὶ ταῦτόν, ἥι ταῦτα ὁμοῦ ἐν. Οὕτω δὴ καὶ συνθεῖς πάλιν αὖ εἰς ἓν ὁμοῦ [ὥστε] εἶναι ζῶν μόνην, ἐν τούτοις τὴν ἑτερότητα συστείλας καὶ τῆς ἐνεργείας τὸ ἅπαιστον καὶ τὸ ταῦτόν καὶ οὐδέποτε ἄλλο καὶ οὐκ ἐξ ἄλλου εἰς ἄλλο νόησιν ἢ ζῶν, ἀλλὰ τὸ ὡσαύτως καὶ ἀεὶ ἀδιαστάτως, ταῦτα πάντα ἰδὼν αἰῶνα εἶδεν ἰδὼν ζῶν μένουσαν ἐν τῶι αὐτῶι ἀεὶ παρὸν τὸ πᾶν ἔχουσαν, ἀλλ' οὐ νῦν μὲν τότε, αὐθις δ' ἕτερον, ἀλλ' ἅμα τὰ πάντα, καὶ οὐ νῦν μὲν ἕτερα, αὐθις δ' ἕτερα, ἀλλὰ τέλος ἀμερές,

οἷον ἐν σημείῳ ὁμοῦ πάντων ὄντων καὶ οὐποτε εἰς ῥύσιν προιόντων, ἀλλὰ μένοντος ἐν τῷ αὐτῷ ἐν αὐτῷ καὶ οὐ μὴ μεταβάλλοντος, ὄντος δ' ἐν τῷ παρόντι ἀεὶ, ὅτι οὐδὲν αὐτοῦ παρῆλθεν οὐδ' αὖ γενήσεται, ἀλλὰ τοῦτο ὅπερ ἔστι, τοῦτο καὶ ὄντος· ὥστε εἶναι τὸν αἰῶνα οὐ τὸ ὑποκείμενον, ἀλλὰ τὸ ἐξ αὐτοῦ τοῦ ὑποκειμένου οἷον ἐκλάμπον κατὰ τὴν [τοῦ] ἥν ἐπαγγέλλεται περὶ τοῦ μὴ μέλλοντος, ἀλλὰ ἤδη ὄντος, ταυτότητα, ὡς ἄρα οὕτως καὶ οὐκ ἄλλως. Τί γὰρ ἂν καὶ ὕστερον αὐτῷ γένοιτο, ὃ μὴ νῦν ἐστι; Μηδ' αὖ ὕστερον ἐσομένου, ὃ μὴ ἔστιν ἤδη. Οὔτε γὰρ ἔστιν, ἀφ' οὗ εἰς τὸ νῦν ἤξει· ἐκεῖνο γὰρ ἦν οὐκ ἄλλο, ἀλλὰ τοῦτο· οὔτε μέλλοντος ἔσεσθαι, ὃ μὴ νῦν ἔχει. Ἐξ ἀνάγκης οὔτε τὸ ἦν ἔξει περὶ αὐτό· τί γὰρ ἔστιν, ὃ ἦν αὐτῷ καὶ παρελήλυθεν; Οὔτε τὸ ἔσται· τί γὰρ ἔσται αὐτῷ; Λείπεται δὴ ἐν τῷ εἶναι τοῦτο ὅπερ ἔστιν εἶναι. Ὁ οὖν μήτε ἦν, μήτε ἔσται, ἀλλ' ἔστι μόνον, τοῦτο ἐστὼς ἔχον τὸ εἶναι τῷ μὴ μεταβάλλειν εἰς τὸ ἔσται μηδ' αὖ μεταβεβληκέναι ἐστὶν ὁ αἰὼν. Γίνεται τοίνυν ἢ περὶ τὸ ὂν ἐν τῷ εἶναι ζωὴ ὁμοῦ πᾶσα καὶ πλήρης ἀδιάστατος πανταχῇ τοῦτο, ὃ δὴ ζητοῦμεν, αἰὼν.

3. What, then, can this be, this something in virtue of which we declare the entire divine Realm to be Eternal, everlasting? We must come to some understanding of this perpetuity with which Eternity is either identical or in conformity.

It must at once, be at once something in the nature of unity and yet a notion compact of diversity, or a Kind, a Nature, that waits upon the Existents of that Other World, either associated with them or known in and upon them, they collectively being this Nature which, with all its unity, is yet diverse in power and essence. Considering this multifarious power, we declare it to be Essence in its relation to this sphere which is substratum or underlie to it; where we see life we think of it as Movement; where all is unvaried self-identity we call it Repose; and we know it as, at once, Difference and Identity when we recognize that all is unity with variety.

Then we reconstruct; we sum all into a collected unity once more, a sole Life in the Supreme; we concentrate Diversity and all the endless production of act: thus we know Identity, a concept or, rather, a Life never varying, not becoming what previously it was not, the thing immutably itself, broken by no interval; and knowing this, we know Eternity.

We know it as a Life changelessly motionless and ever holding the Universal content [time, space, and phenomena] in actual presence; not this now and now that other, but always all; not existing now in one mode and now in another, but a consummation without part or interval. All its content is in immediate concentration as at one point; nothing in it ever knows development: all remains identical within itself, knowing nothing of change, for ever in a Now since nothing of it has passed away or will come into being, but what it is now, that it is ever.

Eternity, therefore — while not the Substratum [not the essential foundation of the Divine or Intellectual Principle] — may be considered as the

radiation of this Substratum: it exists as the announcement of the Identity in the Divine, of that state — of being thus and not otherwise — which characterizes what has no futurity but eternally is.

What future, in fact, could bring to that Being anything which it now does not possess; and could it come to be anything which it is not once for all?

There exists no source or ground from which anything could make its way into that standing present; any imagined entrant will prove to be not alien but already integral. And as it can never come to be anything at present outside it, so, necessarily, it cannot include any past; what can there be that once was in it and now is gone? Futurity, similarly, is banned; nothing could be yet to come to it. Thus no ground is left for its existence but that it be what it is.

That which neither has been nor will be, but simply possesses being; that which enjoys stable existence as neither in process of change nor having ever changed — that is Eternity. Thus we come to the definition: the Life — instantaneously entire, complete, at no point broken into period or part — which belongs to the Authentic Existent by its very existence, this is the thing we were probing for — this is Eternity.

[4] Οὐκ ἔξωθεν δὲ δεῖ συμβεβηκέναι νομίζειν τοῦτον ἐκείνῃ τῇ φύσει, ἀλλ' ἐκείνῃ καὶ ἐξ ἐκείνης καὶ σὺν ἐκείνῃ. Ἐνοῶται γὰρ ἐνὼν παρ' αὐτῆς, ὅτι καὶ τὰ ἄλλα πάντα ὅσα λέγομεν ἐκεῖ εἶναι ἐνυπάρχοντα ὁρῶντες λέγομεν ἐκ τῆς οὐσίας ἅπαντα καὶ σὺν τῇ οὐσίᾳ. Τὰ γὰρ πρῶτως ὄντα συνόντα δεῖ τοῖς πρῶτοις καὶ ἐν τοῖς πρῶτοις εἶναι· ἐπεὶ καὶ τὸ καλὸν ἐν αὐτοῖς καὶ ἐξ αὐτῶν καὶ ἡ ἀλήθεια ἐν αὐτοῖς. Καὶ τὰ μὲν ὥσπερ ἐν μέρει τοῦ παντὸς ὄντος, τὰ δ' ἐν παντί, ὥσπερ καὶ τὸ ἀληθὺς τοῦτο πᾶν οὐκ ἐκ τῶν μερῶν ἡθροισμένον, ἀλλὰ τὰ μέρη γεννῆσαν αὐτό, ἵνα καὶ ταῦτη ὡς ἀληθὺς πᾶν ᾗ. Καὶ ἡ ἀλήθεια δὲ οὐ συμφωνία πρὸς ἄλλο ἐκεῖ, ἀλλ' αὐτοῦ ἐκάστου οὔτερ ἀλήθεια. Δεῖ δὴ τὸ πᾶν τοῦτο τὸ ἀληθινόν, εἴπερ ἔσται πᾶν ὄντως, μὴ μόνον εἶναι πᾶν ἢ ἐστί τὰ πάντα, ἀλλὰ καὶ τὸ πᾶν ἔχειν οὕτως ὡς μηδενὶ ἐλλείπειν. Εἰ τοῦτο, οὐδ' ἔσται τι αὐτῷ· εἰ γὰρ ἔσται, ἐλλείπον ἦν τούτῳ· οὐκ ἄρα ἦν πᾶν. Παρὰ φύσιν δὲ τί ἂν αὐτῷ γένοιτο; Πάσχει γὰρ οὐδέν. Εἰ οὖν μηδὲν αὐτῷ γένοιτο, οὐδὲ μέλλει οὐδὲ ἔσται οὐδ' ἐγένετο. Τοῖς μὲν οὖν γενητοῖς, εἰ ἀφέλοις τὸ ἔσται, ἅτε ἐπικτωμένοις αἰεὶ εὐθὺς ὑπάρχει μὴ εἶναι· τοῖς δὲ μὴ τοιούτοις, εἰ προσθείης τὸ ἔσται, ὑπάρχει τὸ ἔρρειν ἐκ τῆς τοῦ εἶναι ἑδρας· δῆλον γὰρ ὅτι ἦν αὐτοῖς τὸ εἶναι οὐ σύμφυτον, εἰ γίγνοιτο ἐν τῷ μέλλειν καὶ γενέσθαι καὶ ἔσεσθαι εἰς ὕστερον. Κινδυνεύει γὰρ τοῖς μὲν γενητοῖς ἡ οὐσία εἶναι τὸ ἐκ τοῦ ἐξ ἀρχῆς εἶναι τῆς γενέσεως, μέχριπερ ἂν εἰς ἔσχατον ἦκη τοῦ χρόνου, ἐν ᾧ μηκέτ' ἐστί· τοῦτο δὴ τὸ ἔστιν εἶναι, καί, εἴ τις τοῦτο παρέλοιτο, ἡλαττώσθαι ὁ βίος· ὥστε καὶ τὸ εἶναι. Καὶ τῷ παντὶ δεῖ, εἰς ὅπερ οὕτως ἔσται. Διὸ καὶ σπεύδει πρὸς τὸ μέλλον εἶναι καὶ στήναι οὐ θέλει ἔλκον τὸ εἶναι αὐτῷ ἐν τῷ τι ἄλλο καὶ ἄλλο ποιεῖν καὶ κινεῖσθαι κύκλῳ ἐφέσει τινὶ οὐσίας· ὥστε εἶναι ἡμῖν εὐρημένον καὶ τὸ αἴτιον τῆς κινήσεως τῆς οὕτω σπευδούσης ἐπὶ τὸ αἰεὶ εἶναι τῷ μέλλοντι. Τοῖς δὲ πρῶτοις καὶ μακαρίοις οὐδὲ ἔφεσις ἐστί τοῦ μέλλοντος· ἥδη γὰρ εἰσι τὸ ὅλον, καὶ ὅπερ αὐτοῖς οἶον ὀφείλεται ζῆν ἔχουσι πᾶν· ὥστε οὐδὲν ζητοῦσι, διότι τὸ μέλλον αὐτοῖς οὐδὲν ἐστὶν οὐδ' ἄρα ἐκεῖνο, ἐν ᾧ τὸ

μέλλον. Ἡ οὖν τοῦ ὄντος παντελὴς οὐσία καὶ ὅλη, οὐχ ἡ ἐν τοῖς μέρεσι μόνον, ἀλλὰ καὶ ἡ ἐν τῷ μηδ ἂν ἔτι ἐλλείπειν καὶ [τὸ] μηδὲν ἂν μὴ ὄν αὐτῇ προσγενέσθαι – οὐ γὰρ μόνα τὰ ὄντα πάντα δεῖ παρεῖναι τῷ παντὶ καὶ ὅλῳ, ἀλλὰ καὶ μηδὲν τοῦ ποτε μὴ ὄντος – αὕτη ἡ διάθεσις αὐτοῦ καὶ φύσις εἴη ἂν αἰῶν· αἰῶν γὰρ ἀπὸ τοῦ ἀεὶ ὄντος.

4. We must, however, avoid thinking of it as an accidental from outside grafted upon that Nature: it is native to it, integral to it.

It is discerned as present essentially in that Nature like everything else that we can predicate There — all immanent, springing from that Essence and inherent to that Essence. For whatsoever has primal Being must be immanent to the Firsts and be a First-Eternity equally with The Good that is among them and of them and equally with the truth that is among them.

In one aspect, no doubt, Eternity resides in a partial phase of the All-Being; but in another aspect it is inherent in the All taken as a totality, since that Authentic All is not a thing patched up out of external parts, but is authentically an all because its parts are engendered by itself. It is like the truthfulness in the Supreme which is not an agreement with some outside fact or being but is inherent in each member about which it is the truth. To an authentic All it is not enough that it be everything that exists: it must possess allness in the full sense that nothing whatever is absent from it. Then nothing is in store for it: if anything were to come, that thing must have been lacking to it, and it was, therefore, not All. And what, of a Nature contrary to its own, could enter into it when it is [the Supreme and therefore] immune? Since nothing can accrue to it, it cannot seek change or be changed or ever have made its way into Being.

Engendered things are in continuous process of acquisition; eliminate futurity, therefore, and at once they lose their being; if the non-engendered are made amenable to futurity they are thrown down from the seat of their existence, for, clearly, existence is not theirs by their nature if it appears only as a being about to be, a becoming, an advancing from stage to stage.

The essential existence of generated things seems to lie in their existing from the time of their generation to the ultimate of time after which they cease to be: but such an existence is compact of futurity, and the annulment of that futurity means the stopping of the life and therefore of the essential existence.

Such a stoppage would be true, also, of the [generated] All in so far as it is a thing of process and change: for this reason it keeps hastening towards its future, dreading to rest, seeking to draw Being to itself by a perpetual variety of production and action and by its circling in a sort of ambition after Essential Existence.

And here we have, incidentally, lighted upon the cause of the Circuit of the All; it is a movement which seeks perpetuity by way of futurity.

The Primals, on the contrary, in their state of blessedness have no such aspiration towards anything to come: they are the whole, now; what life may

be thought of as their due, they possess entire; they, therefore, seek nothing, since there is nothing future to them, nothing external to them in which any futurity could find lodgement.

Thus the perfect and all-comprehensive essence of the Authentic Existent does not consist merely in the completeness inherent in its members; its essence includes, further, its established immunity from all lack with the exclusion, also, of all that is without Being — for not only must all things be contained in the All and Whole, but it can contain nothing that is, or was ever, non-existent — and this State and Nature of the Authentic Existent is Eternity: in our very word, Eternity means Ever-Being.

[5] Τοῦτο δέ, ὅταν τινὶ προσβαλὼν τῇ ψυχῇ ἔχω λέγειν περὶ αὐτοῦ, μᾶλλον δὲ ὁρᾶν αὐτὸ τοιοῦτον οἷον μηδὲν περὶ αὐτὸ ὅλως γεγονέναι — εἰ γὰρ τοῦτο, οὐκ αἰεὶ ὄν, ἢ οὐκ αἰεὶ τι ὅλον ὄν — ἄρ' οὖν ἤδη αἰδίων, εἰ μὴ καὶ ἐνυπάρχου αὐτῷ τοιαύτῃ φύσει, ὡς πίστιν ἔχειν περὶ αὐτοῦ, ὡς οὕτω καὶ μὴ ἄλλως ἔτι, ὡς, εἰ πάλιν προσβάλοις, εὐρεῖν τοιοῦτον; Τί οὖν, εἰ μηδὲ ἀφίσταί τοις αὐτοῦ τῆς θέας, ἀλλὰ συνὼν εἴη τῆς φύσεως ἀγασθῆναι καὶ δυνατὸς τοῦτο πράττειν ἀτρίπτῳ φύσει; Ἡ δρᾶμὼν καὶ αὐτὸς εἰς αἰῶνα ἔσται καὶ οὐκ ἀποκλίνων οὐδαμῇ, ἵν' ἢ ὁμοίος καὶ αἰώνιος, τῷ ἐν αὐτῷ αἰωνίῳ τὸν αἰῶνα καὶ τὸ αἰώνιον θεώμενος. Εἰ οὖν τὸ οὕτως ἔχον αἰώνιον καὶ αἰεὶ ὄν, τὸ μὴ ἀποκλίνων εἰς ἑτέραν φύσιν κατὰ μηδὲν, ζῶν ἔχον, ἣν ἔχει πᾶσαν ἤδη, οὐ προσλαβὼν οὐδὲ προσλαμβάνον ἢ προσληψόμενον, εἴη ἂν αἰδίων μὲν τὸ οὕτως ἔχον, αἰδιότης δὲ ἢ τοιαύτη κατάστασις τοῦ ὑποκειμένου ἐξ αὐτοῦ οὕσα καὶ ἐν αὐτῷ, αἰὼν δὲ τὸ ὑποκείμενον μετὰ τῆς τοιαύτης καταστάσεως ἐμφαινομένης. Ὅθεν σεμνὸν ὁ αἰὼν, καὶ ταῦτόν τῳ θεῷ ἢ ἔννοια λέγει· λέγει δὲ τούτῳ τῳ θεῷ. Καὶ καλῶς ἂν λέγοιτο ὁ αἰὼν θεὸς ἐμφαίνων καὶ προφαίνων ἑαυτὸν οἷός ἐστι, τὸ εἶναι ὡς ἀτρεμὲς καὶ ταῦτόν καὶ οὕτως καὶ τὸ βεβαίως ἐν ζῳῇ. Εἰ δ' ἐκ πολλῶν λέγομεν αὐτόν, οὐ δεῖ θαυμάζειν· πολλὰ γὰρ ἕκαστον τῶν ἐκεῖ διὰ δυνάμιν ἄπειρον· ἐπεὶ καὶ τὸ ἄπειρον τὸ μὴ ἂν ἐπιλείπειν, καὶ τοῦτο κυρίως, ὅτι μηδὲν αὐτοῦ ἀναλίσκει. Καὶ εἴ τις οὕτω τὸν αἰῶνα λέγοι ζῶν ἄπειρον ἤδη τῳ πᾶσαν εἶναι καὶ μηδὲν ἀναλίσκειν αὐτῆς τῳ μὴ παρεληλυθέναι μηδ' αὖ μέλλειν — ἤδη γὰρ οὐκ ἂν εἴη πᾶσα — ἐγγὺς ἂν εἴη τοῦ ὀρίζεσθαι. [Τὸ γὰρ ἐξῆς τῳ πᾶσαν εἶναι καὶ μηδὲν ἀναλίσκειν ἐξήγησις ἂν εἴη τοῦ ἄπειρον ἤδη εἶναι.]

5. This Ever-Being is realized when upon examination of an object I am able to say — or rather, to know — that in its very Nature it is incapable of increment or change; anything that fails by that test is no Ever-Existent or, at least, no Ever-All-Existent.

But is perpetuity enough in itself to constitute an Eternal?

No: the object must, farther, include such a Nature-Principle as to give the assurance that the actual state excludes all future change, so that it is found at every observation as it always was.

Imagine, then, the state of a being which cannot fall away from the vision of this but is for ever caught to it, held by the spell of its grandeur, kept to it

by virtue of a nature itself unfailing — or even the state of one that must labour towards Eternity by directed effort, but then to rest in it, immoveable at any point assimilated to it, co-eternal with it, contemplating Eternity and the Eternal by what is Eternal within the self.

Accepting this as a true account of an eternal, a perdurable Existent — one which never turns to any Kind outside itself, that possesses life complete once for all, that has never received any accession, that is now receiving none and will never receive any — we have, with the statement of a perduring Being, the statement also of perdurance and of Eternity: perdurance is the corresponding state arising from the [divine] substratum and inherent in it; Eternity [the Principle as distinguished from the property of everlastingness] is that substratum carrying that state in manifestation.

Eternity, thus, is of the order of the supremely great; it proves on investigation to be identical with God: it may fitly be described as God made manifest, as God declaring what He is, as existence without jolt or change, and therefore as also the firmly living.

And it should be no shock that we find plurality in it; each of the Beings of the Supreme is multiple by virtue of unlimited force; for to be limitless implies failing at no point, and Eternity is pre-eminently the limitless since (having no past or future) it spends nothing of its own substance.

Thus a close enough definition of Eternity would be that it is a life limitless in the full sense of being all the life there is and a life which, knowing nothing of past or future to shatter its completeness, possesses itself intact for ever. To the notion of a Life (a Living-Principle) all-comprehensive add that it never spends itself, and we have the statement of a Life instantaneously infinite.

[6] Ἐπειδὴ δὲ ἡ τοιαύτη φύσις οὕτω παγκάλῃ καὶ αἰδῖος περὶ τὸ ἐν καὶ ἀπ' ἐκείνου καὶ πρὸς ἐκεῖνο, οὐδὲν ἐκβαίνουσα ἀπ' αὐτοῦ, μένουσα δὲ αἰεὶ περὶ ἐκεῖνο καὶ ἐν ἐκείνῳ καὶ ζῶσα κατ' ἐκεῖνο, εἰρηταί τε, ὥς ἐγὼ οἶμαι, τοῦτο τῷ Πλάτῳ καλῶς καὶ βαθεῖα τῇ γνώμῃ καὶ οὐκ ἄλλως, τοῦτο δὴ τὸ μένοντος αἰῶνος ἐν ἐνί, ἵνα μὴ μόνον ἢ αὐτὸς αὐτὸν εἰς ἐν πρὸς ἑαυτὸν ἄγων, ἀλλ' ἡ περὶ τὸ ἐν τοῦ ὄντος ζωὴ ὡσαύτως, τοῦτο δ' ἡ ζητούμεν· [καὶ τὸ οὕτω μένον αἰὼν εἶναι.] Τὸ γὰρ τοῦτο καὶ οὕτω μένον καὶ αὐτὸ τὸ μένον ὃ ἐστὶν ἐνέργεια ζωῆς μενούσης παρ' αὐτῆς πρὸς ἐκεῖνο καὶ ἐν ἐκείνῳ καὶ οὔτε τὸ εἶναι οὔτε τὸ ζῆν ψευδομένη ἔχει ἂν τὸ αἰὼν εἶναι. Τὸ γὰρ ἀληθῶς εἶναί ἐστι τὸ οὐδέποτε μὴ εἶναι οὐδ' ἄλλως εἶναι· τοῦτο δὲ ὡσαύτως εἶναι· τοῦτο δὲ ἀδιαφόρως εἶναι. Οὐκ ἔχει οὖν ὅτιοῦν [τὸ] ἄλλο καὶ ἄλλο, οὐδ' ἄρα διαστήσεις, οὐδ' ἐξελιξεις, οὐδὲ προάξεις, οὐδὲ παρατενεῖς, οὐδ' ἄρα οὐδὲ πρότερον αὐτοῦ οὐδὲ τι ὕστερον λαβεῖν ἔχεις. Εἰ οὖν μήτε πρότερον μήτε ὕστερον περὶ αὐτό, τὸ δ' ἐστὶν ἀληθέστατον τῶν περὶ αὐτὸ καὶ αὐτό, καὶ οὕτω δέ, ὅτι ἐστὶν ὡς οὐσίαι ἢ τῷ ζῆν, πάλιν αὖ ἡκεῖ ἡμῖν τοῦτο, ὃ δὴ λέγομεν, ὁ αἰὼν. Ὅταν δὲ τὸ αἰεὶ λέγομεν καὶ τὸ οὐ ποτὲ μὲν ὄν, ποτὲ δὲ μὴ ὄν, ἡμῶν, ἕνεκα [τῆς σαφηνείας] δεῖ νομίζειν λέγεσθαι· ἐπεὶ τό γε αἰεὶ τάχ' ἂν οὐ κυρίως λέγοιτο, ἀλλὰ ληφθὲν εἰς δῆλωσιν τοῦ ἀφθάρτου πλανῶν ἂν τὴν ψυχὴν εἰς

ἔκτασιν τοῦ πλείονος καὶ ἔτι ὥς μὴ ἐπιλείποντός ποτε. Τὸ δὲ ἴσως βέλτιον ἢν μόνον τὸ ὦν λέγειν. Ἀλλὰ ὥσπερ τὸ ὄν ἀρκοῦν ὄνομα τῇ οὐσίᾳ, ἐπειδὴ καὶ τὴν γένεσιν οὐσίαν ἐνόμιζον, ἐδεήθησαν πρὸς τὸ μαθεῖν καὶ προσθήκης τοῦ αἰεί. Οὐ γὰρ ἄλλο μὲν ἔστιν ὄν, ἄλλο δὲ τὸ αἰεί ὄν, ὥσπερ οὐδ' ἄλλο μὲν φιλόσοφος, ἄλλο δὲ ὁ ἀληθινός· ἀλλ' ὅτι τὸ ὑποδιδόμενον ἦν φιλοσοφίαν, ἣ προσθήκη τοῦ ἀληθινοῦ ἐγένετο. Οὕτω καὶ τῷ ὄντι τὸ αἰεί καὶ τῷ ὦν τὸ αἰεί, ὥστε λέγεσθαι αἰεί ὦν· διὸ ληπτέον τὸ αἰεί οἷον ἀληθῶς ὦν λέγεσθαι καὶ συναιρετέον τὸ αἰεί εἰς ἀδιάστατον δύναμιν τὴν οὐδὲν δεομένην οὐδενὸς μεθ' ὃ ἤδη ἔχει· ἔχει δὲ τὸ πᾶν. Πᾶν οὖν καὶ ὄν καὶ κατὰ πᾶν οὐκ ἐνδεές καὶ οὐ ταύτηι μὲν πλήρες, ἄλλῃ δὲ ἐλλείπον ἢ τοιαύτῃ φύσις. Τὸ γὰρ ἐν χρόνῳ, κἂν τέλειον ᾖ, ὥς δοκεῖ, οἷον σῶμά τι ἱκανὸν ψυχῇ τέλειον, δεόμενον καὶ τοῦ ἔπειτα, ἐλλείπον τῷ χρόνῳ, οὗ δεῖται, ἅτε σὺν ἐκείνῳ, εἰ παρείη αὐτῷ καὶ συνθεοί, ὃν ἀτελέες· ταύτῃ ὃν ὁμωνύμως ἂν τέλειον λέγοιτο. Ὅτῳ δὲ ὑπάρχει μὴδὲ τοῦ ἔπειτα δεῖσθαι μήτε εἰς χρόνον ἄλλον μεμετρημένον μήτε τὸν ἄπειρον καὶ ἀπείρως ἐσόμενον, ἀλλ' ὅπερ δεῖ εἶναι, τοῦτο ἔχει, τοῦτο ἔστιν οὗ ἢ ἔννοια ἐπορέγεται, ὧς τὸ εἶναι οὐκ ἐκ τοῦ τοσοῦδε, ἀλλὰ πρὸ τοῦ τοσοῦδε. Ἐπρεπε γὰρ αὐτῷ μὴδὲ τοσοῦδε ὄντι πάντα μηδενὸς ἐφάπτεσθαι τοσοῦδε, ἵνα μὴ ἡ ζωὴ αὐτοῦ μερισθεῖσα τὸ καθαρῶς ἄμερὲς αὐτοῦ ἀνέληι, ἀλλ' ἡ καὶ τῇ ζωῇ ἄμερὲς καὶ τῇ οὐσίᾳ. Τὸ δ' ἀγαθὸς ἦν ἀναφέρει εἰς ἔννοιαν τοῦ παντός σημαίνων τῷ ἐπέκεινα παντὶ τὸ μὴ ἀπὸ χρόνου τινός· ὥστε μὴδὲ τὸν κόσμον ἀρχὴν τινα χρονικὴν εἰληφέναι τῆς αἰτίας τοῦ εἶναι αὐτῷ τὸ πρότερον παρεχούσης. Ἀλλ' ὅμως δηλώσεως χάριν τοῦτο εἰπὼν μέμφεται ὕστερον καὶ τούτῳ τῷ ὀνόματι ὥς οὐδ' αὐτοῦ ὀρθῶς πάντα λεγομένου ἐπὶ τῶν τὸν λεγόμενον καὶ νοούμενον αἰῶνα εἰληχότων.

6. Now the Principle this stated, all good and beauty, and everlasting, is centred in The One, sprung from It, and pointed towards It, never straying from It, but ever holding about It and in It and living by Its law; and it is in this reference, as I judge, that Plato — finely, and by no means inadvertently but with profound intention — wrote those words of his, “Eternity stable in Unity”; he wishes to convey that Eternity is not merely something circling on its traces into a final unity but has [instantaneous] Being about The One as the unchanging Life of the Authentic Existent. This is certainly what we have been seeking: this Principle, at rest within rest with the One, is Eternity; possessing this stable quality, being itself at once the absolute self-identical and none the less the active manifestation of an unchanging Life set towards the Divine and dwelling within It, untrue, therefore, neither on the side of Being nor on the side of Life — this will be Eternity [the Real-Being we have sought].

Truly to be comports never lacking existence and never knowing variety in the mode of existence: Being is, therefore, self-identical throughout, and, therefore, again is one undistinguishable thing. Being can have no this and that; it cannot be treated in terms of intervals, unfoldings, progression, extension; there is no grasping any first or last in it.

If, then, there is no first or last in this Principle, if existence is its most

authentic possession and its very self, and this in the sense that its existence is Essence or Life — then, once again, we meet here what we have been discussing, Eternity.

Observe that such words as “always,” “never,” “sometimes” must be taken as mere conveniences of exposition: thus “always — used in the sense not of time but of incorruptibility and endlessly complete scope — might set up the false notion of stage and interval. We might perhaps prefer to speak of “Being,” without any attribute; but since this term is applicable to Essence and some writers have used the word “Essence” for things of process, we cannot convey our meaning to them without introducing some word carrying the notion of perdurance.

There is, of course, no difference between Being and Everlasting Being; just as there is none between a philosopher and a true philosopher: the attribute “true” came into use because there arose what masqueraded as philosophy; and for similar reasons “everlasting” was adjoined to “Being,” and “Being” to “everlasting,” and we have [the tautology of] “Everlasting Being.” We must take this “Everlasting” as expressing no more than Authentic Being: it is merely a partial expression of a potency which ignores all interval or term and can look forward to nothing by way of addition to the All which it possesses. The Principle of which this is the statement will be the All-Existent, and, as being all, can have no failing or deficiency, cannot be at some one point complete and at some other lacking.

Things and Beings in the Time order — even when to all appearance complete, as a body is when fit to harbour a soul — are still bound to sequence; they are deficient to the extent of that thing, Time, which they need: let them have it, present to them and running side by side with them, and they are by that very fact incomplete; completeness is attributed to them only by an accident of language.

But the conception of Eternity demands something which is in its nature complete without sequence; it is not satisfied by something measured out to any remoter time or even by something limitless, but, in its limitless reach, still having the progression of futurity: it requires something immediately possessed of the due fullness of Being, something whose Being does not depend upon any quantity [such as instalments of time] but subsists before all quantity.

Itself having no quantity, it can have no contact with anything quantitative since its Life cannot be made a thing of fragments, in contradiction to the partlessness which is its character; it must be without parts in the Life as in the essence.

The phrase “He was good” [used by Plato of the Demiurge] refers to the Idea of the All; and its very indefiniteness signifies the utter absense of relation to Time: so that even this Universe has had no temporal beginning; and if we speak of something “before” it, that is only in the sense of the Cause

from which it takes its Eternal Existence. Plato used the word merely for the convenience of exposition, and immediately corrects it as inappropriate to the order vested with the Eternity he conceives and affirms.

[7] Ταῦτα οὖν λέγομεν ἄρα γε μαρτυροῦντες ἑτέροις καὶ ὡς περὶ ἄλλοτρίων τοὺς λόγους ποιούμεθα; Καὶ πῶς; Τίς γὰρ ἂν σύνεσις γένοιτο μὴ ἐφαπτομένοις; Πῶς δ' ἂν ἐφαναίμεθα τοῖς ἄλλοτρίοις; Δεῖ ἄρα καὶ ἡμῖν μετεῖναι τοῦ αἰῶνος. Ἀλλὰ ἐν χρόνῳ οὔσι πῶς; Ἀλλὰ πῶς ἐν χρόνῳ καὶ πῶς ἐν αἰῶνι ἔστιν εἶναι, γνωσθεῖν ἂν εὐρεθέντος πρότερον τοῦ χρόνου. Καὶ τοῖνυν καταβατέον ἡμῖν ἐξ αἰῶνος ἐπὶ τὴν ζήτησιν τοῦ χρόνου καὶ τὸν χρόνον· ἐκεῖ μὲν γὰρ ἦν ἡ πορεία πρὸς τὸ ἄνω, νῦν δὲ λέγωμεν ἤδη οὐ πάντη καταβάντες, ἀλλ οὕτως, ὥσπερ κατέβη χρόνος. Εἰ μὲν περὶ χρόνου εἰρημένον μηδὲν ἦν τοῖς παλαιοῖς καὶ μακαρίοις ἀνδράσιν, ἐχρῆν τῷ αἰῶνι ἐξ ἀρχῆς συνείραντας τὸ ἐφεξῆς λέγειν τὰ δοκοῦντα περὶ αὐτοῦ, πειρωμένους τῇ ἐννοίᾳ αὐτοῦ ἦν κεκτῆμεθα ἐφαρμόζειν τὴν λεγομένην ὑφ' ἡμῶν δόξαν· νῦν δ' ἀναγκαῖον πρότερον λαβεῖν τὰ μάλιστα ἀξίως λόγου εἰρημένα σκοποῦντας, εἴ τιτι αὐτῶν συμφώνως ὁ παρ' ἡμῶν ἔξει λόγος. Τριχῇ δ' ἴσως διαιρετέον τοὺς λεγομένους περὶ αὐτοῦ λόγους τὴν πρώτην. Ἡ γὰρ κίνησις ἡ λεγομένη, ἡ τὸ κινούμενον λέγοι ἂν, ἡ κινήσεώς τι τὸν χρόνον· τὸ γὰρ στάσιν ἡ τὸ ἐστηκὸς ἡ στάσεώς τι λέγειν παντάπασιν πόρρω τῆς ἐννοίας ἂν εἴη τοῦ χρόνου οὐδαμῇ τοῦ αὐτοῦ ὄντος. Τῶν δὲ κίνησιν λεγόντων οἱ μὲν πᾶσαν κίνησιν ἂν λέγοιεν, οἱ δὲ τὴν τοῦ παντός· οἱ δὲ τὸ κινούμενον λέγοντες τὴν τοῦ παντός ἂν σφαῖραν λέγοιεν· οἱ δὲ κινήσεώς τι ἡ διάστημα κινήσεως, οἱ δὲ μέτρον, οἱ δ' ὅλως παρακολουθοῦν αὐτῇ· καὶ ἡ πάσης ἡ τῆς τεταγμένης.

7. Now comes the question whether, in all this discussion, we are not merely helping to make out a case for some other order of Beings and talking of matters alien to ourselves.

But how could that be? What understanding can there be failing some point of contact? And what contact could there be with the utterly alien?

We must then have, ourselves, some part or share in Eternity.

Still, how is this possible to us who exist in Time?

The whole question turns on the distinction between being in Time and being in Eternity, and this will be best realized by probing to the Nature of Time. We must, therefore, descend from Eternity to the investigation of Time, to the realm of Time: till now we have been taking the upward way; we must now take the downward — not to the lowest levels but within the degree in which Time itself is a descent from Eternity.

If the venerable sages of former days had not treated of Time, our method would be to begin by linking to [the idea of] Eternity [the idea of] its Next [its inevitable downward or outgoing subsequent in the same order], then setting forth the probable nature of such a Next and proceeding to show how the conception thus formed tallies with our own doctrine.

But, as things are, our best beginning is to range over the most noteworthy of the ancient opinions and see whether any of them accord with ours.

Existing explanations of Time seem to fall into three classes:

Time is variously identified with what we know as Movement, with a moved object, and with some phenomenon of Movement: obviously it cannot be Rest or a resting object or any phenomenon of rest, since, in its characteristic idea, it is concerned with change.

Of those that explain it as Movement, some identify it with Absolute Movement [or with the total of Movement], others with that of the All. Those that make it a moved object would identify it with the orb of the All. Those that conceive it as some phenomenon, or some period, of Movement treat it, severally, either as a standard of measure or as something inevitably accompanying Movement, abstract or definite.

[8] Κίνησιν μὲν οὐχ οἷόν τε οὔτε τὰς συμπάσας λαμβάνοντι κινήσεις καὶ οἷον μίαν ἐκ πασῶν ποιοῦντι, οὔτε τὴν τεταγμένην· ἐν χρόνῳ γὰρ ἡ κίνησις ἑκατέρα ἢ λεγομένη. Εἰ δέ τις μὴ ἐν χρόνῳ, πολὺ μᾶλλον ἂν ἀπείη τοῦ χρόνος εἶναι, ὥς ἄλλου ὄντος τοῦ ἐν ᾧ ἡ κίνησις, ἄλλου τῆς κινήσεως αὐτῆς οὔσης. Καὶ ἄλλων λεγομένων καὶ λεχθέντων ἂν ἀρκεῖ τοῦτο καὶ ὅτι κίνησις μὲν ἂν καὶ παύσαιτο καὶ διαλίποι, χρόνος δὲ οὐ. Εἰ δὲ τὴν τοῦ παντὸς κίνησιν μὴ διαλείπειν τις λέγοι, ἀλλὰ καὶ αὕτη, εἴπερ τὴν περιφορὰν λέγοι, ἐν χρόνῳ τινὶ [καὶ αὕτῃ] περιφέροιτο ἂν εἰς τὸ αὐτό, οὐκ ἐν ᾧ τὸ ἥμισυ ἦνυσται, καὶ ὁ μὲν ἂν εἴη ἥμισυς, ὁ δὲ διπλάσιος, κινήσεως τοῦ παντὸς οὔσης ἑκατέρας, τῆς τε εἰς τὸ αὐτὸ ἀπὸ τοῦ αὐτοῦ καὶ τῆς εἰς τὸ ἥμισυ ἡκούσης. Καὶ τὸ ὀξύτατην δὲ καὶ ταχίστην λέγειν τὴν τῆς ἐξωτάτης σφαίρας κίνησιν μαρτυρεῖ τῷ λόγῳ, ὥς ἕτερον ἢ κινήσις αὐτῆς καὶ ὁ χρόνος. Ταχίστη γὰρ πασῶν δηλονότι τῷ ἐλάττονι χρόνῳ τὸ μείζον καὶ τὸ μέγιστον διάστημα ἀνύειν· τὰ δ' ἄλλα βραδύτερα τῷ ἐν πλείονι ἂν καὶ μέρος αὐτοῦ. Εἰ τοίνυν μηδὲ ἡ κίνησις τῆς σφαίρας ὁ χρόνος, σχολῇ γ' ἂν ἡ σφαῖρα αὕτη, ἢ ἐκ τοῦ κινεῖσθαι ὑπενοήθη χρόνος εἶναι. Ἄρ' οὖν κινήσεώς τι; Εἰ μὲν διάστημα, πρῶτον μὲν οὐ πάσης κινήσεως τὸ αὐτό, οὐδὲ τῆς ὁμοειδοῦς· θάπτον γὰρ καὶ βραδύτερον ἢ κίνησις καὶ ἡ ἐν τόπῳ. Καὶ εἶεν ἂν ἄμφω μετρούμεναι αἱ διαστάσεις ἐνὶ ἐτέρῳ, ὃ δὴ ὀρθότερον ἂν τις εἴποι χρόνον. Ποτέρας δὲ αὐτῶν τὸ διάστημα χρόνος, μᾶλλον δὲ τίνος αὐτῶν ἀπείρων οὐσῶν; Εἰ δὲ τῆς τεταγμένης, οὐ πάσης μὲν οὐδὲ τῆς τοιαύτης· πολλὰ γὰρ αὗται· ὥστε καὶ πολλοὶ χρόνοι ἅμα ἔσονται. Εἰ δὲ τῆς τοῦ παντὸς διάστημα, εἰ μὲν τὸ ἐν αὐτῇ τῇ κινήσει διάστημα, τί ἂν [εἴη] ἄλλο ἢ ἡ κίνησις [ἂν εἴη]; Τοσήδε μέντοι· τὸ δὲ τοσόνδε τοῦτο ἦτοι τῷ τόπῳ, ὅτι τοσόσδε ὃν διεξῆλθε, μετρηθήσεται, καὶ τὸ διάστημα τοῦτο ἔσται· τοῦτο δὲ οὐ χρόνος, ἀλλὰ τόπος· ἢ αὕτη ἡ κίνησις τῇ συνεχείᾳ αὐτῆς καὶ τῷ μὴ εὐθὺς πεπαῦσθαι, ἀλλ' ἐπιλαμβάνειν αἰεὶ, τὸ διάστημα ἔξει. Ἀλλὰ τοῦτο τὸ πολὺ τῆς κινήσεως ἂν εἴη· καὶ εἰ μὲν εἰς αὐτὴν τις βλέπων ἀποφανεῖται πολλήν, ὥσπερ ἂν εἴ τις πολὺ τὸ θερμὸν λέγοι, οὐδ' ἐνταῦθα χρόνος φανεῖται οὐδὲ προσπίπτει, ἀλλὰ κίνησις πάλιν καὶ πάλιν, ὥσπερ εἰ ὕδωρ ῥέον πάλιν καὶ πάλιν, καὶ τὸ ἐπ' αὐτῷ διάστημα θεωρούμενον. Καὶ τὸ μὲν πάλιν καὶ πάλιν ἔσται ἀριθμός, ὥσπερ δυὰς ἢ τριάς, τὸ δὲ διάστημα τοῦ ὅγκου. Οὕτως οὖν καὶ πλῆθος κινήσεως ὥς δεκάς, ἢ ὥς τὸ ἐπιφαινόμενον τῷ οἷον ὄγκῳ τῆς κινήσεως διάστημα, ὃ οὐκ ἔχει ἔννοιαν χρόνου, ἀλλ' ἔσται τὸ τοσόνδε τοῦτο

γενόμενον ἐν χρόνῳ, ἢ ὁ χρόνος οὐκ ἔσται πανταχοῦ, ἀλλ' ἐν ὑποκειμένῳ τῇ κινήσει, συμβαίνει τε πάλιν αὖ κίνησιν τὸν χρόνον λέγειν· οὐ γὰρ ἔξω αὐτῆς τὸ διάστημα, ἀλλὰ κίνησις οὐκ ἀθρόα· [τὸ δὲ μὴ ἀθρόα εἰς τὸ ἀθρόον ἐν χρόνῳ.] Τὸ μὴ ἀθρόον τίνι διοίσει τοῦ ἀθρόως ἢ τῷ ἐν χρόνῳ; Ὡστε ἡ διεστῶσα κίνησις καὶ τὸ διάστημα αὐτῆς οὐκ αὐτὸ χρόνος, ἀλλ' ἐν χρόνῳ. Εἰ δὲ τὸ διάστημα τῆς κινήσεως λέγοι τις χρόνον, οὐ τὸ αὐτῆς τῆς κινήσεως, ἀλλὰ παρ' ὃ αὐτὴ ἢ κίνησις τὴν παράτασιν ἔχῃ οἷον συμπαραθέουσα ἐκεῖνῳ, τί δὲ τοῦτό ἐστιν οὐκ εἴρηται. Δῆλον γάρ, ὅτι τοῦτ' ἐστὶν ὁ χρόνος, ἐν ᾧ γέγονεν ἡ κίνησις. Τοῦτο δ' ἦν ὃ ἐξ ἀρχῆς ἐξίηται ὁ λόγος, τί ὧν ἐστὶ χρόνος· ἐπεὶ ὁμοίον τε γίνεται καὶ ταυτὸν οἷον εἴ τις ἐρωτηθεὶς τί ἐστὶ χρόνος, λέγοι κινήσεως διάστημα ἐν χρόνῳ. Τί οὖν ἐστὶ τοῦτο τὸ διάστημα, ὃ δὴ χρόνον καλεῖς τῆς κινήσεως τοῦ οἰκείου διαστήματος ἔξω τιθέμενος; Καὶ γὰρ αὖ καὶ ἐν αὐτῇ ὁ τιθέμενος τῇ κινήσει τὸ διάστημα τὴν τῆς ἡρεμίας διάστασιν ποῖ θήσεται, ἄπορος ἔσται. Ὅσον γὰρ κινεῖται τι, τοσοῦτον ἂν σταίῃ καὶ ἄλλο, καὶ εἰποῖς ἂν τὸν χρόνον ἐκατέρου τὸν αὐτὸν εἶναι, ὥς ἄλλον δηλονότι ἀμφοῖν ὄντα. Τί οὖν ἐστὶ καὶ τίνα φύσιν ἔχει τοῦτο τὸ διάστημα; Ἐπεὶπερ τοπικὸν οὐχ οἷον τε· ἐπεὶ καὶ τοῦτό γε ἔξωθεν ἐστίν.

8. Movement Time cannot be — whether a definite act of moving is meant or a united total made up of all such acts — since movement, in either sense, takes place in Time. And, of course, if there is any movement not in Time, the identification with Time becomes all the less tenable.

In a word, Movement must be distinct from the medium in which it takes place.

And, with all that has been said or is still said, one consideration is decisive: Movement can come to rest, can be intermittent; Time is continuous.

We will be told that the Movement of the All is continuous [and so may be identical with Time].

But, if the reference is to the Circuit of the heavenly system [it is not strictly continuous, or equable, since] the time taken in the return path is not that of the outgoing movement; the one is twice as long as the other: this Movement of the All proceeds, therefore, by two different degrees; the rate of the entire journey is not that of the first half.

Further, the fact that we hear of the Movement of the outermost sphere being the swiftest confirms our theory. Obviously, it is the swiftest of movements by taking the lesser time to traverse the greater space the very greatest — all other moving things are slower by taking a longer time to traverse a mere segment of the same extension: in other words, Time is not this movement.

And, if Time is not even the movement of the Kosmic Sphere much less is it the sphere itself though that has been identified with Time on the ground of its being in motion.

Is it, then, some phenomenon or connection of Movement?

Let us, tentatively, suppose it to be extent, or duration, of Movement.

Now, to begin with, Movement, even continuous, has no unchanging extent [as Time the equable has], since, even in space, it may be faster or slower; there must, therefore, be some unit of standard outside it, by which these differences are measurable, and this outside standard would more properly be called Time. And failing such a measure, which extent would be Time, that of the fast or of the slow — or rather which of them all, since these speed-differences are limitless?

Is it the extent of the subordinate Movement [= movement of things of earth]?

Again, this gives us no unit since the movement is infinitely variable; we would have, thus, not Time but Times.

The extent of the Movement of the All, then?

The Celestial Circuit may, no doubt, be thought of in terms of quantity. It answers to measure — in two ways. First there is space; the movement is commensurate with the area it passes through, and this area is its extent. But this gives us, still, space only, not Time. Secondly, the circuit, considered apart from distance traversed, has the extent of its continuity, of its tendency not to stop but to proceed indefinitely: but this is merely amplitude of Movement; search it, tell its vastness, and, still, Time has no more appeared, no more enters into the matter, than when one certifies a high pitch of heat; all we have discovered is Motion in ceaseless succession, like water flowing ceaselessly, motion and extent of motion.

Succession or repetition gives us Number — dyad, triad, etc. — and the extent traversed is a matter of Magnitude; thus we have Quantity of Movement — in the form of number, dyad, triad, decade, or in the form of extent apprehended in what we may call the amount of the Movement: but, the idea of Time we have not. That definite Quantity is merely something occurring within Time, for, otherwise Time is not everywhere but is something belonging to Movement which thus would be its substratum or basic-stuff: once more, then, we would be making Time identical with Movement; for the extent of Movement is not something outside it but is simply its continuousness, and we need not halt upon the difference between the momentary and the continuous, which is simply one of manner and degree. The extended movement and its extent are not Time; they are in Time. Those that explain Time as extent of Movement must mean not the extent of the movement itself but something which determines its extension, something with which the movement keeps pace in its course. But what this something is, we are not told; yet it is, clearly, Time, that in which all Movement proceeds. This is what our discussion has aimed at from the first: “What, essentially, is Time?” It comes to this: we ask “What is Time?” and we are answered, “Time is the extension of Movement in Time!”

On the one hand Time is said to be an extension apart from and outside that of Movement; and we are left to guess what this extension may be: on the

other hand, it is represented as the extension of Movement; and this leaves the difficulty what to make of the extension of Rest — though one thing may continue as long in repose as another in motion, so that we are obliged to think of one thing Time that covers both Rest and Movements, and, therefore, stands distinct from either.

What then is this thing of extension? To what order of beings does it belong?

It obviously is not spatial, for place, too, is something outside it.

[9] Ἀριθμὸς δὲ κινήσεως ἢ μέτρον — βέλτιον γὰρ οὕτω συνεχοῦς οὔσης — πῶς, σκεπτέον. Πρῶτον μὲν οὖν καὶ ἐνταῦθα τὸ πάσης ὁμοίως ἀπορητέον, ὥσπερ καὶ ἐπὶ τοῦ διαστήματος τῆς κινήσεως, εἴ τις τῆς πάσης εἶναι ἐλέγετο. Πῶς γὰρ ἂν τις ἀριθμήσειε τὴν ἄτακτον καὶ ἀνώμαλον; ἢ τίς ἀριθμὸς ἢ μέτρον ἢ κατὰ τί τὸ μέτρον; Εἰ δὲ τῷ αὐτῷ ἐκατέραν καὶ ὅλως πᾶσαν, ταχεῖαν, βραδεῖαν, ἔσται ὁ ἀριθμὸς καὶ τὸ μέτρον τοιοῦτον, οἷον εἰ δεκάς εἴη μετροῦσα καὶ ἵππους καὶ βοῦς, ἢ εἰ τὸ αὐτὸ μέτρον καὶ ὑγρῶν καὶ ξηρῶν εἴη. Εἰ δὴ τοιοῦτον μέτρον, τίνων μὲν ἔστιν ὁ χρόνος εἴρηται, ὅτι κινήσεων, αὐτὸς δὲ ὁ ἔστιν οὕτω εἴρηται. Εἰ δὲ ὥσπερ δεκάδος ληφθείσης καὶ ἄνευ ἵππων ἔστι νοεῖν τὸν ἀριθμόν, καὶ τὸ μέτρον μέτρον ἔστι φύσιν ἔχον τινά, κἂν μήπω μετρήῃ, οὕτω δεῖ ἔχειν καὶ τὸν χρόνον μέτρον ὄντα· εἰ μὲν τοιοῦτόν ἔστιν ἐφ' ἑαυτοῦ οἷον ἀριθμός, τί ἂν τοῦδε τοῦ ἀριθμοῦ τοῦ κατὰ τὴν δεκάδα ἢ ἄλλου ὅτουοῦν διαφέροι μοναδικοῦ; Εἰ δὲ συνεχὲς μέτρον ἔστί, ποσόν τι ὄν μέτρον ἔσται, οἷον τὸ πηχυαῖον [μέγεθος]. Μέγεθος τοίνυν ἔσται, οἷον γραμμὴ συνθέουσα δηλονότι κινήσει. Ἄλλ' αὕτη συνθέουσα πῶς μετρήσει τὸ ὅλ' συνθεῖ; Τί γὰρ μᾶλλον ὁποτερονοῦν θάτερον; Καὶ βέλτιον τίθεσθαι καὶ πιθανώτερον οὐκ ἐπὶ πάσης, ἀλλ' ἥι συνθεῖ. Τοῦτο δὲ συνεχὲς δεῖ εἶναι, ἢ ἐφέξει ἢ συνθέουσα. Ἄλλ' οὐκ ἔξωθεν δεῖ τὸ μετροῦν λαμβάνειν οὐδὲ χωρίς, ἀλλὰ ὁμοῦ κίνησιν μεμετρημένην. Καὶ τί τὸ μετροῦν ἔσται; Ἡ μεμετρημένη μὲν ἢ κίνησις ἔσται, μεμετρηκὸς δ' ἔσται μέγεθος. Καὶ ποῖον αὐτῶν ὁ χρόνος ἔσται; Ἡ κίνησις ἢ μεμετρημένη, ἢ τὸ μέγεθος τὸ μετρήσαν; Ἡ γὰρ ἢ κίνησις ἔσται ἢ μεμετρημένη ὑπὸ τοῦ μεγέθους ὁ χρόνος, ἢ τὸ μέγεθος τὸ μετρήσαν, ἢ τὸ τῷ μεγέθει χρησάμενον, ὥσπερ τῷ πήχει πρὸς τὸ μετρήσαι ὅση ἢ κίνησις. Ἄλλ' ἐπὶ μὲν πάντων τούτων ὑποθέσθαι, ὅπερ εἵπομεν πιθανώτερον εἶναι, τὴν ὁμαλὴν κίνησιν· ἄνευ γὰρ ὁμαλότητος καὶ προσέτι μᾶς καὶ τῆς τοῦ ὅλου ἀπορώτερον τὸ τοῦ λόγου τῷ θεμένῳ ὅπως οὖν μέτρον γίνεται. Εἰ δὲ δὴ μεμετρημένη κίνησις ὁ χρόνος καὶ ὑπὸ τοῦ ποσοῦ μεμετρημένη, ὥσπερ τὴν κίνησιν, εἰ ἔδει μεμετρηθῆσθαι, οὐχὶ ὑπ' αὐτῆς ἔδει μεμετρηθῆσθαι, ἀλλ' ἐτέρῳ, οὕτως ἀνάγκη, εἴπερ μέτρον ἔξει ἄλλο ἢ κίνησις παρ' αὐτήν, καὶ διὰ τοῦτο ἐδεήθημεν τοῦ συνεχοῦς μέτρου εἰς μέτρησιν αὐτῆς, τὸν αὐτὸν τρόπον δεῖ καὶ τῷ μεγέθει αὐτῷ μέτρου, ἢν [ἦ] ἢ κίνησις, τοσοῦδε γεγεννημένου τοῦ καθ' ὃ μετρεῖται ὅση, μετρηθῇ. Καὶ ὁ ἀριθμὸς τοῦ μεγέθους ἔσται [τοῦ] τῇ κινήσει παρομαρτοῦντος ἐκεῖνος ὁ χρόνος, ἀλλ' οὐ τὸ μέγεθος τὸ συνθέον τῇ κινήσει. Οὗτος δὲ τίς ἂν εἴη ἢ ὁ μοναδικός; Ὅς ὅπως μετρήσει ἀπορεῖν ἀνάγκη. Ἐπεὶ, κἂν τις ἐξεύρηι ὅπως, οὐ χρόνον εὐρήσει μετροῦντα, ἀλλὰ τὸν τοσόνδε χρόνον· τοῦτο δὲ οὐ ταῦτόν χρόνωι. Ἔτερον γὰρ εἰπεῖν χρόνον,

ἕτερον δὲ τοσόνδε χρόνον· πρὸ γὰρ τοῦ τοσόνδε δεῖ ὃ τί ποτ' ἐστὶν εἰπεῖν ἐκεῖνο, ὃ τοσόνδε ἐστίν. Ἀλλ' ὁ ἀριθμὸς ὁ μετρήσας τὴν κίνησιν ἔξωθεν τῆς κινήσεως ὁ χρόνος, οἷον ἡ δεκάς ἐπὶ τῶν ἵππων οὐ μετὰ τῶν ἵππων λαμβανόμενος. Τίς οὖν οὗτος ὁ ἀριθμὸς, οὐκ εἴρηται, ὃς πρὸ τοῦ μετρεῖν ἐστὶν ὅπερ ἐστίν, ὥσπερ ἡ δεκάς. Ἡ οὗτος, ὃς κατὰ τὸ πρότερον καὶ ὕστερον τῆς κινήσεως παραθέων ἐμέτρησεν. Ἀλλ' οὗτος ὁ κατὰ τὸ πρότερον καὶ ὕστερον οὐπω δηλὸς ὅστις ἐστίν. Ἀλλ' οὖν κατὰ τὸ πρότερον καὶ ὕστερον μετρῶν εἴτε σημεῖω εἶθ' ὁτωιοῦν ἄλλωι πάντως κατὰ χρόνον μετρήσει. Ἔσται οὖν ὁ χρόνος οὗτος ὁ μετρῶν τὴν κίνησιν τῶι προτέρωι καὶ ὑστέρωι ἐχόμενος τοῦ χρόνου καὶ ἐφαπτόμενος, ἵνα μετρήῃ. Ἡ γὰρ τὸ τοπικὸν πρότερον καὶ ὕστερον, οἷον ἡ ἀρχὴ τοῦ σταδίου, λαμβάνει, ἢ ἀνάγκη τὸ χρονικὸν λαμβάνειν. Ἔστι γὰρ ὅλως τὸ πρότερον καὶ ὕστερον τὸ μὲν χρόνος ὁ εἰς τὸ νῦν λήγων, τὸ δὲ ὕστερον ὃς ἀπὸ τοῦ νῦν ἄρχεται. Ἄλλο τοίνυν ἀριθμοῦ τοῦ κατὰ τὸ πρότερον καὶ ὕστερον μετροῦντος τὴν κίνησιν οὐ μόνον ἡντινοῦν, ἀλλὰ καὶ τὴν τεταγμένην, ὁ χρόνος. Ἐπειτα διὰ τί ἀριθμοῦ μὲν προσγεγενημένου εἴτε κατὰ τὸ μεμετρημένον εἴτε κατὰ τὸ μετροῦν· ἔστι γὰρ [ἄν] τὸν αὐτὸν καὶ μετροῦντα καὶ μεμετρημένον εἶναι — ἀλλ' οὖν διὰ τί ἀριθμοῦ μὲν γενομένου χρόνος ἔσται, κινήσεως δὲ οὔσης καὶ τοῦ προτέρου πάντως ὑπάρχοντος περὶ αὐτὴν καὶ τοῦ ὑστέρου οὐκ ἔσται χρόνος; Ὡσπερ ἂν εἴ τις λέγοι τὸ μέγεθος μὴ εἶναι ὅσον ἐστίν, εἰ μὴ τις τὸ ὅσον ἐστὶ τοῦτο λάβοι. Ἀπείρου δὲ τοῦ χρόνου ὄντος καὶ λεγομένου πῶς ἂν περὶ αὐτὸν ἀριθμὸς εἴη; Εἰ μὴ τις ἀπολαβὼν μέρος τι αὐτοῦ μετροῖ, ἐν ᾧ συμβαίνει εἶναι καὶ πρὶν μετρηθῆναι. Διὰ τί δὲ οὐκ ἔσται πρὶν καὶ ψυχὴν τὴν μετροῦσαν εἶναι; Εἰ μὴ τις τὴν γένεσιν αὐτοῦ παρὰ ψυχῆς λέγοι γίνεσθαι. Ἐπεὶ διὰ γε τὸ μετρεῖν οὐδαμῶς ἀναγκαῖον εἶναι· ὑπάρχει γὰρ ὅσον ἐστὶ, κἂν μὴ τις μετρήῃ. Τὸ δὲ τῶι μεγέθει χρησάμενον πρὸς τὸ μετρήσαι τὴν ψυχὴν ἂν τις λέγοι· τοῦτο δὲ τί ἂν εἴη πρὸς ἔννοιαν χρόνου;

9. "A Number, a Measure, belonging to Movement?"

This, at least, is plausible since Movement is a continuous thin; but let us consider.

To begin with, we have the doubt which met us when we probed its identification with extent of Movement: is Time the measure of any and every Movement?

Have we any means of calculating disconnected and lawless Movement? What number or measure would apply? What would be the principle of such a Measure?

One Measure for movement slow and fast, for any and every movement: then that number and measure would be like the decade, by which we reckon horses and cows, or like some common standard for liquids and solids. If Time is this Kind of Measure, we learn, no doubt, of what objects it is a Measure — of Movements — but we are no nearer understanding what it is in itself.

Or: we may take the decade and think of it, apart from the horses or cows,

as a pure number; this gives us a measure which, even though not actually applied, has a definite nature. Is Time, perhaps, a Measure in this sense?

No: to tell us no more of Time in itself than that it is such a number is merely to bring us back to the decade we have already rejected, or to some similar collective figure.

If, on the other hand, Time is [not such an abstraction but] a Measure possessing a continuous extent of its own, it must have quantity, like a foot-rule; it must have magnitude: it will, clearly, be in the nature of a line traversing the path of Movement. But, itself thus sharing in the movement, how can it be a Measure of Movement? Why should the one of the two be the measure rather than the other? Besides an accompanying measure is more plausibly considered as a measure of the particular movement it accompanies than of Movement in general. Further, this entire discussion assumes continuous movement, since the accompanying principle; Time, is itself unbroken [but a full explanation implies justification of Time in repose].

The fact is that we are not to think of a measure outside and apart, but of a combined thing, a measured Movement, and we are to discover what measures it.

Given a Movement measured, are we to suppose the measure to be a magnitude?

If so, which of these two would be Time, the measured movement or the measuring magnitude? For Time [as measure] must be either the movement measured by magnitude, or the measuring magnitude itself or something using the magnitude like a yard-stick to appraise the movement. In all three cases, as we have indicated, the application is scarcely plausible except where continuous movement is assumed: unless the Movement proceeds smoothly, and even unintermittently and as embracing the entire content of the moving object, great difficulties arise in the identification of Time with any kind of measure.

Let us, then, suppose Time to be this “measured Movement,” measured by quantity. Now the Movement if it is to be measured requires a measure outside itself; this was the only reason for raising the question of the accompanying measure. In exactly the same way the measuring magnitude, in turn, will require a measure, because only when the standard shows such and such an extension can the degree of movement be appraised. Time then will be, not the magnitude accompanying the Movement, but that numerical value by which the magnitude accompanying the Movement is estimated. But that number can be only the abstract figure which represents the magnitude, and it is difficult to see how an abstract figure can perform the act of measuring.

And, supposing that we discover a way in which it can, we still have not Time, the measure, but a particular quantity of Time, not at all the same thing: Time means something very different from any definite period: before all question as to quantity is the question as to the thing of which a certain

quantity is present.

Time, we are told, is the number outside Movement and measuring it, like the tens applied to the reckoning of the horses and cows but not inherent in them: we are not told what this Number is; yet, applied or not, it must, like that decade, have some nature of its own.

Or "it is that which accompanies a Movement and measures it by its successive stages"; but we are still left asking what this thing recording the stages may be.

In any case, once a thing — whether by point or standard or any other means — measures succession, it must measure according to time: this number appraising movement degree by degree must, therefore, if it is to serve as a measure at all, be something dependent upon time and in contact with it: for, either, degree is spatial, merely — the beginning and end of the Stadium, for example — or in the only alternative, it is a pure matter of Time: the succession of early and late is stage of Time, Time ending upon a certain Now or Time beginning from a Now.

Time, therefore, is something other than the mere number measuring Movement, whether Movement in general or any particular tract of Movement.

Further: Why should the mere presence of a number give us Time — a number measuring or measured; for the same number may be either — if Time is not given us by the fact of Movement itself, the Movement which inevitably contains in itself a succession of stages? To make the number essential to Time is like saying that magnitude has not its full quantity unless we can estimate that quantity.

Again, if Time is, admittedly, endless, how can number apply to it?

Are we to take some portion of Time and find its numerical statement? That simply means that Time existed before number was applied to it.

We may, therefore, very well think that it existed before the Soul or Mind that estimates it — if, indeed, it is not to be thought to take its origin from the Soul — for no measurement by anything is necessary to its existence; measured or not, it has the full extent of its being.

And suppose it to be true that the Soul is the appraiser, using Magnitude as the measuring standard, how does this help us to the conception of Time?

[10] Τὸ δὲ παρακολούθημα λέγειν τῆς κινήσεως, τί ποτε τοῦτό ἐστιν οὐκ ἔστι διδάσκοντος οὐδὲ εἰρηκέ τι, πρὶν εἰπεῖν τί ἐστι τοῦτο τὸ παρακολουθοῦν· ἐκεῖνο γὰρ ἂν ἴσως εἴη ὁ χρόνος. Ἐπισκεπτέον δὲ τὸ παρακολούθημα τοῦτο εἴτε ὕστερον εἴτε ἅμα εἴτε πρότερον, εἴπερ τι ἔστι τοιοῦτον παρακολούθημα· ὅπως γὰρ ἂν λέγεται, ἐν χρόνῳ λέγεται. Εἰ τοῦτο, ἔσται ὁ χρόνος παρακολούθημα κινήσεως ἐν χρόνῳ. Ἀλλ' ἐπειδὴ οὐ τί μὴ ἐστι ζητοῦμεν ἀλλὰ τί ἐστιν, εἴρηται τε πολλὰ πολλοῖς τοῖς πρὸ ἡμῶν καθ' ἐκάστην θέσιν, ἃ εἴ τις διεξίῃ, ἱστορίαν μᾶλλον ἂν ποιοῖτο, ὅσον τε ἐξ ἐπιδρομῆς εἴρηται τι περὶ αὐτῶν, ἔστι δὲ καὶ πρὸς τὸν λέγοντα μέτρον κινήσεως τοῦ παντὸς ἐκ τῶν ἥδη

εἰρημένων ἀντιλέγειν τὰ τε ἄλλα ὅσα νῦν περὶ μέτρου κινήσεως εἴρηται – χωρὶς γὰρ τῆς ἀνωμαλίας πάντα τὰ ἄλλα, ἃ καὶ πρὸς αὐτοὺς, ἀρμόσει – εἴη ἂν ἀκόλουθον εἰπεῖν, τί ποτε δεῖ νομίζειν τὸν χρόνον εἶναι.

10. Time, again, has been described as some sort of a sequence upon Movement, but we learn nothing from this, nothing is said, until we know what it is that produces this sequential thing: probably the cause and not the result would turn out to be Time.

And, admitting such a thing, there would still remain the question whether it came into being before the movement, with it, or after it; and, whether we say before or with or after, we are speaking of order in Time: and thus our definition is “Time is a sequence upon movement in Time!”

Enough: Our main purpose is to show what Time is, not to refute false definition. To traverse point by point the many opinions of our many predecessors would mean a history rather than an identification; we have treated the various theories as fully as is possible in a cursory review: and, notice, that which makes Time the Measure of the All-Movement is refuted by our entire discussion and, especially, by the observations upon the Measurement of Movement in general, for all the argument — except, of course, that from irregularity — applies to the All as much as to particular Movement.

We are, thus, at the stage where we are to state what Time really is.

[11] Δεῖ δὴ ἀναγαγεῖν ἡμᾶς αὐτοὺς πάλιν εἰς ἐκείνην τὴν διάθεσιν ἣν ἐπὶ τοῦ αἰῶνος ἐλέγομεν εἶναι, τὴν ἀτρεμῇ ἐκείνην καὶ ὁμοῦ πᾶσαν καὶ ἄπειρον ἥδη ζῶην καὶ ἀκλινῇ πάντῃ καὶ ἐν ἐνὶ καὶ πρὸς ἐν ἐστῶσαν. Χρόνος δὲ οὐπὼ ἦν, ἢ ἐκείνοις γε οὐκ ἦν, γεννήσομεν δὲ χρόνον λόγῳ καὶ φύσει τοῦ ὑστέρου. Τούτων δὴ οὖν ἡσυχίαν ἀγόντων ἐν αὐτοῖς, ὅπως δὴ πρῶτον ἐξέπεσε χρόνος, τὰς μὲν Μούσας οὐπὼ τότε οὔσας οὐκ ἂν τις ἴσως καλοῖ εἰπεῖν τοῦτο· ἀλλ ἴσως, εἶπερ ἦσαν καὶ αἱ Μοῦσαι τότε, αὐτὸν δ ἂν τις τάχα τὸν γενόμενον χρόνον, ὅπως ἐστὶν ἐκφανεῖς καὶ γενόμενος. Λέγοι δ ἂν περὶ αὐτοῦ ὧδε πως· ὥς πρότερον, πρὶν τὸ πρότερον δὴ τοῦτο γεννηῖσθαι καὶ τοῦ ὑστέρου δεηθῆναι, σὺν αὐτῷ ἐν τῷ ὄντι ἀνεπαύετο χρόνος οὐκ ὢν, ἀλλ ἐν ἐκείνῳ καὶ αὐτὸς ἡσυχίαν ἦγε. Φύσεως δὲ πολυπράγμονος καὶ ἄρχειν αὐτῆς βουλομένης καὶ εἶναι αὐτῆς καὶ τὸ πλεον τοῦ παρόντος ζητεῖν ἐλομένης ἐκινήθη μὲν αὐτῇ, ἐκινήθη δὲ καὶ αὐτός, καὶ εἰς τὸ ἔπειτα ἀεὶ καὶ τὸ ὑστερον καὶ οὐ ταυτόν, ἀλλ ἕτερον εἴθ ἕτερον κινούμενοι, μῆκος τι τῆς πορείας ποιησάμενοι αἰῶνος εἰκόνα τὸν χρόνον εἰργάσμεθα. Ἐπεὶ γὰρ ψυχῆς ἦν τις δύναμις οὐχ ἡσυχος, τὸ δ ἐκεῖ ὁρώμενον ἀεὶ μεταφέρειν εἰς ἄλλο βουλομένης, τὸ μὲν ἀθρόον αὐτῇ πᾶν παρεῖναι οὐκ ἤθελεν· ὥσπερ δ ἐκ σπέρματος ἡσυχου ἐξελίσσων αὐτὸν ὁ λόγος διέξοδον εἰς πολὺ, ὥς οἶεται, ποιεῖ, ἀφανίζων τὸ πολὺ τῷ μερισμῷ, καὶ ἀνθ ἑνὸς ἐν αὐτῷ οὐκ ἐν αὐτῷ τὸ ἐν δαπανῶν εἰς μῆκος ἀσθενέστερον πρόεισιν, οὕτω δὴ καὶ αὐτῇ κόσμον ποιοῦσα αἰσθητὸν μιμήσει ἐκείνου κινούμενον κίνησιν οὐ τὴν ἐκεῖ, ὁμοίαν δὲ τῇ ἐκεῖ καὶ ἐθέλουσαν εἰκόνα ἐκείνης εἶναι, πρῶτον μὲν ἑαυτὴν ἐχρόνωνσεν ἀντὶ τοῦ αἰῶνος τοῦτον

ποιήσασα· ἔπειτα δὲ καὶ τῷ γενομένῳ ἔδωκε δουλεύειν χρόνῳ, ἐν χρόνῳ αὐτὸν πάντα ποιήσασα εἶναι, τὰς τούτου διεξόδους ἀπάσας ἐν αὐτῷ περιλαβοῦσα· ἐν ἐκείνῃ γὰρ κινούμενος – οὐ γάρ τις αὐτοῦ [τοῦδε τοῦ παντός] τόπος ἢ ψυχὴ – καὶ ἐν τῷ ἐκείνης αὖ ἐκινεῖτο χρόνῳ. Τὴν γὰρ ἐνέργειαν αὐτῆς παρεχομένη ἄλλην μετ' ἄλλην, εἴθ' ἐτέραν πάλιν ἐφεξῆς, ἐγέννα τε μετὰ τῆς ἐνεργείας τὸ ἐφεξῆς καὶ συμπροΐη μετὰ διανοίας ἐτέρας μετ' ἐκείνην τὸ μὴ πρότερον ὄν, ὅτι οὐδ' ἡ διάνοια ἐνεργηθεῖσα ἦν οὐδ' ἡ νῦν ζωὴ ὁμοία τῇ πρὸ αὐτῆς. Ἄμα οὖν ζωὴ ἄλλη καὶ τὸ ἄλλῃ χρόνον εἶχεν ἄλλον. Διάστασις οὖν ζωῆς χρόνον εἶχε καὶ τὸ πρόσω αἰετῆς ζωῆς χρόνον ἔχει αἰετῆς καὶ ἡ παρελθοῦσα ζωὴ χρόνον ἔχει παρελθλυθότα. Εἰ οὖν χρόνον τις λέγοι ψυχῆς ἐν κινήσει μεταβατικῇ ἐξ ἄλλου εἰς ἄλλον βίον ζωὴν εἶναι, ἄρ' ἂν δοκοῖ τι λέγειν; Εἰ γὰρ αἰὼν ἐστὶ ζωὴ ἐν στάσει καὶ τῷ αὐτῷ καὶ ὡσαύτως καὶ ἄπειρος ἤδη, εἰκόνα δὲ δεῖ τοῦ αἰῶνος τὸν χρόνον εἶναι, ὥσπερ καὶ τόδε τὸ πᾶν ἔχει πρὸς ἐκεῖνο, ἀντὶ μὲν ζωῆς τῆς ἐκεῖ ἄλλην δεῖ ζωὴν τὴν τῆσδε τῆς δυνάμεως τῆς ψυχῆς ὥσπερ ὁμώνυμον λέγειν εἶναι καὶ ἀντὶ κινήσεως νοερᾶς ψυχῆς τινος μέρους κίνησιν, ἀντὶ δὲ ταυτότητος καὶ τοῦ ὡσαύτως καὶ μένοντος τὸ μὴ μένον ἐν τῷ αὐτῷ, ἄλλο δὲ καὶ ἄλλο ἐνεργοῦν, ἀντὶ δὲ ἀδιαστάτου καὶ ἐνὸς εἰδῶλον τοῦ ἐνὸς τὸ ἐν συνεχείᾳ ἔν, ἀντὶ δὲ ἀπείρου ἤδη καὶ ὅλου τὸ εἰς ἄπειρον πρὸς τὸ ἐφεξῆς αἰετῆς, ἀντὶ δὲ ἀθρόου ὅλου [τὸ κατὰ μέρος ἐσόμενον] καὶ αἰετῆς [τὸ κατὰ μέρος] ἐσόμενον ὅλον. Οὕτω γὰρ μιμῆσεται τὸ ἤδη ὅλον καὶ ἀθρόον καὶ ἄπειρον ἤδη, εἰ ἐθελήσει αἰετῆς προσκτώμενον εἶναι ἐν τῷ εἶναι· καὶ γὰρ τὸ εἶναι οὕτω τὸ ἐκεῖνου μιμῆσεται. Δεῖ δὲ οὐκ ἔξωθεν τῆς ψυχῆς λαμβάνειν τὸν χρόνον, ὥσπερ οὐδὲ τὸν αἰῶνα ἐκεῖ ἔξω τοῦ ὄντος, οὐδ' αὖ παρακολούθημα οὐδ' ὕστερον, ὥσπερ οὐδὲ ἐκεῖ, ἀλλ' ἐνορώμενον καὶ ἐνόντα καὶ συνόντα, ὥσπερ καὶ ἐκεῖ ὁ αἰὼν.

11. To this end we must go back to the state we affirmed of Eternity, unwavering Life, undivided totality, limitless, knowing no divagation, at rest in unity and intent upon it. Time was not yet: or at least it did not exist for the Eternal Beings, though its being was implicit in the Idea and Principle of progressive derivation.

But from the Divine Beings thus at rest within themselves, how did this Time first emerge?

We can scarcely call upon the Muses to recount its origin since they were not in existence then — perhaps not even if they had been. The engendered thing, Time, itself, can best tell us how it rose and became manifest; something thus its story would run:

Time at first — in reality before that “first” was produced by desire of succession — Time lay, self-concentrated, at rest within the Authentic Existent: it was not yet Time; it was merged in the Authentic and motionless with it. But there was an active principle there, one set on governing itself and realizing itself [= the All-Soul], and it chose to aim at something more than its present: it stirred from its rest, and Time stirred with it. And we, stirring to a ceaseless succession, to a next, to the discrimination of identity and the establishment of ever-new difference, traversed a portion of the outgoing path

and produced an image of Eternity, produced Time.

For the Soul contained an unquiet faculty, always desirous of translating elsewhere what it saw in the Authentic Realm, and it could not bear to retain within itself all the dense fullness of its possession.

A Seed is at rest; the nature-principle within, uncoiling outwards, makes way towards what seems to it a large life; but by that partition it loses; it was a unity self-gathered, and now, in going forth from itself, it fritters its unity away; it advances into a weaker greatness. It is so with this faculty of the Soul, when it produces the Kosmos known to sense — the mimic of the Divine Sphere, moving not in the very movement of the Divine but in its similitude, in an effort to reproduce that of the Divine. To bring this Kosmos into being, the Soul first laid aside its eternity and clothed itself with Time; this world of its fashioning it then gave over to be a servant to Time, making it at every point a thing of Time, setting all its progressions within the bournes of Time. For the Kosmos moves only in Soul — the only Space within the range of the All open to it to move in — and therefore its Movement has always been in the Time which inheres in Soul.

Putting forth its energy in act after act, in a constant progress of novelty, the Soul produces succession as well as act; taking up new purposes added to the old it brings thus into being what had not existed in that former period when its purpose was still dormant and its life was not as it since became: the life is changed and that change carries with it a change of Time. Time, then, is contained in differentiation of Life; the ceaseless forward movement of Life brings with it unending Time; and Life as it achieves its stages constitutes past Time.

Would it, then, be sound to define Time as the Life of the Soul in movement as it passes from one stage of act or experience to another?

Yes; for Eternity, we have said, is Life in repose, unchanging, self-identical, always endlessly complete; and there is to be an image of Eternity-Time — such an image as this lower All presents of the Higher Sphere. Therefore over against that higher life there must be another life, known by the same name as the more veritable life of the Soul; over against that movement of the Intellectual Soul there must be the movement of some partial phase; over against that identity, unchangeableness and stability there must be that which is not constant in the one hold but puts forth multitudinous acts; over against that oneness without extent or interval there must be an image of oneness, a unity of link and succession; over against the immediately infinite and all-comprehending, that which tends, yes, to infinity but by tending to a perpetual futurity; over against the Whole in concentration, there must be that which is to be a Whole by stages never final. The lesser must always be working towards the increase of its Being, this will be its imitation of what is immediately complete, self-realized, endless without stage: only thus can its Being reproduce that of the Higher.

Time, however, is not to be conceived as outside of Soul; Eternity is not outside of the Authentic Existent: nor is it to be taken as a sequence or succession to Soul, any more than Eternity is to the Divine. It is a thing seen upon Soul, inherent, coeval to it, as Eternity to the Intellectual Realm.

[12] Νοῆσαι δὲ δεῖ καὶ ἐντεῦθεν, ὥς ἡ φύσις αὕτη χρόνος, τὸ τοιούτου μῆκος βίου ἐν μεταβολαῖς προιὼν ὁμαλαῖς τε καὶ ὁμοίαις ἀποφρητὶ προιούσαις, συνεχῆς τὸ τῆς ἐνεργείας ἔχον. Εἰ δὴ πάλιν τῷ λόγῳ ἀναστρέψαι ποιήσαιμεν τὴν δύναμιν ταύτην καὶ παύσαιμεν τοῦδε τοῦ βίου, ὃν νῦν ἔχει ἀπαυστον ὄντα καὶ οὔποτε λήξοντα, ὅτι ψυχῆς τινος αἰεὶ οὔσης ἐστὶν ἐνέργεια, οὐ πρὸς αὐτὴν οὐδ' ἐν αὐτῇ, ἀλλ' ἐν ποιήσει καὶ γενέσει – εἰ οὖν ὑποθίμεθα μηκέτι ἐνεργοῦσαν, ἀλλὰ παυσαμένην ταύτην τὴν ἐνέργειαν καὶ ἐπιστραφέν καὶ τοῦτο τὸ μέρος τῆς ψυχῆς πρὸς τὸ ἐκεῖ καὶ τὸν αἰῶνα καὶ ἐν ἡσυχίᾳ μένον, τί ἂν ἔτι μετὰ αἰῶνα εἴη; Τί δ' ἂν ἄλλο καὶ ἄλλο πάντων ἐν ἐνὶ μινάντων; Τί δ' ἂν ἔτι πρότερον; Τί δ' ἂν ὕστερον [ἢ μᾶλλον]; Ποῦ δ' ἂν ἔτι ψυχὴ ἐπιβάλλοι εἰς ἄλλο ἢ ἐν ᾧ ἐστι; [Ἡ] μᾶλλον δὲ οὐδὲ τούτῳ· ἀφεστήκοι γὰρ ἂν πρότερον, ἵνα ἐπιβάλῃ. Ἐπεὶ οὐδ' ἂν ἡ σφαῖρα αὐτὴ εἴη, ἢ οὐ πρῶτως ὑπάρχει· [χρόνος] ἐν χρόνῳ γὰρ καὶ αὕτη καὶ ἐστὶ καὶ κινεῖται, κἂν στήι, ἐκείνης ἐνεργοῦσης, ὅση ἢ στάσις αὐτῆς, μετρήσομεν, ἕως ἐκείνῃ τοῦ αἰῶνός ἐστιν ἕξω. Εἰ οὖν ἀποστάσης ἐκείνης καὶ ἐνωθείσης ἀνήρηται χρόνος, δῆλον ὅτι ἡ ταύτης ἀρχὴ πρὸς ταῦτα κινήσεως καὶ οὗτος ὁ βίος τὸν χρόνον γεννᾷ. Διὸ καὶ εἴρηται ἅμα τῷδε τῷ παντὶ γεγονέναι, ὅτι ψυχὴ αὐτὸν μετὰ τοῦδε τοῦ παντός ἐγέννησεν. Ἐν γὰρ τῇ τοιαύτῃ ἐνεργείᾳ καὶ τότε γεγένηται τὸ πᾶν· καὶ ἡ μὲν χρόνος, ὁ δὲ ἐν χρόνῳ. Εἰ δέ τις λέγοι χρόνους λέγεσθαι αὐτῷ καὶ τὰς τῶν ἄστρον φορὰς, ἀναμνησθήτω, ὅτι ταῦτά φησι γεγονέναι πρὸς δῆλωσιν καὶ διορισμὸν χρόνου καὶ τὸ ἵνα ἡ μέτρον ἐναργές. Ἐπεὶ γὰρ οὐκ ἦν τὸν χρόνον αὐτὸν τῇ ψυχῇ ὁρίσαι οὐδὲ μετρεῖν παρ' αὐτοῖς ἕκαστον αὐτοῦ μέρος ἀοράτου ὄντος καὶ οὐ ληπτοῦ καὶ μάλιστα ἀριθμεῖν οὐκ εἰδόν, ἡμέραν καὶ νύκτα ποιεῖ, δι' ὧν ἦν δύο τῇ ἐτερότητι λαβεῖν, ἀφ' οὗ ἔννοιά, φησιν, ἀριθμοῦ. Εἴθ' ὅσον τὸ ἀπ' ἀνατολῆς εἰς τὸ πάλιν λαμβάνουσιν ἦν ὅσον χρόνου διάστημα, ὁμαλοῦ ὄντος τοῦ τῆς κινήσεως εἶδους ὅτῳ ἐπερειδόμεθα, ἔχειν καὶ οἷον μέτρῳ χρώμεθα τῷ τοιούτῳ· μέτρῳ δὲ τοῦ χρόνου· οὐ γὰρ ὁ χρόνος αὐτὸς μέτρον. Πῶς γὰρ ἂν καὶ μετροῖ καὶ τί ἂν λέγοι μετρῶν; Τοσοῦτον εἶναι, ὅσον ἐγὼ τοσόνδε; Τίς οὖν ὁ ἐγώ; Ἡ καθ' ὃν ἡ μέτρησις. Οὐκοῦν ὧν, ἵνα μετρήῃ, καὶ μὴ μέτρον; Ἡ οὖν κίνησις ἢ τοῦ παντός μετρομένη κατὰ χρόνον ἔσται, καὶ ὁ χρόνος οὐ μέτρον ἔσται κινήσεως κατὰ τὸ τί ἐστὶν, ἀλλὰ κατὰ συμβεβηκὸς ὧν ἄλλο τι πρότερον παρέξει δῆλωσιν τοῦ ὁπόση ἢ κίνησις. Καὶ ἡ κίνησις δὲ ληφθεῖσα ἢ μία ἐν τοσῷδε χρόνῳ πολλακὶς ἀριθμουμένη εἰς ἔννοιαν ἄξει τοῦ ὁπόσος παρελήλυθεν· ὥστε τὴν κίνησιν καὶ τὴν περιφορὰν εἴ τις λέγοι τρόπον τινὰ μετρεῖν τὸν χρόνον, ὅσον οἷόν τε, ὥς δηλοῦσαν ἐν τῷ αὐτῆς τοσῷδε τὸ τοσόνδε τοῦ χρόνου, οὐκ ὃν λαβεῖν οὐδὲ συνεῖναι ἄλλως, οὐκ ἄτοπος τῆς δηλώσεως. Τὸ οὖν μετρούμενον ὑπὸ τῆς περιφορᾶς – τοῦτο δὲ ἐστὶ τὸ δηλούμενον – ὁ χρόνος ἔσται, οὐ γεννηθεὶς ὑπὸ τῆς περιφορᾶς, ἀλλὰ δηλωθεὶς· καὶ οὕτω τὸ μέτρον τῆς κινήσεως, τὸ μετρηθὲν ὑπὸ κινήσεως ὀρισμένης καὶ μετρούμενον ὑπὸ ταύτης, ἄλλο ὃν αὐτῆς· ἐπεὶ καὶ εἰ μετροῦν

ἄλλο ἦν, καὶ ἥ μετρούμενον ἕτερον, μετρούμενον δὲ κατὰ συμβεβηκός. Καὶ οὕτως ἂν ἐλέγετο, ὥς εἰ τὸ μετρούμενον ὑπὸ πῆχως λέγοι τις τὸ μέγεθος εἶναι ὃ τί ποτ' ἐστὶν ἐκεῖνο μὴ λέγων, μέγεθος ὀριζόμενος, καὶ οἷον εἴ τις τὴν κίνησιν αὐτὴν οὐ δυνάμενος τῷ ἀόριστον εἶναι δηλῶσαι λέγοι τὸ μετρούμενον ὑπὸ τόπου· λαβὼν γὰρ τόπον τις, ὃν ἐπεξήλθεν ἡ κίνησις, τοσαύτην ἂν εἶπεν εἶναι, ὅσος ὁ τόπος.

12. We are brought thus to the conception of a Natural-Principle — Time — a certain expanse [a quantitative phase] of the Life of the Soul, a principle moving forward by smooth and uniform changes following silently upon each other — a Principle, then, whose Act is sequent.

But let us conceive this power of the Soul to turn back and withdraw from the life-course which it now maintains, from the continuous and unending activity of an ever-existent soul not self-contained or self-intent but concerned about doing and engendering: imagine it no longer accomplishing any Act, setting a pause to this work it has inaugurated; let this outgoing phase of the Soul become once more, equally with the rest, turned to the Supreme, to Eternal Being, to the tranquilly stable.

What would then exist but Eternity?

All would remain in unity; how could there be any diversity of things? What Earlier or Later would there be, what long-lasting or short-lasting? What ground would lie ready to the Soul's operation but the Supreme in which it has its Being? Or, indeed, what operative tendency could it have even to That since a prior separation is the necessary condition of tendency?

The very sphere of the Universe would not exist; for it cannot antedate Time: it, too, has its Being and its Movement in Time; and if it ceased to move, the Soul-Act [which is the essence of Time] continuing, we could measure the period of its Repose by that standard outside it.

If, then, the Soul withdrew, sinking itself again into its primal unity, Time would disappear: the origin of Time, clearly, is to be traced to the first stir of the Soul's tendency towards the production of the sensible universe with the consecutive act ensuing. This is how "Time" — as we read— "came into Being simultaneously" with this All: the Soul begot at once the Universe and Time; in that activity of the Soul this Universe sprang into being; the activity is Time, the Universe is a content of Time. No doubt it will be urged that we read also of the orbit of the Stars being Times": but do not forget what follows; "the stars exist," we are told, "for the display and delimitation of Time," and "that there may be a manifest Measure." No indication of Time could be derived from [observation of] the Soul; no portion of it can be seen or handled, so it could not be measured in itself, especially when there was as yet no knowledge of counting; therefore the Soul brings into being night and day; in their difference is given Duality — from which, we read, arises the concept of Number.

We observe the tract between a sunrise and its return and, as the movement

is uniform, we thus obtain a Time-interval upon which to measure ourselves, and we use this as a standard. We have thus a measure of Time. Time itself is not a measure. How would it set to work? And what kind of thing is there of which it could say, "I find the extent of this equal to such and such a stretch of my own extent?" What is this "I"? Obviously something by which measurement is known. Time, then, serves towards measurement but is not itself the Measure: the Movement of the All will be measured according to Time, but Time will not, of its own Nature, be a Measure of Movement: primarily a Kind to itself, it will incidentally exhibit the magnitudes of that movement.

And the reiterated observation of Movement — the same extent found to be traversed in such and such a period — will lead to the conception of a definite quantity of Time past.

This brings us to the fact that, in a certain sense, the Movement, the orbit of the universe, may legitimately be said to measure Time — in so far as that is possible at all — since any definite stretch of that circuit occupies a certain quantity of Time, and this is the only grasp we have of Time, our only understanding of it: what that circuit measures — by indication, that is — will be Time, manifested by the Movement but not brought into being by it.

This means that the measure of the Spheric Movement has itself been measured by a definite stretch of that Movement and therefore is something different; as measure, it is one thing and, as the measured, it is another; [its being measure or] its being measured cannot be of its essence.

We are no nearer knowledge than if we said that the foot-rule measures Magnitude while we left the concept Magnitude undefined; or, again, we might as well define Movement — whose limitlessness puts it out of our reach — as the thing measured by Space; the definition would be parallel since we can mark off a certain space which the Movement has traversed and say the one is equivalent to the other.

[13] Χρόνον οὖν ἡ περιφορὰ δηλοῖ, ἐν ᾧ αὐτή. Δεῖ δὲ αὐτὸν τὸν χρόνον μηκέτι τὸ ἐν ᾧ ἔχειν, ἀλλὰ πρῶτον αὐτὸν εἶναι ὅς ἐστιν, ἐν ᾧ τὰ ἄλλα κινεῖται καὶ ἔστηκεν ὁμαλῶς καὶ τεταγμένως, καὶ παρὰ μὲν τινος τεταγμένου ἐμφαίνεσθαι καὶ προφαίνεσθαι εἰς ἔννοιαν, οὐ μέντοι γίνεσθαι, εἴτε ἐστῶτος εἴτε κινουμένου, μᾶλλον μέντοι κινουμένου· μᾶλλον γὰρ κινεῖ εἰς γνώρισιν καὶ μετὰβασιν ἐπὶ τὸν χρόνον ἢ κινήσεις ἢ περὶ ἢ στάσεις καὶ γνωριμώτερον τὸ ὁπόσον κεκίνηται τι ἢ ὅσον ἔστηκε. Διὸ καὶ κινήσεως ἡνέχθησαν εἰς τὸ εἰπεῖν μέτρον ἀντὶ τοῦ εἰπεῖν κινήσει μετρούμενον, εἴτα προσθεῖναι τί ὃν κινήσει μετρεῖται καὶ μὴ κατὰ συμβεβηκὸς γινόμενον περὶ τι αὐτοῦ εἰπεῖν καὶ ταῦτα ἐνηλλαγμένως. Ἀλλ' ἴσως ἐκεῖνοι οὐκ ἐνηλλαγμένως, ἡμεῖς δὲ οὐ συνίεμεν, ἀλλὰ σαφῶς λεγόντων μέτρον κατὰ τὸ μετρούμενον οὐκ ἐτυγχάνομεν τῆς ἐκεῖνων γνώμης. Αἴτιον δὲ τοῦ μὴ συνιέναι ἡμᾶς, ὅτι τί ὃν εἴτε μετροῦν εἴτε μετρούμενον οὐκ ἐδήλουν διὰ τῶν συγγραμμάτων ὥς εἰδόσι καὶ ἡκροαμένοις αὐτῶν γράφοντες. Ὁ μέντοι Πλάτων οὔτε μετροῦν εἴρηκεν οὔτε μετρούμενον

ὕπο τινος τὴν οὐσίαν αὐτοῦ εἶναι, ἀλλὰ εἰς δῆλωσιν αὐτοῦ τὴν περιφορὰν ἐλάχιστον τι εἰληφθαι πρὸς ἐλάχιστον αὐτοῦ μέρος, ὡς ἐντεῦθεν γινώσκειν δύνασθαι, οἷον καὶ ὅσον ὁ χρόνος. Τὴν μέντοι οὐσίαν αὐτοῦ δηλῶσαι θέλων ἅμα οὐρανῶι φησι γεγονέναι κατὰ παράδειγμα αἰῶνος καὶ εἰκόνα κινητήν, ὅτι μὴ μένει μηδ' ὁ χρόνος τῆς ζωῆς οὐ μενούσης, ἥι συνθεῖ καὶ συντρέχει· ἅμα οὐρανῶι δέ, ὅτι ζωὴ ἡ τοιαύτη καὶ τὸν οὐρανὸν ποιεῖ καὶ μία ζωὴ οὐρανὸν καὶ χρόνον ἐργάζεται. Ἐπιστραφείσης οὖν ζωῆς ταύτης εἰς ἓν, εἰ δύναιτο, ὁμοῦ καὶ χρόνος πέπαυται ἐν τῇ ζωῇ ὧν ταύτη καὶ οὐρανὸς τὴν ζωὴν ταύτην οὐκ ἔχων. Εἰ δέ τις τῆσδε μὲν τῆς κινήσεως τὸ πρότερον καὶ τὸ ὕστερον λαμβάνων χρόνον λέγοι – εἶναι γάρ τι τοῦτο – τῆς δ' ἀληθεστέρας κινήσεως τὸ πρότερον καὶ τὸ ὕστερον ἐχούσης μὴ λέγοι τι εἶναι, ἀτοπώτατος ἂν εἴη, κινήσει μὲν ἀνύχῳ διδοὺς ἔχειν τὸ πρότερον καὶ ὕστερον καὶ χρόνον παρ αὐτῇ, κινήσει δέ, καθ' ἣν καὶ αὕτη ὑφέστηκε κατὰ μίμησιν, μὴ διδοὺς τοῦτο, παρ' ἧς καὶ τὸ πρότερον καὶ τὸ ὕστερον πρώτως ὑπέστη αὐτουργοῦ οὔσης κινήσεως καὶ ὥσπερ τὰς ἐνεργείας αὐτῆς ἐκάστας γεννώσης, οὕτω καὶ τὸ ἐφεξῆς, καὶ ἅμα τῇ γεννήσει καὶ τὴν μετάβασιν αὐτῶν. Διὰ τί οὖν ταύτην μὲν τὴν κίνησιν τὴν τοῦ παντὸς ἀνάγομεν εἰς περιοχὴν ἐκείνης καὶ ἐν χρόνῳ φαμέν, οὐχὶ δέ γε καὶ τὴν τῆς ψυχῆς κίνησιν τὴν ἐν αὐτῇ ἐν διεξόδῳ οὔσαν ἀιδίῳ; Ἡ ὅτι τὸ πρὸ ταύτης ἐστὶν αἰὼν οὐ συμπαράθεον οὐδὲ συμπαρατείνων αὐτῇ. Πρώτη οὖν αὕτη εἰς χρόνον καὶ χρόνον ἐγέννησε καὶ σὺν τῇ ἐνεργείᾳ αὐτῆς ἔχει. Πῶς οὖν πανταχοῦ; Ὅτι κἀκεῖνη οὐδενὸς ἀφέστηκε τοῦ κόσμου μέρους, ὥσπερ οὐδ' ἡ ἐν ἡμῖν οὐδενὸς ἡμῶν μέρους. Εἰ δέ τις ἐν οὐχ ὑποστάσει ἢ ἐν οὐχ ὑπάρξει τὸν χρόνον λέγοι, δηλονότι ψεύδεσθαι καταθετέον αὐτόν, ὅταν λέγηι ἦν καὶ ἔσται· οὕτω γὰρ ἔσται καὶ ἦν, ὡς τὸ ἐν ᾧ λέγει αὐτὸν ἔσεσθαι. Ἀλλὰ πρὸς τοὺς τοιούτους ἄλλος τρόπος λόγων. Ἐκεῖνο δὲ ἐνθυμεῖσθαι δεῖ πρὸς ἅπασιν τοῖς εἰρημένους, ὡς, ὅταν τις τὸν κινούμενον ἄνθρωπον λαμβάνῃ ὅσον προελήλυθε, καὶ τὴν κίνησιν λαμβάνει ὅση, καὶ ὅταν τὴν κίνησιν οἷον τὴν διὰ σκελῶν, ὁράτω καὶ τὸ πρὸ τῆς κινήσεως ταύτης ἐν αὐτῷ κίνημα ὅτι τοσοῦτον ἦν, εἰ γε ἐπὶ τοσοῦτον συνεῖχε τὴν κίνησιν τοῦ σώματος. Τὸ μὲν δὴ σῶμα τὸ κινούμενον τὸν τοσόνδε χρόνον ἀνάξει ἐπὶ τὴν κίνησιν τὴν τοσήνδε – αὕτη γὰρ αἰτία – καὶ τὸν χρόνον ταύτης, ταύτην δὲ ἐπὶ τὴν τῆς ψυχῆς κίνησιν, ἥτις τὰ ἴσα διειστήκει. Τὴν οὖν κίνησιν τῆς ψυχῆς εἰς τί; Εἰς ὃ γὰρ ἐθελήσει, ἀδιάστατον ἦδη. Τοῦτο τοίνυν τὸ πρώτως καὶ τὸ ἐν ᾧ τὰ ἄλλα· αὐτὸ δὲ οὐκέτι ἐν ᾧ· οὐ γὰρ ἔξει [τοῦτο τοίνυν τὸ πρώτως]. Καὶ ἐπὶ τῆς ψυχῆς τοῦ παντὸς ὡσαύτως. Ἄρ' οὖν καὶ ἐν ἡμῖν χρόνος; Ἡ ἐν ψυχῇ τῇ τοιαύτῃ πάσῃ καὶ ὁμοειδῶς ἐν πάσῃ καὶ αἱ πᾶσαι μία. Διὸ οὐ διασπασθήσεται ὁ χρόνος· ἐπεὶ οὐδ' ὁ αἰὼν ὁ κατ' ἄλλο ἐν τοῖς ὁμοειδέσι πᾶσιν.

13. The Spheral Circuit, then, performed in Time, indicates it: but when we come to Time itself there is no question of its being “within” something else: it must be primary, a thing “within itself.” It is that in which all the rest happens, in which all movement and rest exist smoothly and under order; something following a definite order is necessary to exhibit it and to make it a subject of knowledge — though not to produce it — it is known by order whether in rest or in motion; in motion especially, for Movement better moves

Time into our ken than rest can, and it is easier to estimate distance traversed than repose maintained. This last fact has led to Time being called a measure of Movement when it should have been described as something measured by Movement and then defined in its essential nature; it is an error to define it by a mere accidental concomitant and so to reverse the actual order of things. Possibly, however, this reversal was not intended by the authors of the explanation: but, at any rate, we do not understand them; they plainly apply the term Measure to what is in reality the measured and leave us unable to grasp their meaning: our perplexity may be due to the fact that their writings — addressed to disciples acquainted with their teaching — do not explain what this thing, measure, or measured object, is in itself.

Plato does not make the essence of Time consist in its being either a measure or a thing measured by something else.

Upon the point of the means by which it is known, he remarks that the Circuit advances an infinitesimal distance for every infinitesimal segment of Time so that from that observation it is possible to estimate what the Time is, how much it amounts to: but when his purpose is to explain its essential nature he tells us that it sprang into Being simultaneously with the Heavenly system, a reproduction of Eternity, its image in motion, Time necessarily unresting as the Life with which it must keep pace: and “coeval with the Heavens” because it is this same Life [of the Divine Soul] which brings the Heavens also into being; Time and the Heavens are the work of the one Life.

Suppose that Life, then, to revert — an impossibility — to perfect unity: Time, whose existence is in that Life, and the Heavens, no longer maintained by that Life, would end at once.

It is the height of absurdity to fasten on the succession of earlier and later occurring in the life and movement of this sphere of ours, to declare that it must be some definite thing and to call it Time, while denying the reality of the more truly existent Movement, that of the Soul, which has also its earlier and later: it cannot be reasonable to recognize succession in the case of the Soulless Movement — and so to associate Time with that — while ignoring succession and the reality of Time in the Movement from which the other takes its imitative existence; to ignore, that is, the very Movement in which succession first appears, a self-actuated movement which, engendering its own every operation, is the source of all that follows upon itself, to all which, it is the cause of existence, at once, and of every consequent.

But: — we treat the Kosmic Movement as overarched by that of the Soul and bring it under Time; yet we do not set under Time that Soul-Movement itself with all its endless progression: what is our explanation of this paradox?

Simply, that the Soul-Movement has for its Prior Eternity which knows neither its progression nor its extension. The descent towards Time begins with this Soul-Movement; it made Time and harbours Time as a concomitant to its Act.

And this is how Time is omnipresent: that Soul is absent from no fragment of the Kosmos just as our Soul is absent from no particle of ourselves. As for those who pronounce Time a thing of no substantial existence, of no reality, they clearly belie God Himself whenever they say “He was” or “He will be”: for the existence indicated by the “was and will be” can have only such reality as belongs to that in which it is said to be situated: — but this school demands another type of argument.

Meanwhile we have a supplementary observation to make.

Take a man walking and observe the advance he has made; that advance gives you the quantity of movement he is employing: and when you know that quantity — represented by the ground traversed by his feet, for, of course, we are supposing the bodily movement to correspond with the pace he has set within himself — you know also the movement that exists in the man himself before the feet move.

You must relate the body, carried forward during a given period of Time, to a certain quantity of Movement causing the progress and to the Time it takes, and that again to the Movement, equal in extension, within the man’s soul.

But the Movement within the Soul — to what are you to (relate) refer that?

Let your choice fall where it may, from this point there is nothing but the unextended: and this is the primarily existent, the container to all else, having itself no container, brooking none.

And, as with Man’s Soul, so with the Soul of the All.

“Is Time, then, within ourselves as well?”

Time in every Soul of the order of the All-Soul, present in like form in all; for all the Souls are the one Soul.

And this is why Time can never be broken apart, any more than Eternity which, similarly, under diverse manifestations, has its Being as an integral constituent of all the eternal Existences.

η: Περὶ φύσεως καὶ θεωρίας καὶ τοῦ ἐνός. — Eighth Tractate.

Nature Contemplation and the One.

[1] Παίζοντες δὴ τὴν πρώτην πρὶν ἐπιχειρεῖν σπουδάζειν εἰ λέγοιμεν πάντα θεωρίας ἐφίεσθαι καὶ εἰς τέλος τοῦτο βλέπειν, οὐ μόνον ἔλλογα ἀλλὰ καὶ ἄλογα ζῶια καὶ τὴν ἐν φυτοῖς φύσιν καὶ τὴν ταῦτα γεννῶσαν γῆν, καὶ πάντα τυγχάνειν καθ' ὅσον οἶόν τε αὐτοῖς κατὰ φύσιν ἔχοντα, ἄλλα δὲ ἄλλως καὶ θεωρεῖν καὶ τυγχάνειν καὶ τὰ μὲν ἀληθῶς, τὰ δὲ μίμησιν καὶ εἰκόνα τούτου λαμβάνοντα – ἄρ' ἂν τις ἀνάσχοιτο τὸ παράδοξον τοῦ λόγου; Ἡ πρὸς ἡμᾶς αὐτοῦ γινομένου κίνδυνος οὐδεὶς ἐν τῷ παίζειν τὰ αὐτῶν γενήσεται. Ἄρ' οὖν καὶ ἡμεῖς παίζοντες ἐν τῷ παρόντι θεωροῦμεν; Ἡ καὶ ἡμεῖς καὶ πάντες ὅσοι παίζουσι τοῦτο ποιοῦσιν ἢ τούτου γε παίζουσιν ἐφιέμενοι. Καὶ κινδυνεύει, εἴτε τις παῖς εἴτε ἀνὴρ παίζει ἢ σπουδάζει, θεωρίας ἕνεκεν ὁ μὲν παίζειν, ὁ δὲ σπουδάζειν, καὶ πρᾶξις πᾶσα εἰς θεωρίαν τὴν σπουδὴν ἔχειν, ἢ μὲν ἀναγκαία καὶ ἐπιπλέον, τὴν θεωρίαν ἔλκουσα πρὸς τὸ ἔξω, ἢ δὲ ἐκούσιος λεγομένη ἐπ' ἔλαττον μὲν, ὅμως δὲ καὶ αὕτη ἐφέσει θεωρίας γινομένη. Ἀλλὰ ταῦτα μὲν ὕστερον· νῦν δὲ λέγωμεν περὶ τε γῆς αὐτῆς καὶ δένδρων καὶ ὅλως φυτῶν τίς αὐτῶν ἡ θεωρία, καὶ πῶς τὰ παρ' αὐτῆς ποιούμενα καὶ γεννώμενα ἐπὶ τὴν τῆς θεωρίας ἀνάξομεν ἐνέργειαν, καὶ πῶς ἡ φύσις, ἥν ἀφάνταστόν φασι καὶ ἄλογον εἶναι, θεωρίαν τε ἐν αὐτῇ ἔχει καὶ ἃ ποιεῖ διὰ θεωρίαν ποιεῖ, ἥν οὐκ ἔχει [καὶ πῶς].

1. Supposing we played a little before entering upon our serious concern and maintained that all things are striving after Contemplation, looking to Vision as their one end — and this, not merely beings endowed with reason but even the unreasoning animals, the Principle that rules in growing things, and the Earth that produces these — and that all achieve their purpose in the measure possible to their kind, each attaining Vision and possessing itself of the End in its own way and degree, some things in entire reality, others in mimicry and in image — we would scarcely find anyone to endure so strange a thesis. But in a discussion entirely among ourselves there is no risk in a light handling of our own ideas.

Well — in the play of this very moment am I engaged in the act of Contemplation?

Yes; I and all that enter this play are in Contemplation: our play aims at Vision; and there is every reason to believe that child or man, in sport or earnest, is playing or working only towards Vision, that every act is an effort towards Vision; the compulsory act, which tends rather to bring the Vision down to outward things, and the act thought of as voluntary, less concerned with the outer, originate alike in the effort towards Vision.

The case of Man will be treated later on; let us speak, first, of the earth and

of the trees and vegetation in general, asking ourselves what is the nature of Contemplation in them, how we relate to any Contemplative activity the labour and productiveness of the earth, how Nature, held to be devoid of reason and even of conscious representation, can either harbour Contemplation or produce by means of the Contemplation which it does not possess.

[2] Ὅτι μὲν οὖν οὔτε χεῖρες ἐνταῦθα οὔτε πόδες οὔτε τι ὄργανον ἐπακτὸν ἢ σύμφυτον, ὕλης δὲ δεῖ, [ἐφ' ἧς ποιήσει,] καθ' ἣν ἐνεργοποιεῖ, παντί που δῆλον. Δεῖ δὲ καὶ τὸ μοχλεῦν ἀφελεῖν ἐκ τῆς φυσικῆς ποιήσεως. Ποῖος γὰρ ὠθισμὸς ἢ τίς μοχλεία χρώματα ποικίλα καὶ παντοδαπὰ καὶ σχήματα ποιεῖ; Ἐπεὶ οὐδὲ οἱ κηροπλάσται [ἢ κοροπλάθαι], εἰς οὓς δὴ καὶ βλέποντες ὠμήθησαν τὴν τῆς φύσεως δημιουργίαν τοιαύτην εἶναι, χρώματα δύνανται ποιεῖν μὴ χρώματα ἀλλαχόθεν ἐπάγοντες οἷς ποιοῦσιν. Ἀλλὰ γὰρ ἐχρῆν συννοοῦντας, ὥς καὶ ἐπὶ τῶν τὰς τέχνας τὰς τοιαύτας μετιόντων [ὅτι] δεῖ τι ἐν αὐτοῖς μένειν, καθ' ὃ μένον διὰ χειρῶν ποιήσουσιν ἃ αὐτῶν ἔργα, ἐπὶ τὸ τοιοῦτον ἀνελθεῖν τῆς φύσεως καὶ αὐτοὺς καὶ συνεῖναι, ὥς μένειν δεῖ καὶ ἐνταῦθα τὴν δύναμιν τὴν οὐ διὰ χειρῶν ποιοῦσαν καὶ πᾶσαν μένειν. Οὐ γὰρ δὴ δεῖται τῶν μὲν ὥς μενόντων, τῶν δὲ ὥς κινουμένων – ἢ γὰρ ὕλη τὸ κινούμενον, αὐτῆς δὲ οὐδὲν κινούμενον – ἢ ἐκεῖνο οὐκ ἔσται τὸ κινεῖν πρῶτως, οὐδὲ ἡ φύσις τοῦτο, ἀλλὰ τὸ ἀκίνητον τὸ ἐν τῷ ὅλῳ. Ὁ μὲν δὴ λόγος, φαίη ἂν τις, ἀκίνητος, αὕτη δὲ ἄλλη παρὰ τὸν λόγον καὶ κινουμένη. Ἀλλ' εἰ μὲν πᾶσαν φήσουσι, καὶ ὁ λόγος· εἰ δὲ τι αὐτῆς ἀκίνητον, τοῦτο καὶ ὁ λόγος. Καὶ γὰρ εἶδος αὐτὴν δεῖ εἶναι καὶ οὐκ ἐξ ὕλης καὶ εἶδους· τί γὰρ δεῖ αὐτῇ ὕλης θερμῆς ἢ ψυχρᾶς; Ἡ γὰρ ὑποκειμένη καὶ δημιουργουμένη ὕλη ἥκει τοῦτο φέρουσα, ἢ γίνεται τοιαύτη ἢ μὴ ποιότητα ἔχουσα λογωθεῖσα. Οὐ γὰρ πῦρ δεῖ προσελθεῖν, ἵνα πῦρ ἢ ὕλη γένηται, ἀλλὰ λόγον· ὃ καὶ σημεῖον οὐ μικρὸν τοῦ ἐν τοῖς ζώοις καὶ ἐν τοῖς φυτοῖς τοὺς λόγους εἶναι τοὺς ποιοῦντας καὶ τὴν φύσιν εἶναι λόγον, ὃς ποιεῖ λόγον ἄλλον γέννημα αὐτοῦ δόντα μὲν τι τῷ ὑποκειμένῳ, μένοντα δ' αὐτόν. Ὁ μὲν οὖν λόγος ὁ κατὰ τὴν μορφήν τὴν ὁρωμένην ἔσχατος ἤδη καὶ νεκρὸς καὶ οὐκέτι ποιεῖν δύναται ἄλλον, ὁ δὲ ζοὴν ἔχων ὁ τοῦ ποιήσαντος τὴν μορφήν ἀδελφὸς ὢν καὶ αὐτὸς τὴν αὐτὴν δύναμιν ἔχων ποιεῖ ἐν τῷ γενομένῳ.

2. There is, obviously, no question here of hands or feet, of any implement borrowed or inherent: Nature needs simply the Matter which it is to work upon and bring under Form; its productivity cannot depend upon mechanical operation. What driving or hoisting goes to produce all that variety of colour and pattern?

The wax-workers, whose methods have been cited as parallel to the creative act of Nature, are unable to make colours; all they can do to impose upon their handicraft colours taken from elsewhere. None the less there is a parallel which demands attention: in the case of workers in such arts there must be something locked within themselves, an efficacy not going out from them and yet guiding their hands in all their creation; and this observation should have indicated a similar phenomenon in Nature; it should be clear that

this indwelling efficacy, which makes without hands, must exist in Nature, no less than in the craftsman — but, there, as a thing completely inbound. Nature need possess no outgoing force as against that remaining within; the only moved thing is Matter; there can be no moved phase in this Nature-Principle; any such moved phase could not be the primal mover; this Nature-Principle is no such moved entity; it is the unmoved Principle operating in the Kosmos.

We may be answered that the Reason-Principle is, no doubt, unmoved, but that the Nature-Principle, another being, operates by motion.

But, if Nature entire is in question here, it is identical with the Reason-Principle; and any part of it that is unmoved is the Reason-Principle. The Nature-Principle must be an Ideal-Form, not a compound of Form and Matter; there is no need for it to possess Matter, hot and cold: the Matter that underlies it, on which it exercises its creative act, brings all that with it, or, natively without quality, becomes hot and cold, and all the rest, when brought under Reason: Matter, to become fire, demands the approach not of fire but of a Reason-Principle.

This is no slight evidence that in the animal and vegetable realms the Reason-Principles are the makers and that Nature is a Reason-Principle producing a second Reason-Principle, its offspring, which, in turn, while itself, still, remaining intact, communicates something to the underlie, Matter.

The Reason-Principle presiding over visible Shape is the very ultimate of its order, a dead thing unable to produce further: that which produces in the created realm is the living Reason-Principle — brother no doubt, to that which gives mere shape, but having life-giving power.

[3] Πῶς οὖν ποιῶν καὶ οὕτω ποιῶν θεωρίας τινὸς ἂν ἐφάπτοιτο; Ἡ, εἰ μένων ποιεῖ καὶ ἐν αὐτῷ μένων καὶ ἐστὶ λόγος, εἴη ἂν αὐτὸς θεωρία. Ἡ μὲν γὰρ πρᾶξις γένοιτ' ἂν κατὰ λόγον ἑτέρα οὕσα δηλονότι τοῦ λόγου· ὁ μέντοι λόγος καὶ αὐτὸς ὁ συνὼν τῇ πράξει καὶ ἐπιστατῶν οὐκ ἂν εἴη πρᾶξις. Εἰ οὖν μὴ πρᾶξις ἀλλὰ λόγος, θεωρία· καὶ ἐπὶ παντὸς λόγου ὁ μὲν ἔσχατος ἐκ θεωρίας καὶ θεωρία οὕτως ὡς τεθεωρημένος, ὁ δὲ πρὸ τούτου πᾶς ὁ μὲν ἄλλος ἄλλως, ὁ μὴ ὡς φύσις ἀλλὰ ψυχή, ὁ δ' ἐν τῇ φύσει καὶ ἡ φύσις. Ἄρα γε καὶ αὐτὸς ἐκ θεωρίας; Πάντως μὲν ἐκ θεωρίας. Ἀλλ' εἰ καὶ αὐτὸς τεθεωρηκῶς αὐτόν; ἢ πῶς; ἔστι μὲν γὰρ ἀποτέλεσμα θεωρίας καὶ θεωρήσαντός τινος. Πῶς δὲ αὕτη ἔχει θεωρίαν; Τὴν μὲν δὴ ἐκ λόγου οὐκ ἔχει· λέγω δ' ἐκ λόγου τὸ σκοπεῖσθαι περὶ τῶν ἐν αὐτῇ. Διὰ τί οὖν ζώη τις οὕσα καὶ λόγος καὶ δύναμις ποιοῦσα; Ἄρ' ὅτι τὸ σκοπεῖσθαι ἐστὶ τὸ μήπω ἔχειν; Ἡ δὲ ἔχει, καὶ διὰ τοῦτο ὅτι ἔχει καὶ ποιεῖ. Τὸ οὖν εἶναι αὐτῇ ὃ ἐστὶ τοῦτό ἐστὶ τὸ ποιεῖν αὐτῇ καὶ ὅσον ἐστὶ τοῦτό ἐστὶ τὸ ποιοῦν. Ἔστι δὲ θεωρία καὶ θεώρημα, λόγος γάρ. Τῷ οὖν εἶναι θεωρία καὶ θεώρημα καὶ λόγος τούτῳ καὶ ποιεῖ ἢ ταυτὰ ἐστίν. Ἡ ποίησις ἄρα θεωρία ἡμῖν ἀναπέφανται· ἔστι γὰρ ἀποτέλεσμα θεωρίας μενούσης θεωρίας οὐκ ἄλλο τι πραξάσης, ἀλλὰ τῷ εἶναι θεωρία ποιησάσης.

3. But if this Reason-Principle [Nature] is in act — and produces by the process indicated — how can it have any part in Contemplation?

To begin with, since in all its production it is stationary and intact, a Reason-Principle self-indwelling, it is in its own nature a Contemplative act. All doing must be guided by an Idea, and will therefore be distinct from that Idea: the Reason-Principle then, as accompanying and guiding the work, will be distinct from the work; not being action but Reason-Principle it is, necessarily, Contemplation. Taking the Reason-Principle, the Logos, in all its phases, the lowest and last springs from a mental act [in the higher Logos] and is itself a contemplation, though only in the sense of being contemplated, but above it stands the total Logos with its two distinguishable phases, first, that identified not as Nature but as All-Soul and, next, that operating in Nature and being itself the Nature-Principle.

And does this Reason-Principle, Nature, spring from a contemplation?

Wholly and solely?

From self-contemplation, then? Or what are we to think? It derives from a Contemplation and some contemplating Being; how are we to suppose it to have Contemplation itself?

The Contemplation springing from the reasoning faculty — that, I mean, of planning its own content, it does not possess.

But why not, since it is a phase of Life, a Reason-Principle and a creative Power?

Because to plan for a thing is to lack it: Nature does not lack; it creates because it possesses. Its creative act is simply its possession of its own characteristic Essence; now its Essence, since it is a Reason-Principle, is to be at once an act of contemplation and an object of contemplation. In other words, the, Nature-Principle produces by virtue of being an act of contemplation, an object of contemplation and a Reason-Principle; on this triple character depends its creative efficacy.

Thus the act of production is seen to be in Nature an act of contemplation, for creation is the outcome of a contemplation which never becomes anything else, which never does anything else, but creates by simply being a contemplation.

[4] Καὶ εἰ τις δὲ αὐτὴν ἔροιτο τίνας ἔνεκα ποιεῖ, εἰ τοῦ ἐρωτῶντος ἐθέλοι ἐπαίειν καὶ λέγειν, εἶποι ἅν· Ἐχρῆν μὲν μὴ ἐρωτᾶν, ἀλλὰ συνιέναι καὶ αὐτὸν σιωπῇ, ὥσπερ ἐγὼ σιωπῶ καὶ οὐκ εἰθισμαι λέγειν. Τί οὖν συνιέναι; Ὅτι τὸ γενόμενόν ἐστι θέαμα ἐμὸν σιωπῶσης, καὶ φύσει γενόμενον θεώρημα, καὶ μοι γενομένη ἐκ θεωρίας τῆς ὧδὶ τὴν φύσιν ἔχειν φιλοθεάμονα ὑπάρχειν. Καὶ τὸ θεωροῦν μου θεώρημα ποιεῖ, ὥσπερ οἱ γεωμέτραι θεωροῦντες γράφουσιν· ἀλλ' ἐμοῦ μὴ γραφούσης, θεωρούσης δέ, ὑφίστανται αἱ τῶν σωμάτων γραμμαὶ ὥσπερ ἐκπίπτουσαι. Καὶ μοι τὸ τῆς μητρὸς καὶ τῶν γειναμένων ὑπάρχει πάθος· καὶ γὰρ ἐκεῖνοί εἰσιν ἐκ θεωρίας καὶ ἡ γένεσις ἡ ἐμὴ ἐκείνων οὐδὲν πραξάντων, ἀλλ' ὄντων μειζόνων λόγων καὶ θεωρούντων αὐτοὺς ἐγὼ γεγέννημαι. Τί οὖν ταῦτα βούλεται; Ὡς ἡ μὲν λεγομένη φύσις ψυχὴ οὐσα, γέννημα ψυχῆς προτέρας δυνατώτερον ζώσης, ἡσυχῇ ἐν αὐτῇ θεωρίαν

ἔχουσα οὐ πρὸς τὸ ἄνω οὐδ' αὖ ἔτι πρὸς τὸ κάτω, σταῖσα δὲ ἐν ᾧ ἔστιν, ἐν τῇ αὐτῇ στάσει καὶ οἶον συναισθήσει, τῇ συνέσει ταύτῃ καὶ συναισθήσει τὸ μετ' αὐτὴν εἶδεν ὡς οἶον τε αὐτῇ καὶ οὐκέτι ἐζήτησεν ἄλλα θεώρημα ἀποτελέσασα ἀγλαὸν καὶ χάριεν. Καὶ εἴτε τις βούλεται σύνεσιν τινα ἢ αἴσθησιν αὐτῇ διδόναι, οὐχ οἷαν λέγομεν ἐπὶ τῶν ἄλλων τὴν αἴσθησιν ἢ τὴν σύνεσιν, ἀλλ' οἶον εἴ τις τὴν καθύπνου τῇ ἐργηγορότος προσεικάσει. Θεωροῦσα γὰρ θεώρημα αὐτῇ ἀναπαύεται γενόμενον αὐτῇ ἐκ τοῦ ἐν αὐτῇ καὶ σὺν αὐτῇ μένειν καὶ θεώρημα εἶναι· καὶ θεωρία ἄσφορος, ἀμυδροτέρα δέ. Ἑτέρα γὰρ αὐτῇ εἰς θέαν ἐναργεστέρα, ἢ δὲ εἶδωλον θεωρίας ἄλλης. Ταύτῃ δὴ καὶ τὸ γεννηθὲν ὑπ' αὐτῇ ἀσθενὲς παντάπασιν, ὅτι ἀσθενοῦσα θεωρία ἀσθενὲς θεώρημα ποιεῖ· ἐπεὶ καὶ ἄνθρωποι, ὅταν ἀσθενήσωσιν εἰς τὸ θεωρεῖν, σκιὰν θεωρίας καὶ λόγου τὴν πρᾶξιν ποιοῦνται. Ὅτι γὰρ μὴ ἱκανὸν αὐτοῖς τὸ τῆς θεωρίας ὑπ' ἀσθενείας ψυχῆς, λαβεῖν οὐ δυνάμενοι τὸ θέαμα ἱκανῶς καὶ διὰ τοῦτο οὐ πληρούμενοι, ἐπιέμενοι δὲ αὐτὸ ἰδεῖν, εἰς πρᾶξιν φέρονται, ἵνα ἴδωσιν, ὃ μὴ νῶι ἐδύναντο. Ὅταν γοῦν ποιῶσι, καὶ αὐτοὶ ὁρᾶν βούλονται αὐτὸ καὶ θεωρεῖν καὶ αἰσθάνεσθαι καὶ τοὺς ἄλλους, ὅταν ἢ πρόθεσις αὐτοῖς ὡς οἶον τε πρᾶξις ἦ. Πανταχοῦ δὴ ἀνευρήσομεν τὴν ποίησιν καὶ τὴν πρᾶξιν ἢ ἀσθένειαν θεωρίας ἢ παρακολούθημα· ἀσθένειαν μὲν, εἰ μηδὲν τις ἔχει μετὰ τὸ πραχθέν, παρακολούθημα δέ, εἰ ἔχει ἄλλο πρὸ τούτου κρεῖττον τοῦ ποιηθέντος θεωρεῖν. Τίς γὰρ θεωρεῖν τὸ ἀληθινὸν δυνάμενος προηγουμένως ἔρχεται ἐπὶ τὸ εἶδωλον τοῦ ἀληθινοῦ; Μαρτυροῦσι δὲ καὶ οἱ νωθέστεροι τῶν παίδων, οἱ πρὸς τὰς μαθήσεις καὶ θεωρίας ἀδυνάτως ἔχοντες ἐπὶ τὰς τέχνας καὶ τὰς ἐργασίας καταφέρονται.

4. And Nature, asked why it brings forth its works, might answer if it cared to listen and to speak:

“It would have been more becoming to put no question but to learn in silence just as I myself am silent and make no habit of talking. And what is your lesson? This; that whatsoever comes into being is my vision, seen in my silence, the vision that belongs to my character who, sprung from vision, am vision-loving and create vision by the vision-seeing faculty within me. The mathematicians from their vision draw their figures: but I draw nothing: I gaze and the figures of the material world take being as if they fell from my contemplation. As with my Mother (the All-Soul] and the Beings that begot me so it is with me: they are born of a Contemplation and my birth is from them, not by their Act but by their Being; they are the loftier Reason-Principles, they contemplate themselves and I am born.”

Now what does this tell us?

It tells: that what we know as Nature is a Soul, offspring of a yet earlier Soul of more powerful life; that it possesses, therefore, in its repose, a vision within itself; that it has no tendency upward nor even downward but is at peace, steadfast, in its own Essence; that, in this immutability accompanied by what may be called Self-Consciousness, it possesses — within the measure of its possibility — a knowledge of the realm of subsequent things perceived in virtue of that understanding and consciousness; and, achieving thus a

resplendent and delicious spectacle, has no further aim.

Of course, while it may be convenient to speak of “understanding” or “perception” in the Nature-Principle, this is not in the full sense applicable to other beings; we are applying to sleep a word borrowed from the wake.

For the Vision on which Nature broods, inactive, is a self-intuition, a spectacle laid before it by virtue of its unaccompanied self-concentration and by the fact that in itself it belongs to the order of intuition. It is a Vision silent but somewhat blurred, for there exists another a clearer of which Nature is the image: hence all that Nature produces is weak; the weaker act of intuition produces the weaker object.

In the same way, human beings, when weak on the side of contemplation, find in action their trace of vision and of reason: their spiritual feebleness unfits them for contemplation; they are left with a void, because they cannot adequately seize the vision; yet they long for it; they are hurried into action as their way to the vision which they cannot attain by intellection. They act from the desire of seeing their action, and of making it visible and sensible to others when the result shall prove fairly well equal to the plan. Everywhere, doing and making will be found to be either an attenuation or a complement of vision-attenuation if the doer was aiming only at the thing done; complement if he is to possess something nobler to gaze upon than the mere work produced.

Given the power to contemplate the Authentic, who would run, of choice, after its image?

The relation of action to contemplation is indicated in the way duller children, inapt to study and speculation, take to crafts and manual labour.

[5] Ἀλλὰ περὶ μὲν φύσεως εἰπόντες ὃν τρόπον θεωρία ἡ γένεσις, ἐπὶ τὴν ψυχὴν τὴν πρὸ ταύτης ἐλθόντες λέγωμεν, ὡς ἡ ταύτης θεωρία καὶ τὸ φιλομαθὲς καὶ τὸ ζητητικὸν καὶ ἡ ἐξ ὧν ἐγνώκει ὠδὶς καὶ τὸ πλήρες πεποίηκεν αὐτὴν θεώρημα πᾶν γενομένην ἄλλο θεώρημα ποιῆσαι· οἷον ἡ τέχνη ποιεῖ· ὅταν ἐκάστη πλήρης ᾖ, ἄλλην οἷαν μικρὰν τέχνην ποιεῖ ἐν παιγνίῳ ἵνδαλμα ἔχοντι ἀπάντων· ἄλλως μέντοι ταῦτα ὥσπερ ἄμυδρά καὶ οὐ δυνάμενα βοηθεῖν ἑαυτοῖς θεάματα καὶ θεωρήματα. Τὸ πρῶτον. [Τὸ λογιστικὸν] οὖν αὐτῆς ἄνω πρὸς τὸ ἄνω αἰεὶ πληρούμενον καὶ ἐλλαμπόμενον μένει ἐκεῖ, τὸ δὲ τῇ τοῦ μεταλαβόντος πρώτῃ μεταλήψει μεταλαμβάνον [πρόεισι]· πρόεισι γὰρ αἰεὶ ζωὴ ἐκ ζωῆς· ἐνέργεια γὰρ πανταχοῦ φθάνει καὶ οὐκ ἔστιν ὅτου ἀποστατεῖ. Προιοῦσα μέντοι ἔδει τὸ πρότερον [τὸ ἑαυτῆς πρόσθεν] μέρος οὗ καταλέλοιπε μένειν· ἀπολιποῦσα γὰρ τὸ [ἑαυτῆς] πρόσθεν οὐκέτι ἔσται πανταχοῦ, ἀλλ’ ἐν ᾧ τελευτᾷ μόνον. Οὐκ ἴσον δὲ τὸ προῖον τῷ μείναντι. Εἰ οὖν πανταχοῦ δεῖ γίνεσθαι καὶ μὴ εἶναι ὅπου μὴ τὴν ἐνέργειαν τὴν αὐτὴν αἰεὶ τε τὸ πρότερον ἕτερον τοῦ ὑστέρου, ἥκει δὲ ἡ ἐνέργεια ἐκ θεωρίας ἢ πράξεως, πρᾶξις δὲ οὐπω ἦν – οὐ γὰρ οἷόν τε πρὸ θεωρίας – ἀνάγκη ἀσθενεστέραν μὲν ἐτέραν ἐτέρας εἶναι, πᾶσαν δὲ θεωρίαν· ὥστε τὴν κατὰ τὴν θεωρίαν πρᾶξιν δοκοῦσαν εἶναι τὴν ἀσθενεστάτην θεωρίαν εἶναι· ὁμογενὲς γὰρ αἰεὶ δεῖ τὸ γεννώμενον

εἶναι, ἀσθενέστερον μὴν τῷ ἐξίτηλον καταβαῖνον γίγνεσθαι. Ἀποφῆτι μὲν δὴ πάντα, ὅτι μηδὲν ἐφανοῦς καὶ τῆς ἑξωθεν θεωρίας ἢ πράξεως δεῖται, καὶ ψυχῇ δὲ ἡ θεωροῦσα καὶ τὸ οὕτω θεωρῆσαν ἅτε ἐξωτέρω καὶ οὐχ ὡσαύτως τῷ πρὸ αὐτῆς τὸ μετ' αὐτὴν ποιεῖ· καὶ θεωρία τὴν θεωρίαν ποιεῖ. Καὶ γὰρ οὐκ ἔχει πέρας ἡ θεωρία οὐδὲ τὸ θεώρημα. Διὰ τοῦτο δέ· [ἢ καὶ διὰ τοῦτο] πανταχοῦ· ποῦ γὰρ οὐχί; Ἐπεὶ καὶ ἐν πάσῃ ψυχῇ τὸ αὐτό. Οὐ γὰρ περιγράφεται μεγέθει. Οὐ μὴν ὡσαύτως ἐν πᾶσιν, ὥστε οὐδὲ ἐν παντὶ μέρει ψυχῆς ὁμοίως. Διὸ ὁ ἡνίοχος τοῖς ἵπποις δίδωσιν ὧν εἶδεν, οἱ δὲ λαβόντες δηλονότι ὀρέγοντο ἂν ὧν εἶδον· ἔλαβον γὰρ οὐ πᾶν. Ὅρεγόμενοι δὲ εἰ πράττοιεν, οὐ ὀρέγονται ἔνεκα πράττουσιν. Ἦν δὲ θεώρημα καὶ θεωρία ἐκεῖνο.

5. This discussion of Nature has shown us how the origin of things is a Contemplation: we may now take the matter up to the higher Soul; we find that the Contemplation pursued by this, its instinct towards knowing and enquiring, the birth pangs set up by the knowledge it attains, its teeming fullness, have caused it — in itself, all one object of Vision — to produce another Vision [that of the Kosmos]: it is just as a given science, complete in itself, becomes the source and cause of what might be called a minor science in the student who attains to some partial knowledge of all its divisions. But the visible objects and the objects of intellectual contemplation of this later creation are dim and helpless by the side of the content of the Soul.

The primal phase of the Soul — inhabitant of the Supreme and, by its participation in the Supreme, filled and illuminated — remains unchangeably There; but in virtue of that first participation, that of the primal participant, a secondary phase also participates in the Supreme, and this secondary goes forth ceaselessly as Life streaming from Life; for energy runs through the Universe and there is no extremity at which it dwindles out. But, travel as far as it may, it never draws that first part of itself from the place whence the outgoing began: if it did, it would no longer be everywhere [its continuous Being would be broken and] it would be present at the end, only, of its course.

None the less that which goes forth cannot be equal to that which remains.

In sum, then:

The Soul is to extend throughout the Universe, no spot void of its energy: but, a prior is always different from its secondary, and energy is a secondary, rising as it must from contemplation or act; act, however, is not at this stage existent since it depends upon contemplation: therefore the Soul, while its phases differ, must, in all of them, remain a contemplation and what seems to be an act done under contemplation must be in reality that weakened contemplation of which we have spoken: the engendered must respect the Kind, but in weaker form, dwindled in the descent.

All goes softly since nothing here demands the parade of thought or act upon external things: it is a Soul in vision and, by this vision, creating its own subsequent — this Principle [of Nature], itself also contemplative but in the

feebler degree since it lies further away and cannot reproduce the quality or experiences of its prior — a Vision creates the Vision.

[Such creative contemplation is not inexplicable] for no limit exists either to contemplation or to its possible objects, and this explains how the Soul is universal: where can this thing fail to be, which is one identical thing in every Soul; Vision is not cabined within the bournes of magnitude.

This, of course, does not mean that the Soul is present at the same strength in each and every place and thing — any more than that it is at the same strength in each of its own phases.

The Charioteer [the Leading Principle of the Soul, in the Phaedrus Myth] gives the two horses [its two dissonant faculties] what he has seen and they, taking that gift, showed that they were hungry for what made that vision; there was something lacking to them: if in their desire they acted, their action aimed at what they craved for — and that was vision, and an object of vision.

[6] Ἡ ἄρα πρᾶξις ἔνεκα θεωρίας καὶ θεωρήματος· ὥστε καὶ τοῖς πράττουσιν ἡ θεωρία τέλος, καὶ οἷον ἐξ εὐθείας ὃ μὴ ἡδυνήθησαν λαβεῖν τοῦτο περιπλανώμενοι ἐλεῖν ζητοῦσι. Καὶ γὰρ αὖ ὅταν τύχωσιν οὐ βούλονται, ὃ γενέσθαι ἠθέλησαν, οὐχ ἵνα μὴ γνῶσιν, ἀλλ' ἵνα γνῶσι καὶ παρὸν ἴδωσιν ἐν ψυχῇ, δηλὸν ὅτι κείμενον θεατόν. Ἐπεὶ καὶ ἀγαθοῦ χάριν πράττουσι· τοῦτο δὲ οὐχ ἵνα ἔξω αὐτῶν, οὐδ' ἵνα μὴ ἔχωσιν, ἀλλ' ἵνα ἔχωσι τὸ ἐκ τῆς πράξεως ἀγαθόν. Τοῦτο δὲ ποῦ; Ἐν ψυχῇ. Ἀνέκαμψεν οὖν πάλιν ἡ πρᾶξις εἰς θεωρίαν· ὃ γὰρ ἐν ψυχῇ λαμβάνει λόγοι οὐσι, τί ἂν ἄλλο ἢ λόγος σιωπῶν εἴη; Καὶ μᾶλλον, ὅσῳ μᾶλλον. Τότε γὰρ καὶ ἡσυχίαν ἄγει καὶ οὐδὲν ζητεῖ ὡς πληρωθεῖσα, καὶ ἡ θεωρία ἡ ἐν τῷ τοιούτῳ τῷ πιστεύειν ἔχειν εἴσω κεῖται. Καὶ ὅσῳ ἐναργεστέρα ἡ πίστις, ἡσυχαιτέρα καὶ ἡ θεωρία, ἥ μᾶλλον εἰς ἐν ἄγει, καὶ τὸ γινῶσκον ὅσῳ γινώσκει — ἥδη γὰρ σπουδαστέον — εἰς ἐν τῷ γινωσθέντι ἔρχεται. Εἰ γὰρ δύο, τὸ μὲν ἄλλο, τὸ δὲ ἄλλο ἔσται· ὥστε οἷον παράκειται, καὶ τὸ διπλοῦν τοῦτο οὕτω ὠικεῖωσεν, οἷον ὅταν ἐνόντες λόγοι ἐν ψυχῇ μηδὲν ποιῶσι. Διὸ δεῖ μὴ ἔξωθεν τὸν λόγον εἶναι, ἀλλ' ἐνωθῆναι τῇ ψυχῇ τοῦ μανθάνοντος, ἕως ἂν οἰκεῖον εὕρη. Ἡ μὲν οὖν ψυχὴ, ὅταν οἰκειωθῇ καὶ διατεθῇ, ὅμως προφέρει καὶ προχειρίζεται — οὐ γὰρ πρῶτως εἶχε — καὶ καταμανθάνει, καὶ τῇ προχειρίσει οἷον ἑτέρα αὐτοῦ γίνεται, καὶ διανοούμενη βλέπει ὡς ἄλλο ὃν ἄλλο· καίτοι καὶ αὕτη λόγος ἦν καὶ οἷον νοῦς, ἀλλ' ὁρῶν ἄλλο. Ἔστι γὰρ οὐ πλήρης, ἀλλὰ ἐλλείπει τῷ πρὸ αὐτῆς· ὁρᾷ μέντοι καὶ αὕτη ἡσυχῶς ἃ προφέρει. Ἄ μὲν γὰρ εὖ προήνεγκεν, οὐκέτι προφέρει, ἃ δὲ προφέρει, τῷ ἐλλειπεῖ προφέρει εἰς ἐπίσκεψιν καταμανθάνουσα ὃ ἔχει. Ἐν δὲ τοῖς πρακτικοῖς ἐφαρμόττει ἃ ἔχει τοῖς ἔξω. Καὶ τῷ μὲν μᾶλλον ἔχειν ἢ ἡ φύσις ἡσυχαιτέρα, καὶ τῷ πλεόν θεωρητικῇ μᾶλλον, τῷ δὲ μὴ τελέως ἐφιεμένη μᾶλλον ἔχειν τὴν τοῦ θεωρηθέντος καταμάθησιν καὶ θεωρίαν τὴν ἐξ ἐπισκέψεως. Καὶ ἀπολείπουσα δὲ καὶ ἐν ἄλλοις γινομένη, εἴτ' ἐπανιοῦσα πάλιν, θεωρεῖ τῷ ἀπολειφθέντι αὐτῆς μέρει· ἡ δὲ στᾶσα ἐν αὐτῇ ἤττον τοῦτο ποιεῖ. Διὸ ὁ σπουδαῖος λελόγισται ἥδη καὶ τὸ παρ' αὐτοῦ πρὸς ἄλλον ἀποφαίνει· πρὸς δὲ αὐτὸν ὅψις. Ἦδη γὰρ οὗτος πρὸς τὸ ἐν καὶ πρὸς τὸ ἡσυχον οὐ μόνον τῶν ἔξω, ἀλλὰ καὶ πρὸς αὐτόν, καὶ

πάντα εἶσω.

6. Action, thus, is set towards contemplation and an object of contemplation, so that even those whose life is in doing have seeing as their object; what they have not been able to achieve by the direct path, they hope to come at by the circuit.

Further: suppose they succeed; they desired a certain thing to come about, not in order to be unaware of it but to know it, to see it present before the mind: their success is the laying up of a vision. We act for the sake of some good; this means not for something to remain outside ourselves, not in order that we possess nothing but that we may hold the good of the action. And hold it, where? Where but in the mind?

Thus once more, action is brought back to contemplation: for [mind or] Soul is a Reason-Principle and anything that one lays up in the Soul can be no other than a Reason-Principle, a silent thing, the more certainly such a principle as the impression made is the deeper.

This vision achieved, the acting instinct pauses; the mind is satisfied and seeks nothing further; the contemplation, in one so conditioned, remains absorbed within as having acquired certainty to rest upon. The brighter the certainty, the more tranquil is the contemplation as having acquired the more perfect unity; and — for now we come to the serious treatment of the subject —

In proportion to the truth with which the knowing faculty knows, it comes to identification with the object of its knowledge.

As long as duality persists, the two lie apart, parallel as it were to each other; there is a pair in which the two elements remain strange to one another, as when Ideal-Principles laid up in the mind or Soul remain idle.

Hence the Idea must not be left to lie outside but must be made one identical thing with the soul of the novice so that he finds it really his own.

The Soul, once domiciled within that Idea and brought to likeness with it, becomes productive, active; what it always held by its primary nature it now grasps with knowledge and applies in deed, so becoming, as it were, a new thing and, informed as it now is by the purely intellectual, it sees [in its outgoing act] as a stranger looking upon a strange world. It was, no doubt, essentially a Reason-Principle, even an Intellectual Principle; but its function is to see a [lower] realm which these do not see.

For, it is not a complete thing: it has a lack; it is incomplete in regard to its Prior; yet it, also, has a tranquil vision of what it produces. What it has once brought into being it produces no more, for all its productiveness is determined by this lack: it produces for the purpose of Contemplation, in the desire of knowing all its content: when there is question of practical things it adapts its content to the outside order.

The Soul has a greater content than Nature has and therefore it is more tranquil; it is more nearly complete and therefore more contemplative. It is,

however, not perfect, and is all the more eager to penetrate the object of contemplation, and it seeks the vision that comes by observation. It leaves its native realm and busies itself elsewhere; then it returns, and it possesses its vision by means of that phase of itself from which it had parted. The self-indwelling Soul inclines less to such experiences.

The Sage, then, is the man made over into a Reason-Principle: to others he shows his act but in himself he is Vision: such a man is already set, not merely in regard to exterior things but also within himself, towards what is one and at rest: all his faculty and life are inward-bent.

[7] Ὅτι μὲν οὖν πάντα τὰ τε ὡς ἀληθῶς ὄντα ἐκ θεωρίας καὶ θεωρία, καὶ τὰ ἐξ ἐκείνων γενόμενα θεωρούντων ἐκείνων καὶ αὐτὰ θεωρήματα, τὰ μὲν αἰσθήσει τὰ δὲ γνώσει ἢ δόξει, καὶ αἱ πράξεις τὸ τέλος ἔχουσιν εἰς γνῶσιν καὶ ἡ ἔφεσις γνώσεως καὶ αἱ γεννήσεις ἀπὸ θεωρίας εἰς ἀποτελεῦτησιν εἶδους καὶ θεωρήματος ἄλλου, καὶ ὅλως μιμήματα ὄντα ἕκαστα τῶν ποιούντων θεωρήματα ποιεῖ καὶ εἶδη, καὶ αἱ γινόμεναι ὑποστάσεις μιμήσεις ὄντων οὐσαι ποιούντα δείκνυσι τέλος ποιούμενα οὐ τὰς ποιήσεις οὐδὲ τὰς πράξεις, ἀλλὰ τὸ ἀποτέλεσμα ἵνα θεωρηθῇ, καὶ τοῦτο καὶ αἱ διανοήσεις ἰδεῖν θέλουσι καὶ ἔτι πρότερον αἱ αἰσθήσεις, αἷς τέλος ἢ γνῶσις, καὶ ἔτι πρὸ τούτων ἡ φύσις τὸ θεωρήμα τὸ ἐν αὐτῇ καὶ τὸν λόγον ποιεῖ ἄλλον λόγον ἀποτελοῦσα – τὰ μὲν ἦν αὐτόθεν λαβεῖν, τὰ δ' ὑπέμνησεν ὁ λόγος – δῆλόν που. Ἐπεὶ κἀκεῖνο δῆλον, ὡς ἀναγκαῖον ἦν τῶν πρώτων ἐν θεωρίαι ὄντων καὶ τὰ ἄλλα πάντα ἐφίεσθαι τούτου, εἶπερ τέλος ἅπασιν ἡ ἀρχή. Ἐπεὶ καί, ὅταν τὰ ζῶια γεννᾶι, οἱ λόγοι ἔνδον ὄντες κινουσί, καὶ ἔστιν ἐνέργεια θεωρίας τοῦτο καὶ ὥδις τοῦ πολλὰ ποιεῖν εἶδη καὶ πολλὰ θεωρήματα καὶ λόγων πληρῶσαι πάντα καὶ οἶον αἰεὶ θεωρεῖν· τὸ γὰρ ποιεῖν εἶναι τι εἰδός ἐστι ποιεῖν, τοῦτο δὲ ἐστι πάντα πληρῶσαι θεωρίας. Καὶ αἱ ἁμαρτίαι δέ, αἱ τε ἐν τοῖς γινομένοις αἱ τε ἐν τοῖς πραττομένοις, θεωρούντων εἰσὶν ἐκ τοῦ θεωρητοῦ παραφορᾶι· καὶ ὃ γε κακὸς τεχνίτης ἔοικεν αἰσchrά εἶδη ποιοῦντι. Καὶ οἱ ἐρῶντες δὲ ἰδόντων καὶ πρὸς εἶδος σπευδόντων.

7. Certain Principles, then, we may take to be established — some self-evident, others brought out by our treatment above:

All the forms of Authentic Existence spring from vision and are a vision. Everything that springs from these Authentic Existences in their vision is an object of vision-manifest to sensation or to true knowledge or to surface-awareness. All act aims at this knowing; all impulse is towards knowledge, all that springs from vision exists to produce Ideal-Form, that is a fresh object of vision, so that universally, as images of their engendering principles, they all produce objects of vision, Ideal-forms. In the engendering of these sub-existences, imitations of the Authentic, it is made manifest that the creating powers operate not for the sake of creation and action but in order to produce an object of vision. This same vision is the ultimate purpose of all the acts of the mind and, even further downward, of all sensation, since sensation also is an effort towards knowledge; lower still, Nature, producing similarly its subsequent principle, brings into being the vision and Idea that we know in it.

It is certain, also, that as the Firsts exist in vision all other things must be straining towards the same condition; the starting point is, universally, the goal.

When living things reproduce their Kind, it is that the Reason-Principles within stir them; the procreative act is the expression of a contemplation, a travail towards the creation of many forms, many objects of contemplation, so that the universe may be filled full with Reason-Principles and that contemplation may be, as nearly as possible, endless: to bring anything into being is to produce an Idea-Form and that again is to enrich the universe with contemplation: all the failures, alike in being and in doing, are but the swerving of visionaries from the object of vision: in the end the sorriest craftsman is still a maker of forms, ungracefully. So Love, too, is vision with the pursuit of Ideal-Form.

[8] Ταῦτα μὲν οὕτω. Τῆς δὲ θεωρίας ἀναβαινούσης ἐκ τῆς φύσεως ἐπὶ ψυχὴν καὶ ἀπὸ ταύτης εἰς νοῦν καὶ αἰεὶ οἰκειοτέρων τῶν θεωριῶν γιγνομένων καὶ ἐνούμενων τοῖς θεωροῦσι καὶ ἐπὶ τῆς σπουδαίας ψυχῆς πρὸς τὸ αὐτὸ τῷ ὑποκειμένῳ ἰόντων τῶν ἐγνωσμένων ἅτε εἰς νοῦν σπευδόντων, ἐπὶ τούτου δηλονότι ἤδη ἐν ἄμφω οὐκ οἰκειώσει, ὥσπερ ἐπὶ τῆς ψυχῆς τῆς ἀρίστης, ἀλλ' οὐσίαι καὶ τῷ ταῦτὸν τὸ εἶναι καὶ τὸ νοεῖν εἶναι. Οὐ γὰρ ἔτι ἄλλο, τὸ δ' ἄλλο· πάλιν γὰρ αὖ ἄλλο ἔσται, ὃ οὐκέτι ἄλλο καὶ ἄλλο. Δεῖ οὖν τοῦτο εἶναι ἐν ὄντως ἄμφω· τοῦτο δέ ἐστι θεωρία ζῶσα, οὐ θεώρημα, οἷον τὸ ἐν ἄλλῳ. Τὸ γὰρ ἐν ἄλλῳ ζῶν δι' ἐκεῖνο, οὐκ αὐτοζῶν. Εἰ οὖν ζήσεται τι θεώρημα καὶ νόημα, δεῖ αὐτοζῶν εἶναι οὐ φυτικὴν οὐδὲ αἰσθητικὴν οὐδὲ ψυχικὴν τὴν ἄλλην. Νοήσεις μὲν γὰρ πως καὶ ἄλλαι· ἀλλ' ἡ μὲν φυτικὴ νόησις, ἡ δὲ αἰσθητικὴ, ἡ δὲ ψυχικὴ. Πῶς οὖν νοήσεις; Ὅτι λόγοι. Καὶ πᾶσα ζωὴ νόησις τις, ἀλλὰ ἄλλη ἄλλης ἀμυδροτέρα, ὥσπερ καὶ ζωὴ. Ἡ δὲ ἐναργεστέρα· αὕτη καὶ πρώτη ζωὴ καὶ πρῶτος νοῦς εἷς. Νόησις οὖν ἡ πρώτη ζωὴ καὶ ζωὴ δευτέρα νόησις δευτέρα καὶ ἡ ἐσχάτη ζωὴ ἐσχάτη νόησις. Πᾶσα οὖν ζωὴ τοῦ γένους τούτου καὶ νόησις. Ἀλλὰ ζωῆς μὲν ἴσως διαφορὰς τάχ' ἂν λέγοιεν ἄνθρωποι, νοήσεων δὲ οὐ λέγουσιν, ἀλλὰ τὰς μὲν, τὰς δ' ὅλως οὐ νοήσεις, ὅτι ὅλως τὴν ζωὴν ὃ τι ποτὲ ἐστὶν οὐ ζητοῦσιν. Ἀλλ' ἐκεῖνό γε ἐπισημαντέον, ὅτι πάλιν αὖ ὁ λόγος πάρεργον ἐνδείκνυται θεωρίας τὰ πάντα ὄντα. Εἰ τοίνυν ἡ ζωὴ ἡ ἀληθεστάτη νοήσει ζωὴ ἐστὶν, αὕτη δὲ ταῦτὸν τῇ ἀληθεστάτῃ νοήσει, ἡ ἀληθεστάτη νόησις ζῆ καὶ ἡ θεωρία καὶ τὸ θεώρημα τὸ τοιοῦτο ζῶν καὶ ζωὴ καὶ ἐν ὁμοῦ τὰ δύο. Ἐν οὖν ὃν τὰ δύο πῶς αὖ πολλὰ τοῦτο τὸ ἐν; Ἡ ὅτι οὐχ ἐν θεωρεῖ. Ἐπεὶ καὶ ὅταν τὸ ἐν θεωρῇ, οὐχ ὥς ἐν· εἰ δὲ μή, οὐ γίνεται νοῦς. Ἀλλὰ ἀρξάμενος ὥς ἐν οὐχ ὥς ἡρξάτο ἔμεινεν, ἀλλ' ἔλαθεν ἑαυτὸν πολὺς γενόμενος, οἷον βεβαρημένος, καὶ ἐξείλιξεν αὐτὸν πάντα ἔχειν θέλων – ὥς βέλτιον ἦν αὐτῷ μὴ ἐθελῆσαι τοῦτο, δευτέρον γὰρ ἐγένετο – οἷον γὰρ κύκλος ἐξείλιξας αὐτὸν γέγονε καὶ σχῆμα καὶ ἐπίπεδον καὶ περιφέρεια καὶ κέντρον καὶ γραμμαὶ καὶ τὰ μὲν ἄνω, τὰ δὲ κάτω· βελτίῳ μὲν ὄθεν, χεῖρῳ δὲ εἰς ὃ. Τὸ γὰρ εἰς ὃ οὐκ ἦν τοιοῦτον οἷον τὸ ἀφ' οὗ καὶ εἰς ὃ, οὐδ' αὖ τὸ ἀφ' οὗ καὶ εἰς ὃ οἷον τὸ ἀφ' οὗ μόνον. Καὶ ἄλλως δὲ ὁ νοῦς οὐχ ἐνός τινος νοῦς, ἀλλὰ καὶ πᾶς· πᾶς δὲ ὢν καὶ πάντων. Δεῖ οὖν αὐτὸν πάντα ὄντα καὶ πάντων

καὶ τὸ μέρος αὐτοῦ ἔχει πᾶν καὶ πάντα· εἰ δὲ μή, ἕξει τι μέρος οὐ νοῦν, καὶ συγκρίσεται ἐξ οὐ νῶν, καὶ σωρός τις συμφορητὸς ἔσται ἀναμένων τὸ γενέσθαι νοῦς ἐκ πάντων. Διὸ καὶ ἄπειρος οὕτως καί, εἴ τι ἀπ' αὐτοῦ, οὐκ ἡλάττωται, οὔτε τὸ ἀπ' αὐτοῦ, ὅτι πάντα καὶ αὐτό, οὔτε ἐκεῖνος ὁ ἐξ οὗ, ὅτι μὴ σύνθεσις ἦν ἐκ μορίων.

8. From this basis we proceed:

In the advancing stages of Contemplation rising from that in Nature, to that in the Soul and thence again to that in the Intellectual-Principle itself — the object contemplated becomes progressively a more and more intimate possession of the Contemplating Beings, more and more one thing with them; and in the advanced Soul the objects of knowledge, well on the way towards the Intellectual-Principle, are close to identity with their container.

Hence we may conclude that, in the Intellectual-Principle Itself, there is complete identity of Knower and Known, and this not by way of domiciliation, as in the case of even the highest soul, but by Essence, by the fact that, there, no distinction exists between Being and Knowing; we cannot stop at a principle containing separate parts; there must always be a yet higher, a principle above all such diversity.

The Supreme must be an entity in which the two are one; it will, therefore, be a Seeing that lives, not an object of vision like things existing in something other than themselves: what exists in an outside element is some mode of living-thing; it is not the Self-Living.

Now admitting the existence of a living thing that is at once a Thought and its object, it must be a Life distinct from the vegetative or sensitive life or any other life determined by Soul.

In a certain sense no doubt all lives are thoughts — but qualified as thought vegetative, thought sensitive and thought psychic.

What, then, makes them thoughts?

The fact that they are Reason-Principles. Every life is some form of thought, but of a dwindling clearness like the degrees of life itself. The first and clearest Life and the first Intelligence are one Being. The First Life, then, is an Intellection and the next form of Life is the next Intellection and the last form of Life is the last form of Intellection. Thus every Life, of the order strictly so called, is an Intellection.

But while men may recognize grades in life they reject grade in thought; to them there are thoughts [full and perfect] and anything else is no thought.

This is simply because they do not seek to establish what Life is.

The essential is to observe that, here again, all reasoning shows that whatever exists is a by-product of visioning: if, then, the truest Life is such by virtue of an Intellection and is identical with the truest Intellection, then the truest Intellection is a living being; Contemplation and its object constitute a living thing, a Life, two inextricably one.

The duality, thus, is a unity; but how is this unity also a plurality?

The explanation is that in a unity there can be no seeing [a pure unity has no room for vision and an object]; and in its Contemplation the One is not acting as a Unity; if it were, the Intellectual-Principle cannot exist. The Highest began as a unity but did not remain as it began; all unknown to itself, it became manifold; it grew, as it were, pregnant: desiring universal possession, it flung itself outward, though it were better had it never known the desire by which a Secondary came into being: it is like a Circle [in the Idea] which in projection becomes a figure, a surface, a circumference, a centre, a system of radii, of upper and lower segments. The Whence is the better; the Whither is less good: the Whence is not the same as the Whence-followed-by-a-Whither; the Whence all alone is greater than with the Whither added to it.

The Intellectual-Principle on the other hand was never merely the Principle of an inviolable unity; it was a universal as well and, being so, was the Intellectual-Principle of all things. Being, thus, all things and the Principle of all, it must essentially include this part of itself [this element-of-plurality] which is universal and is all things: otherwise, it contains a part which is not Intellectual-Principle: it will be a juxtaposition of non-Intellectuals, a huddled heap waiting to be made over from the mass of things into the Intellectual-Principle!

We conclude that this Being is limitless and that, in all the outflow from it, there is no lessening either in its emanation, since this also is the entire universe, nor in itself, the starting point, since it is no assemblage of parts [to be diminished by any outgo].

[9] Οὗτος μὲν οὖν τοιοῦτος· διὸ οὐ πρῶτος, ἀλλὰ δεῖ εἶναι τὸ ἐπέκεινα αὐτοῦ, οὐπὲρ χάριν καὶ οἱ πρόσθεν λόγοι, πρῶτον μὲν, ὅτι πλῆθος ἑνὸς ὕστερον· καὶ ἀριθμὸς δὲ οὗτος, ἀριθμοῦ δὲ ἀρχὴ καὶ τοῦ τοιούτου τὸ ὄντως ἓν· καὶ οὗτος νοῦς καὶ νοητὸν ἅμα, ὥστε δύο ἅμα. Εἰ δὲ δύο, δεῖ τὸ πρὸ τοῦ δύο λαβεῖν. Τί οὖν; Νοῦς μόνον; Ἀλλὰ παντὶ νῶι συνέζευκται τὸ νοητόν· εἰ οὖν δεῖ μὴ συνεζῆχθαι τὸ νοητόν, οὐδὲ νοῦς ἔσται. Εἰ οὖν μὴ νοῦς, ἀλλ' ἐκφεύζεται τὰ δύο, τὸ πρότερον τῶν δύο τούτων ἐπέκεινα νοῦ εἶναι. Τί οὖν κωλύει τὸ νοητόν αὐτὸ εἶναι; Ἡ ὅτι καὶ τὸ νοητόν συνέζευκτο τῶι νῶι. Εἰ οὖν μήτε νοῦς μήτε νοητὸν εἴη, τί ἂν εἴη; Ἐξ οὗ ὁ νοῦς καὶ τὸ σὺν αὐτῶι νοητόν φήσομεν. Τί οὖν τοῦτο καὶ ποῖόν τι αὐτὸ φαντασθησόμεθα; Καὶ γὰρ αὐτὴ ἡ νοοῦν ἔσται ἢ ἀνόητόν τι. Νοοῦν μὲν οὖν νοῦς, ἀνόητον δὲ ἀγνοήσει καὶ ἑαυτό· ὥστε τί σεμνόν; Οὐδὲ γάρ, εἰ λέγοιμεν τὸ ἀγαθὸν εἶναι καὶ ἀπλούστατον εἶναι, δηλόν τι καὶ σαφὲς ἐροῦμεν τὸ ἀληθὲς λέγοντες, ἕως ἂν μὴ ἔχωμεν ἐπὶ τί ἐρείδοντες τὴν διάνοιαν λέγομεν. Καὶ γὰρ αὐτὴ τῆς γνώσεως διὰ νοῦ τῶν ἄλλων γινομένης καὶ τῶι νῶι νοῦν γινώσκειν δυναμένων ὑπερβεβηκός τοῦτο τὴν νοῦ φύσιν τίιν ἂν ἀλίσκοιτο ἐπιβολῇ ἀθροάι; Πρὸς ὃν δεῖ σημῆναι, ὅπως οἶόν τε, τῶι ἐν ἡμῖν ὁμοίωι φήσομεν. Ἔστι γάρ τι καὶ παρ' ἡμῖν αὐτοῦ· ἢ οὐκ ἔστιν, ὅπου μὴ ἔστιν, οἷς ἐστὶ μετέχειν αὐτοῦ. Τὸ γὰρ πανταχοῦ παρὸν στήσας ὅπου οὖν τὸ δυνάμενον ἔχειν ἔχεις ἐκεῖθεν· ὥσπερ εἰ

φωνῆς κατεχούσης ἐρημίαν ἢ καὶ μετὰ τῆς ἐρημίας καὶ ἀνθρώπους ἐν ὁττωῖν τοῦ ἐρήμου στήσας οὕς τὴν φωνὴν κομιεῖ πᾶσαν καὶ αὐτὸ οὐ πᾶσαν. Τί οὖν ἐστὶν ὁ κομιούμεθα νοῦν παραστησάμενοι; Ἡ δὲ τὸν νοῦν οἶον εἰς τοῦπίσω ἀναχωρεῖν καὶ οἶον ἑαυτὸν ἀφέντα τοῖς εἰς ὀπισθεν αὐτοῦ ἀμφίστομον ὄντα, κάκεῖνα, εἰ ἐθέλοι ἐκεῖνο ὀρᾶν, μὴ πάντα νοῦν εἶναι. Ἔστι μὲν γὰρ αὐτὸς ζωὴ πρώτη, ἐνέργεια οὕσα ἐν διεξόδῳ τῶν πάντων· διεξόδῳ δὲ οὐ τῇ διεξιούσῃ, ἀλλὰ τῇ διεξελθούσῃ. Εἴπερ οὖν καὶ ζωὴ ἐστὶ καὶ διεξόδός ἐστι καὶ πάντα ἀκριβῶς καὶ οὐχ ὀλοσχερῶς ἔχει – ἀτελῶς γὰρ ἂν καὶ ἀδιαθρότως ἔχοι – ἕκ τινος ἄλλου αὐτὸν εἶναι, ὃ οὐκέτι ἐν διεξόδῳ, ἀλλὰ ἀρχὴ διεξόδου καὶ ἀρχὴ ζωῆς καὶ ἀρχὴ νοῦ καὶ τῶν πάντων. Οὐ γὰρ ἀρχὴ τὰ πάντα, ἀλλ' ἐξ ἀρχῆς τὰ πάντα, αὕτη δὲ οὐκέτι τὰ πάντα οὐδὲ τι τῶν πάντων, ἵνα γεννήσῃ τὰ πάντα, καὶ ἵνα μὴ πληθὸς ᾖ, ἀλλὰ τοῦ πλήθους ἀρχή· τοῦ γὰρ γεννηθέντος πανταχοῦ τὸ γεννῶν ἀπλούστερον. Εἰ οὖν τοῦτο νοῦν ἐγέννησεν, ἀπλούστερον νοῦ δὲ αὐτὸ εἶναι. Εἰ δὲ τις οἶοιτο αὐτὸ τὸ ἐν καὶ τὰ πάντα εἶναι, ἥτοι καθ' ἐν ἑκάστον τῶν πάντων ἐκεῖνο ἔσται ἢ ὁμοῦ πάντα. Εἰ μὲν οὖν ὁμοῦ πάντα συνηθροισμένα, ὕστερον ἔσται τῶν πάντων· εἰ δὲ πρότερον τῶν πάντων, ἄλλα μὲν τὰ πάντα, ἄλλο δὲ αὐτὸ ἔσται τῶν πάντων· εἰ δὲ ἅμα καὶ αὐτὸ καὶ τὰ πάντα, οὐκ ἀρχὴ ἔσται. Δεῖ δὲ αὐτὸ ἀρχὴν εἶναι καὶ εἶναι πρὸ πάντων, ἵνα ἡ μετ' αὐτὸ καὶ τὰ πάντα. Τὸ δὲ καθ' ἑκάστον τῶν πάντων πρῶτον μὲν τὸ αὐτὸ ἔσται ὅτιοῦν ὁττωῖν, ἔπειτα ὁμοῦ πάντα, καὶ οὐδὲν διακρινεῖ. Καὶ οὕτως οὐδὲν τῶν πάντων, ἀλλὰ πρὸ τῶν πάντων.

9. Clearly a Being of this nature is not the primal existent; there must exist that which transcends it, that Being [the Absolute], to which all our discussion has been leading.

In the first place, Plurality is later than Unity. The Intellectual-Principle is a number [= the expression of a plurality]; and number derives from unity: the source of a number such as this must be the authentically One. Further, it is the sum of an Intellectual-Being with the object of its Intellection, so that it is a duality; and, given this duality, we must find what exists before it.

What is this?

The Intellectual-Principle taken separately, perhaps?

No: an Intellect is always inseparable from an intelligible object; eliminate the intelligible, and the Intellectual-Principle disappears with it. If, then, what we are seeking cannot be the Intellectual-Principle but must be something that rejects the duality there present, then the Prior demanded by that duality must be something on the further side of the Intellectual-Principle.

But might it not be the Intelligible object itself?

No: for the Intelligible makes an equally inseparable duality with the Intellectual-Principle.

If, then, neither the Intellectual-Principle nor the Intelligible Object can be the First Existent, what is?

Our answer can only be:

The source of both.

What will This be; under what character can we picture It?

It must be either Intellective or without Intellection: if Intellective it is the Intellectual-Principle; if not, it will be without even knowledge of itself — so that, either way, what is there so august about it?

If we define it as The Good and the wholly simplex, we will, no doubt, be telling the truth, but we will not be giving any certain and lucid account of it as long as we have in mind no entity in which to lodge the conception by which we define it.

Yet: our knowledge of everything else comes by way of our intelligence; our power is that of knowing the intelligible by means of the intelligence: but this Entity transcends all of the intellectual nature; by what direct intuition, then, can it be brought within our grasp?

To this question the answer is that we can know it only in the degree of human faculty: we indicate it by virtue of what in ourselves is like it.

For in us, also, there is something of that Being; nay, nothing, ripe for that participation, can be void of it.

Wherever you be, you have only to range over against this omnipresent Being that in you which is capable of drawing from It, and you have your share in it: imagine a voice sounding over a vast waste of land, and not only over the emptiness alone but over human beings; wherever you be in that great space you have but to listen and you take the voice entire — entire though yet with a difference.

And what do we take when we thus point the Intelligence?

The Intellectual-Principle in us must mount to its origins: essentially a thing facing two ways, it must deliver itself over to those powers within it which tend upward; if it seeks the vision of that Being, it must become something more than Intellect.

For the Intellectual-Principle is the earliest form of Life: it is the Activity presiding over the outflowing of the universal Order — the outflow, that is, of the first moment, not that of the continuous process.

In its character as Life, as emanation, as containing all things in their precise forms and not merely in the agglomerate mass — for this would be to contain them imperfectly and inarticulately — it must of necessity derive from some other Being, from one that does not emanate but is the Principle of Emanation, of Life, of Intellect and of the Universe.

For the Universe is not a Principle and Source: it springs from a source, and that source cannot be the All or anything belonging to the All, since it is to generate the All, and must be not a plurality but the Source of plurality, since universally a begetting power is less complex than the begotten. Thus the Being that has engendered the Intellectual-Principle must be more simplex than the Intellectual-Principle.

We may be told that this engendering Principle is the One-and-All.

But, at that, it must be either each separate entity from among all or it will be all things in the one mass.

Now if it were the massed total of all, it must be of later origin than any of the things of which it is the sum; if it precedes the total, it differs from the things that make up the total and they from it: if it and the total of things constitute a co-existence, it is not a Source. But what we are probing for must be a Source; it must exist before all, that all may be fashioned as sequel to it.

As for the notion that it may be each separate entity of the All, this would make a self-Identity into a what you like, where you like, indifferently, and would, besides, abolish all distinction in things themselves.

Once more we see that this can be no thing among things but must be prior to all things.

[10] Τί δὴ ὄν; Δύναμις τῶν πάντων· ἥς μὴ οὔσης οὐδ' ἂν τὰ πάντα, οὐδ' ἂν νοῦς ζωὴ ἢ πρώτη καὶ πᾶσα. Τὸ δὲ ὑπὲρ τὴν ζωὴν αἷτιον ζωῆς· οὐ γὰρ ἡ τῆς ζωῆς ἐνέργεια τὰ πάντα οὔσα πρώτη, ἀλλ' ὥσπερ προχυθεῖσα αὐτῇ οἶον ἐκ πηγῆς. Νόησον γὰρ πηγὴν ἀρχὴν ἄλλην οὐκ ἔχουσαν, δοῦσαν δὲ ποταμοῖς πᾶσαν αὐτήν, οὐκ ἀναλωθεῖσαν τοῖς ποταμοῖς, ἀλλὰ μένουσαν αὐτὴν ἡσύχως, τοὺς δὲ ἐξ αὐτῆς προεληλυθότας πρὶν ἄλλον ἄλλην ῥεῖν ὁμοῦ συνόντας ἔτι, ἤδη δὲ οἶον ἐκάστους εἰδότας οἱ ἀφήσουσιν αὐτῶν τὰ ρεύματα· ἡ ζωὴν φυτοῦ μεγίστου διὰ παντὸς ἐλθοῦσαν ἀρχῆς μενούσης καὶ οὐ σκεδασθείσης περὶ πᾶν αὐτῆς οἶον ἐν ρίζῃ ἰδρυμένης. Αὕτη τοίνυν παρέσχε μὲν τὴν πᾶσαν ζωὴν τῷ φυτῷ τὴν πολλήν, ἔμεινε δὲ αὐτῇ οὐ πολλὴ οὔσα, ἀλλ' ἀρχὴ τῆς πολλῆς. Καὶ θαῦμα οὐδέν. Ἡ καὶ θαῦμα, πῶς τὸ πλῆθος τῆς ζωῆς ἐξ οὐ πλῆθους ἦν, καὶ οὐκ ἦν τὸ πλῆθος, εἰ μὴ τὸ πρὸ τοῦ πλῆθους ἦν ὁ μὴ πλῆθος ἦν. Οὐ γὰρ μερίζεται εἰς τὸ πᾶν ἡ ἀρχή· μερισθεῖσα γὰρ ἀπώλεσεν ἂν καὶ τὸ πᾶν, καὶ οὐδ' ἂν ἔτι γένοιτο μὴ μενούσης τῆς ἀρχῆς ἐφ' ἑαυτῆς ἐτέρας οὔσης. Διὸ καὶ ἡ ἀναγωγὴ πανταχοῦ ἐφ' ἑν. Καὶ ἐφ' ἐκάστου μὲν τι ἑν, εἰς ὃ ἀνάξεις, καὶ τότε πᾶν εἰς ἑν τὸ πρὸ αὐτοῦ, οὐχ ἀπλῶς ἑν, ἕως τις ἐπὶ τὸ ἀπλῶς ἑν ἔλθῃ· τοῦτο δὲ οὐκέτι ἐπ' ἄλλο. Ἄλλ' εἰ μὲν τὸ τοῦ φυτοῦ ἑν – τοῦτο δὲ καὶ ἡ ἀρχὴ ἡ μένουσα – καὶ τὸ ζώου ἑν καὶ τὸ ψυχῆς ἑν καὶ τὸ τοῦ παντὸς ἑν λαμβάνοι, λαμβάνει ἐκασταχοῦ τὸ δυνατότατον καὶ τὸ τίμιον· εἰ δὲ τὸ τῶν κατ' ἀλήθειαν ὄντων ἑν, τὴν ἀρχὴν καὶ πηγὴν καὶ δύναμιν, λαμβάνοι, ἀπιστήσομεν καὶ τὸ μηδὲν ὑπονοήσομεν; Ἡ ἐστὶ μὲν τὸ μηδὲν τούτων ὧν ἐστὶν ἀρχή, τοιοῦτο μέντοι, οἶον, μηδενὸς αὐτοῦ κατηγορεῖσθαι δυναμένου, μὴ ὄντος, μὴ οὐσίας, μὴ ζωῆς, τὸ ὑπὲρ πάντα αὐτῶν εἶναι. Εἰ δὲ ἀφελὼν τὸ εἶναι λαμβάνοις, θαῦμα ἔξεις. Καὶ βαλὼν πρὸς αὐτὸ καὶ τυχὼν ἐντὸς αὐτοῦ ἀναπαυσάμενος συννόει μᾶλλον τῇ προσβολῇ συνεῖς, συνορῶν δὲ τὸ μέγα αὐτοῦ τοῖς μετ' αὐτὸ δι' αὐτὸ οὔσιν.

10. And what will such a Principle essentially be?

The potentiality of the Universe: the potentiality whose non-existence would mean the non-existence of all the Universe and even of the Intellectual-Principle which is the primal Life and all Life.

This Principle on the thither side of Life is the cause of Life — for that

Manifestation of Life which is the Universe of things is not the First Activity; it is itself poured forth, so to speak, like water from a spring.

Imagine a spring that has no source outside itself; it gives itself to all the rivers, yet is never exhausted by what they take, but remains always integrally as it was; the tides that proceed from it are at one within it before they run their several ways, yet all, in some sense, know beforehand down what channels they will pour their streams.

Or: think of the Life coursing throughout some mighty tree while yet it is the stationary Principle of the whole, in no sense scattered over all that extent but, as it were, vested in the root: it is the giver of the entire and manifold life of the tree, but remains unmoved itself, not manifold but the Principle of that manifold life.

And this surprises no one: though it is in fact astonishing how all that varied vitality springs from the unvarying, and how that very manifoldness could not be unless before the multiplicity there were something all singleness; for, the Principle is not broken into parts to make the total; on the contrary, such partition would destroy both; nothing would come into being if its cause, thus broken up, changed character.

Thus we are always brought back to The One.

Every particular thing has a One of its own to which it may be traced; the All has its One, its Prior but not yet the Absolute One; through this we reach that Absolute One, where all such reference comes to an end.

Now when we reach a One — the stationary Principle — in the tree, in the animal, in Soul, in the All — we have in every case the most powerful, the precious element: when we come to the One in the Authentically Existent Beings — their Principle and source and potentiality — shall we lose confidence and suspect it of being-nothing?

Certainly this Absolute is none of the things of which it is the source — its nature is that nothing can be affirmed of it — not existence, not essence, not life — since it is That which transcends all these. But possess yourself of it by the very elimination of Being and you hold a marvel. Thrusting forward to This, attaining, and resting in its content, seek to grasp it more and more — understanding it by that intuitive thrust alone, but knowing its greatness by the Beings that follow upon it and exist by its power.

[11] Ἔτι δὲ καὶ ὧδε· ἐπεὶ γὰρ ὁ νοῦς ἐστὶν ὅψις τις καὶ ὅψις ὁρῶσα, δύναμις ἔσται εἰς ἐνέργειαν ἐλθοῦσα. Ἔσται τοίνυν τὸ μὲν ὕλη, τὸ δὲ εἶδος αὐτοῦ [οἶον καὶ ἡ κατ' ἐνέργειαν ὄρασις], ὕλη δὲ ἐν νοητοῖς· ἐπεὶ καὶ ἡ ὄρασις ἡ κατ' ἐνέργειαν διττὸν ἔχει· πρὶν γοῦν ἰδεῖν ἦν ἓν. Τὸ οὖν ἐν δύο γέγονε καὶ τὰ δύο ἓν. Τῇ μὲν οὖν ὁράσει ἡ πλήρωσις παρὰ τοῦ αἰσθητοῦ καὶ ἡ οἶον τελείωσις, τῇ δὲ τοῦ νοῦ ὅψει τὸ ἀγαθὸν τὸ πληροῦν. Εἰ γὰρ αὐτὸς τὸ ἀγαθόν, τί ἔδει ὁρᾶν ἢ ἐνεργεῖν ὅλως; Τὰ μὲν γὰρ ἄλλα περὶ τὸ ἀγαθὸν καὶ διὰ τὸ ἀγαθὸν ἔχει τὴν ἐνέργειαν, τὸ δὲ ἀγαθὸν οὐδενὸς δεῖται· διὸ οὐδὲν ἐστὶν αὐτῷ ἢ αὐτό. Φθεγγάμενος οὖν τὸ ἀγαθὸν μηδὲν ἔτι προσνóει· ἐὰν γάρ τι

προσθήῃς, ὧι προσέθηκας ὅτιοῦν, ἐνδεὲς ποιήσεις. Διὸ οὐδὲ τὸ νοεῖν, ἵνα μὴ καὶ ἄλλο, καὶ ποιήσης δύο, νοῦν καὶ ἀγαθόν. Ὁ μὲν γὰρ νοῦς τοῦ ἀγαθοῦ, τὸ δ' ἀγαθὸν οὐ δεῖται ἐκείνου· ὅθεν καὶ τυγχάνων τοῦ ἀγαθοῦ ἀγαθοειδὲς γίνεται καὶ τελειοῦται παρὰ τοῦ ἀγαθοῦ, τοῦ μὲν εἶδους τοῦ ἐπ' αὐτῷ παρὰ τοῦ ἀγαθοῦ ἦκοντος ἀγαθοειδῆ ποιούντος. Οἷον δὲ ἐνορᾶται ἐπ' αὐτῷ ἶχνος τοῦ ἀγαθοῦ, τοιοῦτον τὸ ἀρχέτυπον ἐννοεῖν προσήκει τὸ ἀληθινὸν ἐκείνου ἐνθυμηθέντα ἐκ τοῦ ἐπὶ τῷ νῶι ἐπιθέοντος ἵχνους. Τὸ μὲν οὖν ἐπ' αὐτοῦ ἶχνος αὐτοῦ τῷ νῶι ὀρῶντι ἔδωκεν ἔχειν· ὥστε ἐν μὲν τῷ νῶι ἡ ἔφεσις καὶ ἐφιέμενος ἀεὶ καὶ ἀεὶ τυγχάνων, ἐκεῖ[νος] δὲ οὔτε ἐφιέμενος – τίνας γάρ; – οὔτε τυγχάνων· οὐδὲ γὰρ ἐφίετο. Οὐ τοίνυν οὐδὲ νοῦς. Ἐφεσις γὰρ καὶ ἐν τούτῳ καὶ σύννευσις πρὸς τὸ εἶδος αὐτοῦ. Τοῦ δὴ νοῦ καλοῦ ὄντος καὶ πάντων καλλίστου, ἐν φωτὶ καθαρῷ καὶ αὐγῇ καθαρᾷ κειμένου καὶ τὴν τῶν ὄντων περιλαβόντος φύσιν, οὗ καὶ ὁ καλὸς οὗτος κόσμος σκιά καὶ εἰκὼν, καὶ ἐν πάσῃ ἀγλαΐᾳ κειμένου, ὅτι μηδὲν ἀνόητον μηδὲ σκοτεινὸν μηδ' ἄμετρον ἐν αὐτῷ, ζῶντος ζωὴν μακαρίαν, θάμβος μὲν ἂν ἔχοι τὸν ἰδόντα καὶ τοῦτον καὶ ὡς χρή εἰς αὐτὸν εἰσδύντα καὶ αὐτῷ γενόμενον ἕνα. Ὡς δὴ ὁ ἀναβλέψας εἰς τὸν οὐρανὸν καὶ τὸ τῶν ἄστρων φέγγος ἰδὼν τὸν ποιήσαντα ἐνθυμεῖται καὶ ζητεῖ, οὕτω χρή καὶ τὸν νοητὸν κόσμον ὃς ἐθεάσατο καὶ ἐνεῖδε καὶ ἐθαύμασε τὸν κάκεινον ποιητὴν τίς ἄρα ὁ τοιοῦτον ὑποστήσας ζητεῖν, [ἢ ποῦ] ἢ πῶς, ὁ τοιοῦτον παῖδα γεννήσας νοῦν, κόρον καλὸν καὶ παρ' αὐτοῦ γενόμενον κόρον. Πάντως τοι οὔτε νοῦς ἐκεῖνος οὔτε κόρος, ἀλλὰ καὶ πρὸ νοῦ καὶ κόρου· μετὰ γὰρ αὐτὸν νοῦς καὶ κόρος, δεηθέντα καὶ κεκορέσθαι καὶ νενορκέναι· ἃ πλησίον μὲν ἐστὶ τοῦ ἀνενδεοῦς καὶ τοῦ νοεῖν οὐδὲν δεομένου, πλήρωςιν δὲ ἀληθινὴν καὶ νόησιν ἔχει, ὅτι πρῶτως ἔχει. Τὸ δὲ πρὸ αὐτῶν οὔτε δεῖται οὔτε ἔχει· ἢ οὐκ ἂν τὸ ἀγαθὸν ἦν.

11. Another approach:

The Intellectual-Principle is a Seeing, and a Seeing which itself sees; therefore it is a potentiality which has become effective.

This implies the distinction of Matter and Form in it — as there must be in all actual seeing — the Matter in this case being the Intelligibles which the Intellectual-Principle contains and sees. All actual seeing implies duality; before the seeing takes place there is the pure unity [of the power of seeing]. That unity [of principle] acquires duality [in the act of seeing], and the duality is [always to be traced back to] a unity.

Now as our sight requires the world of sense for its satisfaction and realization, so the vision in the Intellectual-Principle demands, for its completion, The Good.

It cannot be, itself, The Good, since then it would not need to see or to perform any other Act; for The Good is the centre of all else, and it is by means of The Good that every thing has Act, while the Good is in need of nothing and therefore possesses nothing beyond itself.

Once you have uttered “The Good,” add no further thought: by any addition, and in proportion to that addition, you introduce a deficiency.

Do not even say that it has Intellection; you would be dividing it; it would become a duality, Intellect and the Good. The Good has no need of the Intellectual-Principle which, on the contrary, needs it, and, attaining it, is shaped into Goodness and becomes perfect by it: the Form thus received, sprung from the Good, brings it to likeness with the Good.

Thus the traces of the Good discerned upon it must be taken as indication of the nature of that Archetype: we form a conception of its Authentic Being from its image playing upon the Intellectual-Principle. This image of itself, it has communicated to the Intellect that contemplates it: thus all the striving is on the side of the Intellect, which is the eternal striver and eternally the attainer. The Being beyond neither strives, since it feels no lack, nor attains, since it has no striving. And this marks it off from the Intellectual-Principle, to which characteristically belongs the striving, the concentrated strain towards its Form.

Yet: The Intellectual-Principle; beautiful; the most beautiful of all; lying lapped in pure light and in clear radiance; circumscribing the Nature of the Authentic Existents; the original of which this beautiful world is a shadow and an image; tranquil in the fullness of glory since in it there is nothing devoid of intellect, nothing dark or out of rule; a living thing in a life of blessedness: this, too, must overwhelm with awe any that has seen it, and penetrated it, to become a unit of its Being.

But: As one that looks up to the heavens and sees the splendour of the stars thinks of the Maker and searches, so whoever has contemplated the Intellectual Universe and known it and wondered for it must search after its Maker too. What Being has raised so noble a fabric? And where? And how? Who has begotten such a child, this Intellectual-Principle, this lovely abundance so abundantly endowed?

The Source of all this cannot be an Intellect; nor can it be an abundant power: it must have been before Intellect and abundance were; these are later and things of lack; abundance had to be made abundant and Intellection needed to know.

These are very near to the un-needing, to that which has no need of Knowing, they have abundance and intellection authentically, as being the first to possess. But, there is that before them which neither needs nor possesses anything, since, needing or possessing anything else, it would not be what it is — the Good.

Θ: Ἐπισκέψεις διάφοροι. — Ninth Tractate.

Detached Considerations.

[1] Νοῦς, φησιν, ὁρᾷ ἐνούσας ἰδέας ἐν τῷ ὃ ἐστι ζῶιον· εἴτα διενόηθη, φησίν, ὁ δημιουργός, ἃ ὁ νοῦς ὁρᾷ ἐν τῷ ὃ ἐστι ζῶιον, καὶ τότε τὸ πᾶν ἔχειν. Οὐκοῦν φησιν ἤδη εἶναι τὰ εἶδη πρὸ τοῦ νοῦ, ὄντα δὲ αὐτὰ νοεῖν τὸν νοῦν; Πρῶτον οὖν ἐκεῖνο, λέγω δὲ τὸ ζῶιον, ζητητέον εἰ μὴ νοῦς, ἀλλ' ἕτερον νοῦ· τὸ γὰρ θεώμενον νοῦς· τὸ τοίνυν ζῶιον αὐτὸ οὐ νοῦς, ἀλλὰ νοητὸν αὐτὸ φήσομεν καὶ τὸν νοῦν ἔξω φήσομεν αὐτοῦ ἃ ὁρᾷ ἔχειν. Εἶδωλα ἄρα καὶ οὐ τάληθ' ἔχει, εἰ ἐκεῖ τάληθ'. Ἐκεῖ γὰρ καὶ τὴν ἀλήθειάν φησιν εἶναι ἐν τῷ ὄντι, οὗ αὐτὸ ἕκαστον. Ἡ, κἂν ἕτερον ἐκάτερον, οὐ χωρὶς ἀλλήλων, ἀλλ' ἢ μόνον τῷ ἑτερα. Ἐπειτα οὐδὲν κωλύει ὅσον ἐπὶ τῷ λεγομένῳ ἐν εἶναι ἄμφω, διαιρούμενα δὲ τῇ νοήσει, εἴπερ μόνον ὡς ὄν τὸ μὲν νοητόν, τὸ δὲ νοοῦν· ὁ γὰρ καθορᾷ οὗ φησιν ἐν ἐτέρῳ πάντως, ἀλλ' ἐν αὐτῷ τῷ ἐν αὐτῷ τὸ νοητὸν ἔχειν. Ἡ τὸ μὲν νοητὸν οὐδὲν κωλύει καὶ νοῦν εἶναι ἐν στάσει καὶ ἐνότητι καὶ ἡσυχίαι, τὴν δὲ τοῦ νοῦ φύσιν τοῦ ὁρῶντος ἐκεῖνον τὸν νοῦν τὸν ἐν αὐτῷ ἐνέργειάν τινα ἀπ' ἐκείνου, ἢ ὁρᾷ ἐκεῖνον· ὁρῶντα δὲ ἐκεῖνον [εἶναι] οἷον [ἐκεῖνον εἶναι] νοῦν ἐκείνου, ὅτι νοεῖ ἐκεῖνον· νοοῦντα δὲ ἐκεῖνον καὶ αὐτὸν νοῦν καὶ νοητὸν ἄλλως εἶναι τῷ μεμιμῆσθαι. Τοῦτο οὖν ἐστὶ τὸ διανοηθέν, ἃ ἐκεῖ ὁρᾷ, ἐν τῷδε τῷ κόσμῳ ποιῆσαι ζώων γένη τέσσαρα. Δοκεῖ γε μὴν τὸ διανοούμενον ἐπικεκρυμμένως ἕτερον ἐκείνων τῶν δύο ποιεῖν. Ἄλλοις δὲ δόξει τὰ τρία ἐν εἶναι, τὸ ζῶιον αὐτὸ ὃ ἐστίν, ὁ νοῦς, τὸ διανοούμενον. Ἡ, ὥσπερ ἐν πολλοῖς, προτείνων ἄλλως, ὁ δὲ ἄλλως νοεῖ τρία εἶναι. Καὶ τὰ μὲν δύο εἴρηται, τὸ δὲ τρίτον τί, ὃ διενόηθη τὰ ὁρώμενα ὑπὸ τοῦ νοῦ ἐν τῷ ζώῳ κείμενα αὐτὸ ἐργάσασθαι καὶ ποιῆσαι καὶ μερίσαι; Ἡ δυνατόν τρόπον μὲν ἄλλον τὸν νοῦν εἶναι τὸν μερίσαντα, τρόπον δὲ ἕτερον τὸν μερίσαντα μὴ τὸν νοῦν εἶναι· ἢ μὲν γὰρ παρ' αὐτοῦ τὰ μερισθέντα, αὐτὸν εἶναι τὸν μερίσαντα, ἢ δ' αὐτὸς ἀμέριστος μένει, τὰ δ' ἀπ' αὐτοῦ ἐστὶ τὰ μερισθέντα – ταῦτα δὲ ἐστὶ ψυχαί – ψυχὴν εἶναι τὴν μερίσαντα εἰς πολλὰς ψυχάς. Διὸ καὶ φησι τοῦ τρίτου εἶναι τὸν μερισμὸν καὶ ἐν τῷ τρίτῳ, ὅτι διενόηθη, ὃ οὐ νοῦ ἔργον – ἢ διάνοια – ἀλλὰ ψυχῆς μεριστὴν ἐνέργειαν ἐχούσης ἐν μεριστῇ φύσει.

1. “The Intellectual-Principle” [= the Divine Mind] — we read [in the *Timaeus*]— “looks upon the Ideas indwelling in that Being which is the Essentially Living [= according to Plotinus, the Intellectual Realm], “and then” — the text proceeds— “the Creator judged that all the content of that essentially living Being must find place in this lower universe also.”

Are we meant to gather that the Ideas came into being before the Intellectual-Principle so that it “sees them” as previously existent?

The first step is to make sure whether the “Living Being” of the text is to be distinguished from the Intellectual-Principle as another thing than it.

It might be argued that the Intellectual-Principle is the Contemplator and

therefore that the Living-Being contemplated is not the Intellectual-Principle but must be described as the Intellectual Object so that the Intellectual-Principle must possess the Ideal realm as something outside of itself.

But this would mean that it possesses images and not the realities, since the realities are in the Intellectual Realm which it contemplates: Reality — we read — is in the Authentic Existent which contains the essential form of particular things.

No: even though the Intellectual-Principle and the Intellectual Object are distinct, they are not apart except for just that distinction.

Nothing in the statement cited is inconsistent with the conception that these two constitute one substance — though, in a unity, admitting that distinction, of the intellectual act [as against passivity], without which there can be no question of an Intellectual-Principle and an Intellectual Object: what is meant is not that the contemplatory Being possesses its vision as in some other principle, but that it contains the Intellectual Realm within itself.

The Intelligible Object is the Intellectual-Principle itself in its repose, unity, immobility: the Intellectual-Principle, contemplator of that object — of the Intellectual-Principle thus in repose is an active manifestation of the same Being, an Act which contemplates its unmoved phase and, as thus contemplating, stands as Intellectual-Principle to that of which it has the intellection: it is Intellectual-Principle in virtue of having that intellection, and at the same time is Intellectual Object, by assimilation.

This, then, is the Being which planned to create in the lower Universe what it saw existing in the Supreme, the four orders of living beings.

No doubt the passage: [of the *Timaeus*] seems to imply tacitly that this planning Principle is distinct from the other two: but the three — the Essentially-Living, the Intellectual-Principle and this planning Principle will, to others, be manifestly one: the truth is that, by a common accident, a particular trend of thought has occasioned the discrimination.

We have dealt with the first two; but the third — this Principle which decides to work upon the objects [the Ideas] contemplated by the Intellectual-Principle within the Essentially-Living, to create them, to establish them in their partial existence — what is this third?

It is possible that in one aspect the Intellectual-Principle is the principle of partial existence, while in another aspect it is not.

The entities thus particularized from the unity are products of the Intellectual-Principle which thus would be, to that extent, the separating agent. On the other hand it remains in itself, indivisible; division begins with its offspring which, of course, means with Souls: and thus a Soul — with its particular Souls — may be the separative principle.

This is what is conveyed where we are told that the separation is the work of the third Principle and begins within the Third: for to this Third belongs the discursive reasoning which is no function of the Intellectual-Principle but

characteristic of its secondary, of Soul, to which precisely, divided by its own Kind, belongs the Act of division.

[2] Οἷον γὰρ μιᾶς ἐπιστήμης τῆς ὅλης ὁ μερισμὸς εἰς τὰ θεωρήματα τὰ καθέκαστα οὐ σκεδασθείσης οὐδὲ κατακερματισθείσης, ἔχει δὲ ἕκαστον δυνάμει τὸ ὅλον, οὗ τὸ αὐτὸ ἀρχὴ καὶ τέλος, καὶ οὕτω χρή παρασκευάζειν αὐτόν, ὡς τὰς ἀρχὰς τὰς ἐν αὐτῷ καὶ τέλη εἶναι καὶ ὅλα καὶ πάντα εἰς τὸ τῆς φύσεως ἄριστον· ὁ γενόμενός ἐστιν ἐκεῖ· τούτῳ γὰρ τῷ ἀρίστῳ αὐτοῦ, ὅταν ἔχῃ, ἄψεται ἐκείνου.

2. . . . For in any one science the reduction of the total of knowledge into its separate propositions does not shatter its unity, chipping it into unrelated fragments; in each distinct item is latent the entire body of the science, an integral thing in its highest Principle and its last detail: and similarly a man must so discipline himself that the first Principles of his Being are also his completions, are totals, that all be pointed towards the loftiest phase of the Nature: when a man has become this unity in the best, he is in that other realm; for it is by this highest within himself, made his own, that he holds to the Supreme.

[3] Ἡ πᾶσα ψυχὴ οὐδαμοῦ ἐγένετο οὐδὲ ἦλθεν· οὐδὲ γὰρ ἦν ὅπου· ἀλλὰ τὸ σῶμα γειτονήσαν μετέλαβεν αὐτῆς· διὸ οὐκ ἐν τῷ σώματι οὐδ' ὁ Πλάτων φησί που, ἀλλὰ τὸ σῶμα εἰς αὐτήν. Αἱ δ' ἄλλαι ἔχουσιν ὅθεν – ἀπὸ γὰρ ψυχῆς – καὶ εἰς ὃ, καὶ κατελθεῖν καὶ μετελθεῖν· ὅθεν καὶ ἀνελθεῖν. Ἡ δ' αἰεὶ ἄνω ἐν ᾧ πέφυκεν εἶναι ψυχὴ· τὸ δὲ ἐφεξῆς τὸ πᾶν, οἷον τὸ πλησίον ἢ τὸ ὑφ' ἡλίω. Φωτίζεται μὲν οὖν ἡ μερικὴ πρὸς τὸ πρὸ αὐτῆς φερομένη – ὄντι γὰρ ἐντυγχάνει – εἰς δὲ τὸ μετ' αὐτήν εἰς τὸ μὴ ὄν. Τοῦτο δὲ ποιεῖ, ὅταν πρὸς αὐτήν· πρὸς αὐτήν γὰρ βουλομένη τὸ μετ' αὐτήν ποιεῖ εἰδωλον αὐτῆς, τὸ μὴ ὄν, οἷον κενεμβατοῦσα καὶ ἀοριστοτέρα γινομένη· καὶ τούτου τὸ εἶδωλον τὸ ἀόριστον πάντα σκοτεινόν· ἄλογον γὰρ καὶ ἀνόητον πάντα καὶ πολὺ τοῦ ὄντος ἀποστατοῦν. Εἰς δὲ τὸ μεταξύ ἐστιν ἐν τῷ οἰκείῳ, πάλιν δὲ ἰδοῦσα οἷον δευτέραι προσβολῇ τὸ εἶδωλον ἐμόρφωσε καὶ ἡσθεῖσα ἔρχεται εἰς αὐτό.

3. At no point did the All-Soul come into Being: it never arrived, for it never knew place; what happens is that body, neighbouring with it, participates in it: hence Plato does not place Soul in body but body in Soul. The others, the secondary Souls, have a point of departure — they come from the All-Soul — and they have a Place into which to descend and in which to change to and fro, a place, therefore, from which to ascend: but this All-Soul is for ever Above, resting in that Being in which it holds its existence as Soul and followed, as next, by the Universe or, at least, by all beneath the sun.

The partial Soul is illuminated by moving towards the Soul above it; for on that path it meets Authentic Existence. Movement towards the lower is towards non-Being: and this is the step it takes when it is set on self; for by willing towards itself it produces its lower, an image of itself — a non-Being — and so is wandering, as it were, into the void, stripping itself of its own determined form. And this image, this undetermined thing, is blank darkness,

for it is utterly without reason, untouched by the Intellectual-Principle, far removed from Authentic Being.

As long as it remains at the mid-stage it is in its own peculiar region; but when, by a sort of inferior orientation, it looks downward, it shapes that lower image and flings itself joyfully thither.

[4] Πῶς οὖν ἐξ ἐνὸς πλήθος; Ὅτι πανταχοῦ· οὐ γάρ ἐστιν ὅπου οὐ. Πάντα οὖν πληροῖ· πολλὰ οὖν, μᾶλλον δὲ πάντα ἥδη. Αὐτὸ μὲν γὰρ εἰ μόνον πανταχοῦ, αὐτὸ ἂν ἦν τὰ πάντα· ἐπεὶ δὲ καὶ οὐδαμοῦ, τὰ πάντα γίνεται μὲν δι' αὐτόν, ὅτι πανταχοῦ ἐκεῖνος, ἕτερα δὲ αὐτοῦ, ὅτι αὐτὸς οὐδαμοῦ. Διὰ τί οὖν οὐκ αὐτὸς μόνον πανταχοῦ καὶ αὖ πρὸς τούτῳ καὶ οὐδαμοῦ; Ὅτι δεῖ πρὸ πάντων ἔν εἶναι. Πληροῦν οὖν δεῖ αὐτόν καὶ ποιεῖν πάντα, οὐκ εἶναι τὰ πάντα, ἃ ποιεῖ.

4. (A) . . . How, then, does Unity give rise to Multiplicity?

By its omnipresence: there is nowhere where it is not; it occupies, therefore, all that is; at once, it is manifold — or, rather, it is all things.

If it were simply and solely everywhere, all would be this one thing alone: but it is, also, in no place, and this gives, in the final result, that, while all exists by means of it, in virtue of its omnipresence, all is distinct from it in virtue of its being nowhere.

But why is it not merely present everywhere but in addition nowhere-present?

Because, universality demands a previous unity. It must, therefore, pervade all things and make all, but not be the universe which it makes.

(B)

[5] Τὴν ψυχὴν αὐτὴν δεῖ ὥσπερ ὄψιν εἶναι, ὁρατὸν δὲ αὐτῇ τὸν νοῦν εἶναι, ἀόριστον πρὶν ἰδεῖν, πεφυκυῖαν δὲ νοεῖν· ὕλην οὖν πρὸς νοῦν.

5. The Soul itself must exist as Seeing — with the Intellectual-Principle as the object of its vision — it is undetermined before it sees but is naturally apt to see: in other words, Soul is Matter to [its determinant] the Intellectual-Principle.

(C)

[6] Νοοῦντες αὐτοὺς βλέπομεν δηλονότι νοοῦσαν φύσιν, ἣ ψευδοίμεθα ἂν τὸ νοεῖν. Εἰ οὖν νοοῦμεν καὶ ἑαυτοὺς νοοῦμεν, νοερὰν οὖσαν φύσιν νοοῦμεν· πρὸ ἅρα τῆς νοήσεως ταύτης ἄλλη ἐστὶ νόησις οἷον ἡσυχος. Καὶ οὐσίας δὴ νόησις καὶ ζωῆς νόησις· ὥστε πρὸ ταύτης τῆς ζωῆς καὶ οὐσίας ἄλλη οὐσία καὶ ζωή. Ταῦτα ἅρα εἶδεν, ὅσα ἐνέργειαι. Εἰ δὲ νόες αἱ ἐνέργειαι αἱ κατὰ τὸ νοεῖν οὕτως ἑαυτοῦς, τὸ νοητὸν ἡμεῖς οἱ ὄντως. Ἡ δὲ νόησις ἢ αὐτῶν τὴν εἰκόνα φέρει.

6. When we exercise intellection upon ourselves, we are, obviously, observing an intellective nature, for otherwise we would not be able to have that intellection.

We know, and it is ourselves that we know; therefore we know the reality

of a knowing nature: therefore, before that intellection in Act, there is another intellection, one at rest, so to speak.

Similarly, that self-intellection is an act upon a reality and upon a life; therefore, before the Life and Real-Being concerned in the intellection, there must be another Being and Life. In a word, intellection is vested in the activities themselves: since, then, the activities of self-intellection are intellectual-forms, We, the Authentic We, are the Intelligibles and self-intellection conveys the Image of the Intellectual Sphere.

(D)

[7] Τὸ μὲν πρῶτον δύναμις ἐστὶ κινήσεως καὶ στάσεως, ὥστε ἐπέκεινα τούτων· τὸ δὲ δεύτερον ἔστηκε τε καὶ κινεῖται περὶ ἐκεῖνο· καὶ νοῦς δὲ περὶ τὸ δεύτερον· ἄλλο γὰρ ὄν πρὸς ἄλλο ἔχει τὴν νόησιν, τὸ δὲ ἐν νόησιν οὐκ ἔχει. Διπλοῦν δὲ τὸ νοοῦν, καὶ αὐτὸν νοῆι, καὶ ἐλλιπές, ὅτι ἐν τῷ νοεῖν ἔχει τὸ εὖ, οὐκ ἐν τῇ ὑποστάσει.

7. The Primal is a potentiality of Movement and of Repose — and so is above and beyond both — its next subsequent has rest and movement about the Primal. Now this subsequent is the Intellectual-Principle — so characterized by having intellection of something not identical with itself whereas the Primal is without intellection. A knowing principle has duality [that entailed by being the knower of something) and, moreover, it knows itself as deficient since its virtue consists in this knowing and not in its own bare Being.

(E)

[8] Τὸ ἐνεργεῖαι παντὶ τῷ ἐκ δυνάμεως εἰς ἐνέργειαν ὃ ἐστὶ ταῦτόν ἀεὶ, ἕως ἂν ᾗ· ὥστε καὶ τὸ τέλειον καὶ τοῖς σώμασιν ὑπάρχει, οἷον τῷ πυρί· ἀλλ' οὐ δύναται ἀεὶ εἶναι, ὅτι μεθ' ὕλης· ὁ δ' ἂν ἀσύνθετον ὄν ἐνεργεῖαι ᾗ, ἀεὶ ἔστιν. Ἔστι δὲ τὸ αὐτὸ ἐνεργεῖαι ὄν δυνάμει κατ' ἄλλο εἶναι.

8. In the case of everything which has developed from possibility to actuality the actual is that which remains self-identical for its entire duration — and this it is which makes perfection possible even in things of the corporeal order, as for instance in fire but the actual of this kind cannot be everlasting since [by the fact of their having once existed only in potentiality] Matter has its place in them. In anything, on the contrary, not composite [= never touched by Matter or potentiality] and possessing actuality, that actual existence is eternal . . . There is, however, the case, also in which a thing, itself existing in actuality, stands as potentiality to some other form of Being.

(F) . . .

[9] Ἀλλ' οὐ νοεῖ τὸ πρῶτον ἐπέκεινα ὄντος· ὁ δὲ νοῦς τὰ ὄντα, καὶ ἔστι κινήσεις ἐνταῦθα καὶ στάσεις. Περὶ οὐδὲν γὰρ αὐτὸ τὸ πρῶτον, τὰ ἄλλα δὲ περὶ αὐτὸ ἀναπαυόμενα ἔστηκε καὶ κινεῖται· ἡ γὰρ κινήσεις ἔφεσις, τὸ δὲ οὐδενὸς ἐφίεται· τίνας γὰρ τό γε ἀκρότατον; Οὐ νοεῖ οὖν οὐδὲ ἑαυτό; Ἡ ᾗ ἔχει ἑαυτό, καὶ νοεῖν ὅλως λέγεται; Ἡ τῷ ἔχειν ἑαυτό οὐ νοεῖν λέγεται, ἀλλὰ τῷ πρὸς τὸ πρῶτον βλέπειν. Ἔστι δὲ πρώτη ἐνέργεια καὶ αὐτὴ ἡ νόησις. Εἰ οὖν αὕτη

πρώτη, οὐδεμίαν δεῖ προτέραν. Τὸ οὖν παρέχον ταύτην ἐπέκεινα ταύτης· ὥστε δευτέρα ἢ νόησις μετ' ἐκεῖνο. Οὐδὲ γὰρ τὸ πρώτως σεμνὸν ἢ νόησις· οὐκ οὐδὲ πᾶσα, ἀλλ' ἢ τοῦ ἀγαθοῦ· ἐπέκεινα ἄρα νοήσεως τὰγαθόν. Ἀλλ' οὐ παρακολουθήσει αὐτῷ. Τί οὖν ἢ παρακολούθησις αὐτῷ; Ἀγαθοῦ ὄντος ἢ οὐ; Εἰ μὲν γὰρ ὄντος, ἤδη ἐστὶ πρὸ τῆς παρακολουθήσεως τὰγαθόν· εἰ δ' ἢ παρακολούθησις ποιεῖ, οὐκ ἂν εἴη πρὸ ταύτης τὸ ἀγαθόν· ὥστε οὐδ' αὐτὴ ἔσται μὴ οὐσα ἀγαθοῦ. Τί οὖν; Οὐδὲ ζῆι; Ἡ ζῆν μὲν οὐ λεκτέον, εἴπερ δέ, ζῶν διδωσι. Τὸ δὲ παρακολουθοῦν ἑαυτῷ καὶ τὸ νοοῦν αὐτὸ δεύτερον· παρακολουθεῖ γάρ, ἵνα τῇ ἐνεργείᾳ ταύτῃ συνῇ αὐτό. Δεῖ οὖν, εἰ καταμανθάνει αὐτό, ἀκαταμάθητον τετυχηκέναι εἶναι αὐτοῦ καὶ τῇ αὐτοῦ φύσει ἑλλίπες εἶναι, τῇ δὲ νοήσει τελειοῦσθαι. Τὸ ἄρα κατανοεῖν ἐξαιρετέον· ἢ γὰρ προσήκη ἀφαίρεσιν καὶ ἑλλειψιν ποιεῖ.

9. But the First is not to be envisaged as made up from Gods of a transcendent order: no; the Authentic Existents constitute the Intellectual-Principle with Which motion and rest begin. The Primal touches nothing, but is the centre round which those other Beings lie in repose and in movement. For Movement is aiming, and the Primal aims at nothing; what could the Summit aspire to?

Has It, even, no Intellection of Itself?

It possesses Itself and therefore is said in general terms to know itself . . . But intellection does not mean self-ownership; it means turning the gaze towards the Primal: now the act of intellection is itself the Primal Act, and there is therefore no place for any earlier one. The Being projecting this Act transcends the Act so that Intellection is secondary to the Being in which it resides. Intellection is not the transcendently venerable thing — neither Intellection in general nor even the Intellection of The Good. Apart from and over any Intellection stands The Good itself.

The Good therefore needs no consciousness.

What sort of consciousness can be conceived in it?

Consciousness of the Good as existent or non-existent?

If of existent Good, that Good exists before and without any such consciousness: if the act of consciousness produces that Good, then The Good was not previously in existence — and, at once, the very consciousness falls to the ground since it is, no longer consciousness of The Good.

But would not all this mean that the First does not even live?

The First cannot be said to live since it is the source of Life.

All that has self-consciousness and self-intellection is derivative; it observes itself in order, by that activity, to become master of its Being: and if it study itself this can mean only that ignorance inheres in it and that it is of its own nature lacking and to be made perfect by Intellection.

All thinking and knowing must, here, be eliminated: the addition introduces deprivation and deficiency.

Εννεάς Δ — The Fourth Ennead.

α: Περὶ οὐσίας ψυχῆς πρῶτον. — First Tractate.

On the Essence of the Soul (I).

[1] Ἐν τῷ κόσμῳ τῷ νοητῷ ἢ ἀληθινῇ οὐσίᾳ· νοὺς τὸ ἄριστον αὐτοῦ· ψυχαὶ δὲ κάκεϊ· ἐκεῖθεν γὰρ καὶ ἐνταῦθα. Κάκεϊνος ὁ κόσμος ψυχᾶς ἄνευ σωμάτων ἔχει, οὗτος δὲ τὰς ἐν σώμασι γινομένας καὶ μερισθείσας τοῖς σώμασιν. Ἐκεῖ δὲ ὁμοῦ μὲν νοὺς πᾶς καὶ οὐ διακεκριμένον οὐδὲ μεμερισμένον, ὁμοῦ δὲ πᾶσαι ψυχαὶ ἐν αἰῶνι τῷ κόσμῳ, οὐκ ἐν διαστάσει τοπικῇ. Νοὺς μὲν οὖν ἀεὶ ἀδιάκριτος καὶ οὐ μεριστός, ψυχὴ δὲ ἐκεῖ ἀδιάκριτος καὶ ἀμερίστος· ἔχει δὲ φύσιν μερίζεσθαι. Καὶ γὰρ ὁ μερισμὸς αὐτῆς τὸ ἀποσπῆναι καὶ ἐν σώματι γενέσθαι. Μεριστὴ οὖν εἰκότως περὶ τὰ σώματα λέγεται εἶναι, ὅτι οὕτως ἀφίσταται καὶ μεμέρισται. Πῶς οὖν καὶ ἀμερίστος; Οὐ γὰρ ὅλη ἀπέστη, ἀλλ' ἔστι τι αὐτῆς οὐκ ἐληλυθός, ὃ οὐ πέφυκε μερίζεσθαι. Τὸ οὖν ἐκ τῆς ἀμερίστου καὶ τῆς περὶ τὰ σώματα μεριστῆς ταῦτόν τῳ ἐκ τῆς ἄνω καὶ κάτω ἰούσης καὶ τῆς ἐκεῖθεν ἐξημμένης, ρυείσης δὲ μέχρι τῶνδε, οἷον γραμμῆς ἐκ κέντρου. Ἐλθοῦσα δὲ ἐνθάδε τούτῳ τῳ μέρει ὁρᾷ, ᾧ καὶ αὐτῷ τῳ μέρει σώιζει τὴν φύσιν τοῦ ὅλου. Οὐδὲ γὰρ ἐνταῦθα μόνον μεριστὴ, ἀλλὰ καὶ ἀμερίστος· τὸ γὰρ μεριζόμενον αὐτῆς ἀμερίστως μερίζεται. Εἰς ὅλον γὰρ τὸ σῶμα δοῦσα αὐτὴν καὶ μὴ μερισθεῖσα τῳ ὅλῳ εἰς ὅλον τῳ ἐν παντὶ εἶναι μεμέρισται.

1. In the Intellectual Kosmos dwells Authentic Essence, with the Intellectual-Principle [Divine Mind] as the noblest of its content, but containing also souls, since every soul in this lower sphere has come thence: that is the world of unembodied spirits while to our world belong those that have entered body and undergone bodily division.

There the Intellectual-Principle is a concentrated all — nothing of it distinguished or divided — and in that kosmos of unity all souls are concentrated also, with no spatial discrimination.

But there is a difference:

The Intellectual-Principle is for ever repugnant to distinction and to partition. Soul, there without distinction and partition, has yet a nature lending itself to divisional existence: its division is secession, entry into body.

In view of this seceding and the ensuing partition we may legitimately speak of it as a partible thing.

But if so, how can it still be described as indivisible?

In that the secession is not of the soul entire; something of it holds its ground, that in it which recoils from separate existence.

The entity, therefore, described as “consisting of the undivided soul and of the soul divided among bodies,” contains a soul which is at once above and below, attached to the Supreme and yet reaching down to this sphere, like a radius from a centre.

Thus it is that, entering this realm, it possesses still the vision inherent to

that superior phase in virtue of which it unchangingly maintains its integral nature. Even here it is not exclusively the partible soul: it is still the impartible as well: what in it knows partition is parted without partibility; undivided as giving itself to the entire body, a whole to a whole, it is divided as being effective in every part.

β: Περὶ οὐσίας ψυχῆς δεῦτερον. — Second Tractate.

On the Essence of the Soul (2).

[1] Τὴν τῆς ψυχῆς οὐσίαν τίς ποτέ ἐστι ζητοῦντες σῶμα οὐδὲν αὐτὴν δείξαντες εἶναι, οὐδ' ἐν ἀσωμάτοις αὐτῇ ἀρμονίαν, τό τε τῆς ἐντελεχείας οὔτε ἀληθές οὕτως, ὡς λέγεται, οὔτε δηλωτικὸν ὃν τοῦ τί ἐστὶν ἀφέντες, καὶ μὴν τῆς νοητῆς φύσεως εἰπόντες καὶ τῆς θείας μοίρας εἶναι τάχα μὲν ἂν τι σαφές εἰρηκότες εἶμεν περὶ τῆς οὐσίας αὐτῆς. Ὅμως γε μὴν προσωτέρω χωρεῖν βέλτιον· τότε μὲν οὖν διηγοῦμεν αἰσθητῇ καὶ νοητῇ φύσει διαστελλόμενοι, ἐν τῷ νοητῷ τὴν ψυχὴν τιθέμενοι. Νῦν δὲ κείσθω μὲν ἐν τῷ νοητῷ· κατ' ἄλλην δὲ ὁδὸν τὸ προσεχές τῆς φύσεως αὐτῆς μεταδιώκωμεν. Λέγωμεν δὴ τὰ μὲν πρῶτως εἶναι μεριστὰ καὶ τῇ αὐτῶν φύσει σκεδαστά· ταῦτα δὲ εἶναι, ὧν οὐδὲν μέρος ταυτὸν ἐστὶν οὔτε ἄλλωι μέρει οὔτε τῷ ὅλῳι, τό τε μέρος αὐτῶν ἔλαττον εἶναι δεῖ τοῦ παντὸς καὶ ὅλου. Ταῦτα δὲ ἐστὶ τὰ αἰσθητὰ μεγέθη καὶ ὄγκοι, ὧν ἕκαστον ἴδιον τόπον ἔχει, καὶ οὐχ οἷόν τε ἅμα ταυτὸν ἐν πλείοσι τόποις εἶναι. Ἡ δὲ ἐστὶν ἀντιτεταγμένη ταύτῃ οὐσία, οὐδαμῇ μερισμὸν δεχομένη, ἀμερὴς τε καὶ ἀμέριστος, διάστημά τε οὐδὲν οὐδὲ δι' ἐπινοίας δεχομένη, οὐ τόπου δεομένη οὐδ' ἐν τινι τῶν ὄντων γιγνομένη οὔτε κατὰ μέρη οὔτε κατὰ ὅλα, οἷον πᾶσιν ὁμοῦ τοῖς οὓσιν ἐποχουμένη, οὐχ ἵνα ἐν αὐτοῖς ἰδρυθῇ, ἀλλ' ὅτι μὴ δύναται τὰ ἄλλα ἄνευ αὐτῆς εἶναι μηδὲ θέλει, ἀεὶ κατὰ τὰ αὐτὰ ἔχουσα οὐσία, κοινὸν ἀπάντων τῶν ἐφεξῆς οἷον κέντρον ἐν κύκλῳ, ἀφ' οὗ πᾶσαι αἱ πρὸς τὴν περιφέρειαν γραμμαὶ ἐξημμέναι οὐδὲν ἦττον ἐῷσιν αὐτὸ ἐφ' ἑαυτοῦ μένειν ἔχουσαι παρ' αὐτοῦ τὴν γένεσιν καὶ τὸ εἶναι, καὶ μετέχουσι μὲν τοῦ σημείου, καὶ ἀρχὴ τὸ ἀμερές αὐταῖς, προῆλθόν γε μὴν ἐξαπάμεναι αὐτὰς ἐκεῖ. Τούτου δὴ τοῦ πρῶτως ἀμερίστου ὄντος ἐν τοῖς νοητοῖς καὶ τοῖς οὓσιν ἀρχηγοῦ καὶ αὐτοῦ ἐκείνου τοῦ ἐν αἰσθητοῖς μεριστοῦ πάντη, πρὸς μὲν τοῦ αἰσθητοῦ καὶ ἐγγύς τι τούτου καὶ ἐν τούτῳ ἄλλη ἐστὶ φύσις, μεριστὴ μὲν οὐ πρῶτως, ὥσπερ τὰ σώματα, μεριστὴ γε μὴν γιγνομένη ἐν τοῖς σώμασιν· ὥστε διαιρουμένων τῶν σωμάτων μερίζεσθαι μὲν καὶ τὸ ἐν αὐτοῖς εἶδος, ὅλον γε μὴν ἐν ἐκάστῳ τῶν μερισθέντων εἶναι πολλὰ τὸ αὐτὸ γινόμενον, ὧν ἕκαστον πάντη ἄλλου ἀπέστη, ἅτε πάντη μεριστὸν γενόμενον· οἷα χροαὶ καὶ ποιότητες πᾶσαι καὶ ἐκάστη μορφή, ἥτις δύναται ὅλη ἐν πολλοῖς ἅμα εἶναι διεστηκόσιν οὐδὲν μέρος ἔχουσα πάσχον τὸ αὐτὸ τῷ ἄλλῳ πάσχειν· διὸ δὴ μεριστὸν πάντη καὶ τοῦτο θετέον. Πρὸς δ' αὖ ἐκείνῃ τῇ ἀμερίστῳ πάντη φύσει ἄλλῃ ἐξῆς οὐσία ἀπ' ἐκείνης οὕσα, ἔχουσα μὲν τὸ ἀμέριστον ἀπ' ἐκείνης, προόδῳ δὲ τῇ ἀπ' αὐτῆς ἐπὶ τὴν ἐτέραν σπεύδουσα φύσιν εἰς μέσον ἀμφοῖν κατέστη, τοῦ τε ἀμερίστου καὶ πρώτου καὶ τοῦ περὶ τὰ σώματα μεριστοῦ τοῦ ἐπὶ τοῖς σώμασιν, οὐχ ὄντινα τρόπον χροὰ καὶ ποιότης πᾶσα πολλαχοῦ μὲν ἐστὶν ἢ αὐτὴ ἐν πολλοῖς σωμάτων ὄγκοις, ἀλλ' ἔστι τὸ ἐν ἐκάστῳ ἀφεστῶς τοῦ ἐτέρου πάντη, καθόσον καὶ ὁ ὄγκος τοῦ ὄγκου ἀπέστη· καὶ τὸ μέγεθος δὲ ἐν ᾗ, ἀλλὰ τό γε ἐφ' ἐκάστῳ μέρει ταυτὸν κοινωνίαν οὐδεμίαν εἰς ὁμοπάθειαν ἔχει, ὅτι τὸ ταυτὸν τοῦτο ἕτερον, τὸ δ'

ἑτερόν ἐστι· πάθημα γάρ τὸ ταυτόν, οὐκ οὐσία ἡ αὐτή. Ἦν δὲ ἐπὶ ταύτῃ τῇ φύσει φαμέν εἶναι τῇ ἀμερίστῳ προσχωροῦσαν οὐσίαι, οὐσία τέ ἐστι καὶ ἐγγίγνεται σώμασι, περὶ ᾧ καὶ μερίζεσθαι αὐτῇ συμβαίνει οὐ πρότερον τοῦτο πασχούσῃ, πρὶν σώμασιν ἑαυτὴν δοῦναι. Ἐν οἷς οὖν γίγνεται σώμασι, κἂν ἐν τῷ μεγίστῳ γίγνηται καὶ ἐπὶ πάντα διεσθηκότι, δοῦς ἑαυτὴν τῷ ὅλῳ οὐκ ἀφίσταται τοῦ εἶναι μία. Οὐχ οὕτως, ὥς τὸ σῶμα ἐν· τῷ γὰρ συνεχεῖ τὸ σῶμα ἐν, ἕκαστον δὲ τῶν μερῶν ἄλλο, τὸ δ' ἄλλο καὶ ἀλλαχοῦ. Οὐδ' ὥς ποιότης μία. Ἡ δ' ὁμοῦ μεριστή τε καὶ ἀμερίστος φύσις, ἣν δὴ ψυχὴν εἶναί φαμεν, οὐχ οὕτως ὥς τὸ συνεχές μία, μέρος ἄλλο, τὸ δ' ἄλλο ἔχουσα· ἀλλὰ μεριστή μὲν, ὅτι ἐν πᾶσι μέρεσι τοῦ ἐν ᾧ ἔστιν, ἀμερίστος δέ, ὅτι ὅλη ἐν πᾶσι καὶ ἐν ὁτιοῦν αὐτοῦ ὅλη. Καὶ ὁ τοῦτο κατιδὼν τὸ μέγεθος τῆς ψυχῆς καὶ τὴν δύναμιν αὐτῆς κατιδὼν εἴσεται, ὥς θεῖον τὸ χρῆμα αὐτῆς καὶ θαυμαστὸν καὶ τῶν ὑπὲρ τὰ χρήματα φύσεων. Μέγεθος οὐκ ἔχουσα παντὶ μεγέθει σύνεστι καὶ ὥδι οὔσα ὥδι πάλιν αὖ ἔστιν οὐκ ἄλλῳ, ἀλλὰ τῷ αὐτῷ· ὥστε μεμερίσθαι καὶ μὴ μεμερίσθαι αὖ, μᾶλλον δὲ μὴ μεμερίσθαι αὐτὴν μηδὲ μεμερισμένην γεγενῆσθαι· μένει γὰρ μεθ' ἑαυτῆς ὅλη, περὶ δὲ τὰ σώματά ἐστι μεμερισμένη τῶν σωμάτων τῷ οικείῳ μεριστῷ οὐ δυναμένων αὐτὴν ἀμερίστως δέξασθαι· ὥστε εἶναι τῶν σωμάτων πάθημα τὸν μερισμόν, οὐκ αὐτῆς.

1. In our attempt to elucidate the Essence of the soul, we show it to be neither a material fabric nor, among immaterial things, a harmony. The theory that it is some final development, some entelechy, we pass by, holding this to be neither true as presented nor practically definitive.

No doubt we make a very positive statement about it when we declare it to belong to the Intellectual Kind, to be of the divine order; but a deeper penetration of its nature is demanded.

In that allocation we were distinguishing things as they fall under the Intellectual or the sensible, and we placed the soul in the former class; now, taking its membership of the Intellectual for granted, we must investigate by another path the more specific characteristics of its nature.

There are, we hold, things primarily apt to partition, tending by sheer nature towards separate existence: they are things in which no part is identical either with another part or with the whole, while, also their part is necessarily less than the total and whole: these are magnitudes of the realm of sense, masses, each of which has a station of its own so that none can be identically present in entirety at more than one point at one time.

But to that order is opposed Essence [Real-Being]; this is in no degree susceptible of partition; it is unparted and impartible; interval is foreign to it, cannot enter into our idea of it: it has no need of place and is not, in diffusion or as an entirety, situated within any other being: it is poised over all beings at once, and this is not in the sense of using them as a base but in their being neither capable nor desirous of existing independently of it; it is an essence eternally unvaried: it is common to all that follows upon it: it is like the circle's centre to which all the radii are attached while leaving it unbrokenly

in possession of itself, the starting point of their course and of their essential being, the ground in which they all participate: thus the indivisible is the principle of these divided existences and in their very outgoing they remain enduringly in contact with that stationary essence.

So far we have the primarily indivisible — supreme among the Intellectual and Authentically Existent — and we have its contrary, the Kind definitely divisible in things of sense; but there is also another Kind, of earlier rank than the sensible yet near to it and resident within it — an order, not, like body, primarily a thing of part, but becoming so upon incorporation. The bodies are separate, and the ideal form which enters them is correspondingly sundered while, still, it is present as one whole in each of its severed parts, since amid that multiplicity in which complete individuality has entailed complete partition, there is a permanent identity; we may think of colour, qualities of all kinds, some particular shape, which can be present in many unrelated objects at the one moment, each entire and yet with no community of experience among the various manifestations. In the case of such ideal-forms we may affirm complete partibility.

But, on the other hand, that first utterly indivisible Kind must be accompanied by a subsequent Essence, engendered by it and holding indivisibility from it but, in virtue of the necessary outgo from source, tending firmly towards the contrary, the wholly partible; this secondary Essence will take an intermediate Place between the first substance, the undivided, and that which is divisible in material things and resides in them. Its presence, however, will differ in one respect from that of colour and quantity; these, no doubt, are present identically and entire throughout diverse material masses, but each several manifestation of them is as distinct from every other as the mass is from the mass.

The magnitude present in any mass is definitely one thing, yet its identity from part to part does not imply any such community as would entail common experience; within that identity there is diversity, for it is a condition only, not the actual Essence.

The Essence, very near to the impartible, which we assert to belong to the Kind we are now dealing with, is at once an Essence and an entrant into body; upon embodiment, it experiences a partition unknown before it thus bestowed itself.

In whatsoever bodies it occupies — even the vastest of all, that in which the entire universe is included — it gives itself to the whole without abdicating its unity.

This unity of an Essence is not like that of body, which is a unit by the mode of continuous extension, the mode of distinct parts each occupying its own space. Nor is it such a unity as we have dealt with in the case of quality.

The nature, at once divisible and indivisible, which we affirm to be soul has not the unity of an extended thing: it does not consist of separate sections;

its divisibility lies in its presence at every point of the recipient, but it is indivisible as dwelling entire in the total and entire in any part.

To have penetrated this idea is to know the greatness of the soul and its power, the divinity and wonder of its being, as a nature transcending the sphere of Things.

Itself devoid of mass, it is present to all mass: it exists here and yet is There, and this not in distinct phases but with unsundered identity: thus it is “parted and not parted,” or, better, it has never known partition, never become a parted thing, but remains a self-gathered integral, and is “parted among bodies” merely in the sense that bodies, in virtue of their own sundered existence, cannot receive it unless in some partitive mode; the partition, in other words, is an occurrence in body not in soul.

[2] Ὅτι δὲ τοιαύτην ἔδει τὴν ψυχῆς φύσιν εἶναι, καὶ τὸ παρὰ ταύτην οὐχ οἷόν τε εἶναι ψυχὴν οὔτε ἀμέριστον οὔσαν μόνον οὔτε μόνον μεριστήν, ἀλλ’ ἀνάγκη ἄμφω τοῦτον τὸν τρόπον εἶναι, ἐκ τῶνδε δῆλον. Εἴτε γὰρ οὕτως ἦν, ὥς τὰ σώματα, ἄλλο, τὸ δὲ ἄλλο ἔχουσα μέρος, οὐκ ἂν τοῦ ἐτέρου παθόντος τὸ ἕτερον μέρος εἰς αἴσθησιν ἦλθε τοῦ παθόντος, ἀλλ’ ἐκείνη ἂν ἡ ψυχὴ, οἷον ἢ περὶ τὸν δάκτυλον, ὥς ἑτέρα καὶ ἐφ’ ἑαυτῆς οὔσα ἦισθετο τοῦ παθήματος· πολλάι γε ὅλως ἦσαν ψυχαὶ αἱ διοικοῦσαι ἕκαστον ἡμῶν· καὶ δὴ καὶ τὸ πᾶν τόδε οὐ μία, ἀλλὰ ἅπειροι χωρὶς ἀλλήλων. Τὸ γὰρ τῆς συνεχείας, εἰ μὴ εἰς ἓν συντελοῖ, μάταιον· οὐ γὰρ δὴ ὅπερ ἀπατῶντες ἑαυτοὺς λέγουσιν, ὥς διαδόσει ἐπὶ τὸ ἡγεμονοῦν ἴασιν αἱ αἰσθήσεις, παραδεκτέον. Πρῶτον μὲν γὰρ ἡγεμονοῦν ψυχῆς μέρος λέγειν ἀνεξετάστως λέγεται· πῶς γὰρ καὶ μεριοῦσι καὶ τὸ μὲν ἄλλο, τὸ δ’ ἄλλο φήσουσι, τὸ δὲ ἡγεμονοῦν; Πηλίκῳ ποσῶι διαιροῦντες ἑκάτερον ἢ τίνι διαφορᾷ ποιότητος, ἐνὸς καὶ συνεχοῦς ὄγκου ὄντος; Καὶ πότερα μόνον τὸ ἡγεμονοῦν ἢ καὶ τὰ ἄλλα μέρη αἰσθήσεται; Καὶ εἰ μὲν μόνον, εἰ μὲν αὐτῶι προσπέσοι τῶι ἡγεμονοῦντι, ἐν τίνι τόπῳ ἰδρυμένον τὸ αἶσθημα αἰσθήσεται; Εἰ δὲ ἄλλῳ μέρει τῆς ψυχῆς, αἰσθάνεσθαι οὐ πεφυκὸς τόδε τὸ μέρος οὐ διαδώσει τῶι ἡγεμονοῦντι τὸ αὐτοῦ πάθημα, οὐδ’ ὅλως αἰσθησις ἔσται. Καὶ αὐτῶι δὲ τῶι ἡγεμονοῦντι εἰ προσπέσοι, ἢ μέρει αὐτοῦ προσπεσεῖται καὶ αἰσθομένου τοῦδε τὰ λοιπὰ οὐκέτι· μάταιον γάρ· ἢ πολλάι αἰσθήσεις καὶ ἅπειροι ἔσονται καὶ οὐχ ὅμοιαι πᾶσαι· ἀλλ’ ἡ μὲν, ὅτι πρῶτως ἔπαθον ἐγώ, ἢ δ’ ὅτι τὸ ἄλλης πάθημα ἡισθόμην· ποῦ τε ἐγένετο τὸ πάθημα, ἀγνοήσῃ ἐκάστη πάρεξ τῆς πρώτης. Ἡ καὶ ἕκαστον μέρος ψυχῆς ἀπατήσεται δοξάζον, ὅπου ἔστιν, ἐκεῖ γεγονέναι. Εἰ δὲ μὴ μόνον τὸ ἡγεμονοῦν, ἀλλὰ καὶ ὅτιον μέρος αἰσθήσεται, διὰ τί τὸ μὲν ἡγεμονοῦν ἔσται, τὸ δὲ οὐ; Ἡ τί δεῖ ἐπ’ ἐκεῖνο τὴν αἴσθησιν ἀνιέναι; Πῶς δὲ καὶ τὰ ἐκ πολλῶν αἰσθήσεων, οἷον ὧτων καὶ ὀμμάτων, ἐν τι γινώσεται; Εἰ δ’ αὖ πάντῃ ἐν ἡ ψυχῇ εἴη, οἷον ἀμέριστον πάντῃ καὶ ἐφ’ ἑαυτοῦ ἐν, καὶ πάντῃ πλήθους καὶ μερισμοῦ ἐκφεύγοι φύσιν, οὐδὲν ὅλον, ὃ τι ἂν ψυχὴ καταλάβοι, ἐνψυχωμένον ἔσται· ἀλλ’ οἷον περὶ κέντρον στήσασα ἑαυτὴν ἐκάστου ἄψυχον ἂν εἶασε πάντα τὸν τοῦ ζώου ὄγκον. Δεῖ ἄρα οὕτως ἐν τε καὶ πολλὰ καὶ μεμερισμένον καὶ ἀμέριστον ψυχὴν εἶναι, καὶ μὴ ἀπιστεῖν, ὥς ἀδύνατον τὸ αὐτὸ καὶ ἐν πολλαχοῦ εἶναι. Εἰ γὰρ τοῦτο μὴ παραδεχοίμεθα, ἢ τὰ πάντα συνέχουσα καὶ

διοικοῦσα φύσις οὐκ ἔσται, ἥτις ὁμοῦτε πάντα περιλαβοῦσα ἔχει καὶ μετὰ φρονήσεως ἄγει, πλῆθος μὲν οὐσα, ἐπεὶ περ πολλὰ τὰ ὄντα, μία δέ, ἵν' ἥ ἔν τὸ συνέχον, τῷ μὲν πολλῷ αὐτῆς ἐνὶ ζωῇν χορηγοῦσα τοῖς μέρεσι πᾶσι, τῷ δὲ ἀμερίσται ἐνὶ φρονίμως ἄγουσα. Ἐν οἷς δὲ μὴ φρόνησις, τὸ ἔν τὸ ἡγούμενον μιμεῖται τοῦτο. Τοῦτ' ἄρα ἐστὶ τὸ θείως ἡνιγμένον τῆς ἀμερίστου καὶ ἀεὶ κατὰ τὰ αὐτὰ ἐχούσης καὶ τῆς περὶ τὰ σώματα γιγνομένης μεριστῆς τρίτον ἐξ ἀμφοῖν συνεκεράσατο οὐσίας εἶδος. Ἔστιν οὖν ψυχὴ ἔν καὶ πολλὰ οὕτως· τὰ δὲ ἐν τοῖς σώμασιν εἶδη πολλὰ καὶ ἔν· τὰ δὲ σώματα πολλὰ μόνον· τὸ δ' ὑπέρτατον ἔν μόνον.

2. It can be demonstrated that soul must, necessarily, be of just this nature and that there can be no other soul than such a being, one neither wholly partible but both at once.

If it had the nature of body it would consist of isolated members each unaware of the conditions of every other; there would be a particular soul — say a soul of the finger — answering as a distinct and independent entity to every local experience; in general terms, there would be a multiplicity of souls administering each individual; and, moreover, the universe would be governed not by one soul but by an incalculable number, each standing apart to itself. But, without a dominant unity, continuity is meaningless.

The theory that “Impressions reach the leading-principle by progressive stages” must be dismissed as mere illusion.

In the first place, it affirms without investigation a “leading” phase of the soul.

What can justify this assigning of parts to the soul, the distinguishing one part from another? What quantity, or what difference of quality, can apply to a thing defined as a self-consistent whole of unbroken unity?

Again, would perception be vested in that leading principle alone, or in the other phases as well?

If a given experience bears only on that “leading principle,” it would not be felt as lodged in any particular members of the organism; if, on the other hand, it fastens on some other phase of the soul — one not constituted for sensation — that phase cannot transmit any experience to the leading principle, and there can be no sensation.

Again, suppose sensation vested in the “leading-principle” itself: then, a first alternative, it will be felt in some one part of that [some specifically sensitive phase], the other part excluding a perception which could serve no purpose; or, in the second alternative, there will be many distinct sensitive phases, an infinite number, with difference from one to another. In that second case, one sensitive phase will declare “I had this sensation primarily”; others will have to say “I felt the sensation that rose elsewhere”; but either the site of the experience will be a matter of doubt to every phase except the first, or each of the parts of the soul will be deceived into allocating the occurrence within its own particular sphere.

If, on the contrary, the sensation is vested not merely in the “leading principle,” but in any and every part of the soul, what special function raises the one rather than the other into that leading rank, or why is the sensation to be referred to it rather than elsewhere? And how, at this, account for the unity of the knowledge brought in by diverse senses, by eyes, by ears?

On the other hand, if the soul is a perfect unity — utterly strange to part, a self-gathered whole — if it continuously eludes all touch of multiplicity and divisibility — then, no whole taken up into it can ever be ensouled; soul will stand as circle-centre to every object [remote on the circumference], and the entire mass of a living being is soulless still.

There is, therefore, no escape: soul is, in the degree indicated, one and many, parted and impartible. We cannot question the possibility of a thing being at once a unity and multi-present, since to deny this would be to abolish the principle which sustains and administers the universe; there must be a Kind which encircles and supports all and conducts all with wisdom, a principle which is multiple since existence is multiple, and yet is one soul always since a container must be a unity: by the multiple unity of its nature, it will furnish life to the multiplicity of the series of an all; by its impartible unity, it will conduct a total to wise ends.

In the case of things not endowed with intelligence, the “leading-principle” is their mere unity — a lower reproduction of the soul’s efficiency.

This is the deeper meaning of the profound passage [in the *Timaeus*], where we read “By blending the impartible, eternally unchanging essence with that in division among bodies, he produced a third form of essence partaking of both qualities.”

Soul, therefore, is, in this definite sense, one and many; the Ideal-Form resident in body is many and one; bodies themselves are exclusively many; the Supreme is exclusively one.

γ: Περὶ ψυχῆς ἀποριῶν πρῶτον. — Third Tractate.

Problems of the Soul (I).

[1] Περὶ ψυχῆς, ὅσα ἀπορήσαντας δεῖ εἰς εὐπορίαν καταστῆναι, ἥ καὶ ἐν αὐταῖς ταῖς ἀπορίαις στάντας τοῦτο γοῦν κέρδος ἔχειν, εἰδέναι τὸ ἐν τούτοις ἄπορον, ὁρθῶς ἂν ἔχοι τὴν πραγματείαν ποιήσασθαι. Περὶ τίνος γὰρ ἂν τις μᾶλλον τὸ πολὺ λέγων καὶ σκοπούμενος εὐλόγως ἂν διατρίβοι ἢ περὶ ταύτης; Διὰ τε πολλὰ καὶ ἄλλα, καὶ ὅτι ἐπ' ἅμφω τὴν γνώσιν δίδωσιν, ὧν τε ἀρχὴ ἐστὶ καὶ ἀφ' ὧν ἐστὶ. Πειθοίμεθα δ' ἂν καὶ τῷ τοῦ θεοῦ παρακελεύσματι αὐτοὺς γινώσκειν παρακελευομένῳ περὶ τούτου τὴν ἐξέτασιν ποιούμενοι. Ζητεῖν τε τὰ ἄλλα καὶ εὐρεῖν βουλόμενοι δικαίως ἂν τὸ ζητοῦν τί ποτ' ἐστὶ τοῦτο ζητοῦμεν, τό τε ἐραστὸν ποθοῦντες λαβεῖν θέαμα τοῦ νοῦ. Ἦν γὰρ καὶ ἐν τῷ παντὶ νῶι τὸ διττόν· ὥστε εὐλόγως ἐν τοῖς κατὰ μέρος τὸ μὲν οὕτως μᾶλλον, τὸ δὲ οὕτω. Τὰς δὲ ὑποδοχὰς τῶν θεῶν ὅπως, σκεπτέον. Ἀλλὰ τοῦτο μὲν, ὅταν πῶς ἐν σώματι ψυχὴ γίγνεται ζητῶμεν· νῦν δὲ πάλιν ἐπανώμεν ἐπὶ τοὺς λέγοντας ἐκ τῆς τοῦ παντὸς ψυχῆς καὶ τὰς ἡμετέρας εἶναι. Οὐδὲ γὰρ ἴσως ἱκανὸν φήσουσιν εἶναι τὸ φθάνειν μέχρι τῶν αὐτῶν καὶ τὰς ἡμετέρας, μέχρις ὧν καὶ ἡ τοῦ παντὸς ψυχὴ ἔρχεται, μηδὲ τὸ ὁμοίως νοερόν, καὶ εἰ συγχωροῖεν τὸ ὁμοίως, τῷ μὴ μόρια αὐτῆς εἶναι· εἶναι γὰρ ὁμοειδῆ καὶ τὰ μέρη τοῖς ὅλοις. Παραθήσονται δὲ καὶ Πλάτωνα τοῦτο δοξάζοντα, ὅταν πιστούμενος τὸ πᾶν ἔμψυχον εἶναι λέγηι, ὡς σῶμα μέρος ὂν τοῦ παντὸς τὸ ἡμέτερον, οὕτω καὶ ψυχὴν τὴν ἡμετέραν μέρος τῆς τοῦ παντὸς ψυχῆς εἶναι. Καὶ τὸ συνέπεσθαι δὲ ἡμᾶς τῇ τοῦ παντὸς περιφορᾷ καὶ λεγόμενον καὶ δεικνύμενον ἐναργῶς εἶναι, καὶ τὰ ἦθη καὶ τὰς τύχας ἐκεῖθεν λαμβάνοντας εἰσω τε γενομένους ἐν αὐτῷ ἐκ τοῦ περιέχοντος ἡμᾶς τὴν ψυχὴν λαμβάνειν. Καὶ ὅπερ ἐπὶ ἡμῶν μέρος ἕκαστον ἡμῶν παρὰ τῆς ἡμετέρας ψυχῆς λαμβάνει, οὕτω καὶ ἡμᾶς ἀνά τὸν αὐτὸν λόγον μέρη πρὸς τὸ ὅλον ὄντας παρὰ τῆς ὅλης ψυχῆς μεταλαμβάνειν ὡς μέρη. Καὶ τὸ ψυχὴ δὲ πᾶσα παντὸς ἐπιμελεῖται τοῦ ἀψύχου τὸ αὐτὸ τοῦτο σημαίνειν καὶ οὐκ ἄλλο τι ἔξωθεν ψυχῆς καταλείποντος μετὰ τὴν τοῦ ὅλου· αὕτη γὰρ ἡ τὸ πᾶν ἄψυχον ἐν ἐπιμελείᾳ τιθεμένη.

1. The soul: what dubious questions concerning it admit of solution, or where we must abide our doubt — with, at least, the gain of recognizing the problem that confronts us — this is matter well worth attention. On what subject can we more reasonably expend the time required by minute discussion and investigation? Apart from much else, it is enough that such an enquiry illuminates two grave questions: of what sphere the soul is the principle, and whence the soul itself springs. Moreover, we will be only obeying the ordinance of the God who bade us know ourselves.

Our general instinct to seek and learn, our longing to possess ourselves of whatsoever is lovely in the vision will, in all reason, set us enquiring into the nature of the instrument with which we search.

Now even in the universal Intellect [Divine Mind] there was duality, so that

we would expect differences of condition in things of part: how some things rather than others come to be receptacles of the divine beings will need to be examined; but all this we may leave aside until we are considering the mode in which soul comes to occupy body. For the moment we return to our argument against those who maintain our souls to be offshoots from the soul of the universe [parts and an identity modally parted].

Our opponents will probably deny the validity of our arguments against the theory that the human soul is a mere segment of the All-Soul — the considerations, namely, that it is of identical scope, and that it is intellective in the same degree, supposing them, even, to admit that equality of intellection.

They will object that parts must necessarily fall under one ideal-form with their wholes. And they will adduce Plato as expressing their view where, in demonstrating that the All is ensouled, he says “As our body is a portion of the body of the All, so our soul is a portion of the soul of the All.” It is admitted on clear evidence that we are borne along by the Circuit of the All; we will be told that — taking character and destiny from it, strictly inbound with it — we must derive our souls, also, from what thus bears us up, and that as within ourselves every part absorbs from our soul so, analogically, we, standing as parts to the universe, absorb from the Soul of the All as parts of it. They will urge also that the dictum “The collective soul cares for all the unensouled,” carries the same implication and could be uttered only in the belief that nothing whatever of later origin stands outside the soul of the universe, the only soul there can be there to concern itself with the unensouled.

[2] Πρὸς δὴ ταῦτα πρῶτον ἐκεῖνο λεκτέον, ὡς ὁμοειδῇ τιθέμενοι τῷ τῶν αὐτῶν συγχωρεῖν ἐφάπτεσθαι, τὸ αὐτὸ γένος κοινὸν διδόντες ἔξω ποιοῦσι τοῦ μέρος εἶναι· ἀλλὰ μᾶλλον ἂν τὴν αὐτὴν καὶ μίαν καὶ ἐκάστην πᾶσαν δικαιοτέρον ἂν εἴποιεν. Μίαν δὲ ποιοῦντες εἰς ἄλλο ἀναρτῶσιν, ὃ μηκέτι τοῦδε ἢ τοῦδε ἀλλὰ οὐδενὸς ὄν αὐτὸ ἢ κόσμου ἢ τινος ἄλλου αὐτὸ ποιεῖ, ὃ καὶ κόσμου καὶ ὅτουοῦν ἐμψύχου. Καὶ γὰρ ὀρθῶς ἔχει μὴ πᾶσαν τὴν ψυχὴν τινος εἶναι οὐσίαν γε οὖσαν, ἀλλ’ εἶναι, ἢ μὴ τινός ἐστιν ὅλως, τὰς δέ, ὅσαι τινός, γίνεσθαι ποτε κατὰ συμβεβηκός. Ὡς δὲ δεῖ λαβεῖν τὸ μέρος ἐν τοῖς τοιούτοις πῶς λέγεται σαφέστερον. Τὸ μὲν δὴ ὡς σωμάτων μέρος, εἴτε ὁμοειδὲς τὸ σῶμα, εἴτε ἀνομοειδές, ἐατέον ἐκεῖνο μόνον ἐπισημνημένους, ὡς ἐπὶ τῶν ὁμοιομερῶν ὅταν λέγηται μέρος, κατὰ τὸν ὄγκον ἐστὶ τὸ μέρος, οὐ κατὰ τὸ εἶδος, οἷον τὴν λευκότητα· οὐ γὰρ ἢ ἐν τῷ μορίῳ τοῦ γάλακτος λευκότης μέρος ἐστὶ τῆς τοῦ παντός γάλακτος λευκότητος, ἀλλὰ μορίου μὲν ἐστὶ λευκότης, μόριον δὲ οὐκ ἐστὶ λευκότητος· ἀμέγεθες γὰρ ὅλως καὶ οὐ ποσὸν ἢ λευκότης. Ἀλλὰ τοῦτο μὲν οὕτως. Ὅταν δ’ ἐπὶ τῶν οὐ σωμάτων λέγωμεν μέρος, ἥτοι οὕτως ὡς ἐπὶ τῶν ἀριθμῶν λέγοιμεν ἂν, ὡς τὰ δύο τῶν δέκα· ἔστω δὲ ἐπὶ ψιλῶν μόνων τὸ λεγόμενον· ἢ ὡς κύκλου καὶ γραμμῆς μέρος, ἢ ὡς ἐπιστήμης μέρος τὸ θεώρημα. Ἐπὶ μὲν δὴ τῶν μονάδων καὶ τῶν σχημάτων ἀνάγκη ὥσπερ ἐπὶ τῶν σωμάτων ἐλαττοῦσθαι τε τὸ ὅλον τῷ εἰς τὰ μέρη μερισμῷ, ἐλάττω τε τὰ μέρη ἕκαστα τῶν ὅλων εἶναι· ποσὰ γὰρ ὄντα καὶ

τὸ εἶναι ἐν τῷ ποσῷ ἔχοντα, οὐ τὸ αὐτοποσὸν ὄντα, μείζω καὶ ἐλάττω ἐξ ἀνάγκης γίνεται. Κατὰ δὴ ταῦτα οὐκ ἐνδέχεται ἐπὶ ψυχῆς τὸ μέρος λέγεσθαι. Οὔτε γὰρ ποσὸν οὕτως, ὡς δεκάδα τὴν πᾶσαν, τὴν δὲ μονάδα εἶναι· ἄλλα τε γὰρ πολλὰ καὶ ἄτοπα συμβήσεται, καὶ οὐχ ἓν τι τὰ δέκα, καὶ ἐκάστη αὐτῶν τῶν μονάδων ἢ ψυχὴ ἔσται, ἢ ἐξ ἀψύχων ἀπάντων ἢ ψυχῇ, καὶ ὅτι καὶ τὸ μέρος τῆς ὅλης ψυχῆς συγκεχώρηται ὁμοειδὲς εἶναι. Τὸ δὲ ἐπὶ τοῦ συνεχοῦς οὐκ ἀνάγκη τὸ μέρος, οἷον τὸ ὅλον ἐστίν, εἶναι, οἷον κύκλου ἢ τετραγώνου, ἢ οὐ πάντα γε τὰ μέρη ὅμοια ἐφ' ὧν ἔστι λαβεῖν τὸ μέρος, οἷον ἐπὶ τῶν τριγώνων τρίγωνα, ἀλλὰ παραλλάσσοντα· τὴν δὲ ψυχὴν ὁμοειδῇ τίθενται εἶναι. Καὶ ἐπὶ γραμμῆς δὲ τὸ μὲν μέρος ἔχει τὸ γραμμὴ εἶναι, ἀλλὰ τῷ μεγέθει διαφέρει καὶ ἐνταῦθα. Ἐπὶ δὲ ψυχῆς ἡ διαφορὰ τῷ μεγέθει εἰ λέγοιτο τῆς μερικῆς πρὸς τὴν ὅλην, ποσὸν τι ἔσται καὶ σῶμα τὴν διαφορὰν λαμβάνουσα καθὼς ψυχὴ παρὰ τοῦ ποσοῦ· ἀλλὰ ὑπέκειντο πᾶσαι ὁμοίαι καὶ ὅλαι. Φαίνεται δὲ οὐδὲ μεριζομένη οὕτως ὡς τὰ μεγέθη, οὐδ' ἂν συγχωρήσαιεν δὲ οὐδὲ αὐτοὶ κατατέμνεσθαι τὴν ὅλην εἰς μέρη· ἀναλώσουσι γὰρ τὴν ὅλην, καὶ ὄνομα μόνον ἔσται, εἰ μὴ ἀρχὴ τίς ποτε ἦν πᾶσα, ὡς εἰ οἶνου μερισθέντος εἰς πολλὰ ἕκαστον τὸ ἐν ἐκάστῳ ἀμφορεῖ λέγοι[το] μέρος οἶνου τοῦ ὅλου. Ἄρ' οὖν οὕτω μέρος ὡς θεώρημα τὸ τῆς ἐπιστήμης λέγεται τῆς ὅλης ἐπιστήμης, αὐτῆς μὲν μενούσης οὐδὲν ἦττον, τοῦ δὲ μερισμοῦ οἷον προφορᾶς καὶ ἐνεργείας ἐκάστου οὔσης; Ἐν δὴ τῷ τοιούτῳ ἕκαστον μὲν δυνάμει ἔχει τὴν ὅλην ἐπιστήμην, ἡ δὲ ἐστὶν οὐδὲν ἦττον ὅλη. Εἰ δὴ οὕτως ἐπὶ ψυχῆς τῆς τε ὅλης καὶ τῶν ἄλλων, οὐκ ἂν ἡ ὅλη, ἥς τὰ τοιαῦτα μέρη, ἔσται τινός, ἀλλὰ αὐτὴ ἀφ' ἑαυτῆς· οὐ τοίνυν οὐδὲ τοῦ κόσμου, ἀλλὰ τις καὶ αὕτη τῶν ἐν μέρει. Μέρη ἄρα πᾶσαι μᾶς ὁμοειδεῖς οὔσαι. Ἀλλὰ πῶς ἢ μὲν κόσμου, αἱ δὲ μερῶν τοῦ κόσμου;

2. To this our first answer is that to place certain things under one identical class — by admitting an identical range of operation — is to make them of one common species, and puts an end to all mention of part; the reasonable conclusion would be, on the contrary, that there is one identical soul, every separate manifestation being that soul complete.

Our opponents after first admitting the unity go on to make our soul dependent on something else, something in which we have no longer the soul of this or that, even of the universe, but a soul of nowhere, a soul belonging neither to the kosmos, nor to anything else, and yet vested with all the function inherent to the kosmic soul and to that of every ensouled thing.

The soul considered as an entirety cannot be a soul of any one given thing — since it is an Essence [a divine Real-Being] — or, at least, there must be a soul which is not exclusively the soul of any particular thing, and those attached to particulars must so belong merely in some mode of accident.

In such questions as this it is important to clarify the significance of “part.”

Part, as understood of body — uniform or varied — need not detain us; it is enough to indicate that, when part is mentioned in respect of things whose members are alike, it refers to mass and not to ideal-form [specific idea]: take

for example, whiteness: the whiteness in a portion of milk is not a part of the whiteness of milk in general: we have the whiteness of a portion not a portion of whiteness; for whiteness is utterly without magnitude; has nothing whatever to do with quantity.

That is all we need say with regard to part in material things; but part in the unembodied may be taken in various ways. We may think of it in the sense familiar in numbers, "two" a part of the standard "ten" — in abstract numbers of course — or as we think of a segment of a circle, or line [abstractly considered], or, again, of a section or branch of knowledge.

In the case of the units of reckoning and of geometrical figure, exactly as in that of corporeal masses, partition must diminish the total; the part must be less than the whole; for these are things of quantity, and have their being as things of quantity; and — since they are not the ideal-form Quantity — they are subject to increase and decrease.

Now in such a sense as this, part cannot be affirmed of the soul.

The soul is not a thing of quantity; we are not to conceive of the All-Soul as some standard ten with particular souls as its constituent units.

Such a conception would entail many absurdities:

The Ten could not be [essentially] a unity [the Soul would be an aggregation, not a self-standing Real-Being] and, further — unless every one of the single constituents were itself an All-Soul — the All-Soul would be formed of non-souls.

Again, it is admitted that the particular soul — this "part of the All-Soul — is of one ideal-form with it, but this does not entail the relation of part to whole, since in objects formed of continuous parts there is nothing inevitably making any portion uniform with the total: take, for example, the parts of a circle or square; we may divide it in different ways so as to get our part; a triangle need not be divided into triangles; all sorts of different figures are possible: yet an absolute uniformity is admitted to reign throughout soul.

In a line, no doubt, the part is inevitably a line; but even here there is a necessary difference in size; and if, in the case of the soul we similarly called upon magnitude as the distinction between constituents and collective soul, then soul, thus classed by magnitude becomes quantitative, and is simply body.

But it is admitted that all souls are alike and are entireties; clearly, soul is not subject to part in the sense in which magnitudes are: our opponents themselves would not consent to the notion of the All-Soul being whittled down into fragments, yet this is what they would be doing, annulling the All-Soul — if any collective soul existed at all — making it a mere piece of terminology, thinking of it like wine separated into many portions, each portion, in its jar, being described as a portion of the total thing, wine.

Next there is the conception of the individual soul as a part in the sense in which we speak of some single proposition as a part of the science entire.

The theorem is separate, but the science stands as one undivided thing, the expression and summed efficiency [energy] of each constituent notion: this is partition without severance; each item potentially includes the whole science, which itself remains an unbroken total.

Is this the appropriate parallel?

No; in such a relationship the All-Soul, of which the particular souls are to be a part, would not be the soul of any definite thing, but an entity standing aloof; that means that it would not even be the soul of the Kosmos; it would, in fact, be, itself, one of those partial souls; thus all alike would be partial and of one nature; and, at that, there would be no reason for making any such distinction.

[3] Ἀλλ' ἄρα οὕτω μέρη, ὥσπερ ἂν καὶ ἐφ' ἐνὸς ζώιου τις εἴποι τὴν ἐν τῷ δακτυλίῳ ψυχὴν μέρος τῆς ἐν τῷ παντὶ ζώῳ ὅλης; Ἀλλ' οὐτός γε ὁ λόγος ἢ οὐδεμίαν ποιεῖ ψυχὴν ἔξω σώματος γίνεσθαι, ἢ πᾶσαν οὐκ ἐν σώματι, ἀλλ' ἔξω τοῦ σώματος τοῦ κόσμου τὴν τοῦ παντὸς λεγομένην. Τοῦτο δὲ σκεπτόμενον δὲ ὡς λέγοιτο ἂν κατὰ τὴν εἰκόνα ἐξεταστέον. Εἰ γὰρ ἢ τοῦ παντὸς παρέχει αὐτὴν πᾶσι τοῖς ἐν μέρει ζώοις, καὶ οὕτω μέρος ἐκάστη, διαιρεθεῖσα μὲν οὐκ ἂν αὐτὴν ἐκάστω παρέχοι, ἢ αὐτὴ δὲ πανταχοῦ ἔσται ἢ ὅλη, μία καὶ ἢ αὐτὴ ἐν πολλοῖς ἅμα οὕσα. Τοῦτο δὲ οὐκέτ' ἂν τὴν μὲν ὅλην, τὴν δὲ μέρος ἂν εἶναι παράσχοιτο, καὶ μάλιστα οἷς τὸ αὐτὸ δυνάμει παρέσθιν· [εἰσὶ γὰρ ἐν ἀμφοτέραις ἄρασαι]. Ἐπεὶ καὶ οἷς ἄλλο ἔργον, τῷ δὲ ἄλλο, οἷον ὀφθαλμοῖς καὶ ὡσὶν, οὐ μόνον ἄλλο ψυχῆς ὁράσει, ἄλλο δὲ ὡς λεκτέον παρεῖναι – ἄλλων δὲ τὸ μερίζειν οὕτως – ἀλλὰ τὸ αὐτό, καὶ ἄλλη δύναμις ἐν ἐκατέρῳ ἐνεργῇ· [εἰσὶ γὰρ ἐν ἀμφοτέραις ἅρασαι·] τῷ δὲ τὰ ὄργανα διάφορα εἶναι διαφόρους τὰς ἀντιλήψεις γίνεσθαι, πάσας μέντοι εἰδὼν εἶναι εἰς εἶδος πάντα δυνάμενον μορφοῦσθαι. Δηλοῖ δὲ καὶ τὸ εἰς ἐν ἀναγκαῖον εἶναι πάντα ἰέναι. Τῶν δὲ ὀργάνων, δι' ὧν, μὴ [πάντα] πάντα δύνασθαι δεῖξασθαι, καὶ τὰ μὲν παθήματα διάφορα γίνεσθαι τοῖς ὀργανοῖς, τὴν δὲ κρίσιν παρὰ τοῦ αὐτοῦ οἷον δικαστοῦ καὶ τοὺς λόγους τοὺς λεγομένους καὶ τὰ πραχθέντα κατανενοηκότος. Ἀλλ' ὅτι ἐν γε πανταχοῦ, εἴρηται, καὶ ἐν τοῖς διαφόροις τῶν ἔργων. Εἴ τε ὡς αἱ αἰσθήσεις, οὐκ ἐν ἑκάστῳ αὐτὸν νοεῖν, ἀλλ' ἐκείνην· εἰ δ' οἰκεία ἦν ἡ νόησις, ἐφ' ἐαυτῆς ἐκάστη. Ὅταν δὲ καὶ λογικὴ ἦ ἡ ψυχὴ, καὶ οὕτω λογικὴ ὡς [ἡ] ὅλη λέγεται, τὸ λεγόμενον μέρος ταυτόν, ἀλλ' οὐ μέρος ἔσται τοῦ ὅλου.

3. Is it a question of part in the sense that, taking one living being, the soul in a finger might be called a part of the soul entire?

This would carry the alternative that either there is no soul outside of body, or that — no soul being within body — the thing described as the soul of the universe is, none the less, outside the body of the universe. That is a point to be investigated, but for the present we must consider what kind of soul this parallel would give us.

If the particular soul is a part of the All-Soul only in the sense that this bestows itself upon all living things of the partial sphere, such a self-bestowal

does not imply division; on the contrary, it is the identical soul that is present everywhere, the one complete thing, multi-present at the one moment: there is no longer question of a soul that is a part against a soul that is an all — especially where an identical power is present. Even difference of function, as in eyes and ears, cannot warrant the assertion of distinct parts concerned in each separate act — with other parts again making allotment of faculty — all is met by the notion of one identical thing, but a thing in which a distinct power operates in each separate function. All the powers are present either in seeing or in hearing; the difference in impression received is due to the difference in the organs concerned; all the varying impressions are our various responses to Ideal-forms that can be taken in a variety of modes.

A further proof [of the unity of Soul] is that perception demands a common gathering place; every organ has its distinct function, and is competent only upon its own material, and must interpret each several experience in its own fashion; the judgement upon these impressions must, then, be vested in some one principle, a judge informed upon all that is said and done.

But again: “Everywhere, Unity”: in the variety of functions if each “part of the soul” were as distinct as are the entrant sensations, none of those parts could have knowledge; awareness would belong only to that judging faculty — or, if local, every such act of awareness would stand quite unrelated to any other. But since the soul is a rational soul, by the very same title by which it is an All-Soul, and is called the rational soul, in the sense of being a whole [and so not merely “reasoning locally”], then what is thought of as a part must in reality be no part but the identity of an unparted thing.

[4] Τί οὖν φατέον, εἰ οὕτω μία, ὅταν τις ζητῇ τὸ ἐντεῦθεν πρῶτον μὲν ἀπορῶν, εἰ οἷόν τε οὕτως ἐν ᾧμα ἐν πᾶσιν, ἔπειτα, ὅταν ἐν σώματι ᾗ, ἡ δὲ μὴ ἐν σώματι; ὥσως γὰρ ἀκολουθήσει αἰεὶ ἐν σώματι πᾶσαν εἶναι καὶ μάλιστα τὴν τοῦ παντός· οὐ γὰρ ὥσπερ ἡ ἡμετέρα λέγεται καταλείπειν τὸ σῶμα· καίτοι τινὲς φασὶ τόδε μὲν καταλείπειν, οὐ πάντη δὲ ἔξω σώματος ἔσεσθαι. Ἄλλ’ εἰ πάντη ἔξω σώματος ἔσται, πῶς ἡ μὲν καταλείπει, ἡ δὲ οὐ, ἡ αὐτὴ οὐσα; Ἐπὶ μὲν οὖν τοῦ νοῦ ἐτερότητι χωριζομένου ἑαυτοῦ κατὰ μέρη μάλιστα ἀπ’ ἀλλήλων, ὄντων δὲ ὁμοῦ αἰεὶ – ἀμέριστος γὰρ ἂν εἴη αὕτη ἡ οὐσία – οὐδεμία τοιαύτη ἂν ἀπορία κατέχοι· ἐπὶ δὲ τῆς ψυχῆς τῆς λεγομένης μεριστῆς εἶναι κατὰ σώματα τοῦτο τὸ ἐν τι εἶναι πάσας πολλὰς ἂν ἔχοι ἀπορίας· εἰ μὴ τις τὸ μὲν ἐν στήσειεν ἐφ’ ἑαυτοῦ μὴ πῖπτον εἰς σῶμα, εἴτ’ ἐξ ἐκείνου τὰς πάσας, τὴν τε τοῦ ὅλου καὶ τὰς ἄλλας, μέχρι τινὸς οἷον συνούσας [ἀλλήλαις] καὶ μίαν τῷ μηδενὸς τινος γίνεσθαι, τοῖς δὲ πέρασιν αὐτῶν ἐξηρημέναις [καὶ συνούσας ἀλλήλαις] πρὸς τὸ ἄνω ὡδὶ καὶ ὡδὶ ἐπιβάλλειν, οἷον φωτὸς δὴ πρὸς τῇ γῇ μεριζομένου κατ’ οἴκους καὶ οὐ μεμερισμένου, ἀλλ’ ὄντος ἐνὸς οὐδὲν ἦπτον. Καὶ τὴν μὲν τοῦ παντός αἰεὶ ὑπερέχειν τῷ μηδὲ εἶναι αὐτῇ τὸ κατελθεῖν μηδὲ τῷ κάτω μηδὲ ἐπιστροφὴν τῶν τῆιδε, τὰς δ’ ἡμετέρας τῷ τε εἶναι ἀφωρισμένον αὐταῖς τὸ μέρος ἐν τῷιδε καὶ τῇ ἐπιστροφῇ τοῦ προσδεομένου φροντίσεως, τῆς μὲν οὖν εὐοικίας τῇ ἐν φυτῷ μεγάλῳ ψυχῇ, ἢ ἀπόνως τὸ φυτὸν καὶ ἀψόφως διοικεῖ, τοῦ κατωτάτω τῆς ψυχῆς τοῦ παντός,

τοῦ δὲ ἡμῶν κάτω, οἷον εἰ εὐλαὶ ἐν σαπέντι μέρει τοῦ φυτοῦ γίγνοιτο· οὕτω γὰρ τὸ σῶμα τὸ ἔμψυχον ἐν τῷ παντί. Τῆς δὲ ἄλλης ψυχῆς τῆς ὁμοειδοῦς τῷ ἄνω τῆς ὅλης, οἷον εἴ τις γεωργὸς ἐν φροντίδι τῶν ἐν τῷ φυτῷ εὐλῶν γίνοιτο καὶ ταῖς μερίμναις πρὸς τῷ φυτῷ γίγνοιτο, ἢ εἴ τις ὑγιαίνοντα μὲν καὶ μετὰ τῶν ἄλλων τῶν ὑγιαινόντων ὄντα πρὸς ἐκείνοις εἶναι λέγοι, πρὸς οἷς ἐστὶν ἡ πράττων ἡ θεωρίας ἑαυτὸν παρέχων, νοσήσαντος δὲ καὶ πρὸς ταῖς τοῦ σώματος θεραπειαῖς ὄντος πρὸς τῷ σώματι εἶναι καὶ τοῦ σώματος γεγονέναι.

4. But if this is the true account of the unity of soul, we must be able to meet the problems that ensue: firstly, the difficulty of one thing being present at the same moment in all things; and, secondly, the difficulty of soul in body as against soul not embodied.

We might be led to think that all soul must always inhabit body; this would seem especially plausible in the case of the soul of the universe, not thought of as ever leaving its body as the human soul does: there exists, no doubt, an opinion that even the human soul, while it must leave the body, cannot become an utterly disembodied thing; but assuming its complete disembodiment, how comes it that the human soul can go free of the body but the All-Soul not, though they are one and the same?

There is no such difficulty in the case of the Intellectual-Principle; by the primal differentiation, this separates, no doubt, into partial things of widely varying nature, but eternal unity is secured by virtue of the eternal identity of that Essence: it is not so easy to explain how, in the case of the soul described as separate among bodies, such differentiated souls can remain one thing.

A possible solution may be offered:

The unit soul holds aloof, not actually falling into body; the differentiated souls — the All-Soul, with the others — issue from the unity while still constituting, within certain limits, an association. They are one soul by the fact that they do not belong unreservedly to any particular being; they meet, so to speak, fringe to fringe; they strike out here and there, but are held together at the source much as light is a divided thing upon earth, shining in this house, and that, and yet remains uninterruptedly one identical substance.

The All-Soul would always remain above, since essentially it has nothing to do with descent or with the lower, or with any tendency towards this sphere: the other souls would become ours [become “partial,” individual in us] because their lot is cast for this sphere, and because they are solicited by a thing [the body] which invites their care.

The one — the lowest soul in the to the All-Soul — would correspond to that in some great growth, silently, unlaboriously conducting the whole; our own lowest soul might be compared to the insect life in some rotted part of the growth — for this is the ratio of the animated body to the universe — while the other soul in us, of one ideal nature with the higher parts of the All-Soul, may be imaged as the gardener concerned about the insects lodged in the tree and anxiously working to amend what is wrong; or we may contrast a

healthy man living with the healthy and, by his thought or by his act, lending himself to the service of those about him, with, on the other side, a sick man intent upon his own care and cure, and so living for the body, body-bound.

[5] Ἀλλὰ πῶς ἔτι ἡ μὲν σή, ἡ δὲ τοῦδε, ἡ δὲ ἄλλου ἔσται; ἄρ' οὖν τοῦδε μὲν κατὰ τὸ κάτω, οὐ τοῦδε δέ, ἀλλ' ἐκείνου κατὰ τὸ ἄνω; Ἀλλ' οὕτω γε Σωκράτης μὲν ἔσται ὅταν ἐν σώματι καὶ ἡ Σωκράτους ψυχὴ ἀπολείται δέ, ὅταν μάλιστα γένηται ἐν τῷ ἀρίστῳ. Ἡ ἀπολείται οὐδὲν τῶν ὄντων· ἐπεὶ κακεῖ οἱ νόες οὐκ ἀπολοῦνται, ὅτι μὴ εἰσι σωματικῶς μεμερισμένοι, εἰς ἓν, ἀλλὰ μένει ἕκαστον ἐν ἑτερότητι ἔχον τὸ αὐτὸ ὃ ἐστὶν εἶναι. Οὕτω τοῖνυν καὶ ψυχαὶ ἐφεξῆς καθ' ἕκαστον νοῦν ἐξηρημέναι, λόγοι νῶν οὔσαι καὶ ἐξειλιγμέναι μᾶλλον ἢ ἐκεῖνοι, οἷον πολὺ ἐξ ὀλίγου γενόμεναι, συναφεῖς τῷ ὀλίγῳ οὔσαι ἀμερεστέρωι ἐκείνων ἐκάστωι, μερίζεσθαι ἤδη θελήσασαι καὶ οὐ δυνάμεναι εἰς πᾶν μερισμοῦ ἰέναι, τὸ ταυτὸν καὶ ἕτερον σώιζουσαι, μένει τε ἐκάστη ἐν καὶ ὁμοῦ ἐν πᾶσαι. Εἴρηται δὴ κεφάλαιον τοῦ λόγου, ὅτι ἐκ μιᾶς, καὶ αἱ ἐκ μιᾶς πολλαὶ κατὰ τὰ αὐτὰ τῷ νῷ, κατὰ τὰ αὐτὰ μερισθεῖσαι καὶ οὐ μερισθεῖσαι, καὶ λόγος εἷς τοῦ νοῦ ἡ μένουσα καὶ ἀπ' αὐτῆς λόγοι μερικοὶ καὶ ἄυλοι, ὥσπερ ἐκεῖ.

5. But what place is left for the particular souls, yours and mine and another's?

May we suppose the Soul to be appropriated on the lower ranges to some individual, but to belong on the higher to that other sphere?

At this there would be a Socrates as long as Socrates' soul remained in body; but Socrates ceases to exist, precisely on attainment of the highest.

Now nothing of Real Being is ever annulled.

In the Supreme, the Intellectual-Principles are not annulled, for in their differentiation there is no bodily partition, no passing of each separate phase into a distinct unity; every such phase remains in full possession of that identical being. It is exactly so with the souls.

By their succession they are linked to the several Intellectual-Principles, for they are the expression, the Logos, of the Intellectual-Principles, of which they are the unfolding; brevity has opened out to multiplicity; by that point of their being which least belongs to the partial order, they are attached each to its own Intellectual original: they have already chosen the way of division; but to the extreme they cannot go; thus they keep, at once, identification and difference; each soul is permanently a unity [a self] and yet all are, in their total, one being.

Thus the gist of the matter is established: one soul the source of all; those others, as a many founded in that one, are, on the analogy of the Intellectual-Principle, at once divided and undivided; that Soul which abides in the Supreme is the one expression or Logos of the Intellectual-Principle, and from it spring other Reason-Principles, partial but immaterial, exactly as in the differentiation of the Supreme.

[6] Διὰ τί δὲ ἡ μὲν τοῦ παντὸς ψυχὴ ὁμοειδὴς οὔσα πεποίηκε κόσμον, ἡ δὲ

ἐκάστου οὐ, ἔχουσα καὶ αὐτὴ πάντα ἐν ἑαυτῇ; Τὸ γὰρ δύνασθαι ἐν πολλοῖς γίνεσθαι ἅμα καὶ εἶναι εἰρηται. Νῦν δὲ λεκτέον – τάχα γὰρ καὶ πῶς ταῦτόν ἐν ἄλλωι καὶ ἄλλωι τὸ μὲν τοδί, τὸ δὲ τοδί ποιεῖ ἢ πάσχει ἢ ἄμφω, γνωσθήσεται· ἢ καθ' αὐτό γε τοῦτο ἐπισκεπτέον – πῶς οὖν καὶ διὰ τί κόσμον πεποίηκεν, αἱ δὲ μέρος τι κόσμου διοικοῦσιν; Ἡ θαυμαστὸν οὐδὲν τοὺς τὴν αὐτὴν ἐπιστήμην ἔχοντας τοὺς μὲν πλειόνων, τοὺς δὲ ἐλαττόνων ἄρχειν. Ἀλλὰ διὰ τί, εἰπεῖν ἂν ἔχοι τις. Ἀλλ' ἔστιν, εἴποι τις ἄν, καὶ ψυχῶν διαφορά, ἢ μᾶλλον, καθὼς ἢ μὲν οὐκ ἀπέστη τῆς ὅλης, ἀλλ' ἔσχεν ἐκεῖ οὐσα περὶ αὐτὴν τὸ σῶμα, αἱ δὲ ἤδη ὄντος οἶον ἀδελφῆς ψυχῆς ἀρχούσης μοίρας διέλαχον, οἶον προπαρασκευασάσης ταύτης αὐταῖς οἰκήσεις. ὥΕστι δὲ καὶ τὴν μὲν πρὸς τὸν ὅλον νοῦν ἰδεῖν, τὰς δὲ μᾶλλον πρὸς τοὺς αὐτῶν τοὺς ἐν μέρει. Τάχα δ' ἂν καὶ αὐταὶ δύναιντο ποιεῖν, τῆς δὲ ποιησάσης οὐκέτι οἷόν τε καὶ αὐταῖς, πρώτης ἐκείνης ἀρξάσης. Τὸ δ' αὐτὸ ἂν τις ἠπόρησε, καὶ εἰ ἡτισοῦν καὶ ἄλλη πρώτη κατεῖχε. Βέλτιον δὲ λέγειν τῷ ἐξηρητῆσθαι μᾶλλον τῶν ἄνω· τῶν γὰρ ἐκεῖ νενευκότων ἢ δύναμις μείζων. Σώζουσιν γὰρ αὐτὰς ἐπ' ἀσφαλοῦς ἐκ τοῦ ράιστου ποιοῦσιν· δυνάμεως γὰρ μείζονος μὴ πάσχειν ἐν οἷς ποιεῖ· ἢ δὲ δύναμις ἐκ τοῦ ἄνω μένειν. Μένουσα οὖν ἐν αὐτῇ ποιεῖ προσιόντων, αἱ δὲ αὐταὶ προσῆλθον. Ἀπέστησαν οὖν εἰς βάθος. Ἡ πολὺ αὐτῶν καθελκυσθὲν συνεφειλκύσατο καὶ αὐτὰς ταῖς γνώμαις εἰς τὸ κάτω εἶναι. Τὸ γὰρ δευτέρας καὶ τρίτας τῷ ἐγγύθεν καὶ τῷ πορρώτερον ὑπονοητέον εἰρησθαι, ὥσπερ καὶ παρ' ἡμῖν οὐχ ὁμοίως πάσαις ψυχαῖς ὑπάρχει τὸ πρὸς τὰ ἐκεῖ, ἀλλ' οἱ μὲν ἐνοῖντο ἄν, οἱ δὲ βάλλοιεν ἂν ἐγγὺς ἐφιεμένοι, οἷς δὲ ἦττον ἂν ἔχοι τοῦτο, καθὼς ταῖς δυνάμεσιν οὐ ταῖς αὐταῖς ἐνεργοῦσιν, ἀλλ' οἱ μὲν τῇ πρώτῃ, οἱ δὲ τῇ μετ' ἐκείνην, οἱ δὲ τῇ τρίτῃ, ἀπάντων τὰς πάσας ἐχόντων.

6. But how comes it that while the All-Soul has produced a kosmos, the soul of the particular has not, though it is of the one ideal Kind and contains, it too, all things in itself?

We have indicated that a thing may enter and dwell at the same time in various places; this ought to be explained, and the enquiry would show how an identity resident simultaneously here and there may, in its separate appearances, act or react — or both — after distinct modes; but the matter deserves to be examined in a special discussion.

To return, then: how and why has the All-Soul produced a kosmos, while the particular souls simply administer some one part of it?

In the first place, we are not surprised when men of identical knowledge differ greatly in effective power.

But the reason, we will be asked.

The answer might be that there is an even greater difference among these souls, the one never having fallen away from the All-Soul, but dwelling within it and assuming body therein, while the others received their allotted spheres when the body was already in existence, when their sister soul was already in rule and, as it were, had already prepared habitations for them. Again, the reason may be that the one [the creative All-Soul] looks towards

the universal Intellectual-Principle [the exemplar of all that can be], while the others are more occupied with the Intellectual within themselves, that which is already of the sphere of part; perhaps, too, these also could have created, but that they were anticipated by that originator — the work accomplished before them — an impediment inevitable whichever of the souls were first to operate.

But it is safer to account for the creative act by nearer connection with the over-world; the souls whose tendency is exercised within the Supreme have the greater power; immune in that pure seat they create securely; for the greater power takes the least hurt from the material within which it operates; and this power remains enduringly attached to the over-world: it creates, therefore, self gathered and the created things gather round it; the other souls, on the contrary, themselves go forth; that can mean only that they have deserted towards the abyss; a main phase in them is drawn downward and pulls them with it in the desire towards the lower.

The “secondary and tertiary souls,” of which we hear, must be understood in the sense of closer or remoter position: it is much as in ourselves the relation to the Supreme is not identical from soul to soul; some of us are capable of becoming Uniate, others of striving and almost attaining, while a third rank is much less apt; it is a matter of the degree or powers of the soul by which our expression is determined — the first degree dominant in the one person, the second, the third [the merely animal life] in others while, still, all of us contain all the powers.

[7] Ταῦτα μὲν οὖν ταύτηι. Ἀλλὰ τὸ ἐν Φιλήβῳ λεχθὲν παρέχον ὑπόνοιαν μοίρας τῆς τοῦ παντός τὰς ἄλλας εἶναι; Βούλεται δὲ ὁ λόγος οὐ τοῦτο, ὃ τις οἶται, ἀλλ' ὅπερ ἦν χρήσιμον αὐτῷ τότε, καὶ τὸν οὐρανὸν ἔμψυχον εἶναι. Τοῦτο οὖν πιστοῦται λέγων, ὡς ἀτοπον τὸν οὐρανὸν ἄψυχον λέγειν ἡμῶν, οἱ μέρος σώματος ἔχομεν τοῦ παντός, ψυχὴν ἐχόντων. Πῶς γὰρ ἂν τὸ μέρος ἔσχεν ἀψύχου τοῦ παντός ὄντος; Δῆλον δὲ μάλιστα τὸ τῆς γνώμης αὐτοῦ ἐν Τιμαίῳ ποιεῖ, οὗ γενομένης τῆς ψυχῆς τοῦ παντός ὕστερον τὰς ἄλλας ποιεῖ ἐκ τοῦ αὐτοῦ μινύων κρατῆρος, ἀφ' οὗ καὶ ἡ τῶν ὄλων, ὁμοειδῆ ποιῶν καὶ τὴν ἄλλην, τὴν δὲ διαφορὰν δευτέροις καὶ τρίτοις διδούς. Τὸ δὲ ἐν τῷ Φαίδρῳ ψυχὴ πᾶσα παντός ἐπιμελεῖται τοῦ ἀψύχου; Τί γὰρ ἂν εἴη, ὃ σώματος τὴν φύσιν διοικεῖ καὶ ἡ πλάττει ἡ τάττει ἡ ποιεῖ ἡ ψυχὴ; Καὶ οὐχ ἡ μὲν πέφυκε τοῦτο δύνασθαι, ἡ δὲ οὐ. Ἡ μὲν οὖν τελεία, φησὶν, ἡ τοῦ παντός μετεωροποροῦσα οὐ δῦσα, ἀλλ' οἷον ἐποχουμένη, εἰς τὸν κόσμον ποιεῖ καὶ ἥτις ἂν τελεία ἦι, οὕτω διοικεῖ. Ἡ δὲ περρορησασα εἰπὼν ἄλλην ταύτην παρ' ἐκείνην ποιεῖ. Τὸ δὲ συνέπεσθαι τῇ τοῦ παντός περιφορᾷ καὶ ἦθι ἐκεῖθεν κομίζεσθαι καὶ πάσχειν παρ' αὐτοῦ οὐδὲν ἂν εἴη σημεῖον τοῦτο τοῦ μέρη τὰς ἡμετέρας εἶναι. Ὡκανὴ γὰρ ψυχὴ καὶ παρὰ φύσεως τόπων πολλὰ ἀπομάττεσθαι καὶ ὑδάτων καὶ ἀέρος· καὶ πόλεων διάφοροι οἰκήσεις καὶ τῶν σωμάτων αἱ κράσεις. Καί τι ἔφαμεν ἔχειν ἐν τῷ παντὶ ὄντες τῆς τοῦ ὅλου ψυχῆς, καὶ παρὰ τῆς περιφορᾶς συνεχωροῦμεν τὸ πάσχειν, ἀλλ' ἀντετίθεμεν ἄλλην ψυχὴν πρὸς ταῦτα καὶ μάλιστα τῇ ἀντιστάσει δεικνυμένην ἄλλην. Τὸ

δ' ὅτι εἶσω γεννώμεθα ἐν αὐτῷ, καὶ ἐπὶ τῶν μητρῶν φαμέν ἐτέραν εἶναι οὐ τὴν τῆς μητρὸς τὴν ἐπεισιούσαν.

7. So far, so good: but what of the passage in the Philebus taken to imply that the other souls are parts of the All-Soul?

The statement there made does not bear the meaning read into it; it expresses only, what the author was then concerned with, that the heavens are ensouled — a teaching which he maintains in the observation that it is preposterous to make the heavens soulless when we, who contain a part of the body of the All, have a soul; how, he asks, could there be soul in the part and none in the total.

He makes his teaching quite clear in the Timaeus, where he shows us the other souls brought into existence after the All-Soul, but compounded from the same mixing bowl"; secondary and tertiary are duly marked off from the primal but every form of soul is presented as being of identical ideal-nature with the All-Soul.

As for saying of the Phaedrus. "All that is soul cares for all that is soulless," this simply tells us that the corporeal kind cannot be controlled — fashioned, set in place or brought into being — by anything but the Soul. And we cannot think that there is one soul whose nature includes this power and another without it. "The perfect soul, that of the All," we read, "going its lofty journey, operates upon the kosmos not by sinking into it, but, as it were, by brooding over it"; and "every perfect soul exercises this governance"; he distinguishes the other, the soul in this sphere as "the soul when its wing is broken."

As for our souls being entrained in the cosmic circuit, and taking character and condition thence; this is no indication that they are parts: soul-nature may very well take some tincture from even the qualities of place, from water and from air; residence in this city or in that, and the varying make-up of the body may have their influence [upon our human souls which, yet, are no parts of place or of body].

We have always admitted that as members of the universe we take over something from the All-Soul; we do not deny the influence of the Cosmic Circuit; but against all this we oppose another soul in us [the Intellectual as distinguished from the merely vitalizing] proven to be distinct by that power of opposition.

As for our being begotten children of the kosmos, we answer that in motherhood the entrant soul is distinct, is not the mother's.

[8] Ταῦτα μὲν οὖν οὕτως ἂν ἔχοι λύσεως καὶ τοῦ τῆς συμπαθείας μὴ ἐμποδίζοντος τὸν λόγον· ἐκ γὰρ τῆς αὐτῆς πᾶσαι οὔσαι, ἐξ ἧς καὶ ἡ τοῦ ὅλου, συμπαθεῖς. Καὶ γὰρ εἴρηται, ὅτι καὶ μία καὶ πολλάι. Περὶ δὲ τοῦ μέρους πρὸς τὸ ὅλον τῆς διαφορᾶς ὅπως, εἴρηται. Εἴρηται δὲ καὶ ὅλως περὶ διαφορᾶς ψυχῆς καὶ νῦν συντόμως λεγέσθω, ὅτι καὶ παρὰ τὰ σώματα μὲν ἂν γίγνοιτο διαφέρειν καὶ ἐν τοῖς ἡθεσι μάλιστα καὶ ἐν τοῖς τῆς διανοίας ἔργοις καὶ ἐκ τῶν

προβεβιωμένων βίων· κατὰ γὰρ τοὺς προβεβιωμένους φησὶ τὰς αἰρέσεις ταῖς ψυχαῖς γίνεσθαι. Εἰ δέ τις φύσιν ψυχῆς ὅλως λαμβάνοι, καὶ ἐν ταύταις εἴρηνται αἱ διαφοραί, ἐν οἷς καὶ δεύτερα καὶ τρίτα ἐλέγετο, καὶ ὅτι πάντα παῖσαι, κατὰ δὲ τὸ ἐνεργῆσαν ἐν αὐτῇ ἐκάστη· τοῦτο δὲ τῷ τὴν μὲν ἐνοῦσθαι ἐνεργεῖαι, τὴν δὲ ἐν γνώσει [εἶναι], τὴν δὲ ἐν ὀρέξει, καὶ ἐν τῷ ἄλλην ἄλλα βλέπειν καὶ ἄπερ βλέπει εἶναι καὶ γίνεσθαι· καὶ τὸ πλῆρες δὲ ταῖς ψυχαῖς καὶ τέλειον οὐχὶ ταὐτὸν πάσαις. Ἀλλ' εἰ ποικίλον τὸ ὅλον σύνταγμα αὐταῖς – εἰς γὰρ πᾶς λόγος πολὺς καὶ ποικίλος, ὥσπερ ζῶιον ψυχικὸν πολλὰς μορφὰς ἔχον – εἰ δὴ τοῦτο, καὶ σύνταξις ἐστὶ, καὶ οὐ διέσπασται τὰ ὄντα ὅλως ἀπ' ἀλλήλων, οὐδὲ τὸ εἰκὴ ἐν τοῖς οὖσιν, ὅπου μὴδὲ ἐν τοῖς σώμασι, καὶ ἀριθμὸν τινα ἀκόλουθόν ἐστιν εἶναι. Καὶ γὰρ αὐτὸ ἐστάναι δεῖ τὰ ὄντα, καὶ τὰ αὐτὰ τὰ νοητὰ εἶναι, καὶ ἕκαστον ἐν ἀριθμῷ εἶναι· οὕτω γὰρ τὸ τόδε. Τοῖς μὲν γὰρ τῶν σωμάτων τῷ φύσει τοῦ καθέκαστον ρέοντος ἅτε ἐπακτοῦ τοῦ εἶδους ὄντος τὸ εἶναι κατ' εἶδος ἀεὶ ὑπάρχει μιμήσει τῶν ὄντων, τοῖς δὲ ἅτε οὐκ ἐκ συνθέσεως οὖσι τὸ εἶναί ἐστιν ἐν τῷ ὃ ἐστὶν ἀριθμῷ ἐν, ὅπερ ἐξ ἀρχῆς ὑπάρχει, καὶ οὔτε γίνεται ὃ μὴ ἦν, οὔτε ὃ ἐστὶν οὐκ ἔσται. Ὡς περὶ καὶ εἰ ποιοῦν τι ἔσται αὐτά, ἐκ μὲν ὕλης οὐκ ἂν· εἰ δὲ καὶ τοῦτο, δεῖ τι καὶ ἐξ αὐτοῦ οὐσιῶδες προσθεῖναι· ὥστε μεταβολὴ περὶ αὐτὸ ἐκεῖνο ἔσται, εἰ νῦν πλεον ποιῇ ἢ ἔλαττον. Καὶ διὰ τί νῦν, ἀλλ' οὐκ ἀεὶ οὕτως; Καὶ τὸ γενόμενον δὲ οὐκ αἰδίων, εἴπερ πλεον καὶ ἔλαττον· κεῖται δὲ ἡ ψυχὴ τοιοῦτον. Πῶς οὖν ἄπειρον, εἰ στήσεται; Ἡ τῇ δυνάμει τὸ ἄπειρον, ὅτι ἡ δύναμις ἄπειρος, οὐχ ὡς μερισθησομένης εἰς ἄπειρον. Ἐπεὶ καὶ ὁ θεὸς οὐ πεπερασμένος. Καὶ αὗται τοίνυν οὐ πέρατι ἀλλοτρίῳ ἐστὶν ἐκάστη ὃ ἐστὶν, οἷον τοσαύτη, ἀλλ' αὐτὴ ἐστὶν ὅσον θέλει, καὶ οὐ μὴ ποτε γένηται προιοῦσα ἔξω αὐτῆς, ἀλλὰ φθάνει μὲν πανταχοῦ, ὃ πέφυκεν αὐτῆς ἐπὶ τὰ σώματα [εἰς τὰ σώματα] φθάνειν· οὐ μὴν διέσπασται ἀφ' ἑαυτῆς, ὅταν ἦ καὶ ἐν τῷ δακτυλίῳ καὶ ἐν τῷ ποδί. Οὕτω δὴ καὶ ἐν τῷ παντί, εἰς ὃ ἂν φθάνῃ, ἐν ἄλλῳ καὶ ἄλλῳ μέρει φυτοῦ καὶ ἀποτετμημένου, ὥστε εἶναι καὶ ἐν τῷ ἐξ ἀρχῆς φυτῷ καὶ τῷ ἀπ' αὐτοῦ τετμημένῳ· ἐν γὰρ τὸ σῶμα τοῦ παντός, καὶ ὡς ἐν ἐνὶ ἐστὶν αὐτοῦ πανταχοῦ. Καὶ σαπέντος δὲ ζώιου εἰ πολλὰ ἐξ αὐτοῦ, ἐκεῖνη μὲν οὐκέτι ἐστὶν ἡ τοῦ παντός ζώιου ψυχὴ ἐν τῷ σώματι· οὐ γὰρ ἔχει αὐτὸ δεκτικὸν αὐτῆς· οὐ γὰρ ἂν ἀπέθανε. Τὰ δὲ ἐκ τῆς φθορᾶς ἐπιτηδείως ἔχοντα πρὸς γενέσεις ζώων, τὰ μὲν τῶνδε, τὰ δὲ τῶνδε, ἴσχει ψυχὴν οὐδενὸς ὄντος ὅτου ἀποστατεῖ, ὄντος δὲ τοῦ μὲν δέχεσθαι, τοῦ δὲ μὴ δέχεσθαι δυναμένου. Καὶ τὰ γινόμενα οὕτως ἔμψυχα οὐ πλείους ἐποίησε ψυχὰς· ἐξήρηται γὰρ τῆς μιᾶς, ἡ μένει μία· ὥσπερ καὶ ἐν ἡμῖν ἀποτεμνομένων τινῶν, ἄλλων δὲ ἀντ' αὐτῶν φανομένων, τῶν μὲν ἀπέστη ἡ ψυχὴ, τοῖς δὲ προσεγένετο, ἕως ἡ μία μένει. Ἐν δὲ τῷ παντί μένει ἀεὶ ἡ μία· τὰ δὲ ἐντὸς τὰ μὲν ἴσχει, τὰ δὲ ἀποτίθεται, τῶν αὐτῶν ψυχικῶν μενόντων.

8. These considerations, amounting to the settlement of the question, are not countered by the phenomenon of sympathy; the response between soul and soul is due to the mere fact that all spring from that self-same soul [the next to Divine Mind] from which springs the Soul of the All.

We have already stated that the one soul is also multiple; and we have dealt

with the different forms of relationship between part and whole: we have investigated the different degrees existing within soul; we may now add, briefly, that differences might be induced, also, by the bodies with which the soul has to do, and, even more, by the character and mental operations carried over from the conduct of the previous lives. "The life-choice made by a soul has a correspondence" — we read— "with its former lives."

As regards the nature of soul in general, the differences have been defined in the passage in which we mentioned the secondary and tertiary orders and laid down that, while all souls are all-comprehensive, each ranks according to its operative phase — one becoming Uniate in the achieved fact, another in knowledge, another in desire, according to the distinct orientation by which each is, or tends to become, what it looks upon. The very fulfillment and perfectionment attainable by souls cannot but be different.

But, if in the total the organization in which they have their being is compact of variety — as it must be since every Reason-Principle is a unity of multiplicity and variety, and may be thought of as a psychic animated organism having many shapes at its command — if this is so and all constitutes a system in which being is not cut adrift from being, if there is nothing chance — borne among beings as there is none even in bodily organisms, then it follows that Number must enter into the scheme; for, once again, Being must be stable; the members of the Intellectual must possess identity, each numerically one; this is the condition of individuality. Where, as in bodily masses, the Idea is not essentially native, and the individuality is therefore in flux, existence under ideal form can rise only out of imitation of the Authentic Existences; these last, on the contrary, not rising out of any such conjunction [as the duality of Idea and dead Matter] have their being in that which is numerically one, that which was from the beginning, and neither becomes what it has not been nor can cease to be what it is.

Even supposing Real-Beings [such as soul] to be produced by some other principle, they are certainly not made from Matter; or, if they were, the creating principle must infuse into them, from within itself, something of the nature of Real-Being; but, at this, it would itself suffer change, as it created more or less. And, after all, why should it thus produce at any given moment rather than remain for ever stationary?

Moreover the produced total, variable from more to less, could not be an eternal: yet the soul, it stands agreed, is eternal.

But what becomes of the soul's infinity if it is thus fixed?

The infinity is a matter of power: there is question, not of the soul's being divisible into an infinite number of parts, but of an infinite possible effectiveness: it is infinity in the sense in which the Supreme God, also, is free of all bound.

This means that it is no external limit that defines the individual being or the extension of souls any more than of God; on the contrary each in right of

its own power is all that it chooses to be: and we are not to think of it as going forth from itself [losing its unity by any partition]: the fact is simply that the element within it, which is apt to entrance into body, has the power of immediate projection any whither: the soul is certainly not wrenched asunder by its presence at once in foot and in finger. Its presence in the All is similarly unbroken; over its entire range it exists in every several part of everything having even vegetal life, even in a part cut off from the main; in any possible segment it is as it is at its source. For the body of the All is a unit, and soul is everywhere present to it as to one thing.

When some animal rots and a multitude of others spring from it, the Life-Principle now present is not the particular soul that was in the larger body; that body has ceased to be receptive of soul, or there would have been no death; what happens is that whatsoever in the product of the decay is apt material for animal existence of one kind or another becomes ensouled by the fact that soul is nowhere lacking, though a recipient of soul may be. This new ensouling does not mean, however, an increase in the number of souls: all depend from the one or, rather, all remains one: it is as with ourselves; some elements are shed, others grow in their place; the soul abandons the discarded and flows into the newcoming as long as the one soul of the man holds its ground; in the All the one soul holds its ground for ever; its distinct contents now retain soul and now reject it, but the total of spiritual beings is unaffected.

[9] Ἀλλὰ [καὶ] πῶς ἐγγίγνεται σώματι ψυχῇ, ζητητέον. Τίς ὁ τρόπος [καὶ πῶς]; Οὐχ ἦττον γὰρ καὶ τοῦτο θαυμάσαι τε καὶ ζητῆσαι ἄξιον. Ὡς περ τοίνυν διττὸς ὁ τρόπος τῆς εἰς σῶμα ψυχῆς εἰσόδου – ἡ μὲν γὰρ γίνεται ψυχῇ ἐν σώματι οὐσῃ τῇ τε μετενσωματουμένῃ καὶ τῇ ἐκ σώματος ἀερίνου ἢ πυρίνου εἰς γήινον γινομένην, ἣν δὴ μετενσωμάτωσιν οὐ λέγουσιν εἶναι, ὅτι ἄδηλον τὸ ἀπ’ οὗ ἢ εἰς κρισίς, ἡ δὲ ἐκ τοῦ ἀσωμάτου εἰς ὀτιοῦν σῶμα, ἡ δὴ καὶ πρώτη ἂν εἴη ψυχῇ κοινωνία σώματι – ὁρθῶς ἂν ἔχοι ἐπισκέψασθαι περὶ ταύτης, τί ποτὲ ἐστὶ τὸ γινόμενον πάθος τότε, ὅτε ψυχῇ καθαρὰ οὐσα σώματος πάντα ἴσχει περὶ αὐτὴν σώματος φύσιν. Περὶ μὲν δὴ τῆς τοῦ παντός – ἐντεῦθεν γὰρ ἴσως [εἰκός] ἄρξασθαι, μᾶλλον δὲ ἀναγκαῖον τυγχάνει – δεῖ δὴ τῷ λόγῳ τὴν εἰσόδον καὶ τὴν ἐμψύχωσιν διδασκαλίας καὶ τοῦ σαφοῦς χάριν γίνεσθαι νομίζειν. Ἐπεὶ οὐκ ἦν ὅτε οὐκ ἐμψύχωτο τότε τὸ πᾶν, οὐδὲ ἦν ὅτε σῶμα ὑφειστήκει ψυχῆς ἀπούσης, οὐδὲ ὕλη ποτὲ ὅτε ἀκόσμητος ἦν· ἀλλ’ ἐπινοῆσαι ταῦτα χωρίζοντας αὐτὰ ἀπ’ ἀλλήλων τῷ λόγῳ οἷόν τε. Ἐξεστὶ γὰρ ἀναλύειν τῷ λόγῳ καὶ τῇ διανοίᾳ πᾶσαν σύνθεσιν. Ἐπεὶ τό γε ἀληθές ὥδε ἔχει· σώματος μὲν μὴ ὄντος οὐδ’ ἂν προέλθοι ψυχῇ, ἐπεὶ οὐδὲ τόπος ἄλλος ἐστίν, ὅπου ἐφύκεν εἶναι. Προίεναι δὲ εἰ μέλλοι, γεννήσει ἑαυτῇ τόπον, ὥστε καὶ σῶμα. Τῆς δὴ στάσεως αὐτῆς ἐν αὐτῇ τῇ στάσει οἶοναι ῥωννυμένης οἷον πολὺ φῶς ἐκλάμπαν ἐπ’ ἄκροις τοῖς ἐσχάτοις τοῦ πυρὸς σκότος ἐγίνετο, ὅπερ ἰδοῦσα ἡ ψυχῇ, ἐπέπερ ὑπέστη, ἐμόρφωσεν αὐτό. Οὐ γὰρ ἦν θεμιτὸν γειτονοῦν τι αὐτῇ λόγου ἁμοιβὴν εἶναι, οἷον ἐδέχετο τὸ λεγόμενον ἀμυδρὸν ἐν ἀμυδρῷ τῷ γενομένῳ. Γενόμενος δὴ οἷον οἶκος τις καλὸς καὶ ποικίλος

οὐκ ἀπετμήθη τοῦ πεποιηκότος, οὐδ' αὖ ἐκοίνωσεν αὐτὸν αὐτῇ, ἀλλὰ πανταχοῦ πᾶς ἄξιος ἐπιμελείας νομισθεὶς ὠφελίμου μὲν ἑαυτῷ τῷ εἶναι καὶ τῷ καλῶι, ὅσον δὴ τοῦ εἶναι δυνατόν ἦν αὐτῷ μεταλαμβάνειν, ἀβλαβοῦς δὲ τῷ ἐφεστηκότι· ἄνω γὰρ μένων ἐπιστατεῖ· ἔμψυχος τῷ τοιοῦται τρόπῳ, ἔχων ψυχὴν οὐχ αὐτοῦ, ἀλλ' αὐτῷ, κρατούμενος οὐ κρατῶν, καὶ ἐχόμενος ἀλλ' οὐκ ἔχων. Κεῖται γὰρ ἐν τῇ ψυχῇ ἀνεχούσῃ αὐτὸν καὶ οὐδὲν ἄμοιρόν ἐστιν αὐτῆς, ὡς ἂν ἐν ὕδασι δίκτυον τεγγόμενον ζῶιη, οὐ δυνάμενον δὲ αὐτοῦ ποιεῖσθαι ἐν ᾧ ἐστιν· ἀλλὰ τὸ μὲν δίκτυον ἐκτεινομένης ἡδὴ τῆς θαλάσσης συνεκτέταται, ὅσον αὐτὸ δύναται· οὐ γὰρ δύναται ἀλλαχόθι ἕκαστον τῶν μορίων ἢ ὅπου κεῖται εἶναι. Ἡ δὲ τοσαύτη ἐστὶ τὴν φύσιν, ὅτι μὴ τοσήδε, ὥστε πᾶν τὸ σῶμα καταλαμβάνειν τῷ αὐτῷ, καὶ ὅπου ἂν ἐκταθῇ ἐκεῖνο, ἐκεῖ ἐστὶ· καὶ εἰ μὴ εἴη δὲ ἐκεῖνο, οὐδὲν ἂν αὐτῇ εἰς μέγεθος μέλοι· ἔστι γὰρ ἥτις ἐστὶ. Τοσοῦτον γὰρ ἐστὶ τὸ πᾶν, ὅπου ἐστὶν αὐτή, καὶ ὀρίζεται τῷ ὅσον, εἰς ὅσον προῖον σώϊζουσιν αὐτὴν αὐτὸ ἔχει. Καὶ τοσαύτη ἐστὶν ἡ σκιά, ὅσος ὁ λόγος ὁ παρ' αὐτῆς. Ὁ δὲ λόγος τοιοῦτος ἦν, ὡς μέγεθος τοσοῦτον ἐργάσασθαι, ὅσον τὸ εἶδος αὐτοῦ ἐβούλετο μέγεθος ἐργάσασθαι.

9. But we must examine how soul comes to inhabit the body — the manner and the process — a question certainly of no minor interest.

The entry of soul into body takes place under two forms.

Firstly, there is the entry — metempsychosis — of a soul present in body by change from one [wholly material] frame to another or the entry — not known as metempsychosis, since the nature of the earlier habitation is not certainly definable — of a soul leaving an aerial or fiery body for one of earth.

Secondly, there is the entry from the wholly bodiless into any kind of body; this is the earliest form of any dealing between body and soul, and this entry especially demands investigation.

What then can be thought to have happened when soul, utterly clean from body, first comes into commerce with the bodily nature?

It is reasonable, necessary even, to begin with the Soul of the All. Notice that if we are to explain and to be clear, we are obliged to use such words as “entry” and “ensoulment,” though never was this All unensouled, never did body subsist with soul away, never was there Matter unelaborate; we separate, the better to understand; there is nothing illegitimate in the verbal and mental sundering of things which must in fact be co-existent.

The true doctrine may be stated as follows:

In the absence of body, soul could not have gone forth, since there is no other place to which its nature would allow it to descend. Since go forth it must, it will generate a place for itself; at once body, also, exists.

While the Soul [as an eternal, a Divine Being] is at rest — in rest firmly based on Repose, the Absolute — yet, as we may put it, that huge illumination of the Supreme pouring outwards comes at last to the extreme bourne of its light and dwindles to darkness; this darkness, now lying there beneath, the soul sees and by seeing brings to shape; for in the law of things this ultimate

depth, neighbouring with soul, may not go void of whatsoever degree of that Reason-Principle it can absorb, the dimmed reason of reality at its faintest.

Imagine that a stately and varied mansion has been built; it has never been abandoned by its Architect, who, yet, is not tied down to it; he has judged it worthy in all its length and breadth of all the care that can serve to its Being — as far as it can share in Being — or to its beauty, but a care without burden to its director, who never descends, but presides over it from above: this gives the degree in which the kosmos is ensouled, not by a soul belonging to it, but by one present to it; it is mastered not master; not possessor but possessed. The soul bears it up, and it lies within, no fragment of it unsharing.

The kosmos is like a net which takes all its life, as far as ever it stretches, from being wet in the water, and has no act of its own; the sea rolls away and the net with it, precisely to the full of its scope, for no mesh of it can strain beyond its set place: the soul is of so far-reaching a nature — a thing unbounded — as to embrace the entire body of the All in the one extension; so far as the universe extends, there soul is; and if the universe had no existence, the extent of soul would be the same; it is eternally what it is. The universe spreads as broad as the presence of soul; the bound of its expansion is the point at which, in its downward egression from the Supreme, it still has soul to bind it in one: it is a shadow as broad as the Reason-Principle proceeding from soul; and that Reason-Principle is of scope to generate a kosmic bulk as vast as lay in the purposes of the Idea [the Divine forming power] which it conveys.

[10] Οὕτω δὴ ἀκούσαντας χρὴ πάλιν ἐπὶ τὸ αἰὶ οὕτως ἐλθόντας ὁμοῦ λαβεῖν πάντα ὄντα· οἷον τὸν ἀέρα, τὸ φῶς, τὸν ἥλιον, ἢ τὴν σελήνην καὶ τὸ φῶς καὶ πάλιν τὸν ἥλιον ὁμοῦ πάντα, τάξιν δὲ πρώτων καὶ δευτέρων καὶ τρίτων ἔχοντα, καὶ ἐνταῦθα ψυχὴν αἰὶ ἐστῶσαν ἢ τὰ πρῶτα καὶ τὰ ἐφεξῆς ὡς πυρὸς ἔσχατα, εἰς ὕστερον τοῦ πρώτου ἐκ τοῦ ἐσχάτου νοουμένου πυρὸς σκιᾶς, εἴτα ἐπιφωτιζομένου ἅμα καὶ τούτου, ὥστε οἷον εἶδος ἐπιθεῖν τῷ ἐπιβληθέντι πρώτῳ γενομένῳ παντάπασιν ἀμυδρῷ. Ἐκοσμεῖτο δὲ κατὰ λόγον ψυχῆς δυνάμει ἐχούσης ἐν αὐτῇ δι' ὅλης δυνάμιν κατὰ λόγους κοσμεῖν· οἷα καὶ οἱ ἐν σπέρμασι λόγοι πλάττουσι καὶ μορφοῦσι τὰ ζῶια οἷον μικροῦς τινὰς κόσμους. Ὅ τι γὰρ ἂν ἐφάπνηται ψυχῆς, οὕτω ποιεῖται ὡς ἔχει φύσεως ψυχῆς ἢ οὐσία· ἡ δὲ ποιεῖ οὐκ ἐπακτῷ γνώμῃ οὐδὲ βουλῇ ἢ σκέψιν ἀναμείναςα· οὕτω γὰρ ἂν οὐ κατὰ φύσιν, ἀλλὰ κατ' ἐπακτὸν τέχνην ἂν ποιοῖ. Τέχνη γὰρ ὑστέρα αὐτῆς καὶ μιμεῖται ἀμυδρὰ καὶ ἀσθενῇ ποιοῦσα μιμήματα, παίγνια ἅττα καὶ οὐ πολλοῦ ἄξια, μηχαναῖς πολλαῖς εἰς εἶδωλον φύσεως προσχρωμένη. Ἡ δὲ οὐσίας δυνάμει κυρία σωμάτων εἰς τὸ γενέσθαι τε καὶ οὕτως ἔχειν ὡς αὐτὴ ἄγει, οὐ δυναμένων τῶν ἐξ ἀρχῆς ἐναντιοῦσθαι τῇ αὐτῆς βουλήσει. Ἐν γὰρ τοῖς ὑστέροις ἄλληλα ἐμποδίζοντα πολλάκις ἀποστερεῖται τοῦ τυχεῖν μορφῆς τῆς οἰκείας, ἣν ὁ λόγος ὁ ἐν σμικρῷ θέλει· ἐκεῖ δὲ γιγνομένης καὶ τῆς ὅλης μορφῆς ὑπ' αὐτῆς καὶ τάξιν τῶν γενομένων ἅμα ἔχόντων ἀπόνως τὸ γενόμενον καὶ ἀνεμποδίστως καλόν ἐστι. Κατεσκευάσατο δὲ ἐν αὐτῷ τὰ μὲν θεῶν ἀγάλματα, τὰ δὲ ἀνθρώπων οἰκήματα, τὰ δὲ ἄλλα

ἅλλοις. Τί γὰρ ἔδει γίνεσθαι παρὰ ψυχῆς, ἣ ὦν τὴν δύναμιν εἰς τὸ ποιεῖν ἔχει; Πυρὸς μὲν γὰρ θερμὰ ποιεῖν, καὶ τὸ ψύχειν ἄλλου· ψυχῆς δὲ τὸ μὲν ἐν αὐτῇ τὸ δὲ ἐξ αὐτῆς εἰς ἄλλο. Τοῖς μὲν γὰρ ἀνύχοις τὸ μὲν [ἐξ αὐτῶν] οἷον εὐδαι κείμενον ἐν αὐτοῖς, τὸ δὲ [ἐξ αὐτῶν] εἰς ἄλλο ὁμοιωσαὶ πρὸς αὐτὸ τὸ παθεῖν δυνάμενον· καὶ κοινὸν δὴ τοῦτο παντὶ τῷ ὄντι εἰς ὁμοίωσιν ἑαυτῷ ἄγειν. Ψυχῆς δὲ ἔργον καὶ τὸ ἐν αὐτῇ ἐργηγορός τι καὶ τὸ εἰς ἄλλο ὡσαύτως. Ζῆν οὖν καὶ τὰ ἄλλα ποιεῖ, ὅσα μὴ ζῆι παρ' αὐτῶν, καὶ τοιαύτην ζωὴν, καθ' ἣν αὐτὴ ζῆι. Ζῶσα οὖν ἐν λόγῳ λόγον δίδωσι τῷ σώματι, εἰδῶλον οὐ ἔχει — καὶ γὰρ καὶ εἰδῶλον ζωῆς, ὅσον δίδωσι τῷ σώματι — καὶ μορφὰς σωμάτων, ὧν τοὺς λόγους ἔχει· ἔχει δὲ καὶ θεῶν καὶ πάντων. Διὸ πάντα καὶ ὁ κόσμος ἔχει.

10. In view of all this we must now work back from the items to the unit, and consider the entire scheme as one enduring thing.

We ascend from air, light, sun — or, moon and light and sun — in detail, to these things as constituting a total — though a total of degrees, primary, secondary, tertiary. Thence we come to the [kosmic] Soul, always the one undiscriminated entity. At this point in our survey we have before us the over-world and all that follows upon it. That suite [the lower and material world] we take to be the very last effect that has penetrated to its furthest reach.

Our knowledge of the first is gained from the ultimate of all, from the very shadow cast by the fire, because this ultimate [the material world] itself receives its share of the general light, something of the nature of the Forming-Idea hovering over the outcast that at first lay in blank obscurity. It is brought under the scheme of reason by the efficacy of soul whose entire extension latently holds this rationalizing power. As we know, the Reason-Principles carried in animal seed fashion and shape living beings into so many universes in the small. For whatsoever touches soul is moulded to the nature of soul's own Real-Being.

We are not to think that the Soul acts upon the object by conformity to any external judgement; there is no pause for willing or planning: any such procedure would not be an act of sheer nature, but one of applied art: but art is of later origin than soul; it is an imitator, producing dim and feeble copies — toys, things of no great worth — and it is dependent upon all sorts of mechanism by which alone its images can be produced. The soul, on the contrary, is sovereign over material things by might of Real-Being; their quality is determined by its lead, and those elementary things cannot stand against its will. On the later level, things are hindered one by the other, and thus often fall short of the characteristic shape at which their unextended Reason-Principle must be aiming; in that other world [under the soul but above the material] the entire shape [as well as the idea] comes from soul, and all that is produced takes and keeps its appointed place in a unity, so that the engendered thing, without labour as without clash, becomes all that it should be. In that world the soul has elaborated its creation, the images of the gods, dwellings for men, each existing to some peculiar purpose.

Soul could produce none but the things which truly represent its powers: fire produces warmth; another source produces cold; soul has a double efficacy, its act within itself, and its act from within outwards towards the new production.

In soulless entities, the outgo [natural to everything] remains dormant, and any efficiency they have is to bring to their own likeness whatever is amenable to their act. All existence has this tendency to bring other things to likeness; but the soul has the distinction of possessing at once an action of conscious attention within itself, and an action towards the outer. It has thus the function of giving life to all that does not live by prior right, and the life it gives is commensurate with its own; that is to say, living in reason, it communicates reason to the body — an image of the reason within itself, just as the life given to the body is an image of Real-Being — and it bestows, also, upon that material the appropriate shapes of which it contains the Reason-Forms.

The content of the creative soul includes the Ideal shapes of gods and of all else: and hence it is that the kosmos contains all.

[11] Καί μοι δοκοῦσιν οἱ πάλαι σοφοί, ὅσοι ἐβουλήθησαν θεοὺς αὐτοῖς παρεῖναι ἱερὰ καὶ ἀγάλματα ποιησάμενοι, εἰς τὴν τοῦ παντὸς φύσιν ἀπιδόντες, ἐν νῶι λαβεῖν ὡς πανταχοῦ μὲν εὐάγων ψυχῆς φύσις, δέξασθαι γε μὴν ῥᾷστον ἂν εἴη ἀπάντων, εἴ τις προσπαθὲς τι τεκτῆναιτο ὑποδέξασθαι δυνάμενον μοῖραν τινα αὐτῆς. Προσπαθὲς δὲ τὸ ὅπως οὖν μιμηθέν, ὥσπερ κάτοπτρον ἀρπάσαι εἰδός τι δυνάμενον. Καὶ γὰρ ἡ τοῦ παντὸς φύσις πάντα εὐμηχάνως ποιησαμένη εἰς μίμησιν ὧν εἶχε τοὺς λόγους, ἐπειδὴ ἕκαστον οὕτως ἐγένετο ἐν ὕλῃ λόγος, ὃς κατὰ τὸν πρὸ ὕλης ἐμεμόρφωτο, συνήψατο τῷ θεῷ ἐκείνῳ, καθ' ὃν ἐγένετο καὶ εἰς ὃν εἶδεν ἡ ψυχὴ, καὶ εἶχε ποιοῦσα. Καὶ δὴ οὐχ οἷόν τε ἦν ἅμοιρον αὐτοῦ γενέσθαι, οὐδὲ ἐκείνον αὐτὸν κατελθεῖν εἰς τοῦτον. Ἦν δὴ νοῦς ἐκείνος ὁ ἐκεῖ ἥλιος — οὗτος γὰρ ἡμῖν γινέσθω παράδειγμα τοῦ λόγου — ἐφεξῆς δὲ τούτῳ ψυχὴ ἐξηρητημένη μένοντος νοῦ μένουσα. Δίδωσι δὴ αὕτη τὰ πέρατα αὐτῆς τὰ πρὸς τοῦτον τὸν ἥλιον τούτῳ τῷ ἡλίῳ, καὶ ποιεῖ διὰ μέσου αὐτῆς κάκεῖ συνῆφθαι οἷον ἐρμηνευτικὴ γενομένη τῶν τε ἀπ' ἐκείνου εἰς τοῦτον καὶ τῶν τούτου εἰς ἐκείνον, ὅσον διὰ ψυχῆς εἰς ἐκείνον φθάνει. Οὐ γὰρ μακρὰν οὐδὲ πόρρω οὐδενὸς οὐδὲν καὶ αὐτὸ πόρρω τῇ διαφορᾷ καὶ μὴ μίξει, ἀλλ' εἶναι ἐφ' ἑαυτοῦ [οὐ τόποις] καὶ συνεῖναι χωρὶς ὄν. Θεοὶ δὲ εἰσιν οὗτοι τῷ ἀεὶ μὴ ἀποστατεῖν ἐκείνων, καὶ τῇ μὲν ἐξαρχῇ ψυχῇ προσηρτῆσθαι τῇ οἷον ἀπελθούσῃ ψυχῇ, ταύτῃ δέ, ἥπερ καὶ εἰσι καὶ ὁ λέγονται, πρὸς νοῦν βλέπειν οὐδαμοῦ ψυχῆς αὐτοῖς ἢ ἐκεῖ βλέπούσης.

11. I think, therefore, that those ancient sages, who sought to secure the presence of divine beings by the erection of shrines and statues, showed insight into the nature of the All; they perceived that, though this Soul is everywhere tractable, its presence will be secured all the more readily when an appropriate receptacle is elaborated, a place especially capable of receiving some portion or phase of it, something reproducing it, or representing it, and

serving like a mirror to catch an image of it.

It belongs to the nature of the All to make its entire content reproduce, most felicitously, the Reason-Principles in which it participates; every particular thing is the image within matter of a Reason-Principle which itself images a pre-material Reason-Principle: thus every particular entity is linked to that Divine Being in whose likeness it is made, the divine principle which the soul contemplated and contained in the act of each creation. Such mediation and representation there must have been since it was equally impossible for the created to be without share in the Supreme, and for the Supreme to descend into the created.

The Intellectual-Principle in the Supreme has ever been the sun of that sphere — let us accept that as the type of the creative Logos — and immediately upon it follows the Soul depending from it, stationary Soul from stationary Intelligence. But the Soul borders also upon the sun of this sphere, and it becomes the medium by which all is linked to the overworld; it plays the part of an interpreter between what emanates from that sphere down to this lower universe, and what rises — as far as, through soul, anything can — from the lower to the highest.

Nothing, in fact, is far away from anything; things are not remote: there is, no doubt, the aloofness of difference and of mingled natures as against the unmingled; but selfhood has nothing to do with spatial position, and in unity itself there may still be distinction.

These Beings [the Reason-Principles of this sphere] are divine in virtue of cleaving to the Supreme, because, by the medium of the Soul thought of as descending they remain linked with the Primal Soul, and through it are veritably what they are called and possess the vision of the Intellectual Principle, the single object of contemplation to that soul in which they have their being.

[12] Ἀνθρώπων δὲ ψυχαὶ εἰδῶλα αὐτῶν ἰδοῦσαι οἷον Διονύσου ἐν κατόπτρῳ ἐκεῖ ἐγένοντο ἄνωθεν ὀρμηθεῖσαι, οὐκ ἀποτμηθεῖσαι οὐδ' αὐταὶ τῆς ἑαυτῶν ἀρχῆς τε καὶ νοῦ. Οὐ γὰρ μετὰ τοῦ νοῦ ἦλθον, ἀλλ' ἔφθασαν μὲν μέχρι γῆς, κἄρα δὲ αὐταῖς ἐστήρικται ὑπεράνω τοῦ οὐρανοῦ. Πλέον δὲ αὐταῖς κατελθεῖν συμβέβηκεν, ὅτι τὸ μέσον αὐταῖς ἠναγκάσθη, φροντίδος δεομένου τοῦ εἰς ὃ ἔφθασαν, φροντίσαι. Ζεὺς δὲ πατὴρ ἐλεήσας πονουμένας θνητὰ αὐτῶν τὰ δεσμὰ ποιῶν, περὶ ἃ πονοῦνται, δίδωσιν ἀναπαύλας ἐν χρόνοις ποιῶν σωμάτων ἐλευθέρως, ἵν' ἔχοιεν ἐκεῖ καὶ αὐταὶ γίνεσθαι, οὐπὲρ ἢ τοῦ παντὸς ψυχῇ αἰεὶ οὐδὲν τὰ τῆδε ἐπιστρεφομένη. Ὁ γὰρ ἔχει τὸ πᾶν ἤδη, τοῦτο αὐταρκες αὐτῷ καὶ ἔστι καὶ ἔσται, κατὰ λόγους αἰεὶ ἐστηκότας ἐν χρόνοις περαινόμενον· καὶ κατὰ χρόνους αἰεὶ εἰς τὸ αὐτὸ καθιστάμενα ἐν μέτροις βίων ὀρισμένων εἰς συμφωνίαν ἀγόμενα ταῦτα ἐκείνοις καὶ κατ' ἐκεῖνα, τῶνδε περαινόμενων ὑφ' ἓνα λόγον, πάντων τεταγμένων ἐν τε καθόδοις ψυχῶν καὶ ἀνόδοις καὶ εἰς τὰ ἄλλα σύμπαντα. Μαρτυρεῖ δὲ καὶ τὸ τῆς συμφωνίας τῶν ψυχῶν πρὸς τὴν τοῦδε τοῦ παντὸς τάξιν οὐκ ἀπηρητημένων, ἀλλὰ

συναπτοουσῶν ἐν ταῖς καθόδοις ἑαυτὰς καὶ μίαν συμφωνίαν πρὸς τὴν περιφορὰν ποιουμένων, ὥς καὶ τὰς τύχας αὐτῶν καὶ τοὺς βίους καὶ τὰς προαιρέσεις σημαίνεσθαι τοῖς τῶν ἄστρον σχήμασι καὶ οἷον μίαν τινὰ φωνὴν οὐκ ἐκμελῶς ἀφιέναι· καὶ τὸ μουσικῶς καὶ ἑναρμονίως μᾶλλον τοῦτο εἶναι ἡνιγμένως. Τοῦτο δὲ οὐκ ἂν ἦν μὴ τοῦ παντὸς κατ' ἐκεῖνα ποιούντος καὶ πάσχοντος ἕκαστα ἐν μέτροις περιόδων καὶ τάξεων καὶ βίων κατὰ γένη διεξόδων, οὓς αἱ ψυχαὶ διεξοδεύουσιν ὅτε μὲν ἐκεῖ, ὅτε δὲ ἐν οὐρανῷ, ὅτε δὲ εἰς τοῦσδε τοὺς τόπους ἐπιστρεφόμεναι. Νοῦς δὲ πᾶς ἀεὶ ἄνω καὶ οὐ μὴ ποτε ἔξω τῶν αὐτοῦ γένοιτο, ἀλλ' ἰδρυμένος πᾶς ἄνω πέμπει εἰς τὰ τῆιδε διὰ ψυχῆς. Ψυχὴ δὲ ἐκ τοῦ πλησίον μᾶλλον κατὰ τὸ ἐκεῖθεν διάκειται εἶδος καὶ δίδωσι τοῖς ὑπ' αὐτὴν, ἡ μὲν ὥσαυτως, ἡ δὲ ἄλλοτε ἄλλως, ἴσχουσα ἐν τάξει τὴν πλάνην. Κάτεισι δὲ οὐκ ἀεὶ τὸ ἴσον, ἀλλ' ὅτε μὲν πλεόν, ὅτε δὲ ἔλαττον, κἂν πρὸς τὸ αὐτὸ γένος ἦι· κάτεισι δὲ εἰς ἔτοιμον ἐκάστη καθ' ὁμοίωσιν τῆς διαθέσεως. Ἐκεῖ γάρ, ὅι ἂν ὁμοιωθεῖσα ἦι, φέρεται, ἡ μὲν εἰς ἄνθρωπον, ἡ δὲ εἰς ζῶιον ἄλλη ἄλλο.

12. The souls of men, seeing their images in the mirror of Dionysus as it were, have entered into that realm in a leap downward from the Supreme: yet even they are not cut off from their origin, from the divine Intellect; it is not that they have come bringing the Intellectual Principle down in their fall; it is that though they have descended even to earth, yet their higher part holds for ever above the heavens.

Their initial descent is deepened since that mid-part of theirs is compelled to labour in care of the care-needing thing into which they have entered. But Zeus, the father, takes pity on their toils and makes the bonds in which they labour soluble by death and gives respite in due time, freeing them from the body, that they too may come to dwell there where the Universal Soul, unconcerned with earthly needs, has ever dwelt.

For the container of the total of things must be a self-sufficing entity and remain so: in its periods it is wrought out to purpose under its Reason-Principles which are perdurably valid; by these periods it reverts unfailingly, in the measured stages of defined life-duration, to its established character; it is leading the things of this realm to be of one voice and plan with the Supreme. And thus the kosmic content is carried forward to its purpose, everything in its co-ordinate place, under one only Reason-Principle operating alike in the descent and return of souls and to every purpose of the system.

We may know this also by the concordance of the Souls with the ordered scheme of the kosmos; they are not independent, but, by their descent, they have put themselves in contact, and they stand henceforth in harmonious association with kosmic circuit — to the extent that their fortunes, their life experiences, their choosing and refusing, are announced by the patterns of the stars — and out of this concordance rises as it were one musical utterance: the music, the harmony, by which all is described is the best witness to this truth.

Such a consonance can have been procured in one only way:

The All must, in every detail of act and experience, be an expression of the Supreme, which must dominate alike its periods and its stable ordering and the life-careers varying with the movement of the souls as they are sometimes absorbed in that highest, sometimes in the heavens, sometimes turned to the things and places of our earth. All that is Divine Intellect will rest eternally above, and could never fall from its sphere but, poised entire in its own high place, will communicate to things here through the channel of Soul. Soul in virtue of neighbourhood is more closely modelled upon the Idea uttered by the Divine Intellect, and thus is able to produce order in the movement of the lower realm, one phase [the World-Soul] maintaining the unvarying march [of the kosmic circuit] the other [the soul of the Individual] adopting itself to times and season.

The depth of the descent, also, will differ — sometimes lower, sometimes less low — and this even in its entry into any given Kind: all that is fixed is that each several soul descends to a recipient indicated by affinity of condition; it moves towards the thing which it There resembled, and enters, accordingly, into the body of man or animal.

[13] Τὸ γὰρ ἀναπόδραστον καὶ ἡ δίκη οὕτως ἐν φύσει κρατούσῃ ἰέναι ἕκαστον ἐν τάξει πρὸς ὃ ἐστὶν ἕκαστον γενόμενον εἶδωλον προαιρέσεως καὶ διαθέσεως ἀρχετύπου, καὶ ἔστιν ἐκεῖνο πᾶν ψυχῆς εἶδος ἐκείνου πλησίον, πρὸς ὃ τὴν διάθεσιν τὴν ἐν αὐτῇ ἔχει, καὶ τοῦ τότε πέμποντος καὶ εἰσάγοντος οὐ δεῖ, οὔτε ἵνα ἔλθῃ εἰς σῶμα τότε οὔτε εἰς τοδί, ἀλλὰ καὶ τοῦ ποτὲ ἐνστάντος οἷον αὐτομάτως κάτεισι καὶ εἴσεισιν εἰς ὃ δεῖ — καὶ ἄλλος ἄλλῃ χρόνος, οὗ παραγενομένου οἷον κήρυκος καλοῦντος κατίασι — καὶ εἰσέδῃ εἰς τὸ πρόσφορον σῶμα, ὥς εἰκάσαι τὰ γινόμενα οἷον δυνάμεσι μάγων καὶ ὀλκαῖς τισιν ἰσχυραῖς κινεῖσθαι τε καὶ φέρεσθαι· οἷον καὶ ἐφ' ἐνὸς ἐκάστου τελεῖται ἢ τοῦ ζώου διοίκησις, ἐν χρόνῳ ἕκαστον κινούσης καὶ γεννώσης, οἷον γενειάσεις καὶ [ἐκ]φύσεις κεράτων καὶ νῦν πρὸς τάδε ὁρμᾶς καὶ ἐπανθήσεις πρότερον οὐκ οὔσας, καὶ περιττάς, τῶν [τε] δένδρων διοίκησις ἐν προθεσμίαις τακταῖς γιγνομένη. ὧϊασι δὲ οὔτε ἐκοῦσαι οὔτε πεμφθεῖσαι· οὐ γὰρ τὸ ἐκούσιον τοιοῦτον ὡς προελέσθαι, ἀλλ' ὡς τὸ πηδᾶν κατὰ φύσιν, ἢ [ὡς] πρὸς γάμων φυσικὰς προθυμίας ἢ [ὡς] πρὸς πράξεις τινὲς καλῶν οὐ λογισμῶι κινούμενοι· ἀλλ' εἰμαρμένον ἀεὶ τῷ τοιῷδε τὸ τοιόνδε, καὶ τῷ τοιῷδε τὸ νῦν, τῷ δὲ τὸ αὐτίς. Καὶ ὁ μὲν πρὸ κόσμου νοῦς εἰμαρμένην ἔχει τὴν τοῦ μένειν ἐκεῖ ὅποσον καὶ πέμπει, καὶ τὸ καθέκαστον τῷ καθόλου ὑποπίπτον νόμῳ πέμπεται· ἔγκειται γὰρ ἐκάστωι τὸ καθόλου, καὶ ὁ νόμος οὐκ ἔξωθεν τὴν ἰσχὺν εἰς τὸ τελεσθῆναι ἴσχει, ἀλλὰ δέδοται ἐν τοῖς χρησαμένοις εἶναι καὶ περιφέρουσιν αὐτόν· κἂν ἐνστῇ καὶ ὁ χρόνος, καὶ ὃ θέλει γενέσθαι, γίνεται τότε ὑπ' αὐτῶν τῶν ἐχόντων αὐτόν, ὥστε αὐτοὺς αὐτὸν τελεῖν, ἅτε περιφέροντας [καὶ] ἰσχύσαντα ἐν τῷ ἐν αὐτοῖς αὐτὸν ἰδρῦσθαι, οἷον βρῖθοντα εἰς αὐτοὺς καὶ προθυμίαν ἐμποιοῦντα καὶ ὠδῖνα ἐκεῖ ἐλθεῖν, οὗ ὃ ἐν αὐτοῖς ὦν οἷον ἐλθεῖν φθέγγεται.

13. The Ineluctable, the Kosmic Law is, thus, rooted in a natural principle under which each several entity is overruled to go, duly and in order, towards

that place and Kind to which it characteristically tends, that is towards the image of its primal choice and constitution.

In that archetypal world every form of soul is near to the image [the thing in the world of copy] to which its individual constitution inclines it; there is therefore no need of a sender or leader acting at the right moment to bring it at the right moment whether into body or into a definitely appropriate body: of its own motion it descends at the precisely true time and enters where it must. To every Soul its own hour; when that strikes it descends and enters the body suitable to it as at the cry of a herald; thus all is set stirring and advancing as by a magician's power or by some mighty traction; it is much as, in any living thing, the soul itself effects the fulfillment of the natural career, stirring and bringing forth, in due season, every element — beard, horn, and all the successive stages of tendency and of output — or, as it leads a tree through its normal course within set periods.

The Souls go forth neither under compulsion nor of freewill; or, at least, freedom, here, is not to be regarded as action upon preference; it is more like such a leap of the nature as moves men to the instinctive desire of sexual union, or, in the case of some, to fine conduct; the motive lies elsewhere than in the reason: like is destined unflinching to like, and each moves hither or thither at its fixed moment.

Even the Intellectual-Principle, which is before all the kosmos, has, it also, its destiny, that of abiding intact above, and of giving downwards: what it sends down is the particular whose existence is implied in the law of the universal; for the universal broods closely over the particular; it is not from without that the law derives the power by which it is executed; on the contrary the law is given in the entities upon whom it falls; these bear it about with them. Let but the moment arrive, and what it decrees will be brought to act by those beings in whom it resides; they fulfil it because they contain it; it prevails because it is within them; it becomes like a heavy burden, and sets up in them a painful longing to enter the realm to which they are bidden from within.

[14] Τούτων δὴ γινομένων φῶτα πολλὰ ὁ κόσμος οὗτος ἔχων καὶ καταυγάζομενος ψυχαῖς ἐπικοσμεῖται ἐπὶ τοῖς προτέροις ἄλλους κόσμους ἄλλον παρ' ἄλλου κομιζόμενος, παρὰ τε θεῶν ἐκείνων παρὰ τε νῶν τῶν ἄλλων ψυχὰς διδόντων· οἷον εἰκὸς καὶ τὸν μῦθον αἰνίττεσθαι, ὡς πλάσαντος τοῦ Προμηθεὺς τὴν γυναῖκα ἐπεκόσμησαν αὐτὴν καὶ οἱ ἄλλοι θεοί· γαῖαν ὕδει φύρειν, καὶ ἀνθρώπου ἐνθεῖναι φωνήν, θεαῖς δ' ὁμοίαν τὸ εἶδος, καὶ Ἀφροδίτῃν τι δοῦναι καὶ Χάριτας καὶ ἄλλον ἄλλο δῶρον καὶ ὀνομάσαι ἐκ τοῦ δῶρου καὶ πάντων τῶν δεδωκότων· πάντες γὰρ τούτῳ ἔδοσαν τῷ πλάσματι παρὰ προμηθείας τινὸς γενομένῳ. Ὁ δὲ Ἐπιμηθεὺς ἀποποιούμενος τὸ δῶρον αὐτοῦ τί ἂν σημαῖνοι ἢ τὴν τοῦ ἐν νοητῷ μᾶλλον αἵρεσιν ἀμείνω εἶναι; Δέδεται δὲ καὶ αὐτὸς ὁ ποιήσας, ὅτι πως ἐφάπτεται τοῦ γενομένου ὑπ' αὐτοῦ, καὶ ὁ τοιοῦτος δεσμὸς ἐξῴθεν· καὶ ἡ λύσις ἢ ὑπὸ Ἡρακλέους, ὅτι δυνάμεις ἐστὶν αὐτῷ, ὥστε καὶ ὡς λελύσθαι. Ταῦτα μὲν οὖν ὅπῃ τις δοξάζει, ἀλλ' ὅτι

ἐμφαίνει τὰ τῆς εἰς τὸν κόσμον δόσεως, καὶ προσάδει τοῖς λεγομένοις.

14. Thus it comes about that this kosmos, lit with many lights, gleaming in its souls, receives still further graces, gifts from here and from there, from the gods of the Supreme, and from those other Intellectual-Principles whose nature it is to ensoul. This is probably the secret of the myth in which, after Prometheus had moulded woman, the other gods heaped gifts upon her, Hephaistos “blending the clay with moisture and bestowing the human voice and the form of a goddess”; Aphrodite bringing her gifts, and the Graces theirs, and other gods other gifts, and finally calling her by the name [Pandora] which tells of gift and of all giving — for all have added something to this formation brought to being by a Promethean, a fore-thinking power. As for the rejection of Prometheus’ gift by after-thought, Epimetheus, what can this signify but that the wiser choice is to remain in the Intellectual realm? Pandora’s creator is fettered, to signify that he is in some sense held by his own creation; such a fettering is external and the release by Hercules tells that there is power in Prometheus, so that he need not remain in bonds.

Take the myth as we may, it is certainly such an account of the bestowal of gifts upon the kosmos as harmonizes with our explanation of the universal system.

[15] Ἰασι δὲ ἐκκύψασαι τοῦ νοητοῦ εἰς οὐρανὸν μὲν πρῶτον καὶ σῶμα ἐκεῖ προσλαβοῦσαι δι’ αὐτοῦ ἥδη χωροῦσι καὶ ἐπὶ τὰ γεωδέστερα σώματα, εἰς ὅσον ἂν εἰς μῆκος ἐκταθῶσι. Καὶ αἱ μὲν ἀπ’ οὐρανοῦ εἰς σώματα τὰ κατωτέρω, αἱ δὲ ἀπ’ ἄλλων εἰς ἄλλα εἰσκρινόμεναι, αἷς ἡ δύναμις οὐκ ἤρκεσεν ἄραι ἐντεῦθεν διὰ βάρυνσιν καὶ λήθην πολὺ ἐφελκομέναις, ὃ αὐταῖς ἐβαρύνθη. Γίνονται δὲ διάφοροι ἢ σωμάτων εἰς ἃ ἐνεκρίθησαν παραλλαγαῖς ἢ καὶ τύχαις ἢ καὶ τροφαῖς, ἢ αὐταὶ παρ’ αὐτῶν τὸ διάφορον κομίζουσιν ἢ πᾶσι τούτοις ἢ τισιν αὐτῶν. Καὶ αἱ μὲν τὰ πάντα ὑποπεπτώκασιν εἰμαρμένῃ τῇ ἐνταῦθα, αἱ δὲ ὅτε μὲν οὕτως, ὅτε δὲ αὐτῶν, αἱ δὲ ὅσα μὲν ἀναγκαῖα ὑπομεῖναι συγχωροῦσι, δύνανται δὲ ὅσα ἐστὶν αὐτῶν ἔργα αὐτῶν εἶναι, ζῶσαι κατ’ ἄλλην τὴν τῶν συμπάντων τῶν ὄντων νομοθεσίαν ἄλλωι ἑαυτὰς θεσμῶι δοῦσαι. Πέπλεκται δὲ αὕτη ἔκ τε τῶν τηδε λόγων τε καὶ αἰτίων πάντων καὶ ψυχικῶν κινήσεων καὶ νόμων τῶν ἐκεῖθεν, συμφωνοῦσα ἐκείνοις καὶ ἀρχὰς ἐκεῖθεν παραλαβοῦσα καὶ συνυφαίνουσα τὰ ἐξῆς ἐκείνοις, ἀσάλευτα μὲν τηροῦσα, ὅσα δύνανται σώζειν ἑαυτὰ πρὸς τὴν ἐκείνων ἔξιν, τὰ δὲ ἄλλα ἣ πέφυκε περιάγουσα, ὥς τὴν αἰτίαν ἐν τοῖς κατελθοῦσιν εἶναι, ὅτι οὕτως, ὥς τὰ μὲν ὠδὶ τεθῆναι, τὰ δὲ ὠδὶ κεῖσθαι.

15. The souls peering forth from the Intellectual Realm descend first to the heavens and there put on a body; this becomes at once the medium by which as they reach out more and more towards magnitude [physical extension] they proceed to bodies progressively more earthy. Some even plunge from heaven to the very lowest of corporeal forms; others pass, stage by stage, too feeble to lift towards the higher the burden they carry, weighed downwards by their heaviness and forgetfulness.

As for the differences among them, these are due to variation in the bodies entered, or to the accidents of life, or to upbringing, or to inherent peculiarities of temperament, or to all these influences together, or to specific combinations of them.

Then again some have fallen unreservedly into the power of the destiny ruling here: some yielding betimes are betimes too their own: there are those who, while they accept what must be borne, have the strength of self-mastery in all that is left to their own act; they have given themselves to another dispensation: they live by the code of the aggregate of beings, the code which is woven out of the Reason-Principles and all the other causes ruling in the kosmos, out of soul-movements and out of laws springing in the Supreme; a code, therefore, consonant with those higher existences, founded upon them, linking their sequents back to them, keeping unshakeably true all that is capable of holding itself set towards the divine nature, and leading round by all appropriate means whatsoever is less natively apt.

In fine all diversity of condition in the lower spheres is determined by the descendent beings themselves.

[16] Τὰ μὲν οὖν γινόμενα τιμωρήματα εἰς τοὺς πονηροὺς μετὰ δίκης τῇ τάξει ἀποδιδόναί προσήκει ὥς κατὰ τὸ δέον ἀγούσῃ· ὅσα δὲ τοῖς ἀγαθοῖς συμβαίνει ἔξω δίκης, οἷον κολάσεις ἢ πενίαι ἢ νόσοι, ἅρα διὰ προτέρας ἀμαρτίας λεκτέον γίνεσθαι; Συμπέπλεκται γὰρ ταῦτα καὶ προσημιάσεται, ὥς καὶ αὐτὰ κατὰ λόγον γίνεσθαι. Ἡ οὐ κατὰ λόγους φυσικοὺς ταῦτα, οὐδ' ἦν ἐν τοῖς προηγουμένοις, ἀλλ' ἐπόμενα ἐκείνοις· οἷον πιπτούσης τινὸς οἰκοδομίας τὸν ὑποπεσόντα ἀποθανεῖν ὁποῖός ποτ' ἂν ἦι, ἢ καὶ ἵππων δύο κατὰ τάξιν φερομένων ἢ καὶ ἑνὸς τὸ ἐμπεσὼν τρωθῆναι ἢ πατηθῆναι. Ἡ καὶ τὸ ἄδικον τοῦτο οὐ κακὸν ὃν τῷ παθόντι πρὸς τὴν τοῦ ὅλου χρήσιμον πλοκὴν. Ἡ οὐδὲ ἄδικον ἐκ τῶν πρόσθεν ἔχον τὴν δικαίωσιν. Οὐ γὰρ τὰ μὲν δεῖ νομίζειν συντετάχθαι, τὰ δὲ κεχαλάσθαι εἰς τὸ αὐτεξούσιον. Εἰ γὰρ κατ' αἰτίας γίνεσθαι δεῖ καὶ φυσικὰς ἀκολουθίας καὶ κατὰ λόγον ἓνα καὶ τάξιν μίαν, καὶ τὰ μικρότερα δεῖ συντετάχθαι καὶ συνυφάνθαι νομίζειν. Καὶ τὸ ἄδικον δὴ τὸ παρ' ἄλλου εἰς ἄλλον αὐτῷ μὲν τῷ ποιήσαντι ἄδικον, καὶ οὐκ ἀφείθη αἰτίας ὁ δράσας, συντεταγμένον δ' ἐν τῷ παντὶ οὐκ ἄδικον ἐν ἐκείνῳ οὐδ' εἰς τὸν παθόντα, ἀλλ' οὕτως ἔχρην. Εἰ δ' ἀγαθὸς ὁ παθὼν, εἰς ἀγαθὸν ἢ τελευτῇ τούτων. Δεῖ γὰρ τήνδε τὴν σύνταξιν οὐκ ἄθει οὐδὲ ἄδικον, ἀλλ' ἀκριβῆ εἰς τὴν τοῦ προσήκοντος ἀπόδοσιν νομίζειν, ἀδήλους δὲ ἔχειν τὰς αἰτίας καὶ τοῖς οὐκ εἰδόσι παρέχειν μέμψεως αἰτίας.

16. The punishment justly overtaking the wicked must therefore be ascribed to the cosmic order which leads all in accordance with the right.

But what of chastisements, poverty, illness, falling upon the good outside of all justice? These events, we will be told, are equally interwoven into the world order and fall under prediction, and must consequently have a cause in the general reason: are they therefore to be charged to past misdoing?

No: such misfortunes do not answer to reasons established in the nature of

things; they are not laid up in the master-facts of the universe, but were merely accidental sequents: a house falls, and anyone that chances to be underneath is killed, no matter what sort of man he be: two objects are moving in perfect order — or one if you like — but anything getting in the way is wounded or trampled down. Or we may reason that the undeserved stroke can be no evil to the sufferer in view of the beneficent interweaving of the All or again, no doubt, that nothing is unjust that finds justification in a past history.

We may not think of some things being fitted into a system with others abandoned to the capricious; if things must happen by cause, by natural sequences, under one Reason-Principle and a single set scheme, we must admit that the minor equally with the major is fitted into that order and pattern.

Wrong-doing from man to man is wrong in the doer and must be imputed, but, as belonging to the established order of the universe is not a wrong even as regards the innocent sufferer; it is a thing that had to be, and, if the sufferer is good, the issue is to his gain. For we cannot think that this ordered combination proceeds without God and justice; we must take it to be precise in the distribution of due, while, yet, the reasons of things elude us, and to our ignorance the scheme presents matter of censure.

[17] Ὅτι δὲ ἐκ τοῦ νοητοῦ εἰς τὴν οὐρανοῦ ἴασιν αἱ ψυχαὶ τὸ πρῶτον χώραν, λογίσαιτο ἂν τις ἐκ τῶν τοιούτων. Εἰ γὰρ οὐρανὸς ἐν τῷ αἰσθητῷ τόπῳ ἀμείνων, εἴη ἂν προσεχῆς τῶν νοητῶν τοῖς ἐσχάτοις. Ἐκεῖθεν τοίνυν ψυχοῦται ταῦτα πρῶτα καὶ μεταλαμβάνει ὡς ἐπιτηδειώτερα μεταλαμβάνειν. Τὸ δὲ γεηρὸν ὕστατόν τε καὶ ψυχῆς ἥττονος πεφυκὸς μεταλαμβάνειν καὶ τῆς ἀσωμάτου φύσεως πόρρω. Πᾶσαι μὲν δὴ καταλάμπουσι τὸν οὐρανὸν καὶ διδόασιν οἷον τὸ πολὺ αὐτῶν καὶ τὸ πρῶτον ἐκείνῳ, τὰ δὲ ἄλλα τοῖς ὑστέροις ἐναυγάζονται, αἱ δ' ἐπιπλέον κατιοῦσαι ἐναυγάζουσι μᾶλλον κάτω, αὐταῖς δὲ οὐκ ἄμεινον εἰς πολὺ προιούσαις. Ἔστι γάρ τι οἷον κέντρον, ἐπὶ δὲ τούτῳ κύκλος ἀπ' αὐτοῦ ἐκλάμπων, ἐπὶ δὲ τούτοις ἄλλος, φῶς ἐκ φωτός· ἔξωθεν δὲ τούτων οὐκέτι φωτὸς κύκλος ἄλλος, ἀλλὰ δεόμενος οὗτος οἰκείου φωτὸς ἀπορίας αὐγῆς ἀλλοτρίας. Ἔστω δὲ ρόμβος οὗτος, μᾶλλον δὲ σφαῖρα τοιαύτη, ἣ δὴ κομίζεται ἀπὸ τῆς τρίτης — προσεχῆς γὰρ αὐτῇ — ὅσον ἐκείνη ἐναυγάζεται. Τὸ μὲν οὖν μέγα φῶς μένον ἐλλάμπει, καὶ διήκει κατὰ λόγον ἐξ αὐτοῦ αὐγή, τὰ δ' ἄλλα συνεπιλάμπει, τὰ μὲν μένοντα, τὰ δ' ἐπιπλέον ἐπισπᾶται τῇ τοῦ ἐλλαμπομένου ἀγλαίᾳ. Εἴτα δεομένων τῶν ἐλλαμπομένων πλείονος φροντίδος, ὥσπερ χειμαζομένων πλοίων κυβερνῆται ἐναπερείδονται πρὸς τὸ πλεον τῇ τῶν νεῶν φροντίδι καὶ ἀμελήσαντες αὐτῶν ἔλαθον, ὡς κινδυνεύειν συνεπισπασθῆναι πολλάκις τῷ τῶν νεῶν ναυαγίῳ, ἔρρεψαν τὸ πλεον καὶ αὗται καὶ τοῖς ἑαυτῶν· ἔπειτα δὲ κατεσχέθησαν πεδηθεῖσαι γοητείας δεσμοῖς, σχεθεῖσαι φύσεως κηδεμονίαι. Εἰ δ' ἦν τοιοῦτον ἕκαστον ζῶιον οἷον καὶ τὸ πᾶν, τέλεον καὶ ἰκανὸν σῶμα καὶ ἀκίνδυνον παθεῖν, καὶ παρεῖναι λεγομένη ψυχῇ οὐκ ἂν παρῆν αὐτῷ, καὶ παρεῖχεν αὐτῷ ζωὴν μένουσα πάντα ἐν τῷ ἄνῳ.

17. Various considerations explain why the Souls going forth from the Intellectual proceed first to the heavenly regions. The heavens, as the noblest portion of sensible space, would border with the least exalted of the Intellectual, and will, therefore, be first ensouled first to participate as most apt; while what is of earth is at the very extremity of progression, least endowed towards participation, remotest from the unembodied.

All the souls, then, shine down upon the heavens and spend there the main of themselves and the best; only their lower phases illuminate the lower realms; and those souls which descend deepest show their light furthest down — not themselves the better for the depth to which they have penetrated.

There is, we may put it, something that is centre; about it, a circle of light shed from it; round centre and first circle alike, another circle, light from light; outside that again, not another circle of light but one which, lacking light of its own, must borrow.

The last we may figure to ourselves as a revolving circle, or rather a sphere, of a nature to receive light from that third realm, its next higher, in proportion to the light which that itself receives. Thus all begins with the great light, shining self-centred; in accordance with the reigning plan [that of emanation] this gives forth its brilliance; the later [divine] existents [souls] add their radiation — some of them remaining above, while there are some that are drawn further downward, attracted by the splendour of the object they illuminate. These last find that their charges need more and more care: the steersman of a storm-tossed ship is so intent on saving it that he forgets his own interest and never thinks that he is recurrently in peril of being dragged down with the vessel; similarly the souls are intent upon contriving for their charges and finally come to be pulled down by them; they are fettered in bonds of sorcery, gripped and held by their concern for the realm of Nature.

If every living being were of the character of the All-perfect, self-sufficing, in peril from no outside influence the soul now spoken of as indwelling would not occupy the body; it would infuse life while clinging, entire, within the Supreme.

[18] Πότερα δὲ λογισμῶι ψυχὴ χρῆται πρὶν ἐλθεῖν καὶ πάλιν αὖ ἐξελθοῦσα; Ἡ ἐνταῦθα ὁ λογισμὸς ἐγγίγνεται ἐν ἀπόρῳ ἤδη οὔσης καὶ φροντίδος πληρουμένης καὶ μᾶλλον ἀσθενούσης· ἐλάττωσις γὰρ νοῦ εἰς αὐτάρκειαν τὸ λογισμοῦ δεῖσθαι· ὥσπερ καὶ ἐν ταῖς τέχναις ὁ λογισμὸς ἀποροῦσι τοῖς τεχνίταις, ὅταν δὲ μὴ χαλεπὸν ᾖ, κρατεῖ καὶ ἐργάζεται ἡ τέχνη. Ἀλλ' εἰ ἐκεῖ ἄνευ λογισμῶν, πῶς ἂν ἔτι λογικαὶ εἶεν; Ἡ ὅτι δύνανται, εἴποι τις ἂν, ὅταν περίστασις, εὐπορήσαι διασκοποῦσαι. Δεῖ δὲ τὸν λογισμὸν λαβεῖν τὸν τοιοῦτον· ἐπεὶ εἰ τις λογισμὸν λαμβάνει τὴν ἐκ νοῦ ἀεὶ γινομένην καὶ οὔσαν ἐν αὐταῖς διάθεσιν, καὶ ἐνέργειαν ἐστῶσαν καὶ οἷον ἔμφασιν οὔσαν, εἶεν ἂν κάκεῖ λογισμῶι χρώμεναι. Οὐδὲ δὴ φωναῖς, οἴμαι, χρῆσθαι νομιστέον ἐν μὲν τῷ νοητῷ οὔσας, καὶ πάμπαν σώματα δ' ἐχούσας ἐν οὐρανῷ. Ὅσα μὲν διὰ χρείας ἢ δι' ἀμφισβητήσεις διαλέγονται ἐνταῦθα, ἐκεῖ οὐκ ἂν εἴη· ποιοῦσαι δὲ

ἐν τάξει καὶ κατὰ φύσιν ἕκαστα οὐδ' ἂν ἐπιτάττοιεν οὐδ' ἂν συμβουλεύοιεν, γινώσκοιεν δ' ἂν καὶ τὰ παρ' ἀλλήλων ἐν συνέσει. Ἐπεὶ καὶ ἐνταῦθα πολλὰ σιωπώντων γινώσκοιμεν δι' ὁμμάτων· ἐκεῖ δὲ καθαρὸν πᾶν τὸ σῶμα καὶ οἷον ὀφθαλμοὺς ἕκαστος καὶ οὐδὲν δὲ κρυπτόν οὐδὲ πεπλασμένον, ἀλλὰ πρὶν εἰπεῖν ἄλλωι ἰδὼν ἐκεῖνος ἔγνω. Περὶ δὲ δαιμόνων καὶ ψυχῶν ἐν ἀέρι φωνῇ χρῆσθαι οὐκ ἄτοπον· ζῶια γὰρ τοιάδε.

18. There remains still something to be said on the question whether the soul uses deliberate reason before its descent and again when it has left the body.

Reasoning is for this sphere; it is the act of the soul fallen into perplexity, distracted with cares, diminished in strength: the need of deliberation goes with the less self-sufficing intelligence; craftsmen faced by a difficulty stop to consider; where there is no problem their art works on by its own forthright power.

But if souls in the Supreme operate without reasoning, how can they be called reasoning souls?

One answer might be that they have the power of deliberating to happy issue, should occasion arise: but all is met by repudiating the particular kind of reasoning intended [the earthly and discursive type]; we may represent to ourselves a reasoning that flows uninterruptedly from the Intellectual-Principle in them, an inherent state, an enduring activity, an assertion that is real; in this way they would be users of reason even when in that overworld. We certainly cannot think of them, it seems to me, as employing words when, though they may occupy bodies in the heavenly region, they are essentially in the Intellectual: and very surely the deliberation of doubt and difficulty which they practise here must be unknown to them. There; all their act must fall into place by sheer force of their nature; there can be no question of commanding or of taking counsel; they will know, each, what is to be communicated from another, by present consciousness. Even in our own case here, eyes often know what is not spoken; and There all is pure, every being is, as it were, an eye, nothing is concealed or sophisticated, there is no need of speech, everything is seen and known. As for the Celestials [the Daimones] and souls in the air, they may well use speech; for all such are simply Animate [= Beings].

[19] Πότερα δὲ ἐπὶ τοῦ αὐτοῦ τὸ ἀμέριστον καὶ μεριστὸν ὥσπερ κραθέντων, ἢ ἄλλιη μὲν καὶ κατ' ἄλλο τὸ ἀμέριστον, τὸ δὲ μεριστὸν οἷον ἐφεξῆς καὶ ἕτερον μέρος αὐτῆς, ὥσπερ τὸ μὲν λογιζόμενόν φαμεν ἄλλο, τὸ δὲ ἄλογον; Γνωσθεῖη δ' ἂν ληφθέντος τί λέγομεν ἑκάτερον. Ἀμέριστον μὲν οὖν ἀπλῶς εἴρηται αὐτῷι, μεριστὸν δὲ οὐχ ἀπλῶς, ἀλλὰ περὶ τὰ σώματά φησι γινομένην μεριστήν καὶ ταύτην οὐ γεγενημένην. Τὴν δὴ σώματος φύσιν ὁρᾶν δεῖ πρὸς τὸ ζῆν οἷας ψυχῆς προσδεῖται, καὶ ὃ τι δεῖ τῆς ψυχῆς πανταχοῦ τῷ σώματι καὶ ὅλῳ παρεῖναι. Πᾶν μὲν δὴ τὸ αἰσθητικόν, εἴπερ διὰ παντὸς αἰσθήσεται, ἀφικνεῖσθαι πρὸς τὸ μερίζεσθαι· πανταχοῦ μὲν γὰρ ὄν μεμερίσθαι ἂν λέγοιτο·

ὅλον δὲ πανταχοῦ φαινόμενον οὐ μεμερίσθαι ἂν παντελῶς λέγοιτο, περὶ δὲ τὰ σώματα γίγνεσθαι μεριστόν. Εἰ δέ τις λέγοι ἐν ταῖς ἄλλαις αἰσθήσεσι μὴδὲ μεμερίσθαι, ἀλλ' ἢ μόνον ἐν τῇ ἀφῇ, λεκτέον ὅτι καὶ ἐν ταῖς ἄλλαις, εἴπερ σῶμά ἐστι τὸ μεταλαμβάνον, ἀνάγκη οὕτω μερίζεσθαι, ἔλαττον δὲ ἢ ἐν τῇ ἀφῇ. Καὶ δὴ καὶ τὸ φυτικὸν αὐτῆς καὶ τὸ αὐξητικὸν ὥσαύτως· καὶ εἰ περὶ τὸ ἦπαρ ἢ ἐπιθυμία, τὸ δὲ περὶ τὴν καρδίαν ὁ θυμὸς, ὁ αὐτὸς λόγος καὶ ἐπὶ τούτων. Ἀλλ' ἴσως ταῦτα οὐ παραλαμβάνει ἐν ἐκείνῳ τῷ μίγματι, ἴσως δὲ ἄλλον τρόπον καὶ ἔκ τινος τῶν παραληφθέντων ταῦτα. Λογισμὸς δὲ καὶ νοῦς; οὐκέτι ταῦτα σώματι δίδωσιν αὐτά· καὶ γὰρ τὸ ἔργον αὐτῶν οὐ δι' ὄργανου τελεῖται τοῦ σώματος· ἐμπόδιον γὰρ τοῦτο, εἴ τις αὐτῷ ἐν ταῖς σκέψεσι προσχρῶιτο. Ἄλλο ἄρα ἐκάτερον τὸ ἀμέριστον καὶ μεριστόν, καὶ οὐχ ὥς ἐν κραθέντα, ἀλλ' ὥς ὅλον ἐκ μερῶν ἐκατέρου καθαροῦ καὶ χωρὶς τῇ δυνάμει. Εἰ μέντοι καὶ τὸ περὶ τὰ σώματα γινόμενον μεριστόν παρὰ τῆς ἐπάνω δυνάμεως ἔχει τὸ ἀμέριστον, δύναται τὸ αὐτὸ τοῦτο ἀμέριστον καὶ μεριστόν εἶναι, οἷον κραθὲν ἐξ αὐτοῦ τε καὶ τῆς εἰς αὐτὸ ἐλθούσης ἄνωθεν δυνάμεως.

19. Are we to think of the indivisible phase of the soul and the divided as making one thing in a coalescence; or is the indivisible in a place of its own and under conditions of its own, the divisible being a sequent upon it, a separate part of it, as distinct as the reasoning phase is from the unreasoning?

The answer to this question will emerge when we make plain the nature and function to be attributed to each.

The indivisible phase is mentioned [in the passage of Plato] without further qualification; but not so the divisible; “that soul” we read “which becomes divisible in bodies” — and even this last is presented as becoming partible, not as being so once for all.

“In bodies”: we must then, satisfy ourselves as to what form of soul is required to produce life in the corporeal, and what there must be of soul present throughout such a body, such a completed organism.

Now, every sensitive power — by the fact of being sensitive throughout — tends to become a thing of parts: present at every distinct point of sensitiveness, it may be thought of as divided. In the sense, however, that it is present as a whole at every such point, it cannot be said to be wholly divided; it “becomes divisible in body.” We may be told that no such partition is implied in any sensations but those of touch; but this is not so; where the participant is body [of itself insensitive and non-transmitting] that divisibility in the sensitive agent will be a condition of all other sensations, though in less degree than in the case of touch. Similarly the vegetative function in the soul, with that of growth, indicates divisibility; and, admitting such locations as that of desire at the liver and emotional activity at the heart, we have the same result. It is to be noted, however, as regards these [the less corporeal] sensations, that the body may possibly not experience them as a fact of the conjoint thing but in another mode, as rising within some one of the elements of which it has been participant [as inherent, purely, in some phase of the

associated soul]: reasoning and the act of the intellect, for instance, are not vested in the body; their task is not accomplished by means of the body which in fact is detrimental to any thinking on which it is allowed to intrude.

Thus the indivisible phase of the soul stands distinct from the divisible; they do not form a unity, but, on the contrary, a whole consisting of parts, each part a self-standing thing having its own peculiar virtue. None the less, if that phase which becomes divisible in body holds indivisibility by communication from the superior power, then this one same thing [the soul in body] may be at once indivisible and divisible; it will be, as it were, a blend, a thing made up of its own divisible self with, in addition, the quality that it derives from above itself.

[20] Εἰ δὲ καὶ ἐν τόπῳ ταῦτά τε καὶ τὰ ἄλλα τῆς ψυχῆς λεγόμενα μέρη, ἣ ταῦτα μὲν ὅλως οὐκ ἐν τόπῳ, τὰ δὲ ἄλλα ἐν τόπῳ καὶ ποῦ, ἥ ὅλως οὐδέν, ἐπιστῆσαι προσήκει. Εἴτε γὰρ μὴ ἀφοριοῦμεν ἐκάστοις τῶν τῆς ψυχῆς, τόπον τινὰ οὐδαμοῦ οὐδὲν θέντες, οὐ μᾶλλον εἴσω τοῦ σώματος ἢ ἔξω ποιοῦντες, ἄψυχον αὐτὸ ποιήσομεν, τὰ τε δι' ὀργάνων σωματικῶν ἔργα ὅπῃ γίγνεσθαι προσήκει εἰπεῖν ἀπορήσομεν, εἴτε τοῖς μὲν, τοῖς δ' οὐ, οἷς μὴ δίδομεν, οὐκ ἐν ἡμῖν αὐτὰ ποιεῖν δόξομεν, ὥστε μὴ πᾶσαν ἡμῶν τὴν ψυχὴν ἐν ἡμῖν εἶναι. Ὅλως μὲν οὖν οὐδὲν τῶν τῆς ψυχῆς μερῶν οὐδὲ πᾶσαν φατέον ὡς ἐν τόπῳ εἶναι τῷ σώματι· περιεκτικὸν μὲν γὰρ ὁ τόπος καὶ περιεκτικὸν σῶμα, καὶ οὗ ἕκαστον μερισθὲν ἐστίν, ἔστιν ἐκεῖ, ὡς μὴ ὅλον ἐν ὁττωῦν εἶναι· ἡ δὲ ψυχὴ οὐ σῶμα, καὶ οὐ περιεχόμενον μᾶλλον ἢ περιέχον. Οὐ μὴν οὐδ' ὡς ἐν ἀγγεῖῳ· ἄψυχον γὰρ ἂν γένοιτο τὸ σῶμα, εἴτε ὡς ἀγγεῖον, εἴτε ὡς τόπος περιέχει· εἰ μὴ ἄρα διαδόσει τινὶ αὐτῆς οὐσης πρὸς αὐτὴν συνηθροισμένης, καὶ ἔσται, ὅσον μετέλαβε τὸ ἀγγεῖον, τοῦτο ἀπολωλὸς αὐτῇ. Ὁ δὲ τόπος ὁ κυρίως ἀσώματος καὶ οὐ σῶμα· ὥστε τί ἂν δέοιτο ψυχῆς; Καὶ τὸ σῶμα τῷ πέρατι αὐτοῦ πλησιάζει τῇ ψυχῇ, οὐχ αὐτῷ. Πολλὰ δὲ καὶ ἄλλα ἐναντιοῖτο πρὸς τὸ ὡς ἐν τόπῳ εἶναι. Καὶ γὰρ συμφέροιτο ἂν αἰεὶ ὁ τόπος, καὶ αὐτό τι ἔσται τὸν τόπον αὐτὸν περιφέρον. Ἀλλ' οὐδ' εἰ ὁ τόπος διάστημα εἴη, πολὺ μᾶλλον οὐκ ἂν εἴη ὡς ἐν τόπῳ τῷ σώματι. Τὸ γὰρ διάστημα κενὸν εἶναι δεῖ· τὸ δὲ σῶμα οὐ κενόν, ἀλλ' ἴσως ἐν ᾧ τὸ σῶμα ἔσται, ὥστε ἐν τῷ κενῷ τὸ σῶμα. Ἀλλὰ μὴν οὐδ' ὡς ἐν ὑποκειμένῳ ἔσται τῷ σώματι· τὸ γὰρ ἐν ὑποκειμένῳ πάθος τοῦ ἐν ᾧ, ὡς χρῶμα καὶ σχῆμα, καὶ χωριστὸν ἢ ψυχῇ. Οὐ μὴν οὐδ' ὡς μέρος ἐν ὅλῳ· οὐ γὰρ μέρος ἢ ψυχῇ τοῦ σώματος. Εἰ δέ τις λέγοι, ὡς ἐν ὅλῳ μέρος τῷ ζῳῳ, πρῶτον μὲν ἢ αὐτὴ ἂν μένοι ἀπορία, πῶς ἐν ὅλῳ· οὐ γὰρ δὴ ὡς ἐν τῷ ἀμφορεῖ τοῦ οἴνου ὁ οἶνος, ἢ ὡς ὁ ἀμφορεὺς, οὐδ' ἦ καὶ αὐτό τι ἐν αὐτῷ ἔσται. Ἀλλ' οὐδ' ὡς ὅλον ἐν τοῖς μέρεσι· γελοῖον γὰρ τὴν μὲν ψυχὴν ὅλον λέγειν, τὸ δὲ σῶμα μέρη. Ἀλλ' οὐδὲ ὡς εἶδος ἐν ὕλῃ· ἀχώριστον γὰρ τὸ ἐν ὕλῃ εἶδος, καὶ ἥδη ὕλης οὐσης ὕστερον τὸ εἶδος. Ἡ δὲ ψυχὴ τὸ εἶδος ποιεῖ ἐν τῇ ὕλῃ ἄλλῃ τοῦ εἶδους οὕσα. Εἰ δὲ οὐ τὸ γενόμενον εἶδος, ἀλλὰ τὸ χωριζόμενον φήσουσι, πῶς τοῦτο τὸ εἶδος ἐν τῷ σώματι, οὕπῃ φανερόν [καὶ χωριστὸν ἢ ψυχῇ]. Πῶς οὖν ἐν τῷ σώματι ἢ ψυχῇ λέγεται πρὸς πάντων; Ἡ ἐπειδὴ οὐχ ὁρατὸν ἢ ψυχῇ, ἀλλὰ τὸ σῶμα. Σῶμα οὖν ὁρῶντες, ἐμψυχον δὲ συνιέντες, ὅτι κινεῖται καὶ αἰσθάνεται, ἔχειν

φαινεν ψυχὴν αὐτό. Ἐν αὐτῷ ἄρα τῷ σώματι τὴν ψυχὴν εἶναι ἀκολουθῶς ἂν λέγοιμεν. Εἰ δέ γε ὁρατὸν ἢ ψυχὴ καὶ αἰσθητὸν ἦν περιειλημμένον πάντῃ τῇ ζωῇ καὶ μέχρις ἐσχάτων οὕσα εἰς ἴσον, οὐκ ἂν ἔφαμεν τὴν ψυχὴν ἐν τῷ σώματι εἶναι, ἀλλ' ἐν τῷ κυριωτέρῳ τὸ μὴ τοιοῦτον, καὶ ἐν τῷ συνέχοντι τὸ συνεχόμενον, καὶ ἐν τῷ μὴ ῥέοντι τὸ ῥέον.

20. Here a question rises to which we must find an answer: whether these and the other powers which we call “parts” of the Soul are situated, all, in place; or whether some have place and standpoint, others not; or whether again none are situated in place.

The matter is difficult: if we do not allot to each of the parts of the Soul some form of Place, but leave all unallocated — no more within the body than outside it — we leave the body soulless, and are at a loss to explain plausibly the origin of acts performed by means of the bodily organs: if, on the other hand, we suppose some of those phases to be [capable of situation] in place but others not so, we will be supposing that those parts to which we deny place are ineffective in us, or, in other words, that we do not possess our entire soul.

This simply shows that neither the soul entire nor any part of it may be considered to be within the body as in a space: space is a container, a container of body; it is the home of such things as consist of isolated parts, things, therefore, in which at no point is there an entirety; now, the soul is not a body and is no more contained than containing.

Neither is it in body as in some vessel: whether as vessel or as place of location, the body would remain, in itself, unensouled. If we are to think of some passing-over from the soul — that self-gathered thing — to the containing vessel, then soul is diminished by just as much as the vessel takes.

Space, again, in the strict sense is unembodied, and is not, itself, body; why, then, should it need soul?

Besides [if the soul were contained as in space] contact would be only at the surface of the body, not throughout the entire mass.

Many other considerations equally refute the notion that the soul is in body as [an object] in space; for example, this space would be shifted with every movement, and a thing itself would carry its own space about.

Of course if by space we understand the interval separating objects, it is still less possible that the soul be in body as in space: such a separating interval must be a void; but body is not a void; the void must be that in which body is placed; body [not soul] will be in the void.

Nor can it be in the body as in some substratum: anything in a substratum is a condition affecting that — a colour, a form — but the soul is a separate existence.

Nor is it present as a part in the whole; soul is no part of body. If we are asked to think of soul as a part in the living total we are faced with the old difficulty: How it is in that whole. It is certainly not there as the wine is in the

wine jar, or as the jar in the jar, or as some absolute is self-present.

Nor can the presence be that of a whole in its part: It would be absurd to think of the soul as a total of which the body should represent the parts.

It is not present as Form is in Matter; for the Form as in Matter is inseparable and, further, is something superimposed upon an already existent thing; soul, on the contrary, is that which engenders the Form residing within the Matter and therefore is not the Form. If the reference is not to the Form actually present, but to Form as a thing existing apart from all formed objects, it is hard to see how such an entity has found its way into body, and at any rate this makes the soul separable.

How comes it then that everyone speaks of soul as being in body?

Because the soul is not seen and the body is: we perceive the body, and by its movement and sensation we understand that it is ensouled, and we say that it possesses a soul; to speak of residence is a natural sequence. If the soul were visible, an object of the senses, radiating throughout the entire life, if it were manifest in full force to the very outermost surface, we would no longer speak of soul as in body; we would say the minor was within the major, the contained within the container, the fleeting within the perdurable.

[21] Τί οὖν; Πῶς πάρεστιν, εἴ τις ἐρωτῶι μὴδὲν αὐτὸς λέγων ὅπως, τί ἐροῦμεν; Καὶ εἰ ὁμοίως πᾶσα, ἢ ἄλλο μέρος ἄλλως, τὸ δ' ἄλλως; Ἐπεὶ τοίνυν τῶν νῦν λεγομένων τρόπων τοῦ ἔν τινι οὐδεὶς φαίνεται ἐπὶ τῆς ψυχῆς πρὸς τὸ σῶμα ἀρμόττων, λέγεται δὲ οὕτως ἐν τῷ σώματι εἶναι ἢ ψυχῇ, ὥς ὁ κυβερνήτης ἐν τῇ νηί, πρὸς μὲν τὸ χωριστὴν δύνασθαι εἶναι τὴν ψυχὴν καλῶς εἴρηται, τὸν μέντοι τρόπον, ὥς νῦν ἡμεῖς ζητοῦμεν, οὐκ ἂν πάνυ παραστήσειεν. Ὡς μὲν γὰρ πλωτὴρ κατὰ συμβεβηκὸς ἂν εἴη ἐν αὐτῇ ὁ κυβερνήτης, ὥς δὲ κυβερνήτης πῶς; Οὐδὲ γὰρ ἐν πάσῃ τῇ νηί, ὥσπερ ἢ ψυχῇ ἐν τῷ σώματι. Ἀλλὰ ἄρα οὕτω φατέον, ὥς ἡ τέχνη ἐν τοῖς ὀργάνοις, οἷον ἐν τῷ οἴακι, [οἷον] εἰ ἔμψυχος ὁ οἴαξ ἦν, ὥστε κυβερνητικὴν εἶναι ἔνδον τὴν κινουσαν τεχνικῶς; Νῦν δὲ τοῦτο διαλλάττειν, ὅτι ἔξωθεν ἡ τέχνη. Εἰ οὖν κατὰ τὸ παράδειγμα τὸ τοῦ κυβερνήτου τοῦ ἐνδύντος πρὸς τὸν οἴακα θείμεθα τὴν ψυχὴν ἐν τῷ σώματι εἶναι ὥς ἐν ὀργάνῳ φυσικῷ – κινεῖ γὰρ οὕτως αὐτὸ ἐν οἷς ἂν ἐθέλῃ ποιεῖν – ἄρ' ἂν τι πλεον ἡμῖν πρὸς τὸ ζητούμενον γένοιτο; Ἡ πάλιν ἀπορήσομεν πῶς ἐστὶν ἐν τῷ ὀργάνῳ, καίτοι τρόπος οὗτος ἕτερος τῶν πρόσθεν· ἀλλ' ὅμως ἐτι ποθοῦμεν ἐξευρεῖν καὶ ἐγγυτέρω προσελθεῖν.

21. What does all this come to? What answer do we give to him who, with no opinion of his own to assert, asks us to explain this presence? And what do we say to the question whether there is one only mode of presence of the entire soul or different modes, phase and phase?

Of the modes currently accepted for the presence of one thing in another, none really meets the case of the soul's relation to the body. Thus we are given as a parallel the steersman in the ship; this serves adequately to indicate that the soul is potentially separable, but the mode of presence, which is what we are seeking, it does not exhibit.

We can imagine it within the body in some incidental way — for example, as a voyager in a ship — but scarcely as the steersman: and, of course, too, the steersman is not omnipresent to the ship as the soul is to the body.

May we, perhaps, compare it to the science or skill that acts through its appropriate instruments — through a helm, let us say, which should happen to be a live thing — so that the soul effecting the movements dictated by seamanship is an indwelling directive force?

No: the comparison breaks down, since the science is something outside of helm and ship.

Is it any help to adopt the illustration of the steersman taking the helm, and to station the soul within the body as the steersman may be thought to be within the material instrument through which he works? Soul, whenever and wherever it chooses to operate, does in much that way move the body.

No; even in this parallel we have no explanation of the mode of presence within the instrument; we cannot be satisfied without further search, a closer approach.

[22] Ἄρ' οὖν οὕτω φατέον, ὅταν ψυχὴ σώματι παρῇ, παρεῖναι αὐτὴν ὥς τὸ πῦρ πάρεστι τῷ ἀέρι; Καὶ γὰρ αὖ καὶ τοῦτο παρὸν οὐ πάρεστι καὶ δι' ὅλου παρὸν οὐδενὶ μίγνυται καὶ ἔστηκε μὲν αὐτὸ, τὸ δὲ παραρρεῖ· καὶ ὅταν ἔξω γένηται τοῦ ἐν ᾧ τὸ φῶς, ἀπῆλθεν οὐδὲν ἔχων, ἔως δὲ ἐστὶν ὑπὸ τὸ φῶς, πεφώτισται, ὥστ' ὀρθῶς ἔχειν καὶ ἐνταῦθα λέγειν, ὥς ὁ ἄηρ ἐν τῷ φωτί, ἥπερ τὸ φῶς ἐν τῷ ἀέρι. Διὸ καὶ Πλάτων καλῶς τὴν ψυχὴν οὐ θεὸς ἐν τῷ σώματι ἐπὶ τοῦ παντός, ἀλλὰ τὸ σῶμα ἐν τῇ ψυχῇ, [καί] φησὶ τὸ μὲν τι εἶναι τῆς ψυχῆς ἐν ᾧ τὸ σῶμα, τὸ δὲ ἐν ᾧ σῶμα μηδέν, ὥν δηλονότι δυνάμεων οὐ δεῖται τῆς ψυχῆς τὸ σῶμα. Καὶ δὴ καὶ ἐπὶ τῶν ἄλλων ψυχῶν ὁ αὐτὸς λόγος. Τῶν μὲν ἄλλων δυνάμεων οὐδὲ παρουσίαν τῷ σώματι λεκτέον τῆς ψυχῆς εἶναι, ὥν δὲ δεῖται, ταῦτα παρεῖναι, καὶ παρεῖναι οὐκ ἐνιδρυθέντα τοῖς μέρεσιν αὐτοῦ οὐδ' αὖ τῷ ὅλῳ, καὶ πρὸς μὲν αἰσθησιν παρεῖναι παντὶ τῷ αἰσθανομένῳ τὸ αἰσθητικόν, πρὸς δὲ ἐνεργείας ἤδη ἄλλο ἄλλῳ.

22. May we think that the mode of the soul's presence to body is that of the presence of light to the air?

This certainly is presence with distinction: the light penetrates through and through, but nowhere coalesces; the light is the stable thing, the air flows in and out; when the air passes beyond the lit area it is dark; under the light it is lit: we have a true parallel to what we have been saying of body and soul, for the air is in the light quite as much as the light in the air.

Plato therefore is wise when, in treating of the All, he puts the body in its soul, and not its soul in the body, and says that, while there is a region of that soul which contains body, there is another region to which body does not enter — certain powers, that is, with which body has no concern. And what is true of the All-Soul is true of the others.

There are, therefore, certain soul-powers whose presence to body must be denied.

The phases present are those which the nature of body demands: they are present without being resident — either in any parts of the body or in the body as a whole.

For the purposes of sensation the sensitive phase of the soul is present to the entire sensitive being: for the purposes of act, differentiation begins; every soul phase operates at a point peculiar to itself.

[23] Λέγω δὲ ὧδε· τοῦ σώματος πεφωτισμένου τοῦ ἐμψύχου ὑπὸ τῆς ψυχῆς ἄλλο ἄλλως μεταλαμβάνειν αὐτοῦ μέρος· καὶ κατὰ τὴν τοῦ ὀργάνου πρὸς τὸ ἔργον ἐπιτηδεϊότητα, δύναμιν τὴν προσήκουσαν εἰς τὸ ἔργον ἀποδιδούσαν, οὕτω τοι λέγεσθαι τὴν μὲν ἐν ὀφθαλμοῖς δύναμιν τὴν ὁρατικὴν εἶναι, τὴν δ' ἐν ὣσὶ τὴν ἀκουστικὴν, καὶ γευστικὴν ἐν γλώσσῃ, ὄσφρησιν ἐν ῥίσι, τὴν δὲ ἀπτικὴν ἐν παντὶ παρεῖναι· πρὸς γὰρ ταύτην τὴν ἀντίληψιν πᾶν τὸ σῶμα ὄργανον τῇ ψυχῇ [παρ]εῖναι. Τῶν δὲ ἀπτικῶν ὀργάνων ἐν πρώτοις τοῖς νεύροις ὄντων, ἃ δὴ καὶ πρὸς τὴν κίνησιν τοῦ ζώου τὴν δύναμιν ἔχει, ἐνταῦθα τῆς τοιαύτης δούσης ἑαυτήν, ἀρχομένων δὲ ἀπὸ ἐγκεφάλου τῶν νεύρων, τὴν τῆς αἰσθήσεως καὶ ὀρμῆς ἀρχὴν καὶ ὅλως παντὸς τοῦ ζώου ἐνταῦθα ἔθεσαν φέροντες, οὗ δηλονότι αἱ ἀρχαὶ τῶν ὀργάνων, ἐκεῖ παρεῖναι τὸ χρῆσθαι τιθέμενοι — βέλτιον δὲ λέγειν τὴν ἀρχὴν τῆς ἐνεργείας τῆς δυνάμεως ἐκεῖ — ὅθεν γὰρ ἐμελλε κινεῖσθαι τὸ ὄργανον, ἐκεῖ ἔδει οἶον ἐναπεριδεσθαι τὴν δύναμιν τοῦ τεχνίτου ἐκείνην τὴν τῷ ὀργάνῳ πρόσφορον, μᾶλλον δὲ οὐ τὴν δύναμιν — πανταχοῦ γὰρ ἡ δύναμις — ἐκεῖ δὲ τῆς ἐνεργείας ἡ ἀρχή, οὗ ἡ ἀρχὴ τοῦ ὀργάνου. Ἐπεὶ οὖν ἡ τοῦ αἰσθάνεσθαι δύναμις καὶ ἡ τοῦ ὀρμᾶν ψυχῆς οὗσης αἰσθητικῆς καὶ φανταστικῆς [φύσις] ἐπάνω ἑαυτῆς εἶχε τὸν λόγον, ὥς ἂν γειτονοῦσα πρὸς τὸ κάτω οὗ αὐτὴ ἐπάνω, ταύτῃ ἐτέθη τοῖς παλαιοῖς ἐν τοῖς ἄκροις τοῦ ζώου παντὸς ἐπὶ τῆς κεφαλῆς, ὥς οὕσα οὐκ ἐν τῷ ἐγκεφάλῳ, ἀλλ' ὥς ἐν τούτῳ τῷ αἰσθητικῷ, ὃ ἐν τῷ ἐγκεφάλῳ ἐκείνως ἱδρυτο. Τὸ μὲν γὰρ ἔδει σώματι διδόναι, καὶ τῷ σώματος μάλιστα τῆς ἐνεργείας δεκτικῷ, τὸ δὲ σώματι οὐδαμοῦ κοινωνοῦν πάντως ἐκείνῳ κοινωνεῖν ἔδει, ὃ ψυχῆς εἶδος ἦν καὶ ψυχῆς δυναμένης τὰς παρὰ τοῦ λόγου ἀντιλήψεις ποιεῖσθαι. Αἰσθητικὸν γὰρ κριτικὸν πῶς, καὶ φανταστικὸν οἶον νοερόν, καὶ ὀρμὴ καὶ ὄρεξις, φαντασίαι καὶ λόγοι ἐπόμενα. Ἐκεῖ οὖν τὸ λογιζόμενον οὐχ ὥς ἐν τόπῳ, ἀλλ' ὅτι τὸ ἐκεῖ ἀπολαύει αὐτοῦ. Πῶς δὲ τὸ ἐκεῖ ἐπὶ τοῦ αἰσθητικοῦ, εἴρηται. Τοῦ δὲ φυτικοῦ αὖ καὶ αὐξητικοῦ καὶ θρεπτικοῦ μηδενὸς ἀπολειπομένου, τρέφοντος δὲ τῷ αἵματι, τοῦ δὲ αἵματος τοῦ τρέφοντος ἐν φλεβῖν ὄντος, ἀρχῆς δὲ καὶ φλεβῶν καὶ αἵματος ἐν ἥπατι, οἶον ἐναπεριδομένης ταύτης τῆς δυνάμεως ἐνταῦθα ἡ τοῦ ἐπιθυμητικοῦ μοῖρα τῆς ψυχῆς οἰκεῖν ἀπεδόθη. Ὁ γάρ τοι καὶ γεννᾷ καὶ τρέφει καὶ αὖξει, τοῦτο καὶ τούτων ἐπιθυμεῖν ἀνάγκη. Τοῦ δὲ λεπτοῦ καὶ κούφου καὶ ὀξέος καὶ καθαροῦ αἵματος, θυμῷ προσφόρου ὀργάνου, ἡ τούτου πηγὴ — ἐνταῦθα γὰρ τὸ τοιοῦτον αἷμα ἀποκρίνεται τῇ τοῦ θυμοῦ ζέσει — καρδία πεποιήται οἰκησις πρέπουσα. [Ἐχουσαι δὲ τὸ σῶμα καὶ τὸ ἀντιλαμβάνεσθαι τῶν σωματικῶν κολάσεων ἔχουσιν.]

23. I explain: A living body is illuminated by soul: each organ and member participates in soul after some manner peculiar to itself; the organ is adapted

to a certain function, and this fitness is the vehicle of the soul-faculty under which the function is performed; thus the seeing faculty acts through the eyes, the hearing faculty through the ears, the tasting faculty through the tongue, the faculty of smelling through the nostrils, and the faculty of sentient touch is present throughout, since in this particular form of perception the entire body is an instrument in the soul's service.

The vehicles of touch are mainly centred in the nerves — which moreover are vehicles of the faculty by which the movements of the living being are affected — in them the soul-faculty concerned makes itself present; the nerves start from the brain. The brain therefore has been considered as the centre and seat of the principle which determines feeling and impulse and the entire act of the organism as a living thing; where the instruments are found to be linked, there the operating faculty is assumed to be situated. But it would be wiser to say only that there is situated the first activity of the operating faculty: the power to be exercised by the operator — in keeping with the particular instrument — must be considered as concentrated at the point at which the instrument is to be first applied; or, since the soul's faculty is of universal scope the sounder statement is that the point of origin of the instrument is the point of origin of the act.

Now, the faculty presiding over sensation and impulse is vested in the sensitive and representative soul; it draws upon the Reason-Principle immediately above itself; downward, it is in contact with an inferior of its own: on this analogy the uppermost member of the living being was taken by the ancients to be obviously its seat; they lodged it in the brain, or not exactly in the brain but in that sensitive part which is the medium through which the Reason-Principle impinges upon the brain. They saw that something must be definitely allocated to body — at the point most receptive of the act of reason — while something, utterly isolated from body must be in contact with that superior thing which is a form of soul [and not merely of the vegetative or other quasi-corporeal forms but] of that soul apt to the appropriation of the perceptions originating in the Reason-Principle.

Such a linking there must be, since in perception there is some element of judging, in representation something intuitional, and since impulse and appetite derive from representation and reason. The reasoning faculty, therefore, is present where these experiences occur, present not as in a place but in the fact that what is there draws upon it. As regards perception we have already explained in what sense it is local.

But every living being includes the vegetal principle, that principle of growth and nourishment which maintains the organism by means of the blood; this nourishing medium is contained in the veins; the veins and blood have their origin in the liver: from observation of these facts the power concerned was assigned a place; the phase of the soul which has to do with desire was allocated to the liver. Certainly what brings to birth and nourishes and gives growth must have the desire of these functions. Blood — subtle, light, swift,

pure — is the vehicle most apt to animal spirit: the heart, then, its well-spring, the place where such blood is sifted into being, is taken as the fixed centre of the ebullition of the passionate nature.

[24] Ἀλλὰ ποῦ ἐξελθοῦσα τοῦ σώματος γενήσεται; Ἡ ἐνταῦθα μὲν οὐκ ἔσται, οὐδ' οὐκ ἔστι τὸ δεχόμενον ὁπωσοῦν, οὐδὲ δύναται παραμένειν τῷ μὴ πεφυκότι αὐτὴν δέχεσθαι, εἰ μὴ τι ἔχοι αὐτοῦ ὃ ἔλκει πρὸς αὐτὸ ἄφρονα οὔσαν. Ἔστι δὲ ἐν ἐκείνῳ, εἰ ἄλλο ἔχει, κάκει ἀκολουθεῖ, οὗ πέφυκε τοῦτο εἶναι καὶ γίνεσθαι. Ὅντος δὲ πολλοῦ καὶ ἐκάστου τόπου, καὶ παρὰ τῆς διαθέσεως ἥκειν δεῖ τὸ διάφορον, ἥκειν δὲ καὶ παρὰ τῆς ἐν τοῖς οὔσι δίκης. Οὐ γὰρ μὴ ποτέ τις ἐκφύγοι, ὃ παθεῖν ἐπ' ἀδίκους ἔργοις προσήκει· ἀναπόδραστος γὰρ ὁ θεῖος νόμος ὁμοῦ ἔχων ἐν ἑαυτῷ τὸ ποιῆσαι τὸ κριθὲν ἥδη. Φέρεται δὲ καὶ αὐτὸς ὁ πάσχων ἀγνοῶν ἐφ' ᾧ παθεῖν προσήκει, ἀστάται μὲν τῇ φορᾷ πανταχοῦ αἰωρούμενος ταῖς πλάναις, τελευτῶν δὲ ὥσπερ πολλὰ καμῶν οἷς ἀντέτεινεν εἰς τὸν προσήκοντα αὐτῷ τόπον ἐνέπεσεν, ἐκουσίῳ τῇ φορᾷ τὸ ἀκούσιον εἰς τὸ παθεῖν ἔχων. Εἴρηται δὲ ἐν τῷ νόμῳ καὶ ὅσον καὶ ἐφ' ὅσον δεῖ παθεῖν, καὶ πάλιν αὖ ὁμοῦ συνέδραμεν ἢ ἄνεσις τῆς κολάσεως καὶ ἡ δύναμις τοῦ ἀναφυγεῖν ἐξ ἐκείνων τῶν τόπων, ἀρμονίας δυνάμει τῆς κατεχούσης τὰ πάντα. Ἐχουσαι δὲ σῶμα καὶ τὸ ἀντιλαμβάνεσθαι τῶν σωματικῶν κολάσεων ἔχουσι· ταῖς δὲ τῶν ψυχῶν καθαραῖς οὐσαις καὶ μηδὲν μηδαμῇ ἐφελκομέναις τοῦ σώματος ἐξ ἀνάγκης [καὶ] οὐδαμοῦ σώματος ὑπάρξει εἶναι. Εἰ οὖν εἰσι [καὶ] μηδαμοῦ σώματος — οὐδὲ γὰρ ἔχουσι σῶμα — οὗ ἔστιν ἡ οὐσία καὶ τὸ ὄν καὶ τὸ θεῖον — ἐν τῷ θεῷ — ἐνταῦθα καὶ μετὰ τούτων καὶ ἐν τούτῳ ἡ τοιαύτη ψυχὴ ἔσται. Εἰ δ' ἔτι ζητεῖς ποῦ, ζητητέον σοι ποῦ ἐκεῖνα· ζητῶν δὲ ζῆται μὴ τοῖς ὅμμασι μὴδ' ὥς ζητῶν σώματα.

24. Now comes the question of the soul leaving the body; where does it go?

It cannot remain in this world where there is no natural recipient for it; and it cannot remain attached to anything not of a character to hold it: it can be held here when only it is less than wise, containing within itself something of that which lures it.

If it does contain any such alien element it gives itself, with increasing attachment, to the sphere to which that element naturally belongs and tends.

The space open to the soul's resort is vast and diverse; the difference will come by the double force of the individual condition and of the justice reigning in things. No one can ever escape the suffering entailed by ill deeds done: the divine law is ineluctable, carrying bound up, as one with it, the fore-ordained execution of its doom. The sufferer, all unaware, is swept onward towards his due, hurried always by the restless driving of his errors, until at last wearied out by that against which he struggled, he falls into his fit place and, by self-chosen movement, is brought to the lot he never chose. And the law decrees, also, the intensity and the duration of the suffering while it carries with it, too, the lifting of chastisement and the faculty of rising from those places of pain — all by power of the harmony that maintains the

universal scheme.

Souls, body-bound, are apt to body-punishment; clean souls no longer drawing to themselves at any point any vestige of body are, by their very being, outside the bodily sphere; body-free, containing nothing of body — there where Essence is, and Being, and the Divine within the Divinity, among Those, within That, such a soul must be.

If you still ask Where, you must ask where those Beings are — and in your seeking, seek otherwise than with the sight, and not as one seeking for body.

[25] Περὶ δὲ μνήμης, εἰ αὐταῖς ταῖς ψυχαῖς τῶνδε τῶν τόπων ἐξελθούσαις μνημονεύειν ὑπάρχει, ἢ ταῖς μὲν, ταῖς δ' οὐ, καὶ πάντων ἢ τινων, καὶ εἰ μνημονεύουσιν αἰεὶ, ἢ ἐπὶ τινα χρόνον τὸν ἐγγὺς τῆς ἀφόδου, ζητεῖν ὁμοίως ἄξιον. Ἀλλ' εἰ μέλλομεν ὀρθῶς περὶ τούτων τὴν ζητήσιν ποιεῖσθαι, ληπτέον τί ποτε τὸ μνημονεῦόν ἐστι. Λέγω δὲ οὐ τί μνήμη ἐστίν, ἀλλ' ἐν τίνι συνίστασθαι πέφυκε τῶν ὄντων. Τί μὲν γάρ ἐστι μνήμη, εἴρηται ἐν ἄλλοις καὶ πολλάκις τεθρύλληται, τὸ δὲ μνημονεύειν πεφυκὸς ὃ τί ποτέ ἐστιν ἀκριβέστερον ληπτέον. Εἰ δέ ἐστι τὸ τῆς μνήμης ἐπικτήτου τινὸς ἢ μαθήματος ἢ παθήματος, οὔτε τοῖς ἀπαθέσι τῶν ὄντων οὔτε τοῖς [μῆ] ἐν χρόνῳ ἐγγίνετο ἂν τὸ μνημονεύειν. Μνήμην δὴ περὶ θεὸν οὐδὲ περὶ τὸ ὄν καὶ νοῦν θετέον· οὐδὲν γὰρ εἰς αὐτοὺς οὐδὲ χρόνος, ἀλλ' αἰὼν περὶ τὸ ὄν, καὶ οὔτε τὸ πρότερον οὔτε τὸ ἐφεξῆς, ἀλλ' ἔστιν αἰεὶ ὡς ἔχει ἐν τῷ αὐτῷ οὐ δεχόμενον παράλλαξιν. Τὸ δὲ ἐν τῷ αὐτῷ καὶ ὁμοίῳ πῶς ἂν ἐν μνήμῃ γένοιτο, οὐκ ἔχον οὐδ' ἴσχον ἄλλην κατάστασιν μεθ' ἣν εἶχε πρότερον, ἢ νόησιν ἄλλην μετ' ἄλλην, ἵνα ἐν ἄλλῃ μένῃ, ἄλλης δὲ μνημονεύῃ ἣν εἶχε πρότερον; Ἀλλὰ τί κωλύει τὰς ἄλλων μεταβολὰς εἰδέναι οὐ μεταβάλλοντα αὐτόν, οἷον κόσμου τὰς περιόδους; Ἡ ὅτι ἄλλο μὲν πρότερον, ἄλλο δὲ ὕστερον νοήσει ἐπακολουθοῦν ταῖς τοῦ τρεπομένου μεταβολαῖς, τό τε μνημονεύειν παρὰ τὸ νοεῖν ἄλλο. Τὰς δὲ αὐτοῦ νοήσεις οὐ μνημονεύειν λεκτέον· οὐ γὰρ ἦλθον, ἵνα κατέχη μὴ ἀπέλθοιεν· ἢ οὕτω γε τὴν οὐσίαν αὐτοῦ φοβοῖτο μὴ ἀπέλθοι ἀπ' αὐτοῦ. Οὐ τοίνυν οὐδὲ ψυχὴν φατέον μνημονεύειν τὸν αὐτὸν τρόπον οἷον λέγομεν τὸ μνημονεύειν εἶναι ὧν ἔχει συμφύτων, ἀλλ' ἐπειδὴ ἐνταυθὰ ἐστίν, ἔχειν καὶ μὴ ἐνεργεῖν κατ' αὐτά, καὶ μάλιστα ἐνταυθὰ ἠκούσῃ. Τὸ δὲ καὶ ἐνεργεῖν ἤδη — ταῖς ἐνεργούσαις ἃ εἶχον μνήμην καὶ ἀνάμνησιν προστιθέναι ἐοίκασιν οἱ παλαιοί. Ὡσθ' ἕτερον εἶδος μνήμης τοῦτο· διὸ καὶ χρόνος οὐ πρόσεστι τῇ οὕτω λεγομένῃ μνήμῃ. Ἀλλ' ἴσως εὐχερῶς περὶ τούτων ἔχομεν καὶ οὐκ ἐξεταστικῶς. Ὡς γὰρ ἂν τις ἀπορήσειε, μήποτε οὐ τῆς ψυχῆς ἢ ἐκείνης ἢ λεγομένη τοιαύτη ἀνάμνησις καὶ μνήμη, ἀλλὰ ἄλλης ἀμυδροτέρας, ἢ τοῦ συναμφοτέρου τοῦ ζώιου. Εἴτε γὰρ ἄλλης, πότε ἢ πῶς λαμβανούσης; Εἴτε τοῦ ζώιου, πότε ἢ πῶς; Διὸ ζητητέον τί ἐστι τῶν ἐν ἡμῖν τὸ τὴν μνήμην ἴσχον, ὅπερ καὶ ἐξ ἀρχῆς ἐζητοῦμεν· καὶ εἰ μὲν ἡ ψυχὴ ἢ μνημονεύουσα, τίς δύναμις ἢ τί μέρος, εἰ δὲ τὸ ζῶιον, ὥσπερ καὶ τὸ αἰσθανόμενον ἔδοξέ τις, τίς ὁ τρόπος, καὶ τί ποτε δεῖ φάναι τὸ ζῶιον, καὶ ἔτι εἰ τὸ αὐτὸ τῶν αἰσθημάτων δεῖ τίθεσθαι ἀντιλαμβάνεσθαι καὶ τῶν νοημάτων, ἢ ἄλλο τοῦ ἐτέρου.

25. Now comes the question, equally calling for an answer, whether those souls that have quitted the places of earth retain memory of their lives — all

souls or some, of all things, or of some things, and, again, for ever or merely for some period not very long after their withdrawal.

A true investigation of this matter requires us to establish first what a remembering principle must be — I do not mean what memory is, but in what order of beings it can occur. The nature of memory has been indicated, laboured even, elsewhere; we still must try to understand more clearly what characteristics are present where memory exists.

Now a memory has to do with something brought into ken from without, something learned or something experienced; the Memory-Principle, therefore, cannot belong to such beings as are immune from experience and from time.

No memory, therefore, can be ascribed to any divine being, or to the Authentic-Existent or the Intellectual-Principle: these are intangibly immune; time does not approach them; they possess eternity centred around Being; they know nothing of past and sequent; all is an unbroken state of identity, not receptive of change. Now a being rooted in unchanging identity cannot entertain memory, since it has not and never had a state differing from any previous state, or any new intellection following upon a former one, so as to be aware of contrast between a present perception and one remembered from before.

But what prevents such a being [from possessing memory in the sense of] perceiving, without variation in itself, such outside changes as, for example, the cosmic periods?

Simply the fact that following the changes of the revolving kosmos it would have perception of earlier and later: intuition and memory are distinct.

We cannot hold its self-intellections to be acts of memory; this is no question of something entering from without, to be grasped and held in fear of an escape; if its intellections could slip away from it [as a memory might] its very Essence [as the Hypostasis of inherent Intellection] would be in peril.

For the same reason memory, in the current sense, cannot be attributed to the soul in connection with the ideas inherent in its essence: these it holds not as a memory but as a possession, though, by its very entrance into this sphere, they are no longer the mainstay of its Act.

The Soul-action which is to be observed seems to have induced the Ancients to ascribe memory, and “Recollection,” [the Platonic Anamnesis] to souls bringing into outward manifestation the ideas they contain: we see at once that the memory here indicated is another kind; it is a memory outside of time.

But, perhaps, this is treating too summarily a matter which demands minute investigation. It might be doubted whether that recollection, that memory, really belongs to the highest soul and not rather to another, a dimmer, or even to the Couplement, the Living-Being. And if to that dimmer soul, when and how has it come to be present; if to the Couplement, again

when and how?

We are driven thus to enquire into these several points: in which of the constituents of our nature is memory vested — the question with which we started — if in the soul, then in what power or part; if in the Animate or Couplement — which has been supposed, similarly to be the seat of sensation — then by what mode it is present, and how we are to define the Couplement; finally whether sensation and intellectual acts may be ascribed to one and the same agent, or imply two distinct principles.

[26] Εἰ μὲν οὖν τὸ ζῶιον τὸ συναμφοτέρον ἐστὶν ἐν ταῖς αἰσθήσεσι ταῖς κατ' ἐνέργειαν, δεῖ τὸ αἰσθάνεσθαι τοιοῦτον εἶναι — διὸ καὶ κοινὸν λέγεται — οἷον τὸ τρυπᾶν καὶ τὸ ὑφαίνειν, ἵνα κατὰ μὲν τὸν τεχνίτην ἡ ψυχὴ ἥ ἐν τῷ αἰσθάνεσθαι, κατὰ δὲ τὸ ὄργανον τὸ σῶμα, τοῦ μὲν σώματος πάσχοντος καὶ ὑπηρετοῦντος, τῆς δὲ ψυχῆς παραδεχομένης τὴν τύπωσιν τὴν τοῦ σώματος, ἢ τὴν διὰ τοῦ σώματος, ἢ τὴν κρίσιν, ἣν ἐποιήσατο ἐκ τοῦ παθήματος τοῦ σώματος· οὗ δὴ ἡ μὲν αἴσθησις οὕτω κοινὸν ἔργον λέγοιτο ἂν, ἡ δὲ μνήμη οὐκ ἀναγκάζοιτο τοῦ κοινοῦ εἶναι τῆς ψυχῆς ἥδη παραδεξαμένης τὸν τύπον καὶ ἡ φυλαξάσης ἢ ἀποβαλούσης αὐτήν· εἰ μὴ τις τεκμαίροιτο κοινὸν καὶ τὸ μνημονεύειν εἶναι ἐκ τοῦ ταῖς κράσεσι τῶν σωμάτων καὶ μνημονικοῦς καὶ ἐπιλήσμονας ἡμᾶς γίνεσθαι. Ἀλλὰ καὶ ὥς κωλυτικὸν ἂν ἡ οὐ κωλυτικὸν λέγοιτο τὸ σῶμα γίνεσθαι, τῆς δὲ ψυχῆς τὸ μνημονεύειν οὐχ ἥττον εἴη. Τῶν δὲ δὴ μαθήσεων πῶς τὸ κοινόν, ἀλλ' οὐχ ἡ ψυχὴ ἡ μνημονεύουσα ἔσται; Εἰ δὲ τὸ ζῶιον τὸ συναμφοτέρον οὕτως, ὥς ἕτερον ἐξ ἀμφοῖν εἶναι, πρῶτον μὲν ἄτοπον μῆτε σῶμα μῆτε ψυχὴν τὸ ζῶιον λέγειν· οὐ γὰρ δὴ μεταβαλόντων ἀμφοτέρων ἕτερόν τι ἔσται τὸ ζῶιον οὐδ' αὖ κραθέντων, ὥς δυνάμει τὴν ψυχὴν ἐν τῷ ζῶιω εἶναι· ἔπειτα καὶ οὕτως οὐδὲν ἥττον τῆς ψυχῆς τὸ μνημονεύειν ἔσται, ὥσπερ ἐν οἰνομέλιτος κράσει εἴ τι γλυκάζει, παρὰ τοῦ μέλιτος τοῦτο ἔσται. Τί οὖν, εἰ αὕτη μὲν μνημονεῦοι, τῷ δὲ ἐν σώματι εἶναι τῷ μὴ καθαρὰ εἶναι, ἀλλ' ὥσπερ ποιωθείσα, ἀναμάττεσθαι δύναται τοὺς τῶν αἰσθητῶν τύπους καὶ τῷ οἷον ἔδραν ἐν τῷ σώματι πρὸς τὸ παραδέχεσθαι καὶ μὴ ὥσπερ παραρρεῖν [ἐᾶν]; Ἀλλὰ πρῶτον μὲν οἱ τύποι οὐ μεγέθη, οὐδ' ὥσπερ αἱ ἐνσφραγίσεις οὐδ' ἀντερείσεις ἢ τυπώσεις, ὅτι μὴδ' ὠθισμός, μὴδ' ὥσπερ ἐν κηρῷ, ἀλλ' ὁ τρόπος οἷον νόησις καὶ ἐπὶ τῶν αἰσθητῶν. Ἐπὶ δὲ τῶν νοήσεων τίς ἡ ἀντερείσις λέγοιτο ἂν; Ἡ τί δεῖ σώματος ἢ ποιότητος σωματικῆς μεθ' ἧς; Ἀλλὰ μὴν καὶ τῶν αὐτῆς κινήματων ἀνάγκη μνήμην αὐτῇ γίνεσθαι, οἷον ὧν ἐπεθύμησε καὶ ὧν οὐκ ἀπέλαυσεν οὐδὲ ἦλθεν εἰς σῶμα τὸ ἐπιθυμητόν. Πῶς γὰρ ἂν εἴποι τὸ σῶμα περὶ ὧν οὐκ ἦλθεν εἰς αὐτό; Ἡ πῶς μετὰ σώματος μνημονεύσει, ὃ μὴ πέφυκε γινώσκειν ὅλως τὸ σῶμα; Ἀλλὰ τὰ μὲν λεκτέον εἰς ψυχὴν λήγειν, ὅσα διὰ σώματος, τὰ δὲ ψυχῆς εἶναι μόνης, εἰ δεῖ τὴν ψυχὴν εἶναί τι καὶ φύσιν τινὰ καὶ ἔργον τι αὐτῆς. Εἰ δὲ τοῦτο, καὶ ἔφεσιν καὶ μνήμην τῆς ἐφέσεως ἄρα καὶ τῆς τεύξεως καὶ τῆς οὐ τεύξεως, ἐπεῖτερ καὶ ἡ φύσις αὐτῆς οὐ τῶν ρεόντων. Εἰ γὰρ μὴ τοῦτο, οὐδὲ συναίσθησιν οὐδὲ παρακολούθησιν δώσομεν οὐδέ τινα σύνθεσιν καὶ οἷον σύνεσιν. Οὐ γὰρ δὴ οὐδὲν ἔχουσα τούτων ἐν τῇ φύσει αὐτῆς ταῦτα κομίζεται ἐν σώματι, ἀλλ' ἐνεργείας μὲν τινὰς ἴσχει ὧν ἔργων δεῖται ἢ ἐπιτέλεσις

ὀργάνων, τῶν δὲ τὰς δυνάμεις ἵκει φέρουσα, τῶν δὲ καὶ τὰς ἐνεργείας. Τὸ δὲ τῆς μνήμης καὶ τὸ σῶμα ἐμπόδιον ἔχει· ἐπεὶ καὶ νῦν προστιθεμένων τινῶν λήθῃ, ἐν δ' ἀφαιρέσει καὶ καθάρσει ἀνακύπτει πολλάκις ἡ μνήμη. Μονῆς δὲ οὔσης αὐτῆς ἀνάγκη τὴν τοῦ σώματος φύσιν κινουμένην καὶ ρέουσαν λήθης αἰτίαν, ἀλλ' οὐ μνήμης εἶναι· διὸ καὶ ὁ τῆς Λήθης ποταμὸς οὗτος ἂν ὑπονοοίτο. Ψυχῆς μὲν δὴ ἔστω τὸ πάθημα τοῦτο.

26. Now if sensations of the active order depend upon the Couplement of soul and body, sensation must be of that double nature. Hence it is classed as one of the shared acts: the soul, in the feeling, may be compared to the workman in such operations as boring or weaving, the body to the tool employed: the body is passive and menial; the soul is active, reading such impressions as are made upon the body or discerned by means of the body, perhaps entertaining only a judgement formed as the result of the bodily experiences.

In such a process it is at once clear that the sensation is a shared task; but the memory is not thus made over to the Couplement, since the soul has from the first taken over the impression, either to retain or to reject.

It might be ventured that memory, no less than sensation, is a function of the Couplement, on the ground that bodily constitution determines our memories good or bad; but the answer would come that, whether the body happens or not to be a hindrance, the act of remembering would still be an act of the soul. And in the case of matters learned [and not merely felt, as corporeal experiences], how can we think of the Couplement of soul and body as the remembering principle? Here, surely, it must be soul alone?

We may be told that the living-being is a Couplement in the sense of something entirely distinct formed from the two elements [so that it might have memory though neither soul nor body had it]. But, to begin with, it is absurd to class the living-being as neither body nor soul; these two things cannot so change as to make a distinct third, nor can they blend so utterly that the soul shall become a mere faculty of the animate whole. And, further, supposing they could so blend, memory would still be due to the soul just as in honey-wine all the sweetness will be due to the honey.

It may be suggested the while the soul is perhaps not in itself a remembering principle, yet that, having lost its purity and acquired some degree of modification by its presence in body, it becomes capable of reproducing the imprints of sensible objects and experiences, and that, seated, as roughly speaking it is, within the body, it may reasonably be thought capable of accepting such impressions, and in such a manner as to retain them [thus in some sense possessing memory].

But, to begin with, these imprints are not magnitudes [are not of corporeal nature at all]; there is no resemblance to seal impressions, no stamping of a resistant matter, for there is neither the down-thrust [as of the seal] nor [the acceptance] as in the wax: the process is entirely of the intellect, though

exercised upon things of sense; and what kind of resistance [or other physical action] can be affirmed in matters of the intellectual order, or what need can there be of body or bodily quality as a means?

Further there is one order of which the memory must obviously belong to the soul; it alone can remember its own movements, for example its desires and those frustrations of desire in which the coveted thing never came to the body: the body can have nothing to tell about things which never approached it, and the soul cannot use the body as a means to the remembrance of what the body by its nature cannot know.

If the soul is to have any significance — to be a definite principle with a function of its own — we are forced to recognize two orders of fact, an order in which the body is a means but all culminates in soul, and an order which is of the soul alone. This being admitted, aspiration will belong to soul, and so, as a consequence, will that memory of the aspiration and of its attainment or frustration, without which the soul's nature would fall into the category of the unstable [that is to say of the undivine, unreal]. Deny this character of the soul and at once we refuse it perception, consciousness, any power of comparison, almost any understanding. Yet these powers of which, embodied it becomes the source cannot be absent from its own nature. On the contrary; it possesses certain activities to be expressed in various functions whose accomplishment demands bodily organs; at its entry it brings with it [as vested in itself alone] the powers necessary for some of these functions, while in the case of others it brings the very activities themselves.

Memory, in point of fact, is impeded by the body: even as things are, addition often brings forgetfulness; with thinning and dearing away, memory will often revive. The soul is a stability; the shifting and fleeting thing which body is can be a cause only of its forgetting not of its remembering — Lethe stream may be understood in this sense — and memory is a fact of the soul.

[27] Ἀλλὰ τίνος ψυχῆς, τῆς μὲν λεγομένης ὑφ' ἡμῶν θειοτέρας, καθ' ἣν ἡμεῖς, τῆς δὲ ἄλλης τῆς παρὰ τοῦ ὅλου; Ἡ λεκτέον εἶναι μνήμας ἐκατέρας, τὰς μὲν ιδίας, τὰς δὲ κοινάς· καὶ ὅταν μὲν συνῶσιν, ὁμοῦ πάσας, χωρὶς δὲ γενομένων, εἰ ἄμφω εἶεν καὶ μένοιεν, ἐκατέραν ἐπιπλέον τὰ ἐαυτῆς, ἐπ' ὀλίγον δὲ χρόνον τὰ τῆς ἐτέρας. Τὸ γοῦν εἰδῶλον ἐν Ἄιδου Ἡρακλέους — τοῦτο γὰρ καὶ τὸ εἰδῶλον, οἶμαι, χρῆ νομίζειν ἡμᾶς — μνημονεύειν τῶν πεπραγμένων πάντων κατὰ τὸν βίον, αὐτοῦ γὰρ μάλιστα καὶ ὁ βίος ἦν. Αἱ δὲ ἄλλαι τὸ συναμφότερον [γενόμεναι] [οὔσαι] οὐδὲν πλέον ὁμῶς εἶχον λέγειν· ἢ ἂ γε τοῦ βίου τούτου, καὶ αὐταὶ [τὸ συναμφότερον γερόμεναι] ταῦτα ἤιδεσαν· ἢ εἴ τι δικαιοσύνης ἐχόμενον. Ὁ δὲ Ἡρακλῆς αὐτὸς ὁ ἄνευ τοῦ εἰδώλου τί ἔλεγεν, οὐκ εἴρηται. Τί οὖν ἂν εἴποι ἡ ἐτέρα ψυχὴ ἀπαλλαγεῖσα μόνης; Ἡ γὰρ ἐφελκομένη ὅ τι κἂν, πάντα, ὅσα ἔπραξεν ἢ ἔπαθεν ὁ ἄνθρωπος· χρόνου δὲ προϊόντος ἐπὶ τῷ θανάτῳ καὶ ἄλλων μνημαὶ ἂν φανεῖεν ἐκ τῶν πρόσθεν βίων, ὥστε τινὰ τούτων καὶ ἀτιμάσασαν ἀφεῖναι. Σώματος γὰρ καθαρωτέρα γενομένη καὶ ἂ ἐνταῦθα οὐκ εἶχεν ἐν μνήμῃ ἀναπολήσει· εἰ δ' ἐν σώματι γενομένη ἄλλῳ ἐξέλθοι, ἐρεῖ μὲν τὰ τοῦ ἐξω βίου καὶ ἐρεῖ [δὲ] [εἶναι] ὁ ἄρτι

ἀφῆκεν [ἐρεῖ δὲ] καὶ πολλὰ τῶν πρόσθεν. Χρόνοις δὲ πολλῶν τῶν ἐπακτῶν αἰεῖ ἔσται ἐν λήθῃ. Ἡ δὲ δὴ μόνη γενομένη τί μνημονεύσει; Ἡ πρότερον σκεπτέον τί νυν δυνάμει ψυχῆς τὸ μνημονεύειν παραγίνεται.

27. But of what soul; of that which we envisage as the more divine, by which we are human beings, or that other which springs from the All?

Memory must be admitted in both of these, personal memories and shared memories; and when the two souls are together, the memories also are as one; when they stand apart, assuming that both exist and endure, each soon for gets the other's affairs, retaining for a longer time its own. Thus it is that the Shade of Hercules in the lower regions — this "Shade," as I take it, being the characteristically human part — remembers all the action and experience of the life, since that career was mainly of the hero's personal shaping; the other souls [soulphases] going to constitute the joint-being could, for all their different standing, have nothing to recount but the events of that same life, doings which they knew from the time of their association: perhaps they would add also some moral judgement.

What the Hercules standing outside the Shade spoke of we are not told: what can we think that other, the freed and isolated, soul would recount?

The soul, still a dragged captive, will tell of all the man did and felt; but upon death there will appear, as time passes, memories of the lives lived before, some of the events of the most recent life being dismissed as trivial. As it grows away from the body, it will revive things forgotten in the corporeal state, and if it passes in and out of one body after another, it will tell over the events of the discarded life, it will treat as present that which it has just left, and it will remember much from the former existence. But with lapse of time it will come to forgetfulness of many things that were mere accretion.

Then free and alone at last, what will it have to remember?

The answer to that question depends on our discovering in what faculty of the soul memory resides.

[28] Ἄρα γε ὧι αἰσθανόμεθα καὶ ὧι μανθάνομεν; Ἡ καὶ ὧι ἐπιθυμοῦμεν τῶν ἐπιθυμητῶν, καὶ τῶν ὀργιστῶν τῷ θυμοειδεῖ; Οὐ γὰρ ἄλλο μὲν ἀπολαύσει, φήσει τις, ἄλλο δὲ μνημονεύσει τῶν ἐκείνου. Τὸ γοῦν ἐπιθυμητικὸν ὧν ἀπέλαυσε τούτοις κινεῖται πάλιν ὀφθέντος τοῦ ἐπιθυμητοῦ δηλονότι τῇ μνήμῃ. Ἐπεὶ διὰ τί οὐκ ἄλλου, ἢ οὐχ οὕτως; Τί οὖν κωλύει καὶ αἴσθησιν τῶν τοιούτων δίδοναι αὐτῷ καὶ τῷ αἰσθητικῷ τοίνυν ἐπιθυμίαν καὶ πάντα πᾶσιν ὥστε κατὰ τὸ ἐπικρατοῦν ἕκαστον λέγεσθαι; Ἡ αἴσθησιν ἄλλως ἐκάστω· οἷον εἶδε μὲν ἢ ὄρασις, οὐ τὸ ἐπιθυμοῦν, ἐκινήθη δὲ παρὰ τῆς αἰσθήσεως τὸ ἐπιθυμοῦν οἷον διαδόσει, οὐχ ὥστε εἰπεῖν τὴν αἴσθησιν οἷα, ἀλλ' ὥστε ἀπαρακολουθήτως παθεῖν. Καὶ ἐπὶ τοῦ θυμοῦ εἶδε τὸν ἀδικήσαντα, ὁ δὲ θυμὸς ἀνέστη, οἷον εἰ ποιμένος ἰδόντος ἐπὶ ποιμνι λύκον ὁ σκύλαξ τῇ ὁδμῇ ἢ τῷ κτύπῳ αὐτὸς οὐκ ἰδὼν ὄμμασιν ὀρίνοιτο. Καὶ τοίνυν ἀπέλαυσε μὲν τὸ ἐπιθυμοῦν, καὶ ἔχει ἔχνος τοῦ γενομένου ἐντεθὲν οὐχ ὥς μνήμην, ἀλλ' ὥς διάθεσιν καὶ πάθος· ἄλλο δὲ τὸ ἐωρακὸς τὴν ἀπόλαυσιν καὶ παρ' αὐτοῦ ἔχον

τὴν μνήμην τοῦ γεγεννημένου. Τεκμήριον δὲ τὸ μὴ ἴδεϊαν εἶναι τὴν μνήμην πολλακίς ὧν μετέσχε τὸ ἐπιθυμοῦν, καίτοι, εἰ ἐν αὐτῷ, ἦν ἄν.

28. Is memory vested in the faculty by which we perceive and learn? Or does it reside in the faculty by which we set things before our minds as objects of desire or of anger, the passionate faculty?

This will be maintained on the ground that there could scarcely be both a first faculty in direct action and a second to remember what that first experiences. It is certain that the desiring faculty is apt to be stirred by what it has once enjoyed; the object presents itself again; evidently, memory is at work; why else, the same object with the same attraction?

But, at that, we might reasonably ascribe to the desiring faculty the very perception of the desired objects and then the desire itself to the perceptive faculty, and so on all through, and in the end conclude that the distinctive names merely indicate the function which happens to be uppermost.

Yet the perception is very different from faculty to faculty; certainly it is sight and not desire that sees the object; desire is stirred merely as a result of the seeing, by a transmission; its act is not in the nature of an identification of an object seen; all is simply blind response [automatic reaction]. Similarly with rage; sight reveals the offender and the passion leaps; we may think of a shepherd seeing a wolf at his flock, and a dog, seeing nothing, who springs to the scent or the sound.

In other words the desiring faculty has had the emotion, but the trace it keeps of the event is not a memory; it is a condition, something passively accepted: there is another faculty that was aware of the enjoyment and retains the memory of what has happened. This is confirmed by the fact that many satisfactions which the desiring faculty has enjoyed are not retained in the memory: if memory resided in the desiring faculty, such forgetfulness could not be.

[29] Ἄρ' οὖν τῷ αἰσθητικῷ φέροντες ἀναθήσομεν τὴν μνήμην, καὶ τὸ αὐτὸ ἡμῖν μνημονευτικὸν καὶ αἰσθητικὸν ἔσται; Ἀλλ' εἰ καὶ τὸ εἶδωλον μνημονεύσει, ὡς ἐλέγετο, διττὸν τὸ αἰσθητικὸν ἔσται, καὶ εἰ μὴ τὸ αἰσθητικὸν δὲ τὸ μνημονευτικόν, ἀλλ' ὅτιοῦν ἄλλο, διττὸν τὸ μνημονεύον ἔσται. Ὡς εἰ τὸ αἰσθητικόν, καὶ τῶν μαθημάτων ἔσται καὶ τῶν διανοημάτων τὸ αἰσθητικόν. Ἡ ἄλλο γε δεῖ ἐκατέρων. Ἄρ' οὖν κοινὸν θέμενοι τὸ ἀντιληπτικὸν τούτῳ δώσομεν ἀμφοῖν τὴν μνήμην; Ἀλλ' εἰ μὲν ἐν καὶ ταῦτ' ὁ ἀντιλαμβανόμενον αἰσθητῶν τε καὶ νοητῶν, τάχα ἂν τι λέγοιτο· εἰ δὲ διαιρεῖται διχῇ, οὐδὲν ἦττον δύο ἂν εἴη. Εἰ δὲ καὶ ἐκατέραι τῇ ψυχῇ δώσομεν ἄμφω, τέτταρα ἂν γένοιτο. Ὅλως δὲ τίς ἀνάγκη, ὧς αἰσθανόμεθα, τούτῳ καὶ μνημονεύειν, καὶ τῇ αὐτῇ δυνάμει γίνεσθαι ἄμφω, καὶ ὧς διανοούμεθα, τούτῳ τῶν διανοημάτων μνημονεύειν; Ἐπεὶ οὐδ' οἱ αὐτοὶ διανοεῖσθαι κράτιστοι καὶ μνημονεύειν, καὶ ἐπίσης αἰσθήσει χρῆσάμενοι οὐκ ἐπίσης μνημονεύουσι, καὶ εὐαισθητῶς ἔχουσιν ἄλλοι, μνημονεύουσι δὲ ἄλλοι οὐκ ὀξέως ἐν αἰσθήσει γεγεννημένοι. Ἀλλὰ πάλιν αὖ, εἰ ἄλλο ἐκάτερον δεήσει εἶναι, καὶ ἄλλο

μνημονεύσει ὧν ἡ αἴσθησις ἦσθητο πρότερον, κἀκεῖνο δεῖ αἰσθέσθαι οὔπερ μελλήσῃ μνημονεύσειν; Ἡ οὐδὲν κωλύσει τῷ μνημονεύσοντι τὸ αἰσθημα φάντασμα εἶναι, καὶ τῷ φανταστικῷ ἄλλωι ὄντι τὴν μνήμην καὶ κατοχὴν ὑπάρχειν· τοῦτο γάρ ἐστιν, εἰς ὃ λήγει ἡ αἴσθησις, καὶ μηκέτι οὔσης τούτῳ πάρεστι τὸ ὄραμα. Εἰ οὖν παρὰ τούτῳ τοῦ ἀπόντος ἤδη ἡ φαντασία, μνημονεύει ἤδη, κὰν ἐπ' ὀλίγον παρῇ. Ὡς δὲ εἰ μὲν ἐπ' ὀλίγον παραμένοι, ὀλίγη ἡ μνήμη, ἐπὶ πολὺ δέ, μᾶλλον μνημονικοὶ τῆς δυνάμεως ταύτης οὔσης ἰσχυροτέρας, ὥς μὴ ῥαιδίως τρεπομένης ἐφεῖσθαι ἀποσεισθεῖσαν τὴν μνήμην. Τοῦ φανταστικοῦ ἄρα ἡ μνήμη, καὶ τὸ μνημονεύειν τῶν τοιούτων ἔσται. Διαφόρως δ' ἔχειν πρὸς μνήμας φήσομεν ἢ ταῖς δυνάμεσιν αὐτῆς διαφόρως ἐχούσαις ἢ ταῖς προσέξουσιν ἢ μή, ἢ καὶ σωματικαῖς κράσεσιν ἐνούσαις καὶ μή, καὶ ἀλλοιούσαις καὶ μή, καὶ οἷον θορυβούσαις. Ἀλλὰ ταῦτα μὲν ἐτέρωθι.

29. Are we, then, to refer memory to the perceptive faculty and so make one principle of our nature the seat of both awareness and remembrance?

Now supposing the very Shade, as we were saying in the case of Hercules, has memory, then the perceptive faculty is twofold.

[(And if (on the same supposition) the faculty that remembers is not the faculty that perceives, but some other thing, then the remembering faculty is twofold.]

And further if the perceptive faculty [= the memory] deals with matters learned [as well as with matters of observation and feeling] it will be the faculty for the processes of reason also: but these two orders certainly require two separate faculties.

Must we then suppose a common faculty of apprehension [one covering both sense perceptions and ideas] and assign memory in both orders to this?

The solution might serve if there were one and the same percipient for objects of sense and objects of the Intellectual-Kind; but if these stand in definite duality, then, for all we can say or do, we are left with two separate principles of memory; and, supposing each of the two orders of soul to possess both principles, then we have four.

And, on general grounds, what compelling reason is there that the principle by which we perceive should be the principle by which we remember, that these two acts should be vested in the one faculty? Why must the seat of our intellectual action be also the seat of our remembrance of that action? The most powerful thought does not always go with the readiest memory; people of equal perception are not equally good at remembering; some are especially gifted in perception, others, never swift to grasp, are strong to retain.

But, once more, admitting two distinct principles, something quite separate remembering what sense-perception has first known — still this something must have felt what it is required to remember?

No; we may well conceive that where there is to be memory of a sense-perception, this perception becomes a mere presentment, and that to this image-grasping power, a distinct thing, belongs the memory, the retention of

the object: for in this imaging faculty the perception culminates; the impression passes away but the vision remains present to the imagination.

By the fact of harbouring the presentment of an object that has disappeared, the imagination is, at once, a seat of memory: where the persistence of the image is brief, the memory is poor; people of powerful memory are those in whom the image-holding power is firmer, not easily allowing the record to be jostled out of its grip.

Remembrance, thus, is vested in the imaging faculty; and memory deals with images. Its differing quality or degree from man to man, we would explain by difference or similarity in the strength of the individual powers, by conduct like or unlike, by bodily conditions present or absent, producing change and disorder or not — a point this, however, which need not detain us here.

[30] Τὸ δὲ τῶν διανοήσεων τί; Ἄρά γε καὶ τούτων τὸ φανταστικόν; Ἄλλ' εἰ μὲν πάσῃ νοήσῃ παρακολουθεῖ φαντασία, τάχα ἂν ταύτης τῆς φαντασίας, οἷον εἰκόνης οὔσης τοῦ διανοήματος, μενούσης οὕτως ἂν εἴη τοῦ γνωσθέντος ἢ μνήμη· εἰ δὲ μή, ἄλλο τι ζητητέον. Ἴσως δ' ἂν εἴη τοῦ λόγου τοῦ τῷ νοήματι παρακολουθοῦντος ἢ παραδοχῇ εἰς τὸ φανταστικόν. Τὸ μὲν γὰρ νόημα ἀμερὲς καὶ οὐπὼ οἷον προεληλυθὸς εἰς τὸ ἔξω ἔνδον ὃν λανθάνει, ὁ δὲ λόγος ἀναπτύξας καὶ ἐπάγων ἐκ τοῦ νοήματος εἰς τὸ φανταστικὸν ἔδειξε τὸ νόημα οἷον ἐν κατόπτρῳ, καὶ ἡ ἀντίληψις αὐτοῦ οὕτω καὶ ἡ μονὴ καὶ ἡ μνήμη. Διὸ καὶ ἀεὶ κινουμένης πρὸς νόησιν τῆς ψυχῆς, ὅταν ἐν τούτῳ γένηται, ἡμῖν ἡ ἀντίληψις. Ἄλλο γὰρ ἡ νόησις, καὶ ἄλλο ἡ τῆς νοήσεως ἀντίληψις, καὶ νοοῦμεν μὲν ἀεὶ, ἀντιλαμβανόμεθα δὲ οὐκ ἀεὶ· τοῦτο δέ, ὅτι τὸ δεχόμενον οὐ μόνον δέχεται νοήσεις, ἀλλὰ καὶ αἰσθήσεις κατὰ θάτερα.

30. But what of the memory of mental acts: do these also fall under the imaging faculty?

If every mental act is accompanied by an image we may well believe that this image, fixed and like a picture of the thought, would explain how we remember the object of knowledge once entertained. But if there is no such necessary image, another solution must be sought. Perhaps memory would be the reception, into the image-taking faculty, of the Reason-Principle which accompanies the mental conception: this mental conception — an indivisible thing, and one that never rises to the exterior of the consciousness — lies unknown below; the Reason-Principle the revealer, the bridge between the concept and the image-taking faculty exhibits the concept as in a mirror; the apprehension by the image-taking faculty would thus constitute the enduring presence of the concept, would be our memory of it.

This explains, also, another fact: the soul is unfailingly intent upon intellection; only when it acts upon this image-taking faculty does its intellection become a human perception: intellection is one thing, the perception of an intellection is another: we are continuously intuitive but we are not unbrokenly aware: the reason is that the recipient in us receives from

both sides, absorbing not merely intellections but also sense-perceptions.

[31] Ἄλλ' εἰ τοῦ φανταστικοῦ ἢ μνήμη, ἑκάτερα δὲ ἡ ψυχὴ μνημονεύειν εἴρηται, δύο τὰ φανταστικά. Χωρὶς μὲν οὖν οὔσαι ἐχέτωσαν ἑκάτερα, ἐν δὲ τῷ αὐτῷ παρ' ἡμῖν πῶς τὰ δύο καὶ τίνι αὐτῶν ἐγγίνεται; Εἰ μὲν γὰρ ἀμφοτέροις, διτταὶ αἰεὶ αἱ φαντασίαι· οὐ γὰρ διὰ τὸ μὲν τῆς ἐτέρας τῶν νοητῶν, τὸ δὲ τῶν αἰσθητῶν· οὕτω γὰρ ἂν παντάπασιν δύο ζῶια οὐδὲν ἔχοντα κοινὸν πρὸς ἄλληλα ἔσται. Εἰ οὖν ἀμφοτέροις, τίς ἡ διαφορὰ; Εἴτα πῶς οὐ γινώσκομεν; Ἡ ὅταν μὲν συμφωνῇ ἡ ἐτέρα τῇ ἐτέραι, οὐκ ὄντων οὐδὲ χωρὶς τῶν φανταστικῶν, κρατοῦντός τε τοῦ τῆς κρείττονος, ἐν τῷ φάντασμα γίνεται, οἷον παρακολουθούσης σκιᾶς τῷ ἐτέρῳ, καὶ ὑποτρέχοντος οἷον σμικροῦ φωτὸς μεῖζονι· ὅταν δὲ μάχῃ ἢ καὶ διαφωνία, ἐκφανῆς ἐφ' αὐτῆς καὶ ἡ ἐτέρα γίνεται, λανθάνει δὲ [ὅ τι] ἐν ἐτέρῳ. [ὅτι] Καὶ ὅλως τὸ διττὸν τῶν ψυχῶν λανθάνει. Εἰς ἐν γὰρ ἦλθον ἄμφω καὶ ἐποχεῖται ἡ ἐτέρα. Ἐώρα οὖν ἡ ἐτέρα πάντα καὶ τὰ μὲν ἔχει ἐξελθούσα, τὰ δ' ἀφίησι τῶν τῆς ἐτέρας· οἷον ἐταίρων ὁμιλίας φανυτέρων λαβόντες ποτὲ ἄλλους ἀλλαξάμενοι ὀλίγα τῶν ἐκείνων μεμνήμεθα, χρηστοτέρων δὲ γεγεννημένων πλείω.

31. But if each of the two phases of the soul, as we have said, possesses memory, and memory is vested in the imaging faculty, there must be two such faculties. Now that is all very well as long as the two souls stand apart; but, when they are at one in us, what becomes of the two faculties, and in which of them is the imaging faculty vested?

If each soul has its own imaging faculty the images must in all cases be duplicated, since we cannot think that one faculty deals only with intellectual objects, and the other with objects of sense, a distinction which inevitably implies the co-existence in man of two life-principles utterly unrelated.

And if both orders of image act upon both orders of soul, what difference is there in the souls; and how does the fact escape our knowledge?

The answer is that, when the two souls chime each with each, the two imaging faculties no longer stand apart; the union is dominated by the more powerful of the faculties of the soul, and thus the image perceived is as one: the less powerful is like a shadow attending upon the dominant, like a minor light merging into a greater: when they are in conflict, in discord, the minor is distinctly apart, a self-standing thing — though its isolation is not perceived, for the simple reason that the separate being of the two souls escapes observation.

The two have run into a unity in which, yet, one is the loftier: this loftier knows all; when it breaks from the union, it retains some of the experiences of its companion, but dismisses others; thus we accept the talk of our less valued associates, but, on a change of company, we remember little from the first set and more from those in whom we recognize a higher quality.

[32] Τί δὲ διὰ φύλων καὶ παίδων καὶ γυναικός; Πατρίδος δὲ καὶ τῶν ὧν ἂν καὶ ἀστεῖος οὐκ ἄτοπος μνημονεύων; Ἡ τὸ μὲν μετὰ πάθους ἐκάστου, ὃ δὲ ἀπαθῶς ἂν τὰς μνήμας τούτων ἔχοι· τὸ γὰρ πάθος ἴσως καὶ ἐξ ἀρχῆς ἐν

ἐκείνῳ καὶ τὰ ἀστεῖς τῶν παθῶν τῇ σπουδαίᾳ, καθόσον τῇ ἐτέρᾳ τι ἐκοινώνησε. Πρέπει δὲ τὴν μὲν χείρονα καὶ τῶν τῆς ἐτέρας ἐνεργημάτων ἐφίεσθαι τῆς μνήμης καὶ μάλιστα, ὅταν ἀστεία ᾗ καὶ αὐτὴ· γένοιτο γὰρ ἂν τις καὶ ἐξ ἀρχῆς ἀμείνων καὶ τῇ παιδεύσει τῇ παρὰ τῆς κρείττονος. Τὴν δὲ δεῖ ἀσμένως λήθην ἔχειν τῶν παρὰ τῆς χείρονος. Εἴη γὰρ ἂν καὶ σπουδαίας οὐσης τῆς ἐτέρας τὴν ἐτέραν τὴν φύσιν χείρονα εἶναι κατεχομένην ὑπὸ τῆς ἐτέρας βίαι. Ὅσωι δὴ σπεύδει πρὸς τὸ ἄνω, πλείονων αὐτῇ ἢ λήθῃ, εἰ μὴ που πᾶς ὁ βίος αὐτῇ καὶ ἐνταῦθα τοιοῦτος οἷος μόνων τῶν κρειττόνων εἶναι τὰς μνήμας· ἐπεὶ καὶ ἐνταῦθα καλῶς τὸ ἐξιστάμενον τῶν ἀνθρωπείων σπουδασμάτων. Ἀνάγκη οὖν καὶ τῶν μνημονευμάτων· ὥστε ἐπιλήσιμονα ἂν τις λέγων τὴν ἀγαθὴν ὀρθῶς ἂν λέγοι τρόπῳ τοιούτῳ. Ἐπεὶ καὶ φεύγει ἐκ τῶν πολλῶν, καὶ τὰ πολλὰ εἰς ἓν συνάγει τὸ ἄπειρον ἀφιεῖς. Οὕτω γὰρ καὶ οὐ μετὰ πολλῶν, ἀλλὰ ἐλαφρὰ καὶ δι' αὐτῆς· ἐπεὶ καὶ ἐνταῦθα, ὅταν ἐκεῖ ἐθέλῃ εἶναι, ἔτι οὕσα ἐνταῦθα ἀφήσῃ πάντα ὅσα ἄλλα· ὀλίγα τοίνυν κἀκεῖ τὰ ἐντεῦθεν· καὶ ἐν οὐρανῷ οὕσα πλείω. Καὶ εἶποι ἂν ὁ Ἡρακλῆς ἐκεῖνος ἀνδραγαθίας ἑαυτοῦ, ὁ δὲ καὶ ταῦτα σμικρὰ ἡγούμενος καὶ μετατεθεὶς εἰς ἀγιώτερον τόπον καὶ ἐν τῷ νοητῷ γεγεννημένος καὶ ὑπὲρ τὸν Ἡρακλέα ἰσχύσας τοῖς ἄθλοις, οἷα ἀθλεύουσι σοφοί.

32. But the memory of friends, children, wife? Country too, and all that the better sort of man may reasonably remember?

All these, the one [the lower man] retains with emotion, the authentic man passively: for the experience, certainly, was first felt in that lower phase from which, however, the best of such impressions pass over to the graver soul in the degree in which the two are in communication.

The lower soul must be always striving to attain to memory of the activities of the higher: this will be especially so when it is itself of a fine quality, for there will always be some that are better from the beginning and bettered here by the guidance of the higher.

The loftier, on the contrary, must desire to come to a happy forgetfulness of all that has reached it through the lower: for one reason, there is always the possibility that the very excellence of the lower prove detrimental to the higher, tending to keep it down by sheer force of vitality. In any case the more urgent the intention towards the Supreme, the more extensive will be the soul's forgetfulness, unless indeed, when the entire living has, even here, been such that memory has nothing but the noblest to deal with: in this world itself, all is best when human interests have been held aloof; so, therefore, it must be with the memory of them. In this sense we may truly say that the good soul is the forgetful. It flees multiplicity; it seeks to escape the unbounded by drawing all to unity, for only thus is it free from entanglement, light-footed, self-conducted. Thus it is that even in this world the soul which has the desire of the other is putting away, amid its actual life, all that is foreign to that order. It brings there very little of what it has gathered here; as long as it is in the heavenly regions only, it will have more than it can retain.

The Hercules of the heavenly regions would still tell of his feats: but there is the other man to whom all of that is trivial; he has been translated to a holier place; he has won his way to the Intellectual Realm; he is more than Hercules, proven in the combats in which the combatants are the wise.

δ: Περὶ ψυχῆς ἀποριῶν δεύτερον. — Fourth Tractate.

Problems of the Soul (2).

[1] Τί οὖν ἐρεῖ; Καὶ τίνων τὴν μνήμην ἔξει ψυχὴ ἐν τῷ νοητῷ καὶ ἐπὶ τῆς οὐσίας ἐκείνης γενομένη; Ἡ ἀκόλουθον εἰπεῖν ἐκεῖνα θεωρεῖν καὶ περὶ ἐκεῖνα ἐνεργεῖν, ἐν οἷς ἔστιν, ἢ μὴδὲ ἐκεῖ εἶναι. Τῶν οὖν ἐνταῦθα οὐδέν, οἷον ὅτι ἐφιλοσόφησε, καὶ δὴ καὶ ὅτι ἐνταῦθα οὐσα ἐθεάτο τὰ ἐκεῖ; Ἀλλ' εἰ μὴ ἔστιν, ὅτε τις ἐπιβάλλει τινὶ τῇ νοήσει, ἄλλο τι ποιεῖν ἢ νοεῖν κἀκεῖνο θεωρεῖν – καὶ ἐν τῇ νοήσει οὐκ ἔστιν ἐμπεριεχόμενον τὸ ἐνenoῖκεν, ἀλλ' ὕστερον ἂν τις τοῦτ', εἰ ἔτυχεν, εἴποι, τοῦτο δὲ ἤδη μεταβάλλοντος – οὐκ ἂν εἴη ἐν τῷ νοητῷ καθαρῶς ὄντα μνήμην ἔχειν τῶν τῆιδέ ποτε αὐτῷ τινι γεγεννημένων. Εἰ δὲ καί, ὥσπερ δοκεῖ, ἄχρονος πᾶσα νόησις, ἐν αἰῶνι, ἀλλ' οὐκ ἐν χρόνῳ ὄντων τῶν ἐκεῖ, ἀδύνατον μνήμην εἶναι ἐκεῖ οὐχ ὅτι τῶν ἐνταῦθα, ἀλλὰ καὶ ὅλως ὁτουοῦν. Ἀλλὰ ἔστιν ἕκαστον παρόν· ἐπεὶ οὐδὲ διέξοδος οὐδὲ μετάβασις ἀφ' ἐτέρου ἐπ' ἄλλο. Τί οὖν; οὐκ ἔσται διαίρεσις ἄνωθεν εἰς εἶδη, ἢ κάτωθεν ἐπὶ τὸ καθόλου καὶ τὸ ἄνω; Τῷ μὲν γὰρ ἄνω μὴ ἔστω ἐνεργεῖαι ὁμοῦ ὄντι, τῇ δὲ ψυχῇ ἐκεῖ οὔσῃ διὰ τί οὐκ ἔσται; Τί οὖν κωλύει καὶ ταύτην τὴν ἐπιβολὴν ἀθρόαν ἀθρόων γίνεσθαι; Ἄρ' οὖν ὥς τινος ὁμοῦ; Ἡ ὡς πολλῶν ὁμοῦ πάσας νοήσεις. Τοῦ γὰρ θεάματος ὄντος ποικίλου ποικίλην καὶ πολλὴν τὴν νόησιν ἅμα γίνεσθαι καὶ πολλὰς τὰς νοήσεις, οἷον αἰσθήσεις πολλὰς προσώπου ὀφθαλμῶν ἅμα ὁρωμένων καὶ ῥινὸς καὶ τῶν ἄλλων. Ἀλλ' ὅταν ἐν τι διαιρῇ καὶ ἀναπτύσῃ; Ἡ ἐν τῷ νῶι διήρηται· καὶ τὸ τοιοῦτον οἷον ἐναπέρεισις μᾶλλον. Τὸ δὲ πρότερον καὶ τὸ ὕστερον ἐν τοῖς εἶδεσιν οὐ χρόνῳ ὄν οὐδὲ τὴν νόησιν τοῦ προτέρου καὶ ὕστερου χρόνῳ ποιήσει· ἔστι γὰρ καὶ τάξει, οἷον εἰ φυτοῦ ἡ τάξις ἐκ ῥιζῶν ἀρξαμένη ἕως εἰς τὸ ἄνω τῷ θεωμένῳ οὐκ ἔχει ἄλλως ἢ τάξει τὸ πρότερον καὶ τὸ ὕστερον ἅμα τὸ πᾶν θεωμένῳ. Ἀλλ' ὅταν εἰς ἐν βλέπῃ, εἴτα πολλὰ καὶ πάντα ἔχῃ, πῶς τὸ μὲν πρῶτον ἔσχε, τὸ δὲ ἐφεξῆς; Ἡ ἡ δύναμις ἢ μία οὕτως ἦν μία, ὡς πολλὰ ἐν ἄλλῳ, καὶ οὐ κατὰ μίαν νόησιν πάντα. Αἱ γὰρ ἐνέργειαι [οὐ] καθ' ἓνα, ἀλλ' αἰεὶ πᾶσαι δυνάμει ἐστώσῃ· ἐν δὲ τοῖς ἄλλοις γινομένων. Ἡδὴ γὰρ ἐκεῖνο ὡς μὴ ἐν ὄν δυνηθῆναι τὴν τῶν πολλῶν ἐν αὐτῷ φύσιν δέξασθαι πρότερον οὐκ ὄντων.

1. What, then, will be the Soul's discourse, what its memories in the Intellectual Realm, when at last it has won its way to that Essence?

Obviously from what we have been saying, it will be in contemplation of that order, and have its Act upon the things among which it now is; failing such Contemplation and Act, its being is not there. Of things of earth it will know nothing; it will not, for example, remember an act of philosophic virtue, or even that in its earthly career it had contemplation of the Supreme.

When we seize anything in the direct intellectual act there is room for nothing else than to know and to contemplate the object; and in the knowing there is not included any previous knowledge; all such assertion of stage and progress belongs to the lower and is a sign of the altered; this means that, once

purely in the Intellectual, no one of us can have any memory of our experience here. Further; if all intellection is timeless — as appears from the fact that the Intellectual beings are of eternity not of time — there can be no memory in the intellectual world, not merely none of earthly things but none whatever: all is presence There; for nothing passes away, there is no change from old to new.

This, however, does not alter the fact that distinction exists in that realm — downwards from the Supreme to the Ideas, upward from the Ideas to the Universal and to the Supreme. Admitting that the Highest, as a self-contained unity, has no outgoing effect, that does not prevent the soul which has attained to the Supreme from exerting its own characteristic Act: it certainly may have the intuition, not by stages and parts, of that Being which is without stage and part.

But that would be in the nature of grasping a pure unity?

No: in the nature of grasping all the intellectual facts of a many that constitutes a unity. For since the object of vision has variety [distinction within its essential oneness] the intuition must be multiple and the intuitions various, just as in a face we see at the one glance eyes and nose and all the rest.

But is not this impossible when the object to be thus divided and treated as a thing of grades, is a pure unity?

No: there has already been discrimination within the Intellectual-Principle; the Act of the soul is little more than a reading of this.

First and last is in the Ideas not a matter of time, and so does not bring time into the soul's intuition of earlier and later among them. There is a grading by order as well: the ordered disposition of some growing thing begins with root and reaches to topmost point, but, to one seeing the plant as a whole, there is no other first and last than simply that of the order.

Still, the soul [in this intuition within the divine] looks to what is a unity; next it entertains multiplicity, all that is: how explain this grasping first of the unity and later of the rest?

The explanation is that the unity of this power [the Supreme] is such as to allow of its being multiple to another principle [the soul], to which it is all things and therefore does not present itself as one indivisible object of intuition: its activities do not [like its essence] fall under the rule of unity; they are for ever multiple in virtue of that abiding power, and in their outgoing they actually become all things.

For with the Intellectual or Supreme — considered as distinct from the One — there is already the power of harbouring that Principle of Multiplicity, the source of things not previously existent in its superior.

[2] Ἀλλὰ ταῦτα μὲν ταύτηι. Ἐαυτοῦ δὲ πῶς; Ἡ οὐδὲ ἑαυτοῦ ἔξει τὴν μνήμην, οὐδ' ὅτι αὐτὸς ὁ θεωρῶν, οἷον Σωκράτης, ἢ ὅτι νοῦς ἢ ψυχὴ. Πρὸς δὴ ταῦτά τις ἀναμνησθήτω, ὥς ὅταν καὶ ἐνταῦθα θεωρῇ καὶ μάλιστα

ἐναργῶς, οὐκ ἐπιστρέφει πρὸς ἑαυτὸν τότε τῇ νοήσει, ἀλλ' ἔχει μὲν ἑαυτόν, ἡ δὲ ἐνέργεια πρὸς ἐκεῖνο, κακεῖνο γίνεται οἷον ὕλην ἑαυτὸν παρασχών, εἰδοποιούμενος δὲ κατὰ τὸ ὁρώμενον καὶ δυνάμει ὦν τότε αὐτός. Τότε οὖν αὐτός τί ἐστὶν ἐνεργεῖαι, ὅταν μὴδὲν νοῇ; "Ἢ, εἰ μὲν αὐτὸς κενός ἐστι παντός, ὅταν μὴδὲν νοῇ. Εἰ δὲ ἐστὶν αὐτὸς τοιοῦτος οἷος πάντα εἶναι, ὅταν αὐτὸν νοῇ, πάντα ὁμοῦ νοεῖ· ὥστε τῇ μὲν εἰς ἑαυτὸν ὁ τοιοῦτος ἐπιβολῇ καὶ ἐνεργεῖαι ἑαυτὸν ὁρῶν τὰ πάντα ἐμπεριεχόμενα ἔχει, τῇ δὲ πρὸς τὰ πάντα ἐμπεριεχόμενον ἑαυτόν. Ἀλλ' εἰ οὕτω ποιεῖ, μεταβάλλει τὰς νοήσεις, ὁ πρότερον αὐτοὶ οὐκ ἠξιοῦμεν. "Ἢ λεκτέον ἐπὶ μὲν τοῦ νοῦ τὸ ὡσαύτως ἔχειν, ἐπὶ δὲ τῆς ψυχῆς ἐν οἷον ἐσχάτοις τοῦ νοητοῦ κειμένης γίνεσθαι τοῦτο δυνατόν εἶναι, ἐπεὶ καὶ προσχωρεῖν εἴσω; Εἰ γάρ τι περὶ τὸ μένον γίνεται, δεῖ αὐτὸ παραλλαγὴν πρὸς τὸ μένον ἔχειν μὴ ὁμοίως μένον. "Ἢ οὐδὲ μεταβολὴν λεκτέον γίνεσθαι, ὅταν ἀπὸ τῶν ἑαυτοῦ ἐφ' ἑαυτόν, καὶ ὅταν ἀφ' ἑαυτοῦ ἐπὶ τὰ ἄλλα· πάντα γὰρ αὐτός ἐστι καὶ ἄμφω ἓν. Ἀλλ' ἡ ψυχὴ ἐν τῷ νοητῷ οὐσα τοῦτο πάσχει τὸ ἄλλο καὶ ἄλλο πρὸς αὐτὴν καὶ τὰ ἐν αὐτῇ; "Ἢ καθαρῶς ἐν τῷ νοητῷ οὐσα ἔχει τὸ ἀμετάβλητον καὶ αὐτῇ. Καὶ γὰρ αὐτὴ ἐστὶν ἅ ἐστιν· ἐπεὶ καὶ ὅταν ἐν ἐκείνῳ ἢ τῷ τόπῳ, εἰς ἔνωσιν ἐλθεῖν τῷ νῷ ἀνάγκη, εἴπερ ἐπεστράφη· στραφεῖσα γὰρ οὐδὲν μεταξὺ ἔχει, εἰς τε νοῦν ἐλθοῦσα ἡρμοσται, καὶ ἄρμοσθεῖσα ἡγῶται οὐκ ἀπολλυμένη, ἀλλ' ἐν ἐστὶν ἄμφω καὶ δύο. Οὕτως οὖν ἔχουσα οὐκ ἂν μεταβάλλοι, ἀλλὰ ἔχοι ἂν ἀτρέπτως πρὸς νόησιν ὁμοῦ ἔχουσα τὴν συναίσθησιν αὐτῆς, ὡς ἐν ἅμα τῷ νοητῷ ταῦτόν γενομένη.

2. Enough on that point: we come now to the question of memory of the personality?

There will not even be memory of the personality; no thought that the contemplator is the self — Socrates, for example — or that it is Intellect or Soul. In this connection it should be borne in mind that, in contemplative vision, especially when it is vivid, we are not at the time aware of our own personality; we are in possession of ourselves but the activity is towards the object of vision with which the thinker becomes identified; he has made himself over as matter to be shaped; he takes ideal form under the action of the vision while remaining, potentially, himself. This means that he is actively himself when he has intellection of nothing.

Or, if he is himself [pure and simple], he is empty of all: if, on the contrary, he is himself [by the self-possession of contemplation] in such a way as to be identified with what is all, then by the act of self-intellection he has the simultaneous intellection of all: in such a case self-intuition by personal activity brings the intellection, not merely of the self, but also of the total therein embraced; and similarly the intuition of the total of things brings that of the personal self as included among all.

But such a process would appear to introduce into the Intellectual that element of change against which we ourselves have only now been protesting?

The answer is that, while unchangeable identity is essential to the

Intellectual-Principle, the soul, lying so to speak on the borders of the Intellectual Realm, is amenable to change; it has, for example, its inward advance, and obviously anything that attains position near to something motionless does so by a change directed towards that unchanging goal and is not itself motionless in the same degree. Nor is it really change to turn from the self to the constituents of self or from those constituents to the self; and in this case the contemplator is the total; the duality has become unity.

None the less the soul, even in the Intellectual Realm, is under the dispensation of a variety confronting it and a content of its own?

No: once pure in the Intellectual, it too possesses that same unchangeableness: for it possesses identity of essence; when it is in that region it must of necessity enter into oneness with the Intellectual-Principle by the sheer fact of its self-orientation, for by that intention all interval disappears; the soul advances and is taken into unison, and in that association becomes one with the Intellectual-Principle — but not to its own destruction: the two are one, and two. In such a state there is no question of stage and change: the soul, without motion [but by right of its essential being] would be intent upon its intellectual act, and in possession, simultaneously, of its self-awareness; for it has become one simultaneous existence with the Supreme.

[3] Ἐξελθοῦσα δὲ ἐκεῖθεν καὶ οὐκ ἀνασχομένη τὸ ἔν, τὸ δὲ αὐτῆς ἀσπασαμένη καὶ ἕτερον ἐθελήσασα εἶναι καὶ οἷον προκύψασα, μνήμην, ὡς ἔοικεν, ἐφεξῆς λαμβάνει. Μνήμη δὲ ἡ μὲν τῶν ἐκεῖ ἔτι κατέχει μὴ πεσεῖν, ἡ δὲ τῶν ἐνταῦθα ὡδὶ φέρει, ἡ δὲ τῶν ἐν οὐρανῶι ἐκεῖ κατέχει, καὶ ὅλως, οὐ μνημονεύει, ἐκεῖνό ἐστι καὶ γίνεται. Ἦν γὰρ τὸ μνημονεύειν ἢ νοεῖν ἢ φαντάζεσθαι, ἡ δὲ φαντασία αὐτῇ οὐ τῶι ἔχειν, ἀλλ' οἷα ὁρᾶι, καὶ οἷα διάκειται· κἂν τὰ αἰσθητὰ ἴδῃ, ὅποσον αὐτῶν ἂν ἴδῃ, τοσοῦτον ἔχει τὸ βάθος. Ὅτι γὰρ ἔχει πάντα δευτέρως καὶ οὐχ οὕτω τελείως, πάντα γίνεται, καὶ μεθόριον οὔσα καὶ ἐν τοιούτῳ κειμένη ἐπ' ἄμφω φέρεται.

3. But it leaves that conjunction; it cannot suffer that unity; it falls in love with its own powers and possessions, and desires to stand apart; it leans outward so to speak: then, it appears to acquire a memory of itself.

In this self-memory a distinction is to be made; the memory dealing with the Intellectual Realm upbears the soul, not to fall; the memory of things here bears it downwards to this universe; the intermediate memory dealing with the heavenly sphere holds it there too; and, in all its memory, the thing it has in mind it is and grows to; for this bearing-in-mind must be either intuition [i.e., knowledge with identity] or representation by image: and the imaging in the case of the is not a taking in of something but is vision and condition — so much so, that, in its very sense — sight, it is the lower in the degree in which it penetrates the object. Since its possession of the total of things is not primal but secondary, it does not become all things perfectly [in becoming identical with the All in the Intellectual]; it is of the boundary order, situated between two regions, and has tendency to both.

[4] Ἐκεῖ μὲν οὖν καὶ τὰγαθὸν διὰ νοῦ ὁρᾶι, οὐ γὰρ στέγεται ἐκεῖνο, ὥστε μὴ διελθεῖν εἰς αὐτήν· ἐπεὶ μὴ σῶμα τὸ μεταξὺ ὥστε ἐμποδίζειν· καίτοι καὶ σωμάτων μεταξὺ πολλαχῇ εἰς τὰ τρίτα ἀπὸ τῶν πρώτων ἢ ἀφίξις. Εἰ δὲ πρὸς τὰ κάτω δοίη αὐτήν, ἀναλόγως τῇ μνήμῃ καὶ τῇ φαντασίᾳ ἔχει ὃ ἠθέλησε. Διὸ ἡ μνήμη, καὶ ὅταν τῶν ἀρίστων ᾖ, οὐκ ἄριστον. Δεῖ δὲ τὴν μνήμην λαμβάνειν οὐ μόνον ἐν τῷ οἷον αἰσθάνεσθαι ὅτι μνημονεύει, ἀλλὰ καὶ ὅταν διακέται κατὰ τὰ πρόσθεν παθήματα ἢ θεάματα. Γένοιτο γὰρ ἂν, καὶ μὴ παρακολουθοῦντα ὅτι ἔχει, ἔχειν παρ' αὐτῷ ἰσχυροτέρως ἢ εἰ εἰδείη. Εἰδὼς μὲν γὰρ τάχα ἂν ὡς ἄλλο ἔχοι ἄλλος αὐτὸς ὢν, ἀγνοῶν δὲ ὅτι ἔχει κινδυνεύει εἶναι ὃ ἔχει· ὃ δὲ πάθημα μᾶλλον πεσεῖν ποιεῖ τὴν ψυχὴν. Ἀλλ' εἰ ἀφισταμένη τοῦ ἐκεῖ τόπου ἀναφέρει τὰς μνήμας ὅπως οὖν, εἶχε κάκεϊ. Ἡ δυνάμει· ἡ δὲ ἐνέργεια ἐκείνων ἠφάνιζε τὴν μνήμην. Οὐ γὰρ ὡς κείμενοι ἦσαν τύποι, ἵνα ἂν ἥ ἴσως ἄτοπον τὸ συμβαῖνον, ἀλλ' ἡ δύναμις ἦν ἡ ἀφεθείσα ὕστερον εἰς ἐνέργειαν. Πausaμένης οὖν τῆς ἐν τῷ νοητῷ ἐνεργείας, εἶδεν ἂ πρότερον ἡ ψυχὴ, πρὶν ἐκεῖ γενέσθαι, ἰδοῦσα ἦν.

4. In that realm it has also vision, through the Intellectual-Principle, of The Good which does not so hold to itself as not to reach the soul; what intervenes between them is not body and therefore is no hindrance — and, indeed, where bodily forms do intervene there is still access in many ways from the primal to the tertiaries.

If, on the contrary, the soul gives itself to the inferior, the same principle of penetration comes into play, and it possesses itself, by memory and imagination, of the thing it desired: and hence the memory, even dealing with the highest, is not the highest. Memory, of course, must be understood not merely of what might be called the sense of remembrance, but so as to include a condition induced by the past experience or vision. There is such a thing as possessing more powerfully without consciousness than in full knowledge; with full awareness the possession is of something quite distinct from the self; unconscious possession runs very close to identity, and any such approach to identification with the lower means the deeper fall of the soul.

If the soul, on abandoning its place in the Supreme, revives its memories of the lower, it must have in some form possessed them even there though the activity of the beings in that realm kept them in abeyance: they could not be in the nature of impressions permanently adopted — a notion which would entail absurdities — but were no more than a potentiality realized after return. When that energy of the Intellectual world ceases to tell upon the soul, it sees what it saw in the earlier state before it revisited the Supreme.

[5] Τί οὖν; Κάκεῖνα νῦν αὐτὴ ἡ δύναμις, καθ' ἣν τὸ μνημονεύειν, εἰς ἐνέργειαν ἄγει; Ἡ εἰ μὲν μὴ αὐτὰ ἐωρῶμεν, μνήμη, εἰ δ' αὐτά, ὧς κάκεϊ ἐωρῶμεν. Ἐγείρεται γὰρ τοῦτο οἷς ἐγείρεται, καὶ τοῦτο ἐστὶ τὸ ὁρῶν περὶ τῶν εἰρημένων. Οὐ γὰρ εἰκασίαι δεῖ χρώμενον ἀποφαίνεσθαι οὐδὲ συλλογισμῶι τὰς ἀρχὰς ἄλλοθεν εἰληφότι, ἀλλ' ἐστὶ περὶ τῶν νοητῶν, ὡς λέγεται, καὶ ἐνθάδε οὔσι τῷ αὐτῷ λέγειν, ὃ δύνανται ἔχει τάκεϊ θεωρεῖν. Ταῦτο γὰρ οἷον ἐγείραντας δεῖ ὁρᾶν τάκεϊ, ὥστε καὶ ἐγείραι ἐκεῖ· οἷον εἴ τις ἀνάγων αὐτοῦ

τὸν ὀφθαλμὸν ἐπὶ τινος ὑψηλῆς σκοπιᾶς ὁρώη ἃ μηδεὶς τῶν οὐ σὺν αὐτῷ ἀναβιβηκότων. Ἡ τοίνυν μνήμη ἐκ τοῦ λόγου φαίνεται ἄρχεσθαι ἀπ' οὐρανοῦ, ἥδη τῆς ψυχῆς τοὺς ἐκεῖ τόπους καταλειπούσης. Ἐντεῦθεν μὲν οὖν ἐν οὐρανῷ γενομένη καὶ σᾶσα θαυμαστὸν οὐδέν, εἰ τῶν ἐνθάδε μνήμην πολλῶν ἔχοι οἷον εἴρηται, καὶ ἐπιγινώσκειν πολλὰς τῶν πρότερον ἐγνωσμένων, εἴπερ καὶ σώματα ἔχειν περὶ αὐτὰς ἀνάγκη ἐν σχήμασιν ὁμοίσις. Καὶ εἰ τὰ σχήματα δὲ ἀλλάζαντο σφαιροειδῆ ποιησάμεναι, ἄρα διὰ τῶν ἡθῶν καὶ τῆς τῶν τρόπων ιδιότητος γνωρίζοιεν; Οὐ γὰρ ἄτοπον. Τὰ μὲν γὰρ πάθῃ ἔστωσαν ἀποθέμεναι, τὰ δ' ἦθῃ οὐ κωλύεται μένειν. Εἰ δὲ καὶ διαλέγεσθαι δύναιτο, καὶ οὕτως ἂν γνωρίζοιεν. Ἀλλ' ὅταν ἐκ τοῦ νοητοῦ κατέλθωσι, πῶς; Ἡ ἀνακινήσουσι τὴν μνήμην, ἐλαττόνως μέντοι ἢ ἐκεῖναι, τῶν αὐτῶν· ἄλλα τε γὰρ ἔξουσι μνημονεύειν, καὶ χρόνος πλείων λήθην παντελεῖ πολλῶν πεποιηκῶς ἔσται. Ἀλλ' εἰ τραπεῖσαι εἰς τὸν αἰσθητὸν κόσμον εἰς γένεσιν τῆδε πεσοῦνται, ποῖος τρόπος ἔσται τοῦ μνημονεύειν; Ἡ οὐκ ἀνάγκη εἰς πᾶν βάθος πεσεῖν. Ἔστι γὰρ κινηθείσας καὶ στῆναι ἐπὶ τι προελθούσας καὶ οὐδέν δὲ κωλύει πάλιν ἐκδῦναι, πρὶν γενέσεως ἐλθεῖν ἐπ' ἔσχατον τόπον.

5. But this power which determines memory is it also the principle by which the Supreme becomes effective in us?

At any time when we have not been in direct vision of that sphere, memory is the source of its activity within us; when we have possessed that vision, its presence is due to the principle by which we enjoyed it: this principle awakens where it wakens; and it alone has vision in that order; for this is no matter to be brought to us by way of analogy, or by the syllogistic reasoning whose grounds lie elsewhere; the power which, even here, we possess of discoursing upon the Intellectual Beings is vested, as we show, in that principle which alone is capable of their contemplation. That, we must awaken, so to speak, and thus attain the vision of the Supreme, as one, standing on some lofty height and lifting his eyes, sees what to those that have not mounted with him is invisible.

Memory, by this account, commences after the soul has left the higher spheres; it is first known in the celestial period.

A soul that has descended from the Intellectual region to the celestial and there comes to rest, may very well be understood to recognize many other souls known in its former state supposing that, as we have said, it retains recollection of much that it knew here. This recognition would be natural if the bodies with which those souls are vested in the celestial must reproduce the former appearance; supposing the spherical form [of the stars inhabited by souls in the mid-realm] means a change of appearance, recognition would go by character, by the distinctive quality of personality: this is not fantastic; conditions changing need not mean a change of character. If the souls have mutual conversation, this too would mean recognition.

But those whose descent from the Intellectual is complete, how is it with them?

They will recall their memories, of the same things, but with less force than those still in the celestial, since they have had other experiences to remember, and the lapse of time will have utterly obliterated much of what was formerly present to them.

But what way of remembering the Supreme is left if the souls have turned to the sense-known kosmos, and are to fall into this sphere of process?

They need not fall to the ultimate depth: their downward movement may be checked at some one moment of the way; and as long as they have not touched the lowest of the region of process [the point at which non-being begins] there is nothing to prevent them rising once more.

[6] Τὰς μὲν οὖν μετιούσας καὶ μεταβαλλούσας [τὰς ψυχὰς] ἔχει ἂν τις εἰπεῖν ὅτι καὶ μνημονεύουσιν· τῶν γὰρ γεγενημένων καὶ παρεληλυθότων ἡ μνήμη· αἷς δὲ ἐν τῷ αὐτῷ ὑπάρχει μένειν, τίνων ἂν αὐταὶ μνημονεύοιεν; Ἄστρον δὲ περὶ ψυχῆς τῶν γε ἄλλων ἀπάντων καὶ δὴ καὶ περὶ ἡλίου καὶ σελήνης ἐπιζητεῖ ὁ λόγος τὰς μνήμας, καὶ τελευτῶν εἰσι καὶ ἐπὶ τὴν τοῦ παντὸς ψυχὴν, καὶ ἐπιτολμήσει καὶ τοῦ Διὸς αὐτοῦ τὰς μνήμας πολυπραγμονεῖν. Ταῦτα δὲ ζητῶν καὶ τὰς διανοίας αὐτῶν καὶ τοὺς λογισμοὺς τίνες εἰσὶ θεωρήσει, εἴπερ εἰσὶν. Εἰ οὖν μήτε ζητοῦσι μήτε ἀποροῦσιν – οὐδενὸς γὰρ δέονται, οὐδὲ μανθάνουσιν, ἃ πρότερον οὐκ ἦν αὐτοῖς ἐν γνώσει – τίνες ἂν λογισμοὶ ἢ τίνες συλλογισμοὶ αὐτοῖς γίνοντο ἢ διανοήσεις; Ἀλλ' οὐδὲ περὶ τῶν ἀνθρωπίνων αὐτοῖς ἐπίνοιαὶ καὶ μηχαναί, ἐξ ὧν διοικήσουσι τὰ ἡμέτερα ἢ ὅλως τὰ τῆς γῆς· ἄλλος γὰρ τρόπος τῆς εἰς τὸ πᾶν παρ' αὐτῶν εὐθημοσύνης.

6. Souls that descend, souls that change their state — these, then, may be said to have memory, which deals with what has come and gone; but what subjects of remembrance can there be for souls whose lot is to remain unchanged?

The question touches memory in the stars in general, and also in the sun and moon and ends by dealing with the soul of the All, even by audaciously busying itself with the memories of Zeus himself. The enquiry entails the examination and identification of acts of understanding and of reasoning in these beings, if such acts take place.

Now if, immune from all lack, they neither seek nor doubt, and never learn, nothing being absent at any time from their knowledge — what reasonings, what processes of rational investigation, can take place in them, what acts of the understanding?

Even as regards human concerns they have no need for observation or method; their administration of our affairs and of earth's in general does not go so; the right ordering, which is their gift to the universe, is effected by methods very different.

In other words, they have seen God and they do not remember?

Ah, no: it is that they see God still and always, and that, as long as they see, they cannot tell themselves they have had the vision; such reminiscence is

for souls that have lost it.

[7] Τί οὖν; Ὅτι τὸν θεὸν εἶδον οὐ μνημονεύουσιν; Ἡ αἰὶ ὀρώσιν. Ἐως δ' ἂν ὀρώσιν, οὐκ ἐνὶ δήπου φάναι αὐτοῖς ἑωρακέσαι· παυσαμένων γὰρ τοῦτο ἂν πάθος εἴη. Τί δέ; Οὐδ' ὅτι περιήλθον χθὲς τὴν γῆν καὶ [τὸ] πέρυσιν, οὐδ' ὅτι ἔζων χθὲς καὶ πάλαι καὶ ἐξ οὗ ζῶσιν; Ἡ ζῶσιν αἰεὶ· τὸ δὲ αἰεὶ ταῦτόν ἐν. Τὸ δὲ χθὲς τῆς φορᾶς καὶ τὸ πέρυσιν τοιοῦτον ἂν εἴη, οἷον ἂν εἴ τις τὴν ὁρμὴν τὴν κατὰ πόδα ἕνα γενομένην μερίζοι εἰς πολλά, καὶ ἄλλην καὶ ἄλλην καὶ πολλὰς ποιοῖ τὴν μίαν. Καὶ γὰρ ἐνταῦθα μία φορά, παρὰ δὲ ἡμῖν μετροῦνται πολλαὶ καὶ ἡμέραι ἄλλαι, ὅτι καὶ νύκτες διαλαμβάνουσιν. Ἐκεῖ δὲ μιᾶς οὔσης ἡμέρας πῶς πολλαί; Ὡστε οὐδὲ τὸ πέρυσιν. Ἀλλὰ τὸ διάστημα οὐ ταυτόν, ἀλλ' ἄλλο, καὶ τὸ ζωιδίου τμήμα ἄλλο. Διὰ τί οὖν οὐκ ἐρεῖ παρήλθον τόδε, νῦν δὲ ἐν ἄλλῳ εἰμί; Εἰ δὲ καὶ ἐφορᾷ τὰ ἀνθρώπων, πῶς οὐ καὶ τὰς μεταβολὰς τὰς περὶ αὐτοῦς, καὶ ὅτι νῦν ἄλλοι; Εἰ δὲ τοῦτο, καὶ ὅτι πρότερον ἕτεροι καὶ ἕτερα· ὥστε καὶ μνήμη.

7. Well but can they not tell themselves that yesterday, or last year, they moved round the earth, that they lived yesterday or at any given moment in their lives?

Their living is eternal, and eternity is an unchanging unity. To identify a yesterday or a last year in their movement would be like isolating the movement of one of the feet, and finding a this or a that and an entire series in what is a single act. The movement of the celestial beings is one movement: it is our measuring that presents us with many movements, and with distinct days determined by intervening nights: There all is one day; series has no place; no yesterday, no last year.

Still: the space traversed is different; there are the various sections of the Zodiac: why, then, should not the soul say "I have traversed that section and now I am in this other?" If, also, it looks down over the concerns of men, must it not see the changes that befall them, that they are not as they were, and, by that observation, that the beings and the things concerned were otherwise formerly? And does not that mean memory?

[8] Ἡ οὐκ ἀνάγκη οὔτε ὅσα τις θεωρεῖ ἐν μνήμῃ τίθεσθαι, οὔτε τῶν πάντη κατὰ συμβεβηκὸς ἐπακολουθούντων ἐν φαντασίᾳ γίνεσθαι, ὧν τε ἡ νόησις καὶ ἡ γνῶσις ἐνεργεστέρα, εἰ ταῦτα αἰσθητῶς γίγνοιτο, οὐκ ἀνάγκη παρέντα τὴν γνῶσιν αὐτῶν τῷ κατὰ μέρος αἰσθητῷ τὴν ἐπιβολὴν ποιεῖσθαι, εἰ μὴ τις ἔργῳ οἰκονομοῖτο τι, τῶν ἐν μέρει τῇ γνώσει τοῦ ὅλου ἐμπεριεχομένων. Λέγω δὲ ἕκαστον ὧδε· πρῶτον μὲν τὸ μὴ ἀναγκαῖον εἶναι, ἃ τις ὀρᾷ, παρατίθεσθαι παρ' αὐτῷ. Ὅταν γὰρ μηδὲν διαφέρῃ, ἢ μὴ πρὸς αὐτὸν ἦ ὅλως ἡ αἴσθησις ἀπροαιρέτως τῇ διαφορᾷ τῶν ὀρωμένων κινηθεῖσα, τοῦτο αὐτὴ ἔπαθε μόνη τῆς ψυχῆς οὐ δεξαμένης εἰς τὸ εἶσω, ἅτε μήτε πρὸς χρεῖαν μήτε πρὸς ἄλλην ὠφέλειαν αὐτῆς τῆς διαφορᾶς μέλον. Ὅταν δὲ καὶ ἡ ἐνέργεια αὐτὴ πρὸς ἄλλοις ἦ καὶ παντελῶς, οὐκ ἂν ἀνάσχοιτο τῶν τοιούτων παρελθόντων τὴν μνήμην, ὅπου μηδὲ παρόντων γινώσκει τὴν αἴσθησιν. Καὶ μὴν ὅτι τῶν πάντη κατὰ συμβεβηκὸς γινομένων οὐκ ἀνάγκη ἐν φαντασίᾳ

γίνεσθαι, εἰ δὲ καὶ γίνοιτο, οὐχ ὥστε καὶ φυλάξαι καὶ παρατηρήσαι, ἀλλὰ καὶ ὁ τύπος τοῦ τοιούτου οὐ δίδωσι συναίσθησιν, μάθοι ἂν τις, εἰ τὸ λεγόμενον οὕτω λάβοι. Λέγω δὲ ὧδε· εἰ μηδέποτε προηγούμενον γίνεται τὸν ἀέρα τόνδε εἴτα τόνδε τεμεῖν ἐν τῷ κατὰ τόπον κινεῖσθαι, ἢ καὶ ἔτι μᾶλλον διελθεῖν, οὐτ' ἂν τήρησις αὐτοῦ οὐτ' ἂν ἔννοια βαδίζουσι γένοιτο. Ἐπεὶ καὶ τῆς ὁδοῦ εἰ μὴ ἐγίνετο τὸ τότε διανύσαι προηγούμενον, δι' ἀέρος δὲ ἦν τὴν διέξοδον ποιήσασθαι, οὐκ ἂν ἐγένετο ἡμῖν μέλειν τὸ ἐν ὅτῳ σταδίῳ γῆς ἐσμεν, ἢ ὅσον ἡνύσαμεν· καὶ εἰ κινεῖσθαι δὲ ἔδει μὴ τοσόνδε χρόνον, ἀλλὰ μόνον κινεῖσθαι, μηδ' ἄλλην τινὰ πρᾶξιν εἰς χρόνον ἀνήγομεν, οὐκ ἂν ἐν μνήμῃ ἄλλον ἂν καὶ ἄλλον χρόνον ἐποησάμεθα. Γνώριμον δέ, ὅτι τῆς διανοίας ἐχούσης τὸ πραττόμενον ὅλον καὶ πιστευούσης οὕτω πάντως πραχθήσεσθαι οὐκ ἂν ἔτι προσέχοι γιγνομένοις ἐκάστοις. Καὶ μὴν καὶ ὅταν τις ταῦτὸν ἀεὶ ποιῇ, μάτην ἂν ἔτι παρατηροῖ ἕκαστα τοῦ ταυτοῦ. Εἰ οὖν τὰ ἄστρα φερόμενα τὰ αὐτῶν πράττοντα φέρεται καὶ οὐχ ἵνα παρέλθῃ ταῦτα ὅσα παρέρχεται, καὶ τὸ ἔργον αὐτοῖς οὔτε ἡ θεὰ ὣν πάρεισιν, οὔτε τὸ παρελθεῖν, κατὰ συμβεβηκός τε ἡ πάροδος, πρὸς ἄλλοις τε ἡ γνώμη μερίζοσι, τὰ τε αὐτὰ ἀεὶ δι' ὧν διέρχονται ταῦτα, ὃ τε χρόνος οὐκ ἐν λογισμῷ ὁ ἐν τοσῶιδε, εἰ καὶ διηρεῖτο, οὐκ ἀνάγκη οὔτε τόπων ὧν παρίασιν οὔτε χρόνων εἶναι μνήμην· ζῶν τε τὴν αὐτὴν ἔχοντα, ὅπου καὶ τὸ τοπικὸν αὐτοῖς περὶ ταυτόν, ὡς μὴ τοπικόν, ἀλλὰ ζωτικόν τὸ κίνημα εἶναι ζώιου ἐνός εἰς αὐτὸ ἐνεργοῦντος ἐν στάσει μὲν ὡς πρὸς τὸ ἔξω, κινήσει δὲ τῇ ἐν αὐτῷ ζωῇ αἰδιῶι οὔσῃ — καὶ μὴν εἰ καὶ χορεῖαι ἀπεικασεῖ τις τὴν κίνησιν αὐτῶν, εἰ μὲν ἰσταμένην ποτέ, ἡ πᾶσα ἂν εἴη τελεία ἢ συντελεσθεῖσα ἐξ ἀρχῆς εἰς τέλος, ἀτελὴς δὲ ἡ ἐν μέρει ἐκάστη· εἰ δὲ τοιαύτη οἷα ἀεὶ, τελεία ἀεὶ. Εἰ δὲ ἀεὶ τελεία, οὐκ ἔχει χρόνον ἐν ᾧ τελεσθῆσεται οὐδὲ τόπον· ὥστε οὐδὲ ἔφεςιν ἂν ἔχοι οὕτως· ὥστε οὔτε χρονικῶς οὔτε τοπικῶς μετρήσει· ὥστε οὐδὲ μνήμη τούτων. Εἰ μέντοι αὐτοὶ μὲν ζῶν ζῶσι μακαρίαν ταῖς αὐτῶν ψυχαῖς τὸ ζῆν προσεμβλέποντες, ταύτῃ δὲ τῶν ψυχῶν αὐτῶν πρὸς ἐν [ταύτῃ] τῇ νεύσει καὶ τῇ ἐξ αὐτῶν εἰς τὸν σύμπαντα οὐρανὸν ἐλλάμψει — ὥσπερ χορδαὶ ἐν λύρᾳ συμπαθῶς κινήεσθαι μέλος ἂν ἄσειαν ἐν φυσικῇ τινι ἁρμονίᾳ — εἰ οὕτω κινεῖτο ὁ σύμπας οὐρανὸς καὶ τὰ μέρη αὐτοῦ, πρὸς αὐτὸν φερόμενος καὶ αὐτός, καὶ ἄλλα ἄλλως πρὸς τὸ αὐτὸ ἄλλης αὐτοῖς καὶ τῆς θέσεως οὔσης, ἔτι ἂν μᾶλλον ὁ λόγος ἡμῖν ὀρθοῖτο μίᾳς ζωῆς καὶ ὁμοίας τῆς πάντων ἔτι μᾶλλον οὔσης.

8. But, we need not record in memory all we see; mere incidental concomitants need not occupy the imagination; when things vividly present to intuition, or knowledge, happen to occur in concrete form, it is not necessary — unless for purposes of a strictly practical administration — to pass over that direct acquaintance, and fasten upon the partial sense-presentation, which is already known in the larger knowledge, that of the Universe.

I will take this point by point:

First: it is not essential that everything seen should be laid up in the mind; for when the object is of no importance, or of no personal concern, the sensitive faculty, stimulated by the differences in the objects present to vision, acts without accompaniment of the will, and is alone in entertaining the

impression. The soul does not take into its deeper recesses such differences as do not meet any of its needs, or serve any of its purposes. Above all, when the soul's act is directed towards another order, it must utterly reject the memory of such things, things over and done with now, and not even taken into knowledge when they were present.

On the second point: circumstances, purely accidental, need not be present to the imaging faculty, and if they do so appear they need not be retained or even observed, and in fact the impression of any such circumstance does not entail awareness. Thus in local movement, if there is no particular importance to us in the fact that we pass through first this and then that portion of air, or that we proceed from some particular point, we do not take notice, or even know it as we walk. Similarly, if it were of no importance to us to accomplish any given journey, mere movement in the air being the main concern, we would not trouble to ask at what particular point of place we were, or what distance we had traversed; if we have to observe only the act of movement and not its duration, nothing to do which obliges us to think of time, the minutes are not recorded in our minds.

And finally, it is of common knowledge that, when the understanding is possessed of the entire act undertaken and has no reason to foresee any departure from the normal, it will no longer observe the detail; in a process unfailingly repeated without variation, attention to the unvarying detail is idleness.

So it is with the stars. They pass from point to point, but they move on their own affairs and not for the sake of traversing the space they actually cover; the vision of the things that appear on the way, the journey by, nothing of this is their concern: their passing this or that is of accident not of essence, and their intention is to greater objects: moreover each of them journeys, unchangeably, the same unchanging way; and again, there is no question to them of the time they spend in any given section of the journey, even supposing time division to be possible in the case. All this granted, nothing makes it necessary that they should have any memory of places or times traversed. Besides this life of the ensouled stars is one identical thing [since they are one in the All-Soul] so that their very spatial movement is pivoted upon identity and resolves itself into a movement not spatial but vital, the movement of a single living being whose act is directed to itself, a being which to anything outside is at rest, but is in movement by dint of the inner life it possesses, the eternal life. Or we may take the comparison of the movement of the heavenly bodies to a choral dance; if we think of it as a dance which comes to rest at some given period, the entire dance, accomplished from beginning to end, will be perfect while at each partial stage it was imperfect: but if the dance is a thing of eternity, it is in eternal perfection. And if it is in eternal perfection, it has no points of time and place at which it will achieve perfection; it will, therefore, have no concern about attaining to any such points: it will, therefore, make no measurements of time

or place; it will have, therefore, no memory of time and place.

If the stars live a blessed life in their vision of the life inherent in their souls, and if, by force of their souls' tendency to become one, and by the light they cast from themselves upon the entire heavens, they are like the strings of a lyre which, being struck in tune, sing a melody in some natural scale . . . if this is the way the heavens, as one, are moved, and the component parts in their relation to the whole — the sidereal system moving as one, and each part in its own way, to the same purpose, though each, too, hold its own place — then our doctrine is all the more surely established; the life of the heavenly bodies is the more clearly an unbroken unity.

[9] Ὁ δὲ δὴ πάντα κοσμῶν Ζεὺς καὶ ἐπιτροπεύων καὶ διατιθεὶς εἰσαεῖ, ψυχὴν βασιλικὴν καὶ βασιλικὸν νοῦν ἔχων καὶ πρόνοϊαν, ὅπως γίνοιτο, καὶ γινομένων ἐπιστασίαν καὶ τάξει διοικῶν καὶ περιόδους ἐλίττων πολλὰς ἤδη καὶ τελέσας, πῶς ἂν ἐν τούτοις ἅπασι μνήμην οὐκ ἔχοι; Ὅποσαι τε ἐγένοντο καὶ οἶαι αἱ περίοδοι, καὶ ὥς ἂν καὶ ἔπειτα γένοιτο, μηχανώμενος καὶ συμβάλλον καὶ λογιζόμενος μνημονικώτατος ἂν εἴη πάντων, ὅσοι καὶ δημιουργὸς σοφώτατος. Τὸ μὲν οὖν τῶν περιόδων τῆς μνήμης καὶ καθ' αὐτὸ ἂν ἔχοι πολλὴν ἀπορίαν, ὁπόσος ἀριθμὸς εἴη καὶ εἰ εἰδεῖν. Πεπερασμένος γὰρ ὢν ἀρχὴν τῷ παντὶ χρονικὴν δώσει· εἰ δ' ἄπειρος, οὐκ εἰδήσει, ὅποσα τὰ αὐτοῦ ἔργα. Ἡ ὅτι ἔν, εἰδήσει, καὶ μία ζωὴ αἰεὶ — οὕτως γὰρ ἄπειρος — καὶ τὸ ἐν οὐ γνώσει ἔξωθεν, ἀλλ' ἔργωι, συνόντος αἰεὶ τοῦ οὕτως ἀείρου, μᾶλλον δὲ παρεπομένου καὶ θεωρουμένου οὐκ ἐπακτῶι γνώσει. Ὡς γὰρ τὸ αὐτοῦ ἄπειρον τῆς ζωῆς οἶδεν, οὕτω καὶ τὴν ἐνέργειαν τὴν εἰς τὸ πᾶν οὔσαν μίαν, οὐχ ὅτι εἰς τὸ πᾶν.

9. But Zeus — ordering all, governor, guardian and disposer, possessor for ever of the kingly soul and the kingly intellect, bringing all into being by his providence, and presiding over all things as they come, administering all under plan and system, unfolding the periods of the kosmos, many of which stand already accomplished — would it not seem inevitable that, in this multiplicity of concern, Zeus should have memory of all the periods, their number and their differing qualities? Contriving the future, co-ordinating, calculating for what is to be, must he not surely be the chief of all in remembering, as he is chief in producing?

Even this matter of Zeus' memory of the kosmic periods is difficult; it is a question of their being numbered, and of his knowledge of their number. A determined number would mean that the All had a beginning in time [which is not so]; if the periods are unlimited, Zeus cannot know the number of his works.

The answer is that he will know all to be one thing existing in virtue of one life for ever: it is in this sense that the All is unlimited, and thus Zeus' knowledge of it will not be as of something seen from outside but as of something embraced in true knowledge, for this unlimited thing is an eternal indweller within himself — or, to be more accurate, eternally follows upon

him — and is seen by an indwelling knowledge; Zeus knows his own unlimited life, and, in that knowledge knows the activity that flows from him to the kosmos; but he knows it in its unity not in its process.

[10] Ἀλλ' ἐπεὶ τὸ κοσμοῦν διττόν, τὸ μὲν ὡς τὸν δημιουργὸν λέγομεν, τὸ δὲ ὡς τὴν τοῦ παντὸς ψυχὴν, καὶ τὸν Δία λέγοντες ὅτε μὲν ὡς ἐπὶ τὸν δημιουργὸν φερόμεθα, ὅτε δὲ ἐπὶ τὸ ἡγεμονοῦν τοῦ παντός. Ἐπὶ μὲν τοῦ δημιουργοῦ ἀφαιρετέον πάντα τὸ πρόσω καὶ ὀπίσω μίαν αὐτῷ ἄτρεπτον καὶ ἄχρονον ζωὴν διδόντας. Ἡ δὲ τοῦ κόσμου ζωὴ τὸ ἡγούμενον ἐν αὐτῇ ἔχουσα ἔτι ἐπιζητεῖ λόγον, εἰ οὖν καὶ αὕτη μὴ ἐν τῷ λογίζεσθαι ἔχει τὸ ζῆν, μηδ' ἐν τῷ ζητεῖν ὃ τι δεῖ ποιεῖν. Ἦδη γὰρ ἐξεύρηται καὶ τέτακται ἃ δεῖ, οὐ ταχθέντα· τὰ γὰρ ταχθέντα ἦν τὰ γινόμενα, τὸ δὲ ποιοῦν αὐτὰ ἡ τάξις· τοῦτο δὲ ψυχῆς ἐνέργεια ἐξηρητημένης μενούσης φρονήσεως, ἥς εἰκὼν ἡ ἐν αὐτῇ τάξις. Οὐ τρεπομένης δὲ ἐκείνης ἀνάγκη μηδὲ ταύτην τρέπεσθαι· οὐ γὰρ ὅτε μὲν βλέπει ἐκεῖ, ὅτε δὲ οὐ βλέπει· ἀπολειπομένη γὰρ ἂν ἀποροῖ· μία γὰρ ψυχὴ καὶ ἐν ἔργον. Τὸ γὰρ ἡγεμονοῦν ἐν κρατοῦν αἰεὶ, καὶ οὐχ ὅτε μὲν κρατοῦν, ὅτε δὲ κρατούμενον· πόθεν γὰρ τὰ πλείω, ὥστε καὶ γενέσθαι μάχην ἢ ἀπορίαν; Καὶ τὸ διοικοῦν ἐν τὸ αὐτὸ αἰεὶ ἐθέλει· διὰ τί γὰρ ἂν καὶ ἄλλο καὶ ἄλλο, ἵνα εἰς πλείω ἀπορῇ; Καίτοι, εἰ καὶ ἐν οὖσα μεταβάλλοι, οὐκ ἂν ἀποροῖ· οὐ γὰρ ὅτι ἤδη πολλὰ τὸ πᾶν καὶ μέρη ἔχει καὶ ἐναντιώσεις πρὸς τὰ μέρη, διὰ τοῦτο ἂν ἀποροῖ, ὅπως διαθεῖτο· οὐ γὰρ ἀπὸ τῶν ἐσχάτων οὐδ' ἀπὸ τῶν μερῶν ἄρχεται, ἀλλ' ἀπὸ τῶν πρώτων, καὶ ἀπὸ πρώτου ἀρξαμένη ὁδῷ ἀνεμποδίστῳ ἐπὶ πάντα εἴσι καὶ κοσμεῖ καὶ διὰ τοῦτο κρατεῖ, ὅτι ἐφ' ἐνὸς ἔργου μένει τοῦ αὐτοῦ καὶ ταυτόν. Εἰ δ' ἄλλο καὶ ἄλλο βούλοιο, πόθεν τὸ ἄλλο; Εἴθ' ὃ τι χρὴ ποιεῖν ἀπορήσει, καὶ ἀσθενήσει τὸ ἔργον αὐτῇ εἰς ἀμφίβολον τοῦ πράττειν ἐν λογισμοῖς ἰούσῃ.

10. The ordering principle is twofold; there is the principle known to us as the Demiurge and there is the Soul of the All; we apply the appellation “Zeus” sometimes to the Demiurge and sometimes to the principle conducting the universe.

When under the name of Zeus we are considering the Demiurge we must leave out all notions of stage and progress, and recognize one unchanging and timeless life.

But the life in the kosmos, the life which carries the leading principle of the universe, still needs elucidation; does it operate without calculation, without searching into what ought to be done?

Yes: for what must be stands shaped before the kosmos, and is ordered without any setting in order: the ordered things are merely the things that come to be; and the principle that brings them into being is Order itself; this production is an act of a soul linked with an unchangeably established wisdom whose reflection in that soul is Order. It is an unchanging wisdom, and there can therefore be no changing in the soul which mirrors it, not sometimes turned towards it, and sometimes away from it — and in doubt because it has turned away — but an unremitting soul performing an unvarying task.

The leading principle of the universe is a unity — and one that is sovereign without break, not sometimes dominant and sometimes dominated. What source is there for any such multiplicity of leading principles as might result in contest and hesitation? And this governing unity must always desire the one thing: what could bring it to wish now for this and now for that, to its own greater perplexing? But observe: no perplexity need follow upon any development of this soul essentially a unity. The All stands a multiple thing no doubt, having parts, and parts dashing with parts, but that does not imply that it need be in doubt as to its conduct: that soul does not take its essence from its ultimates or from its parts, but from the Primals; it has its source in the First and thence, along an unhindered path, it flows into a total of things, conferring grace, and, because it remains one same thing occupied in one task, dominating. To suppose it pursuing one new object after another is to raise the question whence that novelty comes into being; the soul, besides, would be in doubt as to its action; its very work, the kosmos, would be the less well done by reason of the hesitancy which such calculations would entail.

[11] Ἔστι γὰρ ὥσπερ ἐφ' ἐνὸς ζώιου ἡ διοίκησις, ἡ μὲν τις ἀπὸ τῶν ἔξωθεν καὶ μερῶν, ἡ δὲ τις ἀπὸ τῶν ἔνδον καὶ τῆς ἀρχῆς, καθάπερ ἱατρὸς μὲν ἔξωθεν ἀρχόμενος καὶ κατὰ μέρος ἄπορος πολλαχῇ καὶ βουλευεται, ἡ δὲ φύσις ἀπὸ τῆς ἀρχῆς ἀπροσδεῖς βουλευσεως. Καὶ δεῖ τοῦ παντὸς τὴν διοίκησιν καὶ τὸν διοικοῦντα ἐν τῷ ἡγεῖσθαι οὐ κατ' ἱατροῦ ἔξιν εἶναι, ἀλλ' ὡς ἡ φύσις. Πολὺ δὲ μᾶλλον ἐκεῖ τὸ ἀπλοῦν, ὅσῳ κατὰ πάντων ἐμπεριειλημμένων ὡς μερῶν ζώιου ἐνός. Πάσας γὰρ τὰς φύσεις κρατεῖ μία, αἱ δὲ ἔπονται ἀνηρητημέναι καὶ ἐξηρητημέναι καὶ οἷον ἐκφῦσαι, ὡς αἱ ἐν κλάδοις τῇ τοῦ ὄλου φυτοῦ. Τίς οὖν ὁ λογισμὸς ἢ τίς ἀρίθμησις ἢ τίς ἡ μνήμη παρούσης αἰ φρονήσεως καὶ ἐνεργούσης καὶ κρατούσης καὶ κατὰ τὰ αὐτὰ διοικούσης; Οὐ γὰρ δὴ ὅτι ποικίλα καὶ διάφορα τὰ γινόμενα, δεῖ συνεπόμενον ταῖς τοῦ γινομένου μεταβολαῖς καὶ τὸ ποιοῦν ἡγεῖσθαι. Ὅσῳ γὰρ ποικίλα τὰ γινόμενα, τοσοῦτοι τὸ ποιοῦν ὡσαύτως μένον. Πολλὰ γὰρ καὶ ἐφ' ἐνός ἐκάστου ζώιου τὰ γινόμενα κατὰ φύσιν καὶ οὐχ ὁμοῦ πάντα, αἱ ἡλικίαι, αἱ ἐκφύσεις ἐν χρόνοις, οἷον κεράτων, γενείων, μαζῶν αὐξήσεις, ἀκμαί, γενέσεις ἄλλων, οὐ τῶν πρόσθεν λόγων ἀπολλυμένων, ἐπιγιγνομένων δὲ ἄλλων· δῆλον δὲ ἐκ τοῦ καὶ ἐν τῷ γεννωμένῳ αὐτῷ ζώῳ τὸν αὐτὸν καὶ σύμπαντα λόγον εἶναι. Καὶ δὴ τὴν αὐτὴν φρόνησιν ἄξιον περιθεῖναι καὶ ταύτην καθόλου εἶναι οἷον κόσμου φρόνησιν ἐστῶσαν, πολλὴν μὲν καὶ ποικίλην καὶ αὐτὴν ἀπλὴν ζώιου ἐνός μεγίστου, οὐ τῷ πολλῷ ἀλλοιουμένην, ἀλλὰ ἓνα λόγον καὶ ὁμοῦ πάντα· εἰ γὰρ μὴ πάντα, οὐκ ἐκεῖνη, ἀλλὰ τῶν ὑστέρων καὶ μερῶν ἡ φρόνησις.

11. The administration of the kosmos is to be thought of as that of a living unit: there is the action determined by what is external, and has to do with the parts, and there is that determined by the internal and by the principle: thus a doctor basing his treatment on externals and on the parts directly affected will often be baffled and obliged to all sorts of calculation, while Nature will act on the basis of principle and need no deliberation. And in so far as the kosmos is a conducted thing, its administration and its administrator will follow not

the way of the doctor but the way of Nature.

And in the case of the universe, the administration is all the less complicated from the fact that the soul actually circumscribes, as parts of a living unity, all the members which it conducts. For all the Kinds included in the universe are dominated by one Kind, upon which they follow, fitted into it, developing from it, growing out of it, just as the Kind manifested in the bough is related to the Kind in the tree as a whole.

What place, then, is there for reasoning, for calculation, what place for memory, where wisdom and knowledge are eternal, unfailingly present, effective, dominant, administering in an identical process?

The fact that the product contains diversity and difference does not warrant the notion that the producer must be subject to corresponding variations. On the contrary, the more varied the product, the more certain the unchanging identity of the producer: even in the single animal the events produced by Nature are many and not simultaneous; there are the periods, the developments at fixed epochs — horns, beard, maturing breasts, the acme of life, procreation — but the principles which initially determined the nature of the being are not thereby annulled; there is process of growth, but no diversity in the initial principle. The identity underlying all the multiplicity is confirmed by the fact that the principle constituting the parent is exhibited unchanged, undiminished, in the offspring. We have reason, then, for thinking that one and the same wisdom envelops both, and that this is the unalterable wisdom of the kosmos taken as a whole; it is manifold, diverse and yet simplex, presiding over the most comprehensive of living beings, and in no wise altered within itself by this multiplicity, but stably one Reason-Principle, the concentrated totality of things: if it were not thus all things, it would be a wisdom of the later and partial, not the wisdom of the Supreme.

[12] Ἀλλ' ἴσως τὸ μὲν τοιοῦτον ἔργον φύσεως ἂν τις εἴποι, φρονήσεως δὲ ἐν τῷ παντὶ οὐσης καὶ λογισμοὺς ἀνάγκη καὶ μνήμας εἶναι. ὥςτις δὲ τοῦτο ἀνθρώπων τὸ φρονεῖν ἐν τῷ μὴ φρονεῖν τιθεμένων, καὶ τὸ ζητεῖν φρονεῖν τὸ αὐτὸ τῷ φρονεῖν νενομικῶτων. Τὸ γὰρ λογίζεσθαι τί ἄλλο ἂν εἴη ἢ τὸ ἐφίεσθαι εὐρεῖν φρόνησιν καὶ λόγον ἀληθῆ καὶ τυγχάνοντα [νοῦ] τοῦ ὄντος; Ὅμοιος γὰρ ὁ λογιζόμενος κιθαρίζοντι εἰς κιθάρισιν καὶ μελετῶντι εἰς ἔξιν καὶ ὅλως τῷ μανθάνοντι εἰς γνῶσιν. Ζητεῖ γὰρ μαθεῖν ὁ λογιζόμενος ὅπερ ὁ ἤδη ἔχων φρόνιμος· ὥστε ἐν τῷ στάντι τὸ φρονεῖν. Μαρτυρεῖ δὲ καὶ αὐτὸς ὁ λογισάμενος· ὅταν γὰρ εὗρηι ὁ δεῖ, πέπαυται λογιζόμενος· καὶ ἀνεπαύσατο ἐν τῷ φρονῆσαι γενόμενος. Εἰ μὲν οὖν κατὰ τοὺς μανθάνοντας τὸ ἡγούμενον τοῦ παντὸς τάξομεν, λογισμοὺς ἀποδοτέον καὶ ἀπορίας καὶ μνήμας συμβάλλοντος τὰ παρεληλυθότα τοῖς παροῦσι καὶ τοῖς μέλλουσιν. Εἰ δὲ κατὰ τὸν εἰδότα, ἐν στάσει ὅρον ἐχούσῃ νομιστέον αὐτοῦ εἶναι τὴν φρόνησιν. Εἴτα εἰ μὲν οἶδε τὰ μέλλοντα — τὸ γὰρ μὴ εἰδέναι λέγειν ἄτοπον — διὰ τί οὐχὶ καὶ ὅπως ἔσται οὐκ εἰδήσει; Εἰ δὲ εἰδήσει καὶ ὅπως ἔσται, τί ἔτι δεῖ τοῦ λογίζεσθαι καὶ τοῦ τὰ παρεληλυθότα πρὸς τὰ παρόντα συμβάλλειν; Καὶ ἡ γνῶσις δὲ τῶν μελλόντων, εἴπερ αὐτῷ συγχωρεῖται παρεῖναι, οὐ τοιαύτη ἂν

εἶη, οἷα τοῖς μάντεσι πάρεσιν, ἀλλ' οἷα αὐτοῖς τοῖς ποιούσι τοῖς πεπιστευκόσιν ὅτι ἔσται, τοῦτο δὲ ταὐτὸν τοῖς πάντα κυρίως, οἷς οὐδὲν ἀμφίβολον οὐδὲ ἀμφιγνοούμενον. Οἷς ἄρα ἄραρεν ἡ δόξα, τούτοις παραμένει. Ἡ αὐτὴ ἄρα καὶ περὶ μελλόντων φρόνησις, οἷα καὶ ἡ περὶ παρόντων, κατὰ τὸ ἐστάναι· τοῦτο δὲ λογισμοῦ ἔξω. Ἀλλ' εἰ μὴ οἶδε τὰ μέλλοντα, ἃ αὐτὸς ποιήσει, οὐδὲ εἰδήσει ποιήσει οὐδὲ πρὸς τι βλέπων ποιήσει, ἀλλὰ τὸ ἐπελθὼν ποιήσει· τοῦτο δὲ ταὐτὸν τῷ εἰκῆι. Μένει ἄρα καθὼ ποιήσει. Ἀλλ' εἰ μένει καθὼ ποιήσει, οὐκ ἄλλως ποιήσει, ἢ ὥς οἷον τὸ ἐν αὐτῷ παράδειγμα ἔχει. Μοναχῶς ἄρα ποιήσει καὶ ὡσαύτως· οὐ γὰρ νῦν μὲν ἄλλως, ὕστερον δὲ ἄλλως, ἢ τί κωλύει ἀποτυχεῖν; Εἰ δὲ τὸ ποιούμενον διαφόρως ἔξει, ἀλλ' ἔσχε γε διαφόρως οὐ παρ' ἑαυτοῦ, ἀλλὰ δουλεῦον λόγοις· οὗτοι δὲ παρὰ τοῦ ποιούντος· ὥστε ἠκολούθησε τοῖς ἐφεξῆς λόγοις. Ὡστε οὐδαμῇ τὸ ποιῶν ἀναγκάζεσθαι πλανᾶσθαι οὐδ' ἀπορεῖν οὐδ' ἔχειν πράγματα, ὥσπερ τινὲς ὠμήθησαν δύσκολον εἶναι τὴν τῶν ὅλων διοίκησιν. Τὸ γὰρ ἔχειν πράγματα ἦν, ὥς ἔοικε, τὸ ἐπιχειρεῖν ἔργοις ἀλλοτρίοις· τοῦτο δὲ ὧν μὴ κρατεῖ. Ὡν δέ τις κρατεῖ καὶ μόνος, τίνος ἂν οὗτος δέοιτο ἢ αὐτοῦ καὶ τῆς αὐτοῦ βουλήσεως; Τοῦτο δὲ ταὐτὸν τῆς αὐτοῦ φρονήσεως· τῷ γὰρ τοιούτῳ ἢ βούλησις φρόνησις. Οὐδενὸς ἄρα δεῖ τῷ τοιούτῳ εἰς τὸ ποιεῖν, ἐπειδὴ οὐδ' ἡ φρόνησις ἀλλοτρία, ἀλλ' αὐτὸς οὐδενὶ ἐπακτῷ χρώμενος. Οὐδὲ λογισμῷ τοῖνυν οὐδὲ μνήμῃ· ἐπακτὰ γὰρ ταῦτα.

12. It may be urged that all the multiplicity and development are the work of Nature, but that, since there is wisdom within the All, there must be also, by the side of such natural operation, acts of reasoning and of memory.

But this is simply a human error which assumes wisdom to be what in fact is unwisdom, taking the search for wisdom to be wisdom itself. For what can reasoning be but a struggle, the effort to discover the wise course, to attain the principle which is true and derives from real-being? To reason is like playing the cithara for the sake of achieving the art, like practising with a view to mastery, like any learning that aims at knowing. What reasoners seek, the wise hold: wisdom, in a word, is a condition in a being that possesses repose. Think what happens when one has accomplished the reasoning process: as soon as we have discovered the right course, we cease to reason: we rest because we have come to wisdom. If then we are to range the leading principle of the All among learners, we must allow it reasonings, perplexities and those acts of memory which link the past with the present and the future: if it is to be considered as a knower, then the wisdom within it consists in a rest possessing the object [absolved, therefore, from search and from remembrance].

Again, if the leading principle of the universe knows the future as it must — then obviously it will know by what means that future is to come about; given this knowledge, what further need is there of its reasoning towards it, or confronting past with present? And, of course, this knowledge of things to come — admitting it to exist — is not like that of the diviners; it is that of the actual causing principles holding the certainty that the thing will exist, the certainty inherent in the all-disposers, above perplexity and hesitancy; the

notion is constituent and therefore unvarying. The knowledge of future things is, in a word, identical with that of the present; it is a knowledge in repose and thus a knowledge transcending the processes of cogitation.

If the leading principle of the universe does not know the future which it is of itself to produce, it cannot produce with knowledge or to purpose; it will produce just what happens to come, that is to say by haphazard. As this cannot be, it must create by some stable principle; its creations, therefore, will be shaped in the model stored up in itself; there can be no varying, for, if there were, there could also be failure.

The produced universe will contain difference, but its diversities spring not from its own action but from its obedience to superior principles which, again, spring from the creating power, so that all is guided by Reason-Principles in their series; thus the creating power is in no sense subjected to experimenting, to perplexity, to that preoccupation which to some minds makes the administration of the All seem a task of difficulty. Preoccupation would obviously imply the undertaking of alien tasks, some business — that would mean — not completely within the powers; but where the power is sovereign and sole, it need take thought of nothing but itself and its own will, which means its own wisdom, since in such a being the will is wisdom. Here, then, creating makes no demand, since the wisdom that goes to it is not sought elsewhere, but is the creator's very self, drawing on nothing outside — not, therefore, on reasoning or on memory, which are handlings of the external.

[13] Ἀλλὰ τί διοίσει τῆς λεγομένης φύσεως ἡ τοιαύτη φρόνησις; Ἡ ὅτι ἡ μὲν φρόνησις πρῶτον, ἡ δὲ φύσις ἔσχατον· ἵνδαλμα γὰρ φρονήσεως ἡ φύσις καὶ ψυχῆς ἔσχατον ὃν ἔσχατον καὶ τὸν ἐν αὐτῇ ἐλλαμπόμενον λόγον ἔχει, οἷον εἰ ἐν κηρῷ βαθεῖ δικνοῖτο εἰς ἔσχατον ἐπὶ θάτερα ἐν τῇ ἐπιφανείᾳ τύπος, ἐναργοῦς μὲν ὄντος τοῦ ἄνω, ἵχνους δὲ ἀσθενοῦς ὄντος τοῦ κάτω. Ὅθεν οὐδὲ οἶδε, μόνον δὲ ποιεῖ· ὁ γὰρ ἔχει τῷ ἐφεξῆς διδοῦσα ἀπροαιρέτως, τὴν δόσιν τῷ σωματικῷ καὶ ὑλικῷ ποίησιν ἔχει, οἷον καὶ τὸ θερμανθὲν τῷ ἐφεξῆς ἀψαμένῳ δέδωκε τὸ αὐτοῦ εἶδος, θερμὸν ἐλλαττόνως ποιῆσαν. Διὰ τοῦτό τοι ἡ φύσις οὐδὲ φαντασίαν ἔχει· ἡ δὲ νόησις φαντασίας κρεῖττον· φαντασία δὲ μεταξὺ φύσεως τύπου καὶ νοήσεως. Ἡ μὲν γε οὐθενὸς ἀντίληψιν οὐδὲ σύνεσιν ἔχει, ἡ δὲ φαντασία σύνεσιν ἐπακτοῦ· δίδωσι γὰρ τῷ φαντασθέντι εἰδέναι ἃ ἔπαθεν· ἡ δὲ γέννα αὐτὴ καὶ ἐνέργεια ἐξ αὐτοῦ τοῦ ἐνεργήσαντος. Νοῦς μὲν οὖν ἔχει, ψυχὴ δὲ ἡ τοῦ παντὸς ἐκομίσατο εἰς ἀεὶ καὶ ἐκεκόμιστο, καὶ τοῦτό ἐστιν αὐτῇ τὸ ζῆν, καὶ τὸ φαινόμενον ἀεὶ σύνεσις νοούσης· τὸ δὲ ἐξ αὐτῆς ἐμφαντασθὲν εἰς ὕλην φύσις, ἐν ἣ ἴσταται τὰ ὄντα, ἡ καὶ πρὸ τούτου, καὶ ἔστιν ἔσχατα ταῦτα τοῦ νοητοῦ· ἥδη γὰρ τὸ ἐντεῦθεν τὰ μμήματα. Ἀλλ' ἡ φύσις εἰς αὐτὴν ποιοῦσα καὶ πάσχουσα, ἐκείνη δὲ ἡ πρὸ αὐτῆς καὶ πλησίον αὐτῆς ποιοῦσα οὐ πάσχει, ἡ δ' ἔτι ἄνωθεν εἰς σώματα ἢ εἰς ὕλην οὐ ποιεῖ.

13. But what is the difference between the Wisdom thus conducting the universe and the principle known as Nature?

This Wisdom is a first [within the All-Soul] while Nature is a last: for Nature is an image of that Wisdom, and, as a last in the soul, possesses only the last of the Reason-Principle: we may imagine a thick waxen seal, in which the imprint has penetrated to the very uttermost film so as to show on both sides, sharp cut on the upper surface, faint on the under. Nature, thus, does not know, it merely produces: what it holds it passes, automatically, to its next; and this transmission to the corporeal and material constitutes its making power: it acts as a thing warmed, communicating to what lies in next contact to it the principle of which it is the vehicle so as to make that also warm in some less degree.

Nature, being thus a mere communicator, does not possess even the imaging act. There is [within the Soul] intellection, superior to imagination; and there is imagination standing midway between that intellection and the impression of which alone Nature is capable. For Nature has no perception or consciousness of anything; imagination [the imaging faculty] has consciousness of the external, for it enables that which entertains the image to have knowledge of the experience encountered, while Nature's function is to engender — of itself though in an act derived from the active principle [of the soul].

Thus the Intellectual-Principle possesses: the Soul of the All eternally receives from it; this is the soul's life; its consciousness is its intellection of what is thus eternally present to it; what proceeds from it into Matter and is manifested there is Nature, with which — or even a little before it — the series of real being comes to an end, for all in this order are the ultimates of the intellectual order and the beginnings of the imitative.

There is also the decided difference that Nature operates toward soul, and receives from it: soul, near to Nature but superior, operates towards Nature but without receiving in turn; and there is the still higher phase [the purely Intellectual] with no action whatever upon body or upon Matter.

[14] Τὰ δὲ σώματα ὑπὸ φύσεως λεγόμενα γίνεσθαι τὰ μὲν στοιχεῖα αὐτὸ τοῦτο τὰ σώματα, τὰ δὲ ζῶια καὶ τὰ φυτὰ ἄρα οὕτως, ὥστε τὴν φύσιν οἷον παρακειμένην ἐν αὐτοῖς ἔχειν; Οἷον ἐπὶ φωτὸς ἔχει· ἀπελθόντος οὐδὲν ὁ ἀήρ αὐτοῦ ἔχει, ἀλλ' ἔστιν οἷον χωρὶς τὸ φῶς, χωρὶς δὲ ὁ ἀήρ οἷον οὐ κιννάμενος· ἢ οἷον ἐπὶ τοῦ πυρὸς καὶ τοῦ θερμανθέντος, οὗ ἀπελθόντος μένει τις θερμότης ἑτέρα οὕσα παρὰ τὴν οὖσαν ἐν τῷ πυρί, πάθος τι τοῦ θερμανθέντος. Τὴν μὲν γὰρ μορφήν, ἣν δίδωσι τῷ πλασθέντι, ἕτερον εἶδος θετέον παρ' αὐτὴν τὴν φύσιν. Εἰ δέ τι ἄλλο παρὰ τοῦτο ἔχει, ὃ ἔστιν οἷον μεταξὺ τούτου καὶ αὐτῆς τῆς φύσεως, ζητητέον. Καὶ ἦτις μὲν διαφορὰ φύσεως καὶ τῆς εἰρημένης ἐν τῷ παντὶ φρονήσεως, εἴρηται.

14. Of the corporeal thus brought into being by Nature the elemental materials of things are its very produce, but how do animal and vegetable forms stand to it?

Are we to think of them as containers of Nature present within them?

Light goes away and the air contains no trace of it, for light and air remain each itself, never coalescing: is this the relation of Nature to the formed object?

It is rather that existing between fire and the object it has warmed: the fire withdrawn, there remains a certain warmth, distinct from that in the fire, a property, so to speak, of the object warmed. For the shape which Nature imparts to what it has moulded must be recognized as a form quite distinct from Nature itself, though it remains a question to be examined whether besides this [specific] form there is also an intermediary, a link connecting it with Nature, the general principle.

The difference between Nature and the Wisdom described as dwelling in the All has been sufficiently dealt with.

[15] Ἐκεῖνο δὲ ἄπορον πρὸς [τὰ νῦν] ἅπαντα τὰ [νῦν] εἰρημένα· εἰ γὰρ αἰὼν μὲν περὶ νοῦν, χρόνος δὲ περὶ ψυχὴν – ἔχειν γάρ φαμεν τῇ ὑποστάσει τὸν χρόνον περὶ τὴν τῆς ψυχῆς ἐνέργειαν καὶ ἐξ ἐκείνης – πῶς οὐ, μεριζομένου τοῦ χρόνου καὶ τὸ παρεληλυθὸς ἔχοντος, μερίζοιτο ἂν καὶ ἡ ἐνέργεια, καὶ πρὸς τὸ παρεληλυθὸς ἐπιστρέφουσα ποιήσει καὶ ἐν τῇ τοῦ παντὸς ψυχῇ τὴν μνήμην; Καὶ γὰρ αὖ ἐν μὲν τῷ αἰῶνι τὴν ταυτότητα, ἐν δὲ τῷ χρόνῳ τὴν ἑτερότητα τίθεσθαι, ἢ ταῦτόν αἰὼν ἔσται καὶ χρόνος, εἰ καὶ ταῖς τῆς ψυχῆς ἐνεργείαις τὸ μεταβάλλειν οὐ δώσομεν. Ἄρ' οὖν τὰς μὲν ἡμετέρας ψυχὰς μεταβολὴν δεχομένας τὴν τε ἄλλην καὶ τὴν ἑνδειαν οἷα ἐν χρόνῳ φήσομεν εἶναι, τὴν δὲ τοῦ ὅλου γεννᾶν μὲν χρόνον, οὐ μὴν ἐν χρόνῳ εἶναι; Ἀλλ' ἔστω μὴ ἐν χρόνῳ· τί ἐστίν, ὃ ποιεῖ γεννᾶν αὐτὴν χρόνον, ἀλλὰ μὴ αἰῶνα; Ἡ ὅτι, ἂ γεννᾷ, οὐκ αἰδία, ἀλλὰ περιεχόμενα χρόνῳ· ἐπεὶ οὐδ' αἱ ψυχαὶ ἐν χρόνῳ, ἀλλὰ τὰ πάθη αὐτῶν ἅττα ἐστὶ καὶ τὰ ποιήματα. Αἰδιοὶ γὰρ αἱ ψυχαί, καὶ ὁ χρόνος ὕστερος, καὶ τὸ ἐν χρόνῳ ἔλαττον χρόνον· περιέχειν γὰρ δεῖ τὸν χρόνον τὸ ἐν χρόνῳ, ὥσπερ, φησί, τὸ ἐν τόπῳ καὶ ἐν ἀριθμῷ.

15. But there is a difficulty affecting this entire settlement: Eternity is characteristic of the Intellectual-Principle, time of the soul — for we hold that time has its substantial being in the activity of the soul, and springs from soul — and, since time is a thing of division and comports a past, it would seem that the activity producing it must also be a thing of division, and that its attention to that past must imply that even the All-Soul has memory? We repeat, identity belongs to the eternal, time must be the medium of diversity; otherwise there is nothing to distinguish them, especially since we deny that the activities of the soul can themselves experience change.

Can we escape by the theory that, while human souls — receptive of change, even to the change of imperfection and lack — are in time, yet the Soul of the All, as the author of time, is itself timeless? But if it is not in time, what causes it to engender time rather than eternity?

The answer must be that the realm it engenders is not that of eternal things but a realm of things enveloped in time: it is just as the souls [under, or included in, the All-Soul] are not in time, but some of their experiences and

productions are. For a soul is eternal, and is before time; and what is in time is of a lower order than time itself: time is folded around what is in time exactly as — we read — it is folded about what is in place and in number.

[16] Ἀλλ' εἰ ἐν αὐτῇ τόδε μετὰ τόδε καὶ τὸ πρότερον καὶ τὸ ὕστερον τῶν ποιουμένων, κἂν εἰ ἐν χρόνῳ, αὐτὴ ποιεῖ, καὶ νεύει καὶ πρὸς τὸ μέλλον· εἰ δὲ τοῦτο, καὶ πρὸς τὸ παρεληλυθός. Ἡ ἐν τοῖς ποιουμένοις τὸ πρότερον καὶ παρεληλυθός, ἐν αὐτῇ δὲ οὐδὲν παρεληλυθός, ἀλλὰ πάντες οἱ λόγοι ἅμα, ὥσπερ εἴρηται. Ἐν δὲ τοῖς ποιουμένοις τὸ οὐχ ἅμα, ἐπεὶ οὐδὲ τὸ ὁμοῦ, καίτοι ἐν τοῖς λόγοις τὸ ὁμοῦ, οἷον χεῖρες καὶ πόδες οἱ ἐν λόγῳ· ἐν δὲ τοῖς αἰσθητοῖς χωρὶς. Καίτοι κάκει ἄλλον τρόπον τὸ χωρὶς· ὥστε καὶ τὸ πρότερον ἄλλον τρόπον. Ἡ τὸ μὲν χωρὶς εἴποι ἂν τις ἐτερότητι· τὸ δὲ πρότερον πῶς, εἰ μὴ ἐπιστατοῖ τὸ τάττον; Ἐπιστατοῦν δὲ ἐρεῖ τὸ τόδε μετὰ τόδε· διὰ τί γὰρ οὐχ ἅμα πάντα ἔσται; Ἡ εἰ μὲν ἄλλο τὸ τάττον καὶ ἡ τάξις, οὕτως ὡς οἷον λέγειν· εἰ δὲ τὸ ἐπιστατοῦν ἡ πρώτη τάξις, οὐκέτι λέγει, ἀλλὰ ποιεῖ μόνον τόδε μετὰ τόδε. Εἰ γὰρ λέγει, εἰς τάξιν βλέπων λέγει· ὥστε ἕτερον τῆς τάξεως ἔσται. Πῶς οὖν ταῦτόν; Ὅτι μὴ ὕλη καὶ εἶδος τὸ τάττον, ἀλλ' εἶδος μόνον καὶ δύναμις, καὶ ἐνέργεια δευτέρα μετὰ νοῦν ἐστὶ ψυχὴ· τὸ δὲ τόδε μετὰ τόδε ἐν τοῖς πράγμασιν οὐ δυναμένοις ἅμα πάντα. Σεμνὸν γὰρ τι καὶ ἡ ψυχὴ ἡ τοιαύτη, οἷον κύκλος προσαρμόττων κέντρῳ εὐθὺς μετὰ κέντρον αὐξηθεὶς, διάστημα ἀδιάστατον· οὕτω γὰρ ἔχει ἕκαστα. Εἰ δὲ τὰγαθόν τις κατὰ κέντρον τάξειε, τὸν νοῦν κατὰ κύκλον ἀκίνητον, ψυχὴν δὲ κατὰ κύκλον κινούμενον ἂν τάξειε, κινούμενον δὲ τῇ ἐφέσει. Νοῦς γὰρ εὐθὺς καὶ ἔχει καὶ περιεῖληφεν, ἡ δὲ ψυχὴ τοῦ ἐπέκεινα ὄντος ἐφίεται. Ἡ δὲ τοῦ παντὸς σφαῖρα τὴν ψυχὴν ἐκείνως ἐφιέμενην ἔχουσα ἢ ἐφύκεν ἐφίεσθαι κινεῖται. Πέφυκε δὲ ἡ σῶμα τοῦ οὗ ἐστὶν ἔξω ἐφίεσθαι· τοῦτο δὲ περιπτύχασθαι καὶ περιελθεῖν πάντη ἑαυτῷ. Καὶ κύκλῳ ἄρα.

16. But if in the soul thing follows thing, if there is earlier and later in its productions, if it engenders or creates in time, then it must be looking towards the future; and if towards the future, then towards the past as well?

No: prior and past are in the things its produces; in itself nothing is past; all, as we have said, is one simultaneous grouping of Reason-Principles. In the engendered, dissimilarity is not compatible with unity, though in the Reason-Principles supporting the engendered such unity of dissimilars does occur — hand and foot are in unity in the Reason-Principle [of man], but apart in the realm of sense. Of course, even in that ideal realm there is apartness, but in a characteristic mode, just as in a mode, there is priority.

Now, apartness may be explained as simply differentiation: but how account for priority unless on the assumption of some ordering principle arranging from above, and in that disposal necessarily affirming a serial order?

There must be such a principle, or all would exist simultaneously; but the indicated conclusion does not follow unless order and ordering principle are distinct; if the ordering principle is Primal Order, there is no such affirmation

of series; there is simply making, the making of this thing after that thing. The affirmation would imply that the ordering principle looks away towards Order and therefore is not, itself, Order.

But how are Order and this orderer one and the same?

Because the ordering principle is no conjoint of matter and idea but is soul, pure idea, the power and energy second only to the Intellectual-Principle: and because the succession is a fact of the things themselves, inhibited as they are from this comprehensive unity. The ordering soul remains august, a circle, as we may figure it, in complete adaptation to its centre, widening outward, but fast upon it still, an outspreading without interval.

The total scheme may be summarized in the illustration of The Good as a centre, the Intellectual-Principle as an unmoving circle, the Soul as a circle in motion, its moving being its aspiration: the Intellectual-Principle possesses and has ever embraced that which is beyond being; the soul must seek it still: the sphere of the universe, by its possession of the soul thus aspirant, is moved to the aspiration which falls within its own nature; this is no more than such power as body may have, the mode of pursuit possible where the object pursued is debarred from entrance; it is the motion of coiling about, with ceaseless return upon the same path — in other words, it is circuit.

[17] Ἀλλὰ πῶς οὐ καὶ ἐν ἡμῖν οὕτως αἱ νοήσεις αἱ τῆς ψυχῆς καὶ οἱ λόγοι, ἀλλ' ἐνταῦθα ἐν χρόνῳ καὶ τὸ ὕστερον καὶ αἱ ζητήσεις ὧδι; Ἄρ' ὅτι πολλὰ ἃ ἄρχει καὶ κινεῖται, καὶ οὐχ ἐν κρατεῖ; Ἡ καὶ ὅτι ἄλλο καὶ ἄλλο πρὸς τὴν χρεῖαν καὶ πρὸς τὸ παρὸν οὐχ ὠρισμένον ἐν αὐτῷ, ἀλλὰ πρὸς τὸ ἄλλο ἀεὶ καὶ ἄλλο ἐξω· ὅθεν ἄλλο τὸ βούλευμα καὶ πρὸς καιρόν, ὅτε ἡ χρεῖα πάρεστι καὶ συμβέβηκεν ἐξωθεν τουτί, εἴτα τουτί. Καὶ γὰρ τῷ πολλὰ ἄρχειν ἀνάγκη πολλὰς καὶ τὰς φαντασίας εἶναι καὶ ἐπικτήτους καὶ καινὰς ἄλλου ἄλλῳ καὶ ἐμποδίους τοῖς αὐτοῦ ἐκάστου κινήμασι καὶ ἐνεργήμασιν. Ὅταν γὰρ τὸ ἐπιθυμητικὸν κινηθῇ, ἦλθεν ἡ φαντασία τούτου οἷον αἰσθησις ἀπαγγελτικὴ καὶ μηνυτικὴ τοῦ πάθους ἀπαιτοῦσα συνέπεσθαι καὶ ἐκπορίζειν τὸ ἐπιθυμούμενον· τὸ δὲ ἐξ ἀνάγκης ἐν ἀπόρῳ συνεπόμενον καὶ πορίζον ἡ καὶ ἀντιτεῖνον γίνεται. Καὶ ὁ θυμὸς δὲ εἰς ἄμυναν παρακαλῶν τὰ αὐτὰ ποιεῖ κινηθεῖς, καὶ αἱ τοῦ σώματος χρεῖαι καὶ τὰ πάθη ἄλλα ποιεῖ καὶ ἄλλα δοξάζειν· καὶ ἡ ἄγνοια δὲ τῶν ἀγαθῶν, καὶ τὸ μὴ ἔχειν ὅ τι εὔτηι πάντα ἀγομένη, καὶ ἐκ τοῦ μίγματος τούτων ἄλλα. Ἀλλ' εἰ καὶ τὸ βέλτιστον αὐτὸ ἄλλα δοξάζει; Ἡ τοῦ κοινοῦ ἡ ἀπορία καὶ ἡ ἄλλοδοξία· ἐκ δὲ τοῦ βελτίστου ὁ λόγος ὁ ὀρθὸς εἰς τὸ κοινὸν δοθεὶς τῷ [ἀσθενεῖ] εἶναι ἐν τῷ μίγματι, οὐ τῇ αὐτοῦ φύσει ἀσθενεῖς, ἀλλ' οἷον ἐν πολλῷι θορύβῳ ἐκκλησίας ὁ ἄριστος τῶν συμβούλων εἰπὼν οὐ κρατεῖ, ἀλλ' οἱ χεῖρονες τῶν θορυβούντων καὶ βοῶντων, ὁ δὲ κάθηται ἡσυχῇ οὐδὲν δυνηθεῖς, ἡττηθεῖς δὲ τῷ θορύβῳ τῶν χειρόνων. Καὶ ἔστιν ἐν μὲν τῷ φαυλοτάτῳ ἀνδρὶ τὸ κοινὸν καὶ ἐκ πάντων ὁ ἄνθρωπος κατὰ πολιτείαν τινὰ φαύλην· ἐν δὲ τῷ μέσῳ, [ὥς] ἐν ἧ πόλει κἂν χρηστόν τι κρατήσῃ δημοτικῆς πολιτείας οὐκ ἀκράτου οὔσης· ἐν δὲ τῷ βελτίονι ἀριστοκρατικὸν τὸ τῆς ζωῆς φεύγοντος ἦδη τὸ κοινὸν τοῦ ἀνθρώπου καὶ τοῖς ἀμείνοσι διδόντος· ἐν δὲ τῷ ἀρίστῳ, τῷ χωρίζοντι, ἐν τῷ ἄρχον, καὶ

παρὰ τούτου εἰς τὰ ἄλλα ἢ τάξεις· οἷον διττῆς πόλεως οὔσης, τῆς μὲν ἄνω, τῆς δὲ τῶν κάτω, κατὰ τὰ ἄνω κοσμουμένης. Ἀλλ' ὅτι γε ἐν τῇ τοῦ παντὸς ψυχῇ τὸ ἐν καὶ ταῦτόν καὶ ὁμοίως, ἐν δὲ τοῖς ἄλλοις ἄλλως, καὶ δι' αὐτῶν, εἴρηται. Ταῦτα μὲν οὖν ταῦτη.

17. But how comes it that the intuitions and the Reason-Principles of the soul are not in the same timeless fashion within ourselves, but that here the later of order is converted into a later of time — bringing in all these doubts?

Is it because in us the governing and the answering principles are many and there is no sovereign unity?

That condition; and, further, the fact that our mental acts fall into a series according to the succession of our needs, being not self-determined but guided by the variations of the external: thus the will changes to meet every incident as each fresh need arises and as the external impinges in its successive things and events.

A variety of governing principles must mean variety in the images formed upon the representative faculty, images not issuing from one internal centre, but, by difference of origin and of acting — point, strange to each other, and so bringing compulsion to bear upon the movements and efficiencies of the self.

When the desiring faculty is stirred, there is a presentment of the object — a sort of sensation, in announcement and in picture, of the experience — calling us to follow and to attain: the personality, whether it resists or follows and procures, is necessarily thrown out of equilibrium. The same disturbance is caused by passion urging revenge and by the needs of the body; every other sensation or experience effects its own change upon our mental attitude; then there is the ignorance of what is good and the indecision of a soul [a human soul] thus pulled in every direction; and, again, the interaction of all these perplexities gives rise to yet others.

But do variations of judgement affect that very highest in us?

No: the doubt and the change of standard are of the Conjoint [of the soul-phase in contact with body]; still, the right reason of that highest is weaker by being given over to inhabit this mingled mass: not that it sinks in its own nature: it is much as amid the tumult of a public meeting the best adviser speaks but fails to dominate; assent goes to the roughest of the brawlers and roarers, while the man of good counsel sits silent, ineffectual, overwhelmed by the uproar of his inferiors.

The lowest human type exhibits the baser nature; the man is a compost calling to mind inferior political organization: in the mid-type we have a citizenship in which some better section sways a demotic constitution not out of control: in the superior type the life is aristocratic; it is the career of one emancipated from what is a base in humanity and tractable to the better; in the finest type, where the man has brought himself to detachment, the ruler is one only, and from this master principle order is imposed upon the rest, so that we

may think of a municipality in two sections, the superior city and, kept in hand by it, the city of the lower elements.

[18] Περὶ δὲ τοῦ εἰ ἐφ' ἑαυτοῦ τι ἔχει τὸ σῶμα καὶ παρούσης ζῆι τῆς ψυχῆς ἔχον ἥδη τι ἴδιον, ἢ ὃ ἔχει ἢ φύσις ἐστί, καὶ τοῦτό ἐστι τὸ προσομιλοῦν τῷ σώματι ἢ φύσις. Ἡ καὶ αὐτὸ τὸ σῶμα, ἐν ᾧ καὶ ψυχὴ καὶ φύσις, οὐ τοιοῦτον εἶναι δεῖ, οἷον τὸ ἄψυχον καὶ οἷον ὁ ἀῆρ ὁ πεφωτισμένος, ἀλλ' οἷον ὁ τεθερμασμένος, καὶ ἔστι τὸ σῶμα τοῦ ζώου καὶ τοῦ φυτοῦ δὲ οἷον σκιὰν ψυχῆς ἔχοντα, καὶ τὸ ἀλγεῖν καὶ τὸ ἡδεσθαι δὲ τὰς τοῦ σώματος ἡδονὰς περὶ τὸ τοιόνδε σῶμά ἐστιν· ἡμῖν δὲ ἢ τούτου ἀλγηδὼν καὶ ἢ τοιαύτη ἡδονὴ εἰς γνῶσιν ἀπαθῆ ἔρχεται. Λέγω δὲ ἡμῖν τῇ ἄλλῃ ψυχῇ, ἅτε καὶ τοῦ τοιοῦδε σώματος οὐκ ἀλλοτρίου, ἀλλ' ἡμῶν ὄντος· διὸ καὶ μέλει ἡμῖν αὐτοῦ ὡς ἡμῶν ὄντος. Οὔτε γὰρ τοῦτό ἐσμεν ἡμεῖς, οὔτε καθарοὶ τούτου ἡμεῖς, ἀλλὰ ἐξήρτηται καὶ ἐκκρέμαται ἡμῶν, ἡμεῖς δὲ κατὰ τὸ κύριον, ἡμῶν δὲ ἄλλως ὁμῶς τοῦτο. Διὸ καὶ ἡδομένου καὶ ἀλγούντος μέλει, καὶ ὅσῳ ἀσθενέστεροι μᾶλλον, καὶ ὅσῳ ἑαυτοὺς μὴ χωρίζομεν, ἀλλὰ τοῦτο ἡμῶν τὸ τιμιώτατον καὶ τὸν ἄνθρωπον τιθέμεθα καὶ οἷον εἰσδυνόμεθα εἰς αὐτό. Χρὴ γὰρ τὰ πάθη τὰ τοιαῦτα μὴ ψυχῆς ὅλως εἶναι λέγειν, ἀλλὰ σώματος τοιοῦδε καὶ τινος κοινοῦ καὶ συναμφοτέρου. Ὅταν γὰρ ἔν τι ᾗ, αὐτῷ οἷον αὐταρκές ἐστιν. Οἷον σῶμα μόνον τί ἂν πάθοι ἄψυχον ὄν; διαιρούμενόν τε γὰρ οὐκ αὐτό, ἀλλ' ἢ ἐν αὐτῷ ἔνωσις. Ψυχὴ τε μόνη οὐδὲ τοῦτο [οὐδὲ τὸ διαιρεῖσθαι], καὶ οὕτως ἔχουσα ἐκφεύγει πᾶν. Ὅταν δὲ δύο ἐθέλῃ ἐν εἶναι, ἐπακτῶι χρησάμενα τῷ ἐν ἐν τῷ οὐκ εἶσθαι εἶναι ἐν τὴν γένεσιν εἰκότως τοῦ ἀλγεῖν ἔχει. Λέγω δὲ δύο οὐκ, εἰ δύο σώματα· μία γὰρ φύσις· ἀλλ' ὅταν ἄλλη φύσις ἄλλῃ ἐθέλῃ κοινωνεῖν καὶ γένει ἄλλῳ, καὶ τι τὸ χεῖρον λάβῃ παρὰ τοῦ κρείττονος, καὶ ἐκεῖνο μὲν μὴ δυνηθῇ λαβεῖν, ἐκείνου δέ τι ἴχνος, καὶ οὕτω γένηται δύο καὶ ἐν μεταξὺ γενόμενον τοῦ τε ὃ ἦν καὶ τοῦ ὃ μὴ ἐδυνήθη ἔχειν, ἀπορίαν ἐγέννησεν αὐτῷ ἐπὶ κληρον κοινωνίαν καὶ οὐ βεβαίαν εὐληχός, ἀλλ' εἰς τὰ ἐναντία ἀεὶ φερομένην. Κάτω τε οὖν καὶ ἄνω αἰωρούμενον φερόμενον μὲν κάτω ἀπὸ γαίης τὴν αὐτοῦ ἀλγηδόνα, πρὸς δὲ τὸν ἄνω τὴν ἔφεσιν τῆς κοινωνίας.

18. There remains the question whether the body possesses any force of its own — so that, with the incoming of the soul, it lives in some individuality — or whether all it has is this Nature we have been speaking of, the superior principle which enters into relations with it.

Certainly the body, container of soul and of nature, cannot even in itself be as a soulless form would be: it cannot even be like air traversed by light; it must be like air storing heat: the body holding animal or vegetive life must hold also some shadow of soul; and it is body thus modified that is the seat of corporeal pains and pleasures which appear before us, the true human being, in such a way as to produce knowledge without emotion. By “us, the true human being” I mean the higher soul for, in spite of all, the modified body is not alien but attached to our nature and is a concern to us for that reason: “attached,” for this is not ourselves nor yet are we free of it; it is an accessory and dependent of the human being; “we” means the master-principle; the conjoint, similarly is in its own way an “ours”; and it is because of this that

we care for its pain and pleasure, in proportion as we are weak rather than strong, gripped rather than working towards detachment.

The other, the most honourable phase of our being, is what we think of as the true man and into this we are penetrating.

Pleasure and pain and the like must not be attributed to the soul alone, but to the modified body and to something intermediary between soul and body and made up of both. A unity is independent: thus body alone, a lifeless thing, can suffer no hurt — in its dissolution there is no damage to the body, but merely to its unity — and soul in similar isolation cannot even suffer dissolution, and by its very nature is immune from evil.

But when two distinct things become one in an artificial unity, there is a probable source of pain to them in the mere fact that they were inapt to partnership. This does not, of course, refer to two bodies; that is a question of one nature; and I am speaking of two natures. When one distinct nature seeks to associate itself with another, a different, order of being — the lower participating in the higher, but unable to take more than a faint trace of it — then the essential duality becomes also a unity, but a unity standing midway between what the lower was and what it cannot absorb, and therefore a troubled unity; the association is artificial and uncertain, inclining now to this side and now to that in ceaseless vacillation; and the total hovers between high and low, telling, downward bent, of misery but, directed to the above, of longing for unison.

[19] Τοῦτο δὴ τὸ λεγόμενον ἡδονὴν τε εἶναι καὶ ἀλγηδόνα, εἶναι μὲν ἀλγηδόνα γινώσιν ἀπαγωγῆς σώματος ἰνδάλματος ψυχῆς στερισκομένου, ἡδονὴν δὲ γινώσιν ζώου ἰνδάλματος ψυχῆς ἐν σώματι ἐναρμοζομένου πάλιν αὐτῷ. Ἐκεῖ μὲν οὖν τὸ πάθος, ἡ δὲ γινώσις τῆς αἰσθητικῆς ψυχῆς ἐν τῇ γειτονίᾳ αἰσθανομένης καὶ ἀπαγγειλᾶσης τῷ εἰς ὃ λήγουσιν αἱ αἰσθήσεις. Καὶ ἡλγύνθη μὲν ἐκεῖνο· λέγω δὲ τὸ ἡλγύνθη τὸ πέπονθεν ἐκεῖνο· οἷον ἐν τῇ τομῇ τεμνομένου τοῦ σώματος ἡ μὲν διαίρεσις κατὰ τὸν ὄγκον, ἡ δ' ἀγανάκτησις κατὰ τὸν ὄγκον τῷ μὴ μόνον ὄγκον, ἀλλὰ καὶ τοιόνδε ὄγκον εἶναι· ἐκεῖ δὲ καὶ ἡ φλεγμονή· ἥισθετο δὲ ἡ ψυχὴ παραλαβοῦσα τῷ ἐφεξῆς οἷον κεῖσθαι. Πᾶσα δὲ ἥισθετο τὸ ἐκεῖ πάθος οὐκ αὐτῇ παθοῦσα. Αἰσθανομένη γὰρ πᾶσα ἐκεῖ λέγει τὸ πάθος εἶναι, οὗ ἡ πληγὴ καὶ ἡ ὀδύνη. Εἰ δ' ἦν αὐτῇ παθοῦσα ἐν παντὶ ὅλῃ τῷ σώματι οὔσα, οὐκ ἂν εἶπεν οὐδ' ἂν ἐμήνυσεν ὅτι ἐκεῖ, ἀλλ' ἔπαθεν ἂν τὴν ὀδύνην πᾶσα καὶ ὠδυνήθη ὅλῃ, καὶ οὐκ ἂν εἶπεν οὐδὲ ἐδήλωσεν ὅτι ἐκεῖ, ἀλλὰ ὅπου ἐστὶν εἶπεν ἂν ἐκεῖ· ἔστι δὲ πανταχοῦ. Νῦν δὲ ὁ δάκτυλος ἀλγεῖ, καὶ ὁ ἄνθρωπος ἀλγεῖ, ὅτι ὁ δάκτυλος ὁ τοῦ ἀνθρώπου. Τὸν δὲ δάκτυλον ὁ ἄνθρωπος λέγεται ἀλγεῖν, ὥσπερ καὶ ὁ γλαυκὸς ἄνθρωπος κατὰ τὸ ἐν ὀφθαλμῷ γλαυκόν. Ἐκεῖνο μὲν οὖν τὸ πεπονθὸς ἀλγεῖ, εἰ μὴ τις τὸ ἀλγεῖ μετὰ τῆς ἐφεξῆς αἰσθήσεως περιλαμβάνοι· περιλαμβάνων δὲ δηλονότι τοῦτο σημαίνει, ὡς ὀδύνη μετὰ τοῦ μὴ λαθεῖν τὴν ὀδύνην τὴν αἰσθησιν. Ἀλλ' οὖν τὴν αἰσθησιν αὐτὴν οὐκ ὀδύνην λεκτέον, ἀλλὰ γινώσιν ὀδύνης· γινώσιν δὲ οὔσαν ἀπαθῆ εἶναι, ἵνα γνῶι καὶ ὑγιῶς ἀπαγγεῖλη. Πεπονθὼς γὰρ ἄγγελος σχολάζων τῷ πάθει ἢ οὐκ ἀπαγγέλλει, ἢ

οὐχ ὕγιής ἄγγελος.

19. Thus what we know as pleasure and pain may be identified: pain is our perception of a body despoiled, deprived of the image of the soul; pleasure our perception of the living frame in which the image of the soul is brought back to harmonious bodily operation. The painful experience takes place in that living frame; but the perception of it belongs to the sensitive phase of the soul, which, as neighbouring the living body, feels the change and makes it known to the principle, the imaging faculty, into which the sensations finally merge; then the body feels the pain, or at least the body is affected: thus in an amputation, when the flesh is cut the cutting is an event within the material mass; but the pain felt in that mass is there felt because it is not a mass pure and simple, but a mass under certain [non-material] conditions; it is to that modified substance that the sting of the pain is present, and the soul feels it by an adoption due to what we think of as proximity.

And, itself unaffected, it feels the corporeal conditions at every point of its being, and is thereby enabled to assign every condition to the exact spot at which the wound or pain occurs. Being present as a whole at every point of the body, if it were itself affected the pain would take it at every point, and it would suffer as one entire being, so that it could not know, or make known, the spot affected; it could say only that at the place of its presence there existed pain — and the place of its presence is the entire human being. As things are, when the finger pains the man is in pain because one of his members is in pain; we class him as suffering, from his finger being painful, just as we class him as fair from his eyes being blue.

But the pain itself is in the part affected unless we include in the notion of pain the sensation following upon it, in which case we are saying only that distress implies the perception of distress. But [this does not mean that the soul is affected] we cannot describe the perception itself as distress; it is the knowledge of the distress and, being knowledge, is not itself affected, or it could not know and convey a true message: a messenger, affected, overwhelmed by the event, would either not convey the message or not convey it faithfully.

[20] Καὶ τῶν σωματικῶν δὲ ἐπιθυμιῶν τὴν ἀρχὴν ἐκ τοῦ οὕτω κοινοῦ καὶ τῆς τοιαύτης σωματικῆς φύσεως ἀκόλουθον τίθεσθαι γίνεσθαι. Οὐτε γὰρ τῷ ὁπωσοῦν ἔχοντι σώματι δοτέον τὴν ἀρχὴν τῆς ὁρέξεως καὶ προθυμίας, οὔτε τῇ ψυχῇ αὐτῇ ἀλμυρῶν ἢ γλυκέων ζήτησιν, ἀλλὰ ὁ σῶμα μὲν ἐστίν, ἐθέλει δὲ μὴ μόνον σῶμα εἶναι, ἀλλὰ καὶ κινήσεις ἐκτίησάτο πλέον ἢ αὐτῇ, καὶ ἐπὶ πολλὰ διὰ τὴν ἐπίκτησιν ἠνάγκασται τρέπεσθαι· διὸ οὕτως μὲν ἔχον ἀλμυρῶν, οὕτως δὲ γλυκέων, καὶ ὑγραίνεσθαι καὶ θερμαίνεσθαι, οὐδὲν αὐτῷ μελῆσαν, εἰ μόνον ἦν. Ὡσπερ δὲ ἐκεῖ ἐκ τῆς ὁδύνης ἐγίνετο ἡ γνῶσις, καὶ ἀπάγειν ἐκ τοῦ ποιοῦντος τὸ πάθος ἡ ψυχὴ βουλομένη ἐποίει τὴν φυγὴν, καὶ τοῦ πρώτου παθόντος διδάσκοντος τοῦτο φεύγοντός πως καὶ αὐτοῦ ἐν τῇ συστολῇ, οὕτω καὶ ἐνταῦθα ἡ μὲν αἴσθησις μαθοῦσα καὶ ἡ ψυχὴ ἡ ἐγγύς, ἥν δὴ φύσιν φαμέν τὴν δοῦσαν τὸ ἵχνος, ἡ μὲν φύσις τὴν τρανὴν ἐπιθυμίαν τέλος

οὕσαν τῆς ἀρξαμένης ἐν ἐκείνῳ, ἡ δ' αἴσθησις τὴν φαντασίαν, ἀφ' ἧς ἤδη ἡ πορίζει ἡ ψυχὴ, ἧς τὸ πορίζειν, ἡ ἀντιτείνει καὶ καρτερεῖ καὶ οὐ προσέχει οὔτε τῷ ἄρξαντι τῆς ἐπιθυμίας, οὔτε τῷ μετὰ ταῦτα ἐπιτεθυμηκότι. Ἀλλὰ διὰ τί δύο ἐπιθυμίας, ἀλλ' οὐκ ἐκεῖνο εἶναι τὸ ἐπιθυμοῦν μόνον τὸ σῶμα τὸ τοιόνδε; "Ἡ εἰ ἔστιν ἕτερον ἡ φύσις, ἕτερον δὲ τὸ σῶμα τὸ τοιόνδε παρὰ τῆς φύσεως γενόμενον – ἔστι γὰρ ἡ φύσις πρὸ τοῦ τὸ τοιόνδε σῶμα γενέσθαι, αὕτη γὰρ ποιεῖ τὸ τοιόνδε σῶμα πλάττουσα καὶ μορφοῦσα – ἀνάγκη μῆτε ἄρχειν αὐτὴν τῆς ἐπιθυμίας, ἀλλὰ τὸ τοιόνδε σῶμα τὸ πεπονθὸς ταδὶ καὶ ἀλγυνόμενον τῶν ἐναντίων ἢ πάσχει ἐφίμενον, ἡδονῆς ἐκ τοῦ πονεῖν καὶ πληρώσεως ἐκ τῆς ἐνδείας· τὴν δὲ φύσιν ὡς μητέρα, ὥσπερ στοχαζομένην τῶν τοῦ πεπονθότος βουλημάτων, διορθοῦν τε πειρᾶσθαι καὶ ἐπανάγειν εἰς αὐτὴν καὶ ζήτησιν τοῦ ἀκεσομένου ποιουμένην συνάψασθαι τῇ ζητήσει τῇ τοῦ πεπονθότος ἐπιθυμίᾳ καὶ τὴν περάτωσιν ἀπ' ἐκείνου πρὸς αὐτὴν ἤκειν. Ὡστε τὸ μὲν ἐπιθυμεῖν ἐξ αὐτοῦ – εἶποι ἂν τις προεπιθυμίαν ἴσως καὶ προθυμίαν – τὴν δὲ ἐξ ἄλλου καὶ δι' ἄλλου ἐπιθυμεῖν, τὴν δὲ ποριζομένην ἢ μὴ ἄλλην εἶναι.

20. As with bodily pain and pleasure so with the bodily desires; their origin, also, must be attributed to what thus stands midway, to that Nature we described as the corporeal.

Body undetermined cannot be imagined to give rise to appetite and purpose, nor can pure soul be occupied about sweet and bitter: all this must belong to what is specifically body but chooses to be something else as well, and so has acquired a restless movement unknown to the soul and by that acquisition is forced to aim at a variety of objects, to seek, as its changing states demand, sweet or bitter, water or warmth, with none of which it could have any concern if it remained untouched by life.

In the case of pleasure and pain we showed how upon distress follows the knowledge of it, and that the soul, seeking to alienate what is causing the condition, inspires a withdrawal which the member primarily affected has itself indicated, in its own mode, by its contraction. Similarly in the case of desire: there is the knowledge in the sensation [the sensitive phase of the soul] and in the next lower phase, that described as the "Nature" which carries the imprint of the soul to the body; that Nature knows the fully formed desire which is the culmination of the less formed desire in body; sensation knows the image thence imprinted upon the Nature; and from the moment of the sensation the soul, which alone is competent, acts upon it, sometimes procuring, sometimes on the contrary resisting, taking control and paying heed neither to that which originated the desire nor to that which subsequently entertained it.

But why, thus, two phases of desire; why should not the body as a determined entity [the living total] be the sole desirer?

Because there are [in man] two distinct things, this Nature and the body, which, through it, becomes a living being: the Nature precedes the determined body which is its creation, made and shaped by it; it cannot originate the

desires; they must belong to the living body meeting the experiences of this life and seeking in its distress to alter its state, to substitute pleasure for pain, sufficiency for want: this Nature must be like a mother reading the wishes of a suffering child, and seeking to set it right and to bring it back to herself; in her search for the remedy she attaches herself by that very concern to the sufferer's desire and makes the child's experience her own.

In sum, the living body may be said to desire of its own motion in a fore-desiring with, perhaps, purpose as well; Nature desires for, and because of, that living body; granting or withholding belongs to another again, the higher soul.

[21] Ὅτι δὲ τοῦτο ἐστὶ, περὶ ὃ ἡ ἀρχὴ τῆς ἐπιθυμίας, καὶ αἱ ἡλικίαι μαρτυροῦσιν αἱ διάφοροι. Ἄλλαι γὰρ παίδων καὶ μειρακίων καὶ ἀνδρῶν αἱ σωματικαὶ ὑγιαίνοντων τε καὶ νοσοῦντων τοῦ ἐπιθυμητικοῦ τοῦ αὐτοῦ ὄντος· δῆλον γὰρ ὅτι τῷ σωματικῶν καὶ σῶμα τοιόνδε εἶναι τρεπόμενον παντοίας τροπὰς παντοδαπὰς καὶ τὰς ἐπιθυμίας ἴσχει. Καὶ τὸ μὴ συνεγείρεσθαι δὲ πανταχοῦ ταῖς λεγομέναις προθυμίαις τὴν πᾶσαν ἐπιθυμίαν, εἰς τέλος τῆς σωματικῆς μενούσης, καὶ πρὸ τοῦ τὸν λογισμὸν εἶναι μὴ βούλεσθαι ἢ φαγεῖν ἢ πιεῖν ἐπὶ τι προελθοῦσαν τὴν ἐπιθυμίαν λέγει, ὅσον ἦν ἐν τῷ τοιῷδε σώματι, τὴν δὲ φύσιν μὴ συνάψασθαι αὐτὴν μηδὲ προθέσθαι μηδὲ βούλεσθαι, ὥσπερ οὐδὲ κατὰ φύσιν ἐχούσης, ἄγειν εἰς φύσιν, ὡς ἂν αὐτὴν τῷ παρὰ φύσιν καὶ κατὰ φύσιν ἐπιστατοῦσαν. Εἰ δέ τις πρὸς τὸ πρότερον λέγοι ἀρκεῖν τὸ σῶμα διάφορον γινόμενον διαφόρους τῷ ἐπιθυμητικῷ τὰς ἐπιθυμίας ποιεῖν, οὐκ αὐταρκες λέγει πρὸς τὸ ἄλλου παθόντος ἄλλως αὐτὸ ὑπὲρ ἄλλου διαφόρους ἐπιθυμίας ἔχειν, ὁπότε οὐδ' αὐτῷ γίνεται τὸ ποριζόμενον. Οὐ γὰρ δὴ τῷ ἐπιθυμητικῷ ἡ τροφή ἢ θερμότης καὶ ὑγρότης οὐδὲ κίνησις οὐδὲ κούφισις κενουμένου οὐδὲ πλήρωσις μεστουμένου, ἀλλ' ἐκείνου πάντα.

21. That this is the phase of the human being in which desire takes its origin is shown by observation of the different stages of life; in childhood, youth, maturity, the bodily desires differ; health or sickness also may change them, while the [psychic] faculty is of course the same through all: the evidence is clear that the variety of desire in the human being results from the fact that he is a corporeal entity, a living body subject to every sort of vicissitude.

The total movement of desire is not always stirred simultaneously with what we call the impulses to the satisfaction even of the lasting bodily demands; it may refuse assent to the idea of eating or drinking until reason gives the word: this shows us desire — the degree of it existing in the living body — advancing towards some object, with Nature [the lower soul-phase] refusing its co-operation and approval, and as sole arbiter between what is naturally fit and unfit, rejecting what does not accord with the natural need.

We may be told that the changing state of the body is sufficient explanation of the changing desires in the faculty; but that would require the demonstration that the changing condition of a given entity could effect a

change of desire in another, in one which cannot itself gain by the gratification; for it is not the desiring faculty that profits by food, liquid, warmth, movement, or by any relief from overplenty or any filling of a void; all such services touch the body only.

[22] Ἐπὶ δὲ τῶν φυτῶν ἄρα ἄλλο μὲν τὸ οἶον ἐναπηχηθὲν τοῖς σώμασιν αὐτῶν, ἄλλο δὲ τὸ χορηγῆσαν, ὃ δὴ ἐπιθυμητικὸν μὲν ἐν ἡμῖν, ἐν ἐκείνοις δὲ φυτικόν, ἢ ἐν μὲν τῇ γῇ τοῦτο ψυχῆς ἐν αὐτῇ οὔσης, ἐν δὲ τοῖς φυτοῖς τὸ ἀπὸ τούτου; Ζητήσῃ δ' ἂν τις πρότερον, τίς ψυχὴ ἐν τῇ γῇ, πότερα ἐκ τῆς σφαίρας τοῦ παντός, ἢν καὶ μόνην δοκεῖ ψυχοῦν πρῶτως Πλάτων οἶον ἔλλαμψιν εἰς τὴν γῆν, ἢ πάλιν αὖ λέγων πρῶτην καὶ πρεσβυτάτην θεῶν τῶν ἐντὸς οὐρανοῦ καὶ αὐτῇ δίδωσι ψυχὴν οἶαν καὶ τοῖς ἄστροις· πῶς γὰρ ἂν θεὸς εἴη, εἰ μὴ ἐκείνην ἔχοι; Ὡστε συμβαίνει καὶ τὸ πρᾶγμα ὅπως ἔχει ἐξευρεῖν δύσκολον, καὶ μεῖζω ἀπορίαν ἢ οὐκ ἐλάττω ἐξ ὧν εἴρηκεν ὁ Πλάτων γίνεσθαι. Ἀλλὰ πρότερον, πῶς ἂν εὐλόγως ἔχειν τὸ πρᾶγμα δόξῃ. Τὴν μὲν οὖν φυτικὴν ψυχὴν ὥς ἔχει ἡ γῆ, ἐκ τῶν φυομένων ἐξ αὐτῆς ἂν τις τεκμαίροιο· εἰ δὲ καὶ ζῶια πολλὰ ἐκ γῆς γινόμενα ὁράται, διὰ τί οὐ καὶ ζῶιον ἂν τις εἴποι αὐτὴν εἶναι; Ζῶιον δὲ τοσοῦτον οὔσαν καὶ οὐ μικρὰν μοῖραν τοῦ παντός διὰ τί οὐ καὶ νοῦν ἔχειν φήσῃ καὶ οὕτω θεὸν εἶναι; Εἴπερ δὲ καὶ τῶν ἄστρον ἕκαστον, διὰ τί οὐ καὶ τὴν γῆν ζῶιον μέρος τοῦ παντός ζώιου οὔσαν; Οὐ γὰρ δὴ ἐξῴθεν μὲν συνέχεσθαι ὑπὸ ψυχῆς ἀλλοτρίας φατέον, ἔνδον δὲ μὴ ἔχειν ὥς οὐ δυναμένης καὶ αὐτῆς ἔχειν οἰκειάν. Διὰ τί γὰρ τὰ μὲν πύρινα δύναται, τὸ δὲ γήινον οὐ; Σῶμα γὰρ ἑκάτερον καὶ οὐκ ἴνες οὐδὲ ἐκεῖ οὐδὲ σάρκες οὐδ' αἷμα οὐδὲ ὕγρον· καίτοι ἡ γῆ ποικιλωτέρον καὶ ἐκ πάντων τῶν σωμάτων. Εἰ δ' ὅτι δυσκίνητον, τοῦτο πρὸς τὸ μὴ κινεῖσθαι ἐκ τόπου λέγοι τις ἂν. Ἀλλὰ τὸ αἰσθάνεσθαι πῶς; Πῶς γὰρ καὶ τὰ ἄστρα; Οὐ γὰρ δὴ οὐδὲ σαρκῶν τὸ αἰσθάνεσθαι, οὐδ' ὅλως σῶμα δοτέον τῇ ψυχῇ, ἵνα αἰσθάνοιτο, ἀλλὰ τῷ σώματι δοτέον ψυχῇ, ἵνα ἢ καὶ σώιζοιτο τὸ σῶμα· κριτικῇ δὲ οὔσῃ τῇ ψυχῇ ὑπάρχει βλεπούσῃ εἰς σῶμα καὶ τῶν τούτου παθημάτων τὴν κρίσιν ποιεῖσθαι. Τίνα οὖν [τὰ] παθήματα γῆς, καὶ τίνων αἱ κρίσεις; Ἐπεὶ καὶ τὰ φυτά, καθόσον γῆς, οὐκ αἰσθάνεται. Τίνων οὖν αἰσθήσεις καὶ διὰ τίνων; Ἡ οὐ τολμητέον καὶ ἄνευ ὀργάνων γίνεσθαι αἰσθήσεις; Καὶ εἰς τίνα δὲ χρειάν τὸ αἰσθάνεσθαι αὐτῇ; Οὐ γὰρ δὴ διὰ τὸ γινώσκειν· ἀρκεῖ γὰρ ἡ τοῦ φρονεῖν ἴσως γνῶσις, οἷς μὴ ἐκ τοῦ αἰσθάνεσθαι γίνεται τις χρεία. Ἡ τοῦτο μὲν οὐκ ἂν τις συγχωρήσειεν. Ἔστι γὰρ καὶ παρὰ τὴν χρειάν ἐν τοῖς αἰσθητοῖς εἰδησίς τις οὐκ ἄμουςος, οἷον ἡλίου καὶ τῶν ἄλλων καὶ οὐρανοῦ καὶ γῆς· αἱ γὰρ τούτων αἰσθήσεις καὶ παρ' αὐτῶν ἡδεῖαι. Τοῦτο μὲν οὖν σκεπτέον ὕστερον· νῦν δὲ πάλιν, εἰ αἱ αἰσθήσεις τῇ γῇ, καὶ [ζώων] τίνων αἱ αἰσθήσεις, καὶ πῶς. Ἡ ἀναγκαῖον πρότερον ἀναλαβεῖν τὰ ἀπορηθέντα καὶ καθόλου λαβεῖν, εἰ ἄνευ ὀργάνων ἔστιν αἰσθάνεσθαι, καὶ εἰ πρὸς χρειάν αἱ αἰσθήσεις, κἂν εἰ ἄλλο τι παρὰ τὴν χρειάν γίγνοιτο.

22. And as regards vegetal forms? Are we to imagine beneath the leading principle [the “Nature” phase] some sort of corporeal echo of it, something that would be tendency or desire in us and is growth in them? Or are we to think that, while the earth [which nourishes them] contains the principle of

desire by virtue of containing soul, the vegetal realm possesses only this latter reflection of desire?

The first point to be decided is what soul is present in the earth.

Is it one coming from the sphere of the All, a radiation upon earth from that which Plato seems to represent as the only thing possessing soul primarily? Or are we to go by that other passage where he describes earth as the first and oldest of all the gods within the scope of the heavens, and assigns to it, as to the other stars, a soul peculiar to itself?

It is difficult to see how earth could be a god if it did not possess a soul thus distinct: but the whole matter is obscure since Plato's statements increase or at least do not lessen the perplexity. It is best to begin by facing the question as a matter of reasoned investigation.

That earth possesses the vegetal soul may be taken as certain from the vegetation upon it. But we see also that it produces animals; why then should we not argue that it is itself animated? And, animated, no small part of the All, must it not be plausible to assert that it possesses an Intellectual-Principle by which it holds its rank as a god? If this is true of every one of the stars, why should it not be so of the earth, a living part of the living All? We cannot think of it as sustained from without by an alien soul and incapable of containing one appropriate to itself.

Why should those fiery globes be receptive of soul, and the earthly globe not? The stars are equally corporeal, and they lack the flesh, blood, muscle, and pliant material of earth, which, besides, is of more varied content and includes every form of body. If the earth's immobility is urged in objection, the answer is that this refers only to spatial movement.

But how can perception and sensation [implied in ensoulment] be supposed to occur in the earth?

How do they occur in the stars? Feeling does not belong to fleshy matter: soul to have perception does not require body; body, on the contrary, requires soul to maintain its being and its efficiency, judgement [the foundation of perception] belongs to the soul which overlooks the body, and, from what is experienced there, forms its decisions.

But, we will be asked to say what are the experiences, within the earth, upon which the earth-soul is thus to form its decisions: certainly vegetal forms, in so far as they belong to earth have no sensation or perception: in what then, and through what, does such sensation take place, for sensation without organs is too rash a notion. Besides, what would this sense-perception profit the soul? It could not be necessary to knowledge: surely the consciousness of wisdom suffices to beings which have nothing to gain from sensation?

This argument is not to be accepted: it ignores the consideration that, apart from all question of practical utility, objects of sense provide occasion for a knowing which brings pleasure: thus we ourselves take delight in looking

upon sun, stars, sky, landscape, for their own sake. But we will deal with this point later: for the present we ask whether the earth has perceptions and sensations, and if so through what vital members these would take place and by what method: this requires us to examine certain difficulties, and above all to decide whether earth could have sensation without organs, and whether this would be directed to some necessary purpose even when incidentally it might bring other results as well.

[23] Δεῖ δὴ θέσθαι, ὥς τὸ αἰσθάνεσθαι τῶν αἰσθητῶν ἐστὶ τῇ ψυχῇ ἢ τῷ ζῳίῳ ἀντίληψις τὴν προσοῦσαν τοῖς σώμασι ποιότητα συνεισῆς καὶ τὰ εἶδη αὐτῶν ἀποματτομένης. Ἡ τοίνυν μόνη ἐφ' ἑαυτῆς ἀντιλήπεται, ἢ μετ' ἄλλου. Μόνη μὲν οὖν καὶ ἐφ' ἑαυτῆς πῶς; Ἐφ' ἑαυτῆς γὰρ τῶν ἐν αὐτῇ, καὶ μόνον νόησις· εἰ δὲ καὶ ἄλλων, δεῖ πρότερον καὶ ταῦτα ἐσχηκέναι ἥτοι ὁμοιωθεῖσαν ἢ τῷ ὁμοιωθέντι συνοῦσαν. Ὁμοιωθῆναι μὲν οὖν ἐφ' ἑαυτῆς μένουσαν οὐχ οἶόν τε. Πῶς γὰρ ἂν ὁμοιωθεῖν σημεῖον γραμμῆς; Ἐπεὶ οὐδ' ἡ νοητὴ τῇ αἰσθητῇ ἂν γραμμῇ ἐφαρμόσειεν, οὐδὲ τὸ νοητὸν πῦρ ἢ ἄνθρωπος τῷ αἰσθητῷ πυρὶ ἢ ἀνθρώπῳ. Ἐπεὶ οὐδ' ἡ φύσις ἢ ποιοῦσα τὸν ἄνθρωπον τῷ γενομένῳ ἀνθρώπῳ εἰς ταυτόν. Ἀλλὰ μόνη, κἂν εἰ οἶόν τε τῷ αἰσθητῷ ἐπιβάλλειν, τελευτήσῃ εἰς νοητοῦ σύνεσιν, ἐκφυγόντος τοῦ αἰσθητοῦ αὐτήν, οὐκ ἐχούσης ὅτῳ αὐτοῦ λάβοιτο. Ἐπεὶ καὶ τὸ ὁρατὸν ὅταν ψυχὴ πόρρωθεν ὁρᾷ, κἂν ὅτι μάλιστα εἶδος εἰς αὐτὴν ἦκη, ἀρχόμενον τὸ πρὸς αὐτὴν οἶον ἀμερὲς ὃν λήγῃ εἰς τὸ ὑποκείμενον χρῶμα καὶ σχῆμα, ὅσον ἐστὶν ἐκεῖ ὁρώσης. Οὐ τοίνυν δεῖ μόνον ταῦτα εἶναι, τὸ ἔξω καὶ τὴν ψυχὴν· ἐπεὶ οὐδ' ἂν πάθοι· ἀλλὰ δεῖ τὸ πεισόμενον τρίτον εἶναι, τοῦτο δὲ ἐστὶ τὸ τὴν μορφήν δεξόμενον. Συμπαθὲς ἄρα καὶ ὁμοιοπαθὲς δεῖ εἶναι καὶ ὕλης μιᾶς καὶ τὸ μὲν παθεῖν, τὸ δὲ γινῶναι, καὶ τοιοῦτον γενέσθαι τὸ πάθος, οἶον σώζειν μὲν τι τοῦ πεποιηκότος, μὴ μέντοι ταυτόν εἶναι, ἀλλὰ ἅτε μεταξὺ τοῦ πεποιηκότος καὶ ψυχῆς ὢν, τὸ πάθος ἔχειν μεταξὺ αἰσθητοῦ καὶ νοητοῦ κείμενον μέσον ἀνάλογον, συνάπτον πῶς τὰ ἄκρα ἀλλήλοις, δεκτικὸν ἅμα καὶ ἀπαγγελτικὸν ὑπάρχον, ἐπιτήδειον ὁμοιωθῆναι ἐκατέρῳ. Ὅργανον γὰρ ὃν γνώσεώς τινος οὔτε ταυτόν δεῖ τῷ γινώσκοντι εἶναι οὔτε τῷ γνωσθησομένῳ, ἐπιτήδειον δὲ ἐκατέρῳ ὁμοιωθῆναι, τῷ μὲν ἔξω διὰ τοῦ παθεῖν, τῷ δὲ εἴσω διὰ τοῦ πάθος αὐτοῦ εἶδος γενέσθαι. Εἰ δὴ τι νῦν ὑγιὲς λέγομεν, δι' ὀργάνων δεῖ σωματικῶν τὰς αἰσθήσεις γίνεσθαι. Καὶ γὰρ τοῦτο ἀκόλουθον τῷ τὴν ψυχὴν πάντῃ σώματος ἔξω γενομένην μηδενὸς ἀντιλαμβάνεσθαι αἰσθητοῦ. Τὸ δὲ ὄργανον δεῖ ἢ πᾶν τὸ σῶμα, ἢ μέρος τι πρὸς ἔργον τι ἀφωρισμένον εἶναι, οἶον ἐπὶ ἀφῆς καὶ ὄψεως. Καὶ τὰ τεχνητὰ δὲ τῶν ὀργάνων ἴδιοι τις ἂν μεταξὺ τῶν κρινόντων καὶ τῶν κρινομένων γινόμενα καὶ ἀπαγγέλλοντα τῷ κρίνῳ τὴν τῶν ὑποκειμένων ιδιότητα· ὁ γὰρ κανὼν τῷ εὐθεῖ τῷ ἐν τῇ ψυχῇ καὶ τῷ ἐν τῷ ξύλῳ συναψάμενος ἐν τῷ μεταξὺ τεθεὶς τὸ κρίνειν τῷ τεχνίτῃ τὸ τεχνητὸν ἔδωκεν. Εἰ δὲ συνάπτειν δεῖ τὸ κριθησόμενον τῷ ὀργάνῳ, ἢ καὶ διὰ τινος μεταξὺ διεσθηκότος πόρρω τοῦ αἰσθητοῦ, οἶον εἰ πόρρω τὸ πῦρ τῆς σαρκὸς τοῦ μεταξὺ μηδὲν παθόντος, ἢ οἶον εἰ κενόν τι εἴη μεταξὺ ὄψεως καὶ χρώματος, δυνατόν ὁρᾶν τοῦ ὀργάνου τῇ δυνάμει παρόντος, ἐτέρου λόγου. Ἄλλ' ὅτι ψυχῆς ἐν σώματι καὶ διὰ σώματος ἢ αἴσθησις, δῆλον.

23. A first principle is that the knowing of sensible objects is an act of the soul, or of the living conjoint, becoming aware of the quality of certain corporeal entities, and appropriating the ideas present in them.

This apprehension must belong either to the soul isolated, self-acting, or to soul in conjunction with some other entity.

Isolated, self-acting, how is it possible? Self-acting, it has knowledge of its own content, and this is not perception but intellection: if it is also to know things outside itself it can grasp them only in one of two ways: either it must assimilate itself to the external objects, or it must enter into relations with something that has been so assimilated.

Now as long as it remains self-centred it cannot assimilate: a single point cannot assimilate itself to an external line: even line cannot adapt itself to line in another order, line of the intellectual to line of the sensible, just as fire of the intellectual and man of the intellectual remain distinct from fire and man of the sensible. Even Nature, the soul-phase which brings man into being, does not come to identity with the man it shapes and informs: it has the faculty of dealing with the sensible, but it remains isolated, and, its task done, ignores all but the intellectual as it is itself ignored by the sensible and utterly without means of grasping it.

Suppose something visible lying at a distance: the soul sees it; now, admitting to the full that at first only the pure idea of the thing is seized — a total without discerned part — yet in the end it becomes to the seeing soul an object whose complete detail of colour and form is known: this shows that there is something more here than the outlying thing and the soul; for the soul is immune from experience; there must be a third, something not thus exempt; and it is this intermediate that accepts the impressions of shape and the like.

This intermediate must be able to assume the modifications of the material object so as to be an exact reproduction of its states, and it must be of the one elemental-stuff: it, thus, will exhibit the condition which the higher principle is to perceive; and the condition must be such as to preserve something of the originating object, and yet not be identical with it: the essential vehicle of knowledge is an intermediary which, as it stands between the soul and the originating object, will, similarly, present a condition midway between the two spheres, of sense and the intellectual-linking the extremes, receiving from one side to exhibit to the other, in virtue of being able to assimilate itself to each. As an instrument by which something is to receive knowledge, it cannot be identical with either the knower or the known: but it must be apt to likeness with both — akin to the external object by its power of being affected, and to the internal, the knower, by the fact that the modification it takes becomes an idea.

If this theory of ours is sound, bodily organs are necessary to sense-perception, as is further indicated by the reflection that the soul entirely freed of body can apprehend nothing in the order of sense.

The organ must be either the body entire or some member set apart for a particular function; thus touch for one, vision for another. The tools of craftsmanship will be seen to be intermediaries between the judging worker and the judged object, disclosing to the experimenter the particular character of the matter under investigation: thus a ruler, representing at once the straightness which is in the mind and the straightness of a plank, is used as an intermediary by which the operator proves his work.

Some questions of detail remain for consideration elsewhere: Is it necessary that the object upon which judgement or perception is to take place should be in contact with the organ of perception, or can the process occur across space upon an object at a distance? Thus, is the heat of a fire really at a distance from the flesh it warms, the intermediate space remaining unmodified; is it possible to see colour over a sheer blank intervening between the colour and the eye, the organ of vision reaching to its object by its own power?

For the moment we have one certainty, that perception of things of sense belongs to the embodied soul and takes place through the body.

[24] Τὸ δὲ εἰ τῆς χρείας μόνον ἢ αἰσθησις, ὧδε σκεπτέον. Εἰ δὴ ψυχῇ μὲν μόνῃ οὐκ ἂν αἰσθησις γίνοιτο, μετὰ δὲ σώματος αἱ αἰσθήσεις, διὰ σῶμα ἂν εἴη, ἐξ οὗπερ καὶ αἱ αἰσθήσεις, καὶ διὰ τὴν σώματος κοινωνίαν δοθεῖσα, καὶ ἦτοι ἐξ ἀνάγκης ἐπακολουθοῦσα – ὅ τι γὰρ πάσχει τὸ σῶμα, καὶ φθάνει τὸ πάθος μεῖζον ὄν μέχρι ψυχῆς – ἢ καὶ μεμηχάνηται, ὅπως καὶ πρὶν μεῖζον γενέσθαι τὸ ποιοῦν, ὥστε καὶ φθεῖραι, ἢ καὶ πρὶν πλησίον γενέσθαι, φυλάξασθαι. Εἰ δὴ τοῦτο, πρὸς χρείαν ἂν εἶεν αἱ αἰσθήσεις. Καὶ γὰρ εἰ καὶ πρὸς γνῶσιν, τῷ μὴ ἐν γνώσει ὄντι ἄλλ' ἀμαθαίνοντι διὰ συμφορὰν, καὶ ἵνα ἀναμνησθῇ διὰ λήθην, οὐ τῷ μήτε ἐν χρείᾳ μήτε ἐν λήθῃ. Ἀλλ' εἰ τοῦτο, οὐ περὶ τῆς γῆς ἂν μόνον εἴη σκοπεῖσθαι, ἀλλὰ καὶ περὶ ἄστρον ἀπάντων καὶ μάλιστα περὶ παντὸς τοῦ οὐρανοῦ καὶ τοῦ κόσμου. Μέρεσι μὲν γὰρ πρὸς μέρη, οἷς καὶ τὸ παθεῖν ὑπάρχει, γένοιτο ἂν αἰσθησις κατὰ τὸν παρόντα λόγον, ὅλῳ δὲ πρὸς αὐτὸ τίς ἂν εἴη ἀπαθῶς ἔχοντι πανταχῇ ἑαυτοῦ πρὸς ἑαυτόν; Καὶ γὰρ εἰ δεῖ τὸ μὲν ὄργανον τοῦ αἰσθανομένου εἶναι, ἕτερον δὲ παρὰ τὸ ὄργανον τὸ οὐ αἰσθάνεται ὑπάρχειν, τὸ δὲ πᾶν ὅλον ἐστίν, οὐκ ἂν εἴη αὐτῷ τὸ μὲν δι' οὗ, τὸ δὲ οὗ ἢ αἰσθησις· ἀλλὰ συναισθησιν μὲν αὐτοῦ, ὥσπερ καὶ ἡμεῖς ἡμῶν συναισθανόμεθα, δοτέον, αἰσθησιν δὲ ἀεί ἐτέρου οὔσαν οὐ δοτέον· ἐπεὶ καὶ ὅταν ἡμεῖς παρὰ τὸ καθεστὼς ἀεί τινος τῶν ἐν τῷ σώματι ἀντιλαμβανόμεθα, ἐξωθεν προσελθόντος ἀντιλαμβανόμεθα. Ἀλλ' ὥσπερ ἐφ' ἡμῶν οὐ μόνον τῶν ἐξωθεν ἢ ἀντίληψις, ἀλλὰ καὶ μέρος μέρους, τί κωλύει καὶ τὸ πᾶν τῇ ἀπλανεῖ τὴν πλανωμένην ὁρᾶν, καὶ ταύτην τὴν γῆν καὶ τὰ ἐν αὐτῇ βλέπειν; Καὶ εἰ μὴ ἀπαθῇ ταῦτα τῶν ἄλλων παθῶν, καὶ ἄλλας αἰσθήσεις ἔχειν καὶ τὴν ὄρασιν μὴ μόνον ὡς καθ' αὐτὴν τῆς ἀπλανοῦς εἶναι, ἀλλ' ὡς ὀφθαλμοῦ ἀπαγγέλλοντος τῇ τοῦ παντὸς ψυχῇ ἃ εἶδε; καὶ γὰρ εἰ τῶν ἄλλων ἀπαθῆς, διὰ τί ὡς ὄμμα οὐκ ὄψεται φωτοειδὲς ἔμψυχον ὄν; Ἀλλ' ὀμμάτων, φησὶν, οὐκ ἐπεδεῖτο. Ἀλλ' εἰ ὅτι μηδὲν ἐξωθεν ὑπελέλειπτο ὁρατόν, ἀλλ' ἔνδον γε ἦν καὶ ἑαυτὸν ὁρᾶν οὐδὲν ἐκώλυσεν· εἰ δ' ὅτι μάτην ἂν ἦν αὐτόν

ὁρᾶν, ἔστω μὴ προηγουμένως μὲν οὕτως ἔνεκα τοῦ ὁρᾶν γεγονέναι, ἀκολουθεῖν δὲ τῷ οὕτως ἔχειν ἐξ ἀνάγκης. Διὰ τί οὐκ ἂν εἴη τοιούτῳ ὄντι σώματι διαφανεῖ τὸ ὁρᾶν;

24. The next question is whether perception is concerned only with need.

The soul, isolated, has no sense-perception; sensations go with the body; sensation itself therefore must occur by means of the body to which the sensations are due; it must be something brought about by association with the body.

Thus either sensation occurs in a soul compelled to follow upon bodily states — since every graver bodily experience reaches at last to soul — or sensation is a device by which a cause is dealt with before it becomes so great as actually to injure us or even before it has begun to make contact.

At this, sense-impressions would aim at utility. They may serve also to knowledge, but that could be service only to some being not living in knowledge but stupefied as the result of a disaster, and the victim of a Lethe calling for constant reminding: they would be useless to any being free from either need or forgetfulness. This reflection enlarges the enquiry: it is no longer a question of earth alone, but of the whole star-system, all the heavens, the kosmos entire. For it would follow that, in the sphere of things not exempt from modification, sense-perception would occur in every part having relation to any other part: in a whole, however — having relation only to itself, immune, universally self-directed and self-possessing — what perception could there be?

Granted that the percipient must act through an organ and that this organ must be different from the object perceived, then the universe, as an All, can have [no sensation since it has] no organ distinct from object: it can have self-awareness, as we have; but sense-perception, the constant attendant of another order, it cannot have.

Our own apprehension of any bodily condition apart from the normal is the sense of something intruding from without: but besides this, we have the apprehension of one member by another; why then should not the All, by means of what is stationary in it, perceive that region of itself which is in movement, that is to say the earth and the earth's content?

Things of earth are certainly affected by what passes in other regions of the All; what, then, need prevent the All from having, in some appropriate way, the perception of those changes? In addition to that self-contemplating vision vested in its stationary part, may it not have a seeing power like that of an eye able to announce to the All-Soul what has passed before it? Even granted that it is entirely unaffected by its lower, why, still, should it not see like an eye, ensouled as it is, all lightsome?

Still: “eyes were not necessary to it,” we read. If this meant simply that nothing is left to be seen outside of the All, still there is the inner content, and there can be nothing to prevent it seeing what constitutes itself: if the meaning is that such self-vision could serve to no use, we may think that it has vision not as a main intention for vision’s sake but as a necessary concomitant of its characteristic nature; it is difficult to conceive why such a body should be incapable of seeing.

[25] Ἡ οὐκ ἀρκεῖ εἶναι τὸ δι’ οὗ, ἵνα ὁρᾷ καὶ ὅλως αἰσθάνηται, ἀλλὰ δεῖ τὴν ψυχὴν οὕτως ἔχειν, ὥς νεύειν πρὸς τὰ αἰσθητά. Τῇ δὲ ψυχῇ ὑπάρχει αἰεὶ πρὸς τοῖς νοητοῖς εἶναι· κἂν οἷόν τε ἢ αὐτῇ αἰσθάνεσθαι, οὐκ ἂν γένοιτο τοῦτο τῷ πρὸς κρείττοσιν εἶναι, ὁπότε καὶ ἡμῖν σφόδρα πρὸς τοῖς νοητοῖς οὔσιν, ὅτε ἐσμέν, λανθάνουσι καὶ ὄψεις καὶ αἰσθήσεις ἄλλαι· κἂν πρὸς ἐτέρῳ δὲ ὅλως, τὰ ἕτερα λανθάνει. Ἐπεὶ καὶ τὸ μέρει τινὶ μέρους ἀντιλαμβάνεσθαι θέλειν, οἷον ἑαυτὸν εἰ καταβλέπει, περίεργον καὶ ἐφ’ ἡμῶν, καὶ εἰ μὴ ἔνεκά τινος, μάτην. Ἄλλου τε ὄψιν ὥς καλοῦ ὁρᾶν, πεπονθότος καὶ ἐνδεοῦς. Ὅσφραίνεσθαι δὲ [καὶ ἀκούειν] καὶ γεύεσθαι χυμῶν περιστάσεις ἂν τις καὶ περιελκυσμοὺς τῆς ψυχῆς θεῖτο· ἥλιον δὲ καὶ τὰ ἄλλα ἄστρα κατὰ συμβεβηκὸς ὁρᾶν καὶ ἀκούειν δέ. Εἰ δὲ δὴ καὶ ἐπιστρέφεσθαι δι’ ἅμφω, οὐκ ἄλογος ἢ θέσις. Ἀλλ’ εἰ ἐπιστρέφοιτο, καὶ μνημονεύσει· ἢ ἄτοπον, ὧν εὐεργετῇ, μὴ μνημονεύειν. Πῶς οὖν εὐεργετῇ, εἰ μὴ μνημονεύει;

25. But the organ is not the only requisite to vision or to perception of any kind: there must be a state of the soul inclining it towards the sphere of sense.

Now it is the soul’s character to be ever in the Intellectual sphere, and even though it were apt to sense-perception, this could not accompany that intention towards the highest; to ourselves when absorbed in the Intellectual, vision and the other acts of sense are in abeyance for the time; and, in general, any special attention blurs every other. The desire of apprehension from part to part — a subject examining itself — is merely curiosity even in beings of our own standing, and, unless for some definite purpose, is waste of energy: and the desire to apprehend something external — for the sake of a pleasant sight — is the sign of suffering or deficiency.

Smelling, tasting flavours [and such animal perceptions] may perhaps be described as mere accessories, distractions of the soul, while seeing and hearing would belong to the sun and the other heavenly bodies as incidentals to their being. This would not be unreasonable if seeing and hearing are means by which they apply themselves to their function.

But if they so apply themselves, they must have memory; it is impossible that they should have no remembrance if they are to be benefactors, their service could not exist without memory.

[26] Τίνονται δὲ εὐχῶν γνώσεις κατὰ οἶον σύναψιν καὶ κατὰ τοιάνδε σχέσιν ἐναρμοζομένων, καὶ αἱ ποιήσεις οὕτως· καὶ ἐν ταῖς μάγων τέχναις εἰς τὸ συναφὲς πᾶν· ταῦτα δὲ δυνάμεσιν ἐπομέναις συμπαθῶς. Εἰ δὲ τοῦτο, διὰ τί οὐ καὶ τὴν γῆν αἰσθάνεσθαι δώσομεν; Ἀλλὰ ποίας αἰσθήσεις; Ἡ διὰ τί οὐ πρῶτον ἀφὴν καὶ μέρει μέρους ἀναπεμπομένης ἐπὶ τὸ ἡγούμενον τῆς αἰσθήσεως καὶ τῷ ὅλῳ πυρὸς καὶ τῶν ἄλλων; Καὶ γὰρ εἰ τὸ σῶμα δυσκίνητον, οὐτι γὰρ ἀκίνητον. Ἀλλ' ἔσονται αἱ αἰσθήσεις οὐ τῶν μικρῶν, ἀλλὰ τῶν μεγάλων. Ἀλλὰ διὰ τί; Ἡ ὅτι ἀνάγκη ψυχῆς ἐνούσης τὰς κινήσεις τὰς μεγίστας μὴ λανθάνειν. Κωλύει δ' οὐδὲν καὶ διὰ τοῦτο τὸ αἰσθάνεσθαι γίνεσθαι, ἵνα εὖ τίθοιτο τὰ πρὸς ἀνθρώπους, ὅσον εἰς αὐτὴν τὰ ἀνθρώπων ἀνάκειται – εὖ τίθοιτο δὲ οἶον συμπαθῶς – καὶ ἀκούειν δὲ εὐχομένων καὶ ἐπινεύειν εὐχαῖς οὐχ ὃν ἡμεῖς τρόπον, καὶ ταῖς ἄλλαις αἰσθήσεσι παθητὴν εἶναι πρὸς αὐτήν. Καὶ τᾶλλα, οἶον ὁσμῶν πέρι καὶ τῶν γευστῶν; Ἀλλ' ἦ, ὅσα ὁσφραντὰ κατὰ τὰς τῶν χυλῶν ὁσμάς, πρὸς ζώων πρόνοιαν καὶ κατασκευὴν καὶ ἐπισκευὴν τοῦ σωματικοῦ αὐτῆς. Καὶ οὐκ ἀπαιτητέον ἂν ἐφ' ἡμῶν ὄργανα· οὐδὲ γὰρ πᾶσι ζώοις ταῦτά· οἶον ὅτα οὐ πᾶσι, καὶ οἷς μὴ ἔστιν, ἀντίληψις ἔστι νόφω. Περὶ δὲ ὄψεως, εἰ φωτὸς δεῖ, πῶς; Οὐ γὰρ δὴ ἀπαιτητέον ὅμματα. Εἰ οὖν τοῦ φυτικοῦ συγχωρουμένου ἦν συγχωρεῖν, ἢ ἐν πνεύματι ὄντος τοῦ φυτικοῦ πρῶτως, οὕτως ἔχειν, [ἦ] ὄντος πνεύματος, τί χρὴ ἀπιστεῖν καὶ διαφανὲς εἶναι; Μᾶλλον δ' εἴπερ πνεῦμα, καὶ διαφανὲς καί, ἐλλαμπόμενον παρὰ τοῦ κύκλου, ἐνεργεῖα διαφανές· ὥστε οὐδὲν ἄτοπον οὐδ' ἀδύνατον ὁρᾶν τὴν ἐν τῇ γῇ ψυχὴν. Καὶ δὴ καὶ νοεῖν ψυχὴν οὐ φαύλου σώματος εἶναι, ὥστε καὶ θεὸν εἶναι· πάντως γὰρ καὶ ἀγαθὴν δεῖ αἰετὶ τὴν ψυχὴν εἶναι.

26. Their knowledge of our prayers is due to what we may call an enlinking, a determined relation of things fitted into a system; so, too, the fulfillment of the petitions; in the art of magic all looks to this enlinkment: prayer and its answer, magic and its success, depend upon the sympathy of enchained forces.

This seems to oblige us to accord sense-perception to the earth.

But what perception?

Why not, to begin with, that of contact-feeling, the apprehension of part by part, the apprehension of fire by the rest of the entire mass in a sensation transmitted upwards to the earth's leading principle? A corporeal mass [such as that of the earth] may be sluggish but is not utterly inert. Such perceptions, of course, would not be of trifles, but of the graver movement of things.

But why even of them?

Because those gravest movements could not possibly remain unknown where there is an immanent soul.

And there is nothing against the idea that sensation in the earth exists for the sake of the human interests furthered by the earth. They would be served

by means of the sympathy that has been mentioned; petitioners would be heard and their prayers met, though in a way not ours. And the earth, both in its own interest and in that of beings distinct from itself, might have the experiences of the other senses also — for example, smell and taste where, perhaps, the scent of juices or sap might enter into its care for animal life, as in the constructing or restoring of their bodily part.

But we need not demand for earth the organs by which we, ourselves, act: not even all the animals have these; some, without ears perceive sound.

For sight it would not need eyes — though if light is indispensable how can it see?

That the earth contains the principle of growth must be admitted; it is difficult not to allow in consequence that, since this vegetal principle is a member of spirit, the earth is primarily of the spiritual order; and how can we doubt that in a spirit all is lucid? This becomes all the more evident when we reflect that, besides being as a spirit lightsome, it is physically illuminated moving in the light of kosmic revolution.

There is, thus, no longer any absurdity or impossibility in the notion that the soul in the earth has vision: we must, further, consider that it is the soul of no mean body; that in fact it is a god since certainly soul must be everywhere good.

[27] Εἰ οὖν τοῖς φυτοῖς δίδωσι τὴν γεννητικὴν — ἢ αὐτὴν τὴν γεννητικὴν, ἢ ἐν αὐτῇ μὲν ἢ γεννητικῇ, ταύτης δὲ ἵχνος ἢ ἐν τοῖς φυτοῖς — καὶ οὕτως ἂν εἴη ὥς ἢ σὰρξ ἔμψυχος ἤδη καὶ ἐκομίσατο, εἰ ἔχει, καὶ τὴν γεννητικὴν ἐν αὐτοῖς τὰ φυτά. Ἐνοῦσα δὲ δίδωσι τῷ σώματι τοῦ φυτοῦ ὅπερ βέλτιον, ᾧ διαφέρει τοῦ κοπέντος καὶ οὐκέτι φυτοῦ, ἀλλὰ μόνον ξύλου. Ἀλλ' αὐτῷ γε τῷ σώματι τῆς γῆς τί δίδωσιν ἢ ψυχὴ; Οὐ ταῦτόν δεῖ νομίζειν σῶμα εἶναι γήινον ἀποτμηθέν τε τῆς γῆς καὶ μένον συνεχές, οἷα λίθοι δεικνύουσιν αὐξόμενοι μὲν, ἕως εἰσὶ συνηρτημένοι, μένοντες δὲ ὅσον ἐτμήθησαν ἀφηρεμένοι. Ἐκαστον μὲν οὖν μέρος ἵχνος ἔχειν δεῖ νομίζειν, ἐπιθεῖν δὲ ἐπὶ τούτῳ τὸ πᾶν φυτικόν, ὃ οὐκέτι τοῦδὲ ἐστὶν ἢ τοῦδε, ἀλλὰ τῆς ὅλης· εἴτα τὴν τοῦ αἰσθητικοῦ φύσιν οὐκέτι τῷ σώματι συμπεφυρμένην, ἐποχουμένην δέ· εἴτα τὴν ἄλλην ψυχὴν καὶ νοῦν, ἣν δὴ Ἑστίαν καὶ Δήμητραν ἐπονομάζουσιν ἄνθρωποι θεαὶ φήμηι καὶ φύσει ἀπομαντευομένηι τὰ τοιαῦτα χρώμενοι.

27. If the earth transmits the generative soul to growing things — or retains it while allowing a vestige of it to constitute the vegetal principle in them — at once the earth is ensouled, as our flesh is, and any generative power possessed by the plant world is of its bestowing: this phase of the soul is immanent in the body of the growing thing, and transmits to it that better element by which it differs from the broken off part no longer a thing of growth but a mere lump of material.

But does the entire body of the earth similarly receive anything from the soul?

Yes: for we must recognize that earthly material broken off from the main

body differs from the same remaining continuously attached; thus stones increase as long as they are embedded, and, from the moment they are separated, stop at the size attained.

We must conclude, then, that every part and member of the earth carries its vestige of this principle of growth, an under-phase of that entire principle which belongs not to this or that member but to the earth as a whole: next in order is the nature [the soul-phase], concerned with sensation, this not interfused [like the vegetal principle] but in contact from above: then the higher soul and the Intellectual-Principle, constituting together the being known as Hestia [Earth-Mind] and Demeter [Earth-Soul] — a nomenclature indicating the human intuition of these truths, asserted in the attribution of a divine name and nature.

[28] Καὶ ταῦτα μὲν ταύτηι. Ἐπανιτέον δὲ πάλιν καὶ περὶ τοῦ θυμοειδοῦς ζητητέον, εἰ, ὥσπερ τῶν ἐπιθυμιῶν τὴν ἀρχὴν καὶ ἀλγηδόνας καὶ ἡδονάς — τὰ πάθη, οὐ τὰς αἰσθήσεις — ἐν τῷ οὕτως ἔχοντι σώματι ἐτίθεμεν τῷ οἶον ζωοθέντι, οὕτω καὶ τοῦ θυμοῦ τὴν ἀρχὴν ἢ καὶ πάντα τὸν θυμὸν τοῦ οὕτως ἔχοντος σώματος θησόμεθα ἢ μέρους τινὸς σώματος, οἶον καρδίας οὕτως ἐχούσης ἢ χολῆς οὐ νεκροῦ σώματος· καὶ εἰ, ἄλλου ὄντος τοῦ διδόντος, τὸ ἶχνος τὸ ψυχικόν, ἢ ἐνταῦθα ἐν τι τοῦτο ὁ θυμός, οὐκέτι παρὰ φυτικοῦ ἢ αἰσθητικοῦ. Ἐκεῖ μὲν οὖν καθ' ὅλον τὸ σῶμα τὸ φυτικὸν ὃν παντὶ ἐδίδου τῷ σώματι τὸ ἶχνος, καὶ τὸ ἀλγεῖν ἦν ἐν παντὶ καὶ τὸ ἡδεσθαι, καὶ ἡ ἀρχὴ τῆς ἐπιθυμίας ἐν παντὶ τοῦ πληροῦσθαι· ἡ δὲ τῶν ἀφροδισίων οὐκ εἴρητο, ἀλλ' ἔστω περὶ τὰ μόρια τῶν τοιούτων τελεστικά. Ἔστω δὲ ὁ περὶ τὸ ἦπαρ τόπος τῆς ἐπιθυμίας ἀρχή, ὅτι τὸ φυτικὸν ἐκεῖ ἐνεργεῖ μάλιστα, ὃ τὸ ἶχνος τὸ ψυχικὸν τῷ ἥπατι καὶ τῷ σώματι παρέχει· ἐκεῖ δέ, ὅτι ἐκεῖ ἄρχεται ἡ ἐνέργεια. Ἀλλὰ περὶ τοῦ θυμικοῦ τί τε αὐτὸ καὶ τίς ψυχὴ, καὶ εἰ ἀπ' αὐτοῦ ἶχνος περὶ τὴν καρδίαν ἢ ἄλλο τι τὴν κίνησιν εἰς συναμφοτέρον τελοῦν παρέχεται, ἢ ἐνταῦθα οὐκ ἶχνος, ἀλλ' αὐτὸ τὸ ὀργίζεσθαι παρέχεται. Πρῶτον οὖν σκεπτέον, τί αὐτό. Ὅτι μὲν οὖν οὐχ ὑπὲρ ὧν ἂν πάσχηι τὸ σῶμα μόνον, ἀλλὰ καὶ ὑπὲρ ὧν ἂν καὶ ἕτερός τις τῶν προσηκόντων, καὶ ὅλως ὑπὲρ ὧν ἂν τις παρὰ τὸ προσῆκον ποιῇ, ὀργιζόμεθα, δηλὸν που· ὅθεν καὶ αἰσθήσεως δεῖ καὶ συνέσεώς τινος ἐν τῷ ὀργίζεσθαι. Διὸ καὶ εἰς ταῦτά τις ὁρῶν οὐκ ἐκ τοῦ φυτικοῦ ὠρμῆσθαι, ἀλλ' ἐξ ἄλλου ἂν ζητοῖ τὸν θυμὸν τὴν γένεσιν ἴσχειν. Ἀλλ' ὅταν ταῖς σωματικαῖς διαθέσεσιν ἔπηται τὸ τῆς ὀργῆς πρόχειρον, καὶ ὅταν οἱ μὲν ζέοντες αἵματι καὶ χολῇ ἔτοιμοι εἰς τὸ ὀργίζεσθαι ᾖσιν, ἀναιμῆνοι δὲ πρὸς ὀργὰς οἱ ἄχολοι λεγόμενοι καὶ κατεψυγμένοι, τά τε θηρία πρὸς τὰς βράσεις οὐδενὸς ἄλλου, ἀλλὰ πρὸς τὸ δοκηθὲν λυμῆνασθαι τὰς ὀργὰς ἔχωσι, πρὸς τὸ σωματικώτερον πάλιν αὖ καὶ πρὸς τὸ συνέχον τὴν τοῦ ζώου σύστασιν τὰς ὀργὰς ἂν τις ἀνοίσειε. Καὶ ὅταν οἱ αὐτοὶ νοσοῦντες μὲν ὀργιλωτέροι ἢ ὑγιαίνοντες, ἄγευστοι δὲ σιτίων ἢ λαβόντες, σώματος τοιοῦδε μηνύουσι τὰς ὀργὰς ἢ τὰς ἀρχὰς τῆς ὀργῆς εἶναι, καὶ τὴν χολὴν ἢ τὸ αἷμα οἶον ψυχοῦντα παρέχεσθαι τὰς τοιάσδε κινήσεις, ὥστε παθόντος τοῦ τοιοῦδε σώματος εὐθέως κινεῖσθαι τὸ αἷμα ἢ τὴν χολήν, αἰσθήσεως δὲ γενομένης τὴν φαντασίαν κοινώσασαν τὴν ψυχὴν τῇ τοιοῦδε σώματος διαθέσει ἤδη πρὸς τὸ

ποιοῦν τὴν ἀλγηδόνα ἴεσθαι· ἄνωθεν δὲ αὐτὴν τὴν ψυχὴν τὴν λογισμῶι χρωμένην φανέντος ἀδικήματος – καὶ μὴ περὶ τὸ σῶμα – ἔχουσιν ἑτοιμον τὸ ἐκείνως θυμούμενον ἅτε πεφυκὸς τῷ ἀποδειχθέντι ἐναντίῳ μάχεσθαι σύμμαχον τοῦτο ποιῆσθαι. Καὶ εἶναι τὸ μὲν ἐγειρόμενον ἀλόγως καὶ ἐφέλκεσθαι τῇ φαντασίᾳ τὸν λόγον, τὸ δὲ ἀρχόμενον ἀπὸ λόγου καὶ λῆγον εἰς τὸ πεφυκὸς χολοῦσθαι· καὶ παρὰ τοῦ φυτικοῦ καὶ γεννητικοῦ ἄμφω γίνεσθαι κατασκευάζοντος τὸ σῶμα οἷον ἀντιληπτικὸν ἡδέων καὶ λυπηρῶν, τὸ δὲ πεποιηκέναι χολῶδες καὶ πικρὸν. Καὶ [τῷ] ἐν τοιούτῳ [εἶναι] ψυχῆς ἵχνος [τῷ ἐν τοιούτῳ εἶναι] τοιάδε κινεῖσθαι δυσχεραντικὰ καὶ ὀργίλα καὶ τῷ κεκακῶσθαι πρῶτον αὐτὸ κακοῦν πῶς ζητεῖν καὶ τὰ ἄλλα καὶ οἷον ὁμοιοῦν ἑαυτῷ. Μαρτύριον δὲ τοῦ ὁμοούσιον εἶναι τοῦτο τῷ ἐτέρῳ ἵχνει ψυχῆς τὸ τοὺς ἥττον τῶν σωματικῶν ἡδέων ἐφιεμένους καὶ ὅλως σώματος καταφρονούντας ἥττον κινεῖσθαι πρὸς ὀργὰς [καὶ ἀλόγῳ ἀπαθείᾳ]. Τὸ δὲ τὰ δένδρα μὴ ἔχειν θυμὸν καίπερ τὸ φυτικὸν ἔχοντα οὐ δεῖ θαυμάζειν· ἐπεὶ οὐδ’ αἷματος οὐδὲ χολῆς αὐτοῖς μέτεστιν. Ἐγγενομένων μὲν γὰρ τούτων ἄνευ αἰσθήσεως ζέσις ἂν ἐγένετο μόνον καὶ οἷον ἀγανάκτησις, αἰσθήσεως δὲ ἐγγενομένης καὶ πρὸς τὸ ἀδικοῦν ἂν ἦδη, ὥστε καὶ ἀμύνεσθαι, ὀρμή. Ἀλλ’ εἰ τὸ ἄλογον τῆς ψυχῆς διαιροῖτο εἰς τὸ ἐπιθυμητικὸν καὶ θυμοειδὲς καὶ τὸ μὲν εἶη τὸ φυτικόν, τὸ δὲ θυμοειδὲς ἐξ αὐτοῦ ἵχνος περὶ αἷμα ἢ χολὴν ἢ τὸ συναμφοτέρων, οὐκ ἂν ὀρθῇ ἡ ἀντιδιαίρεσις γίνοιτο, τοῦ μὲν προτέρου, τοῦ δὲ ὑστέρου ὄντος. Ἡ οὐδὲν κωλύει ἄμφω ὕστερα καὶ τῶν ἐπιγενομένων ἐκ τοῦ αὐτοῦ τὴν διαίρεσιν εἶναι· ὀρεκτικῶν γὰρ ἢ διαίρεσις, ἢ ὀρεκτικά, οὐ τῆς οὐσίας, ὅθεν ἐλήλυθεν. Ἐκείνη δὲ ἡ οὐσία καθ’ αὐτὴν οὐκ ὀρεξις, ἀλλ’ ἴσως τελειοῦσα τὴν ὀρεξιν συνάψασα αὐτῇ τὴν παρ’ αὐτῆς ἐνέργειαν. Καὶ τὸ ἐκπεσὸν δὲ εἰς θυμὸν ἵχνος περὶ τὴν καρδίαν λέγειν οὐκ ἄτοπον· οὐ γὰρ τὴν ψυχὴν ἐνταῦθα, ἀλλὰ τὴν τοῦ αἵματος ἀρχὴν τοῦ τοιοῦδε ἐνταῦθα λεγέσθω εἶναι.

28. Thus much established, we may return on our path: we have to discuss the seat of the passionate element in the human being.

Pleasures and pains — the conditions, that is, not the perception of them — and the nascent stage of desire, we assigned to the body as a determined thing, the body brought, in some sense, to life: are we entitled to say the same of the nascent stage of passion? Are we to consider passion in all its forms as vested in the determined body or in something belonging to it, for instance in the heart or the bile necessarily taking condition within a body not dead? Or are we to think that just as that which bestows the vestige of the soul is a distinct entity, so we may reason in this case — the passionate element being one distinct thing, itself, and not deriving from any passionate or percipient faculty?

Now in the first case the soul-principle involved, the vegetal, pervades the entire body, so that pain and pleasure and nascent desire for the satisfaction of need are present all over it — there is possibly some doubt as to the sexual impulse, which, however, it may suffice to assign to the organs by which it is executed — but in general the region about the liver may be taken to be the

starting point of desire, since it is the main acting point of the vegetal principle which transmits the vestige phase of the soul to the liver and body — the seat, because the spring.

But in this other case, of passion, we have to settle what it is, what form of soul it represents: does it act by communicating a lower phase of itself to the regions round the heart, or is it set in motion by the higher soul-phase impinging upon the Conjoint [the animate-total], or is there, in such conditions no question of soul-phase, but simply passion itself producing the act or state of [for example] anger?

Evidently the first point for enquiry is what passion is.

Now we all know that we feel anger not only over our own bodily suffering, but also over the conduct of others, as when some of our associates act against our right and due, and in general over any unseemly conduct. It is at once evident that anger implies some subject capable of sensation and of judgement: and this consideration suffices to show that the vegetal nature is not its source, that we must look for its origin elsewhere.

On the other hand, anger follows closely upon bodily states; people in whom the blood and the bile are intensely active are as quick to anger as those of cool blood and no bile are slow; animals grow angry though they pay attention to no outside combinations except where they recognize physical danger; all this forces us again to place the seat of anger in the strictly corporeal element, the principle by which the animal organism is held together. Similarly, that anger or its first stirring depends upon the condition of the body follows from the consideration that the same people are more irritable ill than well, fasting than after food: it would seem that the bile and the blood, acting as vehicles of life, produce these emotions.

Our conclusion [reconciling with these corporeal facts the psychic or mental element indicated] will identify, first, some suffering in the body answered by a movement in the blood or in the bile: sensation ensues and the soul, brought by means of the representative faculty to partake in the condition of the affected body, is directed towards the cause of the pain: the reasoning soul, in turn, from its place above the phase not inbound with body-acts in its own mode when the breach of order has become manifest to it: it calls in the alliance of that ready passionate faculty which is the natural combatant of the evil disclosed.

Thus anger has two phases; there is firstly that which, rising apart from all process of reasoning, draws reason to itself by the medium of the imaging faculty, and secondly that which, rising in reason, touches finally upon the specific principle of the emotion. Both these depend upon the existence of that principle of vegetal life and generation by which the body becomes an organism aware of pleasure and pain: this principle it was that made the body a thing of bile and bitterness, and thus it leads the indwelling soul-phase to corresponding states — churlish and angry under stress of environment — so

that being wronged itself, it tries, as we may put it, to return the wrong upon its surroundings, and bring them to the same condition.

That this soul-vestige, which determines the movements of passion is of one essence [con-substantial] with the other is evident from the consideration that those of us less avid of corporeal pleasures, especially those that wholly repudiate the body, are the least prone to anger and to all experiences not rising from reason.

That this vegetal principle, underlying anger, should be present in trees and yet passion be lacking in them cannot surprise us since they are not subject to the movements of blood and bile. If the occasions of anger presented themselves where there is no power of sensation there could be no more than a physical ebullition with something approaching to resentment [an unconscious reaction]; where sensation exists there is at once something more; the recognition of wrong and of the necessary defence carries with it the intentional act.

But the division of the unreasoning phase of the soul into a desiring faculty and a passionate faculty — the first identical with the vegetal principle, the second being a lower phase of it acting upon the blood or bile or upon the entire living organism — such a division would not give us a true opposition, for the two would stand in the relation of earlier phase to derivative.

This difficulty is reasonably met by considering that both faculties are derivatives and making the division apply to them in so far as they are new productions from a common source; for the division applies to movements of desire as such, not to the essence from which they rise.

That essence is not, of its own nature, desire; it is, however, the force which by consolidating itself with the active manifestation proceeding from it makes the desire a completed thing. And that derivative which culminates in passion may not unreasonably be thought of as a vestige-phase lodged about the heart, since the heart is not the seat of the soul, but merely the centre to that portion of the blood which is concerned in the movements of passion.

[29] Πῶς οὖν, εἴπερ τῷ θερμανθέντι τὸ σῶμα ἔοικεν ἀλλ' οὐ τῷ φωτισθέντι, ἐξελθούσης τῆς ἄλλης ψυχῆς οὐδέν τι ζωτικὸν ἔχει; Ἡ ἔχει ἐπ' ὀλίγον, ἀπομαραίνεται δὲ θάπτον, ὥσπερ καὶ ἐπὶ τῶν θερμανθέντων ἀποστάντων τοῦ πυρός. Μαρτυροῦσι δὲ καὶ τρίχες φυόμεναι ἐπὶ τῶν νεκρῶν σωμάτων καὶ ὄνυχες αὐξόμενοι καὶ ζῶια διαιρούμενα ἐπὶ πολὺ κινούμενα· τοῦτο γὰρ τὸ ἔτι ἐγκείμενον ἴσως. Καὶ εἰ συναπέρχεται δὲ τῇ ἄλλῃ ψυχῇ, οὐ τεκμήριον τοῦτο τοῦ μὴ ἕτερον εἶναι. Καὶ γὰρ ἀπελθόντος ἡλίου οὐ μόνον τὸ ἐφεξῆς φῶς καὶ κατ' αὐτὸν καὶ ἐξηρητημένον ἀπέρχεται, ἀλλὰ καὶ τὸ ἀπὸ τούτου εἰς τὸ ἔξω τούτου ὀρώμενον ἐν τοῖς παρακειμένοις ἕτερον ὄν ἐκείνου συναπέρχεται. Ἄρ' οὖν συναπέρχεται, ἢ φθείρεται; Τοῦτο δὲ καὶ ἐπὶ τοῦ φωτός τοῦ τοιούτου ζητητέον καὶ ἐπὶ τῆς ζωῆς τῆς ἐν τῷ σώματι, ἣν δὴ φάμεν οἰκείαν τοῦ σώματος εἶναι. Ὅτι μὲν γὰρ οὐδέν ἐστιν τοῦ φωτός λειπόμενον ἐν τοῖς πεφωτισμένοις, δῆλον· ἀλλ' εἰ μεταπίπτει εἰς τὸ πεποιηκός

ἢ οὐκ ἔστιν ἀπλῶς, ζητεῖ ὁ λόγος. Πῶς οὖν οὐκ ἔστιν ἀπλῶς ὃν γέ τι πρότερον; Ἀλλὰ τί ἦν ὅλως, ὅτι μὲν αὐτῶν τῶν σωμάτων, ἀφ' ὧν τὸ φῶς, ἡ λεγομένη χρῶα, καί, ὅταν φθαρτὰ ᾖ τὰ σώματα, μεταβαλλόντων οὐκ ἔστι, καὶ οὐδείς ζητεῖ, ὅπου τὸ χρῶμα τοῦ πυρὸς φθαρέντος, ὥσπερ οὐδ' ὅπου τὸ σχῆμα; Ἡ τὸ μὲν σχῆμα σχέσις τις, ὥσπερ συστολὴ τῆς χειρὸς καὶ ἡ ἑκτασις, χρῶμα δὲ οὐχ οὕτως, ἀλλ' ὥσπερ γλυκύτης. Τί γὰρ κωλύει φθαρέντος τοῦ σώματος τοῦ γλυκέος τὴν γλυκύτητα μὴ ἀπολωλέναι καὶ τοῦ εὐώδους τὴν εὐωδίαν, ἐν ἄλλῳ δὲ σώματι γίνεσθαι, οὐκ αἰσθητὰ δὲ εἶναι διὰ τὸ μὴ τοιαῦτα εἶναι τὰ σώματα τὰ μετεληφότα, ὥστε ἀντερείδειν τὰς ἐπ' αὐτῶν γενομένας ποιότητας τῇ αἰσθήσει; Οὕτως οὖν καὶ τὸ φῶς τῶν φθαρέντων σωμάτων μένει, τὴν δὲ ἀντιτυπίαν τὸ ἐκ πάντων οὐσαν μὴ μένειν. Εἰ μὴ τις λέγοι νόμῳ ὁρᾶν, καὶ τὰς λεγομένας ποιότητας μὴ ἐν τοῖς ὑποκειμένοις εἶναι. Ἀλλ' εἰ τοῦτο, ἀφθάρτους ποιήσομεν καὶ οὐ γινομένας ἐν ταῖς τῶν σωμάτων συστάσεσι τὰς ποιότητας, καὶ οὐδὲ τοὺς λόγους τοὺς ἐν τοῖς σπέρμασι ποιεῖν τὰς χρῶας, οἷον καὶ ἐπὶ τῶν ποικίλων ὀρνίθων, ἀλλ' οὕσας συνάγειν ἢ ποιεῖν μὲν, προσχρῆσθαι δὲ καὶ ταῖς ἐν τῷ ἀέρι πλήρει ὄντι τῶν τοιούτων· καὶ γὰρ καὶ εἶναι ἐν τῷ ἀέρι οὐ τοιαῦτα, οἷα, ὅταν γένηται, ἐν τοῖς σώμασι φαίνεται. Ἀλλ' αὕτη μὲν ἔστω ἡ ἀπορία ἐνθαδὶ κειμένη· μενόντων δὲ τῶν σωμάτων εἰ συνήρτηται καὶ οὐκ ἀποτετέμνηται, τί κωλύει τὸ φῶς μετακινουμένου τοῦ σώματος συμμετακινεῖσθαι τό τε προσεχὲς καὶ εἴ τι τῷ προσεχεῖ συνήρτηται, κἂν μὴ ὁρᾶται ἀπὸν, ὥσπερ οὐδὲ προσιὸν φαίνεται; Ἀλλ' ἐπὶ τῆς ψυχῆς, εἰ συνέπεται τὰ δεύτερα τοῖς προτέροις καὶ τὰ ἐφεξῆς ἀεὶ τοῖς πρὸ αὐτῶν, ἢ ἐφ' ἑαυτῶν ἕκαστα καὶ ἐστερημένα τῶν πρὸ αὐτῶν καὶ δυνάμενα ἐφ' ἑαυτῶν μένειν ἢ ὅλως οὐδὲν ἀποτετέμνηται τῆς ψυχῆς μέρος, ἀλλὰ πᾶσαι μία καὶ πολλαί, καὶ ὅστις ὁ τρόπος, ἐν ἄλλοις. Ἀλλὰ τί τὸ ἤδη σώματος γενόμενον ἵχνος τῆς ψυχῆς ὄν; Ἡ εἰ μὲν ψυχὴ, συνέψεται, εἴπερ μὴ ἀποτετέμνηται, τῷ ψυχῆς λόγῳ· εἰ δὲ οἷον ζωὴ τοῦ σώματος, ὁ αὐτὸς λόγος ἐκεῖ, ὃς περὶ φωτὸς ἰνδάλματος ἠπορεῖτο, καὶ εἰ δυνατόν ζωὴν ἄνευ ψυχῆς εἶναι, εἰ μὴ ἄρα τῷ παρακεῖσθαι τὴν ψυχὴν ἐνεργοῦσαν εἰς ἄλλο, ταῦτα σκεπτέον.

29. But — keeping to our illustration, by which the body is warmed by soul and not merely illuminated by it — how is it that when the higher soul withdraws there is no further trace of the vital principle?

For a brief space there is; and, precisely, it begins to fade away immediately upon the withdrawal of the other, as in the case of warmed objects when the fire is no longer near them: similarly hair and nails still grow on the dead; animals cut to pieces wriggle for a good time after; these are signs of a life force still indwelling.

Besides, simultaneous withdrawal would not prove the identity of the higher and lower phases: when the sun withdraws there goes with it not merely the light emanating from it, guided by it, attached to it, but also at once that light seen upon obliquely situated objects, a light secondary to the sun's and cast upon things outside of its path [reflected light showing as colour]; the two are not identical and yet they disappear together.

But is this simultaneous withdrawal or frank obliteration?

The question applies equally to this secondary light and to the corporeal life, that life which we think of as being completely sunk into body.

No light whatever remains in the objects once illuminated; that much is certain; but we have to ask whether it has sunk back into its source or is simply no longer in existence.

How could it pass out of being, a thing that once has been?

But what really was it? We must remember that what we know as colour belongs to bodies by the fact that they throw off light, yet when corruptible bodies are transformed the colour disappears and we no more ask where the colour of a burned-out fire is than where its shape is.

Still: the shape is merely a configuration, like the lie of the hands clenched or spread; the colour is no such accidental but is more like, for example, sweetness: when a material substance breaks up, the sweetness of what was sweet in it, and the fragrance of what was fragrant, may very well not be annihilated, but enter into some other substance, passing unobserved there because the new habitat is not such that the entrant qualities now offer anything solid to perception.

May we not think that, similarly, the light belonging to bodies that have been dissolved remains in being while the solid total, made up of all that is characteristic, disappears?

It might be said that the seeing is merely the sequel to some law [of our own nature], so that what we call qualities do not actually exist in the substances.

But this is to make the qualities indestructible and not dependent upon the composition of the body; it would no longer be the Reason-Principles within the sperm that produce, for instance, the colours of a bird's variegated plumage; these principles would merely blend and place them, or if they produced them would draw also on the full store of colours in the sky, producing in the sense, mainly, of showing in the formed bodies something very different from what appears in the heavens.

But whatever we may think on this doubtful point, if, as long as the bodies remain unaltered, the light is constant and unsevered, then it would seem natural that, on the dissolution of the body, the light — both that in immediate contact and any other attached to that — should pass away at the same moment, unseen in the going as in the coming.

But in the case of the soul it is a question whether the secondary phases follow their priors — the derivatives their sources — or whether every phase is self-governing, isolated from its predecessors and able to stand alone; in a word, whether no part of the soul is sundered from the total, but all the souls are simultaneously one soul and many, and, if so, by what mode; this question, however, is treated elsewhere.

Here we have to enquire into the nature and being of that vestige of the soul actually present in the living body: if there is truly a soul, then, as a thing

never cut off from its total, it will go with soul as soul must: if it is rather to be thought of as belonging to the body, as the life of the body, we have the same question that rose in the case of the vestige of light; we must examine whether life can exist without the presence of soul, except of course in the sense of soul living above and acting upon the remote object.

[30] Νῦν δ' ἐπειδὴ μνήμας μὲν ἐν τοῖς ἄστροις περιττὰς εἶναι ἐθέμεθα, αἰσθήσεις δὲ ἔδομεν καὶ ἀκούσεις πρὸς ταῖς ὁράσεσι καὶ εὐχῶν δὴ κλύοντας ἔφαμεν, ἃς πρὸς ἥλιον ποιούμεθα καὶ δὴ καὶ πρὸς ἄστρα ἄλλοι τινὲς ἄνθρωποι, καὶ πεπίστευται, ὥς δι' αὐτῶν αὐτοῖς πολλὰ καὶ τελεῖται καὶ δὴ καὶ οὕτω ῥαῖστα, ὥς μὴ μόνον πρὸς τὰ δίκαια τῶν ἔργων συλλήπτορας εἶναι, ἀλλὰ καὶ πρὸς τὰ πολλὰ τῶν ἀδίκων, τούτων τε πέρι παραπεπτωκότων ζητητέον – ἔχει γὰρ καὶ καθ' ἑαυτὰ μεγίστας καὶ πολυθρυλλήτους παρὰ τοῖς δυσχεραίνουσιν ἀπορίας, θεοὺς συνεργοὺς καὶ αἰτίους γίνεσθαι ἀτόπων ἔργων, τῶν τε ἄλλων καὶ δὴ καὶ πρὸς ἔρωτας καὶ ἀκολάστους συλλήψεις – τούτων τε οὖν εἵνεκα καὶ μάλιστα περὶ οὗ ἐξ ἀρχῆς ὁ λόγος, τῆς μνήμης αὐτῶν. Δῆλον γὰρ ὅτι, εἰ εὐξαμένων ποιοῦσι καὶ οὐ παραχρήμα δρῶσιν αὐτά, ἀλλ' εἰς ὕστερον καὶ πάνυ πολλάκις εἰς χρόνους, μνήμην ὧν εὐχονται ἄνθρωποι πρὸς αὐτοὺς ἔχουσιν. Ὁ δὲ πρόσθεν λόγος ὁ παρ' ἡμῶν λεγόμενος οὐκ ἐδίδου τοῦτο. Ἀλλὰ καὶ πρὸς τὰς εἰς ἀνθρώπους εὐεργεσίας ἣν ἂν τοιοῦτον, οἷον Δήμητρος καὶ Ἑστίας γῆς γε οὔσης εἰ μὴ τις τῇ γῇ μόνον τὸ εὖ ποιεῖν τὰ ἀνθρώπεια λέγοι. Ἀμφότερα οὖν πειρατέον δεικνύναι, πῶς τε τὰ τῆς μνήμης θησόμεθα ἐν τούτοις – ὃ δὴ πρὸς ἡμᾶς ἔχει, οὐ πρὸς τὰ δοκοῦντα τοῖς ἄλλοις, οἳ οὐ κωλύονται μνήμας διδόναι – καὶ περὶ τῶν ἀλλοκότως δοκούντων γίνεσθαι, ὃ φιλοσοφίας ἔργον ἐπισκέψασθαι, εἴ πῃ ἔστιν ἀπολογησασθαι πρὸς τὰ κατὰ θεῶν τῶν ἐν οὐρανῶι· καὶ δὴ καὶ περὶ αὐτοῦ παντὸς τοῦ κόσμου – ὥς καὶ εἰς τοῦτον εἰσιν ἡ αἰτία ἡ τοιαύτη – εἰ πιστοὶ οἱ λέγοντες, οἳ καὶ αὐτόν φασι τὸν σύμπαντα οὐρανὸν γοητεύεσθαι ὑπὸ ἀνθρώπων τόλμης καὶ τέχνης. Καὶ περὶ δαιμόνων δὲ ἐπιζητήσει ὁ λόγος, ὅπως τὰ τοιαῦτα ὑπουργεῖν λέγονται, εἰ μὴ διὰ τῶν προτέρων λύσιν καὶ τὰ τούτων λαμβάνοι.

30. We have declared acts of memory unnecessary to the stars, but we allow them perceptions, hearing as well as seeing; for we said that prayers to them were heard — our supplications to the sun, and those, even, of certain other men to the stars. It has moreover been the belief that in answer to prayer they accomplish many human wishes, and this so lightheartedly that they become not merely helpers towards good but even accomplices in evil. Since this matter lies in our way, it must be considered, for it carries with it grave difficulties that very much trouble those who cannot think of divine beings as, thus, authors or auxiliaries in unseemliness even including the connections of loose carnality.

In view of all this it is especially necessary to study the question with which we began, that of memory in the heavenly bodies.

It is obvious that, if they act on our prayers and if this action is not immediate, but with delay and after long periods of time, they remember the

prayers men address to them. This is something that our former argument did not concede; though it appeared plausible that, for their better service of mankind, they might have been endowed with such a memory as we ascribed to Demeter and Hestia — or to the latter alone if only the earth is to be thought of as beneficent to man.

We have, then, to attempt to show: firstly, how acts implying memory in the heavenly bodies are to be reconciled with our system as distinguished from those others which allow them memory as a matter of course; secondly, what vindication of those gods of the heavenly spheres is possible in the matter of seemingly anomalous acts — a question which philosophy cannot ignore — then too, since the charge goes so far, we must ask whether credence is to be given to those who hold that the entire heavenly system can be put under spell by man's skill and audacity: our discussion will also deal with the spirit-beings and how they may be thought to minister to these ends — unless indeed the part played by the Celestials prove to be settled by the decision upon the first questions.

[31] Καθόλου τοίνυν τὰς ποιήσεις ληπτέον ἀπάσας καὶ τὰς πείσεις, ὅσαι γίνονται ἐν τῷ παντὶ κόσμῳ, τὰς τε λεγομένας φύσει, καὶ ὅσαι τέχνῃ γίνονται· καὶ τῶν φύσει τὰς μὲν φατέον ἐκ τοῦ παντός γίνεσθαι εἰς τὰ μέρη καὶ ἐκ τῶν μερῶν εἰς τὸ πᾶν ἢ μερῶν εἰς μέρη, τὰς δὲ τέχνῃ γινομένας ἢ τῆς τέχνης, ὥσπερ ἥρξατο, ἐν τοῖς τεχνητοῖς τελευτώσης, ἢ προσχρωμένης δυνάμεσι φυσικαῖς εἰς ἔργων φυσικῶν ποιήσεις τε καὶ πείσεις. Τὰς μὲν οὖν τοῦ ὅλου λέγω, ὅσα τε ἡ φορὰ ἢ πᾶσα ποιεῖ εἰς αὐτὴν καὶ εἰς τὰ μέρη — κινουμένη γὰρ καὶ αὐτὴν διατίθῃσι πῶς καὶ τὰ μέρη αὐτῆς — τὰ τε ἐν αὐτῇ τῇ φορᾷ καὶ ὅσα δίδωσι τοῖς ἐπὶ γῆς· μερῶν δὲ πρὸς μέρη πείσεις [καὶ ποιήσεις] εὐδηλοῖ που παντὶ, ἡλίου τε πρὸς τε τὰ ἄλλα σχέσεις [καὶ ποιήσεις] καὶ πρὸς τὰ ἐπὶ γῆς καὶ τὰ ἐν τοῖς ἄλλοις στοιχείοις αὐτοῦ τε καὶ τῶν ἄλλων καὶ τῶν ἐπὶ γῆς καὶ ἐν τοῖς ἄλλοις — περὶ ὧν ἐκάστου ἐξεταστέον. Τέχναι δὲ αἱ μὲν οἰκίαν ποιοῦσαι καὶ τὰ ἄλλα τεχνητὰ εἰς τοιοῦτον ἔλξαν· ἰατρικὴ δὲ καὶ γεωργία καὶ αἱ τοιαῦται ὑπηρετικαὶ καὶ βοηθίαι εἰς τὰ φύσει εἰσφερόμεναι, ὥς κατὰ φύσιν ἔχειν· ῥητορείαν δὲ καὶ μουσικὴν καὶ πᾶσαν ψυχαγωγίαν ἢ πρὸς τὸ βέλτιον ἢ πρὸς τὸ χεῖρον ἄγειν ἀλλοιούσας, ἐν αἷς ζητητέον, ὅσαι αἱ τέχναι καὶ τίνα τὴν δύναμιν ἔχουσι· καί, εἴπερ οἷόν τε, ἐν τούτοις ἅπασιν τοῖς πρὸς τὴν παροῦσαν χρεῖαν ἡμῖν καὶ τὸ διατὶ ἐφ' ὅσον δυνατόν πραγματευτέον. Ὅτι μὲν οὖν ἡ φορὰ ποιεῖ, αὐτὴν μὲν πρῶτον διαφόρως διατιθεῖσα καὶ τὰ ἐντὸς αὐτῆς, ἀναμφισβητήτως μὲν τὰ ἐπίγεια οὐ μόνον τοῖς σώμασιν, ἀλλὰ καὶ ταῖς τῆς ψυχῆς διαθέσεσι, καὶ τῶν μερῶν ἕκαστον εἰς τὰ ἐπίγεια καὶ ὅλως τὰ κάτω ποιεῖ, πολλαχῇ δῆλον. Εἰ δὲ καὶ ταῦτα εἰς ἐκεῖνα, ὕστερον· νῦν δὲ τὰ πᾶσιν ἢ τοῖς πλείστοις συγχωρούμενα ἐάσαντες οὕτως ἔχει, ὅσα διὰ λόγου φανεῖται, πειρατέον λέγειν τὸν τρόπον ἐξ ἀρχῆς τῆς ποιήσεως λαβόντας. Οὐ γὰρ μόνον θερμὰ καὶ ψυχρὰ καὶ τὰ τοιαῦτα, ἃ δὴ ποιότητες πρῶται τῶν στοιχείων λέγονται, οὐδ' ὅσαι ἐκ τῆς τούτων μίξεως ποιεῖν λεκτέον οὐδὲ πάντα τὸν ἥλιον θερμότητι, ψύξει δὲ ἄλλον τινά — τί γὰρ ἂν ψυχρὸν εἴη ἐν οὐρανῷ καὶ πυρίνῳ σώματι; — οὐδ' ἄλλον ὑγρῷ πυρί. Οὕτω τε γὰρ οὐδὲ τὴν διαφορὰν

αὐτῶν λαβεῖν οἶόν τε. Πολλὰ δὲ καὶ τῶν γινομένων εἰς τούτων τι οὐχ οἶόν τε ἀναγαγεῖν. Οὐδὲ γὰρ εἴ τις τὰς τῶν ἡθῶν διαφορὰς δοίη αὐτοῖς κατὰ τὰς τῶν σωμάτων κράσεις διὰ ψυχρότητα ἐπικρατοῦσαν ἢ διὰ θερμότητα τοιαύτας — πῶς ἂν φθόνους ἢ ζηλοτυπίας ἢ πανουργίας εἰς ταῦτα ἀνάγοι; Ἀλλ' εἰ καὶ ταῦτα, τύχας γοῦν πῶς, χεῖρους τε καὶ βελτίους, πλουσίους καὶ πένητας, καὶ πατέρων εὐγενείας ἢ αὐτῶν θησαυρῶν τε εὐρέσεις; Μυρία ἂν τις ἔχοι λέγειν πόρρω ἄγων σωματικῆς ποιότητος τῆς ἐκ τῶν στοιχείων εἰς τὰ τῶν ζώων σώματα καὶ ψυχὰς ἰούσης. Οὐ μὴν οὐδὲ προαιρέσει ἀναθετέον τῶν ἄστρον καὶ τῇ τοῦ παντὸς γνώμῃ καὶ τοῖς τούτων λογισμοῖς τὰ συμπίπτοντα περὶ ἕκαστα τῶν ὑπ' αὐτά. Ἄτοπον γὰρ ἐκείνους μηχανᾶσθαι περὶ τὰ τῶν ἀνθρώπων, ὅπως οἱ μὲν γένοιτο κλέπται, οἱ δὲ ἀνδραποδισταὶ τοιχωρύχοι τε καὶ ἱερόσυλοι, ἄνανδροί τε ἄλλοι καὶ θήλεις τὰ ἔργα καὶ τὰ πάθη καὶ τὰ αἰσχροὶ δρῶντες. Οὐ γὰρ ὅτι θεῶν, ἀλλ' οὐδὲ ἀνθρώπων μετρίων, τάχα δὲ οὐδὲ ὦντινωνοῦν τὰ τοιαῦτα ἐργάζεσθαι καὶ καταμηχανᾶσθαι, ἐξ ὧν αὐτοῖς οὐδ' ἥτισοῦν ὠφέλεια ἂν γίνοιτο.

31. Our problem embraces all act and all experience throughout the entire kosmos — whether due to nature, in the current phrase, or effected by art. The natural proceeds, we must hold, from the All towards its members and from the members to the All, or from member to other member: the artificial either remains, as it began, within the limit of the art — attaining finality in the artificial product alone — or is the expression of an art which calls to its aid natural forces and agencies, and so sets up act and experience within the sphere of the natural.

When I speak of the act and experience of the All I mean the total effect of the entire cosmic circuit upon itself and upon its members: for by its motion it sets up certain states both within itself and upon its parts, upon the bodies that move within it and upon all that it communicates to those other parts of it, the things of our earth.

The action of part upon part is manifest; there are the relations and operations of the sun, both towards the other spheres and towards the things of earth; and again relations among elements of the sun itself, of other heavenly bodies, of earthly things and of things in the other stars, demand investigation.

As for the arts: Such as look to house building and the like are exhausted when that object is achieved; there are again those — medicine, farming, and other serviceable pursuits — which deal helpfully with natural products, seeking to bring them to natural efficiency; and there is a class — rhetoric, music and every other method of swaying mind or soul, with their power of modifying for better or for worse — and we have to ascertain what these arts come to and what kind of power lies in them.

On all these points, in so far as they bear on our present purpose, we must do what we can to work out some approximate explanation.

It is abundantly evident that the Circuit is a cause; it modifies, firstly, itself and its own content, and undoubtedly also it tells on the terrestrial, not merely

in accordance with bodily conditions but also by the states of the soul it sets up; and each of its members has an operation upon the terrestrial and in general upon all the lower.

Whether there is a return action of the lower upon the higher need not trouble us now: for the moment we are to seek, as far as discussion can exhibit it, the method by which action takes place; and we do not challenge the opinions universally or very generally entertained.

We take the question back to the initial act of causation. It cannot be admitted that either heat or cold and the like what are known as the primal qualities of the elements — or any admixture of these qualities, should be the first causes we are seeking; equally unacceptable, that while the sun's action is all by heat, there is another member of the Circuit operating wholly by cold — incongruous in the heavens and in a fiery body — nor can we think of some other star operating by liquid fire.

Such explanations do not account for the differences of things, and there are many phenomena which cannot be referred to any of these causes. Suppose we allow them to be the occasion of moral differences — determined, thus, by bodily composition and constitution under a reigning heat or cold — does that give us a reasonable explanation of envy, jealousy, acts of violence? Or, if it does, what, at any rate, are we to think of good and bad fortune, rich men and poor, gentle blood, treasure-trove?

An immensity of such examples might be adduced, all leading far from any corporeal quality that could enter the body and soul of a living thing from the elements: and it is equally impossible that the will of the stars, a doom from the All, any deliberation among them, should be held responsible for the fate of each and all of their inferiors. It is not to be thought that such beings engage themselves in human affairs in the sense of making men thieves, slave-dealers, burglars, temple-strippers, or debased effeminate practising and lending themselves to disgusting actions: that is not merely unlike gods; it is unlike mediocre men; it is, perhaps, beneath the level of any existing being where there is not the least personal advantage to be gained.

[32] Εἰ οὖν μήτε σωματικαῖς αἰτίαις ἀναθήσομεν μήτε προαιρέσεσιν, ὅσα ἔξωθεν εἰς ἡμᾶς τε καὶ τὰ ἄλλα ζῶια καὶ ὅλως ἐπὶ γῆς ἀφικνεῖται ἐξ οὐρανοῦ, τίς ἂν εἴη λοιπὴ καὶ εὐλογος αἰτία; Πρῶτον τοίνυν θετέον ζῶιον ἐν πάντα τὰ ζῶια τὰ ἐντὸς αὐτοῦ περιέχον τόδε τὸ πᾶν εἶναι, ψυχὴν μίαν ἔχον εἰς πάντα αὐτοῦ μέρη, καθόσον ἐστὶν ἕκαστον αὐτοῦ μέρος· μέρος δὲ ἕκαστόν ἐστι τὸ ἐν τῷ παντὶ αἰσθητῷ, κατὰ μὲν τὸ σῶμα καὶ πάντη, ὅσον δὲ καὶ ψυχῆς τοῦ παντός μετέχει, κατὰ τοσοῦτον καὶ ταύτη· καὶ τὰ μὲν μόνης ταύτης μετέχοντα κατὰ πᾶν ἐστὶ μέρη, ὅσα δὲ καὶ ἄλλης, ταύτη ἔχει τὸ μὴ μέρη πάντη εἶναι, πάσχει δὲ οὐδὲν ἥττον παρὰ τῶν ἄλλων, καθόσον αὐτοῦ τι ἔχει, καὶ κατ' ἐκεῖνα, ἃ ἔχει. Συμπαθεὶς δὴ πᾶν τοῦτο τὸ ἔν, καὶ ὡς ζῶιον ἔν, καὶ τὸ πόρρω δὴ ἐγγύς, ὥσπερ ἐφ' ἐνὸς τῶν καθέκαστα ὄνυξ καὶ κέρας καὶ δάκτυλος καὶ ἄλλο τι τῶν οὐκ ἐφεξῆς· ἀλλὰ διαλείποντος τοῦ μεταξὺ καὶ παθόντος

οὐδὲν ἔπαθε τὸ οὐκ ἐγγύς. Οὐ γὰρ ἐφεξῆς τῶν ὁμοίων κειμένων, διειλημμένων δὲ ἐτέροις μεταξύ, τῇ δὲ ὁμοιότητι συμπασχόντων, καὶ εἰς τὸ πόρρω ἀφικνεῖσθαι ἀνάγκη τὸ παρὰ τοῦ μὴ παρακειμένου δρώμενον· ζώου τε ὄντος καὶ εἰς ἐν τελούντος οὐδὲν οὕτω πόρρω τόπῳ, ὥς μὴ ἐγγὺς εἶναι τῇ τοῦ ἐνὸς ζώου πρὸς τὸ συμπαθεῖν φύσει. Τὸ μὲν οὖν ὁμοιότητα πρὸς τὸ ποιοῦν ἔχον πεῖσιν ἔχει οὐκ ἄλλοτρίαν, ἀνομοίου δὲ ὄντος τοῦ ποιοῦντος ἄλλότριον τὸ πάθημα καὶ οὐ προσηγὲς τὸ πάσχον ἴσχει. Βλαβεράν δὲ ποιήσιν ἄλλου πρὸς ἄλλου ἐνὸς ὄντος ζώου οὐ δεῖ τεθαυμακέναι· ἐπεὶ καὶ ἐφ' ἡμῶν ἐν ταῖς ἐνεργείαις ταῖς ἡμετέραις βλάπτει ἂν ἄλλο πρὸς ἄλλου μέρος, ἐπεὶ καὶ χολὴ καὶ ὁ θυμὸς ἄλλο, ὥς δοκεῖ, πιέζει καὶ κεντεῖ. Καὶ δὴ καὶ ἐν τῷ παντὶ ἔστι τι θυμῷ καὶ χολῇ ἀνάλογον καὶ ἄλλο ἄλλω· καὶ ἐν τοῖς φυτοῖς δὲ ἐμπόδιον ἔσται ἄλλο ἄλλωι, ὥστε καὶ ἀφανᾶναι. Τοῦτο δὲ οὐ μόνον ἐν ζῳῳ, ἀλλὰ καὶ πολλὰ ὄν ὁράται· ὥστε καθόσον μὲν ἐν, ἕκαστον τῷ ὅλῳ σώζεται, καὶ καθόσον δὲ καὶ πολλά, πρὸς ἄλληλα συνιόντα πολλαχῇ τῷ διαφόρῳ ἔβλαψε· καὶ πρὸς τὴν αὐτοῦ χρεῖαν ἄλλο ἕτερον ἔβλαψε, καὶ δὴ καὶ τροφὴν ἐποίησατο συγγενὲς ἅμα καὶ διάφορον ὑπάρχον· καὶ σπεῦδον ἕκαστον ἑαυτῷ κατὰ φύσιν, ὅσον τε οἰκεῖον τοῦ ἐτέρου, λαμβάνει εἰς αὐτό, καὶ ὅσον ἄλλότριον ἐγίνετο, ἀφανίζει εὐνοίαι τῇ ἑαυτοῦ. Ἔργον τε τὸ αὐτοῦ ποιοῦν ἕκαστον τὸ μὲν δυνηθὲν ἀπολαῦσαι τι τῶν αὐτοῦ ἔργων ὠφέλησεν, ὃ δ' ἀδύνατον ἦν ὑπομεῖναι τὴν ὁρμὴν τοῦ ἔργου, ἠφάνισεν ἢ ἔβλαπεν, ὥσπερ ὅσα αὐανθείη ἂν παριόντος πυρός, ἢ ζῶια ἐλάττω ὑπὸ μειζόνων δρόμου παρασυρεῖη ἢ καὶ που πατηθεῖη. Πάντων δὲ τούτων ἡ γένεσις ἢ τε φθορὰ ἀλλοιώσις τε πρὸς τὸ χεῖρον ἢ βέλτιον τὴν τοῦ ἐνὸς ζώου ἐκείνου ἀνεμπόδιστον καὶ κατὰ φύσιν ἔχουσαν ζωὴν ἀποτελεῖ, ἐπεὶ οὐχ οἷόν τε ἦν ἕκαστα οὕτως ἔχειν, ὥς μόνα ὄντα, οὐδὲ πρὸς αὐτὰ τὸ τέλος εἶναι καὶ βλέπειν μέρη ὄντα, ἀλλὰ πρὸς ἐκεῖνο, οὐπὲρ καὶ μέρη, διάφορά τε ὄντα μὴ πάντα τὸ αὐτῶν ἐν μιᾷ ζωῇ ὄντα ἀεὶ ἔχειν· οὐκ ἦν τε μένειν οὐδὲν πάντῃ ὡσαύτως, εἴπερ ἔμελλε τὸ πᾶν μένειν ἐν τῷ κινεῖσθαι τὸ μένειν ἔχον.

32. If we can trace neither to material agencies [blind elements] nor to any deliberate intention the influences from without which reach to us and to the other forms of life and to the terrestrial in general, what cause satisfactory to reason remains?

The secret is: firstly, that this All is one universally comprehensive living being, encircling all the living beings within it, and having a soul, one soul, which extends to all its members in the degree of participant membership held by each; secondly, that every separate thing is an integral part of this All by belonging to the total material fabric — unrestrictedly a part by bodily membership, while, in so far as it has also some participation in the All. Soul, it possesses in that degree spiritual membership as well, perfect where participation is in the All-Soul alone, partial where there is also a union with a lower soul.

But, with all this gradation, each several thing is affected by all else in virtue of the common participation in the All, and to the degree of its own participation.

This One-All, therefore, is a sympathetic total and stands as one living being; the far is near; it happens as in one animal with its separate parts: talon, horn, finger, and any other member are not continuous and yet are effectively near; intermediate parts feel nothing, but at a distant point the local experience is known. Correspondent things not side by side but separated by others placed between, the sharing of experience by dint of like condition — this is enough to ensure that the action of any distant member be transmitted to its distant fellow. Where all is a living thing summing to a unity there is nothing so remote in point of place as not to be near by virtue of a nature which makes of the one living being a sympathetic organism.

Where there is similarity between a thing affected and the thing affecting it, the affection is not alien; where the affecting cause is dissimilar the affection is alien and unpleasant.

Such hurtful action of member upon member within one living being need not seem surprising: within ourselves, in our own activities, one constituent can be harmed by another; bile and animal spirit seem to press and goad other members of the human total: in the vegetal realm one part hurts another by sucking the moisture from it. And in the All there is something analogous to bile and animal spirit, as to other such constituents. For visibly it is not merely one living organism; it is also a manifold. In virtue of the unity the individual is preserved by the All: in virtue of the multiplicity of things having various contacts, difference often brings about mutual hurt; one thing, seeking its own need, is detrimental to another; what is at once related and different is seized as food; each thing, following its own natural path, wrenches from something else what is serviceable to itself, and destroys or checks in its own interest whatever is becoming a menace to it: each, occupied with its peculiar function, assists no doubt anything able to profit by that, but harms or destroys what is too weak to withstand the onslaught of its action, like fire withering things round it or greater animals in their march thrusting aside or trampling under foot the smaller.

The rise of all these forms of being and their modification, whether to their loss or gain, all goes to the fulfillment of the natural unhindered life of that one living being: for it was not possible for the single thing to be as if it stood alone; the final purpose could not serve to that only end, intent upon the partial: the concern must be for the whole to which each item is member: things are different both from each other and in their own stages, therefore cannot be complete in one unchanging form of life; nor could anything remain utterly without modification if the All is to be durable; for the permanence of an All demands varying forms.

[33] Τῆς δὴ φορᾶς τὸ εἰκῆ οὐκ ἐχούσης, ἀλλὰ λόγῳ τῷ κατὰ τὸ ζῶιον φερομένης, ἔδει καὶ συμφωνίαν τοῦ ποιοῦντος πρὸς τὸ πάσχον εἶναι καὶ τινα τάξιν εἰς ἄλληλα καὶ πρὸς ἄλληλα συντάσσουσιν, ὥστε καθ' ἐκάστην σχέσιν τῆς φορᾶς καὶ τῶν αὖ ὑπὸ τὴν φορὰν ἄλλην καὶ ἄλλην τὴν διάθεσιν εἶναι, οἷον μίαν ὄρχησιν ἐν ποικίλῃ χορείᾳ ποιοῦντων· ἐπεὶ καὶ ἐν ταῖς παρ' ἡμῖν

ὀρχήσῃσι τὰ μὲν ἔξω [πρὸς τὴν ὀρχησιν] καθ' ἕκαστον τῶν κινήματων, ὡς ἑτέρως μεταβαλλόντων τῶν συντελούντων πρὸς τὴν ὀρχησιν, αὐλῶν τε καὶ ᾠδῶν καὶ τῶν ἄλλων τῶν συνηρτημένων, τί ἂν τις λέγοι φανερῶν ὄντων; Ἀλλὰ τὰ μέρη τοῦ τὴν ὀρχησιν παρεχομένου καθ' ἕκαστον σχῆμα ἐξ ἀνάγκης οὐκ ἂν ὥσαύτως δύναίτο ἔχειν, [τῶν μελῶν] τοῦ σώματος ταύτῃ συνεπομένου καὶ καμπτομένου καὶ [τῶν μελῶν] πιεζομένου μὲν ἑτέρου, ἀνιεμένου δὲ ἄλλου, καὶ τοῦ μὲν πονοῦντος, τοῦ δὲ ἀναπνοῇ τινι ἐν τῷ διαφόρῳ σχηματισμῷ δεχομένου. Καὶ ἡ μὲν προαίρεσις τοῦ ὀρχουμένου πρὸς ἄλλο βλέπει, τὰ δὲ πάσχει τῇ ὀρχήσῃ ἐπομένως καὶ ὑπουργεῖ τῇ ὀρχήσῃ καὶ συναποτελεῖ τὴν πᾶσαν, ὥστε τὸν ἔμπειρον ὀρχήσεως εἰπεῖν ἂν, ὡς τῷ τοιοῦτῳ σχηματισμῷ αἱρεται μὲν ὕψος τοδὶ μέλος τοῦ σώματος, συγκάμπτεται δὲ τοδί, τοδί δὲ ἀποκρύπτεται, ταπεινὸν δὲ ἄλλο γίνεται, οὐκ ἄλλως τοῦ ὀρχηστοῦ προελομένου τοῦτο ποιεῖν, ἀλλ' ἐν τῇ τοῦ ὅλου σώματος ὀρχήσῃ θέσιν ταύτην ἀναγκαίαν ἴσχοντος τοῦδε τοῦ μέρους τοῦ τὴν ὀρχησιν διαπεραίνοντος. Τοῦτον τοίνυν τὸν τρόπον καὶ τὰ ἐν οὐρανῷ φατέον ποιεῖν, ὅσα ποιεῖ, τὰ δὲ καὶ σημαίνειν, μᾶλλον δὲ τὸν μὲν ὅλον κόσμον τὴν ὅλην αὐτοῦ ζωὴν ἐνεργεῖν κινούμενα ἐν αὐτῷ τὰ μέρη τὰ μεγάλα καὶ μετασχηματίζοντα ἀεὶ, τὰς δὲ σχέσεις τῶν μερῶν πρὸς ἄλληλα καὶ πρὸς τὸ ὅλον καὶ τὰς διαφοροὺς αὐτῶν θέσεις ἐπόμενα καὶ τὰ ἄλλα, ὡς ζώου ἐνὸς κινουμένου, παρέχεσθαι, ὥδι μὲν ἴσχοντα κατὰ τὰς ὥδι σχέσεις καὶ θέσεις καὶ σχηματισμούς, ὥδι δὲ κατὰ τὰς ὥδι, ὡς μὴ τοὺς σχηματιζομένους τοὺς ποιοῦντας εἶναι, ἀλλὰ τὸν σχηματίζοντα, μηδ' αὖ τὸν σχηματίζοντα ἄλλο ποιοῦντα ἄλλο ποιεῖν – οὐ γὰρ εἰς ἄλλο – ἀλλὰ αὐτὸν πάντα τὰ γινόμενα εἶναι, ἐκεῖ μὲν τὰ σχήματα, ἐνθαδὶ δὲ τὰ συνεπόμενα τοῖς σχήμασιν ἀναγκαῖα παθήματα περὶ τὸ οὕτως κινούμενον ζῶιον εἶναι, καὶ αὖ περὶ τὸ οὕτως συγκείμενον καὶ συνεστὼς φύσει καὶ πάσχον καὶ δρῶν εἰς αὐτὸ ἀνάγκαις.

33. The Circuit does not go by chance but under the Reason-Principle of the living whole; therefore there must be a harmony between cause and caused; there must be some order ranging things to each other's purpose, or in due relation to each other: every several configuration within the Circuit must be accompanied by a change in the position and condition of things subordinate to it, which thus by their varied rhythmic movement make up one total dance-play.

In our dance-plays there are outside elements contributing to the total effect — fluting, singing, and other linked accessories — and each of these changes in each new movement: there is no need to dwell on these; their significance is obvious. But besides this there is the fact that the limbs of the dancer cannot possibly keep the same positions in every figure; they adapt themselves to the plan, bending as it dictates, one lowered, another raised, one active, another resting as the set pattern changes. The dancer's mind is on his own purpose; his limbs are submissive to the dance-movement which they accomplish to the end, so that the connoisseur can explain that this or that figure is the motive for the lifting, bending, concealment, effacing, of the various members of the body; and in all this the executant does not choose the

particular motions for their own sake; the whole play of the entire person dictates the necessary position to each limb and member as it serves to the plan.

Now this is the mode in which the heavenly beings [the diviner members of the All] must be held to be causes wherever they have any action, and, when, they do not act, to indicate.

Or, a better statement: the entire kosmos puts its entire life into act, moving its major members with its own action and unceasingly setting them in new positions; by the relations thus established, of these members to each other and to the whole, and by the different figures they make together, the minor members in turn are brought under the system as in the movements of some one living being, so that they vary according to the relations, positions, configurations: the beings thus co-ordinated are not the causes; the cause is the coordinating All; at the same time it is not to be thought of as seeking to do one thing and actually doing another, for there is nothing external to it since it is the cause by actually being all: on the one side the configurations, on the other the inevitable effects of those configurations upon a living being moving as a unit and, again, upon a living being [an All] thus by its nature conjoined and concomitant and, of necessity, at once subject and object to its own activities.

[34] Ἡμᾶς δὲ διδόντας τὸ μέρος αὐτῶν εἰς τὸ πάσχειν, ὅσον ἦν ἡμέτερον ἐκείνου τοῦ σώματος, μὴ τὸ πᾶν ἐκείνου νομίζοντας, μέτρια παρ' αὐτοῦ πάσχειν· ὥσπερ οἱ ἔμφρονες τῶν θητευόντων τὸ μὲν τι τοῖς δεσπόζουσιν ὑπηρετοῦντες, τὸ δ' αὐτῶν ὄντες, μετριωτέρων τῶν παρὰ τοῦ δεσπότου ἐπιταγμάτων διὰ τοῦτο τυγχάνοντες, ἅτε μὴ ἀνδράποδα ὄντες μηδὲ τὸ πᾶν ἄλλου. Τὸ δὲ τῶν σχηματισμῶν διάφορον τῶν θεόντων μὴ ἰσοταχῶν ὄντων ἀναγκαῖον ἦν γίνεσθαι, ὡς νῦν γίνεται. Λόγῳ δὲ φερομένων καὶ διαφόρων τῶν σχέσεων τοῦ ζώου γινομένων, εἴτα καὶ ἐνταῦθα τούτων τῶν παρ' ἡμῖν συμπαθῶν πρὸς τὰ ἐκεῖ γινομένων, εὐλογον ζητεῖν, πότερα συνέπεσθαι φατέον ταῦτα συμφωνοῦντα ἐκείνοις, ἢ τὰ σχήματα τὰς δυνάμεις τῶν ποιουμένων ἔχειν, καὶ τὰ σχήματα ἀπλῶς ἢ τὰ τούτων. Οὐ γὰρ ὁ αὐτὸς σχηματισμὸς ταύτου ἐπ' ἄλλου καὶ αὐτῶν τὴν αὐτὴν σημασίαν ἢ ποιήσιν ἐργάζεται· ἐπεὶ καὶ καθ' αὐτὸν ἕκαστος διάφορον ἔχει τὴν φύσιν δοκεῖ. Ἡ ὀρθῶς ἔχει λέγειν τὴν τούτων σχημάτισιν ταδὶ καὶ τοιάνδε διάθεσιν εἶναι, τὴν δὲ ἄλλων τὴν αὐτὴν οὖσαν ἐν σχηματισμῷ ἄλλην; Ἀλλ' εἰ τοῦτο, οὐκέτι τοῖς σχήμασιν, ἀλλ' αὐτοῖς τοῖς σχηματιζομένοις δώσομεν. Ἡ συναμφοτέροις; Τοῖς γοῦν αὐτοῖς διάφορον σχέσιν λαβοῦσιν, ἀλλὰ καὶ τῷ αὐτῷ μόνῳ διάφορον τόπον ἄλλα. Ἀλλὰ τί; Ποιήσεις ἢ σημασίας; Ἡ τῷ συναμφοτέρῳ τῷ σχηματισμῷ τῷ τούτων ἄμφω καὶ ποιήσεις καὶ σημασίας ἐν πολλοῖς, ἀλλαχοῦ δὲ σημασίας μόνον. Οὗτος τοίνυν ὁ λόγος δυνάμεις μὲν δίδωσι τοῖς σχήμασι, δυνάμεις δὲ καὶ τοῖς σχηματιζομένοις· ἐπεὶ καὶ τῶν ὀρχουμένων ἔχει μὲν δυνάμιν τινα καὶ χεῖρ ἑκάτερα καὶ τὰ ἄλλα μέλη, ἔχει δὲ καὶ τὰ σχήματα πολλήν, τρίτα δὲ ἐστὶ τὰ συνεπόμενα, αὐτῶν τε τῶν εἰς τὴν ὀρχησιν παραλαμβανομένων τὰ μέρη καὶ ἐξ ὧν ταῦτα, οἷον χειρὸς τὰ συνθλιβόμενα

καὶ νεῦρα καὶ φλέβες συμπαθοῦντα.

34. For ourselves, while whatever in us belongs to the body of the All should be yielded to its action, we ought to make sure that we submit only within limits, realizing that the entire man is not thus bound to it: intelligent servitors yield a part of themselves to their masters but in part retain their personality, and are thus less absolutely at beck and call, as not being slaves, not utterly chattels.

The changing configurations within the All could not fail to be produced as they are, since the moving bodies are not of equal speed.

Now the movement is guided by a Reason-Principle; the relations of the living whole are altered in consequence; here in our own realm all that happens reacts in sympathy to the events of that higher sphere: it becomes, therefore, advisable to ask whether we are to think of this realm as following upon the higher by agreement, or to attribute to the configurations the powers underlying the events, and whether such powers would be vested in the configurations simply or in the relations of the particular items.

It will be said that one position of one given thing has by no means an identical effect — whether of indication or of causation — in its relation to another and still less to any group of others, since each several being seems to have a natural tendency [or receptivity] of its own.

The truth is that the configuration of any given group means merely the relationship of the several parts, and, changing the members, the relationship remains the same.

But, this being so, the power will belong, not to the positions but to the beings holding those positions?

To both taken together. For as things change their relations, and as any one thing changes place, there is a change of power.

But what power? That of causation or of indication?

To this double thing — the particular configuration of particular beings — there accrues often the twofold power, that of causation and that of indication, but sometimes only that of indication. Thus we are obliged to attribute powers both to the configuration and to the beings entering into them. In mime dancers each of the hands has its own power, and so with all the limbs; the relative positions have much power; and, for a third power, there is that of the accessories and concomitants; underlying the action of the performers' limbs, there are such items as the clutched fingers and the muscles and veins following suit.

[35] Πῶς δὴ οὖν αὐται αἱ δυνάμεις; Σαφέστερον γὰρ πάλιν λεκτέον, τί τὸ τρίγωνον παρὰ τὸ τρίγωνον διάφορον ἔχει, τί δὲ ὁδὸς πρὸς τονδί, καὶ κατὰ τί τοδὶ ἐργάζεται καὶ μέχρι τίνος. ὥς περὶ οὐτε τοῖς σώμασιν αὐτῶν οὐτε ταῖς προαιρέσεσιν ἀπέδομεν τὰς ποιήσεις· τοῖς μὲν σώμασιν, ὅτι μὴ μόνον σώματος ἦν ποιήματα τὰ γινόμενα, ταῖς δὲ προαιρέσεσιν, ὅτι ἄτοπον ἦν προαιρέσει θεοὺς ποιεῖν ἄτοπα. Εἰ δὲ μνημονεύοιμεν, ὅτι ζῶδιον ἐν

ὕπεθεμέθα εἶναι, καὶ ὅτι οὕτως ἔχον συμπαθεῖς αὐτὸ ἑαυτῶι ἐξανάγκης ἔδει εἶναι, καὶ δὴ καὶ ὅτι κατὰ λόγον ἢ διέξοδος τῆς ζωῆς σύμφωνος ἑαυτῇ ἅπασα, καὶ ὅτι τὸ εἰκῇ οὐκ ἔστιν ἐν τῇ ζωῇ, ἀλλὰ μία ἁρμονία καὶ τάξις, καὶ οἱ σχηματισμοὶ κατὰ λόγον, καὶ κατ' ἀριθμοὺς δὲ ἕκαστα καὶ τὰ χορεύοντα ζώου μέρη, ἄμφω ἀνάγκη ὁμολογεῖν τὴν ἐνέργειαν τοῦ παντὸς εἶναι, τὰ τε ἐν αὐτῶι γινόμενα σχήματα καὶ τὰ σχηματιζόμενα μέρη αὐτοῦ, καὶ τὰ τούτοις ἐπόμενα καὶ οὕτω, καὶ τοῦτον τὸν τρόπον ζῆν τὸ πᾶν, καὶ τὰς δυνάμεις εἰς τοῦτο συμβάλλειν, ὥσπερ καὶ ἔχοντες ἐγένοντο ὑπὸ τοῦ εὐλόγως πεποιηκότος. Καὶ τὰ μὲν σχήματα οἷον λόγους εἶναι ἢ διαστάσεις ζώου καὶ ρυθμοὺς καὶ σχέσεις ζώου κατὰ λόγον, τὰ δὲ διεστηκότα καὶ ἐσχηματισμένα μέλη ἄλλα· καὶ εἶναι τοῦ ζώου δυνάμεις χωρὶς [τῆς] προαιρέσεως ἄλλας τὰς ὡς ζώου μέρη, ἐπεὶ τὸ τῆς προαιρέσεως αὐτοῖς ἔξω καὶ οὐ συντελοῦν πρὸς τοῦ ζώου τοῦδε τὴν φύσιν. Μία γὰρ ἡ προαίρεσις ἐνὸς ζώου, αἱ δὲ δυνάμεις αἱ ἄλλαι αὐτοῦ πρὸς αὐτὸ πολλαί. Ὅσαι δ' ἐν αὐτῶι προαίρεσεις, πρὸς τὸ αὐτό, πρὸς ὃ καὶ ἡ τοῦ παντὸς ἡ μία. Ἐπιθυμία μὲν γὰρ ἄλλου πρὸς ἄλλο τῶν ἐν αὐτῶι· λαβεῖν γάρ τι τῶν ἐτέρων ἐθέλει μέρος τὸ ἄλλο μέρος ἐνδεές ὄν αὐτό· καὶ θυμὸς πρὸς ἕτερον, ὅταν τι παραλυπῇ, καὶ ἡ αὐξησις παρ' ἄλλου καὶ ἡ γένεσις εἰς ἄλλο τῶν μερῶν. Τὸ δ' ὅλον καὶ ἐν τούτοις μὲν ταῦτα ποιεῖ, αὐτὸ δὲ τὸ ἀγαθὸν ζητεῖ, μᾶλλον δὲ βλέπει. Τοῦτο τοίνυν καὶ ἡ ὀρθὴ προαίρεσις ἡ ὑπὲρ τὰ πάθη ζητεῖ καὶ εἰς τὸ αὐτὸ ταύτηι συμβάλλει· ἐπεὶ καὶ τῶν παρ' ἄλλωι θητευόντων πολλὰ μὲν τῶν ἔργων αὐτοῖς βλέπει πρὸς τὰ ἐπιταχθέντα ὑπὸ τοῦ δεσπότου, ἡ δὲ τοῦ ἀγαθοῦ ὀρεξις πρὸς τὸ αὐτό, πρὸς ὃ καὶ ὁ δεσπότης. Εἰ δὴ δρᾷ τι ἥλιος καὶ τὰ ἄλλα ἄστρα εἰς τὰ τῆδε, χρὴ νομίζειν αὐτὸν μὲν ἄνω βλέποντα εἶναι – ἐφ' ἐνὸς γὰρ τὸν λόγον ποιητέον – ποιεῖσθαι δὲ παρ' αὐτοῦ, ὥσπερ τὸ θερμαίνεσθαι τοῖς ἐπὶ γῆς, οὕτω καὶ εἰ τι μετὰ τοῦτο, ψυχῆς διαδόσει, ὅσον ἐν αὐτῶι, φυτικῆς ψυχῆς πολλῆς οὔσης. Καὶ ἄλλο δὲ ὁμοίως οἷον ἐλλάμπον δύναμιν παρ' αὐτοῦ ἀπροαίρετον διδόναι. Καὶ πάντα δὴ ἐν τι οὕτως ἐσχηματισμένον γενομένους τὴν διάθεσιν ἄλλην καὶ ἄλλην αὐτῷ διδόναι· ὥστε καὶ τὰ σχήματα δυνάμεις ἔχειν – παρὰ γὰρ τὸ οὕτως ἢ οὕτως ἄλλως καὶ ἄλλως – καὶ δι' αὐτῶν τῶν ἐσχηματισμένων γίνεσθαι τι – παρὰ γὰρ [τὸ] τούτους ἄλλο καὶ ἄλλο αὐτῷ παρ' ἄλλους. Ἐπεὶ καὶ καθ' αὐτὰ τὰ σχήματα, ὡς δυνάμεις ἔχει, καὶ ἐπὶ τῶν τῆδε ἂν τις ἴδοι. Διατί γὰρ τὰ μὲν φοβερά τοῖς ὀρώσι τῶν σχημάτων μηδὲν τι προπεπονθότων τῶν φοβουμένων, τὰ δὲ οὐ φοβεῖ ὀφθέντα; Καὶ ἄλλους μὲν ταδί, ἄλλους δὲ ταδί; Ἡ ὅτι εἰς μὲν τὸ τοιόνδε ταδί ἐργάζεται, εἰς δὲ τοῦτον ἄλλα, οὐκ ἂν μὴ δυναμένων εἰς τὸ πεφυκὸς ποιεῖν. Καὶ οὕτως μὲν σχηματισθὲν ἐκίνησε τὴν ὄψιν, οὕτως δὲ οὐ τὸν αὐτόν. Καὶ γὰρ εἰ τις λέγοι τὸ κάλλος εἶναι τὸ κινεῖν, διατί τὸν μὲν τοῦτο, τὸν δὲ ἄλλο ἐκίνησε, μὴ τῆς κατὰ τὸ σχῆμα διαφορᾶς τὴν δύναμιν ἐχούσης; Διατί γὰρ τὰς μὲν χροᾶς φήσομεν δύναμιν ἔχειν καὶ ποιεῖν, τὰ δὲ σχήματα οὐ φήσομεν; Ἐπεὶ καὶ ὅλως ἄτοπον εἶναι μὲν τι ἐν τοῖς οὖσι, μὴ μέντοι ἔχειν τι ὃ δύναται. Τὸ γὰρ ὄν τοιοῦτον, οἷον ἢ ποιεῖν ἢ πάσχειν· καὶ ἐν μὲν τοῖς δοτέον τὸ ποιεῖν, ἐπὶ δὲ τῶν ἄλλων ἄμφω. Καὶ ἐν τοῖς ὑποκειμένοις δὲ δυνάμεις καὶ παρὰ τὰ σχήματα· καὶ ἐν τοῖς παρ' ἡμῖν εἰσι πολλαί, ἃς οὐ θερμὰ ἢ ψυχρὰ παρέχεται, ἀλλὰ γενόμενα ποιότησι διαφοροῖς καὶ λόγοις εἰδοποιηθέντα καὶ

φύσεως δυνάμεως μεταλαμβάντα, οἷον καὶ λίθων φύσεις καὶ βοτανῶν ἐνέργειαι θαυμαστά πολλὰ παρέχονται.

35. But we must give some explanation of these powers. The matter requires a more definite handling. How can there be a difference of power between one triangular configuration and another?

How can there be the exercise of power from man to man; under what law, and within what limits?

The difficulty is that we are unable to attribute causation either to the bodies of the heavenly beings or to their wills: their bodies are excluded because the product transcends the causative power of body, their will because it would be unseemly to suppose divine beings to produce unseemliness.

Let us keep in mind what we have laid down:

The being we are considering is a living unity and, therefore, necessarily self-sympathetic: it is under a law of reason, and therefore the unfolding process of its life must be self-accordant: that life has no haphazard, but knows only harmony and ordinance: all the groupings follow reason: all single beings within it, all the members of this living whole in their choral dance are under a rule of Number.

Holding this in mind we are forced to certain conclusions: in the expressive act of the All are comprised equally the configurations of its members and these members themselves, minor as well as major entering into the configurations. This is the mode of life of the All; and its powers work together to this end under the Nature in which the producing agency within the Reason-Principles has brought them into being. The groupings [within the All] are themselves in the nature of Reason-Principles since they are the out-spacing of a living-being, its reason-determined rhythms and conditions, and the entities thus spaced-out and grouped to pattern are its various members: then again there are the powers of the living being — distinct these, too — which may be considered as parts of it, always excluding deliberate will which is external to it, not contributory to the nature of the living All.

The will of any organic thing is one; but the distinct powers which go to constitute it are far from being one: yet all the several wills look to the object aimed at by the one will of the whole: for the desire which the one member entertains for another is a desire within the All: a part seeks to acquire something outside itself, but that external is another part of which it feels the need: the anger of a moment of annoyance is directed to something alien, growth draws on something outside, all birth and becoming has to do with the external; but all this external is inevitably something included among fellow members of the system: through these its limbs and members, the All is bringing this activity into being while in itself it seeks — or better, contemplates — The Good. Right will, then, the will which stands above accidental experience, seeks The Good and thus acts to the same end with it. When men serve another, many of their acts are done under order, but the

good servant is the one whose purpose is in union with his master's.

In all the efficacy of the sun and other stars upon earthly matters we can but believe that though the heavenly body is intent upon the Supreme yet — to keep to the sun — its warming of terrestrial things, and every service following upon that, all springs from itself, its own act transmitted in virtue of soul, the vastly efficacious soul of Nature. Each of the heavenly bodies, similarly, gives forth a power, involuntary, by its mere radiation: all things become one entity, grouped by this diffusion of power, and so bring about wide changes of condition; thus the very groupings have power since their diversity produces diverse conditions; that the grouped beings themselves have also their efficiency is clear since they produce differently according to the different membership of the groups.

That configuration has power in itself is within our own observation here. Why else do certain groupments, in contradistinction to others, terrify at sight though there has been no previous experience of evil from them? If some men are alarmed by a particular groupment and others by quite a different one, the reason can be only that the configurations themselves have efficacy, each upon a certain type — an efficacy which cannot fail to reach anything naturally disposed to be impressed by it, so that in one groupment things attract observation which in another pass without effect.

If we are told that beauty is the motive of attraction, does not this mean simply that the power of appeal to this or that mind depends upon pattern, configuration? How can we allow power to colour and none to configuration? It is surely untenable that an entity should have existence and yet have no power to effect: existence carries with it either acting or answering to action, some beings having action alone, others both.

At the same time there are powers apart from pattern: and, in things of our realm, there are many powers dependent not upon heat and cold but upon forces due to differing properties, forces which have been shaped to ideal-quality by the action of Reason-Principles and communicate in the power of Nature: thus the natural properties of stones and the efficacy of plants produce many astonishing results.

[36] Ποικιλώτατον γὰρ τὸ πᾶν καὶ λόγοι πάντες ἐν αὐτῷ καὶ δυνάμεις ἄπειροι καὶ ποικίλαι· οἷον δέ φασι καὶ ἐπ' ἀνθρώπου ἄλλην μὲν δύναμιν ἔχειν [ὀφθαλμὸν καὶ] ὅσπουν τόδε, τοδὶ δ' ἄλλην, χειρὸς μὲν τοδὶ καὶ δακτύλου τοῦ ποδός, καὶ οὐδὲν μέρος εἶναι ὃ μὴ ἔχει καὶ οὐ τὴν αὐτὴν δὲ ἔχει – ἀγνοοῦμεν δὲ ἡμεῖς, εἰ μὴ τις τὰ τοιαῦτα μεμάθηκεν – οὕτω καὶ πολὺ μᾶλλον· μᾶλλον δὲ ἵχνος ταῦτα ἐκείνων· ἐν τῷ παντὶ ἀδιήγητον δὲ καὶ θαυμαστὴν ποικιλίαν εἶναι δυνάμεων, καὶ δὴ καὶ ἐν τοῖς κατ' οὐρανὸν φερομένοις. Οὐ γὰρ δὴ, ὥσπερ ἄνυχον οἰκίαν μεγάλην ἄλλως καὶ πολλὴν ἐκ τινων εὐαριθμῆτων κατ' εἶδος, οἷον λίθων καὶ ξύλων, εἰ δὲ βούλει, καὶ ἄλλων τινῶν, εἰς κόσμον ἔδει αὐτὸ γεγονέναι, ἀλλ' εἶναι αὐτὸ ἐγρηγορὸς πανταχῇ καὶ ζῶν ἄλλο ἄλλως καὶ μηδὲν δύνασθαι εἶναι, ὃ μὴ ἔστιν αὐτῷ. Διὸ καὶ ἐνταῦθα λύοιτο ἂν ἡ ἀπορία

ἡ πῶς ἐν ζώῳι ἐμψύχῳι ἄψυχον· οὕτως γὰρ ὁ λόγος φησὶν ἄλλο ἄλλως ζῆν ἐν τῷ ὅλῳι, ἡμᾶς δὲ τὸ μὴ αἰσθητῶς παρ' αὐτοῦ κινούμενον ζῆν μὴ λέγειν· τὸ δὲ ἐστὶν ἕκαστον ζῶν λαμβάνον, καὶ τὸ αἰσθητῶς ζῶν συγκαίμενον ἐκ τῶν μὴ αἰσθητῶς μὲν ζώντων, θαυμαστὰς δὲ δυνάμεις εἰς τὸ ζῆν τῷ τοιούτῳ ζώῳι παρεχομένων. Μὴ γὰρ ἂν κινήθῃναι ἐπὶ τοσαῦτα ἄνθρωπον ἐκ πάντῃ ἄψυχων τῶν ἐν αὐτῷ δυνάμεων κινούμενον, μὴδ' αὖ τὸ πᾶν οὕτω ζῆν μὴ ἐκάστου τῶν ἐν αὐτῷ ζώντων τὴν οἰκείαν ζωὴν, κἂν προαίρεσις αὐτῷ μὴ παρῇ· ποιεῖ γὰρ καὶ προαιρέσεως οὐ δεηθέν, ἅτε προαιρέσεως ὃν προγενέστερον· διὸ καὶ πολλὰ δουλεύει αὐτῷ ταῖς δυνάμεσιν.

36. The Universe is immensely varied, the container of all the Reason-Principles and of infinite and diverse efficacies. In man, we are told, the eye has its power, and the bones have their varied powers, and so with each separate part of hand and of foot; and there is no member or organ without its own definite function, some separate power of its own — a diversity of which we can have no notion unless our studies take that direction. What is true of man must be true of the universe, and much more, since all this order is but a representation of the higher: it must contain an untellably wonderful variety of powers, with which, of course, the bodies moving through the heavens will be most richly endowed.

We cannot think of the universe as a soulless habitation, however vast and varied, a thing of materials easily told off, kind by kind — wood and stone and whatever else there be, all blending into a kosmos: it must be alert throughout, every member living by its own life, nothing that can have existence failing to exist within it.

And here we have the solution of the problem, “How an ensouled living form can include the soulless”: for this account allows grades of living within the whole, grades to some of which we deny life only because they are not perceptibly self-moved: in the truth, all of these have a hidden life; and the thing whose life is patent to sense is made up of things which do not live to sense, but, none the less, confer upon their resultant total wonderful powers towards living. Man would never have reached to his actual height if the powers by which he acts were the completely soulless elements of his being; similarly the All could not have its huge life unless its every member had a life of its own; this however does not necessarily imply a deliberate intention; the All has no need of intention to bring about its acts: it is older than intention, and therefore its powers have many servitors.

[37] Οὐδὲν οὖν τῷ παντὶ ἀπόβλητον αὐτοῦ· ἐπεὶ καὶ πῦρ καὶ ὅσα τῶν τοιούτων λέγομεν ποιεῖν, εἴ τις τὸ ποιεῖν αὐτῶν ζητήσῃε τί ποτ' ἐστὶ τῶν νῦν δοκούντων εἶδέναι, ἀπορήσειεν ἂν, εἰ μὴ δύναμιν ταύτην ἀποδοίῃ αὐτῷ [τῷ] ἐν τῷ παντὶ εἶναι, καὶ τοῖς ἄλλοις δὲ τὸ τοιοῦτον τοῖς ἐν χρήσει λόγοι. Ἀλλ' ἡμεῖς τὰ μὲν συνήθη οὗτ' ἀξιούμεν ζητεῖν οὗτ' ἀπιστοῦμεν, περὶ δὲ τῶν ἄλλων τῶν ἔξω τοῦ συνήθους δυνάμεων ἀπιστοῦμέν τε ὥς ἔχει ἕκαστον, καὶ τῷ ἀσυνήθει τὸ θαυμάζειν προστίθεμεν θαυμάσαντες ἂν καὶ ταῦτα, εἰ ἀπείροις αὐτῶν οὖσιν ἕκαστόν τις προσφέρων ἐξηγεῖτο αὐτῶν τὰς δυνάμεις.

Ἔχειν μὲν οὖν ἕκαστον δύναμιν τινα ἄλογον φατέον ἐν τῷ παντί πλασθὲν καὶ μορφωθὲν καὶ μετειληφόσ πως ψυχῆς παρὰ τοῦ ὅλου ὄντος ἐμψύχου καὶ περιειλημμένον ὑπὸ τοιούτου καὶ μόριον ὃν ἐμψύχου – οὐδὲν γὰρ ἐν αὐτῷ ὃ τι μὴ μέρος – ἄλλα δὲ ἄλλων πρὸς τὸ δρᾶν δυνατότερα καὶ τῶν ἐπὶ γῆς καὶ τῶν οὐρανίων μᾶλλον, ἅτε ἐναργεστέροι φύσει χρώμενα· καὶ γίνεσθαι πολλὰ κατὰ τὰς δυνάμεις ταύτας, οὐ τῇ προαίρεσει ἀφ’ ὧν δοκεῖ ἰέναι τὸ δρώμενον – ἔστι γὰρ καὶ ἐν τοῖς προαίρεσιν οὐκ ἔχουσιν – οὐδὲ ἐπιστραφέντων τῇ δόσει τῆς δυνάμεως, κἂν ψυχῆς τι ἀπ’ αὐτῶν ἴη. Γένοιτο γὰρ ἂν καὶ ζῶια ἐκ ζώιου οὐ τῆς προαίρεσεως ποιούσης οὐδ’ αὖ ἐλαττουμένου οὐδ’ αὖ παρακολουθοῦντος· ἀργὸς γὰρ ἦν ἡ προαίρεσις, εἰ ἔχοι, ἢ οὐκ ἦν ἡ ποιούσα. Εἰ δὲ μὴ ἔχοι τι προαίρεσιν ζῶιον, ἔτι μᾶλλον τὸ μὴ παρακολουθεῖν.

37. We must not rob the universe of any factor in its being. If any of our theorists of to-day seek to explain the action of fire — or of any other such form, thought of as an agent — they will find themselves in difficulties unless they recognize the act to be the object’s function in the All, and give a like explanation of other natural forces in common use.

We do not habitually examine or in any way question the normal: we set to doubting and working out identifications when we are confronted by any display of power outside everyday experience: we wonder at a novelty and we wonder at the customary when anyone brings forward some single object and explains to our ignorance the efficacy vested in it.

Some such power, not necessarily accompanied by reason, every single item possesses; for each has been brought into being and into shape within a universe; each in its kind has partaken of soul through the medium of the ensouled All, as being embraced by that definitely constituted thing: each then is a member of an animate being which can include nothing that is less than a full member [and therefore a sharer in the total of power] — though one thing is of mightier efficacy than another, and, especially members of the heavenly system than the objects of earth, since they draw upon a purer nature — and these powers are widely productive. But productivity does not comport intention in what appears to be the source of the thing accomplished: there is efficacy, too, where there is no will: even attention is not necessary to the communication of power; the very transmission of soul may proceed without either.

A living being, we know, may spring from another without any intention, and as without loss so without consciousness in the begetter: in fact any intention the animal exercised could be a cause of propagation only on condition of being identical with the animal [i.e., the theory would make intention a propagative animal, not a mental act?]

And, if intention is unnecessary to the propagation of life, much more so is attention.

[38] Ἄ τε οὖν ἐξ αὐτοῦ μηδενὸς κινήσαντος ἐκ τῆς ἄλλης αὐτοῦ ζωῆς γίνεται [καὶ ὅλως ὅσα ἐξ αὐτοῦ], ὅσα τε κινήσαντος ἄλλου, οἷον εὐχαῖς ἢ

ἀπλαῖς ἢ τέχνηι δομέναις, ταῦτα οὐκ εἰς ἐκεῖνον ἕκαστον, ἀλλ' εἰς τὴν τοῦ δρωμένου φύσιν ἀνεκτέον. Καὶ ὅσα μὲν χρηστὰ πρὸς ζῶην ἢ τινα ἄλλην χρείαν συμβάλλεται τῇ δόσει, ἀνεκτέον, ἐξ ἄλλου μέρους μείζονος εἰς ἄλλο ἔλαττον ἰόν· ὃ τι δ' ἂν δυσχερὲς ἐξ αὐτῶν λέγεται εἰς τὰς γενέσεις τῶν ζῶων ἰέναι, ἢ τῷ μὴ δύνασθαι τὸ εὐχρηστον δέξασθαι τὸ ὑποκειμένον — οὐ γὰρ ἀπλῶς γίνεται τὸ γινόμενον, ἀλλ' εἰς τοδὶ καὶ ᾧδὶ· καὶ δὴ καὶ τὸ πάσχον καὶ τὸ πεισόμενον ὑποκειμένην τινὰ καὶ τοιάνδε φύσιν ἔχειν — πολλὰ δὲ καὶ αἱ μίξεις ποιῶσιν, ἐκάστου τι εὐχρηστον εἰς τὸ ζῆν διδόντος. Γίνοιτο δ' ἂν τῷ καὶ μὴ συμφερόντων τῶν λυσιτελῶν τὴν φύσιν, καὶ ἡ σύνταξις ἡ τῶν ὅλων οὐ δίδωσιν ἐκάστωι ἀεὶ ὃ βούλεται· πολλὰ δὲ καὶ προστίθεμεν αὐτοῖς τοῖς δοθεῖσι. Πάντα δ' ὅμως εἰς ἓν συμπλέκεται καὶ θαυμαστὴν τὴν συμφωνίαν ἔχει καὶ ἀπ' ἄλλων ἄλλα, κἂν ἀπ' ἐναντίων ᾗ· πάντα γὰρ ἐνός. Καὶ εἴ τι δὲ ἐλλείπον πρὸς τὸ βέλτιον τῶν γινομένων μὴ εἰδοποιηθὲν εἰς τέλος μὴ κρατηθείσης τῆς ὕλης, οἷον ἐλλείπον τῷ γενναίῳ, οὗ στερηθὲν πίπτει εἰς αἰσχύρτητα. Ὡστε τὰ μὲν ποιεῖσθαι ὑπ' ἐκείνων, τὰ δὲ τὴν ὑποκειμένην φύσιν εἰσφέρεισθαι, τὰ δὲ παρ' αὐτῶν προστιθέναι.

38. Whatever springs automatically from the All out of that distinctive life of its own, and, in addition to that self-moving activity, whatever is due to some specific agency — for example, to prayers, simple or taking the form of magic incantations — this entire range of production is to be referred, not to each such single cause, but to the nature of the thing produced [i.e., to a certain natural tendency in the product to exist with its own quality].

All that forwards life or some other useful purpose is to be ascribed to the transmission characteristic of the All; it is something flowing from the major of an integral to its minor. Where we think we see the transmission of some force unfavourable to the production of living beings, the flaw must be found in the inability of the subject to take in what would serve it: for what happens does not happen upon a void; there is always specific form and quality; anything that could be affected must have an underlying nature definite and characterized. The inevitable blendings, further, have their constructive effect, every element adding something contributory to the life. Then again some influence may come into play at the time when the forces of a beneficent nature are not acting: the co-ordination of the entire system of things does not always allow to each several entity everything that it needs: and further we ourselves add a great deal to what is transmitted to us.

None the less all entwines into a unity: and there is something wonderful in the agreement holding among these various things of varied source, even of sources frankly opposite; the secret lies in a variety within a unity. When by the standard of the better kind among things of process anything falls short — the reluctance of its material substratum having prevented its perfect shaping under idea — it may be thought of as being deficient in that noble element whose absence brings to shame: the thing is a blend, something due to the high beings, an alloy from the underlying nature, something added by the self.

Because all is ever being knit, all brought to culmination in unity, therefore

all events are indicated; but this does not make virtue a matter of compulsion; its spontaneity is equally inwoven into the ordered system by the general law that the things of this sphere are pendant from the higher, that the content of our universe lies in the hands of the diviner beings in whom our world is participant.

[39] Συνταττομένων δὲ αἰεὶ πάντων καὶ εἰς ἓν συντελούντων πάντων, σημαίνεσθαι πάντα. Ἀρετὴ δὲ ἀδέσποτον· συνυφαίνεσθαι δὲ καὶ τὰ αὐτῆς ἔργα τῇ συντάξει, ἅτε καὶ τῶν τῆιδε ἐκεῖθεν ἐξηρητημένων, τῶν ἐν τῷιδε τῷ παντὶ τοῖς θειοτέροις, καὶ μετέχοντος καὶ τοῦδε ἐκείνων. Γίνεται τοίνυν τὰ ἐν τῷ παντὶ οὐ κατὰ σπερματικούς, ἀλλὰ κατὰ λόγους περιληπτικούς καὶ τῶν προτέρων ἢ κατὰ τοὺς τῶν σπερμάτων λόγους· οὐ γὰρ ἐν σπερματικοῖς λόγοις ἐνι τι τῶν γινομένων παρὰ τοὺς σπερματικούς αὐτοὺς λόγους οὐδὲ τῶν παρὰ τῆς ὕλης εἰς τὸ ὅλον συντελούντων οὐδὲ τῶν δρωμένων εἰς ἄλληλα παρὰ τῶν γενομένων. Ἀλλὰ μᾶλλον ἂν εἰκοίτο ὁ λόγος τοῦ παντός κατὰ λόγον τιθέντα κόσμον πόλεως καὶ νόμον, ἤδη εἰδότα ἃ πράξουσιν οἱ πολῖται καὶ δι' ἃ πράξουσιν, καὶ πρὸς ταῦτα πάντα νομοθετοῦντος καὶ συνυφαίνοντος τοῖς νόμοις τὰ πάθη πάντα αὐτῶν καὶ τὰ ἔργα καὶ τὰς ἐπὶ τοῖς ἔργοις τιμὰς καὶ ἀτιμίας, πάντων ὁδῶι οἷον αὐτομάτῃ εἰς συμφωνίαν χωροῦντων. Ἡ δὲ σημασία οὐ τούτου χάριν, ἵνα σημαίνει προηγουμένως, ἀλλ' οὕτω γινομένων σημαίνεται ἐξ ἄλλων ἄλλα· ὅτι γὰρ ἐν καὶ ἐνός, καὶ ἀπ' ἄλλου ἄλλο γινώσκουσιν ἂν, καὶ ἀπὸ αἰτιατοῦ δὲ τὸ αἷτιον, καὶ τὸ ἐπόμενον ἐκ τοῦ προηγησαμένου, καὶ τὸ σύνθετον ἀπὸ θατέρου, ὅτι θάτερον καὶ θάτερον ὁμοῦ ποιῶν. Εἰ δὴ ταῦτα ὀρθῶς λέγεται, λύονται ἂν ἡδὴ αἱ ἀπορίαι, ἣ τε πρὸς τὸ κακῶν δόσιν παρὰ θεῶν γίνεσθαι τῷ μήτε προαιρέσεις εἶναι τὰς ποιούσας, φυσικαῖς δὲ ἀνάγκαις γίνεσθαι, ὅσα ἐκεῖθεν, ὡς μερῶν πρὸς μέρη, καὶ ἐπόμενα ἐνός ζωῇ, καὶ τῷ πολλὰ παρ' αὐτῶν τοῖς γινομένοις προστιθέναι, καὶ τῷ τῶν διδομένων παρ' ἐκάστων οὐ κακῶν ὄντων ἐν τῇ μίξει γίνεσθαι ἄλλο τι, καὶ τῷ μὴ ἔνεκα ἐκάστου ἄλλ' ἔνεκα τοῦ ὅλου τὴν ζωὴν, καὶ τὴν ὑποκειμένην δὲ φύσιν ἄλλο λαβοῦσαν ἄλλο πάσχειν καὶ μὴδὲ δύνασθαι κρατῆσαι τοῦ δοθέντος.

39. We cannot, then, refer all that exists to Reason-Principles inherent in the seed of things [Spermatic Reasons]; the universe is to be traced further back, to the more primal forces, to the principles by which that seed itself takes shape. Such spermatic principles cannot be the containers of things which arise independently of them, such as what enters from Matter [the reasonless] into membership of the All, or what is due to the mere interaction of existences.

No: the Reason-Principle of the universe would be better envisaged as a wisdom uttering order and law to a state, in full knowledge of what the citizens will do and why, and in perfect adaptation of law to custom; thus the code is made to thread its way in and out through all their conditions and actions with the honour or infamy earned by their conduct; and all coalesces by a kind of automatism.

The signification which exists is not a first intention; it arises incidentally

by the fact that in a given collocation the members will tell something of each other: all is unity sprung of unity and therefore one thing is known by way of another other, a cause in the light of the caused, the sequent as rising from its precedent, the compound from the constituents which must make themselves known in the linked total.

If all this is sound, at once our doubts fall and we need no longer ask whether the transmission of any evil is due to the gods.

For, in sum: Firstly, intentions are not to be considered as the operative causes; necessities inherent in the nature of things account for all that comes from the other realm; it is a matter of the inevitable relation of parts, and, besides, all is the sequence to the living existence of a unity. Secondly, there is the large contribution made by the individual. Thirdly, each several communication, good in itself, takes another quality in the resultant combination. Fourthly, the life in the kosmos does not look to the individual but to the whole. Finally, there is Matter, the underlie, which being given one thing receives it as something else, and is unable to make the best of what it takes.

[40] Τὰς δὲ γοητείας πῶς; Ἡ τῇ συμπαθείᾳ, καὶ τῷ πεφυκέναι συμφωνίαν εἶναι ὁμοίων καὶ ἐναντίωσιν ἀνομοίων, καὶ τῇ τῶν δυνάμεων τῶν πολλῶν ποικιλίαι εἰς ἓν ζῶιον συντελούντων. Καὶ γὰρ μηδενὸς μηχανωμένου ἄλλου πολλὰ ἔλκεται καὶ γοητεύεται· καὶ ἡ ἀληθινὴ μαγεία ἢ ἐν τῷ παντὶ φιλία καὶ τὸ νεῖκος αὐτῶν. Καὶ ὁ γόγος ὁ πρῶτος καὶ φαρμακεὺς οὗτός ἐστιν, ὃν κατανοήσαντες ἄνθρωποι ἐπ' ἀλλήλοις χρῶνται αὐτοῦ τοῖς φαρμάκοις καὶ τοῖς γοητεύμασι. Καὶ γάρ, ὅτι ἐρᾶν πεφύκασι καὶ τὰ ἐρᾶν ποιοῦντα ἔλκει πρὸς ἀλλήλα, ἀλκῇ ἐρωτικῆς διὰ γοητείας τέχνης γεγένηται, προστιθέντων ἐπαφαῖς φύσεις ἄλλας ἄλλοις συναγωγούς καὶ ἐγκείμενον ἐχούσας ἔρωτα· καὶ συνάπτουσι δὲ ἄλλην ψυχὴν ἄλλῃ, ὥσπερ ἂν εἰ φυτὰ διεσθηκότα ἐξαπνάμενοι πρὸς ἀλλήλα. Καὶ τοῖς σχήμασι δὲ προσχρῶνται δυνάμεις ἔχουσι, καὶ αὐτοὺς σχηματίζοντες ὥδι ἐπάγουσιν ἐπ' αὐτοὺς ἀσφορητὶ δυνάμεις ἐν ἐνὶ ὄντες εἰς ἓν. Ἐπεὶ ἔξω γε τοῦ παντός εἰ τις ὑποθοῖτο τὸν τοιοῦτον, οὐτ' ἂν ἔλξειεν οὐτ' ἂν καταγάγοι ἐπαγωγαῖς ἢ καταδέσμοις· ἀλλὰ νῦν, ὅτι μὴ οἶον ἀλλαχοῦ ἄγει, ἔχει ἄγειν εἰδὼς ὅπῃ τι ἐν τῷ ζῳίῳ πρὸς ἄλλο ἄγεται. Πέφυκε δὲ καὶ ἐπωιδᾷς τῷ μέλει καὶ τῇ τοιαύτῃ ἡχῇ καὶ τῷ σχήματι τοῦ δρῶντος· ἔλκει γὰρ τὰ τοιαῦτα, οἷον τὰ ἐλεεινὰ σχήματα καὶ φθέγματα. [Ἀλλ' ἡ ψυχὴ] Οὐδὲ γὰρ ἡ προαίρεσις οὐδ' ὁ γόγος ὑπὸ μουσικῆς θέλγεται, ἀλλ' ἡ ἄλογος ψυχὴ, καὶ οὐ θαυμάζεται ἢ γοητεία ἢ τοιαύτη· καίτοι φιλοῦσι κηλούμενοι, κἂν μὴ τοῦτο αἰτῶνται παρὰ τῶν τῇ μουσικῇ χρωμένων. Καὶ τὰς ἄλλας δὲ εὐχὰς οὐ τῆς προαιρέσεως ἀκουούσης οἰητέον· οὐδὲ γὰρ οἱ θελγόμενοι ταῖς ἐπωιδᾷς οὕτως, οὐδ' ὅταν γοητεύῃ ὄφιν ἀνθρώπους, σύνεσιν ὁ γοητευόμενος ἔχει, οὐδ' αἰσθάνεται, ἀλλὰ γινώσκει, ἤδη παθὼν, ὅτι πέπονθεν, ἀπαθὲς δ' αὐτῷ τὸ ἡγούμενόν ἐστιν. Ὡς δ' ἡῤῥατο, ἡλθέ τι πρὸς αὐτὸν ἐξ ἐκείνου ἢ πρὸς ἄλλον.

40. But magic spells; how can their efficacy be explained?

By the reigning sympathy and by the fact in Nature that there is an agreement of like forces and an opposition of unlike, and by the diversity of those multitudinous powers which converge in the one living universe.

There is much drawing and spell-binding dependent on no interfering machination; the true magic is internal to the All, its attractions and, not less, its repulsions. Here is the primal mage and sorcerer — discovered by men who thenceforth turn those same ensorcellations and magic arts upon one another.

Love is given in Nature; the qualities inducing love induce mutual approach: hence there has arisen an art of magic love-drawing whose practitioners, by the force of contact implant in others a new temperament, one favouring union as being informed with love; they knit soul to soul as they might train two separate trees towards each other. The magician too draws on these patterns of power, and by ranging himself also into the pattern is able tranquilly to possess himself of these forces with whose nature and purpose he has become identified. Supposing the mage to stand outside the All, his evocations and invocations would no longer avail to draw up or to call down; but as things are he operates from no outside standground, he pulls knowing the pull of everything towards any other thing in the living system.

The tune of an incantation, a significant cry, the mien of the operator, these too have a natural leading power over the soul upon which they are directed, drawing it with the force of mournful patterns or tragic sounds — for it is the reasonless soul, not the will or wisdom, that is beguiled by music, a form of sorcery which raises no question, whose enchantment, indeed, is welcomed, exacted, from the performers. Similarly with regard to prayers; there is no question of a will that grants; the powers that answer to incantations do not act by will; a human being fascinated by a snake has neither perception nor sensation of what is happening; he knows only after he has been caught, and his highest mind is never caught. In other words, some influence falls from the being addressed upon the petitioner — or upon someone else — but that being itself, sun or star, perceives nothing of it all.

[41] Ὁ δὲ ἥλιος ἢ ἄλλο ἄστρον οὐκ ἐπαίει. Καὶ γίνεται τὸ κατὰ τὴν εὐχὴν συμπαθοῦς μέρους μέρος γενομένου, ὥσπερ ἐν μιᾷ νευρᾷ τεταμένη· κινηθεῖσα γὰρ ἐκ τοῦ κάτω καὶ ἄνω ἔχει τὴν κίνησιν. Πολλάκις δὲ καὶ ἄλλης κινηθείσης ἄλλη οἷον αἴσθησιν ἔχει κατὰ συμφωνίαν καὶ τῷ ὑπὸ μιᾷ ἡρμόσθαι ἁρμονίαι. Εἰ δὲ καὶ ἐν ἄλλῃ λύραι ἢ κίνησις ἀπ' ἄλλης ἔρχεται, ὅσον τὸ συμπαθές, καὶ ἐν τῷ παντὶ τοίνυν μία ἁρμονία, κἂν ἐξ ἐναντίων ᾗ· καὶ ἐξ ὁμοίων δέ ἐστι καὶ πάντων συγγενῶν καὶ τῶν ἐναντίων. Καὶ ὅσα λωβάται ἄνθρωποι, οἷον τὸ θυμοειδὲς ἐλχθὲν μετὰ χολῆς εἰς ἥπατος φύσιν ἦλθεν, οὐχ ὡς λωβησόμενα· οἷον εἰ πῦρ τις ἐκ πυρὸς λαβὼν ἔβλαψεν ἄλλον ὁ μηχανησάμενος ἢ ἐλθεῖν ἢ ὁ λαβὼν ἐκεῖνος ποιεῖ τῷ δεδωκέναι γοῦν τι οἷον μετατιθέν τι ἐξ ἄλλου εἰς ἄλλο· καὶ τὸ ἐληλυθὸς δέ, εἰ μὴ οἷός τε ἐγένετο δέξασθαι εἰς ὃν μετηνέχθη.

41. The prayer is answered by the mere fact that part and other part are wrought to one tone like a musical string which, plucked at one end, vibrates at the other also. Often, too, the sounding of one string awakens what might pass for a perception in another, the result of their being in harmony and tuned to one musical scale; now, if the vibration in a lyre affects another by virtue of the sympathy existing between them, then certainly in the All — even though it is constituted in contraries — there must be one melodic system; for it contains its unisons as well, and its entire content, even to those contraries, is a kinship.

Thus, too, whatever is hurtful to man — the passionate spirit, for example, drawn by the medium of the gall into the principle seated in the liver — comes with no intention of hurt; it is simply as one transferring fire to another might innocently burn him: no doubt, since he actually set the other on fire he is a cause, but only as the attacking fire itself is a cause, that is by the merely accidental fact that the person to whom the fire was being brought blundered in taking it.

[42] Ὡστε οὔτε μνήμης διὰ τοῦτο δεήσει τοῖς ἄστροις, οὔπερ χάριν καὶ ταῦτα πεπραγμάτευται, οὔτε αἰσθήσεων ἀναπεμπομένων· οὔτε ἐπινεύσεις τοῦτον τὸν τρόπον εὐχαῖς, ὥς οἶονταί τινες, προαιρετικὰς τινας, ἀλλὰ καὶ μετ' εὐχῆς γίνεσθαι τι δοτέον καὶ εὐχῆς ἄνευ παρ' αὐτῶν, ἥι μέρη καὶ ἑνός· καὶ ὅτι δυνάμεις καὶ χωρὶς προαιρέσεως πολλαὶ καὶ αὗται καὶ ἄνευ μηχανῆς καὶ μετὰ τέχνης, ὥς ἐν ζώῳι ἐνί· καὶ ἀπολαύει ἄλλο ἄλλου καὶ βλάπτεται τῷ οὕτω πεφυκέναι, καὶ τέχναις ἱατρῶν καὶ ἐπαιδῶν ἄλλο ἄλλωι ἠναγκάσθη παρασχεῖν τι τῆς δυνάμεως τῆς αὐτοῦ. Καὶ τὸ πᾶν δὲ ὡσαύτως εἰς τὰ μέρη δίδωσι καὶ παρ' αὐτοῦ καὶ ἐλκύσαντος ἄλλου εἰς μέρος τι αὐτοῦ, κείμενον τοῖς αὐτοῦ μέρεσι τῷ αὐτοῦ φυσικῶι, ὥς μηδενὸς ἄλλοτρίου τοῦ αἰτοῦντος ὄντος. Εἰ δὲ κακὸς ὁ αἰτῶν, θαυμάζειν οὐ δεῖ· καὶ γὰρ ἐκ ποταμῶν ἄρύνονται οἱ κακοί, καὶ τὸ διδόν αὐτὸ οὐκ οἶδεν ὧι δίδωσιν, ἀλλὰ δίδωσι μόνον· ἀλλ' ὅμως συντέτακται καὶ [ὁ] δέδοται τῇ φύσει τοῦ παντός· ὥστε, εἴ τις ἔλαβεν ἐκ τῶν πᾶσι κειμένων, οὐ δέον, ἔπεσθαι αὐτῷ ἀναγκαίῳ νόμῳ τὴν δίκην. Οὐκ οὖν δοτέον τὸ πᾶν πάσχειν· ἢ τὸ μὲν ἡγεμονοῦν αὐτοῦ ἀπαθὲς δοτέον πάντῃ εἶναι, γιγνομένων δὲ παθῶν ἐν μέρεσιν αὐτοῦ ἐκείνοις μὲν ἦκειν τὸ πάθος, παρὰ φύσιν δὲ μηδενὸς αὐτῷ ὄντος ἀπαθὲς [τὸ γενόμενον] ὥς πρὸς αὐτὸ εἶναι. Ἐπεὶ καὶ τοῖς ἄστροις, καθόσον μὲν μέρη, τὰ πάθη, ἀπαθῆ μέντοι αὐτὰ εἶναι τῷ τε τὰς προαιρέσεις καὶ αὐτοῖς ἀπαθεῖς εἶναι καὶ τὰ σώματα αὐτῶν καὶ τὰς φύσεις ἀβλαβεῖς ὑπάρχειν καὶ τῷ, καὶ εἰ διὰ τῆς ψυχῆς τι διδῶσι, μὴ ἐλαττοῦσθαι αὐτοῖς τὴν ψυχὴν καὶ τὰ σώματα αὐτοῖς τὰ αὐτὰ μένειν καί, εἴ τι ὑπεκρεῖ, ἀναισθήτως ἀπίοντος καὶ τοῦ προσιόντος, εἰ πρόσεισι, λανθάνοντος.

42. It follows that, for the purposes which have induced this discussion, the stars have no need of memory or of any sense of petitions addressed to them; they give no such voluntary attention to prayers as some have thought: it is sufficient that, in virtue simply of the nature of parts and of parts within a whole, something proceeds from them whether in answer to prayer or without

prayer. We have the analogy of many powers — as in some one living organism — which, independently of plan or as the result of applied method, act without any collaboration of the will: one member or function is helped or hurt by another in the mere play of natural forces; and the art of doctor or magic healer will compel some one centre to purvey something of its own power to another centre. just so the All: it purveys spontaneously, but it purveys also under spell; some entity [acting like the healer] is concerned for a member situated within itself and summons the All which, then, pours in its gift; it gives to its own part by the natural law we have cited since the petitioner is no alien to it. Even though the suppliant be a sinner, the answering need not shock us; sinners draw from the brooks; and the giver does not know of the gift but simply gives — though we must remember that all is one woof and the giving is always consonant with the order of the universe. There is, therefore, no necessity by ineluctable law that one who has helped himself to what lies open to all should receive his deserts then and there.

In sum, we must hold that the All cannot be affected; its leading principle remains for ever immune whatsoever happens to its members; the affection is really present to them, but since nothing existent can be at strife with the total of existence, no such affection conflicts with its impassivity.

Thus the stars, in so far as they are parts, can be affected and yet are immune on various counts; their will, like that of the All, is untouched, just as their bodies and their characteristic natures are beyond all reach of harm; if they give by means of their souls, their souls lose nothing; their bodies remain unchanged or, if there is ebb or inflow, it is of something going unfelt and coming unawares.

[43] Ὁ δὲ σπουδαῖος πῶς ὑπὸ γοητείας καὶ φαρμάκων; Ἡ τῇ μὲν ψυχῇ ἀπαθῆς εἰς γοήτευσιν, καὶ οὐκ ἂν τὸ λογικὸν αὐτοῦ πάθοι, οὐδ' ἂν μεταδοξάσαιε· τὸ δὲ ὅσον τοῦ παντὸς ἐν αὐτῷ ἄλογον, κατὰ τοῦτο πάθοι ἂν, μᾶλλον δὲ τοῦτο πάθοι ἂν· ἀλλ' οὐκ ἔρωτας ἐκ φαρμάκων, εἴπερ τὸ ἐρᾶν ἐπινευούσης καὶ τῆς ψυχῆς τῆς ἄλλης τῷ τῆς ἄλλης παθήματι. Ὡς περ δὲ ἐπιδιδᾷς τὸ ἄλογον πάσχει, οὕτω καὶ αὐτὸς ἀνταῖδων καὶ ἀντεπάιδων τὰς ἐκεῖ δυνάμεις ἀναλύσει. Θάνατον δὲ ἐκ τοιούτων ἢ νόσους ἢ ὅσα σωματικὰ πάθοι ἂν· τὸ γὰρ μέρος τοῦ παντὸς ὑπὸ μέρους ἄλλου ἢ τοῦ παντὸς πάθοι ἂν, αὐτὸς δὲ ἀβλαβής. Τὸ δὲ μὴ εὐθύς, ἀλλ' ὕστερον, οὐκ ἀποστατεῖ φύσεως. Δαίμονες δὲ οὐκ ἀπαθεῖς οὐδ' αὐτοὶ τῷ ἀλόγῳ· μνήμας δὲ καὶ αἰσθήσεις τοῦτοις οὐκ ἄτοπον διδόναι καὶ θέλγεσθαι φυσικῶς ἀγομένους καὶ κατακούειν καλούντων τοὺς αὐτῶν ἐγγυτέρω τῶν τῆιδε καὶ ὅσαι πρὸς τὰ τῆιδε. Πᾶν γὰρ τὸ πρὸς ἄλλο γοητεύεται ὑπ' ἄλλου· πρὸς ὃ γὰρ ἐστίν, ἐκεῖνο γοητεύει καὶ ἄγει αὐτό· μόνον δὲ τὸ πρὸς αὐτὸ ἀγοήτευτον. Διὸ καὶ πᾶσα πρᾶξις γεγοήτευται καὶ πᾶς ὁ τοῦ πρακτικοῦ βίος· κινεῖται γὰρ πρὸς ταῦτα, ἃ θέλγει αὐτόν. Ὅθεν καὶ τὸ εὐπρόσωπος γὰρ ὁ τοῦ μεγαλήτορος Ἑρεχθέως δῆμος. Τί γὰρ μαθὼν τις πρὸς ἄλλο ἔχει; Ἡ ἐλκόμενος οὐ μάγων τέχναις, ἀλλὰ τῆς φύσεως, τῆς ἀπάτης δούσης καὶ συναψάσης ἄλλο πρὸς ἄλλο οὐ τοῖς τόποις, ἀλλ' οἷς ἔδωκε

φίλτροις.

43. And the Proficient [the Sage], how does he stand with regard to magic and philtre-spells?

In the soul he is immune from magic; his reasoning part cannot be touched by it, he cannot be perverted. But there is in him the unreasoning element which comes from the [material] All, and in this he can be affected, or rather this can be affected in him. Philtre-Love, however, he will not know, for that would require the consent of the higher soul to the trouble stifled in the lower. And, just as the unreasoning element responds to the call of incantation, so the adept himself will dissolve those horrible powers by counter-incantations. Death, disease, any experience within the material sphere, these may result, yes; for anything that has membership in the All may be affected by another member, or by the universe of members; but the essential man is beyond harm.

That the effects of magic should be not instantaneous but developed is only in accord with Nature's way.

Even the Celestials, the Daimones, are not on their unreasoning side immune: there is nothing against ascribing acts of memory and experiences of sense to them, in supposing them to accept the traction of methods laid up in the natural order, and to give hearing to petitioners; this is especially true of those of them that are closest to this sphere, and in the degree of their concern about it.

For everything that looks to another is under spell to that: what we look to, draws us magically. Only the self-intent go free of magic. Hence every action has magic as its source, and the entire life of the practical man is a bewitchment: we move to that only which has wrought a fascination upon us. This is indicated where we read "for the burgher of greathearted Erechtheus has a pleasant face [but you should see him naked; then you would be cautious]." For what conceivably turns a man to the external? He is drawn, drawn by the arts not of magicians but of the natural order which administers the deceiving draught and links this to that, not in local contact but in the fellowship of the philtre.

[44] Μόνη δὲ λείπεται ἡ θεωρία ἀγοήτευτος εἶναι, ὅτι μηδεὶς πρὸς αὐτὸν γεγοήτευται· εἷς γὰρ ἐστὶ, καὶ τὸ θεωρούμενον αὐτός ἐστι, καὶ ὁ λόγος οὐκ ἡπατημένος, ἀλλ' ὃ δεῖ ποιεῖ, καὶ τὴν αὐτοῦ ζωὴν καὶ τὸ ἔργον ποιεῖ. Ἐκεῖ δὲ οὐ τὸ αὐτοῦ, καὶ οὐχ ὁ λόγος τὴν ὁρμὴν, ἀλλ' ἀρχὴ καὶ τοῦ ἀλόγου αἱ τοῦ πάθους προτάσεις. Τέκνων μὲν γὰρ ἐπιμέλεια καὶ πρὸς γάμον σπουδαὶ φανεράν τὴν ὀλκὴν ἔχουσιν, ὅσα τε ἀνθρώπους δελεάζει ἡδέα γινόμενα ταῖς ἐπιθυμίαις. Πράξεις δὲ αἱ μὲν διὰ θυμὸν ἀλόγως κινοῦνται, αἱ δὲ δι' ἐπιθυμίας ὡσαύτως, πολιτεῖαι δὲ καὶ ἀρχῶν ὀρέξεις τὸ φίλαρχον τὸ ἐν ἡμῖν ἔχουσι προκαλούμενον. Καὶ αἱ μὲν γινόμεναι ὑπὲρ τοῦ μὴ παθεῖν ἀρχὴν ἔχουσι τὸν φόβον, αἱ δ' ὑπὲρ τοῦ πλείονος τὴν ἐπιθυμίαν. Αἱ δὲ τῶν χρειωδῶν χάριν τὴν τῆς φύσεως ἔνδειαν ζητοῦσαι ἀποπληροῦν φανερώς ἔχουσι τὴν τῆς φύσεως

βίαν πρὸς τὸ ζῆν οἰκειώσασαν. Εἰ δέ τις λέγοι τὰς πράξεις τῶν καλῶν ἀγοητεύτους εἶναι ἢ καὶ τὴν θεωρίαν καλῶν οὔσαν γοητεύεσθαι λεκτέον, εἰ μὲν ὥς ἀναγκαίαις καὶ τὰς καλὰς λεγομένας πράξεις πράττοι ἄλλο τὸ ὄντως καλὸν ἔχων, οὐ γεγοήτευται – οἶδε γὰρ τὴν ἀνάγκην καὶ οὐ πρὸς τὸ τῆιδε βλέπει, οὐδὲ πρὸς ἄλλα ὁ βίος – ἀλλὰ τῇ τῆς φύσεως τῆς ἀνθρωπίνης βίαι καὶ τῇ πρὸς τὸ ζῆν τῶν ἄλλων ἢ καὶ αὐτοῦ οἰκειώσει – δοκεῖ γὰρ εὐλογον ἴσως μὴ ἐξάγειν ἑαυτὸν διὰ τὴν οἰκειώσιν – [ὅτι] οὕτως ἐγοητεύθη. Εἰ δὲ τὸ ἐν ταῖς πράξεσιν ἀγαπήσας καλὸν τὰς πράξεις αἰρεῖται ἀπατηθεὶς τοῖς ἴχνεσι τοῦ καλοῦ, γεγοήτευται τὸ περὶ τὰ κάτω καλὸν διώκων· ὅλως γὰρ ἡ περὶ τὸ εὐκὸς τῷ ἀληθεῖ πραγματεία καὶ ὀλκὴ εἰς αὐτὸ πᾶσα ἡπατημένου ἐξ ἐκείνων τῶν ἐπ’ αὐτὰ ἐλκόντων· τοῦτο δὲ ἡ τῆς φύσεως γοητεία ποιεῖ· τὸ γὰρ οὐκ ἀγαθὸν ὥς ἀγαθὸν διώκειν ἐλχθέντα τῷ ἐκείνου εἶδει ἀλόγοις ὀρμαῖς, τοῦτο ἐστὶν ἀγομένου ὅπου μὴ ἤθελεν οὐκ εἰδότος. Τοῦτο δὲ τί ἂν τις ἄλλο ἢ γοητεῖαν εἴποι; Μόνος οὖν ἀγοήτευτος, ὃς ἐλκόμενος τοῖς ἄλλοις αὐτοῦ μέρεσι τούτων οὐδὲν ἀγαθὸν λέγει εἶναι ὧν ἐκεῖνα λέγει, ἀλλὰ μόνον ὃ οἶδεν αὐτὸς οὐκ ἡπατημένος οὐδὲ διώκων, ἀλλ’ ἔχων. Οὐκ ἂν οὖν ἔλκοιτο οὐδαμοῦ.

44. Contemplation alone stands untouched by magic; no man self-gathered falls to a spell; for he is one, and that unity is all he perceives, so that his reason is not beguiled but holds the due course, fashioning its own career and accomplishing its task.

In the other way of life, it is not the essential man that gives the impulse; it is not the reason; the unreasoning also acts as a principle, and this is the first condition of the misfortune. Caring for children, planning marriage — everything that works as bait, taking value by dint of desire — these all tug obviously: so it is with our action, sometimes stirred, not reasonably, by a certain spirited temperament, sometimes as foolishly by greed; political interests, the siege of office, all betray a forth-summoning lust of power; action for security springs from fear; action for gain, from desire; action undertaken for the sake of sheer necessities — that is, for supplying the insufficiency of nature — indicates, manifestly, the cajoling force of nature to the safeguarding of life.

We may be told that no such magic underlies good action, since, at that, Contemplation itself, certainly a good action, implies a magic attraction.

The answer is that there is no magic when actions recognized as good are performed upon sheer necessity with the recollection that the veritable good is elsewhere; this is simply knowledge of need; it is not a bewitchment binding the life to this sphere or to any thing alien; all is permissible under duress of human nature, and in the spirit of adaptation to the needs of existence in general — or even to the needs of the individual existence, since it certainly seems reasonable to fit oneself into life rather than to withdraw from it.

When, on the contrary, the agent falls in love with what is good in those actions, and, cheated by the mere track and trace of the Authentic Good makes them his own, then, in his pursuit of a lower good, he is the victim of

magic. For all dalliance with what wears the mask of the authentic, all attraction towards that mere semblance, tells of a mind misled by the spell of forces pulling towards unreality.

The sorcery of Nature is at work in this; to pursue the non-good as a good, drawn in unreasoning impulse by its specious appearance: it is to be led unknowing down paths unchosen; and what can we call that but magic.

Alone in immunity from magic is he who, though drawn by the alien parts of his total being, withholds his assent to their standards of worth, recognizing the good only where his authentic self sees and knows it, neither drawn nor pursuing, but tranquilly possessing and so never charmed away.

[45] Ἐκ δὴ τῶν εἰρημένων ἀπάντων ἐκεῖνο φανερόν, ὅτι, ὥς ἕκαστον τῶν ἐν τῷ παντὶ ἔχει φύσεως καὶ διαθέσεως, οὕτω τοι συντελεῖ εἰς τὸ πᾶν καὶ πάσχει καὶ ποιεῖ, καθάπερ ἐφ' ἐκάστου ζώου ἕκαστον τῶν μερῶν, ὥς ἔχει φύσεως καὶ κατασκευῆς, οὕτω πρὸς τὸ ὅλον συντελεῖ καὶ ὑπουργεῖ καὶ τάξεως καὶ χρειᾶς ἡξίωται· δίδωσί τε τὸ παρ' αὐτοῦ καὶ δέχεται τὰ παρὰ τῶν ἄλλων, ὅσων αὐτῷ δεκτικὴ ἢ φύσις· καὶ οἷον συναίσθησις παντὸς πρὸς πᾶν· καὶ εἰ ἕκαστον δὲ τῶν μερῶν καὶ ζῶιον ἦν, εἶχεν ἂν καὶ ζώου ἔργα ἕτερα ὄντα τῶν τοῦ μέρους. Καὶ δὴ κάκεῖνο ἀναφαίνεται, ὅπως τὸ καθ' ἡμᾶς ἔχει, ὥς ποιούντες τι καὶ ἡμεῖς ἐν τῷ παντί, οὐ μόνον ὅσα σῶμα πρὸς σῶμα καὶ πάσχον αὐτὰ τοιαῦτα, ἔτι καὶ τὴν ἄλλην αὐτῶν φύσιν εἰσφερόμεθα συναφθέντες τοῖς συγγενέσιν οἷς ἔχομεν πρὸς τὰ συγγενῆ τῶν ἑξω· καὶ δὴ καὶ ψυχᾷς ἡμῶν καὶ διαθέσεσι συναφεῖς γινόμενοι, μᾶλλον δὲ ὄντες, πρὸς τε τὰ ἐφεξῆς ἐν τῷ δαιμονίῳ τόπῳ καὶ τὰ ἐπέκεινα αὐτῶν οὐκ ἔστιν ὅπως λανθάνομεν ὅποιοι τινες ἐσμέν. Οὐ τοίνυν οὐδὲ τὰ αὐτὰ πάντες δίδομεν οὐδὲ ταῦτόν δεχόμεθα· ὁ γὰρ μὴ ἔχομεν πῶς ἂν μεταδοίμεν ἄλλῳ, οἷον ἀγαθόν; Οὐδ' αὖ τῷ μὴ δεκτικῷ ἀγαθοῦ ἀγαθόν τι κομιούμεθα. Τὴν οὖν αὐτοῦ τις κακίαν συνάψας ἐγνώσθη τε ὅς ἐστι καὶ κατὰ τὴν αὐτοῦ φύσιν ὥσθη εἰς ὃ ἔχει καὶ ἐνταῦθα καὶ ἐντεῦθεν ἀπαλλαγείς εἰς ἄλλον τοιοῦτον τρόπον φύσεως ὀλκαῖς. Τῷ δὲ ἀγαθῷ αἶ τε λήψεις αἶ τε δόσεις καὶ αἱ μεταθέσεις ἄλλαι, ὥσπερ ἐκ μηρίνων ὀλκαῖς τισι φύσεως μετατιθεμένων. Οὕτω θαυμαστῶς ἔχει δυνάμει καὶ τάξεως τόδε τὸ πᾶν γινομένων ἀπάντων ἀπόφωι κελεύθῳ κατὰ δίκην, ἣν οὐκ ἔστι φυγεῖν οὐδενί, ἥς ἐπαίει μὲν ὁ φαῦλος οὐδέν, ἄγεται δὲ οὐκ εἰδὼς οἷ δέῃ ἐν τῷ παντὶ φέρεσθαι· ὁ δ' ἀγαθὸς καὶ οἶδε, καὶ οὐ δέῃ ἅπεισι, καὶ γινώσκει πρὶν ἀπιέναι οὐδ' ἀνάγκη αὐτῷ ἐλθόντι οἰκεῖν, καὶ εὐελπίς ἐστιν, ὥς μετὰ θεῶν ἔσοιτο. Ἐν μὲν γὰρ ὀλίγῳ ζῶιῳ σμικραὶ τῶν μερῶν αἰ μεταβολαὶ καὶ συναισθήσεις καὶ οὐκ ἔστιν ἐν αὐτῷ τὰ μέρη ζῶια εἶναι, εἰ μὴ που ἐπὶ βραχὺ ἐν τισιν· ἐν δὲ τῷ ἐν ᾧ διαστάσεις τε τοσαῦται καὶ ἕκαστον τῶν ἐν αὐτῷ χάλασιν ἔχει καὶ ζῳία ἐστὶ πολλά, τὰς κινήσεις δέῃ καὶ τὰς μεταστάσεις μείζους εἶναι. Ὁρῶμεν δὲ καὶ ἥλιον καὶ σελήνην καὶ τὰ ἄλλα ἄστρα ἐν τάξει μετατιθέμενα καὶ μετακινούμενα. Οὐ τοίνυν ἄλογον οὐδὲ τὰς ψυχὰς μετατιθεσθαι μὴ τὸ αὐτὸ αἰεὶ ἡθος σωιζόμενας, ταττομένας δὲ ἀνάλογον ὧν ἔπαθον καὶ ποιοῦσι, τάξιν οἷον κεφαλῆς, τὰς δὲ οἷον ποδῶν λαβούσας, πρὸς τὸ πᾶν σύμφωνον· ἔχει γὰρ καὶ αὐτὸ διαφορὰς πρὸς τὸ ἄμεινόν τε καὶ χεῖρον. Ἡ δ' ἂν μήτε τὸ ἄμεινον τὸ ἐνταῦθα αἰρήται μήτε τοῦ

χειρόνος μετέχουσα ἤ, ἄλλον τόπον καὶ καθαρὸν ἠλλάξατο τοῦτον, ὃν εἵλετο, λαβοῦσα. Αἱ δὲ κολάσεις ὥσπερ νενοσηκότων μερῶν, τῶν μὲν ἐπιστύψεις φαρμάκοις, τῶν δὲ ἐξαιρέσεις ἢ καὶ ἀλλοιώσεις, ἵνα ὑγιαῖνοι τὸ πᾶν ἐκάστου διατιθεμένου οὗ δεῖ· τὸ δ' ὑγιεινὸν τοῦ παντός ἀλλοιουμένου, τοῦ δὲ ἐξαιρουμένου ἐντεῦθεν, ὡς ἐνθαδὶ νοσοῦντος, οὗ δὲ μὴ νοσήσει, τιθεμένου.

45. From this discussion it becomes perfectly clear that the individual member of the All contributes to that All in the degree of its kind and condition; thus it acts and is acted upon. In any particular animal each of the limbs and organs, in the measure of its kind and purpose, aids the entire being by service performed and counts in rank and utility: it gives what is in it its gift and takes from its fellows in the degree of receptive power belonging to its kind; there is something like a common sensitiveness linking the parts, and in the orders in which each of the parts is also animate, each will have, in addition to its rank as part, the very particular functions of a living being.

We have learned, further, something of our human standing; we know that we too accomplish within the All a work not confined to the activity and receptivity of body in relation to body; we know that we bring to it that higher nature of ours, linked as we are by affinities within us towards the answering affinities outside us; becoming by our soul and the conditions of our kind thus linked — or, better, being linked by Nature — with our next highest in the celestial or demonic realm, and thence onwards with those above the Celestials, we cannot fail to manifest our quality. Still, we are not all able to offer the same gifts or to accept identically: if we do not possess good, we cannot bestow it; nor can we ever purvey any good thing to one that has no power of receiving good. Anyone that adds his evil to the total of things is known for what he is and, in accordance with his kind, is pressed down into the evil which he has made his own, and hence, upon death, goes to whatever region fits his quality — and all this happens under the pull of natural forces.

For the good man, the giving and the taking and the changes of state go quite the other way; the particular tendencies of the nature, we may put it, transpose the cords [so that we are moved by that only which, in Plato's metaphor of the puppets, draws towards the best].

Thus this universe of ours is a wonder of power and wisdom, everything by a noiseless road coming to pass according to a law which none may elude — which the base man never conceives though it is leading him, all unknowingly, to that place in the All where his lot must be cast — which the just man knows, and, knowing, sets out to the place he must, understanding, even as he begins the journey, where he is to be housed at the end, and having the good hope that he will be with gods.

In a living being of small scope the parts vary but slightly, and have but a faint individual consciousness, and, unless possibly in a few and for a short time, are not themselves alive. But in a living universe, of high expanse, where every entity has vast scope and many of the members have life, there

must be wider movement and greater changes. We see the sun and the moon and the other stars shifting place and course in an ordered progression. It is therefore within reason that the souls, also, of the All should have their changes, not retaining unbrokenly the same quality, but ranged in some analogy with their action and experience — some taking rank as head and some as foot in a disposition consonant with the Universal Being which has its degrees in better and less good. A soul, which neither chooses the highest that is here, nor has lent itself to the lowest, is one which has abandoned another, a purer, place, taking this sphere in free election.

The punishments of wrong-doing are like the treatment of diseased parts of the body — here, medicines to knit sundered flesh; there, amputations; elsewhere, change of environment and condition — and the penalties are planned to bring health to the All by settling every member in the fitting place: and this health of the All requires that one man be made over anew and another, sick here, be taken hence to where he shall be weakly no longer.

ε: Περὶ ψυχῆς ἀποριῶν τρίτον ἢ περὶ ὄψεως. — Fifth Tractate.

Problems of the Soul (3).

[ALSO ENTITLED “ON SIGHT”].

[1] Ἐπει δὲ ὑπερεθέμεθα σκέψασθαι, εἰ μηδενὸς ὄντος μεταξὺ ἔστιν ὄραν οἶον ἀέρος ἢ ἄλλου τινὸς τοῦ λεγομένου διαφανοῦς σώματος, νῦν σκεπτέον. Ὅτι μὲν οὖν διὰ σώματός τινος δεῖ τὸ ὄραν καὶ ὅλως τὸ αἰσθάνεσθαι γίνεσθαι, εἴρηται· ἄνευ μὲν γὰρ σώματος πάντῃ ἐν τῷ νοητῷ τὴν ψυχὴν εἶναι. Τοῦ δὲ αἰσθάνεσθαι ὄντος ἀντιλήψεως οὐ νοητῶν, ἀλλὰ αἰσθητῶν μόνον, δεῖ πως τὴν ψυχὴν συναφῇ γενομένην τοῖς αἰσθητοῖς διὰ τῶν προσομοίων κοινωνίαν τινὰ πρὸς αὐτὰ γνώσεως ἢ παθήματος ποιεῖσθαι. Διὸ καὶ δι’ ὀργάνων σωματικῶν ἢ γνῶσις· διὰ γὰρ τούτων οἶον συμφυῶν ἢ συνεχῶν ὄντων οἶον εἰς ἓν πως πρὸς αὐτὰ τὰ αἰσθητὰ ἰέναι, ὁμοπαθείας τινὸς οὕτω πρὸς αὐτὰ γινομένης. Εἰ οὖν δεῖ συναφὴν τινὰ πρὸς τὰ γινωσκόμενα γίνεσθαι, περὶ μὲν τῶν ὅσα ἀφῆτι τινι γινώσκεται, τί ἂν τις ζητοῖ; Περὶ δὲ τῆς ὀράσεως – εἰ δὲ καὶ περὶ τῆς ἀκοῆς, ὕστερον – ἀλλὰ περὶ τοῦ ὄραν, εἰ δεῖ τι μεταξὺ εἶναι σῶμα τῆς ὄψεως καὶ τοῦ χρώματος. Ἡ νύττοι κατὰ συμβεβηκὸς ἂν τὸ μεταξὺ σῶμα, συμβάλλεται δὲ οὐδὲν πρὸς ὄρασιν τοῖς ὀρώσιν; Ἀλλ’ εἰ πυκνὰ μὲν ὄντα τὰ σώματα, ὥσπερ τὰ γεηρά, κωλύει ὄραν, ὅσῳ δὲ λεπτότερα αἰεὶ τὰ μεταξὺ, μᾶλλον ὀρώμεν, συνεργὰ ἂν τις τοῦ ὄραν τὰ μεταξὺ θείῃ. Ἡ, εἰ οὐ συνεργά, οὐ κωλυτικά· ταῦτα δὲ κωλυτικά ἂν τις εἴποι. Ἀλλ’ εἰ τὸ πάθος πρότερον τὸ μεταξὺ παραδέχεται καὶ οἶον τυποῦται – σημεῖον δὲ τό, εἰ καὶ ἔμπροσθέν τις ἡμῶν ἔσται πρὸς τὸ χρῶμα βλέπων, κάκεινον ὄραν – πάθους ἐν τῷ μεταξὺ μὴ γενομένου οὐδ’ ἂν εἰς ἡμᾶς τοῦτο ἀφικνοῖτο. Ἡ οὐκ ἀνάγκη τὸ μεταξὺ πάσχειν, εἰ τὸ πεφυκὸς πάσχειν – ὁ ὀφθαλμὸς – πάσχει· ἢ, εἰ πάσχοι, ἄλλο πάσχει· ἐπεὶ οὐδ’ ὁ κάλαμος ὁ μεταξὺ τῆς νάρκης καὶ τῆς χειρός, ὁ πάσχει ἢ χεὶρ· καὶ μὴν κάκει, εἰ μὴ μεταξὺ ὁ κάλαμος εἴη καὶ ἡ θρίζ, οὐκ ἂν πάθοι ἢ χεὶρ. Ἡ τοῦτο μὲν καὶ αὐτὸ ἀμφισβητοῖτο ἂν· καὶ γάρ, εἰ ἐντὸς δικτύου γένοιτο, ὁ θηρευτὴς πάσχειν λέγεται τὸ ναρκᾶν. Ἀλλὰ γὰρ κινδυνεύει ὁ λόγος ἐπὶ τὰς λεγομένας συμπαθείας ἰέναι. Εἰ δὲ τοδὶ ὑπὸ τουδὶ πέφυκε πάσχειν συμπαθῶς τῷ τινι ὁμοιότητα ἔχειν πρὸς αὐτό, οὐκ ἂν τὸ μεταξὺ ἀνόμοιον ὄν πάθοι, ἢ τὸ αὐτὸ οὐκ ἂν πάθοι. Εἰ τοῦτο, πολλῶι μᾶλλον μηδενὸς ὄντος μεταξὺ πάθοι ἂν τὸ πεφυκὸς πάσχειν ἢ ἔαν τὸ μεταξὺ τοιοῦτον ἦι, οἶον αὐτὸ καὶ παθεῖν τι.

1. We undertook to discuss the question whether sight is possible in the absence of any intervening medium, such as air or some other form of what is known as transparent body: this is the time and place.

It has been explained that seeing and all sense-perception can occur only through the medium of some bodily substance, since in the absence of body the soul is utterly absorbed in the Intellectual Sphere. Sense-perception being the gripping not of the Intellectual but of the sensible alone, the soul, if it is to

form any relationship of knowledge, or of impression, with objects of sense, must be brought in some kind of contact with them by means of whatever may bridge the gap.

The knowledge, then, is realized by means of bodily organs: through these, which [in the embodied soul] are almost of one growth with it, being at least its continuations, it comes into something like unity with the alien, since this mutual approach brings about a certain degree of identity [which is the basis of knowledge].

Admitting, then, that some contact with an object is necessary for knowing it, the question of a medium falls to the ground in the case of things identified by any form of touch; but in the case of sight — we leave hearing over for the present — we are still in doubt; is there need of some bodily substance between the eye and the illumined object?

No: such an intervening material may be a favouring circumstance, but essentially it adds nothing to seeing power! Dense bodies, such as clay, actually prevent sight; the less material the intervening substance is, the more clearly we see; the intervening substance, then, is a hindrance, or, if not that, at least not a help.

It will be objected that vision implies that whatever intervenes between seen and seer must first [and progressively] experience the object and be, as it were, shaped to it; we will be reminded that [vision is not a direct and single relation between agent and object, but is the perception of something radiated since] anyone facing to the object from the side opposite to ourselves sees it equally; we will be asked to deduce that if all the space intervening between seen and seer did not carry the impression of the object we could not receive it.

But all the need is met when the impression reaches that which is adapted to receive it; there is no need for the intervening space to be impressed. If it is, the impression will be of quite another order: the rod between the fisher's hand and the torpedo fish is not affected in the same way as the hand that feels the shock. And yet there too, if rod and line did not intervene, the hand would not be affected — though even that may be questioned, since after all the fisherman, we are told, is numbed if the torpedo merely lies in his net.

The whole matter seems to bring us back to that sympathy of which we have treated. If a certain thing is of a nature to be sympathetically affected by another in virtue of some similitude between them, then anything intervening, not sharing in that similitude, will not be affected, or at least not similarly. If this be so, anything naturally disposed to be affected will take the impression more vividly in the absence of intervening substance, even of some substance capable, itself, of being affected.

[2] Εἰ μὲν οὖν τοιοῦτόν ἐστι τὸ ὁρᾶν, οἶον τὸ τῆς ὀψεως φῶς συνάπτειν πρὸς τὸ μεταξὺ [φῶς] μέχρι τοῦ αἰσθητοῦ, δεῖ μεταξὺ τοῦτο εἶναι τὸ φῶς, καὶ ἢ ὑπόθεσις αὕτη τὸ μεταξὺ τοῦτο ζητεῖ· εἰ δὲ τροπὴν ἐργάζεται τὸ

ὑποκείμενον σῶμα κεχρωσμένον, τί κωλύει τὴν τροπὴν εὐθὺς πρὸς τὸ ὄμμα
ιέναι μηδενὸς ὄντος μεταξύ; Εἰ καὶ νῦν ἐξ ἀνάγκης, ὅτε ἐστί, τρέπεται πῶς τὸ
τῶν ὀμμάτων πρόσθεν κείμενον. Καὶ οἱ ἐκχέοντες δὲ τὰς ὄψεις οὐκ ἂν ἔχοιεν
ἀκολουθοῦν τὸ πάντως μεταξύ τι εἶναι, εἰ μὴ φοβοῖντο, μὴ πέσῃ ἡ ἀκτίς·
ἀλλὰ φωτὸς ἐστί, καὶ τὸ φῶς εὐθυποροῦν. Οἱ δὲ τὴν ἔνστασιν αἰτιώμενοι
δέοιντο ἂν πάντως τοῦ μεταξύ. Οἱ δὲ τῶν εἰδῶλων προστάται διὰ τοῦ κενοῦ
λέγοντες διέναι χώραν ζητοῦσιν, ἵνα μὴ κωλυθῇ· ὥστε, εἰ ἔτι μᾶλλον οὐ
κωλύσει τὸ μηδὲν εἶναι μεταξύ, οὐκ ἀμφισβητοῦσι τῇ ὑποθέσει. Ὅσοι δὲ
συμπαθεῖαι τὸ ὁρᾶν λέγουσιν, ἤττον μὲν ὁρᾶν φήσουσιν, εἴ τι μεταξύ εἴη, ἢ
κωλύοι καὶ ἐμποδίζοι καὶ ἀμυδρὰν ποιοῖ τὴν συμπάθειαν· μᾶλλον δὲ
ἀκόλουθον λέγειν ποιεῖν πάντως ἀμυδρὰν καὶ τὸ συγγενές, ἢ καὶ αὐτὸ
πάσχον. Καὶ γὰρ εἰ σῶμα συνεχές ἐν βάθει ἐκ προσβολῆς πυρὸς καίοιτο, ἀλλὰ
τὸ ἐν βάθει αὐτοῦ τῇ προσβολῇ τοῦ πρόσθεν ἤττον ἂν πάσχοι. Ἀλλ' εἰ ζώου
ἐνὸς μόρια εἴη συμπαθεῖ, ἅρ' ἂν ἤττον πάθοι, ὅτι μεταξύ τί ἐστιν; Ἡ ἤττον
μὲν ἂν πάθοι, σύμμετρον δ' ἂν εἴη τὸ πάθος, ὅσον ἐβούλετο ἡ φύσις,
κωλύοντος τὸ ἄγαν τοῦ μεταξύ· εἰ μὴ που τοιοῦτον εἴη τὸ διδόμενον, ὥστε
ὅλως τὸ μεταξύ μὴ πάσχειν. Ἀλλ' εἰ συμπαθὲς τῷ ἐν ζῳίῳ εἶναι, καὶ ἡμεῖς
πάσχομεν ὅτι ἐν ἐνὶ καὶ ἐνός, πῶς οὐ δεῖ, ὅταν τοῦ πόρρω αἰσθησις ἦ,
συνέχειαν εἶναι; Ἡ τὴν συνέχειαν καὶ τὸ μεταξύ διὰ τὸ τὸ ζῳιον δεῖν συνεχές
εἶναι, τὸ δὲ πάθος κατὰ συμβεβηκὸς συνεχούς, ἢ πᾶν ὑπὸ παντὸς φήσομεν
πάσχειν. Εἰ δὲ τότε μὲν ὑπὸ τοῦδε, ἄλλο δὲ ὑπ' ἄλλου οὐ τὸ αὐτό, οὐκ ἂν
δέοιτό τις τοῦ μεταξύ πανταχοῦ. Εἰ οὖν ἐπὶ ὅσῃς λέγοι τις δεῖσθαι, διὰ τί
φατέον· ἐπεὶ οὐδὲ πανταχοῦ φαίνεται τὸ δι' ἀέρος ἰὸν πάσχειν ποιοῦν τὸν
ἄερα, ἀλλ' ἢ μόνον διαιρεῖν· οἷον λίθος εἰ ἄνωθεν πίπτει, τί ἄλλο ἢ οὐχ
ὑπομένει ὁ ἀήρ; Ἐπεὶ οὐδὲ τῇ ἀντιπεριστάσει εὐλογον κατὰ φύσιν οὔσης τῆς
φορᾶς· ἐπεὶ οὕτω καὶ τὸ πῦρ ἄνω τῇ ἀντιπεριστάσει· ἀλλ' ἄτοπον· φθάνει
γὰρ τὸ πῦρ τῇ αὐτοῦ κινήσει ταχεῖαι οὔσῃ τὴν ἀντιπερίστασιν τοῦ ἀέρος. Εἰ
δ' ὑπὸ τοῦ τάχους ταχύνεσθαι τις τὴν ἀντιπερίστασιν φησιν, ἀλλὰ κατὰ
συμβεβηκὸς ἂν γίνοιτο, οὐκ εἰς τὸ ἄνωθεν· ἐπεὶ καὶ ἀπὸ τῶν ξύλων ἡ ὀρμὴ
πρὸς τὸ ἄνω οὐκ ὠθοῦντων· καὶ ἡμεῖς δὲ κινούμενοι τέμνομεν τὸν ἄερα, καὶ
οὐχ ἡ ἀντιπερίστασις ὠθεῖ, πληροὶ δὲ μόνον ἐφεπόμενος τὸ παρ' ἡμῶν
κενούμενον. Εἰ οὖν τοῖς σώμασι δίσταται τοῖς τοιούτοις μηδὲν παθῶν, τί
κωλύει καὶ ἄνευ διαστάσεως συγχωρεῖν παριέναι τοῖς εἰς ὅσιν εἶδεν; Εἰ δὲ
μηδὲ πάρεισιν ὥς ἐν ῥοῇ τὰ εἶδη, τίς πάσχειν ἀνάγκη καὶ δι' αὐτοῦ τὸ πάθος
πρὸς ἡμᾶς τῷ προπαθεῖν ιέναι; Εἰ γὰρ τῷ προπαθεῖν τὸν ἄερα ἡ αἰσθησις
ἡμῖν, οὐκ ἂν πρὸς αὐτὸ βλέποντες τὸ ὁρώμενον εἶδομεν, ἀλλ' ἐκ τοῦ
παρακειμένου ἔσχομεν ἂν τὴν αἰσθησιν, ὥσπερ ἐπὶ τοῦ θερμαίνεσθαι. Ἐκεῖ
γὰρ οὐ τὸ πόρρωθεν πῦρ, ἀλλὰ ὁ ἀήρ ὁ παρακείμενος θερμανθεὶς θερμαίνειν
δοκεῖ· ἀφ' ἣ γὰρ τοῦτο, ἐν δὲ τοῖς ὁράμασιν οὐχ ἀφή· ὅθεν οὐδ' ἐπιτεθὲν τῷ
ὀμματι τὸ αἰσθητὸν ὁρᾶν ποιεῖ, ἀλλὰ φωτισθῆναι δεῖ τὸ μεταξύ· ἢ ὅτι
σκοτεινὸν ὁ ἀήρ. Μὴ ὄντος δὲ τούτου σκοτεινοῦ οὐδ' ἂν ἐδέησε φωτὸς ἴσως.
Τὸ γὰρ σκοτεινὸν ἐμπόδιον ὃν τοῦ ὁρᾶν δεῖ κρατηθῆναι τῷ φωτί. Τάχα δὲ ἂν
καὶ προσαχθὲν τῇ ὄψει οὐχ ὁράται, ὅτι σκιὰν φέρει τὴν τοῦ ἀέρος καὶ τὴν
αὐτοῦ.

2. If sight depends upon the linking of the light of vision with the light leading progressively to the illumined object, then, by the very hypothesis, one intervening substance, the light, is indispensable: but if the illuminated body, which is the object of vision, serves as an agent operating certain changes, some such change might very well impinge immediately upon the eye, requiring no medium; this all the more, since as things are the intervening substance, which actually does exist, is in some degree changed at the point of contact with the eye [and so cannot be in itself a requisite to vision].

Those who have made vision a forth-going act [and not an in-coming from the object] need not postulate an intervening substance — unless, indeed, to provide against the ray from the eye failing on its path — but this is a ray of light and light flies straight. Those who make vision depend upon resistance are obliged to postulate an intervening substance.

The champions of the image, with its transit through a void, are seeking the way of least resistance; but since the entire absence of intervenient gives a still easier path they will not oppose that hypothesis.

So, too, those that explain vision by sympathy must recognize that an intervening substance will be a hindrance as tending to check or block or enfeeble that sympathy; this theory, especially, requires the admission that any intervenient, and particularly one of kindred nature, must blunt the perception by itself absorbing part of the activity. Apply fire to a body continuous through and through, and no doubt the core will be less affected than the surface: but where we are dealing with the sympathetic parts of one living being, there will scarcely be less sensation because of the intervening substance, or, if there should be, the degree of sensation will still be proportionate to the nature of the separate part, with the intervenient acting merely as a certain limitation; this, though, will not be the case where the element introduced is of a kind to overleap the bridge.

But this is saying that the sympathetic quality of the universe depends upon its being one living thing, and that our amenability to experience depends upon our belonging integrally to that unity; would it not follow that continuity is a condition of any perception of a remote object?

The explanation is that continuity and its concomitant, the bridging substance, come into play because a living being must be a continuous thing, but that, none the less, the receiving of impression is not an essentially necessary result of continuity; if it were, everything would receive such impression from everything else, and if thing is affected by thing in various separate orders, there can be no further question of any universal need of intervening substance.

Why it should be especially requisite in the act of seeing would have to be explained: in general, an object passing through the air does not affect it beyond dividing it; when a stone falls, the air simply yields; nor is it reasonable to explain the natural direction of movement by resistance; to do

so would bring us to the absurdity that resistance accounts for the upward movement of fire, which on the contrary, overcomes the resistance of the air by its own essentially quick energy. If we are told that the resistance is brought more swiftly into play by the very swiftness of the ascending body, that would be a mere accidental circumstance, not a cause of the upward motion: in trees the upthrust from the root depends on no such external propulsion; we, too, in our movements cleave the air and are in no wise forwarded by its resistance; it simply flows in from behind to fill the void we make.

If the severance of the air by such bodies leaves it unaffected, why must there be any severance before the images of sight can reach us?

And, further, once we reject the theory that these images reach us by way of some outstreaming from the objects seen, there is no reason to think of the air being affected and passing on to us, in a progression of impression, what has been impressed upon itself.

If our perception is to depend upon previous impressions made upon the air, then we have no direct knowledge of the object of vision, but know it only as through an intermediary, in the same way as we are aware of warmth where it is not the distant fire itself that warms us, but the warmed intervening air. That is a matter of contact; but sight is not produced by contact: the application of an object to the eye would not produce sight; what is required is the illumination of the intervening medium; for the air in itself is a dark substance: If it were not for this dark substance there would probably be no reason for the existence of light: the dark intervening matter is a barrier, and vision requires that it be overcome by light. Perhaps also the reason why an object brought close to the eye cannot be seen is that it confronts us with a double obscuration, its own and that of the air.

[3] Μέγιστον δὲ μαρτύριον τοῦ μὴ διὰ τοῦ ἀέρος παθόντος τὸ εἶδος τοῦ αἰσθητοῦ ὁρᾶν [καὶ τὰς τούτων μορφάς] ὥσπερ διαδόσει τὸ νύκτωρ ἐν σκότῳ πῦρ τε καὶ τὰ ἄστρα ὁρᾶσθαι καὶ τὰς τούτων μορφάς. Οὐ γὰρ δὴ φήσει τις ἐν τῷ σκοτεινῷ τὰ εἶδη γινόμενα οὕτω συνάψασθαι· ἢ οὐκ ἂν ἦν σκότος τοῦ πυρὸς ἐλλάμπαντος τὸ αὐτοῦ εἶδος. Ἐπεὶ καὶ πάνυ πολλοῦ σκότου ὄντος καὶ κεκρυμμένων καὶ τῶν ἄστρον [καὶ τοῦ πυρὸς] καὶ τοῦ φωτὸς τοῦ παρ' αὐτῶν μὴ ἐλλάμποντος ἐκ τῶν φρυκτωριῶν ὁρᾶται τὸ πῦρ, καὶ ἐκ τῶν πύργων τῶν ταῖς ναυσὶ σημαίνοντων. Εἰ δὲ καὶ διέναι τις λέγοι καὶ ἐν τούτοις τὸ πῦρ ἐναντιούμενος τῇ αἰσθήσει, ἐχρῆν τὴν ὄψιν τοῦ ἀμυδροῦ τοῦ ἐν τῷ ἀέρι ποιῆσθαι τὴν ἀντίληψιν, οὐκ ἐκείνου αὐτοῦ, οἷον ἐστὶν ἐναργές. Εἰ δὲ μεταξὺ σκότου ὄντος ὁρᾶται τὸ ἐπέκεινα, πολλῷ μᾶλλον μηδενός. Ἀλλ' ἐκείνῳ ἂν τις ἐπιστήσειε, μὴ τῷ μεταξὺ μηδενὶ οὐκ ἔσται ὁρᾶν, οὐχ ὅτι μηδέν ἐστι μεταξὺ, ἀλλ' ὅτι ἡ συμπάθεια τοῦ ζώου ἀναιρεῖται πρὸς αὐτὸ καὶ ἡ πρὸς ἄλληλα τῶν μερῶν τῷ ἐν εἶναι. Τούτῳ γὰρ ἔοικε καὶ τὸ αἰσθάνεσθαι ὁπωσοῦν εἶναι, ὅτι συμπαθὲς τὸ ζῶιον – τόδε τὸ πᾶν – ἑαυτῷ. Εἰ γὰρ μὴ τοῦτο, πῶς ἂν ἄλλο ἄλλου τῆς δυνάμεως μετελάμβανε καὶ μάλιστα τῆς πόρρω; Τοῦτο δὴ ἐπισκεπτέον, εἰ ἄλλος κόσμος ἦν καὶ ἄλλο ζῶιον μὴ

συντελοῦν πρὸς τοῦτο καὶ ὅψις ἦν ἐπὶ τοῖς νώτοις τοῦ οὐρανοῦ, εἰ ἐθεάσατο ἐκεῖνον ἐκ διαστήματος συμμετρου· ἢ οὐδὲν ἂν εἶη πρὸς ἐκεῖνον τούτῳ. Ἀλλὰ τοῦτο μὲν ὕστερον. Νῦν δὲ κάκεῖνο ἂν τις μαρτύραιτο εἰς τὸ μὴ τῷ πάσχειν τὸ μεταξὺ τούτῳ τὸ ὁρᾶν γίνεσθαι. Εἰ γὰρ δὴ πάσχοι τὸ τοῦ ἀέρος, σωματικῶς δῆπουθεν ἀνάγκη πάσχειν· τοῦτο δὲ ἐστὶν οἶον ἐν κηρῷ τύπον γενέσθαι. Μέρος δὴ δεῖ τοῦ ὁρατοῦ καθ' ἕκαστον μόνιον τυποῦσθαι· ὥστε καὶ τὸ συναφὲς τῇ ὄψει μόνιον τοσοῦτον, ὅσον καὶ ἡ κόρη τὸ καθ' αὐτὸ μόνιον τοῦ ὁρατοῦ δέχοιτο ἂν. Νῦν δὲ πᾶν τε ὁρᾶται, καὶ ὅσοι ἐν τῷ ἀέρι κατὰ γε τὸ καταντικρὺν ἐκ τε πλαγίων ἐπὶ πολὺ ὁρῶσιν ἐγγὺς τε καὶ κατόπιν οὐκ ἐπιπροσθούμενοι· ὥστε ἕκαστον μόνιον τοῦ ἀέρος ὅλον οἶον τὸ πρόσωπον τὸ ὁρώμενον ἔχειν· τοῦτο δὲ οὐ κατὰ σώματος πάθημα, ἀλλὰ κατὰ μείζους καὶ ψυχικὰς καὶ ζώιου ἐνὸς συμπαθοῦς ἀνάγκας.

3. For the most convincing proof that vision does not depend upon the transmission of impressions of any kind made upon the air, we have only to consider that in the darkness of night we can see a fire and the stars and their very shapes.

No one will pretend that these forms are reproduced upon the darkness and come to us in linked progression; if the fire thus rayed out its own form, there would be an end to the darkness. In the blackest night, when the very stars are hidden and show no gleam of their light, we can see the fire of the beacon-stations and of maritime signal-towers.

Now if, in defiance of all that the senses tell us, we are to believe that in these examples the fire [as light] traverses the air, then, in so far as anything is visible, it must be that dimmed reproduction in the air, not the fire itself. But if an object can be seen on the other side of some intervening darkness, much more would it be visible with nothing intervening.

We may hold one thing certain: the impossibility of vision without an intervening substance does not depend upon that absence in itself: the sole reason is that, with the absence, there would be an end to the sympathy reigning in the living whole and relating the parts to each other in an existent unity.

Perception of every kind seems to depend on the fact that our universe is a whole sympathetic to itself: that it is so, appears from the universal participation in power from member to member, and especially in remote power.

No doubt it would be worth enquiry — though we pass it for the present — what would take place if there were another kosmos, another living whole having no contact with this one, and the far ridges of our heavens had sight: would our sphere see that other as from a mutually present distance, or could there be no dealing at all from this to that?

To return; there is a further consideration showing that sight is not brought about by this alleged modification of the intervenient.

Any modification of the air substance would necessarily be corporeal:

there must be such an impression as is made upon sealing wax. But this would require that each part of the object of vision be impressed on some corresponding portion of the intervenient: the intervenient, however, in actual contact with the eye would be just that portion whose dimensions the pupil is capable of receiving. But as a matter of fact the entire object appears before the pupil; and it is seen entire by all within that air space for a great extent, in front, sideways, close at hand, from the back, as long as the line of vision is not blocked. This shows that any given portion of the air contains the object of vision, in face view so to speak, and, at once, we are confronted by no merely corporeal phenomena; the facts are explicable only as depending upon the greater laws, the spiritual, of a living being one and self-sensitive.

[4] Ἀλλὰ τὸ συναφὲς τῆς ὄψεως φῶς πρὸς τὸ περὶ τὴν ὄψιν καὶ μέχρι τοῦ αἰσθητοῦ πῶς; Ἡ πρῶτον μὲν τοῦ μεταξὺ ἀέρος οὐ δεῖται, εἰ μὴ ἄρα τὸ φῶς οὐκ ἂν ἀέρος ἄνευ λέγοιτο. Οὕτω δὲ τοῦτο μεταξὺ κατὰ συμβεβηκός, αὐτὸ δὲ φῶς ἂν εἴη μεταξὺ οὐ πάσχον· οὐδ' ὅλως πάθους ἐνταῦθα δεῖ, ἀλλ' ὅμως τοῦ μεταξὺ· εἰ δὲ τὸ φῶς οὐ σῶμα, οὐ σώματος. Καὶ δὴ οὐ πρὸς τὸ ὁρᾶν ἀπλῶς δέοιτο ἂν τοῦ φωτὸς τοῦ ἀλλοτρίου καὶ μεταξὺ ἢ ὄψιν, ἀλλὰ πρὸς τὸ πόρρω ὁρᾶν. Τὸ μὲν οὖν εἰ τὸ φῶς γένοιτο ἄνευ τοῦ ἀέρος, ὕστερον· νῦν δὲ ἐκεῖνο σκεπτέον. Εἰ μὲν γὰρ τὸ φῶς τοῦτο τὸ συναφὲς ἔμψυχον γίνεται, καὶ ἡ ψυχὴ δι' αὐτοῦ φερομένη καὶ ἐν αὐτῷ γιγνομένη, ὥσπερ καὶ ἐπὶ τοῦ ἔνδον, ἐν τῷ ἀντιλαμβάνεσθαι δῆπουθεν, ὅπερ ἐστὶν ὁρᾶν, οὐδὲν ἂν δέοιτο τοῦ μεταξὺ φωτός, ἀλλ' ἀφῇ ἔσται εἰκοδὸς τὸ ὁρᾶν τῆς ὁρατικῆς δυνάμεως ἐν φωτὶ ἀντιλαμβανομένης πάσχοντος οὐδὲν τοῦ μεταξὺ, ἀλλὰ γίνεται τῆς ὄψεως φορὰ ἐκεῖ. Οὐ δὴ ζητητέον, πότερα τῷ διάστημά τι εἶναι ἐκεῖ δεῖ πορευθῆναι τὴν ὄψιν ἢ τῷ σῶμά τι εἶναι ἐν τῷ διαστήματι. Καὶ εἰ μὲν τῷ σῶμα ἐν τῷ διαστήματι εἶναι τὸ διεῖργον, εἰ ἀφαιρεθείη τοῦτο, ὄψεται· εἰ δ' ὅτι διάστημα ἀπλῶς, ἀργὴν δεῖ ὑποθέσθαι τὴν τοῦ ὁρατοῦ φύσιν καὶ οὐδὲν δρῶσαν ὅλως. Ἀλλ' οὐχ οἷόν τε· οὐ γὰρ μόνον ἡ ἀφῇ ὅτι ἐγγὺς τι λέγει καὶ ἄπτεται, ἀλλὰ τὰς τοῦ ἀπτοῦ πάσχουσα ἀπαγγέλλει διαφοράς, καὶ εἰ μὴ διείργει τι, κἂν τοῦτο πόρρω, ἦισθετο. Ἄμα γὰρ ὁ ἀήρ ὁ μεταξὺ καὶ ἡμεῖς πυρὸς αἰσθανόμεθα οὐκ ἀναμείναντες θερμανθῆναι ἐκεῖνον. Μᾶλλον γοῦν τὸ σῶμα θερμαίνεται τὸ στερεὸν ἢ ὁ ἀήρ· ὥστε δι' αὐτοῦ μᾶλλον, ἀλλ' οὐ δι' αὐτό. Εἰ οὖν ἔχει δύναμιν εἰς τὸ δρᾶν, τὸ δὲ εἰς τὸ πάσχειν, ἢ καὶ ὅπως οὖν ἢ ὄψιν, διὰ τί ἄλλου δεῖται μέσου εἰς ὃ δύναται πρὸς τὸ ποιῆσαι; Τοῦτο γὰρ ἐμποδίου ἐστὶ δεῖσθαι. Ἐπεὶ καὶ ὅταν τὸ φῶς προσίηι τὸ τοῦ ἡλίου, οὐ πρότερον δεῖ τὸν ἀέρα εἶτα καὶ ἡμᾶς, ἀλλ' ἅμα, καὶ πρὶν ἐγγὺς τῆς ὄψεως γενέσθαι πολλάκις ὄντος ἀλλαχοῦ, ὥς μὴ παθόντος τοῦ ἀέρος ἡμᾶς ὁρᾶν, μεταξὺ ὄντος τοῦ μὴ πεπονθότος καὶ τοῦ φωτὸς μήπω ἐληλυθότος, πρὸς ὃ δεῖ τὴν ὄψιν συνάψαι. Ἐπεὶ καὶ τὸ τῆς νυκτὸς ὁρᾶν τὰ ἄστρα ἢ ὅλως πῦρ χαλεπὸν ταύτῃ τῇ ὑποθέσει ἀπευθῆναι. Εἰ δὲ μένει μὲν ἡ ψυχὴ ἐφ' ἑαυτῆς, φωτὸς δὲ δεῖται ὥσπερ βακτηρίας πρὸς τὸ φθάσαι, ἔδει τὴν ἀντίληψιν βίαιον καὶ ἀντερείδοντος εἶναι καὶ τεταμένου τοῦ φωτός, καὶ τὸ αἰσθητόν, τὸ χρῶμα, ἢ χρῶμα, ἀντιτυποῦν καὶ αὐτὸ εἶναι· οὕτω γὰρ διὰ μέσου αἰ ἀφαί. Εἶτα καὶ πρότερον ἐγγὺς γέγονε μηδενὸς μεταξὺ ὄντος τότε· οὕτω γὰρ ὕστερον τὸ διὰ

μέσου ἄπτεσθαι ποιεῖ τὴν γνῶσιν, οἷον τῇ μνήμῃ καὶ ἔτι μᾶλλον συλλογισμῶι· νῦν δὲ οὐχ οὕτως. Ἀλλ' εἰ παθεῖν δεῖ τὸ πρὸς τὸ αἰσθητὸν φῶς, εἴτα διαδοῦναι μέχρι ὅσῃ, ἡ αὐτὴ γίνεται ὑπόθεσις τῇ ἀπὸ τοῦ αἰσθητοῦ τὸ μεταξὺ πρότερον τρεπούσῃ, πρὸς ἣν ἦδη καὶ ἐν ἄλλοις ἠπόρηται.

4. But there is the question of the linked light that must relate the visual organ to its object.

Now, firstly: since the intervening air is not necessary — unless in the purely accidental sense that air may be necessary to light — the light that acts as intermediate in vision will be unmodified: vision depends upon no modification whatever. This one intermediate, light, would seem to be necessary, but, unless light is corporeal, no intervening body is requisite: and we must remember that intervenient and borrowed light is essential not to seeing in general but to distant vision; the question whether light absolutely requires the presence of air we will discuss later. For the present one matter must occupy us:

If, in the act of vision, that linked light becomes ensouled, if the soul or mind permeates it and enters into union with it, as it does in its more inward acts such as understanding — which is what vision really is — then the intervening light is not a necessity: the process of seeing will be like that of touch; the visual faculty of the soul will perceive by the fact of having entered into the light; all that intervenes remains unaffected, serving simply as the field over which the vision ranges.

This brings up the question whether the sight is made active over its field by the sheer presence of a distance spread before it, or by the presence of a body of some kind within that distance.

If by the presence of such a body, then there will be vision though there be no intervenient; if the intervenient is the sole attractive agent, then we are forced to think of the visible object as being a Kind utterly without energy, performing no act. But so inactive a body cannot be: touch tells us that, for it does not merely announce that something is by and is touched: it is acted upon by the object so that it reports distinguishing qualities in it, qualities so effective that even at a distance touch itself would register them but for the accidental that it demands proximity.

We catch the heat of a fire just as soon as the intervening air does; no need to wait for it to be warmed: the denser body, in fact, takes in more warmth than the air has to give; in other words, the air transmits the heat but is not the source of our warmth.

When on the one side, that of the object, there is the power in any degree of an outgoing act, and on the other, that of the sight, the capability of being acted upon, surely the object needs no medium through which to be effective upon what it is fully equipped to affect: this would be needing not a help but a hindrance.

Or, again, consider the Dawn: there is no need that the light first flood the

air and then come to us; the event is simultaneous to both: often, in fact, we see [in the distance] when the light is not as yet round our eyes at all but very far off, before, that is, the air has been acted upon: here we have vision without any modified intervenient, vision before the organ has received the light with which it is to be linked.

It is difficult to reconcile with this theory the fact of seeing stars or any fire by night.

If [as by the theory of an intervenient] the percipient mind or soul remains within itself and needs the light only as one might need a stick in the hand to touch something at a distance, then the perception will be a sort of tussle: the light must be conceived as something thrusting, something aimed at a mark, and similarly, the object, considered as an illuminated thing, must be conceived to be resistant; for this is the normal process in the case of contact by the agency of an intervenient.

Besides, even on this explanation, the mind must have previously been in contact with the object in the entire absence of intervenient; only if that has happened could contact through an intervenient bring knowledge, a knowledge by way of memory, and, even more emphatically, by way of reasoned comparison [ending in identification]: but this process of memory and comparison is excluded by the theory of first knowledge through the agency of a medium.

Finally, we may be told that the impinging light is modified by the thing to be seen and so becomes able to present something perceptible before the visual organ; but this simply brings us back to the theory of an intervenient changed midway by the object, an explanation whose difficulties we have already indicated.

[5] Περί δὲ τοῦ ἀκούειν ἄρα ἐνταῦθα συγχωρητέον, πάσχοντος τοῦ ἀέρος τὴν κίνησιν τὴν πρώτην τοῦ παρακειμένου ὑπὸ τοῦ τὸν ψόφον ποιοῦντος, τῷ τὸν μέχρι ἀκοῆς ἀέρα πάσχειν τὸ αὐτό, οὕτως εἰς αἴσθησιν ἀφικνεῖσθαι; Ἡ κατὰ συμβεβηκὸς μὲν τὸ μεταξὺ τῷ παρεῖναι ἐν μέσῳ, ἀναιρεθέντος δὲ τοῦ μεταξὺ, ἅπαξ δὲ γενομένου τοῦ ψόφου, οἷον συμβαλλόντων δύο σωμάτων, εὐθέως ἀπαντᾶν πρὸς ἡμᾶς τὴν αἴσθησιν; Ἡ καὶ δεῖ μὲν ἀέρος τὴν πρώτην τοῦ πληττομένου, τὸ δὲ ἐντεῦθεν ἤδη ἄλλως τὸ μεταξὺ; Ἐνταῦθα μὲν γὰρ δοκεῖ κύριος εἶναι ὁ ἀῆρ τοῦ ψόφου· μὴ γὰρ ἂν μηδὲ τὴν ἀρχὴν γενέσθαι ψόφον δύο σωμάτων συρραγόντων, εἰ μὴ ὁ ἀῆρ πληγείς ἐν τῇ ταχείᾳ συνόδῳ αὐτῶν καὶ ἐξωσθεὶς πλήξας ἔδωκε τῷ ἐφεξῆς μέχρις ὧτων καὶ ἀκοῆς. Ἀλλ' εἰ ὁ ἀῆρ κύριος τοῦ ψόφου καὶ τούτου κινηθέντος ἢ πληγῇ, παρὰ τί ἂν εἶεν αἱ διαφοραὶ τῶν φωνῶν καὶ τῶν ψόφων; Ἄλλο γὰρ ἡχεῖ χαλκὸς πρὸς χαλκὸν ἢ πρὸς ἄλλο, ἄλλο δὲ ἄλλο· ὁ δὲ ἀῆρ εἷς καὶ ἡ ἐν αὐτῷ πληγῇ· οὐ γὰρ μόνον τῷ μεγάλῳ καὶ τῷ μικρῷ διαφοραί. Εἰ δ' ὅτι πρὸς ἀέρα γενομένη πληγῇ ψόφον ἐποίησεν, οὐχ ἧ ὁ ἀῆρ φατέον· τότε γὰρ φωνεῖ, ὅταν στάσιν λάβῃ στερεοῦ σώματος, πρὶν χυθῆναι μένων ὥσπερ στερεόν τι· ὥστε ἄρκεῖ τὰ συγκρούοντα, καὶ τὴν σύρρηξιν καὶ ταύτην τὴν πληγὴν εἶναι τὸν ψόφον εἰς

αἰσθησιν ἔλθοῦσαν· μαρτυρεῖν δὲ καὶ τοὺς ἔνδον ἤχους τῶν ζώων οὐκ ἐν ἁέρι, ἀλλὰ συγκρούσαντος καὶ πλήξαντος ἄλλο ἄλλου· οἷον καὶ ὁστῶν κάμνεις καὶ πρὸς ἄλληλα παρατριβομένων ἁέρος μὴ ὄντος μεταξὺ καὶ πρίσεις. Ἀλλὰ περὶ μὲν τούτου ἡπορήσθω ὁμοίου ἤδη καὶ ἐνταῦθα τοῦ ζητήματος γενομένου, ὅπερ ἐλέγετο ἐπὶ τῆς ὁψεως εἶναι, συναισθήσεώς τινος ὡς ἐν ζώῳ καὶ τοῦ κατὰ τὴν ἀκοὴν πάθους ὄντος.

5. But some doubt arises when we consider the phenomena of hearing.

Perhaps we are to understand the process thus: the air is modified by the first movement; layer by layer it is successively acted upon by the object causing the sound: it finally impinges in that modified form upon the sense, the entire progression being governed by the fact that all the air from starting point to hearing point is similarly affected.

Perhaps, on the other hand, the intervenient is modified only by the accident of its midway position, so that, failing any intervenient, whatsoever sound two bodies in clash might make would impinge without medium upon our sense?

Still air is necessary; there could be no sound in the absence of the air set vibrating in the first movement, however different be the case with the intervenient from that onwards to the perception point.

The air would thus appear to be the dominant in the production of sound: two bodies would clash without even an incipient sound, but that the air, struck in their rapid meeting and hurled outward, passes on the movement successively till it reaches the ears and the sense of hearing.

But if the determinant is the air, and the impression is simply of air-movements, what accounts for the differences among voices and other sounds? The sound of bronze against bronze is different from that of bronze against some other substance: and so on; the air and its vibration remain the one thing, yet the difference in sounds is much more than a matter of greater or less intensity.

If we decide that sound is caused by a percussion upon the air, then obviously nothing turning upon the distinctive nature of air is in question: it sounds at a moment in which it is simply a solid body, until [by its distinctive character] it is sent pulsing outwards: thus air in itself is not essential to the production of sound; all is done by clashing solids as they meet and that percussion, reaching the sense, is the sound. This is shown also by the sounds formed within living beings not in air but by the friction of parts; for example, the grinding of teeth and the crunching of bones against each other in the bending of the body, cases in which the air does not intervene.

But all this may now be left over; we are brought to the same conclusion as in the case of sight; the phenomena of hearing arise similarly in a certain co-sensitiveness inherent in a living whole.

[6] Εἰ δὲ καὶ τὸ φῶς γένοιτο ἂν μὴ ὄντος ἁέρος, οἷον ἡλίου [ὄντος] ἐν ἐπιφανείᾳ τῶν σωμάτων ἐπιλάμποντος, τοῦ μεταξὺ ὄντος κενοῦ καὶ νῦν κατὰ

συμβεβηκός, ὅτι πάρεστι, φωτιζόμενος; Ἀλλ' εἰ δι' αὐτὸν παθόντα καὶ τὰ ἄλλα, καὶ τὴν ὑπόστασιν εἶναι τῷ φωτὶ διὰ τὸν ἀέρα – πάθημα γὰρ αὐτοῦ εἶναι – μὴ ἂν οὖν ἔσσεσθαι τὸ πάθημα μὴ ὄντος τοῦ πεισομένου. Ἡ πρῶτον μὲν οὐκ αὐτοῦ πρώτως οὐδ' ἦι αὐτός. Ἔστι γὰρ καὶ αὐτοῦ ἐκάστου σώματος πυρίνου καὶ λαμπροῦ· καὶ δὴ καὶ λίθων τοιοῦτων φωτεινὴ χροά. Ἀλλὰ τὸ εἰς ἄλλο ἀπὸ τοῦ ἔχοντος χροάν τοιαύτην ἰὸν ἄρα ἂν εἴη μὴ ὄντος ἐκείνου; Ἀλλ' εἰ μὲν ποιότης μόνον καὶ τινος ποιότης, ἐν ὑποκειμένῳ οὐσης πάσης ποιότητος, ἀνάγκη καὶ τὸ φῶς ζητεῖν ἐν ᾧ ἔσται σῶματι. Εἰ δὲ ἐνέργεια ἀπ' ἄλλου, διὰ τί οὐκ ὄντος ἐφεξῆς σώματος, ἀλλὰ οἶον κενοῦ μεταξύ, εἴπερ οἶόν τε, οὐκ ἔσται καὶ ἐπιβαλεῖ καὶ εἰς τὸ ἐπέκεινα; Ἀτενὲς γὰρ ὄν διὰ τί οὐ περάσει οὐκ ἐποχούμενον; Εἰ δὲ δὴ καὶ τοιοῦτον οἶον πεσεῖν, καταφερόμενον ἔσται. Οὐ γὰρ δὴ ὁ ἀήρ οὐδ' ὅλως τὸ φωτιζόμενον ἔσται τόδε ἔλκον ἀπὸ τοῦ φωτίζοντος καὶ βιαζόμενον προελθεῖν· ἐπεὶ οὐδὲ συμβεβηκός, ὥστε πάντως ἐπ' ἄλλῳ, ἢ πάθημα ἄλλου, ὥστε δεῖ εἶναι τὸ πεισόμενον· ἢ ἔδει μένειν ἐληλυθότος· νῦν δὲ ἄπεισιν· ὥστε καὶ ἔλθοι ἂν. Ποῦ οὖν; Ἡ τόπον δεῖ μόνον εἶναι. Ἡ οὕτω γε ἀπολεῖ τὴν ἐνέργειαν αὐτοῦ τὴν ἐξ αὐτοῦ τὸ τοῦ ἡλίου σῶμα· τοῦτο δὲ ἦν τὸ φῶς. Εἰ δὲ τοῦτο, οὐδὲ τὸ φῶς τινος ἔσται. Ἔστι δὲ ἡ ἐνέργεια ἐκ τινος ὑποκειμένου, οὐκ εἰς ὑποκείμενον δέ· πάθοι δ' ἂν τι τὸ ὑποκείμενον, εἰ παρείη. Ἀλλ' ὥσπερ ζωὴ ἐνέργεια οὕσα ψυχῆς ἐστὶν ἐνέργεια παθόντος ἂν τινος, οἶον τοῦ σώματος, εἰ παρείη, καὶ μὴ παρόντος δέ ἐστι, τί ἂν κωλύοι καὶ ἐπὶ φωτὸς οὕτως, εἴπερ ἐνέργειά τις [τὸ φωτεινόν] εἴη; Οὐδὲ γὰρ νῦν τὸ φωτεινόν τοῦ ἀέρος γενναῖ τὸ φῶς, ἀλλὰ γῆι συμμιγνύμενος σκοτεινὸν ποιεῖ καὶ οὐ καθαρὸν ὄντως· ὥστε ὅμοιον εἶναι λέγειν τὸ γλυκὺ εἶναι, εἰ πικρῶι μιγείη. Εἰ δὲ τις τροπὴν λέγοι τοῦ ἀέρος τὸ φῶς, λεκτέον ὡς ἐχρῆν αὐτὸν τρέπεσθαι τὸν ἀέρα τῇ τροπῇ, καὶ τὸ σκοτεινὸν αὐτοῦ μὴ σκοτεινὸν γεγενῆσθαι ἡλλοιωμένον. Νῦν δὲ ὁ ἀήρ οἷός ἐστι μένει, ὡς ἂν οὐδὲν παθόν. Τὸ δὲ πάθημα ἐκείνου δεῖ εἶναι, οὗ πάθημα· οὐ τοίνυν οὐδὲ χρῶμα αὐτοῦ, ἀλλ' αὐτὸ ἐφ' αὐτοῦ· πάρεστι δὲ ὁ ἀήρ. Καὶ τοῦτο μὲν οὕτως ἐπεσκέφθω.

6. We return, then, to the question whether there could be light if there were no air, the sun illuminating corporeal surfaces across an intermediate void which, as things are, takes the light accidentally by the mere fact of being in the path. Supposing air to be the cause of the rest of things being thus affected, the substantial existence of light is due to the air; light becomes a modification of the air, and of course if the thing to be modified did not exist neither could be modification.

The fact is that primarily light is no appanage of air, and does not depend upon the existence of air: it belongs to every fiery and shining body, it constitutes even the gleaming surface of certain stones.

Now if, thus, it enters into other substances from something gleaming, could it exist in the absence of its container?

There is a distinction to be made: if it is a quality, some quality of some substance, then light, equally with other qualities, will need a body in which to lodge: if, on the contrary, it is an activity rising from something else, we

can surely conceive it existing, though there be no neighbouring body but, if that is possible, a blank void which it will overleap and so appear on the further side: it is powerful, and may very well pass over unhelpt. If it were of a nature to fall, nothing would keep it up, certainly not the air or anything that takes its light; there is no reason why they should draw the light from its source and speed it onwards.

Light is not an accidental to something else, requiring therefore to be lodged in a base; nor is it a modification, demanding a base in which the modification occurs: if this were so, it would vanish when the object or substance disappeared; but it does not; it strikes onward; so, too [requiring neither air nor object] it would always have its movement.

But movement, where?

Is space, pure and simple, all that is necessary?

With unchecked motion of the light outward, the material sun will be losing its energy, for the light is its expression.

Perhaps; and [from this untenable consequence] we may gather that the light never was an appanage of anything, but is the expressive Act proceeding from a base [the sun] but not seeking to enter into a base, though having some operation upon any base that may be present.

Life is also an Act, the Act of the soul, and it remains so when anything — the human body, for instance — comes in its path to be affected by it; and it is equally an Act though there be nothing for it to modify: surely this may be true of light, one of the Acts of whatever luminary source there be [i.e., light, affecting things, may be quite independent of them and require no medium, air or other]. Certainly light is not brought into being by the dark thing, air, which on the contrary tends to gloom it over with some touch of earth so that it is no longer the brilliant reality: as reasonable to talk of some substance being sweet because it is mixed with something bitter.

If we are told that light is a mode of the air, we answer that this would necessarily imply that the air itself is changed to produce the new mode; in other words, its characteristic darkness must change into non-darkness; but we know that the air maintains its character, in no wise affected: the modification of a thing is an experience within that thing itself: light therefore is not a modification of the air, but a self-existent in whose path the air happens to be present.

On this point we need dwell no longer; but there remains still a question.

[7] Πότερα δὲ ἀπόλλυται ἡ ἀνατρέχει; Τάχα γὰρ ἂν τι καὶ ἐκ τούτου λάβοιμεν εἰς τὸ πρόσθεν. Ἡ εἰ μὲν ἦν ἐνδοθεν, ὥστε τὸ μετελιηφὸς ἔχειν οἰκῆιον ἤδη, τάχα ἂν τις εἶπεν ἀπόλλυσθαι· εἰ δὲ ἐστὶν ἐνέργεια οὐ ρέουσα — περιέρρει γὰρ ἂν καὶ ἐχεῖτο εἴσω πλέον ἢ ὅσον τὸ παρὰ τοῦ ἐνεργουῦντος ἐπεβάλλετο — οὐκ ἂν ἀπολλύοιτο μένοντος ἐν ὑποστάσει τοῦ φωτίζοντος. Μετακινουμένου δὲ ἐν ἄλλῳ ἐστὶ τόπω οὐχ ὡς παλιρροίας ἢ μεταρροίας γενομένης, ἀλλ' ὡς τῆς ἐνεργείας ἐκείνου οὔσης καὶ παραγινομένης, εἰς ὅσον

καλύει οὐδέν. Ἐπεὶ καὶ εἰ πολλαπλασία ἡ ἀπόστασις ἦν ἢ νῦν ἐστὶ πρὸς ἡμᾶς τοῦ ἡλίου, ἦν ἂν καὶ μέχρι ἐκεῖ φῶς μηδενὸς καλύοντος μηδὲ ἐμποδῶν ἐν τῷ μεταξὺ ἱσταμένου. Ἔστι δὲ ἡ μὲν ἐν αὐτῷ ἐνέργεια καὶ οἷον ζωὴ τοῦ σώματος τοῦ φωτεινοῦ πλείων καὶ οἷον ἀρχὴ τῆς ἐνεργείας καὶ πηγὴ· ἡ δὲ μετὰ τὸ πέρας τοῦ σώματος, εἰδωλον τοῦ ἐντός, ἐνέργεια δευτέρα οὐκ ἀφισταμένη τῆς προτέρας. Ἐχει γὰρ ἕκαστον τῶν ὄντων ἐνέργειαν, ἡ ἐστὶν ὁμοίωμα αὐτοῦ, ὥστε αὐτοῦ ὄντος κάκεῖνο εἶναι καὶ μένοντος φθάνειν εἰς τὸ πόρρω, τὸ μὲν ἐπιπλέον, τὸ δὲ εἰς ἔλαττον· καὶ αἱ μὲν ἀσθενεῖς καὶ ἀμυδραί, αἱ δὲ καὶ λανθάνουσαι, τῶν δ' εἰσι μείζους καὶ εἰς τὸ πόρρω· καὶ ὅταν εἰς τὸ πόρρω, ἐκεῖ δεῖ νομίζειν εἶναι, ὅπου τὸ ἐνεργοῦν καὶ δυνάμενον, καὶ αὐτὸ οὐ φθάνει. Ἔστι δὲ καὶ ἐπὶ ὀφθαλμῶν ἰδεῖν ζώων λαμπόντων τοῖς ὄμμασι, γινομένου αὐτοῖς φωτὸς καὶ ἔξω τῶν ὀμμάτων· καὶ δὴ καὶ ἐπὶ ζώων, ἃ ἐνδον συνεστραμμένον πῦρ ἔχοντα ταῖς ἀνοιδάνσεσιν ἐν σκότῳ ἐκλάμπει εἰς τὸ ἔξω, καὶ ἐν ταῖς συστολαῖς αὐτῶν οὐδέν ἐστι φῶς ἔξω, οὐδ' αὖ ἐφθάρη, ἀλλ' ἢ ἐστὶν ἢ οὐκ ἐστὶν ἔξω. Τί οὖν; Εἰσελήλυθεν; Ἡ οὐκ ἐστὶν ἔξω, ὅτι μηδὲ τὸ πῦρ πρὸς τὸ ἔξω, ἀλλ' ἔδω εἰς τὸ εἶσω. Τὸ οὖν φῶς ἔδω καὶ αὐτό; Ἡ οὐ, ἀλλ' ἐκεῖνο μόνον· δύντος δὲ ἐπίπροσθὲν ἐστὶ τὸ ἄλλο σῶμα, ὥς μὴ ἐνεργεῖν ἐκεῖνο πρὸς τὸ ἔξω. Ἔστιν οὖν τὸ ἀπὸ τῶν σωμάτων φῶς ἐνέργεια φωτεινοῦ σώματος πρὸς τὸ ἔξω· αὐτὸ δὲ ὅλως [φῶς] τὸ ἐν τοῖς τοιοῦτοις σώμασιν, ἃ δὴ πρῶτως ἐστὶ τοιαῦτα, οὐσία ἢ κατὰ τὸ εἶδος τοῦ φωτεινοῦ πρῶτως σώματος. Ὅταν δὲ μετὰ τῆς ὕλης τὸ τοιοῦτον σῶμα ἀναμιχθῇ, χρόαν ἔδωκε· μόνῃ δὲ ἡ ἐνέργεια οὐ δίδωσιν, ἀλλ' οἷον ἐπιχρώννυσιν, ἅτε οὕσα ἄλλου κάκεῖνου οἷον ἐξηρητημένη, οὗ τὸ ἀποστὰν κάκεῖνου τῆς ἐνεργείας ἄπεστιν. Ἀσώματον δὲ πάντως δεῖ τιθῆναι, κἂν σώματος ἦι. Διὸ οὐδὲ τὸ ἀπελήλυθε κυρίως οὐδὲ τὸ πάρεστιν, ἀλλὰ τρόπον ἕτερον ταῦτα, καὶ ἐστὶν ὑπόστασις αὐτοῦ ὡς ἐνέργεια. Ἐπεὶ καὶ τὸ ἐν τῷ κατόπτρῳ εἰδωλον ἐνέργειαν λεκτέον τοῦ ἐνορωμένου ποιούντος εἰς τὸ πάσχειν δυνάμενον οὐ ρέοντος· ἀλλ' εἰ πάρεστι, κάκεῖνο ἐκεῖ φαίνεται καὶ ἐστὶν οὕτως ὡς εἰδωλον χροᾶς ἐσχηματισμένης ὥδι· κἂν ἀπέλθῃ, οὐκέτι τὸ διαφανὲς ἔχει, ὃ ἔσχε πρότερον, ὅτε παρεῖχεν εἰς αὐτὸ ἐνεργεῖν τὸ ὁρώμενον. Ἀλλὰ καὶ ἐπὶ τῆς ψυχῆς, ὅσον ἐνέργεια ἄλλης προτέρας, μενούσης τῆς προτέρας μένει καὶ ἡ ἐφεξῆς ἐνέργεια. Εἴ τις δὲ μὴ ἐνέργεια, ἀλλ' ἐξ ἐνεργείας, οἷαν ἐλέγομεν τὴν τοῦ σώματος οἰκείαν ἤδη ζωὴν, ὥσπερ τὸ φῶς τὸ ἀναμεμιγμένον ἤδη τοῖς σώμασιν; Ἡ ἐνταῦθα τῷ καὶ συμμεμῖχθαι τὸ ποιοῦν τὸ χρῶμα. Ἐπὶ δὲ τῆς ζωῆς τῆς τοῦ σώματος τί; Ἡ παρακειμένης ψυχῆς ἄλλης ἔχει. Ὅταν οὖν τὸ σῶμα φθαρῇ — οὐ γὰρ δὴ ψυχῆς τι ἄμοιρον δύναται εἶναι — φθειρομένου οὖν τοῦ σώματος καὶ οὐκ ἐπαρκούσης αὐτῷ οὔτε τῆς δούσης οὗτ' εἴ τις παράκειται, πῶς ἂν ἔτι ζωὴ μένοι; Τί οὖν; Ἐφθάρη αὕτη; Ἡ οὐδὲ αὕτη· εἰδωλον γὰρ ἐκλάμψεως καὶ τοῦτο· οὐκέτι δὲ ἐστὶν ἐκεῖ μόνον.

7. Our investigation may be furthered by enquiring: Whether light finally perishes or simply returns to its source.

If it be a thing requiring to be caught and kept, domiciled within a recipient, we might think of it finally passing out of existence: if it be an Act not flowing out and away — but in circuit, with more of it within than is in

outward progress from the luminary of which it is the Act — then it will not cease to exist as long as that centre is in being. And as the luminary moves, the light will reach new points — not in virtue of any change of course in or out or around, but simply because the act of the luminary exists and where there is no impediment is effective. Even if the distance of the sun from us were far greater than it is, the light would be continuous all that further way, as long as nothing checked or blocked it in the interval.

We distinguish two forms of activity; one is gathered within the luminary and is comparable to the life of the shining body; this is the vaster and is, as it were, the foundation or wellspring of all the act; the other lies next to the surface, the outer image of the inner content, a secondary activity though inseparable from the former. For every existent has an Act which is in its likeness: as long as the one exists, so does the other; yet while the original is stationary the activity reaches forth, in some things over a wide range, in others less far. There are weak and faint activities, and there are some, even, that do not appear; but there are also things whose activities are great and far-going; in the case of these the activity must be thought of as being lodged, both in the active and powerful source and in the point at which it settles. This may be observed in the case of an animal's eyes where the pupils gleam: they have a light which shows outside the orbs. Again there are living things which have an inner fire that in darkness shines out when they expand themselves and ceases to ray outward when they contract: the fire has not perished; it is a mere matter of it being rayed out or not.

But has the light gone inward?

No: it is simply no longer on the outside because the fire [of which it is the activity] is no longer outward going but has withdrawn towards the centre.

But surely the light has gone inward too?

No: only the fire, and when that goes inward the surface consists only of the non-luminous body; the fire can no longer act towards the outer.

The light, then, raying from bodies is an outgoing activity of a luminous body; the light within luminous bodies — understand; such as are primarily luminous — is the essential being embraced under the idea of that body. When such a body is brought into association with Matter, its activity produces colour: when there is no such association, it does not give colour — it gives merely an incipient on which colour might be formed — for it belongs to another being [primal light] with which it retains its link, unable to desert from it, or from its [inner] activity.

And light is incorporeal even when it is the light of a body; there is therefore no question, strictly speaking, of its withdrawal or of its being present — these terms do not apply to its modes — and its essential existence is to be an activity. As an example: the image upon a mirror may be described as an activity exercised by the reflected object upon the potential recipient: there is no outgoing from the object [or ingoing into the reflecting body]; it is

simply that, as long as the object stands there, the image also is visible, in the form of colour shaped to a certain pattern, and when the object is not there, the reflecting surface no longer holds what it held when the conditions were favourable.

So it is with the soul considered as the activity of another and prior soul: as long as that prior retains its place, its next, which is its activity, abides.

But what of a soul which is not an activity but the derivative of an activity — as we maintained the life-principle domiciled in the body to be — is its presence similar to that of the light caught and held in material things?

No; for in those things the colour is due to an actual intermixture of the active element [the light being alloyed with Matter]; whereas the life-principle of the body is something that holds from another soul closely present to it.

But when the body perishes — by the fact that nothing without part in soul can continue in being — when the body is perishing, no longer supported by that primal life-giving soul, or by the presence of any secondary phase of it, it is clear that the life-principle can no longer remain; but does this mean that the life perishes?

No; not even it; for it, too, is an image of that first out-shining; it is merely no longer where it was.

[8] Εἰ δ' εἴη σῶμα ἔξω τοῦ οὐρανοῦ, καὶ ὅψις τις ἐντεῦθεν μηδενὸς κωλύοντος εἰς τὸ ἰδεῖν, ἄρ' ἂν θεάσαιτο ὃ τι μὴ συμπαθὲς πρὸς ἐκεῖνο, εἰ τὸ συμπαθὲς νῦν διὰ τὴν ζώιον ἐνὸς φύσιν; Ἡ εἰ τὸ συμπαθὲς διὰ τὸ ἐνὸς ζώιον τὰ αισθανόμενα καὶ τὰ αἰσθητά, καὶ αἱ αἰσθήσεις οὕτως οὐκ ἂν, εἰ μὴ τὸ σῶμα τοῦτο τὸ ἔξω μέρος τοῦδε τοῦ ζώιου· εἰ γὰρ εἴη, τάχα ἂν. Εἰ μέντοι μὴ μέρος εἴη, σῶμα δὲ κεχρωσμένον καὶ τὰς ἄλλας ποιότητας ἔχον, οἷον τὸ ἐνταῦθα, ὁμοειδὲς ὃν τῷ ὀργάνῳ; Ἡ οὐδ' οὕτως, εἰ ὀρθὴ ἡ ὑπόθεσις· εἰ μὴ τις τούτῳ γε αὐτῷ τὴν ὑπόθεσιν ἀνελεῖν πειρῶιτο ἄτοπον εἶναι λέγων, εἰ μὴ χρῶμα ὁψεται ἢ ὅψις παρόν, καὶ αἱ ἄλλαι αἰσθήσεις τῶν αἰσθητῶν παρόντων αὐταῖς οὐκ ἐνεργήσουσι πρὸς αὐτά. Ἀλλὰ τὸ ἄτοπον τοῦτο, πόθεν δὴ φαίνεται, φήσομεν. Ἡ ὅτι ἐνταῦθα ἐν ἐνὶ ὄντεσ καὶ ἐνὸς ταῦτα ποιοῦμεν καὶ πάσχομεν. Τοῦτο οὖν σκεπτέον, εἰ παρὰ τοῦτο. Καὶ εἰ μὲν αὐτάρκως, δέδεικται· εἰ δὲ μὴ, καὶ δι' ἄλλων δεικτέον. Τὸ μὲν οὖν ζῶιον ὅτι συμπαθὲς αὐτῷ, δηλόν· καὶ εἰ εἴη ζῶιον, ἀρκεῖ· ὥστε καὶ τὰ μέρη, ἧ ἐνὸς ζώιου. Ἀλλ' εἰ δι' ὁμοιότητά τις λέγοι; Ἀλλ' ἡ ἀντίληψις κατὰ τὸ ζῶιον καὶ ἡ αἴσθησις, ὅτι τοῦ ὁμοίου μετέχει τὸ αὐτό· τὸ γὰρ ὄργανον ὁμοιον αὐτοῦ· ὥστε ἡ αἴσθησις ψυχῆς ἀντίληψις ἔσται δι' ὀργάνων ὁμοίων τοῖς ἀντιληπτοῖς. Ἐὰν οὖν ζῶιον ὃν αἰσθάνηται μὲν μὴ τῶν ἐν αὐτῷ, τῶν δὲ ὁμοίων τοῖς ἐν αὐτῷ, ἧ μὲν ζῶιον, ἀντιληψεται; Ἡ μέντοι τὰ ἀντιληπτά ἔσται, οὐχ ἧ αὐτοῦ, ἀλλ' ἧ ὅμοια τοῖς ἐν αὐτῷ. Ἡ καὶ τὰ ἀντιληπτά οὕτως ἀντιληπτά ὅμοια ὄντα, ὅτι αὕτη αὐτὰ ὅμοια πεποίηκεν, ὥστε μὴ οὐ προσήκοντα εἶναι· ὥστε εἰ τὸ ποιοῦν ἐκεῖ ἡ ψυχὴ πάντη ἐτέρα, καὶ τὰ ἐκεῖ ὑποτεθέντα ὅμοια οὐδὲν πρὸς αὐτήν. Ἀλλὰ γὰρ ἡ ἀτοπία τὸ μαχόμενον ἐν τῇ ὑποθέσει δείκνυσιν ὡς αἰτίον ἐστὶν αὐτῆς· ἅμα γὰρ ψυχὴν λέγει καὶ οὐ ψυχὴν, καὶ συγγενῇ καὶ οὐ συγγενῇ, καὶ

ὁμοια ταῦτα καὶ ἀνόμοια· ὥστε ἔχουσα τὰ ἀντικείμενα ἐν αὐτῇ οὐδ' ἂν ὑπόθεσις εἴη. Καὶ γάρ, ὡς ἡ ψυχὴ ἐν τούτῳ· ὥστε πᾶν καὶ οὐ πᾶν τίθησι, καὶ ἄλλο καὶ οὐκ ἄλλο, καὶ τὸ μηδὲν καὶ οὐ τὸ μηδέν, καὶ τέλος καὶ οὐ τέλος. Ὡστε ἀφετέον τὴν ὑπόθεσιν, ὡς οὐκ ὄν ζητεῖν τὸ ἀκόλουθον τῷ αὐτὸ τὸ ὑποτεθέν ἐν αὐτῷ ἀνααιρεῖν.

8. Imagine that beyond the heavenly system there existed some solid mass, and that from this sphere there was directed to it a vision utterly unimpeded and unrestricted: it is a question whether that solid form could be perceived by what has no sympathetic relation with it, since we have held that sympathetic relation comes about in virtue of the nature inherent in some one living being.

Obviously, if the sympathetic relationship depends upon the fact that percipients and things perceived are all members of one living being, no acts of perception could take place: that far body could be known only if it were a member of this living universe of ours — which condition being met, it certainly would be. But what if, without being thus in membership, it were a corporeal entity, exhibiting light and colour and the qualities by which we perceive things, and belonging to the same ideal category as the organ of vision?

If our supposition [of perception by sympathy] is true, there would still be no perception — though we may be told that the hypothesis is clearly untenable since there is absurdity in supposing that sight can fail in grasping an illuminated object lying before it, and that the other senses in the presence of their particular objects remain unresponsive.

[The following passage, to nearly the end, is offered tentatively as a possible help to the interpretation of an obscure and corrupt place.]

[But why does such a failing appear impossible to us? We answer, because here and now in all the act and experience of our senses, we are within a unity, and members of it. What the conditions would be otherwise, remains to be considered: if living sympathy suffices the theory is established; if not, there are other considerations to support it.

That every living being is self-sensitive allows of no doubt; if the universe is a living being, no more need be said; and what is true of the total must be true of the members, as inbound in that one life.

But what if we are invited to accept the theory of knowledge by likeness (rejecting knowledge by the self-sensitiveness of a living unity)?

Awareness must be determined by the nature and character of the living being in which it occurs; perception, then, means that the likeness demanded by the hypothesis is within this self-identical living being (and not in the object) — for the organ by which the perception takes place is in the likeness of the living being (is merely the agent adequately expressing the nature of the living being): thus perception is reduced to a mental awareness by means of organs akin to the object.

If, then, something that is a living whole perceives not its own content but

things like to its content, it must perceive them under the conditions of that living whole; this means that, in so far as it has perception, the objects appear not as its content but as related to its content.

And the objects are thus perceived as related because the mind itself has related them in order to make them amenable to its handling: in other words the causative soul or mind in that other sphere is utterly alien, and the things there, supposed to be related to the content of this living whole, can be nothing to our minds.]

This absurdity shows that the hypothesis contains a contradiction which naturally leads to untenable results. In fact, under one and the same heading, it presents mind and no mind, it makes things kin and no kin, it confuses similar and dissimilar: containing these irreconcilable elements, it amounts to no hypothesis at all. At one and the same moment it postulates and denies a soul, it tells of an All that is partial, of a something which is at once distinct and not distinct, of a nothingness which is no nothingness, of a complete thing that is incomplete: the hypothesis therefore must be dismissed; no deduction is possible where a thesis cancels its own propositions.

στ: Περὶ αἰσθησεως καὶ μνήμης. — Sixth Tractate.

Perception and Memory.

[1] Τὰς αἰσθήσεις οὐ τυπώσεις οὐδ' ἐνσφραγίσεις λέγοντες ἐν ψυχῇ γίνεσθαι, οὐδὲ τὰς μνήμας πάντως τε καὶ ἀκολούθως ἐροῦμεν κατοχὰς μαθημάτων καὶ αἰσθήσεων εἶναι τοῦ τύπου μείναντος ἐν τῇ ψυχῇ, ὃς μηδὲ τὸ πρῶτον ἐγένετο. Διὸ τοῦ αὐτοῦ λόγου ἂν εἴη ἄμφω, ἢ ἐγγίγνεσθαι τε ἐν τῇ ψυχῇ καὶ μένειν, εἰ μνημονεύοιτο, ἢ τὸ ἕτερον ὁποτερονοῦν μὴ διδόντα μὴ διδόναι μηδὲ θάτερον. Ὅσοι δὴ λέγομεν μηδέτερον, ἀναγκαίως ζητήσομεν, τίς τρόπος ἐκατέρου, ἐπειδὴ οὔτε τὸν τύπον τοῦ αἰσθητοῦ ἐγγίγνεσθαι φαμεν τῇ ψυχῇ καὶ τυποῦν αὐτήν, οὔτε τὴν μνήμην λέγομεν εἶναι τοῦ τύπου ἐμμείναντος. Εἰ δ' ἐπὶ τῆς ἐναργεστάτης αἰσθήσεως θεωροῖμεν τὸ συμβαῖνον, τάχ' ἂν καὶ ἐπὶ τῶν ἄλλων αἰσθήσεων μεταφέροντες τὸ αὐτὸ ἐξεύροιμεν ἂν τὸ ζητούμενον. Δῆλον δὲ δήπου ἐν παντί, ὡς αἰσθήσιν ὁτουοῦν λαμβάνοντες δι' ὁράσεως ἐκεῖ ὁρῶμεν καὶ τῇ ὄψει προσβάλλομεν, οὗ τὸ ὁρατὸν ἐστὶν ἐπ' εὐθείας κείμενον, ὡς ἐκεῖ δηλονότι τῆς ἀντιλήψεως γινομένης καὶ πρὸς τὸ ἔξω τῆς ψυχῆς βλεπούσης, ἅτε μηδενός, οἶμαι, τύπου ἐν αὐτῇ γενομένου ἢ γιγνομένου οὐδὲ τῷ σφραγῖδα λαμβάνειν, ὥσπερ ἐν κηρῷ δακτυλίου βλεπούσης. Οὐδὲν γὰρ ἂν ἐδεήθη τοῦ ἔξω βλέπειν, ἤδη ἔχουσα παρ' ἑαυτῆς εἶδος τοῦ ὁρωμένου τούτῳ τῷ ἐκεῖ εἰσελθεῖν τὸν τύπον βλέπουσα. Τὸ δὲ δὴ διάστημα προστιθεῖσα τῷ ὁράματι καὶ ἐξ ὅσου ἢ θέα ἢ ψυχὴ λέγουσα οὕτως ἂν τὸ ἐν αὐτῇ οὐδὲν ἀφαιρετικὸς ἀφ' αὐτῆς ὡς πόρρω ὄν βλέπει; Τό τε μέγεθος αὐτοῦ, ὅσον ἐστὶν ἔξω, πῶς ἂν ὅσον ἐστὶ λέγοι, ἢ ὅτι μέγα, οἷον τὸ τοῦ οὐρανοῦ, τοῦ ἐν αὐτῇ τύπου τοσούτου δὲ εἶναι οὐ δυναμένου; Τὸ δὲ μέγιστον ἀπάντων· εἰ γὰρ τύπους λαμβάνοιμεν ὧν ὁρῶμεν, οὐκ ἔσται βλέπειν αὐτὰ ἃ ὁρῶμεν, ἰνδάλματα δὲ ὁραμάτων καὶ σκιάς, ὥστε ἄλλα μὲν εἶναι αὐτὰ τὰ πράγματα, ἄλλα δὲ τὰ ἡμῖν ὁρώμενα. Ὅλως δέ, ὥσπερ λέγεται, ὡς οὐκ ἔστιν ἐπιθέντα τῇ κόρῃ τὸ ὁρατὸν θεάσασθαι, ἀποστήσαντα δὲ δεῖ οὕτως ὁρᾶν, τοῦτο χρὴ καὶ πολὺ μᾶλλον ἐπὶ τὴν ψυχὴν μεταφέρειν. Εἰ γὰρ τὸν τύπον τοῦ ὁρατοῦ θείμεθα ἐν αὐτῇ, ἐκεῖνο μὲν, ὧ ἐνεσφράγισται, οὐκ ἂν ὄραμα ἴδοι· δεῖ γὰρ [καὶ] δύο γενέσθαι τό τε ὁρῶν καὶ τὸ ὁρώμενον. Ἄλλο ἄρα δεῖ εἶναι τὸ ὁρῶν ἀλλαχοῦ κείμενον τὸν τύπον, ἀλλ' οὐκ ἐν ᾧ ἐστὶ κείμενον. Δεῖ ἄρα τὴν ὄρασιν οὐ κειμένου εἶναι, ἀλλὰ μὴ κειμένου εἶναι, ἵνα ἢ ὄρασις.

1. Perceptions are no imprints, we have said, are not to be thought of as seal-impressions on soul or mind: accepting this statement, there is one theory of memory which must be definitely rejected.

Memory is not to be explained as the retaining of information in virtue of the lingering of an impression which in fact was never made; the two things stand or fall together; either an impression is made upon the mind and lingers when there is remembrance, or, denying the impression, we cannot hold that memory is its lingering. Since we reject equally the impression and the retention we are obliged to seek for another explanation of perception and

memory, one excluding the notions that the sensible object striking upon soul or mind makes a mark upon it, and that the retention of this mark is memory.

If we study what occurs in the case of the most vivid form of perception, we can transfer our results to the other cases, and so solve our problem.

In any perception we attain by sight, the object is grasped there where it lies in the direct line of vision; it is there that we attack it; there, then, the perception is formed; the mind looks outward; this is ample proof that it has taken and takes no inner imprint, and does not see in virtue of some mark made upon it like that of the ring on the wax; it need not look outward at all if, even as it looked, it already held the image of the object, seeing by virtue of an impression made upon itself. It includes with the object the interval, for it tells at what distance the vision takes place: how could it see as outlying an impression within itself, separated by no interval from itself? Then, the point of magnitude: how could the mind, on this hypothesis, define the external size of the object or perceive that it has any — the magnitude of the sky, for instance, whose stamped imprint would be too vast for it to contain? And, most convincing of all, if to see is to accept imprints of the objects of our vision, we can never see these objects themselves; we see only vestiges they leave within us, shadows: the things themselves would be very different from our vision of them. And, for a conclusive consideration, we cannot see if the living object is in contact with the eye, we must look from a certain distance; this must be more applicable to the mind; supposing the mind to be stamped with an imprint of the object, it could not grasp as an object of vision what is stamped upon itself. For vision demands a duality, of seen and seeing: the seeing agent must be distinct and act upon an impression outside it, not upon one occupying the same point with it: sight can deal only with an object not inset but outlying.

[2] Εἰ οὖν μὴ οὕτως, τίς ὁ τρόπος; Ἡ λέγει περὶ ὧν οὐκ ἔχει· τοῦτο γὰρ δυνάμεως, οὐ τὸ παθεῖν τι, ἀλλὰ τὸ δυνηθῆναι καὶ ἐφ' ᾧ τέτακται ἐργάσασθαι. Οὕτως γὰρ ἄν, οἶμαι, καὶ διακριθεῖν τῇ ψυχῇ καὶ τὸ ὁρατὸν καὶ τὸ ἀκουστόν, οὐκ εἰ τύποι ἄμφω, ἀλλ' εἰ μὴ τύποι μηδὲ πείσεις, ἀλλ' ἐνέργειαι περὶ ὃ ἐπεισι πεφύκασιν. Ἡμεῖς δὲ ἀπιστοῦντες, μὴ οὐ δύνηται, ἐὰν μὴ πληγῇ, τὸ αὐτῆς γινώσκειν δύναμις ἐκάστη, πάσχειν, ἀλλ' οὐ γινώσκειν τὸ ἐγγὺς ποιοῦμεν, οὗ κρατεῖν δέδοται, ἀλλ' οὐ κρατεῖσθαι. Τὸν αὐτὸν δὲ τρόπον καὶ ἐπὶ ἀκοῆς δεῖ νομίζειν γίνεσθαι· τὸν μὲν τύπον εἶναι ἐν τῷ ἀέρι πληγὴν τινα οὖσαν διηρθρωμένην, οἷον γραμμάτων ἐγγεγραμμένων ὑπὸ τοῦ τὴν φωνὴν πεποιηκότος, τὴν μέντοι δύναμιν καὶ τὴν τῆς ψυχῆς οὐσίαν οἷον ἀναγνῶναι τοὺς τύπους ἐν τῷ ἀέρι γεγραμμένους ἐλθόντας πλησίον, εἰς ὃ ἐλθόντες πεφύκασιν ὁρᾶσθαι. Γεύσεως δὲ καὶ ὁσφρήσεως τὰ μὲν πάθη, τὰ δ' ὅσα αἰσθήσεις αὐτῶν καὶ κρίσεως, τῶν παθῶν εἰσι γνώσεις ἄλλαι τῶν παθῶν οὔσαι. Τῶν δὲ νοητῶν ἡ γνῶσις ἀπαθῆς καὶ ἀτύπωτός ἐστι μᾶλλον· ἀνάπαλιν γὰρ ἔσθωθεν οἷον προπίπτει, τὰ δὲ ἔξωθεν θεωρεῖται· καὶ ἔστιν ἐκεῖνα μᾶλλον ἐνέργειαι καὶ κυριώτεραι· αὐτῆς γάρ, καὶ ἔστιν αὐτὴ ἐνεργοῦσα ἕκαστον. Πότερα δὲ αὐτὴν μὲν ἡ ψυχὴ δύο καὶ ὡς ἕτερον ὁρᾷ, νοῦν δὲ ἐν καὶ ἄμφω τὰ

δύο ἓν, ἐν ἅλλοις.

2. But if perception does not go by impression, what is the process?

The mind affirms something not contained within it: this is precisely the characteristic of a power — not to accept impression but, within its allotted sphere, to act.

Besides, the very condition of the mind being able to exercise discrimination upon what it is to see and hear is not, of course, that these objects be equally impressions made upon it; on the contrary, there must be no impressions, nothing to which the mind is passive; there can be only acts of that in which the objects become known.

Our tendency is to think of any of the faculties as unable to know its appropriate object by its own uncompelled act; to us it seems to submit to its environment rather than simply to perceive it, though in reality it is the master, not the victim.

As with sight, so with hearing. It is the air which takes the impression, a kind of articulated stroke which may be compared to letters traced upon it by the object causing the sound; but it belongs to the faculty, and the soul-essence, to read the imprints thus appearing before it, as they reach the point at which they become matter of its knowledge.

In taste and smell also we distinguish between the impressions received and the sensations and judgements; these last are mental acts, and belong to an order apart from the experiences upon which they are exercised.

The knowing of the things belonging to the Intellectual is not in any such degree attended by impact or impression: they come forward, on the contrary, as from within, unlike the sense-objects known as from without: they have more emphatically the character of acts; they are acts in the stricter sense, for their origin is in the soul, and every concept of this Intellectual order is the soul about its Act.

Whether, in this self-vision, the soul is a duality and views itself as from the outside — while seeing the Intellectual-Principal as a unity, and itself with the Intellectual-Principle as a unity — this question is investigated elsewhere.

[3] Νῦν δὲ τούτων εἰρημένων περὶ μνήμης ἐφεξῆς λεκτέον εἰποῦσι πρότερον, ὥς οὐ θαυμαστόν, μᾶλλον δὲ θαυμαστόν μὲν, ἀπιστεῖν δὲ οὐ δεῖ τῇ τοιαύτῃ δυνάμει τῆς ψυχῆς, εἰ μηδὲν λαβοῦσα εἰς αὐτὴν ἀντίληψιν ὧν οὐκ ἔσχε ποιεῖται. Λόγος γάρ ἐστι πάντων, καὶ λόγος ἔσχατος μὲν τῶν νοητῶν καὶ τῶν ἐν τῷ νοητῷ ἢ ψυχῆς φύσις, πρῶτος δὲ τῶν ἐν τῷ αἰσθητῷ παντί. Διὸ δὴ καὶ πρὸς ἅμφω ἔχει, ὑπὸ μὲν τῶν εὐπαθοῦσα καὶ ἀναβιωσκομένη, ὑπὸ δὲ τῶν τῇ ὁμοιότητι ἀπατωμένη καὶ κατιοῦσα ὥσπερ θελγομένη. Ἐν μέσῳ δὲ οὔσα αἰσθάνεται ἁμφοῖν, καὶ τὰ μὲν νοεῖν λέγεται εἰς μνήμην ἐλθοῦσα, εἰ πρὸς αὐτοῖς γίγνεται· γινώσκει γὰρ τῷ αὐτῷ πως εἶναι· γινώσκει γὰρ οὐ τῷ ἐνιζάνειν αὐτά, ἀλλὰ τῷ πως ἔχειν αὐτά καὶ ὅρᾶν αὐτά καὶ εἶναι αὐτά ἀμυδρότερον καὶ γίνεσθαι ἐκ τοῦ ἀμυδροῦ τῷ οἷον ἐγείρεσθαι ἐναργεστέρα καὶ ἐκ δυνάμεως εἰς ἐνέργειαν ἰέναι. Τὰ δ' αἰσθητὰ τὸν αὐτὸν τρόπον οἷον

συναψάμενα καὶ ταῦτα παρ' αὐτῆς οἷον ἐκλάμπειν ποιεῖ καὶ πρὸ ὁμμάτων εἶναι ἐργάζεται ἐτοιμῆς οὔσης καὶ πρὸ οἷον ὠδινούσης πρὸς αὐτὰ τῆς δυνάμεως. Ὅταν τοίνυν ῥωσθῇ πρὸς ὅτιον τῶν φανέντων, ὥσπερ πρὸς παρὸν διάκειται ἐπὶ πολλὸν χρόνον καὶ ὅσῳ μᾶλλον, τόσῳ ἀεὶ. Διὸ καὶ τὰ παιδία μνημονεύειν λέγεται μᾶλλον, ὅτι μὴ ἀφίστανται, ἀλλὰ κεῖται αὐτοῖς πρὸ ὁμμάτων ὡς ἂν ὀρθῶσιν οὐπω εἰς πλῆθος, ἀλλὰ πρὸς ὀλίγα· οἷς δὲ ἐπὶ πολλὰ ἡ διάνοια καὶ ἡ δύναμις, ὥσπερ παραθέουσι καὶ οὐ μένουσιν. Εἰ δέ γε ἔμμενον οἱ τύποι, οὐκ ἂν ἐποίησε τὸ πλῆθος ἦττον μνήμας. Ἔτι, εἰ τύποι μένοντες, οὐδὲν ἔδει σκοπεῖν, ἵνα ἀναμνησθῶμεν, οὐδὲ πρότερον ἐπιλαθομένους ὕστερον ἀναμνησθεσθαι κειμένων. Καὶ αἱ εἰς ἀνάληψιν δὲ μελέται δηλοῦσι δυνάμωσιν ψυχῆς τὸ γινόμενον ὑπάρχον, ὥσπερ χειρῶν ἢ ποδῶν τὰ γυμνάσια εἰς τὸ ποιεῖν ραιδίως, ἃ μὴ ἐν ταῖς χερσὶν ἢ ποσὶ κεῖται, ἀλλὰ πρὸς ἃ τῇ συνεχεῖαι ἡτοίμασται. Διὰ τί γὰρ ἅπαξ μὲν ἀκούσας ἡ δευτέρον οὐ μέμνηται, ὅταν δὲ πολλάκις, καὶ ὁ πρότερον ἀκούσας οὐκ ἔσχε, πολλῶι ὕστερον χρόνῳ μέμνηται ἤδη; Οὐ γὰρ δὴ τῷ μέρει ἐσχηκέναι πρότερον τοῦ τύπου· ἔδει γὰρ τούτων μεμνησθαι· ἀλλ' οἷον ἐξαίφνης γίγνεται τοῦτο ἐκ τινος [τῆς] ὑστέρας ἀκρόασεως ἢ μελέτης. Ταῦτα γὰρ μαρτυρεῖ πρόκλησιν τῆς δυνάμεως καθ' ἣν μνημονεύομεν τῆς ψυχῆς ὡς ῥωσθεῖσαν ἢ ἀπλῶς ἢ πρὸς τοῦτο. Ὅταν δὲ μὴ μόνον πρὸς ἃ ἐμελετήσαμεν τὸ τῆς μνήμης ἡμῖν παρῇ, ἀλλ' οἷπερ πολλὰ ἀνειλήφασιν ἐκ τοῦ εἰθίσθαι ἀπαγγελίας χρῆσθαι, ραιδίας ἤδη καὶ τῶν ἄλλων τὰς λεγομένας ἀναλήψεις ποιῶνται, τί ἂν τις ἐπαιτιῶτο τῆς μνήμης ἢ τὴν δύναμιν τὴν ῥωσθεῖσαν εἶναι; Οἱ μὲν γὰρ τύποι μένοντες ἀσθενεῖαν μᾶλλον ἢ δύναμιν κατηγοροῖεν· τὸ γὰρ ἐντυπώτατον τῷ εἶκειν ἐστὶ τοιοῦτον, καὶ πάθους ὄντος τοῦ τύπου τὸ μᾶλλον πεπονθὸς τοῦτό ἐστι τὸ μνημονεῦον μᾶλλον. Τούτου δὲ τοῦναντίον φαίνεται συμβαῖνον· οὐδαμοῦ γὰρ ἢ πρὸς ὅτιον γυμνασία εὐπαθὲς τὸ γυμνασάμενον ποιεῖ· ἐπεὶ καὶ ἐπὶ τῶν αἰσθήσεων οὐ τὸ ἀσθενὲς ὀραὶ οἷον ὀφθαλμός, ἀλλ' ὅτῳ δυνάμεις ἐστὶν εἰς ἐνέργειαν πλείων. Διὸ καὶ οἱ γεγηρακότες καὶ πρὸς τὰς αἰσθήσεις ἀσθενέστεροι καὶ πρὸς τὰς μνήμας ὡσαύτως. Ἰσχυρὸς ἄρα τις καὶ ἡ αἴσθησις καὶ ἡ μνήμη. Ἔτι τῶν αἰσθήσεων τυπώσεων οὐκ οὐσῶν, πῶς οἷον τε τὰς μνήμας κατοχὰς τῶν οὐκ ἐντεθέντων οὐδὲ τὴν ἀρχὴν εἶναι; Ἀλλ' εἰ δυνάμεις τις καὶ παρασκευὴ πρὸς τὸ ἐτοιμον, πῶς οὐχ ἅμα, ἀλλ' ὕστερον εἰς ἀναπόλησιν τῶν αὐτῶν ἐρχόμεθα; Ἡ ὅτι τὴν δύναμιν δεῖ οἷον ἐπιστῆσαι καὶ ἐτοιμάσασθαι. Τοῦτο γὰρ καὶ ἐπὶ τῶν ἄλλων δυνάμεων ὀρθῶμεν εἰς τὸ ποιῆσαι ὃ δύνανται ἐτοιμαζομένων καὶ τὰ μὲν εὐθύς, τὰ δέ, εἰ συλλέξαιντο ἑαυτάς, ἐργαζομένων. Γίγνονται δὲ ὡς ἐπὶ τὸ πολὺ οὐχ οἱ αὐτοὶ μνήμονες καὶ ἀγχίνοι [πολλάκις], ὅτι οὐχ ἡ αὐτὴ δύναμις ἐκατέρου, ὥσπερ οὐδ' ὁ αὐτὸς πυκτικὸς καὶ δρομικὸς· ἐπικρατοῦσι γὰρ ἄλλαι ἐν ἄλλῳ ἰδέαι. Καίτοι οὐκ ἐκώλυε τὸν ἀστίνασοῦν ἔχοντα πλεονεξίας ψυχῆς ἀναγινώσκειν τὰ κείμενα, οὐδὲ τὸν ταύτῃ ῥυέντα τὴν τοῦ πάσχειν καὶ ἔχειν τὸ πάθος ἀδυναμίαν κεκτῆσθαι. Καὶ τὸ τῆς ψυχῆς δὲ ἀμέγεθες [καὶ ὅλως] ψυχὴν μαρτυρεῖ δύναμιν εἶναι. Καὶ ὅλως τὰ περὶ ψυχὴν πάντ' οὐ θαυμαστὸν ἄλλον τρόπον ἔχειν, ἢ ὡς ὑπειλήφασιν ὑπὸ τοῦ μὴ ἐξετάζειν ἄνθρωποι, ἢ ὡς πρόχειροι αὐτοῖς ἐπιβολαὶ ἐξ αἰσθητῶν ἐγγίνονται δι' ὁμοιοτήτων ἀπατῶσαι. Οἷον γὰρ ἐν πίναξιν ἢ δέλτοις

γεγραμμένων γραμμάτων, οὕτως περὶ τῶν αἰσθήσεων καὶ τοῦ μνημονεύειν διάκεινται, καὶ οὔτε οἱ σῶμα αὐτὴν τιθέμενοι ὁρῶσιν, ὅσα ἀδύνατα τῇ ὑποθέσει αὐτῶν συμβαίνει, οὔτε οἱ ἀσώματον.

3. With this prologue we come to our discussion of Memory.

That the soul, or mind, having taken no imprint, yet achieves perception of what it in no way contains need not surprise us; or rather, surprising though it is, we cannot refuse to believe in this remarkable power.

The Soul is the Reason-Principle of the universe, ultimate among the Intellectual Beings — its own essential Nature is one of the Beings of the Intellectual Realm — but it is the primal Reason-Principle of the entire realm of sense.

Thus it has dealings with both orders — benefited and quickened by the one, but by the other beguiled, falling before resemblances, and so led downwards as under spell. Poised midway, it is aware of both spheres.

Of the Intellectual it is said to have intuition by memory upon approach, for it knows them by a certain natural identity with them; its knowledge is not attained by besetting them, so to speak, but by in a definite degree possessing them; they are its natural vision; they are itself in a more radiant mode, and it rises from its duller pitch to that greater brilliance in a sort of awakening, a progress from its latency to its act.

To the sense-order it stands in a similar nearness and to such things it gives a radiance out of its own store and, as it were, elaborates them to visibility: the power is always ripe and, so to say, in travail towards them, so that, whenever it puts out its strength in the direction of what has once been present in it, it sees that object as present still; and the more intent its effort the more durable is the presence. This is why, it is agreed, children have long memory; the things presented to them are not constantly withdrawn but remain in sight; in their case the attention is limited but not scattered: those whose faculty and mental activity are busied upon a multitude of subjects pass quickly over all, lingering on none.

Now, if memory were a matter of seal-impressions retained, the multiplicity of objects would have no weakening effect on the memory. Further, on the same hypothesis, we would have no need of thinking back to revive remembrance; nor would we be subject to forgetting and recalling; all would lie engraved within.

The very fact that we train ourselves to remember shows that what we get by the process is a strengthening of the mind: just so, exercises for feet and hands enable us to do easily acts which in no sense contained or laid up in those members, but to which they may be fitted by persevering effort.

How else can it be explained that we forget a thing heard once or twice but remember what is often repeated, and that we recall a long time afterwards what at first hearing we failed to hold?

It is no answer to say that the parts present themselves sooner than the

entire imprint — why should they too be forgotten? — [there is no question of parts, for] the last hearing, or our effort to remember, brings the thing back to us in a flash.

All these considerations testify to an evocation of that faculty of the soul, or mind, in which remembrance is vested: the mind is strengthened, either generally or to this particular purpose.

Observe these facts: memory follows upon attention; those who have memorized much, by dint of their training in the use of leading indications [suggestive words and the like], reach the point of being easily able to retain without such aid: must we not conclude that the basis of memory is the soul-power brought to full strength?

The lingering imprints of the other explanation would tell of weakness rather than power; for to take imprint easily is to be yielding. An impression is something received passively; the strongest memory, then, would go with the least active nature. But what happens is the very reverse: in no pursuit to technical exercises tend to make a man less the master of his acts and states. It is as with sense-perception; the advantage is not to the weak, the weak eye for example, but to that which has the fullest power towards its exercise. In the old, it is significant, the senses are dulled and so is the memory.

Sensation and memory, then, are not passivity but power.

And, once it is admitted that sensations are not impressions, the memory of a sensation cannot consist in the retention of an impression that was never made.

Yes: but if it is an active power of the mind, a fitness towards its particular purpose, why does it not come at once — and not with delay — to the recollection of its unchanging objects?

Simply because the power needs to be poised and prepared: in this it is only like all the others, which have to be readied for the task to which their power reaches, some operating very swiftly, others only after a certain self-concentration.

Quick memory does not in general go with quick wit: the two do not fall under the same mental faculty; runner and boxer are not often united in one person; the dominant idea differs from man to man.

Yet there could be nothing to prevent men of superior faculty from reading impressions on the mind; why should one thus gifted be incapable of what would be no more than a passive taking and holding?

That memory is a power of the Soul [not a capacity for taking imprint] is established at a stroke by the consideration that the soul is without magnitude.

And — one general reflection — it is not extraordinary that everything concerning soul should proceed in quite other ways than appears to people who either have never enquired, or have hastily adopted delusive analogies from the phenomena of sense, and persist in thinking of perception and remembrance in terms of characters inscribed on plates or tablets; the

impossibilities that beset this theory escape those that make the soul incorporeal equally with those to whom it is corporeal.

ζ: Περὶ ἀθανασίας ψυχῆς. — Seventh Tractate.

The Immortality of the Soul.

[1] Εἰ δέ ἐστιν ἀθάνατος ἕκαστος ἡμῶν, ἥ φθείρεται πᾶς, ἥ τὰ μὲν αὐτοῦ ἄπεισιν εἰς σκέδασιν καὶ φθοράν, τὰ δὲ μένει εἰς αἰεί, ἅπερ ἐστὶν αὐτός, ὥδ' ἂν τις μάθοι κατὰ φύσιν ἐπισκοπούμενος. Ἀπλοῦν μὲν δὴ τι οὐκ ἂν εἴη ἄνθρωπος, ἀλλ' ἐστὶν ἐν αὐτῷ ψυχὴ, ἔχει δὲ καὶ σῶμα εἴτ' οὖν ὄργανον ὃν ἡμῖν, εἴτ' οὖν ἕτερον τρόπον προσηρτημένον. Ἀλλ' οὖν διηρήσθω τε ταύτην καὶ ἑκατέρου τὴν φύσιν τε καὶ οὐσίαν καταθεατέον. Τὸ μὲν δὴ σῶμα καὶ αὐτὸ συγκείμενον οὔτε παρὰ τοῦ λόγου δύναται μένειν, ἥ τε αἰσθησις ὁραὶ λυόμενόν τε καὶ τηκόμενον καὶ παντοίους ὀλέθρους δεχόμενον, ἐκάστου τε τῶν ἐνόντων πρὸς τὸ αὐτοῦ φερομένου, φθείροντός τε ἄλλου ἕτερον καὶ μεταβάλλοντος εἰς ἄλλο καὶ ἀπολλύντος, καὶ μάλιστα ὅταν ψυχὴ ἢ φίλα ποιοῦσα μὴ παρῇ τοῖς ὄγκοις. Κἂν μονωθῇ δὲ ἕκαστον γενόμενον ἐν οὐκ ἔστι, λύσιν δεχόμενον εἰς τε μορφήν καὶ ὕλην, ἐξ ὧν ἀνάγκη καὶ τὰ ἀπλᾶ τῶν σωμάτων τὰς συστάσεις ἔχειν. Καὶ μὴν καὶ μέγεθος ἔχοντα, ἅτε σώματα ὄντα, τεμνόμενά τε καὶ εἰς μικρὰ θρανόμενα καὶ ταύτην φθορὰν ἂν ὑπομένοι. Ὡστ' εἰ μὲν μέρος ἡμῶν τοῦτο, οὐ τὸ πᾶν ἀθάνατοι, εἰ δὲ ὄργανον, ἔδει γε αὐτὸ εἰς χρόνον τινὰ δοθὲν τοιοῦτον τὴν φύσιν εἶναι. Τὸ δὲ κυριώτατον καὶ αὐτὸς ὁ ἄνθρωπος, εἴπερ τοῦτο, κατὰ τὸ εἶδος ὡς πρὸς ὕλην τὸ σῶμα ἢ κατὰ τὸ χρώμενον ὡς πρὸς ὄργανον· ἑκατέρως δὲ ἡ ψυχὴ αὐτός.

1. Whether every human being is immortal or we are wholly destroyed, or whether something of us passes over to dissolution and destruction, while something else, that which is the true man, endures for ever — this question will be answered here for those willing to investigate our nature.

We know that man is not a thing of one only element; he has a soul and he has, whether instrument or adjunct in some other mode, a body: this is the first distinction; it remains to investigate the nature and essential being of these two constituents.

Reason tells us that the body as, itself too, a composite, cannot for ever hold together; and our senses show us it breaking up, wearing out, the victim of destructive agents of many kinds, each of its constituents going its own way, one part working against another, perverting, wrecking, and this especially when the material masses are no longer presided over by the reconciling soul.

And when each single constituent is taken as a thing apart, it is still not a unity; for it is divisible into shape and matter, the duality without which bodies at their very simplest cannot cohere.

The mere fact that, as material forms, they have bulk means that they can be lopped and crushed and so come to destruction.

If this body, then, is really a part of us, we are not wholly immortal; if it is

an instrument of ours, then, as a thing put at our service for a certain time, it must be in its nature passing.

The sovereign principle, the authentic man, will be as Form to this Matter or as agent to this instrument, and thus, whatever that relation be, the soul is the man.

[2] Τοῦτο οὖν τίνα φύσιν ἔχει; Ἡ σῶμα μὲν ὄν πάντως ἀναλυτέον· σύνθετον γὰρ πᾶν γε σῶμα. Εἰ δὲ μὴ σῶμα εἴη, ἀλλὰ φύσεως ἄλλης, κάκεινην ἢ τὸν αὐτὸν τρόπον ἢ κατ' ἄλλον σκεπτέον. Πρῶτον δὲ σκετέον, εἰς ὃ τι δεῖ τοῦτο τὸ σῶμα, ὃ λέγουσι ψυχὴν, ἀναλύειν. Ἐπεὶ γὰρ ζωὴ ψυχῇ πάρεστιν ἐξανάγκης, ἀνάγκη τοῦτο τὸ σῶμα, τὴν ψυχὴν, εἰ μὲν ἐκ δύο σωμάτων ἢ πλειόνων εἴη, ἥτοι ἐκάτερον αὐτῶν ἢ ἕκαστον ζωὴν σύμφυτον ἔχειν, ἢ τὸ μὲν ἔχειν, τὸ δὲ μὴ, ἢ μηδέτερον ἢ μηδὲν ἔχειν. Εἰ μὲν δὴ ἐνὶ αὐτῶν προσεῖη τὸ ζῆν, αὐτὸ τοῦτο ἂν εἴη ψυχὴ. Τί ἂν οὖν εἴη σῶμα ζῶν παρ' αὐτοῦ ἔχον; Πῦρ γὰρ καὶ ἀήρ καὶ ὕδωρ καὶ γῆ ἄψυχα παρ' αὐτῶν· καὶ ὅτωι πάρεστι τούτων ψυχῇ, τοῦτο ἐπακτῶι κέχρηται τῇ ζωῇ, ἄλλα δὲ παρὰ ταῦτα σώματα οὐκ ἔστι. Καὶ οἷς γε δοκεῖ εἶναι καὶ στοιχεῖα τούτων ἕτερα, σώματα, οὐ ψυχαί, ἐλέχθησαν εἶναι οὐδὲ ζωὴν ἔχοντα. Εἰ δὲ μηδενὸς αὐτῶν ζωὴν ἔχοντος ἢ σύνοδος πεποίηκε ζωὴν, ἄτοπον· εἰ δὲ ἕκαστον ζωὴν ἔχοι, καὶ ἐν ἀρκεῖ· μᾶλλον δὲ ἀδύνατον συμφόρησιν σωμάτων ζωὴν ἐργάζεσθαι καὶ νοῦν γεννᾶν τὰ ἀνόητα. Καὶ δὴ καὶ οὐχ ὅπως οὖν κραθέντα ταῦτα φήσουσι γίνεσθαι. Δεῖ ἄρα εἶναι τὸ τάξον καὶ τὸ τῆς κράσεως αἴτιον· ὥστε τοῦτο τάξιν ἂν ἔχοι ψυχῆς. Οὐ γὰρ ὃ τι σύνθετον, ἀλλ' οὐδὲ ἀπλοῦν ἂν εἴη σῶμα ἐν τοῖς οὓσιν ἄνευ ψυχῆς οὔσης ἐν τῷ παντί, εἴπερ λόγος προσελθὼν τῇ ὕλῃ σῶμα ποιεῖ, οὐδαμόθεν δ' ἂν προσέλθοι λόγος ἢ παρὰ ψυχῆς.

2. But of what nature is this sovereign principle?

If material, then definitely it must fall apart; for every material entity, at least, is something put together.

If it is not material but belongs to some other Kind, that new substance must be investigated in the same way or by some more suitable method.

But our first need is to discover into what this material form, since such the soul is to be, can dissolve.

Now: of necessity life is inherent to soul: this material entity, then, which we call soul must have life ingrained within it; but [being a composite as by hypothesis, material] it must be made up of two or more bodies; that life, then, will be vested, either in each and all of those bodies or in one of them to the exclusion of the other or others; if this be not so, then there is no life present anywhere.

If any one of them contains this ingrained life, that one is the soul. But what sort of an entity have we there; what is this body which of its own nature possesses soul?

Fire, air, water, earth, are in themselves soulless — whenever soul is in any of them, that life is borrowed — and there are no other forms of body than these four: even the school that believes there are has always held them to be

bodies, not souls, and to be without life.

None of these, then, having life, it would be extraordinary if life came about by bringing them together; it is impossible, in fact, that the collocation of material entities should produce life, or mindless entities mind.

No one, moreover, would pretend that a mere chance mixing could give such results: some regulating principle would be necessary, some Cause directing the admixture: that guiding principle would be — soul.

Body — not merely because it is a composite, but even were it simplex — could not exist unless there were soul in the universe, for body owes its being to the entrance of a Reason-Principle into Matter, and only from soul can a Reason-Principle come.

[3] Εἰ δέ τις μὴ οὕτως, ἀλλὰ ἀτόμους ἢ ἀμερῇ συνελθόντα ψυχὴν ποιεῖν τῇ ἐνώσει λέγει καὶ ὁμοπαθείαι, ἐλέγχοιτ' ἂν καὶ τῇ παραθέσει μὴ δι' ὅλου δέ, οὐ γιγνομένου ἐνὸς οὐδὲ συμπαθοῦς ἐξ ἀπαθῶν καὶ μὴ ἐνοῦσθαι δυναμένων σωμάτων· ψυχὴ δὲ αὐτῇ συμπαθής. Ἐκ δὲ ἀμερῶν σῶμα οὐδὲ μέγεθος ἂν γένοιτο. Καὶ μὴν εἰ ἀπλοῦ ὄντος τοῦ σώματος τὸ μὲν ὅσον ὑλικὸν παρ' αὐτοῦ ζῶην ἔχειν οὐ φήσουσιν — ὕλη γὰρ ἄποιον — τὸ δὲ κατὰ τὸ εἶδος τεταγμένον ἐπιφέρειν τὴν ζῶην, εἰ μὲν οὐσίαν φήσουσι τὸ εἶδος τοῦτο εἶναι, οὐ τὸ συναμφότερον, θάτερον δὲ τούτων ἔσται ἡ ψυχὴ· ὃ οὐκ ἐτ' ἂν σῶμα· οὐ γὰρ ἐξ ὕλης καὶ τοῦτο, ἢ πάλιν τὸν αὐτὸν τρόπον ἀναλύσομεν. Εἰ δὲ πάθημα τῆς ὕλης, ἀλλ' οὐκ οὐσίαν φήσουσιν εἶναι, ἀφ' οὗ τὸ πάθημα καὶ ἡ ζωὴ εἰς τὴν ὕλην ἐλήλυθε, λεκτέον αὐτοῖς. Οὐ γὰρ δὴ ἡ ὕλη αὐτὴν μορφοῖ οὐδὲ αὐτὴ ψυχὴν ἐντίθησι. Δεῖ ἄρα τι εἶναι τὸ χορηγὸν τῆς ζωῆς, εἴτε τῇ ὕλει ἢ χορηγία, εἴθ' ὅτιοι οὖν τῶν σωμάτων, ἔξω ὃν καὶ ἐπέκεινα σωματικῆς φύσεως ἀπάσης. Ἐπεὶ οὐδ' ἂν εἴη σῶμα οὐδὲν ψυχικῆς δυνάμεως οὐκ οὔσης. Πρὶν γάρ, καὶ ἐν φορᾷ αὐτοῦ ἢ φύσις, καὶ ἀπόλοιτο ἂν ὡς τάχιστα, εἰ πάντα σώματα εἴη, κἂν εἰ ὄνομα ἐνὶ αὐτῶν ψυχὴν τις θεῖτο. Ταῦτα γὰρ ἂν πάθοι τοῖς ἄλλοις σώμασιν ὕλης μιᾶς οὔσης αὐτοῖς. Μᾶλλον δὲ οὐδ' ἂν γένοιτο, ἀλλὰ στήσεται ἐν ὕλει τὰ πάντα, μὴ ὄντος τοῦ μορφοῦντος αὐτήν. Τάχα δ' ἂν οὐδ' ἂν ἡ ὕλη τὸ παράπαν εἴη. Λυθήσεται τε καὶ τότε τὸ ζύμπαν, εἴ τις αὐτὸ πιστεύσειε σώματος συνέρξει, διδοὺς αὐτῷ ψυχῆς τάξιν μέχρι τῶν ὀνομάτων, ἀέρι καὶ πνεύματι σκεδαστοτάτω καὶ τὸ ἐνὶ εἶναι ἔχοντι οὐ παρ' αὐτοῦ. Πῶς γὰρ τεμνομένων τῶν πάντων σωμάτων ὀντισίν τις ἀναθεῖς τότε τὸ πᾶν οὐκ ἀνόητόν τε καὶ φερόμενον εἰκὴ ποιήσει; Τίς γὰρ τάξις ἐν πνεύματι δεομένῳ παρὰ ψυχῆς τάξεως ἢ λόγος ἢ νοῦς; Ἀλλὰ ψυχῆς μὲν οὔσης ὑπουργὰ ταῦτα πάντα αὐτῇ εἰς σύστασιν κόσμου καὶ ζώιου ἐκάστου, ἄλλης παρ' ἄλλου δυνάμεως εἰς τὸ ὅλον συντελοῦσης· ταύτης δὲ μὴ παρούσης ἐν τοῖς ὅλοις οὐδὲν ἂν εἴη ταῦτα, οὐχ ὅτι ἐν τάξει.

3. Anyone who rejects this view, and holds that either atoms or some entities void of part coming together produce soul, is refuted by the very unity of soul and by the prevailing sympathy as much as by the very coherence of the constituents. Bodily materials, in nature repugnant to unification and to sensation, could never produce unity or self-sensitiveness, and soul is self-

sensitive. And, again, constituents void of part could never produce body or bulk.

Perhaps we will be asked to consider body as a simple entity [disregarding the question of any constituent elements]: they will tell us, then, that no doubt, as purely material, it cannot have a self-springing life — since matter is without quality — but that life is introduced by the fact that the Matter is brought to order under Forming-Idea. But if by this Forming-Idea they mean an essential, a real being, then it is not the conjoint of body and idea that constitutes soul: it must be one of the two items and that one, being [by hypothesis] outside of the Matter, cannot be body: to make it body would simply force us to repeat our former analysis.

If on the contrary they do not mean by this Forming-Idea a real being, but some condition or modification of the Matter, they must tell us how and whence this modification, with resultant life, can have found the way into the Matter: for very certainly Matter does not mould itself to pattern or bring itself to life.

It becomes clear that since neither Matter nor body in any mode has this power, life must be brought upon the stage by some directing principle external and transcendent to all that is corporeal.

In fact, body itself could not exist in any form if soul-power did not: body passes; dissolution is in its very nature; all would disappear in a twinkling if all were body. It is no help to erect some one mode of body into soul; made of the same Matter as the rest, this soul body would fall under the same fate: of course it could never really exist: the universe of things would halt at the material, failing something to bring Matter to shape.

Nay more: Matter itself could not exist: the totality of things in this sphere is dissolved if it be made to depend upon the coherence of a body which, though elevated to the nominal rank of “soul,” remains air, fleeting breath [the Stoic *pneuma*, rarefied matter, “spirit” in the lower sense], whose very unity is not drawn from itself.

All bodies are in ceaseless process of dissolution; how can the *kosmos* be made over to any one of them without being turned into a senseless haphazard drift? This *pneuma* — orderless except under soul — how can it contain order, reason, intelligence? But: given soul, all these material things become its collaborators towards the coherence of the *kosmos* and of every living being, all the qualities of all the separate objects converging to the purposes of the universe: failing soul in the things of the universe, they could not even exist, much less play their ordered parts.

[4] Μαρτυροῦσι δὲ καὶ αὐτοὶ ὑπὸ τῆς ἀληθείας ἀγόμενοι, ὡς δεῖ τι πρὸ τῶν σωμάτων εἶναι κρείττον αὐτῶν ψυχῆς εἶδος, ἔννουν τὸ πνεῦμα καὶ πῦρ νοερὸν τιθέμενοι, ὥσπερ ἄνευ πυρὸς καὶ πνεύματος οὐ δυναμένης τῆς κρείττονος μοίρας ἐν τοῖς οὖσιν εἶναι, τόπον δὲ ζητούσης εἰς τὸ ἰδρυθῆναι, δέον ζητεῖν, ὅπου τὰ σώματα ἰδρύσουσιν, ὡς ἄρα δεῖ ταῦτα ἐν ψυχῆς δυνάμεσιν ἰδρῦσθαι.

Εἰ δὲ μηδὲν παρὰ τὸ πνεῦμα τὴν ζωὴν καὶ τὴν ψυχὴν τίθενται, τί τὸ πολυθρύλλητον αὐτοῖς πως ἔχον, εἰς ὃ καταφεύγουσιν ἀναγκαζόμενοι τίθεσθαι ἄλλην παρὰ τὰ σώματα φύσιν δραστήριον; Εἰ οὖν οὐ πᾶν μὲν πνεῦμα ψυχὴ, ὅτι μυρία πνεύματα ἄψυχα, τὸ δὲ πως ἔχον πνεῦμα φήσουσι, τὸ πως ἔχον τοῦτο καὶ ταύτην τὴν σχέσιν ἢ τῶν ὄντων τι φήσουσιν ἢ μηδέν. Ἄλλ' εἰ μὲν μηδέν, πνεῦμα ἂν εἴη μόνον, τὸ δὲ πως ἔχον ὄνομα. Καὶ οὕτω συμβήσεται αὐτοῖς οὐδὲ ἄλλο οὐδὲν εἶναι λέγειν ἢ τὴν ὕλην καὶ ψυχὴν καὶ θεόν, καὶ ὀνόματα πάντα, ἐκεῖνο δὲ μόνον. Εἰ δὲ τῶν ὄντων ἡ σχέσις καὶ ἄλλο παρὰ τὸ ὑποκείμενον καὶ τὴν ὕλην, ἐν ὕλει μὲν, ἄυλον δὲ αὐτὸ τῷ μὴ πάλιν αὐτὸ συγκεῖσθαι ἐξ ὕλης, λόγος ἂν εἴη τις καὶ οὐ σῶμα καὶ φύσις ἐτέρα. ὥΕτι δὲ καὶ ἐκ τῶνδε οὐχ ἥττον φαίνεται ἀδύνατον ὄν τὴν ψυχὴν εἶναι σῶμα ὅτιοῦν. Ἡ γὰρ θερμόν ἐστιν ἢ ψυχρόν, ἢ σκληρόν ἢ μαλακόν, ὕγρον τε ἢ πεπηγός, μέλαν τε ἢ λευκόν, καὶ πάντα ὅσα ποιότητες σωμάτων ἄλλαι ἐν ἄλλοις. Καὶ εἰ μὲν θερμόν μόνον, θερμαίνει, ψυχρὸν δὲ μόνον, ψύξει· καὶ κοῦφα ποιήσει τὸ κοῦφον προσγενόμενον καὶ παρόν, καὶ βαρυνεῖ τὸ βαρὺ· καὶ μελανεῖ τὸ μέλαν, καὶ τὸ λευκὸν λευκὸν ποιήσει. Οὐ γὰρ πυρὸς τὸ ψύχειν, οὐδὲ τοῦ ψυχροῦ θερμὰ ποιεῖν. Ἄλλ' ἢ γε ψυχὴ καὶ ἐν ἄλλοις μὲν ζώοις ἄλλα, τὰ δ' ἄλλα ποιεῖ, καὶ ἐν τῷ δὲ αὐτῷ τὰ ἐναντία, τὰ μὲν πηγνῦσα, τὰ δὲ χέουσα, καὶ τὰ μὲν πυκνά, τὰ δὲ ἀραιά, μέλανα λευκά, κοῦφα βαρέα. Καίτοι ἐν δεῖ ποιεῖν κατὰ τὴν τοῦ σώματος ποιότητά τε τὴν ἄλλην καὶ διὰ καὶ χροάν· νῦν δὲ πολλά.

4. Our opponents themselves are driven by stress of fact to admit the necessity of a prior to body, a higher thing, some phase or form of soul; their “pneuma” [finer-body or spirit] is intelligent, and they speak of an “intellectual fire”; this “fire” and “spirit” they imagine to be necessary to the existence of the higher order which they conceive as demanding some base, though the real difficulty, under their theory, is to find a base for material things whose only possible base is, precisely, the powers of soul.

Besides, if they make life and soul no more than this “pneuma,” what is the import of that repeated qualification of theirs “in a certain state,” their refuge when they are compelled to recognize some acting principle apart from body? If not every pneuma is a soul, but thousands of them soulless, and only the pneuma in this “certain state” is soul, what follows? Either this “certain state,” this shaping or configuration of things, is a real being or it is nothing.

If it is nothing, only the pneuma exists, the “certain state” being no more than a word; this leads imperatively to the assertion that Matter alone exists, Soul and God mere words, the lowest alone is.

If on the contrary this “configuration” is really existent — something distinct from the underlie or Matter, something residing in Matter but itself immaterial as not constructed out of Matter, then it must be a Reason-Principle, incorporeal, a separate Nature.

There are other equally cogent proofs that the soul cannot be any form of body.

Body is either warm or cold, hard or soft, liquid or solid, black or white,

and so on through all the qualities by which one is different from another; and, again, if a body is warm it diffuses only warmth, if cold it can only chill, if light its presence tells against the total weight which if heavy it increases; black, it darkens; white, it lightens; fire has not the property of chilling or a cold body that of warming.

Soul, on the contrary, operates diversely in different living beings, and has quite contrary effects in any one: its productions contain the solid and the soft, the dense and the sparse, bright and dark, heavy and light. If it were material, its quality — and the colour it must have — would produce one invariable effect and not the variety actually observed.

[5] Τὰς δὲ δὴ κινήσεις πῶς διαφόρους, ἀλλ' οὐ μίαν, μιᾶς οὔσης παντὸς σώματος κινήσεως; Εἰ δὲ τῶν μὲν προαιρέσεις, τῶν δὲ λόγους αἰτιάσονται, ὁρθῶς μὲν τοῦτο· ἀλλ' οὐ σώματος ἡ προαίρεσις οὐδὲ οἱ λόγοι διάφοροί γε ὄντες, ἐνὸς ὄντος καὶ ἀπλοῦ τοῦ σώματος, καὶ οὐ μετὸν αὐτῷ τοιούτου γε λόγου, ἢ ὅσος δέδοται αὐτῷ παρὰ τοῦ ποιήσαντος θερμὸν αὐτὸ ἢ ψυχρὸν εἶναι. Τὸ δὲ καὶ ἐν χρόνοις αὔξειν, καὶ μέχρι τοσούτου μέτρου, πόθεν ἂν τῷ σώματι αὐτῷ γένοιτο, ὧι προσήκει ἐναύξεσθαι, αὐτῷ δὲ ἀμοίρῳ τοῦ αὔξειν εἶναι, ἢ ὅσον παραληφθῆι ἂν ἐν ὕλης ὄγκῳ ὑπηρετοῦν τῷ δι' αὐτοῦ τὴν αὔξην ἐργαζομένῳ; Καὶ γὰρ εἰ ἡ ψυχὴ σῶμα οὐσα αὔξει, ἀνάγκη καὶ αὐτὴν αὔξεσθαι, προσθήκη δηλονότι ὁμοίου σώματος, εἰ μέλλει εἰς ἴσον ἰέναι τῷ αὔξομένῳ ὑπ' αὐτῆς. Καὶ ἡ ψυχὴ ἔσται τὸ προστιθέμενον ἢ ἄψυχον σῶμα. Καὶ εἰ μὲν ψυχὴ, πόθεν καὶ πῶς εἰσιούσης, καὶ πῶς προστιθεμένης; Εἰ δὲ ἄψυχον τὸ προστιθέμενον, πῶς τοῦτο ψυχώσεται καὶ τῷ πρόσθεν ὁμογνωμονήσει καὶ ἐν ἔσται καὶ τῶν αὐτῶν δοξῶν τῇ πρόσθεν μεταλήψεται, ἀλλ' οὐχ ὥσπερ ξένη ψυχὴ αὕτη ἐν ἀγνοίᾳ ἔσται ὧν ἡ ἑτέρα; Εἰ δὲ καί, ὥσπερ ὁ ἄλλος ὄγκος ἡμῶν, τὸ μὲν τι ἀπορρεύσεται αὐτοῦ, τὸ δέ τι προσελεύσεται, οὐδὲν δὲ ἔσται τὸ αὐτό, πῶς οὖν ἡμῖν αἱ μνήμαι, πῶς δὲ ἡ γνώσις οἰκείων οὐδέποτε τῇ αὐτῇ ψυχῇ χρωμένων; Καὶ μὴν εἰ σῶμά ἐστι, φύσις δὲ σώματος μεριζόμενον εἰς πλείω ἕκαστον μὴ τὸ αὐτὸ εἶναι τῶν μερῶν τῷ ὅλῳ, εἰ τὸ τосόνδε μέγεθος ψυχῇ, ὃ ἐὰν ἔλαττον ἢ ψυχὴ οὐκ ἔσται, ὥσπερ πᾶν ποσὸν ἀφαιρέσει τὸ εἶναι τὸ πρόσθεν ἡλλάξατο — εἰ δέ τι τῶν μέγεθος ἐχόντων τὸν ὄγκον ἐλαττωθὲν τῇ ποιότητι ταυτὸν μένοι, ἢ μὲν σῶμα ἑτερόν ἐστι, καὶ ἢ ποσόν, τῇ δὲ ποιότητι ἑτέροι τῆς ποσότητος οὔσῃ τὸ ταυτὸν ἀποσώζειν δύναται — τί τοίνυν φήσουσιν οἱ τὴν ψυχὴν σῶμα εἶναι λέγοντες; Πρῶτον μὲν περὶ ἐκάστου μέρους τῆς ψυχῆς τῆς ἐν τῷ αὐτῷ σώματι πότερον ἕκαστον ψυχὴν, οἷα ἐστὶ καὶ ἡ ὅλη; Καὶ πάλιν τοῦ μέρους τὸ μέρος; Οὐδὲν ἄρα τὸ μέγεθος συνεβάλλετο τῇ οὐσίᾳ αὐτῆς· καίτοι ἔδει γε ποσοῦ τινος ὄντος· καὶ ὅλον πολλαχῇ, ὅπερ σώματι παρῆναι ἀδύνατον ἐν πλείοσι τὸ αὐτὸ ὅλον εἶναι καὶ τὸ μέρος ὅπερ τὸ ὅλον ὑπάρχειν. Εἰ δὲ ἕκαστον τῶν μερῶν οὐ ψυχὴν φήσουσιν, ἐξ ἀψύχων ψυχῇ αὐτοῖς ὑπάρξει. Καὶ προσέτι ψυχῆς ἐκάστης τὸ μέγεθος ὀρισμένον ἔσται, οὐδὲ ἐφ' ἐκάτερα ἢ ἐπὶ τὸ ἔλαττόν γε ἢ ἐπὶ τὸ μείζον ψυχὴ οὐκ ἔσται. Ὅταν τοίνυν ἐκ συνόδου μιᾶς καὶ ἐνὸς σπέρματος δίδυμα γένηται γεννήματα, ἢ καί, ὥσπερ καὶ ἐν τοῖς ἄλλοις ζώοις, πλείστα τοῦ σπέρματος εἰς πολλοὺς τόπους μεριζομένου, οὗ δὴ

ἐκαστον ὅλον ἐστί, πῶς οὐ διδάσκει τοῦτο τοὺς βουλομένους μανθάνειν, ὥς, ὅπου τὸ μέρος τὸ αὐτό ἐστι τῷ ὅλῳ, τοῦτο ἐν τῇ αὐτοῦ οὐσίᾳ τὸ ποσὸν εἶναι ὑπερβέβηκεν, ἄποσον δὲ αὐτὸ εἶναι δεῖ ἐξ ἀνάγκης; Οὕτω γὰρ ἂν μένοι τὸ αὐτὸ τοῦ ποσοῦ κλεπτομένου, ἅτε μὴ μέλον αὐτῷ ποσότητος καὶ ὄγκου, ὥς ἂν τῆς οὐσίας αὐτοῦ ἕτερόν τι οὐσης. Ἄποσον ἄρα ἡ ψυχὴ καὶ οἱ λόγοι.

5. Again, there is movement: all bodily movement is uniform; failing an incorporeal soul, how account for diversity of movement? Predilections, reasons, they will say; that is all very well, but these already contain that variety and therefore cannot belong to body which is one and simplex, and, besides, is not participant in reason — that is, not in the sense here meant, but only as it is influenced by some principle which confers upon it the qualities of, for instance, being warm or cold.

Then there is growth under a time-law, and within a definite limit: how can this belong strictly to body? Body can indeed be brought to growth, but does not itself grow except in the sense that in the material mass a capacity for growing is included as an accessory to some principle whose action upon the body causes growth.

Supposing the soul to be at once a body and the cause of growth, then, if it is to keep pace with the substance it augments, it too must grow; that means it must add to itself a similar bodily material. For the added material must be either soul or soulless body: if soul, whence and how does it enter, and by what process is it adjoined [to the soul which by hypothesis is body]; if soulless, how does such an addition become soul, falling into accord with its precedent, making one thing with it, sharing the stored impressions and notions of that initial soul instead, rather, of remaining an alien ignoring all the knowledge laid up before?

Would not such a soulless addition be subject to just such loss and gain of substance, in fact to the non-identity, which marks the rest of our material mass?

And, if this were so, how explain our memories or our recognition of familiar things when we have no stably identical soul?

Assume soul to be a body: now in the nature of body, characteristically divisible, no one of the parts can be identical with the entire being; soul, then, is a thing of defined size, and if curtailed must cease to be what it is; in the nature of a quantitative entity this must be so, for, if a thing of magnitude on diminution retains its identity in virtue of its quality, this is only saying that bodily and quantitatively it is different even if its identity consists in a quality quite independent of quantity.

What answer can be made by those declaring soul to be corporeal? Is every part of the soul, in any one body, soul entire, soul perfectly true to its essential being? and may the same be said of every part of the part? If so, the magnitude makes no contribution to the soul's essential nature, as it must if soul [as corporeal] were a definite magnitude: it is, as body cannot be, an "all-

everywhere,” a complete identity present at each and every point, the part all that the whole is.

To deny that every part is soul is to make soul a compound from soulless elements. Further, if a definite magnitude, the double limit of larger or smaller, is to be imposed upon each separate soul, then anything outside those limits is no soul.

Now, a single coition and a single sperm suffice to a twin birth or in the animal order to a litter; there is a splitting and diverging of the seed, every diverging part being obviously a whole: surely no honest mind can fail to gather that a thing in which part is identical with whole has a nature which transcends quantity, and must of necessity be without quantity: only so could it remain identical when quantity is filched from it, only by being indifferent to amount or extension, by being in essence something apart. Thus the Soul and the Reason-Principles are without quantity.

[6] Ὅτι δέ, εἰ σῶμα εἴη ἡ ψυχὴ, οὔτε τὸ αἰσθάνεσθαι οὔτε τὸ νοεῖν οὔτε τὸ ἐπίστασθαι οὔτε ἀρετὴ οὔτε τι τῶν καλῶν ἔσται, ἐκ τῶνδε δῆλον. Εἴ τι μέλλει αἰσθάνεσθαι τιнос, ἐν αὐτὸ δεῖ εἶναι καὶ τῷ αὐτῷ παντὸς ἀντιλαμβάνεσθαι, καὶ εἰ διὰ πολλῶν αἰσθητηρίων πλείω τὰ εἰσιόντα εἴη ἢ πολλαὶ περὶ ἐν ποιότητες, κἂν δι' ἐνὸς ποικίλον οἶον πρόσωπον. Οὐ γὰρ ἄλλο μὲν ῥίνος, ἄλλο δὲ ὀφθαλμῶν, ἄλλα ταῦτὸν ὁμοῦ πάντων. Καὶ εἰ τὸ μὲν δι' ὁμμάτων, τὸ δὲ δι' ἀκοῆς, ἐν τι δεῖ εἶναι, εἰς ὃ ἄμφω. Ἡ πῶς ἂν εἴποι, ὅτι ἕτερα ταῦτα, μὴ εἰς τὸ αὐτὸ ὁμοῦ τῶν αἰσθημάτων ἐλθόντων; Δεῖ τοίνυν τοῦτο ὥσπερ κέντρον εἶναι, γραμμὰς δὲ συμβαλλούσας ἐκ περιφερείας κύκλου τὰς πανταχόθεν αἰσθήσεις πρὸς τοῦτο περαίνειν, καὶ τοιοῦτον τὸ ἀντιλαμβανόμενον εἶναι, ἐν ὃν ὄντως. Εἰ δὲ διεστῶς τοῦτο γένοιτο, καὶ οἶον γραμμῆς ἐπ' ἄμφω τὰ πέρατα αἰ αἰσθήσεις προσβάλλοιεν, ἢ συνδραμεῖται εἰς ἐν καὶ τὸ αὐτὸ πάλιν, οἶον τὸ μέσον, ἢ ἄλλο, τὸ δὲ ἄλλο, ἐκάτερον ἐκατέρου αἰσθησιν ἔξει· ὥσπερ ἂν εἰ ἐγὼ μὲν ἄλλου, σὺ δὲ ἄλλου αἰσθοιο. Καὶ εἰ ἐν εἴη τὸ αἶσθημα, οἶον πρόσωπον, ἢ εἰς ἐν συναιρεθῆσεται – ὅπερ καὶ φαίνεται· συναιρεῖται γὰρ καὶ ἐν αὐταῖς ταῖς κόραις· ἢ πῶς ἂν τὰ μέγιστα διὰ ταύτης ὀρώιτο; ὥστε ἔτι μᾶλλον εἰς τὸ ἡγεμονοῦν ἰόντα οἶον ἀμερῇ νοήματα γίνεσθαι – καὶ ἔσται ἀμερὲς τοῦτο· ἢ μεγέθει ὄντι τούτῳ συμμερίζοιτο ἂν, ὥστε ἄλλο ἄλλου μέρος καὶ μηδένα ἡμῶν ὅλου τοῦ αἰσθητοῦ τὴν ἀντίληψιν ἴσχειν. Ἀλλὰ γὰρ ἐν ἔστι τὸ πᾶν· πῶς γὰρ ἂν καὶ διαιροῖτο; Οὐ γὰρ δὴ τὸ ἴσον τῷ ἴσῳ ἐφαρμόσει, ὅτι οὐκ ἴσον τὸ ἡγεμονοῦν παντὶ αἰσθητῷ. Κατὰ πηλίκα οὖν ἡ διαίρεσις; Ἡ εἰς τοσαῦτα διαιρεθήσεται, καθόσον ἂν ἀριθμοῦ ἔχοι εἰς ποικιλίαν τὸ εἰσιὸν αἶσθημα; Καὶ ἕκαστον δὴ ἐκείνων τῶν μερῶν τῆς ψυχῆς ἄρα καὶ τοῖς μορίοις αὐτοῦ αἰσθήσεται. Ἡ ἀναίσθητα τὰ μέρη τῶν μορίων ἔσται; Ἀλλὰ ἀδύνατον. Εἰ δὲ ὅτιοῦν παντὸς αἰσθήσεται, εἰς ἅπειρα διαιρεῖσθαι τοῦ μεγέθους πεφυκότος ἀπείρους καὶ αἰσθήσεις καθ' ἕκαστον αἰσθητὸν συμβήσεται γίνεσθαι ἐκάσῳ οἶον τοῦ αὐτοῦ ἀπείρους ἐν τῷ ἡγεμονοῦντι ἡμῶν εἰκόνας. Καὶ μὴν σώματος ὄντος τοῦ αἰσθανομένου οὐκ ἂν ἄλλον τρόπον γένοιτο τὸ αἰσθάνεσθαι ἢ οἶον ἐν κηρῷ ἐνσημανθεῖσαι ἀπὸ δακτυλίων σφραγίδες, εἴτ' οὖν εἰς αἷμα, εἴτ' οὖν εἰς ἀέρα τῶν αἰσθητῶν ἐνσημαινομένων. Καὶ εἰ μὲν ὡς

ἐν σώμασιν ὑγροῖς, ὅπερ καὶ εὐλογον, ὥσπερ εἰς ὕδωρ συγχυθήσεται, καὶ οὐκ ἔσται μνήμη· εἰ δὲ μένουσιν οἱ τύποι, ἢ οὐκ ἔστιν ἄλλους ἐνσημαίνεσθαι ἐκείνων κατεχόντων, ὥστε ἄλλαι αἰσθήσεις οὐκ ἔσονται, ἢ γινομένων ἄλλων ἐκεῖνοι οἱ πρότεροι ἀπολοῦνται· ὥστε οὐδὲν ἔσται μνημονεύειν. Εἰ δὲ ἔστι τὸ μνημονεύειν καὶ ἄλλων αἰσθάνεσθαι ἐπ' ἄλλοις οὐκ ἐμποδιζόντων τῶν πρόσθεν, ἀδύνατον τὴν ψυχὴν σῶμα εἶναι.

6. It is easy to show that if the Soul were a corporeal entity, there could be no sense-perception, no mental act, no knowledge, no moral excellence, nothing of all that is noble.

There can be no perception without a unitary percipient whose identity enables it to grasp an object as an entirety.

The several senses will each be the entrance point of many diverse perceptions; in any one object there may be many characteristics; any one organ may be the channel of a group of objects, as for instance a face is known not by a special sense for separate features, nose, eyes; etc., but by one sense observing all in one act.

When sight and hearing gather their varying information, there must be some central unity to which both report. How could there be any statement of difference unless all sense-impressions appeared before a common identity able to take the sum of all?

This there must be, as there is a centre to a circle; the sense-impressions converging from every point of occurrence will be as lines striking from a circumference to what will be a true centre of perception as being a veritable unity.

If this centre were to break into separate points — so that the sense-impressions fell upon the two ends of a line — then, either it must reknit itself to unity and identity, perhaps at the mid-point of the line, or all remains unrelated, every end receiving the report of its particular field exactly as you and I have our distinct sense experiences.

Suppose the sense-object be such a unity as a face: all the points of observation must be brought together in one visual total, as is obvious since there could be no panorama of great expanses unless the detail were compressed to the capacity of the pupils.

Much more must this be true in the case of thoughts, partless entities as they are, impinging upon the centre of consciousness which [to receive them] must itself be void of part.

Either this or, supposing the centre of consciousness to be a thing of quantity and extension, the sensible object will coincide with it point by point of their co-expansion so that any given point in the faculty will perceive solely what coincides with it in the object: and thus nothing in us could perceive any thing as a whole.

This cannot be: the faculty entire must be a unity; no such dividing is possible; this is no matter in which we can think of equal sections coinciding;

the centre of consciousness has no such relation of equality with any sensible object. The only possible ratio of divisibility would be that of the number of diverse elements in the impinging sensation: are we then to suppose that each part of the soul, and every part of each part, will have perception? Or will the part of the parts have none? That is impossible: every part, then, has perception; the [hypothetical] magnitude, of soul and each part of soul, is infinitely divisible; there will therefore be in each part an infinite number of perceptions of the object, and therefore an infinitude of representations of it at our centre of consciousness.

If the sentient be a material entity sensation could only be of the order of seal-impressions struck by a ring on wax, in this case by sensible objects on the blood or on the intervenient air.

If, at this, the impression is like one made in liquids — as would be reasonable — it will be confused and wavering as upon water, and there can be no memory. If the impressions are permanent, then either no fresh ones can be stamped upon the occupied ground — and there can be no change of sensations — or, others being made, the former will be obliterated; and all record of the past is done away with.

If memory implies fresh sensations imposed upon former ones, the earlier not barring their way, the soul cannot be a material entity.

[7] Ἴδοι δ' ἂν τις καὶ ἐκ τοῦ ἀλγεῖν καὶ ἐκ τῆς τοῦ ἀλγεῖν αἰσθήσεως τὸ αὐτὸ τοῦτο. Ὅταν δάκτυλον λέγεται ἀλγεῖν ἄνθρωπος, ἡ μὲν ὁδὴν περὶ τὸν δάκτυλον δῆπουθεν, ἡ δ' αἴσθησις τοῦ ἀλγεῖν δῆλον ὅτι ὁμολογήσουσιν, ὥς περὶ τὸ ἡγεμονοῦν γίγνεται. Ἄλλου δὲ ὄντος τοῦ πονοῦντος μέρους τοῦ πνεύματος τὸ ἡγεμονοῦν αἰσθάνεται, καὶ ὅλη ἡ ψυχὴ τὸ αὐτὸ πάσχει. Πῶς οὖν τοῦτο συμβαίνει; Διαδόσει, φήσουσι, παθόντος μὲν πρώτως τοῦ περὶ τὸν δάκτυλον ψυχικοῦ πνεύματος, μεταδόντος δὲ τῷ ἐφεξῆς καὶ τούτου ἄλλω, ἕως πρὸς τὸ ἡγεμονοῦν ἀφίκοιτο. Ἀνάγκη τοίνυν, εἰ τὸ πρῶτον πονοῦν ἦισθετο, ἄλλην τὴν αἴσθησιν τοῦ δευτέρου εἶναι, εἰ κατὰ διάδοσιν ἡ αἴσθησις, καὶ τοῦ τρίτου ἄλλην καὶ πολλὰς αἰσθήσεις καὶ ἀπείρους περὶ ἐνὸς ἀλγήματος γίνεσθαι, καὶ τούτων ἀπασῶν ὕστερον τὸ ἡγεμονοῦν αἰσθεσθαι καὶ τῆς ἑαυτοῦ παρὰ ταύτας. Τὸ δὲ ἀληθὲς ἐκάστην ἐκείνων μὴ τοῦ ἐν τῷ δακτύλῳ ἀλγήματος, ἀλλὰ τὴν μὲν ἐφεξῆς τῷ δακτύλῳ, ὅτι ὁ ταρσὸς ἀλγεῖ, τὴν δὲ τρίτην, ὅτι ἄλλο τὸ πρὸς τῷ ἄνωθεν, καὶ πολλὰς εἶναι ἀλγηδόνας, τὸ τε ἡγεμονοῦν μὴ τοῦ πρὸς τῷ δακτύλῳ ἀλγήματος αἰσθάνεσθαι, ἀλλὰ τοῦ πρὸς αὐτῷ, καὶ τοῦτο γινώσκειν μόνον, τὰ δ' ἄλλα χαίρειν ἔαν μὴ ἐπιστάμενον, ὅτι ἀλγεῖ ὁ δάκτυλος. Εἰ τοίνυν κατὰ διάδοσιν οὐχ οἷόν τε τὴν αἴσθησιν τοῦ τοιούτου γίνεσθαι μηδὲ σώματος, ὅγκου ὄντος, ἄλλου παθόντος ἄλλου γνῶσιν εἶναι — παντὸς γὰρ μεγέθους τὸ μὲν ἄλλο, τὸ δὲ ἄλλο ἐστί — δεῖ τοιοῦτον τίθεσθαι τὸ αἰσθανόμενον, οἷον πανταχοῦ αὐτὸ ἑαυτῷ τὸ αὐτὸ εἶναι. Τοῦτο δὲ ἄλλω τινὶ τῶν ὄντων ἢ σώματι ποιεῖν προσήκει.

7. We come to the same result by examining the sense of pain. We say there is pain in the finger: the trouble is doubtless in the finger, but our

opponents must admit that the sensation of the pain is in the centre of consciousness. The suffering member is one thing, the sense of suffering is another: how does this happen?

By transmission, they will say: the psychic pneuma [= the semi-material principle of life] stationed at the finger suffers first; and stage by stage the trouble is passed on until at last it reaches the centre of consciousness.

But on this theory, there must be a sensation in the spot first suffering pain, and another sensation at a second point of the line of transmission, another in the third and so on; many sensations, in fact an unlimited series, to deal with one pain; and at the last moment the centre of consciousness has the sensation of all these sensations and of its own sensation to boot. Or to be exact, these serial sensations will not be of the pain in the finger: the sensation next in succession to the suffering finger will be of pain at the joint, a third will tell of a pain still higher up: there will be a series of separate pains: The centre of consciousness will not feel the pain seated at the finger, but only that impinging upon itself: it will know this alone, ignore the rest and so have no notion that the finger is in pain.

Thus: Transmission would not give sensation of the actual condition at the affected spot: it is not in the nature of body that where one part suffers there should be knowledge in another part; for body is a magnitude, and the parts of every magnitude are distinct parts; therefore we need, as the sentient, something of a nature to be identical to itself at any and every spot; this property can belong only to some other form of being than body.

[8] Ὅτι δὲ οὐδὲ νοεῖν οἶόν τε, εἰ σῶμα ἢ ψυχὴ ὅτιοῦν εἴη, δεικτέον ἐκ τῶνδε. Εἰ γὰρ τὸ αἰσθάνεσθαι ἐστὶ τὸ σώματι προσχρωμένῃ τὴν ψυχὴν ἀντισταμβάνεσθαι τῶν αἰσθητῶν, οὐκ ἂν εἴη καὶ τὸ νοεῖν τὸ διὰ σώματος καταλαμβάνειν, ἢ ταυτὸν ἔσται τῷ αἰσθάνεσθαι. Εἰ οὖν τὸ νοεῖν ἐστὶ τὸ ἄνευ σώματος ἀντισταμβάνεσθαι, πολὺ πρότερον δεῖ μὴ σῶμα αὐτὸ τὸ νοήσον εἶναι. Ὡς εἰ αἰσθητῶν μὲν ἢ αἰσθησις, νοητῶν δὲ ἢ νόησις – εἰ δὲ μὴ βούλονται, ἀλλ’ οὖν ἔσονται γε καὶ νοητῶν τινων νοήσεις καὶ ἀμεγέθων ἀντιλήψεις – πῶς οὖν μέγεθος ὄν τὸ μὴ μέγεθος νοήσει καὶ τῷ μεριστῷ τὸ μὴ μεριστὸν νοήσει; Ἡ μέρει τινὶ ἀμερεῖ αὐτοῦ. Εἰ δὲ τοῦτο, οὐ σῶμα ἔσται τὸ νοήσον· οὐ γὰρ δὴ τοῦ ὅλου χρειαὶ πρὸς τὸ θίγειν· ἀρκεῖ γὰρ καθ’ ἓν τι. Εἰ μὲν οὖν συγχωρήσονται τὰς πρώτας νοήσεις, ὅπερ ἀληθές ἐστιν, εἶναι τῶν πάντων σώματος καθαρωτάτων αὐτοεκάστου, ἀνάγκη καὶ τὸ νοοῦν σώματος καθαρὸν ὄν ἢ γινόμενον γινώσκειν. Εἰ δὲ τῶν ἐν ὕλῃ εἰδῶν τὰς νοήσεις φήσουσιν εἶναι, ἀλλὰ χωριζομένων γε τῶν σωμάτων γίνονται τοῦ νοῦ χωρίζοντος. Οὐ γὰρ δὴ μετὰ σαρκῶν ἢ ὅλως ὕλης ὁ χωρισμὸς κύκλου καὶ τριγώνου καὶ γραμμῆς καὶ σημείου. Δεῖ ἄρα καὶ τὴν ψυχὴν σώματος αὐτὴν ἐν τῷ τοιούτῳ χωρίσαι. Δεῖ ἄρα μὴδὲ αὐτὴν σῶμα εἶναι. Ἀμέγεθες δέ, οἶμαι, καὶ τὸ καλὸν καὶ τὸ δίκαιον· καὶ ἡ τούτων ἄρα νόησις. Ὡς τε καὶ προσιόντα ἀμερεῖ αὐτῆς ὑποδέχεται καὶ ἐν αὐτῇ ἐν ἀμερεῖ κείσεται. Πῶς δ’ ἂν καὶ σῶματος ὄντος τῆς ψυχῆς ἀρεταὶ αὐτῆς, σωφροσύνη καὶ δικαιοσύνη ἀνδρία τε καὶ αἱ ἄλλαι; Πνεῦμά τι γὰρ ἢ αἷμά τι ἂν τὸ σωφρονεῖν εἴη ἢ δικαιοσύνη ἢ ἀνδρία, εἰ μὴ ἄρα

ἡ ἀνδρία τὸ δυσπαθὲς τοῦ πνεύματος εἶη, καὶ ἡ σωφροσύνη ἡ εὐκρασία, τὸ δὲ κάλλος εὐμορφία τις ἐν τύποις, καθ' ἣν λέγομεν ἰδόντες ὠραίους καὶ καλοὺς τὰ σώματα. Ἰσχυρῶι μὲν οὖν καὶ καλῶι ἐν τύποις πνεύματι εἶναι προσήκοι ἄν· σωφρονεῖν δὲ τί δεῖ πνεύματι; Ἀλλ' οὐ τοῦναντίον ἐν περιπτύξεσι καὶ ἀφαῖς εὐπαθεῖν, ὅπου ἡ θερμανθήσεται ἢ συμμέτρως ψύχεος ἰμεῖροι ἢ μαλακοῖς τισι καὶ ἀπαλοῖς καὶ λειοῖς πελάσει; Τὸ δὲ κατ' ἀξίαν νεῖμαι τί ἂν αὐτῶι μέλοι; Πότερον δὲ αἰδίων ὄντων τῶν τῆς ἀρετῆς θεωρημάτων καὶ τῶν ἄλλων τῶν νοητῶν ἡ ψυχή ἐφάπτεται, ἢ γίνεται τῶι ἢ ἀρετῇ, ὠφελεῖ καὶ πάλιν φθείρεται; Ἀλλὰ τίς ὁ ποιῶν καὶ πόθεν; Οὕτω γὰρ ἂν ἐκεῖνο πάλιν μένοι. Δεῖ ἄρα αἰδίων εἶναι καὶ μενόντων, οἷα καὶ τὰ ἐν γεωμετρίαι. Εἰ δὲ αἰδίων καὶ μενόντων, οὐ σωμάτων. Δεῖ ἄρα καὶ ἐν ᾧ ἔσται τοιοῦτον εἶναι· δεῖ ἄρα μὴ σῶμα εἶναι. Οὐ γὰρ μένει, ἀλλὰ ρεῖ ἡ σώματος φύσις πᾶσα.

8. It can be shown also that the intellectual act would similarly be impossible if the soul were any form of body.

If sensation is apprehension by means of the soul's employment of the body, intellection cannot be a similar use of the body or it would be identical with sensation. If then intellection is apprehension apart from body, much more must there be a distinction between the body and the intellectual principle: sensation for objects of sense, intellection for the intellectual object. And even if this be rejected, it must still be admitted that there do exist intellections of intellectual objects and perceptions of objects not possessing magnitude: how, we may then ask, can a thing of magnitude know a thing that has no magnitude, or how can the partless be known by means of what has parts? We will be told "By some partless part." But, at this, the intellectual will not be body: for contact does not need a whole; one point suffices. If then it be conceded — and it cannot be denied — that the primal intellections deal with objects completely incorporeal, the principle of intellection itself must know by virtue of being, or becoming, free from body. Even if they hold that all intellection deals with the ideal forms in Matter, still it always takes place by abstraction from the bodies [in which these forms appear] and the separating agent is the Intellectual-Principle. For assuredly the process by which we abstract circle, triangle, line or point, is not carried through by the aid of flesh or Matter of any kind; in all such acts the soul or mind must separate itself from the material: at once we see that it cannot be itself material. Similarly it will be agreed that, as beauty and justice are things without magnitude, so must be the intellectual act that grasps them.

When such non-magnitudes come before the soul, it receives them by means of its partless phase and they will take position there in partless wise.

Again: if the Soul is a body, how can we account for its virtues — moral excellence [Sophrosyne], justice, courage and so forth? All these could be only some kind of rarefied body [pneuma], or blood in some form; or we might see courage as a certain resisting power in that pneuma; moral quality would be its happy blending; beauty would lie wholly in the agreeable form of impressions received, such comeliness as leads us to describe people as

attractive and beautiful from their bodily appearance. No doubt strength and grace of form go well enough with the idea of rarefied body; but what can this rarefied body want with moral excellence? On the contrary its interest would lie in being comfortable in its environments and contacts, in being warmed or pleasantly cool, in bringing everything smooth and caressing and soft around it: what could it care about a just distribution?

Then consider the objects of the soul's contemplation, virtue and the other Intellectual forms with which it is occupied; are these eternal or are we to think that virtue rises here or there, helps, then perishes? These things must have an author and a source and there, again, we are confronted by something perdurable: the soul's contemplation, then, must be of the eternal and unchanging, like the concepts of geometry: if eternal and unchanging, these objects are not bodies: and that which is to receive them must be of equivalent nature: it cannot therefore be body, since all body-nature lacks permanence, is a thing of flux.

[8a] Εἰ δὲ τὰς τῶν σωμάτων ποιήσεις ὀρῶντες θερμαινούσας καὶ ψυχούσας καὶ ὠθούσας καὶ βαρυνούσας ἐνταῦθα τάττουσι τὴν ψυχὴν οἷον ἐν δραστηρίῳ τόπῳ ἰδρύοντες αὐτήν, πρῶτον μὲν ἀγνοοῦσιν, ὥς καὶ αὐτὰ τὰ σώματα δυνάμει ταῖς ἐν αὐτοῖς ἀσωμάτοις ταῦτα ἐργάζεται· ἔπειτα, ὅτι οὐ ταύτας τὰς δυνάμεις περὶ ψυχὴν εἶναι ἀξιοῦμεν, ἀλλὰ τὸ νοεῖν, τὸ αἰσθάνεσθαι, λογίζεσθαι, ἐπιθυμεῖν, ἐπιμελεῖσθαι ἐμφρόνως καλῶς, ἃ πάντα ἄλλην οὐσίαν ζητεῖ. Τὰς οὖν δυνάμεις τῶν ἀσωμάτων μεταβιβάσαντες εἰς τὰ σώματα οὐδεμίαν ἐκείνοις καταλείπουσιν. Ὅτι δὲ καὶ τὰ σώματα ἀσωμάτοις δυνάμει δύναται ἃ δύναται, ἐκ τῶνδε δῆλον. Ὁμολογήσουσι γὰρ ἕτερον ποιότητα καὶ ποσότητα εἶναι, καὶ πᾶν σῶμα ποσὸν εἶναι, καὶ ἔτι οὐ πᾶν σῶμα ποιὸν εἶναι, ὥσπερ τὴν ὕλην. Ταῦτα δὲ ὁμολογοῦντες τὴν ποιότητα ὁμολογήσουσιν ἕτερον οὐσαν ποσοῦ ἕτερον σώματος εἶναι. Πῶς γὰρ μὴ ποσὸν οὐσα σῶμα ἔσται, εἴπερ πᾶν σῶμα ποσόν; Καὶ μὴν, ὅπερ καὶ ἄνω πού ἐλέγετο, εἰ πᾶν σῶμα μεριζόμενον καὶ ὄγκος πᾶς ἀφαιρεῖται ὅπερ ἦν, κερματιζομένου δὲ τοῦ σώματος ἐφ' ἐκάστῳ μέρει ἢ αὐτὴ ὅλη ποιότης μένει, οἷον γλυκύτης ἢ τοῦ μέλιτος οὐδὲν ἔλαττον γλυκύτης ἐστὶν ἢ ἐφ' ἐκάστῳ, οὐκ ἂν εἴη σῶμα ἢ γλυκύτης. Ὁμοίως καὶ αἱ ἄλλαι. Ἐπειτα, εἰ σώματα ἦσαν αἱ δυνάμεις, ἀναγκαῖον ἦν τὰς μὲν ἰσχυρὰς τῶν δυνάμεων μεγάλους ὄγκους, τὰς δὲ ὀλίγον δρᾶν δυναμένας ὄγκους μικροὺς εἶναι. Εἰ δὲ μεγάλων μὲν ὄγκων μικραί, ὀλίγοι δὲ καὶ μικρότατοι τῶν ὄγκων μεγίστας ἔχουσι τὰς δυνάμεις, ἄλλῳ τινὶ ἢ μεγέθει τὸ ποιεῖν ἀναθετέον· ἀμεγέθει ἄρα. Τὸ δὲ ὕλην μὲν τὴν αὐτὴν εἶναι σῶμα, ὥς φασιν, οὐσαν, διάφορα δὲ ποιεῖν ποιότητας προσλαβοῦσαν, πῶς οὐ δῆλον ποιεῖ τὰ προσγεγόμενα λόγους ἀύλους καὶ ἀσωμάτους εἶναι; Μή, διότι πνεύματος ἢ αἵματος ἀποστάντων ἀποθνήσκει τὰ ζῶια, λεγόντων. Οὐ γὰρ ἔστιν ἄνευ τούτων εἶναι, οὐδ' ἄνευ πολλῶν ἄλλων, ὧν οὐδὲν ἂν ἡ ψυχὴ εἴη. Καὶ μὴν οὔτε πνεῦμα διὰ πάντων οὔτε αἷμα, ψυχὴ δέ.

8. A. [sometimes appearing as 9] There are those who insist on the activities observed in bodies — warming, chilling, thrusting, pressing — and class soul with body, as it were to assure its efficacy. This ignores the double

fact that the very bodies themselves exercise such efficiency by means of the incorporeal powers operating in them, and that these are not the powers we attribute to soul: intellection, perception, reasoning, desire, wise and effective action in all regards, these point to a very different form of being.

In transferring to bodies the powers of the unembodied, this school leaves nothing to that higher order. And yet that it is precisely in virtue of bodiless powers that bodies possess their efficiency is clear from certain reflections:

It will be admitted that quality and quantity are two different things, that body is always a thing of quantity but not always a thing of quality: matter is not qualified. This admitted, it will not be denied that quality, being a different thing from quantity, is a different thing from body. Obviously quality could not be body when it has not quantity as all body must; and, again, as we have said, body, any thing of mass, on being reduced to fragments, ceases to be what it was, but the quality it possessed remains intact in every particle — for instance the sweetness of honey is still sweetness in each speck — this shows that sweetness and all other qualities are not body.

Further: if the powers in question were bodies, then necessarily the stronger powers would be large masses and those less efficient small masses: but if there are large masses with small while not a few of the smaller masses manifest great powers, then the efficiency must be vested in something other than magnitude; efficacy, thus, belongs to non-magnitude. Again; Matter, they tell us, remains unchanged as long as it is body, but produces variety upon accepting qualities; is not this proof enough that the entrants [with whose arrival the changes happen] are Reason-Principles and not of the bodily order?

They must not remind us that when pneuma and blood are no longer present, animals die: these are necessary no doubt to life, but so are many other things of which none could possibly be soul: and neither pneuma nor blood is present throughout the entire being; but soul is.

[86] Ἔτι εἰ σῶμα οὐσα ἡ ψυχὴ διήλθε διὰ παντός, κἂν κραθεῖσα εἴη, ὃν τρόπον τοῖς ἄλλοις σώμασιν ἡ κρᾶσις. Εἰ δὲ ἡ τῶν σωμάτων κρᾶσις οὐδὲν ἐνεργεῖαι ἔἰαι εἶναι τῶν κραθέντων, οὐδ' ἂν ἡ ψυχὴ ἔτι ἐνεργεῖαι ἐνείη τοῖς σώμασιν, ἀλλὰ δυνάμει μόνον ἀπολέσασα τὸ εἶναι ψυχὴ· ὥσπερ, εἰ γλυκὺ καὶ πικρὸν κραθεῖη, τὸ γλυκὺ οὐκ ἔστιν· οὐκ ἄρα ἔχομεν ψυχὴν. Τὸ δὲ δὴ σῶμα ὃν σώματι κεκρᾶσθαι ὅλον δι' ὅλων, ὡς ὅπου ἂν ᾗ θάτερον, καὶ θάτερον εἶναι, ἴσον ὄγκων ἀμφοτέρων καὶ τόπον κατεχόντων, καὶ μηδεμίαν αὐξήν γεγενῆσθαι ἐπεμβληθέντος τοῦ ἐτέρου, οὐδὲν ἀπολείπει ὁ μὴ τέμνη. Οὐ γὰρ κατὰ μεγάλα μέρη παραλλάξ ἡ κρᾶσις – οὕτω γὰρ φησι παράθεσιν ἔσεσθαι – διεληλυθὸς δὲ διὰ παντός τὸ ἐπεμβληθὲν, ἔτι εἰ μικρότερον – ὅπερ ἀδύνατον, τὸ ἔλαττον ἴσον γενέσθαι τῷ μείζονι – ἀλλ' οὖν διεληλυθὸς πᾶν τέμνη κατὰ πᾶν· ἀνάγκη τοίνυν, εἰ καθ' ὅτιοῦν σημεῖον καὶ μὴ μεταξὺ σῶμα ἔσται ὁ μὴ τέμνηται, εἰς σημεῖα τὴν διαίρεσιν τοῦ σώματος γεγενῆσθαι, ὅπερ ἀδύνατον. Εἰ δέ, ἀπείρου τῆς τομῆς οὐσης – ὁ γὰρ ἂν λάβῃς σῶμα, διαιρετόν ἔστιν – οὐ δυνάμει μόνον, ἐνεργεῖαι δὲ τὰ ἅπειρα ἔσται. Οὐ τοίνυν ὅλον δι'

ὅλου χωρεῖν δυνατόν τὸ σῶμα· ἡ δὲ ψυχὴ δι' ὅλων· ἀσώματος ἄρα.

8. B. (10) If the soul is body and permeates the entire body-mass, still even in this entire permeation the blending must be in accord with what occurs in all cases of bodily admixing.

Now: if in the admixing of bodies neither constituent can retain its efficacy, the soul too could no longer be effective within the bodies; it could but be latent; it will have lost that by which it is soul, just as in an admixture of sweet and bitter the sweet disappears: we have, thus, no soul.

Two bodies [i.e., by hypothesis, the soul and the human body] are blended, each entire through the entirety of the other; where the one is, the other is also; each occupies an equal extension and each the whole extension; no increase of size has been caused by the juncture: the one body thus inblended can have left in the other nothing undivided. This is no case of mixing in the sense of considerable portions alternating; that would be described as collocation; no; the incoming entity goes through the other to the very minutest point — an impossibility, of course; the less becoming equal to the greater; still, all is traversed throughout and divided throughout. Now if, thus, the inblending is to occur point by point, leaving no undivided material anywhere, the division of the body concerned must have been a division into (geometrical) points: an impossibility. The division is an infinite series — any material particle may be cut in two — and the infinities are not merely potential, they are actual.

Therefore body cannot traverse anything as a whole traversing a whole. But soul does this. It is therefore incorporeal.

[8c] Τὸ δὲ καὶ φύσιν μὲν προτέραν τὸ αὐτὸ πνεῦμα λέγειν, ἐν δὲ ψυχρῷ γενομένην καὶ στομωθεῖσαν ψυχὴν γίνεσθαι λεπτοτέραν ἐν ψυχρῷ γιγνομένην — ὃ δὴ καὶ αὐτὸ ἄτοπον· πολλὰ γὰρ ζῶια ἐν θερμῷ γίνονται καὶ ψυχὴν ἔχει οὐ ψυχθεῖσαν — ἀλλ' οὖν φασὶ γε προτέραν φύσιν ψυχῆς εἶναι κατὰ συντυχίας τὰς ἔξω γιγνομένης. Συμβαίνει οὖν αὐτοῖς τὸ χεῖρον πρῶτον ποιεῖν καὶ πρὸ τούτου ἄλλο ἔλαττον, ἣν λέγουσιν ἔξιν, ὃ δὲ νοῦς ὕστατος ἀπὸ τῆς ψυχῆς δηλονότι γενόμενος. Ἡ εἰ πρὸ πάντων νοῦς, ἐφεξῆς ἔδει ψυχὴν ποιεῖν, εἴτα φύσιν, καὶ αἰεὶ τὸ ὕστερον χεῖρον, ἥπερ πέφυκεν. Εἰ οὖν καὶ ὁ θεὸς αὐτοῖς κατὰ τὸν νοῦν ὕστερος καὶ γεννητὸς καὶ ἐπακτὸν τὸ νοεῖν ἔχων, ἐνδέχοιτο ἂν μηδὲ ψυχὴν μηδὲ νοῦν μηδὲ θεὸν εἶναι. Εἰ τὸ δυνάμει, μὴ ὄντος πρότερον τοῦ ἐνεργεῖαι καὶ νοῦ, γένοιτο, οὐδὲ ἥξει εἰς ἐνέργειαν. Τί γὰρ ἔσται τὸ ἄγον μὴ ὄντος ἐτέρου παρ' αὐτὸ προτέρου; Εἰ δ' αὐτὸ ἄξει εἰς ἐνέργειαν, ὅπερ ἄτοπον, ἀλλὰ βλέπον γε πρὸς τι ἄξει, ὃ οὐ δυνάμει, ἐνεργεῖαι δὲ ἔσται. Καίτοι τὸ αἰεὶ μένειν τὸ αὐτὸ εἴπερ τὸ δυνάμει ἔξει, καθ' ἑαυτό, εἰς ἐνέργειαν ἄξει, καὶ τοῦτο κρεῖττον ἔσται τοῦ δυναμένου οἷον ὀρεκτὸν ὃν ἐκείνου. Πρότερον ἄρα τὸ κρεῖττον καὶ ἐτέραν φύσιν ἔχον σώματος καὶ ἐνεργεῖαι ὃν αἰεὶ· πρότερον ἄρα καὶ νοῦς καὶ ψυχὴ φύσεως. Οὐκ ἄρα οὕτως ψυχὴ ὡς πνεῦμα οὐδ' ὡς σῶμα. Ἀλλ' ὅτι μὲν μὴ σῶμα λέγοιτ' ἂν, καὶ εἴρηται καὶ ἄλλοις ἑτερα, ἱκανὰ δὲ καὶ ταῦτα.

8. C. (11) We come to the theory that this pneuma is an earlier form, one which on entering the cold and being tempered by it develops into soul by growing finer under that new condition. This is absurd at the start, since many living beings rise in warmth and have a soul that has been tempered by cold: still that is the theory — the soul has an earlier form, and develops its true nature by force of external accidents. Thus these teachers make the inferior precede the higher, and before that inferior they put something still lower, their “Habitude.” It is obvious that the Intellectual-Principle is last and has sprung from the soul, for, if it were first of all, the order of the series must be, second the soul, then the nature-principle, and always the later inferior, as the system actually stands.

If they treat God as they do the Intellectual-Principle — as later, engendered and deriving intellection from without — soul and intellect and God may prove to have no existence: this would follow if a potentiality could not come to existence, or does not become actual, unless the corresponding actuality exists. And what could lead it onward if there were no separate being in previous actuality? Even on the absurd supposition that the potentially existent brings itself to actuality, it must be looking to some Term, and that must be no potentiality but actual.

No doubt the eternally self-identical may have potentiality and be self-led to self-realization, but even in this case the being considered as actualized is of higher order than the being considered as merely capable of actualization and moving towards a desired Term.

Thus the higher is the earlier, and it has a nature other than body, and it exists always in actuality: Intellectual-Principle and Soul precede Nature: thus, Soul does not stand at the level of pneuma or of body.

These arguments are sufficient in themselves, though many others have been framed, to show that the soul is not to be thought of as a body.

[84] Ἐπεὶ δὲ ἄλλης φύσεως, δεῖ ζητεῖν, τίς αὕτη. Ἄρ' οὖν ἕτερον μὲν σώματος, σώματος δέ τι, οἷον ἁρμονία; Τοῦτο γὰρ ἁρμονίαν τῶν ἀμφὶ Πυθαγόραν λεγόντων ἕτερον τρόπον ὡιήθησαν αὐτὸ τοιοῦτόν τι εἶναι οἷον καὶ ἡ περὶ χορδᾶς ἁρμονία. Ὡς γὰρ ἐνταῦθα ἐντεταμένων τῶν χορδῶν ἐπιγίνεται τι οἷον πάθημα ἐπ' αὐταῖς, ὃ λέγεται ἁρμονία, τὸν αὐτὸν τρόπον καὶ τοῦ ἡμετέρου σώματος ἐν κράσει ἀνομοίων γινομένου τὴν ποιὰν κρᾶσιν ζῶν τε ἐργάζεσθαι καὶ ψυχὴν οὔσαν τὸ ἐπὶ τῇ κράσει πάθημα. Ὅτι δὲ ἀδύνατον, πολλὰ ἤδη πρὸς ταύτην τὴν δόξαν εἴρηται· καὶ γάρ, ὅτι τὸ μὲν πρότερον ἡ ψυχὴ, ἡ δ' ἁρμονία ὕστερον, καὶ ὥς τὸ μὲν ἄρχει τε καὶ ἐπιστατεῖ τῷ σώματι καὶ μάχεται πολλὰ, ἁρμονία δὲ οὐκ ἂν οὔσα ταῦτα ποιοῖ, καὶ ὥς τὸ μὲν οὐσία, ἡ δ' ἁρμονία οὐκ οὐσία, καὶ ὅτι ἡ κρᾶσις τῶν σωμάτων, ἐξ ὧν συνέσταμεν, ἐν λόγῳ οὔσα ὑγεία ἂν εἴη, καὶ ὅτι καθ' ἕκαστον μέρος ἄλλως κραθὲν εἴη ἂν ψυχὴ ἑτέρα, ὥστε πολλὰς εἶναι, καὶ τὸ δὴ μέγιστον, ὥς ἀνάγκη πρὸ τῆς ψυχῆς ταύτης ἄλλην ψυχὴν εἶναι τὴν ποιοῦσαν τὴν ἁρμονίαν ταύτην, οἷον ἐπὶ τῶν ὀργάνων τὸν μουσικὸν τὸν ἐντιθέντα ταῖς χορδαῖς τὴν ἁρμονίαν

λόγον ἔχοντα παρ' αὐτῶι, καθ' ὃν ἀρμόσει. Οὔτε γὰρ ἐκεῖ αἱ χορδαὶ παρ' αὐτῶν οὔτ' ἐνταῦθα τὰ σώματα ἑαυτὰ εἰς ἀρμονίαν ἄγειν δυνήσεται. Ὅλως δὲ καὶ οὗτοι ἐξ ἀνψύχου ἔμψυχα ποιοῦσι καὶ [τὰ] ἐξ ἀτάκτων κατὰ συντυχίαν τεταγμένα, καὶ τὴν τάξιν οὐκ ἐκ τῆς ψυχῆς, ἀλλ' αὐτὴν ἐκ τῆς αὐτομάτου τάξεως τὴν ὑπόστασιν εἰληφέναι. Τοῦτο δὲ οὔτε ἐν τοῖς κατὰ μέρος οὔτε ἐν τοῖς ἅλλοις δυνατόν γενέσθαι. Οὐκ ἄρα ἡ ψυχὴ ἀρμονία.

8. D. (12) Soul belongs, then, to another Nature: What is this? Is it something which, while distinct from body, still belongs to it, for example a harmony or accord?

The Pythagorean school holds this view thinking that the soul is, with some difference, comparable to the accord in the strings of a lyre. When the lyre is strung a certain condition is produced upon the strings, and this is known as accord: in the same way our body is formed of distinct constituents brought together, and the blend produces at once life and that soul which is the condition existing upon the bodily total.

That this opinion is untenable has already been shown at length. The soul is a prior [to body], the accord is a secondary to the lyre. Soul rules, guides and often combats the body; as an accord of body it could not do these things. Soul is a real being, accord is not. That due blending [or accord] of the corporeal materials which constitute our frame would be simply health. Each separate part of the body, entering as a distinct entity into the total, would require a distinct soul [its own accord or note], so that there would be many souls to each person. Weightiest of all; before this soul there would have to be another soul to bring about the accord as, in the case of the musical instrument, there is the musician who produces the accord upon the strings by his own possession of the principle on which he tunes them: neither musical strings nor human bodies could put themselves in tune.

Briefly, the soulless is treated as ensouled, the unordered becomes orderly by accident, and instead of order being due to soul, soul itself owes its substantial existence to order — which is self-caused. Neither in the sphere of the partial, nor in that of Wholes could this be true. The soul, therefore, is not a harmony or accord.

[8e] Τὸ δὲ τῆς ἐντελεχείας ὧδ' ἂν τις ἐπισκέψαιτο, πῶς περὶ ψυχῆς λέγεται· τὴν ψυχὴν φασιν ἐν τῶι συνθέτῳ εἶδους τάξιν ὡς πρὸς ὕλην τὸ σῶμα ἔμψυχον [ὄν] ἔχειν, σώματος δὲ οὐ παντὸς εἶδος οὐδὲ ἥι σῶμα, ἀλλὰ φυσικοῦ ὀργανικοῦ δυνάμει ζῶην ἔχοντος. Εἰ μὲν οὖν ἥι παραβέβληται ὁμοίωται, ὡς μορφή ἀνδριάντος πρὸς χαλκόν, καὶ διαιρουμένου τοῦ σώματος συμμερίζεσθαι τὴν ψυχὴν, καὶ ἀποκοπτομένου τινὸς μέρους μετὰ τοῦ ἀποκοπέντος ψυχῆς μῦριον εἶναι, τὴν τε ἐν τοῖς ὕπνοις ἀναχώρησιν μὴ γίνεσθαι, εἴπερ δεῖ προσφυᾶ τὴν ἐντελέχειαν οὗ ἔστιν εἶναι, τὸ δ' ἀληθές, μηδὲ ὕπνον γίνεσθαι· καὶ μὴν ἐντελεχείας οὔσης οὐδὲ ἐναντίωσιν λόγου πρὸς ἐπιθυμίαν, ἐν δὲ καὶ ταῦτόν δι' ὅλου πεπονθέναι τὸ πᾶν οὐ διαφωνοῦν ἑαυτῶι. Αἰσθήσεις δὲ μόνον δυνατόν ἴσως γίνεσθαι, τὰς δὲ νοήσεις ἀδύνατον. Διὸ καὶ

αὐτοὶ ἄλλην ψυχὴν ἢ νοῦν εἰσάγουσιν, ὃν ἀθάνατον τίθενται. Τὴν οὖν λογιζομένην ψυχὴν ἄλλως ἐντελέχειαν ἢ τοῦτον τὸν τρόπον ἀνάγκη εἶναι, εἰ δεῖ τῷ ὀνόματι τούτῳ χρησθαι. Οὐδ' ἡ αἰσθητική, εἴπερ καὶ αὕτη τῶν αἰσθητῶν ἀπόντων τοὺς τύπους ἔχει, αὐτοὺς οὐ μετὰ τοῦ σώματος ἄρα ἔξει· εἰ δὲ μὴ οὕτως, ἐνέσσονται ὡς μορφαὶ καὶ εἰκόνες· ἀλλ' ἀδύνατον ἄλλους δέχεσθαι, εἰ οὕτως ἐνεῖεν. Οὐκ ἄρα ὡς ἀχώριστος ἐντελέχεια. Καὶ μὴν οὐδὲ τὸ ἐπιθυμοῦν, μὴ σιτίων μηδὲ ποτῶν ἀλλ' ἄλλων παρὰ τὰ τοῦ σώματος, οὐδ' αὐτὸ ἀχώριστος ἐντελέχεια. Λοιπὸν δὲ τὸ φυτικὸν ἂν εἴη, ὃ ἀμφισβήτησιν ἂν δόξειεν ἔχειν, μὴ τοῦτον τὸν τρόπον ἐντελέχεια ἀχώριστος ἦι. Ἀλλ' οὐδὲ τοῦτο φαίνεται οὕτως ἔχον. Εἰ γὰρ ἡ ἀρχὴ παντὸς φυτοῦ περὶ τὴν ρίζαν καὶ αὐαινομένου τοῦ ἄλλου σώματος περὶ τὴν ρίζαν καὶ τὰ κάτω ἐν πολλοῖς τῶν φυτῶν ἡ ψυχὴ, δηλὸν ὅτι ἀπολιποῦσα τὰ ἄλλα μέρη εἰς ἓν τι συνεστάλη· οὐκ ἄρα ἦν ἐν τῷ ὅλῳ ὡς ἀχώριστος ἐντελέχεια. Καὶ γὰρ αὗ ἐστι πρὶν αὐξηθῆναι τὸ φυτὸν ἐν τῷ ὀλίγῳ ὄγκῳ. Εἰ οὖν καὶ εἰς ὀλίγον ἔρχεται ἐκ μείζονος φυτοῦ καὶ ἐξ ὀλίγου ἐπὶ πᾶν, τί κωλύει καὶ ὅλως χωρίζεσθαι; Πῶς δ' ἂν καὶ ἀμερῆς οὐσα μεριστοῦ τοῦ σώματος ἐντελέχεια γένοιτο; Ἡ τε αὕτη ψυχὴ ἐξ ἄλλου ζώου ἄλλου γίνεται· πῶς οὖν ἡ τοῦ προτέρου τοῦ ἐφεξῆς ἂν γένοιτο, εἰ ἦν ἐντελέχεια ἐνός; Φαίνεται δὲ τοῦτο ἐκ τῶν μεταβαλλόντων ζώων εἰς ἄλλα ζῶα. Οὐκ ἄρα τῷ εἶδος εἶναι τινος τὸ εἶναι ἔχει, ἀλλ' ἔστιν οὐσία οὐ παρὰ τὸ ἐν σώματι ἰδρῦσθαι τὸ εἶναι λαμβάνουσα, ἀλλ' οὐσα πρὶν καὶ τοῦδε γενέσθαι, οἷον ζώου οὐ τὸ σῶμα τὴν ψυχὴν γεννήσει. Τίς οὖν οὐσία αὐτῆς; Εἰ δὲ μήτε σῶμα, μήτε πάθος σώματος, πρᾶξις δὲ καὶ ποίησις, καὶ πολλὰ καὶ ἐν αὐτῇ καὶ ἐξ αὐτῆς, οὐσία παρὰ τὰ σώματα οὐσα ποία τίς ἐστιν; Ἡ δηλὸν ὅτι ἦν φαμεν ὄντως οὐσίαν εἶναι. Τὸ μὲν γὰρ γένεσις, ἀλλ' οὐκ οὐσία, πᾶν τὸ σωματικὸν εἶναι λέγοιτ' ἂν, γινόμενον καὶ ἀπολλύμενον, ὄντως δὲ οὐδέποτε ὄν, μεταλήψει δὲ τοῦ ὄντος σῳζόμενον, καθόσον ἂν αὐτοῦ μεταλαμβάνη.

8. E. (13) We come to the doctrine of the Entelechy, and must enquire how it is applied to soul.

It is thought that in the Conjoint of body and soul the soul holds the rank of Form to the Matter which here is the ensouled body — not, then, Form to every example of body or to body as merely such, but to a natural organic body having the potentiality of life.

Now; if the soul has been so injected as to be assimilated into the body as the design of a statue is worked into the bronze, it will follow that, upon any dividing of the body, the soul is divided with it, and if any part of the body is cut away a fragment of soul must go with it. Since an Entelechy must be inseparable from the being of which it is the accomplished actuality, the withdrawal of the soul in sleep cannot occur; in fact sleep itself cannot occur. Moreover if the soul is an Entelechy, there is an end to the resistance offered by reason to the desires; the total [of body and Entelechy-Soul] must have one-uniform experience throughout, and be aware of no internal contradiction. Sense-perception might occur; but intellection would be impossible. The very upholders of the Entelechy are thus compelled to introduce another soul, the Intellect, to which they ascribe immortality. The reasoning soul, then, must be

an Entelechy — if the word is to be used at all — in some other mode.

Even the sense-perceiving soul, in its possession of the impressions of absent objects, must hold these without aid from the body; for otherwise the impression must be present in it like shape and images, and that would mean that it could not take in fresh impressions; the perceptive soul, then, cannot be described as this Entelechy inseparable from the body. Similarly the desiring principle, dealing not only with food and drink but with things quite apart from body; this also is no inseparable Entelechy.

There remains the vegetal principle which might seem to suggest the possibility that, in this phase, the soul may be the inseparable Entelechy of the doctrine. But it is not so. The principle of every growth lies at the root; in many plants the new springing takes place at the root or just above it: it is clear that the life-principle, the vegetal soul, has abandoned the upper portions to concentrate itself at that one spot: it was therefore not present in the whole as an inseparable Entelechy. Again, before the plant's development the life-principle is situated in that small beginning: if, thus, it passes from large growth to small and from the small to the entire growth, why should it not pass outside altogether?

An Entelechy is not a thing of parts; how then could it be present partwise in the partible body?

An identical soul is now the soul of one living being now of another: how could the soul of the first become the soul of the latter if soul were the Entelechy of one particular being? Yet that this transference does occur is evident from the facts of animal metasomatism.

The substantial existence of the soul, then, does not depend upon serving as Form to anything: it is an Essence which does not come into being by finding a seat in body; it exists before it becomes also the soul of some particular, for example, of a living being, whose body would by this doctrine be the author of its soul.

What, then, is the soul's Being? If it is neither body nor a state or experience of body, but is act and creation: if it holds much and gives much, and is an existence outside of body; of what order and character must it be? Clearly it is what we describe as Veritable Essence. The other order, the entire corporeal Kind, is process; it appears and it perishes; in reality it never possesses Being, but is merely protected, in so far as it has the capacity, by participating in what authentically is.

[9] Ἡ δὲ ἑτέρα φύσις, ἢ παρ' αὐτῆς ἔχουσα τὸ εἶναι, πᾶν τὸ ὄντως ὄν, ὃ οὔτε γίνεται οὔτε ἀπόλλυται· ἢ τὰ ἄλλα πάντα οἰχήσεται, καὶ οὐκ ἂν ὕστερον γένοιτο τούτου ἀπολωλότος, ὃ παρέχει αὐτοῖς σωτηρίαν, τοῖς τε ἄλλοις καὶ τῷδε τῷ παντὶ διὰ ψυχῆς σωιζομένῳ καὶ κεκοσμημένῳ. Ἀρχὴ γὰρ κινήσεως ἦδε χορηγοῦσα τοῖς ἄλλοις κίνησιν, αὐτὴ δὲ ἐξ ἑαυτῆς κινουμένη, καὶ ζωὴν τῷ ἐμψύχῳ σώματι διδοῦσα, αὐτὴ δὲ παρ' ἑαυτῆς ἔχουσα, ἣν οὔποτε ἀπόλλυσιν, ἅτε παρ' ἑαυτῆς ἔχουσα. Οὐ γὰρ δὴ πάντα ἐπακτῶι ζωῇ χρηταί· ἢ

εἰς ἄπειρον εἰσιν· ἀλλὰ δεῖ τινα φύσιν πρώτως ζῶσαν εἶναι, ἣν ἀνώλεθρον καὶ ἀθάνατον εἶναι δεῖ ἐξ ἀνάγκης, ἅτε ἀρχὴν ζωῆς καὶ τοῖς ἄλλοις οὖσαν. Ἐνθα δὴ καὶ τὸ θεῖον ἅπαν καὶ τὸ μακάριον ἰδρῦσθαι δεῖ ζῶν παρ' αὐτοῦ καὶ ὄν παρ' αὐτοῦ, πρώτως ὄν καὶ ζῶν πρώτως, μεταβολῆς κατ' οὐσίαν ἄμοιρον, οὔτε γινόμενον οὔτε ἀπολλύμενον. Πόθεν γὰρ ἂν καὶ γένοιτο, ἢ εἰς τί ἀπόλοιτο; Καὶ εἰ δεῖ ἐπαληθεύειν τὴν τοῦ ὄντος προσηγορίαν, αὐτὸ οὐ ποτὲ μὲν εἶναι, ποτὲ δὲ οὐκ εἶναι δεήσει. Ὡς καὶ τὸ λευκόν, αὐτὸ τὸ χρῶμα, οὐ ποτὲ μὲν λευκόν, ποτὲ δὲ οὐ λευκόν· εἰ δὲ καὶ ὄν ἦν τὸ λευκόν μετὰ τοῦ λευκὸν εἶναι, ἦν ἂν ἀεὶ· ἀλλὰ μόνον ἔχει τὸ λευκόν. Ὡς δ' ἂν τὸ ὄν ἦ παρὸν παρ' αὐτοῦ καὶ πρώτως, ὄν ἀεὶ ἔσται. Τοῦτο τοίνυν τὸ ὄν πρώτως καὶ ἀεὶ ὄν οὐχὶ νεκρόν, ὥσπερ λίθον ἢ ξύλον, ἀλλὰ ζῶν εἶναι δεῖ, καὶ ζωῇ καθαρᾷ κεκρῆσθαι, ὅσον ἂν αὐτοῦ μένηι μόνον· ὃ δ' ἂν συμμιχθῇ χείρονι, ἐμπόδιον μὲν ἔχειν πρὸς τὰ ἄριστα – οὔτι γε μὴν τὴν αὐτοῦ φύσιν ἀπολωλέναι – ἀναλαβεῖν δὲ τὴν ἀρχαίαν κατάστασιν ἐπὶ τὰ αὐτοῦ ἀναδραμόν.

9. (14) Over against that body, stands the principle which is self-caused, which is all that neither enters into being nor passes away, the principle whose dissolution would mean the end of all things never to be restored if once this had ceased to be, the sustaining principle of things individually, and of this kosmos, which owes its maintenance and its ordered system to the soul.

This is the starting point of motion and becomes the leader and provider of motion to all else: it moves by its own quality, and every living material form owes life to this principle, which of itself lives in a life that, being essentially innate, can never fail.

Not all things can have a life merely at second hand; this would give an infinite series: there must be some nature which, having life primally, shall be of necessity indestructible, immortal, as the source of life to all else that lives. This is the point at which all that is divine and blessed must be situated, living and having being of itself, possessing primal being and primal life, and in its own essence rejecting all change, neither coming to be nor passing away.

Whence could such a being arise or into what could it disappear: the very word, strictly used, means that the thing is perdurable. Similarly white, the colour, cannot be now white and now not white: if this “white” were a real being it would be eternal as well as being white: the colour is merely white but whatsoever possesses being, indwelling by nature and primal, will possess also eternal duration. In such an entity this primal and eternal Being cannot be dead like stone or plank: it must be alive, and that with a life unalloyed as long as it remains self-gathered: when the primal Being blends with an inferior principle, it is hampered in its relation to the highest, but without suffering the loss of its own nature since it can always recover its earliest state by turning its tendency back to its own.

[10] Ὅτι δὲ τῇ θειοτέραι φύσει συγγενὴς ἡ ψυχὴ καὶ τῇ αἰδίῳ, δηλον μὲν ποιεῖ καὶ τὸ μὴ σῶμα αὐτὴν δεδεῖχθαι. Καὶ μὴν οὐδὲ σχῆμα ἔχει οὐδὲ χρῶμα ἀναφῆς τε. Οὐ μὴν ἀλλὰ καὶ ἐκ τῶνδε ἔστι δεικνύναι. Ὁμολογουμένου δὴ

ἡμῖν παντὸς τοῦ θεοῦ καὶ τοῦ ὄντως ὄντος ζωῇ ἀγαθῇ κεκρῆσθαι καὶ ἔμφρονι, σκοπεῖν δὲ τὸ μετὰ τοῦτο ἀπὸ τῆς ἡμετέρας ψυχῆς, οἷόν ἐστι τὴν φύσιν. Λάβωμεν δὲ ψυχὴν μὴ τὴν ἐν σώματι ἐπιθυμίας ἀλόγους καὶ θυμους προσλαβοῦσαν καὶ πάθῃ ἄλλα ἀναδεξαμένην, ἀλλὰ τὴν ταῦτα ἀποτριψαμένην καὶ καθόσον οἷόν τε μὴ κοινωνοῦσαν τῷ σώματι. Ὅτις καὶ δηλὸν ποιεῖ, ὡς προσθῆκαι τὰ κακὰ τῇ ψυχῇ καὶ ἄλλοθεν, καθηραμένη δὲ αὐτῇ ἐνυπάρχει τὰ ἄριστα, φρόνησις καὶ ἡ ἄλλη ἀρετὴ, οἰκεῖα ὄντα. Εἰ οὖν τοιοῦτον ἡ ψυχὴ, ὅταν ἐφ' ἑαυτὴν ἀνέλθῃ, πῶς οὐ τῆς φύσεως ἐκείνης, οἷαν φαμέν τὴν τοῦ θεοῦ καὶ αἰδίου παντὸς εἶναι; Φρόνησις γὰρ καὶ ἀρετὴ ἀληθὴς θεῖα ὄντα οὐκ ἂν ἐγγένοιτο φαύλῳ τινὶ καὶ θνητῷ πράγματι, ἀλλ' ἀνάγκη θεῖον τὸ τοιοῦτον εἶναι, ἅτε θεῶν μετὸν αὐτῷ διὰ συγγένειαν καὶ τὸ ὁμοούσιον. Διὸ καὶ ὅστις τοιοῦτος ἡμῶν ὀλίγον ἂν παραλλάττοι τῶν ἄνω τῇ ψυχῇ αὐτῇ μόνον τοῦτο, ὅσον ἐστὶν ἐν σώματι, ἐλαττούμενος. Διὸ καί, εἰ πᾶς ἄνθρωπος τοιοῦτος ἦν, ἡ πλῆθός τι τοιαύταις ψυχαῖς κεκρῆμένον, οὐδεὶς οὕτως ἦν ἄπιστος, ὡς μὴ πιστεύειν τὸ τῆς ψυχῆς αὐτοῖς πάντῃ ἀθάνατον εἶναι. Νῦν δὲ πολλαχοῦ λελωβημένην τὴν ἐν τοῖς πλείστοις ψυχὴν ὁρῶντες οὔτε ὡς περὶ θεοῦ οὔτε ὡς περὶ ἀθανάτου χρήματος διανοοῦνται. Δεῖ δὲ τὴν φύσιν ἐκάστου σκοπεῖσθαι εἰς τὸ καθαρὸν αὐτοῦ ἀφορῶντα, ἐπεὶπερ τὸ προστεθὲν ἐμπόδιον αἰεὶ πρὸς γνῶσιν τοῦ ὧι προσετέθη γίγνεται. Σκόπει δὴ ἀφελών, μᾶλλον δὲ ὁ ἀφελών ἑαυτὸν ιδέτω καὶ πιστεύσει ἀθάνατος εἶναι, ὅταν ἑαυτὸν θεάσῃται ἐν τῷ νοητῷ καὶ ἐν τῷ καθαρῷ γεγεννημένον. Ὅψεται γὰρ νοῦν ὁρῶντα οὐκ αἰσθητόν τι οὐδὲ τῶν θνητῶν τούτων, ἀλλὰ αἰδίῳ τὸ αἰδίον κατανοοῦντα, πάντα τὰ ἐν τῷ νοητῷ, κόσμον καὶ αὐτὸν νοητὸν καὶ φωτεινὸν γεγεννημένον, ἀληθεῖαι καταλαμπόμενον τῇ παρὰ τοῦ ἀγαθοῦ, ὃ πᾶσιν ἐπιλάμπει τοῖς νοητοῖς ἀλήθειαν· ὡς πολλάκις αὐτῷ δόξα τοῦτο δὴ καλῶς εἰρησθαι· χαίρει, ἐγὼ δ' ὑμῖν θεὸς ἄμβροτος πρὸς τὸ θεῖον ἀναβάς καὶ τὴν πρὸς αὐτὸ ὁμοιότητα ἀτενίσας. Εἰ δ' ἡ κάθαρσις ποιεῖ ἐν γνώσει τῶν ἀρίστων εἶναι, καὶ αἱ ἐπιστῆμαι ἔνδον οὔσαι ἀναφαίνονται, αἱ δὴ καὶ ὄντως ἐπιστῆμαί εἰσιν. Οὐ γὰρ δὴ ἔξω που δραμοῦσα ἡ ψυχὴ σωφροσύνην καθορᾷ καὶ δικαιοσύνην, ἀλλ' αὐτὴ παρ' αὐτῇ ἐν τῇ κατανοήσει ἑαυτῆς καὶ τοῦ ὃ πρότερον ἦν ὥσπερ ἀγάλματα ἐν αὐτῇ ἰδρυμένα ὁρῶσα οἷα ὑπὸ χρόνου ἰοῦ πεπληρωμένα καθαρὰ ποιησαμένη· οἷον εἰ χρυσὸς ἐμψυχος εἴη, εἴτα ἀποκρουσάμενος ὅσον γεγερὸν ἐν αὐτῷ, ἐν ἀγνοίᾳ πρότερον ἑαυτοῦ ὦν, ὅτι μὴ χρυσὸν ἐώρα, τότε δὴ αὐτὸν ἤδη τοῦ χρήματος θαυμάσειεν ὁρῶν μεμονωμένον, καὶ ὡς οὐδὲν ἄρα ἔδει αὐτῷ κάλλους ἐπακτοῦ ἐνθυμοῖτο, αὐτὸς κρατιστεύων, εἴ τις αὐτὸν ἐφ' ἑαυτοῦ ἐώη εἶναι.

10. (15) That the soul is of the family of the diviner nature, the eternal, is clear from our demonstration that it is not material: besides it has neither shape or colour nor is it tangible. But there are other proofs.

Assuming that the divine and the authentically existent possesses a life beneficent and wise, we take the next step and begin with working out the nature of our own soul.

Let us consider a soul, not one that has appropriated the unreasoned desires and impulses of the bodily life, or any other such emotion and experience, but

one that has cast all this aside, and as far as possible has no commerce with the bodily. Such a soul demonstrates that all evil is accretion, alien, and that in the purged soul the noble things are immanent, wisdom and all else that is good, as its native store.

If this is the soul once it has returned to its self, how deny that it is the nature we have identified with all the divine and eternal? Wisdom and authentic virtue are divine, and could not be found in the chattel mean and mortal: what possesses these must be divine by its very capacity of the divine, the token of kinship and of identical substance.

Hence, too, any one of us that exhibits these qualities will differ but little as far as soul is concerned from the Supernals; he will be less than they only to the extent in which the soul is, in him, associated with body.

This is so true that, if every human being were at that stage, or if a great number lived by a soul of that degree, no one would be so incredulous as to doubt that the soul in man is immortal. It is because we see everywhere the spoiled souls of the great mass that it becomes difficult to recognize their divinity and immortality.

To know the nature of a thing we must observe it in its unalloyed state, since any addition obscures the reality. Clear, then look: or, rather, let a man first purify himself and then observe: he will not doubt his immortality when he sees himself thus entered into the pure, the Intellectual. For, what he sees is an Intellectual-Principle looking on nothing of sense, nothing of this mortality, but by its own eternity having intellection of the eternal: he will see all things in this Intellectual substance, himself having become an Intellectual Kosmos and all lightsome, illuminated by the truth streaming from The Good, which radiates truth upon all that stands within that realm of the divine.

Thus he will often feel the beauty of that word “Farewell: I am to you an immortal God,” for he has ascended to the Supreme, and is all one strain to enter into likeness with it.

If the purification puts the human into knowledge of the highest, then, too, the science latent within becomes manifest, the only authentic knowing. For it is not by running hither and thither outside of itself that the soul understands morality and right conduct: it learns them of its own nature, in its contact with itself, in its intellectual grasp of itself, seeing deeply impressed upon it the images of its primal state; what was one mass of rust from long neglect it has restored to purity.

Imagine living gold: it files away all that is earthy about it, all that kept it in self-ignorance preventing it from knowing itself as gold; seen now unalloyed it is at once filled with admiration of its worth and knows that it has no need of any other glory than its own, triumphant if only it be allowed to remain purely to itself.

[11] Περί τοιούτου χρήματος τίς ἂν ἀμφισβητοίη νοῦν ἔχων, ὥς οὐκ ἄθάναντον; Ὡς παρέστι μὲν ἐξ ἑαυτοῦ ζωή, ἣν οὐχ οἷόν τε ἀπολέσθαι· πῶς γὰρ

οὐκ ἐπικτητόν γε οὐσαν οὐδ' αὖ οὕτως ἔχουσιν, ὥς τῷ πυρὶ ἡ θερμότης πάρεστι; Λέγω δὲ οὐχ ὥς ἐπακτὸν ἡ θερμότης τῷ πυρὶ, ἀλλ' ὅτι, εἰ καὶ μὴ τῷ πυρὶ, ἀλλὰ τῇ ὑποκειμένῃ τῷ πυρὶ ὕλῃ. Ταύτη γὰρ καὶ διαλύεται τὸ πῦρ. Ἡ δὲ ψυχὴ οὐχ οὕτω τὴν ζωὴν ἔχει, ὥς ὕλην μὲν οὐσαν ὑποκεῖσθαι, ζωὴν δὲ ἐπ' αὐτῇ γενομένην τὴν ψυχὴν ἀποδείξει. Ἡ γὰρ οὐσία ἐστὶν ἡ ζωὴ, καὶ ἔστιν οὐσία ἡ τοιαύτη παρ' αὐτῆς ζῶσα – ὅπερ ἐστίν, ὃ ζητοῦμεν, ἡ ψυχὴ – καὶ τοῦτο ἀθάνατον ὁμολογοῦσιν, ἢ ἀναλύσουσιν ὥς σύνθετον καὶ τοῦτο πάλιν, ἕως ἂν εἰς ἀθάνατον ἔλθωσι παρ' αὐτοῦ κινούμενον, ὃ μὴ θέμις θανάτου μοῖραν δέχεσθαι. Ἡ πάθος ἐπακτὸν τῇ ὕλῃ λέγοντες τὴν ζωὴν, παρ' οὗτου τοῦτο τὸ πάθος ἐλήλυθεν εἰς τὴν ὕλην, αὐτὸ ἐκεῖνο ἀναγκασθήσονται ὁμολογεῖν ἀθάνατον εἶναι, ἄδεκτον ὃν τοῦ ἐναντίου ὃ ἐπιφέρει. Ἀλλὰ γὰρ ἐστὶ μία φύσις ἐνεργεῖα ζῶσα.

11. (16) What intelligent mind can doubt the immortality of such a value, one in which there is a life self-springing and therefore not to be destroyed?

This is at any rate a life not imported from without, not present in the mode of the heat in fire — for if heat is characteristic of the fire proper, it certainly is adventitious to the Matter underlying the fire; or fire, too, would be everlasting — it is not in any such mode that the soul has life: this is no case of a Matter underlying and a life brought into that Matter and making it into soul [as heat comes into matter and makes it fire].

Either life is Essential Reality, and therefore self-living — the very thing we have been seeking — and undeniably immortal: or it, too, is a compound and must be traced back through all the constituents until an immortal substance is reached, something deriving movement from itself, and therefore debarred from accepting death.

Even supposing life could be described as a condition imposed upon Matter, still the source from which this condition entered the Matter must necessarily be admitted to be immortal simply by being unable to take into itself the opposite of the life which it conveys.

Of course, life is no such mere condition, but an independent principle, effectively living.

[12] Ἐτι εἰ πάσαν ψυχὴν φήσουσι φθαρτὴν, πάλαι ἂν ἔδει πάντα ἀπολωλέναι· εἰ δὲ τὴν μὲν, τὴν δ' οὐ, οἶον τὴν τοῦ παντὸς ἀθάνατον εἶναι, τὴν δ' ἡμετέραν μὴ, λεκτέον αὐτοῖς τὴν αἰτίαν. Ἀρχὴ τε γὰρ κινήσεως ἑκατέρα, καὶ ζῇ παρ' αὐτῆς ἑκατέρα, καὶ τῶν αὐτῶν τῷ αὐτῷ ἐφάπτεται νοοῦσα τὰ τε ἐν τῷ οὐρανῷ τὰ τε οὐρανοῦ ἐπέκεινα καὶ πᾶν ὃ ἐστὶ κατ' οὐσίαν ζητοῦσα καὶ μέχρι τῆς πρώτης ἀρχῆς ἀναβαίνουσα. Ἡ τε δὴ παρ' αὐτῆς ἐκ τῶν ἐν αὐτῇ θεαμάτων κατανόησις αὐτοεκάστου καὶ ἐξ ἀναμνήσεως γιγνομένη πρὸ σώματός τε αὐτῇ δίδωσι τὸ εἶναι καὶ αἰδίους ἐπιστήμης κεχρημένην αἰδίων καὶ αὐτὴν εἶναι. Πᾶν τε τὸ λυόμενον σύνθεσιν εἰς τὸ εἶναι εἰληφὸς ταύτῃ διαλύεσθαι πέφυκεν, ἥ συνετέθη. Ψυχὴ δὲ μία καὶ ἀπλῇ ἐνεργεῖα οὐσα ἐν τῷ ζῆν φύσις· οὐ τοίνυν ταύτῃ φθαρήσεται. Ἀλλ' ἄρα μερισθεῖσα κερματιζομένη ἀπόλοιτο ἂν. Ἀλλ' οὐκ ὄγκος τις οὐδὲ ποσόν, ὥς ἐδείχθη, ἡ

ψυχή. Ἀλλ' ἀλλοιωθεῖσα ἤξει εἰς φθοράν. Ἀλλ' ἡ ἀλλοίωσις φθείρουσα τὸ εἶδος ἀφαιρεῖ, τὴν δὲ ὕλην ἐὰν· τοῦτο δὲ συνθέτου πάθος. Εἰ οὖν κατὰ μηδὲν τούτων οἶόν τε φθείρεσθαι, ἄφθαρτον εἶναι ἀνάγκη.

12. (17) A further consideration is that if every soul is to be held dissoluble the universe must long since have ceased to be: if it is pretended that one kind of soul, our own for example, is mortal, and another, that of the All, let us suppose, is immortal, we demand to know the reason of the difference alleged.

Each is a principle of motion, each is self-living, each touches the same sphere by the same tentacles, each has intellection of the celestial order and of the super-celestial, each is seeking to win to what has essential being, each is moving upwards to the primal source.

Again: the soul's understanding of the Absolute Forms by means of the visions stored up in it is effected within itself; such perception is reminiscence; the soul then must have its being before embodiment, and drawing on an eternal science, must itself be eternal.

Every dissoluble entity, that has come to be by way of groupment, must in the nature of things be broken apart by that very mode which brought it together: but the soul is one and simplex, living not in the sense of potential reception of life but by its own energy; and this can be no cause of dissolution.

But, we will be told, it tends to destruction by having been divided (in the body) and so becoming fragmentary.

No: the soul, as we have shown, is not a mass, not a quantity.

May not it change and so come to destruction?

No: the change that destroys annuls the form but leaves the underlying substance: and that could not happen to anything except a compound.

If it can be destroyed in no such ways, it is necessarily indestructible.

[13] Πῶς οὖν τοῦ νοητοῦ χωριστοῦ ὄντος ἦδε εἰς σῶμα ἔρχεται; Ὅτι, ὅσος μὲν νοῦς μόνος, ἀπαθὴς ἐν τοῖς νοητοῖς ζωὴν μόνον νοερὰν ἔχων ἐκεῖ ἀεὶ μένει – οὐ γὰρ ἐνὶ ὁρμῇ οὐδ' ὄρεξις – ὁ δ' ἂν ὄρεξιν προσλάβῃ ἐφεξῆς ἐκείνῳ τῷ νῷ ὃν, τῇ προσθήκῃ τῆς ὀρέξεως οἷον πρόεισιν ἤδη ἐπιπλέον καὶ κοσμεῖν ὀρεγόμενον καθὰ ἐν νῷ εἶδεν, ὥσπερ κυοῦν ἀπ' αὐτῶν καὶ ὠδῖνον γεννῆσαι, ποιεῖν σπεύδει καὶ δημιουργεῖ. Καὶ τῇ σπουδῇ ταύτῃ περὶ τὸ αἰσθητὸν τεταμένη, μετὰ μὲν πάσης τῆς τῶν ὅλων ψυχῆς ὑπερέχουσα τοῦ διοικουμένου εἰς τὸ ἔξω καὶ τοῦ παντὸς συνεπιμελουμένη, μέρος δὲ διοικεῖν βουλευθεῖσα μονομένη καὶ ἐν ἐκείνῳ γιγνομένη, ἐν ᾧ ἐστίν, οὐχ ὅλη οὐδὲ πᾶσα τοῦ σώματος γενομένη, ἀλλὰ τι καὶ ἔξω σώματος ἔχουσα. Οὐκ οὐδὲ ὁ ταύτης νοῦς ἐμπαθής· αὕτη δὲ ὅτε μὲν ἐν σώματι, ὅτε δὲ σώματος ἔξω, ὁρμηθεῖσα μὲν ἀπὸ τῶν πρώτων, εἰς δὲ τὰ τρίτα προελθοῦσα εἰς τὰ ἐπίταδε νοῦ, ἐνέργεια νοῦ μένοντος ἐν τῷ αὐτῷ καὶ διὰ ψυχῆς πάντα καλῶν πληροῦντος καὶ διακοσμοῦντος, ἀθανάτου δι' ἀθανάτου, εἴπερ ἀεὶ καὶ αὐτὸς ὢν ἔσται δι' ἐνεργείας ἀπαύστου.

13. (18) But how does the soul enter into body from the aloofness of the

Intellectual?

There is the Intellectual-Principle which remains among the intellectual beings, living the purely intellectual life; and this, knowing no impulse or appetite, is for ever stationary in that Realm. But immediately following upon it, there is that which has acquired appetite and, by this accrument, has already taken a great step outward; it has the desire of elaborating order on the model of what it has seen in the Intellectual-Principle: pregnant by those Beings, and in pain to the birth, it is eager to make, to create. In this new zest it strains towards the realm of sense: thus, while this primal soul in union with the Soul of the All transcends the sphere administered, it is inevitably turned outward, and has added the universe to its concern: yet in choosing to administer the partial and exiling itself to enter the place in which it finds its appropriate task, it still is not wholly and exclusively held by body: it is still in possession of the unembodied; and the Intellectual-Principle in it remains immune. As a whole it is partly in body, partly outside: it has plunged from among the primals and entered this sphere of tertiaries: the process has been an activity of the Intellectual-Principle, which thus, while itself remaining in its identity, operates throughout the soul to flood the universe with beauty and penetrant order — immortal mind, eternal in its unfailing energy, acting through immortal soul.

[14] Περὶ δὲ τῆς τῶν ἄλλων ζώων ψυχῆς, ὅσαι μὲν αὐτῶν σφαλεῖσαι καὶ μέχρι θηρίων ἦκον σωμάτων, ἀνάγκη καὶ ταύτας ἀθανάτους εἶναι. Εἰ δὲ ἔστιν ἄλλο τι εἶδος ψυχῆς, οὐκ ἄλλοθεν ἢ ἀπὸ τῆς ζώσης φύσεως δεῖ καὶ ταύτην εἶναι καὶ αὐτὴν οὖσαν ζωῆς τοῖς ζώοις αἰτίαν, καὶ δὴ καὶ τὴν ἐν τοῖς φυτοῖς· ἅπασαι γὰρ ὠρμήθησαν ἀπὸ τῆς αὐτῆς ἀρχῆς ζῶν ἔχουσαι οἰκείαν ἀσώματοί τε καὶ αὐταὶ καὶ ἀμερεῖς καὶ οὐσίαι. Εἰ δὲ τὴν ἀνθρώπου ψυχὴν τριμερῇ οὖσαν τῷ συνθέτῳ λυθήσεσθαι [λέγεται] καὶ ἡμεῖς φήσομεν τὰς μὲν καθαρὰς ἀπαλλαττομένας τὸ προσπλασθὲν ἐν τῇ γενέσει ἀφήσειν, τὰς δὲ τούτῳ συνέσεσθαι ἐπὶ πλεῖστον· ἀφειμένον δὲ τὸ χεῖρον οὐδὲ αὐτὸ ἀπολεῖσθαι, ἕως ἄν ᾗ, ὅθεν ἔχει τὴν ἀρχήν. Οὐδὲν γὰρ ἐκ τοῦ ὄντος ἀπολεῖται.

14. (19) As for the souls of the other living beings, fallen to the degree of entering brute bodies, these too must be immortal. And if there is in the animal world any other phase of soul, its only possible origin, since it is the life-giver, is, still, that one principle of life: so too with the soul in the vegetal order.

All have sprung from one source, all have life as their own, all are incorporeal, indivisible, all are real-beings.

If we are told that man's soul being tripartite must as a compound entity be dissolved, our answer shall be that pure souls upon their emancipation will put away all that has fastened to them at birth, all that increment which the others will long retain.

But even that inferior phase thus laid aside will not be destroyed as long as

its source continues to exist, for nothing from the realm of real being shall pass away.

[15] Ἄ μὲν οὖν πρὸς τοὺς ἀποδείξεως δεομένους ἐχρῆν λέγεσθαι, εἴρηται. Ἄ δὲ καὶ πρὸς τοὺς δεομένους πίστεως αἰσθήσει κεκρατημένης, ἐκ τῆς ἱστορίας τῆς περὶ τὰ τοιαῦτα πολλῆς οὔσης ἐκλεκτέον, ἕκ τε ὧν θεοὶ ἀνεῖλον κελεύοντες μῆνιν ψυχῶν ἠδίκημένων ἰλάσκεσθαι τιμᾶς τε νέμειν τεθνηκόσιν ὥς ἐν αἰσθήσει οὔσι, καθὰ καὶ πάντες ἄνθρωποι ποιοῦσιν εἰς τοὺς ἀπεληλυθότας. Πολλαὶ δὲ ψυχαὶ πρότερον ἐν ἀνθρώποις οὔσαι σωμάτων ἔξω γερόμεναι οὐκ ἀπέστησαν τοῦ εὐεργετεῖν ἀνθρώπους· αἱ δὲ καὶ μαντεῖα ἀποδειξάμεναι εἰς τε τὰ ἄλλα χρῶσαι ὠφελοῦσι καὶ δεικνύουσι δι' αὐτῶν καὶ περὶ τῶν ἄλλων ψυχῶν, ὅτι μὴ εἰσιν ἀπολωλυῖαι.

15. (20) Thus far we have offered the considerations appropriate to those asking for demonstration: those whose need is conviction by evidence of the more material order are best met from the abundant records relevant to the subject: there are also the oracles of the Gods ordering the appeasing of wronged souls and the honouring of the dead as still sentient, a practice common to all mankind: and again, not a few souls, once among men, have continued to serve them after quitting the body and by revelations, practically helpful, make clear, as well, that the other souls, too, have not ceased to be.

η: Περὶ τῆς εἰς τὰ σώματα καθόδου τῆς ψυχῆς. — Eighth Tractate.

The Soul's Descent into Body.

[1] Πολλάκις ἐγειρόμενος εἰς ἑμαυτὸν ἐκ τοῦ σώματος καὶ γινόμενος τῶν μὲν ἄλλων ἔξω, ἑμαυτοῦ δὲ εἴσω, θαυμαστὸν ἡλίκον ὁρῶν κάλλος, καὶ τῆς κρείττονος μοίρας πιστεύσας τότε μάλιστα εἶναι, ζῶν τε ἀρίστην ἐνεργήσας καὶ τῷ θεῷ εἰς ταῦτόν γεγεννημένος καὶ ἐν αὐτῷ ἰδρυθεὶς εἰς ἐνέργειαν ἐλθὼν ἐκείνην ὑπὲρ πᾶν τὸ ἄλλο νοητὸν ἑμαυτὸν ἰδρύσας, μετὰ ταύτην τὴν ἐν τῷ θεῷ στάσιν εἰς λογισμὸν ἐκ νοῦ καταβὰς ἀπορῶ, πῶς ποτε καὶ νῦν καταβαίνω, καὶ ὅπως ποτέ μοι ἔνδον ἡ ψυχὴ γεγένηται τοῦ σώματος τοῦτο οὐσα, οἷον ἐφάνη καθ' ἑαυτήν, καίπερ οὐσα ἐν σώματι. Ὁ μὲν γὰρ Ἡράκλειτος, ὃς ἡμῖν παρακελεύεται ζητεῖν τοῦτο, ἀμοιβάς τε ἀναγκαίως τιθέμενος ἐκ τῶν ἐναντίων, ὁδὸν τε ἄνω κάτω εἰπὼν καὶ μεταβάλλον ἀναπαύεται καὶ κάματός ἐστι τοῖς αὐτοῖς μοχθεῖν καὶ ἄρχεσθαι εἰκάζειν ἔδωκεν ἀμελήσας σαφῆ ἡμῖν ποιῆσαι τὸν λόγον, ὥς δέον ἴσως παρ' αὐτῷ ζητεῖν, ὥσπερ καὶ αὐτὸς ζητήσας εὗρεν. Ἐμπεδοκλῆς τε εἰπὼν ἀμαρτανούσαις νόμον εἶναι ταῖς ψυχαῖς πεσεῖν ἐνταῦθα καὶ αὐτὸς φυγὰς θεόθεν γενόμενος ἤκειν πίσυνος μαινομένῳ νείκει τοσοῦτον παρεγύμνου, ὅσον καὶ Πυθαγόρας, οἶμαι, καὶ οἱ ἅπ' ἐκείνου ἠνίττοντο περὶ τε τούτου περὶ τε πολλῶν ἄλλων. Τῷ δὲ παρὴν καὶ διὰ ποιήσιν οὐ σαφεῖ εἶναι. Λέιπεται δὴ ἡμῖν ὁ θεῖος Πλάτων, ὃς πολλά τε καὶ καλὰ περὶ ψυχῆς εἶπε περὶ τε ἀφίξεως αὐτῆς πολλαχῇ εἴρηκεν ἐν τοῖς αὐτοῦ λόγοις, ὥστε ἐλπίδα ἡμῖν εἶναι λαβεῖν παρ' αὐτοῦ σαφές τι. Τί οὖν λέγει ὁ φιλόσοφος οὗτος; Οὐ ταῦτόν λέγων πανταχῇ φανεῖται, ἵνα ἂν τις ἐκ βραδείας τὸ τοῦ ἀνδρὸς βούλημα εἶδεν, ἀλλὰ τὸ αἰσθητὸν πᾶν πανταχοῦ ἀτιμάσας καὶ τὴν πρὸς τὸ σῶμα κοινωνίαν τῆς ψυχῆς μεμψάμενος ἐν δεσμῷ τε εἶναι καὶ τεθάρθαι ἐν αὐτῷ τὴν ψυχὴν λέγει, καὶ τὸν ἐν ἀπορρήτοις λεγόμενον λόγον μέγαν εἶναι, ὃς ἐν φρουρᾷ τὴν ψυχὴν φησιν εἶναι· καὶ τὸ σπήλαιον αὐτῷ, ὥσπερ Ἐμπεδοκλεῖ τὸ ἄντρον, τόδε τὸ πᾶν — δοκῶ μοι — λέγειν, ὅπου γε λύσιν τῶν δεσμῶν καὶ ἄνοδον ἐκ τοῦ σπηλαίου τῇ ψυχῇ φησιν εἶναι τὴν πρὸς τὸ νοητὸν πορείαν. Ἐν δὲ Φαίδρῳ πεπορρῦσιν αἰτίαν τῆς ἐνταῦθα ἀφίξεως· καὶ περίοδοι αὐτῷ ἀνελθοῦσαν πάλιν φέρουσι τῇδε, καὶ κρίσεις δὲ καταπέμπουσιν ἄλλας ἐνταῦθα καὶ κληροὶ καὶ τύχαι καὶ ἀνάγκαι. Καὶ ἐν τούτοις ἅπασι μεμψάμενος τὴν τῆς ψυχῆς ἄφιξιν πρὸς σῶμα, ἐν Τιμαίῳ περὶ τοῦδε τοῦ παντὸς λέγων τὸν τε κόσμον ἐπαινεῖ καὶ θεὸν λέγει εἶναι εὐδαίμονα τὴν τε ψυχὴν παρὰ ἀγαθοῦ τοῦ δημιουργοῦ πρὸς τὸ ἔννουν τόδε τὸ πᾶν εἶναι δεδόσθαι, ἐπεὶ δὲ ἔννουν μὲν αὐτὸ ἔδει εἶναι, ἄνευ δὲ ψυχῆς οὐχ οἷόν τε ἦν τοῦτο γενέσθαι. Ἥ τε οὖν ψυχὴ ἢ τοῦ παντὸς τούτου χάριν εἰς αὐτὸ παρὰ τοῦ θεοῦ ἐπέμφθη, ἢ τε ἐκάστου ἡμῶν, πρὸς τὸ τέλεον αὐτὸ εἶναι· ἐπεὶ δὲ ἔδει, ὅσα ἐν νοητῷ κόσμῳ, τὰ αὐτὰ ταῦτα γένῃ ζώων καὶ ἐν τῷ αἰσθητῷ ὑπάρχειν.

1. Many times it has happened: Lifted out of the body into myself;

becoming external to all other things and self-enclosed; beholding a marvellous beauty; then, more than ever, assured of community with the loftiest order; enacting the noblest life, acquiring identity with the divine; stationing within It by having attained that activity; poised above whatsoever within the Intellectual is less than the Supreme: yet, there comes the moment of descent from intellection to reasoning, and after that sojourn in the divine, I ask myself how it happens that I can now be descending, and how did the soul ever enter into my body, the soul which, even within the body, is the high thing it has shown itself to be.

Heraclitus, who urges the examination of this matter, tells of compulsory alternation from contrary to contrary, speaks of ascent and descent, says that “change reposes,” and that “it is weariness to keep toiling at the same things and always beginning again”; but he seems to teach by metaphor, not concerning himself about making his doctrine clear to us, probably with the idea that it is for us to seek within ourselves as he sought for himself and found.

Empedocles — where he says that it is law for faulty souls to descend to this sphere, and that he himself was here because he turned a deserter, wandered from God, in slavery to a raving discord — reveals neither more nor less than Pythagoras and his school seem to me to convey on this as on many other matters; but in his case, versification has some part in the obscurity.

We have to fall back on the illustrious Plato, who uttered many noble sayings about the soul, and has in many places dwelt upon its entry into body so that we may well hope to get some light from him.

What do we learn from this philosopher?

We will not find him so consistent throughout that it is easy to discover his mind.

Everywhere, no doubt, he expresses contempt for all that is of sense, blames the commerce of the soul with body as an enchainment, an entombment, and upholds as a great truth the saying of the Mysteries that the soul is here a prisoner. In the Cavern of Plato and in the Cave of Empedocles, I discern this universe, where the breaking of the fetters and the ascent from the depths are figures of the wayfaring toward the Intellectual Realm.

In the Phaedrus he makes a failing of the wings the cause of the entry to this realm: and there are Periods which send back the soul after it has risen; there are judgements and lots and fates and necessities driving other souls down to this order.

In all these explanations, he finds guilt in the arrival of the soul at body, But treating, in the Timaeus, of our universe he exalts the kosmos and entitles it a blessed god, and holds that the soul was given by the goodness of the creator to the end that the total of things might be possessed of intellect, for thus intellectual it was planned to be, and thus it cannot be except through soul. There is a reason, then, why the soul of this All should be sent into it

from God: in the same way the soul of each single one of us is sent, that the universe may be complete; it was necessary that all beings of the Intellectual should be tallied by just so many forms of living creatures here in the realm of sense.

[2] Ὡστε ἡμῖν συμβαίνει περὶ τῆς ἡμετέρας ψυχῆς παρ' αὐτοῦ μαθεῖν ζητήσασιν ἐξ ἀνάγκης ἐφάπτεσθαι καὶ περὶ ψυχῆς ὅλως ζητῆσαι, πῶς ποτε κοινωνεῖν σώματι πέφυκε, καὶ περὶ κόσμου φύσεως οἷόν τινα δεῖ αὐτὸν τίθεσθαι, ἐν ᾧ ψυχὴ ἐνδιαιτᾶται ἐκοῦσα εἴτε ἀναγκασθεῖσα εἴτε τις ἄλλος τρόπος· καὶ περὶ ποιητοῦ δέ, εἴτε ὀρθῶς εἴτε ὡς ἡμέτεραι ψυχαὶ ἴσως, ὥς ἔδει σώματα διοικούσας χεῖρω δι' αὐτῶν εἶσω πολὺ δύναι, εἴπερ ἔμελλον κρατήσειν, σκεδασθέντος μὲν ἂν ἐκάστου καὶ πρὸς τὸν οἰκεῖον τόπον φερομένου – ἐν δὲ τῷ παντὶ πάντα ἐν οἰκείῳ κατὰ φύσιν κεῖται – πολλῆς δὲ καὶ ὀχλώδους προνοίας δεομένων, ἅτε πολλῶν τῶν ἀλλοτρίων αὐτοῖς προσπιπτόντων ἀεὶ τε ἐνδεαῖα συνεχομένων καὶ πάσης βοηθείας ὡς ἐν πολλῇ δυσχεραίνει δεομένων. Τὸ δὲ τέλεόν τε ὄν καὶ ἰκανὸν καὶ αὐταρκες καὶ οὐδὲν ἔχον αὐτῷ παρὰ φύσιν βραχέος οἷον κελεύσματος δεῖται· καὶ ὡς πέφυκε ψυχὴ ἐθέλειν, ταύτῃ καὶ ἀεὶ ἔχει οὐτ' ἐπιθυμίας ἔχουσα οὔτε πάσχουσα· οὐδὲν γὰρ ἄπεισιν οὐδὲ πρόσεισι. Διὸ καὶ φησι καὶ τὴν ἡμετέραν, εἰ μετ' ἐκείνης γένοιτο τελέας, τελεωθεῖσαν καὶ αὐτὴν μετεωροπορεῖν καὶ πάντα τὸν κόσμον διοικεῖν, ὅτε ἀφίσταται εἰς τὸ μὴ ἐντὸς εἶναι τῶν σωμάτων μηδὲ τινος εἶναι, τότε καὶ αὐτὴν ὥσπερ τὴν τοῦ παντὸς συνδιοικήσειν ραδίως τὸ πᾶν, ὡς οὐ κακὸν ὄν ψυχῇ ὅπως οὖν σώματι παρέχειν τὴν τοῦ εὖ δύναμιν καὶ τοῦ εἶναι, ὅτι μὴ πᾶσα πρόνοια τοῦ χείρονος ἀφαιρεῖ τὸ ἐν τῷ ἀρίστῳ τὸ προνοοῦν μένειν. Διττὴ γὰρ ἐπιμέλεια παντός, τοῦ μὲν καθόλου κελεύσει κοσμοῦντος ἀπράγμονι ἐπιστασίαι βασιλικῇ, τὸ δὲ καθέκαστα ἤδη αὐτουργῶι τινι ποιήσει συναφῇ τῇ πρὸς τὸ πραττόμενον τὸ πρᾶττον τοῦ πραττομένου τῆς φύσεως ἀναμιμνῆσθαι. Τῆς δὲ θείας ψυχῆς τοῦτον τὸν τρόπον τὸν οὐρανὸν ἅπαντα διοικεῖν ἀεὶ λεγομένης, ὑπερεχούσης μὲν τῷ κρείττονι, δύναμιν δὲ τὴν ἐσχάτην εἰς τὸ εἶσω πεμπούσης, αἰτίαν μὲν ὁ θεὸς οὐκ ἂν ἐτι λέγοιτο ἔχειν τὴν τοῦ τὴν ψυχὴν τοῦ παντὸς ἐν χείρονι πεποιηκέναι, ἢ τε ψυχὴ οὐκ ἀπεστέρηται τοῦ κατὰ φύσιν ἐξ αἰδίου τοῦτ' ἔχουσα καὶ ἔξουσα ἀεὶ, ὃ μὴ οἷόν τε παρὰ φύσιν αὐτῇ εἶναι, ὅπερ διηνεκῶς αὐτῇ ἀεὶ ὑπάρχει οὐποτε ἀρξάμενον. Τὰς τε τῶν ἀστέρων ψυχὰς τὸν αὐτὸν τρόπον πρὸς τὸ σῶμα ἔχειν λέγων, ὥσπερ τὸ πᾶν – ἐντίθησι γὰρ καὶ τούτων τὰ σώματα εἰς τὰς τῆς ψυχῆς περιφοράς – ἀποσώζωι ἂν καὶ τὴν περὶ τούτους πρέπουσαν εὐδαιμονίαν. Δύο γὰρ ὄντων δι' ἃ δυσχεραίνεται ἡ ψυχῆς πρὸς σῶμα κοινωνία, ὅτι τε ἐμπόδιον πρὸς τὰς νοήσεις γίνεται, καὶ ὅτι ἡδονῶν καὶ ἐπιθυμιῶν καὶ λυπῶν πίμπλησιν αὐτήν, οὐδέτερον τούτων ἂν γένοιτο ψυχῇ, ἥτις μὴ εἰς τὸ εἶσω ἔδω τοῦ σώματος, μηδὲ τινός ἐστι, μηδὲ ἐκείνου ἐγένετο, ἀλλ' ἐκεῖνο αὐτῆς, ἔστι τε τοιοῦτον, οἷον μήτε τινὸς δεῖσθαι μήτε τινὶ ἐλλείπειν· ὥστε μηδὲ τὴν ψυχὴν ἐπιθυμιῶν πίμπλασθαι ἢ φόβων· οὐδὲν γὰρ δεινὸν μήποτε περὶ σώματος προσδοκήσῃ τοιούτου, οὔτε τις ἀσχολία νεῦσιν ποιοῦσα κάτω ἀπάγει τῆς κρείττονος καὶ μακαρίας θέας, ἀλλ' ἔστιν ἀεὶ πρὸς ἐκείνοις ἀπράγμονι δυνάμει τότε τὸ πᾶν κοσμοῦσα.

2. Enquiring, then, of Plato as to our own soul, we find ourselves forced to enquire into the nature of soul in general — to discover what there can be in its character to bring it into partnership with body, and, again, what this kosmos must be in which, willing unwilling or in any way at all, soul has its activity.

We have to face also the question as to whether the Creator has planned well or ill. . . . like our souls, which it may be, are such that governing their inferior, the body, they must sink deeper and deeper into it if they are to control it.

No doubt the individual body — though in all cases appropriately placed within the universe — is of itself in a state of dissolution, always on the way to its natural terminus, demanding much irksome forethought to save it from every kind of outside assailant, always gripped by need, requiring every help against constant difficulty: but the body inhabited by the World-Soul — complete, competent, self-sufficing, exposed to nothing contrary to its nature — this needs no more than a brief word of command, while the governing soul is undeviatingly what its nature makes it wish to be, and, amenable neither to loss nor to addition, knows neither desire nor distress.

This is how we come to read that our soul, entering into association with that complete soul and itself thus made perfect, walks the lofty ranges, administering the entire kosmos, and that as long as it does not secede and is neither inbound to body nor held in any sort of servitude, so long it tranquilly bears its part in the governance of the All, exactly like the world-soul itself; for in fact it suffers no hurt whatever by furnishing body with the power to existence, since not every form of care for the inferior need wrest the providing soul from its own sure standing in the highest.

The soul's care for the universe takes two forms: there is the supervising of the entire system, brought to order by deedless command in a kindly presidency, and there is that over the individual, implying direct action, the hand to the task, one might say, in immediate contact: in the second kind of care the agent absorbs much of the nature of its object.

Now in its comprehensive government of the heavenly system, the soul's method is that of an unbroken transcendence in its highest phases, with penetration by its lower power: at this, God can no longer be charged with lowering the All-Soul, which has not been deprived of its natural standing and from eternity possesses and will unchangeably possess that rank and habit which could never have been intruded upon it against the course of nature but must be its characteristic quality, neither failing ever nor ever beginning.

Where we read that the souls or stars stand to their bodily forms as the All to the material forms within it — for these starry bodies are declared to be members of the soul's circuit — we are given to understand that the star-souls also enjoy the blissful condition of transcendence and immunity that becomes them.

And so we might expect: commerce with the body is repudiated for two only reasons, as hindering the soul's intellective act and as filling with pleasure, desire, pain; but neither of these misfortunes can befall a soul which has never deeply penetrated into the body, is not a slave but a sovereign ruling a body of such an order as to have no need and no shortcoming and therefore to give ground for neither desire nor fear.

There is no reason why it should be expectant of evil with regard to such a body nor is there any such preoccupied concern, bringing about a veritable descent, as to withdraw it from its noblest and most blessed vision; it remains always intent upon the Supreme, and its governance of this universe is effected by a power not calling upon act.

[3] Περί δὲ τῆς ἀνθρωπείας ψυχῆς, ἥ ἐν σώματι πάντα λέγεται κακοπαθεῖν καὶ ταλαιπωρεῖν ἐν ἀνοίαις καὶ ἐπιθυμίαις καὶ φόβοις καὶ τοῖς ἄλλοις κακοῖς γιγνομένη, ἥ καὶ δεσμός τὸ σῶμα καὶ τάφος, καὶ ὁ κόσμος αὐτῇ σπήλαιον καὶ ἄντρον, ἥντινα γνώμην οὐ διάφωνον ἔχει ἐκ τῶν αἰτιῶν οὐ τῶν αὐτῶν τῆς καθόδου, νῦν λέγωμεν. Ὅντος τοίνυν παντὸς νοῦ ἐν τῷ τῆς νοήσεως τόπῳ ὅλου τε καὶ παντός, ὃν δὴ κόσμον νοητὸν τιθέμεθα, ὄντων δὲ καὶ τῶν ἐν τούτῳ περιεχομένων νοερῶν δυνάμεων καὶ νόων τῶν κατέκαστα – οὐ γὰρ εἷς μόνος, ἀλλ' εἷς καὶ πολλοί – πολλὰς ἔδει καὶ ψυχὰς καὶ μίαν εἶναι, καὶ ἐκ τῆς μιᾶς τὰς πολλὰς διαφόρους, ὥσπερ ἐκ γένους ἐνὸς εἶδη τὰ μὲν ἀμείνω, τὰ δὲ χεῖρω, νοερώτερα, τὰ δ' ἥττον ἐνεργεῖαι τοιαῦτα. Καὶ γὰρ ἐκεῖ ἐν τῷ νῷ τὸ μὲν νοῦς περιέχων δυνάμει τὰλλα οἷον ζῶιον μέγα, τὰ δὲ ἐνεργεῖαι ἕκαστον, ἃ δυνάμει περιεῖχε θάτερον· οἷον εἰ πόλις ἔμψυχος ἦν περιεκτικὴ ἐμψύχων ἄλλων, τελειότερα μὲν [ἡ] πόλεως καὶ δυνατωτέρα, οὐδὲν μὴν ἐκώλυε τῆς αὐτῆς φύσεως εἶναι καὶ τὰς ἄλλας. Ἡ ὥς ἐκ τοῦ παντός πυρὸς τὸ μὲν μέγα, τὸ δὲ μικρὰ πυρὰ εἶη· ἔστι δὲ ἡ πᾶσα οὐσία ἡ τοῦ παντός πυρός, μᾶλλον δὲ ἀφ' ἧς καὶ ἡ τοῦ παντός. Ψυχῆς δὲ ἔργον τῆς λογικωτέρας νοεῖν μὲν, οὐ τὸ νοεῖν δὲ μόνον· τί γὰρ ἂν καὶ νοῦ διαφέροι; Προσλαβοῦσα γὰρ τῷ νοερῷ εἶναι καὶ ἄλλο, καθὸ νοῦς οὐκ ἔμεινεν· ἔχει τε ἔργον καὶ αὐτὴ, εἴπερ πᾶν, ὃ ἐὰν ἦ τῶν νοητῶν. Βλέπουσα δὲ πρὸς μὲν τὸ πρὸ ἑαυτῆς νοεῖ, εἰς δὲ ἑαυτὴν τὸ μετ' αὐτὴν [ὃ] κοσμεῖ τε καὶ διοικεῖ καὶ ἄρχει αὐτοῦ· ὅτι μὴδὲ οἷόν τε ἦν στήναι τὰ πάντα ἐν τῷ νοητῷ, δυναμένου ἐφεξῆς καὶ ἄλλου γενέσθαι ἐλάττονος μὲν, ἀναγκαίου δὲ εἶναι, εἴπερ καὶ τὸ πρὸ αὐτοῦ.

3. The Human Soul, next;

Everywhere we hear of it as in bitter and miserable durance in body, a victim to troubles and desires and fears and all forms of evil, the body its prison or its tomb, the kosmos its cave or cavern.

Now this does not clash with the first theory [that of the impassivity of soul as in the All]; for the descent of the human Soul has not been due to the same causes [as that of the All-Soul.]

All that is Intellectual-Principle has its being — whole and all — in the place of Intellection, what we call the Intellectual Kosmos: but there exist, too, the intellective powers included in its being, and the separate

intelligences — for the Intellectual-Principle is not merely one; it is one and many. In the same way there must be both many souls and one, the one being the source of the differing many just as from one genus there rise various species, better and worse, some of the more intellectual order, others less effectively so.

In the Intellectual-Principle a distinction is to be made: there is the Intellectual-Principle itself, which like some huge living organism contains potentially all the other forms; and there are the forms thus potentially included now realized as individuals. We may think of it as a city which itself has soul and life, and includes, also, other forms of life; the living city is the more perfect and powerful, but those lesser forms, in spite of all, share in the one same living quality: or, another illustration, from fire, the universal, proceed both the great fire and the minor fires; yet all have the one common essence, that of fire the universal, or, more exactly, participate in that from which the essence of the universal fire proceeds.

No doubt the task of the soul, in its more emphatically reasoning phase, is intellection: but it must have another as well, or it would be undistinguishable from the Intellectual-Principle. To its quality of being intellectual it adds the quality by which it attains its particular manner of being: remaining, therefore, an Intellectual-Principle, it has thenceforth its own task too, as everything must that exists among real beings.

It looks towards its higher and has intellection; towards itself and conserves its peculiar being; towards its lower and orders, administers, governs.

The total of things could not have remained stationary in the Intellectual Kosmos, once there was the possibility of continuous variety, of beings inferior but as necessarily existent as their superiors.

[4] Τὰς δὴ καθέκαστα ψυχὰς ὁρέξει μὲν νοεραῖ χρωμένας ἐν τῇ ἐξ οὗ ἐγένοντο πρὸς αὐτὸ ἐπιστροφῇ, δύναμιν δὲ καὶ εἰς τὸ ἐπὶ τάδε ἐχούσας, οἷα περ' φῶς ἐξηρητημένον μὲν κατὰ τὰ ἄνω ἡλίου, τῷ δὲ μετ' αὐτὸ οὐ φθοροῦν τῆς χορηγίας, ἀπήμονας μὲν εἶναι μετὰ τῆς ὅλης μενούσας ἐν τῷ νοητῷ, ἐν οὐρανῷ δὲ μετὰ τῆς ὅλης συνδιοικεῖν ἐκείνῃ, οἷα οἱ βασιλεῖ τῶν πάντων κρατοῦντι συνόντες συνδιοικοῦσιν ἐκείνῳ οὐ καταβαίνοντες οὐδ' αὐτοὶ ἀπὸ τῶν βασιλείων τόπων· καὶ γὰρ εἰσιν ὁμοῦ ἐν τῷ αὐτῷ τότε. Μεταβάλλουσαι δὲ ἐκ τοῦ ὅλου εἰς τὸ μέρος τε εἶναι καὶ ἑαυτῶν καὶ οἷον κάμνουσαι τὸ σὺν ἄλλῳ εἶναι ἀναχωροῦσιν εἰς τὸ ἑαυτῶν ἐκάστη. Ὅταν δὴ τοῦτο διὰ χρόνων ποιῇ φεύγουσα τὸ πᾶν καὶ τῇ διακρίσει ἀποστᾶσα καὶ μὴ πρὸς τὸ νοητὸν βλέπῃ, μέρος γενομένη μονοῦται τε καὶ ἀσθενεῖ καὶ πολυπραγμονεῖ καὶ πρὸς μέρος βλέπει καὶ τῷ ἀπὸ τοῦ ὅλου χωρισμῷ ἐνός τινος ἐπιβᾶσα καὶ τὸ ἄλλο πᾶν φυγοῦσα, ἐλθοῦσα καὶ στραφεῖσα εἰς τὸ ἐν ἐκεῖνο πληττόμενον ὑπὸ τῶν [ὅλων καὶ] πάντων, τοῦ τε ὅλου ἀπέστη καὶ τὸ καθέκαστον μετὰ περιστάσεως διοικεῖ ἐφαπτομένη ἤδη καὶ θεραπεύουσα τὰ ἐξωθεν καὶ παροῦσα καὶ δῶσα αὐτοῦ πολὺ εἰς τὸ εἶσω. Ἐνθα καὶ συμβαίνει αὐτῇ τὸ λεγόμενον

πεπορησῆσαι καὶ ἐν δεσμοῖς τοῖς τοῦ σώματος γενέσθαι ἀμαρτούση τοῦ ἀβλαβοῦς τοῦ ἐν τῇ διοικήσει τοῦ κρείττονος, ὃ ἦν παρὰ τῇ ψυχῇ τῇ ὅλῃ· τὸ δὲ πρὸ τοῦ ἦν παντελῶς ἄμεινον ἀναδραμούση· εἴληπται οὖν πεσοῦσα καὶ πρὸς τῷ δεσμῷ οὔσα καὶ τῇ αἰσθήσει ἐνεργοῦσα διὰ τὸ κωλύεσθαι τῷ νῶι ἐνεργεῖν καταρχάς, τεθάρθαι τε λέγεται καὶ ἐν σπηλαίῳ εἶναι, ἐπιστραφεῖσα δὲ πρὸς νόησιν λύεσθαι τε ἐκ τῶν δεσμῶν καὶ ἀναβαίνειν, ὅταν ἀρχὴν λάβῃ ἐξ ἀναμνήσεως θεᾶσθαι τὰ ὄντα· ἔχει γάρ τι ἀεὶ οὐδὲν ἥττον ὑπερέχον τι. Γίγνονται οὖν οἷον ἀμφίβιοι ἐξ ἀνάγκης τὸν τε ἐκεῖ βίον τὸν τε ἐνταῦθα παρὰ μέρος βιοῦσαι, πλεῖον μὲν τὸν ἐκεῖ, αἱ δύνανται πλεῖον τῷ νῶι συνεῖναι, τὸν δὲ ἐνθάδε πλεῖον, αἷς τὸ ἐναντίον ἢ φύσει ἢ τύχαις ὑπῆρξεν. Ἄ δὲ ὑποδεικνύς ὁ Πλάτων ἡρέμα, ὅτε διαιρεῖ αὐτὰ ἐκ τοῦ ὑστέρου κρατῆρος καὶ μέρη ποιεῖ, τότε καὶ φησιν ἀναγκαῖον εἶναι εἰς γένεσιν ἐλθεῖν, ἐπεὶ ἐγένοντο μέρη τοιαῦτα. Εἰ δὲ λέγει σπεῖραι τὸν θεὸν αὐτάς, οὕτως ἀκουστέον, ὥσπερ ὅταν καὶ λέγοντα καὶ οἷον δημηγοροῦντα ποιῇ· ἃ γὰρ ἐν φύσει ἐστὶ τῶν ὄλων, ταῦτα ἢ ὑπὸ θεοῖς γεννᾶι τε καὶ ποιεῖ εἰς δεῖξιν προάγουσα ἐφεξῆς τὰ ἀεὶ οὕτω γιγνόμενά τε καὶ ὄντα.

4. So it is with the individual souls; the appetite for the divine Intellect urges them to return to their source, but they have, too, a power apt to administration in this lower sphere; they may be compared to the light attached upwards to the sun, but not grudging its presidency to what lies beneath it. In the Intellectual, then, they remain with soul-entire, and are immune from care and trouble; in the heavenly sphere, absorbed in the soul-entire, they are administrators with it just as kings, associated with the supreme ruler and governing with him, do not descend from their kingly stations: the souls indeed [as distinguished from the kosmos] are thus far in the one place with their overlord; but there comes a stage at which they descend from the universal to become partial and self-centred; in a weary desire of standing apart they find their way, each to a place of its very own. This state long maintained, the soul is a deserter from the All; its differentiation has severed it; its vision is no longer set in the Intellectual; it is a partial thing, isolated, weakened, full of care, intent upon the fragment; severed from the whole, it nestles in one form of being; for this, it abandons all else, entering into and caring for only the one, for a thing buffeted about by a worldful of things: thus it has drifted away from the universal and, by an actual presence, it administers the particular; it is caught into contact now, and tends to the outer to which it has become present and into whose inner depths it henceforth sinks far.

With this comes what is known as the casting of the wings, the enchaining in body: the soul has lost that innocency of conducting the higher which it knew when it stood with the All-Soul, that earlier state to which all its interest would bid it hasten back.

It has fallen: it is at the chain: debarred from expressing itself now through its intellectual phase, it operates through sense, it is a captive; this is the burial, the encavernment, of the Soul.

But in spite of all it has, for ever, something transcendent: by a conversion towards the intellectual act, it is loosed from the shackles and soars — when only it makes its memories the starting point of a new vision of essential being. Souls that take this way have place in both spheres, living of necessity the life there and the life here by turns, the upper life reigning in those able to consort more continuously with the divine Intellect, the lower dominant where character or circumstances are less favourable.

All this is indicated by Plato, without emphasis, where he distinguishes those of the second mixing-bowl, describes them as “parts,” and goes on to say that, having in this way become partial, they must of necessity experience birth.

Of course, where he speaks of God sowing them, he is to be understood as when he tells of God speaking and delivering orations; what is rooted in the nature of the All is figuratively treated as coming into being by generation and creation: stage and sequence are transferred, for clarity of exposition, to things whose being and definite form are eternal.

[5] Οὐ τοίνυν διαφωνεῖ ἀλλήλοις ἢ τε εἰς γένεσιν σπορά ἢ τε εἰς τελείωσιν κάθοδος τοῦ παντός, ἢ τε δίκη τό τε σπῆλαιον, ἢ τε ἀνάγκη τό τε ἐκούσιον, ἐπεὶ περ ἔχει τὸ ἐκούσιον ἢ ἀνάγκη, καὶ τὸ ἐν κακῷ τῷ σώματι εἶναι· οὐδ' ἢ Ἐμπεδοκλέους φυγὴ ἀπὸ τοῦ θεοῦ καὶ πλάνη οὐδ' ἢ ἀμαρτία, ἐφ' ἣ ἢ δίκη, οὐδ' ἢ Ἡρακλείτου ἀνάπαυλα ἐν τῇ φυγῇ, οὐδ' ὅλως τὸ ἐκούσιον τῆς καθόδου καὶ τὸ ἀκούσιον αὐτῆς. Πᾶν μὲν γὰρ ἰὼν ἐπὶ τὸ χεῖρον ἀκούσιον, φορᾷ γε μὴν οἰκείαι ἰὼν πάσχον τὰ χεῖρω ἔχειν λέγεται τὴν ἐφ' οἷς ἔπραξε δίκην. Ὅταν δὲ ταῦτα πάσχειν καὶ ποιεῖν ἢ ἀναγκαῖον ἀδίως φύσεως νόμῳ, τὸ δὲ συμβαῖνον εἰς ἄλλου τοῦ χρεῖαν ἐν τῇ προσόδῳ ἀπαντᾷ καταβαῖνον ἀπὸ τοῦ ὑπὲρ αὐτόν, θεὸν εἰ τις λέγοι καταπέμψαι, οὐκ ἂν ἀσύμφωνος οὔτε τῇ ἀληθείᾳ οὔτε ἑαυτῷ ἂν εἴη. Καὶ γὰρ ἀφ' ἧς ἀρχῆς ἕκαστα, εἰ καὶ τὰ μεταξὺ πολλά, καὶ τὰ ἔσχατα εἰς αὐτὴν ἀναφέρεται. Διττῆς δὲ τῆς ἀμαρτίας οὔσης, τῆς μὲν ἐπὶ τῇ τοῦ κατελθεῖν αἰτίᾳ, τῆς δὲ ἐπὶ τῷ ἐνθάδε γενομένην κακὰ δρᾶσαι, [δίκη] ἢ μὲν ἐστὶν αὐτὸ τοῦτο, ὃ πέπονθε κατελθοῦσα, τῆς δὲ τὸ ἔλαττον εἰς σώματα ἄλλα δῶναι καὶ θᾶττον ἐκ κρίσεως τῆς κατ' ἀξίαν — ὃ δὲ θεσμῷ θείῳ γιγνόμενον διὰ τοῦ τῆς κρίσεως ὀνόματος δηλοῦται — τὸ δὲ τῆς κακίας ἄμετρον εἶδος μείζονος καὶ τῆς δίκης ἡξίωται ἐπιστασίαι τινυμένων δαιμόνων. Οὕτω τοι καί περ οὔσα θεῖον καὶ ἐκ τῶν τόπων τῶν ἄνω ἐντὸς γίνεται τοῦ σώματος καὶ θεὸς οὔσα ὁ ὕστερος ῥοπῇ αὐτεξουσίῳ καὶ αἰτίᾳ δυνάμεως καὶ τοῦ μετ' αὐτὴν κοσμήσει ὡδὶ ἔρχεται· κἂν μὲν θᾶττον φύγη, οὐδὲν βέβλαπται γινώσιν κακοῦ προσλαβοῦσα καὶ φύσιν κακίας γνοῦσα τὰς τε δυνάμεις ἄγουσα αὐτῆς εἰς τὸ φανερόν καὶ δείξασα ἔργα τε καὶ ποιήσεις, ἃ ἐν τῷ ἀσωμάτῳ ἡρεμοῦντα μάτην τε ἂν ἦν εἰς τὸ ἐνεργεῖν ἀεὶ οὐκ ἰόντα, τὴν τε ψυχὴν αὐτὴν ἔλαθεν ἂν ἃ εἶχεν οὐκ ἐκφανέντα οὐδὲ πρόοδον λαβόντα· εἴπερ πανταχοῦ ἢ ἐνέργεια τὴν δύναμιν ἔδειξε κρυφθεῖσαν ἂν ἀπάντη καὶ οἷον ἀφανισθεῖσαν καὶ οὐκ οὔσαν μηδέποτε ὄντως οὔσαν. Νῦν μὲν γὰρ θαῦμα ἔχει τῶν ἐνδον ἕκαστος διὰ τῆς ποικιλίας τῶν ἔξω, οἷον ἐστὶν ἐκ τοῦ τὰ γλαφυρὰ ταῦτα δρᾶσαι.

5. It is possible to reconcile all these apparent contradictions — the divine sowing to birth, as opposed to a voluntary descent aiming at the completion of the universe; the judgement and the cave; necessity and free choice — in fact the necessity includes the choice-embodiment as an evil; the Empedoclean teaching of a flight from God, a wandering away, a sin bringing its punishment; the “solace by flight” of Heraclitus; in a word a voluntary descent which is also voluntary.

All degeneration is no doubt involuntary, yet when it has been brought about by an inherent tendency, that submission to the inferior may be described as the penalty of an act.

On the other hand these experiences and actions are determined by an external law of nature, and they are due to the movement of a being which in abandoning its superior is running out to serve the needs of another: hence there is no inconsistency or untruth in saying that the soul is sent down by God; final results are always to be referred to the starting point even across many intervening stages.

Still there is a twofold flaw: the first lies in the motive of the Soul’s descent [its audacity, its Tolma], and the second in the evil it does when actually here: the first is punished by what the soul has suffered by its descent: for the faults committed here, the lesser penalty is to enter into body after body — and soon to return — by judgement according to desert, the word judgement indicating a divine ordinance; but any outrageous form of ill-doing incurs a proportionately greater punishment administered under the surveillance of chastising daimons.

Thus, in sum, the soul, a divine being and a dweller in the loftier realms, has entered body; it is a god, a later phase of the divine: but, under stress of its powers and of its tendency to bring order to its next lower, it penetrates to this sphere in a voluntary plunge: if it turns back quickly, all is well; it will have taken no hurt by acquiring the knowledge of evil and coming to understand what sin is, by bringing its forces into manifest play, by exhibiting those activities and productions which, remaining merely potential in the unembodied, might as well never have been even there, if destined never to come into actuality, so that the soul itself would never have known that suppressed and inhibited total.

The act reveals the power, a power hidden, and we might almost say obliterated or nonexistent, unless at some moment it became effective: in the world as it is, the richness of the outer stirs us all to the wonder of the inner whose greatness is displayed in acts so splendid.

[6] Εἵπερ οὖν δεῖ μὴ ἐν μόνον εἶναι – ἐκέκρυπτο γὰρ ἂν πάντα μορφήν ἐν ἐκείνῳ οὐκ ἔχοντα, οὐδ’ ἂν ὑπῆρχέ τι τῶν ὄντων στάντος ἐν αὐτῷ ἐκείνου, οὐδ’ ἂν τὸ πλῆθος ἦν ἂν τῶν ὄντων τούτων τῶν ἀπὸ τοῦ ἐνὸς γεννηθέντων μὴ τῶν μετ’ αὐτὰ τὴν πρόοδον λαβόντων, ἃ ψυχῶν εἴληχε τάξιν – τὸν αὐτὸν τρόπον οὐδὲ ψυχὰς ἔδει μόνον εἶναι μὴ τῶν δι’ αὐτὰς γενομένων φανέντων,

εἴπερ ἐκάστη φύσει τοῦτο ἔνεστι τὸ μετ' αὐτὴν ποιεῖν καὶ ἐξελίττεσθαι οἷον σπέρματος ἕκ τινος ἀμεροῦς ἀρχῆς εἰς τέλος τὸ αἰσθητὸν ἰούσης, μένοντος μὲν αἰεὶ τοῦ προτέρου ἐν τῇ οἰκειᾷ ἔδρᾳ, τοῦ δὲ μετ' αὐτὸ οἷον γεννωμένου ἕκ δυνάμεως ἀφάτου, ὅση ἐν ἐκείνοις, ἣν οὐκ ἔδει στήσαι οἷον περιγράψαντα φθόνῳ, χωρεῖν δὲ αἰεὶ, ἕως εἰς ἔσχατον μέχρι τοῦ δυνατοῦ τὰ πάντα ἥκη αἰτία δυνάμεως ἀπλέτου ἐπὶ πάντα παρ' αὐτῆς πεμπούσης καὶ οὐδὲν περιδεῖν ἄμοιρον αὐτῆς δυναμένης. Οὐ γὰρ δὴ ἦν ὁ ἐκόλυεν ὅτιοῦν ἄμοιρον εἶναι φύσεως ἀγαθοῦ, καθόσον ἕκαστον οἷον τ' ἦν μεταλαμβάνειν. Εἴτ' οὖν ἦν αἰεὶ ἡ τῆς ὕλης φύσις, οὐχ οἷον τε ἦν αὐτὴν μὴ μετασχεῖν οὔσαν τοῦ πᾶσι τὸ ἀγαθὸν καθόσον δύναται ἕκαστον χορηγοῦντος· εἴτ' ἠκολούθησεν ἐξ ἀνάγκης ἡ γένεσις αὐτῆς τοῖς πρὸ αὐτῆς αἰτίοις, οὐδ' ὥς ἔδει χωρὶς εἶναι, ἀδυναμίαι πρὶν εἰς αὐτὴν ἐλθεῖν στάντος τοῦ καὶ τὸ εἶναι οἷον ἐν χάριτι δόντος. Δεῖξις οὖν τῶν ἀρίστων ἐν νοητοῖς τὸ ἐν αἰσθητῷ κάλλιστον, τῆς τε δυνάμεως τῆς τε ἀγαθότητος αὐτῶν, καὶ συνέχεται πάντα εἰσαεὶ τὰ τε νοητῶς τὰ τε αἰσθητῶς ὄντα, τὰ μὲν παρ' αὐτῶν ὄντα, τὰ δὲ μετοχῇ τούτων τὸ εἶναι εἰσαεὶ λαβόντα, μιμούμενα τὴν νοητὴν καθόσον δύναται φύσιν.

6. Something besides a unity there must be or all would be indiscernibly buried, shapeless within that unbroken whole: none of the real beings [of the Intellectual Kosmos] would exist if that unity remained at halt within itself: the plurality of these beings, offspring of the unity, could not exist without their own nexths taking the outward path; these are the beings holding the rank of souls.

In the same way the outgoing process could not end with the souls, their issue stifled: every Kind must produce its next; it must unfold from some concentrated central principle as from a seed, and so advance to its term in the varied forms of sense. The prior in its being will remain unalterably in the native seat; but there is the lower phase, begotten to it by an ineffable faculty of its being, native to soul as it exists in the Supreme.

To this power we cannot impute any halt, any limit of jealous grudging; it must move for ever outward until the universe stands accomplished to the ultimate possibility. All, thus, is produced by an inexhaustible power giving its gift to the universe, no part of which it can endure to see without some share in its being.

There is, besides, no principle that can prevent anything from partaking, to the extent of its own individual receptivity in the Nature of Good. If therefore Matter has always existed, that existence is enough to ensure its participation in the being which, according to each receptivity, communicates the supreme good universally: if on the contrary, Matter has come into being as a necessary sequence of the causes preceding it, that origin would similarly prevent it standing apart from the scheme as though it were out of reach of the principle to whose grace it owes its existence.

In sum: The loveliness that is in the sense-realm is an index of the nobleness of the Intellectual sphere, displaying its power and its goodness

alike: and all things are for ever linked; the one order Intellectual in its being, the other of sense; one self-existent, the other eternally taking its being by participation in that first, and to the full of its power reproducing the Intellectual nature.

[7] Διττῆς δὲ φύσεως ταύτης οὐσης, νοητῆς, τῆς δὲ αἰσθητῆς, ἄμεινον μὲν ψυχῇ ἐν τῷ νοητῷ εἶναι, ἀνάγκη γε μὴν ἔχειν καὶ τοῦ αἰσθητοῦ μεταλαμβάνειν τοιαύτην φύσιν ἐχούσῃ, καὶ οὐκ ἀγανακτικῶς αὐτὴν ἑαυτῇ, εἰ μὴ πάντα ἐστὶ τὸ κρεῖττον, μέσῃν τάξιν ἐν τοῖς οὐσιν ἐπισχοῦσαν, θείας μὲν μοίρας οὖσαν, ἐν ἐσχάτῳ δὲ τοῦ νοητοῦ οὖσαν, ὡς ὁμορον οὖσαν τῇ αἰσθητῇ φύσει διδόναι μὲν τι τούτῳ τῶν παρ' αὐτῆς, ἀντιλαμβάνειν δὲ καὶ παρ' αὐτοῦ, εἰ μὴ μετὰ τοῦ αὐτῆς ἀσφαλοῦς διακοσμοῖ, προθυμίας δὲ πλείονι εἰς τὸ εἶσω δύοιτο μὴ μείνασα ὅλη μεθ' ὅλης, ἄλλως τε καὶ δυνατόν αὐτῇ πάλιν ἐξαναδύνασθαι, ἱστορίαν ὧν ἐνταῦθα εἶδε τε καὶ ἔπαθε προσλαβούσῃ καὶ μαθούσῃ, οἷον ἄρα ἐστὶν ἐκεῖ εἶναι, καὶ τῇ παραθέσει τῶν οἷον ἐναντίων οἷον σαφέστερον τὰ ἀμείνω μαθούσῃ. Γινώσις γὰρ ἐναργεστέρα τὰγαθοῦ ἢ τοῦ κακοῦ πείρα οἷς ἡ δύναμις ἀσθενεστέρα, ἢ ὥστε ἐπιστήμηι τὸ κακὸν πρὸ πείρας γινῶναι. Ὡσπερ δὲ ἡ νοερά διέξοδος κατάβασις ἐστὶν εἰς ἔσχατον τὸ χεῖρον — οὐ γὰρ ἓν εἰς τὸ ἐπέκεινα ἀναβῆναι, ἀλλ' ἀνάγκη ἐνεργήσασαν ἐξ ἑαυτῆς καὶ μὴ δυναθεῖσαν μείναι ἐφ' ἑαυτῆς φύσεως δι' ἀνάγκη καὶ νόμῳ μέχρι ψυχῆς ἐλθεῖν· τέλος γὰρ αὐτῇ τοῦτο· ταύτῃ δὲ τὸ ἐφεξῆς παραδοῦναι αὐτὴν πάλιν ἀναδραμοῦσαν — οὕτως καὶ ψυχῆς ἐνέργεια· τὸ μὲν μετ' αὐτὴν τὰ τῆιδε, τὸ δὲ πρὸ αὐτῆς ἡ θεὰ τῶν ὄντων, ταῖς μὲν παρὰ μέρος καὶ χρόνῳ γιγνομένου τοῦ τοιούτου καὶ ἐν τῷ χεῖρονι γιγνομένης ἐπιστροφῆς πρὸς τὰ ἀμείνω, τῇ δὲ λεγομένηι τοῦ παντὸς εἶναι τὸ μηδ' ἐν τῷ χεῖρονι ἔργῳ γεγονέναι, ἀπαθεῖ δὲ κακῶν οὐσῃ θεωρίας τε περινοεῖν τὰ ὑπ' αὐτὴν ἐξηρητῆσθαι τε τῶν πρὸ αὐτῆς ἀεί· ἢ ἅμα δυνατόν καὶ ἄμφο, λαμβανούσῃ μὲν ἐκεῖθεν, χορηγούσῃ δὲ ἅμα ἐνταῦθα, ἐπεὶ περ ἀμήχανον ἦν μὴ καὶ τούτων ἐφάπτεσθαι ψυχῇ οὐσῃ.

7. The Kind, then, with which we are dealing is twofold, the Intellectual against the sensible: better for the soul to dwell in the Intellectual, but, given its proper nature, it is under compulsion to participate in the sense-realm also. There is no grievance in its not being, through and through, the highest; it holds mid-rank among the authentic existences, being of divine station but at the lowest extreme of the Intellectual and skirting the sense-known nature; thus, while it communicates to this realm something of its own store, it absorbs in turn whenever — instead of employing in its government only its safeguarded phase — it plunges in an excessive zeal to the very midst of its chosen sphere; then it abandons its status as whole soul with whole soul, though even thus it is always able to recover itself by turning to account the experience of what it has seen and suffered here, learning, so, the greatness of rest in the Supreme, and more clearly discerning the finer things by comparison with what is almost their direct antithesis. Where the faculty is incapable of knowing without contact, the experience of evil brings the dearer perception of Good.

The outgoing that takes place in the Intellectual-Principle is a descent to its own downward ultimate: it cannot be a movement to the transcendent; operating necessarily outwards from itself, wherein it may not stay inclosed, the need and law of Nature bring it to its extreme term, to soul — to which it entrusts all the later stages of being while itself turns back on its course.

The soul's operation is similar: its next lower act is this universe: its immediate higher is the contemplation of the Authentic Existences. To individual souls such divine operation takes place only at one of their phases and by a temporal process when from the lower in which they reside they turn towards the noblest; but that soul, which we know as the All-Soul, has never entered the lower activity, but, immune from evil, has the property of knowing its lower by inspection, while it still cleaves continuously to the beings above itself; thus its double task becomes possible; it takes thence and, since as soul it cannot escape touching this sphere, it gives hither.

[8] Καὶ εἰ χρή παρὰ δόξαν τῶν ἄλλων τολμῆσαι τὸ φαινόμενον λέγειν σαφέστερον, οὐ πᾶσα οὐδ' ἡ ἡμετέρα ψυχὴ ἔδω, ἀλλ' ἔστι τι αὐτῆς ἐν τῷ νοητῷ ἀεὶ· τὸ δὲ ἐν τῷ αἰσθητῷ εἰ κρατοῖ, μᾶλλον δὲ εἰ κρατοῖτο καὶ θορυβοῖτο, οὐκ ἔαί αἰσθησιν ἡμῖν εἶναι ὧν θεᾶται τὸ τῆς ψυχῆς ἄνω. Τότε γὰρ ἔρχεται εἰς ἡμᾶς τὸ νοηθέν, ὅταν εἰς αἰσθησιν ἤκηι καταβαῖνον· οὐ γὰρ πᾶν, ὃ γίγνεται περὶ ὅτιοῦν μέρος ψυχῆς, γινώσκομεν, πρὶν ἂν εἰς ὅλην τὴν ψυχὴν ἤκηι· οἷον καὶ ἐπιθυμία ἐν τῷ ἐπιθυμητικῷ μένουσα [οὐ] γινώσκεται ἡμῖν, ἀλλ' ὅταν τῇ αἰσθητικῇ τῇ ἐνδον δυνάμει ἢ καὶ διανοητικῇ ἀντιλαβώμεθα ἢ ἄμφω. Πᾶσα γὰρ ψυχὴ ἔχει τι καὶ τοῦ κάτω πρὸς σῶμα καὶ τοῦ ἄνω πρὸς νοῦν. Καὶ ἡ μὲν ὅλη καὶ ὅλου τῷ αὐτῆς μέρει τῷ πρὸς τὸ σῶμα τὸ ὅλον κοσμεῖ ὑπερέχουσα ἀπόνως, ὅτι μὴδ' ἐκ λογισμοῦ, ὡς ἡμεῖς, ἀλλὰ νῶι, ὡς ἡ τέχνη οὐ βουλεύεται τὸ κάτω αὐτῆς κοσμοῦντος ὃ τι ὅλου. Αἱ δ' ἐν μέρει γινόμεναι καὶ μέρους ἔχουσι μὲν καὶ αὐταὶ τὸ ὑπερέχον, ἄσχολοι δὲ τῇ αἰσθήσει καὶ ἀντλήσει πολλῶν ἀντιλαμβανόμεναι τῶν παρὰ φύσιν καὶ λυπούντων καὶ ταραπτόντων, ἅτε οὗ ἐπιμέλονται μέρους καὶ ἐλλειποῦς καὶ πολλὰ ἔχοντος τὰ ἀλλότρια κύκλωι, πολλὰ δὲ ὧν ἐφίεται· καὶ ἡδεται δὲ καὶ ἡδονὴν ἡπάτησε. Τὸ δὲ ἐστὶ καὶ ἀνήδονον ὃν τὰς προσκαίρους ἡδονάς, ἡ δὲ διαγωγὴ ὁμοία.

8. And — if it is desirable to venture the more definite statement of a personal conviction clashing with the general view — even our human soul has not sunk entire; something of it is continuously in the Intellectual Realm, though if that part, which is in this sphere of sense, hold the mastery, or rather be mastered here and troubled, it keeps us blind to what the upper phase holds in contemplation.

The object of the Intellectual Act comes within our ken only when it reaches downward to the level of sensation: for not all that occurs at any part of the soul is immediately known to us; a thing must, for that knowledge, be present to the total soul; thus desire locked up within the desiring faculty remains unknown except when we make it fully ours by the central faculty of perception, or by the individual choice or by both at once. Once more, every

soul has something of the lower on the body side and something of the higher on the side of the Intellectual-Principle.

The Soul of the All, as an entirety, governs the universe through that part of it which leans to the body side, but since it does not exercise a will based on calculation as we do — but proceeds by purely intellectual act as in the execution of an artistic conception — its ministration is that of a labourless overpoising, only its lowest phase being active upon the universe it embellishes.

The souls that have gone into division and become appropriated to some thing partial have also their transcendent phase, but are preoccupied by sensation, and in the mere fact of exercising perception they take in much that clashes with their nature and brings distress and trouble since the object of their concern is partial, deficient, exposed to many alien influences, filled with desires of its own and taking its pleasure, that pleasure which is its lure.

But there is always the other, that which finds no savour in passing pleasure, but holds its own even way.

Θ: Εἰ αἱ πᾶσαι ψυχαὶ μία. — Ninth Tractate.

Are All Souls One?.

[1] Ἄρ' ὥσπερ ψυχὴν ἐκάστου μίαν φαμέν εἶναι, ὅτι πανταχοῦ τοῦ σώματος ὅλη πάρεστι, καὶ ἔστιν ὄντως τὸν τρόπον τοῦτον μία, οὐκ ἄλλο μὲν τι αὐτῆς ὦδι, ἄλλο δὲ ὦδι τοῦ σώματος ἔχουσα, ἔν τε τοῖς αἰσθητικοῖς οὕτως ἡ αἰσθητική, καὶ ἐν τοῖς φυτοῖς δὲ ὅλη πανταχοῦ ἐν ἐκάστωι μέρει, οὕτως καὶ ἡ ἐμὴ καὶ ἡ σὴ μία καὶ πᾶσαι μία; Καὶ ἐπὶ τοῦ παντὸς ἡ ἐν πᾶσι μία οὐχ ὡς ὄγκωι μεμερισμένη, ἀλλὰ πανταχοῦ ταυτόν; Διὰ τί γὰρ ἡ ἐν ἐμοὶ μία, ἡ δ' ἐν τῷ παντὶ οὐ μία; Οὐ γὰρ ὄγκος οὐδὲ ἐκεῖ οὐδὲ σῶμα. Εἰ μὲν οὖν ἐκ τῆς τοῦ παντὸς καὶ ἡ ἐμὴ καὶ ἡ σὴ, μία δὲ ἐκείνη, καὶ ταύτας δεῖ εἶναι μίαν. Εἰ δὲ καὶ ἡ τοῦ παντὸς καὶ ἡ ἐμὴ ἐκ ψυχῆς μιᾶς, πάλιν αὖ πᾶσαι μία. Αὕτη τοίνυν τίς ἡ μία; Ἀλλὰ πρότερον λεκτέον, εἰ ὁρθῶς λέγεται τὸ μίαν τὰς πάσας, ὥσπερ ἡ ἐνὸς ἐκάστου. Ἀτοπον γάρ, εἰ μία ἡ ἐμὴ καὶ ἡ ὅτουοῦν ἄλλου· ἐχρῆν γὰρ ἐμοῦ αἰσθανομένου καὶ ἄλλον αἰσθάνεσθαι, καὶ ἀγαθοῦ ὄντος ἀγαθὸν ἐκείνον εἶναι καὶ ἐπιθυμοῦντος ἐπιθυμεῖν, καὶ ὅλως ὁμοπαθεῖν ἡμᾶς τε πρὸς ἀλλήλους καὶ πρὸς τὸ πᾶν, ὥστε ἐμοῦ παθόντος συναισθάνεσθαι τὸ πᾶν. Πῶς δὲ καὶ μιᾶς οὔσης ἡ μὲν λογική, ἡ δὲ ἄλογος, καὶ ἡ μὲν ἐν ζώοις, ἡ δὲ ἐν φυτοῖς ἄλλη; Πάλιν δὲ εἰ μὴ θησόμεθα ἐκείνως, τό τε πᾶν ἐν οὐκ ἔσται, μία τε ἀρχὴ ψυχῶν οὐχ εὐρεθήσεται.

1. That the Soul of every individual is one thing we deduce from the fact that it is present entire at every point of the body — the sign of veritable unity — not some part of it here and another part there. In all sensitive beings the sensitive soul is an omnipresent unity, and so in the forms of vegetal life the vegetal soul is entire at each several point throughout the organism.

Now are we to hold similarly that your soul and mine and all are one, and that the same thing is true of the universe, the soul in all the several forms of life being one soul, not parcelled out in separate items, but an omnipresent identity?

If the soul in me is a unity, why need that in the universe be otherwise seeing that there is no longer any question of bulk or body? And if that, too, is one soul and yours, and mine, belongs to it, then yours and mine must also be one: and if, again, the soul of the universe and mine depend from one soul, once more all must be one.

What then in itself is this one soul?

First we must assure ourselves of the possibility of all souls being one as that of any given individual is.

It must, no doubt, seem strange that my soul and that of any and everybody else should be one thing only: it might mean my feelings being felt by someone else, my goodness another's too, my desire, his desire, all our experience shared with each other and with the (one-souled) universe, so that

the very universe itself would feel whatever I felt.

Besides how are we to reconcile this unity with the distinction of reasoning soul and unreasoning, animal soul and vegetal?

Yet if we reject that unity, the universe itself ceases to be one thing and souls can no longer be included under any one principle.

[2] Πρῶτον μὲν οὖν οὐκ, εἰ ἡ ψυχὴ μία ἢ ἑμὴ καὶ ἡ ἄλλου, ἤδη καὶ τὸ συναμφοτέρον τῷ συναμφοτέρῳ ταυτόν. Ἐν ἄλλῳ γὰρ καὶ ἐν ἄλλῳ ταυτὸν ὄν οὐ τὰ αὐτὰ πάθη ἔξει ἐν ἑκατέρῳ, ὡς ἄνθρωπος ὁ ἐν ἐμοὶ κινουμένῳ· ἐν ἐμοὶ γὰρ κινουμένῳ καὶ ἐν σοὶ μὴ κινουμένῳ ἐν ἐμοὶ μὲν κινούμενος, ἐν σοὶ δὲ ἐστὼς ἔσται· καὶ οὐκ ἄτοπον οὐδὲ παραδοξότερον τὸ ἐν ἐμοὶ καὶ σοὶ ταυτὸν εἶναι· οὐ δὴ ἀνάγκη αἰσθανομένου ἐμοῦ καὶ ἄλλον πάντῃ τὸ αὐτὸ πάθος ἔχειν. Οὐδὲ γὰρ ἐπὶ τοῦ ἐνὸς σώματος τὸ τῆς ἐτέρας χειρὸς πάθημα ἢ ἐτέρα ἦσθητο, ἀλλ' ἢ ἐν τῷ ὅλῳ. Εἰ δὴ ἔδει τὸ ἐμὸν γινώσκειν καὶ σέ, ἔν τι ἐξ ἀμφοῖν ὄν, συνημμένον σῶμα ἐχρῆν εἶναι· οὕτω γὰρ συναφθεῖσαι ἑκατέρα ἦσθητο ταυτόν. Ἐνθυμεῖσθαι δὲ προσήκει τὸ καὶ πολλὰ λανθάνειν τὸ ὅλον καὶ τῶν ἐν ἐνὶ καὶ τῷ αὐτῷ σώματι γιγνομένων, καὶ τοσοῦτοι, ὅσοι ἂν μέγεθος ἔχη τὸ σῶμα πολὺ, ὥσπερ ἐπὶ κητῶν λέγεται μεγάλων, ἐφ' ὧν παθήματός τινος περὶ τὸ μέρος ὄντος τῷ ὅλῳ αἰσθησις διὰ μικρότητα τοῦ κινήματος οὐδεμία προσέρχεται· ὥστε οὐκ ἀνάγκη διάδηλον τύπῳ τὴν αἰσθησιν τῷ ὅλῳ καὶ παντὶ εἰσαφικνεῖσθαι ἐνός τινος παθόντος. Ἀλλὰ συμπάσχειν μὲν οὐκ ἄτοπον οὐδὲ ἀπογνωστέον, τύπωσιν δὲ αἰσθητικὴν οὐκ ἀναγκαῖον γίνεσθαι. Ἀρετὴν δὲ ἐν ἐμοὶ ἔχειν, κακίαν δὲ ἐν ἐτέρῳ, οὐκ ἄτοπον, εἴπερ καὶ κινεῖσθαι ἐν ἄλλῳ καὶ ἐν ἄλλῳ ἐστάναι ταυτὸν οὐκ ἀδύνατον. Οὐδὲ γὰρ οὕτως μίαν λέγομεν, ὡς πάντῃ πλήθους ἄμοιρον – τοῦτο γὰρ τῇ κρείττονι φύσει δοτέον – ἀλλὰ μίαν καὶ πλήθος λέγομεν καὶ μετέχειν τῆς φύσεως τῆς περὶ τὰ σώματα μεριστῆς γινομένης καὶ τῆς ἀμερίστου αὖ, ὥστε πάλιν εἶναι μίαν. Ὡσπερ δὲ ἐπ' ἐμοῦ τὸ γενόμενον περὶ τὸ μέρος πάθος οὐκ ἀνάγκη κρατεῖν τοῦ ὅλου, ὃ δ' ἂν περὶ τὸ κυριώτερον γένηται φέρει τι εἰς τὸ μέρος, οὕτω τὰ μὲν ἐκ τοῦ παντός εἰς ἕκαστον σαφέστερα μᾶλλον ὁμοπαθούντων πολλαχοῦ τῷ ὅλῳ, τὰ δὲ παρ' ἡμῶν ἄδηλον εἰ συντελεῖ πρὸς τὸ ὅλον.

2. Now to begin with, the unity of soul, mine and another's, is not enough to make the two totals of soul and body identical. An identical thing in different recipients will have different experiences; the identity Man, in me as I move and you at rest, moves in me and is stationary in you: there is nothing stranger, nothing impossible, in any other form of identity between you and me; nor would it entail the transference of my emotion to any outside point: when in any one body a hand is in pain, the distress is felt not in the other but in the hand as represented in the centralizing unity.

In order that my feelings should of necessity be yours, the unity would have to be corporeal: only if the two recipient bodies made one, would the souls feel as one.

We must keep in mind, moreover, that many things that happen even in one

same body escape the notice of the entire being, especially when the bulk is large: thus in huge sea-beasts, it is said, the animal as a whole will be quite unaffected by some membral accident too slight to traverse the organism.

Thus unity in the subject of any experience does not imply that the resultant sensation will be necessarily felt with any force upon the entire being and at every point of it: some transmission of the experience may be expected, and is indeed undeniable, but a full impression on the sense there need not be.

That one identical soul should be virtuous in me and vicious in someone else is not strange: it is only saying that an identical thing may be active here and inactive there.

We are not asserting the unity of soul in the sense of a complete negation of multiplicity — only of the Supreme can that be affirmed — we are thinking of soul as simultaneously one and many, participant in the nature divided in body, but at the same time a unity by virtue of belonging to that Order which suffers no division.

In myself some experience occurring in a part of the body may take no effect upon the entire man but anything occurring in the higher reaches would tell upon the partial: in the same way any influx from the All upon the individual will have manifest effect since the points of sympathetic contact are numerous — but as to any operation from ourselves upon the All there can be no certainty.

[3] Καὶ μὴν ἐκ τῶν ἐναντίων φησὶν ὁ λόγος καὶ συμπαθεῖν ἀλλήλοις ἡμᾶς καὶ συναλγοῦντας ἐκ τοῦ ὁρᾶν καὶ διαχεομένους καὶ εἰς τὸ φιλεῖν ἐλκομένους κατὰ φύσιν· μήποτε γὰρ τὸ φιλεῖν διὰ τοῦτο. Εἰ δὲ καὶ ἐπωιδαι καὶ ὅλως μαγεῖαι συνάγουσι καὶ συμπαθεῖς πόρρωθεν ποιοῦσι, πάντως τοι διὰ ψυχῆς μιᾶς. Καὶ λόγος δὲ ἡρέμα λεχθεὶς διέθηκε τὸ πόρρω, καὶ κατακούειν πεποίηκε τὸ διεστῶς ἀμήχανον ὅσον τόπον· ἐξ ὧν ἐστὶ τὴν ἐνότητα μαθεῖν ἀπάντων τῆς ψυχῆς μιᾶς οὔσης. Πῶς οὖν, εἰ ψυχὴ μία, ἢ μὲν λογικὴ, ἢ δὲ ἄλογος, καὶ τις καὶ φυτικὴ; Ἡ ὅτι τὸ μὲν ἀμέριστον αὐτῆς κατὰ τὸ λογικὸν τακτέον οὐ μεριζόμενον ἐν τοῖς σώμασι, τὸ δὲ μεριζόμενον περὶ σώματα ἐν μὲν ὄν καὶ αὐτό, περὶ δὲ τὰ σώματα μεριζόμενον παρεχόμενον τὴν αἴσθησιν πανταχοῦ ἄλλην δύναμιν αὐτῆς θετέον, τό τε πλαστικὸν αὐτῆς καὶ ποιητικὸν σωμάτων δύναμιν ἄλλην. Οὐχ ὅτι δὲ πλείους αἱ δυνάμεις, οὐ μία· καὶ γὰρ ἐν τῷ σπέρματι πλείους αἱ δυνάμεις καὶ ἑν· καὶ ἐξ ἐνὸς τούτου πολλὰ ἑν. Διὰ τί οὖν οὐ πανταχοῦ πᾶσαι; Καὶ γὰρ ἐπὶ τῆς μιᾶς ψυχῆς πανταχοῦ λεγομένης εἶναι ἢ αἰσθησις οὐκ ἐν πᾶσι τοῖς μέρεσιν ὁμοία, ὃ τε λόγος οὐκ ἐν ὅλῳ, τό τε φυτικὸν καὶ ἐν οἷς μὴ αἰσθησις· καὶ ὅμως εἰς ἑν ἀνατρέχει ἀποστάντα τοῦ σώματος. Τὸ δὲ θρεπτικόν, εἰ ἐκ τοῦ ὅλου, ἔχει καὶ ἐκείνης. Διὰ τί οὖν οὐ καὶ παρὰ τῆς ἡμετέρας ψυχῆς τὸ θρεπτικόν; Ὅτι τὸ τρεφόμενον μέρος τοῦ ὅλου, ὃ καὶ παθητικῶς αἰσθητικόν, ἢ δὲ αἰσθησις ἢ κρίνουσα μετὰ νοῦ ἐκάστου, ἥτις οὐδὲν ἔδει πλάττειν τὸ ὑπὸ τοῦ ὅλου τὴν πλάσιν ἔχον. Ἐπεὶ κἂν ἐποίησεν αὐτήν, εἰ μὴ ἐν τῷ ὅλῳ τούτῳ ἔδει αὐτὴν εἶναι.

3. Yet, looking at another set of facts, reflection tells us that we are in

sympathetic relation to each other, suffering, overcome, at the sight of pain, naturally drawn to forming attachments; and all this can be due only to some unity among us.

Again, if spells and other forms of magic are efficient even at a distance to attract us into sympathetic relations, the agency can be no other than the one soul.

A quiet word induces changes in a remote object, and makes itself heard at vast distances — proof of the oneness of all things within the one soul.

But how reconcile this unity with the existence of a reasoning soul, an unreasoning, even a vegetal soul?

[It is a question of powers]: the indivisible phase is classed as reasoning because it is not in division among bodies, but there is the later phase, divided among bodies, but still one thing and distinct only so as to secure sense-perception throughout; this is to be classed as yet another power; and there is the forming and making phase which again is a power. But a variety of powers does not conflict with unity; seed contains many powers and yet it is one thing, and from that unity rises, again, a variety which is also a unity.

But why are not all the powers of this unity present everywhere?

The answer is that even in the case of the individual soul described, similarly, as permeating its body, sensation is not equally present in all the parts, reason does not operate at every point, the principle of growth is at work where there is no sensation — and yet all these powers join in the one soul when the body is laid aside.

The nourishing faculty as dependent from the All belongs also to the All-Soul: why then does it not come equally from ours?

Because what is nourished by the action of this power is a member of the All, which itself has sensation passively; but the perception, which is an intellectual judgement, is individual and has no need to create what already exists, though it would have done so had the power not been previously included, of necessity, in the nature of the All.

[4] Ταῦτα μὲν οὖν εἴρηται ὥς μὴ θαυμάζειν τὴν εἰς ἓν ἀναγωγὴν. Ἀλλὰ γὰρ ζητεῖ ὁ λόγος, πῶς μία; Ἄρα γὰρ ὥς ἀπὸ μιᾶς ἢ μία αἱ πᾶσαι; Καὶ εἰ ἀπὸ μιᾶς, μεριζομένης ταύτης ἢ μενούσης μὲν ὅλης, ποιούσης δὲ παρ' αὐτῆς οὐδὲν ἦττον πολλὰς; Καὶ πῶς ἂν μένουσα οὐσία πολλὰς ποιοῖ ἐξ αὐτῆς; Λέγωμεν οὖν θεὸν συλλήπτορα ἡμῖν γενέσθαι παρακαλέσαντες, ὥς δεῖ μὲν εἶναι μίαν πρότερον, εἴπερ πολλαί, καὶ ἐκ ταύτης τὰς πολλὰς εἶναι. Εἰ μὲν οὖν σῶμα εἴη, ἀνάγκη μεριζομένου τούτου τὰς πολλὰς γίνεσθαι, ἄλλην πάντη οὐσίαν, τὴν δὲ ἄλλην γινομένην· καὶ ὁμοιομεροῦς οὐσης ὁμοειδεῖς πάσας γενέσθαι εἶδος ἐν ταῦτόν φερούσας ὅλον, τοῖς δὲ ὄγκοις ἑτέρας· καὶ εἰ μὲν κατὰ τοὺς ὄγκους εἶχον τοὺς ὑποκειμένους τὸ ψυχαὶ εἶναι, ἄλλας ἀλλήλων εἶναι, εἰ δὲ κατὰ τὸ εἶδος, μίαν τῷ εἶδει ψυχᾷ εἶναι. Τοῦτο δὲ ἐστὶ τὸ μίαν καὶ τὴν αὐτὴν ἐν πολλοῖς σώμασι ψυχὴν ὑπάρχειν καὶ πρὸ ταύτης τῆς μιᾶς τῆς ἐν πολλοῖς ἄλλην αὐτὴ εἶναι μὴ ἐν πολλοῖς, ἀφ' ἧς ἢ ἐν πολλοῖς μία, ὥσπερ εἶδωλον οὐσα

πολλαχοῦ φερόμενον τῆς ἐν ἐνὶ μιᾷ, οἷον εἰ ἐκ δακτυλίου ἐνὸς πολλοὶ κηροὶ τὸν αὐτὸν τύπον ἀπομαζάμενοι φέροιεν. Ἐκείνως μὲν οὖν ἀνηλίσκετο ἂν εἰς πολλὰς ἢ μία, ὡς δὲ τὸ δεύτερον ἀσώματον μὲν ἢ ψυχὴ ἐγίνετο. Καὶ πάθημα μὲν ὃν θαυμαστὸν οὐδὲν εἶχε μίαν ποιότητα γενομένην ἐξ ἐνός τινος ἐν πολλοῖς εἶναι· καὶ εἰ κατὰ τὸ συναμφότερον δὲ ἢ ψυχῇ, θαυμαστὸν οὐδέν. Νῦν δὲ ἀσώματόν τε αὐτὸ τιθέμεθα καὶ οὐσίαν.

4. These reflections should show that there is nothing strange in that reduction of all souls to one. But it is still necessary to enquire into the mode and conditions of the unity.

Is it the unity of origin in a unity? And if so, is the one divided or does it remain entire and yet produce variety? and how can an essential being, while remaining its one self, bring forth others?

Invoking God to become our helper, let us assert, that the very existence of many souls makes certain that there is first one from which the many rise.

Let us suppose, even, the first soul to be corporeal.

Then [by the nature of body] the many souls could result only from the splitting up of that entity, each an entirely different substance: if this body-soul be uniform in kind, each of the resultant souls must be of the one kind; they will all carry the one Form undividedly and will differ only in their volumes. Now, if their being souls depended upon their volumes they would be distinct; but if it is ideal-form that makes them souls, then all are, in virtue of this Idea, one.

But this is simply saying that there is one identical soul dispersed among many bodies, and that, preceding this, there is yet another not thus dispersed, the source of the soul in dispersion which may be thought of as a widely repeated image of the soul in unity — much as a multitude of seals bear the impression of one ring. By that first mode the soul is a unit broken up into a variety of points: in the second mode it is incorporeal. Similarly if the soul were a condition or modification of body, we could not wonder that this quality — this one thing from one source — should be present in many objects. The same reasoning would apply if soul were an effect [or manifestation] of the Conjoint.

We, of course, hold it to be bodiless, an essential existence.

[5] Πῶς οὖν οὐσία μία ἐν πολλαῖς; Ἡ γὰρ ἡ μία ἐν πᾶσιν ὅλη, ἡ ἀπὸ ὅλης καὶ μιᾶς αἱ πολλαὶ ἐκείνης μενούσης. Ἐκείνη μὲν οὖν μία, αἱ δὲ πολλαὶ εἰς ταύτην ὡς μίαν δοῦσαν ἑαυτὴν εἰς πλῆθος καὶ οὐ δοῦσαν· ἱκανὴ γὰρ πᾶσι παρασχεῖν ἑαυτὴν καὶ μένειν μία· δύναται γὰρ εἰς πάντα ἅμα καὶ ἐκάστου οὐκ ἀποτεμνέται πάντῃ· τὸ αὐτὸ οὖν ἐν πολλοῖς. Μὴ δὴ τις ἀπιστεῖτω· καὶ γὰρ ἡ ἐπιστήμη ὅλη, καὶ τὰ μέρη αὐτῆς ὡς μένειν τὴν ὅλην καὶ ἀπ' αὐτῆς τὰ μέρη. Καὶ τὸ σπέρμα ὅλον καὶ ἀπ' αὐτοῦ τὰ μέρη, ἐν οἷς πέφυκε μερίζεσθαι, καὶ ἕκαστον ὅλον καὶ μένει ὅλον οὐκ ἡλαττωμένον τὸ ὅλον — ἡ δ' ὕλη ἐμέρισε — καὶ πάντα ἓν. Ἀλλ' ἐν τῇ ἐπιστήμῃ, εἴποι τις ἄν, τὸ μέρος οὐχ ὅλον. Ἡ κακὴ ἐνεργεῖα μὲν μέρος τὸ προχειρισθὲν οὗ χρεῖα, καὶ τοῦτο προτέτακται, ἔπεται

μέντοι καὶ τὰ ἄλλα δυνάμει λανθάνοντα καὶ ἔστι πάντα ἐν τῷ μέρει. Καὶ ἴσως ταῦτη ἡ ὅλη λέγεται, τὸ δὲ μέρος· ἐκεῖ μὲν οἷον ἐνεργεῖαι ἅμα πάντα· ἔτοιμον οὖν ἕκαστον, ὃ προχειρίσασθαι θέλεις· ἐν δὲ τῷ μέρει τὸ ἔτοιμον, ἐνδυναμῶνται δὲ οἷον πλησιάσαν τῷ ὅλῳ. Ἐρημον δὲ τῶν ἄλλων θεωρημάτων οὐ δεῖ νομίζειν· εἰ δὲ μή, ἔσται οὐκέτι τεχνικὸν οὐδὲ ἐπιστημονικόν, ἀλλ' ὥσπερ ἂν καὶ εἰ παῖς λέγοι. Εἰ οὖν ἐπιστημονικόν, ἔχει δυνάμει καὶ τὰ πάντα. Ἐπιστήσας γοῦν ὁ ἐπιστήμων ἐπάγει τὰ ἄλλα οἷον ἀκολουθίαι· καὶ ὁ γεωμέτρης δὲ ἐν τῇ ἀναλύσει δηλοῖ, ὡς τὸ ἐν ἔχει τὰ πρὸ αὐτοῦ πάντα, δι' ὧν ἡ ἀνάλυσις, καὶ τὰ ἐφεξῆς δέ, ἃ ἐξ αὐτοῦ γεννᾶται. Ἀλλὰ ταῦτα διὰ τὴν ἡμετέραν ἀσθένειαν ἀπιστεῖται, καὶ διὰ τὸ σῶμα ἐπισκοτεῖται· ἐκεῖ δὲ φανὰ πάντα καὶ ἕκαστον.

5. How then can a multitude of essential beings be really one?

Obviously either the one essence will be entire in all, or the many will rise from a one which remains unaltered and yet includes the one — many in virtue of giving itself, without self-abandonment, to its own multiplication.

It is competent thus to give and remain, because while it penetrates all things it can never itself be sundered: this is an identity in variety.

There is no reason for dismissing this explanation: we may think of a science with its constituents standing as one total, the source of all those various elements: again, there is the seed, a whole, producing those new parts in which it comes to its division; each of the new growths is a whole while the whole remains undiminished: only the material element is under the mode of part, and all the multiplicity remains an entire identity still.

It may be objected that in the case of science the constituents are not each the whole.

But even in the science, while the constituent selected for handling to meet a particular need is present actually and takes the lead, still all the other constituents accompany it in a potential presence, so that the whole is in every part: only in this sense [of particular attention] is the whole science distinguished from the part: all, we may say, is here simultaneously effected: each part is at your disposal as you choose to take it; the part invites the immediate interest, but its value consists in its approach to the whole.

The detail cannot be considered as something separate from the entire body of speculation: so treated it would have no technical or scientific value; it would be childish divagation. The one detail, when it is a matter of science, potentially includes all. Grasping one such constituent of his science, the expert deduces the rest by force of sequence.

[As a further illustration of unity in plurality] the geometrician, in his analysis, shows that the single proposition includes all the items that go to constitute it and all the propositions which can be developed from it.

It is our feebleness that leads to doubt in these matters; the body obscures the truth, but There all stands out clear and separate.

Εννεάς Ε — The Fifth Ennead.

α: Περὶ τῶν τριῶν ἀρχικῶν ὑποστάσεων. — First Tractate.

The Three Initial Hypostases.

[1] Τί ποτε ἄρα ἐστὶ τὸ πεποιηκὸς τὰς ψυχὰς πατρὸς θεοῦ ἐπιλαθέσθαι, καὶ μοίρας ἐκεῖθεν οὔσας καὶ ὅλως ἐκείνου ἀγνοῆσαι καὶ ἑαυτὰς καὶ ἐκεῖνον; Ἀρχὴ μὲν οὖν αὐταῖς τοῦ κακοῦ ἡ τόλμα καὶ ἡ γένεσις καὶ ἡ πρώτη ἐτερότης καὶ τὸ βουλευθῆναι δὲ ἑαυτῶν εἶναι. Τῷ δὴ αὐτεξουσίῳ ἐπειδήπερ ἐφάνησαν ἡσθεῖσαι, πολλῶι τῷ κινεῖσθαι παρ' αὐτῶν κεχηρμέναι, τὴν ἐναντίαν δραμοῦσαι καὶ πλείστην ἀπόστασιν πεποιημέναι, ἡγνόησαν καὶ ἑαυτὰς ἐκεῖθεν εἶναι· ὥσπερ παῖδες εὐθὺς ἀποσπασθέντες ἀπὸ πατέρων καὶ πολὺν χρόνον πόρρω τραφέντες ἀγνοοῦσι καὶ ἑαυτοὺς καὶ πατέρας. Οὗτ' οὖν ἐτι ἐκεῖνον οὔτε ἑαυτὰς ὀρῶσαι, ἀτιμάσασαι ἑαυτὰς ἀγνοίαι τοῦ γένους, τιμήσασαι τᾶλλα καὶ πάντα μᾶλλον ἢ ἑαυτὰς θαυμάσασαι καὶ πρὸς αὐτὰ ἐκπλαγεῖσαι καὶ ἀγασθεῖσαι καὶ ἐξηρητημέναι τούτων, ἀπέρρηξαν ὡς οἶόν τε ἑαυτὰς ὧν ἀπεστράφησαν ἀτιμάσασαι· ὥστε συμβαίνει τῆς παντελοῦς ἀγνοίας ἐκείνου ἡ τῶνδε τιμὴ καὶ ἡ ἑαυτῶν ἀτιμία εἶναι αἰτία. Ἄμα γὰρ δίδωκεται ἄλλο καὶ θαυμάζεται, καὶ τὸ θαυμάζον καὶ δίδωκον ὁμολογεῖ χεῖρον εἶναι· χεῖρον δὲ αὐτὸ τιθέμενον γιγνομένων καὶ ἀπολλυμένων ἀτιμωτάτων τε καὶ θνητότατον πάντων ὧν τιμᾷ ὑπολαμβάνον οὔτε θεοῦ φύσιν οὔτε δύναμιν ἂν ποτε ἐν θυμῷ βάλοιτο. Διὸ δεῖ διττὸν γίγνεσθαι τὸν λόγον πρὸς τοὺς οὕτω διακειμένους, εἴπερ τις ἐπιστρέψει αὐτοὺς εἰς τὰ ἐναντία καὶ τὰ πρῶτα καὶ ἀνάγοι μέχρι τοῦ ἀκροτάτου καὶ ἐνὸς καὶ πρώτου. Τίς οὖν ἐκάτερος; Ὁ μὲν δεικνὺς τὴν ἀτιμίαν τῶν νῦν ψυχῇ τιμωμένων, ὃν ἐν ἄλλοις δίμεν ἐπιπλέον, ὁ δὲ διδάσκων καὶ ἀναμνησκων τὴν ψυχὴν οἶον τοῦ γένους καὶ τῆς ἀξίας, ὃς πρότερός ἐστιν ἐκείνου καὶ σαφηνισθεὶς κἀκεῖνον δηλώσει. Περὶ οὗ νῦν λεκτέον· ἐγγὺς γὰρ οὗτος τοῦ ζητουμένου καὶ πρὸ ἔργου πρὸς ἐκεῖνον. Τὸ γὰρ ζητοῦν ἐστὶ ψυχὴ, καὶ τί ὃν ζητεῖ γνωστέον αὐτῇ, ἵνα αὐτὴν πρότερον μάθῃ, εἰ δύναμιν ἔχει τοῦ τὰ τοιαῦτα ζητεῖν, καὶ εἰ ὄμμα τοιοῦτον ἔχει, οἷον ἰδεῖν, καὶ εἰ προσήκει ζητεῖν. Εἰ μὲν γὰρ ἀλλότρια, τί δεῖ; Εἰ δὲ συγγενῇ, καὶ προσήκει καὶ δύναται εὐρεῖν.

1. What can it be that has brought the souls to forget the father, God, and, though members of the Divine and entirely of that world, to ignore at once themselves and It?

The evil that has overtaken them has its source in self-will, in the entry into the sphere of process, and in the primal differentiation with the desire for self ownership. They conceived a pleasure in this freedom and largely indulged their own motion; thus they were hurried down the wrong path, and in the end, drifting further and further, they came to lose even the thought of their origin in the Divine. A child wrenched young from home and brought up during many years at a distance will fail in knowledge of its father and of itself: the souls, in the same way, no longer discern either the divinity or their

own nature; ignorance of their rank brings self-depreciation; they misplace their respect, honouring everything more than themselves; all their awe and admiration is for the alien, and, clinging to this, they have broken apart, as far as a soul may, and they make light of what they have deserted; their regard for the mundane and their disregard of themselves bring about their utter ignoring of the divine.

Admiring pursuit of the external is a confession of inferiority; and nothing thus holding itself inferior to things that rise and perish, nothing counting itself less honourable and less enduring than all else it admires could ever form any notion of either the nature or the power of God.

A double discipline must be applied if human beings in this pass are to be reclaimed, and brought back to their origins, lifted once more towards the Supreme and One and First.

There is the method, which we amply exhibit elsewhere, declaring the dishonour of the objects which the Soul holds here in honour; the second teaches or recalls to the soul its race and worth; this latter is the leading truth, and, clearly brought out, is the evidence of the other.

It must occupy us now for it bears closely upon our enquiry to which it is the natural preliminary: the seeker is soul and it must start from a true notion of the nature and quality by which soul may undertake the search; it must study itself in order to learn whether it has the faculty for the enquiry, the eye for the object proposed, whether in fact we ought to seek; for if the object is alien the search must be futile, while if there is relationship the solution of our problem is at once desirable and possible.

[2] Ἐνθυμείσθω τοίνυν πρῶτον ἐκεῖνο πᾶσα ψυχῇ, ὥς αὐτὴ μὲν ζῶια ἐποίησε πάντα ἐμπνεύσασα αὐτοῖς ζωὴν, ἃ τε γῇ τρέφει ἃ τε θάλασσα ἃ τε ἐν ἀέρι ἃ τε ἐν οὐρανῷ ἄστρα θεῖα, αὐτὴ δὲ ἥλιον, αὐτὴ δὲ τὸν μέγαν τοῦτον οὐρανόν, καὶ αὐτὴ ἐκόσμησεν, αὐτὴ δὲ ἐν τάξει περιάγει φύσις οὕσα ἑτέρα ὢν κοσμεῖ καὶ ὢν κινεῖ καὶ ἃ ζῆν ποιεῖ· καὶ τούτων ἀνάγκη εἶναι τιμιωτέραν, γιγνομένων τούτων καὶ φθειρομένων, ὅταν αὐτὰ ψυχὴ ἀπολείπει ἢ χορηγῇ τὸ ζῆν, αὐτὴ δὲ οὕσα ἀεὶ τῷ μὴ ἀπολείπειν ἑαυτήν. Τίς δὴ τρόπος τῆς χορηγίας τοῦ ζῆν ἐν τε τῷ σύμπαντι ἐν τε τοῖς ἐκάστοις, ὧδε λογιζέσθω. Σκοπεῖσθω δὲ τὴν μεγάλην ψυχὴν ἄλλῃ ψυχῇ οὐ μικρὰ ἀξία τοῦ σκοπεῖν γενομένη ἀπαλλαγῆσα ἀπάτης καὶ τῶν γεγοητευκότων τὰς ἄλλας ἡσύχῳ τῇ καταστάσει. Ἦσυχον δὲ αὐτῇ ἔστω μὴ μόνον τὸ περιεκείμενον σῶμα καὶ ὁ τοῦ σώματος κλύδων, ἀλλὰ καὶ πᾶν τὸ περιέχον· ἦσυχος μὲν γῇ, ἦσυχος δὲ θάλασσα καὶ ἀήρ καὶ αὐτὸς οὐρανὸς ἀμείνων. Νοεῖτω δὲ πάντοθεν εἰς αὐτὸν ἐστῶτα ψυχὴν ἔξωθεν οἷον εἰσρέουσας καὶ εἰσχυθεῖσας καὶ πάντοθεν εἰσιοῦσας καὶ εἰσλάμπουσας· οἷον σκοτεινὸν νέφος ἡλίου βολαὶ φωτίσασαι λάμπειν ποιοῦσι χρυσοειδῇ ὄψιν διδοῦσαι, οὕτω τοι καὶ ψυχὴ ἐλθοῦσα εἰς σῶμα οὐρανοῦ ἔδωκε μὲν ζωὴν, ἔδωκε δὲ ἀθανασίαν, ἡγείρε δὲ κείμενον. Ὁ δὲ κινήθεις κίνησιν αἰδίων ὑπὸ ψυχῆς ἐμφρόνως ἀγούσης ζῶιον εὐδαιμον ἐγένετο, ἔσχε τε ἀξίαν οὐρανὸς ψυχῆς εἰσοικισθείσης ὢν πρὸ ψυχῆς σῶμα

νεκρόν, γῆ καὶ ὕδωρ, μᾶλλον δὲ σκότος ὕλης καὶ μὴ ὄν καὶ ὁ στυγεύουσιν οἱ θεοί, φησί τις. Γένοιτο δ' ἂν φανερωτέρα αὐτῆς καὶ ἐναργεστέρα ἢ δύναμις καὶ ἡ φύσις, εἴ τις ἐνταῦθα διανοηθεῖη, ὅπως περιέχει καὶ ἄγει ταῖς αὐτῆς βουλήσεσι τὸν οὐρανόν. Παντὶ μὲν γὰρ τῷ μεγέθει τούτῳ, ὅσος ἐστίν, ἔδωκεν ἑαυτὴν καὶ πᾶν διάστημα καὶ μέγα καὶ μικρὸν ἐνψύχεται, ἄλλου μὲν ἄλλῃ κειμένου τοῦ σώματος, καὶ τοῦ μὲν ὠδί, τοῦ δὲ ὠδί ὄντος, καὶ τῶν μὲν ἐξ ἐναντίας, τῶν δὲ ἄλλῃ ἀπάρτησιν ἀπ' ἀλλήλων ἐχόντων. Ἀλλ' οὐχ ἡ ψυχὴ οὕτως, οὐδὲ μέρει αὐτῆς ἐκάστωι κατακερματισθεῖσα μορίῳ ψυχῆς ζῆν ποιεῖ, ἀλλὰ τὰ πάντα ζῆι τῇ ὅλῃ, καὶ πάρεστι πᾶσα πανταχοῦ τῷ γεννήσαντι πατρὶ ὁμοιουμένη καὶ κατὰ τὸ ἐν καὶ κατὰ τὸ πάντῃ. Καὶ πολὺς ὢν ὁ οὐρανὸς καὶ ἄλλος ἄλλῃ ἐν ἐστὶ τῇ ταύτης δυνάμει καὶ θεὸς ἐστὶ διὰ ταύτην ὁ κόσμος ὅδε. Ἔστι δὲ καὶ ἥλιος θεός, ὅτι ἔμψυχος, καὶ τὰ ἄλλα ἄστρα, καὶ ἡμεῖς, εἴπερ τι, διὰ τούτου· νέκυες γὰρ κοπρίων ἐκβλητότεροι. Τὴν δὲ θεοῖς αἰτίαν τοῦ θεοῖς εἶναι ἀνάγκη πρεσβυτέραν θεὸν αὐτῶν εἶναι. Ὁμοειδὴς δὲ καὶ ἡ ἡμετέρα, καὶ ὅταν ἄνευ τῶν προσελθόντων σκοπῆς λαβὼν κεκαθαρμένην, εὐρήσεις τὸ αὐτὸ τίμιον, ὃ ἦν ψυχὴ, καὶ τιμιώτερον παντὸς τοῦ ὃ ἂν σωματικὸν ἦι. Γῆ γὰρ πάντα· κἂν πῦρ δὲ ἦι, τί ἂν εἴη τὸ καῖον αὐτοῦ; Καὶ ὅσα ἐκ τούτων σύνθετα, κἂν ὕδωρ αὐτοῖς προσθῆς κἂν ἀέρα. Εἰ δ' ὅτι ἔμψυχον διωκτὸν ἔσται, τί παρεῖς τις ἑαυτὸν ἄλλον διώκει; Τὴν δὲ ἐν ἄλλῳ ψυχὴν ἀγάμενος σεαυτὸν ἄγασαι.

2. Let every soul recall, then, at the outset the truth that soul is the author of all living things, that it has breathed the life into them all, whatever is nourished by earth and sea, all the creatures of the air, the divine stars in the sky; it is the maker of the sun; itself formed and ordered this vast heaven and conducts all that rhythmic motion; and it is a principle distinct from all these to which it gives law and movement and life, and it must of necessity be more honourable than they, for they gather or dissolve as soul brings them life or abandons them, but soul, since it never can abandon itself, is of eternal being.

How life was purveyed to the universe of things and to the separate beings in it may be thus conceived:

That great soul must stand pictured before another soul, one not mean, a soul that has become worthy to look, emancipate from the lure, from all that binds its fellows in bewitchment, holding itself in quietude. Let not merely the enveloping body be at peace, body's turmoil stilled, but all that lies around, earth at peace, and sea at peace, and air and the very heavens. Into that heaven, all at rest, let the great soul be conceived to roll inward at every point, penetrating, permeating, from all sides pouring in its light. As the rays of the sun throwing their brilliance upon a lowering cloud make it gleam all gold, so the soul entering the material expanse of the heavens has given life, has given immortality: what was abject it has lifted up; and the heavenly system, moved now in endless motion by the soul that leads it in wisdom, has become a living and a blessed thing; the soul domiciled within, it takes worth where, before the soul, it was stark body — clay and water — or, rather, the blankness of Matter, the absence of Being, and, as an author says, “the execration of the

Gods.”

The Soul’s nature and power will be brought out more clearly, more brilliantly, if we consider next how it envelops the heavenly system and guides all to its purposes: for it has bestowed itself upon all that huge expanse so that every interval, small and great alike, all has been ensouled.

The material body is made up of parts, each holding its own place, some in mutual opposition and others variously interdependent; the soul is in no such condition; it is not whittled down so that life tells of a part of the soul and springs where some such separate portion impinges; each separate life lives by the soul entire, omnipresent in the likeness of the engendering father, entire in unity and entire in diffused variety. By the power of the soul the manifold and diverse heavenly system is a unit: through soul this universe is a God: and the sun is a God because it is ensouled; so too the stars: and whatsoever we ourselves may be, it is all in virtue of soul; for “dead is viler than dung.”

This, by which the gods are divine, must be the oldest God of them all: and our own soul is of that same Ideal nature, so that to consider it, purified, freed from all accrument, is to recognise in ourselves that same value which we have found soul to be, honourable above all that is bodily. For what is body but earth, and, taking fire itself, what [but soul] is its burning power? So it is with all the compounds of earth and fire, even with water and air added to them?

If, then, it is the presence of soul that brings worth, how can a man slight himself and run after other things? You honour the Soul elsewhere; honour then yourself.

[3] Οὕτω δὴ τιμίον καὶ θείου ὄντος χρήματος τῆς ψυχῆς, πιστεύσας ἤδη τῷ τοιούτῳ θεὸν μετιέναι μετὰ τοιαύτης αἰτίας ἀνάβαινε πρὸς ἐκεῖνον· πάντως που οὐ πόρρω βαλεῖς· οὐδὲ πολλὰ τὰ μεταξύ. Λάμβανε τοίνυν τὸ τοῦ θείου τούτου θειώτερον τὸ ψυχῆς πρὸς τὸ ἄνω γειτόνημα, μεθ’ ὃ καὶ ἀφ’ οὗ ἡ ψυχὴ. Καίπερ γὰρ οὕσα χρήμα οἷον ἔδειξεν ὁ λόγος, εἰκὼν τίς ἐστι νοῦ· οἷον λόγος ὁ ἐν προφορᾷ λόγου τοῦ ἐν ψυχῇ, οὕτω τοι καὶ αὐτὴ λόγος νοῦ καὶ ἡ πᾶσα ἐνέργεια καὶ ἣν προίεται ζῶν ἐἰς ἄλλου ὑπόστασιν· οἷον πυρὸς τὸ μὲν ἡ συνοῦσα θερμότης, ἡ δὲ ἣν παρέχει. Δεῖ δὲ λαβεῖν ἐκεῖ οὐκ ἐκρέουσιν, ἀλλὰ μένουσαν μὲν τὴν ἐν αὐτῷ, τὴν δὲ ἄλλην ὑφισταμένην. Οὕσα οὖν ἀπὸ νοῦ νοερά ἐστι, καὶ ἐν λογισμοῖς ὁ νοῦς αὐτῆς καὶ ἡ τελείωσις ἀπ’ αὐτοῦ πάλιν οἷον πατρὸς ἐκθρέψαντος, ὃν οὐ τέλειον ὡς πρὸς αὐτὸν ἐγέννησεν. Ἥ τε οὖν ὑπόστασις αὐτῇ ἀπὸ νοῦ ὃ τε ἐνεργεῖαι λόγος νοῦ αὐτῇ ὁρῶμενον. Ὅταν γὰρ ἐνίδῃ ἐἰς νοῦν, ἔνδοθεν ἔχει καὶ οἰκεῖα ἃ νοεῖ καὶ ἐνεργεῖ. Καὶ ταύτας μόνας δεῖ λέγειν ἐνεργείας ψυχῆς, ὅσα νοερῶς καὶ ὅσα οἰκοθεν· τὰ δὲ χεῖρῳ ἄλλοθεν καὶ πάθῃ ψυχῆς τῆς τοιαύτης. Νοῦς οὖν ἐπὶ μᾶλλον θειοτέραν ποιεῖ καὶ τῷ πατὴρ εἶναι καὶ τῷ παρεῖναι· οὐδὲν γὰρ μεταξύ ἢ τὸ ἐτέροις εἶναι, ὡς ἐφεξῆς μέντοι καὶ ὡς τὸ δεχόμενον, τὸ δὲ ὡς εἶδος· καλὴ δὲ καὶ ἡ νοῦ ὕλη νοοειδῆς οὕσα καὶ ἀπλῇ. Οἷον δὲ ὁ νοῦς, καὶ ταῦτῳ μὲν τούτῳ δηλον, ὅτι κρεῖττον ψυχῆς τοιαύσε οὕσης.

3. The Soul once seen to be thus precious, thus divine, you may hold the faith that by its possession you are already nearing God: in the strength of this power make upwards towards Him: at no great distance you must attain: there is not much between.

But over this divine, there is still a diviner: grasp the upward neighbour of the soul, its prior and source.

Soul, for all the worth we have shown to belong to it, is yet a secondary, an image of the Intellectual-Principle: reason uttered is an image of the reason stored within the soul, and in the same way soul is an utterance of the Intellectual-Principle: it is even the total of its activity, the entire stream of life sent forth by that Principle to the production of further being; it is the forthgoing heat of a fire which has also heat essentially inherent. But within the Supreme we must see energy not as an overflow but in the double aspect of integral inherence with the establishment of a new being. Sprung, in other words, from the Intellectual-Principle, Soul is intellective, but with an intellection operation by the method of reasonings: for its perfecting it must look to that Divine Mind, which may be thought of as a father watching over the development of his child born imperfect in comparison with himself.

Thus its substantial existence comes from the Intellectual-Principle; and the Reason within it becomes Act in virtue of its contemplation of that prior; for its thought and act are its own intimate possession when it looks to the Supreme Intelligence; those only are soul-acts which are of this intellective nature and are determined by its own character; all that is less noble is foreign [traceable to Matter] and is accidental to the soul in the course of its peculiar task.

In two ways, then, the Intellectual-Principle enhances the divine quality of the soul, as father and as immanent presence; nothing separates them but the fact that they are not one and the same, that there is succession, that over against a recipient there stands the ideal-form received; but this recipient, Matter to the Supreme Intelligence, is also noble as being at once informed by divine intellect and uncompounded.

What the Intellectual-Principle must be is carried in the single word that Soul, itself so great, is still inferior.

[4] Ἴδοι δ' ἂν τις καὶ ἐκ τῶνδε· κόσμον αἰσθητὸν τόνδε εἴ τις θαυμάζει εἰς τε τὸ μέγεθος καὶ τὸ κάλλος καὶ τὴν τάξιν τῆς φορᾶς τῆς αἰδίου ἀποβλέπων καὶ θεοὺς τοὺς ἐν αὐτῷ, τοὺς μὲν ὁρωμένους, τοὺς δὲ καὶ ἀφανεῖς ὄντας, καὶ δαίμονας καὶ ζῶια φυτὰ τε πάντα, ἐπὶ τὸ ἀρχέτυπον αὐτοῦ καὶ τὸ ἀληθινώτερον ἀναβὰς κάκει πάντα ἰδέτω νοητὰ καὶ παρ' αὐτῷ αἰδία ἐν οἰκείαι συνέσει καὶ ζωῇ, καὶ τούτων τὸν ἀκήρατον νοῦν προστάτην, καὶ σοφίαν ἀμήχανον, καὶ τὸν ὡς ἀληθῶς ἐπὶ Κρόνου βίον θεοῦ κόρου καὶ νοῦ ὄντος. Πάντα γὰρ ἐν αὐτῷ τὰ ἀθάνατα περιέχει, νοῦν πάντα, θεὸν πάντα, ψυχὴν πᾶσαν, ἐστῶτα αἰεὶ. Τί γὰρ ζητεῖ μεταβάλλειν εὖ ἔχων; Ποῦ δὲ μετελθεῖν πάντα παρ' αὐτῷ ἔχων; Ἀλλ' οὐδὲ αὖξιν ζητεῖ τελειότατος ὢν.

Διὸ καὶ τὰ παρ' αὐτῷ πάντα τέλεια, ἵνα πάντῃ ἢ τέλειος οὐδὲν ἔχων ὁ τι μὴ τοιοῦτον, οὐδὲν ἔχων ἐν αὐτῷ ὁ μὴ νοεῖ· νοεῖ δὲ οὐ ζητῶν, ἀλλ' ἔχων. Καὶ τὸ μακάριον αὐτῷ οὐκ ἐπίκτητον, ἀλλ' ἐν αἰῶνι πάντα, καὶ ὁ ὄντως αἰὼν, ὃν μιμεῖται χρόνος περιθέων ψυχὴν τὰ μὲν παριείς, τοῖς δὲ ἐπιβάλλων. Καὶ γὰρ ἄλλα καὶ ἄλλα αὖ περὶ ψυχὴν· ποτὲ γὰρ Σωκράτης, ποτὲ δὲ ἵππος, ἔν τι ἀεὶ τῶν ὄντων· ὁ δὲ νοῦς πάντα. Ἔχει οὖν [ἐν τῷ αὐτῷ] πάντα ἐστῶτα ἐν τῷ αὐτῷ, καὶ ἔστι μόνον, καὶ τὸ ἔστιν ἀεὶ, καὶ οὐδαμοῦ τὸ μέλλον – ἔστι γὰρ καὶ τότε – οὐδὲ τὸ παρεληλυθός – οὐ γάρ τι ἐκεῖ παρελήλυθεν – ἀλλ' ἐνέστηκεν ἀεὶ ἅτε τὰ αὐτὰ ὄντα οἷον ἀγαπῶντα ἑαυτὰ οὕτως ἔχοντα. Ἐκαστον δὲ αὐτῶν νοῦς καὶ ὃν ἐστὶ καὶ τὸ σύμπαν πᾶς νοῦς καὶ πᾶν ὄν, ὁ μὲν νοῦς κατὰ τὸ νοεῖν ὑφιστάς τὸ ὄν, τὸ δὲ ὄν τῷ νοεῖσθαι τῷ νῶι διδόν τὸ νοεῖν καὶ τὸ εἶναι. Τοῦ δὲ νοεῖν αἴτιον ἄλλο, ὃ καὶ τῷ ὄντι· ἀμφοτέρων οὖν ἅμα αἴτιον ἄλλο. Ἄμα μὲν γὰρ ἐκεῖνα καὶ συνυπάρχει καὶ οὐκ ἀπολείπει ἄλληλα, ἀλλὰ δύο ὄντα τοῦτο τὸ ἐν ὁμοῦ νοῦς καὶ ὄν καὶ νοοῦν καὶ νοοούμενον, ὁ μὲν νοῦς κατὰ τὸ νοεῖν, τὸ δὲ ὄν κατὰ τὸ νοοούμενον. Οὐ γὰρ ἂν γένοιτο τὸ νοεῖν ἐτερότητας μὴ οὔσης καὶ ταυτότητος δέ. Γίνεται οὖν τὰ πρῶτα νοῦς, ὄν, ἐτερότης, ταυτότης· δεῖ δὲ καὶ κίνησιν λαβεῖν καὶ στάσιν. Καὶ κίνησιν μὲν, εἰ νοεῖ, στάσιν δέ, ἵνα τὸ αὐτό. Τὴν δὲ ἐτερότητα, ἴν' ἢ νοοῦν καὶ νοοούμενον. Ἡ ἐὰν ἀφέλῃς τὴν ἐτερότητα, ἐν γενόμενον σιωπήσεται· δεῖ δὲ καὶ τοῖς νοηθεῖσιν ἑτέροις πρὸς ἄλληλα εἶναι. Ταῦτ' ὃν δέ, ἐπεὶ ἐν ἑαυτῷ, καὶ κοινὸν δέ τι ἐν πᾶσι· καὶ ἡ διαφορὰ ἐτερότης. Ταῦτα δὲ πλεῖω γενόμενα ἀριθμὸν καὶ τὸ ποσὸν ποιεῖ· καὶ τὸ ποιὸν δὲ ἡ ἐκάστου τούτων ιδιότης, ἐξ ᾧ ὥς ἀρχῶν τᾶλλα.

4. But there is yet another way to this knowledge:

Admiring the world of sense as we look out upon its vastness and beauty and the order of its eternal march, thinking of the gods within it, seen and hidden, and the celestial spirits and all the life of animal and plant, let us mount to its archetype, to the yet more authentic sphere: there we are to contemplate all things as members of the Intellectual — eternal in their own right, vested with a self-springing consciousness and life — and, presiding over all these, the unsoiled Intelligence and the unapproachable wisdom.

That archetypal world is the true Golden Age, age of Kronos, who is the Intellectual-Principle as being the offspring or exuberance of God. For here is contained all that is immortal: nothing here but is Divine Mind; all is God; this is the place of every soul. Here is rest unbroken: for how can that seek change, in which all is well; what need that reach to, which holds all within itself; what increase can that desire, which stands utterly achieved? All its content, thus, is perfect, that itself may be perfect throughout, as holding nothing that is less than the divine, nothing that is less than intellective. Its knowing is not by search but by possession, its blessedness inherent, not acquired; for all belongs to it eternally and it holds the authentic Eternity imitated by Time which, circling round the Soul, makes towards the new thing and passes by the old. Soul deals with thing after thing — now Socrates; now a horse: always some one entity from among beings — but the Intellectual-Principle is all and therefore its entire content is simultaneously present in that

identity: this is pure being in eternal actuality; nowhere is there any future, for every then is a now; nor is there any past, for nothing there has ever ceased to be; everything has taken its stand for ever, an identity well pleased, we might say, to be as it is; and everything, in that entire content, is Intellectual-Principle and Authentic Existence; and the total of all is Intellectual-Principle entire and Being entire. Intellectual-Principle by its intellective act establishes Being, which in turn, as the object of intellection, becomes the cause of intellection and of existence to the Intellectual-Principle — though, of course, there is another cause of intellection which is also a cause to Being, both rising in a source distinct from either.

Now while these two are coalescents, having their existence in common, and are never apart, still the unity they form is two-sided; there is Intellectual-Principle as against Being, the intellectual agent as against the object of intellection; we consider the intellective act and we have the Intellectual-Principle; we think of the object of that act and we have Being.

Such difference there must be if there is to be any intellection; but similarly there must also be identity [since, in perfect knowing, subject and object are identical.]

Thus the Primals [the first “Categories”] are seen to be: Intellectual-Principle; Existence; Difference; Identity: we must include also Motion and Rest: Motion provides for the intellectual act, Rest preserves identity as Difference gives at once a Knower and a Known, for, failing this, all is one, and silent.

So too the objects of intellection [the ideal content of the Divine Mind] — identical in virtue of the self-concentration of the principle which is their common ground — must still be distinct each from another; this distinction constitutes Difference.

The Intellectual Kosmos thus a manifold, Number and Quantity arise: Quality is the specific character of each of these ideas which stand as the principles from which all else derives.

[5] Πολὺς οὖν οὗτος ὁ θεὸς ἐπὶ τῇ ψυχῇ· τῇ δὲ ὑπάρχει ἐν τούτοις εἶναι συναφθεῖσθαι, εἰ μὴ ἀποστατεῖν ἐθέλοι. Πελάσασα οὖν αὐτῷ καὶ οἷον ἐν γενομένη ζῆι ἀεί. Τίς οὖν ὁ τοῦτον γεννήσας; Ὁ ἀπλοῦς καὶ ὁ πρὸ τοιούτου πλήθους, ὁ αἷτιος τοῦ καὶ εἶναι καὶ πολλὸν εἶναι τοῦτον, ὁ τὸν ἀριθμὸν ποιῶν. Ὁ γὰρ ἀριθμὸς οὐ πρῶτος· καὶ γὰρ πρὸ δυάδος τὸ ἔν, δεύτερον δὲ δυὰς καὶ παρὰ τοῦ ἐνὸς γεγενημένη ἐκείνο ὀριστὴν ἔχει, αὕτη δὲ ἀόριστον παρ’ αὐτῆς· ὅταν δὲ ὀρισθῇ, ἀριθμὸς ἤδη· ἀριθμὸς δὲ ὡς οὐσία· ἀριθμὸς δὲ καὶ ἡ ψυχὴ. Οὐ γὰρ ὄγκοι τὰ πρῶτα οὐδὲ μεγέθη· τὰ γὰρ παχέα ταῦτα ὕστερα, ἃ ὄντα ἡ αἴσθησις οἶεται. Οὐδὲ ἐν σπέρμασι δὲ τὸ ὑγρὸν τὸ τίμιον, ἀλλὰ τὸ μὴ ὀρώμενον· τοῦτο δὲ ἀριθμὸς καὶ λόγος. Ὁ οὖν ἐκεῖ λεγόμενος ἀριθμὸς καὶ ἡ δυὰς λόγοι καὶ νοῦς· ἀλλὰ ἀόριστος μὲν ἡ δυὰς τῷ οἷον ὑποκειμένῳ λαμβανομένη, ὁ δὲ ἀριθμὸς ὁ ἐξ αὐτῆς καὶ τοῦ ἐνὸς εἶδος ἕκαστος, οἷον μορφωθέντος τοῖς γενομένοις εἶδесιν ἐν αὐτῷ· μορφοῦται δὲ ἄλλον μὲν

τρόπον παρὰ τοῦ ἐνός, ἄλλον δὲ παρ' αὐτοῦ, οἷον ὅψις ἢ κατ' ἐνέργειαν· ἔστι γὰρ ἡ νόησις ὁρασίς ὁρῶσα ἅμφω τε ἓν.

5. As a manifold, then, this God, the Intellectual-Principle, exists within the Soul here, the Soul which once for all stands linked a member of the divine, unless by a deliberate apostasy.

Bringing itself close to the divine Intellect, becoming, as it were, one with this, it seeks still further: What Being, now, has engendered this God, what is the Simplex preceding this multiple; what the cause at once of its existence and of its existing as a manifold; what the source of this Number, this Quantity?

Number, Quantity, is not primal: obviously before even duality, there must stand the unity.

The Dyad is a secondary; deriving from unity, it finds in unity the determinant needed by its native indetermination: once there is any determination, there is Number, in the sense, of course, of the real [the archetypal] Number. And the soul is such a number or quantity. For the Primals are not masses or magnitudes; all of that gross order is later, real only to the sense-thought; even in seed the effective reality is not the moist substance but the unseen — that is to say Number [as the determinant of individual being] and the Reason-Principle [of the product to be].

Thus by what we call the Number and the Dyad of that higher realm, we mean Reason Principles and the Intellectual-Principle: but while the Dyad is, as regards that sphere, undetermined — representing, as it were, the underly [or Matter] of The One — the later Number [or Quantity] — that which rises from the Dyad [Intellectual-Principle] and The One — is not Matter to the later existents but is their forming-Idea, for all of them take shape, so to speak, from the ideas rising within this. The determination of the Dyad is brought about partly from its object — The One — and partly from itself, as is the case with all vision in the act of sight: intellection [the Act of the Dyad] is vision occupied upon The One.

[6] Πῶς οὖν ὁρᾷ καὶ τίνα, καὶ πῶς ὅλως ὑπέστη καὶ ἐξ ἐκείνου γέγονεν, ἵνα καὶ ὁρᾷ; Νῦν μὲν γὰρ τὴν ἀνάγκην τοῦ εἶναι ταῦτα ἡ ψυχὴ ἔχει, ἐπιποθεὶ δὲ τὸ θρυλλούμενον δὴ τοῦτο καὶ παρὰ τοῖς πάλαι σοφοῖς, πῶς ἐξ ἐνός τοιούτου ὄντος, οἷον λέγομεν τὸ ἐν εἶναι, ὑπόστασιν ἔσχεν ὅτιοῦν εἴτε πλήθος εἴτε δυάς εἴτε ἀριθμός, ἀλλ' οὐκ ἔμεινεν ἐκεῖνο ἐφ' ἑαυτοῦ, τοσοῦτον δὲ πλήθος ἐξερρῆν, ὃ ὁρᾶται μὲν ἐν τοῖς οὖσιν, ἀνάγειν δὲ αὐτὸ πρὸς ἐκεῖνο ἀξιοῦμεν. Ὡς οὖν λεγέσθω θεὸν αὐτὸν ἐπικαλεσαμένοις οὐ λόγῳ γεγωνῶι, ἀλλὰ τῇ ψυχῇ ἐκτείνασιν ἑαυτοὺς εἰς εὐχὴν πρὸς ἐκεῖνον, εὐχέσθαι τοῦτον τὸν τρόπον δυναμένους μόνους πρὸς μόνον. Δεῖ τοίνυν θεατὴν, ἐκείνου ἐν τῷ εἶσω οἷον νεῶι ἐφ' ἑαυτοῦ ὄντος, μένοντος ἡσύχου ἐπέκεινα ἀπάντων, τὰ οἷον πρὸς τὰ ἔξω ἤδη ἀγάλματα ἐστῶτα, μᾶλλον δὲ ἄγαλμα τὸ πρῶτον ἐκφανέν θεᾶσθαι πεφηνὸς τοῦτον τὸν τρόπον· παντὶ τῷ κινουμένῳ δεῖ τι εἶναι, πρὸς ὃ κινεῖται· μὴ ὄντος δὲ ἐκείνῳ μηδενὸς μὴ τιθόμεθα αὐτὸ κινεῖσθαι, ἀλλ' εἴ τι

μετ' αὐτὸ γίνεται, ἐπιστραφέντος ἀεὶ ἐκείνου πρὸς αὐτὸ ἀναγκαῖόν ἐστι γεγονέναι. Ἐκποδὼν δὲ ἡμῖν ἔστω γένεσις ἢ ἐν χρόνῳ τὸν λόγον περὶ τῶν ἀεὶ ὄντων ποιουμένοις· τῷ δὲ λόγῳ τὴν γένεσιν προσάπτοντας αὐτοῖς αἰτίας καὶ τάξεως αὐτοῖς ἀποδώσειν. Τὸ οὖν γινόμενον ἐκεῖθεν οὐ κινήεντος φατέον γίγνεσθαι· εἰ γὰρ κινήεντος αὐτοῦ τι γίγνοιτο, τρίτον ἀπ' ἐκείνου τὸ γινόμενον μετὰ τὴν κίνησιν ἂν γίγνοιτο καὶ οὐ δεύτερον. Δεῖ οὖν ἀκινήτου ὄντος, εἴ τι δεύτερον μετ' αὐτό, οὐ προσενέυσαντος οὐδὲ βουληθέντος οὐδὲ ὅλως κινήεντος ὑποστῆναι αὐτό. Πῶς οὖν καὶ τί δεῖ νοῆσαι περὶ ἐκεῖνο μένον; Περίλαμψιν ἐξ αὐτοῦ μέν, ἐξ αὐτοῦ δὲ μένοντος, οἷον ἡλίου τὸ περὶ αὐτὸ λαμπρὸν ὥσπερ περιθέον, ἐξ αὐτοῦ ἀεὶ γεννώμενον μένοντος. Καὶ πάντα τὰ ὄντα, ἕως μένει, ἐκ τῆς αὐτῶν οὐσίας ἀναγκαίαν τὴν περὶ αὐτὰ πρὸς τὸ ἕξω αὐτῶν ἐκ τῆς παρούσης δυνάμεως δίδωσιν αὐτῶν ἐξηρημένῃν ὑπόστασιν, εἰκόνα οὖσαν οἷον ἀρχετύπων ὧν ἐξέφυ· πῦρ μὲν τὴν παρ' αὐτοῦ θερμότητα· καὶ χιῶν οὐκ εἴσω μόνον τὸ ψυχρὸν κατέχει· μάλιστα δὲ ὅσα εὐδὴ μαρτυρεῖ τοῦτο· ἕως γὰρ ἐστι, πρόεισί τι ἐξ αὐτῶν περὶ αὐτά, ὧν ἀπολαύει ὑποστάντων ὁ πλησίον. Καὶ πάντα δὲ ὅσα ἤδη τέλεια γεννᾶι· τὸ δὲ ἀεὶ τέλειον ἀεὶ καὶ αἰδίου γεννᾶι· καὶ ἔλαττον δὲ ἑαυτοῦ γεννᾶι. Τί οὖν χρή περὶ τοῦ τελειοτάτου λέγειν; Μηδὲν ἀπ' αὐτοῦ ἢ τὰ μέγιστα μετ' αὐτόν. Μέγιστον δὲ μετ' αὐτόν νοῦς καὶ δεύτερον· καὶ γὰρ ὁρᾶι ὁ νοῦς ἐκεῖνον καὶ δεῖται αὐτοῦ μόνου· ἐκεῖνος δὲ τούτου οὐδέν· καὶ τὸ γεννώμενον ἀπὸ κρείττονος νοῦ νοῦν εἶναι, καὶ κρείττων ἀπάντων νοῦς, ὅτι τᾶλλα μετ' αὐτόν· οἷον καὶ ἡ ψυχὴ λόγος νοῦ καὶ ἐνέργειά τις, ὥσπερ αὐτὸς ἐκείνου. Ἀλλὰ ψυχῆς μὲν ἀμυδρὸς ὁ λόγος – ὡς γὰρ εἰδῶλον νοῦ – ταύτη καὶ εἰς νοῦν βλέπειν δεῖ· νοῦς δὲ ὡσαύτως πρὸς ἐκεῖνον, ἵνα ᾗ νοῦς. Ὅρᾶι δὲ αὐτόν οὐ χωρισθείς, ἀλλ' ὅτι μετ' αὐτόν καὶ μεταξὺ οὐδέν, ὡς οὐδὲ ψυχῆς καὶ νοῦ. Ποθεῖ δὲ πᾶν τὸ γεννησάν καὶ τοῦτο ἀγαπᾶι, καὶ μάλιστα ὅταν ὥσι μόνοι τὸ γεννῆσαν καὶ τὸ γεγεννημένον· ὅταν δὲ καὶ τὸ ἄριστον ἦι τὸ γεννῆσαν, ἐξ ἀνάγκης σύνεστιν αὐτῷ, ὡς τῇ ἑτερότητι μόνον κεχωρίσθαι.

6. But how and what does the Intellectual-Principle see and, especially, how has it sprung from that which is to become the object of its vision?

The mind demands the existence of these Beings, but it is still in trouble over the problem endlessly debated by the most ancient philosophers: from such a unity as we have declared The One to be, how does anything at all come into substantial existence, any multiplicity, dyad, or number? Why has the Primal not remained self-gathered so that there be none of this profusion of the manifold which we observe in existence and yet are compelled to trace to that absolute unity?

In venturing an answer, we first invoke God Himself, not in loud word but in that way of prayer which is always within our power, leaning in soul towards Him by aspiration, alone towards the alone. But if we seek the vision of that great Being within the Inner Sanctuary — self-gathered, tranquilly remote above all else — we begin by considering the images stationed at the outer precincts, or, more exactly to the moment, the first image that appears. How the Divine Mind comes into being must be explained:

Everything moving has necessarily an object towards which it advances; but since the Supreme can have no such object, we may not ascribe motion to it: anything that comes into being after it can be produced only as a consequence of its unfailing self-intention; and, of course, we dare not talk of generation in time, dealing as we are with eternal Beings: where we speak of origin in such reference, it is in the sense, merely, of cause and subordination: origin from the Supreme must not be taken to imply any movement in it: that would make the Being resulting from the movement not a second principle but a third: the Movement would be the second hypostasis.

Given this immobility in the Supreme, it can neither have yielded assent nor uttered decree nor stirred in any way towards the existence of a secondary.

What happened then? What are we to conceive as rising in the neighbourhood of that immobility?

It must be a circumradiation — produced from the Supreme but from the Supreme unaltering — and may be compared to the brilliant light encircling the sun and ceaselessly generated from that unchanging substance.

All existences, as long as they retain their character, produce — about themselves, from their essence, in virtue of the power which must be in them — some necessary, outward-facing hypostasis continuously attached to them and representing in image the engendering archetypes: thus fire gives out its heat; snow is cold not merely to itself; fragrant substances are a notable instance; for, as long as they last, something is diffused from them and perceived wherever they are present.

Again, all that is fully achieved engenders: therefore the eternally achieved engenders eternally an eternal being. At the same time, the offspring is always minor: what then are we to think of the All-Perfect but that it can produce nothing less than the very greatest that is later than itself. The greatest, later than the divine unity, must be the Divine Mind, and it must be the second of all existence, for it is that which sees The One on which alone it leans while the First has no need whatever of it. The offspring of the prior to Divine Mind can be no other than that Mind itself and thus is the loftiest being in the universe, all else following upon it — the soul, for example, being an utterance and act of the Intellectual-Principle as that is an utterance and act of The One. But in soul the utterance is obscured, for soul is an image and must look to its own original: that Principle, on the contrary, looks to the First without mediation — thus becoming what it is — and has that vision not as from a distance but as the immediate next with nothing intervening, close to the One as Soul to it.

The offspring must seek and love the begetter; and especially so when begetter and begotten are alone in their sphere; when, in addition, the begetter is the highest good, the offspring [inevitably seeking its Good] is attached by a bond of sheer necessity, separated only in being distinct.

[7] Εἰκόνα δὲ ἐκείνου λέγομεν εἶναι τὸν νοῦν· δεῖ γὰρ σαφέστερον λέγειν·

πρῶτον μὲν, ὅτι δεῖ πως εἶναι ἐκεῖνο τὸ γενόμενον καὶ ἀποσωζῆναι πολλὰ αὐτοῦ καὶ εἶναι ὁμοιότητα πρὸς αὐτό, ὥσπερ καὶ τὸ φῶς τοῦ ἡλίου. Ἀλλ' οὐ νοῦς ἐκεῖνο. Πῶς οὖν νοῦν γεννᾷ; Ἡ ὅτι τῇ ἐπιστροφῇ πρὸς αὐτὸ ἐώρα· ἡ δὲ ὄρασις αὕτη νοῦς. Τὸ γὰρ καταλαμβάνον ἄλλο ἢ αἴσθησις ἢ νοῦς· αἴσθησιν γραμμὴν καὶ τὰ ἄλλα· ἀλλ' ὁ κύκλος τοιοῦτος οἷος μερίζεσθαι· τοῦτο δὲ οὐχ οὕτως. Ἡ καὶ ἐνταῦθα ἐν μὲν, ἀλλὰ τὸ ἐν δύναμις πάντων. Ὡν οὖν ἐστὶ δύναμις, ταῦτα ἀπὸ τῆς δυνάμεως οἷον σχιζομένη ἢ νόησις καθορᾷ· ἢ οὐκ ἂν ἦν νοῦς. Ἐπεὶ καὶ παρ' αὐτοῦ ἔχει ἤδη οἷον συναίσθησιν τῆς δυνάμεως, ὅτι δύναται οὐσίαν. Αὐτὸς γοῦν δι' αὐτὸν καὶ ὀρίζει τὸ εἶναι αὐτῷ τῇ παρ' ἐκείνου δυνάμει καὶ ὅτι οἷον μέρος ἐν τι τῶν ἐκείνου καὶ ἐξ ἐκείνου ἡ οὐσία, καὶ ῥώννυται παρ' ἐκείνου καὶ τελειοῦται εἰς οὐσίαν παρ' ἐκείνου καὶ ἐξ ἐκείνου. Ὅρᾳ δὲ αὐτῷ ἐκεῖθεν, οἷον μεριστῶι ἐξ ἀμερίστου, καὶ τὸ ζῆν καὶ τὸ νοεῖν καὶ πάντα, ὅτι ἐκεῖνος μὴδὲν τῶν πάντων· ταύτη γὰρ πάντα ἐξ ἐκείνου, ὅτι μὴ τι μορφῇ κατείχετο ἐκεῖνος· μόνον γὰρ ἐν ἐκείνῳ· καὶ ὁ μὲν πάντα ἐν τοῖς οὖσιν ἂν ἦν. Διὰ τοῦτο ἐκεῖνο οὐδὲν μὲν τῶν ἐν τῷ νῶι, ἐξ αὐτοῦ δὲ πάντα [ἐν τοῖς οὖσιν ἂν ἦν]. Διὸ καὶ οὐσίαι ταῦτα· ὥρισται γὰρ ἤδη καὶ οἷον μορφὴν ἕκαστον ἔχει. Τὸ δὲ ὄν δεῖ οὐκ ἐν ἀορίστῳ οἷον αἰωρεῖσθαι, ἀλλ' ὅρῳ πεπῆχθαι καὶ στάσει· στάσις δὲ τοῖς νοητοῖς ὁρισμὸς καὶ μορφή, οἷς καὶ τὴν ὑπόστασιν λαμβάνει. Ταύτης τοι γενεᾶς ὁ νοῦς οὗτος ἀξίας νοῦ τοῦ καθαρωτάτου μὴ ἄλλοθεν ἢ ἐκ τῆς πρώτης ἀρχῆς φῦναι, γενόμενον δὲ ἤδη τὰ ὄντα πάντα σὺν αὐτῷ γεννηῖσαι, πᾶν μὲν τὸ τῶν ιδεῶν κάλλος, πάντας δὲ θεοὺς νοητούς· πλήρη δὲ ὄντα ὧν ἐγέννησε καὶ ὥσπερ καταπίνοντα πάλιν τῷ ἐν αὐτῷ ἔχειν μὴδὲ ἐκπεσεῖν εἰς ὕλην μὴδὲ τραφῆναι παρὰ τῇ Ῥέει, ὥς τὰ μυστήρια καὶ οἱ μῦθοι οἱ περὶ θεῶν αἰνίττονται Κρόνον μὲν θεὸν σοφώτατον πρὸ τοῦ Δία γενέσθαι ἃ γεννᾷ πάλιν ἐν ἑαυτῷ ἔχειν, ἥ καὶ πλήρης καὶ νοῦς ἐν κόρῳ· μετὰ δὲ ταῦτά φασι Δία γεννᾶν κόρον ἤδη ὄντα· ψυχὴν γὰρ γεννᾷ νοῦς, νοῦς ὦν τέλειος. Καὶ γὰρ τέλειον ὄντα γεννᾶν ἔδει, καὶ μὴ δύνάμιν οὖσαν τοσαύτην ἄγονον εἶναι. Κρεῖττον δὲ οὐχ οἷον τε ἦν εἶναι οὐδ' ἐνταῦθα τὸ γεννώμενον, ἀλλ' ἔλαττον ὄν εἰδῶλον εἶναι αὐτοῦ, ἀόριστον μὲν ὡσαύτως, ὀριζόμενον δὲ ὑπὸ τοῦ γεννήσαντος καὶ οἷον εἰδοποιούμενον. Νοῦ δὲ γέννημα λόγος τις καὶ ὑπόστασις, τὸ διανοοῦμενον· τοῦτο δ' ἐστὶ τὸ περὶ νοῦν κινούμενον καὶ νοῦ φῶς καὶ ἵχνος ἐξηρητημένον ἐκείνου, κατὰ θάτερα μὲν συνηγμένον ἐκείνῳ καὶ ταύτῃ ἀποπιμπλάμενον καὶ ἀπολαῦδον καὶ μεταλαμβάνον αὐτοῦ καὶ νοοῦν, κατὰ θάτερα δὲ ἐφαπτόμενον τῶν μετ' αὐτό, μᾶλλον δὲ γεννῶν καὶ αὐτό, ἃ ψυχῆς ἀνάγκη εἶναι χεῖρονα· περὶ ὧν ὕστερον λεκτέον. Καὶ μέχρι τούτων τὰ θεῖα.

7. We must be more explicit:

The Intellectual-Principle stands as the image of The One, firstly because there is a certain necessity that the first should have its offspring, carrying onward much of its quality, in other words that there be something in its likeness as the sun's rays tell of the sun. Yet The One is not an Intellectual-Principle; how then does it engender an Intellectual-Principle?

Simply by the fact that in its self-quest it has vision: this very seeing is the Intellectual-Principle. Any perception of the external indicates either

sensation or intellection, sensation symbolized by a line, intellection by a circle . . . [corrupt passage].

Of course the divisibility belonging to the circle does not apply to the Intellectual-Principle; all, there too, is a unity, though a unity which is the potentiality of all existence.

The items of this potentiality the divine intellection brings out, so to speak, from the unity and knows them in detail, as it must if it is to be an intellectual principle.

It has besides a consciousness, as it were, within itself of this same potentiality; it knows that it can of itself beget an hypostasis and can determine its own Being by the virtue emanating from its prior; it knows that its nature is in some sense a definite part of the content of that First; that it thence derives its essence, that its strength lies there and that its Being takes perfection as a derivative and a recipient from the First. It sees that, as a member of the realm of division and part, it receives life and intellection and all else it has and is, from the undivided and partless, since that First is no member of existence, but can be the source of all on condition only of being held down by no one distinctive shape but remaining the undeflected unity.

[(CORRUPT) — Thus it would be the entire universe but that . . .]

And so the First is not a thing among the things contained by the Intellectual-Principle though the source of all. In virtue of this source, things of the later order are essential beings; for from that fact there is determination; each has its form: what has being cannot be envisaged as outside of limit; the nature must be held fast by boundary and fixity; though to the Intellectual Beings this fixity is no more than determination and form, the foundations of their substantial existence.

A being of this quality, like the Intellectual-Principle, must be felt to be worthy of the all-pure: it could not derive from any other than from the first principle of all; as it comes into existence, all other beings must be simultaneously engendered — all the beauty of the Ideas, all the Gods of the Intellectual realm. And it still remains pregnant with this offspring; for it has, so to speak, drawn all within itself again, holding them lest they fall away towards Matter to be “brought up in the House of Rhea” [in the realm of flux]. This is the meaning hidden in the Mysteries, and in the Myths of the gods: Kronos, as the wisest, exists before Zeus; he must absorb his offspring that, full within himself, he may be also an Intellectual-Principle manifest in some product of his plenty; afterwards, the myth proceeds, Kronos engenders Zeus, who already exists as the [necessary and eternal] outcome of the plenty there; in other words the offspring of the Divine Intellect, perfect within itself, is Soul [the life-principle carrying forward the Ideas in the Divine Mind].

Now, even in the Divine the engendered could not be the very highest; it must be a lesser, an image; it will be undetermined, as the Divine is, but will receive determination, and, so to speak, its shaping idea, from the progenitor.

Yet any offspring of the Intellectual-Principle must be a Reason-Principle; the thought of the Divine Mind must be a substantial existence: such then is that [Soul] which circles about the Divine Mind, its light, its image inseparably attached to it: on the upper level united with it, filled from it, enjoying it, participant in its nature, intellective with it, but on the lower level in contact with the realm beneath itself, or, rather, generating in turn an offspring which must lie beneath; of this lower we will treat later; so far we deal still with the Divine.

[8] Καὶ διὰ τοῦτο καὶ τὰ Πλάτωνος τριττὰ τὰ πάντα περὶ τὸν πάντων βασιλέα – φησὶ γὰρ πρῶτα – καὶ δεύτερον περὶ τὰ δεύτερα καὶ περὶ τὰ τρίτα τρίτον. Λέγει δὲ καὶ τοῦ αἰτίου εἶναι πατέρα αἴτιον μὲν τὸν νοῦν λέγων· δημιουργὸς γὰρ ὁ νοῦς αὐτῷ· τοῦτον δὲ φησὶ τὴν ψυχὴν ποιεῖν ἐν τῷ κρατῆρι ἐκείνῳ. Τοῦ αἰτίου δὲ νοῦ ὄντος πατέρα φησὶ τὰγαθὸν καὶ τὸ ἐπέκεινα νοῦ καὶ ἐπέκεινα οὐσίας. Πολλαχοῦ δὲ τὸ ὄν καὶ τὸν νοῦν τὴν ιδέαν λέγει· ὥστε Πλάτωνα εἰδέναι ἐκ μὲν τὰγαθοῦ τὸν νοῦν, ἐκ δὲ τοῦ νοῦ τὴν ψυχὴν. Καὶ εἶναι τοὺς λόγους τούσδε μὴ καινοὺς μηδὲ νῦν, ἀλλὰ πάλαι μὲν εἰρησθαι μὴ ἀναπεπταμένως, τοὺς δὲ νῦν λόγους ἐξηγητὰς ἐκείνων γεγονέναι μαρτυρίοις πιστωσαμένους τὰς δόξας ταύτας παλαιὰς εἶναι τοῖς αὐτοῦ τοῦ Πλάτωνος γράμμασιν. Ἦπτετο μὲν οὖν καὶ Παρμενίδης πρότερον τῆς τοιαύτης δόξης καθόσον εἰς ταῦτ’ οὐκ ἦν καὶ νοῦν, καὶ τὸ ὄν οὐκ ἐν τοῖς αἰσθητοῖς ἐτίθετο τὸ γὰρ αὐτὸ νοεῖν ἐστὶ τε καὶ εἶναι λέγων. Καὶ ἀκίνητον δὲ λέγει τοῦτο – καίτοι προστιθεὶς τὸ νοεῖν – σωματικὴν πᾶσαν κίνησιν ἐξαίρων ἀπ’ αὐτοῦ, ἵνα μένη ὡσαύτως, καὶ ὅγκῳ σφαίρας ἀπεικάζων, ὅτι πάντα ἔχει περιελημμένα καὶ ὅτι τὸ νοεῖν οὐκ ἔξω, ἀλλ’ ἐν ἑαυτῷ. Ἐν δὲ λέγων ἐν τοῖς ἑαυτοῦ συγγράμμασιν αἰτίαν εἶχεν ὡς τοῦ ἐνὸς τούτου πολλὰ εὐρισκομένου. Ὁ δὲ παρὰ Πλάτωνι Παρμενίδης ἀκριβέστερον λέγων διαιρεῖ ἀπ’ ἀλλήλων τὸ πρῶτον ἓν, ὃ κυριώτερον ἓν, καὶ δεύτερον ἓν πολλὰ λέγων, καὶ τρίτον ἓν καὶ πολλὰ. Καὶ σύμφωνος οὕτως καὶ αὐτός ἐστι ταῖς φύσεσι ταῖς τρισίν.

8. This is the explanation of Plato’s Triplicity, in the passage where he names as the Primals the Beings gathered about the King of All, and establishes a Secondary containing the Secondaries, and a Third containing the Tertiaries.

He teaches, also, that there is an author of the Cause, that is of the Intellectual-Principle, which to him is the Creator who made the Soul, as he tells us, in the famous mixing bowl. This author of the causing principle, of the divine mind, is to him the Good, that which transcends the Intellectual-Principle and transcends Being: often too he uses the term “The Idea” to indicate Being and the Divine Mind. Thus Plato knows the order of generation — from the Good, the Intellectual-Principle; from the Intellectual-Principle, the Soul. These teachings are, therefore, no novelties, no inventions of today, but long since stated, if not stressed; our doctrine here is the explanation of an earlier and can show the antiquity of these opinions on the testimony of Plato himself.

Earlier, Parmenides made some approach to the doctrine in identifying

Being with Intellectual-Principle while separating Real Being from the realm of sense.

“Knowing and Being are one thing he says, and this unity is to him motionless in spite of the intellection he attributes to it: to preserve its unchanging identity he excludes all bodily movement from it; and he compares it to a huge sphere in that it holds and envelops all existence and that its intellection is not an outgoing act but internal. Still, with all his affirmation of unity, his own writings lay him open to the reproach that his unity turns out to be a multiplicity.

The Platonic Parmenides is more exact; the distinction is made between the Primal One, a strictly pure Unity, and a secondary One which is a One-Many and a third which is a One-and-many; thus he too is in accordance with our thesis of the Three Kinds.

[9] Ἀναξαγόρας δὲ νοῦν καθαρὸν καὶ ἀμιγῆ λέγων ἀπλοῦν καὶ αὐτὸς τίθεται τὸ πρῶτον καὶ χωριστὸν τὸ ἓν, τὸ δ' ἀκριβὲς δι' ἀρχαιότητα παρήκε. Καὶ Ἡράκλειτος δὲ τὸ ἓν οἶδεν αἰδίων καὶ νοητόν· τὰ γὰρ σώματα γίνεταί αἰεὶ καὶ ῥέοντα. Τῷ δὲ Ἐμπεδοκλεῖ τὸ νεῖκος μὲν διαιρεῖ, ἡ δὲ φιλία τὸ ἓν – ἀσώματον δὲ καὶ αὐτὸς τοῦτο – τὰ δὲ στοιχεῖα ὡς ὕλη. Ἀριστοτέλης δὲ ὕστερον χωριστὸν μὲν τὸ πρῶτον καὶ νοητόν, νοεῖν δὲ αὐτὸ ἑαυτὸ λέγων πάλιν αὖ οὐ τὸ πρῶτον ποιεῖ· πολλὰ δὲ καὶ ἄλλα νοητὰ ποιῶν καὶ τοσαῦτα, ὁπόσαι ἐν οὐρανῷ σφαῖραι, ἴν' ἕκαστον ἐκάστην κινή, ἄλλον τρόπον λέγει τὰ ἐν τοῖς νοητοῖς ἢ Πλάτων, τὸ εὐλογον οὐκ ἔχον ἀνάγκην τιθέμενος. Ἐπιστήσειε δ' ἂν τις, εἰ καὶ εὐλόγως· εὐλογώτερον γὰρ πάσας πρὸς μίαν σύνταξιν συντελούσας πρὸς ἓν καὶ τὸ πρῶτον βλέπειν. Ζητήσειε δ' ἂν τις τὰ πολλὰ νοητὰ εἰ ἐξ ἑνός ἐστιν αὐτῷ τοῦ πρώτου, ἢ πολλὰ αἰ ἐν τοῖς νοητοῖς ἀρχαί· καὶ εἰ μὲν ἐξ ἑνός, ἀνάλογον δηλονότι ἔξει ὡς ἐν τοῖς αἰσθητοῖς αἰ σφαῖραι ἄλλης ἄλλην περιεχούσης, μιᾶς δὲ τῆς ἔξω κρατούσης· ὥστε περιέχει ἂν κάκεῖ τὸ πρῶτον καὶ κόσμος νοητὸς ἔσται· καὶ ὥσπερ ἐνταῦθα αἰ σφαῖραι οὐ κεναί, ἀλλὰ μεστὴ ἄστρον ἢ πρώτη, αἰ δὲ ἔχουσιν ἄστρα, οὕτω κάκεῖ τὰ κινούμενα πολλὰ ἐν αὐτοῖς ἔξει καὶ τὰ ἀληθέστερα ἐκεῖ. Εἰ δὲ ἕκαστον ἀρχή, κατὰ συντυχίαν αἰ ἀρχαὶ ἔσονται· καὶ διὰ τί συνέσονται καὶ πρὸς ἓν ἔργον τὴν τοῦ παντός οὐρανοῦ συμφωνίαν ὁμονοήσει; Πῶς δὲ ἴσα πρὸς τὰ νοητὰ καὶ κινούμενα τὰ ἐν οὐρανῷ αἰσθητά; Πῶς δὲ καὶ πολλὰ οὕτως ἀσώματα ὄντα ὕλης οὐ χωρίζουσας; Ὡστε τῶν ἀρχαίων οἱ μάλιστα συντασσόμενοι αὖ τοῖς Πυθαγόρου καὶ τῶν μετ' αὐτὸν καὶ Φερεκύδους δὲ περὶ ταύτην μὲν ἔσχον τὴν φύσιν· ἀλλ' οἱ μὲν ἐξειργάσαντο ἐν αὐτοῖς αὐτῶν λόγοις, οἱ δὲ οὐκ ἐν λόγοις, ἀλλ' ἐν ἀγράφοις ἐδείκνυν συνουσίας ἢ ὅλως ἀφείσαν.

9. Anaxagoras, again, in his assertion of a Mind pure and unmixed, affirms a simplex First and a sundered One, though writing long ago he failed in precision.

Heraclitus, with his sense of bodily forms as things of ceaseless process and passage, knows the One as eternal and intellectual.

In Empedocles, similarly, we have a dividing principle, “Strife,” set against

“Friendship” — which is The One and is to him bodiless, while the elements represent Matter.

Later there is Aristotle; he begins by making the First transcendent and intellective but cancels that primacy by supposing it to have self-intellection. Further he affirms a multitude of other intellective beings — as many indeed as there are orbs in the heavens; one such principle as in — over to every orb — and thus his account of the Intellectual Realm differs from Plato’s and, failing reason, he brings in necessity; though whatever reasons he had alleged there would always have been the objection that it would be more reasonable that all the spheres, as contributory to one system, should look to a unity, to the First.

We are obliged also to ask whether to Aristotle’s mind all Intellectual Beings spring from one, and that one their First; or whether the Principles in the Intellectual are many.

If from one, then clearly the Intellectual system will be analogous to that of the universe of sense-sphere encircling sphere, with one, the outermost, dominating all — the First [in the Intellectual] will envelop the entire scheme and will be an Intellectual [or Archetypal] Kosmos; and as in our universe the spheres are not empty but the first sphere is thick with stars and none without them, so, in the Intellectual Kosmos, those principles of Movement will envelop a multitude of Beings, and that world will be the realm of the greater reality.

If on the contrary each is a principle, then the effective powers become a matter of chance; under what compulsion are they to hold together and act with one mind towards that work of unity, the harmony of the entire heavenly system? Again what can make it necessary that the material bodies of the heavenly system be equal in number to the Intellectual moving principles, and how can these incorporeal Beings be numerically many when there is no Matter to serve as the basis of difference?

For these reasons the ancient philosophers that ranged themselves most closely to the school of Pythagoras and of his later followers and to that of Pherekudes, have insisted upon this Nature, some developing the subject in their writings while others treated of it merely in unwritten discourses, some no doubt ignoring it entirely.

[10] Ὅτι δὲ οὕτω χρή νομίζειν ἔχειν, ὥς ἔστι μὲν τὸ ἐπέκεινα ὄντος τὸ ἔν, οἷον ἤθελεν ὁ λόγος δεικνύναι ὥς οἷόν τε ἦν περὶ τούτων ἐνδείκνυσθαι, ἔστι δὲ ἐφεξῆς τὸ ὄν καὶ νοῦς, τρίτη δὲ ἡ τῆς ψυχῆς φύσις, ἥδη δέδεικται. Ὡς περ δὲ ἐν τῇ φύσει τριττὰ ταῦτά ἐστι τὰ εἰρημένα, οὕτω χρή νομίζειν καὶ παρ’ ἡμῖν ταῦτα εἶναι. Λέγω δὲ οὐκ ἐν τοῖς αἰσθητοῖς — χωριστὰ γὰρ ταῦτα — ἀλλ’ ἐπὶ τοῖς αἰσθητῶν ἔξω, καὶ τὸν αὐτὸν τρόπον τὸ ἔξω ὥς περ κάκεινα τοῦ παντὸς οὐρανοῦ ἔξω· οὕτω καὶ τὰ τοῦ ἀνθρώπου, οἷον λέγει Πλάτων τὸν εἶσω ἄνθρωπον. Ἔστι τοίνυν καὶ ἡ ἡμετέρα ψυχὴ θεῖόν τι καὶ φύσεως ἄλλης, ὁποῖα πᾶσα ἡ ψυχῆς φύσις· τελεία δὲ ἡ νοῦν ἔχουσα· νοῦς δὲ ὁ μὲν λογιζόμενος, ὁ

δὲ λογίζεσθαι παρέχων. Τὸ δὴ λογιζόμενον τοῦτο τῆς ψυχῆς οὐδενὸς πρὸς τὸ λογίζεσθαι δεόμενον σωματικοῦ ὀργάνου, τὴν δὲ ἐνέργειαν ἑαυτοῦ ἐν καθαρῷ ἔχον, ἵνα καὶ λογίζεσθαι καθαρῶς οἷόν τε ᾖ, χωριστὸν καὶ οὐ κεκραμένον σώματι ἐν τῷ πρώτῳ νοητῷ τις τιθέμενος οὐκ ἂν σφάλλοιο. Οὐ γὰρ τόπον ζητητέον οὗ ἰδρύσομεν, ἀλλ' ἔξω τόπου παντὸς ποιητέον. Οὕτω γὰρ τὸ καθ' αὐτὸ καὶ τὸ ἔξω καὶ τὸ ἄυλον, ὅταν μόνον ᾖ οὐδὲν ἔχον παρὰ τῆς σώματος φύσεως. Διὰ τοῦτο καὶ ἔτι ἔξωθεν φησιν ἐπὶ τοῦ παντὸς τὴν ψυχὴν περιέβαλεν ἐνδεικνύμενος τῆς ψυχῆς τὸ ἐν τῷ νοητῷ μένον· ἐπὶ δὲ ἡμῶν ἐπικρύπτων ἐπ' ἅκραι εἴρηκε τῇ κεφαλῇ. Καὶ ἡ παρακείμεσις δὲ τοῦ χωρίζειν οὐ τόπῳ λέγεται – τοῦτο γὰρ φύσει κεχωρισμένον ἐστίν – ἀλλὰ τῇ μὴ νεύσει καὶ ταῖς φαντασίαις καὶ τῇ ἁλλοτριότητι τῇ πρὸς τὸ σῶμα, εἴ πως καὶ τὸ λοιπὸν ψυχῆς εἶδος ἀναγάγοι τις καὶ συνενέγκαι πρὸς τὸ ἄνω καὶ τὸ ἐνταῦθα αὐτῆς ἰδρυμένον, ὃ μόνον ἐστὶ σώματος δημιουργὸν καὶ πλαστικὸν καὶ τὴν πραγματείαν περὶ τοῦτο ἔχον.

10. We have shown the inevitability of certain convictions as to the scheme of things:

There exists a Principle which transcends Being; this is The One, whose nature we have sought to establish in so far as such matters lend themselves to proof. Upon The One follows immediately the Principle which is at once Being and the Intellectual-Principle. Third comes the Principle, Soul.

Now just as these three exist for the system of Nature, so, we must hold, they exist for ourselves. I am not speaking of the material order — all that is separable — but of what lies beyond the sense realm in the same way as the Primals are beyond all the heavens; I mean the corresponding aspect of man, what Plato calls the Interior Man.

Thus our soul, too, is a divine thing, belonging to another order than sense; such is all that holds the rank of soul, but [above the life-principle] there is the soul perfected as containing Intellectual-Principle with its double phase, reasoning and giving the power to reason. The reasoning phase of the soul, needing no bodily organ for its thinking but maintaining, in purity, its distinctive Act that its thought may be uncontaminated — this we cannot err in placing, separate and not mingled into body, within the first Intellectual. We may not seek any point of space in which to seat it; it must be set outside of all space: its distinct quality, its separateness, its immateriality, demand that it be a thing alone, untouched by all of the bodily order. This is why we read of the universe that the Demiurge cast the soul around it from without — understand that phase of soul which is permanently seated in the Intellectual — and of ourselves that the charioteer's head reaches upwards towards the heights.

The admonition to sever soul from body is not, of course, to be understood spatially — that separation stands made in Nature — the reference is to holding our rank, to use of our thinking, to an attitude of alienation from the body in the effort to lead up and attach to the over-world, equally with the

other, that phase of soul seated here and, alone, having to do with body, creating, moulding, spending its care upon it.

[11] Οὐσης οὖν ψυχῆς τῆς λογιζομένης περὶ δικαίων καὶ καλῶν καὶ λογισμοῦ ζητοῦντος εἰ τοῦτο δίκαιον καὶ εἰ τοῦτο καλόν, ἀνάγκη εἶναι καὶ ἐστὼς τι δίκαιον, ἀφ' οὗ καὶ ὁ λογισμὸς περὶ ψυχὴν γίγνεται. Ἡ πῶς ἂν λογίσαιτο; Καὶ εἰ ὅτε μὲν λογίζεται περὶ τούτων ψυχὴ, ὅτε δὲ μὴ, δεῖ τὸν [μὴ] λογιζόμενον, ἀλλ' αἰεὶ ἔχοντα τὸ δίκαιον νοῦν ἐν ἡμῖν εἶναι, εἶναι δὲ καὶ τὴν νοῦ ἀρχὴν καὶ αἰτίαν καὶ θεόν – οὐ μεριστοῦ ἐκείνου ὄντος, ἀλλὰ μένοντος ἐκείνου, καὶ οὐκ ἐν τόπῳ μένοντος – ἐν πολλοῖς αὖ θεωρεῖσθαι καθ' ἕκαστον τῶν δυναμένων δέχεσθαι οἷον ἄλλον αὐτόν, ὥσπερ καὶ τὸ κέντρον ἐφ' ἑαυτοῦ ἐστίν, ἔχει δὲ καὶ ἕκαστον τῶν ἐν τῷ κύκλῳ σημεῖον ἐν αὐτῷ, καὶ αἱ γραμμαὶ τὸ ἴδιον προσφέρουσι πρὸς τοῦτο. Τῷ γὰρ τοιούτῳ τῶν ἐν ἡμῖν καὶ ἡμεῖς ἐφαπτόμεθα καὶ σύνεσμεν καὶ ἀνηρτήμεθα· ἐνιδρύμεθα δὲ οἱ ἂν συννεύωμεν ἐκεῖ.

11. Since there is a Soul which reasons upon the right and good — for reasoning is an enquiry into the rightness and goodness of this rather than that — there must exist some permanent Right, the source and foundation of this reasoning in our soul; how, else, could any such discussion be held? Further, since the soul's attention to these matters is intermittent, there must be within us an Intellectual-Principle acquainted with that Right not by momentary act but in permanent possession. Similarly there must be also the principle of this principle, its cause, God. This Highest cannot be divided and allotted, must remain intangible but not bound to space, it may be present at many points, wheresoever there is anything capable of accepting one of its manifestations; thus a centre is an independent unity; everything within the circle has its term at the centre; and to the centre the radii bring each their own. Within our nature is such a centre by which we grasp and are linked and held; and those of us are firmly in the Supreme whose collective tendency is There.

[12] Πῶς οὖν ἔχοντες τὰ τηλικαῦτα οὐκ ἀντιλαμβανόμεθα, ἀλλ' ἀργοῦμεν ταῖς τοιαύταις ἐνεργείαις τὰ πολλά, οἱ δὲ οὐδ' ὅλως ἐνεργοῦσιν; Ἐκεῖνα μὲν ἐστὶν ἐν ταῖς αὐτῶν ἐνεργείαις αἰεὶ, νοῦς καὶ τὸ πρὸ νοῦ αἰεὶ ἐν ἑαυτῷ, καὶ ψυχὴ δὲ – τὸ αἰεκίνητον – οὕτως. Οὐ γὰρ πᾶν, ὃ ἐν ψυχῇ, ἤδη αἰσθητόν, ἀλλὰ ἔρχεται εἰς ἡμᾶς, ὅταν εἰς αἴσθησιν ἵη· ὅταν δὲ ἐνεργῶν ἕκαστον μὴ μεταδιδῶι τῷ αἰσθανομένῳ, οὐπω δι' ὅλης ψυχῆς ἐλήλυθεν. Οὐπω οὖν γινώσκομεν ἅτε μετὰ τοῦ αἰσθητικοῦ ὄντες καὶ οὐ μόνον ψυχῆς ἀλλ' ἢ ἅπαντα ψυχὴ ὄντες. Καὶ ἐτι ἕκαστον τῶν ψυχικῶν ζῶν αἰεὶ ἐνεργεῖ αἰεὶ καθ' αὐτὸ τὸ αὐτοῦ· τὸ δὲ γνωρίζειν, ὅταν μετάδοσις γένηται καὶ ἀντίληψις. Δεῖ τοίνυν, εἰ τῶν οὕτω παρόντων ἀντίληψις ἔσται, καὶ τὸ ἀντιλαμβανόμενον εἰς τὸ εἶσω ἐπιστρέφειν, κάκει ποιεῖν τὴν προσοχὴν ἔχειν. Ὡσπερ εἰ τις ἀκοῦσαι ἀναμένων ἦν ἐθέλει φωνήν, τῶν ἄλλων φωνῶν ἀποστὰς τὸ οὗς ἐγείροι πρὸς τὸ ἄμεινον τῶν ἀκουστῶν, ὅποτε ἐκεῖνο προσέλθοι, οὕτω τοι καὶ ἐνταῦθα δεῖ τὰς μὲν αἰσθητὰς ἀκούσεις ἀφέντα, εἰ μὴ καθόσον ἀνάγκη, τὴν τῆς ψυχῆς εἰς τὸ ἀντιλαμβάνεσθαι δύναμιν φυλάττειν καθαρὰν καὶ ἔτοιμον ἀκούειν φθόγγων τῶν ἄνω.

12. Possessed of such powers, how does it happen that we do not lay hold of them, but for the most part, let these high activities go idle — some, even, of us never bringing them in any degree to effect?

The answer is that all the Divine Beings are unceasingly about their own act, the Intellectual-Principle and its Prior always self-intent; and so, too, the soul maintains its unfailing movement; for not all that passes in the soul is, by that fact, perceptible; we know just as much as impinges upon the faculty of sense. Any activity not transmitted to the sensitive faculty has not traversed the entire soul: we remain unaware because the human being includes sense-perception; man is not merely a part [the higher part] of the soul but the total.

None the less every being of the order of soul is in continuous activity as long as life holds, continuously executing to itself its characteristic act: knowledge of the act depends upon transmission and perception. If there is to be perception of what is thus present, we must turn the perceptive faculty inward and hold it to attention there. Hoping to hear a desired voice, we let all others pass and are alert for the coming at last of that most welcome of sounds: so here, we must let the hearings of sense go by, save for sheer necessity, and keep the soul's perception bright and quick to the sounds from above.

β: Περὶ γενέσεως καὶ τάξεως τῶν μετὰ τὸ πρῶτον. — Second Tractate.

The Origin and Order of the Beings.

Following on the First.

[1] Τὸ ἐν πάντα καὶ οὐδὲ ἓν· ἀρχὴ γὰρ πάντων, οὐ πάντα, ἀλλ' ἐκεῖνος πάντα· ἐκεῖ γὰρ οἶον ἐνέδραμε· μᾶλλον δὲ οὐπω ἐστίν, ἀλλ' ἔσται. Πῶς οὖν ἐξ ἀπλοῦ ἐνὸς οὐδεμιᾶς ἐν ταυτῷ φαινομένης ποικιλίας, οὐ διπλῆς οὐτινος ὁτουοῦν; Ἡ ὅτι οὐδὲν ἦν ἐν αὐτῷ, διὰ τοῦτο ἐξ αὐτοῦ πάντα, καὶ ἵνα τὸ ὄν ἦι, διὰ τοῦτο αὐτὸς οὐκ ὄν, γεννητὴς δὲ αὐτοῦ· καὶ πρώτη οἶον γέννησις αὕτη· ὄν γὰρ τέλειον τῷ μηδὲν ζητεῖν μηδὲ ἔχειν μηδὲ δεῖσθαι οἶον ὑπερερρῦη καὶ τὸ ὑπερπλήρες αὐτοῦ πεποίηκεν ἄλλο· τὸ δὲ γενόμενον εἰς αὐτὸ ἐπεστράφη καὶ ἐπληρώθη καὶ ἐγένετο πρὸς αὐτὸ βλέπον καὶ νοῦς οὗτος. Καὶ ἡ μὲν πρὸς ἐκεῖνο στάσις αὐτοῦ τὸ ὄν ἐποίησεν, ἡ δὲ πρὸς αὐτὸ θέα τὸν νοῦν. Ἐπεὶ οὖν ἔστη πρὸς αὐτό, ἵνα ἴδῃ, ὁμοῦ νοῦς γίγνεται καὶ ὄν. Οὗτος οὖν ὢν οἶον ἐκεῖνος τὰ ὅμοια ποιεῖ δύναμιν προχέας πολλήν – εἶδος δὲ καὶ τοῦτο αὐτοῦ – ὥσπερ αὖ τὸ αὐτοῦ πρότερον προέχεε· καὶ αὕτη ἐκ τῆς οὐσίας ἐνέργεια ψυχῆς τοῦτο μένοντος ἐκεῖνου γενομένη· καὶ γὰρ ὁ νοῦς μένοντος τοῦ πρὸ αὐτοῦ ἐγένετο. Ἡ δὲ οὐ μένουσα ποιεῖ, ἀλλὰ κινηθεῖσα ἐγέννα εἰδωλον. Ἐκεῖ μὲν οὖν βλέπουσα, ὅθεν ἐγένετο, πληροῦται, προελθοῦσα δὲ εἰς κίνησιν ἄλλην καὶ ἐναντίαν γεννᾷ εἰδωλον αὐτῆς αἴσθησιν καὶ φύσιν τὴν ἐν τοῖς φυτοῖς. Οὐδὲν δὲ τοῦ πρὸ αὐτοῦ ἀπῆρτηται οὐδ' ἀποτέμνεται· διὸ καὶ δοκεῖ καὶ ἡ ἄνω ψυχὴ μέχρι φυτῶν φθάνειν· τρόπον γὰρ τινα φθάνει, ὅτι αὐτῆς τὸ ἐν φυτοῖς· οὐ μὴν πᾶσα ἐν φυτοῖς, ἀλλὰ γιγνομένη ἐν φυτοῖς οὕτως ἐστίν, ὅτι ἐπὶ τοσοῦτον προέβη εἰς τὸ κάτω ὑπόστασιν ἄλλην ποιησαμένη τῇ προόδῳ καὶ προθυμίᾳ τοῦ χειρόνος· ἐπεὶ καὶ τὸ πρὸ τούτου τὸ νοῦ ἐξηρητημένον μένειν τὸν νοῦν ἐφ' ἑαυτοῦ ἔα.

1. The One is all things and no one of them; the source of all things is not all things; all things are its possession — running back, so to speak, to it — or, more correctly, not yet so, they will be.

But a universe from an unbroken unity, in which there appears no diversity, not even duality?

It is precisely because that is nothing within the One that all things are from it: in order that Being may be brought about, the source must be no Being but Being's generator, in what is to be thought of as the primal act of generation. Seeking nothing, possessing nothing, lacking nothing, the One is perfect and, in our metaphor, has overflowed, and its exuberance has produced the new: this product has turned again to its begetter and been filled and has become its contemplator and so an Intellectual-Principle.

That station towards the one [the fact that something exists in presence of the One] establishes Being; that vision directed upon the One establishes the

Intellectual-Principle; standing towards the One to the end of vision, it is simultaneously Intellectual-Principle and Being; and, attaining resemblance in virtue of this vision, it repeats the act of the One in pouring forth a vast power.

This second outflow is a Form or Idea representing the Divine Intellect as the Divine Intellect represented its own prior, The One.

This active power sprung from essence [from the Intellectual-Principle considered as Being] is Soul.

Soul arises as the idea and act of the motionless Intellectual-Principle — which itself sprang from its own motionless prior — but the soul's operation is not similarly motionless; its image is generated from its movement. It takes fulness by looking to its source; but it generates its image by adopting another, a downward, movement.

This image of Soul is Sense and Nature, the vegetal principle.

Nothing, however, is completely severed from its prior. Thus the human Soul appears to reach away as far down as to the vegetal order: in some sense it does, since the life of growing things is within its province; but it is not present entire; when it has reached the vegetal order it is there in the sense that having moved thus far downwards it produces — by its outgoing and its tendency towards the less good — another hypostasis or form of being just as its prior (the loftier phase of the Soul) is produced from the Intellectual-Principle which yet remains in untroubled self-possession.

[2] Πρόεισιν οὖν ἀπ' ἀρχῆς εἰς ἔσχατον καταλειπομένου αἰεὶ ἐκάστου ἐν τῇ οἰκείᾳ ἔδρᾳ, τοῦ δὲ γεννωμένου ἄλλην τάξιν λαμβάνοντος τὴν χειρόνα· ἕκαστον μέντοι ταῦτόν γίνεται ὧι ἂν ἐπίσπῃται, ἕως ἂν ἐφέπηται. Ὅταν οὖν ψυχὴ ἐν φυτῶι γίνηται, ἄλλο ἐστὶν οἶον μέρος τὸ ἐν φυτῶι τὸ τολμηρότατον καὶ ἀφρονέστατον καὶ προεληλυθὸς μέχρι τοσούτου· ὅταν δ' ἐν ἀλόγῳ, ἡ τοῦ αἰσθάνεσθαι δύναμις κρατήσασα ἡγάγεν· ὅταν δὲ εἰς ἄνθρωπον, ἡ ὅλως ἐν λογικῶι ἡ κίνησις, ἡ ἀπὸ νοῦ ὡς νοῦν οἰκεῖον ἐχούσης καὶ παρ' αὐτῆς βούλησιν τοῦ νοεῖν ἡ ὅλως κινεῖσθαι. Πάλιν δὲ ἀναστρέφωμεν· ὅταν φυτοῦ ἡ τὰ παραφυόμενα ἡ κλάδων τὰ ἄνω τις τέμῃ, ἡ ἐν τούτῳ ψυχὴ ποῦ ἀπελήλυθεν; Ἡ ὅθεν· οὐ γὰρ ἀποστᾶσα τόπῳ· ἐν οὖν τῇ ἀρχῇ. Εἰ δὲ τὴν ρίζαν διακόψῃς ἡ καύσειας, ποῦ τὸ ἐν τῇ ρίζῃ; Ἐν ψυχῇ οὐκ εἰς ἄλλον τόπον ἐλθοῦσα· ἀλλὰ καὶ ἐν τῷ αὐτῷ ᾧ, ἀλλ' ἐν ἄλλῳ, εἰ ἀναδράμοι· εἰ δὲ μή, ἐν ἄλλῃ φυτικῇ, οὐ γὰρ στενοχωρεῖται· εἰ δ' ἀναδράμοι, ἐν τῇ πρὸ αὐτῆς δυνάμει. Ἀλλ' ἐκείνῃ ποῦ; Ἐν τῇ πρὸ αὐτῆς· ἡ δὲ μέχρι νοῦ, οὐ τόπῳ· οὐδὲν γὰρ ἐν τόπῳ ἦν· ὁ δὲ νοὺς πολὺ μᾶλλον οὐκ ἐν τόπῳ, ὥστε οὐδὲ αὕτη. Οὐδαμοῦ οὖν οὔσα, ἀλλ' ἐν τῷ ὃ μηδαμοῦ, καὶ πανταχοῦ οὕτως ἐστίν. Εἰ δὲ προελθοῦσα εἰς τὸ ἄνω σταίῃ ἐν τῷ μεταξὺ πρὶν πάντῃ εἰς τὸ ἀνωτάτω γενέσθαι, μέσον ἔχει βίον καὶ ἐν ἐκείνῳ τῷ μέρει αὐτῆς ἔστηκε. Πάντα δὲ ταῦτα ἐκεῖνος καὶ οὐκ ἐκεῖνος· ἐκεῖνος μὲν, ὅτι ἐξ ἐκείνου· οὐκ ἐκεῖνος δέ, ὅτι ἐκεῖνος ἐφ' ἑαυτοῦ μένων ἔδωκεν. Ἔστιν οὖν οἶον ζωὴ μακρὰ εἰς μῆκος ἐκταθεῖσα, ἕτερον ἕκαστον τῶν μορίων τῶν ἐφεξῆς, συνεχὲς δὲ πᾶν αὐτῷ, ἄλλο δὲ καὶ ἄλλο τῇ διαφορᾷ, οὐκ ἀπολλύμενον ἐν τῷ δευτέρῳ τὸ

πρότερον. Τί οὖν ἡ ἐν τοῖς φυτοῖς γενομένη; οὐδὲν γεννᾷ; Ἥ ἐν ᾧ ἐστι. Σκεπτέον δὲ πῶς ἀρχὴν ἄλλην λαβόντας.

2. To resume: there is from the first principle to ultimate an outgoing in which unfailingly each principle retains its own seat while its offshoot takes another rank, a lower, though on the other hand every being is in identity with its prior as long as it holds that contact.

In the case of soul entering some vegetal form, what is there is one phase, the more rebellious and less intellectual, outgone to that extreme; in a soul entering an animal, the faculty of sensation has been dominant and brought it there; in soul entering man, the movement outward has either been wholly of its reasoning part or has come from the Intellectual-Principle in the sense that the soul, possessing that principle as immanent to its being, has an inborn desire of intellectual activity and of movement in general.

But, looking more minutely into the matter, when shoots or topmost boughs are lopped from some growing thing, where goes the soul that was present in them? Simply, whence it came: soul never knew spatial separation and therefore is always within the source. If you cut the root to pieces, or burn it, where is the life that was present there? In the soul, which never went outside of itself.

No doubt, despite this permanence, the soul must have been in something if it reascends; and if it does not, it is still somewhere; it is in some other vegetal soul: but all this means merely that it is not crushed into some one spot; if a Soul-power reascends, it is within the Soul-power preceding it; that in turn can be only in the soul-power prior again, the phase reaching upwards to the Intellectual-Principle. Of course nothing here must be understood spatially: Soul never was in space; and the Divine Intellect, again, is distinguished from soul as being still more free.

Soul thus is nowhere but in the Principle which has that characteristic existence at once nowhere and everywhere.

If the soul on its upward path has halted midway before wholly achieving the supreme heights, it has a mid-rank life and has centred itself upon the mid-phase of its being. All in that mid-region is Intellectual-Principle not wholly itself — nothing else because deriving thence [and therefore of that name and rank], yet not that because the Intellectual-Principle in giving it forth is not merged into it.

There exists, thus, a life, as it were, of huge extension, a total in which each several part differs from its next, all making a self-continuous whole under a law of discrimination by which the various forms of things arise with no effacement of any prior in its secondary.

But does this Soul-phase in the vegetal order, produce nothing?

It engenders precisely the Kind in which it is thus present: how, is a question to be handled from another starting-point.

γ: Περὶ τῶν γνωριστικῶν ὑποστάσεων καὶ τοῦ ἐπέκεινα. — Third Tractate.

The Knowing Hypostases and the Transcendent.

[1] Ἄρα τὸ νοοῦν ἑαυτὸ ποικίλον δεῖ εἶναι, ἵνα ἐνί τινι τῶν ἐν αὐτῷ τὰ ἄλλα θεωροῦν οὕτω δὴ λέγεται νοεῖν ἑαυτό, ὡς τοῦ ἀπλοῦ παντάπασιν ὄντος οὐ δυναμένου εἰς ἑαυτό ἐπιστρέφειν καὶ τὴν αὐτοῦ κατανόησιν; Ἡ οἷόν τε καὶ μὴ σύνθετον ὄν νόησιν ἴσχειν ἑαυτοῦ; Τὸ μὲν γὰρ διότι σύνθετον λεγόμενον νοεῖν ἑαυτό, ὅτι δὴ ἐνί τῶν ἐν αὐτῷ τὰ ἄλλα νοεῖ, ὥσπερ ἂν εἰ τῇ αἰσθήσει καταλαμβάνοιμεν αὐτῶν τὴν μορφήν καὶ τὴν ἄλλην τοῦ σώματος φύσιν, οὐκ ἂν ἔχοι τὸ ὡς ἀληθῶς νοεῖν αὐτό· οὐ γὰρ τὸ πᾶν ἔσται ἐν τῷ τοιούτῳ ἐγνωσμένον, μὴ κἀκείνου τοῦ νοήσαντος τὰ ἄλλα τὰ σὺν αὐτῷ καὶ ἑαυτὸ νανοηκότος, ἔσται τε οὐ τὸ ζητούμενον τὸ αὐτὸ ἑαυτό, ἀλλ' ἄλλο ἄλλο. Δεῖ τοίνυν θέσθαι καὶ ἀπλοῦ κατανόησιν ἑαυτοῦ καὶ τοῦτο πῶς, σκοπεῖν, εἰ δυνατόν, ἢ ἀποστατέον τῆς δόξης τῆς τοῦ αὐτοῦ ἑαυτὸ νοεῖν τι ὄντως. Ἀποστήναι μὲν οὖν τῆς δόξης ταύτης οὐ πάνυ οἷόν τε πολλῶν τῶν ἀτόπων συμβαινόντων· καὶ γὰρ εἰ μὴ ψυχῇ δοίημεν τοῦτο ὡς πάνυ ἄτοπον ὄν, ἀλλὰ μηδὲ νοῦ τῇ φύσει διδόναι παντάπασιν ἄτοπον, εἰ τῶν μὲν ἄλλων γνῶσιν ἔχει, ἑαυτοῦ δὲ μὴ ἐν γνώσει καὶ ἐπιστήμῃ καταστήσεται. Καὶ γὰρ τῶν μὲν ἔξω ἢ αἰσθησις, ἀλλ' οὐ νοῦς ἀντιλήπεται, καί, εἰ βούλει, διάνοια καὶ δόξα· ὁ δὲ νοῦς, [εἰ] τούτων γνῶσιν ἔχει ἢ μή, σκέψασθαι προσήκει· ὅσα δὲ νοητά, νοῦς δηλονότι γινώσκει. Ἄρ' οὖν αὐτὰ μόνον ἢ καὶ ἑαυτόν, ὃς ταῦτα γινώσκει; Καὶ ἄρα οὕτω γινώσεται ἑαυτόν, ὅτι γινώσκει ταῦτα μόνον, τίς δὲ ὦν οὐ γινώσεται, ἀλλ' ἃ μὲν αὐτοῦ γινώσεται ὅτι γινώσκει, τίς δὲ ὦν γινώσκει οὐκέτι; Ἡ καὶ τὰ ἑαυτοῦ καὶ ἑαυτόν; Καὶ τίς ὁ τρόπος καὶ μέχρι τίνος σκεπτέον.

1. Are we to think that a being knowing itself must contain diversity, that self-knowledge can be affirmed only when some one phase of the self perceives other phases, and that therefore an absolutely simplex entity would be equally incapable of introversion and of self-awareness?

No: a being that has no parts or phases may have this consciousness; in fact there would be no real self-knowing in an entity presented as knowing itself in virtue of being a compound — some single element in it perceiving other elements — as we may know our own form and entire bodily organism by sense-perception: such knowing does not cover the whole field; the knowing element has not had the required cognisance at once of its associates and of itself; this is not the self-knower asked for; it is merely something that knows something else.

Either we must exhibit the self-knowing of an uncompounded being — and show how that is possible — or abandon the belief that any being can possess veritable self-cognition.

To abandon the belief is not possible in view of the many absurdities thus entailed.

It would be already absurd enough to deny this power to the soul or mind, but the very height of absurdity to deny it to the nature of the Intellectual-Principle, presented thus as knowing the rest of things but not attaining to knowledge, or even awareness, of itself.

It is the province of sense and in some degree of understanding and judgement, but not of the Intellectual-Principle, to handle the external, though whether the Intellectual-Principle holds the knowledge of these things is a question to be examined, but it is obvious that the Intellectual-Principle must have knowledge of the Intellectual objects. Now, can it know those objects alone or must it not simultaneously know itself, the being whose function it is to know just those things? Can it have self-knowledge in the sense [dismissed above as inadequate] of knowing its content while it ignores itself? Can it be aware of knowing its members and yet remain in ignorance of its own knowing self? Self and content must be simultaneously present: the method and degree of this knowledge we must now consider.

[2] Πρότερον δὲ περὶ ψυχῆς ζητητέον, εἰ δοτέον αὐτῇ γνῶσιν ἑαυτῆς, καὶ τί τὸ γινώσκον ἐν αὐτῇ καὶ ὅπως. Τὸ μὲν οὖν αἰσθητικὸν αὐτῆς αὐτόθεν ἂν φαῖμεν τοῦ ἔξω εἶναι μόνον· καὶ γὰρ εἰ τῶν ἔνδον ἐν τῷ σώματι γινομένων συναίσθησις εἴη, ἀλλὰ τῶν ἔξω ἑαυτοῦ καὶ ἐνταῦθα ἢ ἀντίληψις· τῶν γὰρ ἐν τῷ σώματι παθημάτων ὑφ' ἑαυτοῦ αἰσθάνεται. Τὸ δ' ἐν αὐτῇ λογιζόμενον παρὰ τῶν ἐκ τῆς αἰσθήσεως φαντασμάτων παρακειμένων τὴν ἐπίκρισιν ποιούμενον καὶ συνάγον καὶ διαροῦν· ἢ καὶ ἐπὶ τῶν ἐκ τοῦ νοῦ ἰόντων ἐφορᾷ οἷον τοὺς τύπους, καὶ ἔχει καὶ περὶ τούτους τὴν αὐτὴν δύναμιν. Καὶ σύνεσιν ἔτι προσλαμβάνει ὥσπερ ἐπιγινώσκον καὶ ἐφαρμόζον τοῖς ἐν αὐτῷ ἐκ παλαιοῦ τύποις τοὺς νέους καὶ ἄρτι ἥκοντας· ὃ δὴ καὶ ἀναμνήσεις φαῖμεν ἂν τῆς ψυχῆς εἶναι. Καὶ νοῦς ὁ τῆς ψυχῆς μέχρι τοῦδε ἰστάμενος τῇ δυνάμει ἢ καὶ εἰς ἑαυτὸν στρέφεται καὶ γινώσκει ἑαυτόν; Ἡ ἐπὶ τὸν νοῦν ἀνεκτέον τοῦτο. Γνῶσιν μὲν γὰρ ἑαυτοῦ τούτῳ τῷ μέρει διδόντες – νοῦν γὰρ αὐτὸν φήσομεν – καὶ ὅπῃ διοίσει τοῦ ἐπάνω ζητήσομεν, μὴ δὲ διδόντες ἐπ' ἐκείνον ἥξομεν τῷ λόγῳ βαδίζοντες, καὶ τὸ αὐτὸ ἑαυτό ὃ τί ποτ' ἐστὶ σκεψόμεθα. Εἰ δὲ καὶ ἐνταῦθα ἐν τῷ κάτω δώσομεν, τίς ἢ διαφορὰ τοῦ νοεῖν ἑαυτὸ σκεψόμεθα· εἰ γὰρ μηδεμία, ἥδη τοῦτο νοῦς ὁ ἄκρατος. Τοῦτο τοίνυν τὸ διανοητικὸν τῆς ψυχῆς ἄρα ἐπιστρέφει ἐφ' ἑαυτὸ καὶ αὐτό; Ἡ οὐ· ἀλλὰ ὧν δέχεται τύπων ἐφ' ἐκάτερα τὴν σύνεσιν ἴσχει. Καὶ πῶς τὴν σύνεσιν ἴσχει, πρῶτον ζητητέον.

2. We begin with the soul, asking whether it is to be allowed self-knowledge and what the knowing principle in it would be and how operating.

The sense-principle in it we may at once decide, takes cognisance only of the external; even in any awareness of events within the body it occupies, this is still the perception of something external to a principle dealing with those bodily conditions not as within but as beneath itself.

The reasoning-principle in the Soul acts upon the representations standing before it as the result of sense-perception; these it judges, combining, distinguishing; or it may also observe the impressions, so to speak, rising from the Intellectual-Principle, and has the same power of handling these; and reasoning will develop to wisdom where it recognizes the new and late-coming impressions [those of sense] and adapts them, so to speak, to those it holds from long before — the act which may be described as the soul's Reminiscence.

So far as this, the efficacy of the Intellectual-Principle in the Soul certainly reaches; but is there also introversion and self-cognition or is that power to be reserved strictly for the Divine Mind?

If we accord self-knowing to this phase of the soul we make it an Intellectual-Principle and will have to show what distinguishes it from its prior; if we refuse it self-knowing, all our thought brings us step by step to some principle which has this power, and we must discover what such self-knowing consists in. If, again, we do allow self-knowledge in the lower we must examine the question of degree; for if there is no difference of degree, then the reasoning principle in soul is the Intellectual-Principle unalloyed.

We ask, then, whether the understanding principle in the soul has equally the power of turning inwards upon itself or whether it has no more than that of comprehending the impressions, superior and inferior, which it receives.

The first stage is to discover what this comprehension is.

[3] Ἡ μὲν γὰρ αἴσθησις εἶδεν ἄνθρωπον καὶ ἔδωκε τὸν τύπον τῇ διανοίᾳ· ἡ δὲ τί φησιν; Ἡ οὐπω οὐδὲν ἔρει, ἀλλ' ἔγνω μόνον καὶ ἔστη· εἰ μὴ ἄρα πρὸς ἑαυτὴν διαλογίζοιτο τίς οὗτος, εἰ πρότερον ἐνέτυχε τούτῳ, καὶ λέγοι προσχρωμένη τῇ μνήμῃ, ὅτι Σωκράτης. Εἰ δὲ καὶ ἐξελίττοι τὴν μορφήν, μερίζει ἃ ἡ φαντασία ἔδωκεν· εἰ δέ, εἰ ἀγαθός, λέγοι, ἐξ ὧν μὲν ἔγνω διὰ τῆς αἰσθήσεως εἰρηκεν, ὃ δὲ εἰρηκεν ἐπ' αὐτοῖς, ἥδη παρ' αὐτῆς ἂν ἔχοι κανόνα ἔχουσα τοῦ ἀγαθοῦ παρ' αὐτῇ. Τὸ ἀγαθὸν πῶς ἔχει παρ' αὐτῇ; Ἡ ἀγαθοειδής ἐστι, καὶ ἐπερρώσθη δὲ εἰς τὴν αἴσθησιν τοῦ τοιούτου ἐπιλάμποντος αὐτῇ νοῦ· τὸ γὰρ καθαρὸν τῆς ψυχῆς τοῦτο καὶ νοῦ δέχεται ἐπικείμενα ἴχνη. Διὰ τί δὲ οὐ τοῦτο νοῦς, τὰ δὲ ἄλλα ψυχὴ ἀπὸ τοῦ αἰσθητικοῦ ἀρξάμενα; Ἡ ὅτι ψυχὴν δεῖ ἐν λογισμοῖς εἶναι· ταῦτα δὲ πάντα λογισομένης δυνάμεως ἔργα. Ἀλλὰ διὰ τί οὐ τούτῳ τῷ μέρει δόντες τὸ νοεῖν ἑαυτὸ ἀπαλλαζόμεθα; Ἡ ὅτι ἔδομεν αὐτῷ τὰ ἔξω σκοπεῖσθαι καὶ πολυπραγμονεῖν, νῶι δὲ ἀξιοῦμεν ὑπάρχειν τὰ αὐτοῦ καὶ τὰ ἐν αὐτῷ σκοπεῖσθαι. Ἀλλ' εἰ τις φήσει τί οὖν κωλύει τοῦτο ἄλλῃ δυνάμει σκοπεῖσθαι τὰ αὐτοῦ; οὐ τὸ διανοητικὸν οὐδὲ τὸ λογιστικὸν ἐπιζητεῖ, ἀλλὰ νοῦν καθαρὸν λαμβάνει. Τί οὖν κωλύει ἐν ψυχῇ νοῦν καθαρὸν εἶναι; Οὐδέν, φήσομεν· ἀλλ' ἔτι δεῖ λέγειν ψυχῆς τοῦτο; Ἀλλ' οὐ ψυχῆς μὲν φήσομεν, ἡμέτερον δὲ νοῦν φήσομεν, ἄλλον μὲν ὄντα τοῦ διανοουμένου καὶ ἐπάνω βεβηκότα, ὅμως δὲ ἡμέτερον, καὶ εἰ μὴ συναριθμοῖμεν τοῖς μέρεσι τῆς ψυχῆς. Ἡ ἡμέτερον καὶ οὐχ ἡμέτερον· διὸ καὶ προσχρώμεθα αὐτῷ καὶ οὐ προσχρώμεθα — διανοίαι δὲ

αἰὶ – καὶ ἡμέτερον μὲν χρωμένων, οὐ προσχρωμένων δὲ οὐχ ἡμέτερον. Τὸ δὴ προσχρῆσθαι τί ἐστίν; Ἄρα αὐτοὺς ἐκεῖνο γινομένους, καὶ φθεγγομένους ὡς ἐκεῖνος; Ἡ κατ’ ἐκεῖνον· οὐ γὰρ νοῦς ἡμεῖς· κατ’ ἐκεῖνο οὖν τῷ λογιστικῷ πρώτῳ δεχομένοι. Καὶ γὰρ αἰσθανόμεθα δι’ αἰσθήσεως καὶ ἡμεῖς [οὐχ] οἱ αἰσθανόμενοι· ἄρ’ οὖν καὶ διανοοῦμεθα οὕτως [καὶ διὰ τοῦ μὲν οὕτως;] Ἡ αὐτοὶ μὲν οἱ λογιζόμενοι καὶ νοοῦμεν τὰ ἐν τῇ διανοίᾳ νοήματα αὐτοί· τοῦτο γὰρ ἡμεῖς. Τὰ δὲ τοῦ νοῦ ἐνεργήματα ἄνωθεν οὕτως, ὡς τὰ ἐκ τῆς αἰσθήσεως κάτωθεν, τοῦτο ὄντες τὸ κύριον τῆς ψυχῆς, μέσον δυνάμεως διττῆς, χείρονος καὶ βελτίονος, χείρονος μὲν τῆς αἰσθήσεως, βελτίονος δὲ τοῦ νοῦ. Ἀλλ’ αἴσθησις μὲν αἰεὶ ἡμέτερον δοκεῖ συγκεχωρημένον – αἰὶ γὰρ αἰσθανόμεθα – νοῦς δὲ ἀμφισβητεῖται, καὶ ὅτι μὴ αὐτῷ αἰὶ καὶ ὅτι χωριστός· χωριστός δὲ τῷ μὴ προσνεύειν αὐτόν, ἀλλ’ ἡμᾶς μᾶλλον πρὸς αὐτόν εἰς τὸ ἄνω βλέποντας. Αἴσθησις δὲ ἡμῖν ἄγγελος, βασιλεὺς δὲ πρὸς ἡμᾶς ἐκεῖνος.

3. Sense sees a man and transmits the impression to the understanding. What does the understanding say? It has nothing to say as yet; it accepts and waits; unless, rather, it questions within itself “Who is this?” — someone it has met before — and then, drawing on memory, says, “Socrates.”

If it should go on to develop the impression received, it distinguishes various elements in what the representative faculty has set before it; supposing it to say “Socrates, if the man is good,” then, while it has spoken upon information from the senses, its total pronouncement is its own; it contains within itself a standard of good.

But how does it thus contain the good within itself?

It is, itself, of the nature of the good and it has been strengthened still towards the perception of all that is good by the irradiation of the Intellectual-Principle upon it; for this pure phase of the soul welcomes to itself the images implanted from its prior.

But why may we not distinguish this understanding phase as Intellectual-Principle and take soul to consist of the later phases from the sensitive downwards?

Because all the activities mentioned are within the scope of a reasoning faculty, and reasoning is characteristically the function of soul.

Why not, however, absolve the question by assigning self-cognisance to this phase?

Because we have allotted to soul the function of dealing — in thought and in multiform action — with the external, and we hold that observation of self and of the content of self must belong to Intellectual-Principle.

If any one says, “Still; what precludes the reasoning soul from observing its own content by some special faculty?” he is no longer posting a principle of understanding or of reasoning but, simply, bringing in the Intellectual-Principle unalloyed.

But what precludes the Intellectual-Principle from being present, unalloyed, within the soul? Nothing, we admit; but are we entitled therefore to

think of it as a phase of soul?

We cannot describe it as belonging to the soul though we do describe it as our Intellectual-Principle, something distinct from the understanding, advanced above it, and yet ours even though we cannot include it among soul-phases: it is ours and not ours; and therefore we use it sometimes and sometimes not, whereas we always have use of the understanding; the Intellectual-Principle is ours when we act by it, not ours when we neglect it.

But what is this acting by it? Does it mean that we become the Intellectual-Principle so that our utterance is the utterance of the Intellectual-Principle, or that we represent it?

We are not the Intellectual-Principle; we represent it in virtue of that highest reasoning faculty which draws upon it.

Still; we perceive by means of the perceptive faculty and are, ourselves, the percepts: may we not say the same of the intellective act?

No: our reasoning is our own; we ourselves think the thoughts that occupy the understanding — for this is actually the We — but the operation of the Intellectual-Principle enters from above us as that of the sensitive faculty from below; the We is the soul at its highest, the mid-point between two powers, between the sensitive principle, inferior to us, and the intellectual principle superior. We think of the perceptive act as integral to ourselves because our sense-perception is uninterrupted; we hesitate as to the Intellectual-Principle both because we are not always occupied with it and because it exists apart, not a principle inclining to us but one to which we incline when we choose to look upwards.

The sensitive principle is our scout; the Intellectual-Principle our King.

[4] Βασιλεύομεν δὲ καὶ ἡμεῖς, ὅταν κατ' ἐκεῖνον· κατ' ἐκεῖνον δὲ διχῶς, ἢ τοῖς οἷον γράμμασιν ὥσπερ νόμοις ἐν ἡμῖν γραφῆσιν, ἢ οἷον πληρωθέντες αὐτοῦ ἢ καὶ δυνηθέντες ἰδεῖν καὶ αἰσθάνεσθαι παρόντος. Καὶ γινώσκομεν δὲ αὐτοὺς [τῶι] τῶι τοιούτῳ ὁρατῶι τὰ ἄλλα μαθεῖν [τῶι τοιούτῳ] [ἢ] κατὰ τὴν δύναμιν τὴν γινώσκουσαν τὸ τοιοῦτον μαθόντες αὐτῇ τῇ δυνάμει ἢ καὶ ἐκεῖνο γινόμενοι, ὡς τὸν γινώσκοντα ἑαυτὸν διττὸν εἶναι, τὸ μὲν γινώσκοντα τῆς διανοίας τῆς ψυχικῆς φύσιν, τὸν δὲ ὑπεράνω τούτου, τὸν γινώσκοντα ἑαυτὸν κατὰ τὸν νοῦν ἐκεῖνον γινόμενον· κάκειναι ἑαυτὸν νοεῖν αὐτὸ οὐχ ὡς ἄνθρωπον ἔτι, ἀλλὰ παντελῶς ἄλλον γενόμενον καὶ συναρπάσαντα ἑαυτὸν εἰς τὸ ἄνω μόνον ἐφέλκοντα τὸ τῆς ψυχῆς ἄμεινον, ὃ καὶ δύναται μόνον περοῦσθαι πρὸς νόησιν, ἵνα τις ἐκεῖ παρακαταθοῖτο ἃ εἶδε. Τὸ δὲ διανοητικὸν ὅτι διανοητικὸν ἄρα οὐκ οἶδε, καὶ ὅτι σύνεσιν τῶν ἔξω λαμβάνει, καὶ ὅτι κρίνει ἃ κρίνει, καὶ ὅτι τοῖς ἐν ἑαυτῷ κανόνισιν, οὓς παρὰ τοῦ νοῦ ἔχει, καὶ ὡς ἔστι τι βέλτιον αὐτοῦ, [ὃ] οὐ ζητεῖ, ἀλλ' ἔχει πάντως δήπου; Ἀλλ' ἄρα τί ἐστὶν αὐτὸ [ὃ] οὐκ οἶδεν ἐπιστάμενον οἷόν ἐστι καὶ οἷα τὰ ἔργα αὐτοῦ; Εἰ οὖν λέγοι, ὅτι ἀπὸ νοῦ ἐστὶ καὶ δεύτερον μετὰ νοῦν καὶ εἰκὼν νοῦ, ἔχον ἐν ἑαυτῷ τὰ πάντα οἷον γεγραμμένα, ὡς ἐκεῖ ὁ γράφων καὶ ὁ γράψας, ἅρ' οὖν στήσεται μέχρι τούτων ὁ οὕτως ἑαυτὸν ἐγνωκώς, ἡμεῖς δὲ ἄλλῃ δυνάμει

προσχησάμενοι νοῦν αὖ γινώσκοντα ἑαυτὸν κατοψόμεθα ἢ ἐκεῖνον μεταλαβόντες, ἐπεὶ περ καὶ ἐκεῖνος ἡμέτερος καὶ ἡμεῖς ἐκεῖνου, οὕτω νοῦν καὶ αὐτοὺς γνωσόμεθα; Ἡ ἀναγκαῖον οὕτως, εἴπερ γνωσόμεθα, ὃ τί ποτ' ἐστὶ τὸ ἐν νῷ αὐτὸ ἑαυτό. Ἔστι δὴ νοῦς τις αὐτὸς γεγωνός, ὅτε τὰ ἄλλα ἀφείδῃ ἑαυτοῦ τούτῳ καὶ τοῦτον βλέπει, αὐτῷ δὲ ἑαυτόν. Ὡς δὴ οὖν νοῦς ἑαυτὸν ὁρᾷ.

4. But we, too, are king when we are moulded to the Intellectual-Principle.

That correspondence may be brought about in two ways: either the radii from that centre are traced upon us to be our law or we are filled full of the Divine Mind, which again may have become to us a thing seen and felt as a presence.

Hence our self-knowing comes to the knowing of all the rest of our being in virtue of this thing patently present; or by that power itself communicating to us its own power of self-knowing; or by our becoming identical with that principle of knowledge.

Thus the self-knower is a double person: there is the one that takes cognisance of the principle in virtue of which understanding occurs in the soul or mind; and there is the higher, knowing himself by the Intellectual-Principle with which he becomes identical: this latter knows the self as no longer man but as a being that has become something other through and through: he has thrown himself as one thing over into the superior order, taking with him only that better part of the soul which alone is winged for the Intellectual Act and gives the man, once established There, the power to appropriate what he has seen.

We can scarcely suppose this understanding faculty to be unaware that it has understanding; that it takes cognisance of things external; that in its judgements it decides by the rules and standards within itself held directly from the Intellectual-Principle; that there is something higher than itself, something which, moreover, it has no need to seek but fully possesses. What can we conceive to escape the self-knowledge of a principle which admittedly knows the place it holds and the work it has to do? It affirms that it springs from Intellectual-Principle whose second and image it is, that it holds all within itself, the universe of things, engraved, so to say, upon it as all is held There by the eternal engraver. Aware so far of itself, can it be supposed to halt at that? Are we to suppose that all we can do is to apply a distinct power of our nature and come thus to awareness of that Intellectual-Principle as aware of itself? Or may we not appropriate that principle — which belongs to us as we to it — and thus attain to awareness, at once, of it and of ourselves? Yes: this is the necessary way if we are to experience the self-knowledge vested in the Intellectual-Principle. And a man becomes Intellectual-Principle when, ignoring all other phases of his being, he sees through that only and sees only that and so knows himself by means of the self — in other words attains the self-knowledge which the Intellectual-Principle possesses.

[5] Ἄρ' οὖν ἄλλῳι μέρει ἑαυτοῦ ἄλλο μέρος αὐτοῦ καθορᾷ; Ἄλλ' οὕτω τὸ

μὲν ἔσται ὁρῶν, τὸ δὲ ὁρώμενον· τοῦτο δὲ οὐκ αὐτὸ ἑαυτό. Τί οὖν, εἰ πᾶν τοιοῦτον οἶον ὁμοιομερὲς εἶναι, ὥστε τὸ ὁρῶν μηδὲν διαφέρειν τοῦ ὁρώμενου; Οὕτω γὰρ ἰδὼν ἐκεῖνο τὸ μέρος αὐτοῦ ὃν ταυτὸν αὐτῷ εἶδεν ἑαυτόν· διαφέρει γὰρ οὐδὲν τὸ ὁρῶν πρὸς τὸ ὁρώμενον. Ἡ πρῶτον μὲν ἄτοπος ὁ μερισμὸς ἑαυτοῦ· πῶς γὰρ καὶ μεριεῖ; οὐ γὰρ δὴ κατὰ τύχην· καὶ ὁ μερίζων δὲ τίς; ὁ ἐν τῷ θεωρεῖν τάττων ἑαυτὸν ἢ ὁ ἐν τῷ θεωρεῖσθαι; Εἴτα πῶς ἑαυτὸν γνώσεται ὁ θεωρῶν ἐν τῷ θεωρουμένῳ τάξας ἑαυτὸν κατὰ τὸ θεωρεῖν; οὐ γὰρ ἦν ἐν τῷ θεωρουμένῳ τὸ θεωρεῖν. Ἡ γνοὺς ἑαυτὸν οὕτω θεωρούμενον, ἀλλ' οὐ θεωροῦντα, νοήσει· ὥστε οὐ πάντα οὐδὲ ὅλον γνώσεται ἑαυτόν· ὃν γὰρ εἶδε, θεωρούμενον, ἀλλ' οὐ θεωροῦντα εἶδε· καὶ οὕτως ἔσται ἄλλον, ἀλλ' οὐχ ἑαυτὸν ἑωρακώς. Ἡ προσθήσει παρ' αὐτοῦ καὶ τὸν τεθεωρηκότα, ἵνα τέλεον αὐτὸν ἦι νενοηκός. Ἀλλ' εἰ καὶ τὸν τεθεωρηκότα, ὁμοῦ καὶ τὰ ἑωραμένα. Εἰ οὖν ἐν τῇ θεωρίᾳ ὑπάρχει τὰ τεθεωρημένα, εἰ μὲν τύποι αὐτῶν, οὐκ αὐτὰ ἔχει· εἰ δ' αὐτὰ ἔχει, οὐκ ἰδὼν αὐτὰ ἐκ τοῦ μερίσαι αὐτὸν ἔχει, ἀλλ' ἦν πρὶν μερίσαι ἑαυτὸν καὶ θεωρῶν καὶ ἔχων. Εἰ τοῦτο, δεῖ τὴν θεωρίαν ταυτὸν εἶναι τῷ θεωρητῷ, καὶ τὸν νοῦν ταυτὸν εἶναι τῷ νοητῷ· καὶ γάρ, εἰ μὴ ταυτόν, οὐκ ἀλήθεια ἔσται· τύπον γὰρ ἔξει ὁ ἔχων τὰ ὄντα ἕτερον τῶν ὄντων, ὅπερ οὐκ ἔστιν ἀλήθεια. Τὴν ἄρα ἀλήθειαν οὐχ ἑτέρου εἶναι δεῖ, ἀλλ' ὃ λέγει, τοῦτο καὶ εἶναι. Ἐν ἄρα οὕτω νοῦς καὶ τὸ νοητὸν καὶ τὸ ὄν καὶ πρῶτον ὃν τοῦτο καὶ δὴ καὶ πρῶτος νοῦς τὰ ὄντα ἔχων, μᾶλλον δὲ ὁ αὐτὸς τοῖς οὖσιν. Ἀλλ' εἰ ἡ νόησις καὶ τὸ νοητὸν ἓν, πῶς διὰ τοῦτο τὸ νοοῦν νοήσει ἑαυτό; Ἡ μὲν γὰρ νόησις οἶον περιέξει τὸ νοητόν, ἢ ταυτὸν τῷ νοητῷ ἔσται, οὐπω δὲ ὁ νοῦς δηλὸς ἑαυτὸν νοῶν. Ἀλλ' εἰ ἡ νόησις καὶ τὸ νοητὸν ταυτόν – ἐνέργεια γὰρ τις τὸ νοητόν· οὐ γὰρ δὴ δύναμις οὐδὲ γ' ἀνόητον οὐδὲ ζωῆς χωρὶς οὐδ' αὖ ἐπακτόν τὸ ζῆν οὐδὲ τὸ νοεῖν ἄλλῳ ὄντι, οἶον λίθῳ ἢ ἀψύχῳ τινί – καὶ οὐσία ἢ πρώτη τὸ νοητόν· εἰ οὖν ἐνέργεια καὶ ἡ πρώτη ἐνέργεια καὶ καλλίστη δὴ, νόησις ἂν εἴη καὶ οὐσιώδης νόησις· καὶ γὰρ ἀληθεστάτη νόησις δὴ τοιαύτη καὶ πρώτη οὕσα καὶ πρώτως νοῦς ἂν εἴη ὁ πρῶτος· οὐδὲ γὰρ ὁ νοῦς οὗτος δυνάμει οὐδ' ἕτερος μὲν αὐτός, ἢ δὲ νόησις ἄλλο· οὕτω γὰρ ἂν πάλιν τὸ οὐσιώδες αὐτοῦ δυνάμει. Εἰ οὖν ἐνέργεια καὶ ἡ οὐσία αὐτοῦ ἐνέργεια, ἐν καὶ ταυτὸν τῇ ἐνεργείᾳ ἂν εἴη· ἐν δὲ τῇ ἐνεργείᾳ τὸ ὄν καὶ τὸ νοητόν· ἐν ἅμα πάντα ἔσται, νοῦς, νόησις, τὸ νοητόν. Εἰ οὖν ἡ νόησις αὐτοῦ τὸ νοητόν, τὸ δὲ νοητὸν αὐτός, αὐτὸς ἄρα ἑαυτὸν νοήσει· νοήσει γὰρ τῇ νοήσει, ὅπερ ἦν αὐτός, καὶ νοήσει τὸ νοητόν, ὅπερ ἦν αὐτός. Καθ' ἑκάτερον ἄρα ἑαυτὸν νοήσει, καθότι καὶ ἡ νόησις αὐτὸς ἦν, καὶ καθότι τὸ νοητόν αὐτός, ὅπερ ἐνόει τῇ νοήσει, ὃ ἦν αὐτός.

5. Does it all come down, then, to one phase of the self knowing another phase?

That would be a case of knower distinguished from known, and would not be self-knowing.

What, then, if the total combination were supposed to be of one piece, knower quite undistinguished from known, so that, seeing any given part of itself as identical with itself, it sees itself by means of itself, knower and known thus being entirely without differentiation?

To begin with, the distinction in one self thus suggested is a strange phenomenon. How is the self to make the partition? The thing cannot happen of itself. And, again, which phase makes it? The phase that decides to be the knower or that which is to be the known? Then how can the knowing phase know itself in the known when it has chosen to be the knower and put itself apart from the known? In such self-knowledge by sundering it can be aware only of the object, not of the agent; it will not know its entire content, or itself as an integral whole; it knows the phase seen but not the seeing phase and thus has knowledge of something else, not self-knowledge.

In order to perfect self-knowing it must bring over from itself the knowing phase as well: seeing subject and seen objects must be present as one thing. Now if in this coalescence of seeing subject with seen objects, the objects were merely representations of the reality, the subject would not possess the realities: if it is to possess them it must do so not by seeing them as the result of any self-division but by knowing them, containing them, before any self-division occurs.

At that, the object known must be identical with the knowing act [or agent], the Intellectual-Principle, therefore, identical with the Intellectual Realm. And in fact, if this identity does not exist, neither does truth; the Principle that should contain realities is found to contain a transcript, something different from the realities; that constitutes non-Truth; Truth cannot apply to something conflicting with itself; what it affirms it must also be.

Thus we find that the Intellectual-Principle, the Intellectual Realm and Real Being constitute one thing, which is the Primal Being; the primal Intellectual-Principle is that which contains the realities or, rather, which is identical with them.

But taking Primal Intellection and its intellectual object to be a unity, how does that give an Intellective Being knowing itself? An intellection enveloping its object or identical with it is far from exhibiting the Intellectual-Principle as self-knowing.

All turns on the identity. The intellectual object is itself an activity, not a mere potentiality; it is not lifeless; nor are the life and intellection brought into it as into something naturally devoid of them, some stone or other dead matter; no, the intellectual object is essentially existent, the primal reality. As an active force, the first activity, it must be, also itself, the noblest intellection, intellection possessing real being since it is entirely true; and such an intellection, primal and primally existent, can be no other than the primal principle of Intellection: for that primal principle is no potentiality and cannot be an agent distinct from its act and thus, once more, possessing its essential being as a mere potentiality. As an act — and one whose very being is an act — it must be undistinguishably identical with its act: but Being and the Intellectual object are also identical with that act; therefore the Intellectual-Principle, its exercise of intellection and the object of intellection all are

identical. Given its intellection identical with intellectual object and the object identical with the Principle itself, it cannot but have self-knowledge: its intellection operates by the intellectual act which is itself upon the intellectual object which similarly is itself. It possesses self-knowing, thus, on every count; the act is itself; and the object seen in that act — self, is itself.

[6] Ὁ μὲν δὴ λόγος ἀπέδειξεν εἶναι τι τὸ αὐτὸ ἑαυτὸ κυρίως νοεῖν. Νοεῖ οὖν ἄλλως μὲν ἐπὶ ψυχῆς ὄν, ἐπὶ δὲ τοῦ νοῦ κυριώτερον. Ἡ μὲν γὰρ ψυχὴ ἐνόει ἑαυτὴν ὅτι ἄλλου, ὁ δὲ νοῦς ὅτι αὐτὸς καὶ οἷος αὐτὸς καὶ ὅστις καὶ ἐκ τῆς ἑαυτοῦ φύσεως καὶ ἐπιστρέφων εἰς αὐτόν. Τὰ γὰρ ὄντα ὁρῶν ἑαυτὸν ἑώρα καὶ ὁρῶν ἐνεργεῖαι ἦν καὶ ἡ ἐνέργεια αὐτός· νοῦς γὰρ καὶ νόησις ἔν· καὶ ὅλος ὅλῳ, οὐ μέρει ἄλλο μέρος. Ἄρ' οὖν τοιοῦτον ὁ λόγος ἔδειξεν, οἷον καὶ ἐνέργειαν πιστικὴν ἔχειν; Ἡ ἀνάγκη μὲν οὕτως, πειθὼ δὲ οὐκ ἔχει· καὶ γὰρ ἡ μὲν ἀνάγκη ἐν νῶι, ἡ δὲ πειθὼ ἐν ψυχῇ. Ζητοῦμεν δὴ, ὥς ἔοικεν, ἡμεῖς πεισθῆναι μᾶλλον ἢ νῶι καθαρῶι θεᾶσθαι τὸ ἀληθές. Καὶ γὰρ καὶ ἕως ἡμῶν ἄνω ἐν νοῦ φύσει, ἠρκοῦμεθα καὶ ἐνοοῦμεν καὶ εἰς ἐν πάντα συνάγοντες ἐωρῶμεν· νοῦς γὰρ ἦν ὁ νοῶν καὶ περὶ αὐτοῦ λέγων, ἡ δὲ ψυχὴ ἡσυχίαν ἦγε συγχωροῦσα τῶι ἐνεργήματι τοῦ νοῦ. Ἐπεὶ δὲ ἐνταῦθα γεγενήμεθα πάλιν αὐτὸ καὶ ἐν ψυχῇ, πειθὼ τινα γενέσθαι ζητοῦμεν, οἷον ἐν εἰκόνι τὸ ἀρχέτυπον θεωρεῖν ἐθέλοντες. Ἰσως οὖν χρή τὴν ψυχὴν ἡμῶν διδάξαι, πῶς ποτε ὁ νοῦς θεωρεῖ ἑαυτόν, διδάξαι δὲ τοῦτο τῆς ψυχῆς, ὁ νοερόν πως, διανοητικὸν αὐτὸ τιθέμενοι καὶ τῇ ὀνομασίαι ὑποσημαίνοντες νοῦν τινα αὐτὸ εἶναι ἢ διὰ νοῦ τὴν δύναμιν καὶ παρὰ νοῦ αὐτὸ ἴσχειν. Τούτῳ τοίνυν γινώσκειν προσήκει, ὥς καὶ αὐτῶι ὅσα ὁρᾷ γινώσκει καὶ οἶδεν ἃ λέγει. Καὶ εἰ αὐτὸ εἶη ἃ λέγει, γινώσκοι ἂν ἑαυτὸ οὕτω. ὄντων δὲ ἢ ἄνωθεν αὐτῶι γινομένων ἐκεῖθεν, ὅθεν περ' καὶ αὐτό, συμβαίνει ἂν καὶ τούτῳ λόγῳ ὄντι καὶ συγγενῇ λαμβάνοντι καὶ τοῖς ἐν αὐτῶι ἴχνεσιν ἐφαρμόττοντι οὕτω τοι γινώσκειν ἑαυτό. Μεταθέτω τοίνυν καὶ ἐπὶ τὸν ἀληθῆ νοῦν τὴν εἰκόνα, ὃς ἦν ὁ αὐτὸς τοῖς νοουμένοις ἀληθέσι καὶ ὄντως οὖσι καὶ πρώτοις, καὶ ὅτι μὴ οἷόν τε τοῦτον τὸν τοιοῦτον ἐκτὸς ἑαυτοῦ εἶναι — ὥστε εἶπερ ἐν ἑαυτῶι ἐστὶ καὶ σὺν ἑαυτῶι καὶ τοῦτο, ὅπερ ἐστί, νοῦς ἐστὶν [ἀνόητος δὲ νοῦς οὐκ ἂν ποτε εἶη] ἀνάγκη συνεῖναι αὐτῶι τὴν γνῶσιν ἑαυτοῦ — καὶ ὅτι ἐν αὐτῶι οὗτος, καὶ οὐκ ἄλλο αὐτῶι τὸ ἔργον καὶ ἡ οὐσία ἢ τὸ νῶι μόνον εἶναι. Οὐ γὰρ δὴ πρακτικὸς γε οὗτος· ὥς πρὸς τὸ ἔξω βλέποντι τῶι πρακτικῶι καὶ μὴ ἐν αὐτῶι μένοντι εἶη ἂν τῶν μὲν ἔξω τις γνῶσις, ἀνάγκη δὲ οὐκ ἔνεστιν, εἶπερ τὸ πᾶν πρακτικὸς εἶη, γινώσκειν ἑαυτόν. Ὡς δὲ μὴ πρᾶξις — οὐδὲ γὰρ ὀρεξις τῶι καθαρῶι νῶι ἀπόντος — τούτῳ ἢ ἐπιστροφή πρὸς αὐτὸν οὕσα οὐ μόνον εὐλογον ὑποδείκνυσιν [τὴν ἑαυτοῦ], ἀλλὰ καὶ ἀναγκαίαν [αὐτοῦ] τὴν [ἑαυτοῦ] γνῶσιν· τίς γὰρ ἂν καὶ ἡ ζωὴ αὐτοῦ εἶη πράξεως ἀπηλλαγμένῳ καὶ ἐν νῶι ὄντι;

6. Thus we have shown that there exists that which in the strictest sense possesses self-knowing.

This self-knowing agent, perfect in the Intellectual-Principle, is modified in the Soul.

The difference is that, while the soul knows itself as within something else, the Intellectual-Principle knows itself as self-dependent, knows all its nature

and character, and knows by right of its own being and by simple introversion. When it looks upon the authentic existences it is looking upon itself; its vision as its effective existence, and this efficacy is itself since the Intellectual-Principle and the Intellectual Act are one: this is an integral seeing itself by its entire being, not a part seeing by a part.

But has our discussion issued in an Intellectual-Principle having a persuasive activity [furnishing us with probability]?

No: it brings compulsion not persuasion; compulsion belongs to the Intellectual-Principle, persuasion to the soul or mind, and we seem to desire to be persuaded rather than to see the truth in the pure intellect.

As long as we were Above, collected within the Intellectual nature, we were satisfied; we were held in the intellectual act; we had vision because we drew all into unity — for the thinker in us was the Intellectual-Principle telling us of itself — and the soul or mind was motionless, assenting to that act of its prior. But now that we are once more here — living in the secondary, the soul — we seek for persuasive probabilities: it is through the image we desire to know the archetype.

Our way is to teach our soul how the Intellectual-Principle exercises self-vision; the phase thus to be taught is that which already touches the intellective order, that which we call the understanding or intelligent soul, indicating by the very name that it is already of itself in some degree an Intellectual-Principle or that it holds its peculiar power through and from that Principle. This phase must be brought to understand by what means it has knowledge of the thing it sees and warrant for what it affirms: if it became what it affirms, it would by that fact possess self-knowing. All its vision and affirmation being in the Supreme or deriving from it — There where itself also is — it will possess self-knowledge by its right as a Reason-Principle, claiming its kin and bringing all into accord with the divine imprint upon it.

The soul therefore [to attain self-knowledge] has only to set this image [that is to say, its highest phase] alongside the veritable Intellectual-Principle which we have found to be identical with the truths constituting the objects of intellection, the world of Primals and Reality: for this Intellectual-Principle, by very definition, cannot be outside of itself, the Intellectual Reality: self-gathered and unalloyed, it is Intellectual-Principle through all the range of its being — for unintelligent intelligence is not possible — and thus it possesses of necessity self-knowing, as a being immanent to itself and one having for function and essence to be purely and solely Intellectual-Principle. This is no doer; the doer, not self-intent but looking outward, will have knowledge, in some kind, of the external, but, if wholly of this practical order, need have no self-knowledge; where, on the contrary, there is no action — and of course the pure Intellectual-Principle cannot be straining after any absent good — the intention can be only towards the self; at once self-knowing becomes not merely plausible but inevitable; what else could living signify in a being

immune from action and existing in Intellect?

[7] Ἀλλὰ τὸν θεὸν θεωρεῖ, εἵπομεν ἄν. Ἀλλ' εἰ τὸν θεὸν γινώσκειν αὐτόν τις ὁμολογήσει, καὶ ταύτη συγχωρεῖν ἀναγκασθήσεται καὶ ἑαυτὸν γινώσκειν. Καὶ γὰρ ὅσα ἔχει παρ' ἐκείνου γινώσεται, καὶ ἃ ἔδωκε, καὶ ἃ δύναται ἐκεῖνος. Ταῦτα δὲ μαθὼν καὶ γνοὺς καὶ ταύτη ἑαυτὸν γινώσεται· καὶ γὰρ ἓν τι τῶν δοθέντων αὐτός, μᾶλλον δὲ πάντα τὰ δοθέντα αὐτός. Εἰ μὲν οὖν κἀκεῖνο γινώσεται κατὰ τὰς δυνάμεις αὐτοῦ μαθὼν, καὶ ἑαυτὸν γινώσεται ἐκείθεν γενόμενος καὶ ἃ δύναται κομισάμενος· εἰ δὲ ἀδυνατήσῃ ἰδεῖν σαφῶς ἐκεῖνον, ἐπειδὴ τὸ ἰδεῖν ἴσως αὐτὸ ἐστὶ τὸ ὁρώμενον, ταύτη μάλιστα λείποιτ' ἂν αὐτῷ ἰδεῖν ἑαυτὸν καὶ εἰδέναι, εἰ τὸ ἰδεῖν τοῦτό ἐστὶ τὸ αὐτὸ εἶναι τὸ ὁρώμενον. Τί γὰρ ἂν καὶ δοίημεν αὐτῷ ἄλλο; Ἡσυχίαν, νῆ Δία. Ἀλλὰ νῶι ἡσυχία οὐ νοῦ ἐστὶν ἔκστασις, ἀλλ' ἐστὶν ἡσυχία τοῦ νοῦ σχολὴν ἄγουςα ἀπὸ τῶν ἄλλων ἐνέργεια· ἐπεὶ καὶ τοῖς ἄλλοις, οἷς ἐστὶν ἡσυχία ἐτέρων, καταλείπεται ἡ αὐτῶν οἰκεία ἐνέργεια καὶ μάλιστα, οἷς τὸ εἶναι οὐ δυνάμει ἐστίν, ἀλλὰ ἐνεργείαι. Τὸ εἶναι οὖν ἐνέργεια, καὶ οὐδέν, πρὸς ὃ ἡ ἐνέργεια· πρὸς αὐτῷ ἄρα. Ἐαυτὸν ἄρα νοῶν οὕτω πρὸς αὐτῷ καὶ εἰς ἑαυτὸν τὴν ἐνέργειαν ἴσχει. Καὶ γὰρ εἴ τι ἐξ αὐτοῦ, τῷ εἰς αὐτὸν ἐν ἑαυτῷ. Ἐδεῖ γὰρ πρῶτον ἐν ἑαυτῷ, εἶτα καὶ εἰς ἄλλο, ἢ ἄλλο τι ἤκειν ἀπ' αὐτοῦ ὁμοιούμενον αὐτῷ, οἷον καὶ πυρὶ ἐν αὐτῷ πρότερον ὄντι πυρὶ καὶ τὴν ἐνέργειαν ἔχοντι πυρὸς οὕτω τοι καὶ ἴχνος αὐτοῦ δυνηθῆναι ποιῆσαι ἐν ἄλλῳ. Καὶ γὰρ αὐτὸ καὶ ἐστὶν ὁ μὲν νοῦς ἐν αὐτῷ ἐνέργεια, ἡ δὲ ψυχή τὸ μὲν ὅσον πρὸς νοῦν αὐτῆς οἷον εἴσω, τὸ δ' ἔξω νοῦ πρὸς τὸ ἔξω. Κατὰ θάτερα μὲν γὰρ ὁμοίωται ὅθεν ἦκει, κατὰ θάτερα δὲ καίτοι ἀνομοιωθεῖσα ὁμως ὁμοίωται καὶ ἐνταῦθα, εἴτε πράττοι, εἴτε ποιῶ· καὶ γὰρ καὶ πράττουσα ὁμως θεωρεῖ καὶ ποιῶσα εἶδη ποιεῖ, οἷον νοήσεις ἀπηρτισμένας, ὥστε πάντα εἶναι ἴχνη νοήσεως καὶ νοῦ κατὰ τὸ ἀρχέτυπον προϊόντων καὶ μιμουμένων τῶν ἐγγὺς μᾶλλον, τῶν δὲ ἐσχάτων ἀμυδρὰν ἀποσφωίζοντων εἰκόνα.

7. The contemplating of God, we might answer.

But to admit its knowing God is to be compelled to admit its self-knowing. It will know what it holds from God, what God has given forth or may; with this knowledge, it knows itself at the stroke, for it is itself one of those given things — in fact is all of them. Knowing God and His power, then, it knows itself, since it comes from Him and carries His power upon it; if, because here the act of vision is identical with the object, it is unable to see God clearly, then all the more, by the equation of seeing and seen, we are driven back upon that self-seeing and self-knowing in which seeing and thing seen are undistinguishably one thing.

And what else is there to attribute to it?

Repose, no doubt; but, to an Intellectual-Principle, Repose is not an abdication from intellect; its Repose is an Act, the act of abstention from the alien: in all forms of existence repose from the alien leaves the characteristic activity intact, especially where the Being is not merely potential but fully realized.

In the Intellectual-Principle, the Being is an Act and in the absence of any other object it must be self-directed; by this self-intellection it holds its Act within itself and upon itself; all that can emanate from it is produced by this self-centering and self-intention; first — self-gathered, it then gives itself or gives something in its likeness; fire must first be self-centred and be fire, true to fire's natural Act; then it may reproduce itself elsewhere.

Once more, then; the Intellectual-Principle is a self-intent activity, but soul has the double phase, one inner, intent upon the Intellectual-Principle, the other outside it and facing to the external; by the one it holds the likeness to its source; by the other, even in its unlikeness, it still comes to likeness in this sphere, too, by virtue of action and production; in its action it still contemplates, and its production produces Ideal-forms — divine intellections perfectly wrought out — so that all its creations are representations of the divine Intellection and of the divine Intellect, moulded upon the archetype, of which all are emanations and images, the nearer more true, the very latest preserving some faint likeness of the source.

[8] Ποῖον δέ τι ὁρᾷ τὸ νοητὸν ὁ νοῦς, καὶ ποῖον τι ἑαυτόν; Ἡ τὸ μὲν νοητὸν οὐδὲ δεῖ ζητεῖν, οἷον τὸ ἐπὶ τοῖς σώμασι χρῶμα ἢ σχῆμα· πρὶν γὰρ ταῦτα εἶναι, ἔστιν ἐκεῖνα· καὶ ὁ λόγος δὲ ὁ ἐν τοῖς σπέρμασι τοῖς ταῦτα ποιοῦσιν οὐ ταῦτα· ἀόρατα γὰρ τῇ φύσει καὶ ταῦτα, καὶ ἔτι μᾶλλον ἐκεῖνα. Καὶ ἔστι φύσις ἡ αὐτὴ ἐκείνων καὶ τῶν ἐχόντων, οἷον ὁ λόγος ὁ ἐν τῷ σπέρματι καὶ ἡ ἔχουσα ψυχὴ ταῦτα. Ἀλλ' ἡ μὲν οὐχ ὁρᾷ ἃ ἔχει· οὐδὲ γὰρ αὐτὴ ἐγέννησεν, ἀλλ' ἔστι καὶ αὕτη εἰδωλον καὶ οἱ λόγοι· ὅθεν δὲ ἦλθε, τὸ ἐναργὲς καὶ τὸ ἀληθινὸν καὶ τὸ πρῶτως, ὅθεν καὶ ἑαυτοῦ ἐστι καὶ αὐτῷ· τοῦτο δ' ἐὰν μὴ ἄλλου γένηται καὶ ἐν ἄλλῳ, οὐδὲ μένει· εἰκόνι γὰρ προσήκει ἐτέρου οὔσαν ἐν ἐτέρῳ γίνεσθαι, εἰ μὴ εἴη ἐκείνου ἐξηρημένῃ· διὸ οὐδὲ βλέπει, ἅτε δὴ φῶς ἱκανὸν οὐκ ἔχον, ἅν βλέπῃ δέ, τελειωθὲν ἐν ἄλλῳ ἄλλο καὶ οὐχ αὐτὸ βλέπει. Ἀλλ' οὖν τούτων ἐκεῖ οὐδέν, ἀλλ' ὅρασις καὶ τὸ ὁρατὸν αὐτῇ ὁμοῦ καὶ τοιοῦτον τὸ ὁρατὸν οἷον ἡ ὅρασις, καὶ ἡ ὅρασις οἷον τὸ ὁρατόν. Τίς οὖν αὐτὸ ἐρεῖ οἷόν ἐστιν; Ὁ ἰδὼν· νοῦς δὲ ὁρᾷ. Ἐπεὶ καὶ ἐνταῦθα ἡ ὄψις φῶς οὔσα, μᾶλλον δὲ ἐνωθεῖσα φωτί, φῶς ὁρᾷ· χρώματα γὰρ ὁρᾷ· ἐκεῖ δὲ οὐ δι' ἐτέρου, ἀλλὰ δι' αὐτῆς, ὅτι μὴδὲ ἔξω. Ἀλλῳ οὖν φωτὶ ἄλλο φῶς ὁρᾷ, οὐ δι' ἄλλου. Φῶς ἄρα φῶς ἄλλο ὁρᾷ· αὐτὸ ἄρα αὐτὸ ὁρᾷ. Τὸ δὲ φῶς τοῦτο ἐν ψυχῇ μὲν ἐλλάμψαν ἐφώτισε· τοῦτο δ' ἐστὶ νοερὰν ἐποίησε· τοῦτο δ' ἐστὶν ὁμοίωσεν ἑαυτῷ τῷ ἄνω φωτί. Οἷον οὖν ἐστὶ τὸ ἵχνος τὸ ἐγγενόμενον τοῦ φωτὸς ἐν ψυχῇ, τοιοῦτον καὶ ἔτι κάλλιον καὶ μείζον αὐτὸ νομίζον καὶ ἐναργέστερον ἐγγὺς ἂν γένοιο φύσεως νοῦ καὶ νοητοῦ. Καὶ γὰρ αὖ καὶ ἐπιλαμψθὲν τοῦτο ζῶν ἔδωκε τῇ ψυχῇ ἐναργεστέραν, ζῶν δὲ οὐ γεννητικὴν· τοῦναντίον γὰρ ἐπέστρεψε πρὸς ἑαυτὴν τὴν ψυχὴν, καὶ σκίδνασθαι οὐκ εἴασεν, ἀλλ' ἀγαπᾷν ἐποίησε τὴν ἐν αὐτῷ ἀγλαίαν· οὐ μὴν οὐδὲ αἰσθητικὴν, αὕτη γὰρ ἔξω βλέπει καὶ οὐ μᾶλλον αἰσθάνεται· ὁ δ' ἐκεῖνο τὸ φῶς τῶν ἀληθῶν λαβὼν οἷον βλέπει μᾶλλον τὰ ὁρατά, ἀλλὰ τοῦναντίον. Λεῖπεται τοίνυν ζῶν νοερὰν προσειληφέναι, ἵχνος νοῦ ζωῆς· ἐκεῖ γὰρ τὰ ἀληθῆ. Ἡ δὲ ἐν τῷ νῷ ζωὴ καὶ ἐνέργεια τὸ πρῶτον φῶς ἑαυτῷ λάμπον

πρώτως καὶ πρὸς αὐτὸ λαμπηδών, λάμπον ὁμοῦ καὶ λαμπόμενον, τὸ ἀληθῶς νοητόν, καὶ νοοῦν καὶ νοούμενον, καὶ ἑαυτῷ ὁρώμενον καὶ οὐ δεόμενον ἄλλου, ἵνα ἴδῃ, αὐτῷ αὐταρκες πρὸς τὸ ἰδεῖν – καὶ γὰρ ὁ ὁρᾷ αὐτό ἐστι – γινωσκόμενον καὶ παρ' ἡμῶν αὐτῷ ἐκείνῳ, ὡς καὶ παρ' ἡμῶν τὴν γνῶσιν αὐτοῦ δι' αὐτοῦ γίνεσθαι· ἢ πόθεν ἂν ἔσχομεν λέγειν περὶ αὐτοῦ; Τοιοῦτόν ἐστιν, οἷον σαφέστερον μὲν ἀντιλαμβάνεσθαι αὐτοῦ, ἡμᾶς δὲ δι' αὐτοῦ· διὰ δὲ τῶν τοιούτων λογισμῶν ἀνάγεσθαι καὶ τὴν ψυχὴν ἡμῶν εἰς αὐτὸ εἰκόνα θεμένην ἑαυτὴν εἶναι ἐκείνου, ὡς τὴν αὐτῆς ζωὴν ἵνδαλμα καὶ ὁμοίωμα εἶναι ἐκείνου, καὶ ὅταν νοῇ, θεοειδῇ καὶ νοοειδῇ γίνεσθαι· καὶ ἐάν τις αὐτὴν ἀπαιτῇ ὅποιον ὁ νοῦς ἐκείνός ἐστιν ὁ τέλεος καὶ πᾶς, ὁ γινώσκων πρώτως ἑαυτόν, ἐν τῷ νῷ αὐτὴν πρῶτον γενομένην ἢ παραχωρήσασαν τῷ νῷ τὴν ἐνέργειαν, ὣν ἔσχε τὴν μνήμην ἐπ' αὐτῇ, ταῦτα δὴ ἔχουσιν δεικνύναι ἑαυτήν, ὡς δι' αὐτῆς εἰκότος οὔσης ὁρᾶν δύνασθαι ἀμνηγέπῃ ἐκείνον, διὰ τῆς ἐκείνῳ πρὸς τὸ ἀκριβέστερον ὁμοιωμένης, ὅσον ψυχῆς μέρος εἰς ὁμοιότητα νῷ δύναται ἐλθεῖν.

8. Now comes the question what sort of thing does the Intellectual-Principle see in seeing the Intellectual Realm and what in seeing itself?

We are not to look for an Intellectual realm reminding us of the colour or shape to be seen on material objects: the intellectual antedates all such things; and even in our sphere the production is very different from the Reason-Principle in the seeds from which it is produced. The seed principles are invisible and the beings of the Intellectual still more characteristically so; the Intellectuals are of one same nature with the Intellectual Realm which contains them, just as the Reason-Principle in the seed is identical with the soul, or life-principle, containing it.

But the Soul (considered as apart from the Intellectual-Principle) has no vision of what it thus contains, for it is not the producer but, like the Reason-Principles also, an image of its source: that source is the brilliant, the authentic, the primarily existent, the thing self-sprung and self-intent; but its image, soul, is a thing which can have no permanence except by attachment, by living in that other; the very nature of an image is that, as a secondary, it shall have its being in something else, if at all it exist apart from its original. Hence this image (soul) has not vision, for it has not the necessary light, and, if it should see, then, as finding its completion elsewhere, it sees another, not itself.

In the pure Intellectual there is nothing of this: the vision and the envisioned are a unity; the seen is as the seeing and seeing as seen.

What, then, is there that can pronounce upon the nature of this all-unity?

That which sees: and to see is the function of the Intellectual-Principle. Even in our own sphere [we have a parallel to this self-vision of a unity], our vision is light or rather becomes one with light, and it sees light for it sees colours. In the intellectual, the vision sees not through some medium but by and through itself alone, for its object is not external: by one light it sees

another not through any intermediate agency; a light sees a light, that is to say a thing sees itself. This light shining within the soul enlightens it; that is, it makes the soul intellectual, working it into likeness with itself, the light above.

Think of the traces of this light upon the soul, then say to yourself that such, and more beautiful and broader and more radiant, is the light itself; thus you will approach to the nature of the Intellectual-Principle and the Intellectual Realm, for it is this light, itself lit from above, which gives the soul its brighter life.

It is not the source of the generative life of the soul which, on the contrary, it draws inward, preserving it from such diffusion, holding it to the love of the splendour of its Prior.

Nor does it give the life of perception and sensation, for that looks to the external and to what acts most vigorously upon the senses whereas one accepting that light of truth may be said no longer to see the visible, but the very contrary.

This means in sum that the life the soul takes thence is an intellectual life, a trace of the life in the [divine] Intellect, in which alone the authentic exists.

The life in the Divine Intellect is also an Act: it is the primal light outlamping to itself primarily, its own torch; light-giver and lit at once; the authentic intellectual object, knowing at once and known, seen to itself and needing no other than itself to see by, self-sufficing to the vision, since what it sees it is; known to us by that very same light, our knowledge of it attained through itself, for from nowhere else could we find the means of telling of it. By its nature, its self-vision is the clearer but, using it as our medium, we too may come to see by it.

In the strength of such considerations we lead up our own soul to the Divine, so that it poses itself as an image of that Being, its life becoming an imprint and a likeness of the Highest, its every act of thought making it over into the Divine and the Intellectual.

If the soul is questioned as to the nature of that Intellectual-Principle — the perfect and all-embracing, the primal self-knower — it has but to enter into that Principle, or to sink all its activity into that, and at once it shows itself to be in effective possession of those priors whose memory it never lost: thus, as an image of the Intellectual-Principle, it can make itself the medium by which to attain some vision of it; it draws upon that within itself which is most closely resemblant, as far as resemblance is possible between divine Intellect and any phase of soul.

[9] Ψυχὴν οὖν, ὡς ἔοικε, καὶ τὸ ψυχῆς θεϊότατον κατιδεῖν δεῖ τὸν μέλλοντα νοῦν εἴσεσθαι ὃ τι ἐστί. Γένοιτο δ' ἂν τοῦτο ἴσως καὶ ταύτηι, εἰ ἀφέλοις πρῶτον τὸ σῶμα ἀπὸ τοῦ ἀνθρώπου καὶ δηλονότι σαυτοῦ, εἴτα καὶ τὴν πλάττουσαν τοῦτο ψυχὴν καὶ τὴν αἰσθησιν δὲ εὖ μάλα, ἐπιθυμίας δὲ καὶ θυμοῦς καὶ τὰς ἄλλας τὰς τοιαύτας φλογαρίας, ὥς πρὸς τὸ θνητὸν νευούσας

καὶ πάνν. Τὸ δὴ λοιπὸν αὐτῆς τοῦτο ἐστίν, ὃ εἰκόνα ἔφαμεν νοῦ σώιζουσάν τι φῶς ἐκείνου, οἷον ἡλίου μετὰ τὴν τοῦ μεγέθους σφαῖραν τὸ περὶ αὐτὴν ἐξ αὐτῆς λάμπων. Ἡλίου μὲν οὖν τὸ φῶς οὐκ ἂν τις συγχωρήσειεν ἐφ' ἑαυτοῦ περὶ αὐτὸν ἥλιον εἶναι, ἐξ οὗ ὥρμημένον καὶ περὶ αὐτὸν μεῖναν, ἄλλο δὲ ἐξ ἄλλου ἀεὶ προϊὼν τοῦ πρὸ αὐτοῦ, ἕως ἂν εἰς ἡμᾶς καὶ ἐπὶ γῆν ἦκη· ἀλλὰ πᾶν καὶ τὸ περὶ αὐτὸν ἥλιον θήσεται ἐν ἄλλῳ, ἵνα μὴ διάστημα διδῶι κενὸν τὸ μετὰ τὸν ἥλιον σώματος. Ἡ δὲ ψυχὴ ἐκ νοῦ φῶς τι περὶ αὐτὸν γενομένη ἐξήρτηται τε αὐτοῦ καὶ οὔτε ἐν ἄλλῳ, ἀλλὰ περὶ ἐκεῖνον, οὔτε τόπος αὐτῇ· οὐδὲ γὰρ ἐκείνῳ. Ὅθεν τὸ μὲν τοῦ ἡλίου φῶς ἐν ἀέρι, αὐτὴ δὲ ἡ ψυχὴ ἡ τοιαύτη καθαρὰ, ὥστε καὶ ἐφ' αὐτῆς ὁρᾶσθαι ὑπὸ τε αὐτῆς καὶ ἄλλης τοιαύτης. Καὶ αὐτῇ μὲν περὶ νοῦ συλλογιστέα οἷος ἅφ' ἑαυτῆς σκοπούμενη, νοῦς δὲ αὐτὸς αὐτὸν οὐ συλλογισζόμενος περὶ αὐτοῦ· πάρεστι γὰρ ἀεὶ αὐτῷ, ἡμεῖς δέ, ὅταν εἰς αὐτόν· μεμερίσται γὰρ ἡμῖν ἡ ζωὴ καὶ πολλὰ ζωαί, ἐκεῖνος δὲ οὐδὲν δεῖται ἄλλης ζωῆς ἢ ἄλλων, ἀλλ' ὅς παρέχει ἄλλοις παρέχει, οὐχ ἑαυτῷ· οὐδὲ γὰρ δεῖται τῶν χειρόνων, οὐδὲ αὐτῷ παρέχει τὸ ἔλαττον ἔχων τὸ πᾶν, οὐδὲ τὰ ἱχνη ἔχων τὰ πρῶτα, μᾶλλον δὲ οὐκ ἔχων, ἀλλ' αὐτὸς ὢν ταῦτα. Εἰ δέ τις ἀδυνατεῖ [τὴν πρώτην] τὴν τοιαύτην ψυχὴν ἔχειν καθαρῶς νοοῦσαν, δοξαστικὴν λαβέτω, εἴτα ἀπὸ ταύτης ἀναβαινέτω. Εἰ δὲ μηδὲ τοῦτο, αἰσθησιν ἐμπλατύτερα τὰ εἶδη κομιζομένην, αἰσθησιν δὲ καὶ ἐφ' ἑαυτῆς μεθ' ὧν δύναται καὶ ἦδη ἐν τοῖς εἶδεσιν οὔσαν. Εἰ δὲ βούλεται τις, καταβαίνων καὶ ἐπὶ τὴν γεννῶσαν ἴτω μέχρι καὶ ὧν ποιεῖ· εἴτα ἐντεῦθεν ἀναβαινέτω ἀπὸ ἐσχάτων εἰδῶν εἰς τὰ ἐσχάτα ἀνάπαλιν εἶδη, μᾶλλον δὲ εἰς τὰ πρῶτα.

9. In order, then, to know what the Divine Mind is, we must observe soul and especially its most God-like phase.

One certain way to this knowledge is to separate first, the man from the body — yourself, that is, from your body — next to put aside that soul which moulded the body, and, very earnestly, the system of sense with desires and impulses and every such futility, all setting definitely towards the mortal: what is left is the phase of the soul which we have declared to be an image of the Divine Intellect, retaining some light from that sun, while it pours downward upon the sphere of magnitudes [that is, of Matter] the light playing about itself which is generated from its own nature.

Of course we do not pretend that the sun's light [as the analogy might imply] remains a self-gathered and sun-centred thing: it is at once outrushing and indwelling; it strikes outward continuously, lap after lap, until it reaches us upon our earth: we must take it that all the light, including that which plays about the sun's orb, has travelled; otherwise we would have a void expanse, that of the space — which is material — next to the sun's orb. The Soul, on the contrary — a light springing from the Divine Mind and shining about it — is in closest touch with that source; it is not in transit but remains centred there, and, in likeness to that principle, it has no place: the light of the sun is actually in the air, but the soul is clean of all such contact so that its immunity is patent to itself and to any other of the same order.

And by its own characteristic act, though not without reasoning process, it

knows the nature of the Intellectual-Principle which, on its side, knows itself without need of reasoning, for it is ever self-present whereas we become so by directing our soul towards it; our life is broken and there are many lives, but that principle needs no changings of life or of things; the lives it brings to being are for others not for itself: it cannot need the inferior; nor does it for itself produce the less when it possesses or is the all, nor the images when it possesses or is the prototype.

Anyone not of the strength to lay hold of the first soul, that possessing pure intellection, must grasp that which has to do with our ordinary thinking and thence ascend: if even this prove too hard, let him turn to account the sensitive phase which carries the ideal forms of the less fine degree, that phase which, too, with its powers, is immaterial and lies just within the realm of Ideal-principles.

One may even, if it seem necessary, begin as low as the reproductive soul and its very production and thence make the ascent, mounting from those ultimate ideal principles to the ultimates in the higher sense, that is to the primals.

[10] Ταῦτα μὲν οὖν ταύτηι. Οὐδὲ τὰ ποιηθέντα μόνον· οὐ γὰρ ἂν ἦν ἔσχατα. Ἐκεῖ δὲ πρῶτα τὰ ποιοῦντα, ὅθεν καὶ πρῶτα. Δεῖ οὖν ἅμα καὶ τὸ ποιοῦν εἶναι καὶ ἐν ἅμφω· εἰ δὲ μὴ, δεήσει πάλιν ἄλλου. Τί οὖν; οὐ δεήσει πάλιν [ἄλλου] ἐπέκεινα τούτου; ἢ ὁ μὲν νοῦς τοῦτο; Τί οὖν; οὐχ ὁραὶ ἑαυτόν; Ἦ οὗτος οὐδὲν δεῖται ὁράσεως. Ἀλλὰ τοῦτο εἰς ὕστερον· νῦν δὲ πάλιν λέγωμεν – οὐ γὰρ περὶ τοῦ ἐπιτυχόντος ἡ σκέψις – λεκτέον δὲ πάλιν τοῦτον τὸν νοῦν δεηθῆναι τοῦ ὁρᾶν ἑαυτόν, μᾶλλον δὲ ἔχειν τὸ ὁρᾶν ἑαυτόν, πρῶτον μὲν τῷ πολὺν εἶναι, εἶτα καὶ τῷ ἐτέρου εἶναι, καὶ ἐξ ἀνάγκης ὁρατικὸν εἶναι, καὶ ὁρατικὸν ἐκείνου, καὶ τὴν οὐσίαν αὐτοῦ ὁρασιν εἶναι· καὶ γὰρ ὄντος τινὸς ἄλλου ὁρασιν δεῖ εἶναι, μὴ δὲ ὄντος μάτην ἐστί. Δεῖ τοίνυν πλείω ἐνὸς εἶναι, ἵνα ὁρασις ᾗ, καὶ συνεκπίπτειν τὴν ὁρασιν τῷ ὁρατῷ, καὶ τὸ ὁρώμενον τὸ ὑπ' αὐτοῦ πληθος εἶναι ἐν παντί. Οὐδὲ γὰρ ἔχει τὸ ἐν πάντῃ εἰς τί ἐνεργήσει, ἀλλὰ μόνον καὶ ἔρημον ὃν πάντῃ στήσεται. Ἦ γὰρ ἐνεργεῖ, ἄλλο καὶ ἄλλο· εἰ δὲ μὴ εἴη ἄλλο, τὸ δὲ ἄλλο, τί καὶ ποιήσει; ἢ ποῦ προβήσεται; Διὸ δεῖ τὸ ἐνεργοῦν ἢ περὶ ἄλλο ἐνεργεῖν, ἢ αὐτὸ πολὺ τι εἶναι, εἰ μέλλοι ἐνεργεῖν ἐν αὐτῷ. Εἰ δὲ μὴ τι προελεύσεται ἐπ' ἄλλο, στήσεται· ὅταν δὲ πᾶσαν στάσιν, οὐ νοήσει. Δεῖ τοίνυν τὸ νοοῦν, ὅταν νοῇ, ἐν δυσὶν εἶναι, καὶ ἡ ἔξω θάτερον ἢ ἐν τῷ αὐτῷ ἅμφω, καὶ ἀεὶ ἐν ἐτερότῃ τὴν νόησιν εἶναι καὶ ἐν ταυτότῃ δὲ ἐξ ἀνάγκης· καὶ εἶναι τὰ κυρίως νοούμενα πρὸς τὸν νοῦν καὶ τὰ αὐτὰ καὶ ἕτερα. Καὶ πάλιν αὐτὸν ἕκαστον τῶν νοουμένων συνεκφέρει τὴν ταυτότητα ταύτην καὶ τὴν ἐτερότητα· ἢ τί νοήσει, ὃ μὴ ἔχει ἄλλο καὶ ἄλλο; Καὶ γὰρ εἰ ἕκαστον λόγος, πολλὰ ἐστί. Καταμανθάνει τοίνυν ἑαυτὸ τῷ ποικίλῳ ὀφθαλμὸν εἶναι ἢ ποικίλων χρωμάτων. Εἰ γὰρ ἐνὶ καὶ ἡμερεῖ προσβάλλοι, ἡλογήθη· τί γὰρ ἂν ἔχοι περὶ αὐτοῦ εἰπεῖν, ἢ τί συνεῖναι; Καὶ γὰρ εἰ τὸ ἡμερὲς πάντῃ εἰπεῖν αὐτὸν δέοι, δεῖ πρότερον λέγειν ἂ μὴ ἔστιν· ὥστε καὶ οὕτως πολλὰ ἂν εἶναι, ἵνα ἐν εἴῃ. Εἴθ' ὅταν λέγῃ εἰμὶ τόδε τὸ τόδε εἰ μὲν ἕτερον τι αὐτοῦ ἐρεῖ, ψεύσεται· εἰ δὲ συμβεβηκὸς αὐτῷ, πολλὰ ἐρεῖ ἢ τοῦτο ἐρεῖ εἰμὶ

εἰμι καὶ ἐγὼ ἐγώ. Τί οὖν, εἰ δύο μόνα εἶη καὶ λέγοι ἐγὼ καὶ τοῦτο; Ἡ ἀνάγκη πόλλ' ἤδη εἶναι· καὶ γὰρ ὡς ἕτερα καὶ ὅπῃ ἕτερα καὶ ἀριθμὸς ἤδη καὶ πολλὰ ἄλλα. Δεῖ τοίνυν τὸ νοοῦν ἕτερον καὶ ἕτερον λαβεῖν καὶ τὸ νοούμενον κατανοούμενον ὃν ποικίλον εἶναι· ἢ οὐκ ἔσται νόησις αὐτοῦ, ἀλλὰ θίξις καὶ οἶον ἐπαφὴ μόνον ἄρρητος καὶ ἀνόητος, προνοοῦσα οὖπω νοῦ γεγονότος καὶ τοῦ θιγγάνοντος οὐ νοοῦντος. Δεῖ δὲ τὸ νοοῦν μηδὲ αὐτὸ μένειν ἀπλοῦν, καὶ ὅσῳ ἂν μάλιστα αὐτὸ νοῇ· διχάσει γὰρ αὐτὸ ἐαυτό, κἄν σύνεσιν δῶι τὴν σιωπὴν. Εἴτα οὐδὲ δεῖσεται οἶον πολυπραγμονεῖν ἐαυτό· τί γὰρ καὶ μαθήσεται νοῆσαν; Πρὸ γὰρ τοῦ νοῆσαι ὑπάρχει ὅπερ ἐστὶν ἐαυτῷ. Καὶ γὰρ αὖ πόθος τις καὶ ἡ γνῶσις ἐστι καὶ οἶον ζητήσαντος εὑρεσις. Τὸ τοίνυν διάφορον πάντῃ αὐτὸ πρὸς αὐτὸ μένει, καὶ οὐδὲν ζητεῖ περὶ αὐτοῦ, ὃ δ' ἐξελίττει ἐαυτό, καὶ πολλὰ ἂν εἶη.

10. This matter need not be elaborated at present: it suffices to say that if the created were all, these ultimates [the higher] need not exist: but the Supreme does include primals, the primals because the producers. In other words, there must be, with the made, the making source; and, unless these are to be identical, there will be need of some link between them. Similarly, this link which is the Intellectual-Principle demands yet a Transcendent. If we are asked why this Transcendent also should not have self-vision, our answer is that it has no need of vision; but this we will discuss later: for the moment we go back, since the question at issue is gravely important.

We repeat that the Intellectual-Principle must have, actually has, self-vision, firstly because it has multiplicity, next because it exists for the external and therefore must be a seeing power, one seeing that external; in fact its very essence is vision. Given some external, there must be vision; and if there be nothing external the Intellectual-Principle [Divine Mind] exists in vain. Unless there is something beyond bare unity, there can be no vision: vision must converge with a visible object. And this which the seer is to see can be only a multiple, no undistinguishable unity; nor could a universal unity find anything upon which to exercise any act; all, one and desolate, would be utter stagnation; in so far as there is action, there is diversity. If there be no distinctions, what is there to do, what direction in which to move? An agent must either act upon the extern or be a multiple and so able to act upon itself: making no advance towards anything other than itself, it is motionless and where it could know only blank fixity it can know nothing.

The intellective power, therefore, when occupied with the intellectual act, must be in a state of duality, whether one of the two elements stand actually outside or both lie within: the intellectual act will always comport diversity as well as the necessary identity, and in the same way its characteristic objects [the Ideas] must stand to the Intellectual-Principle as at once distinct and identical. This applies equally to the single object; there can be no intellection except of something containing separable detail and, since the object is a Reason-principle [a discriminated Idea] it has the necessary element of multiplicity. The Intellectual-Principle, thus, is informed of itself by the fact

of being a multiple organ of vision, an eye receptive of many illuminated objects. If it had to direct itself to a memberless unity, it would be dereasoned: what could it say or know of such an object? The self-affirmation of [even] a memberless unity implies the repudiation of all that does not enter into the character: in other words, it must be multiple as a preliminary to being itself.

Then, again, in the assertion “I am this particular thing,” either the “particular thing” is distinct from the asserter — and there is a false statement — or it is included within it, and, at once, multiplicity is asserted: otherwise the assertion is “I am what I am,” or “I am I.”

If it be no more than a simple duality able to say “I and that other phase,” there is already multiplicity, for there is distinction and ground of distinction, there is number with all its train of separate things.

In sum, then, a knowing principle must handle distinct items: its object must, at the moment of cognition, contain diversity; otherwise the thing remains unknown; there is mere conjunction, such a contact, without affirmation or comprehension, as would precede knowledge, the intellect not yet in being, the impinging agent not percipient.

Similarly the knowing principle itself cannot remain simplex, especially in the act of self-knowing: all silent though its self-perception be, it is dual to itself. Of course it has no need of minute self-handling since it has nothing to learn by its intellectual act; before it is [effectively] Intellect, it holds knowledge of its own content. Knowledge implies desire, for it is, so to speak, discovery crowning a search; the utterly undifferentiated remains self-centred and makes no enquiry about that self: anything capable of analysing its content, must be a manifold.

[11] Διὸ καὶ ὁ νοῦς οὗτος ὁ πολὺς, ὅταν τὸ ἐπέκεινα ἐθέλῃ νοεῖ, ἐν μὲν οὖν αὐτὸ ἐκεῖνο, ἀλλ’ ἐπιβάλλειν θέλων ὡς ἀπλῶι ἔξεισιν ἄλλο αἰεὶ λαμβάνων ἐν αὐτῷ πληθυνόμενον· ὥστε ὥρμησε μὲν ἐπ’ αὐτὸ οὐχ ὡς νοῦς, ἀλλ’ ὡς ὅψις οὐπῶ ἰδοῦσα, ἐξῆλθε δὲ ἔχουσα ὅπερ αὐτὴ ἐπλήθυνεν· ὥστε ἄλλου μὲν ἐπεθύμησεν ἀορίστως ἔχουσα ἐπ’ αὐτῇ φάντασμα τι, ἐξῆλθε δὲ ἄλλο λαβοῦσα ἐν αὐτῇ αὐτὸ πολὺ ποιήσασα. Καὶ γὰρ αὐτὴ ἔχει τύπον τοῦ ὁράματος· ἢ οὐ παρεδέξατο ἐν αὐτῇ γενέσθαι. Οὗτος δὲ πολὺς ἐξ ἑνὸς ἐγένετο, καὶ οὕτως γνοὺς εἶδεν αὐτό, καὶ τότε ἐγένετο ἰδοῦσα ὅψις. Τοῦτο δὲ ἤδη νοῦς, ὅτε ἔχει, καὶ ὡς νοῦς ἔχει· πρὸ δὲ τούτου ἔφεσις μόνον καὶ ἀτύπωτος ὅψις. Οὗτος οὖν ὁ νοῦς ἐπέβαλε μὲν ἐκείνῳ, λαβὼν δὲ ἐγένετο νοῦς, αἰεὶ δὲ ἐνδιάμενος καὶ γενόμενος καὶ νοῦς καὶ οὐσία καὶ νόησις, ὅτε ἐνόησε· πρὸ γὰρ τούτου οὐ νόησις ἦν τὸ νοητὸν οὐκ ἔχων οὐδὲ νοῦς οὐπῶ νοήσας. Τὸ δὲ πρὸ τούτων ἢ ἀρχὴ τούτων, οὐχ ὡς ἐνυπάρχουσα· τὸ γὰρ ἀφ’ οὗ οὐκ ἐνυπάρχει, ἀλλ’ ἐξ ὧν ἀφ’ οὗ δὲ ἕκαστον, οὐχ ἕκαστον, ἀλλ’ ἕτερον ἀπάντων. Οὐ τοίνυν ἐν τι τῶν πάντων, ἀλλὰ πρὸ πάντων, ὥστε καὶ πρὸ νοῦ· καὶ γὰρ αὐτὸ νοῦ ἐντὸς τὰ πάντα· ὥστε καὶ ταύτῃ πρὸ νοῦ· καὶ εἰ τὰ μετ’ αὐτὸν δὲ τὴν τάξιν ἔχει τὴν τῶν πάντων, καὶ ταύτῃ πρὸ πάντων. Οὐ δὴ δεῖ, πρὸ ὧν ἐστὶ, τούτων ἐν τι εἶναι, οὐδὲ νοῦν αὐτὸν προσερεῖς· οὐδὲ τάγαθὸν οὖν· εἰ σημαίνει ἐν τι τῶν πάντων

τάγαθόν, οὐδὲ τοῦτο· εἰ δὲ τὸ πρὸ πάντων, ἔστω οὕτως ὀνομασμένον. Εἰ οὖν νοῦς, ὅτι πολὺς ἐστὶ, καὶ τὸ νοεῖν αὐτὸ οἷον παρεμπεσόν, κἂν ἐξ αὐτοῦ ἦ, πληθύνει, δεῖ τὸ πάντῃ ἀπλοῦν καὶ πρῶτον ἀπάντων ἐπέκεινα νοῦ εἶναι. Καὶ γὰρ εἰ νοήσει, οὐκ ἐπέκεινα νοῦ, ἀλλὰ νοῦς ἔσται· ἀλλὰ εἰ νοῦς ἔσται, καὶ αὐτὸ [τὸ] πληθὺς ἔσται.

11. Thus the Intellectual-Principle, in the act of knowing the Transcendent, is a manifold. It knows the Transcendent in very essence but, with all its effort to grasp that prior as a pure unity, it goes forth amassing successive impressions, so that, to it, the object becomes multiple: thus in its outgoing to its object it is not [fully realised] Intellectual-Principle; it is an eye that has not yet seen; in its return it is an eye possessed of the multiplicity which it has itself conferred: it sought something of which it found the vague presentment within itself; it returned with something else, the manifold quality with which it has of its own act invested the simplex.

If it had not possessed a previous impression of the Transcendent, it could never have grasped it, but this impression, originally of unity, becomes an impression of multiplicity; and the Intellectual-Principle, in taking cognisance of that multiplicity, knows the Transcendent and so is realized as an eye possessed of its vision.

It is now Intellectual-Principle since it actually holds its object, and holds it by the act of intellection: before, it was no more than a tendance, an eye blank of impression: it was in motion towards the transcendental; now that it has attained, it has become Intellectual-Principle henceforth absorbed; in virtue of this intellection it holds the character of Intellectual-Principle, of Essential Existence and of Intellectual Act where, previously, not possessing the Intellectual Object, it was not Intellectual Perception, and, not yet having exercised the Intellectual Act, it was not Intellectual-Principle.

The Principle before all these principles is no doubt the first principle of the universe, but not as immanent: immanence is not for primal sources but for engendering secondaries; that which stands as primal source of everything is not a thing but is distinct from all things: it is not, then, a member of the total but earlier than all, earlier, thus, than the Intellectual-Principle — which in fact envelops the entire train of things.

Thus we come, once more, to a Being above the Intellectual-Principle and, since the sequent amounts to no less than the All, we recognise, again, a Being above the All. This assuredly cannot be one of the things to which it is prior. We may not call it “Intellect”; therefore, too, we may not call it “the Good,” if “the Good” is to be taken in the sense of some one member of the universe; if we mean that which precedes the universe of things, the name may be allowed.

The Intellectual-Principle is established in multiplicity; its intellection, self-sprung though it be, is in the nature of something added to it [some accidental dualism] and makes it multiple: the utterly simplex, and therefore

first of all beings, must, then, transcend the Intellectual-Principle; and, obviously, if this had intellection it would no longer transcend the Intellectual-Principle but be it, and at once be a multiple.

[12] Καὶ τί κωλύει οὕτω πλῆθος εἶναι, ἕως ἐστὶν οὐσία μία; Τὸ γὰρ πλῆθος οὐ συνθέσεις, ἀλλ' αἱ ἐνέργειαι αὐτοῦ τὸ πλῆθος. Ἀλλ' εἰ μὲν αἱ ἐνέργειαι αὐτοῦ μὴ οὐσίαι, ἀλλ' ἐκ δυνάμεως εἰς ἐνέργειαν ἔρχεται, οὐ πλῆθος μὲν, ἀτελὲς δὲ πρὶν ἐνεργῆσαι τῇ οὐσίαι. Εἰ δὲ ἡ οὐσία αὐτοῦ ἐνέργεια, ἡ δὲ ἐνέργεια αὐτοῦ τὸ πλῆθος, τοσαύτη ἔσται ἡ οὐσία αὐτοῦ, ὅσον τὸ πλῆθος. Τοῦτο δὲ τῷ μὲν νῶι συγχωροῦμεν, ὥι καὶ τὸ νοεῖν ἑαυτὸ ἀπεδίδομεν, τῇ δὲ ἀρχῇ πάντων οὐκέτι. Δεῖται δὲ πρὸ τοῦ πολλοῦ τὸ ἓν εἶναι, ἀφ' οὗ καὶ τὸ πολὺ· ἐπ' ἀριθμοῦ γὰρ παντὸς τὸ ἓν πρῶτον. Ἀλλ' ἐπ' ἀριθμοῦ μὲν οὕτως φασί· σύνθεσις γὰρ τὰ ἐξῆς· ἐπὶ δὲ τῶν ὄντων τίς ἀνάγκη ἤδη καὶ ἐνταῦθα ἓν τι εἶναι, ἀφ' οὗ τὰ πολλά; Ἡ διεσπασμένα ἔσται ἀπ' ἀλλήλων τὰ πολλά, ἄλλο ἄλλοθεν ἐπὶ τὴν σύνθεσιν κατὰ τύχην ἰόν. Ἀλλ' ἐξ ἐνός τοῦ νοῦ ἀπλοῦ ὄντος φήσουσι τὰς ἐνεργείας προελθεῖν· ἤδη μὲν τι ἀπλοῦν τὸ πρὸ τῶν ἐνεργειῶν τίθενται. Εἴτα τὰς ἐνεργείας μενούσας ἀεὶ καὶ ὑποστάσεις θήσονται· ὑποστάσεις δὲ οὔσαι ἕτεραι ἐκείνου, ἀφ' οὗ εἰσιν, ἔσονται, μένοντος μὲν ἐκείνου ἀπλοῦ, τοῦ δὲ ἐξ αὐτοῦ ἐφ' ἑαυτοῦ πλήθους ὄντος καὶ ἐξηρητημένου ἀπ' ἐκείνου. Εἰ μὲν γὰρ ἐκείνου ποθὲν ἐνεργήσαντος αὐταὶ ὑπέστησαν, κάκεῖ πλῆθος ἔσται· εἰ δ' αὐταὶ εἰσιν αἱ πρῶται ἐνέργειαι, τὸ δεύτερον ποιήσασαι ποιήσασαι δὲ ἐκεῖνο, ὃ πρὸ τούτων τῶν ἐνεργειῶν, ὃν ἐφ' ἑαυτοῦ, μένειν, τῷ δευτέρῳ τῷ ἐκ τῶν ἐνεργειῶν συστάντι τὰς ἐνεργείας ἃς παραχωρήσαν· ἄλλο γὰρ αὐτό, ἄλλο αἱ ἐνέργειαι αἱ ἀπ' αὐτοῦ, ὅτι μὴ αὐτοῦ ἐνεργήσαντος. Εἰ δὲ μή, οὐκ ἔσται ἡ πρώτη ἐνέργεια ὁ νοῦς· οὐ γὰρ οἷον προουθυμήθη νοῦν γενέσθαι, εἴτα ἐγένετο νοῦς τῆς προθυμίας μεταξὺ αὐτοῦ τε καὶ τοῦ γεννηθέντος νοῦ γενομένης· οὐδ' αὖ ὅλως προουθυμήθη, οὕτω τε γὰρ ἦν ἀτελὴς καὶ ἡ προθυμία οὐκ εἶχεν ὃ τι προουθυμήθη· οὐδ' αὖ τὸ μὲν εἶχε τοῦ πράγματος, τὸ δὲ οὐκ εἶχεν· οὐδὲ γὰρ ἦν τι, πρὸς ὃ ἡ ἔκτασις. Ἀλλὰ δήλον, ὅτι, εἴ τι ὑπέστη μετ' αὐτόν, μένοντος ἐκείνου ἐν τῷ αὐτῷ ἦθει ὑπέστη. Δεῖ οὖν, ἵνα τι ἄλλο ὑποσῇ, ἡσυχίαν ἄγειν ἐφ' ἑαυτοῦ πανταχοῦ ἐκεῖνο· εἰ δὲ μή, ἡ πρὸ τοῦ κινήθηναι κινήσεται, καὶ πρὸ τοῦ νοῆσαι νοήσει, [ἡ] ἡ πρώτη ἐνέργεια αὐτοῦ ἀτελὴς ἔσται ὁρμὴ μόνον οὔσα. Ἐπὶ τί οὖν ὡς ἀτυχοῦσά του ἐφορμαῖ; Εἰ κατὰ λόγον θησόμεθα, τὴν μὲν ἀπ' αὐτοῦ οἷον ῥυεῖσαν ἐνέργειαν ὡς ἀπὸ ἡλίου φῶς νοῦν θησόμεθα καὶ πᾶσαν τὴν νοητὴν φύσιν, αὐτὸν δὲ ἐπ' ἄκρῳ τῷ νοητῷ ἐσθηκότα βασιλεύειν ἐπ' αὐτοῦ οὐκ ἐξώσαντα ἀπ' αὐτοῦ τὸ ἐκφανέν – ἡ ἄλλο φῶς πρὸ φωτὸς ποιήσομεν – ἐπιλάμπειν δὲ ἀεὶ μένοντα ἐπὶ τοῦ νοητοῦ. Οὐδὲ γὰρ ἀποτετέμνεται τὸ ἀπ' αὐτοῦ οὐδ' αὖ ταῦτὸν αὐτῷ οὐδὲ τοιοῦτον οἷον μὴ οὐσία εἶναι οὐδ' αὖ οἷον τυφλὸν εἶναι, ἀλλ' ὁρῶν καὶ γινῶσκον ἑαυτὸ καὶ πρῶτον γινῶσκον. Τὸ δὲ ὥσπερ ἐπέκεινα νοῦ, οὕτως καὶ ἐπέκεινα γνώσεως, οὐδὲν δεόμενον ὥσπερ οὐδενός, οὕτως οὐδὲ τοῦ γινώσκειν· ἀλλ' ἔστιν ἐν δευτέρᾳ φύσει τὸ γινώσκειν. Ἐν γὰρ τι καὶ τὸ γινώσκειν· τὸ δὲ ἐστὶν ἄνευ τοῦ τι ἓν· εἰ γὰρ τι ἓν, οὐκ ἂν αὐτοῦ ἐν· τὸ γὰρ αὐτὸ πρὸ τοῦ τι.

12. But why, after all, should it not be such a manifold as long as it remains

one substantial existence, having the multiplicity not of a compound being but of a unity with a variety of activities?

Now, no doubt, if these various activities are not themselves substantial existences — but merely manifestations of latent potentiality — there is no compound; but, on the other hand, it remains incomplete until its substantial existence be expressed in act. If its substantial existence consists in its Act, and this Act constitutes multiplicity, then its substantial existence will be strictly proportioned to the extent of the multiplicity.

We allow this to be true for the Intellectual-Principle to which we have allotted [the multiplicity of] self-knowing; but for the first principle of all, never. Before the manifold, there must be The One, that from which the manifold rises: in all numerical series, the unit is the first.

But — we will be answered — for number, well and good, since the suite makes a compound; but in the real beings why must there be a unit from which the multiplicity of entities shall proceed?

Because [failing such a unity] the multiplicity would consist of disjointed items, each starting at its own distinct place and moving accidentally to serve to a total.

But, they will tell us, the Activities in question do proceed from a unity, from the Intellectual-Principle, a simplex.

By that they admit the existence of a simplex prior to the Activities; and they make the Activities perdurable and class them as substantial existences [hypostases]; but as Hypostases they will be distinct from their source, which will remain simplex; while its product will in its own nature be manifold and dependent upon it.

Now if these activities arise from some unexplained first activity in that principle, then it too contains the manifold: if, on the contrary, they are the very earliest activities and the source and cause of any multiple product and the means by which that Principle is able, before any activity occurs, to remain self-centred, then they are allocated to the product of which they are the cause; for this principle is one thing, the activities going forth from it are another, since it is not, itself, in act. If this be not so, the first act cannot be the Intellectual-Principle: the One does not provide for the existence of an Intellectual-Principle which thereupon appears; that provision would be something [an Hypostasis] intervening between the One and the Intellectual-Principle, its offspring. There could, in fact, be no such providing in The One, for it was never incomplete; and such provision could name nothing that ought to be provided. It cannot be thought to possess only some part of its content, and not the whole; nor did anything exist to which it could turn in desire. Clearly anything that comes into being after it, arises without shaking to its permanence in its own habit. It is essential to the existence of any new entity that the First remain in self-gathered repose throughout: otherwise, it moved before there was motion and had intellectual act before any intellection

— unless, indeed, that first act [as motionless and without intelligence] was incomplete, nothing more than a tendency. And what can we imagine it lights upon to become the object of such a tendency?

The only reasonable explanation of act flowing from it lies in the analogy of light from a sun. The entire intellectual order may be figured as a kind of light with the One in repose at its summit as its King: but this manifestation is not cast out from it: we may think, rather, of the One as a light before the light, an eternal irradiation resting upon the Intellectual Realm; this, not identical with its source, is yet not severed from it nor of so remote a nature as to be less than Real-Being; it is no blind thing, but is seeing and knowing, the primal knower.

The One, as transcending Intellect, transcends knowing: above all need, it is above the need of the knowing which pertains solely to the Secondary Nature. Knowing is a unitary thing, but defined: the first is One, but undefined: a defined One would not be the One-absolute: the absolute is prior to the definite.

[13] Διὸ καὶ ἄρρητον τῇ ἀληθείᾳ· ὃ τι γὰρ ἂν εἴπηις, τὶ ἐρεῖς. Ἀλλὰ τὸ ἐπέκεινα πάντων καὶ ἐπέκεινα τοῦ σεμνοτάτου νοῦ ἐν τοῖς πᾶσι μόνον ἀληθὲς οὐκ ὄνομα ὃν αὐτοῦ ἀλλ' ὅτι οὔτε τι τῶν πάντων οὔτε ὄνομα αὐτοῦ, ὅτι μηδὲν κατ' αὐτοῦ· ἀλλ' ὡς ἐνδέχεται, ἡμῖν αὐτοῖς σημαίνειν ἐπιχειροῦμεν περὶ αὐτοῦ. Ἀλλ' ὅταν ἀπορῶμεν ἀναίσθητον οὖν ἑαυτοῦ καὶ οὐδὲ παρακολουθοῦν ἑαυτῷ οὐδὲ οἶδεν αὐτό, ἐκεῖνο χρή ἐνθυμεῖσθαι, ὅτι ταῦτα λέγοντες ἑαυτοὺς περιτρέπομεν ἐπὶ τὰναντία. Πολὺ γὰρ αὐτὸ ποιοῦμεν γνωστὸν καὶ γνωσιν ποιοῦντες καὶ διδόντες νοεῖν δεῖσθαι τοῦ νοεῖν ποιοῦμεν· κἂν σὺν αὐτῷ τὸ νοεῖν ᾗ, περιττὸν ἔσται αὐτῷ τὸ νοεῖν. Κινδυνεύει γὰρ ὅλως τὸ νοεῖν πολλῶν εἰς ταῦτ' συνελθόντων συναίσθησις εἶναι τοῦ ὅλου, ὅταν αὐτό τι ἑαυτὸ νοῇ, ὃ δὴ καὶ κυρίως ἐστὶ νοεῖν· ἐν δὲ ἕκαστον αὐτό τί ἐστὶ καὶ οὐδὲν ζητεῖ· εἰ δὲ τοῦ ἔξω ἔσται ἡ νόησις, ἐνδεὲς τε ἔσται καὶ οὐ κυρίως τὸ νοεῖν. Τὸ δὲ πάντα ἀπλοῦν καὶ αὐταρκες ὄντως οὐδὲν δεῖται· τὸ δὲ δευτέρως αὐταρκες, δεόμενον δὲ ἑαυτοῦ, τοῦτο δεῖται τοῦ νοεῖν ἑαυτό· καὶ τὸ ἐνδεὲς πρὸς αὐτὸ ὃν τῷ ὅλῳ πεποίηκε τὸ αὐταρκες ἱκανὸν ἐξ ἀπάντων γενόμενον, σὺν ἑαυτῷ, καὶ εἰς αὐτὸ νεῦον. Ἐπεὶ καὶ ἡ συναίσθησις πολλοῦ τινος αἴσθησις ἐστὶ· καὶ μαρτυρεῖ καὶ τοῦνομα. Καὶ ἡ νόησις προτέρα οὔσα εἴσω εἰς αὐτὸν ἐπιστρέφει δηλονότι πολλὴν ὄντα· καὶ γὰρ ἐὰν αὐτὸ τοῦτο μόνον εἴπηι ὃν εἰμι, ὡς ἐξευρὼν λέγει καὶ εἰκότως λέγει, τὸ γὰρ ὃν πολὺ ἐστίν· ἐπεὶ, ὅταν ὡς εἰς ἀπλοῦν ἐπιβάλῃ καὶ εἴπηι ὃν εἰμι, οὐκ ἔτυχεν οὔτε αὐτοῦ οὔτε τοῦ ὄντος. Οὐ γὰρ ὡς λίθον λέγει τὸ ὄν, ὅταν ἀληθεύῃ, ἀλλ' εἴρηκε μᾶλλον ῥήσει πολλά. Τὸ γὰρ εἶναι τοῦτο, ὅπερ ὄντως εἶναι καὶ μὴ ἔχον τοῦ ὄντος λέγεται, ὃ οὐδὲ ὃν διὰ τοῦτο λέγοιτ' ἂν, ὥσπερ εἰκὼν πρὸς ἀρχέτυπον, πολλὰ ἔχει. Τί οὖν; Ἐκαστον αὐτῶν οὐ νοηθήσεται; Ἡ ἔρημον καὶ μόνον ἐὰν ἐθελήσῃς λαβεῖν, οὐ νοήσεις· ἀλλ' αὐτὸ τὸ εἶναι ἐν αὐτῷ πολὺ ἐστὶ, κἂν ἄλλο τι εἴπηις, ἔχει τὸ εἶναι. Εἰ δὲ τοῦτο, εἰ τί ἐστὶν ἀπλούστατον ἀπάντων, οὐχ ἔξει νόησιν αὐτοῦ· εἰ γὰρ ἔξει, τῷ πολὺ εἶναι ἔξει. Οὐτ' οὖν αὐτὸ νοεῖν οὔτ' ἔστι νόησις αὐτοῦ.

13. Thus The One is in truth beyond all statement: any affirmation is of a thing; but the all-transcending, resting above even the most august divine Mind, possesses alone of all true being, and is not a thing among things; we can give it no name because that would imply predication: we can but try to indicate, in our own feeble way, something concerning it: when in our perplexity we object, “Then it is without self-perception, without self-consciousness, ignorant of itself”; we must remember that we have been considering it only in its opposites.

If we make it knowable, an object of affirmation, we make it a manifold; and if we allow intellection in it we make it at that point indigent: supposing that in fact intellection accompanies it, intellection by it must be superfluous.

Self-intellection — which is the truest — implies the entire perception of a total self formed from a variety converging into an integral; but the Transcendent knows neither separation of part nor any such enquiry; if its intellectual act were directed upon something outside, then, the Transcendent would be deficient and the intellection faulty.

The wholly simplex and veritable self-sufficing can be lacking at no point: self-intellection begins in that principle which, secondarily self-sufficing, yet needs itself and therefore needs to know itself: this principle, by its self-presence, achieves its sufficiency in virtue of its entire content [it is the all]: it becomes thus competent from the total of its being, in the act of living towards itself and looking upon itself.

Consciousness, as the very word indicates, is a conperception, an act exercised upon a manifold: and even intellection, earlier [nearer to the divine] though it is, implies that the agent turns back upon itself, upon a manifold, then. If that agent says no more than “I am a being,” it speaks [by the implied dualism] as a discoverer of the extern; and rightly so, for being is a manifold; when it faces towards the unmanifold and says, “I am that being,” it misses both itself and the being [since the simplex cannot be thus divided into knower and known]: if it is [to utter] truth it cannot indicate by “being” something like a stone; in the one phrase multiplicity is asserted; for the being thus affirmed — [even] the veritable, as distinguished from such a mere container of some trace of being as ought not to be called a being since it stands merely as image to archetype — even this must possess multiplicity.

But will not each item in that multiplicity be an object of intellection to us?

Taken bare and single, no: but Being itself is manifold within itself, and whatever else you may name has Being.

This accepted, it follows that anything that is to be thought of as the most utterly simplex of all cannot have self-intellection; to have that would mean being multiple. The Transcendent, thus, neither knows itself nor is known in itself.

[14] Πῶς οὖν ἡμεῖς λέγομεν περὶ αὐτοῦ; Ἡ λέγομεν μὲν τι περὶ αὐτοῦ, οὐ μὴν αὐτὸ λέγομεν οὐδὲ γινῶσιν οὐδὲ νόησιν ἔχομεν αὐτοῦ. Πῶς οὖν λέγομεν

περὶ αὐτοῦ, εἰ μὴ αὐτὸ ἔχομεν; Ἡ, εἰ μὴ ἔχομεν τῇ γνώσει, καὶ παντελῶς οὐκ ἔχομεν; Ἀλλ' οὕτως ἔχομεν, ὥστε περὶ αὐτοῦ μὲν λέγειν, αὐτὸ δὲ μὴ λέγειν. Καὶ γὰρ λέγομεν, ὃ μὴ ἔστιν· ὃ δὲ ἔστιν, οὐ λέγομεν· ὥστε ἐκ τῶν ὕστερον περὶ αὐτοῦ λέγομεν. Ἐχειν δὲ οὐ κωλυόμεθα, κἂν μὴ λέγωμεν. Ἀλλ' ὥσπερ οἱ ἐνθουσιῶντες καὶ κάτοχοι γενόμενοι ἐπὶ τοσοῦτον κἂν εἰδεῖν, ὅτι ἔχουσι μείζον ἐν αὐτοῖς, κἂν μὴ εἰδῶσιν ὃ τι, ἐξ ὧν δὲ κεκίνηται καὶ λέγουσιν, ἐκ τούτων αἰσθησὶν τινα τοῦ κινήσαντος λαμβάνουσιν ἐτέρων ὄντων τοῦ κινήσαντος, οὕτω καὶ ἡμεῖς κινδυνεύομεν ἔχειν πρὸς ἐκεῖνο, ὅταν νοῦν καθαρὸν ἔχωμεν, χρώμενοι, ὡς οὗτός ἐστιν ὁ ἐνδον νοῦς, ὁ δοὺς οὐσίαν καὶ τὰ ἄλλα, ὅσα τούτου τοῦ στοίχου, αὐτὸς δὲ οἷος ἄρα, ὡς οὐ ταῦτα, ἀλλὰ τι κρείττον τούτου, ὃ λέγομεν ὄν, ἀλλὰ καὶ πλέον καὶ μείζον ἢ λεγόμενον, ὅτι καὶ αὐτὸς κρείττων λόγου καὶ νοῦ καὶ αἰσθήσεως, παρασχὼν ταῦτα, οὐκ αὐτὸς ὢν ταῦτα.

14. How, then, do we ourselves come to be speaking of it?

No doubt we deal with it, but we do not state it; we have neither knowledge nor intellection of it.

But in what sense do we even deal with it when we have no hold upon it?

We do not, it is true, grasp it by knowledge, but that does not mean that we are utterly void of it; we hold it not so as to state it, but so as to be able to speak about it. And we can and do state what it is not, while we are silent as to what it is: we are, in fact, speaking of it in the light of its sequels; unable to state it, we may still possess it.

Those divinely possessed and inspired have at least the knowledge that they hold some greater thing within them though they cannot tell what it is; from the movements that stir them and the utterances that come from them they perceive the power, not themselves, that moves them: in the same way, it must be, we stand towards the Supreme when we hold the Intellectual-Principle pure; we know the divine Mind within, that which gives Being and all else of that order: but we know, too, that other, know that it is none of these, but a nobler principle than any-thing we know as Being; fuller and greater; above reason, mind and feeling; conferring these powers, not to be confounded with them.

[15] Ἀλλὰ πῶς παρασχών; Ἡ τῶι ἔχειν [ἢ τῶι μὴ ἔχειν]. Ἀλλ' ἂ μὴ ἔχει, πῶς παρέσχεν; Ἀλλ' εἰ μὲν ἔχων, οὐχ ἀπλοῦς· εἰ δὲ μὴ ἔχων, πῶς ἐξ αὐτοῦ τὸ πληθος; Ἐν μὲν γὰρ ἐξ αὐτοῦ ἀπλοῦν τάχ' ἂν τις δοίη – καίτοι καὶ τοῦτο ζητηθεῖν ἂν, πῶς ἐκ τοῦ πάντη ἐνός· ἀλλ' ὁμως δὲ ἔστιν εἰπεῖν οἷον ἐκ φωτὸς τὴν ἐξ αὐτοῦ περίλαμπιν – πῶς δὲ πολλά; Ἡ οὐ ταῦτόν ἔμελλε τὸ ἐξ ἐκείνου ἐκείνῳ. Εἰ οὖν μὴ ταυτόν, οὐδέ γε βέλτιον· τί γὰρ ἂν τοῦ ἐνός βέλτιον ἢ ἐπέκεινα ὅλως; Χεῖρον ἄρα· τοῦτο δὲ ἔστιν ἐνδεέστερον. Τί οὖν ἐνδεέστερον τοῦ ἐνός; Ἡ τὸ μὴ ἓν· πολλά ἄρα· ἐφιέμενον δὲ ὁμως τοῦ ἐνός· ἐν ἄρα πολλά. Πᾶν γὰρ τὸ μὴ ἓν τῶι ἐν σώζεται καὶ ἔστιν, ὅπερ ἐστί, τούτῳ· μὴ γὰρ ἐν γενόμενον, κἂν ἐκ πολλῶν ᾗ, οὐπω ἔστιν ὃν εἴποι τις αὐτό· κἂν ἕκαστον ἔχη λέγειν τις ὃ ἐστί, τῶι ἐν ἕκαστον αὐτῶν εἶναι λέγει καὶ τὸ αὐτό· ἔτι δὲ τὸ μὴ

πολλά ἔχον ἐν ἑαυτῷ ἤδη οὐ μετουσίαι ἐνὸς ἑν, ἀλλὰ αὐτὸ ἑν, οὐ κατ' ἄλλου, ἀλλ' ὅτι τοῦτο, παρ' οὗ πως καὶ τὰ ἄλλα, τὰ μὲν τῷ ἐγγύς, τὰ [δὲ] τῷ πόρρω. Ἐπεὶ δὲ τὸ μετ' αὐτὸ καὶ ὅτι μετ' αὐτὸ δῆλον ποιεῖ τῷ τὸ πλῆθος αὐτοῦ ἐν πανταχοῦ εἶναι· καὶ γὰρ πλῆθος ὃν ὁμως ἐν τῷ αὐτῷ καὶ διακρίναι οὐκ ἂν ἔχοις, ὅτι ὁμοῦ πάντα· ἐπεὶ καὶ ἕκαστον τῶν ἐξ αὐτοῦ, ἕως ζωῆς μετέχει, ἐν πολλὰ· ἀδυνατεῖ γὰρ δεῖξαι αὐτὸ ἐν πάντα. Αὐτὸ δὲ ἐκεῖνο ἐν πάντα, ὅτι μεγάλην ἀρχὴν· ἀρχὴ γὰρ ἐν ὄντως καὶ ἀληθῶς ἑν· τὸ δὲ μετὰ τὴν ἀρχὴν ὧδέ πως ἐπιβρίσαντος τοῦ ἐνὸς πάντα μετέχον τοῦ ἑν, καὶ ὅτι οὖν αὐτοῦ πάντα αὐ καὶ ἑν. Τίνα οὖν πάντα; Ἡ ὧν ἀρχὴ ἐκεῖνο. Πῶς δὲ ἐκεῖνο ἀρχὴ τῶν πάντων; Ἄρα, ὅτι αὐτὰ σώζει ἐν ἕκαστον αὐτῶν ποιήσασα εἶναι; Ἡ καὶ ὅτι ὑπέστησεν αὐτά. Πῶς δὴ; Ἡ τῷ πρότερον ἔχειν αὐτά. Ἀλλ' εἴρηται, ὅτι πλῆθος οὕτως ἔσται. Ἀλλ' ἄρα οὕτως εἶχεν ὡς μὴ διακεκριμένα· τὰ δ' ἐν τῷ δευτέρῳ διεκέκριτο τῷ λόγῳ. Ἐνέργεια γὰρ ἤδη· τὸ δὲ δύναμις πάντων. Ἀλλὰ τίς ὁ τρόπος τῆς δυνάμεως; Οὐ γὰρ ὡς ἡ ὕλη δυνάμει λέγεται, ὅτι δέχεται· πάσχει γάρ· ἀλλ' οὗτος ἀντιτεταγμένως τῷ ποιεῖν. Πῶς οὖν ποιεῖ ἂ μὴ ἔχει; Οὐ γὰρ ὡς ἔτυχε· μὴδ' ἐνθυμηθεὶς ὁ ποιήσει, ποιήσει ὁμως. Εἴρηται μὲν οὖν, ὅτι, εἴ τι ἐκ τοῦ ἐνός, ἄλλο δεῖ παρ' αὐτό· ἄλλο δὲ ὃν οὐχ ἑν· τοῦτο γὰρ ἦν ἐκεῖνο. Εἰ δὲ μὴ ἑν, δύο δέ, ἀνάγκη ἤδη καὶ πλῆθος εἶναι· καὶ γὰρ ἕτερον καὶ ταῦτόν ἤδη καὶ ποιὸν καὶ τὰ ἄλλα. Καὶ ὅτι μὲν δὴ μὴ ἐν τὸ ἐκείνου, δεδειγμένον ἂν εἴη· ὅτι δὲ πλῆθος καὶ πλῆθος τοιοῦτον, οἷον ἐν τῷ μετ' αὐτὸ θεωρεῖται, ἀπορῆσαι ἄξιον· καὶ ἡ ἀνάγκη δὲ τοῦ μετ' αὐτὸ ἔτι ζητήεα.

15. Conferring — but how? As itself possessing them or not? How can it convey what it does not possess, and yet if it does possess how is it simplex? And if, again, it does not, how is it the source of the manifold?

A single, unmanifold emanation we may very well allow — how even that can come from a pure unity may be a problem, but we may always explain it on the analogy of the irradiation from a luminary — but a multitudinous production raises question.

The explanation is that what comes from the Supreme cannot be identical with it and assuredly cannot be better than it — what could be better than The One or the utterly transcendent? The emanation, then, must be less good, that is to say, less self-sufficing: now what must that be which is less self-sufficing than The One? Obviously the Not-One, that is to say, multiplicity, but a multiplicity striving towards unity; that is to say, a One-that-is-many.

All that is not One is conserved by virtue of the One, and from the One derives its characteristic nature: if it had not attained such unity as is consistent with being made up of multiplicity we could not affirm its existence: if we are able to affirm the nature of single things, this is in virtue of the unity, the identity even, which each of them possesses. But the all-transcendent, utterly void of multiplicity, has no mere unity of participation but is unity's self, independent of all else, as being that from which, by whatever means, all the rest take their degree of unity in their standing, near or far, towards it.

In virtue of the unity manifested in its variety it exhibits, side by side, both an all-embracing identity and the existence of the secondary: all the variety lies in the midst of a sameness, and identity cannot be separated from diversity since all stands as one; each item in that content, by the fact of participating in life, is a One-many: for the item could not make itself manifest as a One-and-all.

Only the Transcendent can be that; it is the great beginning, and the beginning must be a really existent One, wholly and truly One, while its sequent, poured down in some way from the One, is all, a total which has participation in unity and whose every member is similarly all and one.

What then is the All?

The total of which the Transcendent is the Source.

But in what way is it that source? In the sense, perhaps, of sustaining things as bestower of the unity of each single item?

That too; but also as having established them in being.

But how? As having, perhaps, contained them previously?

We have indicated that, thus, the First would be a manifold.

May we think, perhaps, that the First contained the universe as an indistinct total whose items are elaborated to distinct existence within the Second by the Reason-Principle there? That Second is certainly an Activity; the Transcendent would contain only the potentiality of the universe to come.

But the nature of this contained potentiality would have to be explained: it cannot be that of Matter, a receptivity, for thus the Source becomes passive — the very negation of production.

How then does it produce what it does not contain? Certainly not at haphazard and certainly not by selection. How then?

We have observed that anything that may spring from the One must be different from it. Differing, it is not One, since then it would be the Source. If unity has given place to duality, from that moment there is multiplicity; for here is variety side by side with identity, and this imports quality and all the rest.

We may take it as proved that the emanation of the Transcendent must be a Not-One something other than pure unity, but that it is a multiplicity, and especially that it is such a multiplicity as is exhibited in the sequent universe, this is a statement worthy of deliberation: some further enquiry must be made, also, as to the necessity of any sequel to the First.

[16] "Ὅτι μὲν οὖν δεῖ τι εἶναι τὸ μετὰ τὸ πρῶτον, ἀλλαγῶς εἴρηται, καὶ ὅλως, ὅτι δυνάμεις ἐστί καὶ ἀμήχανος δύναμις, καὶ τοῦτο, ὅτι ἐκ τῶν ἄλλων ἀπάντων πιστωτέον, ὅτι μηδέν ἐστι μηδὲ τῶν ἐσχάτων, ὃ μὴ δύναμιν εἰς τὸ γεννᾶν ἔχει. Ἐκεῖνα δὲ νῦν λεκτέον, ὥς, ἐπειδὴ ἐν τοῖς γεννωμένοις οὐκ ἔστι πρὸς τὸ ἄνω, ἀλλὰ πρὸς τὸ κάτω χωρεῖν καὶ μᾶλλον εἰς πλῆθος ἰέναι, καὶ ἡ ἀρχὴ ἐκάστων ἀπλουστέρα ἢ αὐτά. Κόσμον τοίνυν τὸ ποιῆσαν αἰσθητὸν οὐκ ἂν εἴη κόσμος

αἰσθητὸς αὐτό, ἀλλὰ νοῦς καὶ κόσμος νοητός· καὶ τὸ πρὸ τούτου τοίνυν τὸ γεννησαν αὐτὸ οὔτε νοῦς οὔτε κόσμος νοητός, ἀπλούστερον δὲ νοῦ καὶ ἀπλούστερον κόσμου νοητοῦ. Οὐ γὰρ ἐκ πολλοῦ πολὺ, ἀλλὰ τὸ πολὺ τοῦτο ἐξ οὐ πολλοῦ· εἰ γὰρ καὶ αὐτὸ πολὺ, οὐκ ἀρχὴ τοῦτο, ἀλλ' ἄλλο πρὸ τούτου. Συστῆναι οὖν δεῖ εἰς ἓν ὄντως παντός πλήθους ἔξω καὶ ἀπλότητος ἡστινοσοῦν, εἴπερ ὄντως ἀπλοῦν. Ἀλλὰ πῶς τὸ γενόμενον ἐξ αὐτοῦ λόγος πολὺς καὶ πᾶς, τὸ δὲ ἦν δηλονότι οὐ λόγος; Εἰ δὲ μὴ τοῦτο ἦν, πῶς οὖν οὐκ ἐκ λόγου λόγος; Καὶ πῶς τὸ ἀγαθοειδὲς ἐξ ἀγαθοῦ; Τί γὰρ ἔχον ἑαυτοῦ ἀγαθοειδὲς λέγεται; Ἄρ' ἔχον τὸ κατὰ τὰ αὐτὰ καὶ ὡσαύτως; Καὶ τί ταῦτα πρὸς τὸ ἀγαθόν; Τὸ γὰρ ὡσαύτως ζητοῦμεν ὃν τῶν ἀγαθῶν. Ἡ πρότερον ἐκεῖνο, οὐ μὴ ἐξίστασθαι δεήσει, ὅτι ἀγαθόν· εἰ δὲ μὴ, βέλτιον ἀποστῆναι. Ἄρ' οὖν τὸ ζῆν ὡσαύτως μένοντα ἐπὶ τούτου ἐκουσίως; Εἰ οὖν ἀγαπητὸν τούτῳ τὸ ζῆν, δηλὸν ὅτι οὐδὲν ζητεῖ· ἔοικε τοίνυν διὰ τοῦτο τὸ ὡσαύτως, ὅτι ἀρκεῖ τὰ παρόντα. Ἀλλὰ πάντων ἤδη παρόντων τούτῳ ἀγαπητὸν τὸ ζῆν καὶ δὴ οὕτω παρόντων, οὐχ ὡς ἄλλων ὄντων αὐτοῦ. Εἰ δ' ἡ πᾶσα ζωὴ τούτῳ καὶ ζωὴ ἐναργής, καὶ τελεία πᾶσα ἐν τούτῳ ψυχὴ καὶ πᾶς νοῦς, καὶ οὐδὲν αὐτῷ οὔτε ζωῆς οὔτε νοῦ ἀποστατεῖ. Αὐτάρκης οὖν ἑαυτῷ καὶ οὐδὲν ζητεῖ· εἰ δὲ μὴδὲν ζητεῖ, ἔχει ἐν ἑαυτῷ ὃ ἐζήτησεν ἄν, εἰ μὴ παρῆν. Ἐχει οὖν ἐν ἑαυτῷ τὸ ἀγαθὸν ἢ τοιοῦτον ὄν, ὃ δὴ ζῶν καὶ νοῦν εἵπομεν, ἢ ἄλλο τι συμβεβηκὸς τούτοις. Ἀλλ' εἰ τοῦτο τὸ ἀγαθόν, οὐδὲν ἄν εἴη ἐπέκεινα τούτων. Εἰ δὲ ἔστιν ἐκεῖνο, δηλονότι ζωὴ πρὸς ἐκεῖνο τούτῳ ἐξημμένη ἐκείνου καὶ τὴν ὑπόστασιν ἔχουσα ἐξ ἐκείνου καὶ πρὸς ἐκεῖνο ζῶσα· ἐκεῖνο γὰρ αὐτοῦ ἀρχή. Δεῖ τοίνυν ἐκεῖνο ζωῆς εἶναι κρεῖσσον καὶ νοῦ· οὕτω γὰρ ἐπιστρέφει πρὸς ἐκεῖνο καὶ τὴν ζωὴν τὴν ἐν αὐτῷ, μίμημά τι τοῦ ἐν ἐκείνῳ ὄντος, καθὼς τοῦτο ζῆι, καὶ τὸν νοῦν τὸν ἐν τούτῳ, μίμημά τι τοῦ ἐν ἐκείνῳ ὄντος, ὃ τι δῆποτε ἐστὶ τοῦτο.

16. We have, of course, already seen that a secondary must follow upon the First, and that this is a power immeasurably fruitful; and we indicated that this truth is confirmed by the entire order of things since there is nothing, not even in the lowest ranks, void of the power of generating. We have now to add that, since things engendered tend downwards and not upwards and, especially, move towards multiplicity, the first principle of all must be less a manifold than any.

That which engenders the world of sense cannot itself be a sense-world; it must be the Intellect and the Intellectual world; similarly, the prior which engenders the Intellectual-Principle and the Intellectual world cannot be either, but must be something of less multiplicity. The manifold does not rise from the manifold: the intellectual multiplicity has its source in what is not manifold; by the mere fact of being manifold, the thing is not the first principle: we must look to something earlier.

All must be grouped under a unity which, as standing outside of all multiplicity and outside of any ordinary simplicity, is the veritably and essentially simplex.

Still, how can a Reason-Principle [the Intellectual], characteristically a

manifold, a total, derive from what is obviously no Reason-Principle?

But how, failing such origin in the simplex, could we escape [what cannot be accepted] the derivation of a Reason-Principle from a Reason-Principle?

And how does the secondarily good [the imaged Good] derive from The Good, the Absolute? What does it hold from the Absolute Good to entitle it to the name?

Similarity to the prior is not enough, it does not help towards goodness; we demand similarity only to an actually existent Good: the goodness must depend upon derivation from a Prior of such a nature that the similarity is desirable because that Prior is good, just as the similarity would be undesirable if the Prior were not good.

Does the similarity with the Prior consist, then, in a voluntary resting upon it?

It is rather that, finding its condition satisfying, it seeks nothing: the similarity depends upon the all-sufficiency of what it possesses; its existence is agreeable because all is present to it, and present in such a way as not to be even different from it [Intellectual-Principle is Being].

All life belongs to it, life brilliant and perfect; thus all in it is at once life-principle and Intellectual-Principle, nothing in it aloof from either life or intellect: it is therefore self-sufficing and seeks nothing: and if it seeks nothing this is because it has in itself what, lacking, it must seek. It has, therefore, its Good within itself, either by being of that order — in what we have called its life and intellect — or in some other quality or character going to produce these.

If this [secondary principle] were The Good [The Absolute], nothing could transcend these things, life and intellect: but, given the existence of something higher, this Intellectual-Principle must possess a life directed towards that Transcendent, dependent upon it, deriving its being from it, living towards it as towards its source. The First, then, must transcend this principle of life and intellect which directs thither both the life in itself, a copy of the Reality of the First, and the intellect in itself which is again a copy, though of what original there we cannot know.

[17] Τί οὖν ἐστὶ κρεῖττον ζωῆς ἐμφρονεστάτου καὶ ἀπταιστοῦ καὶ ἀναμαρτήτου καὶ νοῦ πάντα ἔχοντος καὶ ζωῆς πάσης καὶ νοῦ παντός; Ἐὰν οὖν λέγωμεν τὸ ποιῆσαν ταῦτα, καὶ πῶς ποιῆσαν; Καί, μὴ φανῇ τι κρεῖττον, οὐκ ἄπεισιν ὁ λογισμὸς ἐπ' ἄλλο, ἀλλὰ στήσεται αὐτοῦ. Ἀλλὰ δεῖ ἀναβῆναι διὰ γε ἄλλα πολλὰ καὶ ὅτι τούτῳ τὸ αὐτάρκες ἐκ πάντων ἔξω ἐστίν· ἕκαστον δὲ αὐτῶν δηλονότι ἐνδεές· καὶ ὅτι ἕκαστον [τοῦ αὐτοῦ ἐνός] μετέιληφε καὶ μετέχει [τοῦ αὐτοῦ] ἐνός, οὐκ αὐτὸ ἐν. Τί οὖν τὸ οὐ μετέχει, ὃ ποιεῖ αὐτὸ καὶ εἶναι καὶ ὁμοῦ τὰ πάντα; Ἀλλ' εἰ ποιεῖ ἕκαστον εἶναι καὶ τῇ ἐνός παρουσίᾳ αὐτάρκες τὸ πλῆθος αὐτοῦ καὶ αὐτός, δηλονότι ποιητικὸν οὐσίας καὶ αὐτάρκειας ἐκεῖνο αὐτὸ οὐκ ὄν οὐσία, ἀλλ' ἐπέκεινα ταύτης καὶ ἐπέκεινα αὐτάρκειας. Ἀρκεῖ οὖν ταῦτα λέγοντας ἀπαλλαχθῆναι; Ἡ ἔτι ἡ ψυχὴ ὠδίνει

καὶ μᾶλλον. Ἰσως οὖν χρή αὐτὴν ἤδη γεννήσαι αἵξασαν πρὸς αὐτὸ πληρωθεῖσαν ὠδίνων. Οὐ μὴν ἀλλὰ πάλιν ἐπαιστέον, εἴ ποθέν τινα πρὸς τὴν ὠδὶνα ἐπωιδὴν εὔροιμεν. Τάχα δὲ καὶ ἐκ τῶν ἤδη λεχθέντων, εἰ πολλακίς τις ἐπαίδοι, γένοιτο. Τίς οὖν ὥσπερ καινὴ ἐπωιδὴ ἄλλη; Ἐπιθέουσα γὰρ πᾶσι τοῖς ἀληθέσι καὶ ὧν μετέχομεν ἀληθῶν ὅμως ἐκφεύγει, εἴ τις βούλοιο εἰπεῖν καὶ διανοηθῆναι, ἐπεὶπερ δεῖ τὴν διάνοιαν, ἵνα τι εἴπηι, ἄλλο καὶ ἄλλο λαβεῖν· οὕτω γὰρ καὶ διέξοδος· ἐν δὲ πάντῃ ἀπλῶι διέξοδος τίς ἐστιν; Ἀλλ' ἀρκεῖ κἂν νοερῶς ἐφάψασθαι· ἐφαπνόμενον δέ, ὅτε ἐφάπτεται, πάντα μηδὲν μήτε δύνασθαι μήτε σχολὴν ἄγειν λέγειν, ὕστερον δὲ περὶ αὐτοῦ συλλογίζεσθαι. Τότε δὲ χρή ἐωρακέναι πιστεύειν, ὅταν ἡ ψυχὴ ἐξαίφνης φῶς λάβῃ· τοῦτο γάρ – [τοῦτο τὸ φῶς] – παρ' αὐτοῦ καὶ αὐτός· καὶ τότε χρή νομίζειν παρεῖναι, ὅταν ὥσπερ θεὸς ἄλλος [ὅταν] εἰς οἶκον καλοῦντός τινος ἐλθὼν φωτίσῃ· ἢ μηδ' ἐλθὼν οὐκ ἐφώτισεν. Οὕτω τοι καὶ ψυχὴ ἀφώτιστος ἄθεος ἐκείνου· φωτισθεῖσα δὲ ἔχει, ὃ ἐζήτει, καὶ τοῦτο τὸ τέλος τάληθινὸν ψυχῇ, ἐφάψασθαι φωτὸς ἐκείνου καὶ αὐτῷ αὐτὸ θεάσασθαι, οὐκ ἄλλου φωτί, ἀλλ' αὐτό, δι' οὗ καὶ ὁρᾷ. Δι' οὗ γὰρ ἐφωτίσθη, τοῦτό ἐστιν, ὃ δεῖ θεάσασθαι· οὐδὲ γὰρ ἥλιον διὰ φωτὸς ἄλλου. Πῶς ἂν οὖν τοῦτο γένοιτο; Ἄφελε πάντα.

17. But what can it be which is loftier than that existence — a life compact of wisdom, untouched by struggle and error, or than this Intellect which holds the Universe with all there is of life and intellect?

If we answer “The Making Principle,” there comes the question, “making by what virtue?” and unless we can indicate something higher there than in the made, our reasoning has made no advance: we rest where we were.

We must go higher — if it were only for the reason that the maker of all must have a self-sufficing existence outside of all things — since all the rest is patently indigent — and that everything has participated in The One and, as drawing on unity, is itself not unity.

What then is this in which each particular entity participates, the author of being to the universe and to each item of the total?

Since it is the author of all that exists, and since the multiplicity in each thing is converted into a self-sufficing existence by this presence of The One, so that even the particular itself becomes self-sufficing, then clearly this principle, author at once of Being and of self-sufficingness, is not itself a Being but is above Being and above even self-sufficing.

May we stop, content, with that? No: the Soul is yet, and even more, in pain. Is she ripe, perhaps, to bring forth, now that in her pangs she has come so close to what she seeks? No: we must call upon yet another spell if anywhere the assuagement is to be found. Perhaps in what has already been uttered, there lies the charm if only we tell it over often? No: we need a new, a further, incantation. All our effort may well skim over every truth and through all the verities in which we have part, and yet the reality escape us when we hope to affirm, to understand: for the understanding, in order to its affirmation must possess itself of item after item; only so does it traverse all the field: but

how can there be any such peregrination of that in which there is no variety?

All the need is met by a contact purely intellectual. At the moment of touch there is no power whatever to make any affirmation; there is no leisure; reasoning upon the vision is for afterwards. We may know we have had the vision when the Soul has suddenly taken light. This light is from the Supreme and is the Supreme; we may believe in the Presence when, like that other God on the call of a certain man, He comes bringing light: the light is the proof of the advent. Thus, the Soul unlit remains without that vision; lit, it possesses what it sought. And this is the true end set before the Soul, to take that light, to see the Supreme by the Supreme and not by the light of any other principle — to see the Supreme which is also the means to the vision; for that which illumines the Soul is that which it is to see just as it is by the sun's own light that we see the sun.

But how is this to be accomplished?

Cut away everything.

δ: Πῶς ἀπὸ τοῦ πρώτου τὸ μετὰ τὸ πρῶτον καὶ περὶ τοῦ ἐνός. — Fourth Tractate.

How the Secondaries Rise from the First: and on the One.

[1] Εἴ τι ἔστι μετὰ τὸ πρῶτον, ἀνάγκη ἐξ ἐκείνου εἶναι ἢ εὐθὺς ἢ τὴν ἀναγωγὴν ἐπ' ἐκεῖνο διὰ τῶν μεταξὺ ἔχειν, καὶ τάξιν εἶναι δευτέρων καὶ τρίτων, τοῦ μὲν ἐπὶ τὸ πρῶτον τοῦ δευτέρου ἀναγομένου, τοῦ δὲ τρίτου ἐπὶ τὸ δεύτερον. Δεῖ μὲν γάρ τι πρὸ πάντων εἶναι – ἀπλοῦν τοῦτο – καὶ πάντων ἕτερον τῶν μετ' αὐτό, ἐφ' ἑαυτοῦ ὄν, οὐ μεμιγμένον τοῖς ἀπ' αὐτοῦ, καὶ πάλιν ἕτερον τρόπον τοῖς ἄλλοις παρεῖναι δυνάμενον, ὃν ὄντως ἔν, οὐχ ἕτερον ὄν, εἴτα ἔν, καθ' οὗ ψεῦδος καὶ τὸ ἔν εἶναι, οὗ μὴ λόγος μηδὲ ἐπιστήμη, ὃ δὴ καὶ ἐπέκεινα λέγεται εἶναι οὐσίας – εἰ γὰρ μὴ ἀπλοῦν ἔσται συμβάσεως ἔξω πάσης καὶ συνθέσεως καὶ ὄντως ἔν, οὐκ ἂν ἀρχὴ εἴη – αὐταρκέστατόν τε τῷ ἀπλοῦν εἶναι καὶ πρῶτον ἀπάντων· τὸ γὰρ τὸ μὴ πρῶτον ἐνδεὲς τοῦ πρὸ αὐτοῦ, τό τε μὴ ἀπλοῦν τῶν ἐν αὐτῷ ἀπλῶν δεόμενον, ἴν' ἢ ἐξ ἐκείνων. Τὸ δὴ τοιοῦτον ἐν μόνον δεῖ εἶναι· ἄλλο γὰρ εἰ εἴη τοιοῦτον, ἐν ἂν εἴη τὰ ἅμωφ. Οὐ γὰρ δὴ σῶματα λέγομεν δύο, ἢ τὸ ἐν πρῶτον σῶμα. Οὐδὲν γὰρ ἀπλοῦν σῶμα, γινόμενόν τε τὸ σῶμα, ἀλλ' οὐκ ἀρχή· ἡ δὲ ἀρχὴ ἀγέννητος· μὴ σωματικὴ δὲ οὖσα, ἀλλ' ὄντως μία, ἐκεῖνο ἂν εἴη τὸ πρῶτον. Εἰ ἄρα ἕτερόν τι μετὰ τὸ πρῶτον εἴη, οὐκ ἂν ἔτι ἀπλοῦν εἴη· ἐν ἄρα πολλὰ ἔσται. Πόθεν οὖν τοῦτο; Ἀπὸ τοῦ πρώτου· οὐ γὰρ δὴ κατὰ συντυχίαν, οὐδ' ἂν ἔτι ἐκεῖνο πάντων ἀρχή. Πῶς οὖν ἀπὸ τοῦ πρώτου; Εἰ τέλεόν ἐστι τὸ πρῶτον καὶ πάντων τελεώτατον καὶ δύναμις ἡ πρώτη, δεῖ πάντων τῶν ὄντων δυνατώτατον εἶναι, καὶ τὰς ἄλλας δυνάμεις καθόσον δύνανται μιμεῖσθαι ἐκεῖνο. Ὅ τι δ' ἂν τῶν ἄλλων εἰς τελείωσιν ἴη, ὁρῶμεν γεννῶν καὶ οὐκ ἀνεχόμενον ἐφ' ἑαυτοῦ μένειν, ἀλλ' ἕτερον ποιοῦν, οὐ μόνον ὃ τι ἂν προαίρεσιν ἔχη, ἀλλὰ καὶ ὅσα φύει ἄνευ προαιρέσεως, καὶ τὰ ἄψυχα δὲ μεταδιδόντα ἑαυτῶν καθόσον δύνανται· οἷον τὸ πῦρ θερμαίνει, καὶ ψύχει ἢ χιών, καὶ τὰ φάρμακα δὲ εἰς ἄλλο ἐργάζεται οἷον αὐτά – πάντα τὴν ἀρχὴν κατὰ δύναμιν ἀπομιμούμενα εἰς ἀδιδιότητά τε καὶ ἀγαθότητα. Πῶς οὖν τὸ τελεώτατον καὶ τὸ πρῶτον ἀγαθὸν ἐν αὐτῷ σταίη ὥσπερ φθονῆσαν ἑαυτοῦ ἢ ἀδυνατῆσαν, ἢ πάντων δύναμις; Πῶς δ' ἂν ἔτι ἀρχὴ εἴη; Δεῖ δὴ τι καὶ ἀπ' αὐτοῦ γενέσθαι, εἴπερ ἔσται τι καὶ τῶν ἄλλων παρ' αὐτοῦ γε ὑποστάντων· ὅτι μὲν γὰρ ἀπ' αὐτοῦ, ἀνάγκη. Δεῖ δὴ καὶ τιμώτατον εἶναι τὸ γεννῶν τὰ ἐφεξῆς· δεῖ δὴ καὶ τιμώτατον εἶναι τὸ γεννώμενον καὶ δεύτερον ἐκείνου τῶν ἄλλων ἄμεινον εἶναι.

1. Anything existing after The First must necessarily arise from that First, whether immediately or as tracing back to it through intervenients; there must be an order of secondaries and tertiaries, in which any second is to be referred to The First, any third to the second.

Standing before all things, there must exist a Simplex, differing from all its sequel, self-gathered not inter-blended with the forms that rise from it, and yet able in some mode of its own to be present to those others: it must be

authentically a unity, not merely something elaborated into unity and so in reality no more than unity's counterfeit; it will debar all telling and knowing except that it may be described as transcending Being — for if there were nothing outside all alliance and compromise, nothing authentically one, there would be no Source. Untouched by multiplicity, it will be wholly self-sufficing, an absolute First, whereas any not-first demands its earlier, and any non-simplex needs the simplicities within itself as the very foundations of its composite existence.

There can be only one such being: if there were another, the two [as indiscernible] would resolve into one, for we are not dealing with two corporal entities.

Our One-First is not a body: a body is not simplex and, as a thing of process cannot be a First, the Source cannot be a thing of generation: only a principle outside of body, and utterly untouched by multiplicity, could be The First.

Any unity, then, later than The First must be no longer simplex; it can be no more than a unity in diversity.

Whence must such a sequent arise?

It must be an offspring of The First; for suppose it the product of chance, that First ceases to be the Principle of All.

But how does it arise from The First?

If The First is perfect, utterly perfect above all, and is the beginning of all power, it must be the most powerful of all that is, and all other powers must act in some partial imitation of it. Now other beings, coming to perfection, are observed to generate; they are unable to remain self-closed; they produce: and this is true not merely of beings endowed with will, but of growing things where there is no will; even lifeless objects impart something of themselves, as far as they may; fire warms, snow chills, drugs have their own outgoing efficacy; all things to the utmost of their power imitate the Source in some operation tending to eternity and to service.

How then could the most perfect remain self-set — the First Good, the Power towards all, how could it grudge or be powerless to give of itself, and how at that would it still be the Source?

If things other than itself are to exist, things dependent upon it for their reality, it must produce since there is no other source. And further this engendering principle must be the very highest in worth; and its immediate offspring, its secondary, must be the best of all that follows.

[2] Εἰ μὲν οὖν αὐτὸ νοῦς ἦν τὸ γεννῶν, νοῦ ἐνδεέστερον, προσεχέστερον δὲ νῶι καὶ ὅμοιον δεῖ εἶναι· ἐπεὶ δὲ ἐπέκεινα νοῦ τὸ γεννῶν, νοῦν εἶναι ἀνάγκη. Διὰ τί δὲ οὐ νοῦς, οὗ ἐνέργειά ἐστι νόησις; Νόησις δὲ τὸ νοητὸν ὁρῶσα καὶ πρὸς τοῦτο ἐπιστραφεῖσα καὶ ἀπ' ἐκείνου οἶον ἀποτελουμένη καὶ τελειουμένη ἀόριστος μὲν αὐτὴ ὥσπερ ὄψις, ὀριζομένη δὲ ὑπὸ τοῦ νοητοῦ. Διὸ καὶ εἴρηται· ἐκ τῆς ἀορίστου δυνάδος καὶ τοῦ ἐνὸς τὰ εἶδη καὶ οἱ ἀριθμοί· τοῦτο

γὰρ ὁ νοῦς. Διὸ οὐχ ἀπλοῦς, ἀλλὰ πολλὰ, σύνθεσιν τε ἐμφαίνων, νοητὴν μέντοι, καὶ πολλὰ ὁρῶν ἤδη. Ἔστι μὲν οὖν καὶ αὐτὸς νοητόν, ἀλλὰ καὶ νοῶν· διὸ δύο ἤδη. Ἔστι δὲ καὶ ἄλλο τῷ μετ' αὐτὸ νοητόν. Ἀλλὰ πῶς ἀπὸ τοῦ νοητοῦ ὁ νοῦς οὗτος; Τὸ νοητόν ἐφ' ἑαυτοῦ μένον καὶ οὐκ ὄν ἐνδεές, ὥσπερ τὸ ὁρῶν καὶ τὸ νοοῦν – ἐνδεές δὲ λέγω τὸ νοοῦν ὡς πρὸς ἐκεῖνο – οὐκ ἔστιν οἶον ἀναίσθητον, ἀλλ' ἔστιν αὐτοῦ πάντα ἐν αὐτῷ καὶ σὺν αὐτῷ, πάντη διακριτικὸν ἑαυτοῦ, ζωὴ ἐν αὐτῷ καὶ πάντα ἐν αὐτῷ, καὶ ἡ κατανόησις αὐτοῦ αὐτὸ οἶονεῖ συναισθήσει οὔσα ἐν στάσει ἀδίδωι καὶ νοήσει ἐτέρως ἢ κατὰ τὴν νοῦ νόησιν. Εἴ τι οὖν μένοντος αὐτοῦ ἐν αὐτῷ γίνεται, ἀπ' αὐτοῦ τοῦτο γίνεται, ὅταν ἐκεῖνο μάλιστα ἦι ὃ ἐστι. Μένοντος οὖν αὐτοῦ ἐν τῷ οἰκείῳ ἦθι ἐξ αὐτοῦ μὲν τὸ γινόμενον γίνεται, μένοντος δὲ γίνεται. Ἐπεὶ οὖν ἐκεῖνο μένει νοητόν, τὸ γινόμενον γίνεται νόησις· νόησις δὲ οὔσα καὶ νοοῦσα ἀφ' οὗ ἐγένετο – ἄλλο γὰρ οὐκ ἔχει – νοῦς γίγνεται, ἄλλο οἶον νοητόν καὶ οἶον ἐκεῖνο καὶ μίμημα καὶ εἰδωλον ἐκείνου. Ἀλλὰ πῶς μένοντος ἐκείνου γίνεται; Ἐνέργεια ἢ μὲν ἐστὶ τῆς οὐσίας, ἢ δ' ἐκ τῆς οὐσίας ἐκάστου· καὶ ἡ μὲν τῆς οὐσίας αὐτὸ ἐστὶν ἐνέργεια ἕκαστον, ἢ δὲ ἀπ' ἐκείνης, ἣν δεῖ παντὶ ἔπεσθαι ἐξ ἀνάγκης ἐτέραν οὔσαν αὐτοῦ· οἶον καὶ ἐπὶ τοῦ πυρὸς ἢ μὲν τίς ἐστι συμπληροῦσα τὴν οὐσίαν θερμότης, ἢ δὲ ἀπ' ἐκείνης ἤδη γινομένη ἐνεργοῦντος ἐκείνου τὴν σύμφυτον τῇ οὐσίᾳ ἐν τῷ μένειν πῦρ. Οὕτω δὴ κάκει· καὶ πολὺ πρότερον ἐκεῖ μένοντος αὐτοῦ ἐν τῷ οἰκείῳ ἦθι ἐκ τῆς ἐν αὐτῷ τελειότητος καὶ συνούσης ἐνεργείας ἡ γεννηθεῖσα ἐνέργεια ὑπόστασιν λαβοῦσα, ἅτε ἐκ μεγάλης δυνάμεως, μεγίστης μὲν οὖν ἀπασῶν, εἰς τὸ εἶναι καὶ οὐσίαν ἦλθεν· ἐκεῖνο γὰρ ἐπέκεινα οὐσίας ἦν. Καὶ ἐκεῖνο μὲν δύναμις πάντων, τὸ δὲ ἤδη τὰ πάντα. Εἰ δὲ τοῦτο τὰ πάντα, ἐκεῖνο ἐπέκεινα τῶν πάντων· ἐπέκεινα ἄρα οὐσίας· καὶ εἰ τὰ πάντα, πρὸ δὲ πάντων τὸ ἐν οὐ τὸ ἴσον ἔχον τοῖς πᾶσι, καὶ ταύτῃ δεῖ ἐπέκεινα εἶναι τῆς οὐσίας. Τοῦτο δὲ καὶ νοῦ· ἐπέκεινα ἄρα τι νοῦ. Τὸ γὰρ ὄν οὐ νεκρὸν οὐδὲ οὐ ζωὴ οὐδὲ οὐ νοοῦν· νοῦς δὴ καὶ ὄν ταυτόν. Οὐ γὰρ τῶν πραγμάτων ὁ νοῦς – ὥσπερ ἡ αἴσθησις τῶν αἰσθητῶν – προόντων, ἀλλ' αὐτὸς νοῦς τὰ πράγματα, εἴπερ μὴ εἶδη αὐτῶν κομίζεται. Πόθεν γάρ; Ἀλλ' ἐνταῦθα μετὰ τῶν πραγμάτων καὶ ταὐτὸν αὐτοῖς καὶ ἔν· καὶ ἡ ἐπιστήμη δὲ τῶν ἄνευ ὕλης τὰ πράγματα.

2. If the Intellectual-Principle were the engendering Source, then the engendered secondary, while less perfect than the Intellectual-Principle, would be close to it and similar to it: but since the engendering Source is above the Intellectual-Principle, the secondary can only be that principle.

But why is the Intellectual-Principle not the generating source?

Because [it is not a self-sufficing simplex]: the Act of the Intellectual-Principle is intellection, which means that, seeing the intellectual object towards which it has turned, it is consummated, so to speak, by that object, being in itself indeterminate like sight [a vague readiness for any and every vision] and determined by the intellectual object. This is why it has been said that “out of the indeterminate dyad and The One arise the Ideas and the numbers”: for the dyad is the Intellectual-Principle.

Thus it is not a simplex; it is manifold; it exhibits a certain composite

quality — within the Intellectual or divine order, of course — as the principle that sees the manifold. It is, further, itself simultaneously object and agent of intellection and is on that count also a duality: and it possesses besides another object of intellection in the Order following upon itself.

But how can the Intellectual-Principle be a product of the Intellectual Object?

In this way: the intellectual object is self-gathered [self-compact] and is not deficient as the seeing and knowing principle must be — deficient, mean, as needing an object — it is therefore no unconscious thing: all its content and accompaniment are its possession; it is self-distinguishing throughout; it is the seat of life as of all things; it is, itself, that self-intellection which takes place in eternal repose, that is to say, in a mode other than that of the Intellectual-Principle.

But if something comes to being within an entity which in no way looks outside itself — and especially within a being which is the sum of being — that entity must be the source of the new thing: stable in its own identity, it produces; but the product is that of an unchanged being: the producer is unchangeably the intellectual object, the product is produced as the Intellectual Act, an Act taking intellection of its source — the only object that exists for it — and so becoming Intellectual-Principle, that is to say, becoming another intellectual being, resembling its source, a reproduction and image of that.

But how from amid perfect rest can an Act arise?

There is in everything the Act of the Essence and the Act going out from the Essence: the first Act is the thing itself in its realized identity, the second Act is an inevitably following outgo from the first, an emanation distinct from the thing itself.

Thus even in fire there is the warmth comported by its essential nature and there is the warmth going instantaneously outward from that characterizing heat by the fact that the fire, remaining unchangeably fire, utters the Act native to its essential reality.

So it is in the divine also: or rather we have there the earlier form of the double act: the divine remains in its own unchanging being, but from its perfection and from the Act included in its nature there emanates the secondary or issuing Act which — as the output of a mighty power, the mightiest there is — attains to Real Being as second to that which stands above all Being. That transcendent was the potentiality of the All; this secondary is the All made actual.

And if this is all things, that must be above and outside of all, so, must transcend real being. And again, if that secondary is all things, and if above its multiplicity there is a unity not ranking among those things, once more this unity transcends Real Being and therefore transcends the Intellectual-Principle as well. There is thus something transcending Intellectual-Principle, for we

must remember that real being is no corpse, the negation of life and of intellection, but is in fact identical with the Intellectual-Principle. The Intellectual-Principle is not something taking cognisance of things as sensation deals with sense objects existing independently of sense: on the contrary, it actually is the things it knows: the ideas constituting them it has not borrowed: whence could it have taken them? No: it exists here together with the things of the universe, identical with them, making a unity with them; and the collective knowledge [in the divine mind] of the immaterial is the universe of things.

ε: Ὅτι οὐκ ἔξω τοῦ νοῦ τὰ νοητὰ καὶ περὶ τάγαθοῦ. —
Fifth Tractate.

That the Intellectual Beings are Not Outside the Intellectual-Principle: And on the Nature of the Good.

[1] Τὸν νοῦν, τὸν ἀληθῆ νοῦν καὶ ὄντως, ἄρ' ἂν τις φαίη ψεύσεσθαι ποτε καὶ μὴ τὰ ὄντα δοξάσειν; Οὐδαμῶς. Πῶς γὰρ ἂν ἔτι νοῦς ἀνοηταίνων εἴη; Δεῖ ἄρα αὐτὸν ἀεὶ εἰδέναι καὶ μηδὲν ἐπιλαθέσθαι ποτέ, τὴν δὲ εἰδησιν αὐτῷ μήτε εἰκάζοντι εἶναι μήτε ἀμφίβολον μηδ' αὖ παρ' ἄλλου οἶον ἀκούσαντι. Οὐ τοίνυν οὐδὲ δι' ἀποδείξεως. Καὶ γὰρ εἴ τίνα τις φαίη δι' ἀποδείξεως, ἀλλ' οὖν αὐτόθεν αὐτῷ ἐναργῆ τιν εἶναι. Καίτοι ὁ λόγος φησὶ πάντα· πῶς γὰρ καὶ διοριεῖ τις τὰ τε αὐτόθεν τὰ τε μή; Ἀλλ' οὖν, ἃ συγχωροῦσιν αὐτόθεν, πόθεν φήσουσι τούτων τὸ ἐναργὲς αὐτῷ παρεῖναι; Πόθεν δὲ αὐτῷ πίστιν, ὅτι οὕτως ἔχει, παρέξεται; Ἐπεὶ καὶ τὰ ἐπὶ τῆς αἰσθήσεως, ἃ δὴ δοκεῖ πίστιν ἔχειν ἐναργεστάτην, ἀπιστεῖται, μὴ ποτε οὐκ ἐν τοῖς ὑποκειμένοις, ἀλλ' ἐν τοῖς πάθεσιν ἔχει τὴν δοκοῦσαν ὑπόστασιν καὶ νοῦ δεῖ ἢ διανοίας τῶν κρινούντων· ἐπεὶ καὶ συγκεχωρημένου ἐν τοῖς ὑποκειμένοις εἶναι αἰσθητοῖς, ὧν ἀντίληψιν ἢ αἴσθησις ποιήσεται, τό τε γινωσκόμενον δι' αἰσθήσεως τοῦ πράγματος εἰδωλὸν ἐστὶ καὶ οὐκ αὐτὸ τὸ πρᾶγμα ἢ αἰσθησις λαμβάνει· μένει γὰρ ἐκεῖνο ἔξω. Ὁ δὴ νοῦς γινώσκων καὶ τὰ νοητὰ γινώσκων, εἰ μὲν ἕτερα ὄντα γινώσκει, πῶς μὲν ἂν συντύχοι αὐτοῖς; Ἐνδέχεται γὰρ μή, ὥστε ἐνδέχεται μὴ γινώσκειν ἢ τότε ὅτε συνέτυχε, καὶ οὐκ ἀεὶ ἔξει τὴν γνῶσιν. Εἰ δὲ συνεξεῦχθαι φήσουσι, τί τὸ συνεξεῦχθαι τούτου; Ἐπειτα καὶ αἱ νοήσεις τύποι ἔσονται· εἰ δὲ τούτο, καὶ ἐπακτοὶ καὶ πληγαί. Πῶς δὲ καὶ τυπώσεται, ἢ τίς τῶν τοιούτων ἢ μορφή; Καὶ ἡ νόησις τοῦ ἔξω ὥσπερ ἡ αἰσθησις. Καὶ τί διοίσει ἢ τῷ σμικροτέρων ἀντιλαμβάνεσθαι; Πῶς δὲ καὶ γνῶσεται, ὅτι ἀντελάβετο ὄντως; Πῶς δέ, ὅτι ἀγαθὸν τούτο ἢ ὅτι καλὸν ἢ δίκαιον; Ἐκαστον γὰρ τούτων ἄλλο αὐτοῦ, καὶ οὐκ ἐν αὐτῷ αἱ τῆς κρίσεως ἀρχαί, αἷς πιστεύσει, ἀλλὰ καὶ αὐταὶ ἔξω, καὶ ἡ ἀλήθεια ἐκεῖ. Εἴτα ἀκαεῖνα ἀναίσθητα καὶ ἄμοιρα ζωῆς καὶ νοῦ, ἢ νοῦν ἔχει. Καὶ εἰ νοῦν ἔχει, ἅμα ἐνταῦθα ἄμφω, καὶ τὸ ἀληθὲς ὧδί, καὶ ὁ πρῶτος νοῦς οὗτος, καὶ ἐπὶ τούτου ζητήσομεν, πῶς ἔχει ἢ ἐνταῦθα ἀλήθεια, καὶ τὸ νοητὸν καὶ ὁ νοῦς εἰ ἐν τῷ αὐτῷ μὲν καὶ ἅμα, δύο δὲ καὶ ἕτερα, ἢ πῶς; Εἰ δ' ἀνόητα καὶ ἄνευ ζωῆς, τί ὄντα; Οὐ γὰρ δὴ προτάσεις οὐδὲ ἀξιώματα οὐδὲ λεκτά· ἥδη γὰρ ἂν καὶ αὐτὰ περὶ ἐτέρων λέγοι, καὶ οὐκ αὐτὰ τὰ ὄντα εἴη, οἶον τὸ δίκαιον καλόν, ἄλλου τοῦ δικαίου καὶ τοῦ καλοῦ ὄντος. Εἰ δ' ἀπλᾶ φήσουσι, δίκαιον χωρὶς καὶ καλόν, πρῶτον μὲν οὐχ ἔν τι οὐδ' ἐν ἐνὶ τὸ νοητὸν ἔσται, ἀλλὰ διεσπασμένον ἕκαστον. Καὶ ποῦ καὶ κατὰ τίνας διέσπασται τόπους; Πῶς δὲ αὐτοῖς συντεύξεται ὁ νοῦς περιθέων; Πῶς δὲ μενεῖ; Ἡ ἐν τῷ αὐτῷ πῶς μενεῖ; Τίνα δ' ὅλως μορφήν ἢ τύπον ἔξει; Εἰ μὴ ὥσπερ ἀγάλματα ἐκκείμενα χρυσᾷ ἢ ἄλλης τινὸς ὕλης ὑπὸ τινος πλάστου ἢ γραφέως πεποιημένα; Ἀλλ' εἰ τούτο, ὁ θεωρῶν νοῦς αἰσθησις ἔσται. Διὰ τί δὲ τὸ μὲν ἐστὶ τῶν τοιούτων δικαιοσύνη, τὸ δ' ἄλλο τι; Μέγιστον δὲ πάντων ἐκεῖνο· εἰ

γὰρ καὶ ὅτι μάλιστα δοίη τις ταῦτα ἔξω εἶναι καὶ τὸν νοῦν αὐτὰ οὕτως ἔχοντα θεωρεῖν, ἀναγκαῖον αὐτῷ μῆτε τὸ ἀληθὲς αὐτῶν ἔχειν διενπεῦσθαι τε ἐν ἅπασιν οἷς θεωρεῖ. Τὰ μὲν γὰρ ἀληθινὰ ἂν εἴη ἐκεῖνα· θεωρήσει τοίνυν αὐτὰ οὐκ ἔχων αὐτά, εἰδῶλα δὲ αὐτῶν ἐν τῇ γνώσει τῇ τοιαύτῃ λαβών. Τὸ τοίνυν ἀληθινὸν οὐκ ἔχων, εἰδῶλα δὲ τοῦ ἀληθοῦς παρ' αὐτῷ λαβών τὰ ψευδῆ ἔξει καὶ οὐδὲν ἀληθές. Εἰ μὲν οὖν εἰδήσει, ὅτι τὰ ψευδῆ ἔχει, ὁμολογήσει ἄμοιρος ἀληθείας εἶναι· εἰ δὲ καὶ τοῦτο ἀγνοήσει καὶ οἰήσεται τὸ ἀληθὲς ἔχειν οὐκ ἔχων, διπλάσιον ἐν αὐτῷ τὸ ψεῦδος γενόμενον πολὺ τῆς ἀληθείας αὐτὸν ἀποστήσει. Διὰ τοῦτο γὰρ καὶ ἐν ταῖς αἰσθήσεσιν, οἶμαι, οὐκ ἔνεστιν ἀλήθεια, ἀλλὰ δόξα, ὅτι παραδεχομένη καὶ διὰ τοῦτο δόξα οὔσα ἄλλο παραδέχεται ἄλλου ὄντος ἐκείνου, ἐξ οὗ τοῦτο ὃ παραδέχεται ἔχει. Εἰ οὖν μὴ ἀλήθεια ἐν τῷ νῷ, οὗτος μὲν ὁ τοιοῦτος νοῦς οὔτε ἀλήθεια ἔσται οὔτε ἀληθείαι νοῦς οὔτε ὅλων νοῦς ἔσται. Ἄλλ' οὐδὲ ἄλλοθι που ἡ ἀλήθεια ἔσται.

1. The Intellectual-Principle, the veritably and essentially intellective, can this be conceived as ever falling into error, ever failing to think reality?

Assuredly no: it would no longer be intelligent and therefore no longer Intellectual-Principle: it must know unceasingly — and never forget; and its knowledge can be no guesswork, no hesitating assent, no acceptance of an alien report. Nor can it call on demonstration or, we are told it may at times act by this or, I method, at least there must be something patent to it in virtue of its own nature. In actual fact reason tells us that all its knowledge is thus inherent to it, for there is no means by which to distinguish between the spontaneous knowledge and the other. But, in any case, some knowledge, it is conceded, is inherent to it. Whence are we to understand the certainty of this knowledge to come to it or how do its objects carry the conviction of their reality?

Consider sense-knowledge: its objects seem most patently certified, yet the doubt returns whether the apparent reality may not lie in the states of the percipient rather than in the material before him; the decision demands intelligence or reasoning. Besides, even granting that what the senses grasp is really contained in the objects, none the less what is thus known by the senses is an image: sense can never grasp the thing itself; this remains for ever outside.

Now, if the Intellectual-Principle in its act — that is in knowing the intellectual — is to know these its objects as alien, we have to explain how it makes contact with them: obviously it might never come upon them, and so might never know them; or it might know them only upon the meeting: its knowing, at that, would not be an enduring condition. If we are told that the Intellectual-Principle and the Intellectual Objects are linked in a standing unity, we demand the description of this unity.

Next, the intellections would be impressions, that is to say not native act but violence from without: now how is such impressing possible and what shape could the impressions bear?

Intellection, again, becomes at this a mere handling of the external, exactly like sense-perception. What then distinguishes it unless that it deals with objects of less extension? And what certitude can it have that its knowledge is true? Or what enables it to pronounce that the object is good, beautiful, or just, when each of these ideas is to stand apart from itself? The very principles of judgement, by which it must be guided, would be [as Ideas] excluded: with objects and canons alike outside it, so is truth.

Again; either the objects of the Intellectual-Principle are senseless and devoid of life and intellect or they are in possession of Intellect.

Now, if they are in possession of Intellect, that realm is a union of both and is Truth. This combined Intellectual realm will be the Primal Intellect: we have only then to examine how this reality, conjoint of Intellectual-Principle and its object, is to be understood, whether as combining self-united identity with yet duality and difference, or what other relation holds between them.

If on the contrary the objects of Intellectual-Principle are without intelligence and life, what are they? They cannot be premises, axioms or predicates: as predicates they would not have real existence; they would be affirmations linking separate entities, as when we affirm that justice is good though justice and good are distinct realities.

If we are told that they are self-standing entities — the distinct beings Justice and Good — then [supposing them to be outside] the Intellectual Realm will not be a unity nor be included in any unity: all is sundered individuality. Where, then, are they and what spatial distinction keeps them apart? How does the Intellectual-Principle come to meet with them as it travels round; what keeps each true to its character; what gives them enduring identity; what conceivable shape or character can they have? They are being presented to us as some collection of figures, in gold or some other material substance, the work of some unknown sculptor or graver: but at once the Intellectual-Principle which contemplates them becomes sense-perception; and there still remains the question how one of them comes to be Justice and another something else.

But the great argument is that if we are to allow that these objects of Intellection are in the strict sense outside the Intellectual-Principle, which, therefore, must see them as external, then inevitably it cannot possess the truth of them.

In all it looks upon, it sees falsely; for those objects must be the authentic things; yet it looks upon them without containing them and in such knowledge holds only their images; that is to say, not containing the authentic, adopting phantasms of the true, it holds the false; it never possesses reality. If it knows that it possesses the false, it must confess itself excluded from the truth; if it fails of this knowledge also, imagining itself to possess the truth which has eluded it, then the doubled falsity puts it the deeper into error.

It is thus, I suppose, that in sense-perception we have belief instead of

truth; belief is our lief; we satisfy ourselves with something very different from the original which is the occasion of perception.

In fine, there would be on the hypothesis no truth in the Intellectual-Principle. But such an Intellectual-Principle would not be truth, nor truly an Intellectual-Principle. There would be no Intellectual-Principle at all [no Divine Mind]: yet elsewhere truth cannot be.

[2] Οὐ τοίνυν δεῖ οὔτε ἔξω τὰ νοητὰ ζητεῖν, οὔτε τύπους ἐν τῷ νῶι τῶν ὄντων λέγειν εἶναι, οὔτε τῆς ἀληθείας ἀποστεροῦντας αὐτὸν ἀγνωσίαν τε τῶν νοητῶν ποιεῖν καὶ ἀνυπαρξίαν καὶ ἔτι αὐτὸν τὸν νοῦν ἀναιρεῖν. Ἄλλ' εἴπερ καὶ γινῶσιν δεῖ καὶ ἀλήθειαν εἰσάγειν καὶ τὰ ὄντα τηρεῖν καὶ γινῶσιν τοῦ τί ἕκαστόν ἐστιν, ἀλλὰ μὴ τοῦ ποῖόν τι ἕκαστον, ἅτε εἰδωλον αὐτοῦ καὶ ἵχνος ἴσχοντας, ἀλλὰ μὴ αὐτὰ ἔχοντας καὶ συνόντας καὶ συγκραθέντας αὐτοῖς, τῷ ἀληθινῶι νῶι δοτέον τὰ πάντα. Οὕτω γὰρ ἂν καὶ εἰδεῖη, καὶ ἀληθινῶς εἰδεῖη, καὶ οὐδ' ἂν ἐπιλάθοιτο οὐδ' ἂν περιέλθοι ζητῶν, καὶ ἡ ἀλήθεια ἐν αὐτῷ καὶ ἔδρα ἔσται τοῖς οὔσι καὶ ζήσεται καὶ νοήσει. Ἄ δὴ πάντα περὶ τὴν μακαριωτάτην φύσιν δεῖ ὑπάρχειν· ἢ ποῦ τὸ τίμιον καὶ σεμνὸν ἔσται; Καὶ γὰρ αὐτὸ οὕτως οὐδ' ἀποδείξεως δεῖ οὐδὲ πίστεως, ὅτι οὕτως – αὐτὸς γὰρ οὕτως καὶ ἐναργῆς αὐτὸς αὐτῷ – καὶ εἴ τι πρὸ αὐτοῦ, ὅτι ἐξ αὐτοῦ, καὶ εἴ τι μετ' ἐκεῖνο, ὅτι αὐτός – καὶ οὐδεὶς πιστότερος αὐτῷ περὶ αὐτοῦ – καὶ ὅτι ἐκεῖ τοῦτο καὶ ὄντως. Ὡστε καὶ ἡ ὄντως ἀλήθεια οὐ συμφωνοῦσα ἄλλωι ἄλλ' ἑαυτῇ, καὶ οὐδὲν παρ' αὐτήν, ἄλλο λέγει, [ἀλλ' ὃ λέγει], καὶ ἔστι, καὶ ὃ ἔστι, τοῦτο καὶ λέγει. Τίς ἂν οὖν ἐλέγξειε; Καὶ πόθεν οἴσει τὸν ἔλεγχον; Εἰς γὰρ ταῦτόν ὁ φερόμενος ἔλεγχος τῷ προειπόντι, κἂν κομίσι ὥς ἄλλο, φέρεται εἰς τὸν ἐξαρχῆς εἰπόντα καὶ ἔν ἐστιν· οὐ γὰρ ἄλλο ἀληθέστερον ἂν εὔροις τοῦ ἀληθοῦς.

2. Thus we may not look for the Intellectual objects [the Ideas] outside of the Intellectual-Principle, treating them as impressions of reality upon it: we cannot strip it of truth and so make its objects unknowable and non-existent and in the end annul the Intellectual-Principle itself. We must provide for knowledge and for truth; we must secure reality; being must become knowable essentially and not merely in that knowledge of quality which could give us a mere image or vestige of the reality in lieu of possession, intimate association, absorption.

The only way to this is to leave nothing out side of the veritable Intellectual-Principle which thus has knowledge in the true knowing [that of identification with the object], cannot forget, need not go wandering in search. At once truth is there, this is the seat of the authentic Existents, it becomes living and intellective: these are the essentials of that most lofty Principle; and, failing them, where is its worth, its grandeur?

Only thus [by this inherence of the Ideas] is it dispensed from demonstration and from acts of faith in the truth of its knowledge: it is its entire self, self-perspicuous: it knows a priori by recognising its own source; it knows a sequent to that prior by its self-identity; of the reality of this sequent,

of the fact that it is present and has authentic existence, no outer entity can bring it surer conviction.

Thus veritable truth is not accordance with an external; it is self-accordance; it affirms and is nothing other than itself and is nothing other; it is at once existence and self-affirmation. What external, then, can call it to the question, and from what source of truth could the refutation be brought? Any counter affirmation [of truth] must fall into identity with the truth which first uttered itself; brought forward as new, it has to appear before the Principle which made the earlier statement and to show itself identical with that: for there is no finding anything truer than the true.

[3] Μία τοίνυν φύσις αὕτη ἡμῖν, νοῦς, τὰ ὄντα πάντα, ἡ ἀλήθεια· εἰ δέ, θεός τις μέγας· μᾶλλον δὲ οὐ τις, ἀλλὰ πᾶς ἄξιοι ταῦτα εἶναι. Καὶ θεὸς αὕτη ἡ φύσις, καὶ θεὸς δεύτερος προφαίνων ἑαυτὸν πρὶν ὁρᾶν ἐκεῖνον· ὁ δὲ ὑπερκάθεται καὶ ὑπερίδρυται ἐπὶ καλῆς οὕτως οἷον κρητῖδος, ἥ ἐξ αὐτοῦ ἐξήρτηται. Ἐδεῖ γὰρ ἐκεῖνον βαίνοντα μὴ ἐπ' ἀνύχου τινὸς μηδ' αὐτὸ ἐπὶ ψυχῆς εὐθὺς βεβηκέναι, ἀλλ' εἶναι αὐτῷ κάλλος ἀμήχανον πρὸ αὐτοῦ προίον, οἷον πρὸ μεγάλου βασιλέως πρόεισι μὲν πρῶτα ἐν ταῖς προόδοις τὰ ἐλάττω, αἰεὶ δὲ τὰ μείζω καὶ τὰ σεμνότερα ἐπ' αὐτοῖς, καὶ τὰ περὶ βασιλέα ἤδη μᾶλλον βασιλικώτερα, εἶτα τὰ μετ' αὐτὸν τίμια· ἐφ' ἅπασιν δὲ τούτοις βασιλεὺς προφαίνεται ἐξαίφνης αὐτὸς ὁ μέγας, οἱ δ' εὐχονται καὶ προσκυνοῦσιν, ὅσοι μὴ προαπηλθὸν ἀρκεσθέντες τοῖς πρὸ τοῦ βασιλέως ὀφθεῖσιν. Ἐκεῖ μὲν οὖν ὁ βασιλεὺς ἄλλος, οἱ τε πρὸ αὐτοῦ προίοντες ἄλλοι αὐτοῦ· ὁ δὲ ἐκεῖ βασιλεὺς οὐκ ἄλλοτρίων ἄρχων, ἀλλ' ἔχων τὴν δικαιοτάτην καὶ φύσει ἀρχὴν καὶ τὴν ἀληθεῖ βασιλείαν, ἅτε τῆς ἀληθείας βασιλεὺς καὶ ὢν κατὰ φύσιν κύριος τοῦ αὐτοῦ ἀθρόου γεννήματος καὶ θείου συντάγματος, βασιλεὺς βασιλέως καὶ βασιλέων καὶ πατὴρ δικαιότερον ἂν κληθεῖς θεῶν, ὃν ὁ Ζεὺς καὶ ταύτηι ἐμιμήσατο τὴν τοῦ ἑαυτοῦ πατρὸς οὐκ ἀνασχόμενος θεωρίαν, ἀλλὰ τὴν τοῦ προπάτορος οἷον ἐνέργειαν εἰς ὑπόστασιν οὐσίας.

3. Thus we have here one identical Principle, the Intellect, which is the universe of authentic beings, the Truth: as such it is a great god or, better, not a god among gods but the Godhead entire. It is a god, a secondary god manifesting before there is any vision of that other, the Supreme which rests over all, enthroned in transcendence upon that splendid pediment, the Nature following close upon it.

The Supreme in its progress could never be borne forward upon some soulless vehicle nor even directly upon the soul: it will be heralded by some ineffable beauty: before the great King in his progress there comes first the minor train, then rank by rank the greater and more exalted, closer to the King the kinglier; next his own honoured company until, last among all these grandeurs, suddenly appears the Supreme Monarch himself, and all — unless indeed for those who have contented themselves with the spectacle before his coming and gone away — prostrate themselves and hail him.

In that royal progress the King is of another order from those that go before

him, but the King in the Supreme is no ruler over externs; he holds that most just of governances, rooted in nature, the veritable kingship, for he is King of Truth, holding sway by all reason over a dense offspring his own, a host that shares his divinity, King over a king and over kings and even more justly called father of Gods.

[Interpolation: Zeus (Universal Soul) is in this a symbol of him, Zeus who is not content with the contemplation of his father (Kronos, divine Intellect) but looks to that father's father (to Ouranos, the Transcendent) as what may be called the divine energy working to the establishment of a real being.]

[4] Ὅτι μὲν οὖν δεῖ τὴν ἀναγωγὴν ποιήσασθαι εἰς ἓν καὶ ἀληθῶς ἓν, ἀλλὰ μὴ ὥσπερ τὰ ἄλλα ἓν, ἃ πολλὰ ὄντα μετοχῇ ἐνὸς ἓν – δεῖ δὲ τὸ μὴ μετοχῇ ἓν λαβεῖν μηδὲ τὸ οὐ μᾶλλον ἓν ἢ πολλὰ – καὶ ὅτι ὁ μὲν νοητὸς κόσμος καὶ ὁ νοῦς μᾶλλον ἓν τῶν ἄλλων, καὶ οὐδὲν ἐγγυτέρω αὐτοῦ τοῦ ἐνός, οὐ μὴν τὸ καθαρῶς ἓν, εἴρηται. Τί δὲ τὸ καθαρῶς ἓν καὶ ὄντως καὶ οὐ κατ' ἄλλο, νῦν θεάσασθαι ποθοῦμεν, εἴ πῃ δυνατόν. Χρὴ τοίνυν ἐνταῦθα ἄιξαι πρὸς ἓν, καὶ μηδὲν αὐτῷ ἔτι προσθεῖναι, ἀλλὰ στήναι παντελῶς δεδιότα αὐτοῦ ἀποστατῆσαι μηδὲ τουλάχιστον μηδὲ εἰς δύο προελθεῖν. Εἰ δὲ μή, ἔσχες δύο, οὐκ ἓν οἷς τὸ ἓν, ἀλλὰ ἄμφω ὕστερα. Οὐ γὰρ θέλει μετ' ἄλλου οὔτε ἐνός οὔτε ὅποσουοῦν συναριθμεῖσθαι οὐδ' ὅλως ἀριθμεῖσθαι· μέτρον γὰρ αὐτὸ καὶ οὐ μετρούμενον, καὶ τοῖς ἄλλοις δὲ οὐκ ἴσον, ἵνα σὺν αὐτοῖς· εἰ δὲ μή, κοινόν τι ἔσται ἐπ' αὐτοῦ καὶ τῶν συναριθμουμένων, κάκεῖνο πρὸ αὐτοῦ· δεῖ δὲ μηδέν. Οὐδὲ γὰρ οὐδ' ὁ οὐσιώδης ἀριθμὸς κατ' αὐτοῦ, οὐδέ γε ὁ ὕστερος τούτου, ὁ τοῦ ποσοῦ· οὐσιώδης μὲν ὁ τὸ εἶναι ἀεὶ παρέχων, τοῦ δὲ ποσοῦ ὁ τὸ ποσὸν μετ' ἄλλων ἢ ἔτι μὴ μετ' ἄλλων, εἶπερ ἀριθμὸς τοῦτο. Ἐπεὶ καὶ ἡ ἐν τοῖς τοῦ ποσοῦ ἀριθμοῦ πρὸς τὸ ἓν τὴν ἀρχὴν αὐτῶν ἀπομιμουμένη τὴν ἐν τοῖς προτέροις ἀριθμοῖς φύσις πρὸς τὸ ὄντως ἓν οὐκ ἀναλίσκουσα τὸ ἓν οὐδὲ κερματίζουσα τὴν ὑπόστασιν ἔχει, ἀλλὰ δυάδος γενομένης ἔστι μονὰς ἢ πρὸ τῆς δυάδος, καὶ οὐχ ἡ ἐν τῇ δυάδι μονὰς ἐκατέρα οὐδ' ἐτέρα ἐκείνη. Τί γὰρ μᾶλλον ὅποτεραοῦν; Εἰ οὖν μηδετέρα αὐτῶν, ἄλλη ἐκείνη καὶ μένουσα οὐ μένει. Πῶς οὖν ἕτεραι ἐκεῖναι; Καὶ πῶς ἡ δυὰς ἓν; Καὶ εἰ ταῦτό ἓν, ὅπερ ἐν ἐκατέραι τῇ περιεχομένῃ. Ἡ μετέχειν τῆς πρώτης φατέον, ἄλλας δὲ ἥς μετέχουσι, καὶ τὴν δυάδα δέ, καθὼς ἓν, μετέχειν, οὐχ ὡσαύτως δέ· ἐπεὶ οὐδὲ ὁμοίως στρατὸς ἓν καὶ οἰκία. Καὶ αὕτη πρὸς τὸ συνεχές οὔτε κατὰ τὸ ὥς εἶναι ἓν, οὔτε κατὰ τὸ ποσὸν ἓν. Ἄρ' οὖν αἱ μὲν μονάδες ἄλλως αἱ ἐν πεντάδι καὶ δεκάδι, τὸ δὲ ἓν τὸ ἐν τῇ πεντάδι πρὸς τὸ ἓν τὸ ἐπὶ τῆς δεκάδος τὸ αὐτό; Ἡ, εἰ ναῦς πᾶσα πρὸς πᾶσαν, μικρὰ πρὸς μεγάλην, καὶ πόλις πρὸς πόλιν, καὶ στρατὸς πρὸς στρατόν, ταῦτό ἓν καὶ ἐνταῦθα· εἰ δὲ μὴδ' ἐκεῖ, οὐδ' ἐνταῦθα. Εἰ γάρ τινες περὶ τούτων ἀπορίαι, ὕστερον.

4. We have said that all must be brought back to a unity: this must be an authentic unity, not belonging to the order in which multiplicity is unified by participation in what is truly a One; we need a unity independent of participation, not a combination in which multiplicity holds an equal place: we have exhibited, also, the Intellectual Realm and the Intellectual-Principle as more closely a unity than the rest of things, so that there is nothing closer to

The One. Yet even this is not The purely One.

This purely One, essentially a unity untouched by the multiple, this we now desire to penetrate if in any way we may.

Only by a leap can we reach to this One which is to be pure of all else, halting sharp in fear of slipping ever so little aside and impinging on the dual: for if we fail of the centre, we are in a duality which does not even include The authentic One but belongs on both sides, to the later order. The One does not bear to be numbered in with anything else, with a one or a two or any such quantity; it refuses to take number because it is measure and not the measured; it is no peer of other entities to be found among them; for thus, it and they alike would be included in some container and this would be its prior, the prior it cannot have. Not even essential [ideal or abstract] number can belong to The One and certainly not the still later number applying to quantities; for essential number first appears as providing duration to the divine Intellection, while quantitative number is that [still later and lower] which furnishes the Quantity found in conjunction with other things or which provides for Quantity independent of things, if this is to be thought of as number at all. The Principle which in objects having quantitative number looks to the unity from which they spring is a copy [or lower phase] of the Principle which in the earlier order of number [in essential or ideal number] looks to the veritable One; and it attains its existence without in the least degree dissipating or shattering that prior unity: the dyad has come into being, but the precedent monad still stands; and this monad is quite distinct within the dyad from either of the two constituent unities, since there is nothing to make it one rather than the other: being neither, but simply that thing apart, it is present without being inherent.

But how are the two unities distinct and how is the dyad a unity, and is this unity the same as the unity by which each of the constituents is one thing?

Our answer must be that the unity is that of a participation in the primal unity with the participants remaining distinct from that in which they partake; the dyad, in so far as it is one thing, has this participation, but in a certain degree only; the unity of an army is not that of a single building; the dyad, as a thing of extension, is not strictly a unit either quantitatively or in manner of being.

Are we then to take it that the monads in the pentad and decad differ while the unity in the pentad is the same as that in the decad?

Yes, in the sense in which, big and little, ship is one with ship, army with army, city with city; otherwise, no. But certain difficulties in this matter will be dealt with later.

[5] Ἀλλ' ἐπ' ἐκεῖνο ἐπανιτέον λέγουσιν, ὅτι μένει τὸ πρῶτον τὸ αὐτό, κἂν ἐξ αὐτοῦ γίνηται ἕτερα. Ἐν μὲν οὖν τοῖς ἀριθμοῖς μένοντος μὲν τοῦ ἔν, ποιούντος δὲ ἄλλου, ὁ ἀριθμὸς γίνεται κατ' αὐτό· ἐν δὲ τῷ ὃ ἐστὶ πρὸ τῶν ὄντων μένει μὲν πολὺ μᾶλλον ἐνταῦθα τὸ ἔν· μένοντος δὲ αὐτοῦ οὐκ ἄλλο

ποιεῖ, εἰ κατ' αὐτὸ τὰ ὄντα, ἀλλ' ἄρκει αὐτὸ γεννῆσαι τὰ ὄντα. Καὶ ὥσπερ ἐκεῖ ἐπὶ τῶν ἀριθμῶν ἦν τοῦ πρώτου – τῆς μονάδος – ἐπὶ πᾶσιν εἶδος πρώτως καὶ δευτέρως, καὶ οὐκ ἐπίσης ἐκάστου μεταλαμβάνοντος τῶν ὕστερον αὐτῆς, οὕτω καὶ ἐνταῦθα ἕκαστον μὲν τῶν μετὰ τὸ πρῶτον ἔχει τι ἐκείνου οἶον εἶδος ἐν αὐτῷ. Κἀκεῖ μὲν ἡ μετάληψις τὸ ποσὸν ὑπέστησεν αὐτῶν, ἐνταῦθα δὲ [τὸ ἴχνος τοῦ ἐνός] τὴν οὐσίαν αὐτοῖς ὑπεστήσατο, ὥστ' εἶναι τὸ εἶναι ἴχνος [τοῦ] ἐνός. Καὶ τὸ εἶναι δὲ τοῦτο – ἡ τῆς οὐσίας δηλωτικὴ ὀνομασία – ἀπὸ τοῦ ἐν εἶ τις λέγοι γεγενέσθαι, τάχ' ἂν τύχοι τοῦ ἀληθοῦς. Τὸ γάρ τοι λεγόμενον ὃν τοῦτο πρῶτον ἐκεῖθεν οἶον ὀλίγον προβεβηκὸς οὐκ ἠθέλησεν ἔτι πρόσω ἐλθεῖν, μεταστραφὲν δὲ εἰς τὸ εἶσω ἔσθῃ, καὶ ἐγένετο οὐσία καὶ ἐστία πάντων· οἶον ἐν φθόγγῳ ἐναπερείσαντος αὐτὸν τοῦ φωνοῦντος ὑφίσταται τὸ ἐν δηλοῦν τὸ ἀπὸ τοῦ ἐνός καὶ τὸ ὃν σημαῖνον τὸ φθεγγάμενον, ὡς δύναται. Οὕτω τοι τὸ μὲν γενόμενον, ἡ οὐσία καὶ τὸ εἶναι, μίμησιν ἔχοντα ἐκ τῆς δυνάμεως αὐτοῦ ῥύνετα· ἡ δὲ ἰδοῦσα καὶ ἐπικινηθεῖσα τῷ θεάματι μιμουμένη ὃ εἶδεν ἔρρηξε φωνὴν τὴν ὃν καὶ τὸ εἶναι καὶ οὐσίαν καὶ ἐστίαν. Οὗτοι γὰρ οἱ φθόγγοι θέλουσι σημῆναι τὴν ὑπόστασιν γεννηθέντος ὠδίνι τοῦ φθεγγομένου ἀπομιμούμενοι, ὡς οἶόν τε αὐτοῖς, τὴν γένεσιν τοῦ ὄντος.

5. We return to our statement that The First remains intact even when other entities spring from it.

In the case of numbers, the unit remains intact while something else produces, and thus number arises in dependence on the unit: much more than does the unit, The One, remain intact in the principle which is before all beings; especially since the entities produced in its likeness, while it thus remains intact, owe their existence to no other, but to its own all-sufficient power.

And just as there is, primarily or secondarily, some form or idea from the monad in each of the successive numbers — the later still participating, though unequally, in the unit — so the series of Beings following upon The First bear, each, some form or idea derived from that source. In Number the participation establishes Quantity; in the realm of Being, the trace of The One establishes reality: existence is a trace of The One — our word for entity may probably be connected with that for unity.

What we know as Being, the first sequent upon The One, advanced a little outward, so to speak, then chose to go no further, turned inward again and comes to rest and is now the reality and hearth [ousia and hestia] of the universe. Pressing [with the rough breathing] on the word for Being [on] we have the word “hen” [one], an indication that in our very form of speech we tell, as far as may be, that Being [the weaker] is that which proceeds from [the stronger] The One. Thus both the thing that comes to be and Being itself are carriers of a copy, since they are outflows from the power of The primal One: this power sees and in its emotion tries to represent what it sees and breaks into speech “On”; “einaí”; “ousia,” “hestia” [Existent: Existence: Essence: Hestia or Hearth], sounds which labour to express the essential nature of the universe produced by the travail of the utterer and so to represent, as far as

sounds may, the origin of reality.

[6] Ἀλλὰ ταῦτα μὲν, ὥς τις ἐθέλει, λελέχθω. Τῆς δὲ γενομένης οὐσίας εἶδους οὐσης – οὐ γὰρ δὴ ἄλλο τι ἂν τις εἴποι τὸ ἐκείθεν γεγόμενον – καὶ εἶδους οὐ τινός, ἀλλὰ παντός, ὥς μὴ ἂν ὑπολιπεῖν τι ἄλλο, ἀνάγκη ἀνείδωεν ἐκεῖνο εἶναι. Ἀνείδωεν δὲ ὃν οὐκ οὐσία· τόδε γάρ τι δεῖ τὴν οὐσίαν εἶναι· τοῦτο δὲ ὠρισμένον· τὸ δὲ οὐκ ἔστι λαβεῖν ὡς τόδε· ἡδὴ γὰρ οὐκ ἀρχή, ἀλλ’ ἐκεῖνο μόνον, ὃ τόδε εἰρηκας εἶναι. Εἰ οὖν τὰ πάντα ἐν τῷ γενομένῳ, τί τῶν ἐν τούτῳ ἐκεῖνο ἐρεῖς; Οὐδὲν δὲ τούτων ὃν μόνον ἂν λέγοιτο ἐπέκεινα τούτων. Ταῦτα δὲ τὰ ὄντα καὶ τὸ ὄν· ἐπέκεινα ἄρα ὄντος. Τὸ γὰρ ἐπέκεινα ὄντος οὐ τόδε λέγει – οὐ γὰρ τίθησιν – οὐδὲ ὄνομα αὐτοῦ λέγει, ἀλλὰ φέρει μόνον τὸ οὐ τοῦτο. Τοῦτο δὲ ποιοῦν οὐδαμοῦ αὐτὸ περιλαμβάνει· γελοῖον γὰρ ζητεῖν ἐκείνην τὴν ἅπλετον φύσιν περιλαμβάνειν· ὁ γὰρ τοῦτο βουλόμενος ποιεῖν ἀπέστησεν αὐτὸν καὶ τοῦ ὅπως οὖν καὶ κατὰ βραχὺ εἰς ἵχνος αὐτοῦ ἰέναι· ἀλλ’ ὥσπερ τὴν νοητὴν φύσιν βουλόμενος ἰδεῖν οὐδεμίαν φαντασίαν αἰσθητοῦ ἔχων θεάσεται ὃ ἐστὶν ἐπέκεινα τοῦ αἰσθητοῦ, οὕτω καὶ ὁ θεάσασθαι θέλων τὸ ἐπέκεινα τοῦ νοητοῦ τὸ νοητὸν πᾶν ἀφείς θεάσεται, ὅτι μὲν ἔστι διὰ τούτου μαθὼν, οἷον δ’ ἐστὶ τοῦτο ἀφείς. Τὸ δὲ οἷον σημαίνει ἂν τὸ οὐχ οἷον· οὐ γὰρ ἓν οὐδὲ τὸ οἷον, ὅτῳ μὴδὲ τὸ τι. Ἀλλὰ ἡμεῖς ταῖς ἡμετέραις ὠδῖσιν ἀποροῦμεν ὃ τι χρὴ λέγειν, καὶ λέγομεν περὶ οὐ ῥητοῦ, καὶ ὀνομάζομεν σημαίνειν ἑαυτοῖς θέλοντες, ὡς δυνάμεθα. Τάχα δὲ καὶ τὸ ἐν ὀνομα τοῦτο ἄρσιν ἔχει πρὸς τὰ πολλὰ. Ὅθεν καὶ Ἀπόλλωνα οἱ Πυθαγορικοὶ συμβολικῶς πρὸς ἀλλήλους ἐσήμαινον ἀποφάσει τῶν πολλῶν. Εἰ δὲ θέσις τις τὸ ἐν, τό τε ὄνομα τό τε δηλούμενον, ἀσαφέστερον ἂν γίνοιτο τοῦ εἰ μὴ τις ὄνομα ἔλεγεν αὐτοῦ· τάχα γὰρ τοῦτο ἐλέγετο, ἵνα ὁ ζητήσας, ἀρξάμενος ἀπ’ αὐτοῦ, ὃ πάντως ἀπλότῃτός ἐστι σημαντικόν, ἀποφήσῃ τελευτῶν καὶ τοῦτο, ὡς τεθὲν μὲν ὅσον οἷον τε καλῶς τῷ θεμένῳ οὐκ ἄξιον μὴν οὐδὲ τοῦτο εἰς δῆλωσιν τῆς φύσεως ἐκείνης, ὅτι μὴδὲ ἀκουστὸν ἐκεῖνο μὴδὲ τῷ ἀκούοντι δεῖ συνετὸν εἶναι, ἀλλ’ εἴπερ τινί, τῷ ὁρῶντι. Ἀλλ’ εἰ τὸ ὁρῶν εἶδος ζητεῖ βλέπειν, οὐδὲ τοῦτο εἴσεται.

6. All this, however, we may leave to individual judgement: to proceed:

This produced reality is an Ideal form — for certainly nothing springing from the Supreme can be less — and it is not a particular form but the form of all, beside which there is no other; it follows that The First must be without form, and, if without form, then it is no Being; Being must have some definition and therefore be limited; but the First cannot be thought of as having definition and limit, for thus it would be not the Source but the particular item indicated by the definition assigned to it. If all things belong to the produced, which of them can be thought of as the Supreme? Not included among them, this can be described only as transcending them: but they are Being and the Beings; it therefore transcends Being.

Note that the phrase transcending Being assigns no character, makes no assertion, allots no name, carries only the denial of particular being; and in this there is no attempt to circumscribe it: to seek to throw a line about that illimitable Nature would be folly, and anyone thinking to do so cuts himself

off from any slightest and most momentary approach to its least vestige.

As one wishing to contemplate the Intellectual Nature will lay aside all the representations of sense and so may see what transcends the sense-realm, in the same way one wishing to contemplate what transcends the Intellectual attains by putting away all that is of the intellect, taught by the intellect, no doubt, that the Transcendent exists but never seeking to define it.

Its definition, in fact, could be only “the indefinable”: what is not a thing is not some definite thing. We are in agony for a true expression; we are talking of the untellable; we name, only to indicate for our own use as best we may. And this name, The One, contains really no more than the negation of plurality: under the same pressure the Pythagoreans found their indication in the symbol “Apollo” [a= not; pollon= of many] with its repudiation of the multiple. If we are led to think positively of The One, name and thing, there would be more truth in silence: the designation, a mere aid to enquiry, was never intended for more than a preliminary affirmation of absolute simplicity to be followed by the rejection of even that statement: it was the best that offered, but remains inadequate to express the Nature indicated. For this is a principle not to be conveyed by any sound; it cannot be known on any hearing but, if at all, by vision; and to hope in that vision to see a form is to fail of even that.

[7] Ἡ ἐπειδὴ διττὸν καὶ τὸ ἐνεργεῖαι βλέπειν, οἷον ἐπὶ ὀφθαλμοῦ – τὸ μὲν γὰρ ἐστὶν ὄραμα αὐτῷ τὸ εἶδος τὸ τοῦ αἰσθητοῦ, τὸ δὲ δι’ οὗ ὁρᾷ τὸ εἶδος αὐτοῦ, ὃ καὶ αὐτὸ αἰσθητόν ἐστιν αὐτῷ, ἕτερον ὃν τοῦ εἶδους, αἴτιον δὲ τῷ εἶδει τοῦ ὁρᾶσθαι, ἐν μὲν τῷ εἶδει καὶ ἐπὶ τοῦ εἶδους συνωρώμενον· διὸ οὐκ ἐναργῆ τότε δίδωσι τὴν αἴσθησιν αὐτοῦ, ἅτε τοῦ ὁμματος τετραμμένου πρὸς τὸ πεφωτισμένον· ὅταν δὲ μηδὲν ἄλλο ἢ παρ’ αὐτό, ἀθρόαι εἶδε προσβολῇ, καίτοι καὶ τότε εἶδεν ἐπερειδόμενον ἄλλῳ, μόνον δὲ αὐτὸ γενόμενον, μὴ πρὸς ἑτέρῳ, οὐ δύναται ἡ αἴσθησις λαβεῖν. Ἐπεὶ καὶ τοῦ ἡλίου τὸ φῶς τὸ ἐν αὐτῷ τάχ’ ἂν τὴν αἴσθησιν ἐξέφυγεν, εἰ μὴ ὄγκος ἐπέκειτο αὐτῷ στερεώτερος. Εἰ δέ τις φῶς πᾶν εἶναι αὐτὸν λέγοι, τοῦτο ἂν τις λάβοι πρὸς δῆλωσιν τοῦ λεγομένου· ἔσται γὰρ φῶς ἐν οὐδενὶ εἶδει τῶν ἄλλων ὁρωμένων, καὶ ἴσως ὁρατὸν μόνον· τὰ γὰρ ἄλλα ὁρατὰ οὐ φῶς μόνον. Οὕτω τοίνυν καὶ ἡ τοῦ νοῦ ὄψις· ὁρᾷ μὲν καὶ αὕτη δι’ ἄλλου φωτὸς τὰ πεφωτισμένα ἐκείνῃ τῇ πρώτῃ φύσει, καὶ ἐν ἐκείνοις ὄντος ὁρᾷ· νεύουσα μέντοι πρὸς τὴν τῶν καταλαμπομένων φύσιν ἤττον αὐτὸ ὁρᾷ· εἰ δ’ ἀφήσει τὰ ὁρώμενα καὶ δι’ οὗ εἶδεν εἰς αὐτὸ βλέπει, φῶς ἂν καὶ φωτὸς ἀρχὴν ἂν βλέπει. Ἀλλ’ ἐπεὶ μὴ ὡς ἔξω ὃν δεῖ τὸν νοῦν τοῦτο τὸ φῶς βλέπειν, πάλιν ἐπὶ τὸν ὀφθαλμὸν ἰτέον, ὅς ποτε καὶ αὐτὸς οὐ τὸ ἔξω φῶς οὐδὲ τὸ ἀλλότριον εἴσεται, ἀλλὰ πρὸ τοῦ ἔξω οἰκεῖόν τι καὶ μᾶλλον στιλπνότερον ἐν ἀκαρεῖ θεᾶται, ἢ νύκτωρ ἐν σκότῳ [πρὸ αὐτοῦ] ἐξ αὐτοῦ προπηδήσαντος, ἢ ὅταν μηδὲν ἐθελήσας τῶν ἄλλων βλέπειν προβάλλοιτο πρὸ αὐτοῦ τὴν τῶν βλεφάρων φύσιν τὸ φῶς ὅμως προφέρων, ἢ καὶ πιέσαντος τοῦ ἔχοντος τὸ ἐν αὐτῷ φῶς ἴδοι. Τότε γὰρ οὐχ ὁρῶν ὁρᾷ καὶ μάλιστα τότε ὁρᾷ· φῶς γὰρ ὁρᾷ· τὰ δ’ ἄλλα φωτοειδῆ μὲν ἦν, φῶς δὲ οὐκ ἦν. Οὕτω δὴ καὶ νοῦς αὐτὸν ἀπὸ τῶν ἄλλων καλύψας καὶ

συναγαγὼν εἰς τὸ εἶσω μηδὲν ὁρῶν θεάσεται οὐκ ἄλλο ἐν ἄλλῳ φῶς, ἀλλ' αὐτὸ καθ' ἑαυτὸ μόνον καθαρὸν ἐφ' αὐτοῦ ἐξαίφνης φανέν, ὥστε ἀπορεῖν ὅθεν ἐφάνη, ἔξωθεν ἢ ἐνδον, καὶ ἀπελθόντος εἰπεῖν ἐνδον ἄρα ἦν καὶ οὐκ ἐνδον αὖ.

7. Consider the act of ocular vision:

There are two elements here; there is the form perceptible to the sense and there is the medium by which the eye sees that form. This medium is itself perceptible to the eye, distinct from the form to be seen, but the cause of the seeing; it is perceived at the one stroke in that form and on it and, hence, is not distinguished from it, the eye being held entirely by the illuminated object. When on the contrary this medium presents itself alone it is seen directly — though even then actual sight demands some solid base; there must be something besides the medium which, unless embracing some object, eludes perception; thus the light inherent to the sun would not be perceived but for the solidity of the mass. If it is objected that the sun is light entire, this would only be a proof of our assertion: no other visible form will contain light which must, then, have no other property than that of visibility, and in fact all other visible objects are something more than light alone.

So it is with the act of vision in the Intellectual Principle.

This vision sees, by another light, the objects illuminated by the First Principle: setting itself among them, it sees veritably; declining towards the lower Nature, that upon which the light from above rests, it has less of that vision. Passing over the visible and looking to the medium by which it sees, then it holds the Light and the source of Light.

But since the Intellectual-Principle is not to see this light as something external we return to our analogy; the eye is not wholly dependent upon an outside and alien light; there is an earlier light within itself, a more brilliant, which it sees sometimes in a momentary flash. At night in the darkness a gleam leaps from within the eye: or again we make no effort to see anything; the eyelids close; yet a light flashes before us; or we rub the eye and it sees the light it contains. This is sight without the act, but it is the truest seeing, for it sees light whereas its other objects were the lit not the light.

It is certainly thus that the Intellectual-Principle, hiding itself from all the outer, withdrawing to the inmost, seeing nothing, must have its vision — not of some other light in some other thing but of the light within itself, unmingled, pure, suddenly gleaming before it;

[8] "Ἡ οὐ δεῖ ζητεῖν πόθεν· οὐ γάρ ἐστι τὸ πόθεν· οὔτε γὰρ ἔρχεται οὔτε ἄπεισιν οὐδαμοῦ, ἀλλὰ φαίνεται τε καὶ οὐ φαίνεται· διὸ οὐ χρὴ διώκειν, ἀλλ' ἡσυχῇ μένειν, ἕως ἂν φανῇ, παρασκευάσαντα ἑαυτὸν θεατὴν εἶναι, ὥσπερ ὀφθαλμὸς ἀνατολὰς ἡλίου περιμένει· ὁ δὲ ὑπερφανεὶς τοῦ ὀρίζοντος — ἐξ ὠκεανοῦ φασιν οἱ ποιηταί — ἔδωκεν ἑαυτὸν θεάσασθαι τοῖς ὄμμασιν. Οὗτος δέ, ὃν μιμεῖται ὁ ἥλιος, ὑπερσχήσει πόθεν; Καὶ τί ὑπερβαλὼν φανήσεται; Ἡ αὐτὸν ὑπερσχὼν τὸν νοῦν τὸν θεώμενον· ἐστήξεται μὲν γὰρ ὁ νοῦς πρὸς τὴν

θέαν εἰς οὐδὲν ἄλλο ἢ πρὸς τὸ καλὸν βλέπων, ἐκεῖ ἑαυτὸν πᾶς τρέπων καὶ διδούς, στάς δὲ καὶ οἷον πληρωθεὶς μένους εἶδε μὲν τὰ πρῶτα καλλιῶ γενόμενον ἑαυτὸν καὶ ἐπιστίβοντα, ὡς ἐγγὺς ὄντος αὐτοῦ. Ὁ δὲ οὐκ ἦιει, ὡς τις προσεδόκα, ἀλλ' ἦλθεν ὡς οὐκ ἐλθών· ὥφθη γὰρ ὡς οὐκ ἐλθών, ἀλλὰ πρὸ πάντων παρών, πρὶν καὶ τὸν νοῦν ἐλθεῖν. Εἶναι δὲ τὸν νοῦν τὸν ἐλθόντα καὶ τοῦτον εἶναι καὶ τὸν ἀπίοντα, ὅτι μὴ οἶδε ποῦ δεῖ μένειν καὶ ποῦ ἐκεῖνος μένει, ὅτι ἐν οὐδενί. Καὶ εἰ οἷόν τε ἦν καὶ αὐτῷ τῷ νῷ μένειν μηδαμοῦ — οὐχ ὅτι ἐν τόπῳ· οὐδὲ γὰρ οὐδ' αὐτὸς ἐν τόπῳ, ἀλλ' ὅλως μηδαμοῦ — ἦν ἂν αἰεὶ ἐκεῖνον βλέπων· καίτοι οὐδὲ βλέπων, ἀλλ' ἐν ἐκείνῳ ὦν καὶ οὐ δύο. Νῦν δέ, ὅτι ἐστὶ νοῦς, οὕτω βλέπει, ὅτε βλέπει, τῷ ἑαυτοῦ μὴ νῷ. Θαῦμα δὴ, πῶς οὐκ ἐλθὼν πάρεστι, καὶ πῶς οὐκ ὦν οὐδαμοῦ οὐδαμοῦ οὐκ ἔστιν ὅπου μὴ ἔστιν. Ἔστι μὲν οὖν οὕτως αὐτόθεν θαυμάσαι, τῷ δὲ γνόντι, τὸ ἐναντίον εἴπερ ἦν, θαυμάσαι· μᾶλλον δὲ οὐδὲ δυνατόν εἶναι, ἵνα τις καὶ θαυμάσῃ. Ἐχεῖ δὲ ὧδε·

8. So that we are left wondering whence it came, from within or without; and when it has gone, we say, “It was here. Yet no; it was beyond!” But we ought not to question whence; there is no whence, no coming or going in place; now it is seen and now not seen. We must not run after it, but fit ourselves for the vision and then wait tranquilly for its appearance, as the eye waits on the rising of the sun, which in its own time appears above the horizon — out of the ocean, as the poets say — and gives itself to our sight.

This Principle, of which the sun is an image, where has it its dawning, what horizon does it surmount to appear?

It stands immediately above the contemplating Intellect which has held itself at rest towards the vision, looking to nothing else than the good and beautiful, setting its entire being to that in a perfect surrender, and now tranquilly filled with power and taking a new beauty to itself, gleaming in the light of that presence.

This advent, still, is not by expectation: it is a coming without approach; the vision is not of something that must enter but of something present before all else, before the Intellect itself made any movement. Yet it is the Intellect that must move, to come and to go — going because it has not known where it should stay and where that presence stays, the nowhere contained.

And if the Intellect, too, could hold itself in that nowhere — not that it is ever in place; it too is uncontained, utterly unplaced — it would remain for ever in the vision of its prior, or, indeed, not in vision but in identity, all duality annulled. But it is Intellect [having a sphere of its own] and, when it is to see, it must see by that in it which is not Intellect [by its divinest power].

No doubt it is wonderful that The First should thus be present without any coming, and that, while it is nowhere, nowhere is it not; but wonderful though this be in itself, the contrary would be more wonderful to those who know. Of course neither this contrary nor the wonder at it can be entertained. But we must explain:

[9] πᾶν τὸ γενόμενον ὑπ' ἄλλου ἢ ἐν ἐκείνῳ ἐστὶ τῷ πεποιηκότι ἢ ἐν

ἄλλωι, εἴπερ εἴη τι μετὰ τὸ ποιήσαν αὐτό· ἅτε γὰρ γενόμενον ὑπ' ἄλλου καὶ πρὸς τὴν γένεσιν δεηθὲν ἄλλου, ἄλλου δεῖται πανταχοῦ· διόπερ καὶ ἐν ἄλλωι. Πέφυκεν οὖν τὰ μὲν ὕστατα ἐν τοῖς πρὸ αὐτῶν ὑστάτοις, τὰ δ' [ἐν πρώτοις] ἐν τοῖς προτέροις καὶ ἄλλο ἐν ἄλλωι, ἕως εἰς τὸ πρῶτον ἀρχὴν ὄν. Ἀρχὴ δέ, ἅτε μηδὲν ἔχουσα πρὸ αὐτῆς, οὐκ ἔχει ἐν ὅτῳ ἄλλωι· μὴ ἔχουσα δ' ἐν ὅτῳ αὕτῃ τῶν ἄλλων ὄντων ἐν τοῖς πρὸ αὐτῶν τὰ ἄλλα περιεῖληφε πάντα αὐτή· περιλαβοῦσα δὲ οὐτ' ἐσκεδάσθη εἰς αὐτὰ καὶ ἔχει οὐκ ἐχομένη. Ἐχουσα δὲ καὶ αὐτὴ οὐκ ἐχομένη οὐκ ἔστιν ὅπου μὴ ἔστιν· εἰ γὰρ μὴ ἔστιν, οὐκ ἔχει. Εἰ δὲ μὴ ἔχεται, οὐκ ἔστιν· ὥστε ἔστι καὶ οὐκ ἔστι, τῷ μὲν μὴ περιέχεσθαι οὐκ οὔσα, τῷ δ' εἶναι παντὸς ἐλευθέρα οὐδαμοῦ κωλυομένη εἶναι. Εἰ γὰρ αὖ κεκώλυται, ὥρισται ὑπ' ἄλλου, καὶ τὰ ἐφεξῆς ἅμοιρα αὐτοῦ, καὶ μέχρι τούτου ὁ θεός, καὶ οὐδ' ἂν ἔτι ἐφ' αὐτοῦ, ἀλλὰ δουλεύων τοῖς μετ' αὐτόν. Τὰ μὲν οὖν ἐν τινι ἐκεῖ ἐστιν, οὗ ἐστιν· ὅσα δὲ μὴ ποῦ, οὐκ ἔστιν ὅπου μὴ. Εἰ γὰρ μὴ ἐνθαδί, δηλονότι ἄλλος αὐτὸν κατέχει τόπος, καὶ ἐνθαδί ἐν ἄλλωι, ὥστε ψεῦδος τὸ οὐ ποῦ. Εἰ οὖν ἀληθές τὸ οὐ ποῦ καὶ ψεῦδος τὸ ποῦ, ἵνα μὴ ἐν ἄλλωι, οὐδενὸς ἂν ἀποστατοῖ. Εἰ δὲ μηδενὸς ἀποστατεῖ οὐ ποῦ ὢν, πανταχοῦ ἔσται ἐφ' ἑαυτοῦ. Οὐδὲ γὰρ τὸ μὲν τι αὐτοῦ ὡδί, τὸ δὲ ὡδί· οὐ μὴν οὐδ' ὅλον ὡδί· ὥστε ὅλον πανταχοῦ οὐδενὸς [ἐνός] ἔχοντος αὐτὸ οὐδ' αὖ μὴ ἔχοντος· ἐχομένου ἄρα ὁτουοῦν. Ὅρα δὲ καὶ τὸν κόσμον, ὅτι, ἐπεὶ μηδεὶς κόσμος πρὸ αὐτοῦ, οὐκ ἐν κόσμῳ αὐτὸς οὐδ' αὖ ἐν τόπῳ· τίς γὰρ τόπος πρὶν κόσμον εἶναι; Τὰ δὲ μέρη ἀνηρημένα εἰς αὐτόν καὶ ἐν ἐκείνῳ. Ψυχὴ δὲ οὐκ ἐν ἐκείνῳ, ἀλλ' ἐκεῖνος ἐν αὐτῇ· οὐδὲ γὰρ τόπος τὸ σῶμα τῇ ψυχῇ, ἀλλὰ ψυχὴ μὲν ἐν νῶι, σῶμα δὲ ἐν ψυχῇ, νοῦς δὲ ἐν ἄλλωι· τούτου δὲ οὐκέτι ἄλλο, ἢ ἂν ἦν ἐν αὐτῷ· οὐκ ἐν ὁτιοῦν ἄρα· ταύτῃ οὖν οὐδαμῇ. Ποῦ οὖν τὰ ἄλλα; ἐν αὐτῷ. Οὐτε ἄρα ἀφέστηκε τῶν ἄλλων οὔτε αὐτὸς ἐν αὐτοῖς ἐστιν οὐδὲ ἔστιν οὐδὲν ἔχον αὐτό, ἀλλ' αὐτὸ ἔχει τὰ πάντα. Διὸ καὶ ταύτῃ ἀγαθὸν τῶν πάντων, ὅτι καὶ ἔστι καὶ ἀνήρηται πάντα εἰς αὐτὸ ἄλλο ἄλλως. Διὸ καὶ ἀγαθώτερα ἕτερα ἐτέρων, ὅτι καὶ μᾶλλον ὄντα ἕτερα ἐτέρων.

9. Everything brought into being under some principle not itself is contained either within its maker or, if there is any intermediate, within that: having a prior essential to its being, it needs that prior always, otherwise it would not be contained at all. It is the order of nature: The last in the immediately preceding lasts, things of the order of the Firsts within their prior-firsts, and so thing within thing up to the very pinnacle of source.

That Source, having no prior, cannot be contained: uncontained by any of those other forms of being, each held within the series of priors, it is orb'd round all, but so as not to be pointed off to hold them part for part; it possesses but is not possessed. Holding all — though itself nowhere held — it is omnipresent, for where its presence failed something would elude its hold. At the same time, in the sense that it is nowhere held, it is not present: thus it is both present and not present; not present as not being circumscribed by anything; yet, as being utterly unattached, not inhibited from presence at any point. That inhibition would mean that the First was determined by some other being; the later series, then, would be without part in the Supreme; God

has His limit and is no longer self-governed but mastered by inferiors.

While the contained must be where its container is, what is uncontained by place is not debarred from any: for, imagine a place where it is not and evidently some other place retains it; at once it is contained and there is an end of its placelessness.

But if the “nowhere” is to stand and the ascription of a “where,” implying station in the extern, is to fall, then nothing can be left void; and at once — nothing void, yet no point containing — God is sovereignly present through all. We cannot think of something of God here and something else there, nor of all God gathered at some one spot: there is an instantaneous presence everywhere, nothing containing and nothing left void, everything therefore fully held by the divine.

Consider our universe. There is none before it and therefore it is not, itself, in a universe or in any place — what place was there before the universe came to be? — its linked members form and occupy the whole. But Soul is not in the universe, on the contrary the universe is in the Soul; bodily substance is not a place to the Soul; Soul is contained in Intellectual-Principle and is the container of body. The Intellectual-Principle in turn is contained in something else; but that prior principle has nothing in which to be: the First is therefore in nothing, and, therefore, nowhere. But all the rest must be somewhere; and where but in the First?

This can mean only that the First is neither remote from things nor directly within them; there is nothing containing it; it contains all. It is The Good to the universe if only in this way, that towards it all things have their being, all dependent upon it, each in its mode, so that thing rises above thing in goodness according to its fuller possession of authentic being.

[10] Ἀλλὰ σὺ μὴ μοι δι' ἐτέρων αὐτὸ ὄρα· εἰ δὲ μὴ, ἵχνος ἂν ἴδοις, οὐκ αὐτό· ἀλλ' ἐννόει, τί ἂν εἴη τοῦτο, ὃ ἔστι λαβεῖν ἐφ' ἑαυτοῦ ὃν καθαρὸν οὐδενὶ μιγνύμενον μετεχόντων ἀπάντων αὐτοῦ μηδενὸς ἔχοντος αὐτό· ἄλλο μὲν γὰρ οὐδὲν τοιοῦτον, δεῖ δέ τι τοιοῦτον εἶναι. Τίς ἂν οὖν τὴν δύναμιν αὐτοῦ ἔλοι ὁμοῦ πᾶσαν; Εἰ γὰρ ὁμοῦ πᾶσαν, τί ἂν τις αὐτοῦ διαφέρει; Κατὰ μέρος ἄρα; Ἀλλὰ προσβαλεῖς μὲν ἀθρόως ὁ προσβάλλων, ὅλον δὲ οὐκ ἀπαγγελεῖς· εἰ δὲ μὴ, νοῦς νοῶν ἔσθι, κἂν τύχηις, ἐκεῖνός σε ἐκφεύξεται, μᾶλλον δὲ σὺ αὐτόν. Ἀλλ' ὅταν μὲν ὁρᾷς, ὅλον βλέπε· ὅταν δὲ νοήις, ὃ τι ἂν μνημονεύσης αὐτοῦ, νόει, ὅτι τὰγαθόν – ζωῆς γὰρ ἔμφρονος καὶ νοερᾶς αἴτιος δύναμις ὢν, ἀφ' οὗ ζωὴ καὶ νοῦς ὃ τι [τε] οὐσίας καὶ τοῦ ὄντος – ὅτι ἐν – ἀπλοῦν γὰρ καὶ πρῶτον – ὅτι ἀρχή – ἀπ' αὐτοῦ γὰρ πάντα· ἀπ' αὐτοῦ κίνησις ἢ πρώτη, οὐκ ἐν αὐτῷ, ἀπ' αὐτοῦ στάσις, ὅτι αὐτὸς μὴ ἐδεῖτο· οὐ γὰρ κινεῖται οὐδ' ἔστηκεν· οὐδὲ γὰρ εἶχεν οὔτε ἐν ᾧ στήσεται οὔτε ἐν ᾧ κινηθήσεται· περὶ τί γὰρ ἢ πρὸς τί ἢ ἐν τίνι; Πρῶτος γὰρ αὐτός. Ἀλλ' οὐδὲ πεπερασμένος [εἶναι]· ὑπὸ τίνος γάρ; Ἀλλ' οὐδ' ἄπειρος ὡς μέγεθος· ποῦ γὰρ ἔδει προελθεῖν αὐτὸν ἢ ἵνα τί γένηται αὐτῷ οὐδενὸς δεομένῳ; Τὸ δ' ἄπειρον ἢ δύναμις ἔχει· οὐ γὰρ ἄλλως ποτὲ οὐδ' ἐπιλείπει, ὅπου καὶ τὰ μὴ ἐπιλείποντα δι' αὐτόν.

10. Still, do not, I urge you, look for The Good through any of these other things; if you do, you will see not itself but its trace: you must form the idea of that which is to be grasped cleanly standing to itself not in any combination, the unheld in which all have hold: for no other is such, yet one such there must be.

Now it is clear that we cannot possess ourselves of the power of this principle in its concentrated fulness: so to do one must be identical with it: but some partial attainment is within our reach.

You who make the venture will throw forward all your being but you will never tell it entire — for that, you must yourself be the divine Intellect in Act — and at your utmost success it will still pass from you or, rather, you from it. In ordinary vision you may think to see the object entire: in this intellectual act, all, less or more, that you can take to mind you may set down as The Good.

It is The Good since, being a power [being effective outwardly], it is the cause of the intelligent and intellectual life as of life and intellect: for these grow from it as from the source of essence and of existence, the Source as being One, simplex and first because before it was nothing. All derives from this: it is the origin of the primal movement which it does not possess and of the repose which is but its absence of need; for neither rest nor movement can belong to that which has no place in which either could occur; centre, object, ground, all are alike unknown to it, for it is before all. Yet its Being is not limited; what is there to set bounds to it? Nor, on the other hand, is it infinite in the sense of magnitude; what place can there be to which it must extend, or why should there be movement where there is no lacking? All its infinitude resides in its power: it does not change and will not fail; and in it all that is unflinching finds duration.

[11] Καὶ τὸ ἄπειρον τούτῳ τῷ μὴ πλέον ἐνὸς εἶναι μηδὲ ἔχειν πρὸς ὃ ὀρίετι τῶν ἑαυτοῦ· τῷ γὰρ ἐν εἶναι οὐ μεμέτρηται οὐδ' εἰς ἀριθμὸν ἦκει. Οὐτ' οὖν πρὸς ἄλλο οὔτε πρὸς αὐτὸ πεπέρανται· ἐπεὶ οὕτως ἂν εἴη καὶ δύο. Οὐδὲ σχῆμα τοῖνυν, ὅτι μηδὲ μέρη, οὐδὲ μορφή. Μὴ τοῖνυν ζήτει θνητοῖς ὄμμασι τοῦτο, οἷόν φησιν ὁ λόγος, μηδ' ὅτι οὕτως ἐστὶν ἰδεῖν, ὥς ἂν τις ἀξιώσειε πάντα αἰσθητὰ εἶναι ὑπολαμβάνων — τὸ μάλιστα πάντων ἀναιρεῖ. Ἄ γὰρ ἡγεῖται τις εἶναι μάλιστα, ταῦτα μάλιστα οὐκ ἔστι· τὸ δὲ μέγα ἡττόν ἐστι. Τὸ δὲ πρῶτον ἀρχὴ τοῦ εἶναι καὶ κυριώτερον αὐτῆς οὐσίας· ὥστε ἀντιστρεπτέον τὴν δόξαν· εἰ δὲ μὴ, καταλελείπῃ ἔρημος θεοῦ, οἷον οἱ ἐν ταῖς ἐορταῖς ὑπὸ γαστριμαργίας πλήσαντες ἑαυτούς, ὧν οὐ θέμις λαβεῖν τοὺς εἰσιόντας πρὸς τοὺς θεοὺς, νομίσαντες μᾶλλον ἐκεῖνα ἐναργέστερα εἶναι τῆς θέας τοῦ θεοῦ, ὧι ἐορτάζειν προσήκει, οὐ μετέσχον τῶν ἐκεῖ ἱερῶν. Καὶ γὰρ ἐν τούτοις τοῖς ἱεροῖς ὁ θεὸς οὐχ ὁρώμενος ἀπιστεῖσθαι ποιεῖ ὥς οὐκ ὦν τοῖς ἐναργὲς νομίζουσι μόνον, ὁ τῇ σαρκὶ μόνον ἴδοιεν· οἷον εἴ τινες διὰ βίου κοιμώμενοι ταῦτα μὲν πιστὰ καὶ ἐναργῆ νομίζοιεν τὰ ἐν τοῖς ὀνειράσιν, εἰ δὲ τις αὐτοὺς ἐξεγείρειεν, ἀπιστήσαντες τοῖς διὰ τῶν ὀφθαλμῶν ἀνειωγότων ὀφθεῖσι πάλιν καταδαρθάνοιεν.

11. It is infinite also by right of being a pure unity with nothing towards which to direct any partial content. Absolutely One, it has never known measure and stands outside of number, and so is under no limit either in regard to any extern or within itself; for any such determination would bring something of the dual into it. And having no constituent parts it accepts no pattern, forms no shape.

Reason recognising it as such a nature, you may not hope to see it with mortal eyes, nor in any way that would be imagined by those who make sense the test of reality and so annul the supremely real. For what passes for the most truly existent is most truly non-existent — the thing of extension least real of all — while this unseen First is the source and principle of Being and sovereign over Reality.

You must turn appearances about or you will be left void of God. You will be like those at the festivals who in their gluttony cram themselves with things which none going to the gods may touch; they hold these goods to be more real than the vision of the God who is to be honoured and they go away having had no share in the sanctities of the shrine.

In these celebrations of which we speak, the unseen god leaves those in doubt of his existence who think nothing patent but what may be known to the flesh: it happens as if a man slept a life through and took the dream world in perfect trust; wake him, and he would refuse belief to the report of his open eyes and settle down to sleep again.

[12] Χρὴ δὲ βλέπειν ὧι ἕκαστα δεῖ αἰσθάνεσθαι, ὀφθαλμοῖς μὲν ἄλλα, ὥσι δὲ ἕτερα, καὶ τὰ ἄλλα ὡσαύτως· καὶ τῷ νῶι πιστεύειν ἄλλα ὁρᾶν, καὶ μὴ τὸ νοεῖν ἀκοῦειν νομίζειν ἢ ὁρᾶν, ὥσπερ ἂν εἰ τοῖς ὥσιν ἐπιτάττοιεν βλέπειν, καὶ τὰς φωνὰς οὐκ εἶναι, ὅτι μὴ ὁρῶνται. Χρὴ δὲ ἐννοεῖν, ὥς εἰσιν ἐπιτελεσμένοι, οὗ καὶ ἐξ ἀρχῆς εἰς νῦν ποθοῦσι καὶ ἐφίενται αὐτοῦ. Πάντα γὰρ ὀρέγεται ἐκείνου καὶ ἐφίεται αὐτοῦ φύσεως ἀνάγκη, ὥσπερ ἀπομεμαντευμένα, ὥς ἄνευ αὐτοῦ οὐ δύναται εἶναι. Καὶ τοῦ μὲν καλοῦ ἤδη οἶον εἰδόσι καὶ ἐγρηγορόσιν ἢ ἀντίληψις καὶ τὸ θάμβος, καὶ τοῦ ἔρωτος ἢ ἐγερσις· τὸ δ' ἀγαθόν, ἅτε πάλοι παρὸν εἰς ἔφεςιν σύμφυτον, καὶ κοιμωμένοις πάρεστι καὶ οὐ θαμβεῖ ποτε ἰδόντας, ὅτι σύνεστιν αἰεὶ καὶ οὐ ποτὲ ἢ ἀνάμνησις· οὐ μὴν ὁρῶσιν αὐτό, ὅτι κοιμωμένοις πάρεστι. Τοῦ δὲ καλοῦ ὁ ἔρω, ὅταν παρῇ, ὁδύνας δίδωσιν, ὅτι δεῖ ἰδόντας ἐφίεσθαι. Δεύτερος ὢν οὗτος ὁ ἔρω καὶ ἡδη συνιέντων μᾶλλον δεύτερον μηνύει τὸ καλὸν εἶναι· ἢ δὲ ἀρχαιοτέρα τούτου καὶ ἀναίσθητος ἔφεςις ἀρχαιότερόν φησι καὶ τὰγαθὸν εἶναι καὶ πρότερον τούτου. Καὶ οἶονται δὲ τὰγαθὸν λαβόντες ἀρκεῖν αὐτοῖς ἅπαντες· εἰς γὰρ τὸ τέλος ἀφῆχθαι· τὸ δὲ καλὸν οὔτε πάντες εἶδον γενόμενόν [τό] τε καλὸν αὐτῶι οἶονται εἶναι, ἀλλ' οὐκ αὐτοῖς, οἷα καὶ τὸ τῆιδε κάλλος· τοῦ γὰρ ἔχοντος τὸ κάλλος εἶναι. Καὶ καλοῖς εἶναι δοκεῖν ἀρκεῖ, κἂν μὴ ᾧσι· τὸ δ' ἀγαθὸν οὐ δόξῃ ἐθέλουσιν ἔχειν. Ἀντιποιοῦνται γὰρ μάλιστα τοῦ πρώτου, καὶ φιλονεικοῦσι καὶ ἐρίζουσι τῶι καλῶι, ὥς καὶ αὐτῶι γεγονότι ὥσπερ αὐτοί· οἶον εἴ τις ὕστερος ἀπὸ βασιλέως τῶι μετὰ βασιλέα εἰς ἀξίωσιν ἴσην βούλοιο ιέναι, ὥς ἀφ' ἐνὸς καὶ τοῦ αὐτοῦ ἐκείνωι γεγεννημένος, ἀγνοῶν ὥς ἀνήρτηται

μὲν καὶ αὐτὸς εἰς βασιλέα, ἔστι δὲ ἐκεῖνος πρὸ αὐτοῦ. Ἀλλ' οὖν ἡ τῆς πλάνης αἰτία τὸ μετέχειν ἄμφοι τοῦ αὐτοῦ καὶ πρότερον τὸ ἐν ἀμφοτέρων εἶναι, καὶ ὅτι κάκει τὸ μὲν ἀγαθὸν αὐτὸ οὐ δεῖται τοῦ καλοῦ, τὸ δὲ καλὸν ἐκείνου. Καὶ ἔστι δὲ τὸ μὲν ἥπιον καὶ προσηγνὲς καὶ ἀβρότερον καί, ὡς ἐθέλει τις, παρὸν αὐτῶν· τὸ δὲ θάμβος ἔχει καὶ ἐκπληξιν καὶ συμμιγῇ τῶι ἀλγύνοντι τὴν ἡδονήν. Καὶ γὰρ αὐτὸ καὶ ἔλκει ἀπὸ τοῦ ἀγαθοῦ τοὺς οὐκ εἰδότας, ὥσπερ ἀπὸ πατρὸς τὸ ἐρώμενον· νεώτερον γάρ· τὸ δὲ πρεσβύτερον οὐ χρόνῳ, ἀλλὰ τῶι ἀληθεῖ, ὃ καὶ τὴν δύναμιν προτέραν ἔχει· πᾶσαν γὰρ ἔχει· τὸ γὰρ μετ' αὐτὸ οὐ πᾶσαν, ἀλλ' ὅση μετ' αὐτὸν καὶ ἀπ' αὐτοῦ. Ὡστε ἐκεῖνος καὶ ταύτης κύριος, οὐ δεηθεὶς οὗτος τῶν ἐξ αὐτοῦ γενομένων, ἀλλὰ πᾶν καὶ ὅλον ἀφείς τὸ γενόμενον, ὅτι μὴ ἐδεῖτο μηδὲν αὐτοῦ, ἀλλ' ἔστιν ὁ αὐτός, οἷος καὶ πρὶν τοῦτο γεννησά. Ἐπεὶ οὐδ' ἂν ἐμέλυσεν αὐτῶι μὴ γενομένου· ἐπεὶ οὐδ' εἰ ἄλλῳ δυνατόν ἦν γενέσθαι ἐξ αὐτοῦ, ἐφθόνησεν ἄν· νῦν δὲ οὐκ ἔστιν οὐδὲν γενέσθαι· οὐδὲν γάρ ἐστιν ὃ μὴ γέγονε γενομένων τῶν πάντων. Αὐτὸς δὲ οὐκ ἦν τὰ πάντα, ἴν' ἂν ἐδεήθη αὐτῶν, ὑπερβεβηκὼς δὲ τὰ πάντα οἷός τε ἦν καὶ ποιεῖν αὐτὰ καὶ ἐφ' ἑαυτῶν ἔασαι εἶναι αὐτὸς ὑπὲρ αὐτῶν ὧν.

12. Knowing demands the organ fitted to the object; eyes for one kind, ears for another: similarly some things, we must believe, are to be known by the Intellectual-Principle in us. We must not confuse intellection with hearing or seeing; this would be trying to look with the ears or denying sound because it is not seen. Certain people, we must keep in mind, have forgotten that to which, from the beginning onwards, their longing and effort are pointed: for all that exists desires and aspires towards the Supreme by a compulsion of nature, as if all had received the oracle that without it they cannot be.

The perception of Beauty and the awe and the stirring of passion towards it are for those already in some degree knowing and awakened: but the Good, as possessed long since and setting up a natural tendency, is inherently present to even those asleep and brings them no wonder when some day they see it, since it is no occasional reminiscence but is always with them though in their drowse they are not aware of it: the love of Beauty on the contrary sets up pain when it appears, for those that have seen it must pursue. This love of Beauty then is later than the love of Good and comes with a more sophisticated understanding; hence we know that Beauty is a secondary: the more primal appetite, not patent to sense, our movement towards our good, gives witness that The Good is the earlier, the prior.

Again; all that have possessed themselves of The Good feel it sufficient: they have attained the end: but Beauty not all have known and those that have judge it to exist for itself and not for them, as in the charm of this world the beauty belongs only to its possessor.

Then, too, it is thought enough to appear loveable whether one is so or not: but no one wants his Good in semblance only. All are seeking The First as something ranking before aught else, but they struggle venomously for beauty as something secondary like themselves: thus some minor personage may perhaps challenge equal honour with the King's right-hand man on pretext of

similar dependence, forgetting that, while both owe their standing to the monarch, the other holds the higher rank.

The source of the error is that while both The Good and The Beautiful participate in the common source, The One precedes both; and that, in the Supreme also, The Good has no need of The Beautiful, while the Beautiful does need The Good.

The Good is gentle and friendly and tender, and we have it present when we but will. Beauty is all violence and stupefaction; its pleasure is spoiled with pain, and it even draws the thoughtless away from The Good as some attraction will lure the child from the father's side: these things tell of youth. The Good is the older — not in time but by degree of reality — and it has the higher and earlier power, all power in fact, for the sequent holds only a power subordinate and delegated of which the prior remains sovereign.

Not that God has any need of His derivatives: He ignores all that produced realm, never necessary to Him, and remains identically what He was before He brought it into being. So too, had the secondary never existed, He would have been unconcerned, exactly as He would not have grudged existence to any other universe that might spring into being from Him, were any such possible; of course no other such could be since there is nothing that has not existence once the All exists.

But God never was the All; that would make Him dependent upon the universe: transcending all, He was able at once to make all things and to leave them to their own being, He above.

[13] Ἔδει δὲ καὶ τὰγαθὸν αὐτὸν ὄντα καὶ μὴ ἀγαθὸν μὴ ἔχειν ἐν αὐτῷ μηδέν, ἐπεὶ μηδὲ ἀγαθόν. Ὁ γὰρ ἔξει, ἢ ἀγαθὸν ἔχει ἢ οὐκ ἀγαθόν· ἀλλ' οὔτε ἐν τῷ ἀγαθῷ τῷ κυρίως καὶ πρώτως ἀγαθῷ τὸ μὴ ἀγαθόν, οὔτε τὸ ἀγαθὸν ἔχει τὸ ἀγαθόν. Εἰ οὖν μήτε τὸ οὐκ ἀγαθὸν μήτε τὸ ἀγαθὸν ἔχει, οὐδὲν ἔχει· εἰ οὖν οὐδὲν ἔχει, μόνον καὶ ἔρημον τῶν ἄλλων ἐστίν. Εἰ οὖν τὰ ἄλλα ἢ ἀγαθὰ ἐστὶ καὶ οὐ τὰγαθὸν ἢ οὐκ ἀγαθὰ ἐστὶν, οὐδέτερα δὲ τούτων ἔχει, οὐδὲν ἔχων τῷ μηδέν ἔχειν ἐστὶ τὸ ἀγαθόν. Εἰ δ' ἄρα τις ὁτιοῦν αὐτῷ προστίθῃσιν, ἢ οὐσίαν ἢ νοῦν ἢ καλόν, τῇ προσθήκῃ ἀφαιρεῖται αὐτοῦ τὰγαθὸν εἶναι. Πάντα ἄρα ἀφελὼν καὶ οὐδὲν περὶ αὐτοῦ εἰπὼν οὐδέ τι ψευδάμενος, ὥς ἐστι παρ' αὐτῷ, εἶασε τὸ ἔστιν οὐδὲν καταμαρτυρήσας τῶν οὐ παρόντων, οἷον οἱ μὴ ἐπιστήμη τοὺς ἐπαίνους ποιοῦμενοι, οἱ ἐλαττοῦσι τὴν τῶν ἐπαινουμένων δόξαν προστιθέντες αὐτοῖς ἃ τῆς ἀξίας αὐτῶν ἐστὶν ἐλάττω, ἀποροῦντες ἀληθεῖς εἰπεῖν περὶ τῶν ὑποκειμένων προσώπων τοὺς λόγους. Καὶ οὖν καὶ ἡμεῖς μηδὲν τῶν ὑστέρων καὶ τῶν ἐλαττόνων προστιθῶμεν, ἀλλ' ὥς ὑπὲρ ταῦτα ἰὼν ἐκεῖνος τούτων αἴτιος ἦι, ἀλλὰ μὴ αὐτὸς ταῦτα. Καὶ γὰρ αὐτὸ φύσις ἀγαθοῦ οὐ πάντα εἶναι οὐδ' αὖ ἐν τι τῶν πάντων· εἴη γὰρ ἂν ὑπὸ ἐν καὶ ταῦτὸν τοῖς ἅπασιν, ὑπὸ δὲ ταῦτὸν ὃν τοῖς πᾶσι διαφέρει ἂν τῷ ἰδίῳ μόνον καὶ διαφορᾷ καὶ προσθήκῃ. Ἔσται τοίνυν δύο, οὐχ ἓν, ὧν τὸ μὲν οὐκ ἀγαθόν, τὸ κοινόν, τὸ δὲ ἀγαθόν. Μικτόν ἄρα ἔσται ἐξ ἀγαθοῦ καὶ οὐκ ἀγαθοῦ· οὐκ ἄρα καθαρῶς ἀγαθὸν οὐδὲ πρώτως, ἀλλ' ἐκεῖνο ἂν εἴη πρώτως,

οὐ μετέχον παρὰ τὸ κοινὸν γεγένηται ἀγαθόν. Μεταλήψει μὲν δὴ αὐτὸ ἀγαθόν· οὐ δὲ μετέλαβεν, οὐδὲν τῶν πάντων. [Οὐδὲν ἄρα τῶν πάντων τὸ ἀγαθόν.] Ἀλλ' εἰ ἐν αὐτῷ τοῦτο τὸ ἀγαθόν – διαφορὰ γάρ, καθ' ἣν τοῦτο τὸ σύνθετον ἦν ἀγαθόν – δεῖ αὐτῷ παρ' ἄλλου εἶναι. Ἦν δὲ αὐτὸ ἀπλοῦν καὶ μόνον ἀγαθόν· πολλῶι ἄρα τὸ ἀφ' οὗ μόνον ἀγαθόν. Τὸ ἄρα πρώτως καὶ τὰγαθὸν ὑπὲρ τε πάντα τὰ ὄντα ἀναπέφονται ἡμῖν καὶ μόνον ἀγαθὸν καὶ οὐδὲν ἔχον ἐν ἑαυτῷ, ἀλλὰ ἀμιγῆς πάντων καὶ ὑπὲρ πάντα καὶ αἴτιον τῶν πάντων. Οὐ γὰρ δὴ ἐκ κακοῦ τὸ καλὸν οὐδὲ τὰ ὄντα οὐδ' αὖ ἐξ ἀδιαφόρων. Κρεῖττον γὰρ τὸ ποιοῦν τοῦ ποιουμένου· τελειότερον γάρ.

13. The Supreme, as the Absolute Good and not merely a good being or thing, can contain nothing, since there is nothing that could be its good.

Anything it could contain must be either good to it or not good; but in the supremely and primally Good there can be nothing not good; nor can the Absolute Good be a container to the Good: containing, then, neither the good nor the not good it contains nothing and, containing nothing, it is alone: it is void of all but itself.

If the rest of being either is good — without being the absolute good — or is not good, while on the other hand the Supreme contains neither what is good nor what is not good, then, containing nothing, it is The Good by that very absence of content.

Thus we rob it of its very being as The Absolute Good if we ascribe anything to it, existence or intellect or goodness. The only way is to make every denial and no assertion, to feign no quality or content there but to permit only the “It is” in which we pretend to no affirmation of non-existent attribute: there is an ignorant praise which, missing the true description, drags in qualities beneath the real worth and so abases; philosophy must guard against attaching to the Supreme what is later and lower: moving above all that order, it is the cause and source of all these, and is none of them.

For, once more, the nature of the Good is not such as to make it all things or a thing among all: that would range it under the same classification with them all and it would differ, thus, only by its individual quality, some specialty, some addition. At once it becomes not a unity but a duality; there is one common element not good and another element that is good; but a combination so made up of good and not good cannot be the purely good, the primarily good; the primarily good must be that principle in which the better element has more effectively participated and so attained its goodness. Any good thing has become so by communion; but that in which it has communion is not a thing among the things of the all; therefore the Good is not a thing of the All.

Since there is this Good in any good thing — the specific difference by which the combination becomes good — it must enter from elsewhere than the world of things: that source must be a Good absolute and isolated.

Thus is revealed to us the Primarily existent, the Good, above all that has

being, good unalloyed, containing nothing in itself, utterly unmingling, all-transcending, cause of all.

Certainly neither Being nor Beauty springs from evil or from the neutral; the maker, as the more consummate, must surpass the made.

στ: Περὶ τοῦ τὸ ἐπέκεινα τοῦ ὄντος μὴ νοεῖν. — Sixth Tractate.

That the Principle Transcending Being has no Intellectual Act. What Being has Intellection Primally and what Being has it Secondarily.

[1] Τὸ μὲν ἐστὶ νοεῖν ἄλλο ἄλλο, τὸ δὲ αὐτὸ αὐτό, ὃ ἤδη φεύγει μᾶλλον τὸ δύο εἶναι. Τὸ δὲ πρότερον λεχθὲν βούλεται καὶ αὐτό, ἀλλ' ἦττον δύναται· παρ' αὐτῷ μὲν γὰρ ἔχει ὁ ὁρᾷ, ἕτερόν γε μὴν ὄν ἐκείνου. Τὸ δὲ οὐ κεχώριται τῇ οὐσίαι, ἀλλὰ συνὸν αὐτῷ ὁρᾷ ἑαυτό. Ἀμφω οὖν γίνεται ἐν ὄν. Μᾶλλον οὖν νοεῖ, ὅτι ἔχει, καὶ πρώτως νοεῖ, ὅτι τὸ νοοῦν δεῖ ἐν καὶ δύο εἶναι. Εἴτε γὰρ μὴ ἐν, ἄλλο τὸ νοοῦν, ἄλλο τὸ νοοῦμενον ἔσται — οὐκ ἂν οὖν πρώτως νοοῦν εἴη, ὅτι ἄλλου τὴν νόησιν λαμβάνον οὐ τὸ πρώτως νοοῦν ἔσται, ὅτι ὁ νοεῖ οὐκ ἔχει ὡς αὐτοῦ, ὥστε οὐδ' αὐτό· ἢ εἰ ἔχει ὡς αὐτό, ἵνα κυρίως νοῇ, τὰ δύο ἐν ἔσται· δεῖ ἄρα ἐν εἶναι ἀμφω — εἴτε ἐν μὲν, μὴ δύο δὲ αὖ ἔσται, ὃ τι νοήσῃ οὐχ ἔξει· ὥστε οὐδὲ νοοῦν ἔσται. Ἀπλοῦν ἄρα καὶ οὐχ ἀπλοῦν δεῖ εἶναι. Μᾶλλον δ' ἂν τις αὐτὸ τοιοῦτον ὄν ἔλοι ἀπὸ τῆς ψυχῆς ἀναβαίνων· ἐνταῦθα γὰρ διαιρεῖν ράδιον, καὶ ῥαῖον ἂν τις τὸ διπλοῦν ἴδοι. Εἰ οὖν τις διπλοῦν φῶς ποιήσῃ, τὴν μὲν ψυχὴν κατὰ τὸ ἦττον, τὸ δὲ νοητὸν αὐτῆς κατὰ τὸ καθαρώτερον, εἴτα ποιήσῃ καὶ τὸ ὁρῶν ἴσον εἶναι φῶς τῷ ὁρωμένῳ, οὐκ ἔχων ἐτι χωρίζειν τῇ διαφορᾷ ἐν τὰ δύο θήσεται νοῶν μὲν, ὅτι δύο ἦν, ὁρῶν δὲ ἤδη ἐν· οὕτω νοῦν καὶ νοητὸν αἰρήσῃ. Ἡμεῖς μὲν οὖν τῷ λόγῳ ἐκ δύο ἐν πεποιήκαμεν, τὸ δ' ἀνάπαλιν ἐξ ἐνός ἐστι δύο, ὅτι νοεῖ, ποιοῦν αὐτὸ δύο, μᾶλλον δὲ ὄν, ὅτι νοεῖ, δύο, καὶ ὅτι αὐτό, ἐν.

1. There is a principle having intellection of the external and another having self-intellection and thus further removed from duality.

Even the first mentioned is not without an effort towards the pure unity of which it is not so capable: it does actually contain its object, though as something other than itself.

In the self-intellective, there is not even this distinction of being: self-conversing, the subject is its own object, and thus takes the double form while remaining essentially a unity. The intellection is the more profound for this internal possession of the object.

This principle is the primally intellective since there can be no intellection without duality in unity. If there is no unity, perceiving principle and perceived object will be different, and the intellection, therefore, not primal: a principle concerned with something external cannot be the primally intellective since it does not possess the object as integrally its own or as itself; if it does possess the object as itself — the condition of true intellection — the two are one. Thus [in order to primal intellection] there must be a unity in duality, while a pure unity with no counterbalancing duality can have no object for its intellection and ceases to be intellective: in other words the

primarily intellective must be at once simplex and something else.

But the surest way of realizing that its nature demands this combination of unity and duality is to proceed upwards from the Soul, where the distinction can be made more dearly since the duality is exhibited more obviously.

We can imagine the Soul as a double light, a lesser corresponding to the soul proper, a purer representing its intellective phase; if now we suppose this intellective light equal to the light which is to be its object, we no longer distinguish between them; the two are recognised as one: we know, indeed, that there are two, but as we see them they have become one: this gives us the relation between the intellective subject and the object of intellection [in the duality and unity required by that primal intellection]: in our thought we have made the two into one; but on the other hand the one thing has become two, making itself into a duality at the moment of intellection, or, to be more exact, being dual by the fact of intellection and single by the fact that its intellectual object is itself.

[2] Εἰ δὴ τὸ μὲν πρῶτως νοοῦν, τὸ δὲ ἤδη ἄλλως νοοῦν, τὸ ἐπέκεινα τοῦ πρῶτως νοοῦντος οὐκ ἂν ἔτι νοοῖ· νοῦν γὰρ δεῖ γενέσθαι, ἵνα νοῇ, ὄντα δὲ νοῦν καὶ νοητὸν ἔχειν καὶ πρῶτως νοοῦντα ἔχειν τὸ νοητὸν ἐν αὐτῷ. Νοητὸν δὲ ὄν οὐκ ἀνάγκη πᾶν καὶ νοοῦν ἐν αὐτῷ ἔχειν καὶ νοεῖν· ἔσται γὰρ οὐ μόνον νοητὸν, ἀλλὰ καὶ νοοῦν, πρῶτόν τε οὐκ ἔσται δύο ὄν. Ὁ τε νοῦς ὁ τὸ νοητὸν ἔχων οὐκ ἂν συσταίῃ μὴ οὔσης οὐσίας καθαρῶς νοητοῦ, ὃ πρὸς μὲν τὸν νοῦν νοητὸν ἔσται, καθ' ἑαυτὸ δὲ οὔτε νοοῦν οὔτε νοητὸν κυρίως ἔσται· τὸ τε γὰρ νοητὸν ἐτέρωι ὃ τε νοῦς τὸ ἐπιβάλλον τῇ νοήσει κενὸν ἔχει ἄνευ τοῦ λαβεῖν καὶ ἐλεῖν τὸ νοητὸν ὃ νοεῖ· οὐ γὰρ ἔχει τὸ νοεῖν ἄνευ τοῦ νοητοῦ. Τότε οὖν τέλεον, ὅταν ἔχη; Ἔδει δὲ πρὸ τοῦ νοεῖν τέλεον εἶναι παρ' αὐτοῦ τῆς οὐσίας. Ὡς ἂρα τὸ τέλεον ὑπάρξει, πρὸ τοῦ νοεῖν τοῦτο ἔσται· οὐδὲν ἂρα δεῖ αὐτῷ τοῦ νοεῖν· αὐτάρκης γὰρ πρὸ τούτου· οὐκ ἂρα νοήσει. Τὸ μὲν ἂρα οὐ νοεῖ, τὸ δὲ πρῶτως νοεῖ, τὸ δὲ νοήσει δευτέρως. Ἔτι εἰ νοήσει τὸ πρῶτον, ὑπάρξει τι αὐτῷ· οὐκ ἂρα πρῶτον, ἀλλὰ καὶ δεύτερον καὶ οὐχ ἓν, ἀλλὰ πολλὰ ἤδη καὶ πάντα ὅσα νοήσει· καὶ γὰρ, εἰ μόνον ἑαυτόν, πολλὰ ἔσται.

2. Thus there is the primarily intellective and there is that in which intellection has taken another mode; but this indicates that what transcends the primarily intellective has no intellection; for, to have intellection, it must become an Intellectual-Principle, and, if it is to become that, it must possess an intellectual object and, as primarily intellective, it must possess that intellectual object as something within itself.

But it is not inevitable that every intellectual object should both possess the intellective principle in itself and exercise intellection: at that, it would be not merely object but subject as well and, besides, being thus dual, could not be primal: further, the intellectual principle that is to possess the intellectual object could not cohere unless there existed an essence purely intellectual, something which, while standing as intellectual object to the intellectual principle, is in its own essence neither an agent nor an object of intellection.

The intellectual object points to something beyond itself [to a percipient]; and the intellectual agent has its intellection in vain unless by seizing and holding an object — since, failing that, it can have no intellection but is consummated only when it possesses itself of its natural term.

There must have been something standing consummate independently of any intellectual act, something perfect in its own essence: thus that in which this completion is inherent must exist before intellection; in other words it has no need of intellection, having been always self-sufficing: this, then, will have no intellectual act.

Thus we arrive at: a principle having no intellection, a principle having intellection primarily, a principle having it secondarily.

It may be added that, supposing The First to be intellective, it thereby possesses something [some object, some attribute]: at once it ceases to be a first; it is a secondary, and not even a unity; it is a many; it is all of which it takes intellectual possession; even though its intellection fell solely upon its own content, it must still be a manifold.

[3] Εἰ δὲ πολλὰ τὸ αὐτὸ οὐδὲν κωλύειν φήσουσιν, ἐν τούτοις ὑποκείμενον ἔσται· οὐ δύναται γὰρ πολλὰ μὴ ἐνὸς ὄντος, ἀφ' οὗ ἢ ἐν ᾧ, ἢ ὅλως ἐνὸς καὶ τούτου πρώτου τῶν ἄλλων ἀριθμουμένου, ὃ αὐτὸ ἐφ' ἑαυτοῦ δεῖ λαβεῖν μόνον. Εἰ δὲ ὁμοῦ εἴη μετὰ τῶν ἄλλων, δεῖ τοῦτο συλλαβόντα αὐτὸ μετὰ τῶν ἄλλων, ὅμως δὲ ἕτερον τῶν ἄλλων ὄν, ἔαν ὡς μετ' ἄλλων, ζητεῖν δὲ τοῦτο τὸ ὑποκείμενον τοῖς ἄλλοις μηκέτι μετὰ τῶν ἄλλων, ἀλλὰ αὐτὸ καθ' ἑαυτό. Τὸ γὰρ ἐν τοῖς ἄλλοις αὐτὸ ὅμοιον μὲν ἂν εἴη τούτῳ, οὐκ ἂν δὲ εἴη τοῦτο. Ἀλλὰ δεῖ αὐτὸ μόνον εἶναι, εἰ μέλλοι καὶ ἐν ἄλλοις ὁράσθαι· εἰ μὴ τις αὐτοῦ λέγοι τὸ εἶναι σὺν τοῖς ἄλλοις τὴν ὑπόστασιν ἔχειν· οὐκ ἄρα ἀπλοῦν αὐτὸ ἔσται, οὐδὲ τὸ συγκείμενον ἐκ πολλῶν ἔσται· τό τε γὰρ οὐκ ἀπλοῦν εἶναι ὑπόστασιν οὐχ ἔξει, τό τε συγκείμενον ἐκ πολλῶν ἀπλοῦ οὐκ ὄντος οὐδ' αὐτὸ ἔσται. Ἐκάστου γὰρ ἀπλοῦ οὐ δυναμένου εἶναι οὐδ' ὑφ' ἐσθηκότος τινὸς ἐνὸς ἀπλοῦ ὑφ' ἑαυτοῦ τὸ συγκείμενον ἐκ πολλῶν, οὐδενὸς αὐτῶν ὑπόστασιν ἔχειν καθ' ἑαυτό [οὐ] δυναμένου οὐδὲ παρέχειν αὐτὸ μετ' ἄλλου εἶναι τῷ ὅλως μὴ εἶναι, πῶς ἂν τὸ ἐκ πάντων εἴη σύνθετον ἐκ μὴ ὄντων γεγενημένον, οὐ τί μὴ ὄντων, ἀλλ' ὅλως μὴ ὄντων; Εἰ ἄρα πολλὰ τί ἐστι, δεῖ πρὸ τῶν πολλῶν ἐν εἶναι. Εἰ οὖν τῷ νοοῦντι πλῆθος, δεῖ ἐν τῷ [μὴ] πλῆθει τὸ νοεῖν μὴ εἶναι. Ἦν δὲ τοῦτο τὸ πρῶτον. Ἐν τοῖς ὑστέροις ἄρα αὐτοῦ τὸ νοεῖν καὶ νοῦς ἔσται.

3. We may be told that nothing prevents an identity being thus multiple. But there must be a unity underlying the aggregate: a manifold is impossible without a unity for its source or ground, or at least, failing some unity, related or unrelated. This unity must be numbered as first before all and can be apprehended only as solitary and self-existent.

When we recognize it, resident among the mass of things, our business is to see it for what it is — present to the items but essentially distinguished from them — and, while not denying it there, to seek this underly of all no longer as it appears in those other things but as it stands in its pure identity by

itself. The identity resident in the rest of things is no doubt close to authentic identity but cannot be it; and, if the identity of unity is to be displayed beyond itself, it must also exist within itself alone.

It may be suggested that its existence takes substantial form only by its being resident among outside things: but, at this, it is itself no longer simplex nor could any coherence of manifolds occur. On the one hand things could take substantial existence only if they were in their own virtue simplex. On the other hand, failing a simplex, the aggregate of multiples is itself impossible: for the simplex individual thing could not exist if there were no simplex unity independent of the individual, [a principle of identity] and, not existing, much less could it enter into composition with any other such: it becomes impossible then for the compound universe, the aggregate of all, to exist; it would be the coming together of things that are not, things not merely lacking an identity of their own but utterly non-existent.

Once there is any manifold, there must be a precedent unity: since any intellection implies multiplicity in the intellective subject, the non-multiple must be without intellection; that non-multiple will be the First: intellection and the Intellectual-Principle must be characteristic of beings coming later.

[4] Ἔτι εἰ τὸ ἀγαθὸν ἀπλοῦν καὶ ἀνενδεές δεῖ εἶναι, οὐδ' ἂν τοῦ νοεῖν δέοιτο· οὗ δὲ μὴ δεῖ αὐτῷ, οὐ παρέσται αὐτῷ, ἐπεὶ καὶ ὅλως οὐδὲν πάρεσται αὐτῷ· οὐκ ἄρα πάρεσται αὐτῷ τὸ νοεῖν. Καὶ νοεῖ οὐδέν, ὅτι μηδὲ ἄλλο. Ἔτι ἄλλο νοῦς τοῦ ἀγαθοῦ· ἀγαθοειδὴς γὰρ τῷ τὸ ἀγαθὸν νοεῖν. Ἔτι ὡς ἐν τοῖς δυσὶν ὄντος ἐνὸς καὶ ἄλλου οὐχ οἷόν τε τοῦτο τὸ ἐν τὸ μετ' ἄλλου τὸ ἐν εἶναι, ἀλλ' ἔδει ἐν ἐφ' ἑαυτοῦ πρὸ τοῦ μετ' ἄλλου εἶναι, οὕτω δεῖ καὶ ἐν ᾧ μετ' ἄλλου τὸ ἐνυπάρχον ἀπλοῦν, καθ' αὐτὸ τοῦτο ἀπλοῦν εἶναι, οὐκ ἔχον οὐδὲν ἐν ἑαυτῷ τῶν ὅσα ἐν τῷ μετ' ἄλλων. Πόθεν γὰρ ἐν ἄλλω ἄλλο, μὴ πρότερον χωρὶς ὄντος ἀφ' οὗ τὸ ἄλλο; Τὸ μὲν γὰρ ἀπλοῦν οὐκ ἂν παρ' ἄλλου εἴη, ὃ δ' ἂν πολὺ ἤ ἡ δύο, δεῖ αὐτὸ ἀνηρτῆσθαι εἰς ἄλλο. Καὶ οὖν ἀπεικαστέον τὸ μὲν φωτὶ, τὸ δὲ ἐφεξῆς ἡλίῳ, τὸ δὲ τρίτον τῷ σελήνης ἄστρῳ κομιζομένοι τὸ φῶς παρ' ἡλίου. Ψυχὴ μὲν γὰρ ἐπακτὸν νοῦν ἔχει ἐπιχρῶννύντα αὐτὴν νοερὰν οὐσαν, νοῦς δ' ἐν αὐτῷ οἰκεῖον ἔχει οὐ φῶς ὦν μόνον, ἀλλ' ὃ ἐστι πεφωτισμένος ἐν τῇ αὐτοῦ οὐσίᾳ, τὸ δὲ παρέχον τούτῳ τὸ φῶς οὐκ ἄλλο ὢν φῶς ἐστὶν ἀπλοῦν παρέχον τὴν δύναμιν ἐκείνῳ τοῦ εἶναι ὃ ἐστι. Τί ἂν οὖν αὐτὸ δέοιτό τινος; Οὐ γὰρ αὐτὸ τὸ αὐτὸ τῷ ἐν ἄλλω· ἄλλο γὰρ τὸ ἐν ἄλλω ἐστὶ τοῦ αὐτοῦ καθ' αὐτὸ ὄντος.

4. Another consideration is that if The Good [and First] is simplex and without need, it can neither need the intellective act nor possess what it does not need: it will therefore not have intellection. (Interpolation or corruption: It is without intellection because, also, it contains no duality.)

Again; an Intellectual-Principle is distinct from The Good and takes a certain goodness only by its intellection of The Good.

Yet again: In any dual object there is the unity [the principle of identity] side by side with the rest of the thing; an associated member cannot be the

unity of the two and there must be a self-standing unity [within the duality] before this unity of members can exist: by the same reasoning there must be also the supreme unity entering into no association whatever, something which is unity-simplex by its very being, utterly devoid of all that belongs to the thing capable of association.

How could anything be present in anything else unless in virtue of a source existing independently of association? The simplex [or absolute] requires no derivation; but any manifold, or any dual, must be dependent.

We may use the figure of, first, light; then, following it, the sun; as a third, the orb of the moon taking its light from the sun: Soul carries the Intellectual-Principle as something imparted and lending the light which makes it essentially intellective; Intellectual-Principle carries the light as its own though it is not purely the light but is the being into whose very essence the light has been received; highest is That which, giving forth the light to its sequent, is no other than the pure light itself by whose power the Intellectual-Principle takes character.

How can this highest have need of any other? It is not to be identified with any of the things that enter into association; the self-standing is of a very different order.

[5] Ἔτι τὸ πολὺ ζητοῖ ἂν ἑαυτὸ καὶ ἐθέλοι ἂν συννεύειν καὶ συναισθάνεσθαι αὐτοῦ. Ὁ δ' ἐστὶ πάντα ἓν, ποῦ χωρήσεται πρὸς αὐτό; Ποῦ δ' ἂν δέοιτο συναισθήσεως; Ἀλλ' ἔστι τὸ αὐτὸ καὶ συναισθήσεως καὶ πάσης κρείττον νοήσεως. Τὸ γὰρ νοεῖν οὐ πρῶτον οὔτε τῷ εἶναι οὔτε τῷ τίμῳ εἶναι, ἀλλὰ δεύτερον καὶ γενόμενον, ἐπειδὴ ὑπέστη τὸ ἀγαθὸν καὶ [τὸ] γενόμενον ἐκίνησε πρὸς αὐτό, τὸ δ' ἐκινήθη τε καὶ εἶδε. Καὶ τοῦτό ἐστι νοεῖν, κίνησις πρὸς ἀγαθὸν ἐπιέμενον ἐκείνου· ἡ γὰρ ἔφεσις τὴν νόησιν ἐγέννησε καὶ συνυπέστησεν αὐτῇ· ἔφεσις γὰρ ὄψεως ὄρασις. Οὐδὲν οὖν δεῖ αὐτὸ τὸ ἀγαθὸν νοεῖν· οὐ γὰρ ἐστὶν ἄλλο αὐτοῦ τὸ ἀγαθόν. Ἐπεὶ καὶ ὅταν τὸ ἕτερον παρὰ τὸ ἀγαθὸν αὐτὸ νοῇ, τῷ ἀγαθοειδὲς εἶναι νοεῖ καὶ ὁμοίωμα ἔχει πρὸς τὸ ἀγαθὸν καὶ ὡς ἀγαθὸν καὶ ἐφετὸν αὐτῷ γενόμενον νοεῖ καὶ οἷον φαντασίαν τοῦ ἀγαθοῦ λαμβάνον. Εἰ δ' αἰεὶ οὕτως, αἰεὶ τοῦτο. Καὶ γὰρ αὐτὸ ἐν τῇ νοήσει αὐτοῦ κατὰ συμβεβηκὸς αὐτὸ νοεῖ· πρὸς γὰρ τὸ ἀγαθὸν βλέπων αὐτὸν νοεῖ. Ἐνεργοῦντα γὰρ αὐτὸ ἑαυτὸν νοεῖ· ἡ δ' ἐνέργεια ἀπάντων πρὸς τὸ ἀγαθόν.

5. And again: the multiple must be always seeking its identity, desiring self-accord and self-awareness: but what scope is there within what is an absolute unity in which to move towards its identity or at what term may it hope for self-knowing? It holds its identity in its very essence and is above consciousness and all intellective act. Intellection is not a primal either in the fact of being or in the value of being; it is secondary and derived: for there exists The Good; and this moves towards itself while its sequent is moved and by that movement has its characteristic vision. The intellective act may be defined as a movement towards The Good in some being that aspires towards

it; the effort produces the fact; the two are coincident; to see is to have desired to see: hence again the Authentic Good has no need of intellection since itself and nothing else is its good.

The intellective act is a movement towards the unmoved Good: thus the self-intellection in all save the Absolute Good is the working of the imaged Good within them: the intellectual principle recognises the likeness, sees itself as a good to itself, an object of attraction: it grasps at that manifestation of The Good and, in holding that, holds self-vision: if the state of goodness is constant, it remains constantly self-attractive and self-intellective. The self-intellection is not deliberate: it sees itself as an incident in its contemplation of The Good; for it sees itself in virtue of its Act; and, in all that exists, the Act is towards The Good.

[6] Εἰ δὴ ταῦτα ὀρθῶς λέγεται, οὐκ ἂν ἔχοι χώραν νοήσεως ἡντινοῦν τὸ ἀγαθόν· ἄλλο γὰρ δεῖ τῷ νοοῦντι τὸ ἀγαθὸν εἶναι. Ἀνερέργητον οὖν. Καὶ τί δεῖ ἐνεργεῖν τὴν ἐνέργειαν; Ὅλως μὲν γὰρ οὐδεμία ἐνέργεια ἔχει αὐτὸ πάλιν ἐνέργειαν. Εἰ δέ γε ταῖς ἄλλαις ταῖς εἰς ἄλλο ἔχουσιν ἐπανενεγκεῖν, τὴν γε πρώτην ἀπασῶν, εἰς ἣν αἱ ἄλλαι ἀνήρτηνται, αὐτὸ ἔαν δεῖ τοῦτο ὃ ἐστίν, οὐδὲν αὐτῇ ἐτι προστιθέντας. Ἡ οὖν τοιαύτη ἐνέργεια οὐ νόησις· οὐ γὰρ ἔχει ὁ νοήσει· αὐτὸ γὰρ πρῶτον. Ἐπειτα οὐδ' ἡ νόησις νοεῖ, ἀλλὰ τὸ ἔχον τὴν νόησιν· δύο οὖν πάλιν αὐτὸ ἐν τῷ νοοῦντι γίγνεται· τοῦτο δὲ οὐδαμῇ δύο. Ἐτι δὲ μᾶλλον ἴδοι ἂν τις τοῦτο, εἰ λάβοι, πῶς ἐν παντὶ τὸ νοοῦν σαφέστερον ὑπάρχει, ἢ διπλῇ φύσις αὕτη. Λέγομεν τὰ ὄντα ὡς ὄντα καὶ αὐτὸ ἕκαστον καὶ τὰ ἀληθῶς ὄντα ἐν τῷ νοητῷ τόπῳ εἶναι οὐ μόνον, ὅτι τὰ μὲν μένει ὡσαύτως τῇ οὐσίᾳ, τὰ δὲ ῥεῖ καὶ οὐ μένει, ὅσα ἐν αἰσθήσει – τάχα γὰρ καὶ ἐν τοῖς αἰσθητοῖς ἔστι τὰ μένοντα – ἀλλὰ μᾶλλον, ὅτι τὸ τέλεον τοῦ εἶναι παρ' αὐτῶν ἔχει. Δεῖ γὰρ τὴν πρώτως λεγομένην οὐσίαν οὐκ εἶναι τοῦ εἶναι σκιάν, ἀλλ' ἔχειν πληρὲς τὸ εἶναι. Πληρὲς δέ ἐστι τὸ εἶναι, ὅταν εἶδος τοῦ νοεῖν καὶ ζῆν λάβῃ. Ὁμοῦ ἄρα τὸ νοεῖν, τὸ ζῆν, τὸ εἶναι ἐν τῷ ὄντι. Εἰ ἄρα ὄν, καὶ νοῦς, καὶ εἰ νοῦς, καὶ ὄν, καὶ τὸ νοεῖν ὁμοῦ μετὰ τοῦ εἶναι. Πολλὰ ἄρα καὶ οὐχ ἐν τῷ νοεῖν. Ἀνάγκη τοίνυν τῷ μὴ τοιοῦτῳ μηδὲ τὸ νοεῖν εἶναι. Καὶ καθέκαστα δὲ ἐπιούσιν [ἀνθρώπου νόησις καὶ] ἄνθρωπος καὶ νόησις ἵππου καὶ ἵππος καὶ δικαίου νόησις καὶ δίκαιον. Διπλᾶ τοίνυν ἅπαντα καὶ τὸ ἐν δύο, καὶ αὐτὰ δύο εἰς ἓν ἔρχεται. Ὁ δὲ οὐκ ἔστι τούτων οὐθ' ἐν ἕκαστον, οὐδὲ ἐκ πάντων τῶν δύο οὐδ' ὅλως δύο. Ὅπως δὲ τὰ δύο ἐκ τοῦ ἐνός, ἐν ἄλλοις. Ἀλλ' ἐπέκεινα οὐσίας ὄν τι καὶ τοῦ νοεῖν ἐπέκεινα εἶναι· οὐ τοίνυν οὐδ' ἐκεῖνο ἄτοπον, εἰ μὴ οἶδεν ἑαυτόν· οὐ γὰρ ἔχει παρ' ἑαυτῷ, ὃ μάθη, εἰς ὧν. Ἀλλ' οὐδὲ τὰ ἄλλα δεῖ αὐτὸν εἰδέναι· κρεῖττον γὰρ τι καὶ μεῖζον δίδωσιν αὐτοῖς τοῦ εἰδέναι αὐτά – ἦν τὸ ἀγαθὸν τῶν ἄλλων – ἀλλὰ μᾶλλον ἐν τῷ αὐτῷ, καθόσον δύναται, ἐφάπτεσθαι ἐκείνου.

6. If this reasoning is valid, The Good has no scope whatever for intellection which demands something attractive from outside. The Good, then, is without Act. What Act indeed, could be vested in Activity's self? No activity has yet again an activity; and whatever we may add to such Activities as depend from something else, at least we must leave the first Activity of

them all, that from which all depend, as an uncontaminated identity, one to which no such addition can be made.

That primal Activity, then, is not an intellection, for there is nothing upon which it could Exercise intellection since it is The First; besides, intellection itself does not exercise the intellectual act; this belongs to some principle in which intellection is vested. There is, we repeat, duality in any thinking being; and the First is wholly above the dual.

But all this may be made more evident by a clearer recognition of the twofold principle at work wherever there is intellection:

When we affirm the reality of the Real Beings and their individual identity of being and declare that these Real Beings exist in the Intellectual Realm, we do not mean merely that they remain unchangeably self-identical by their very essence, as contrasted with the fluidity and instability of the sense-realm; the sense-realm itself may contain the enduring. No; we mean rather that these principles possess, as by their own virtue, the consummate fulness of being. The Essence described as the primally existent cannot be a shadow cast by Being, but must possess Being entire; and Being is entire when it holds the form and idea of intellection and of life. In a Being, then, the existence, the intellection, the life are present as an aggregate. When a thing is a Being, it is also an Intellectual-Principle, when it is an Intellectual-Principle it is a Being; intellection and Being are co-existents. Therefore intellection is a multiple not a unitary and that which does not belong to this order can have no Intellection. And if we turn to the partial and particular, there is the Intellectual form of man, and there is man, there is the Intellectual form of horse and there is horse, the Intellectual form of Justice, and Justice.

Thus all is dual: the unit is a duality and yet again the dual reverts to unity.

That, however, which stands outside all this category can be neither an individual unity nor an aggregate of all the duals or in any way a duality. How the duals rose from The One is treated elsewhere.

What stands above Being stands above intellection: it is no weakness in it not to know itself, since as pure unity it contains nothing which it needs to explore. But it need not even spend any knowing upon things outside itself: this which was always the Good of all gives them something greater and better than its knowledge of them in giving them in their own identity to cling, in whatever measure be possible, to a principle thus lofty.

ζ: Περὶ τοῦ εἰ καὶ τῶν καθέκαστά ἐστιν εἶδη. — Seventh Tractate.

Is There an Ideal Archetype of Particular Beings?

[1] Εἰ καὶ τοῦ καθέκαστόν ἐστιν ἰδέα; Ἡ εἰ ἐγὼ καὶ ἕκαστος τὴν ἀναγωγὴν ἐπὶ τὸ νοητὸν ἔχει, καὶ ἐκάστου ἡ ἀρχὴ ἐκεῖ. Ἡ εἰ μὲν αἰεὶ Σωκράτης καὶ ψυχὴ Σωκράτους, ἔσται Αὐτοσωκράτης, καθὼς ἡ ψυχὴ καθέκαστα καὶ [ὡς λέγεται] ἐκεῖ [ὡς λέγεται ἐκεῖ]. Εἰ δ' οὐκ αἰεὶ, ἀλλὰ ἄλλοτε ἄλλη γίγνεται ὁ πρότερον Σωκράτης, οἷον Πυθαγόρας ἢ τις ἄλλος, οὐκέτι ὁ καθέκαστα οὗτος κάκεῖ. Ἀλλ' εἰ ἡ ψυχὴ ἐκάστου ὧν διεξέρχεται τοὺς λόγους ἔχει πάντων, πάντες αὖ ἐκεῖ· ἐπεὶ καὶ λέγομεν, ὅσους ὁ κόσμος ἔχει λόγους, καὶ ἐκάστην ψυχὴν ἔχειν. Εἰ οὖν καὶ ὁ κόσμος μὴ ἀνθρώπου μόνου, ἀλλὰ καὶ τῶν καθέκαστα ζώων, καὶ ἡ ψυχὴ· ἄπειρον οὖν τὸ τῶν λόγων ἔσται, εἰ μὴ ἀνακάμπει περιόδοις, καὶ οὕτως ἡ ἀπειρία ἔσται πεπερασμένη, ὅταν ταῦτα ἀποδιδῶται. Εἰ οὖν ὅλως πλείω τὰ γινόμενα τοῦ παραδείγματος, τί δεῖ εἶναι τῶν ἐν μιᾷ περιόδῳ πάντων γινομένων λόγους καὶ παραδείγματα; Ἀρκεῖν γὰρ ἓνα ἄνθρωπον εἰς πάντας ἀνθρώπους, ὥσπερ καὶ ψυχὰς ὠρισμένας ἀνθρώπους ποιοῦσας ἀπείρους. Ἡ τῶν διαφορῶν οὐκ ἔστιν εἶναι τὸν αὐτὸν λόγον, οὐδὲ ἀρκεῖ ἄνθρωπος πρὸς παράδειγμα τῶν τινῶν ἀνθρώπων διαφερόντων ἀλλήλων οὐ τῇ ὕλῃ μόνον, ἀλλὰ καὶ ἰδικαῖς διαφοραῖς μυρίαῖς· οὐ γὰρ ὡς αἱ εἰκόνες Σωκράτους πρὸς τὸ ἀρχέτυπον, ἀλλὰ δεῖ τὴν διάφορον ποιήσιν ἐκ διαφορῶν λόγων. Ἡ δὲ πᾶσα περίοδος πάντας ἔχει τοὺς λόγους, αὐθις δὲ τὰ αὐτὰ πάλιν κατὰ τοὺς αὐτοὺς λόγους. Τὴν δὲ ἐν τῷ νοητῷ ἀπειρίαν οὐ δεῖ δεδιέναι· πᾶσα γὰρ ἐν ἀμερεῖ, καὶ οἷον πρόεισιν, ὅταν ἐνεργῇ.

1. We have to examine the question whether there exists an ideal archetype of individuals, in other words whether I and every other human being go back to the Intellectual, every [living] thing having origin and principle There.

If Socrates, Socrates' soul, is external then the Authentic Socrates — to adapt the term — must be There; that is to say, the individual soul has an existence in the Supreme as well as in this world. If there is no such permanent endurance and what was Socrates may with change of time become another soul and be Pythagoras or someone else — then the individual Socrates has not that existence in the Divine.

But if the Soul of the individual contains the Reason-Principles of all that it traverses, once more all men have their [archetypic] existence There: and it is our doctrine that every soul contains all the Reason-Principles that exist in the Kosmos: since then the Kosmos contains the Reason-Principles not merely of man, but also of all individual living things, so must the Soul. Its content of Reason-Principles, then, must be limitless, unless there be a periodical renovation bounding the boundlessness by the return of a former series.

But if [in virtue of this periodic return] each archetype may be reproduced

by numerous existents, what need is there that there be distinct Reason-Principles and archetypes for each existent in any one period? Might not one [archetypal] man suffice for all, and similarly a limited number of souls produce a limitless number of men?

No: one Reason-Principle cannot account for distinct and differing individuals: one human being does not suffice as the exemplar for many distinct each from the other not merely in material constituents but by innumerable variations of ideal type: this is no question of various pictures or images reproducing an original Socrates; the beings produced differ so greatly as to demand distinct Reason-Principles. The entire soul-period conveys with it all the requisite Reason-Principles, and so too the same existents appear once more under their action.

There is no need to baulk at this limitlessness in the Intellectual; it is an infinitude having nothing to do with number or part; what we may think of it as its outgoing is no other than its characteristic Act.

[2] Ἀλλ' εἰ αἱ μίξεις τῶν λόγων ἄρρενος καὶ θήλεος διαφόρους ποιοῦσιν, οὐκέτι τοῦ γινομένου ἐκάστου λόγος τις ἔσται, ὃ τε ἐκάτερος γεννῶν, οἷον ὁ ἄρρην, οὐ κατὰ διαφόρους λόγους ποιήσει, ἀλλὰ καθ' ἓνα τὸν αὐτοῦ ἢ πατρὸς αὐτοῦ. Ἡ οὐδὲν κωλύει καὶ κατὰ διαφόρους τῷ τοὺς πάντας ἔχειν αὐτούς, ἄλλους δὲ αἰεὶ προχείρους. Ὅταν δὲ ἐκ τῶν αὐτῶν γονέων διάφοροι; Ἡ διὰ τὴν οὐκ ἴσῃν ἐπικράτησιν. Ἀλλ' ἐκεῖνο, ὅτι οὐκ – εἰ ἐν τῷ φαίνεσθαι – ὅτε μὲν κατὰ τὸ ἄρρεν τὸ πλεῖστον, ὅτε δὲ κατὰ τὸ θῆλυ, ἢ κατὰ τὸ ἴσον μέρος ἔδωκεν ἐκάτερος, ἀλλ' ὅλον μὲν ἔδωκε καὶ ἔγκειται, κρατεῖ δὲ τῆς ὕλης μέρος ἐκατέρου ἢ θάτερον. Οἱ δὲ ἐν ἄλλῃ χώρῃ πῶς διάφοροι; Ἄρ' οὖν ἡ ὕλη τὸ διάφορον οὐχ ὁμοίως κρατουμένη; Πάντες ἄρα χωρὶς ἐνὸς παρὰ φύσιν. Εἰ δὲ τὸ διάφορον πολλαχοῦ καλόν, οὐχ ἐν τῷ εἶδος. Ἀλλὰ τῷ αἰσχεῖ μόνῳ ἀποδοτέον τὸ παρὰ τὴν ὕλην κάκει τῶν τελείων λόγων κεκρυμμένων μὲν, δοθέντων δὲ ὅλων. Ἀλλ' ἔστωσαν διάφοροι οἱ λόγοι· τί δεῖ τοσούτους, ὅσοι οἱ γινόμενοι ἐν μιᾷ περιόδῳ, εἴπερ ἐν τῶν αὐτῶν διδομένων διαφόρους ἐξῴθεν φαίνεσθαι; Ἡ συγκεχώρηται τῶν ὅλων διδομένων, ζητεῖται δέ, εἰ τῶν αὐτῶν κρατούντων. Ἄρ' οὖν, ὅτι τὸ ταῦτόν πάντῃ ἐν τῇ ἐτέρῃ περιόδῳ, ἐν ταύτῃ δὲ οὐδὲν πάντῃ ταυτόν;

2. But individuals are brought into being by the union of the Reason-Principles of the parents, male and female: this seems to do away with a definite Reason-Principle for each of the offspring: one of the parents — the male let us say — is the source; and the offspring is determined not by Reason-Principles differing from child to child but by one only, the father's or that of the father's father.

No: a distinct Reason-Principle may be the determinant for the child since the parent contains all: they would become effective at different times.

And so of the differences among children of the same parents: it is a matter of varying dominance: either the offspring — whether it so appears or not — has been mainly determined by, now, the male, now, the female or, while each

principle has given itself entire and lies there within, yet it effectively moulds one portion of the bodily substance rather than another.

And how [by the theory of a divine archetype of each individual] are the differences caused by place to be explained?

Is the differentiating element to be found in the varying resistance of the material of the body?

No: if this were so, all men with the exception of one only would be untrue to nature.

Difference everywhere is a good, and so there must be differing archetypes, though only to evil could be attribute any power in Matter to thwart nature by overmastering the perfect Reason-Principles, hidden but given, all.

Still, admitting the diversity of the Reason-principles, why need there be as many as there are men born in each Period, once it is granted that different beings may take external manifestation under the presence of the same principles?

Under the presence of all; agreed: but with the dominance of the very same? That is still open to question.

May we not take it that there may be identical reproduction from one Period to another but not in the same Period?

[3] Πῶς οὖν ἐπὶ πολλῶν διδύμων διαφόρους φήσομεν τοὺς λόγους; Εἰ δὲ καὶ ἐπὶ τὰ ἄλλα ζωιά τις ἴοι καὶ τὰ πολύτοκα μάλιστα; Ἡ, ἐφ' ὧν ἀπαράλλακτα, εἷς λόγος. Ἄλλ' εἰ τοῦτο, οὐχ, ὅσα τὰ καθέκαστα, τοσοῦτοι καὶ οἱ λόγοι. Ἡ ὅσα διάφορα τὰ καθέκαστα, καὶ διάφορα οὐ τῷ ἐλλείπειν κατὰ τὸ εἶδος. Ἡ τί κωλύει καὶ ἐν οἷς ἀδιάφορα; Εἴπερ τινὰ ὅλως ἐστὶ πάντη ἀδιάφορα. Ὡς γὰρ ὁ τεχνίτης, κἂν ἀδιάφορα ποιῇ, δεῖ ὅμως τὸ ταῦτόν διαφορᾷ λαμβάνειν λογικῇ, καθ' ἣν ἄλλο ποιήσει προσφέρων διάφορόν τι τῷ αὐτῷ· ἐν δὲ τῇ φύσει μὴ λογισμῷ γινομένου τοῦ ἐτέρου, ἀλλὰ λόγοις μόνον, συνεζεύχθαι δεῖ τῷ εἶδει τὸ διάφορον· ἡμεῖς δὲ λαμβάνειν τὴν διαφορὰν ἀδυνατοῦμεν. Καὶ εἰ μὲν ἡ ποίησις ἔχει τὸ εἰκῇ τοῦ ὅποσαοῦν, ἄλλος λόγος· εἰ δὲ μεμέτρηται, ὅποσα τινὰ εἴη, τὸ ποσὸν ὠρισμένον ἔσται τῇ τῶν λόγων ἀπάντων ἐξελιξεί καὶ ἀναπλώσει· ὥστε, ὅταν παύσῃται πάντα, ἀρχὴ ἄλλη· ὅποσον γὰρ δεῖ τὸν κόσμον εἶναι, καὶ ὅποσα ἐν τῷ ἑαυτοῦ βίῳ διεξελεύσεται, κεῖται ἐξ ἀρχῆς ἐν τῷ ἔχοντι τοὺς λόγους. Ἄρ' οὖν καὶ ἐπὶ τῶν ἄλλων ζώων, ἐφ' ὧν πλῆθος ἐκ μιᾶς γενέσεως, τοσοῦτους τοὺς λόγους; Ἡ οὐ φοβητέον τὸ ἐν τοῖς σπέρμασι καὶ τοῖς λόγοις ἄπειρον ψυχῆς τὰ πάντα ἐχούσης. Ἡ καὶ ἐν νῶι, ἥ ἐν ψυχῇ, τὸ ἄπειρον τούτων ἀνάπαλιν τῶν ἐκεῖ προχείρων.

3. In the case of twin birth among human beings how can we make out the Reason-Principles to be different; and still more when we turn to the animals and especially those with litters?

Where the young are precisely alike, there is one Reason-Principle.

But this would mean that after all there are not as many Reason Principles

as separate beings?

As many as there are of differing beings, differing by something more than a mere failure in complete reproduction of their Idea.

And why may not this [sharing of archetype] occur also in beings untouched by differentiation, if indeed there be any such?

A craftsman even in constructing an object identical with a model must envisage that identity in a mental differentiation enabling him to make a second thing by bringing in some difference side by side with the identity: similarly in nature, where the thing comes about not by reasoning but in sole virtue of Reason-Principles, that differentiation must be included in the archetypal idea, though it is not in our power to perceive the difference.

The consideration of Quantity brings the same result:

If production is undetermined in regard to Quantity, each thing has its distinct Reason-Principle: if there is a measured system the Quantity has been determined by the unrolling and unfolding of the Reason-Principles of all the existences.

Thus when the universe has reached its term, there will be a fresh beginning, since the entire Quantity which the Kosmos is to exhibit, every item that is to emerge in its course, all is laid up from the first in the Being that contains the Reason-Principles.

Are we, then, looking to the brute realm, to hold that there are as many Reason-Principles as distinct creatures born in a litter?

Why not? There is nothing alarming about such limitlessness in generative forces and in Reason-Principles, when Soul is there to sustain all.

As in Soul [principle of Life] so in Divine Mind [principle of Idea] there is this infinitude of recurring generative powers; the Beings there are unfailing.

η: Περὶ τοῦ νοητοῦ κάλλους. — Eighth Tractate.

On the Intellectual Beauty.

[1] Ἐπειδὴ φαμεν τὸν ἐν θεαί τοῦ νοητοῦ κόσμου γεγενημένον καὶ τὸ τοῦ ἀληθινοῦ νοῦ κατανοήσαντα κάλλος τοῦτον δυνήσεσθαι καὶ τὸν τούτου πατέρα καὶ τὸν ἐπέκεινα νοῦ εἰς ἔννοιαν βαλέσθαι, πειραθῶμεν ἰδεῖν καὶ εἰπεῖν ἡμῖν αὐτοῖς, ὡς οἷόν τε τὰ τοιαῦτα εἰπεῖν, πῶς ἂν τις τὸ κάλλος τοῦ νοῦ καὶ τοῦ κόσμου ἐκείνου θεάσαιοτο. Κειμένων τοίνυν ἀλλήλων ἐγγύς, ἔστω δέ, εἰ βούλει, [δύο] λίθων ἐν ὄγκῳ, τοῦ μὲν ἀρρυθμίστου καὶ τέχνης ἀμοιρου, τοῦ δὲ ἤδη τέχνῃ κεκρατημένου εἰς ἄγαλμα θεοῦ ἢ καὶ τινος ἀνθρώπου, θεοῦ μὲν Χάριτος ἢ τινος Μούσης, ἀνθρώπου δὲ μὴ τινος, ἀλλ' ὃν ἐκ πάντων καλῶν πεποίηκεν ἡ τέχνη, φανείη μὲν ἂν ὁ ὑπὸ τῆς τέχνης γεγενημένος εἰς εἶδους κάλλος καλὸς οὐ παρὰ τὸ εἶναι λίθος – ἦν γὰρ ἂν καὶ ὁ ἕτερος ὁμοίως καλός – ἀλλὰ παρὰ τοῦ εἶδους, ὃ ἐνήκεν ἡ τέχνη. Τοῦτο μὲν τοίνυν τὸ εἶδος οὐκ εἶχεν ἡ ὕλη, ἀλλ' ἦν ἐν τῷ ἐννοήσαντι καὶ πρὶν ἐλθεῖν εἰς τὸν λίθον· ἦν δ' ἐν τῷ δημιουργῷ οὐ καθόσον ὀφθαλμοὶ ἢ χεῖρες ἦσαν αὐτῷ, ἀλλ' ὅτι μετεῖχε τῆς τέχνης. Ἦν ἄρα ἐν τῇ τέχνῃ τὸ κάλλος τοῦτο ἄμεινον πολλῶν· οὐ γὰρ ἐκεῖνο ἦλθεν εἰς τὸν λίθον τὸ ἐν τῇ τέχνῃ, ἀλλ' ἐκεῖνο μὲν μένει, ἄλλο δὲ ἀπ' ἐκείνης ἔλαττον ἐκείνου· καὶ οὐδὲ τοῦτο ἔμεινε καθαρὸν ἐν αὐτῷ, οὐδὲ οἷον ἐβούλετο, ἀλλ' ὅσον εἶξεν ὁ λίθος τῇ τέχνῃ. Εἰ δ' ἡ τέχνη ὅ ἐστι καὶ ἔχει τοιοῦτο ποιεῖ – καλὸν δὲ ποιεῖ κατὰ λόγον οὗ ποιεῖ – μειζόνως καὶ ἀλθεσετέρως καλὴ ἐστὶ τὸ κάλλος ἔχουσα τὸ τέχνης μείζον μέντοι καὶ κάλλιον, ἢ ὅσον ἐστὶν ἐν τῷ ἔξῳ. Καὶ γὰρ ὅσῳ ἰὸν εἰς τὴν ὕλην ἐκτέταται, τόσῳ ἀσθενέστερον τοῦ ἐν ἐνὶ μένοντος. Αἰσίσταται γὰρ ἑαυτοῦ πᾶν διιστάμενον, εἰ ἰσχύς, ἐν ἰσχύι, εἰ θερμότης, ἐν θερμότητι, εἰ ὅλως δύναμις, ἐν δυνάμει, εἰ κάλλος, ἐν κάλλει. Καὶ τὸ πρῶτον ποιοῦν πᾶν καθ' αὐτὸ κρεῖττον εἶναι δεῖ τοῦ ποιουμένου· οὐ γὰρ ἡ ἀμουσία μουσικόν, ἀλλ' ἡ μουσική, καὶ τὴν ἐν αἰσθητῷ ἢ πρὸ τούτου. Εἰ δέ τις τὰς τέχνας ἀτιμάζει, ὅτι μιμούμεναι τὴν φύσιν ποιοῦσι, πρῶτον μὲν φατέον καὶ τὰς φύσεις μιμεῖσθαι ἄλλα. Ἐπειτα δεῖ εἰδέναί, ὡς οὐχ ἀπλῶς τὸ ὁρώμενον μιμοῦνται, ἀλλ' ἀνατρέχουσιν ἐπὶ τοὺς λόγους, ἐξ ὧν ἡ φύσις. Εἴτα καὶ ὅτι πολλὰ παρ' αὐτῶν ποιοῦσι καὶ προστιθέασιν δέ, ὅτῳ τι ἐλλείπει, ὡς ἔχουσαι τὸ κάλλος. Ἐπεὶ καὶ ὁ Φειδίας τὸν Δία πρὸς οὐδὲν αἰσθητὸν ποιήσας, ἀλλὰ λαβὼν οἷος ἂν γένοιτο, εἰ ἡμῖν ὁ Ζεὺς δι' ὁμμάτων ἐθέλοι φανῆναι.

1. It is a principle with us that one who has attained to the vision of the Intellectual Beauty and grasped the beauty of the Authentic Intellect will be able also to come to understand the Father and Transcendent of that Divine Being. It concerns us, then, to try to see and say, for ourselves and as far as such matters may be told, how the Beauty of the divine Intellect and of the Intellectual Kosmos may be revealed to contemplation.

Let us go to the realm of magnitudes: Suppose two blocks of stone lying side by side: one is unpatterned, quite untouched by art; the other has been

minutely wrought by the craftsman's hands into some statue of god or man, a Grace or a Muse, or if a human being, not a portrait but a creation in which the sculptor's art has concentrated all loveliness.

Now it must be seen that the stone thus brought under the artist's hand to the beauty of form is beautiful not as stone — for so the crude block would be as pleasant — but in virtue of the form or idea introduced by the art. This form is not in the material; it is in the designer before ever it enters the stone; and the artificer holds it not by his equipment of eyes and hands but by his participation in his art. The beauty, therefore, exists in a far higher state in the art; for it does not come over integrally into the work; that original beauty is not transferred; what comes over is a derivative and a minor: and even that shows itself upon the statue not integrally and with entire realization of intention but only in so far as it has subdued the resistance of the material.

Art, then, creating in the image of its own nature and content, and working by the Idea or Reason-Principle of the beautiful object it is to produce, must itself be beautiful in a far higher and purer degree since it is the seat and source of that beauty, indwelling in the art, which must naturally be more complete than any comeliness of the external. In the degree in which the beauty is diffused by entering into matter, it is so much the weaker than that concentrated in unity; everything that reaches outwards is the less for it, strength less strong, heat less hot, every power less potent, and so beauty less beautiful.

Then again every prime cause must be, within itself, more powerful than its effect can be: the musical does not derive from an unmusical source but from music; and so the art exhibited in the material work derives from an art yet higher.

Still the arts are not to be slighted on the ground that they create by imitation of natural objects; for, to begin with, these natural objects are themselves imitations; then, we must recognise that they give no bare reproduction of the thing seen but go back to the Ideas from which Nature itself derives, and, furthermore, that much of their work is all their own; they are holders of beauty and add where nature is lacking. Thus Pheidias wrought the Zeus upon no model among things of sense but by apprehending what form Zeus must take if he chose to become manifest to sight.

[2] Ἀλλ' ἡμῖν ἀφείσθωσαν αἱ τέχναι· ὧν δὲ λέγονται τὰ ἔργα μιμεῖσθαι, τὰ φύσει κάλλη γινόμενα καὶ λεγόμενα, θεωρῶμεν, λογικά τε ζῶια καὶ ἄλογα πάντα καὶ μάλιστα ὅσα κατ'ὀρθωται αὐτῶν τοῦ πλάσαντος αὐτὰ καὶ δημιουργήσαντος ἐπικρατήσαντος τῆς ὕλης καὶ εἶδος ὃ ἐβούλετο παρασχόντος. Τί οὖν τὸ κάλλος ἐστὶν ἐν τούτοις; Οὐ γὰρ δὴ τὸ αἶμα καὶ τὰ καταμήνια· ἀλλὰ καὶ χροὰ ἄλλη τούτων καὶ σχῆμα ἢ οὐδὲν ἢ τι ἄσχημον ἢ οἷον τὸ περιέχον ἀπλοῦν τι, οἷα ὕλη. Πόθεν δὴ ἐξέλαμψε τὸ τῆς Ἑλένης τῆς περιμαχίτου κάλλος, ἢ ὅσαι γυναικῶν Ἀφροδίτης ὅμοιαι κάλλει; Ἐπεὶ καὶ τὸ τῆς Ἀφροδίτης αὐτῆς πόθεν, ἢ εἰ τις ὅλως καλὸς ἄνθρωπος ἢ θεὸς τῶν ἄν εἰς

ὄψιν ἐλθόντων ἢ καὶ μὴ ἰόντων, ἐχόντων δὲ ἐπ' αὐτοῖς ὄραθ' ἂν κάλλος; Ἄρ' οὐκ εἶδος μὲν πανταχοῦ τοῦτο, ἦκον δὲ ἐπὶ τὸ γινόμενον ἐκ τοῦ ποιήσαντος, ὥσπερ ἐν ταῖς τέχναις ἐλέγετο ἐπὶ τὰ τεχνητὰ ἵεναι παρὰ τῶν τεχνῶν; Τί οὖν; Καλὰ μὲν τὰ ποιήματα καὶ ὁ ἐπὶ τῆς ὕλης λόγος, ὁ δὲ μὴ ἐν ὕλῃ, ἀλλ' ἐν τῷ ποιῶντι λόγος οὐ κάλλος, ὁ πρῶτος καὶ ἄυλος [ἀλλ' εἰς ἐν] οὗτος; Ἀλλ' εἰ μὲν ὁ ὄγκος ἦν καλός, καθόσον ὄγκος ἦν, ἐχρῆν τὸν λόγον, ὅτι μὴ ἦν ὄγκος, τὸν ποιήσαντα μὴ καλὸν εἶναι· εἰ δέ, ἐάν τε ἐν σμικρῷ ἐάν τε ἐν μεγάλῳ τὸ αὐτὸ εἶδος ἦι, ὁμοίως κινεῖ καὶ διατίθῃσιν τὴν ψυχὴν τὴν τοῦ ὄραντος τῇ αὐτοῦ δυνάμει, τὸ κάλλος οὐ τῷ τοῦ ὄγκου μεγέθει ἀποδοτέον. Τεκμήριον δὲ καὶ τόδε, ὅτι ἔξω μὲν ἔως ἐστίν, οὐπω εἶδομεν, ὅταν δὲ εἴσω γένηται, διέθηκεν. Εἴσειςι δὲ δι' ὁμμάτων εἶδος ὃν μόνον· ἢ πῶς διὰ σμικροῦ; Συνεφέλκεται δὲ καὶ τὸ μέγεθος οὐ μέγα ἐν ὄγκῳ, ἀλλ' εἶδει γινόμενον μέγα. Ἐπειτα ἡ αἰσχροὶν δεῖ τὸ ποιῶν ἢ ἀδιάφορον ἢ καλὸν εἶναι. Αἰσχροὶν μὲν οὖν ὃν οὐκ ἂν τὸ ἐναντίον ποιήσειεν, ἀδιάφορον δὲ τί μᾶλλον καλὸν ἢ αἰσχρόν; Ἀλλὰ γὰρ ἐστὶ καὶ ἡ φύσις ἢ τὰ οὕτω καλὰ δημιουργοῦσα πολὺ πρότερον καλή, ἡμεῖς δὲ τῶν ἔνδον οὐδὲν ὄραν εἰθισμένοι οὐδ' εἰδότες τὸ ἔξω διώκομεν ἀγνοοῦντες, ὅτι τὸ ἔνδον κινεῖ· ὥσπερ ἂν εἴ τις τὸ εἶδωλον αὐτοῦ βλέπων ἀγνοῶν ὅθεν ἦκει ἐκεῖνο διώκοι. Δηλοῖ δέ, ὅτι τὸ διωκόμενον ἄλλο καὶ οὐκ ἐν μεγέθει τὸ κάλλος, καὶ τὸ ἐν τοῖς μαθήμασι κάλλος καὶ τὸ ἐν τοῖς ἐπιτηδεύμασι καὶ ὅλως τὸ ἐν ταῖς ψυχαῖς· οὗ δὴ καὶ ἀληθεῖαι μᾶλλον κάλλος, ὅταν τῷ φρόνησιν ἐνίδῃ καὶ ἀγασθῇ οὐκ εἰς τὸ πρόσωπον ἀφορῶν – εἴη γὰρ ἂν τοῦτο αἶσχος – ἀλλὰ πᾶσαν μορφήν ἀφείς διώκης τὸ εἴσω κάλλος αὐτοῦ. Εἰ δὲ μήπω σε κινεῖ, ὡς καλὸν εἰπεῖν τὸν τοιοῦτον, οὐδὲ σαντὸν εἰς τὸ εἴσω βλέψας ἡσθήσῃ ὡς καλῷ. Ὡστε μάτην ἂν οὕτως ἔχων ζητοῖς ἐκεῖνο· αἰσχροῖ γὰρ καὶ οὐ καθαρῷ ζητήσεις· Διὸ οὐδὲ πρὸς πάντας οἱ περὶ τῶν τοιούτων λόγοι· εἰ δὲ καὶ σὺ εἶδες σαντὸν καλόν, ἀναμνήσθητι.

2. But let us leave the arts and consider those works produced by Nature and admitted to be naturally beautiful which the creations of art are charged with imitating, all reasoning life and unreasoning things alike, but especially the consummate among them, where the moulder and maker has subdued the material and given the form he desired. Now what is the beauty here? It has nothing to do with the blood or the menstrual process: either there is also a colour and form apart from all this, or there is nothing unless sheer ugliness or a bare recipient, as it were the mere Matter of beauty.

Whence shone forth the beauty of Helen, battle-sought; or of all those women like in loveliness to Aphrodite; or of Aphrodite herself; or of any human being that has been perfect in beauty; or of any of these gods manifest to sight, or unseen but carrying what would be beauty if we saw?

In all these is it not the Idea, something of that realm but communicated to the produced from within the producer just as in works of art, we held, it is communicated from the arts to their creations? Now we can surely not believe that, while the made thing and the Idea thus impressed upon Matter are beautiful, yet the Idea not so alloyed but resting still with the creator — the Idea primal, immaterial, firmly a unity — is not Beauty.

If material extension were in itself the ground of beauty, then the creating principle, being without extension, could not be beautiful: but beauty cannot be made to depend upon magnitude since, whether in a large object or a small, the one Idea equally moves and forms the mind by its inherent power. A further indication is that as long as the object remains outside us we know nothing of it; it affects us by entry; but only as an Idea can it enter through the eyes which are not of scope to take an extended mass: we are, no doubt, simultaneously possessed of the magnitude which, however, we take in not as mass but by an elaboration upon the presented form.

Then again the principle producing the beauty must be, itself, ugly, neutral or beautiful: ugly, it could not produce the opposite; neutral, why should its product be the one rather than the other? The Nature, then, which creates things so lovely must be itself of a far earlier beauty; we, undisciplined in discernment of the inward, knowing nothing of it, run after the outer, never understanding that it is the inner which stirs us; we are in the case of one who sees his own reflection but not realizing whence it comes goes in pursuit of it.

But that the thing we are pursuing is something different and that the beauty is not in the concrete object is manifest from the beauty there is in matters of study, in conduct and custom; briefly in soul or mind. And it is precisely here that the greater beauty lies, perceived whenever you look to the wisdom in a man and delight in it, not wasting attention on the face, which may be hideous, but passing all appearance by and catching only at the inner comeliness, the truly personal; if you are still unmoved and cannot acknowledge beauty under such conditions, then looking to your own inner being you will find no beauty to delight you and it will be futile in that state to seek the greater vision, for you will be questing it through the ugly and impure.

This is why such matters are not spoken of to everyone; you, if you are conscious of beauty within, remember.

[3] Ἔστιν οὖν καὶ ἐν τῇ φύσει λόγος κάλλους ἀρχέτυπος τοῦ ἐν σώματι, τοῦ δ' ἐν τῇ φύσει ὁ ἐν τῇ ψυχῇ καλλίων, παρ' οὗ καὶ ὁ ἐν τῇ φύσει. Ἐναργέστατός γε μὴν ὁ ἐν σπουδαίαι ψυχῇ καὶ ἤδη προίων κάλλει· κοσμήσας γὰρ τὴν ψυχὴν καὶ φῶς παρασχὼν ἀπὸ φωτὸς μείζονος πρῶτως κάλλους ὄντος συλλογίζεσθαι ποιεῖ αὐτὸς ἐν ψυχῇ ὢν, οἷός ἐστιν ὁ πρὸ αὐτοῦ ὁ οὐκέτι ἐγγιγνόμενος οὐδ' ἐν ἄλλῳ, ἀλλ' ἐν αὐτῷ. Διὸ οὐδὲ λόγος ἐστίν, ἀλλὰ ποιητὴς τοῦ πρώτου λόγου κάλλους ἐν ὕλῃ ψυχικῇ ὄντος· νοῦς δὲ οὗτος, ὁ αἰεὶ νοῦς καὶ οὐ ποτὲ νοῦς, ὅτι μὴ ἐπακτὸς αὐτῷ. Τίνα ἂν οὖν εἰκόνα τις αὐτοῦ λάβοι; Πᾶσα γὰρ ἔσται ἐκ χείρονος. Ἀλλὰ γὰρ δεῖ τὴν εἰκόνα ἐκ νοῦ γενέσθαι, ὥστε μὴ δι' εἰκόνας, ἀλλ' οἷον χρυσοῦ παντὸς χρυσόν τινα δεῖγμα λαβεῖν, καὶ εἰ μὴ καθαρὸς εἴη ὁ ληφθεὶς, καθαίρειν αὐτὸν ἢ ἔργῳ ἢ λόγῳ δεικνύντας, ὥς οὐ πᾶν τοῦτο ἐστὶ χρυσός, ἀλλὰ τουτὶ τὸ ἐν τῷ ὄγκῳ μόνον· οὕτω καὶ ἐνταῦθα ἀπὸ νοῦ τοῦ ἐν ἡμῖν κεκαθαρμένου, εἰ δὲ βούλει, ἀπὸ τῶν θεῶν, οἷός ἐστιν ὁ ἐν αὐτοῖς νοῦς. Σεμνοὶ μὲν γὰρ πάντες θεοὶ καὶ καλοὶ καὶ τὸ κάλλος αὐτῶν ἀμήχανον· ἀλλὰ τί ἐστὶ δι' ὃ τοιοῦτοί εἰσιν; Ἡ

νοῦς, καὶ ὅτι μᾶλλον νοῦς ἐνεργῶν ἐν αὐτοῖς, ὥστε ὁρᾶσθαι. Οὐ γὰρ δὴ, ὅτι αὐτῶν καλὰ τὰ σώματα. Καὶ γὰρ οἷς ἔστι σώματα, οὐ τοῦτό ἐστιν αὐτοῖς τὸ εἶναι θεοῖς, ἀλλὰ κατὰ τὸν νοῦν καὶ οὗτοι θεοί. Καλοὶ δὴ ἦι θεοί. Οὐ γὰρ δὴ ποτὲ μὲν φρονοῦσι, ποτὲ δὲ ἀφραίνουσιν, ἀλλ' αἰεὶ φρονοῦσιν ἐν ἀπαθεί τῷ νῷ καὶ στασίμῳ καὶ καθαρῷ καὶ ἴσασι πάντα καὶ γινώσκουσιν οὐ τὰ ἀνθρώπεια, ἀλλὰ τὰ ἑαυτῶν τὰ θεῖα, καὶ ὅσα νοῦς ὁρᾷ. Τῶν δὲ θεῶν οἱ μὲν ἐν οὐρανῷ ὄντες – σχολὴ γὰρ αὐτοῖς – θεῶνται αἰεὶ, οἷον δὲ πόρρωθεν, τὰ ἐν ἐκείνῳ αὐτῷ τῷ οὐρανῷ ὑπεροχῇ τῇ ἑαυτῶν κεφαλῇ. Οἱ δὲ ἐν ἐκείνῳ ὄντες, ὅσοις ἢ οἴκησις ἐπ' αὐτοῦ καὶ ἐν αὐτῷ, ἐν παντὶ οἰκοῦντες τῷ ἐκεῖ οὐρανῷ – πάντα γὰρ ἐκεῖ οὐρανὸς καὶ ἡ γῆ οὐρανὸς καὶ θάλασσα καὶ ζῶια καὶ φυτὰ καὶ ἄνθρωποι, πᾶν οὐράνιον ἐκείνου τοῦ οὐρανοῦ – οἱ δὲ θεοὶ οἱ ἐν αὐτῷ οὐκ ἀπαξιοῦντες ἀνθρώπους οὐδ' ἄλλο τι τῶν ἐκεῖ, ὅτι τῶν ἐκεῖ, πᾶσαν μὲν διεξίασιν τὴν ἐκεῖ χώραν καὶ τὸν τόπον ἀναπαυόμενοι

3. Thus there is in the Nature-Principle itself an Ideal archetype of the beauty that is found in material forms and, of that archetype again, the still more beautiful archetype in Soul, source of that in Nature. In the proficient soul this is brighter and of more advanced loveliness: adorning the soul and bringing to it a light from that greater light which is beauty primally, its immediate presence sets the soul reflecting upon the quality of this prior, the archetype which has no such entries, and is present nowhere but remains in itself alone, and thus is not even to be called a Reason-Principle but is the creative source of the very first Reason-Principle which is the Beauty to which Soul serves as Matter.

This prior, then, is the Intellectual-Principle, the veritable, abiding and not fluctuant since not taking intellectual quality from outside itself. By what image thus, can we represent it? We have nowhere to go but to what is less. Only from itself can we take an image of it; that is, there can be no representation of it, except in the sense that we represent gold by some portion of gold — purified, either actually or mentally, if it be impure — insisting at the same time that this is not the total thing-gold, but merely the particular gold of a particular parcel. In the same way we learn in this matter from the purified Intellect in ourselves or, if you like, from the Gods and the glory of the Intellect in them.

For assuredly all the Gods are august and beautiful in a beauty beyond our speech. And what makes them so? Intellect; and especially Intellect operating within them [the divine sun and stars] to visibility. It is not through the loveliness of their corporeal forms: even those that have body are not gods by that beauty; it is in virtue of Intellect that they, too, are gods, and as gods beautiful. They do not veer between wisdom and folly: in the immunity of Intellect unmoving and pure, they are wise always, all-knowing, taking cognisance not of the human but of their own being and of all that lies within the contemplation of Intellect. Those of them whose dwelling is in the heavens, are ever in this meditation — what task prevents them? — and from afar they look, too, into that further heaven by a lifting of the head. The Gods

belonging to that higher Heaven itself, they whose station is upon it and in it, see and know in virtue of their omnipresence to it. For all There is heaven; earth is heaven, and sea heaven; and animal and plant and man; all is the heavenly content of that heaven: and the Gods in it, despising neither men nor anything else that is there where all is of the heavenly order, traverse all that country and all space in peace.

[4] - και γὰρ τὸ ρεῖα ζῶειν ἐκεῖ – και ἀλήθεια δὲ αὐτοῖς και γενέτειρα και τροφὸς και οὐσία και τροφή, και ὁρῶσι τὰ πάντα, οὐχ οἷς γένεσις πρόσσεστιν, ἀλλ' οἷς οὐσία, και ἑαυτοὺς ἐν ἄλλοις· διαφανῆ γὰρ πάντα και σκοτεινὸν οὐδὲ ἀντίτυπον οὐδέν, ἀλλὰ πᾶς παντὶ φανερός· εἰς τὸ εἶσω και πάντα· φῶς γὰρ φωτὶ. Και γὰρ ἔχει πᾶς πάντα ἐν αὐτῷ, και αὐτὸ ὁρᾷ ἐν ἄλλῳ πάντα, ὥστε πανταχοῦ πάντα και πᾶν πᾶν και ἕκαστον πᾶν και ἄπειρος ἡ αἴγλη· ἕκαστον γὰρ αὐτῶν μέγα, ἐπεὶ και τὸ μικρὸν μέγα· και ἥλιος ἐκεῖ πάντα ἄστρα, και ἕκαστον ἥλιος αὐτὸ και πάντα. Ἐξέχει δ' ἐν ἐκάστῳ ἄλλο, ἐμφαίνει δὲ και πάντα. Ἔστι δὲ και κίνησις καθαρὰ· οὐ γὰρ συγγεῖ αὐτὴν ἰοῦσαν ὁ κινεῖ ἕτερον αὐτῆς ὑπάρχον· και ἡ στάσις οὐ παρακινουμένη, ὅτι μὴ μέμικται τῷ μὴ στασίμῳ· και τὸ καλὸν καλόν, ὅτι μὴ ἐν τῷ [μὴ] καλῷ. Βέβηκε δὲ ἕκαστος οὐκ ἐπ' ἀλλοτρίας οἷον γῆς, ἀλλ' ἔστιν ἐκάστῳ ἐν ᾧ ἔστιν αὐτὸ ὃ ἔστι, και συνθεῖ αὐτῷ οἷον πρὸς τὸ ἄνω ἰόντι τὸ ὅθεν ἐστί, και οὐκ αὐτὸς μὲν ἄλλο, ἡ χώρα δὲ αὐτοῦ ἄλλο. Και γὰρ τὸ ὑποκείμενον νοῦς και αὐτὸς νοῦς· οἷον εἴ τις και τοῦτον τὸν οὐρανὸν τὸν ὁρώμενον φωτοειδῆ ὄντα τοῦτο τὸ φῶς τὸ ἐξ αὐτοῦ φῦναι νοήσῃε τὰ ἄστρα. Ἐνταῦθα μὲν οὖν οὐκ ἐκ μέρους ἄλλο ἄλλου γίνοιτο ἄν, και εἴη ἂν μόνον ἕκαστον μέρος, ἐκεῖ δὲ ἐξ ὅλου αἰεὶ ἕκαστον και ἅμα ἕκαστον και ὅλον· φαντάζεται μὲν γὰρ μέρος, ἐνορᾶται δὲ τῷ ὁξεῖ τὴν ὄψιν ὅλον, οἷον εἴ τις γένοιτο τὴν ὄψιν τοιοῦτος, οἷος ὁ Λυγκεὺς ἐλέγετο και τὰ εἶσω τῆς γῆς ὁρᾶν τοῦ μύθου τοὺς ἐκεῖ αἰνιττομένου ὀφθαλμούς. Τῆς δὲ ἐκεῖ θεάς οὔτε κάματος ἔστιν οὔτ' ἐστὶ πλήρωσις εἰς τὸ παύσασθαι θεωμένῳ· οὔτε γὰρ κένωσις ἦν, ἵνα ἦκων εἰς πλήρωσιν και τέλος ἀρκεσθῇ, οὔτε τὸ μὲν ἄλλο, τὸ δ' ἄλλο, ἵνα ἐτέρῳ τῶν ἐν αὐτῷ τὰ τοῦ ἐτέρου μὴ ἀρέσκοντα ἦ· ἄτρυτά τε τὰ ἐκεῖ. Ἀλλ' ἔστι τὸ ἀπλήρωτον τῷ μὴ τὴν πλήρωσιν καταφρονεῖν ποιεῖν τοῦ πεπληρωκότος· ὁρῶν γὰρ μᾶλλον ὁρᾷ, και καθορῶν ἄπειρον αὐτὸν και τὰ ὁρώμενα τῇ ἑαυτοῦ συνέπεται φύσει. Και ἡ ζωὴ μὲν οὐδενὶ κάματος ἔχει, ὅταν ἦ καθαρά· τὸ δ' ἄριστα ζῶν τί ἂν κάμοι; Ἡ δὲ ζωὴ σοφία, σοφία δὲ οὐ πορισθεῖσα λογισμοῖς, ὅτι αἰεὶ ἦν πᾶσα και ἐλλείπουσα οὐδενὶ, ἵνα ζητήσεως δεηθῇ· ἀλλ' ἔστιν ἡ πρώτη και οὐκ ἀπ' ἄλλης· και ἡ οὐσία αὐτὴ σοφία, ἀλλ' οὐκ αὐτός, εἴτα σοφός. Διὰ τοῦτο δὲ οὐδεμία μείζων, και ἡ αὐτοεπιστήμη ἐνταῦθα πάρεδρος τῷ νῶι τῷ συμπροφαίνεσθαι, οἷον λέγουσι κατὰ μίμησιν και τῷ Διὶ τὴν Δίκην. Πάντα γὰρ τὰ τοιαῦτα ἐκεῖ οἷον ἀγάλματα παρ' αὐτῶν ἐνορώμενα, ὥστε θέαμα εἶναι ὑπερευδαιμόνων θεατῶν. Τῆς μὲν οὖν σοφίας τὸ μέγεθος και τὴν δύναμιν ἄν τις κατίδοι, ὅτι μετ' αὐτῆς ἔχει και πεποίηκε τὰ ὄντα, και πάντα ἠκολούθησε, και ἔστιν αὐτὴ τὰ ὄντα, και συνεγένετο αὐτῇ, και ἐν ἅμφῳ, και ἡ οὐσία ἡ ἐκεῖ σοφία. Ἀλλ' ἡμεῖς εἰς σύνεσιν οὐκ ἤλθομεν, ὅτι και τὰς ἐπιστήμας θεωρήματα και συμφόρησιν νενομίκαμεν προτάσεων εἶναι· τὸ δὲ οὐδ' ἐν ταῖς ἐνταῦθα

ἐπιστήμῃς. Εἰ δέ τις περὶ τούτων ἀμφισβητεῖ, ἐατέον ταύτας ἐν τῷ παρόντι. Περὶ δὲ τῆς ἐκεῖ ἐπιστήμης, ἣν δὴ καὶ ὁ Πλάτων κατιδὼν φησιν· οὐδ' ἦ τις ἐστὶν ἄλλη ἐν ἄλλῳ, ὅπως δέ, εἶσαε ζητεῖν καὶ ἀνευρίσκειν, εἴπερ ἄξιοι τῆς προσηγορίας φαινὲν εἶναι – ἴσως οὖν βέλτιον ἐντεῦθεν τὴν ἀρχὴν ποιήσασθαι.

4. To “live at ease” is There; and, to these divine beings, verity is mother and nurse, existence and sustenance; all that is not of process but of authentic being they see, and themselves in all: for all is transparent, nothing dark, nothing resistant; every being is lucid to every other, in breadth and depth; light runs through light. And each of them contains all within itself, and at the same time sees all in every other, so that everywhere there is all, and all is all and each all, and infinite the glory. Each of them is great; the small is great; the sun, There, is all the stars; and every star, again, is all the stars and sun. While some one manner of being is dominant in each, all are mirrored in every other.

Movement There is pure [as self-caused] for the moving principle is not a separate thing to complicate it as it speeds.

So, too, Repose is not troubled, for there is no admixture of the unstable; and the Beauty is all beauty since it is not merely resident [as an attribute or addition] in some beautiful object. Each There walks upon no alien soil; its place is its essential self; and, as each moves, so to speak, towards what is Above, it is attended by the very ground from which it starts: there is no distinguishing between the Being and the Place; all is Intellect, the Principle and the ground on which it stands, alike. Thus we might think that our visible sky [the ground or place of the stars], lit, as it is, produces the light which reaches us from it, though of course this is really produced by the stars [as it were, by the Principles of light alone, not also by the ground as the analogy would require].

In our realm all is part rising from part and nothing can be more than partial; but There each being is an eternal product of a whole and is at once a whole and an individual manifesting as part but, to the keen vision There, known for the whole it is.

The myth of Lynceus seeing into the very deeps of the earth tells us of those eyes in the divine. No weariness overtakes this vision, which yet brings no such satiety as would call for its ending; for there never was a void to be filled so that, with the fulness and the attainment of purpose, the sense of sufficiency be induced: nor is there any such incongruity within the divine that one Being there could be repulsive to another: and of course all There are unchangeable. This absence of satisfaction means only a satisfaction leading to no distaste for that which produces it; to see is to look the more, since for them to continue in the contemplation of an infinite self and of infinite objects is but to acquiesce in the bidding of their nature.

Life, pure, is never a burden; how then could there be weariness There where the living is most noble? That very life is wisdom, not a wisdom built

up by reasonings but complete from the beginning, suffering no lack which could set it enquiring, a wisdom primal, unborrowed, not something added to the Being, but its very essence. No wisdom, thus, is greater; this is the authentic knowing, assessor to the divine Intellect as projected into manifestation simultaneously with it; thus, in the symbolic saying, Justice is assessor to Zeus.

[Perfect wisdom] for all the Principles of this order, dwelling There, are as it were visible images protected from themselves, so that all becomes an object of contemplation to contemplators immeasurably blessed. The greatness and power of the wisdom There we may know from this, that it embraces all the real Beings, and has made all, and all follow it, and yet that it is itself those beings, which sprang into being with it, so that all is one, and the essence There is wisdom. If we have failed to understand, it is that we have thought of knowledge as a mass of theorems and an accumulation of propositions, though that is false even for our sciences of the sense-realm. But in case this should be questioned, we may leave our own sciences for the present, and deal with the knowing in the Supreme at which Plato glances where he speaks of “that knowledge which is not a stranger in something strange to it” — though in what sense, he leaves us to examine and declare, if we boast ourselves worthy of the discussion. This is probably our best starting-point.

[5] Πάντα δὴ τὰ γινόμενα, εἴτε τεχνητὰ εἴτε φυσικὰ εἴη, σοφία τις ποιεῖ, καὶ ἡγεῖται τῆς ποιήσεως πανταχοῦ σοφία. Ἀλλ’ εἰ δὴ τις κατ’ αὐτὴν τὴν σοφίαν ποιοῖ, ἔστωσαν μὲν αἱ τέχναι τοιαῦται. Ἀλλ’ ὁ τεχνίτης πάλιν αὖ εἰς σοφίαν φυσικὴν ἔρχεται, καθ’ ἣν γεγένηται, οὐκέτι συντεθεῖσαν ἐκ θεωρημάτων, ἀλλ’ ὅλην ἓν τι, οὐ τὴν συγκειμένην ἐκ πολλῶν εἰς ἓν, ἀλλὰ μᾶλλον ἀναλυομένην εἰς πλῆθος ἐξ ἑνός. Εἰ μὲν οὖν ταύτην τις πρώτην θήσεται, ἀρκεῖ· οὐκέτι γὰρ ἐξ ἄλλου οὐσα οὐδ’ ἐν ἄλλῳ. Εἰ δὲ τὸν μὲν λόγον ἐν τῇ φύσει, τοῦτου δὲ ἀρχὴν φήσουσι τὴν φύσιν, πόθεν ἔξει φήσομεν καὶ εἰ ἐξ ἄλλου ἐκείνου. Εἰ μὲν ἐξ αὐτοῦ, στησόμεθα· εἰ δὲ εἰς νοῦν ἦζουσιν, ἐνταῦθα ὀπτεύον, εἰ ὁ νοῦς ἐγέννησε τὴν σοφίαν· καὶ εἰ φήσουσι, πόθεν; Εἰ δὲ ἐξ αὐτοῦ, ἀδύνατον ἄλλως ἢ αὐτὸν ὄντα σοφίαν. Ἡ ἄρα ἀληθινὴ σοφία οὐσία, καὶ ἡ ἀληθινὴ οὐσία σοφία, καὶ ἡ ἀξία καὶ τῇ οὐσίᾳ παρὰ τῆς σοφίας, καί, ὅτι παρὰ τῆς σοφίας, οὐσία ἀληθείας. Διὸ καὶ ὅσαι οὐσὶαι σοφίαν οὐκ ἔχουσι, τῷ μὲν διὰ σοφίαν τινὰ γεγονέναι οὐσία, τῷ δὲ μὴ ἔχειν ἐν αὐταῖς σοφίαν, οὐκ ἀληθινὰ οὐσὶαι. Οὐ τοίνυν δεῖ νομίζειν ἐκεῖ ἀξιώματα ὅρᾱν τοὺς θεοὺς οὐδὲ τοὺς ἐκεῖ ὑπερευδαίμονας, ἀλλ’ ἕκαστα τῶν λεγομένων ἐκεῖ καλὰ ἀγάλματα, οἷα ἐφαντάζετό τις ἐν τῇ σοφοῦ ἀνδρὸς ψυχῇ εἶναι, ἀγάλματα δὲ οὐ γεγραμμένα, ἀλλὰ ὄντα. Διὸ καὶ τὰς ιδέας ὄντα ἔλεγον εἶναι οἱ παλαιοὶ καὶ οὐσὶας.

5. All that comes to be, work of nature or of craft, some wisdom has made: everywhere a wisdom presides at a making.

No doubt the wisdom of the artist may be the guide of the work; it is sufficient explanation of the wisdom exhibited in the arts; but the artist

himself goes back, after all, to that wisdom in Nature which is embodied in himself; and this is not a wisdom built up of theorems but one totality, not a wisdom consisting of manifold detail co-ordinated into a unity but rather a unity working out into detail.

Now, if we could think of this as the primal wisdom, we need look no further, since, at that, we have discovered a principle which is neither a derivative nor a “stranger in something strange to it.” But if we are told that, while this Reason-Principle is in Nature, yet Nature itself is its source, we ask how Nature came to possess it; and, if Nature derived it from some other source, we ask what that other source may be; if, on the contrary, the principle is self-sprung, we need look no further: but if we are referred to the Intellectual-Principle we must make clear whether the Intellectual-Principle engendered the wisdom: if we learn that it did, we ask whence: if from itself, then inevitably, it is itself Wisdom.

The true Wisdom, then [found to be identical with the Intellectual-Principle] is Real Being; and Real Being is Wisdom; it is wisdom that gives value to Real Being; and Being is Real in virtue of its origin in wisdom. It follows that all forms of existence not possessing wisdom are, indeed, Beings in right of the wisdom which went to their forming but, as not in themselves possessing it, are not Real Beings.

We cannot therefore think that the divine Beings of that sphere, or the other supremely blessed There, need look to our apparatus of science: all of that realm, all is noble image, such images as we may conceive to lie within the soul of the wise — but There not as inscription but as authentic existence. The ancients had this in mind when they declared the Ideas to be Beings, Essentials.

[6] Δοκοῦσι δέ μοι καὶ οἱ Αἰγυπτίων σοφοί, εἴτε ἀκριβεῖ ἐπιστήμη λαβόντες εἴτε καὶ συμφύτῳ, περὶ ὧν ἐβούλοντο διὰ σοφίας δεικνύναι, μὴ τύποις γραμμάτων διεξοδεύουσι λόγους καὶ προτάσεις μηδὲ μιμουμένοις φωνὰς καὶ προφορὰς ἀξιομάτων κεχρηῆσθαι, ἀγάλματα δὲ γράψαντες καὶ ἐν ἑκαστον ἐκάστου πράγματος ἄγαλμα ἐντυπώσαντες ἐν τοῖς ἱεροῖς τὴν ἐκεῖ οὐ διέξοδον ἐμφῆναι, ὥς ἄρα τις καὶ ἐπιστήμη καὶ σοφία ἑκαστόν ἐστιν ἄγαλμα καὶ ὑποκείμενον καὶ ἀθρόον καὶ οὐ διανόησις οὐδὲ βούλευσις. Ὑστερον δὲ ἀπ’ αὐτῆς ἀθρόας οὔσης εἰδωλον ἐν ἄλλῳ ἐξειλιγμένον ἤδη καὶ λέγον αὐτὸ ἐν διεξόδῳ καὶ τὰς αἰτίας, δι’ ἧς οὕτω, ἐξευρίσκον, ὥς τὸ καλῶς οὕτως ἔχοντος τοῦ γεγεννημένου θαυμάσαι. Εἴ τις οἶδε, θαυμάσαι ἔφη τὴν σοφίαν, πῶς αὐτὴ αἰτίας οὐκ ἔχουσα τῆς οὐσίας, δι’ ἧς οὕτω, παρέχει τοῖς ποιουμένοις κατ’ αὐτήν. Τὸ καλῶς ἄρα οὕτως καὶ τὸ ἐκ ζητήσεως ἂν μόλις ἢ οὐδ’ ὅλως φανέν, ὅτι δεῖ οὕτως, εἴπερ τις ἐξεύροι, πρὸ ζητήσεως καὶ πρὸ λογισμοῦ ὑπάρχειν οὕτως· οἷον – λάβωμεν γὰρ ἐφ’ ἐνὸς μεγάλου ὃ λέγω, ὅπερ ἀρμόσει καὶ ἐπὶ πάντων -

6. Similarly, as it seems to me, the wise of Egypt — whether in precise knowledge or by a prompting of nature — indicated the truth where, in their

effort towards philosophical statement, they left aside the writing-forms that take in the detail of words and sentences — those characters that represent sounds and convey the propositions of reasoning — and drew pictures instead, engraving in the temple — inscriptions a separate image for every separate item: thus they exhibited the mode in which the Supreme goes forth.

For each manifestation of knowledge and wisdom is a distinct image, an object in itself, an immediate unity, not as aggregate of discursive reasoning and detailed willing. Later from this wisdom in unity there appears, in another form of being, an image, already less compact, which announces the original in an outward stage and seeks the causes by which things are such that the wonder rises how a generated world can be so excellent.

For, one who knows must declare his wonder that this Wisdom, while not itself containing the causes by which Being exists and takes such excellence, yet imparts them to the entities produced in Being's realm. This excellence whose necessity is scarcely or not at all manifest to search, exists, if we could but find it out, before all searching and reasoning.

What I say may be considered in one chief thing, and thence applied to all the particular entities:

[7] τοῦτο δὴ τὸ πᾶν, ἐπεὶ περ συγχωροῦμεν παρ' ἄλλου αὐτὸ εἶναι καὶ τοιοῦτον εἶναι, ἃρα οἰόμεθα τὸν ποιητὴν αὐτοῦ ἐπινοῆσαι παρ' αὐτῷ γῆν καὶ ταύτην ἐν μέσῳ δεῖν στηῆναι, εἶτα ὕδωρ καὶ ἐπὶ τῇ γῇ τοῦτο, καὶ τὰ ἄλλα ἐν τάξει μέχρι τοῦ οὐρανοῦ, εἶτα ζῶια πάντα καὶ τούτοις μορφὰς τοιαύτας ἐκάστωι, ὅσαι νῦν εἰσι, καὶ τὰ ἔνδον ἐκάστοις σπλάγχνα καὶ τὰ ἔξω μέρη, εἶτα διατεθέντα ἕκαστα παρ' αὐτῷ οὕτως ἐπιχειρεῖν τῷ ἔργῳ; Ἀλλ' οὔτε ἡ ἐπίνοια δυνατὴ ἢ τοιαύτη — πόθεν γὰρ ἐπὶ ἤλθεν οὐπόποτε ἑωρακότι; — οὔτε ἐξ ἄλλου λαβόντι δυνατόν ἦν ἐργάσασθαι, ὅπως νῦν οἱ δημιουργοὶ ποιοῦσι χερσὶ καὶ ὀργάνοις χρώμενοι· ὕστερον γὰρ καὶ χεῖρες καὶ πόδες. Λέιπεται τοίνυν εἶναι μὲν πάντα ἐν ἄλλῳ, οὐδενὸς δὲ μεταξὺ ὄντος τῇ ἐν τῷ ὄντι πρὸς ἄλλο γειτονεῖαι οἷον ἐξαίφνης ἀναφανῆναι ἵνδαλμα καὶ εἰκόνα ἐκείνου εἶτε αὐτόθεν εἶτε ψυχῆς διακονησαμένης — διαφέρει γὰρ οὐδὲν ἐν τῷ παρόντι — ἡ ψυχῆς τινος. Ἀλλ' οὖν ἐκεῖθεν ἦν σύμπαντα ταῦτα, καὶ καλλιόνως ἐκεῖ· τὰ γὰρ τῆιδε καὶ μέμικται, καὶ οὐκ ἐκεῖνα μέμικται. Ἀλλ' οὖν εἶδεσι κατέσχηται ἐξ ἀρχῆς εἰς τέλος, πρῶτον μὲν ἡ ὕλη τοῖς τῶν στοιχείων εἶδεσιν, εἴτ' ἐπὶ εἶδεσιν εἶδη ἄλλα, εἶτα πάλιν ἕτερα· ὅθεν καὶ χαλεπὸν εὑρεῖν τὴν ὕλην ὑπὸ πολλοῖς εἶδεσι κρυφθεῖσαν. Ἐπεὶ δὲ καὶ αὕτη εἰδὸς τι ἔσχατον, πᾶν εἶδος· τὸ δὲ καὶ πάντα εἶδη· τὸ γὰρ παράδειγμα εἶδος ἦν· ἐποιεῖτο δὲ ἀσοφῆτι, ὅτι πᾶν τὸ ποιήσαν καὶ οὐσία καὶ εἶδος· διὸ καὶ ἄπρονος [καὶ οὕτως] ἡ δημιουργία. Καὶ παντὸς δὲ ἦν, ὡς ἂν πᾶν. Οὐ τοίνυν ἦν τὸ ἐμποδίζον, καὶ νῦν δὲ ἐπικρατεῖ καίτοι ἄλλων ἄλλοις ἐμποδίων γινομένων· ἀλλ' οὐκ αὐτῇ οὐδὲ νῦν· μένει γὰρ ὡς πᾶν. Ἐδόκει δέ μοι, ὅτι καί, εἰ ἡμεῖς ἀρχέτυπα καὶ οὐσία καὶ εἶδη ἅμα καὶ τὸ εἶδος τὸ ποιοῦν ἐνταῦθα ἦν ἡμῶν οὐσία, ἐκράτησεν ἂν ἄνευ πόνων ἡ ἡμετέρα δημιουργία. Καίτοι καὶ ἄνθρωπος δημιουργεῖ εἶδος αὐτοῦ ἄλλο ὃ ἐστι γενόμενος· ἀπέστη γὰρ τοῦ εἶναι τὸ πᾶν νῦν ἄνθρωπος γενόμενος· παυσάμενος δὲ τοῦ ἀνθρώπου εἶναι μετεωροπορεῖ φησι καὶ πάντα τὸν κόσμον

διοικεῖ· γενόμενος γὰρ τοῦ ὅλου τὸ ὅλον ποιεῖ. Ἀλλ' οὗ χάριν ὁ λόγος, ὅτι ἔχεις μὲν σὺ αἰτίαν εἰπεῖν δι' ἣν ἐν μέσῳ ἢ γῇ καὶ διὰ τί στρογγύλη καὶ ὁ λοξὸς διότι ὡδί· ἐκεῖ δὲ οὐ, διότι οὕτως ἐχρῆν, διὰ τοῦτο οὕτω βεβούλευται, ἀλλ' ὅτι οὕτως ἔχει ὥς ἔστι, διὰ τοῦτο καὶ ταῦτα ἔχει καλῶς· οἷον εἰ πρὸ τοῦ συλλογισμοῦ τῆς αἰτίας τὸ συμπέρασμα, οὐ παρὰ τῶν προτάσεων· οὐ γὰρ ἐξ ἀκολουθίας οὐδ' ἐξ ἐπινοίας, ἀλλὰ πρὸ ἀκολουθίας καὶ πρὸ ἐπινοίας· ὕστερα γὰρ πάντα ταῦτα, καὶ λόγος καὶ ἀπόδειξις καὶ πίστις. Ἐπεὶ γὰρ ἀρχή, αὐτόθεν πάντα ταῦτα καὶ ὧδε· καὶ τὸ μὴ ζητεῖν αἰτίας ἀρχῆς οὕτω καλῶς λέγεται, καὶ τῆς τοιαύτης ἀρχῆς τῆς τελείας, ἥτις ταῦτὸν τῷ τέλει· ἥτις δ' ἀρχὴ καὶ τέλος, αὕτη τὸ πᾶν ὁμοῦ καὶ ἀνελλιπῆς.

7. Consider the universe: we are agreed that its existence and its nature come to it from beyond itself; are we, now, to imagine that its maker first thought it out in detail — the earth, and its necessary situation in the middle; water and, again, its position as lying upon the earth; all the other elements and objects up to the sky in due place and order; living beings with their appropriate forms as we know them, their inner organs and their outer limbs — and that having thus appointed every item beforehand, he then set about the execution?

Such designing was not even possible; how could the plan for a universe come to one that had never looked outward? Nor could he work on material gathered from elsewhere as our craftsmen do, using hands and tools; feet and hands are of the later order.

One way, only, remains: all things must exist in something else; of that prior — since there is no obstacle, all being continuous within the realm of reality — there has suddenly appeared a sign, an image, whether given forth directly or through the ministry of soul or of some phase of soul, matters nothing for the moment: thus the entire aggregate of existence springs from the divine world, in greater beauty There because There unmingled but mingled here.

From the beginning to end all is gripped by the Forms of the Intellectual Realm: Matter itself is held by the Ideas of the elements and to these Ideas are added other Ideas and others again, so that it is hard to work down to crude Matter beneath all that sheathing of Idea. Indeed since Matter itself is in its degree, an Idea — the lowest — all this universe is Idea and there is nothing that is not Idea as the archetype was. And all is made silently, since nothing had part in the making but Being and Idea further reason why creation went without toil. The Exemplar was the Idea of an All, and so an All must come into being.

Thus nothing stood in the way of the Idea, and even now it dominates, despite all the clash of things: the creation is not hindered on its way even now; it stands firm in virtue of being All. To me, moreover, it seems that if we ourselves were archetypes, Ideas, veritable Being, and the Idea with which we construct here were our veritable Essence, then our creative power too would

toillessly effect its purpose: as man now stands, he does not produce in his work a true image of himself: become man, he has ceased to be the All: ceasing to be man — we read— “he soars aloft and administers the Kosmos entire”; restored to the All he is maker of the All.

But — to our immediate purpose — it is possible to give a reason why the earth is set in the midst and why it is round and why the ecliptic runs precisely as it does, but, looking to the creating principle, we cannot say that because this was the way therefore things were so planned: we can say only that because the All is what it is, therefore there is a total of good; the causing principle, we might put it, reached the conclusion before all formal reasoning and not from any premises, not by sequence or plan but before either, since all of that order is later, all reason, demonstration, persuasion.

Since there is a Source, all the created must spring from it and in accordance with it; and we are rightly told not to go seeking the causes impelling a Source to produce, especially when this is the perfectly sufficient Source and identical with the Term: a Source which is Source and Term must be the All-Unity, complete in itself.

[8] Καλὸν οὖν πρῶτως, καὶ ὅλον δὲ καὶ πανταχοῦ ὅλον, ἵνα μὴδὲ μέρη ἀπολείπεται τῷ καλῷ ἐλλείπειν, τίς οὖν οὐ φήσει καλόν; Οὐ γὰρ δὴ ὁ μὴ ὅλον αὐτό, ἀλλ’ ὁ μέρος ἔχον ἢ μὴδὲ τι αὐτοῦ ἔχον. Ἡ εἰ μὴ ἐκεῖνο καλόν, τί ἂν ἄλλο; Τὸ γὰρ πρὸ αὐτοῦ οὐδὲ καλὸν ἐθέλει εἶναι· τὸ γὰρ πρῶτως εἰς θέαν παρελθὸν τῷ εἶδος εἶναι καὶ θέαμα νοῦ τοῦτο καὶ ἀγαστὸν ὀφθῆναι. Διὸ καὶ Πλάτων, τοῦτο σημῆναι θέλων εἰς τι τῶν ἐνεργεστέρων ὡς πρὸς ἡμᾶς, ἀποδεξάμενον ποιεῖ τὸν δημιουργὸν τὸ ἀποτελεσθέν, διὰ τούτου ἐνδείξασθαι θέλων τὸ τοῦ παραδείγματος καὶ τῆς ιδέας κάλλος ὡς ἀγαστόν. Πᾶν γὰρ τὸ κατὰ ἄλλο ποιηθὲν ὅταν τις θαυμάσῃ ἐπ’ ἐκεῖνο ἔχει τὸ θαῦμα, καθ’ ὃ ἐστι πεποιημένον. Εἰ δ’ ἄγνοεῖ ὁ πάσχει, θαῦμα οὐδέν· ἐπεὶ καὶ οἱ ἐρῶντες καὶ ὅλως οἱ τὸ τῇδε κάλλος τεθουμακότες ἀγνοοῦσιν ὅτι δι’ ἐκεῖνο· δι’ ἐκεῖνο γάρ. Ὅτι δὲ εἰς τὸ παράδειγμα ἀνάγει τὸ ἡγάσθη δῆλον ποιεῖ ἐπίτηδες τὸ ἐξῆς τῆς λέξεως λαβόν· εἶπε γάρ· ἡγάσθη τε καὶ ἔτι μᾶλλον πρὸς τὸ παράδειγμα αὐτὸ ἐβουλήθη ἀφομοιωσαί, τὸ κάλλος τοῦ παραδείγματος οἷον ἐστὶν ἐνδεικνύμενος διὰ τὸ ἐκ τούτου τὸ γενόμενον καλὸν καὶ αὐτὸ ὡς εἰκόνα ἐκείνου εἰπεῖν· ἐπεὶ καὶ εἰ μὴ ἐκεῖνο ἦν τὸ ὑπέρκαλον κάλλει ἀμυγχανῶι, τί ἂν τούτου τοῦ ὀρωμένου ἦν κάλλιον; Ὅθεν οὐκ ὀρθῶς οἱ μεμφόμενοι τούτῳ, εἰ μὴ ἄρα καθόσον μὴ ἐκεῖνό ἐστι.

8. This then is Beauty primally: it is entire and omnipresent as an entirety; and therefore in none of its parts or members lacking in beauty; beautiful thus beyond denial. Certainly it cannot be anything [be, for example, Beauty] without being wholly that thing; it can be nothing which it is to possess partially or in which it utterly fails [and therefore it must entirely be Beauty entire].

If this principle were not beautiful, what other could be? Its prior does not deign to be beautiful; that which is the first to manifest itself — Form and

object of vision to the intellect — cannot but be lovely to see. It is to indicate this that Plato, drawing on something well within our observation, represents the Creator as approving the work he has achieved: the intention is to make us feel the lovable beauty of the autotype and of the Divine Idea; for to admire a representation is to admire the original upon which it was made.

It is not surprising if we fail to recognise what is passing within us: lovers, and those in general that admire beauty here, do not stay to reflect that it is to be traced, as of course it must be, to the Beauty There. That the admiration of the Demiurge is to be referred to the Ideal Exemplar is deliberately made evident by the rest of the passage: “He admired; and determined to bring the work into still closer likeness with the Exemplar”: he makes us feel the magnificent beauty of the Exemplar by telling us that the Beauty sprung from this world is, itself, a copy from That.

And indeed if the divine did not exist, the transcendently beautiful, in a beauty beyond all thought, what could be lovelier than the things we see? Certainly no reproach can rightly be brought against this world save only that it is not That.

[9] Τοῦτον τοίνυν τὸν κόσμον, ἐκάστου τῶν μερῶν μένοντος ὃ ἐστὶ καὶ μὴ συγχεομένου, λάβωμεν τῇ διανοίᾳ, εἰς ἓν ὁμοῦ πάντα, ὡς οἶόν τε, ὥστε ἐνὸς ὁτουοῦν προφαινομένου, οἷον τῆς ἔξω σφαίρας οὔσης, ἀκολουθεῖν εὐθὺς καὶ τὴν ἡλίου καὶ ὁμοῦ τῶν ἄλλων ἄστρον τὴν φαντασίαν, καὶ γῆν καὶ θάλασσαν καὶ πάντα τὰ ζῶια ὁρᾶσθαι, οἷον ἐπὶ σφαίρας διαφανοῦς καὶ ἔργῳ ἂν γένοιτο πάντα ἐνορᾶσθαι. Ἔστω οὖν ἐν τῇ ψυχῇ φωτεινὴ τις φαντασία σφαίρας ἔχουσα πάντα ἐν αὐτῇ, εἴτε κινούμενα εἴτε ἐστηκότα, ἢ τὰ μὲν κινούμενα, τὰ δ' ἐστηκότα. Φυλάττων δὲ ταύτην ἄλλην παρὰ σαντῶι ἀφελὼν τὸν ὄγκον λάβε· ἄφελε δὲ καὶ τοὺς τόπους καὶ τὸ τῆς ὕλης ἐν σοὶ φάντασμα, καὶ μὴ πειρῶ αὐτῆς ἄλλην σμικροτέραν λαβεῖν τῶι ὄγκῳ, θεὸν δὲ καλέσας τὸν πεποιηκότα ἧς ἔχεις τὸ φάντασμα εὖζαι ἐλθεῖν. Ὁ δὲ ἥκοι τὸν αὐτοῦ κόσμον φέρων μετὰ πάντων τῶν ἐν αὐτῶι θεῶν εἷς ὢν καὶ πάντες, καὶ ἕκαστος πάντες συνόντες εἰς ἓν, καὶ ταῖς μὲν δυνάμεσιν ἄλλοι, τῇ δὲ μιᾷ ἐκείνῃ τῇ πολλῇ πάντες εἷς· μᾶλλον δὲ ὁ εἷς πάντες· οὐ γὰρ ἐπιλείπει αὐτός, ἢν πάντες ἐκείνοι γένωνται· ὁμοῦ δὲ εἰσι καὶ ἕκαστος χωρὶς αὐτῶν ἐν στάσει ἀδιαστάτῳ οὐ μορφήν αἰσθητὴν οὐδεμίαν ἔχων — ἥδη γὰρ ἂν ὁ μὲν ἄλλοι, ὁ δὲ πού ἄλλοι ἦν, καὶ ἕκαστος δὲ οὐ πᾶς ἐν αὐτῶι — οὐδὲ μέρη ἄλλα ἔχων ἄλλοις ἢ αὐτῶι, οὐδὲ ἕκαστον οἷον δύναμις κερματισθεῖσα καὶ τοσαύτῃ οὕσα, ὅσα τὰ μέρη μετρούμενα. Τὸ δὲ ἐστὶ [τὸ πᾶν] δύναμις πᾶσα, εἰς ἄπειρον μὲν ἰοῦσα, εἰς ἄπειρον δὲ δυναμένη· καὶ οὕτως ἐστὶν ἐκεῖνος μέγας, ὡς καὶ τὰ μέρη αὐτοῦ ἄπειρα γεγονέναι. Ποῦ γάρ τι ἔστιν εἰπεῖν, ὅπου μὴ φθάνει; Μέγας μὲν οὖν καὶ ὅδε ὁ οὐρανὸς καὶ αἱ ἐν αὐτῶι πᾶσαι δυνάμεις ὁμοῦ, ἀλλὰ μείζων ἂν ἦν καὶ ὁπόσος οὐδ' ἂν ἦν εἰπεῖν, εἰ μὴ τις αὐτῶι συνῆν σώματος δύναμις μικρά. Καίτοι μεγάλας ἂν τις φήσειε πυρὸς καὶ τῶν ἄλλων σωμάτων τὰς δυνάμεις· ἀλλὰ ἥδη ἀπειρία δυνάμεως ἀληθινῆς φαντάζονται καίουσai καὶ φθείρουσαι καὶ θλίβουσαι καὶ πρὸς γένεσιν τῶν ζώων ὑπουργοῦσαι. Ἀλλὰ ταῦτα μὲν φθείρει, ὅτι καὶ φθείρεται, καὶ συγγενᾶι, ὅτι καὶ αὐτὰ γίνεται· ἢ δὲ δύναμις ἢ

ἐκεῖ μόνον τὸ εἶναι ἔχει καὶ μόνον τὸ καλὸν εἶναι. Ποῦ γὰρ ἂν εἴη τὸ καλὸν ἀποστερηθὲν τοῦ εἶναι; Ποῦ δ' ἂν ἡ οὐσία τοῦ καλὸν εἶναι ἐστερημένη; Ἐν τῷ γὰρ ἀπολειφθῆναι τοῦ καλοῦ ἐλλείπει καὶ τῇ οὐσίαι. Διὸ καὶ τὸ εἶναι ποθεινόν ἐστιν, ὅτι ταῦτόν τῳ καλῷ, καὶ τὸ καλὸν ἐράσμιον, ὅτι τὸ εἶναι. Πότερον δὲ ποτέρου αἷτιον τί χρὴ ζητεῖν οὔσης τῆς φύσεως μιᾶς; Ἦδε μὲν γὰρ ἡ ψευδὴς οὐσία δεῖται ἐπακτοῦ εἰδώλου καλοῦ, ἵνα καὶ καλὸν φαίνεται καὶ ὅλως ἤι, καὶ κατὰ τοσοῦτόν ἐστι, καθόσον μετείληφε κάλλους τοῦ κατὰ τὸ εἶδος, καὶ λαβοῦσα, ὅσῳ ἂν λάβῃ, μᾶλλον τελειότερα· μᾶλλον γὰρ οὐσία ἤι καλή.

9. Let us, then, make a mental picture of our universe: each member shall remain what it is, distinctly apart; yet all is to form, as far as possible, a complete unity so that whatever comes into view shall show as if it were the surface of the orb over all, bringing immediately with it the vision, on the one plane, of the sun and of all the stars with earth and sea and all living things as if exhibited upon a transparent globe.

Bring this vision actually before your sight, so that there shall be in your mind the gleaming representation of a sphere, a picture holding sprung, themselves, of that universe and repose or some at rest, some in motion. Keep this sphere before you, and from it imagine another, a sphere stripped of magnitude and of spatial differences; cast out your inborn sense of Matter, taking care not merely to attenuate it: call on God, maker of the sphere whose image you now hold, and pray Him to enter. And may He come bringing His own Universe with all the Gods that dwell in it — He who is the one God and all the gods, where each is all, blending into a unity, distinct in powers but all one god in virtue of that one divine power of many facets.

More truly, this is the one God who is all the gods; for, in the coming to be of all those, this, the one, has suffered no diminishing. He and all have one existence while each again is distinct. It is distinction by state without interval: there is no outward form to set one here and another there and to prevent any from being an entire identity; yet there is no sharing of parts from one to another. Nor is each of those divine wholes a power in fragment, a power totalling to the sum of the measurable segments: the divine is one all-power, reaching out to infinity, powerful to infinity; and so great is God that his very members are infinities. What place can be named to which He does not reach?

Great, too, is this firmament of ours and all the powers constellated within it, but it would be greater still, unspeakably, but that there is inbound in it something of the petty power of body; no doubt the powers of fire and other bodily substances might themselves be thought very great, but in fact, it is through their failure in the true power that we see them burning, destroying, wearing things away, and slaving towards the production of life; they destroy because they are themselves in process of destruction, and they produce because they belong to the realm of the produced.

The power in that other world has merely Being and Beauty of Being. Beauty without Being could not be, nor Being voided of Beauty: abandoned of Beauty, Being loses something of its essence. Being is desirable because it is identical with Beauty; and Beauty is loved because it is Being. How then can we debate which is the cause of the other, where the nature is one? The very figment of Being needs some imposed image of Beauty to make it passable and even to ensure its existence; it exists to the degree in which it has taken some share in the beauty of Idea; and the more deeply it has drawn on this, the less imperfect it is, precisely because the nature which is essentially the beautiful has entered into it the more intimately.

[10] Διὰ τοῦτο καὶ ὁ Ζεὺς καίπερ ὢν πρεσβύτατος τῶν ἄλλων θεῶν, ὧν αὐτὸς ἡγεῖται, πρῶτος πορεύεται ἐπὶ τὴν τοῦτου θέαν, οἱ δὲ ἔπονται θεοὶ ἄλλοι καὶ δαίμονες καὶ ψυχαί, αἱ ταῦτα ὁρᾶν δύνανται. Ὁ δὲ ἐκφαίνεται αὐτοῖς ἐκ τινος ἀοράτου τόπου καὶ ἀνατείλας ὑποῦ ἐπ' αὐτῶν κατέλαμψε μὲν πάντα καὶ ἔπλησεν αὐγῆς καὶ ἐξέπληξε μὲν τοὺς κάτω, καὶ ἐστράφησαν ἰδεῖν οὐ δεδυνημένοι οἷα ἥλιον. Οἱ μὲν ἄρ αὐτοῦ ἀνέχονται τε καὶ βλέπουσιν, οἱ δὲ ταραττονται, ὅσῳ ἂν ἀφεστήκωσιν αὐτοῦ. Ὁρῶντες δὲ οἱ δυνηθέντες ἰδεῖν εἰς αὐτὸν μὲν πάντες βλέπουσι καὶ εἰς τὸ αὐτοῦ· οὐ ταῦτὸν δὲ ἕκαστος ἀεὶ θέαμα κομίζεται, ἀλλ' ὁ μὲν ἀτενὲς ἰδὼν ἐκλάμπουσιν εἶδε τὴν τοῦ δικαίου πηγὴν καὶ φύσιν, ἄλλος δὲ τῆς σωφροσύνης ἐπλήσθη τοῦ θαύματος, οὐχ οἷαν ἄνθρωποι παρ' αὐτοῖς, ὅταν ἔχωσι· μιμεῖται γὰρ αὕτη ἀμυγέπη ἐκείνην· ἡ δὲ ἐπὶ πᾶσι περὶ πᾶν τὸ οἷον μέγεθος αὐτοῦ ἐπιθέουσα τελευταία ὁράται, οἷς πολλὰ ἤδη ὥφθη ἐναργεῖ θεάματα, οἱ θεοὶ καθ' ἓνα καὶ πᾶς ὁμοῦ, αἱ ψυχαὶ αἱ πάντα ἐκεῖ ὁρῶσαι καὶ ἐκ τῶν πάντων γενόμεναι, ὥστε πάντα περιέχειν καὶ αὐταὶ ἐξ ἀρχῆς εἰς τέλος· καὶ εἰσιν ἐκεῖ καθόσον ἂν αὐτῶν πεφύκη εἶναι ἐκεῖ, πολλάκις δὲ αὐτῶν καὶ τὸ πᾶν ἐκεῖ, ὅταν μὴ ὥσι διειλημμένοι. Ταῦτα οὖν ὁρῶν ὁ Ζεὺς, καὶ εἴ τις ἡμῶν αὐτῷ συναραστής, τὸ τελευταῖον ὁρᾷ μένον ἐπὶ πᾶσιν ὅλον τὸ κάλλος, καὶ κάλλους μετασχὼν τοῦ ἐκεῖ· ἀποστίλβει γὰρ πάντα καὶ πληροῖ τοὺς ἐκεῖ γενομένους, ὥς καλοὺς καὶ αὐτοὺς γενέσθαι, ὅποιοι πολλάκις ἄνθρωποι εἰς ὑψηλοὺς ἀναβαίνοντες τόπους τὸ ξανθὸν χρῶμα ἐχούσης τῆς γῆς τῆς ἐκεῖ ἐπλήσθησαν ἐκείνης τῆς χροᾶς ὁμοιωθέντες τῇ ἐφ' ἧς ἐβεβήκεσαν. Ἐκεῖ δὲ χροᾶ ἡ ἐπανθοῦσα κάλλος ἐστί, μᾶλλον δὲ πᾶν χροᾶ καὶ κάλλος ἐκ βάθους· οὐ γὰρ ἄλλο τὸ καλὸν ὥς ἐπανθοῦν. Ἀλλὰ τοῖς μὴ ὅλον ὁρῶσιν ἡ προσβολὴ μόνῃ ἐνομήσθη, τοῖς δὲ διὰ παντὸς οἷον οἰνωθεῖσι καὶ πληρωθεῖσι τοῦ νέκταρος, ἅτε δι' ὅλης τῆς ψυχῆς τοῦ κάλλους ἐλθόντος, οὐ θεαταῖς μόνον ὑπάρχει γενέσθαι. Οὐ γὰρ ἔτι τὸ μὲν ἔξω, τὸ δ' αὖ τὸ θεώμενον ἔξω, ἀλλ' ἔχει τὸ ὀξέως ὁρῶν ἐν αὐτῷ τὸ ὁρώμενον, καὶ ἔχων τὰ πολλὰ ἀγνοεῖ ὅτι ἔχει καὶ ὥς ἔξω ὃν βλέπει, ὅτι ὥς ὁρώμενον βλέπει καὶ ὅτι θέλει βλέπειν. Πᾶν δὲ ὃ τις ὥς θεατὸν βλέπει ἔξω βλέπει. Ἀλλὰ χρὴ εἰς αὐτὸν ἤδη μεταφέρειν καὶ βλέπειν ὥς ἐν καὶ βλέπειν ὥς αὐτόν, ὥσπερ εἴ τις ὑπὸ θεοῦ κατασχεθεὶς φοιβόληπτος ἢ ὑπὸ τινος Μούσης ἐν αὐτῷ ἂν ποιοῖτο τοῦ θεοῦ τὴν θέαν, εἰ δύναμιν ἔχει ἐν αὐτῷ θεὸν βλέπειν.

10. This is why Zeus, although the oldest of the gods and their sovereign, advances first [in the Phaidros myth] towards that vision, followed by gods

and demigods and such souls as are of strength to see. That Being appears before them from some unseen place and rising loftily over them pours its light upon all things, so that all gleams in its radiance; it upholds some beings, and they see; the lower are dazzled and turn away, unfit to gaze upon that sun, the trouble falling the more heavily on those most remote.

Of those looking upon that Being and its content, and able to see, all take something but not all the same vision always: intently gazing, one sees the fount and principle of Justice, another is filled with the sight of Moral Wisdom, the original of that quality as found, sometimes at least, among men, copied by them in their degree from the divine virtue which, covering all the expanse, so to speak, of the Intellectual Realm is seen, last attainment of all, by those who have known already many splendid visions.

The gods see, each singly and all as one. So, too, the souls; they see all There in right of being sprung, themselves, of that universe and therefore including all from beginning to end and having their existence There if only by that phase which belongs inherently to the Divine, though often too they are There entire, those of them that have not incurred separation.

This vision Zeus takes, and it is for such of us, also, as share his love and appropriate our part in the Beauty There, the final object of all seeing, the entire beauty upon all things; for all There sheds radiance, and floods those that have found their way thither so that they too become beautiful; thus it will often happen that men climbing heights where the soil has taken a yellow glow will themselves appear so, borrowing colour from the place on which they move. The colour flowering on that other height we speak of is Beauty; or rather all There is light and beauty, through and through, for the beauty is no mere bloom upon the surface.

To those that do not see entire, the immediate impression is alone taken into account; but those drunken with this wine, filled with the nectar, all their soul penetrated by this beauty, cannot remain mere gazers: no longer is there a spectator outside gazing on an outside spectacle; the clear-eyed hold the vision within themselves, though, for the most part, they have no idea that it is within but look towards it as to something beyond them and see it as an object of vision caught by a direction of the will.

All that one sees as a spectacle is still external; one must bring the vision within and see no longer in that mode of separation but as we know ourselves; thus a man filled with a god — possessed by Apollo or by one of the Muses — need no longer look outside for his vision of the divine being; it is but finding the strength to see divinity within.

[11] Εἰ δέ τις ἡμῶν ἀδυνατῶν ἑαυτὸν ὁρᾶν, ὑπ' ἐκείνου τοῦ θεοῦ ἐπὰν καταληφθεὶς εἰς τὸ ἰδεῖν προφέρῃ τὸ θέαμα, ἑαυτὸν προφέρει καὶ εἰκόνα αὐτοῦ καλλωπισθεῖσαν βλέπει, ἀφείς δὲ τὴν εἰκόνα καίπερ καλὴν οὖσαν εἰς ἓν αὐτῷ ἐλθὼν καὶ μηκέτι σχίσας ἐν ὁμοῦ πάντα ἐστὶ μετ' ἐκείνου τοῦ θεοῦ ἀποφῆτι παρόντος, καὶ ἔστι μετ' αὐτοῦ ὅσον δύναται καὶ θέλει, εἰ δ'

ἐπιστραφεῖν εἰς δύο, καθαρὸς μένων ἐφεξῆς ἐστὶν αὐτῷ, ὥστε αὐτῷ παρεῖναι ἐκείνως πάλιν, εἰ πάλιν ἐπ' αὐτὸν στρέφοι, ἐν δὲ τῇ ἐπιστροφῇ κέρδος τοῦτ' ἔχει· ἀρχόμενος αἰσθάνεται αὐτοῦ, ἕως ἑτερός ἐστὶ· δραμὼν δὲ εἰς τὸ εἶσω ἔχει πᾶν, καὶ ἀφείς τὴν αἴσθησιν εἰς τοῦπίσω τοῦ ἑτεροῦ εἶναι φόβῳ εἷς ἐστὶν ἐκεῖ· κἂν ἐπιθυμήσῃ ὡς ἕτερον ὃν ἰδεῖν, ἔξω αὐτὸν ποιεῖ. Δεῖ δὲ καταμανθάνοντα μὲν ἐν τινὶ τύπῳ αὐτοῦ μένοντα μετὰ τοῦ ζητεῖν γνωματεύειν αὐτόν, εἰς οἷον δὲ εἰσεῖσιν, οὕτω μαθόντα κατὰ πίστιν, ὡς ἐπὶ χρῆμα μακαριστὸν εἰσεῖσιν, ἡδὴ αὐτὸν δοῦναι εἰς τὸ εἶσω καὶ γενέσθαι ἀντὶ ὁρῶντος ἡδὴ θέαμα ἑτέρου θεωμένου, οἷς ἐκεῖθεν ἦκει ἐκλάμποντα τοῖς νοήμασι. Πῶς οὖν ἔσται τις ἐν καλῷ μὴ ὁρῶν αὐτό; Ἡ ὁρῶν αὐτὸ ὡς ἕτερον οὐδέπω ἐν καλῷ, γενόμενος δὲ αὐτὸ οὕτω μάλιστα ἐν καλῷ. Εἰ οὖν ὅρασις τοῦ ἔξω, ὅρασιν μὲν οὐ δεῖ εἶναι ἢ οὕτως, ὡς ταῦτόν τῳ ὁρατῷ· τοῦτο δὲ οἷον σύνεσις καὶ συναίσθησις αὐτοῦ εὐλαβουμένου μὴ τῷ μᾶλλον αἰσθάνεσθαι θέλειν ἑαυτοῦ ἀποστήναι. Δεῖ δὲ κάκεῖνο ἐνθυμεῖσθαι, ὡς τῶν μὲν κακῶν αἱ αἰσθήσεις τὰς πληγὰς ἔχουσι μείζους, ἥττους δὲ τὰς γνώσεις τῇ πληγῇ ἐκκρουόμενας· νόσος γὰρ μᾶλλον ἐκπληξιν, ὑγίεια δὲ ἡρέμα συνοῦσα μᾶλλον ἂν σύνεσιν δοίῃ αὐτῆς· προσίζει γὰρ ἅτε οἰκεῖον καὶ ἐνοῦται· ἡ δ' ἔστιν ἀλλότριον καὶ οὐκ οἰκεῖον, καὶ ταύτη διαδήλως τῳ σφόδρα ἕτερον ἡμῶν εἶναι δοκεῖν. Τὰ δὲ ἡμῶν καὶ ἡμεῖς ἀναίσθητοι· οὕτω δ' ὄντες μάλιστα πάντων ἐσμὲν αὐτοῖς συνετοὶ τὴν ἐπιστήμην ἡμῶν καὶ ἡμᾶς ἐν πεποιηκότες. Κάκεῖ τοίνυν, ὅτε μάλιστα ἴσμεν κατὰ νοῦν, ἀγνοεῖν δοκοῦμεν, τῆς αἰσθήσεως ἀναμένοντες τὸ πάθος, ἢ φησὶ μὴ ἐωρακέναι· οὐ γὰρ εἶδεν οὐδ' ἂν τὰ τοιαῦτα ποτε ἴδοι. Τὸ οὖν ἀπιστοῦν ἢ αἰσθησίς ἐστιν, ὁ δὲ ἄλλος ἐστὶν ὁ ἰδὼν· ἢ, εἰ ἀπιστοὶ κάκεῖνος, οὐδ' ἂν αὐτὸν πιστεύσειεν εἶναι· οὐδὲ γὰρ οὐδ' αὐτὸς δύναται ἔξω θεῖς ἑαυτὸν ὡς αἰσθητὸν ὄντα ὀφθαλμοῖς τοῖς τοῦ σώματος βλέπειν.

11. Similarly any one, unable to see himself, but possessed by that God, has but to bring that divine — within before his consciousness and at once he sees an image of himself, himself lifted to a better beauty: now let him ignore that image, lovely though it is, and sink into a perfect self-identity, no such separation remaining; at once he forms a multiple unity with the God silently present; in the degree of his power and will, the two become one; should he turn back to the former duality, still he is pure and remains very near to the God; he has but to look again and the same presence is there.

This conversion brings gain: at the first stage, that of separation, a man is aware of self; but, retreating inwards, he becomes possessor of all; he puts sense away behind him in dread of the separated life and becomes one in the Divine; if he plans to see in separation, he sets himself outside.

The novice must hold himself constantly under some image of the Divine Being and seek in the light of a clear conception; knowing thus, in a deep conviction, whither he is going — into what a sublimity he penetrates — he must give himself forthwith to the inner and, radiant with the Divine Intellections [with which he is now one], be no longer the seer but, as that place has made him, the seen.

Still, we will be told, one cannot be in beauty and yet fail to see it. The very contrary: to see the divine as something external is to be outside of it; to become it is to be most truly in beauty: since sight deals with the external, there can here be no vision unless in the sense of identification with the object.

And this identification amounts to a self-knowing, a self-consciousness, guarded by the fear of losing the self in the desire of a too wide awareness.

It must be remembered that sensations of the ugly and evil impress us more violently than those of what is agreeable and yet leave less knowledge as the residue of the shock: sickness makes the rougher mark, but health, tranquilly present, explains itself better; it takes the first place, it is the natural thing, it belongs to our being; illness is alien, unnatural and thus makes itself felt by its very incongruity, while the other conditions are native and we take no notice. Such being our nature, we are most completely aware of ourselves when we are most completely identified with the object of our knowledge.

This is why in that other sphere, when we are deepest in that knowledge by intellection, we are aware of none; we are expecting some impression on sense, which has nothing to report since it has seen nothing and never could in that order see anything. The unbelieving element is sense; it is the other, the Intellectual-Principle, that sees; and if this too doubted, it could not even credit its own existence, for it can never stand away and with bodily eyes apprehend itself as a visible object.

[12] Ἀλλὰ εἴρηται, πῶς ὥς ἕτερος δύναται τοῦτο ποιεῖν, καὶ πῶς ὥς αὐτός. Ἰδὼν δὴ, εἴτε ὥς ἕτερος, εἴτε ὥς μείνας αὐτός, τί ἀπαγγέλλει; Ἡ θεὸν ἑωρακέναί τόκον ὠδίνοντα καλὸν καὶ πάντα δὴ ἐν αὐτῷ γεγεννηκότα καὶ ἄλυπον ἔχοντα τὴν ὠδῖνα ἐν αὐτῷ· ἡσθεῖς γὰρ οἷς ἐγέννα καὶ ἀγασθεῖς τῶν τόκων κατέσχε πάντα παρ' αὐτῷ τὴν αὐτοῦ καὶ τὴν αὐτῶν ἀγλαίαν ἀσμενίσας· ὁ δὲ καλῶν ὄντων καὶ καλλιόνων τῶν εἰς τὸ εἶσω μεμενηκότων μόνος ἐκ τῶν ἄλλων [Ζεὺς] παῖς ἐξεφάνη εἰς τὸ ἔξω. Ἀφ' οὗ καὶ ὑστάτου παιδὸς ὄντος ἔστιν ἰδεῖν οἷον ἐξ εἰκόνος τινὸς αὐτοῦ, ὅσος ὁ πατὴρ ἐκεῖνος καὶ οἱ μείναντες παρ' αὐτῷ ἀδελφοί. Ὁ δὲ οὗ φησι μάτην ἐλθεῖν παρὰ τοῦ πατρός· εἶναι γὰρ δεῖ αὐτοῦ ἄλλον κόσμον γεγονότα καλόν, ὥς εἰκόνα καλοῦ· μηδὲ γὰρ εἶναι θεμιτὸν εἰκόνα καλὴν μὴ εἶναι μήτε καλοῦ μήτε οὐσίας. Μιμεῖται δὴ τὸ ἀρχέτυπον πανταχῇ· καὶ γὰρ ζῶην ἔχει καὶ τὸ τῆς οὐσίας, ὥς μίμημα, καὶ τὸ κάλλος εἶναι, ὥς ἐκεῖθεν· ἔχει δὲ καὶ τὸ αἰετοῦ, ὥς εἰκὼν· ἢ ποτὲ μὲν ἔξει εἰκόνα, ποτὲ δὲ οὐ, οὐ τέχνηι γενομένης τῆς εἰκόνας. Πᾶσα δὲ φύσει εἰκὼν ἔστιν, ὅσον ἂν τὸ ἀρχέτυπον μένηι. Διὸ οὐκ ὀρθῶς, οἱ φθειροῦσι τοῦ νοητοῦ μένοντος καὶ γεννώσιν οὕτως, ὥς ποτὲ βουλευσαμένου τοῦ ποιούντος ποιεῖν. Ὅστις γὰρ τρόπος ποιήσεως τοιαύτης οὐκ ἐθέλουσι συνιέναι οὐδ' ἴσασιν, ὅτι, ὅσον ἐκεῖνο ἐλλάμπει, οὐ μήποτε τὰ ἄλλα ἐλλείπει, ἀλλ' ἐξ οὗ ἔστι καὶ ταῦτα ἔστιν· ἦν δ' αἰεὶ καὶ ἔσται. Χρηστέον γὰρ τούτοις τοῖς ὀνόμασι τῇ τοῦ σημαίνειν ἐθέλειν ἀνάγκῃ.

12. We have told how this vision is to be procured, whether by the mode of

separation or in identity: now, seen in either way, what does it give to report?

The vision has been of God in travail of a beautiful offspring, God engendering a universe within himself in a painless labour and — rejoiced in what he has brought into being, proud of his children — keeping all closely by Him, for pleasure He has in his radiance and in theirs.

Of this offspring — all beautiful, but most beautiful those that have remained within — only one has become manifest without; from him [Zeus, sovereign over the visible universe] the youngest born, we may gather, as from some image, the greatness of the Father and of the Brothers that remain within the Father's house.

Still the manifested God cannot think that he has come forth in vain from the father; for through him another universe has arisen, beautiful as the image of beauty, and it could not be' lawful that Beauty and Being should fail of a beautiful image.

This second Kosmos at every point copies the archetype: it has life and being in copy, and has beauty as springing from that diviner world. In its character of image it holds, too, that divine perpetuity without which it would only at times be truly representative and sometimes fail like a construction of art; for every image whose existence lies in the nature of things must stand during the entire existence of the archetype.

Hence it is false to put an end to the visible sphere as long as the Intellectual endures, or to found it upon a decision taken by its maker at some given moment.

That teaching shirks the penetration of such a making as is here involved: it fails to see that as long as the Supreme is radiant there can be no failing of its sequel but, that existing, all exists. And — since the necessity of conveying our meaning compels such terms — the Supreme has existed for ever and for ever will exist.

[13] Ὁ οὖν θεὸς ὁ εἰς τὸ μένειν ὡσαύτως δεδεμένος καὶ συγχωρήσας τῷ παιδί τοῦδε τοῦ παντός ἄρχειν — οὐ γὰρ ἦν αὐτῷ πρὸς τρόπου τὴν ἐκεῖ ἀρχὴν ἀφέντι νεωτέραν αὐτοῦ καὶ ὑστέραν μεθέπειν κόρον ἔχοντι τῶν καλῶν — ταῦτ' ἀφείς ἔστησέ τε τὸν αὐτοῦ πατέρα εἰς ἑαυτόν, καὶ μέχρις αὐτοῦ πρὸς τὸ ἄνω ἔστησε δ' αὖ καὶ τὰ εἰς θάτερα ἀπὸ τοῦ παιδὸς ἀρξάμενα εἶναι μετ' αὐτόν, ὥστε μεταξὺ ἀμφοῖν γενέσθαι τῇ τε ἑτερότητι τῆς πρὸς τὸ ἄνω ἀποτομῆς καὶ τῷ ἀνέχοντι ἀπὸ τοῦ μετ' αὐτόν πρὸς τὸ κάτω δεσμῷ, μεταξὺ ὦν πατρός τε ἀμείνονος καὶ ἡττονος υἱέος. Ἀλλ' ἐπειδὴ ὁ πατὴρ αὐτῷ μείζων ἢ κατὰ κάλλος ἦν, πρῶτως αὐτὸς ἔμεινε καλός, καίτοι καλῆς καὶ τῆς ψυχῆς οὐσης· ἀλλ' ἔστι καλλίων καὶ ταύτης, ὅτι ἴχνος αὐτῇ αὐτοῦ, καὶ τούτῳ ἐστὶ καλὴ μὲν τὴν φύσιν, καλλίων δέ, ὅταν ἐκεῖ βλέπηι. Εἰ οὖν ἡ ψυχὴ ἢ τοῦ παντός, ἵνα γνωριμώτερον λέγωμεν, καὶ ἡ Ἀφροδίτη αὐτὴ καλὴ, τίς ἐκεῖνος; Εἰ μὲν γὰρ παρ' αὐτῆς, πόσον ἂν εἴη ἐκεῖνος; Εἰ δὲ παρ' ἄλλου, παρὰ τίνος ψυχῆ καὶ τὸ ἐπακτὸν καὶ τὸ συμφυὲς τῇ οὐσίᾳ αὐτῆς κάλλος ἔχει; Ἐπεὶ καί, ὅταν καὶ αὐτοὶ καλοί, τῷ αὐτῶν εἶναι, αἰσχροὶ δὲ ἐπ' ἄλλην μεταβαίνοντες φύσιν· καὶ

γινώσκοντες μὲν ἑαυτοὺς καλοί, αἰσχροὶ δὲ ἀγνοοῦντες. Ἐκεῖ οὖν κἀκεῖθεν τὸ καλόν. Ἄρ' οὖν ἀρκεῖ τὰ εἰρημένα εἰς ἐναργῆ σύνεσιν ἀγαγεῖν τοῦ νοητοῦ τόπου, ἢ κατ' ἄλλην ὁδὸν πάλιν αὖ δεῖ ἐπελθεῖν ὧδε;

13. The God fettered [as in the Kronos Myth] to an unchanging identity leaves the ordering of this universe to his son (to Zeus), for it could not be in his character to neglect his rule within the divine sphere, and, as though sated with the Authentic-Beauty, seek a lordship too recent and too poor for his might. Ignoring this lower world, Kronos [Intellectual-Principle] claims for his own father [Ouranoo, the Absolute, or One] with all the upward-tending between them: and he counts all that tends to the inferior, beginning from his son [Zeus, the All-Soul], as ranking beneath him. Thus he holds a mid position determined on the one side by the differentiation implied in the severance from the very highest and, on the other, by that which keeps him apart from the link between himself and the lower: he stands between a greater father and an inferior son. But since that father is too lofty to be thought of under the name of Beauty, the second God remains the primally beautiful.

Soul also has beauty, but is less beautiful than Intellect as being its image and therefore, though beautiful in nature, taking increase of beauty by looking to that original. Since then the All-Soul — to use the more familiar term — since Aphrodite herself is so beautiful, what name can we give to that other? If Soul is so lovely in its own right, of what quality must that prior be? And since its being is derived, what must that power be from which the Soul takes the double beauty, the borrowed and the inherent?

We ourselves possess beauty when we are true to our own being; our ugliness is in going over to another order; our self-knowledge, that is to say, is our beauty; in self-ignorance we are ugly.

Thus beauty is of the Divine and comes Thence only.

Do these considerations suffice to a clear understanding of the Intellectual Sphere, or must we make yet another attempt by another road?

θ: Περὶ νοῦ καὶ τῶν ἰδεῶν καὶ τοῦ ὄντος. — Ninth Tractate.

The Intellectual-Principle, the Ideas, and the Authentic Existence.

[1] Πάντες ἄνθρωποι ἐξ ἀρχῆς γενόμενοι αἰσθήσει πρὸ νοῦ χρησάμενοι καὶ τοῖς αἰσθητοῖς προσβαλόντες πρῶτοις ἐξ ἀνάγκης οἱ μὲν ἐνταυθοῖ καταμεινάντες διέζησαν ταῦτα πρῶτα καὶ ἔσχατα νομίσαντες, καὶ τὸ ἐν αὐτοῖς λυπηρόν τε καὶ ἡδὺ τὸ μὲν κακόν, τὸ δὲ ἀγαθὸν ὑπολαβόντες ἀρκεῖν ἐνόμισαν, καὶ τὸ μὲν διώκοντες, τὸ δ' ἀποικονομοῦμενοι διεγένοντο. Καὶ σοφίαν ταύτην οἱ γε λόγου μεταποιούμενοι αὐτῶν ἔθεντο, οἷα οἱ βαρεῖς τῶν ὀρνίθων, οἱ πολλὰ ἐκ γῆς λαβόντες καὶ βαρυνηθέντες ὑψοῦ πτῆναι ἀδυνατοῦσι καίπερ περὰ παρὰ τῆς φύσεως λαβόντες. Οἱ δὲ ἥρθησαν μὲν ὀλίγον ἐκ τῶν κάτω κινούντος αὐτοὺς πρὸς τὸ κάλλιον ἀπὸ τοῦ ἡδέος τοῦ τῆς ψυχῆς κρείττονος, ἀδυνατήσαντες δὲ ἰδεῖν τὸ ἄνω, ὥς οὐκ ἔχοντες ἄλλο, ὅπου στήσονται, κατηνέχθησαν σὺν τῷ τῆς ἀρετῆς ὀνόματι ἐπὶ πράξεις καὶ ἐκλογὰς τῶν κάτω, ἀφ' ὧν ἐπεχείρησαν τὸ πρῶτον αἵρεσθαι. Τρίτον δὲ γένος θεῶν ἀνθρώπων δυνάμει τε κρείττονι καὶ ὀξύτητι ὀμμάτων εἶδε τε ὥσπερ ὑπὸ ὀξυδορκίας τὴν ἄνω αἴγλην καὶ ἥρθη τε ἐκεῖ οἷον ὑπὲρ νεφῶν καὶ τῆς ἐνταῦθα ἀχλύος καὶ ἔμεινεν ἐκεῖ τὰ τῇδε ὑπεριδὸν πάντα ἡσθὲν τῷ τόπῳ ἀληθινῶι καὶ οἰκείῳ ὄντι, ὥσπερ ἐκ πολλῆς πλάνης εἰς πατρίδα εὖνομον ἀφικόμενος ἄνθρωπος.

1. All human beings from birth onward live to the realm of sense more than to the Intellectual.

Forced of necessity to attend first to the material, some of them elect to abide by that order and, their life throughout, make its concerns their first and their last; the sweet and the bitter of sense are their good and evil; they feel they have done all if they live along pursuing the one and barring the doors to the other. And those of them that pretend to reasoning have adopted this as their philosophy; they are like the heavier birds which have incorporated much from the earth and are so weighted down that they cannot fly high for all the wings Nature has given them.

Others do indeed lift themselves a little above the earth; the better in their soul urges them from the pleasant to the nobler, but they are not of power to see the highest and so, in despair of any surer ground, they fall back in virtue's name, upon those actions and options of the lower from which they sought to escape.

But there is a third order — those godlike men who, in their mightier power, in the keenness of their sight, have clear vision of the splendour above and rise to it from among the cloud and fog of earth and hold firmly to that other world, looking beyond all here, delighted in the place of reality, their native land, like a man returning after long wanderings to the pleasant ways of

his own country.

[2] Τίς οὖν οὗτος ὁ τόπος; Καὶ πῶς ἂν τις εἰς αὐτὸν ἀφίκοιτο; Αἰφίκοιτο μὲν ἂν ὁ φύσει ἐρωτικὸς καὶ ὄντως τὴν διάθεσιν ἐξ ἀρχῆς φιλόσοφος, ὠδίνων μὲν, ἅτε ἐρωτικός, περὶ τὸ καλόν, οὐκ ἀνασχόμενος δὲ τοῦ ἐν σώματι κάλλους, ἀλλ' ἔνθεν ἀναφυγὼν ἐπὶ τὰ τῆς ψυχῆς κάλλη, ἀρετὰς καὶ ἐπιστήμας καὶ ἐπιτηδεύματα καὶ νόμους, πάλιν αὖ ἐπαναβαίνει ἐπὶ τὴν τῶν ἐν ψυχῇ καλῶν αἰτίαν, καὶ εἴ τι πάλιν αὖ πρὸ τούτου, ἕως ἐπ' ἔσχατον ἤκηι τὸ πρῶτον, ὃ παρ' αὐτοῦ καλόν. Ἐνθα καὶ ἐλθὼν ὠδίνος παύσεται, πρότερον δὲ οὐ. Ἀλλὰ πῶς ἀναβήσεται, καὶ πόθεν ἡ δύναμις αὐτῷ, καὶ τίς λόγος τοῦτον τὸν ἐρωτα παιδαγωγήσεται; Ἡ ὁδὸς τοῦτο τὸ κάλλος τὸ ἐπὶ τοῖς σώμασιν ἐπακτόν ἐστι τοῖς σώμασι· μορφὰ γὰρ αὗται σωμάτων ὡς ἐπὶ ὕλῃ αὐτοῖς. Μεταβάλλει γοῦν τὸ ὑποκείμενον καὶ ἐκ καλοῦ αἰσχρὸν γίνεται. Μεθέξει ἄρα, φησὶν ὁ λόγος. Τί οὖν τὸ ποιήσαν σῶμα καλόν; Ἄλλως μὲν κάλλους παρουσία, ἄλλως δὲ ψυχὴ, ἣ ἐπλάσέ τε καὶ μορφήν τοιάνδε ἐνήκε. Τί οὖν; Ψυχὴ παρ' αὐτῆς καλόν; Ἡ οὐ. Οὐ γὰρ ἡ μὲν ἦν φρόνιμός τε καὶ καλή, ἡ δὲ ἄφρων τε καὶ αἰσχρά. Φρονήσῃ ἄρα τὸ καλὸν περὶ ψυχὴν. Καὶ τίς οὖν ὁ φρόνησιν δοὺς ψυχῇ; Ἡ νοῦς ἐξ ἀνάγκης, νοῦς δὲ οὐ ποτὲ μὲν νοῦς, ποτὲ δὲ ἄνους, ὃ γε ἀληθινός. Παρ' αὐτοῦ ἄρα καλός. Καὶ πότερον δὴ ἐνταῦθα δεῖ στῆναι ὡς πρῶτον, ἢ καὶ νοῦ ἐπέκεινα δεῖ ἵεναι, νοῦς δὲ προσέστηκε μὲν ἀρχῆς τῆς πρώτης ὡς πρὸς ἡμᾶς, ὥσπερ ἐν προθύροις τάγαθὸν ἀπαγγέλλων ἐν αὐτῷ τὰ πάντα, ὥσπερ ἐκείνου τύπος μᾶλλον ἐν πλήθει ἐκείνου πάντῃ μένοντος ἐν ἐνί;

2. What is this other place and how it is accessible?

It is to be reached by those who, born with the nature of the lover, are also authentically philosophic by inherent temper; in pain of love towards beauty but not held by material loveliness, taking refuge from that in things whose beauty is of the soul — such things as virtue, knowledge, institutions, law and custom — and thence, rising still a step, reach to the source of this loveliness of the Soul, thence to whatever be above that again, until the uttermost is reached. The First, the Principle whose beauty is self-springing: this attained, there is an end to the pain inassuageable before.

But how is the ascent to be begun? Whence comes the power? In what thought is this love to find its guide?

The guiding thought is this: that the beauty perceived on material things is borrowed.

The pattern giving beauty to the corporeal rests upon it as Idea to its Matter and the substrate may change and from being pleasant become distasteful, a sign, in all reason, that the beauty comes by participation.

Now, what is this that gives grace to the corporeal?

Two causes in their degree; the participation in beauty and the power of Soul, the maker, which has imprinted that form.

We ask then is soul, of itself, a thing of beauty: we find it is not since differences are manifest, one Soul wise and lovely, another foolish and ugly: soul-beauty is constituted by wisdom.

The question thus becomes, “What principle is the giver of wisdom to the soul? and the only answer is “The Intellectual-Principle,” the veritably intellectual, wise without intermission and therefore beautiful of itself.

But does even this suffice for our First?

No; we must look still inward beyond the Intellectual, which, from our point of approach, stands before the Supreme Beginning, in whose forecourt, as it were, it announces in its own being the entire content of the Good, that prior of all, locked in unity, of which this is the expression already touched by multiplicity.

[3] Ἐπισκεπτέον δὲ ταύτην τὴν νοῦ φύσιν, ἣν ἐπαγγέλλεται ὁ λόγος εἶναι τὸ ὄν ὄντως καὶ τὴν ἀληθῆ οὐσίαν, πρότερον βεβαιωσαμένους κατ’ ἄλλην ὁδὸν ἰόντας, ὅτι δεῖ εἶναι τινα τοιαύτην. Ἰσως μὲν οὖν γελοῖον ζητεῖν, εἰ νοῦς ἐστὶν ἐν τοῖς οὐσι· τάχα δ’ ἂν τινες καὶ περὶ τούτου διαμφισβητοῖεν. Μᾶλλον δέ, εἰ τοιοῦτος, οἷόν φαμεν, καὶ εἰ χωριστός τις, καὶ εἰ οὗτος τὰ ὄντα καὶ ἡ τῶν εἰδῶν φύσις ἐνταῦθα, περὶ οὗ καὶ τὰ νῦν εἰπεῖν πρόκειται. Ὅρῳμεν δὴ τὰ λεγόμενα εἶναι πάντα σύνθετα καὶ ἀπλοῦν αὐτῶν οὐδὲ ἓν, ἃ τε τέχνη ἐργάζεται ἕκαστα, ἃ τε συνέστηκε φύσει. Τὰ τε γὰρ τεχνητὰ ἔχει χαλκὸν ἢ ξύλον ἢ λίθον καὶ παρὰ τούτων οὐπω τετέλεστα, πρὶν ἂν ἡ τέχνη ἐκάστη ἡ μὲν ἀνδριάντα, ἡ δὲ κλίνην, ἡ δὲ οἰκίαν ἐργάσῃται εἰδους τοῦ παρ’ αὐτῇ ἐνθέσει. Καὶ μὴν καὶ τὰ φύσει συνεστῶτα τὰ μὲν πολυσύνθετα αὐτῶν καὶ συγκρίματα καλούμενα ἀναλύσεις εἰς τὸ ἐπὶ πᾶσι τοῖς συγκριθεῖσιν εἶδος· οἷον ἄνθρωπον εἰς ψυχὴν καὶ σῶμα, καὶ τὸ σῶμα εἰς τὰ τέσσαρα. Ἐκαστον δὲ τούτων σύνθετον εὐρὼν ἐξ ὕλης καὶ τοῦ μορφοῦντος – ὕλη γὰρ παρ’ αὐτῆς ἡ τῶν στοιχείων ἄμορφος – ζητήσεις τὸ εἶδος ὅθεν τῇ ὕλει. Ζητήσεις δ’ αὖ καὶ τὴν ψυχὴν πότερα τῶν ἀπλῶν ἦδη, ἢ ἐνι τι ἐν αὐτῇ τὸ μὲν ὡς ὕλη, τὸ δὲ εἶδος, ὁ νοῦς ὁ ἐν αὐτῇ, ὁ μὲν ὡς ἡ ἐπὶ τῷ χαλκῷ μορφή, ὁ δὲ οἷος ὁ τὴν μορφήν ἐν τῷ χαλκῷ ποιήσας. Τὰ αὐτὰ δὲ ταῦτα καὶ ἐπὶ τοῦ παντός μεταφέρων τις ἀναβήσεται καὶ ἐνταῦθα ἐπὶ νοῦν ποιητὴν ὄντως καὶ δημιουργὸν τιθέμενος, καὶ φήσει τὸ ὑποκείμενον δεξάμενον μορφὰς τὸ μὲν πῦρ, τὸ δὲ ὕδωρ, τὸ δὲ ἀέρα καὶ γῆν γενέσθαι, τὰς δὲ μορφὰς ταύτας παρ’ ἄλλου ἦκειν· τοῦτο δὲ εἶναι ψυχὴν· ψυχὴν δὲ αὖ καὶ ἐπὶ τοῖς τέτρασι τὴν κόσμου μορφήν δοῦναι· ταύτῃ δὲ νοῦν χορηγὸν τῶν λόγων γεγονέναι, ὥσπερ καὶ ταῖς τῶν τεχνιτῶν ψυχαῖς παρὰ τῶν τεχνῶν τοὺς εἰς τὸ ἐνεργεῖν λόγους· νοῦν δὲ τὸν μὲν ὡς εἶδος τῆς ψυχῆς, τὸν κατὰ τὴν μορφήν, τὸν δὲ τὸν τὴν μορφήν παρέχοντα ὡς τὸν ποιητὴν τοῦ ἀνδριάντος, ὃι πάντα ἐνυπάρχει, ἃ δίδωσιν. Ἐγγὺς μὲν ἀληθείας, ἃ δίδωσι ψυχῇ· ἃ δὲ τὸ σῶμα δέχεται, εἶδωλα ἦδη καὶ μιμήματα.

3. We will have to examine this Nature, the Intellectual, which our reasoning identifies as the authentically existent and the veritable essential: but first we must take another path and make certain that such a principle does necessarily exist.

Perhaps it is ridiculous to set out enquiring whether an Intellectual-Principle has place in the total of being: but there may be some to hesitate

even as to this and certainly there will be the question whether it is as we describe it, whether it is a separate existence, whether it actually is the real beings, whether it is the seat of the Ideas; to this we now address ourselves.

All that we see, and describe as having existence, we know to be compound; hand-wrought or compacted by nature, nothing is simplex. Now the hand-wrought, with its metal or stone or wood, is not realized out of these materials until the appropriate craft has produced statue, house or bed, by imparting the particular idea from its own content. Similarly with natural forms of being; those including several constituents, compound bodies as we call them, may be analysed into the materials and the Idea imposed upon the total; the human being, for example, into soul and body; and the human body into the four elements. Finding everything to be a compound of Matter and shaping principle — since the Matter of the elements is of itself shapeless — you will enquire whence this forming idea comes; and you will ask whether in the soul we recognise a simplex or whether this also has constituents, something representing Matter and something else — the Intellectual-Principle in it — representing Idea, the one corresponding to the shape actually on the statue, the other to the artist giving the shape.

Applying the same method to the total of things, here too we discover the Intellectual-Principle and this we set down as veritably the maker and creator of the All. The underly has adopted, we see, certain shapes by which it becomes fire, water, air, earth; and these shapes have been imposed upon it by something else. This other is Soul which, hovering over the Four [the elements], imparts the pattern of the Kosmos, the Ideas for which it has itself received from the Intellectual-Principle as the soul or mind of the craftsman draws upon his craft for the plan of his work.

The Intellectual-Principle is in one phase the Form of the soul, its shape; in another phase it is the giver of the shape — the sculptor, possessing inherently what is given — imparting to soul nearly the authentic reality while what body receives is but image and imitation.

[4] Διὰ τί οὖν δεῖ ἐπὶ ψυχῇ ἀνίεναι, ἀλλ' οὐκ αὐτὴν εἶναι τίθεσθαι τὸ πρῶτον; Ἡ πρῶτον μὲν νοῦς ψυχῆς ἕτερον καὶ κρεῖττον· τὸ δὲ κρεῖττον φύσει πρῶτον. Οὐ γὰρ δὴ, ὡς οἴονται, ψυχὴ νοῦν τελεωθεῖσα γενναῖ· πόθεν γὰρ τὸ δυνάμει ἐνεργεῖαι ἔσται, μὴ τοῦ εἰς ἐνέργειαν ἄγοντος αἰτίου ὄντος; Εἰ γὰρ κατὰ τύχην, ἐνδέχεται μὴ ἔλθειν εἰς ἐνέργειαν. Διὸ δεῖ τὰ πρῶτα ἐνεργεῖαι τίθεσθαι καὶ ἀπροσδεᾶ καὶ τέλεια· τὰ δὲ ἀτελεῖ ὕστερα ἀπ' ἐκείνων, τελειούμενα δὲ παρ' αὐτῶν τῶν γεγεννηκότων δίκην πατέρων τελειούντων, ἃ κατ' ἀρχὰς ἀτελεῖ ἐγέννησαν· καὶ εἶναι μὲν ὕλην πρὸς τὸ ποιῆσαν τὸ πρῶτον, εἶτ' αὐτὴν ἔμμορφον ἀποτελεῖσθαι. Εἰ δὲ δὴ καὶ ἐμπαθὲς ψυχὴ, δεῖ δὲ τι ἀπαθὲς εἶναι — ἢ πάντα τῷ χρόνῳ ἀπολεῖται — δεῖ τι πρὸ ψυχῆς εἶναι. Καὶ εἰ ἐν κόσμῳ ψυχὴ, ἐκτὸς δὲ δεῖ τι κόσμου εἶναι, καὶ ταύτῃ πρὸ ψυχῆς δεῖ τι εἶναι. Εἰ γὰρ τὸ ἐν κόσμῳ τὸ ἐν σώματι καὶ ὕληι, οὐδὲν ταῦτόν μενεῖ· ὥστε ἄνθρωπος καὶ πάντες λόγοι οὐκ αἰδίοι οὐδὲ οἱ αὐτοί. Καὶ ὅτι μὲν νοῦν πρὸ ψυχῆς εἶναι δεῖ, ἐκ τούτων καὶ ἐξ ἄλλων πολλῶν ἂν τις θεωρήσειε.

4. But, soul reached, why need we look higher; why not make this The First?

A main reason is that the Intellectual-Principle is at once something other and something more powerful than Soul and that the more powerful is in the nature of things the prior. For it is certainly not true, as people imagine, that the soul, brought to perfection, produces Intellect. How could that potentiality come to actuality unless there be, first, an effective principle to induce the actualization which, left to chance, might never occur?

The Firsts must be supposed to exist in actuality, looking to nothing else, self-complete. Anything incomplete must be sequent upon these, and take its completion from the principles engendering it which, like fathers, labour in the improvement of an offspring born imperfect: the produced is a Matter to the producing principle and is worked over by it into a shapely perfection.

And if, further, soul is passible while something impassible there must be or by the mere passage of time all wears away, here too we are led to something above soul.

Again there must be something prior to Soul because Soul is in the world and there must be something outside a world in which, all being corporeal and material, nothing has enduring reality: failing such a prior, neither man nor the Ideas would be eternal or have true identity.

These and many other considerations establish the necessary existence of an Intellectual-Principle prior to Soul.

[5] Δεῖ δὲ νοῦν λαμβάνειν, εἴπερ ἐπαληθεύσομεν τῷ ὀνόματι, μὴ τὸν δυνάμει μηδὲ τὸν ἐξ ἀφροσύνης εἰς νοῦν ἐλθόντα – εἰ δὲ μή, ἄλλον πάλιν αὖ πρὸ αὐτοῦ ζητήσομεν – ἀλλὰ τὸν ἐνεργεῖαι καὶ ἀεὶ νοῦν ὄντα. Εἰ δὲ μὴ ἐπακτὸν τὸ φρονεῖν ἔχει, εἴ τι νοεῖ, παρ' αὐτοῦ νοεῖ, καὶ εἴ τι ἔχει, παρ' αὐτοῦ ἔχει. Εἰ δὲ παρ' αὐτοῦ καὶ ἐξ αὐτοῦ νοεῖ, αὐτός ἐστιν ἃ νοεῖ. Εἰ γὰρ ἡ μὲν οὐσία αὐτοῦ ἄλλη, ἃ δὲ νοεῖ ἕτερα αὐτοῦ, αὐτὴ ἡ οὐσία αὐτοῦ ἀνόητος ἔσται· καὶ δυνάμει, οὐκ ἐνεργεῖαι αὐτῷ. Οὐ χωριστέον οὖν οὐδέτερον ἀπὸ θατέρου. Ἔθος δὲ ἡμῖν ἀπὸ τῶν παρ' ἡμῖν κάκεῖνα ταῖς ἐπινοίαις χωρίζειν. Τί οὖν ἐνεργεῖ καὶ τί νοεῖ, ἵνα ἐκεῖνα αὐτὸν ἃ νοεῖ θώμεθα; Ἡ δὴλον ὅτι νοῦς ὢν ὄντως νοεῖ τὰ ὄντα καὶ ὑφίστησιν. Ἔστιν ἄρα τὰ ὄντα. Ἡ γὰρ ἐτέρωθι ὄντα αὐτὰ νοήσει, ἢ ἐν αὐτῷ ὡς αὐτὸν ὄντα. Ἐτέρωθι μὲν οὖν ἀδύνατον· ποῦ γάρ; Αὐτὸν ἄρα καὶ ἐν αὐτῷ. Οὐ γὰρ δὴ ἐν τοῖς αἰσθητοῖς, ὥσπερ οἶονται. Τὸ γὰρ πρῶτον ἕκαστον οὐ τὸ αἰσθητόν· τὸ γὰρ ἐν αὐτοῖς εἶδος ἐπὶ ὕλῃ εἰδῶλον ὄντος, πᾶν τε εἶδος ἐν ἄλλῳ παρ' ἄλλου εἰς ἐκεῖνο ἔρχεται καὶ ἐστὶν εἰκὼν ἐκείνου. Εἰ δὲ καὶ ποιητὴν δεῖ εἶναι τοῦδε τοῦ παντός, οὐ τὰ ἐν τῷ μήπω ὄντι οὗτος νοήσει, ἵνα αὐτὸ ποιῇ. Πρὸ τοῦ κόσμου ἄρα δεῖ εἶναι ἐκεῖνα, οὐ τύπους ἀφ' ἐτέρων, ἀλλὰ καὶ ἀρχέτυπα καὶ πρῶτα καὶ νοῦ οὐσίαν. Εἰ δὲ λόγους φήσουσιν ἀρκεῖν, αἰδίου δὴλον· εἰ δὲ αἰδίους καὶ ἀπαθείς, ἐν νῶι δεῖ εἶναι καὶ τοιοῦτοι καὶ προτέρῳ ἕξεως καὶ φύσεως καὶ ψυχῆς· δυνάμει γὰρ ταῦτα. Ὁ νοῦς ἄρα τὰ ὄντα ὄντως, οὐχ οἷα ἐστὶν ἄλλοι νοῶν· οὐ γὰρ ἐστὶν οὔτε πρὸ αὐτοῦ οὔτε μετ' αὐτόν· ἀλλὰ οἷον νομοθέτης πρῶτος, μᾶλλον δὲ νόμος αὐτός

τοῦ εἶναι. Ὁρθῶς ἄρα τὸ γὰρ αὐτὸ νοεῖν ἐστὶ τε καὶ εἶναι καὶ ἡ τῶν ἄνευ ὕλης ἐπιστήμη ταυτὸν τῷ πράγματι καὶ τὸ ἐμμαντὸν ἐδιζήσάμην ὥς ἐν τῶν ὄντων· καὶ αἱ ἀναμνήσεις δέ· οὐδέν γὰρ ἔξω τῶν ὄντων οὐδ' ἐν τόποι, μένει δὲ ἀεὶ ἐν αὐτοῖς μεταβολὴν οὐδὲ φθορὰν δεχόμενα· διὸ καὶ ὄντως ὄντα. Ἡ γιγνώμενα καὶ ἀπολλύμενα ἐπακτῶι χρήσεται τῷ ὄντι, καὶ οὐκέτ' ἐκεῖνα ἀλλ' ἐκεῖνο τὸ ὄν ἔσται. Τὰ μὲν δὴ αἰσθητὰ μεθέξει ἐστὶν ἃ λέγεται τῆς ὑποκειμένης φύσεως μορφήν ἰσχύουσης ἄλλοθεν· οἷον χαλκὸς παρὰ ἀνδριαντοποιικῆς καὶ ξύλον παρὰ τεκτονικῆς διὰ εἰδώλου τῆς τέχνης εἰς αὐτὰ ἰούσης, τῆς δὲ τέχνης αὐτῆς ἔξω ὕλης ἐν ταυτότητι μενούσης καὶ τὸν ἀληθῆ ἀνδριάντα καὶ κλίνην ἐχούσης. Οὕτω δὴ καὶ ἐπὶ τῶν σωμάτων· καὶ τόδε πᾶν ἰνδαλμάτων μετέχον ἕτερα αὐτῶν δείκνυσιν τὰ ὄντα, ἄτρεπτα μὲν ὄντα ἐκεῖνα, αὐτὰ δὲ τρεπόμενα, ἰδρυμένα τε ἐφ' ἑαυτῶν, οὐ τόπου δεόμενα· οὐ γὰρ μεγέθη· νοερὰν δὲ καὶ αὐτάρκη ἑαυτοῖς ὑπόστασιν ἔχοντα. Σωμάτων γὰρ φύσις σώιζεσθαι παρ' ἄλλου θέλει, νοῦς δὲ ἀνέχων θαυμαστικῇ φύσει τὰ παρ' αὐτῶν πίπτοντα, ὅπου ἰδρυθῇ αὐτὸς οὐ ζητεῖ.

5. This Intellectual-Principle, if the term is to convey the truth, must be understood to be not a principle merely potential and not one maturing from unintelligence to intelligence — that would simply send us seeking, once more, a necessary prior — but a principle which is intelligence in actuality and in eternity.

Now a principle whose wisdom is not borrowed must derive from itself any intellection it may make; and anything it may possess within itself it can hold only from itself: it follows that, intellective by its own resource and upon its own content, it is itself the very things on which its intellection acts.

For supposing its essence to be separable from its intellection and the objects of its intellection to be not itself, then its essence would be unintellectual; and it would be intellectual not actually but potentially. The intellection and its object must then be inseparable — however the habit induced by our conditions may tempt us to distinguish, There too, the thinker from the thought.

What then is its characteristic Act and what the intellection which makes knower and known here identical?

Clearly, as authentic Intellection, it has authentic intellection of the authentically existent, and establishes their existence. Therefore it is the Authentic Beings.

Consider: It must perceive them either somewhere else or within itself as its very self: the somewhere else is impossible — where could that be? — they are therefore itself and the content of itself.

Its objects certainly cannot be the things of sense, as people think; no First could be of the sense-known order; for in things of sense the Idea is but an image of the authentic, and every Idea thus derivative and exiled traces back to that original and is no more than an image of it.

Further, if the Intellectual-Principle is to be the maker of this All, it cannot

make by looking outside itself to what does not yet exist. The Authentic Beings must, then, exist before this All, no copies made on a model but themselves archetypes, primals, and the essence of the Intellectual-Principle.

We may be told that Reason-Principles suffice [to the subsistence of the All]: but then these, clearly, must be eternal; and if eternal, if immune, then they must exist in an Intellectual-Principle such as we have indicated, a principle earlier than condition, than nature, than soul, than anything whose existence is potential for contingent].

The Intellectual-Principle, therefore, is itself the authentic existences, not a knower knowing them in some sphere foreign to it. The Authentic Beings, thus, exist neither before nor after it: it is the primal legislator to Being or, rather, is itself the law of Being. Thus it is true that “Intellectual and Being are identical”; in the immaterial the knowledge of the thing is the thing. And this is the meaning of the dictum “I sought myself,” namely as one of the Beings: it also bears on reminiscence.

For none of the Beings is outside the Intellectual-Principle or in space; they remain for ever in themselves, accepting no change, no decay, and by that are the authentically existent. Things that arise and fall away draw on real being as something to borrow from; they are not of the real; the true being is that on which they draw.

It is by participation that the sense-known has the being we ascribe to it; the underlying nature has taken its shape from elsewhere; thus bronze and wood are shaped into what we see by means of an image introduced by sculpture or carpentry; the craft permeates the materials while remaining integrally apart from the material and containing in itself the reality of statue or couch. And it is so, of course, with all corporeal things.

This universe, characteristically participant in images, shows how the image differs from the authentic beings: against the variability of the one order, there stands the unchanging quality of the other, self-situate, not needing space because having no magnitude, holding an existent intellective and self-sufficing. The body-kind seeks its endurance in another kind; the Intellectual-Principle, sustaining by its marvellous Being, the things which of themselves must fall, does not itself need to look for a staying ground.

[6] Νοῦς μὲν δὴ ἔστω τὰ ὄντα, καὶ πάντα ἐν αὐτῷ οὐχ ὡς ἐν τόπῳ ἔχων, ἀλλ’ ὡς αὐτὸν ἔχων καὶ ἐν ὧν αὐτοῖς. Πάντα δὲ ὁμοῦ ἐκεῖ καὶ οὐδὲν ἥττον διακεκριμένα. Ἐπεὶ καὶ ψυχὴ ὁμοῦ ἔχουσα πολλὰς ἐπιστήμας ἐν ἑαυτῇ οὐδὲν ἔχει συγκεχυμένον, καὶ ἐκάστη πράττει τὸ αὐτῆς, ὅταν δέη, οὐ συνεφέλκουσα τὰς ἄλλας, νόημα δὲ ἕκαστον καθαρὸν ἐνεργεῖ ἐκ τῶν ἐνδον αὐτῷ νοημάτων κειμένων. Οὕτως οὖν καὶ πολὺ μᾶλλον ὁ νοῦς ἐστὶν ὁμοῦ πάντα καὶ αὐτὸς οὐχ ὁμοῦ, ὅτι ἕκαστον δύναμις ἰδίᾳ. Ὁ δὲ πᾶς νοῦς περιέχει ὥσπερ γένος εἶδη καὶ ὥσπερ ὅλον μέρη. Καὶ αἱ τῶν σπερμάτων δὲ δυνάμεις εἰκόνα φέρουσι τοῦ λεγομένου· ἐν γὰρ τῷ ὅλῳ ἀδιάκριτα πάντα, καὶ οἱ λόγοι ὥσπερ ἐν ἐνὶ κέντρῳ· καὶ ὧς ἐστὶν ἄλλος ὁφθαλμοῦ, ἄλλος δὲ χειρῶν λόγος τὸ ἕτερος

εἶναι παρὰ τοῦ γενομένου ὑπ' αὐτοῦ αἰσθητοῦ γνωσθεῖς. Αἱ μὲν οὖν ἐν τοῖς σπέρμασι δυνάμεις ἐκάστη αὐτῶν λόγος εἷς ὅλος μετὰ τῶν ἐν αὐτῷ ἐμπεριεχομένων μερῶν τὸ μὲν σωματικὸν ὕλην ἔχει, οἷον ὅσον ὑγρόν, αὐτὸς δὲ εἶδος ἐστὶ τὸ ὅλον καὶ λόγος ὁ αὐτὸς ὧν ψυχῆς εἶδει τῷ γεννῶντι, ἥ ἐστὶν ἰνδαλμα ψυχῆς ἄλλης κρείττονος. Φύσιν δέ τινες αὐτὴν ὀνομάζουσιν τὴν ἐν τοῖς σπέρμασιν, ἥ ἐκεῖθεν ὀρμηθεῖσα ἀπὸ τῶν πρὸ αὐτῆς, ὥσπερ ἐκ πυρὸς φῶς, ἥστραψέ τε καὶ ἐμόρφωσε τὴν ὕλην οὐκ ὠθοῦσα οὐδὲ ταῖς πολυθρullήτοις μοχλείαις χρωμένη, δοῦσα δὲ τῶν λόγων.

6. We take it, then, that the Intellectual-Principle is the authentic existences and contains them all — not as in a place but as possessing itself and being one thing with this its content. All are one there and yet are distinct: similarly the mind holds many branches and items of knowledge simultaneously, yet none of them merged into any other, each acting its own part at call quite independently, every conception coming out from the inner total and working singly. It is after this way, though in a closer unity, that the Intellectual-Principle is all Being in one total — and yet not in one, since each of these beings is a distinct power which, however, the total Intellectual-Principle includes as the species in a genus, as the parts in a whole. This relation may be illustrated by the powers in seed; all lies undistinguished in the unit, the formative ideas gathered as in one kernel; yet in that unit there is eye-principle, and there is hand-principle, each of which is revealed as a separate power by its distinct material product. Thus each of the powers in the seed is a Reason-Principle one and complete yet including all the parts over which it presides: there will be something bodily, the liquid, for example, carrying mere Matter; but the principle itself is Idea and nothing else, idea identical with the generative idea belonging to the lower soul, image of a higher. This power is sometimes designated as Nature in the seed-life; its origin is in the divine; and, outgoing from its priors as light from fire, it converts and shapes the matter of things, not by push and pull and the lever work of which we hear so much, but by bestowal of the Ideas.

[7] Αἱ δὲ ἐπιστήμαι ἐν ψυχῇ λογικῇ οὔσαι αἱ μὲν τῶν αἰσθητῶν — εἰ δεῖ ἐπιστήμας τούτων λέγειν, πρέπει δὲ αὐταῖς τὸ τῆς δόξης ὄνομα — ὕστεραι τῶν πραγμάτων οὔσαι εἰκόνες εἰσὶ τούτων· τῶν δὲ νοητῶν, αἱ δὴ καὶ ὄντως ἐπιστήμαι, παρὰ νοῦ εἰς λογικὴν ψυχὴν ἐλθοῦσαι αἰσθητὸν μὲν οὐδὲν νοοῦσι· καθόσον δὲ εἰσιν ἐπιστήμαι, εἰσιν αὐτὰ ἕκαστα ἃ νοοῦσι, καὶ ἔνδοθεν τό τε νοητὸν τὴν τε νόησιν ἔχουσιν, ὅτι ὁ νοῦς ἔνδον — ὃ ἐστὶν αὐτὰ τὰ πρῶτα — συνὼν αὐτῷ ἀεὶ καὶ ἐνεργεῖαι ὑπάρχων καὶ οὐκ ἐπιβάλλων ὥς οὐκ ἔχων ἢ ἐπικτώμενος ἢ διεξοδεύων οὐ προκεχειρισμένα — ψυχῆς γὰρ ταῦτα πάθη — ἀλλ' ἔστηκεν ἐν αὐτῷ ὁμοῦ πάντα ὧν, οὐ νοήσας, ἵν' ὑποστήσῃ ἕκαστα. Οὐ γάρ, ὅτ' ἐνόησε θεόν, θεὸς ἐγένετο, οὐδέ, ὅτε ἐνόησε κίνησιν, κίνησις ἐγένετο. Ὅθεν καὶ τὸ λέγειν νοήσεις τὰ εἶδη, εἰ οὕτω λέγεται, ὥς, ἐπειδὴ ἐνόησε, τότε ἐγένετο ἢ ἔστι τότε, οὐκ ὀρθῶς· ταύτης γὰρ τῆς νοήσεως πρότερον δεῖ τὸ νοοῦμενον εἶναι. Ἡ πῶς ἂν ἔλθοι ἐπὶ τὸ νοεῖν αὐτό; Οὐ γὰρ δὴ κατὰ συντυχίαν οὐδὲ ἐπέβαλεν εἰκῇ.

7. Knowledge in the reasoning soul is on the one side concerned with objects of sense, though indeed this can scarcely be called knowledge and is better indicated as opinion or surface-knowing; it is of later origin than the objects since it is a reflection from them: but on the other hand there is the knowledge handling the intellectual objects and this is the authentic knowledge; it enters the reasoning soul from the Intellectual-Principle and has no dealing with anything in sense. Being true knowledge it actually is everything of which it takes cognisance; it carries as its own content the intellectual act and the intellectual object since it carries the Intellectual-Principle which actually is the primals and is always self-present and is in its nature an Act, never by any want forced to seek, never acquiring or traversing the remote — for all such experience belongs to soul — but always self-gathered, the very Being of the collective total, not an extern creating things by the act of knowing them.

Not by its thinking God does God come to be; not by its thinking Movement does Movement arise. Hence it is an error to call the Ideas intellections in the sense that, upon an intellectual act in this Principle, one such Idea or another is made to exist or exists. No: the object of this intellection must exist before the intellective act [must be the very content not the creation of the Intellectual-Principle]. How else could that Principle come to know it: certainly not [as an external] by luck or by haphazard search.

[8] Εἰ οὖν ἡ νόησις ἐνόντος, ἐκεῖνο τὸ εἶδος τὸ ἐνόν· καὶ ἡ ἰδέα αὕτη. Τί οὖν τοῦτο; Νοῦς καὶ ἡ νοερὰ οὐσία, οὐχ ἑτέρα τοῦ νοῦ ἐκάστη ἰδέα, ἀλλ' ἐκάστη νοῦς. Καὶ ὅλος μὲν ὁ νοῦς τὰ πάντα εἶδη, ἕκαστον δὲ εἶδος νοῦς ἕκαστος, ὥς ἡ ὅλη ἐπιστήμη τὰ πάντα θεωρήματα, ἕκαστον δὲ μέρος τῆς ὅλης οὐχ ὡς διακεκριμένον τόπῳ, ἔχον δὲ δύνάμιν ἕκαστον ἐν τῷ ὅλῳ. Ἔστιν οὖν οὗτος ὁ νοῦς ἐν αὐτῷ καὶ ἔχων ἑαυτὸν ἐν ἡσυχίαι κόρος αἰεί. Εἰ μὲν οὖν προεπενοεῖτο ὁ νοῦς πρότερος τοῦ ὄντος, ἔδει τὸν νοῦν λέγειν ἐνεργήσαντα καὶ νοήσαντα ἀποτελέσαι καὶ γεννῆσαι τὰ ὄντα· ἐπεὶ δὲ τὸ ὄν τοῦ νοῦ προεπινεῖν ἀνάγκη, ἐγκεῖσθαι δεῖ τίθεσθαι ἐν τῷ νοοῦντι τὰ ὄντα, τὴν δὲ ἐνέργειαν καὶ τὴν νόησιν ἐπὶ τοῖς οὖσιν, οἷον ἐπὶ πῦρ ἤδη τὴν τοῦ πυρὸς ἐνέργειαν, ἢ ἐν ὄντα τὸν νοῦν ἐφ' ἑαυτοῖς ἔχει ἐνέργειαν αὐτῶν. Ἔστι δὲ καὶ τὸ ὄν ἐνέργεια· μία οὖν ἀμφοῖν ἐνέργεια, μᾶλλον δὲ τὰ ἄμφω ἓν. Μία μὲν οὖν φύσις τό τε ὄν ὃ τε νοῦς· διὸ καὶ τὰ ὄντα καὶ ἡ τοῦ ὄντος ἐνέργεια καὶ ὁ νοῦς ὁ τοιοῦτος· καὶ αἱ οὕτω νοήσεις τὸ εἶδος καὶ ἡ μορφή τοῦ ὄντος καὶ ἡ ἐνέργεια. Ἐπινεοῖται γε μὴν μεριζομένων ὑφ' ἡμῶν θάτερα πρὸ τῶν ἐτέρων. Ἐτερος γὰρ ὁ μερίζων νοῦς, ὁ δὲ ἀμέριστος καὶ μὴ μερίζων τὸ ὄν καὶ τὰ πάντα.

8. If, then, the Intellection is an act upon the inner content [of a perfect unity], that content is at once the Idea [as object: *eidos*] and the Idea itself [as concept: *idea*].

What, then, is that content?

An Intellectual-Principle and an Intellective Essence, no concept

distinguishable from the Intellectual-Principle, each actually being that Principle. The Intellectual-Principle entire is the total of the Ideas, and each of them is the [entire] Intellectual-Principle in a special form. Thus a science entire is the total of the relevant considerations each of which, again, is a member of the entire science, a member not distinct in space yet having its individual efficacy in a total.

This Intellectual-Principle, therefore, is a unity while by that possession of itself it is, tranquilly, the eternal abundance.

If the Intellectual-Principle were envisaged as preceding Being, it would at once become a principle whose expression, its intellectual Act, achieves and engenders the Beings: but, since we are compelled to think of existence as preceding that which knows it, we can but think that the Beings are the actual content of the knowing principle and that the very act, the intellection, is inherent to the Beings, as fire stands equipped from the beginning with fire-act; in this conception, the Beings contain the Intellectual-Principle as one and the same with themselves, as their own activity. Thus, Being is itself an activity: there is one activity, then, in both or, rather, both are one thing.

Being, therefore, and the Intellectual-Principle are one Nature: the Beings, and the Act of that which is, and the Intellectual-Principle thus constituted, all are one: and the resultant Intellections are the Idea of Being and its shape and its act.

It is our separating habit that sets the one order before the other: for there is a separating intellect, of another order than the true, distinct from the intellect, inseparable and unseparating, which is Being and the universe of things.

[9] Τίνα οὖν ἐστι τὰ ἐν ἐνὶ νῶι, ἃ νοοῦντες μερίζομεν ἡμεῖς; Δεῖ γὰρ αὐτὰ ἡρεμοῦντα προφέρειν, οἷον ἐξ ἐπιστήμης ἐν ἐνὶ οὔσης ἐπιθεωρεῖν τὰ ἐνόντα. Κόσμου δὴ τοῦδε ὄντος ζώιου περιεκτικοῦ ζώιων ἀπάντων καὶ παρ' ἄλλου ἔχοντος τὸ εἶναι καὶ τοιῶδε εἶναι, παρ' οὗ δέ ἐστιν εἰς νοῦν ἀναγομένου, ἀναγκαῖον καὶ ἐν νῶι τὸ ἀρχέτυπον πᾶν εἶναι, καὶ κόσμον νοητὸν τοῦτον τὸν νοῦν εἶναι, ὃν φησιν ὁ Πλάτων ἐν τῶι ὃ ἐστι ζῶιον. Ὡς γὰρ ὄντος λόγου ζώιου τινός, οὔσης δὲ καὶ ὕλης τῆς τὸν λόγον τὸν σπερματικὸν δεξαμένης, ἀνάγκη ζῶιον γενέσθαι, τὸν αὐτὸν τρόπον καὶ φύσεως νοεράς καὶ πανδυνάμου οὔσης καὶ οὐδενὸς διείργοντος, μηδενὸς ὄντος μεταξὺ τούτου καὶ τοῦ δέξασθαι δυναμένου, ἀνάγκη τὸ μὲν κοσμηθῆναι, τὸ δὲ κοσμηῆσαι. Καὶ τὸ μὲν κοσμηθὲν ἔχει τὸ εἶδος μεμερισμένον, ἀλλαχοῦ ἄνθρωπον καὶ ἀλλαχοῦ ἥλιον· τὸ δὲ ἐν ἐνὶ πάντα.

9. What, then, is the content — inevitably separated by our minds — of this one Intellectual-Principle? For there is no resource but to represent the items in accessible form just as we study the various articles constituting one science.

This universe is a living thing capable of including every form of life; but its Being and its modes are derived from elsewhere; that source is traced back to the Intellectual-Principle: it follows that the all-embracing archetype is in

the Intellectual-Principle, which, therefore, must be an intellectual Kosmos, that indicated by Plato in the phrase “The living existent.”

Given the Reason-Principle [the outgoing divine Idea] of a certain living thing and the Matter to harbour this seed-principle, the living thing must come into being: in the same way once there exists — an intellective Nature, all powerful, and with nothing to check it — since nothing intervenes between it and that which is of a nature to receive it — inevitably the higher imprints form and the lower accepts, it. The recipient holds the Idea in division, here man, there sun, while in the giver all remains in unity.

[10] Ὅσα μὲν οὖν ὡς εἶδη ἐν τῷ αἰσθητῷ ἐστι, ταῦτα ἐκεῖθεν· ὅσα δὲ μή, οὐ. Διὸ τῶν παρὰ φύσιν οὐκ ἔστιν ἐκεῖ οὐδέν, ὥσπερ οὐδὲ τῶν παρὰ τέχνην ἐστὶν ἐν ταῖς τέχναις, οὐδὲ ἐν τοῖς σπέρμασι χωλεῖα. Ποδῶν δὲ χωλεῖα ἢ δὴ ἐν τῇ γενέσει οὐ κρατήσαντος λόγου, ἢ δὲ ἐκ τύχης λύμηι τοῦ εἶδους. Καὶ ποιότητες δὴ σύμφωνοι καὶ ποσότητες, ἀριθμοὶ τε καὶ μεγέθη καὶ σχέσεις, ποιήσεις τε καὶ πείσεις αἱ κατὰ φύσιν, κινήσεις τε καὶ στάσεις καθόλου τε καὶ ἐν μέρει τῶν ἐκεῖ. Ἀντὶ δὲ χρόνου αἰών. Ὁ δὲ τόπος ἐκεῖ νοερός τὸ ἄλλο ἐν ἄλλῳ. Ἐκεῖ μὲν οὖν ὁμοῦ πάντων ὄντων, ὃ τι ἂν λάβῃς αὐτῶν, οὐσία καὶ νοερά, καὶ ζωῆς ἕκαστον μετέχον, καὶ ταῦτόν καὶ θάτερον, καὶ κίνησις καὶ στάσις, καὶ κινούμενον καὶ ἐστώς, καὶ οὐσία καὶ ποιόν, καὶ πάντα οὐσία. Καὶ γὰρ ἐνεργεῖαι, οὐ δυνάμει τὸ ὄν ἕκαστον· ὥστε οὐ κεχώρισται τὸ ποιὸν ἐκάστης οὐσίας. Ἄρ’ οὖν μόνα τὰ ἐν τῷ αἰσθητῷ ἐκεῖ, ἢ καὶ ἄλλα πλείω; Ἀλλὰ πρότερον περὶ τῶν κατὰ τέχνην σκεπτέον· κακοῦ γὰρ οὐδενός· τὸ γὰρ κακὸν ἐνταῦθα ἐξ ἐνδείας καὶ στερήσεως καὶ ἐλλείψεως, καὶ ὕλης ἀτυχούσης πάθος καὶ τοῦ ὕληι ὁμοιωμένον.

10. All, then, that is present in the sense realm as Idea comes from the Supreme. But what is not present as Idea, does not. Thus of things conflicting with nature, none is There: the inartistic is not contained in the arts; lameness is not in the seed; for a lame leg is either inborn through some thwarting of the Reason-principle or is a marring of the achieved form by accident. To that Intellectual Kosmos belong qualities, accordant with Nature, and quantities; number and mass; origins and conditions; all actions and experiences not against nature; movement and repose, both the universals and the particulars: but There time is replaced by eternity and space by its intellectual equivalent, mutual inclusiveness.

In that Intellectual Kosmos, where all is one total, every entity that can be singled out is an intellective essence and a participant in life: thus, identity and difference, movement and rest with the object resting or moving, essence and quality, all have essential existence. For every real being must be in actuality not merely in potentiality and therefore the nature of each essence is inherent in it.

This suggests the question whether the Intellectual Kosmos contains the forms only of the things of sense or of other existents as well. But first we will consider how it stands with artistic creations: there is no question of an ideal

archetype of evil: the evil of this world is begotten of need, privation, deficiency, and is a condition peculiar to Matter distressed and to what has come into likeness with Matter.

[11] Τὰ οὖν κατὰ τέχνην καὶ αἱ τέχναι; Τῶν δὴ τεχνῶν ὅσαι μιμητικάι, γραφικὴ μὲν καὶ ἀνδριαντοποιία, ὄρχησίς τε καὶ χειρονομία, ἐνταῦθα πού τήν σύστασιν λαβοῦσαι καὶ αἰσθητῶι προσχρῶμεναι παραδείγματι καὶ μιμούμεναι εἶδη τε καὶ κινήσεις τάς τε συμμετρίας ἃς ὁρῶσι μετατιθεῖσθαι οὐκ ἂν εἰκότως ἐκεῖ ἀνάγοιντο, εἰ μὴ τῶι ἀνθρώπου λόγῳ. Εἰ δέ τις ἕξις ἐκ τῆς περὶ τὰ ζῶια συμμετρίας ὅλων ζῶιων ἐπισκοποῖτο, μόνιον ἂν εἴη δυνάμει τῆς κάκεῖ ἐπισκοπούσης καὶ θεωρούσης τὴν ἐν τῶι νοητῶι περὶ πάντα συμμετρίαν. Καὶ μὴν καὶ μουσικὴ πᾶσα περὶ ἀρμονίαν ἔχουσα καὶ ρυθμόν — ἥ μὲν περὶ ρυθμόν καὶ ἀρμονίαν, ἔχουσα τὰ νοήματα — τὸν αὐτὸν τρόπον ἂν εἴη, ὥσπερ καὶ ἡ περὶ τὸν νοητὸν ἀριθμὸν ἔχουσα. Ὅσαι δὲ ποιητικαὶ αἰσθητῶν τῶν κατὰ τέχνην, οἷον οἰκοδομικὴ καὶ τεκτονικὴ, καθόσον συμμετρίαις προσχρῶνται, ἀρχὰς ἂν ἐκεῖθεν ἔχοιεν καὶ τῶν ἐκεῖ φρονήσεων· τῶι δὲ αἰσθητῶι ταῦτα συγκερασάμεναι τὸ ὅλον οὐκ ἂν εἶεν ἐκεῖ· ἢ ἐν τῶι ἀνθρώπῳ. Οὐ μὴν οὐδὲ γεωργία συλλαμβάνουσα αἰσθητῶι φυτῶι, ἰατρικὴ τε τὴν ἐνταῦθα ὑγίειαν θεωροῦσα ἢ τε περὶ ἰσχὺν τήνδε καὶ εὐεξίαν· ἄλλη γὰρ ἐκεῖ δύναμις καὶ ὑγίεια, καθ' ἣν ἀτρεμῇ πάντα καὶ ἱκανά, ὅσα ζῶια. Ῥητορεία δὲ καὶ στρατηγία, οἰκονομία τε καὶ βασιλική, εἴ τινες αὐτῶν τὸ καλὸν κοινωνοῦσι ταῖς πράξεσιν, εἰ ἐκεῖνο θεωροῖεν, μοῖραν ἐκεῖθεν εἰς ἐπιστήμην ἔχουσιν ἐκ τῆς ἐπιστήμης τῆς ἐκεῖ. Γεωμετρία δὲ νοητῶν οὐσα τακτέα ἐκεῖ, σοφία τε ἀνωτάτω περὶ τὸ ὄν οὐσα. Καὶ περὶ μὲν τεχνῶν καὶ τῶν κατὰ τέχνας ταῦτα.

11. Now as to the arts and crafts and their productions:

The imitative arts — painting, sculpture, dancing, pantomimic gesturing — are, largely, earth-based; on an earthly base; they follow models found in sense, since they copy forms and movements and reproduce seen symmetries; they cannot therefore be referred to that higher sphere except indirectly, through the Reason-Principle in humanity.

On the other hand any skill which, beginning with the observation of the symmetry of living things, grows to the symmetry of all life, will be a portion of the Power There which observes and meditates the symmetry reigning among all beings in the Intellectual Kosmos. Thus all music — since its thought is upon melody and rhythm — must be the earthly representation of the music there is in the rhythm of the Ideal Realm.

The crafts, such as building and carpentry which give us Matter in wrought forms, may be said, in that they draw on pattern, to take their principles from that realm and from the thinking There: but in that they bring these down into contact with the sense-order, they are not wholly in the Intellectual: they are founded in man. So agriculture, dealing with material growths: so medicine watching over physical health; so the art which aims at corporeal strength and well-being: power and well-being mean something else There, the fearlessness and self-sufficing quality of all that lives.

Oratory and generalship, administration and sovereignty — under any forms in which their activities are associated with Good and when they look to that — possess something derived thence and building up their knowledge from the knowledge There.

Geometry, the science of the Intellectual entities, holds place There: so, too, philosophy, whose high concern is Being.

For the arts and products of art, these observations may suffice.

[12] Εἰ δὲ ἀνθρώπου ἐκεῖ καὶ λογικοῦ ἐκεῖ καὶ τεχνικοῦ καὶ αἱ τέχναι νοῦ γεννήματα οὔσαι, χρὴ δὲ καὶ τῶν καθόλου λέγειν τὰ εἶδη εἶναι, οὐ Σωκράτους, ἀλλ' ἀνθρώπου. Ἐπισκεπτέον δὲ περὶ ἀνθρώπου, εἰ καὶ ὁ καθέκαστα· τὸ δὲ καθέκαστον, ὅτι [μὴ] τὸ αὐτὸ ἄλλο ἄλλω· οἷον ὅτι ὁ μὲν σιμός, ὁ δὲ γρυπός, γρυπότητα μὲν καὶ σιμότητα διαφορὰς ἐν εἶδει θετέον ἀνθρώπου, ὥσπερ ζώιου διαφοραὶ εἰσιν· ἤκειν δὲ καὶ παρὰ τῆς ὕλης τὸ τὸν μὲν τοιάνδε γρυπότητα, τὸν δὲ τοιάνδε. Καὶ χρωμάτων διαφορὰς τὰς μὲν ἐν λόγῳ οὔσας, τὰς δὲ καὶ ὕλην καὶ τόπον διάφορον ὄντα ποιεῖν.

12. It should however be added that if the Idea of man exists in the Supreme, there must exist the Idea of reasoning man and of man with his arts and crafts; such arts as are the offspring of intellect Must be There.

It must be observed that the Ideas will be of universals; not of Socrates but of Man: though as to man we may enquire whether the individual may not also have place There. Under the heading of individuality there is to be considered the repetition of the same feature from man to man, the simian type, for example, and the aquiline: the aquiline and the simian must be taken to be differences in the Idea of Man as there are different types of the animal: but Matter also has its effect in bringing about the degree of aquilinity. Similarly with difference of complexion, determined partly by the Reason-Principle, partly by Matter and by diversity of place.

[13] Λοιπὸν δὲ εἰπεῖν, εἰ μόνα τὰ ἐν αἰσθητῶι ἐκεῖ, ἢ καί, ὥσπερ ἀνθρώπου ὁ αὐτοάνθρωπος ἕτερος, εἰ καὶ ψυχῆς αὐτοψυχὴ ἐκεῖ ἕτερα καὶ νοῦ αὐτονοῦς. Λεκτέον δὲ πρῶτον μὲν, ὅτι οὐ πάντα δεῖ, ὅσα ἐνταῦθα, εἰδῶλα νομίζειν ἀρχετύπων, οὐδὲ ψυχὴν εἰδῶλον εἶναι αὐτοψυχῆς, τιμιότητι δὲ ἄλλην ἄλλης διαφέρειν, καὶ εἶναι καὶ ἐνταῦθα, ἴσως δὲ οὐχ ὥς ἐνταῦθα, αὐτοψυχὴν. Εἶναι δὲ ψυχῆς ὄντως οὔσης ἐκάστης καὶ δικαιοσύνην δεῖ τινα καὶ σωφροσύνην, καὶ ἐν ταῖς παρ' ἡμῖν ψυχαῖς ἐπιστήμην ἀληθινήν, οὐκ εἰδῶλα οὐδὲ εἰκόνας ἐκείνων ὥς ἐν αἰσθητῶι, ἀλλὰ ταῦτα ἐκεῖνα ἄλλον τρόπον ὄντα ἐνταῦθα· οὐ γὰρ ἐν τινι τόπῳ ἀφωρισμένα ἐκεῖνα· ὥστε, ὅπου ψυχὴ σώματος ἐξανέδου, ἐκεῖ κάκεῖνα. Ὁ μὲν γὰρ αἰσθητὸς κόσμος μοναχοῦ, ὁ δὲ νοητὸς πανταχοῦ. Ὅσα μὲν οὖν ψυχὴ ἐκεῖ ἢ τοιαύτη, ἐνταῦθα, ταῦτα ἐκεῖ· ὥστε, εἰ τὰ ἐν τῶι αἰσθητῶι τὰ ἐν τοῖς ὁρωμένοις λαμβάνοιτο, οὐ μόνον τὰ ἐν τῶι αἰσθητῶι ἐκεῖ, ἀλλὰ καὶ πλείω· εἰ δὲ τὰ ἐν τῶι κόσμῳ λέγοιτο συμπεριλαμβανομένων καὶ ψυχῆς καὶ τῶν ἐν ψυχῇ, πάντα ἐνταῦθα, ὅσα κάκεῖ.

13. It remains to decide whether only what is known in sense exists There or whether, on the contrary, as Absolute-Man differs from individual man, so

there is in the Supreme an Absolute-Soul differing from Soul and an Absolute-Intellect differing from Intellectual-Principle.

It must be stated at the outset that we cannot take all that is here to be image of archetype, or Soul to be an image of Absolute-Soul: one soul, doubtless, ranks higher than another, but here too, though perhaps not as identified with this realm, is the Absolute-Soul.

Every soul, authentically a soul, has some form of rightness and moral wisdom; in the souls within ourselves there is true knowing: and these attributes are no images or copies from the Supreme, as in the sense-world, but actually are those very originals in a mode peculiar to this sphere. For those Beings are not set apart in some defined place; wherever there is a soul that has risen from body, there too these are: the world of sense is one — where, the Intellectual Kosmos is everywhere. Whatever the freed soul attains to here, that it is There.

Thus, if by the content of the sense-world we mean simply the visible objects, then the Supreme contains not only what is in the realm of sense but more: if in the content of the kosmos we mean to include Soul and the Soul-things, then all is here that is There.

[14] Τὴν οὖν τὰ πάντα περιλαβοῦσαν ἐν τῷ νοητῷ φύσιν ταύτην ἀρχὴν θετέον. Καὶ πῶς, τῆς μὲν ἀρχῆς τῆς ὄντως ἐνὸς καὶ ἀπλοῦ πάντη οὔσης, πλήθους δὲ ἐν τοῖς οὖσιν ὄντος; Πῶς παρὰ τὸ ἐν, καὶ πῶς πλήθος, καὶ πῶς τὰ πάντα ταῦτα, καὶ διὰ τί νοῦς ταῦτα καὶ πόθεν, λεκτέον ἀπ' ἄλλης ἀρχῆς ἀρχομένοις. Περὶ δὲ τῶν ἐκ σήψεως καὶ τῶν χαλεπῶν, εἰ κάκεῖ εἶδος, καὶ εἰ ῥύπου καὶ πηλοῦ, λεκτέον, ὥς, ὅσα κομίζεται νοῦς ἀπὸ τοῦ πρώτου, πάντα ἄριστα· ἐν οἷς εἶδесιν οὐ ταῦτα· οὐδ' ἐκ τούτων νοῦς, ἀλλὰ ψυχὴ παρὰ νοῦ, λαβοῦσα παρὰ ὕλης ἄλλα, ἐν οἷς ταῦτα. Περὶ δὲ τούτων σαφέστερον λεχθήσεται ἐπανελθοῦσιν ἐπὶ τὴν ἀπορίαν, πῶς ἐξ ἐνὸς πλήθος. Ὅτι δὲ τὰ σύνθετα εἰκῆι ὄντα, οὐ νῶι, ἀλλ' ἐφ' ἐαυτῶν αἰσθητὰ συνελθόντα, οὐκ ἐν εἶδεσιν· τὰ τε ἐκ σήψεως ψυχῆς ἄλλο τι ἴσως ἀδυνατούσης· εἰ δὲ μή, ἐποίησεν ἂν τι τῶν φύσει· ποιεῖ γοῦν, ὅπου δύναται. Περὶ δὲ τῶν τεχνῶν, ὅτι ἐν αὐτοανθρώπῳ περιέχονται, ὅσαι τέχναι ἀναφέρονται πρὸς τὰ κατὰ φύσιν ἀνθρώπῳ. Πρότερον δὲ ἄλλην καθόλου, καὶ τῆς καθόλου αὐτοψυχὴν ἦτοι τὴν ζωὴν; ἢ ἐν νῶι πρὶν γενέσθαι ψυχὴν, ἵνα καὶ γένηται, αὐτοψυχὴν ἐκείνην λέγειν.

14. There is, thus, a Nature comprehending in the Intellectual all that exists, and this Principle must be the source of all. But how, seeing that the veritable source must be a unity, simplex utterly?

The mode by which from the unity arises the multiple, how all this universe comes to be, why the Intellectual-Principle is all and whence it springs, these matters demand another approach.

But on the question as to whether the repulsive and the products of putridity have also their Idea — whether there is an Idea of filth and mud — it is to be observed that all that the Intellectual-Principle derived from The First

is of the noblest; in those Ideas the base is not included: these repulsive things point not to the Intellectual-Principle but to the Soul which, drawing upon the Intellectual-Principle, takes from Matter certain other things, and among them these.

But all this will be more clearly brought out, when we turn to the problem of the production of multiplicity from unity. Compounds, we shall see — as owing existence to hazard and not to the Intellectual-Principle, having been fused into objects of sense by their own impulse — are not to be included under Ideas.

The products of putrefaction are to be traced to the Soul's inability to bring some other thing to being — something in the order of nature, which, else, it would — but producing where it may. In the matter of the arts and crafts, all that are to be traced to the needs of human nature are laid up in the Absolute Man.

And before the particular Soul there is another Soul, a universal, and, before that, an Absolute-Soul, which is the Life existing in the Intellectual-Principle before Soul came to be and therefore rightly called [as the Life in the Divine] the Absolute-Soul.

Εννεάς Στ — The Sixth Ennead.

α: Περὶ τῶν γενῶν τοῦ ὄντος πρῶτον. — First Tractate.

On the Kinds of Being (1).

[1] Περὶ τῶν ὄντων πόσα καὶ τίνα ἐζήτησαν μὲν καὶ οἱ πάνυ παλαιοί, ἔν, οἱ δὲ ὠρισμένα, οἱ δὲ ἄπειρα εἰπόντες, καὶ τούτων ἕκαστοι οἱ μὲν ἄλλο οἱ δὲ ἄλλο τὸ ἔν, οἱ δὲ τὰ πεπερασμένα καὶ αὐτὰ τὰ ἄπειρα εἰπόντες· καὶ τοῖς μετ' αὐτοὺς ἐξετασθεῖσαι αὐταὶ αἱ δόξαι ἱκανῶς ἀφετάι ἡμῖν. Ὅσα δ' ἐξετάσαντες τὰ ἐκείνων ἔθεντο ἐν γένεσιν ὠρισμένοις αὐτοί, περὶ τούτων ἐπισκεπτέον, οἷ οὔτε ἐν θέμενοι, ὅτι πολλὰ καὶ ἐν τοῖς νοητοῖς ἑώρων, οὔτε ἄπειρα, ὅτι μήτε οἷόν τε μήτ' ἐπιστήμη ἂν γένοιτο, τά τε πεπερασμένα εἰς ἀριθμὸν αὐτῶν. Ὅτι [δὲ] τὰ ὑποκείμενα οὐκ ὀρθῶς οἷον στοιχεῖα, γένη [δὲ] τινὰ οὔτοι εἰρήκασιν, οἱ μὲν δέκα, οἱ δὲ ἐλάττω· εἶεν δ' ἂν τινες οἱ πλείω τούτων. Ἔστι δὲ καὶ ἐν τοῖς γένεσι διαφορά· οἱ μὲν γὰρ τὰ γένη ἀρχάς, οἱ δὲ αὐτὰ τὰ ὄντα τῷ γένει τοσαῦτα. Πρῶτον τοίνυν τὴν διαιρουμένην εἰς δέκα τὰ ὄντα ληπτέον ἀνασκοποῦντας, πότερα δέκα γένη δεῖ νομίζειν αὐτοὺς λέγειν κοινοῦ ὀνόματος τυχόντα τοῦ ὄντος ἢ κατηγορίας δέκα. Ὅτι γὰρ οὐ συνώνυμον τὸ ὄν ἐν ἅπασιν, λέγουσι καὶ ὀρθῶς λέγουσι· μᾶλλον δὲ ἐκεῖνο πρῶτον ἐρωτητέον, πότερα ὁμοίως ἐν τε τοῖς νοητοῖς ἐν τε τοῖς αἰσθητοῖς τὰ δέκα, ἢ ἐν μὲν τοῖς αἰσθητοῖς ἅπαντα, ἐν δὲ τοῖς νοητοῖς τὰ μὲν εἶναι, τὰ δὲ μὴ εἶναι· οὐ γὰρ δὴ ἀνάπαλιν. Οὗ δὴ ἐξεταστέον, τίνα ἀκαθεῖ τῶν δέκα, καὶ εἰ τὰ ἐκεῖ ὄντα ὑφ' ἐν γένος ὑπακτέον τοῖς ἐνταῦθα, ἢ ὁμωνύμως ἢ τε ἐκεῖ οὐσία ἢ τε ἐνταῦθα· ἀλλ' εἰ τοῦτο, πλείω τὰ γένη. Εἰ δὲ συνωνύμως, ἄτοπον τὸ αὐτὸ σημαίνειν τὴν οὐσίαν ἐπὶ τε τῶν πρῶτως ὄντων καὶ τῶν ὑστέρων οὐκ ὄντος γένους κοινοῦ, ἐν οἷς τὸ πρότερον καὶ ὕστερον. Ἀλλὰ περὶ τῶν νοητῶν κατὰ τὴν διαίρεσιν οὐ λέγουσιν· οὐ πάντα ἄρα τὰ ὄντα διαιρεῖσθαι ἐβουλήθησαν, ἀλλὰ τὰ μάλιστα ὄντα παραλελοίπασιν.

1. Philosophy at a very early stage investigated the number and character of the Existents. Various theories resulted: some declared for one Existent, others for a finite number, others again for an infinite number, while as regards the nature of the Existents — one, numerically finite, or numerically infinite — there was a similar disagreement. These theories, in so far as they have been adequately examined by later workers, may be passed over here; our attention must be directed upon the results of those whose examination has led them to posit on their own account certain well-defined genera.

These thinkers rejected pure unity on the ground of the plurality observed even in the Intellectual world; they rejected an infinite number as not reconcilable with the facts and as defying knowledge: considering the foundations of being to be “genera” rather than elements strictly so called, they concluded for a finite number. Of these “genera” some found ten, others less, others no doubt more.

But here again there is a divergence of views. To some the genera are first-principles; to others they indicate only a generic classification of the Existents

themselves.

Let us begin with the well-known tenfold division of the Existents, and consider whether we are to understand ten genera ranged under the common name of Being, or ten categories. That the term Being has not the same sense in all ten is rightly maintained.

But a graver problem confronts us at the outset: Are the ten found alike in the Intellectual and in the Sensible realms? Or are all found in the Sensible and some only in the Intellectual? All in the Intellectual and some in the Sensible is manifestly impossible.

At this point it would be natural to investigate which of the ten belong to both spheres, and whether the Existents of the Intellectual are to be ranged under one and the same genus with the Existents in the Sensible, or whether the term "Existence" [or Substance] is equivocal as applied to both realms. If the equivocation exists, the number of genera will be increased: if there is no equivocation, it is strange to find the one same "Existence" applying to the primary and to the derivative Existents when there is no common genus embracing both primal and secondary.

These thinkers are however not considering the Intellectual realm in their division, which was not intended to cover all the Existents; the Supreme they overlooked.

[2] Πάλιν οὖν ἄρα γένη νομιστέον εἶναι; Καὶ πῶς ἐν γένος ἡ οὐσία; Ἀπὸ γὰρ ταύτης πάντως ἀρκτέον. Ὅτι μὲν ἐν ἐπὶ τε τῆς νοητῆς ἐπὶ τε τῆς αἰσθητῆς κοινὸν εἶναι ἀδύνατον τὸ τῆς οὐσίας, εἴρηται. Καὶ προσέτι ἄλλο τι ἔσται πρὸ τε τῆς νοητῆς καὶ πρὸ τῆς αἰσθητῆς, ἄλλο τι ὃν κατηγορούμενον κατ' ἀμφοῖν, ὃ οὔτε σῶμα οὔτε ἀσώματον ἂν εἴη· ἔσται γὰρ ἢ τὸ σῶμα ἀσώματον, ἢ τὸ ἀσώματον σῶμα. Οὐ μὴν ἀλλὰ ἐπ' αὐτῶν τῶν τῆιδε οὐσιῶν ζητητέον, τί κοινὸν ἐπὶ τῆς ὕλης καὶ τοῦ εἶδους καὶ τοῦ ἐξ ἀμφοῖν. Πάντα γὰρ ταῦτα οὐσίας λέγουσιν εἶναι, καὶ οὐ τὸ ἴσον εἰς οὐσίαν ἔχειν, ὅταν μᾶλλον λέγῃται τὸ εἶδος οὐσία ἢ ἡ ὕλη· καὶ ὁρθῶς· οἱ δ' ἂν εἵποιεν τὴν ὕλην μᾶλλον. Αἱ δὲ πρῶται λεγόμεναι οὐσίαι πρὸς τὰς δευτέρας τί ἂν ἔχοιεν κοινόν, ὁπότε παρὰ τῶν προτέρων ἔχουσιν αἱ δευτέρας τὸ οὐσίαι λέγεσθαι; Ὅλως δὲ τί ἐστὶν ἡ οὐσία εἰπεῖν οὐκ ἔστιν· οὐδὲ γάρ, εἰ τὸ ἰδιόν τις ἀποδοίῃ, ἥδη ἔχει τὸ τί ἐστὶ, καὶ ἴσως οὐδὲ τὸ ἐν καὶ ταῦτόν ἀριθμῶι δεκτικὸν τῶν ἐναντίων ἐπὶ πάντων ἀρμόσει.

2. But are we really obliged to posit the existence of such genera?

Take Substance, for Substance must certainly be our starting-point: what are the grounds for regarding Substance as one single genus?

It has been remarked that Substance cannot be a single entity common to both the Intellectual and the Sensible worlds. We may add that such community would entail the existence of something prior to Intellectual and Sensible Substances alike, something distinct from both as predicated of both; and this prior would be neither body nor unembodied; for it were one or the other, body would be unembodied, or the unembodied would be the body.

This conclusion must not however prevent our seeking in the actual substance of the Sensible world an element held in common by Matter, by Form and by their Composite, all of which are designated as substances, though it is not maintained that they are Substance in an equal degree; Form is usually held to be Substance in a higher degree than Matter, and rightly so, in spite of those who would have Matter to be the more truly real.

There is further the distinction drawn between what are known as First and Second Substances. But what is their common basis, seeing that the First are the source from which the Second derive their right to be called substances?

But, in sum, it is impossible to define Substance: determine its property, and still you have not attained to its essence. Even the definition, "That which, numerically one and the same, is receptive of contraries," will hardly be applicable to all substances alike.

[3] Ἀλλ' ἄρα μίαν τινὰ κατηγορίαν λεκτέον ὁμοῦ συλλαβοῦσι τὴν νοητὴν οὐσίαν, τὴν ὕλην, τὸ εἶδος, τὸ ἐξ ἀμφοῖν; Οἷον εἴ τις τὸ τῶν Ἡρακλειδῶν γένος ἔν τι λέγοι, οὐχ ὡς κοινὸν κατὰ πάντων, ἀλλ' ὡς ἀφ' ἐνός· πρῶτως γὰρ ἡ οὐσία ἐκείνη, δευτέρως δὲ καὶ ἥττον τὰ ἄλλα. Ἀλλὰ τί κωλύει μίαν κατηγορίαν τὰ πάντα εἶναι; Καὶ γὰρ καὶ τὰ ἄλλα πάντα ἀπὸ τῆς οὐσίας τὰ λεγόμενα εἶναι. Ἡ ἐκεῖνα μὲν πάθη, αἱ δ' οὐσίαι ἐφεξῆς ἄλλως. Ἀλλὰ γὰρ καὶ οὕτως οὐπω ἔχομεν ἐπερείσασθαι τῇ οὐσίαι, οὐδὲ τὸ κυριώτατον λαβεῖν, ἴν' ἀπὸ τούτου καὶ τὰς ἄλλας. Συγγενεῖς μὲν δὴ οὕτως ἔστωσαν πᾶσαι αἱ λεγόμεναι οὐσίαι ἔχουσαι τι παρὰ τὰ ἄλλα γένη. Τί ἄρα γε αὐτὸ τοῦτο τὸ τι καὶ τὸ τόδε καὶ τὸ ὑποκείμενον καὶ μὴ ἐπικείμενον μηδ' ἐν ἄλλωι ὡς ἐν ὑποκειμένωι μηδὲ ὃ ἐστὶν ἄλλου ὄν, οἷον λευκὸν ποιότης σώματος καὶ ποσὸν οὐσίας, καὶ χρόνος κινήσεώς τι καὶ κίνησις τοῦ κινουμένου; Ἀλλ' ἡ δευτέρα οὐσία κατ' ἄλλου. Ἡ ἄλλον τρόπον τὸ κατ' ἄλλου ἐνταῦθα, ὡς γένος ἐνυπάρχον καὶ ἐνυπάρχον ὡς μέρος καὶ τὸ τι ἐκείνου· τὸ δὲ λευκὸν κατ' ἄλλου, ὅτι ἐν ἄλλωι. Ἀλλὰ ταῦτα μὲν ἴδια ἂν τις λέγοι πρὸς τὰ ἄλλα καὶ διὰ τοῦτο εἰς ἐν οὕτω συνάγοι καὶ οὐσίας λέγοι, ἐν δέ τι γένος οὐκ ἂν λέγοι, οὐδὲ δηλοῖ πῶ τὴν ἔννοιαν τῆς οὐσίας καὶ τὴν φύσιν. Καὶ ταῦτα μὲν ἐνταῦθα κείσθω· ἐπὶ δὲ τὴν τοῦ ποσοῦ ἴωμεν φύσιν.

3. But perhaps we should rather speak of some single category, embracing Intellectual Substance, Matter, Form, and the Composite of Matter and Form. One might refer to the family of the Heraclids as a unity in the sense, not of a common element in all its members, but of a common origin: similarly, Intellectual Substance would be Substance in the first degree, the others being substances by derivation and in a lower degree.

But what is the objection to including everything in a single category, all else of which existence is predicated being derived from that one thing, Existence or Substance? Because, granted that things be no more than modifications of Substance, there is a distinct grading of substances themselves. Moreover, the single category does not put us in a position to build on Substance, or to grasp it in its very truth as the plausible source of the

other substances.

Supposing we grant that all things known as substances are homogeneous as possessing something denied to the other genera, what precisely is this something, this individuality, this subject which is never a predicate, this thing not present in any thing as in a subject, this thing which does not owe its essential character to any other thing, as a quality takes character from a body and a quantity from a substance, as time is related to motion and motion to the moved?

The Second Substance is, it is true, a predicate. But predication in this case signifies a different relation from that just considered; it reveals the genus inherent in the subject and the subject's essential character, whereas whiteness is predicated of a thing in the sense of being present in the thing.

The properties adduced may indeed be allowed to distinguish Substance from the other Existents. They afford a means of grouping substances together and calling them by a common name. They do not however establish the unity of a genus, and they do not bring to light the concept and the nature of Substance.

These considerations are sufficient for our purpose: let us now proceed to investigate the nature of Quantity.

[4] Ἀριθμὸν δὴ πρῶτον ποσὸν λέγουσι καὶ τὸ συνεχὲς ἅπαν μέγεθος καὶ τόπον καὶ χρόνον, τὰ δ' ἄλλα εἰς ταῦτα ἀναφέρουσιν, ὅσα ποσὰ λέγουσι, καὶ τὴν κίνησιν ποσὸν τῷ τὸν χρόνον, καίτοι ἴσως ἀνάπαλιν τοῦ χρόνου τὸ συνεχὲς παρὰ τῆς κινήσεως λαβόντος. Εἰ μὲν δὴ τὸ συνεχὲς ἢ συνεχὲς ποσὸν φήσουσιν εἶναι, τὸ διωρισμένον οὐκ ἂν εἴη ποσόν· εἰ δὲ κατὰ συμβεβηκὸς τὸ συνεχές, τί κοινὸν ἀμφοτέροις ἔσται τὸ ποσοῖς εἶναι; Τοῖς μὲν γὰρ ἀριθμοῖς τὸ ποσοῖς εἶναι ὑπαρχέτω· καίτοι τοῦτο τὸ λέγεσθαι ποσοῖς ὑπάρχει, οὐπω δέ, τίς ἢ φύσις καθὸ λέγεται, δηλοῦται· ἀλλὰ γραμμὴ γε καὶ ἐπίπεδον καὶ σῶμα οὐδὲ λέγεται, ἀλλὰ μεγέθη μὲν λέγεται, ποσὰ δὲ οὐ λέγεται, εἴπερ τότε προσλαμβάνει τὸ ποσὸν λέγεσθαι, ὅταν εἰς ἀριθμὸν ἀχθῇ δίτηγχι ἢ τρίτηγχι· ἐπεὶ καὶ τὸ σῶμα τὸ φυσικὸν μετρηθὲν γίγνεται ποσόν τι, καὶ ὁ τόπος κατὰ συμβεβηκὸς, οὐχ ἢ τόπος. Δεῖ δὲ μὴ τὸ κατὰ συμβεβηκὸς ποσὸν λαμβάνειν, ἀλλὰ τὸ καθ' αὐτό, οἷον ποσότητα· ἐπεὶ οὐδὲ τοὺς τρεῖς βοῦς ποσόν, ἀλλὰ τὸν ἐπ' αὐτοῖς ἀριθμόν· βόες γὰρ τρεῖς δύο κατηγορίαι ἤδη. Οὕτως οὖν καὶ γραμμὴ τοσήδε δύο κατηγορίαι, καὶ ἐπιφάνεια τοσήδε δύο, καὶ ἡ ποσότης μὲν αὐτῆς ποσόν, αὐτὴ δὲ ἡ ἐπιφάνεια διὰ τί ποσόν; Περαιτωθεῖσα γοῦν οἷον τρισὶ γραμμαῖς ἢ τέτρασι λέγεται εἶναι ποσόν. Τί οὖν; μόνον τοὺς ἀριθμοὺς φήσομεν ποσόν; Ἀλλ' εἰ μὲν τοὺς καθ' αὐτοὺς ἀριθμούς, οὐσίαι λέγονται οὗτοι καὶ μάλιστα τῷ καθ' αὐτοὺς εἶναι. Εἰ δὲ τοὺς ἐν τοῖς μετέχουσιν αὐτῶν, καθ' οὓς ἀριθμοῦμεν, οὐ μονάδας, ἀλλὰ ἵππους δέκα καὶ βοῦς δέκα, πρῶτον μὲν ἄτοπον δόξει εἶναι, εἰ ἐκεῖνοι οὐσίαι, μὴ καὶ τούτους, ἔπειτα δέ, εἰ μετροῦντες τὰ ὑποκείμενα ἐνυπάρχουσιν ἐν αὐτοῖς, ἀλλὰ μὴ ἔξω ὄντες ὥσπερ οἱ κανόνες καὶ τὰ μέτρα μετροῦσιν. Ἀλλ' εἰ ἐφ' ἑαυτῶν ὄντες λαμβάνονται εἰς τὸ μετρεῖν καὶ μὴ ἐν τοῖς ὑποκειμένοις, οὔτε ἐκεῖνα ποσὰ τὰ ὑποκείμενα μὴ

μετέχοντα ποσότητος, αὐτοὶ τε διὰ τί ποσόν; Μέτρα γάρ· τὰ δὲ μέτρα διὰ τί ποσὰ ἢ ποσότης; Ἡ ὅτι ἐν τοῖς οὕσιν ὄντες, εἰ μηδεμιᾷ τῶν ἄλλων ἀρμόττουσι, τοῦτο, ὃ λέγονται, ἔσονται καὶ ἐν τῇ λεγομένῃ ποσότητι κείσονται. Καὶ γὰρ ἡ μονὰς αὐτῶν ὀρίζει ἓν, εἴτ' ἔπεισι καὶ ἐπ' ἄλλο, καὶ ὁ ἀριθμὸς ὅσα μηνύει, καὶ μετρεῖ τὸ πλῆθος ἢ ψυχὴ προσχρωμένη. Μετροῦσα οὖν οὐ τὸ τί ἐστι μετρεῖ· ἐν γὰρ λέγει καὶ δύο, κἂν ὁποιαοῦν καὶ ἐναντία ἦ· ἀλλ' οὐδὲ ἦντινα διάθεσιν ἔχει, οἷον θερμὸν ἢ καλόν, ἀλλ' ὅσα. Τοῦ ποσοῦ ἄρα, εἴτε καθ' αὐτόν, εἴτ' ἐν τοῖς μετέχουσι θεωροῖτο, αὐτός, οὐ τὰ μετέχοντα. Οὐ τὸ τρίτην τοίνυν, ἀλλὰ τὰ τρία. Διὰ τί οὖν καὶ τὰ μεγέθη; Ἄρα, ὅτι ἐγγὺς τοῦ ποσοῦ, καὶ οἷς ἂν ἐγγίνηται, ποσὰ αὐτὰ λέγομεν, οὐ τῷ κυρίως ποσῶι, ἀλλὰ μέγα λέγομεν, ὥσπερ πολλοῦ μετέχον ἀριθμοῦ, καὶ μικρόν, ὅτι ὀλίγου; Ἀλλὰ τὸ μέγα αὐτὸ καὶ τὸ μικρόν οὐκ ἀξιοῦται ποσὰ εἶναι, ἀλλὰ πρὸς τι· ἀλλὰ ὅμως πρὸς τι λέγουσι, καθόσον ποσὰ δοκεῖ εἶναι. Σκεπτέον δὲ ἀκριβέστερον. Ἔσται τοίνυν οὐχ ἓν τι γένος, ἀλλ' ὁ ἀριθμὸς μόνος, τὰ δὲ δευτέρως. Οὐ κυρίως τοίνυν ἓν γένος, ἀλλὰ κατηγορία μία συνάγουσα καὶ τὰ ἐγγὺς πῶς τὰ πρῶτως καὶ δευτέρως. Ἡμῖν δὲ ζητήτεον, πῶς οἱ καθ' αὐτοὺς ἀριθμοὶ οὐσίαι ἢ καὶ αὐτοὶ ποσόν τι· ὁποτέρως δ' ἂν ἔχωσιν, οὐκ ἂν κοινόν τι ἔχονεν πρὸς τούτους ἐκεῖνοι, ἀλλ' ἢ ὄνομα μόνον.

4. We are told that number is Quantity in the primary sense, number together with all continuous magnitude, space and time: these are the standards to which all else that is considered as Quantity is referred, including motion which is Quantity because its time is quantitative — though perhaps, conversely, the time takes its continuity from the motion.

If it is maintained that the continuous is a Quantity by the fact of its continuity, then the discrete will not be a Quantity. If, on the contrary, the continuous possesses Quantity as an accident, what is there common to both continuous and discrete to make them quantities?

Suppose we concede that numbers are quantities: we are merely allowing them the name of quantity; the principle which gives them this name remains obscure.

On the other hand, line and surface and body are not called quantities; they are called magnitudes: they become known as quantities only when they are rated by number—two yards, three yards. Even the natural body becomes a quantity when measured, as does the space which it occupies; but this is quantity accidental, not quantity essential; what we seek to grasp is not accidental quantity but Quantity independent and essential, Quantity-Absolute. Three oxen is not a quantity; it is their number, the three, that is Quantity; for in three oxen we are dealing with two categories. So too with a line of a stated length, a surface of a given area; the area will be a quantity but not the surface, which only comes under that category when it constitutes a definite geometric figure.

Are we then to consider numbers, and numbers only, as constituting the category of Quantity? If we mean numbers in themselves, they are substances,

for the very good reason that they exist independently. If we mean numbers displayed in the objects participant in number, the numbers which give the count of the objects — ten horses or ten oxen, and not ten units — then we have a paradoxical result: first, the numbers in themselves, it would appear, are substances but the numbers in objects are not; and secondly, the numbers inhere in the objects as measures [of extension or weight], yet as standing outside the objects they have no measuring power, as do rulers and scales. If however their existence is independent, and they do not inhere in the objects, but are simply called in for the purpose of measurement, the objects will be quantities only to the extent of participating in Quantity.

So with the numbers themselves: how can they constitute the category of Quantity? They are measures; but how do measures come to be quantities or Quantity? Doubtless in that, existing as they do among the Existents and not being adapted to any of the other categories, they find their place under the influence of verbal suggestion and so are referred to the so-called category of Quantity. We see the unit mark off one measurement and then proceed to another; and number thus reveals the amount of a thing, and the mind measures by availing itself of the total figure.

It follows that in measuring it is not measuring essence; it pronounces its “one” or “two,” whatever the character of the objects, even summing contraries. It does not take count of condition — hot, handsome; it simply notes how many.

Number then, whether regarded in itself or in the participant objects, belongs to the category of Quantity, but the participant objects do not. “Three yards long” does not fall under the category of Quantity, but only the three.

Why then are magnitudes classed as quantities? Not because they are so in the strict sense, but because they approximate to Quantity, and because objects in which magnitudes inhere are themselves designated as quantities. We call a thing great or small from its participation in a high number or a low. True, greatness and smallness are not claimed to be quantities, but relations: but it is by their apparent possession of quantity that they are thought of as relations. All this, however, needs more careful examination.

In sum, we hold that there is no single genus of Quantity. Only number is Quantity, the rest [magnitudes, space, time, motion] quantities only in a secondary degree. We have therefore not strictly one genus, but one category grouping the approximate with the primary and the secondary.

We have however to enquire in what sense the abstract numbers are substances. Can it be that they are also in a manner quantitative? Into whatever category they fall, the other numbers [those inherent in objects] can have nothing in common with them but the name.

[5] Ὁ δὲ λόγος καὶ ὁ χρόνος καὶ ἡ κίνησις πᾶς; Πρῶτον δὲ περὶ τοῦ λόγου, εἰ βούλει [μετρεῖται μὲν γάρ]. Ἀλλὰ λόγος, ὢν τοσόσδε ἐστί[ν] – [μετρεῖται μὲν γάρ] – ἤ δὲ λόγος, οὐ ποσόν· σημαντικὸν γάρ, ὥσπερ τὸ ὄνομα καὶ τὸ

ῥῆμα. Ὑλη δ' αὐτοῦ ὁ ἀήρ, ὥσπερ καὶ τούτων· καὶ γὰρ σύγκειται ἐξ αὐτῶν· ἡ δὲ πληγὴ μᾶλλον ὁ λόγος, καὶ οὐχ ἡ πληγὴ ἀπλῶς, ἀλλ' ἡ τύπωσις ἡ γιγνομένη, ὥσπερ μορφοῦσα· μᾶλλον οὖν ποιήσις καὶ ποίησις σημαντική. Τὴν δὲ κίνησιν ταύτην κατὰ τὴν πληγὴν ποίησιν μᾶλλον ἂν εὐλόγως τις θεῖτο, τὴν δὲ ἀντικειμένως πάθος, ἡ ἐκάστην ἄλλου μὲν ποίησιν, ἄλλου δὲ πάθος, ἡ ποίησιν εἰς τὸ ὑποκείμενον, πάθημα δ' ἐν τῷ ὑποκειμένῳ. Εἰ δὲ μὴ κατὰ τὴν πληγὴν ἡ φωνή, ἀλλὰ καὶ κατὰ τὸν ἀέρα, δύο ἂν εἴη καὶ οὐ μία ἡ κατηγορία ἐκ τῆς σημαντικῆς, εἰ συσημαντικὸν ἐκείνης τῆς κατηγορίας. Ὁ δὲ χρόνος, εἰ μὲν κατὰ τὸ μετροῦν λαμβάνοιτο, τί ποτε τὸ μετροῦν ληπτέον· ἡ γὰρ ψυχὴ ἡ τὸ νῦν. Εἰ δὲ κατὰ τὸ μετρούμενον, κατὰ μὲν τὸ τοσόσδε εἶναι, οἶον ἐνιαύσιος, ἔστω ποσόν, κατὰ μέντοι τὸ χρόνος εἶναι φύσις τις ἄλλη· τὸ γὰρ τοσόνδε ἄλλο ὄν τοσόνδε ἐστίν. Οὐ γὰρ διὰ ποσότης ὁ χρόνος· ἡ δὲ ποσότης οὐκ ἐφαπτομένη ἄλλου αὐτὸ τοῦτο ἂν εἴη τὸ κυρίως ποσόν. Εἰ δὲ τὰ μετέχοντα πάντα τοῦ ποσοῦ ποσὰ θεῖτο, καὶ ἡ οὐσία ἔσται τὸ αὐτὸ καὶ ποσόν. Τὸ δὲ ἴσον καὶ ἄνισον ἴδιον εἶναι τοῦ ποσοῦ ἐπ' αὐτοῦ ληπτέον, οὐ τῶν μετεχόντων, ἀλλ' ἡ κατὰ συμβεβηκός, οὐχ ἡ αὐτὰ ἐκεῖνα, ὥσπερ ὁ τρίπηχυς ποσός, συνηρημένος καὶ οὗτος οὐκ εἰς γένος ἓν, ἀλλ' ὑφ' ἓν καὶ μίαν κατηγορίαν.

5. Speech, time, motion — in what sense are these quantities?

Let us begin with speech. It is subject to measurement, but only in so far as it is sound; it is not a quantity in its essential nature, which nature is that it be significant, as noun and verb are significant. The air is its Matter, as it is Matter to verb and noun, the components of speech.

To be more precise, we may define speech as an impact [made upon the outer air by the breath], though it is not so much the impact as the impression which the impact produces and which, as it were, imposes Form [upon the air]. Speech, thus, is rather an action than a quantity — an action with a significance. Though perhaps it would be truer to say that while this motion, this impact, is an action, the counter-motion is an experience [or Passion]; or each may be from different points of view either an action or an experience: or we may think of speech as action upon a substrate [air] and experience within that substrate.

If however voice is not characteristically impact, but is simply air, two categories will be involved: voice is significant, and the one category will not be sufficient to account for this significance without associating with a second.

With regard to time, if it is to be thought of as a measure, we must determine what it is that applies this measure. It must clearly be either Soul or the Present Moment. If on the contrary we take time to be something measured and regard it as being of such and such extension — a year, for example — then we may consider it as a quantity: essentially however time is of a different nature; the very fact that we can attribute this or that length to it shows us that it is not length: in other words, time is not Quantity. Quantity in

the strict sense is the Quantity not inbound with things; if things became quantities by mere participation in Quantity, then Substance itself would be identical with Quantity.

Equality and inequality must be regarded as properties of Quantity-Absolute, not of the participants, or of them not essentially but only accidentally: such participants as “three yards’ length,” which becomes a quantity, not as belonging to a single genus of Quantity, but by being subsumed under the one head, the one category.

[6] Τὸ δὲ πρὸς τι οὕτως ἐπισκεπτόν, εἴ τις κοινότης γενικὴ ἐν αὐτῷ ὑπάρχει ἢ ἄλλον τρόπον εἰς ἓν, καὶ μάλιστα ἐπὶ τούτου, εἰ ὑπόστασις τις ἢ σχέσις ἐστὶν αὕτη, ὥσπερ ὁ δεξιὸς καὶ ἀριστερὸς καὶ τὸ διπλάσιον καὶ τὸ ἡμισυ, ἢ ἐπὶ μὲν τῶν ἐστίν, ὥσπερ ἐπὶ τοῦ ὕστερον λεχθέντος, ἐπὶ δὲ τοῦ πρότερον λεχθέντος οὐδεμία, ἢ οὐδαμοῦ τοῦτο. Τί δὴ ἐπὶ διπλασίου καὶ ἡμίσεος καὶ ὅλως ὑπερέχοντος καὶ ὑπερεχομένου, καὶ αὖ ἔξωθεν καὶ διαθέσεως, ἀνακλίσεως, καθίσεως, στάσεως, καὶ αὖ πατρὸς υἱέος, δεσπότης δούλου, καὶ πάλιν ὁμοίου ἀνομοίου, ἴσου ἀνίσου, ποιητικοῦ τε αὖ καὶ παθητικοῦ, καὶ μέτρου καὶ μετρούμενου; Καὶ ἐπιστήμη καὶ αἴσθησις, ἡ μὲν πρὸς ἐπιστητόν, ἡ δὲ πρὸς αἰσθητόν. Ἡ μὲν γὰρ ἐπιστήμη ἔχει ἂν πρὸς ἐπιστητόν μίαν τινὰ κατ’ ἐνέργειαν ὑπόστασιν [πρὸς τὸ τοῦ ἐπιστητοῦ εἶδος], καὶ ἡ αἴσθησις πρὸς αἰσθητόν ὡσαύτως, τό τε ποιητικὸν πρὸς τὸ παθητικὸν κἂν ἔργον ἐν ἀπεργάσασαι, καὶ τὸ μέτρον πρὸς τὸ μετρούμενον τὴν μέτρησιν. Ὅμοιον δὲ πρὸς ὅμοιον τί ἂν ἔχει ἀπογεννώμενον; Ἡ οὐκ ἀπογεννώμενον, ἀλλὰ ὑπάρχον, τὴν ταυτότητα τὴν ἐν τῷ ποιῶ. Ἀλλὰ παρὰ τὸ ἐν ἐκατέρῳ ποιὸν οὐδέν. Οὐδὲ τὰ ἴσα· τὸ γὰρ ταῦτόν ἐν τῷ ποσῷ προυπάρχει πρὸ τῆς σχέσεως. Ἡ δὲ σχέσις τί ἄλλο ἢ ἡμετέρα κρίσις παραβαλλόντων τὰ ἐφ’ ἑαυτῶν ὄντα ἃ ἐστὶ καὶ λεγόντων τοῦτο καὶ τοῦτο τὸ αὐτὸ μέγεθος ἔχει καὶ τὴν αὐτὴν ποιότητα καὶ οὗτος πεποίηκε τοῦτον καὶ οὗτος κρατεῖ τούτου; Κἀθίσις τε καὶ στάσις παρὰ τὸ καθήμενον καὶ ἐσθηκὸς τί ἂν εἴη; Ἡ δ’ ἔξις καὶ διάθεσις ἡ μὲν κατὰ τὸ ἔχον λεγομένη ἔχειν ἂν μᾶλλον σημαίνει, ἡ δὲ κατὰ τὸ ἐχόμενον ποιὸν ἂν εἴη· καὶ ἐπὶ διαθέσεως ὡσαύτως. Τί ἂν οὖν εἴη παρὰ ταῦτα τὰ πρὸς ἄλληλα ἢ ἡμῶν τὴν παράθεσιν νοούντων; Τὸ δ’ ὑπερέχον τὸ μὲν τοσόνδε μέγεθος, τὸ δὲ τοσόνδε· ἄλλο δὲ τόδε, τὸ δὲ ἄλλο· ἡ δὲ παραβολὴ παρ’ ἡμῶν, οὐκ ἐν αὐτοῖς. Ὁ δὲ δεξιὸς πρὸς ἀριστερόν καὶ ἔμπροσθεν καὶ ὀπισθεν μᾶλλον ἂν ἴσως ἐν τῷ κεῖσθαι· ὁ μὲν ὠδί, ὁ δὲ ὠδί· ἡμεῖς δὲ τὸ δεξιὸν καὶ τὸ ἀριστερόν ἐνόησαμεν, ἐν δὲ αὐτοῖς οὐδέν. Τό τε πρότερον καὶ ὕστερον χρόνοι δύο· τὸ δὲ πρότερον καὶ ὕστερον ἡμεῖς ὡσαύτως.

6. In considering Relation we must enquire whether it possesses the community of a genus, or whether it may on other grounds be treated as a unity.

Above all, has Relation — for example, that of right and left, double and half — any actuality? Has it, perhaps, actuality in some cases only, as for instance in what is termed “posterior” but not in what is termed “prior”? Or is its actuality in no case conceivable?

What meaning, then, are we to attach to double and half and all other cases of less and more; to habit and disposition, reclining, sitting, standing; to father, son, master, slave; to like, unlike, equal, unequal; to active and passive, measure and measured; or again to knowledge and sensation, as related respectively to the knowable and the sensible?

Knowledge, indeed, may be supposed to entail in relation to the known object some actual entity corresponding to that object's Ideal Form, and similarly with sensation as related to the sense-object. The active will perform some constant function in relation to the passive, as will the measure in relation to the measured.

But what will emerge from the relation of like to like? Nothing will emerge. Likeness is the inherence of qualitative identity; its entire content is the quality present in the two objects.

From equality, similarly, nothing emerges. The relation merely presupposes the existence of a quantitative identity; — is nothing but our judgement comparing objects essentially independent and concluding, “This and that have the same magnitude, the same quality; this has produced that; this is superior to that.”

Again, what meaning can sitting and standing have apart from sitter and stander? The term “habit” either implies a having, in which case it signifies possession, or else it arises from something had, and so denotes quality; and similarly with disposition.

What then in these instances can be the meaning of correlatives apart from our conception of their juxtaposition? “Greater” may refer to very different magnitudes; “different” to all sorts of objects: the comparison is ours; it does not lie in the things themselves.

Right and left, before and behind, would seem to belong less to the category of Relation than to that of Situation. Right means “situated at one point,” left means “situated at another.” But the right and left are in our conception, nothing of them in the things themselves.

Before and after are merely two times; the relation is again of our making.

[7] Εἰ μὲν οὖν οὐδὲν λέγομεν, ἀλλὰ λέγοντες ψευδόμεθα, οὐδὲν ἂν τούτων εἴη, ἀλλὰ κενὸν ἢ σχέσις· εἰ δ' ἀληθεύομεν λέγοντες πρότερος ὁδε τοῦδε, ὁ δ' ὕστερος, χρόνους δύο παραβάλλοντες ἕτερον παρὰ τὰ ὑποκείμενα αὐτῶν λέγοντες τὸ πρότερον, καὶ ἐπὶ δεξιῷ καὶ ἐπὶ ἀριστεροῦ ὡσαύτως, καὶ ἐπὶ μεγεθῶν παρὰ τὸ ποσὸν αὐτῶν τὴν σχέσιν, καθὼς τὸ μὲν ὑπερβάλλει, τὸ δ' ὑπερβάλλεται. Εἰ δὲ καὶ μὴ λεγόντων ἡμῶν μηδὲ νοούντων ἔστιν οὕτως, ὥστε διπλάσιον εἶναι τότε τοῦδε, καὶ ἔχει, τὸ δ' ἔχεται, καὶ πρὶν ἡμᾶς ἐπιστῆσαι, καὶ ἴσα πρὸς ἡμῶν πρὸς ἄλληλα, καὶ ἐπὶ τοῦ ποῖα εἶναι ἔστιν ἐν ταυτότητι τῇ πρὸς ἄλληλα, καὶ ἐπὶ πάντων ὧν λέγομεν πρὸς τι μετὰ τὰ ὑποκείμενα ἔστι πρὸς ἄλληλα ἢ σχέσις, ἡμεῖς δὲ οὕσαν θεωροῦμεν καὶ ἡ γνῶσις πρὸς τὸ γινωσκόμενον — οὗ δὴ καὶ φανερώτερον τὸ τῆς ὑποστάσεως τὸ ἐκ τῆς σχέσεως — παυστέον μὲν τὸ ζητεῖν, εἰ ἔστι σχέσις, ἐπισημνηναμένους δὲ ὅτι

τῶν τοιούτων ἐπὶ μὲν ὧν, ἕως μένει τὰ ὑποκείμενα ὅπως εἶχε, κἂν χωρὶς γένηται, ὑπάρχει ἡ σχέσις, ἐπὶ δὲ τῶν, ὅταν συνέλθῃ, γίγνεται, ἐπὶ δὲ τῶν καὶ μενόντων παύεται ἡ σχέσις ἢ ὅλως ἢ ἄλλη γίγνεται, οἷον ἐπὶ δεξιῶ καὶ πηλυσίων, ἐξ ὧν καὶ μάλιστα ἡ ὑπόνοια τοῦ μηδὲν εἶναι ἐν τοῖς τοιούτοις. Τοῦτ' οὖν ἐπισημναμένους χρὴ ζητεῖν τί ταῦτόν ἐν πᾶσι, καὶ εἰ ὡς γένος, ἀλλὰ μὴ συμβεβηκός· εἴτα εὐρεθὲν τὸ ταῦτόν ποῖαν ὑπόστασιν ἔχει. Λεκτέον δὴ τὸ πρὸς τι οὐκ εἶ τι ἀπλῶς ἐτέρου λέγεται, οἷον ἕξις ψυχῆς ἢ σώματος, οὐδ' ὅτι ψυχὴ τοῦδε ἐστὶν ἢ ἐν ἐτέρῳ, ἀλλ' οἷς ἡ ὑπόστασις οὐδαμῶθεν ἢ ἐκ τῆς σχέσεως παραγίγνεται· ὑπόστασις δὲ οὐχ ἡ τῶν ὑποκειμένων, ἀλλ' ἡ πρὸς τι λέγεται. Οἷον τὸ διπλάσιον πρὸς ἡμισυ τὴν ὑπόστασιν δίδωσιν οὔτε τῷ διπλήναι ἢ ὅλως δυσὶν, οὔτε τῷ πηχυαίῳ ἢ ὅλως ἐνί, ἀλλὰ τούτων ὄντων κατὰ τὴν σχέσιν αὐτῶν πρὸς τῷ δύο, τὸ δὲ ἐν εἶναι, ἔσχε τὸ μὲν διπλάσιον λέγεσθαι τε καὶ εἶναι, τὸ δὲ ἐν ἡμισυ ἔσχεν αὐτό. Συνεγέννησεν οὖν ἄμφω ἐξ αὐτῶν ἄλλο εἶναι διπλάσιον καὶ ἡμισυ, ἃ πρὸς ἄλληλα ἐγεννήθη, καὶ τὸ εἶναι οὐκ ἄλλο τι ἢ τὸ ἀλλήλοισι εἶναι, τῷ μὲν διπλασίῳ παρὰ τοῦ ὑπερέχειν τὸ ἡμισυ, τῷ δὲ ἡμίσει παρὰ τοῦ ὑπερέχεσθαι· ὥστε οὐκ ἔστι τὸ μὲν αὐτῶν πρότερον, τὸ δὲ ὕστερον, ἀλλ' ἅμα ὑφίσταται. Εἰ δὲ καὶ ἅμα μένει; Ἡ ἐπὶ πατρὸς καὶ υἱοῦ καὶ τῶν παραπλησίων πατρὸς ἀπελθόντος υἱός ἐστι, καὶ ἀδελφοῦ ἀδελφός· ἐπεὶ καὶ τὸ ὅμοιος οὗτος τῷ τεθνηκότι λέγομεν.

7. Now if we do not mean anything by Relation but are victims of words, none of the relations mentioned can exist: Relation will be a notion void of content.

Suppose however that we do possess ourselves of objective truth when in comparing two points of time we pronounce one prior, or posterior, to the other, that priority does entail something distinct from the objects to which it refers; admit an objective truth behind the relation of left and right: does this apply also to magnitudes, and is the relation exhibiting excess and deficiency also something distinct from the quantities involved?

Now one thing is double of another quite apart from our speech or thought; one thing possesses and another is possessed before we notice the fact; equals do not await our comparison but — and this applies to Quality as well as Quantity — rest upon an identity existing between the objects compared: in all the conditions in which we assert Relation the mutual relation exists over and above the objects; we perceive it as already existent; our knowledge is directed upon a thing, there to be known — a clear testimony to the reality of Relation.

In these circumstances we can no longer put the question of its existence. We have simply to distinguish: sometimes the relation subsists while the objects remain unaltered and even apart; sometimes it depends upon their combination; sometimes, while they remain unchanged, the relation utterly ceases, or, as happens with right and near, becomes different. These are the facts which chiefly account for the notion that Relation has no reality in such circumstances.

Our task, thus, is to give full value to this elusive character of Relation, and, then to enquire what there is that is constant in all these particular cases and whether this constant is generic or accidental; and having found this constant, we must discover what sort of actuality it possesses.

It need hardly be said that we are not to affirm Relation where one thing is simply an attribute of another, as a habit is an attribute of a soul or of a body; it is not Relation when a soul belongs to this individual or dwells in that body. Relation enters only when the actuality of the relationships is derived from no other source than Relation itself; the actuality must be, not that which is characteristic of the substances in question, but that which is specifically called relative. Thus double with its correlative, half gives actuality neither to two yards' length or the number two, nor to one yard's length or the number one; what happens is that, when these quantities are viewed in their relation, they are found to be not merely two and one respectively, but to produce the assertion and to exhibit the fact of standing one to the other in the condition of double and half. Out of the objects in a certain conjunction this condition of being double and half has issued as something distinct from either; double and half have emerged as correlatives, and their being is precisely this of mutual dependence; the double exists by its superiority over the half, and the half by its inferiority; there is no priority to distinguish double from half; they arise simultaneously.

It is another question whether they endure simultaneously. Take the case of father and son, and such relationships; the father dies, but the other is still his son, and so with brothers. Moreover, we see likeness where one of the like people is dead.

[8] Ἀλλὰ ταῦτα μὲν παρεξέβημεν· ἐκεῖθεν δὲ ζητητέον τὸ διὰ τί ἐπὶ τούτων οὐχ ὁμοίως, Ἀλλὰ τὸ εἶναι τοῦτο τὸ παρ' ἀλλήλων τίνα ἔχει κοινήν τὴν ὑπόστασιν εἰπάτωσαν. Σῶμα μὲν οὖν τι τοῦτο τὸ κοινὸν οὐκ ἂν εἴη. Λείπεται δέ, εἴπερ ἔστιν, ἀσώματον, καὶ ἡ ἐν αὐτοῖς ἡ ἑξῶθεν. Καὶ εἰ μὲν ἡ αὐτὴ σχέσις, συνώνυμος, εἰ δὲ μή, ἀλλ' ἄλλη ἄλλων, ὁμώνυμος· οὐ γὰρ δὴ, ὅτι σχέσις λέγεται, καὶ τὴν οὐσίαν τὴν αὐτὴν ἂν ἔχοι. Ἄρ' οὖν τὰς σχέσεις ταύτηι διαιρετέον, ἥ τι μὲν ἔχει ἀργὸν τὴν σχέσιν, οἷον κειμένην θεωρεῖν, καὶ ἅμα πάντῃ ἡ ὑπόστασις, τὰ δὲ μετὰ δυνάμει καὶ ἔργου ἡ αἰεὶ πρὸς τὴν σχέσιν καὶ εἶχε καὶ πρὸ τοῦ τὴν ἐτοιμότητα, ἐν δὲ τῇ συνόδῳ καὶ ἐνεργείᾳ ὑπέστη, ἡ καὶ ὅλως τὰ μὲν πεποίηκε, τὰ δ' ὑπέστη, καὶ τὸ ὑποστάν ὄνομα μόνον παρέσχε τῷ ἐτέρῳ, τὸ δὲ τὴν ὑπόστασιν; Τοιοῦτον γὰρ καὶ ὁ πατὴρ καὶ ὁ υἱός· καὶ τὸ ποιητικὸν δὲ καὶ παθητικὸν ἔχει τινὰ οἷον ζωὴν καὶ ἐνεργειαν. Ἄρ' οὖν ταύτῃ διαιρετέον τὴν σχέσιν καὶ διαιρετέον οὐχ ὡς ταυτόν τι καὶ κοινὸν ἐν διαφοραῖς, ἀλλ' ὅλως ὡς ἑτέραν φύσιν τὴν σχέσιν ἐν ἑκατέρῳ, καὶ λεκτέον ὁμώνυμον τὴν μὲν ποιοῦσαν ποίησιν καὶ πάθῃσιν, ὡς μίαν ἄμφω, τὴν δὲ οὐ ποιοῦσαν, ἀλλ' ἐπ' ἀμφοῖν τὸ ποιοῦν ἄλλο; Οἷον ἰσότητα τὴν τὰ ἴσα· ἰσότητι γὰρ ἴσα καὶ ὅλως ταυτότητί τι ταυτά· τὸ δὲ μέγα καὶ μικρόν, τὸ μὲν μεγέθους παρουσίαι, τὸ δὲ μικρότητος. Ὅταν δὲ τὸ μὲν μείζον, τὸ δὲ μικρότερον, οἱ μὲν μεταλαμβάνοντες ὁ μὲν μείζων ἐνεργεῖαι φανέντος τοῦ ἐν

αὐτῷ μεγέθους, ὁ δὲ μικρὸς τῆς μικρότητος.

8. But we are digressing: we must resume our enquiry into the cause of dissimilarity among relations. Yet we must first be informed what reality, common to all cases, is possessed by this Existence derived from mutual conditions.

Now the common principle in question cannot be a body. The only alternative is that, if it does exist, it be something bodiless, either in the objects thus brought together or outside of them.

Further, if Relation always takes the same form, the term is univocal [and specific differentiation is impossible]; if not, that is if it differs from case to case, the term is equivocal, and the same reality will not necessarily be implied by the mere use of the term Relation.

How then shall we distinguish relations? We may observe that some things have an inactive or dormant relation, with which their actuality is entirely simultaneous; others, combining power and function with their relation, have the relation in some mode always even though the mode be merely that of potentiality, but attain to actual being only in contact with their correlatives. Or perhaps all distinctions may be reduced to that between producer and product, where the product merely gives a name to the producer of its actuality: an example of this is the relation of father to son, though here both producer and product have a sort of actuality, which we call life.

Are we thus, then, to divide Relation, and thereby reject the notion of an identical common element in the different kinds of Relation, making it a universal rule that the relation takes a different character in either correlative? We must in this case recognise that in our distinction between productive and non-productive relations we are overlooking the equivocation involved in making the terms cover both action and passion, as though these two were one, and ignoring the fact that production takes a different form in the two correlatives. Take the case of equality, producing equals: nothing is equal without equality, nothing identical without identity. Greatness and smallness both entail a presence — the presence of greatness and smallness respectively. When we come to greater and smaller, the participants in these relations are greater and smaller only when greatness and smallness are actually observed in them.

[9] Χρὴ οὖν ἐπὶ μὲν τῶν πρόσθεν εἰρημένων, οἷον ποιῶντος, ἐπιστήμης, ἐνεργῇ τὴν σχέσιν κατὰ τὴν ἐνέργειαν καὶ τὸν ἐπὶ τῇ ἐνεργείᾳ λόγον τίθεσθαι, ἐπὶ δὲ τῶν ἄλλων εἶδους καὶ λόγου μετάληψιν εἶναι. Καὶ γάρ, εἰ μὲν σώματα ἔδει τὰ ὄντα εἶναι, οὐδὲν ἔδει λέγειν εἶναι ταύτας τὰς τοῦ πρὸς τι λεγομένας σχέσεις· εἰ δὲ καὶ ἄσωμάτοις δίδομεν τὴν κυρίαν χώραν καὶ τοῖς λόγοις λόγους λέγοντες τὰς σχέσεις καὶ εἰδὼν μεταλήψεις αἰτίας — τοῦ γὰρ διπλάσιον εἶναι τὸ διπλάσιον αὐτὸ αἴτιον, τῷ δὲ τὸ ἥμισυ. Καὶ τὰ μὲν τῷ αὐτῷ εἶδει, τὰ δὲ τοῖς ἀντικειμένοις εἶναι ἃ λέγεται· ἅμα οὖν τῷδε μὲν προσῆλθε τὸ διπλάσιον, ἄλλῳ δὲ τὸ ἥμισυ, καὶ τῷδε μὲν τὸ μέγεθος, τῷδε

δὲ ἡ μικρότης. Ἡ ἀμφοτέρᾳ ἐστὶν ἐν ἐκάστωι, καὶ ὁμοιότης καὶ ἀνομοιότης καὶ ὅλως ταὐτὸν καὶ θάτερον· διὸ καὶ ὅμοιον καὶ ἀνόμοιον τὸ αὐτὸ καὶ ταὐτὸν καὶ θάτερον. Τί οὖν, εἰ ὁ μὲν αἰσχροῦς, ὁ δὲ αἰσχίων εἶδους τοῦ αὐτοῦ μετουσίαι; Ἡ, εἰ μὲν παντάπασιν αἰσχροί, ἴσοι εἶδους ἀπουσίαι· εἰ δ' ἐν τῷ μὲν τὸ μᾶλλον, τῷ δὲ τὸ ἥττον, μεταλήψει εἶδους οὐ κρατοῦντος ὁ ἥττον αἰσχροῦς, ὁ δὲ μᾶλλον ἔτι μᾶλλον οὐ κρατοῦντος· ἢ τῇ στερήσει, εἴ τις βούλοιτο τὴν παραβολὴν ἔχειν, οἷον εἶδους αὐτοῖς ὄντος. Αἰσθησις δὲ εἰδός τι ἐξ ἀμοιβῶν, καὶ γινώσις ὡσαύτως ἐξ ἀμοιβῶν τι εἶδος· ἢ δὲ ἕξις πρὸς τὸ ἐχόμενον ἐνέργειά τις οἷον συνέχουσα, ὥσπερ ποιήσις τις· ἢ δὲ μέτρησις τοῦ μετροῦντος ἐνέργεια πρὸς τὸ μετρούμενον λόγος τις. Εἰ μὲν οὖν [ὡς εἶδος] γενικῶς τὴν τοῦ πρὸς τι σχέσιν ὡς εἰδός τις θήσεται, γένος ἐν καὶ ὑπόστασις ὡς λόγος τις πανταχοῦ· εἰ δὲ οἱ λόγοι καὶ ἀντικείμενοι καὶ διαφορὰς ἔχοντες τὰς εἰρημένας, τάχα οὐκ ἂν ἐν γένος εἴη, ἀλλ' εἰς ὁμοιότητά τινα πάντα ἀνάγεται καὶ κατηγορίαν μίαν. Ἀλλ' εἰ καὶ εἰς ἐν δύναται ἀνάγεσθαι τὰ εἰρημένα, ἀλλ' εἰς γένος ἐν ἀδύνατον τὰ ὑπὸ τὴν αὐτὴν κατηγορίαν αὐτοῖς τεθέντα. Καὶ γὰρ τὰς ἀποφάσεις αὐτῶν εἰς ἐν ἀνάγουσι, καὶ τὰ παρονομαζόμενα ἀπ' αὐτῶν, οἷον καὶ τὸ διπλάσιον καὶ ὁ διπλάσιος. Πῶς ἂν οὖν ὑφ' ἐν γένος αὐτό τι καὶ ἡ ἀπόφασις, διπλάσιον καὶ οὐ διπλάσιον, καὶ πρὸς τι καὶ οὐ πρὸς τι; Ὡσπερ ἂν εἰ ζῶδιόν τις γένος θείας καὶ τὸ οὐ ζῶδιον ἐκεῖ τιθεῖται. Καὶ τὸ διπλάσιον καὶ ὁ διπλάσιος ὥσπερ ἡ λευκότης καὶ ὁ λευκός, οὐχ ὅπερ ταὐτόν.

9. It follows that in the cases specified above — agent, knowledge and the rest — the relation must be considered as in actual operation, and the Act and the Reason-Principle in the Act must be assumed to be real: in all other cases there will be simply participation in an Ideal-Form, in a Reason-Principle.

If Reality implied embodiment, we should indeed be forced to deny Reality to these conditions called relative; if however we accord the pre-eminent place to the unembodied and to the Reason-Principles, and at the same time maintain that relations are Reason-Principles and participate in Ideal-Forms, we are bound to seek their causes in that higher sphere. Doubleness, it is clear, is the cause of a thing being double, and from it is derived halfness.

Some correlatives owe their designations to the same Form, others to opposite Forms; it is thus that two objects are simultaneously double and half of each other, and one great and the other small. It may happen that both correlatives exist in one object-likeness and unlikeness, and, in general, identity and difference, so that the same thing will be at once like and unlike, identical and different.

The question arises here whether sharing in the same Form could make one man depraved and another more depraved. In the case of total depravity, clearly the two are made equal by the absence of a Form. Where there is a difference of degree, the one has participated in a Form which has failed to predominate, the other in a Form which has failed still more: or, if we choose the negative aspect, we may think of them both as failing to participate in a Form which naturally belonged to them.

Sensation may be regarded as a Form of double origin [determined both by the sense-organ and by the sensible object]; and similarly with knowledge.

Habit is an Act directed upon something had [some experience produced by habit] and binding it as it were with the subject having [experiencing], as the Act of production binds producer and product.

Measurement is an Act of the measurer upon the measured object: it too is therefore a kind of Reason-Principle.

Now if the condition of being related is regarded as a Form having a generic unity, Relation must be allowed to be a single genus owing its reality to a Reason-Principle involved in all instances. If however the Reason-Principles [governing the correlatives] stand opposed and have the differences to which we have referred, there may perhaps not be a single genus, but this will not prevent all relatives being expressed in terms of a certain likeness and falling under a single category.

But even if the cases of which we have spoken can be subsumed under a single head, it is nevertheless impossible to include in a single genus all that goes with them in the one common category: for the category includes negations and derivatives — not only, for example, double but also its negative, the resultant doubleness and the act of doubling. But we cannot include in one genus both the thing and its negative — double and not-double, relative and not-relative — any more than in dealing with the genus animal we can insert in it the nonanimal. Moreover, doubleness and doubling have only the relation to double that whiteness has to white; they cannot be classed as identical with it.

[10] Τὴν δὲ ποιότητα, ἀφ' ἧς ὁ λεγόμενος ποιός, δεῖ λαμβάνειν πρῶτον τίς οὕσα τοὺς λεγομένους ποιούς παρέχεται, καὶ [εἰ] μία καὶ ἡ αὐτὴ κατὰ τὸ κοινὸν ταῖς διαφοραῖς τὰ εἶδη παρέχεται ἢ, εἰ πολλαχῶς αἱ ποιότητες, οὐχ ἔν ἄν εἴη γένος. Τί οὖν τὸ κοινὸν ἐπὶ τε ἕξεως καὶ διαθέσεως καὶ παθητικῆς ποιότητος καὶ σχήματος καὶ μορφῆς; Καὶ λεπτόν, παχύ, ισχνόν; Εἰ μὲν γὰρ τὸ κοινὸν δύναμιν ἐροῦμεν, ἢ ἐφαρμόττει καὶ ταῖς ἕξεσι καὶ ταῖς διαθέσεσι καὶ ταῖς φυσικαῖς δυνάμεσιν, ἀφ' ἧς τὸ ἔχον δύναται ἃ δύναται, οὐκέτι αἱ ἀδυναμίας ἀρμόσουσιν. Ἐπειτα τὸ σχῆμα καὶ ἡ μορφή ἢ περὶ ἕκαστον πῶς δύναμις; Εἴτα καὶ τὸ ὄν ἢ τὸν δύναμιν οὐδεμίαν ἕξει, ἀλλ' ὅταν αὐτῷ προσέλθῃ τὸ ποιόν. Αἱ δὲ ἐνέργειαι τῶν οὐσιῶν, ὅσαι μάλιστα εἰσιν ἐνέργειαι, τὸ ποιοῦ καθ' αὐτὰς ἐνεργοῦσαι καὶ τῶν οἰκείων δυνάμεων ὅ εἰσιν. Ἀλλ' ἄρα κατὰ τὰς ἐπ' αὐτὰς τὰς οὐσίας δυνάμεις; Οἷον ἢ πυκτικὴ δύναμις οὐ τοῦ ἀνθρώπου ἢ ἀνθρώπου, ἀλλὰ τὸ λογικόν· ὥστε οὐ ποιότης τὸ οὕτω λογικόν, ἀλλὰ μᾶλλον ὃ ἐξ ἀρετῆς κτήσαιτο ἄν τις· ὥστε ὁμώνυμον τὸ λογικόν· ὥστε εἴη ἄν ἡ ποιότης δύναμις προστιθεῖσα ταῖς οὐσίαις μεθ' αὐτὰς τὸ ποιαῖς εἶναι. Αἱ δὲ διαφοραὶ αἱ πρὸς ἀλλήλας τὰς οὐσίας δισταῖσαι ὁμώνυμως ποιότητες, ἐνέργειαι οὕσαι μᾶλλον καὶ λόγοι ἢ μέρη λόγων, τὸ τί οὐδὲν ἦττον δηλοῦσαι, κἂν δοκῶσι τὴν ποιὰν οὐσίαν λέγειν. Αἱ δὲ ποιότητες αἱ κυρίως, καθ' ἃς ποιοί, ἃς δὴ λέγομεν δυνάμεις εἶναι, τὸ κοινὸν εἶεν ἄν

λόγοι τινὲς καὶ οἷον μορφαί, περὶ τε ψυχὴν κάλλη καὶ αἴσχη καὶ περὶ σῶμα ὡσαύτως. Ἀλλὰ πῶς δυνάμεις πᾶσαι; Κάλλος μὲν γὰρ ἔστω καὶ ὑγίεια ἑκατέρα, αἴσχος δὲ καὶ νόσος καὶ ἀσθένεια καὶ ἀδυναμία ὅλως; Ἡ ὅτι καὶ κατὰ ταύτας ποιοὶ λέγονται. Ἀλλὰ τί κωλύει λεγομένους ποιὸν ὁμωνύμως λέγεσθαι καὶ μὴ καθ' ἓνα λόγον, καὶ μὴ μόνον τετραχῶς, ἀλλὰ καὶ καθ' ἕκαστον τῶν τεττάρων τοῦλάχιστον διχῶς; Ἡ πρῶτον μὲν οὐ κατὰ τὸ ποιῆσαι ἢ παθεῖν ἢ ποιότης, ὥστε ἄλλως μὲν τὸ δυνάμενον ποιεῖν, ἄλλως δὲ τὸ πάσχον, ἀλλὰ καὶ τὴν ὑγίειαν καὶ τὴν διάθεσιν καὶ τὴν ἔξιν ποιὸν καὶ τὴν νόσον ὡσαύτως καὶ τὴν ἰσχὺν καὶ τὴν ἀσθένειαν. Ἀλλ' εἰ τοῦτο, οὐκέτι κοινὸν ἡ δύναμις, ἀλλὰ ἄλλο τι δεῖ τὸ κοινὸν ζητεῖν. Οὐδ' αὖ λόγους πάσας· πῶς γὰρ ἡ νόσος ἡ ἐν ἔξει λόγος; Ἀλλ' ἄρα τὰς μὲν ἐν εἶδεσι καὶ δυνάμεσι ποιότητος, ταύτας δὲ στερήσεις; Ὡστε μὴ ἐν γένος, ἀλλὰ εἰς ἐν ὡς μίαν κατηγορίαν, οἷον ἐπιστήμην μὲν εἶδος καὶ δύναμιν, ἀνεπισημοσύνην δὲ στερήσιν καὶ ἀδυναμίαν. Ἡ μορφή τις καὶ ἡ ἀδυναμία καὶ ἡ νόσος, καὶ δύναται δὲ καὶ ποιεῖ πολλά, ἀλλὰ φαῦλως, καὶ ἡ νόσος καὶ ἡ κακία. Ἡ ἐκπτώσις τοῦ σκοποῦ οὕσα πῶς δύναμις; Ἡ τὸ αὐτῆς ἐκάστη πράττει οὐ πρὸς τὸ ὀρθὸν βλέπουσα· οὐ γὰρ ἂν ἐποίησέ τι, ὃ μὴ δύναται. Καὶ τὸ κάλλος δὲ δύναμιν ἔχει τινός. Ἄρ' οὖν καὶ τὸ τρίγωνον; Ἡ ὅλως οὐδὲ πρὸς δύναμιν δεῖ βλέπειν, ἀλλὰ μᾶλλον πρὸς ὃ διάκειται· ὥστε κατὰ τὰς οἷον μορφὰς καὶ χαρακτῆρας, καὶ κοινὸν ἡ μορφή καὶ τὸ εἶδος τὸ ἐπὶ τῇ οὐσίᾳ μετὰ τὴν οὐσίαν. Ἀλλὰ πάλιν πῶς αἱ δυνάμεις; Ἡ καὶ ὁ φύσει πυκτικὸς τῷ διακεῖσθαι πῶς ἔχει τοῦτο, καὶ ὁ ἀδύνατος πρὸς τι. Καὶ ὅλως χαρακτήρ τις ἡ ποιότης οὐκ οὐσιώδης, ὃ δ' ἂν τὸ αὐτὸ δοκῇ καὶ εἰς οὐσίαν συμβάλλεσθαι καὶ εἰς μὴ οὐσίαν, οἷον θερμότης καὶ λευκότης καὶ ὅλως χροᾶ· τὸ μὲν τῆς οὐσίας ἄλλο, οἷον ἐνέργεια αὐτῆς, τὸ δὲ δευτέρως καὶ ἀπ' ἐκείνου καὶ ἄλλο ἐν ἄλλῳ, εἰδωλον αὐτοῦ καὶ ὅμοιον. Ἀλλ' εἰ κατὰ τὴν μόρφωσιν καὶ χαρακτήρα καὶ λόγον, πῶς τὰ κατὰ ἀδυναμίαν καὶ αἴσχη; Ἡ λόγους ἀτελεῖς λεκτέον, οἷον ἐν τῷ αἰσχυρῷ. Καὶ ἐν τῇ νόσῳ πῶς ὁ λόγος; Ἡ καὶ ἐνταῦθα λόγον κινούμενον τὸν τῆς ὑγείας. Ἡ οὐκ ἐν λόγοις πάντα, ἀλλὰ ἄρκεῖ τὸ κοινὸν παρὰ τό πῶς διακεῖσθαι εἶναι ἔξωθεν τῆς οὐσίας, καὶ τὸ ἐπιγινόμενον μετὰ τὴν οὐσίαν ποιότης τοῦ ὑποκειμένου. Τὸ δὲ τρίγωνον ποιότης τοῦ ἐν ὧ, οὐχ ἀπλῶς τρίγωνον, ἀλλὰ τὸ ἐν τούτῳ καὶ καθόσον ἐμόρφωσεν. Ἀλλὰ καὶ ἡ ἀνθρωπότης ἐμόρφωσεν; Ἡ οὐσίωσεν.

10. As regards Quality, the source of what we call a “quale,” we must in the first place consider what nature it possesses in accordance with which it produces the “qualia,” and whether, remaining one and the same in virtue of that common ground, it has also differences whereby it produces the variety of species. If there is no common ground and the term Quality involves many connotations, there cannot be a single genus of Quality.

What then will be the common ground in habit, disposition, passive quality, figure, shape? In light, thick and lean?

If we hold this common ground to be a power adapting itself to the forms of habits, dispositions and physical capacities, a power which gives the possessor whatever capacities he has, we have no plausible explanation of

incapacities. Besides, how are figure and the shape of a given thing to be regarded as a power?

Moreover, at this, Being will have no power qua Being but only when Quality has been added to it; and the activities of those substances which are activities in the highest degree, will be traceable to Quality, although they are autonomous and owe their essential character to powers wholly their own!

Perhaps, however, qualities are conditioned by powers which are posterior to the substances as such [and so do not interfere with their essential activities]. Boxing, for example, is not a power of man qua man; reasoning is: therefore reasoning, on this hypothesis, is not quality but a natural possession of the mature human being; it therefore is called a quality only by analogy. Thus, Quality is a power which adds the property of being qualia to substances already existent.

The differences distinguishing substances from each other are called qualities only by analogy; they are, more strictly, Acts and Reason-Principles, or parts of Reason-Principles, and though they may appear merely to qualify the substance, they in fact indicate its essence.

Qualities in the true sense — those, that is, which determine qualia — being in accordance with our definition powers, will in virtue of this common ground be a kind of Reason-Principle; they will also be in a sense Forms, that is, excellences and imperfections whether of soul or of body.

But how can they all be powers? Beauty or health of soul or body, very well: but surely not ugliness, disease, weakness, incapacity. In a word, is powerlessness a power?

It may be urged that these are qualities in so far as qualia are also named after them: but may not the qualia be so called by analogy, and not in the strict sense of the single principle? Not only may the term be understood in the four ways [of Aristotle], but each of the four may have at least a twofold significance.

In the first place, Quality is not merely a question of action and passion, involving a simple distinction between the potentially active [quality] and the passive: health, disposition and habit, disease, strength and weakness are also classed as qualities. It follows that the common ground is not power, but something we have still to seek.

Again, not all qualities can be regarded as Reason-Principles: chronic disease cannot be a Reason-Principle. Perhaps, however, we must speak in such cases of privations, restricting the term “Quantities” to Ideal-Forms and powers. Thus we shall have, not a single genus, but reference only to the unity of a category. Knowledge will be regarded as a Form and a power, ignorance as a privation and powerlessness.

On the other hand, powerlessness and disease are a kind of Form; disease and vice have many powers though looking to evil.

But how can a mere failure be a power? Doubtless the truth is that every

quality performs its own function independently of a standard; for in no case could it produce an effect outside of its power.

Even beauty would seem to have a power of its own. Does this apply to triangularity?

Perhaps, after all, it is not a power we must consider, but a disposition. Thus, qualities will be determined by the forms and characteristics of the object qualified: their common element, then, will be Form and ideal type, imposed upon Substance and posterior to it.

But then, how do we account for the powers? We may doubtless remark that even the natural boxer is so by being constituted in a particular way; similarly, with the man unable to box: to generalize, the quality is a characteristic non-essential. Whatever is seen to apply alike to Being and to non-Being, as do heat and whiteness and colours generally, is either different from Being — is, for example, an Act of Being — or else is some secondary of Being, derived from it, contained in it, its image and likeness.

But if Quality is determined by formation and characteristic and Reason-Principle, how explain the various cases of powerlessness and deformity? Doubtless we must think of Principles imperfectly present, as in the case of deformity. And disease — how does that imply a Reason-Principle? Here, no doubt, we must think of a principle disturbed, the Principle of health.

But it is not necessary that all qualities involve a Reason-Principle; it suffices that over and above the various kinds of disposition there exist a common element distinct from Substance, and it is what comes after the substance that constitutes Quality in an object.

But triangularity is a quality of that in which it is present; it is however no longer triangularity as such, but the triangularity present in that definite object and modified in proportion to its success in shaping that object.

[11] Ἀλλ' εἰ ταῦτα οὕτως, διὰ τί πλείω εἶδη ποιότητος, καὶ ἕξεις καὶ διαθέσεις ἄλλο; Οὐ γὰρ διαφορὰ ποιότητος τὸ μόνιμον καὶ τὸ μὴ, ἀλλ' ἄρκεῖ ἢ διάθεσις ὅπως οὖν ἔχουσα πρὸς τὸ παρασχέσθαι ποιόν· προσθήκη δ' ἕξωθεν τὸ μένειν· εἰ μὴ τις λέγοι τὰς μὲν διαθέσεις μόνον ἀτελεῖς οἷον μορφάς, τὰς δὲ ἕξεις τελείας. Ἀλλ' εἰ ἀτελεῖς, οὐπω ποιότητες· εἰ δ' ἤδη ποιότητες, προσθήκη τὸ μόνιμον. Αἱ δὲ φυσικαὶ δυνάμεις πῶς ἕτερον εἶδος; Εἰ μὲν γὰρ κατὰ τὰς δυνάμεις ποιότητες, οὐκ ἐφαρμόττει πάσαις τὸ τῆς δυνάμεως, ὥς εἴρηται· εἰ δὲ τῷ διακεῖσθαι τὸν φύσει πυκτικὸν ποῖον λέγομεν, οὐδὲν ἢ δύναμις προστεθεῖσα ποιεῖ, ἐπεὶ καὶ ἐν ταῖς ἕξεσι δύναμις. Ἐπειτα διὰ τί ὁ κατὰ δύναμιν τοῦ κατὰ ἐπιστήμην διοίσει; Ἡ εἰ ποιοί, οὐδὲ διαφοραὶ ποιότητος αὐταί, εἰ ὁ μὲν μελετήσας ἔχοι, ὁ δὲ φύσει, ἀλλ' ἕξωθεν ἡ διαφορὰ· κατ' αὐτὸ δὲ τὸ εἶδος τῆς πυκτικῆς πῶς; Καὶ εἰ αἱ μὲν ἐκ πάθους, αἱ δὲ οὐ· οὐ γὰρ διαφέρει ὁπόθεν ἡ ποιότης· λέγω δὲ ποιότητος παραλλαγαῖς καὶ διαφοραῖς. Ἐχοι δ' ἂν ζητήσιν καί, εἰ ἐκ πάθους αἶδε, αἱ μὲν οὕτως, αἱ δὲ μὴ τῶν αὐτῶν, πῶς ἐν εἶδει τῷ αὐτῷ· καὶ εἰ αἱ μὲν τῷ γεγονέναι, αἱ δὲ τῷ ποιεῖν, ὁμωνύμως ἂν εἶεν. Τί δὲ ἢ περὶ ἕκαστον μορφή; Εἰ μὲν γὰρ καθὼς εἶδος ἐστιν

ἕκαστον, οὐ ποιόν· εἰ δὲ καθὼ καλὸν μετὰ τὸ τοῦ ὑποκειμένου εἶδος ἢ αἰσχρόν, λόγον ἂν ἔχοι. Τὸ δὲ τραχὺ καὶ τὸ λεῖον καὶ τὸ ἀραιὸν καὶ τὸ πυκνὸν οὐκ ὀρθῶς ἂν λέγοιτο ποιὰ; Οὐ γὰρ δὴ ταῖς διαστάσεσι ταῖς ἀπ’ ἀλλήλων καὶ [τῷ] ἐγγὺς τὸ μανὸν καὶ τὸ πυκνὸν καὶ τραχύτης, καὶ οὐ πανταχοῦ ἐξ ἀνωμαλίας θέσεως καὶ ὁμαλότητος· εἰ δὲ καὶ ἐκ τούτων, οὐδὲν κωλύει καὶ ὧς ποιὰ εἶναι. Τὸ δὲ κοῦφον καὶ βαρὺ γνωσθὲν δηλώσει, ὅπου δεῖ αὐτὰ θεῖναι. Εἴη δ’ ἂν καὶ ὁμωνυμία περὶ τὸ κοῦφον, εἰ μὴ τῷ σταθμῷ λέγοιτο τοῦ πλείονος καὶ ἐλάττονος, ἐν ᾧ καὶ τὸ ἰσχνὸν καὶ λεπτόν, ὃ ἐν ἄλλῳ εἶδει παρὰ τὰ τέτταρα.

11. But if these considerations are sound, why has Quality more than one species? What is the ground for distinguishing between habit and disposition, seeing that no differentia of Quality is involved in permanence and non-permanence? A disposition of any kind is sufficient to constitute a quality; permanence is a mere external addition. It might however be urged that dispositions are but incomplete “forms” — if the term may pass — habits being complete ones. But incomplete, they are not qualities; if already qualities, the permanence is an external addition.

How do physical powers form a distinct species? If they are classed as qualities in virtue of being powers, power, we have seen, is not a necessary concomitant of qualities. If, however, we hold that the natural boxer owes his quality to a particular disposition, power is something added and does not contribute to the quality, since power is found in habits also.

Another point: why is natural ability to be distinguished from that acquired by learning? Surely, if both are qualities, they cannot be differentiae of Quality: gained by practice or given in nature, it is the same ability; the differentia will be external to Quality; it cannot be deduced from the Ideal Form of boxing. Whether some qualities as distinguished from others are derived from experience is immaterial; the source of the quality makes no difference — none, I mean, pointing to variations and differences of Quality.

A further question would seem to be involved: If certain qualities are derived from experience but here is a discrepancy in the manner and source of the experience, how are they to be included in the same species? And again, if some create the experience, others are created by it, the term Quality as applied to both classes will be equivocal.

And what part is played by the individual form? If it constitutes the individual’s specific character, it is not a quality; if, however, it is what makes an object beautiful or ugly after the specific form has been determined, then it involves a Reason-Principle.

Rough and smooth, tenuous and dense may rightly be classed as qualities. It is true that they are not determined by distances and approximations, or in general by even or uneven dispositions, of parts; though, were they so determined, they might well even then be qualities.

Knowledge of the meaning of “light” and “heavy” will reveal their place in

the classification. An ambiguity will however be latent in the term “light,” unless it be determined by comparative weight: it would then implicate leanness and fineness, and involve another species distinct from the four [of Aristotle].

[12] Ἀλλ’ εἰ μὴ οὕτω τις ἀξιόσσει τὸ ποιὸν διαιρεῖν, τίιν ἂν διέλοι; Ἐπισκεπτέον οὖν, εἰ δεῖ τὰς μὲν σώματος λέγοντα, τὰς δὲ ψυχῆς, τοῦ δὲ σώματος μερίζειν κατὰ τὰς αἰσθήσεις, τὰς μὲν ὅφει διδόντα, τὰς δ’ ἀκοῇ ἢ γεύσει, ἄλλας ὁσφρήσει ἢ ἀφῇ. Τὰς δὲ τῆς ψυχῆς πῶς; Ἐπιθυμητικοῦ, θυμοειδοῦς, λογιστικοῦ. Ἡ ταῖς διαφοραῖς τῶν ἐνεργειῶν, αἱ γίνονται κατ’ αὐτάς, ὅτι γεννητικαὶ αὗται τούτων. Ἡ τῷ ὠφελίμῳ καὶ βλαβερῷ· καὶ πάλιν διαιρετέον τὰς ὠφελείας καὶ τὰς βλάβας. Τὰ αὐτὰ δὲ καὶ ἐπὶ τῶν σωματικῶν τῷ ποιεῖν διάφορα ἢ τῷ ὠφελίμῳ καὶ βλαβερῷ· οἰκεῖα γὰρ διαφοραὶ ποιότητος. Ἡ γὰρ δοκεῖ ἢ ὠφέλεια καὶ τὸ βλάβος ἀπὸ τῆς ποιότητος καὶ ποιοῦ ἢ ζητητέον τρόπον ἄλλον. Ἐπισκεπτέον δέ, πῶς καὶ ὁ ποιὸς ὁ κατὰ τὴν ποιότητα ἐν τῇ αὐτῇ ἔσται· οὐ γὰρ δὴ ἐν γένος ἀμφοῖν. Καὶ εἰ ὁ πυκτικὸς ἐν ποιότητι, πῶς οὐ καὶ ὁ ποιητικὸς; Καὶ εἰ τοῦτο, καὶ τὸ ποιητικόν· ὥστε οὐδὲν δεῖ εἰς τὸ πρὸς τι τὸ ποιητικόν οὐδ’ αὖ τὸ παθητικόν, εἰ ὁ παθητικὸς ποιός. Καὶ ἴσως βέλτιον ἐνταῦθα ὁ ποιητικὸς, εἰ κατὰ δύναμιν λέγεται, ἢ δὲ δύναμις ποιότης. Εἰ δὲ κατ’ οὐσίαν ἢ δύναμις ἢ τις δύναμις, οὐδ’ οὕτω πρὸς τι οὐδὲ ποιὸν ἔτι. Οὐδὲ γὰρ ὥς τὸ μείζον τὸ ποιητικόν· τὸ γὰρ μείζον τὴν ὑπόστασιν, καθὼ μείζον, πρὸς τὸ ἔλαττον, τὸ δὲ ποιητικόν τῷ τοιόνδε εἶναι ἥδη. Ἀλλ’ ἴσως κατὰ μὲν τὸ τοιόνδε ποιόν, ἢ δὲ δύναται εἰς ἄλλο ποιητικόν λεγόμενον πρὸς τι. Διὰ τί οὖν οὐ καὶ ὁ πυκτικὸς πρὸς τι, καὶ ἡ πυκτικὴ αὐτή; Πρὸς ἄλλον γὰρ ὅλως ἢ πυκτικῇ· καὶ γὰρ οὐδὲν αὐτῆς θεώρημα, ὃ μὴ πρὸς ἄλλο. Καὶ περὶ τῶν ἄλλων δὲ τεχνῶν ἢ τῶν πλείστων ἐπισκεπτέον καὶ λεκτέον ἴσως· ἢ μὲν διατιθεῖσι τὴν ψυχὴν, ποιότητες, ἢ δὲ ποιοῦσι, ποιητικαὶ καὶ κατὰ τοῦτο πρὸς ἄλλον καὶ πρὸς τι· ἐπεὶ καὶ ἄλλον τρόπον πρὸς τι, καθὼ ἔξεις λέγονται. Ἄρ’ οὖν ἄλλη τις ὑπόστασις κατὰ τὸ ποιητικόν τοῦ ποιητικόν οὐκ ἄλλου τινὸς ὄντος ἢ καθόσον ποιόν; Τάχα μὲν γὰρ ἂν τις ἐπὶ τῶν ἐμψύχων καὶ ἔτι μᾶλλον ἐπὶ τῶν προαίρεσιν ἐχόντων τῷ νενευκέναι πρὸς τὸ ποιεῖν ὑπόστασιν εἶναι καὶ κατὰ τὸ ποιητικόν· ἐπὶ δὲ τῶν ἀψύχων δυνάμεων, ἃς ποιότητας εἵπομεν, τί τὸ ποιητικόν; Ἡ ὅταν συντύχηι αὐτῷ ἄλλο, ἀπέλαυσε καὶ μετέβαλε παρ’ ἐκείνου οὗ ἔχει. Εἰ δὲ τὸ αὐτὸ καὶ ποιεῖ εἰς ἄλλο καὶ πάσχει, πῶς ἔτι τὸ ποιητικόν; Ἐπεὶ καὶ τὸ μείζον τρίπηχυν ὄν καθ’ αὐτὸ καὶ μείζον καὶ ἔλαττον ἐν τῇ συντυχίᾳ τῇ πρὸς ἄλλο. Ἀλλ’ ἐρεῖ τις τὸ μείζον καὶ τὸ ἔλαττον μεταλήψει μεγέθους καὶ μικρότητος· ἢ καὶ τοῦτο μεταλήψει ποιητικοῦ καὶ παθητικοῦ. Ζητητέον δὲ καὶ ἐνταῦθα καὶ εἰ αἱ τῆδε ποιότητες καὶ αἱ ἐκεῖ ὑφ’ ἐν· τοῦτο δὲ πρὸς τοὺς τιθεμένους κάκεῖ· ἢ κἂν μὴ εἶδη τις διδῶι, ἀλλὰ νοῦν λέγων εἰ ἔξιν λέγοι, ἢ κοινόν τι ἐπ’ ἐκείνης καὶ ταύτης τῆς ἕξεως· καὶ σοφία δὲ συγχωρεῖται. Ἡ εἰ ὁμώνυμος πρὸς τὴν ἐνταῦθα, οὐκ ἡρίθμηται δηλονότι ἐν τούτοις· εἰ δὲ συνωνύμως, ἔσται τὸ ποιὸν κοινὸν ἐνταῦθα κάκεῖ, εἰ μὴ τις τάκεῖ λέγει πάντα οὐσίαν· καὶ τὸ νοεῖν τοῖνον. Ἀλλὰ τοῦτο κοινὸν καὶ πρὸς τὰς ἄλλας κατηγορίας, [ἢ] εἰ τὸ διττὸν ὧδε κάκεῖ, ἢ ὑφ’ ἐν ἄμφοι.

12. If then we do not propose to divide Quality in this [fourfold] manner,

what basis of division have we?

We must examine whether qualities may not prove to be divisible on the principle that some belong to the body and others to the soul. Those of the body would be subdivided according to the senses, some being attributed to sight, others to hearing and taste, others to smell and touch. Those of the soul would presumably be allotted to appetite, emotion, reason; though, again, they may be distinguished by the differences of the activities they condition, in so far as activities are engendered by these qualities; or according as they are beneficial or injurious, the benefits and injuries being duly classified. This last is applicable also to the classification of bodily qualities, which also produce differences of benefit and injury: these differences must be regarded as distinctively qualitative; for either the benefit and injury are held to be derived from Quality and the quale, or else some other explanation must be found for them.

A point for consideration is how the quale, as conditioned by Quality, can belong to the same category: obviously there can be no single genus embracing both.

Further, if "boxer" is in the category of Quality, why not "agent" as well? And with agent goes "active." Thus "active" need not go into the category of Relation; nor again need "passive," if "patient" is a quale. Moreover, agent" is perhaps better assigned to the category of Quality for the reason that the term implies power, and power is Quality. But if power as such were determined by Substance [and not by Quality], the agent, though ceasing to be a quale, would not necessarily become a relative. Besides, "active" is not like "greater": the greater, to be the greater, demands a less, whereas "active" stands complete by the mere possession of its specific character.

It may however be urged that while the possession of that character makes it a quale, it is a relative in so far as it directs upon an external object the power indicated by its name. Why, then, is not "boxer" a relative, and "boxing" as well? Boxing is entirely related to an external object; its whole theory pre-supposes this external. And in the case of the other arts — or most of them — investigation would probably warrant the assertion that in so far as they affect the soul they are qualities, while in so far as they look outward they are active and as being directed to an external object are relatives. They are relatives in the other sense also that they are thought of as habits.

Can it then be held that there is any distinct reality implied in activity, seeing that the active is something distinct only according as it is a quale? It may perhaps be held that the tendency towards action of living beings, and especially of those having freewill, implies a reality of activity [as well as a reality of Quality].

But what is the function of the active in connection with those non-living powers which we have classed as qualities? Doubtless to recruit any object it encounters, making the object a participant in its content.

But if one same object both acts and is acted upon, how do we then explain the active? Observe also that the greater — in itself perhaps a fixed three yards' length — will present itself as both greater and less according to its external contacts.

It will be objected that greater and less are due to participation in greatness and smallness; and it might be inferred that a thing is active or passive by participation in activity or passivity.

This is the place for enquiring also whether the qualities of the Sensible and Intellectual realms can be included under one head — a question intended only for those who ascribe qualities to the higher realm as well as the lower. And even if Ideal Forms of qualities are not posited, yet once the term "habit" is used in reference to Intellect, the question arises whether there is anything common to that habit and the habit we know in the lower.

Wisdom too is generally admitted to exist There. Obviously, if it shares only its name with our wisdom, it is not to be reckoned among things of this sphere; if, however, the import is in both cases the same, then Quality is common to both realms — unless, of course, it be maintained that everything There, including even intellection, is Substance.

This question, however, applies to all the categories: are the two spheres irreconcilable, or can they be co-ordinated with a unity?

[13] Περὶ δὲ τοῦ ποτὲ ὧδε ἐπισκεπτέον· εἰ τὸ χθὲς καὶ αὐριον καὶ πέρυσιν καὶ τὰ τοιαῦτα μέρη χρόνου, διὰ τί οὐκ ἐν τῷ αὐτῷ ἔσται καὶ ταῦτα, ἐν ᾧπερ καὶ ὁ χρόνος; Ἐπεὶ καὶ τὸ ἦν καὶ τὸ ἔστι καὶ τὸ ἔσται, εἶδη ὄντα χρόνου, δίκαιον δῆπου ἐν αὐτῷ ὁ χρόνος τετάχθαι. Λέγεται δὲ τοῦ ποσοῦ ὁ χρόνος· ὥστε τί δεῖ κατηγορίας ἄλλης; Εἰ δὲ λέγοιεν ὡς οὐ μόνον χρόνος τὸ ἦν καὶ ἔσται, καὶ τὸ χθὲς καὶ πέρυσιν, τὰ ὑπὸ τὸ ἦν – ὑποβεβλήσθαι γὰρ δεῖ ταῦτα τῷ ἦν – ἀλλ' οὐ μόνον χρόνος, ἀλλὰ ποτὲ χρόνος, πρῶτον μὲν ἔσται, εἰ τὸ ποτὲ χρόνος, χρόνος· ἔπειτα, εἰ χρόνος παρεληλυθὸς τὸ χθὲς, σύνθετόν τι ἔσται, εἰ ἕτερον τὸ παρεληλυθὸς καὶ ἕτερον ὁ χρόνος· δύο οὖν κατηγορίαι καὶ οὐχ ἀπλοῦν. Εἰ δὲ τὸ ἐν χρόνῳ φήσουσι τὸ ποτὲ εἶναι, ἀλλ' οὐ χρόνον, τοῦτο τὸ ἐν χρόνῳ εἰ μὲν τὸ πρᾶγμα λέγουσιν, οἷον Σωκράτης ὅτι πέρυσιν ἦν, ὁ μὲν Σωκράτης ἔξωθεν ἂν εἴη, καὶ οὐχ ἔν τι λέγουσιν. Ἀλλὰ Σωκράτης ἡ ἢ πρᾶξις ἐν τούτῳ τῷ χρόνῳ τί ἂν εἴη ἢ ἐν μέρει τοῦ χρόνου; Εἰ δ' ὅτι μέρος χρόνου λέγουσι, καὶ καθότι μέρος ἀξιοῦσι μὴ χρόνον ἀπλῶς τι λέγειν, ἀλλὰ μέρος χρόνου παρεληλυθός, πλείω ποιοῦσι, καὶ τὸ μέρος ἢ μέρος πρὸς τι ὄν προσλαμβάνουσι. Καὶ τὸ παρεληλυθὸς ἐγκείμενον τί αὐτοῖς ἔσται ἢ τὸ αὐτὸ τῷ ἦν, ὃ ἦν εἶδος χρόνου; Ἀλλ' εἰ τῷ ἀόριστον μὲν εἶναι τὸ ἦν, τὸ δὲ χθὲς καὶ τὸ πέρυσιν ὀρίσθαι, πρῶτον μὲν τὸ ἦν ποῦ τάξομεν; Ἐπειτα τὸ χθὲς ἔσται ἦν ὀρισμένον, ὥστε ἔσται ὀρισμένος χρόνος τὸ χθὲς· τοῦτο δὲ ποσός τις χρόνος· ὥστε, εἰ χρόνος ποσόν, ποσὸν ὀρισμένον ἕκαστον τούτων ἔσται. Εἰ δέ, ὅταν λέγωσι χθὲς, τοῦτο λέγομεν, ὡς ἐν χρόνῳ παρεληλυθότι ὀρισμένῳ γέγονε τόδε, ἔτι πλείω καὶ μᾶλλον λέγουσιν· ἔπειτα, εἰ δεῖ ἐπεισάγειν ἄλλας κατηγορίας τῷ ἕτερον ἐν ἐτέρῳ ποιεῖν, ὡς ἐνταῦθα τὸ ἐν χρόνῳ, ἄλλας

πολλὰς ἀνευρήσομεν ἀπὸ τοῦ ποιεῖν ἄλλο ἐν ἄλλοι. Λεχθήσεται δὲ σαφέστερον ἐν τοῖς ἐξῆς τοῖς περὶ τοῦ ποῦ.

13. With regard to Date:

If “yesterday,” “to-morrow,” “last year” and similar terms denote parts of time, why should they not be included in the same genus as time? It would seem only reasonable to range under time the past, present and future, which are its species. But time is referred to Quantity; what then is the need for a separate category of Date?

If we are told that past and future — including under past such definite dates as yesterday and last year which must clearly be subordinate to past time — and even the present “now” are not merely time but time — when, we reply, in the first place, that the notion of time — when involves time; that, further, if “yesterday” is time-gone-by, it will be a composite, since time and gone-by are distinct notions: we have two categories instead of the single one required.

But suppose that Date is defined not as time but as that which is in time; if by that which is in time is meant the subject — Socrates in the proposition “Socrates existed last year” — that subject is external to the notion of time, and we have again a duality.

Consider, however, the proposition “Socrates — or some action — exists at this time”; what can be the meaning here other than “in a part of time”? But if, admitted that Date is “a part of time,” it be felt that the part requires definition and involves something more than mere time, that we must say the part of time gone by, several notions are massed in the proposition: we have the part which qua part is a relative; and we have “gone-by” which, if it is to have any import at all, must mean the past: but this “past,” we have shown, is a species of time.

It may be urged that “the past” is in its nature indefinite, while “yesterday” and “last year” are definite. We reply, first, that we demand some place in our classification for the past: secondly, that “yesterday,” as definite past, is necessarily definite time. But definite time implies a certain quantity of time: therefore, if time is quantitative, each of the terms in question must signify a definite quantity.

Again, if by “yesterday” we are expected to understand that this or that event has taken Place at a definite time gone by, we have more notions than ever. Besides, if we must introduce fresh categories because one thing acts in another — as in this case something acts in time — we have more again from its acting upon another in another. This point will be made plain by what follows in our discussion of Place.

[14] Τὸ δὲ ποῦ, ἐν Λυκίῳ καὶ ἐν Ἀκαδημίᾳ. Ἡ μὲν οὖν Ἀκαδημία καὶ τὸ Λύκιον πάντως τόποι καὶ μέρη τόπου, ὥσπερ τὸ ἄνω καὶ τὸ κάτω καὶ τὸ ὠδὶ εἶδη ἢ μέρη· διαφέρει δέ, ὅτι ἀφωρισμένως μᾶλλον. Εἰ οὖν τὸ ἄνω καὶ τὸ κάτω καὶ τὸ μέσον τόποι, οἷον Δελφοὶ τὸ μέσον, καὶ τὸ παρὰ τὸ μέσον, οἷον

Ἀθῆναι καὶ Λύκιον δὴ καὶ τὰ ἄλλα, τί δεῖ παρὰ τὸν τόπον ζητεῖν ἡμᾶς καὶ ταῦτα λέγοντας τόπον ἐφ' ἐκάστου τούτων σημαίνειν; Εἰ δὲ ἄλλο ἐν ἄλλω λέγομεν, οὐχ ἔν λέγομεν οὐδὲ ἀπλοῦν λέγομεν. Ἐπειτα, εἰ τοῦτον ἐνταῦθα λέγομεν, σχέσιν τινὰ γεν- νῶμεν τοῦδε ἐν τῷδε καὶ τοῦ δεξαμένου πρὸς ὃ ἐδέξατο· διὰ τί οὖν οὐ πρὸς τι, εἰ ἐκ τῆς ἐκατέρου πρὸς ἐκότερον σχέσεως ἀπεγεννήθη τι; Εἴτα [τί] διαφέρει τὸ ὧδε τοῦ Ἀθήνησιν; Ἀλλὰ τὸ ὧδε τὸ δεικτικὸν τόπον φήσουσι σημαίνειν· ὥστε καὶ τὸ Ἀθήνησιν· ὥστε τοῦ τόπου τὸ Ἀθήνησιν. Εἴτα, εἰ τὸ Ἀθήνησι τοῦτό ἐστι τὸ ἐν Ἀθήναις ἐστί, πρὸς τῷ τόπῳ καὶ τὸ ἔστι προσκατηγορεῖται· δεῖ δὲ οὐ· ὥσπερ οὐδὲ τὸ ποιότης ἐστίν, ἀλλὰ τὸ ποιότης μόνον. Πρὸς δὲ τούτοις, εἰ τὸ ἐν χρόνῳ ἄλλο καὶ τὸ ἐν τόπῳ ἄλλο παρὰ χρόνον καὶ τόπον, διὰ τί οὐ καὶ τὸ ἐν ἀγγείῳ ἄλλην κατηγορίαν ποιήσει, καὶ τὸ ἐν ὕλῃ ἄλλο, καὶ τὸ ἐν ὑποκειμένῳ ἄλλο, καὶ τὸ ἐν ὄλῳ μέρος καὶ τὸ ὅλον ἐν μέρεσι, καὶ γένος ἐν εἶδεσι καὶ εἶδος ἐν γένει; Καὶ οὕτως ἡμῖν πλείους αἱ κατηγορίαι ἔσονται.

14. The Academy and the Lyceum are places, and parts of Place, just as “above,” “below,” “here” are species or parts of Place; the difference is of minuter delimitation.

If then “above,” “below,” “the middle” are places — Delphi, for example, is the middle [of the earth] — and “near-the-middle” is also a place — Athens, and of course the Lyceum and the other places usually cited, are near the middle — what need have we to go further and seek beyond Place, admitting as we do that we refer in every instance to a place?

If, however, we have in mind the presence of one thing in another, we are not speaking of a single entity, we are not expressing a single notion.

Another consideration: when we say that a man is here, we present a relation of the man to that in which he is, a relation of the container to the contained. Why then do we not class as a relative whatever may be produced from this relation?

Besides, how does “here” differ from “at Athens”? The demonstrative “here” admittedly signifies place; so, then, does “at Athens”: “at Athens” therefore belongs to the category of Place.

Again, if “at Athens” means “is at Athens,” then the “is” as well as the place belongs to the predicate; but this cannot be right: we do not regard “is a quality” as predicate, but “a quality.”

Furthermore, if “in time,” “in place” are to be ranged under a category other than that applying to time and place, why not a separate category for “in a vessel”? Why not distinct categories for “in Matter,” “in a subject,” “a part in a whole,” “a whole in its parts,” “a genus in its species,” “a species in a genus”? We are certainly on the way to a goodly number of categories.

[15] Ἐν δὲ τῷ ποιεῖν λεγομένῳ τάδ' ἂν τις ἐπισκέψαιτο. Λέγεται γὰρ ὥς, ἐπεὶ μετὰ τὴν οὐσίαν τὰ περὶ τὴν οὐσίαν ἦν ποσότης καὶ ἀριθμός, τὸ ποσὸν γένος ἕτερον ἦν καὶ ποιότητος οὐσης περὶ αὐτὴν ἄλλο γένος τὸ ποιόν, οὕτω καὶ ποιήσεως οὐσης ἄλλο γένος τὸ ποιεῖν. Ἄρ' οὖν τὸ ποιεῖν ἢ ἡ ποιήσις, ἢ ἡ

ἥς τὸ ποιεῖν, ὥσπερ καὶ ποιότης, ἀφ' ἥς τὸ ποιεῖν; Ἡ ἐνταῦθα ποιήσις, ποιεῖν, ποιῶν, ἢ ποιεῖν καὶ ποιήσις εἰς ἓν ληπτέα; Ἐμφαίνει δὲ μᾶλλον τὸ ποιεῖν καὶ τὸν ποιοῦντα, ἢ δὲ ποιήσις οὐ· καὶ τὸ ποιεῖν ἐν ποιήσει εἶναί τι, τοῦτο δὲ ἐνεργείαι. Ὡστε ἐνέργειαν μᾶλλον εἶναι τὴν κατηγορίαν, ἢ [περὶ τὴν οὐσίαν] λέγεται θεωρεῖσθαι, ὡς ἐκεῖ ποιότης, καὶ αὐτὴ περὶ τὴν οὐσίαν ὥσπερ κινήσις· καὶ ἐν γένος ἡ κινήσις τῶν ὄντων. Διὰ τί γὰρ ποιότης μὲν ἐν τι περὶ τὴν οὐσίαν, καὶ ποσότης ἐν τι, καὶ πρὸς τι διὰ τὴν σχέσιν ἄλλου πρὸς ἄλλο, κινήσεως δὲ περὶ τὴν οὐσίαν οὐσης οὐκ ἔσται τι καὶ κινήσις ἐν γένος;

15. The “category of Action”:

The quantum has been regarded as a single genus on the ground that Quantity and Number are attributes of Substance and posterior to it; the quale has been regarded as another genus because Quality is an attribute of Substance: on the same principle it is maintained that since activity is an attribute of Substance, Action constitutes yet another genus.

Does then the action constitute the genus, or the activity from which the action springs, in the same way as Quality is the genus from which the quale is derived? Perhaps activity, action and agent should all be embraced under a single head? But, on the one hand, the action — unlike activity — tends to comport the agent; and on the other, it signifies being in some activity and therefore Being-in-Act [actual as distinct from potential Being]. Consequently the category will be one of Act rather than of Action.

Act moreover incontestably manifests itself in Substance, as was found to be the case with Quality: it is connected with Substance as being a form of motion. But Motion is a distinct genus: for, seeing that Quality is a distinct attribute of Substance, and Quality a distinct attribute, and Relative takes its being from the relation of one substance to another, there can be no reason why Motion, also an attribute of Substance, should not also constitute a distinct genus.

[16] Εἰ δέ τις λέγοι τὴν κίνησιν ἀτελεῖ ἐνέργειαν εἶναι, οὐδὲν ἐκώλυε τὴν μὲν ἐνέργειαν προτάττειν, εἶδος δὲ τὴν κίνησιν ὡς ἀτελεῖ οὖσαν ὑποβάλλειν, κατηγοροῦντά γε αὐτῆς τὴν ἐνέργειαν, προστιθέντα δὲ τὸ ἀτελές. Τὸ γὰρ ἀτελές λέγεται περὶ αὐτῆς, οὐχ ὅτι οὐδὲ ἐνέργεια, ἀλλὰ ἐνέργεια μὲν πάντως, ἔχει δὲ καὶ τὸ πάλιν καὶ πάλιν, οὐχ ἵνα ἀφίκηται εἰς ἐνέργειαν — ἔστι γὰρ ἡδη — ἀλλ' ἵνα ἐργάσῃται τι, ὃ ἕτερόν ἐστι μετ' αὐτήν. Καὶ οὐκ αὐτὴ τελειοῦται τότε, ἀλλὰ τὸ πρᾶγμα οὗ ἐστοχάζετο· οἷον βάδισις ἐξ ἀρχῆς βάδισις ἦν. Εἰ δ' ἔδει στάδιον διανύσαι, οὐπω δὲ ἦν διανύσας, τὸ ἐλλείπον οὐ τῆς βαδίσεως οὐδὲ τῆς κινήσεως ἦν, ἀλλὰ τῆς ποσῆς βαδίσεως· βάδισις δὲ ἦν καὶ ὅποση οὖν καὶ κίνησις ἡδη· ὁ γοῦν κινούμενος καὶ ἡδη κεκίνηται, καὶ ὁ τέμνων ἡδη ἔτεμε. Καὶ ὡς ἡ λεγομένη ἐνέργεια οὐ δεῖται χρόνου, οὕτως οὐδ' ἡ κίνησις, ἀλλ' ἡ εἰς τοσοῦτον κίνησις· καὶ εἰ ἐν ἀχρόνῳ ἡ ἐνέργεια, καὶ ἡ κίνησις ἡ ὅλως κίνησις. Εἰ δ' ὅτι τὸ συνεχές προσλαβοῦσα πάντως ἐν χρόνῳ, καὶ ἡ ὅρασις μὴ διαλείπουσα τὸ ὅρᾱν ἐν συνεχείᾳ ἂν εἴη καὶ ἐν χρόνῳ. Μαρτυρεῖ δὲ τοῦτοι καὶ ἡ ἀλογία ἡ λέγουσα ἀεὶ οἷόν τε εἶναι λαμβάνειν ἡστινοσοῦν

κινήσεως καὶ μὴ εἶναι μήτε τοῦ χρόνου ἀρχὴν ἐν ᾧ καὶ ἀφ' οὗ ἤρξατο μήτε αὐτῆς ἀρχὴν τῆς κινήσεως, ἀλλ' εἶναι αὐτὴν διαιρεῖν ἐπὶ τὸ ἄνω· ὥστε ἐξ ἀπείρου συμβαίνει ἂν τοῦ χρόνου κεκινήσθαι τὴν ἄρτι ἀρξαμένην καὶ αὐτὴν ἄπειρον εἰς τὸ ἀρξάμενον εἶναι. Τοῦτο γὰρ συμβαίνει διὰ τὸ χωρίζειν ἐνέργειαν κινήσεως καὶ τὴν μὲν ἐν ἀχρόνῳ φάσκειν γενέσθαι, τὴν δὲ χρόνου δεῖσθαι λέγειν μὴ τὴν τόσῃν μόνον, ἀλλ' ὅλως τὴν φύσιν αὐτῆς ἀναγκάζεσθαι ποσὴν λέγειν καίτοι ὁμολογοῦντας καὶ αὐτοὺς κατὰ συμβεβηκὸς τὸ ποσὸν αὐτῇ παρεῖναι, εἰ ἡμερησία εἴη ἢ ὅποσουσιν χρόνον. Ὡςπερ οὖν ἐνέργεια ἐν ἀχρόνῳ, οὕτως οὐδὲν κωλύει καὶ κίνησιν ἤρχθαι ἐν ἀχρόνῳ, ὁ δὲ χρόνος τῷ τοσήνδε γεγονέναι. Ἐπεὶ καὶ μεταβολαὶ ἐν ἀχρόνῳ ὁμολογοῦνται γίγνεσθαι ἐν τῷ λέγεσθαι ὥςπερ οὐ καὶ ἀθρόας γιγνομένης μεταβολῆς. Εἰ οὖν μεταβολή, διὰ τί οὐχὶ καὶ κίνησις; Εἴληπται δὲ μεταβολή οὐκ ἐν τῷ μεταβεβληκέναι· οὐ γὰρ τῆς ἐν τῷ μεταβεβληκέναι ἔδεϊτο.

16. If it be urged that Motion is but imperfect Act, there would be no objection to giving priority to Act and subordinating to it Motion with its imperfection as a species: Act would thus be predicated of Motion, but with the qualification "imperfect."

Motion is thought of as imperfect, not because it is not an Act, but because, entirely an Act, it yet entails repetition [lacks finality]. It repeats, not in order that it may achieve actuality — it is already actual — but that it may attain a goal distinct from itself and posterior: it is not the motion itself that is then consummated but the result at which it aims. Walking is walking from the outset; when one should traverse a racecourse but has not yet done so, the deficiency lies not in the walking — not in the motion — but in the amount of walking accomplished; no matter what the amount, it is walking and motion already: a moving man has motion and a cutter cuts before there is any question of Quantity. And just as we can speak of Act without implying time, so we can of Motion, except in the sense of motion over a defined area; Act is timeless, and so is Motion pure and simple.

Are we told that Motion is necessarily in time, inasmuch as it involves continuity? But, at this, sight, never ceasing to see, will also be continuous and in time. Our critic, it is true, may find support in that principle of proportion which states that you may make a division of no matter what motion, and find that neither the motion nor its duration has any beginning but that the division may be continued indefinitely in the direction of the motion's origin: this would mean that a motion just begun has been in progress from an infinity of time, that it is infinite as regards its beginning.

Such then is the result of separating Act from Motion: Act, we aver, is timeless; yet we are forced to maintain not only that time is necessary to quantitative motion, but, unreservedly, that Motion is quantitative in its very nature; though indeed, if it were a case of motion occupying a day or some other quantity of time, the exponents of this view would be the first to admit that Quantity is present to Motion only by way of accident.

In sum, just as Act is timeless, so there is no reason why Motion also should not primarily be timeless, time attaching to it only in so far as it happens to have such and such an extension.

Timeless change is sanctioned in the expression, “as if change could not take place all at once”; if then change is timeless, why not Motion also? — Change, be it noted, is here distinguished from the result of change, the result being unnecessary to establish the change itself.

[17] Εἰ δέ τις λέγοι μήτε τὴν ἐνέργειαν μήτε τὴν κίνησιν γένους δεῖσθαι καθ’ αὐτά, ἀλλ’ εἰς τὸ πρὸς τι ἀνάγειν τῷ τὴν μὲν ἐνέργειαν τοῦ δυνάμει εἶναι ἐνεργητικοῦ, τὴν δὲ τοῦ δυνάμει κινητικοῦ ἢ κινητοῦ, λεκτέον ὥς τὰ μὲν πρὸς τι αὐτὴ ἢ σχέσις ἐγέννα, ἀλλ’ οὐ τῷ πρὸς ἕτερον μόνον λέγεσθαι. Ὅταν δὲ ἦ τις ὑπόστασις, κἂν ἐτέρου ἢ κἂν πρὸς ἕτερον, τὴν γε πρὸ τοῦ πρὸς τι εἴληχε φύσιν. Αὕτη τοίνυν ἡ ἐνέργεια καὶ ἡ κίνησις καὶ ἡ ἕξις δὲ ἐτέρου οὔσα οὐκ ἀφήρηται τὸ πρὸ τοῦ πρὸς τι εἶναι τε καὶ νοεῖσθαι καθ’ αὐτά· ἡ οὕτω πάντα ἔσται πρὸς τι· πάντως γὰρ ἔχει ὅτιοῦν σχέσιν πρὸς ὅτιοῦν, ὥς καὶ ἐπὶ τῆς ψυχῆς. Αὕτη τε ἡ ποιήσις καὶ τὸ ποιεῖν διὰ τί εἰς τὸ πρὸς τι οὐκ ἀναχθήσεται; Ἡ γὰρ κίνησις ἢ ἐνέργεια πάντως ἔσται. Εἰ δὲ τὴν μὲν ποιήσιν εἰς τὸ πρὸς τι ἀνάξουσιν, τὸ δὲ ποιεῖν ἐν γένος θήσονται, διὰ τί οὐ καὶ τὴν μὲν κίνησιν εἰς τὸ πρὸς τι, τὸ δὲ κινεῖσθαι ἐν τι γένος θήσονται, καὶ διαιρήσονται τὸ κινεῖσθαι ὥς ἐν διχῇ ἐν εἶδεσι τοῦ ποιεῖν καὶ τοῦ πάσχειν, ἀλλ’ οὐχ ὥς νῦν τὸ μὲν ποιεῖν λέγουσι, τὸ δὲ πάσχειν;

17. We may be told that neither Act nor Motion requires a genus for itself, but that both revert to Relation, Act belonging to the potentially active, Motion to the potentially motive. Our reply is that Relation produces relatives as such, and not the mere reference to an external standard; given the existence of a thing, whether attributive or relative, it holds its essential character prior to any relationship: so then must Act and Motion, and even such an attribute as habit; they are not prevented from being prior to any relationship they may occupy, or from being conceivable in themselves. Otherwise, everything will be relative; for anything you think of — even Soul — bears some relationship to something else.

But, to return to activity proper and the action, is there any reason why these should be referred to Relation? They must in every instance be either Motion or Act.

If however activity is referred to Relation and the action made a distinct genus, why is not Motion referred to Relation and the movement made a distinct genus? Why not bisect the unity, Motion, and so make Action and Passion two species of the one thing, ceasing to consider Action and Passion as two genera?

[18] Ἐπισκεπτέον δέ, εἰ ἐν τῷ ποιεῖν τὰς μὲν ἐνεργείας φήσουσι, τὰς δὲ κινήσεις, τὰς μὲν ἐνεργείας λέγοντες εἶναι τὰς ἀθρόας, τὰς δὲ κινήσεις, οἷον τὸ τέμνειν — ἐν χρόνῳ γὰρ τὸ τέμνειν — ἢ πάσας κινήσεις ἢ μετὰ κινήσεως, καὶ εἰ πάσας πρὸς τὸ πάσχειν τὰς ποιήσεις ἢ τινας καὶ ἀπολύτους, οἷον τὸ

βαδίζειν καὶ τὸ λέγειν, καὶ εἰ τὰς πρὸς τὸ πάσχειν πάσας κινήσεις, τὰς δ' ἀπολύτους ἐνεργείας, ἢ ἐν ἑκατέροις ἑκάτερον. Τὸ γοῦν βαδίζειν ἀπολελυμένον ὃν κίνησιν ἂν εἴποιεν, τὸ δὲ νοεῖν οὐκ ἔχον τὸ πάσχον καὶ αὐτὸ ἐνέργειαν, οἶμαι. Ἡ οὐδὲ ποιεῖν φατέον τὸ νοεῖν καὶ τὸ βαδίζειν. Ἀλλ' εἰ μὴ ἐν τῷ ποιεῖν ταῦτα, ποῦ λεκτέον· τάχα δὲ τὸ νοεῖν πρὸς τὸ νοητόν, ὥσπερ τὴν νόησιν. Καὶ γὰρ τὴν αἴσθησιν πρὸς τὸ αἰσθητόν· ἀλλ' εἰ κακεὶ τὴν αἴσθησιν πρὸς τὸ αἰσθητόν, διὰ τί αὐτὸ τὸ αἰσθάνεσθαι οὐκέτι πρὸς τὸ αἰσθητόν; Καὶ ἡ αἴσθησις δέ, εἰ πρὸς ἕτερον, σχέσιν μὲν ἔχει πρὸς ἐκεῖνο, ἔχει δέ τι παρὰ τὴν σχέσιν, τὸ ἢ ἐνέργεια ἢ πάθος εἶναι. Εἰ οὖν τὸ πάθος παρὰ τὸ τιнос εἶναι καὶ ὑπὸ τιнос ἔστι τι ἕτερον, καὶ ἡ ἐνέργεια. Ἡ δὲ δὴ βάδισις ἔχουσα καὶ αὐτὴ τὸ τιнос εἶναι καὶ ποδῶν εἶναι καὶ ὑπὸ τινος ἔχει τὸ κίνησις εἶναι. Ἐχοι ἂν οὖν καὶ ἡ νόησις παρὰ τὸ πρὸς τι τὸ ἢ κίνησις εἶναι ἢ ἐνέργεια.

18. There are other questions calling for consideration:

First: Are both Acts and motions to be included in the category of Action, with the distinction that Acts are momentary while Motions, such as cutting, are in time? Or will both be regarded as motions or as involving Motion?

Secondly: Will all activities be related to passivity, or will some — for example, walking and speaking — be considered as independent of it?

Thirdly: Will all those related to passivity be classed as motions and the independent as Acts, or will the two classes overlap? Walking, for instance, which is an independent, would, one supposes, be a motion; thinking, which also does not essentially involve “passivity,” an Act: otherwise we must hold that thinking and walking are not even actions. But if they are not in the category of Action, where then in our classification must they fall?

It may perhaps be urged that the act of thinking, together with the faculty of thought, should be regarded as relative to the thought object; for is not the faculty of sensation treated as relative to the sensible object? If then, we may ask, in the analogue the faculty of sensation is treated as relative to the sensible object, why not the sensory act as well? The fact is that even sensation, though related to an external object, has something besides that relation: it has, namely, its own status of being either an Act or a Passion. Now the Passion is separable from the condition of being attached to some object and caused by some object: so, then, is the Act a distinct entity. Walking is similarly attached and caused, and yet has besides the status of being a motion. It follows that thought, in addition to its relationship, will have the status of being either a motion or an Act.

[19] Ἐπισκεπτέον δέ, εἰ καὶ τινες ἐνεργεῖαι δόξουσιν ἀτελεῖς εἶναι μὴ προσλαβοῦσαι χρόνον, ὥστε εἰς ταὐτὸν ταῖς κινήσεσιν ἐλθεῖν, οἷον τὸ ζῆν καὶ ἡ ζωή. Ἐν χρόνῳ γὰρ τελείῳ τὸ ζῆν ἐκάστου καὶ ἡ εὐδαιμονία ἐνέργεια οὐκ ἐν ἡμερεῖ, ἀλλὰ οἷον ἀξιοῦσι καὶ τὴν κίνησιν εἶναι. Ὡστε κινήσεις ἅμφω λεκτέον, καὶ ἔν τι τὴν κίνησιν καὶ γένος ἔν, θεωροῦντας παρὰ τὸ ποσὸν τὸ ἐν τῇ οὐσίᾳ καὶ τὸ ποιὸν καὶ κίνησιν οὖσαν περὶ αὐτήν. Καί, εἰ βούλει, τὰς μὲν σωματικὰς, τὰς δὲ ψυχικὰς, ἢ τὰς μὲν παρ' αὐτῶν, τὰς δὲ ὑπ' ἄλλων εἰς αὐτά,

ἢ τὰς μὲν ἐξ αὐτῶν, τὰς δὲ ἐξ ἄλλων, καὶ τὰς μὲν ἐξ αὐτῶν ποιήσεις εἴτε εἰς ἄλλα εἴτε ἀπολελυμένας, τὰς δὲ ἐξ ἄλλων πείσεις. Καίτοι καὶ αἱ εἰς ἄλλα κινήσεις αἱ αὐταὶ ταῖς ἐξ ἄλλων· ἡ γὰρ τμήσις, ἡ τε παρὰ τοῦ τέμνοντος ἡ τε ἐν τῷ τεμνομένῳ, μία, ἀλλὰ τὸ τέμνειν ἕτερον καὶ τὸ τέμνεσθαι. Τάχα δὲ οὐδὲ μία ἡ τμήσις ἡ ἀπὸ τοῦ τέμνοντος καὶ ἡ ἐν τῷ τεμνομένῳ, ἀλλ' ἔστι τὸ τέμνειν τὸ ἐκ τῆς τοιαύτης ἐνεργείας καὶ κινήσεως ἑτέραν ἐν τῷ τεμνομένῳ διάδοχον κίνησιν γίνεσθαι. Ἡ ἴσως οὐ κατ' αὐτὸ τὸ τέμνεσθαι τὸ διάφορον, ἀλλὰ κατ' ἄλλο τὸ ἐπιγιγνόμενον κίνημα, οἷον τὸ ἀλγεῖν· καὶ γὰρ τὸ πάσχειν ἐν τούτῳ. Τί οὖν, εἰ μὴ τι ἀλγοῖ; Τί ἄλλο ἢ ἡ ἐνέργεια τοῦ ποιούντος ἐν τῷδε οὕτως; Οὕτω γὰρ καὶ τὸ οὕτω λεγόμενον ποιεῖν. Καὶ διττὸν οὕτως εἶναι τὸ ποιεῖν, τὸ μὲν μὴ ἐν ἄλλῳ, τὸ δ' ἐν ἄλλῳ συνιστάμενον· καὶ οὐκέτι τὸ μὲν ποιεῖν, τὸ δὲ πάσχειν, ἀλλὰ τὸ ποιεῖν ἐν ἄλλῳ πεποίηκε δύο νομίζειν εἶναι, τὸ μὲν ποιεῖν, τὸ δὲ πάσχειν. Οἷον καὶ τὸ γράφειν, καίτοι ὄν ἐν ἄλλῳ, οὐκ ἐπιζητεῖ τὸ πάσχειν, ὅτι μὴ ἄλλο τι ἐν τῷ γραμματεῖ ποιεῖ παρὰ τὴν ἐνέργειαν τοῦ γράφοντος οἷον τὸ ἀλγεῖν· εἰ δέ τις λέγοι γεγράφθαι, οὐ τὸ πάσχειν λέγει. Καὶ ἐπὶ τοῦ βαδίζειν, καίτοι οὔσης γῆς ἐφ' ἧς, οὐ προσποιεῖται τὸ πεπονθέναι. Ἀλλ' ὅταν ἐπὶ σώματος ζῳίου βαίνει, τὸ πάσχειν ἐπινεῖ, ὃ ἐπιγίγνεται, ἄλγημα συλλογίζομενος, οὐ τὸ βαδίζειν· ἡ ἐπενόησεν ἂν καὶ πρότερον. Οὕτω καὶ ἐπὶ πάντων κατὰ μὲν τὸ ποιεῖν ἐν λεκτέον μετὰ τοῦ λεγομένου πάσχειν, τοῦ ἀντιθέτου. Ὁ δὲ πάσχειν λέγεται, τὸ γενόμενον ὕστερον, οὐ τὸ ἀντίθετον, οἷον τῷ καίειν τὸ καίεσθαι, ἀλλὰ τὸ ἐκ τοῦ καίειν καὶ καίεσθαι ἐνὸς ὄντος, τὸ ἐπ' αὐτῷ γιγνόμενον ἢ ἄλγημα ἢ τι ἄλλο, οἷον μαραίνεισθαι. Τί οὖν, εἰ τις αὐτὸ τοῦτο ἐργάζοιτο, ὥστε λυπεῖν, οὐχ ὁ μὲν ποιεῖ, ὁ δὲ πάσχει, κἂν ἐκ μιᾶς ἐνεργείας τὰ δύο; [καὶ ὁ μὲν ποιεῖ, ὁ δὲ πάσχει] Ἡ ἐν τῇ ἐνεργείᾳ οὐκέτι τὸ τῆς βουλήσεως τοῦ λυπεῖν, ἀλλὰ ποιεῖ τι ἕτερον, δι' οὗ λυπεῖ, ὃ ἐν τῷ λυπησομένῳ γενόμενον ἐν ὃν καὶ ταῦτόν πεποίηκεν ἄλλο, τὸ λυπεῖσθαι. Τί οὖν αὐτὸ τὸ ἐν γενόμενον, πρὶν καὶ λύπην ποιῆσαι, ἢ ὅλως λύπην οὐκ ἐμποιοῦν, οὐ πάθος ἐστὶ τοῦ εἰς ὃν, οἷον τὸ ἀκοῦσαι; Ἡ οὐ πάθος τὸ ἀκοῦσαι οὐδ' ὅλως τὸ αἰσθάνεσθαι, ἀλλὰ τὸ λυπηθῆναί ἐστι γενέσθαι ἐν πάθει, ὃ μὴ ἀντίθετον τῷ ποιῆσαι.

19. We have to ask ourselves whether there are not certain Acts which without the addition of a time-element will be thought of as imperfect and therefore classed with motions. Take for instance living and life. The life of a definite person implies a certain adequate period, just as his happiness is no merely instantaneous thing. Life and happiness are, in other words, of the nature ascribed to Motion: both therefore must be treated as motions, and Motion must be regarded as a unity, a single genus; besides the quantity and quality belonging to Substance we must take count of the motion manifested in it.

We may further find desirable to distinguish bodily from psychic motions or spontaneous motions from those induced by external forces, or the original from the derivative, the original motions being activities, whether externally related or independent, while the derivative will be Passions.

But surely the motions having external tendency are actually identical with

those of external derivation: the cutting issuing from the cutter and that effected in the object are one, though to cut is not the same as to be cut.

Perhaps however the cutting issuing from the cutter and that which takes place in the cut object are in fact not one, but “to cut” implies that from a particular Act and motion there results a different motion in the object cut. Or perhaps the difference [between Action and Passion] lies not in the fact of being cut, but in the distinct emotion supervening, pain for example: passivity has this connotation also.

But when there is no pain, what occurs? Nothing, surely, but the Act of the agent upon the patient object: this is all that is meant in such cases by Action. Action, thus, becomes twofold: there is that which occurs in the external, and that which does not. The duality of Action and Passion, suggested by the notion that Action [always] takes place in an external, is abandoned.

Even writing, though taking place upon an external object, does not call for passivity, since no effect is produced, upon the tablet beyond the Act of the writer, nothing like pain; we may be told that the tablet has been inscribed, but this does not suffice for passivity.

Again, in the case of walking there is the earth trodden upon, but no one thinks of it as having experienced Passion [or suffering]. Treading on a living body, we think of suffering, because we reflect not upon the walking but upon the ensuing pain: otherwise we should think of suffering in the case of the tablet as well.

It is so in every case of Action: we cannot but think of it as knit into a unity with its opposite, Passion. Not that this later “Passion” is the opposite of Action in the way in which being burned is the opposite of burning: by Passion in this sense we mean the effect supervening upon the combined facts of the burning and the being burned, whether this effect be pain or some such process as withering.

Suppose this Passion to be treated as of itself producing pain: have we not still the duality of agent and patient, two results from the one Act? The Act may no longer include the will to cause pain; but it produces something distinct from itself, a pain-causing medium which enters into the object about to experience pain: this medium, while retaining its individuality, produces something yet different, the feeling of pain.

What does this suggest? Surely that the very medium — the act of hearing, for instance — is, even before it produces pain or without producing pain at all, a Passion of that into which it enters.

But hearing, with sensation in general, is in fact not a Passion. Yet to feel pain is to experience a Passion — a Passion however which is not opposed to Action.

[20] Ἀλλ' ἔστω μὴ ἀντίθετον· ὁμως δὲ ἕτερον ὃν τοῦ ποιεῖν οὐκ ἐν τῷ αὐτῷ γένει τῇ ποιήσει. Ἡ, εἰ κινήσεις ἄμφω, ἐν τῷ αὐτῷ, οἷον ἀλλοίωσις κίνησις κατὰ τὸ ποιόν. Ἄρ' οὖν, ὅταν μὲν ἀπὸ τοῦ ποιοῦν[τος] ἦι ἡ

ἀλλοίωσις, ποίησις καὶ τὸ ποιεῖν ἀπαθoῦς αὐτοῦ ὄντος; Ἡ ἐὰν μὲν ἀπαθῆς ᾖ, ἐν τῷ ποιεῖν ἔσται, ἐὰν δὲ ἐνεργῶν εἰς ἄλλον, οἷον τύπτων, καὶ πάσχει, οὐκέτι ποιεῖ. Ἡ οὐδὲν καλύει ποιοῦντα καὶ πάσχειν. Εἰ οὖν κατ' αὐτὸ τὸ πάσχειν, οἷον τὸ τρίβειν, διὰ τί ποιεῖν μᾶλλον ἢ πάσχειν; Ἡ, ὅτι ἀντιτρίβεται, καὶ πάσχει. Ἄρ' οὖν, ὅτι ἀντικινεῖται, καὶ δύο κινήσεις φήσομεν περὶ αὐτόν; Καὶ πῶς δύο; Ἀλλὰ μία. Καὶ πῶς ἡ αὐτὴ καὶ ποίησις καὶ πείσις; Καὶ οὕτω μὲν ποίησις τῷ ἀπ' ἄλλου, εἰς ἄλλον δὲ πείσις ἢ αὐτὴ οὕσα. Ἀλλὰ ἄλλην φήσομεν; Καὶ πῶς ἄλλο τι διατίθῃσι τὸν πάσχοντα ἀλλοιοῦσα καὶ ὁ ποιοῦν ἀπαθῆς ἐκείνου; Πῶς γὰρ ἂν πάθῃ ὁ ποιεῖ ἐν ἄλλῳ; Ἄρ' οὖν τὸ ἐν ἄλλῳ τὴν κίνησιν εἶναι ποιεῖ τὸ πάσχειν, ὃ ἦν οὐ πάσχειν κατὰ τὸν ποιοῦντα; Ἀλλ' εἰ τὸ μὲν λευκαίνει ὁ λόγος ὁ τοῦ κύκνου, ὁ δὲ λευκαίνεται ὁ γιγνόμενος κύκνος, πάσχειν φήσομεν ἰόντα εἰς οὐσίαν; Εἰ δὲ καὶ ὕστερον λευκαίνοιτο γενόμενος; Καὶ εἰ τὸ μὲν αὔξοι, τὸ δὲ αὔξειτο, τὸ αὐξόμενον πάσχειν; Ἡ μόνον ἐν τῷ ποιοῦν τὴν πείσιν; Ἀλλ' εἰ τὸ μὲν καλὸν ποιοῖ, τὸ δὲ καλλύνοιτο, τὸ καλλυνόμενον πάσχειν; Εἰ οὖν τὸ καλλῦνον χεῖρον γίγνοιτο ἢ καὶ ἀφανίζοιτο, οἷον ὁ καττίτερος, τὸ δὲ βέλτιον γίγνοιτο, ὁ χαλκός, πάσχειν τὸν χαλκὸν φήσομεν, τὸν δὲ ποιεῖν; Τὸν δὲ μαθάνοντα πῶς πάσχειν τῆς τοῦ ποιοῦντος ἐνεργείας εἰς αὐτὸν ἰούσης; Ἡ πάθησις πῶς ἂν εἴη μία γε οὕσα; Ἀλλ' αὕτη μὲν οὐ πάθησις, ὁ δὲ ἔχων πάσχων ἔσται τοῦ πάσχειν τινὸς λαμβανομένου· οὐδὲ γὰρ τῷ μὴ ἐνηργηκέναι αὐτόν· οὐ γὰρ τὸ μαθάνειν ὥσπερ τὸ πληγῆναι ἐν ἀντιλήψει ὃν καὶ γνωρίσει, ὥσπερ οὐδὲ τὸ ὁρᾶν.

20. But though not opposed, it is still different from Action and cannot belong to the same genus as activity; though if they are both Motion, it will so belong, on the principle that alteration must be regarded as qualitative motion.

Does it follow that whenever alteration proceeds from Quality, it will be activity and Action, the quale remaining impassive? It may be that if the quale remains impassive, the alteration will be in the category of Action; whereas if, while its energy is directed outwards, it also suffers — as in beating — it will cease to belong to that category: or perhaps there is nothing to prevent its being in both categories at one and the same moment.

If then an alteration be conditioned by Passivity alone, as is the case with rubbing, on what ground is it assigned to Action rather than to Passivity? Perhaps the Passivity arises from the fact that a counter-rubbing is involved. But are we, in view of this counter-motion, to recognize the presence of two distinct motions? No: one only.

How then can this one motion be both Action and Passion? We must suppose it to be Action in proceeding from an object, and Passion in being directly upon another — though it remains the same motion throughout.

Suppose however Passion to be a different motion from Action: how then does its modification of the patient object change that patient's character without the agent being affected by the patient? For obviously an agent cannot be passive to the operation it performs upon another. Can it be that the fact of motion existing elsewhere creates the Passion, which was not Passion in the

agent?

If the whiteness of the swan, produced by its Reason-Principle, is given at its birth, are we to affirm Passion of the swan on its passing into being? If, on the contrary, the swan grows white after birth, and if there is a cause of that growth and the corresponding result, are we to say that the growth is a Passion? Or must we confine Passion to purely qualitative change?

One thing confers beauty and another takes it: is that which takes beauty to be regarded as patient? If then the source of beauty — tin, suppose — should deteriorate or actually disappear, while the recipient — copper — improves, are we to think of the copper as passive and the tin active?

Take the learner: how can he be regarded as passive, seeing that the Act of the agent passes into him [and becomes his Act]? How can the Act, necessarily a simple entity, be both Act and Passion? No doubt the Act is not in itself a Passion; nonetheless, the learner coming to possess it will be a patient by the fact of his appropriation of an experience from outside: he will not, of course, be a patient in the sense of having himself performed no Act; learning — like seeing — is not analogous to being struck, since it involves the acts of apprehension and recognition.

[21] Τίτι οὖν γνωριζομεν τὸ πάσχειν; Οὐ γὰρ δὴ τῇ ἐνεργείᾳ τῇ παρ' ἄλλου, εἰ ὁ τὴν ἐνέργειαν παραδεξάμενος αὐτοῦ ἐποίησατο διαδεξάμενος. Ἀλλ' ἄρα ὅπου μὴ ἐνέργεια, πείσις δὲ μόνον; Τί οὖν, εἰ κάλλιον γίγνοιτο, ἢ δὲ ἐνέργεια τὸ χεῖρον ἔχει; Ἡ εἰ κατὰ κακίαν ἐνεργοῖ τις καὶ ἄρχει εἰς ἄλλον ἀκολάστως; Ἡ οὐδὲν κωλύει ἐνέργειαν εἶναι φαύλην καὶ πείσιν καλὴν. Τίτι οὖν διοριζομεν; Ἄρα τῷ τὸ μὲν εἰς ἄλλον παρ' αὐτοῦ, τὸ δὲ ἀφ' ἐτέρου ἐν ἄλλῳ τὸ πάσχειν. Τί οὖν, εἰ ἐξ αὐτοῦ μὲν, μὴ εἰς ἄλλον δέ, οἷον τὸ νοεῖν, τὸ δοξάζειν; Τὸ δὲ θερμανθῆναι παρ' αὐτοῦ διανοηθέντος ἢ θυμωθέντος ἐκ δόξης μηδενὸς ἔξωθεν προσελθόντος. Ἡ τὸ μὲν ποιεῖν, εἴτε ἐν αὐτῷ εἴτε εἰς ἄλλον τι ὄν, κίνημα ἐξ αὐτοῦ. Ἡ οὖν ἐπιθυμία τί καὶ πᾶσα ὄρεξις, εἰ ἢ ὄρεξις κινεῖται ἀπὸ τοῦ ὀρεκτοῦ; Εἰ μὴ τις μὴ προσποιεῖτο ἀφ' οὗ κεκίνηται, ὅτι δὲ μετ' ἐκεῖνο ἐγγήγεται. Τί οὖν διαφέρει τοῦ πεπληῆσθαι ἢ ὠσθέντα κατενεχθῆναι; Ἀλλ' ἄρα διαιρετέον τὰς ὀρέξεις λέγοντα τὰς μὲν ποιήσεις, ὅσαι νῶι ἐπόμεναι, τὰς δὲ ὀλκάς οὐσας πείσεις, τὸ δὲ πάσχειν οὐ τῷ παρ' ἐτέρου ἢ παρ' ἑαυτοῦ — σαπεῖ γὰρ ἂν τι ἐν ἑαυτῷ — ἀλλ' ὅταν μηδὲν συμβαλλόμενον αὐτὸ ὑπομείνῃ ἀλλοίωσιν τὴν μὴ εἰς οὐσίαν ἄγουσαν, ἥτις ἐξίστησι πρὸς τὸ χεῖρον ἢ μὴ πρὸς τὸ βέλτιον, τὴν τοιαύτην ἀλλοίωσιν πείσιν καὶ τὸ πάσχειν ἔχειν; Ἀλλ' εἰ τὸ θερμαίνεσθαι θερμότητᾷ ἐστὶν ἴσχειν, εἴη δὲ τῷ μὲν εἰς οὐσίαν συντελοῦν, τῷ δὲ μὴ, τὸ αὐτὸ πάσχειν καὶ οὐ πάσχειν ἔσται. Καὶ πῶς οὐ τὸ θερμαίνεσθαι διττόν; Ἡ τὸ θερμαίνεσθαι, ὅταν εἰς οὐσίαν συντελῇ, καὶ τότε ἄλλου πάσχοντος εἰς οὐσίαν συντελέσει, οἷον θερμαινόμενου τοῦ χαλκοῦ καὶ πάσχοντος, ἢ δὲ οὐσία ὁ ἀνδριάς, ὃς οὐκ αὐτὸς ἐθερμαίνεται, ἀλλ' ἢ κατὰ συμβεβηκός. Εἰ οὖν καλλίων ὁ χαλκὸς ἀπὸ τοῦ θερμαίνεσθαι ἢ κατὰ τὸ θερμαίνεσθαι, οὐδὲν κωλύει πάσχειν λέγειν· διττόν γὰρ εἶναι τὸ πάσχειν, τὸ μὲν ἐν τῷ χεῖρον γίνεσθαι, τὸ δ' ἐν τῷ βέλτιον, ἢ οὐδέτερον.

21. How, then, are we to recognise Passivity, since clearly it is not to be found in the Act from outside which the recipient in turn makes his own? Surely we must look for it in cases where the patient remains without Act, the passivity pure.

Imagine a case where an agent improves, though its Act tends towards deterioration. Or, say, a man's activity is guided by evil and is allowed to dominate another's without restraint. In these cases the Act is clearly wrong, the Passion blameless.

What then is the real distinction between Action and Passion? Is it that Action starts from within and is directed upon an outside object, while Passion is derived from without and fulfilled within? What, then, are we to say of such cases as thought and opinion which originate within but are not directed outwards? Again, the Passion "being heated" rises within the self, when that self is provoked by an opinion to reflection or to anger, without the intervention of any external. Still it remains true that Action, whether self-centred or with external tendency, is a motion rising in the self.

How then do we explain desire and other forms of aspiration? Aspiration must be a motion having its origin in the object aspired to, though some might disallow "origin" and be content with saying that the motion aroused is subsequent to the object; in what respect, then, does aspiring differ from taking a blow or being borne down by a thrust?

Perhaps, however, we should divide aspirations into two classes, those which follow intellect being described as Actions, the merely impulsive being Passions. Passivity now will not turn on origin, without or within — within there can only be deficiency; but whenever a thing, without itself assisting in the process, undergoes an alteration not directed to the creation of Being but changing the thing for the worse or not for the better, such an alteration will be regarded as a Passion and as entailing passivity.

If however "being heated" means "acquiring heat," and is sometimes found to contribute to the production of Being and sometimes not, passivity will be identical with impassivity: besides, "being heated" must then have a double significance [according as it does or does not contribute to Being].

The fact is, however, that "being heated," even when it contributes to Being, involves the presence of a patient [distinct from the being produced]. Take the case of the bronze which has to be heated and so is a patient; the being is a statue, which is not heated except accidentally [by the accident of being contained in the bronze]. If then the bronze becomes more beautiful as a result of being heated and in the same proportion, it certainly becomes so by passivity; for passivity must, clearly, take two forms: there is the passivity which tends to alteration for better or for worse, and there is the passivity which has neither tendency.

[22] Οὐκοῦν γίγνεται τὸ πάσχειν τῷ ἔχειν ἐν αὐτῷ κίνησιν [τὴν ἀλλοίωσιν] τὴν κατὰ τὸ ἀλλοιοῦσθαι ὁπωσοῦν· καὶ τὸ ποιεῖν ἢ ἔχειν ἐν αὐτῷ κίνησιν τὴν

ἀπόλυτον παρ' αὐτοῦ ἢ τὴν τελευτῶσαν εἰς ἄλλο ἀπ' αὐτοῦ, ὁρμωμένην ἀπὸ τοῦ λεγομένου ποιεῖν. Καὶ κίνησις μὲν ἐπ' ἀμφοῖν, ἡ δὲ διαφορὰ ἢ διαιρουῖσα τὸ ποιεῖν καὶ τὸ πάσχειν τὸ μὲν ποιεῖν, καθόσον ποιεῖν, ἀπαθὲς τηροῦσα, τὸ δὲ πάσχειν ἐν τῷ διατίθεσθαι ἐτέρως ἢ πρότερον εἶχε, τῆς τοῦ πάσχοντος οὐσίας οὐδὲν εἰς οὐσίαν προσλαμβάνουσης, ἀλλὰ ἄλλου ὄντος τοῦ πάσχοντος, ὅταν τις οὐσία γίνηται. Γίνεται τοίνυν τὸ αὐτὸ ἐν σχέσει τινὶ ποιεῖν, ἐν ἄλλῃ δὲ πάσχειν· παρὰ μὲν γὰρ τῷδε θεωρούμενον ποιεῖν ἔσται, κίνησις οὕσα ἢ αὐτῇ, παρὰ δὲ τῷδε πάσχειν, ὅτι τάδε οὗτος διατίθεται· ὥστε κινδυνεύειν ἄμφω πρὸς τι εἶναι, ὅσα τοῦ ποιεῖν πρὸς τὸ πάσχειν, εἰ μὲν παρὰ τούτῳ τὸ αὐτό, ποιεῖν, εἰ δὲ παρὰ τῷδε, πάσχειν. Καὶ θεωρούμενον ἐκάτερον οὐ καθ' αὐτό, ἀλλὰ μετὰ τοῦ ποιοῦντος καὶ πάσχοντος· οὗτος κινεῖ καὶ οὗτος κινεῖται, καὶ δύο κατηγορίαι ἐκάτερον· καὶ οὗτος δίδωσι τῷδε κίνησιν, οὗτος δὲ λαμβάνει, ὥστε λῆψις καὶ δόσις καὶ πρὸς τι. Ἡ εἰ ἔχει ὁ λαβών, ὥσπερ λέγεται ἔχειν χρῶμα, διὰ τί οὐ καὶ ἔχει κίνησιν; Καὶ ἡ ἀπόλυτος κίνησις, οἷον ἡ τοῦ βαδίζειν, ἔχει βάδισιν, καὶ ἔχει δὲ νόησιν. Ἐπισκεπτέον δέ, εἰ τὸ προνοεῖν ποιεῖν, εἰ καὶ τὸ προνοίας τυγχάνειν πάσχειν· εἰς ἄλλο γὰρ καὶ περὶ ἄλλου ἢ πρόνοια. Ἡ οὐδὲ τὸ προνοεῖν ποιεῖν, καὶ εἰ περὶ ἄλλου τὸ νοεῖν, ἢ ἐκεῖνο πάσχειν. Ἡ οὐδὲ τὸ νοεῖν ποιεῖν – οὐ γὰρ εἰς αὐτὸ τὸ νοούμενον, ἀλλὰ περὶ αὐτοῦ – οὐδὲ ποιήσις ὅλως. Οὐδὲ δεῖ πάσας ἐνερ- γείας ποιήσεις λέγειν οὐδὲ ποιεῖν τι· κατὰ συμβεβηκὸς δὲ ἡ ποιήσις. Τί οὖν; εἰ βαδίζων ἵχνη εἰργάσατο, οὐ λέγομεν πεποιηκέναι; Ἀλλ' ἐκ τοῦ εἶναι αὐτὸν ἄλλο τι. Ἡ ποιεῖν κατὰ συμβεβηκὸς καὶ τὴν ἐνέργειαν κατὰ συμβεβηκός, ὅτι μὴ πρὸς τοῦτο ἑώρα· ἐπεὶ καὶ ἐπὶ τῶν ἀνύχων ποιεῖν λέγομεν, οἷον τὸ πῦρ θερμαίνειν καὶ ἐνῆργησε τὸ φάρμακον. Ἀλλὰ περὶ μὲν τούτων ἄλις.

22. Passivity, thus, implies the existence within of a motion functioning somehow or other in the direction of alteration. Action too implies motion within, whether the motion be aimless or whether it be driven by the impulse comported by the term “Action” to find its goal in an external object. There is Motion in both Action and Passion, but the differentia distinguishing Action from Passion keeps Action impassive, while Passion is recognised by the fact that a new state replaces the old, though nothing is added to the essential character of the patient; whenever Being [essential Being] is produced, the patient remains distinct.

Thus, what is Action in one relation may be Passion in another. One same motion will be Action from the point of view of A, Passion from that of B; for the two are so disposed that they might well be consigned to the category of Relation — at any rate in the cases where the Action entails a corresponding Passion: neither correlative is found in isolation; each involves both Action and Passion, though A acts as mover and B is moved: each then involves two categories.

Again, A gives motion to B, B receives it, so that we have a giving and a receiving — in a word, a relation.

But a recipient must possess what it has received. A thing is admitted to possess its natural colour: why not its motion also? Besides, independent

motions such as walking and thought do, in fact, involve the possession of the powers respectively to walk and to think.

We are reminded to enquire whether thought in the form of providence constitutes Action; to be subject to providence is apparently Passion, for such thought is directed to an external, the object of the providential arrangement. But it may well be that neither is the exercise of providence an action, even though the thought is concerned with an external, nor subjection to it a Passion. Thought itself need not be an action, for it does not go outward towards its object but remains self-gathered. It is not always an activity; all Acts need not be definable as activities, for they need not produce an effect; activity belongs to Act only accidentally.

Does it follow that if a man as he walks produces footprints, he cannot be considered to have performed an action? Certainly as a result of his existing something distinct from himself has come into being. Yet perhaps we should regard both action and Act as merely accidental, because he did not aim at this result: it would be as we speak of Action even in things inanimate— “fire heats,” “the drug worked.”

So much for Action and Passion.

[23] Περὶ δὲ τοῦ ἔχειν, εἰ τὸ ἔχειν πολλαχῶς, διὰ τί οὐ πάντες οἱ τρόποι τοῦ ἔχειν εἰς ταύτην τὴν κατηγορίαν ἀναχθῆσονται; Ὡστε καὶ τὸ ποσόν, ὅτι ἔχει μέγεθος, καὶ τὸ ποιόν, ὅτι ἔχει χρῶμα, καὶ ὁ πατήρ καὶ τὰ τοιαῦτα, ὅτι ἔχει υἷόν, καὶ ὁ υἱός, ὅτι ἔχει πατέρα, καὶ ὅλως κτήματα. Εἰ δὲ τὰ μὲν ἄλλα ἐν ἐκείναις, ὅπλα δὲ καὶ ὑποδήματα καὶ τὰ περὶ τὸ σῶμα, πρῶτον μὲν ζητήσκειν ἂν τις, διὰ τί, καὶ διὰ τί ἔχων μὲν αὐτὰ μίαν ἄλλην κατηγορίαν ποιεῖ, καίῳν δὲ ἢ τέμνων ἢ κατορύττων ἢ ἀποβάλλον οὐκ ἄλλην ἢ ἄλλας; Εἰ δ' ὅτι περὶκεται, κἂν ἱμάτιον κέηται ἐπὶ κλίνης, ἄλλη κατηγορία ἔσται, κἂν κεκαλυμμένος ᾖ τις. Εἰ δὲ κατὰ τὴν κάθεξιν αὐτὴν καὶ τὴν ἕξιν, δηλονότι καὶ τὰ ἄλλα πάντα [αὐτὰ] κατὰ τὸ ἔχειν λεγόμενα καὶ εἰς ἕξιν [αὐτά], ὅπου ποτὲ ἢ ἕξις, ἀνακτέον· οὐ γὰρ διοίσει κατὰ τὸ ἐχόμενον. Εἰ μέντοι ποιότητα ἔχειν οὐ δεῖ λέγειν, ὅτι ἤδη ποιότης εἴρηται, οὐδὲ ποσότητα ἔχειν, ὅτι ποσότης, οὐδὲ μέρη ἔχειν, ὅτι οὐσία εἴρηται, διὰ τί δὲ ὅπλα ἔχειν εἰρημένης οὐσίας, ἐν ᾗ ταῦτα; Οὐσία γὰρ ὑπόδημα καὶ ὅπλα. Πῶς δ' ὅλως ἀπλοῦν καὶ μιᾶς κατηγορίας ὁδε ὅπλα ἔχει; τοῦτο γὰρ σημαίνει τὸ ὀπλίσθαι. Ἐπειτα πότερον ἐπὶ ζῶντος μόνον ἢ κἂν ἀνδριάς ᾗ, ὅτῳ ταῦτα; Ἄλλως γὰρ ἐκάτερον ἔχειν δοκεῖ καὶ ἴσως ὁμωνύμως· ἐπεὶ καὶ τὸ ἔστηκεν ἐπ' ἀμφοῖν οὐ ταυτόν. Ἐτι καὶ τὸ ἐν ὀλίγοις πῶς εὐλογον ἔχειν κατηγορίαν γενικὴν ἄλλην;

23. As for Possession, if the term is used comprehensively, why are not all its modes to be brought under one category? Possession, thus, would include the quantum as possessing magnitude, the quale as possessing colour; it would include fatherhood and the complementary relationships, since the father possesses the son and the son possesses the father: in short, it would include all belongings.

If, on the contrary, the category of Possession comprises only the things of

the body, such as weapons and shoes, we first ask why this should be so, and why their possession produces a single category, while burning, cutting, burying or casting them out do not give another or others. If it is because these things are carried on the person, then one's mantle lying on a couch will come under a different category from that of the mantle covering the person. If the ownership of possession suffices, then clearly one must refer to the one category of Possession all objects identified by being possessed, every case in which possession can be established; the character of the possessed object will make no difference.

If however Possession is not to be predicated of Quality because Quality stands recognised as a category, nor of Quantity because the category of Quantity has been received, nor of parts because they have been assigned to the category of Substance, why should we predicate Possession of weapons, when they too are comprised in the accepted category of Substance? Shoes and weapons are clearly substances.

How, further, is "He possesses weapons," signifying as it does that the action of arming has been performed by a subject, to be regarded as an entirely simple notion, assignable to a single category?

Again, is Possession to be restricted to an animate possessor, or does it hold good even of a statue as possessing the objects above mentioned? The animate and inanimate seem to possess in different ways, and the term is perhaps equivocal. Similarly, "standing" has not the same connotation as applied to the animate and the inanimate.

Besides, how can it be reasonable for what is found only in a limited number of cases to form a distinct generic category?

[24] Ἐπὶ δὲ τοῦ κεῖσθαι – ἐν ὀλίγοις καὶ αὐτὸ ὄν – ἀνακεῖσθαι, καθῆσθαι, καίτοι οὐ κεῖσθαι ἀπλῶς λεγομένων, ἀλλὰ πῶς κεῖνται καὶ κεῖται ἐν σχήματι τοιῷδε. Καὶ τὸ μὲν σχῆμα ἄλλο· τοῦ δὲ κεῖσθαι τί ἄλλο σημαίνοντος ἢ ἐν τόπῳ ἐστίν, εἰρημένου τοῦ σχήματος καὶ τοῦ τόπου, τί δεῖ εἰς ἓν δύο κατηγορίας συνάπτειν; Ἐπειτα, εἰ μὲν τὸ κάθηται ἐνέργειαν σημαίνει, ἐν ταῖς ἐνεργείαις τακτέον, εἰ δὲ πάθος, ἐν τῷ πεπονθέναι ἢ πάσχειν. Τὸ δὲ ἀνάκειται τί ἄλλο ἢ ἄνω κεῖται, ὥσπερ καὶ τὸ κάτω κεῖται ἢ μεταξὺ κεῖται. Διὰ τί δὲ ἀνακλίσεως οὔσης ἐν τῷ πρὸς τι οὐχὶ καὶ ὁ ἀνακείμενος ἐκεῖ; Ἐπεὶ καὶ τοῦ δεξιοῦ ὄντος ἐκεῖ καὶ ὁ δεξιὸς ἐκεῖ καὶ ὁ ἀριστερός. Ταῦτα μὲν οὖν ἐπὶ τούτων.

24. There remains Situation, which like Possession is confined to a few instances such as reclining and sitting.

Even so, the term is not used without qualification: we say "they are placed in such and such a manner," "he is situated in such and such a position." The position is added from outside the genus.

In short, Situation signifies "being in a place"; there are two things involved, the position and the place: why then must two categories be combined into one?

Moreover, if sitting signifies an Act, it must be classed among Acts; if a Passion, it goes under the category to which belong Passions complete and incomplete.

Reclining is surely nothing but “lying up,” and tallies with “lying down” and “lying midway.” But if the reclining belongs thus to the category of Relation, why not the recliner also? For as “on the right” belongs to the Relations, so does “the thing on the right”; and similarly with “the thing on the left.”

[25] Πρὸς δὲ τοὺς τέτταρα τιθέντας καὶ τετραχῶς διαιροῦντας εἰς ὑποκείμενα καὶ ποιά καὶ πὼς ἔχοντα καὶ πρὸς τί πὼς ἔχοντα, καὶ κοινόν τι ἐπ’ αὐτῶν τιθέντας καὶ ἐνὶ γένει περιλαμβάνοντας τὰ πάντα, ὅτι μὲν κοινόν τι καὶ ἐπὶ πάντων ἐν γένος λαμβάνουσι, πολλὰ ἂν τις λέγοι. Καὶ γὰρ ὡς ἀσύνετον αὐτοῖς καὶ ἄλογον τὸ τί τοῦτο καὶ οὐκ ἐφαρμόττον ἀσωμάτοις καὶ σώμασι. Καὶ διαφορὰς οὐ καταλελοιπασιν, αἷς τὸ τί διαιρήσουσι. Καὶ τὸ τί τοῦτο ἢ ὄν ἢ μὴ ὄν ἐστίν· εἰ μὲν οὖν ὄν, ἐν τι τῶν εἰδῶν ἐστίν· εἰ δὲ μὴ ὄν, ἐστὶ τὸ ὄν μὴ ὄν. Καὶ μυρία ἕτερα. Ταῦτα μὲν οὖν ἐν τῷ παρόντι ἐατέον, αὐτὴν δὲ τὴν διαίρεσιν ἐπισκεπτέον. Ὑποκείμενα μὲν γὰρ πρῶτα τάξαντες καὶ τὴν ὕλην ἐνταῦθα τῶν ἄλλων προτάξαντες τὴν πρώτην αὐτοῖς δοκοῦσαν ἀρχὴν συντάττουσι τοῖς μετὰ τὴν ἀρχὴν αὐτῶν. Καὶ πρῶτον μὲν τὰ πρότερα τοῖς ὕστερον εἰς ἐν ἄγουσιν, οὐχ οἷόν τε ὄν ἐν γένει τῷ αὐτῷ τὸ μὲν πρότερον, τὸ δὲ ὕστερον εἶναι. Ἐν μὲν γὰρ τοῖς ἐν οἷς τὸ πρότερον καὶ τὸ ὕστερον, τὸ ὕστερον παρὰ τοῦ προτέρου λαμβάνει τὸ εἶναι, ἐν δὲ τοῖς ὑπὸ τὸ αὐτὸ γένος τὸ ἴσον εἰς τὸ εἶναι ἕκαστον ἔχει παρὰ τοῦ γένους, εἴπερ τοῦτο δεῖ γένος εἶναι τὸ ἐν τῷ τί ἐστὶ τῶν εἰδῶν κατηγορούμενον· ἐπεὶ καὶ αὐτοὶ φήσουσι παρὰ τῆς ὕλης, οἶμαι, τοῖς ἄλλοις τὸ εἶναι ὑπάρχειν. Ἐπειτα τὸ ὑποκείμενον ἐν ἀριθμοῦντες οὐ τὰ ὄντα ἐξαριθμοῦνται, ἀλλ’ ἀρχὰς τῶν ὄντων ζητοῦσι· διαφέρει δὲ ἀρχὰς λέγειν καὶ αὐτά. Εἰ δὲ ὄν μὲν μόνον τὴν ὕλην φήσουσι, τὰ δ’ ἄλλα πάθη τῆς ὕλης, οὐκ ἐχρῆν τοῦ ὄντος καὶ τῶν ἄλλων ἐν τι γένος προτάττειν· μάλλον δ’ ἂν βέλτιον αὐτοῖς ἐλέγετο, εἰ τὸ μὲν οὐσίαν, τὰ δ’ ἄλλα πάθη, καὶ διηροῦντο ταῦτα. Τὸ δὲ καὶ λέγειν τὰ μὲν ὑποκείμενα, τὰ δὲ τὰ ἄλλα, ἐνὸς ὄντος τοῦ ὑποκειμένου καὶ διαφορὰν οὐκ ἔχοντος, ἀλλ’ ἢ τῷ μεμερίσθαι, ὥσπερ ὄγκον εἰς μέρη — καίτοι οὐδὲ μεμερίσθαι τῷ συνεχῇ λέγειν τὴν οὐσίαν — βέλτιον λέγειν ἢν τὸ μὲν ὑποκείμενον.

25. There are those who lay down four categories and make a fourfold division into Substrates, Qualities, States, and Relative States, and find in these a common Something, and so include everything in one genus.

Against this theory there is much to be urged, but particularly against this posing of a common Something and a single all-embracing genus. This Something, it may be submitted, is unintelligible to themselves, is indefinable, and does not account either for bodies or for the bodiless. Moreover, no room is left for a differentia by which this Something may be distinguished. Besides, this common Something is either existent or non-existent: if existent, it must be one or other of its [four] species; — if non-existent, the existent is classed under the non-existent. But the objections are countless; we must

leave them for the present and consider the several heads of the division.

To the first genus are assigned Substrates, including Matter, to which is given a priority over the others; so that what is ranked as the first principle comes under the same head with things which must be posterior to it since it is their principle.

First, then: the prior is made homogeneous with the subsequent. Now this is impossible: in this relation the subsequent owes its existence to the prior, whereas among things belonging to one same genus each must have, essentially, the equality implied by the genus; for the very meaning of genus is to be predicated of the species in respect of their essential character. And that Matter is the basic source of all the rest of things, this school, we may suppose, would hardly deny.

Secondly: since they treat the Substrate as one thing, they do not enumerate the Existents; they look instead for principles of the Existents. There is however a difference between speaking of the actual Existents and of their principles.

If Matter is taken to be the only Existent, and all other things as modifications of Matter, it is not legitimate to set up a single genus to embrace both the Existent and the other things; consistency requires that Being [Substance] be distinguished from its modifications and that these modifications be duly classified.

Even the distinction which this theory makes between Substrates and the rest of things is questionable. The Substrate is [necessarily] one thing and admits of no differentia — except perhaps in so far as it is split up like one mass into its various parts; and yet not even so, since the notion of Being implies continuity: it would be better, therefore, to speak of the Substrate, in the singular.

[26] Ὅλως δὲ τὸ προτάττειν ἀπάντων τὴν ὕλην, ὃ δυνάμει ἐστίν, ἀλλὰ μὴ ἐνέργειαν πρὸ δυνάμεως τάττειν, παντάπασιν ἀτοπώτατον. Οὐδὲ γὰρ ἔστι τὸ δυνάμει εἰς ἐνέργειαν ἐλθεῖν ποτε τάξεως ἀρχὴν ἔχοντος ἐν τοῖς οὖσι τοῦ δυνάμει· οὐ γὰρ δὴ αὐτὸ ἑαυτὸ ἄξει, ἀλλὰ δεῖ ἢ πρὸ αὐτοῦ εἶναι τὸ ἐνεργεῖαι καὶ οὐκέτι τοῦτο ἀρχή, ἢ, εἰ ἅμα λέγοιεν, ἐν τύχαις θήσονται τὰς ἀρχάς. Ἐπειτα, εἰ ἅμα, διὰ τί οὐκ ἐκεῖνο προτάττουσι; Καὶ διὰ τί τοῦτο μᾶλλον ὄν, ἢ ὕλη, ἀλλ' οὐκ ἐκεῖνο; Εἰ δὲ ὕστερον ἐκεῖνο, πῶς; Οὐ γὰρ δὴ ἡ ὕλη τὸ εἶδος γεννᾷ, ἢ ἅποιος τὸ ποιόν, οὐδ' ἐκ τοῦ δυνάμει ἐνέργεια· ἐνυπῆρχε γὰρ ἂν τὸ ἐνεργεῖαι, καὶ οὐχ ἀπλοῦν ἔτι. Καὶ ὁ θεὸς δευτερός αὐτοῖς τῆς ὕλης· καὶ γὰρ σῶμα ἐξ ὕλης ὢν καὶ εἶδους. Καὶ πόθεν αὐτῷ τὸ εἶδος; Εἰ δὲ καὶ ἄνευ τοῦ ὕλην ἔχειν ἀρχοειδῆς ὢν καὶ λόγος, ἀσώματος ἂν εἴη ὁ θεός, καὶ τὸ ποιητικὸν ἀσώματον. Εἰ δὲ καὶ ἄνευ τῆς ὕλης ἐστὶ τὴν οὐσίαν σύνθετος, ἅτε σῶμα ὢν, ἄλλην ὕλην τὴν τοῦ θεοῦ εἰσάξουσιν. Ἐπειτα πῶς ἀρχή ἡ ὕλη σῶμα οὐσα; Οὐ γὰρ ἐστὶ σῶμα μὴ οὐ πολλὰ εἶναι· καὶ πᾶν σῶμα ἐξ ὕλης καὶ ποιότητος. Εἰ δὲ ἄλλως τοῦτο σῶμα, ὁμωνύμως λέγουσι σῶμα τὴν ὕλην. Εἰ δὲ κοινὸν ἐπὶ σώματος τὸ τριχῇ διαστατόν, μαθηματικὸν λέγουσιν· εἰ δὲ μετὰ ἀντιτυπίας

τὸ τριχῆι, οὐχ ἔν λέγουσιν. Ἐπειτα ἡ ἀντιτυπία ποῖον ἢ παρὰ ποιότητος. Καὶ πόθεν ἡ ἀντιτυπία; Πόθεν δὲ τὸ τριχῆι διαστατὸν ἢ τίς διέστησεν; Οὐ γὰρ ἐν τῷ λόγῳ τοῦ τριχῆι διαστατοῦ ἡ ὕλη, οὐδ' ἐν τῷ τῆς ὕλης τὸ τριχῆι διαστατόν. Μετασχοῦσα τοίνυν μεγέθους οὐκέτ' ἂν ἀπλοῦν εἴη. Ἐπειτα πόθεν ἡ ἔνωσις; Οὐ γὰρ δὴ αὐτὸ ἓν, ἀλλὰ μετοχῇ ἐνότητος. Ἐχρῆν δὲ λογίσασθαι ὥς οὐκ ἔστι δυνατόν προτά- τειν ἀπάντων ὄγκον, ἀλλὰ τὸ ἄογκον καὶ τὸ ἓν, καὶ ἐκ τοῦ ἐνὸς ἀρξαμένους εἰς τὰ πολλὰ τελευτᾶν, καὶ ἐξ ἀμεγέθους εἰς μεγέθη, εἴ γε οὐκ ἔστι πολλὰ εἶναι μὴ ἐνὸς ὄντος, οὐδὲ μέγεθος μὴ ἀμεγέθους· εἴ γε τὸ μέγεθος ἐν οὐ τῷ αὐτὸ ἓν, ἀλλὰ τῷ μετέχειν τοῦ ἓν καὶ κατὰ σύμβασιν. Δεῖ τοίνυν εἶναι τὸ πρῶτως καὶ κυρίως πρὸ τοῦ κατὰ σύμβασιν· ἢ πῶς ἢ σύμβασις; Καὶ ζητεῖν, τίς ὁ τρόπος τῆς συμβάσεως· τάχα γὰρ ἂν εἶρον τὸ μὴ κατὰ συμβεβηκὸς ἓν. Λέγω δὲ κατὰ συμβεβηκός, ὃ τῷ μὴ αὐτὸ ἓν, ἀλλὰ παρ' ἄλλου.

26. But the error in this theory is fundamental. To set Matter the potential above everything, instead of recognising the primacy of actuality, is in the highest degree perverse. If the potential holds the primacy among the Existents, its actualization becomes impossible; it certainly cannot bring itself into actuality: either the actual exists previously, and so the potential is not the first-principle, or, if the two are to be regarded as existing simultaneously, the first-principles must be attributed to hazard. Besides, if they are simultaneous, why is not actuality given the primacy? Why is the potential more truly real than the actual?

Supposing however that the actual does come later than the potential, how must the theory proceed? Obviously Matter does not produce Form: the unqualified does not produce Quality, nor does actuality take its origin in the potential; for that would mean that the actual was inherent in the potential, which at once becomes a dual thing.

Furthermore, God becomes a secondary to Matter, inasmuch as even he is regarded as a body composed of Matter and Form — though how he acquires the Form is not revealed. If however he be admitted to exist apart from Matter in virtue of his character as a principle and a rational law [logos], God will be bodiless, the Creative Power bodiless. If we are told that he is without Matter but is composite in essence by the fact of being a body, this amounts to introducing another Matter, the Matter of God.

Again, how can Matter be a first-principle, seeing that it is body? Body must necessarily be a plurality, since all bodies are composite of Matter and Quality. If however body in this case is to be understood in some different way, then Matter is identified with body only by an equivocation.

If the possession of three dimensions is given as the characteristic of body, then we are dealing simply with mathematical body. If resistance is added, we are no longer considering a unity: besides, resistance is a quality or at least derived from Quality.

And whence is this resistance supposed to come? Whence the three

dimensions? What is the source of their existence? Matter is not comprised in the concept of the three-dimensional, nor the three-dimensional in the concept of Matter; if Matter partakes thus of extension, it can no longer be a simplex.

Again, whence does Matter derive its unifying power? It is assuredly not the Absolute Unity, but has only that of participation in Unity.

We inevitably conclude that Mass or Extension cannot be ranked as the first of things; Non-Extension and Unity must be prior. We must begin with the One and conclude with the Many, proceed to magnitude from that which is free from magnitude: a One is necessary to the existence of a Many, Non-Magnitude to that of Magnitude. Magnitude is a unity not by being Unity-Absolute, but by participation and in an accidental mode: there must be a primary and absolute preceding the accidental, or the accidental relation is left unexplained.

The manner of this relation demands investigation. Had this been undertaken, the thinkers of this school would probably have lighted upon that Unity which is not accidental but essential and underived.

[27] Ἐχρῆν δὲ καὶ ἄλλως τηροῦντας τὴν ἀρχὴν τῶν πάντων ἐν τῷ τιμίῳ μὴ τὸ ἄμορφον μηδὲ τὸ παθητὸν μηδὲ τὸ ζῶης ἁμοιβόν καὶ ἀνόητον καὶ σκοτεινὸν καὶ τὸ ἀόριστον τίθεσθαι ἀρχήν, καὶ τούτῳ ἀναφέρειν καὶ τὴν οὐσίαν. Ὁ γὰρ θεὸς αὐτοῖς εὐπρεπείας ἔνεκεν ἐπεισάγεται παρὰ τε τῆς ὕλης ἔχων τὸ εἶναι καὶ σύνθετος καὶ ὕστερος, μᾶλλον δὲ ὕλη πῶς ἔχουσα. Ἐπειτα εἰ ὑποκείμενον, ἀνάγκη ἄλλο εἶναι, ὃ ποιοῦν εἰς αὐτὴν ἔξω ὃν αὐτῆς παρέχει αὐτὴν ὑποκεῖσθαι τοῖς παρ' αὐτοῦ πεμπομένοις εἰς αὐτήν. Εἰ δ' ἐν τῇ ὕλει καὶ αὐτὸς εἶη ὑποκείμενος καὶ αὐτὸς σὺν αὐτῇ γενόμενος, οὐκέτι ὑποκείμενον τὴν ὕλην παρέξεται οὐδὲ μετὰ τῆς ὕλης αὐτὸς ὑποκείμενον· τίτι γὰρ ὑποκείμενα ἔσται οὐκέτι ὄντος τοῦ παρέξοντος ὑποκείμενα αὐτὰ ἀπάντων καταναλωθέντων εἰς τὸ λεγόμενον ὑποκείμενον; Πρὸς τι γὰρ τὸ ὑποκείμενον, οὐ πρὸς τὸ ἐν αὐτῷ, ἀλλὰ πρὸς τὸ ποιοῦν εἰς αὐτὸ κείμενον. Καὶ τὸ ὑποκείμενον ὑπόκειται πρὸς τὸ οὐχ ὑποκείμενον· εἰ τοῦτο, πρὸς τὸ ἔξω, ὥστε παραλελειμμένον ἂν εἶη τοῦτο. Εἰ δὲ οὐδὲν δέονται ἄλλου ἔξωθεν, αὐτὸ δὲ πάντα δύναται γίνεσθαι σχηματιζόμενον, ὥσπερ ὁ τῇ ὀρχήσει πάντα αὐτὸν ποιῶν, οὐκέτ' ἂν ὑποκείμενον εἶη, ἀλλ' αὐτὸ τὰ πάντα. Ὡς γὰρ ὁ ὀρχηστής οὐχ ὑποκείμενον τοῖς σχήμασιν – ἐνέργεια γὰρ αὐτοῦ τὰ ἅλλα – οὕτως οὐδὲ ἦν λέγουσιν ὕλην ἔσται τοῖς πᾶσιν ὑποκείμενον, εἰ τὰ ἅλλα παρ' αὐτῆς εἶη· μᾶλλον δὲ οὐδὲ τὰ ἅλλα ὅλως ἔσται, εἰ γέ πῶς ἔχουσα ὕλη τὰ ἅλλα, ὥς πῶς ἔχων ὁ ὀρχούμενος τὰ σχήματα. Εἰ δὲ τὰ ἅλλα οὐκ ἔσται, οὐδὲ ὅλως ὑποκείμενον αὕτη, οὐδὲ τῶν ὄντων ἡ ὕλη, ἀλλὰ ὕλη μόνον οὔσα τούτῳ αὐτῷ οὐδὲ ὕλη· πρὸς τι γὰρ ἢ ὕλη. Τὸ γὰρ πρὸς τι πρὸς ἄλλο καὶ ἐκ τοῦ αὐτοῦ γένους, οἷον διπλάσιον πρὸς ἡμισυ, οὐκ οὐσία πρὸς διπλάσιον· ὃν δὲ πρὸς μὴ ὃν πῶς πρὸς τι, εἰ μὴ κατὰ συμβεβηκός; Τὸ δὲ καθ' αὐτὸ ὃν – καὶ ἡ ὕλη ὃν – πρὸς ὃν. Εἰ γὰρ δύναμις ἐστίν, ὃ μέλλει ἔσεσθαι, ἐκεῖνο δὲ μὴ οὐσία, οὐδ' ἂν αὕτη οὐσία· ὥστε συμβαίνει αὐτοῖς αἰτιωμένοις τοὺς ἐκ μὴ οὐσιῶν οὐσίας ποιοῦντας αὐτοὺς ποιεῖν ἐξ οὐσίας μὴ οὐσίαν· ὁ γὰρ κόσμος καθόσον κόσμος οὐκ οὐσία. Ἀποπον δὲ τὴν μὲν ὕλην τὸ ὑποκείμενον οὐσίαν, τὰ δὲ

σώματα μὴ μᾶλλον οὐσίας, καὶ τούτων μᾶλλον μὴ τὸν κόσμον οὐσίαν, ἀλλ' ἢ μόνον, καθόσον μόριον αὐτοῦ, οὐσίαν· καὶ τὸ ζῶιον μὴ παρὰ τῆς ψυχῆς ἔχειν τὴν οὐσίαν, παρὰ δὲ τῆς ὕλης μόνον, καὶ τὴν ψυχὴν πάθημα ὕλης καὶ ὕστερον. Παρὰ τίνος οὖν ἔσχεν ἡ ὕλη τὸ ἐψυχῶσθαι, καὶ ὅλως τῆς ψυχῆς ἡ ὑπόστασις; Πῶς δὲ ἡ ὕλη ὅτε μὲν σώματα γίνεται, ἄλλο δὲ αὐτῆς ψυχῇ; Καὶ γὰρ εἰ ἄλλοθεν προσίοι τὸ εἶδος, οὐδαμῇ ψυχῇ ἂν γένοιτο ποιότητος προσελθούσης τῇ ὕλει, ἀλλὰ σώματα ἄψυχα. Εἰ δέ τι αὐτὴν πλάττει καὶ ψυχὴν ποιοῖ, πρὸ τῆς γινομένης ψυχῆς ἔσται ἡ ποιοῦσα ψυχῇ.

27. On other grounds also, it is indefensible not to have reserved the high place for the true first-principle of things but to have set up in its stead the formless, passive and lifeless, the irrational, dark and indeterminate, and to have made this the source of Being. In this theory God is introduced merely for the sake of appearance: deriving existence from Matter he is a composite, a derivative, or, worse, a mere state of Matter.

Another consideration is that, if Matter is a substrate, there must be something outside it, which, acting on it and distinct from it, makes it the substrate of what is poured into it. But if God is lodged in Matter and by being involved in Matter is himself no more than a substrate, he will no longer make Matter a substrate nor be himself a substrate in conjunction with Matter. For of what will they be substrates, when that which could make them substrates is eliminated? This so-called substrate turns out to have swallowed up all that is; but a substrate must be relative, and relative not to its content but to something which acts upon it as upon a datum.

Again, the substrate comports a relation to that which is not substrate; hence, to something external to it: there must, then, be something apart from the substrate. If nothing distinct and external is considered necessary, but the substrate itself can become everything and adopt every character, like the versatile dancer in the pantomime, it ceases to be a substrate: it is, essentially, everything. The mime is not a substrate of the characters he puts on; these are in fact the realisation of his own personality: similarly, if the Matter with which this theory presents us comports in its own being all the realities, it is no longer the substrate of all: on the contrary, the other things can have no reality whatever, if they are no more than states of Matter in the sense that the poses of the mime are states through which he passes.

Then, those other things not existing, Matter will not be a substrate, nor will it have a place among the Existents; it will be Matter bare, and for that reason not even Matter, since Matter is a relative. The relative is relative to something else: it must, further, be homogeneous with that something else: double is relative to half, but not Substance to double.

How then can an Existent be relative to a Non-existent, except accidentally? But the True-Existent, or Matter, is related (to what emerges from it) as Existent to Non-Existent. For if potentiality is that which holds the promise of existence and that promise does not constitute Reality, the

potentiality cannot be a Reality. In sum, these very teachers who deprecate the production of Realities from Nonrealities, themselves produce Non-reality from Reality; for to them the universe as such is not a Reality.

But is it not a paradox that, while Matter, the Substrate, is to them an existence, bodies should not have more claim to existence, the universe yet more, and not merely a claim grounded on the reality of one of its parts?

It is no less paradoxical that the living form should owe existence not to its soul but to its Matter only, the soul being but an affection of Matter and posterior to it. From what source then did Matter receive ensoulment? Whence, in short, is soul's entity derived? How does it occur that Matter sometimes turns into bodies, while another part of it turns into Soul? Even supposing that Form might come to it from elsewhere, that accession of Quality to Matter would account not for Soul, but simply for organized body soulless. If, on the contrary, there is something which both moulds Matter and produces Soul, then prior to the produced there must be Soul the producer.

[28] Ἀλλὰ γὰρ πολλῶν ὄντων τῶν λεγομένων πρὸς τὴν ὑπόθεσιν ταύτην τούτων μὲν παυστέον, μὴ καὶ ἄτοπον ἢ τὸ πρὸς οὕτω φανεράν ἀτοπίαν φιλονεικεῖν, δεικνύντα, ὅτι τὸ μὴ ὄν ὡς τὸ μάλιστα ὄν προτάττουσι καὶ τὸ ὕστατον πρῶτον. Αἴτιον δὲ ἡ αἰσθησις αὐτοῖς ἡγεμὼν γενομένη καὶ πιστὴ εἰς ἀρχῶν καὶ τῶν ἄλλων θέσιν. Τὰ γὰρ σώματα νομίσαντες εἶναι τὰ ὄντα, εἴτα αὐτῶν τὴν μεταβολὴν εἰς ἄλληλα φοβηθέντες τὸ μένον ὑπ' αὐτὰ τοῦτο ὠήθησαν τὸ ὄν εἶναι, ὥσπερ ἂν εἴ τις μᾶλλον τὸν τόπον ἢ τὰ σώματα νομίσειεν εἶναι τὸ ὄν, ὅτι οὐ φθείρεται ὁ τόπος νομίσας. Καίτοι καὶ οὗτος αὐτοῖς μένει, ἔδει δὲ οὐ τὸ ὅπως οὖν μένον νομίσαι τὸ ὄν, ἀλλὰ ἰδεῖν πρότερον, τίνα δεῖ προσεῖναι τῷ ἀληθῶς ὄντι, οἷς οὖσιν ὑπάρχειν καὶ τὸ ἀεὶ μένειν. Οὐδὲ γάρ, εἰ σκιὰ ἀεὶ μένοι παρακολουθοῦσα ἀλλοιούμενῳ ἄλλῳ, μᾶλλον ἐστὶν ἢ ἐκεῖνο. Τό τε αἰσθητὸν μετ' ἐκείνου καὶ ἄλλων πολλῶν τῷ πλήθει μᾶλλον ἂν τὸ ὅλον ὄν εἴη ἢ ἓν τι τῶν ἐν ἐκείνῳ· εἰ δὲ δὴ καὶ τὸ ὅλον [ὑποβάθρα ἐκεῖνο] μὴ ὄν, πῶς ἂν [ὑποβάθρα] ἐκεῖνο; Πάντων τε θαυμαστότατον τὸ τῇ αἰσθήσει πιστουμένους ἕκαστα τὸ μὴ τῇ αἰσθήσει ἄλωτον τίθεσθαι ὄν. Οὐδὲ γὰρ ὀρθῶς τὸ ἀντιτυπὲς αὐτῇ διδόσασιν ποιότης γὰρ τοῦτο. Εἰ δὲ τῷ νῶι λέγουσι λαβεῖν, ἄτοπος ὁ νοῦς οὗτος ὁ τὴν ὕλην αὐτοῦ προτάξας καὶ τὸ ὄν αὐτῇ δεδοκῶς, ἀλλ' οὐχ αὐτῷ. Οὐκ ὦν οὖν ὁ νοῦς αὐτοῖς πῶς ἂν πιστὸς εἴη περὶ τῶν κυριωτέρων αὐτοῦ λέγων καὶ οὐδαμῇ αὐτοῖς συγγενὴς ὢν; Ἀλλὰ περὶ μὲν ταύτης τῆς φύσεως καὶ τῶν ὑποκειμένων ἱκανῶς καὶ ἐν ἄλλοις.

28. Many as are the objections to this theory, we pass on for fear of the ridicule we might incur by arguing against a position itself so manifestly ridiculous. We may be content with pointing out that it assigns the primacy to the Non-existent and treats it as the very summit of Existence: in short, it places the last thing first. The reason for this procedure lies in the acceptance of sense-perception as a trustworthy guide to first-principles and to all other entities.

This philosophy began by identifying the Real with body; then, viewing with apprehension the transmutations of bodies, decided that Reality was that which is permanent beneath the superficial changes — which is much as if one regarded space as having more title to Reality than the bodies within it, on the principle that space does not perish with them. They found a permanent in space, but it was a fault to take mere permanence as in itself a sufficient definition of the Real; the right method would have been to consider what properties must characterize Reality, by the presence of which properties it has also that of unfailing permanence. Thus if a shadow had permanence, accompanying an object through every change, that would not make it more real than the object itself. The sensible universe, as including the Substrate and a multitude of attributes, will thus have more claim to be Reality entire than has any one of its component entities (such as Matter): and if the sensible were in very truth the whole of Reality, Matter, the mere base and not the total, could not be that whole.

Most surprising of all is that, while they make sense-perception their guarantee of everything, they hold that the Real cannot be grasped by sensation; — for they have no right to assign to Matter even so much as resistance, since resistance is a quality. If however they profess to grasp Reality by Intellect, is it not a strange Intellect which ranks Matter above itself, giving Reality to Matter and not to itself? And as their “Intellect” has, thus, no Real-Existence, how can it be trustworthy when it speaks of things higher than itself, things to which it has no affinity whatever?

But an adequate treatment of this entity [Matter] and of substrates will be found elsewhere.

[29] Τὰ δὲ ποιά αὐτοῖς ἕτερα μὲν δεῖ εἶναι τῶν ὑποκειμένων, καὶ λέγουσιν· οὐ γὰρ ἂν αὐτὰ δεύτερα κατηρίθμουν. Εἰ τοίνυν ἕτερα, δεῖ αὐτὰ καὶ ἀπλᾶ εἶναι· εἰ τοῦτο, μὴ σύνθετα· εἰ τοῦτο, μηδ' ὕλην ἔχειν, ἥ ποιά· εἰ τοῦτο, ἀσώματα εἶναι καὶ δραστήρια· ἡ γὰρ ὕλη πρὸς τὸ πάσχειν αὐτοῖς ὑπόκειται. Εἰ δὲ σύνθετα, πρῶτον μὲν ἄτοπος ἡ διαίρεσις ἀπλᾶ καὶ σύνθετα ἀντιδιαστέλλουσα καὶ ταῦτα ὑφ' ἑν γένος, ἔπειτα ἐν θατέρῳ τῶν εἰδῶν τὸ ἕτερον τιθεῖσα, ὥσπερ ἂν τις διαιρῶν τὴν ἐπιστήμην τὴν μὲν γραμματικὴν λέγοι, τὴν δὲ γραμματικὴν καὶ ἄλλο τι. Εἰ δὲ τὰ ποιά ὕλην ποιὰν λέγοιεν, πρῶτον μὲν οἱ λόγοι αὐτοῖς ἔνυλοι, ἀλλ' οὐκ ἐν ὕλῃ γενόμενοι σύνθετόν τι ποιήσουσιν, ἀλλὰ πρὸ τοῦ συνθέτου ὃ ποιοῦσιν ἐξ ὕλης καὶ εἶδους ἔσονται· οὐκ ἄρα αὐτοὶ εἶδη οὐδὲ λόγοι. Εἰ δὲ λέγοιεν μηδὲν εἶναι τοὺς λόγους ἢ ὕλην πῶς ἔχουσιν, τὰ ποιά δηλονότι πῶς ἔχοντα ἐροῦσι καὶ ἐν τῷ τρίτῳ γένει τακτέον. Εἰ δὲ ἦδε ἡ σχέσις ἄλλη, τίς ἡ διαφορά; Ἡ δὴλον, ὅτι τὸ πῶς ἔχειν ἐνταῦθα ὑπόστασις μᾶλλον· καίτοι εἰ μὴ κάκεῖ ὑπόστασις, τί καταριθμοῦσιν ὡς ἐν γένος ἢ εἶδος; Οὐ γὰρ δὴ ὑπὸ τὸ αὐτὸ τὸ μὲν ὄν, τὸ δὲ οὐκ ὄν δύναται εἶναι. Ἀλλὰ τί τοῦτο τὸ ἐπὶ τῇ ὕλῃ πῶς ἔχον; Ἡ γὰρ ὄν ἢ οὐκ ὄν· καὶ εἰ ὄν, πάντως ἀσώματον· εἰ δὲ οὐκ ὄν, μάτην λέγεται, καὶ ὕλη μόνον, τὸ δὲ ποιὸν οὐδέν. Ἀλλ' οὐδὲ τὸ πῶς ἔχον· ἐτι γὰρ μᾶλλον οὐκ ὄν. Τὸ δὲ τέταρτον λεχθὲν καὶ πολλῶι μᾶλλον. Μόνον ὄν ἄρα ὕλη. Τίς οὖν τοῦτό φησιν; Οὐ γὰρ δὴ αὐτὴ

ἡ ὕλη. Εἰ μὴ ἄρα αὐτὴ· πῶς γὰρ ἔχουσα ὁ νοῦς· καίτοι τό πῶς ἔχουσα προσθήκη κενή. Ἡ ὕλη ἄρα λέγει ταῦτα καὶ καταλαμβάνει. Καὶ εἰ μὲν ἔλεγεν ἔμφορα, θαῦμα ἂν ἦν, πῶς καὶ νοεῖ καὶ ψυχῆς ἔργα ποιεῖ οὔτε νοῦν οὔτε ψυχὴν ἔχουσα. Εἰ δ' ἀφρόνως λέγοι αὐτὴν τιθεῖσα ὃ μὴ ἔστι μηδὲ δύναται, τίτι ταύτην δεῖ ἀνατιθέναι τὴν ἀφροσύνην; Ἡ, εἰ ἔλεγεν, αὐτῇ· νῦν δὲ οὔτε λέγει ἐκείνη, ὃ τε λέγων πολὺ τὸ παρ' ἐκείνης ἔχων λέγει, ὅλος μὲν ὢν ἐκείνης, εἰ καὶ [μόνον] ψυχὴν ἔχοι, ἀγνοοίαι δὲ αὐτοῦ καὶ δυνάμεως τῆς λέγειν τάληθῇ περὶ τῶν τοιούτων δυναμένης.

29. Qualities must be for this school distinct from Substrates. This in fact they acknowledge by counting them as the second category. If then they form a distinct category, they must be simplex; that is to say they are not composite; that is to say that as qualities, pure and simple, they are devoid of Matter: hence they are bodiless and active, since Matter is their substrate — a relation of passivity.

If however they hold Qualities to be composite, that is a strange classification which first contrasts simple and composite qualities, then proceeds to include them in one genus, and finally includes one of the two species [simple] in the other [composite]; it is like dividing knowledge into two species, the first comprising grammatical knowledge, the second made up of grammatical and other knowledge.

Again, if they identify Qualities with qualifications of Matter, then in the first place even their Seminal Principles [Logoi] will be material and will not have to reside in Matter to produce a composite, but prior to the composite thus produced they will themselves be composed of Matter and Form: in other words, they will not be Forms or Principles. Further, if they maintain that the Seminal Principles are nothing but Matter in a certain state, they evidently identify Qualities with States, and should accordingly classify them in their fourth genus. If this is a state of some peculiar kind, what precisely is its differentia? Clearly the state by its association with Matter receives an accession of Reality: yet if that means that when divorced from Matter it is not a Reality, how can State be treated as a single genus or species? Certainly one genus cannot embrace the Existent and the Non-existent.

And what is this state implanted in Matter? It is either real, or unreal: if real, absolutely bodiless: if unreal, it is introduced to no purpose; Matter is all there is; Quality therefore is nothing. The same is true of State, for that is even more unreal; the alleged Fourth Category more so.

Matter then is the sole Reality. But how do we come to know this? Certainly not from Matter itself. How, then? From Intellect? But Intellect is merely a state of Matter, and even the “state” is an empty qualification. We are left after all with Matter alone competent to make these assertions, to fathom these problems. And if its assertions were intelligent, we must wonder how it thinks and performs the functions of Soul without possessing either Intellect or Soul. If, then, it were to make foolish assertions, affirming itself to

be what it is not and cannot be, to what should we ascribe this folly? Doubtless to Matter, if it was in truth Matter that spoke. But Matter does not speak; anyone who says that it does proclaims the predominance of Matter in himself; he may have a soul, but he is utterly devoid of Intellect, and lives in ignorance of himself and of the faculty alone capable of uttering the truth in these things.

[30] Ἐν δὲ τοῖς πως ἔχουσιν ἄτοπον μὲν ἴσως τὰ πως ἔχοντα τρίτα τίθεσθαι ἢ ὅπως οὖν τάξεως ἔχει, ἐπειδὴ περὶ τὴν ὕλην πως ἔχοντα πάντα. Ἀλλὰ διαφορὰν τῶν πως ἐχόντων φήσουσιν εἶναι καὶ ἄλλως πως ἔχειν τὴν ὕλην ὥδι καὶ οὕτως, ἄλλως δὲ ἐν τοῖς πως ἔχουσι, καὶ ἔτι τὰ μὲν ποιά περὶ τὴν ὕλην πως ἔχοντα, τὰ ἰδίως δὲ πως ἔχοντα περὶ τὰ ποιά. Ἀλλὰ τῶν ποιῶν αὐτῶν οὐδὲν ἢ ὕλης πως ἐχούσης ὄντων πάλιν τὰ πως ἔχοντα ἐπὶ τὴν ὕλην αὐτοῖς ἀνατρέχει καὶ περὶ τὴν ὕλην ἔσται. Πῶς δὲ ἐν τῷ πως ἔχον πολλῆς διαφορᾶς ἐν αὐτοῖς οὕσης; Πῶς γὰρ τὸ τρίπηχυ καὶ τὸ λευκὸν εἰς ἓν, τοῦ μὲν ποσοῦ, τοῦ δὲ ποιοῦ ὄντος; Πῶς δὲ τὸ ποτε καὶ τὸ ποῦ; Πῶς δὲ ὅλως πως ἔχοντα τὸ χθὲς καὶ τὸ πέρυσιν καὶ τὸ ἐν Λυκίῳ καὶ Ἀκαδημαίῳ; Καὶ ὅλως πῶς δὲ ὁ χρόνος πως ἔχων; Οὔτε γὰρ αὐτὸς οὔτε τὰ ἐν αὐτῷ τῷ χρόνῳ, οὔτε τὰ ἐν τῷ τόπῳ οὔτε ὁ τόπος. Τὸ δὲ ποιεῖν πῶς πως ἔχων; Ἐπεὶ οὐδ' ὁ ποιῶν πως ἔχων, ἀλλὰ μᾶλλον πως ποιῶν ἢ ὅλως οὐ πως, ἀλλὰ ποιῶν μόνον· καὶ ὁ πάσχων οὐ πως ἔχων, ἀλλὰ μᾶλλον πως πάσχων ἢ ὅλως πάσχων [οὕτως]. Ἰσως δ' ἂν μόνον ἀρμόσει ἐπὶ τοῦ κεῖσθαι τὸ πῶς ἔχων καὶ ἐπὶ τοῦ ἔχειν· ἐπὶ δὲ τοῦ ἔχειν οὐ πῶς ἔχων, ἀλλὰ ἔχων. Τὸ δὲ πρὸς τι, εἰ μὲν μὴ ὑφ' ἐν τοῖς ἄλλοις ἐτίθεσαν, ἕτερος λόγος ἦν ἂν ζητούντων εἰ τινα διδόασιν ὑπόστασιν ταῖς τοιαύταις σχέσεσι, πολλαχοῦ οὐ διδόντων. Ἔτι δ' ἐν γένει τῷ αὐτῷ [τὸ] ἐπιγινόμενον πρᾶγμα τοῖς ἤδη οὖσιν ἄτοπον συντάττειν [τὸ ἐπιγινόμενον] εἰς ταῦτὸν γένος τοῖς πρότερον οὔσι· δεῖ γὰρ πρότερον ἐν καὶ δύο εἶναι, ἵνα καὶ ἡμῖς καὶ διπλάσιον. Περὶ δὲ τῶν ὅσοι ἄλλως τὰ ὄντα ἢ τὰς ἀρχὰς τῶν ὄντων ἔθεντο, εἴτε ἄπειρα εἴτε πεπερασμένα, εἴτε σώματα εἴτε ἀσώματα, ἢ καὶ τὸ συναμφοτέρον, χωρὶς περὶ ἐκάστων ἔξεστι ζητεῖν λαμβάνουσι καὶ τὰ παρὰ τῶν ἀρχαίων πρὸς τὰς δόξας αὐτῶν εἰρημένα.

30. With regard to States:

It may seem strange that States should be set up as a third class — or whatever class it is — since all States are referable to Matter. We shall be told that there is a difference among States, and that a State as in Matter has definite characteristics distinguishing it from all other States and further that, whereas Qualities are States of Matter, States properly so-called belong to Qualities. But if Qualities are nothing but States of Matter, States [in the strict sense of the term] are ultimately reducible to Matter, and under Matter they must be classed.

Further, how can States constitute a single genus, when there is such manifold diversity among them? How can we group together three yards long” and “white” — Quantity and Quality respectively? Or again Time and Place? How can “yesterday,” “last year,” “in the Lyceum,” “in the Academy,” be States at all? How can Time be in any sense a State? Neither is Time a

State nor the events in Time, neither the objects in Space nor Space itself.

And how can Action be a State? One acting is not in a state of being but in a state of Action, or rather in Action simply: no state is involved. Similarly, what is predicated of the patient is not a state of being but a state of Passion, or strictly, Passion unqualified by state.

But it would seem that State was the right category at least for cases of Situation and Possession: yet Possession does not imply possession of some particular state, but is Possession absolute.

As for the Relative State, if the theory does not include it in the same genus as the other States, another question arises: we must enquire whether any actuality is attributed to this particular type of relation, for to many types actuality is denied.

It is, moreover, absurd that an entity which depends upon the prior existence of other entities should be classed in the same genus with those priors: one and two must, clearly, exist, before half and double can.

The various speculations on the subject of the Existents and the principles of the Existents, whether they have entailed an infinite or a finite number, bodily or bodiless, or even supposed the Composite to be the Authentic Existent, may well be considered separately with the help of the criticisms made by the ancients upon them.

β: Περὶ τῶν γενῶν τοῦ ὄντος δεῦτερον. — Second Tractate.

On the Kinds of Being (2).

[1] Ἐπεὶ δὲ περὶ τῶν λεγομένων δέκα γενῶν ἐπέσκεπται, εἴρηται δὲ καὶ περὶ τῶν εἰς ἓν ἀγόντων γένος τὰ πάντα τέτταρα ὑπὸ τὸ ἐν οἷον εἶδη τιθεμένων, ἀκόλουθον ἂν εἴη εἰπεῖν, τί ποτε ἡμῖν περὶ τούτων φαίνεται τὰ δοκοῦντα ἡμῖν πειρωμένοις εἰς τὴν Πλάτωνος ἀνάγειν δόξαν. Εἰ μὲν οὖν ἐν ἔδει τίθεσθαι τὸ ὄν, οὐδὲν ἂν ἔδει ζητεῖν, οὐτ' εἰ γένος ἐν ἐπὶ πᾶσιν, οὔτε εἰ γένη μὴ ὑφ' ἓν, οὐτ' εἰ ἀρχάς, οὔτε εἰ τὰς ἀρχάς καὶ γένη τὰς αὐτάς δεῖ τίθεσθαι, οὔτε εἰ τὰ γένη καὶ ἀρχὰς τὰ αὐτά, ἢ τὰς μὲν ἀρχὰς ἀπάσας καὶ γένη, τὰ δὲ γένη οὐκ ἀρχάς, ἢ ἀνάπαλιν, ἢ ἐφ' ἑκατέρων τινὰς μὲν ἀρχὰς καὶ γένη καὶ τινὰ γένη καὶ ἀρχάς, ἢ ἐπὶ μὲν τῶν ἐτέρων πάντα καὶ θάτερα, ἐπὶ δὲ τῶν ἐτέρων τινὰ καὶ θάτερα. Ἐπεὶ δὲ οὐχ ἓν φαμεν τὸ ὄν – διότι δέ, εἴρηται καὶ τῷ Πλάτῳ καὶ ἐτέροις – ἀναγκαῖον ἴσως γίγνεται καὶ περὶ τούτων ἐπισκέψασθαι πρότερον εἰς μέσον θέντας, τίνα ἀριθμὸν λέγομεν καὶ πῶς. Ἐπεὶ οὖν περὶ τοῦ ὄντος ἢ τῶν ὄντων ζητοῦμεν, ἀναγκαῖον πρῶτον παρ' αὐτοῖς διελέσθαι τάδε, τί τε τὸ ὄν λέγομεν, περὶ οὗ ἢ σκένγῃς ὀρθῶς γίνοιτο νυνί, καὶ τί δοκεῖ μὲν ἄλλοις εἶναι ὄν, γινόμενον δὲ αὐτὸ λέγομεν εἶναι, ὄντως δὲ οὐδέποτε ὄν. Δεῖ δὲ νοεῖν ταῦτα ἀπ' ἀλλήλων διηρημένα οὐχ ὡς γένους τοῦ τι εἰς ταῦτα διηρημένου, οὐδ' οὕτως οἶεσθαι τὸν Πλάτωνα πεποιηκέναι. Γελοῖον γὰρ ὑφ' ἓν θέσθαι τὸ ὄν τῷ μὴ ὄντι, ὥσπερ ἂν εἴ τις Σωκράτη ὑπὸ τὸ αὐτὸ θεῖτο καὶ τὴν τούτου εἰκόνα. Τὸ γὰρ διελέσθαι ἐνταυθὰ ἐστὶ τὸ ἀφορίσαι καὶ χωρὶς θεῖναι, καὶ τὸ δόξαν ὄν εἶναι εἰπεῖν οὐκ εἶναι ὄν, ὑποδείξαντα αὐτοῖς ἄλλο τὸ ὡς ἀληθῶς ὄν εἶναι. Καὶ προστιθεὶς τῷ ὄντι τὸ ἀεὶ ὑπέδειξεν, ὡς δεῖ τὸ ὄν τοιοῦτον εἶναι, οἷον μηδέποτε ψεῦδεσθαι τὴν τοῦ ὄντος φύσιν. Περὶ δὲ τούτου τοῦ ὄντος λέγοντες καὶ περὶ τούτου ὡς οὐχ ἑνὸς ὄντος σκεψόμεθα· ὕστερον δέ, εἰ δοκεῖ, καὶ περὶ γενέσεως καὶ τοῦ γινομένου καὶ κόσμου αἰσθητοῦ τι ἐροῦμεν.

1. We have examined the proposed “ten genera”: we have discussed also the theory which gathers the total of things into one genus and to this subordinates what may be thought of as its four species. The next step is, naturally, to expound our own views and to try to show the agreement of our conclusions with those of Plato.

Now if we were obliged to consider Being as a unity, the following questions would be unnecessary:

Is there one genus embracing everything, or are there genera which cannot be subsumed under such a unity? Are there first-principles? Are first-principles to be identified with genera, or genera with first-principles? Or is it perhaps rather the case that while not all genera are first-principles, all first-principles are at the same time genera? Or is the converse true? Or again, do both classes overlap, some principles being also genera, and some genera also principles? And do both the sets of categories we have been examining imply

that only some principles are genera and some genera principles? or does one of them presuppose that all that belongs to the class of genera belongs also to the class of principles?

Since, however, we affirm that Being is not a unity — the reason for this affirmation is stated by Plato and others — these questions become imperative, once we are satisfied as to the number of genera to be posited and the grounds for our choice.

The subject of our enquiry, then, is the Existent or Existents, and it presents immediately two problems demanding separate analysis:

What do we mean by the Existent? This is naturally the first question to be examined.

What is that which, often taken for Being [for the Existent], is in our view Becoming and never really Being? Note however that these concepts are not to be taken as distinguished from each other in the sense of belonging to a genus, Something, divided into Being and Becoming; and we must not suppose that Plato took this view. It would be absurd to assign Being to the same genus as non-Being: this would be to make one genus of Socrates and his portrait. The division here [between what has Being and what is in Becoming] means a definite marking-off, a setting asunder, leading to the assertion that what takes the appearance of Being is not Being and implying that the nature of True Being has been quite misapprehended. Being, we are taught, must have the attribute of eternity, must be so constituted as never to belie its own nature.

This, then, is the Being of which we shall treat, and in our investigation we shall assume that it is not a unity: subsequently we ask leave to say something on the nature of Becoming and on what it is that comes to be, that is, on the nature of the world of Sense.

[2] Ἐπεὶ οὖν οὐχ ἓν φαμεν, ἄρα ἀριθμόν τινα ἢ ἄπειρον; Πῶς γὰρ δὴ τὸ οὐχ ἓν; Ἡ ἐν ἅμα καὶ πολλὰ λέγομεν, καὶ τι ποικίλον ἐν τὰ πολλὰ εἰς ἓν ἔχον. Ἀνάγκη τοίνυν τοῦτο τὸ οὕτως ἐν ἡ τῷ γίνεται ἐν εἶναι, εἶδη δ' αὐτοῦ τὰ ὄντα, οἷς πολλὰ καὶ ἓν, ἡ πλείω ἐνὸς γένει, ὑφ' ἓν δὲ τὰ πάντα, ἡ πλείω μὲν γένει, μηδὲν δὲ ἄλλο ὑπ' ἄλλο, ἀλλ' ἕκαστον περιεκτικὸν τῶν ὑπ' αὐτό, εἴτε καὶ αὐτῶν γενῶν ἐλαττόνων ὄντων ἢ εἰδῶν καὶ ὑπὸ τούτοις ἀτόμων, συντελεῖν ἅπαντα εἰς μίαν φύσιν καὶ ἐκ πάντων τῷ νοητῷ κόσμῳ, ὃν δὴ λέγομεν τὸ ὄν, τὴν σύστασιν εἶναι. Εἰ δὴ τοῦτο, οὐ μόνον γένει ταῦτα εἶναι, ἀλλὰ καὶ ἀρχὰς τοῦ ὄντος ἅμα ὑπάρχειν· γένει μὲν, ὅτι ὑπ' αὐτὰ ἄλλα γένει ἐλάττω καὶ εἶδη μετὰ τοῦτο καὶ ἄτομα· ἀρχὰς δέ, εἰ τὸ ὄν οὕτως ἐκ πολλῶν καὶ ἐκ τούτων τὸ ὅλον ὑπάρχει. Εἰ μέντοι πλείω μὲν ἦν ἐξ ὧν, συνελθόντα δὲ τὰ ὅλα ἐποίει τὸ πᾶν ἄλλο οὐκ ἔχοντα ὑπ' αὐτά, ἀρχαὶ μὲν ἂν ἦσαν, γένει δὲ οὐκ ἂν· οἷον εἴ τις ἐκ τῶν τεσσάρων ἐποίει τὸ αἰσθητόν, πυρὸς καὶ τῶν τοιούτων· ταῦτα γὰρ ἀρχαὶ ἂν ἦσαν, γένει δὲ οὐ· εἰ μὴ ὁμωνύμως τὸ γένος. Λέγοντες τοίνυν καὶ γένει τινὰ εἶναι, τὰ δ' αὐτὰ καὶ ἀρχάς, ἄρα τὰ μὲν γένει, ἕκαστον μετὰ τῶν ὑπ' αὐτά, ὁμοῦ μὴ γινύμεντες ἀλλήλοις τὰ πάντα, τὸ ὅλον ἀποτελοῦμεν καὶ

σὺγκρασιν ποιούμεν ἀπάντων; Ἀλλὰ δυνάμει, οὐκ ἐνεργείαι ἕκαστον οὐδὲ καθαρὸν αὐτὸ ἕκαστον ἔσται. Ἀλλὰ τὰ μὲν γένη ἐάσομεν, τὰ δὲ καθέκαστον μίξομεν; Τίνα οὖν ἔσται ἐφ' αὐτῶν τὰ γένη; ἢ ἔσται κάκεῖνα ἐφ' αὐτῶν καὶ καθαρὰ, καὶ τὰ μίχθέντα οὐκ ἀπολεῖ αὐτά. Καὶ πῶς; Ἡ ταῦτα μὲν εἰς ὕστερον· νῦν δ' ἐπεὶ συγκεχωρήκαμεν καὶ γένη εἶναι καὶ προσέτι καὶ τῆς οὐσίας ἀρχὰς καὶ τρόπον ἕτερον ἀρχὰς καὶ σύνθεσιν, πρῶτον λεκτέον πόσα λέγομεν γένη καὶ πῶς διύσταμεν ἀπ' ἀλλήλων αὐτὰ καὶ οὐχ ὑφ' ἐν ἄγομεν, ὥσπερ ἐκ τύχης συνελθόντα καὶ ἐν τι πεποιηκότα· καίτοι πολλῶι εὐλογώτερον ὑφ' ἐν. Ἡ, εἰ μὲν εἶδη οἷόν τε ἦν τοῦ ὄντος ἅπαντα εἶναι καὶ ἐφεξῆς τούτοις τὰ άτομα καὶ μηδὲν τούτων ἔξω, ἦν ἂν ἴσως ποιεῖν οὕτως. Ἐπειδὴ δὲ ἡ τοιαύτη θέσις ἀναίρεσίς ἐστιν αὐτῆς — οὐδὲ γὰρ τὰ εἶδη εἶδη ἔσται, οὐδ' ὅλως πολλὰ ὑφ' ἐν, ἀλλὰ πάντα ἐν, μὴ ἐτέρου ἢ ἐτέρων ἔξω ἐκείνου τοῦ ἐνὸς ὄντων· πῶς γὰρ ἂν πολλὰ ἐγένετο τὸ ἐν, ὥστε καὶ εἶδη γεννηῖσαι, εἰ μὴ τι ἦν παρ' αὐτὸ ἄλλο; Οὐ γὰρ ἐαυτῶι πολλὰ, εἰ μὴ τις ὡς μέγεθος κερματίζει· ἀλλὰ καὶ οὕτως ἕτερον τὸ κερματίζον. Εἰ δ' αὐτὸ κερματιεῖ ἢ ὅλως διαιρήσει, πρὸ τοῦ διαιρεθῆναι ἔσται διηρημένον. Ταύτη μὲν οὖν καὶ δι' ἄλλα πολλὰ ἀποστατέον τοῦ γένος ἐν, καὶ ὅτι οὐχ οἷόν τε ἕκαστον ὅτιοῦν ληφθὲν ἢ ὄν ἢ οὐσίαν λέγειν. Εἰ δέ τις λέγοι ὄν, τῶι συμβεβηκέναι φήσει, οἷον εἰ λευκὸν λέγοι [τὴν οὐσίαν]· οὐ γὰρ ὅπερ λευκὸν λέγει [τὴν οὐσίαν].

2. In asserting that Being is not a unity, we do not mean to imply a definite number of existences; the number may well be infinite: we mean simply that it is many as well as one, that it is, so to speak, a diversified unity, a plurality in unity.

It follows that either the unity so regarded is a unity of genus under which the Existents, involving as they do plurality as well as unity, stand as species; or that while there are more genera than one, yet all are subordinate to a unity; or there may be more genera than one, though no one genus is subordinate to any other, but all with their own subordinates — whether these be lesser genera, or species with individuals for their subordinates — all are elements in one entity, and from their totality the Intellectual realm — that which we know as Being — derives its constitution.

If this last is the truth, we have here not merely genera, but genera which are at the same time principles of Being. They are genera because they have subordinates — other genera, and successively species and individuals; they are also principles, since from this plurality Being takes its rise, constituted in its entirety from these its elements.

Suppose, however, a greater number of origins which by their mere totality comprised, without possessing any subordinates, the whole of Being; these would be first-principles but not genera: it would be as if one constructed the sensible world from the four elements — fire and the others; these elements would be first principles, but they would not be genera, unless the term “genus” is to be used equivocally.

But does this assertion of certain genera which are at the same time first-principles imply that by combining the genera, each with its subordinates, we find the whole of Being in the resultant combination? But then, taken separately, their existence will not be actual but only potential, and they will not be found in isolation.

Suppose, on the other hand, we ignore the genera and combine the particulars: what then becomes of the ignored genera? They will, surely, exist in the purity of their own isolation, and the mixtures will not destroy them. The question of how this result is achieved may be postponed.

For the moment we take it as agreed that there are genera as distinct from principles of Being and that, on another plane, principles [elements] are opposed to compounds. We are thus obliged to show in what relation we speak of genera and why we distinguish them instead of summing them under a unity; for otherwise we imply that their coalescence into a unity is fortuitous, whereas it would be more plausible to dispense with their separate existence.

If all the genera could be species of Being, all individuals without exception being immediately subordinate to these species, then such a unification becomes feasible. But that supposition bespeaks annihilation for the genera: the species will no longer be species; plurality will no longer be subordinated to unity; everything must be the unity, unless there exist some thing or things outside the unity. The One never becomes many — as the existence of species demands — unless there is something distinct from it: it cannot of itself assume plurality, unless we are to think of it as being broken into pieces like some extended body: but even so, the force which breaks it up must be distinct from it: if it is itself to effect the breaking up — or whatever form the division may take — then it is itself previously divided.

For these and many other reasons we must abstain from positing a single genus, and especially because neither Being nor Substance can be the predicate of any given thing. If we do predicate Being, it is only as an accidental attribute; just as when we predicate whiteness of a substance, we are not predicating the Absolute Whiteness.

[3] Πλείω μὲν δὴ λέγομεν εἶναι καὶ οὐ κατὰ τύχην πλείω. Οὐκοῦν ἀφ' ἐνός. Ἢ, εἰ καὶ ἀφ' ἐνός, οὐ κατηγορουμένου δὲ κατ' αὐτῶν ἐν τῷ εἶναι, οὐδὲν κωλύει ἕκαστον οὐχ ὁμοειδὲς ὄν ἄλλωι χωρὶς αὐτὸ εἶναι γένος. Ἄρ' οὖν ἔξωθεν τοῦτο τῶν γενομένων γενῶν τὸ αἴτιον μὲν, μὴ κατηγορούμενον δὲ τῶν ἄλλων ἐν τῷ τί ἐστιν; Ἢ τὸ μὲν ἔξω· ἐπέκεινα γὰρ τὸ ἔν, ὥς ἂν μὴ συναριθμούμενον τοῖς γένεσιν, εἰ δι' αὐτὸ τὰ ἄλλα, ἃ ἐπίσης ἀλλήλοισι εἰς τὸ γένη εἶναι. Καὶ πῶς ἐκεῖνο οὐ συνηρίθμηται; Ἢ τὰ ὄντα ζητοῦμεν, οὐ τὸ ἐπέκεινα. Τοῦτο μὲν οὖν οὕτως· τί δὲ τὸ συναριθμούμενον; Ἐφ' οὗ καὶ θαυμάσειεν ἄν τις, πῶς συναριθμούμενον τοῖς αἰτιατοῖς. Ἢ, εἰ μὲν ὑφ' ἐν γένος αὐτὸ καὶ τὰ ἄλλα, ἄτοπον· εἰ δὲ οἷς αἴτιον συναριθμεῖται, ὥς αὐτὸ τὸ γένος καὶ τὰ ἄλλα ἐφεξῆς — καὶ ἔστι διάφορα τὰ ἐφεξῆς πρὸς αὐτό, καὶ οὐ

κατηγορεῖται αὐτῶν ὡς γένος οὐδ' ἄλλο τι κατ' αὐτῶν — ἀνάγκη καὶ αὐτὰ γένη εἶναι ἔχοντα ὑφ' αὐτά. Οὐδὲ γάρ, εἰ σὺ τὸ βαδίζειν ἐγέννας, ὑπὸ σέ ὡς γένος τὸ βαδίζειν ἦν ἄν· καὶ εἰ μηδὲν ἦν πρὸ αὐτοῦ ἄλλο ὡς γένος αὐτοῦ, ἦν δὲ τὰ μετ' αὐτό, γένος ἂν ἦν τὸ βαδίζειν ἐν τοῖς οὖσιν. Ὅλως δὲ ἴσως οὐδὲ τὸ ἐν φατέον αἴτιον τοῖς ἄλλοις εἶναι, ἀλλ' οἷον μέρη αὐτοῦ καὶ οἷον στοιχεῖα αὐτοῦ καὶ πάντα μίαν φύσιν μεριζομένην ταῖς ἡμῶν ἐπινοίαις, αὐτὸ δὲ εἶναι ὑπὸ δυνάμεως θαυμαστῆς ἐν εἰς πάντα καὶ φαινόμενον πολλὰ καὶ γινόμενον πολλὰ, οἷον ὅταν κινηθῇ· καὶ τὸ πολύχουν τῆς φύσεως ποιεῖν τὸ ἐν μὴ ἐν εἶναι, ἡμᾶς τε οἷον μοίρας αὐτοῦ προφέροντας ταύτας ἐν ἑκαστον τίθεσθαι καὶ γένος λέγειν ἀγνοοῦντας ὅτι μὴ ὅλον ἅμα εἶδομεν, ἀλλὰ κατὰ μέρος προφέροντες πάλιν αὐτὰ συνάπτομεν οὐ δυνάμενοι ἐπὶ πολὺν χρόνον αὐτὰ κατέχειν σπεύδοντα πρὸς αὐτά. Διὸ πάλιν μεθίεμεν εἰς τὸ ὅλον καὶ ἐῴμεν ἐν γενέσθαι, μᾶλλον δὲ ἐν εἶναι. Ἀλλὰ ἴσως σαφέστερα ταῦτα ἔσται κἀκείνων ἐγνωσμένων, ἦν τὰ γένη λάβωμεν ὅποσα· οὕτω γὰρ καὶ τὸ πῶς. Ἀλλ' ἐπεὶ δεῖ λέγοντα μὴ ἀποφάσεις λέγειν, ἀλλὰ καὶ εἰς ἔννοιαν καὶ νόησιν ἰέναι τῶν λεγομένων, ὥδι ποιητέον.

3. We assert, then, a plurality of Existents, but a plurality not fortuitous and therefore a plurality deriving from a unity.

But even admitting this derivation from a unity — a unity however not predicated of them in respect of their essential being — there is, surely, no reason why each of these Existents, distinct in character from every other, should not in itself stand as a separate genus.

Is, then, this unity external to the genera thus produced, this unity which is their source though it cannot be predicated of them in respect of their essence? it is indeed external; the One is beyond; it cannot, therefore, be included among the genera: it is the [transcendent] source, while they stand side by side as genera. Yet surely the one must somehow be included [among the genera]? No: it is the Existents we are investigating, not that which is beyond Existence.

We pass on, then, to consider that which is included, and find to our surprise the cause included with the things it causes: it is surely strange that causes and effects should be brought into the same genus.

But if the cause is included with its effects only in the sense in which a genus is included with its subordinates, the subordinates being of a different order, so that it cannot be predicated of them whether as their genus or in any other relation, these subordinates are obviously themselves genera with subordinates of their own: you may, for example, be the cause of the operation of walking, but the walking is not subordinate to you in the relation of species to genus; and if walking had nothing prior to it as its genus, but had posteriors, then it would be a [primary] genus and rank among the Existents.

Perhaps, however, it must be utterly denied that unity is even the cause of other things; they should be considered rather as its parts or elements — if the terms may be allowed — their totality constituting a single entity which our

thinking divides. All unity though it be, it goes by a wonderful power out into everything; it appears as many and becomes many when there is a motion; the fecundity of its nature causes the One to be no longer one, and we, displaying what we call its parts, consider them each as a unity and make them into “genera,” unaware of our failure to see the whole at once. We display it, then, in parts, though, unable to restrain their natural tendency to coalesce, we bring these parts together again, resign them to the whole and allow them to become a unity, or rather to be a unity.

All this will become clearer in the light of further consideration — when, that is to say, we have ascertained the number of the genera; for thus we shall also discover their causes. It is not enough to deny; we must advance by dint of thought and comprehension. The way is clear:

[4] Εἰ τὴν σώματος φύσιν ἰδεῖν ἐβουλόμεθα, οἷόν τί ἐστιν ἐν τῷδε τῷ ὅλῳ ἢ τοῦ σώματος αὐτοῦ φύσιν, ἃρ' οὐ καταμαθόντες ἐπὶ τινος τῶν μερῶν αὐτοῦ, ὥς ἔστι τὸ μὲν ὡς ὑποκείμενον αὐτοῦ, οἷον ἐπὶ λίθου, τὸ δὲ ὀπόσον αὐτοῦ, τὸ μέγεθος, τὸ δὲ ὅποιον, οἷον τὸ χρῶμα, καὶ ἐπὶ παντὸς ἄλλου σώματος εἵπομεν ἂν, ὥς ἐν τῇ σώματος φύσει τὸ μὲν ἐστιν οἷον οὐσία, τὸ δὲ ἐστι ποσόν, τὸ δὲ ποιόν, ὁμοῦ μὲν πάντα, τῷ δὲ λόγῳ διαιρεθέντα εἰς τρία, καὶ σῶμα ἂν ἦν ἐν τὰ τρία; Εἰ δὲ καὶ κίνησις αὐτοῦ παρὴν σύμφυτος τῇ συστάσει, καὶ τοῦτο ἂν συνηριθμήσαμεν, καὶ τὰ τέτταρα ἦν ἂν ἐν, καὶ τὸ σῶμα τὸ ἐν ἀπῆρτιστο πρὸς τὸ ἐν καὶ τὴν αὐτοῦ φύσιν τοῖς ἅπασιν. Τὸν αὐτὸν δὴ τρόπον, ἐπειδὴ περὶ οὐσίας νοητῆς καὶ τῶν ἐκεῖ γενῶν καὶ ἀρχῶν ὁ λόγος ἐστίν, ἀφελόντας χρῆ τὴν ἐν τοῖς σώμασι γένεσιν καὶ τὴν δι' αἰσθήσεως κατανόησιν καὶ τὰ μεγέθη — οὕτω γὰρ καὶ τὸ χωρὶς καὶ τὸ διεστηκότα ἀπ' ἀλλήλων εἶναι — λαβεῖν τινα νοητὴν ὑπόστασιν καὶ ὡς ἀληθῶς ὄν καὶ μᾶλλον ἐν. Ἐν ᾧ καὶ τὸ θαῦμα πῶς πολλὰ καὶ ἐν τὸ οὕτως ἐν. Ἐπὶ μὲν γὰρ τῶν σωμάτων συγκεχώρηται τὸ αὐτὸ ἐν καὶ πολλὰ εἶναι· καὶ γὰρ εἰς ἅπειρα τὸ αὐτό, καὶ ἕτερον τὸ χρῶμα καὶ τὸ σχῆμα ἕτερον· καὶ γὰρ χωρίζεται. Εἰ δέ τις λάβοι ψυχὴν μίαν ἀδιάστατον ἀμεγέθη ἀπλούστατον, ὥς δόξει τῇ πρώτῃ τῆς διανοίας ἐπιβολῇ, πῶς ἂν τις ἐλπίσειε πολλὰ εὐρήσειν πάλιν αὐτῇ; Καίτοι νομίσας εἰς τοῦτο τελευτᾶν, ὅτε διηρεῖτο τὸ ζῶιον εἰς σῶμα καὶ ψυχὴν, καὶ σῶμα μὲν πολυειδὲς καὶ σύνθετον καὶ ποικίλον, τὴν δὲ ψυχὴν ἐθάρρει ὡς ἀπλὸν εὐρὼν καὶ ἀναπαύσασθαι τῆς πορείας ἐλθὼν ἐπ' ἀρχήν. Ταύτην τοίνυν τὴν ψυχὴν, ἐπειδήπερ ἐκ τοῦ νοητοῦ τόπου προεχειρίσθη ἡμῖν, ὥς ἐκεῖ τὸ σῶμα ἐκ τοῦ αἰσθητοῦ, λάβωμεν, πῶς τὸ ἐν τοῦτο πολλὰ ἐστι, καὶ πῶς τὰ πολλὰ ἐν ἐστίν, οὐ σύνθετον ἐν ἐκ πολλῶν, ἀλλὰ μία φύσις πολλὰ· διὰ γὰρ τούτου ληφθέντος καὶ φανεροῦ γενομένου καὶ τὴν περὶ τῶν γενῶν τῶν ἐν τῷ ὄντι ἔφαμεν ἀλήθειαν φανεράν ἔσεσθαι.

4. If we had to ascertain the nature of body and the place it holds in the universe, surely we should take some sample of body, say stone, and examine into what constituents it may be divided. There would be what we think of as the substrate of stone, its quantity — in this case, a magnitude; its quality — for example, the colour of stone. As with stone, so with every other body: we should see that in this thing, body, there are three distinguishable characteristics — the pseudo-substance, the quantity, the quality — though

they all make one and are only logically trisected, the three being found to constitute the unit thing, body. If motion were equally inherent in its constitution, we should include this as well, and the four would form a unity, the single body depending upon them all for its unity and characteristic nature.

The same method must be applied in examining the Intellectual Substance and the genera and first-principles of the Intellectual sphere.

But we must begin by subtracting what is peculiar to body, its coming-to-be, its sensible nature, its magnitude — that is to say, the characteristics which produce isolation and mutual separation. It is an Intellectual Being we have to consider, an Authentic Existent, possessed of a unity surpassing that of any sensible thing.

Now the wonder comes how a unity of this type can be many as well as one. In the case of body it was easy to concede unity-with-plurality; the one body is divisible to infinity; its colour is a different thing from its shape, since in fact they are separated. But if we take Soul, single, continuous, without extension, of the highest simplicity — as the first effort of the mind makes manifest — how can we expect to find multiplicity here too? We believed that the division of the living being into body and soul was final: body indeed was manifold, composite, diversified; but in soul we imagined we had found a simplex, and boldly made a halt, supposing that we had come to the limit of our course.

Let us examine this soul, presented to us from the Intellectual realm as body from the Sensible. How is its unity a plurality? How is its plurality a unity? Clearly its unity is not that of a composite formed from diverse elements, but that of a single nature comprising a plurality.

This problem attacked and solved, the truth about the genera comprised in Being will thereby, as we asserted, be elucidated also.

[5] Πρῶτον δὲ τοῦτο ἐνθυμητέον ὥς, ἐπειδὴ τὰ σώματα, οἷον τῶν ζῶων καὶ τῶν φυτῶν, ἕκαστον αὐτῶν πολλὰ ἐστί καὶ χρώμασι καὶ σχήμασι καὶ μεγέθεσι καὶ εἶδεσι μερῶν καὶ ἄλλο ἄλλοθι, ἔρχεται δὲ τὰ πάντα ἐξ ἐνός, ἢ παντάπασιν ἐξ ἐνός ἢ ἐξ ἑτι πάντη [πάντως] ἐνός ἢ μᾶλλον μὲν ἐνός ἢ οἷον τὸ ἐξ αὐτοῦ, ὥστε καὶ μᾶλλον ὄντος ἢ τὸ γενόμενον — ὅσῳ γὰρ πρὸς ἓν ἢ ἀπόστασις, τόσῳ καὶ πρὸς ὄν — ἐπεὶ οὖν ἐξ ἐνός μὲν, οὐχ οὕτω δὲ ἐνός, ὥς πάντη ἓν ἢ αὐτοέν — οὐ γὰρ ἂν διεστηκὸς πλῆθος ἐποίει — λείπεται εἶναι ἐκ πλήθους ἐνός. Τὸ δὲ ποιοῦν ἦν ψυχὴ· τοῦτο ἄρα πλῆθος ἓν. Τί οὖν; τὸ πλῆθος οἱ λόγοι τῶν γινομένων; Ἄρ' οὖν αὐτὸ μὲν ἄλλο, οἱ λόγοι δὲ ἄλλοι; Ἡ καὶ αὕτη λόγος καὶ κεφάλαιον τῶν λόγων, καὶ ἐνέργεια αὐτῆς κατ' οὐσίαν ἐνεργούσης οἱ λόγοι· ἢ δὲ οὐσία δύναμις τῶν λόγων. Πολλὰ μὲν δὴ οὕτω τοῦτο τὸ ἓν ἐξ ὧν εἰς ἄλλα ποιεῖ δεδειγμένον. Τί δ' εἰ μὴ ποιοῖ, ἀλλὰ τις αὐτὴν μὴ ποιοῦσαν λαμβάνει ἀναβαίνων αὐτῆς εἰς τὸ μὴ ποιοῦν; Οὐ πολλὰς καὶ ἐνταῦθα εὐρήσει δυνάμεις; Εἶναι μὲν γὰρ αὐτὴν πᾶς ἂν τις συγχωρήσειεν· ἄρα δὲ ταῦτόν ὥς εἰ καὶ λίθον ἔλεγεν εἶναι; Ἡ οὐ ταῦτόν. Ἀλλ' ὅμως κάκει ἐπὶ τοῦ λίθου τὸ εἶναι τῷ λίθῳ

ἦν οὐ τὸ εἶναι, ἀλλὰ τὸ λίθωι εἶναι· οὕτω καὶ ἐνταῦθα τὸ εἶναι ψυχῇ μετὰ τοῦ εἶναι ἔχει τὸ ψυχῇ εἶναι. Ἄρ' οὖν ἄλλο τὸ εἶναι, ἄλλο δὲ τὸ λοιπόν, ὃ συμπληροῖ τὴν τῆς ψυχῆς οὐσίαν, καὶ τὸ μὲν ὄν, δια-φορὰ δὲ ποιεῖ τὴν ψυχὴν; Ἦ τι ὄν μὲν ἡ ψυχὴ, οὐ μέντοι οὕτως, ὡς ἄνθρωπος λευκός, ἀλλ' ὡς τις οὐσία μόνον· τοῦτο δὲ ταῦτὸν τῷ μὴ ἐξῶθεν τῆς οὐσίας ἔχειν ὁ ἔχει.

5. A first point demanding consideration:

Bodies — those, for example, of animals and plants — are each a multiplicity founded on colour and shape and magnitude, and on the forms and arrangement of parts: yet all these elements spring from a unity. Now this unity must be either Unity-Absolute or some unity less thorough-going and complete, but necessarily more complete than that which emerges, so to speak, from the body itself; this will be a unity having more claim to reality than the unity produced from it, for divergence from unity involves a corresponding divergence from Reality. Since, thus, bodies take their rise from unity, but not “unity” in the sense of the complete unity or Unity-Absolute — for this could never yield discrete plurality — it remains that they be derived from a unity Pluralized. But the creative principle [in bodies] is Soul: Soul therefore is a pluralized unity.

We then ask whether the plurality here consists of the Reason-Principles of the things of process. Or is this unity not something different from the mere sum of these Principles? Certainly Soul itself is one Reason-Principle, the chief of the Reason-Principles, and these are its Act as it functions in accordance with its essential being; this essential being, on the other hand, is the potentiality of the Reason-Principles. This is the mode in which this unity is a plurality, its plurality being revealed by the effect it has upon the external.

But, to leave the region of its effect, suppose we take it at the higher non-effecting part of Soul; is not plurality of powers to be found in this part also? The existence of this higher part will, we may presume, be at once conceded.

But is this existence to be taken as identical with that of the stone? Surely not. Being in the case of the stone is not Being pure and simple, but stone-being: so here; Soul's being denotes not merely Being but Soul-being.

Is then that “being” distinct from what else goes to complete the essence [or substance] of Soul? Is it to be identified with Being [the Absolute], while to some differentia of Being is ascribed the production of Soul? No doubt Soul is in a sense Being, and this is not as a man “is” white, but from the fact of its being purely an essence: in other words, the being it possesses it holds from no source external to its own essence.

[6] Ἀλλ' ἄρα οὐκ ἐξῶθεν μὲν ἔχει τῆς ἑαυτοῦ οὐσίας, ἵνα ἡ μὲν κατὰ τὸ εἶναι ἦ, ἡ δὲ κατὰ τὸ τοιόνδε εἶναι; Ἀλλ' εἰ κατὰ τὸ τοιόνδε εἶναι καὶ ἐξῶθεν τὸ τοιόνδε, οὐ τὸ ὅλον καθὼς ψυχὴ ἔσται οὐσία, ἀλλὰ κατὰ τι, καὶ μέρος αὐτῆς οὐσία, ἀλλ' οὐ τὸ ὅλον οὐσία. Ἐπειτα τὸ εἶναι αὐτῇ τι ἔσται ἄνευ τῶν ἄλλων ἢ λίθος; Ἦ δεῖ τοῦτο τὸ εἶναι αὐτῆς ἐντὸς εἶναι οἷον πηγὴν καὶ ἀρχὴν, μᾶλλον δὲ πάντα, ὅσα αὐτῇ· καὶ ζωὴν τοίνυν· καὶ συνάμφω ἐν τὸ εἶναι καὶ τὴν ζωήν.

Ἄρ' οὖν οὕτως ἐν, ὥς ἓνα λόγον; Ἡ τὸ ὑποκείμενον ἐν, οὕτω δὲ ἐν, ὥς αὖ δύο ἢ καὶ πλείω, ὅσα ἐστὶν ἡ ψυχὴ τὰ πρῶτα. Ἡ οὖν οὐσία καὶ ζωή, ἡ ἔχει ζωὴν. Ἀλλ' εἰ ἔχει, τὸ ἔχον καθ' αὐτὸ οὐκ ἐν ζωῇ, ἢ τε ζωὴ οὐκ ἐν οὐσίᾳ· ἀλλ' εἰ μὴ ἔχει θάτερον τὸ ἕτερον, λεκτέον ἐν ἅμφω. Ἡ ἐν καὶ πολλὰ καὶ τοσαῦτα, ὅσα ἐμφαίνεται ἐν τῷ ἐνί· καὶ ἐν ἑαυτῷ, πρὸς δὲ τὰ ἄλλα πολλὰ· καὶ ἐν μὲν ὄν, ποιοῦν δὲ ἑαυτὸ ἐν τῇ οἷον κινήσει πολλὰ· καὶ ὅλον ἐν, οἷον δὲ θεωρεῖν ἐπιχειροῦν ἑαυτὸ πολλὰ· ὥσπερ γὰρ οὐκ ἀνέχεται ἑαυτοῦ τὸ ὄν ἐν εἶναι πάντα δυνάμενον, ὅσα ἐστίν. Ἡ δὲ θεωρία αἰτία τοῦ φανῆναι αὐτὸ πολλὰ, ἵνα νοήσῃ· ἐὰν γὰρ ἐν φανῇ, οὐκ ἐνόησεν, ἀλλ' ἔστιν ἡδὴ ἐκεῖνο.

6. But must it not draw on some source external to its essence, if it is to be conditioned, not only by Being, but by being an entity of a particular character? But if it is conditioned by a particular character, and this character is external to its essence, its essence does not comprise all that makes it Soul; its individuality will determine it; a part of Soul will be essence, but not Soul entire.

Furthermore, what being will it have when we separate it from its other components? The being of a stone? No: the being must be a form of Being appropriate to a source, so to speak, and a first-principle, or rather must take the forms appropriate to all that is comprised in Soul's being: the being here must, that is, be life, and the life and the being must be one.

One, in the sense of being one Reason-Principle? No; it is the substrate of Soul that is one, though one in such a way as to be also two or more — as many as are the Primaries which constitute Soul. Either, then, it is life as well as Substance, or else it possesses life.

But if life is a thing possessed, the essence of the possessor is not inextricably bound up with life. If, on the contrary, this is not possession, the two, life and Substance, must be a unity.

Soul, then, is one and many — as many as are manifested in that oneness — one in its nature, many in those other things. A single Existent, it makes itself many by what we may call its motion: it is one entire, but by its striving, so to speak, to contemplate itself, it is a plurality; for we may imagine that it cannot bear to be a single Existent, when it has the power to be all that it in fact is. The cause of its appearing as many is this contemplation, and its purpose is the Act of the Intellect; if it were manifested as a bare unity, it could have no intellection, since in that simplicity it would already be identical with the object of its thought.

[7] Τίνα οὖν ἐστὶ καὶ πόσα τὰ ἐνορώμενα; Ἐπειδὴ ἐν ψυχῇ εὖρομεν οὐσίαν ἅμα καὶ ζωὴν — καὶ τοῦτο κοινὸν ἢ οὐσία ἐπὶ πάσης ψυχῆς, κοινὸν δὲ καὶ ἡ ζωή, ζωὴ δὲ καὶ ἐν νῷ — ἐπεισαγαγόντες καὶ τὸν νοῦν καὶ τὴν τούτου ζωὴν, κοινὸν τὸ ἐπὶ πάσῃ ζωῇ τὴν κίνησιν ἐν τι γένος θησόμεθα. Οὐσίαν δὲ καὶ κίνησιν τὴν πρώτην ζωὴν οὖσαν δύο γένη θησόμεθα. Καὶ γὰρ εἰ ἐν, χωρίζει αὐτὰ τῇ νοήσει ὁ ἐν οὐχ ἐν εὐρών· ἢ οὐκ ἂν δυνηθεῖ χωρίσαι. Ὅρα δὲ καὶ ἐν ἄλλοις σαφῶς τοῦ εἶναι τὴν κίνησιν ἢ τὴν ζωὴν χωριζομένην, εἰ καὶ μὴ ἐν τῷ

ἀληθινῶι εἶναι, ἀλλὰ τῇ σκιᾷ καὶ τῷ ὁμωνύμῳ τοῦ εἶναι. Ὡς γὰρ ἐν τῇ εἰκόνι τοῦ ἀνθρώπου πολλὰ ἐλλείπει καὶ μάλιστα τὸ κύριον, ἡ ζωὴ, οὕτω καὶ ἐν τοῖς αἰσθητοῖς τὸ εἶναι σκιὰ τοῦ εἶναι ἀφηρημένον τοῦ μάλιστα εἶναι, ὃ ἐν τῷ ἀρχετύπῳ ἦν ζωὴ. Ἀλλ' οὖν ἔσχομεν ἐντεῦθεν χωρίσαι τοῦ ζῆν τὸ εἶναι καὶ τοῦ εἶναι τὸ ζῆν. Ὄντος μὲν δὴ εἶδη πολλὰ καὶ γένος· κίνησις δὲ οὔτε ὑπὸ τὸ ὄν τακτέα οὔτ' ἐπὶ τῷ ὄντι, ἀλλὰ μετὰ τοῦ ὄντος, εὐρεθεῖσα ἐν αὐτῷ οὐχ ὥς ἐν ὑποκειμένῳ· ἐνέργεια γὰρ αὐτοῦ καὶ οὐδέτερον ἄνευ τοῦ ἐτέρου ἢ ἐπινοίαι, καὶ αἱ δύο φύσεις μία· καὶ γὰρ ἐνεργεῖαι τὸ ὄν, οὐ δυνάμει. Καὶ εἰ χωρὶς μέντοι ἑκάτερον λάβοις, καὶ ἐν τῷ ὄντι κίνησις φανήσεται καὶ ἐν τῇ κινήσει τὸ ὄν, οἷον καὶ ἐπὶ τοῦ ἐνὸς ὄντος ἑκάτερον χωρὶς εἶχε θάτερον, ἀλλ' ὁμως ἡ διάνοια δύο φησὶ καὶ εἶδος ἑκάτερον διπλοῦν ἔν. Κινήσεως δὲ περὶ τὸ ὄν φανείσης οὐκ ἐξιστάσης τὴν ἐκείνου φύσιν, μᾶλλον δ' ἐν τῷ εἶναι οἷον τέλειον ποιούσης, αἰετὲς τῆς τοιαύτης φύσεως ἐν τῷ οὕτω κινεῖσθαι μενούσης, εἴ τις μὴ στάσιν ἐπεισάγοι, ἀτοπώτερος ἂν εἴη τοῦ μὴ κίνησιν διδόντος· προχειροτέρα γὰρ ἡ τῆς στάσεως περὶ τὸ ὄν ἔννοια καὶ νόησις τῆς περὶ τὴν κίνησιν οὔσης· τὸ γὰρ κατὰ ταῦτα καὶ ὡσαύτως καὶ ἓνα λόγον ἔχον ἐκεῖ. Ἔστω δὴ καὶ στάσις ἐν γένος ἕτερον ὄν κινήσεως, ὅπου καὶ ἐναντίον ἂν φανείη. Τοῦ δὲ ὄντος ὥς ἕτερον, πολλαχὴ δῆλον ἂν εἴη καὶ διότι, εἰ τῷ ὄντι ταῦτόν εἴη, οὐ μᾶλλον τῆς κινήσεως ταῦτόν τῷ ὄντι. Διὰ τί γὰρ ἡ μὲν στάσις τῷ ὄντι ταῦτόν, ἡ δὲ κίνησις οὐ, ζωὴ τις αὐτοῦ καὶ ἐνέργεια καὶ τῆς οὐσίας καὶ αὐτοῦ τοῦ εἶναι; Ἀλλ' ὥσπερ ἐχωρίζομεν τὴν κίνησιν αὐτοῦ ὥς ταῦτόν τε καὶ οὐ ταῦτόν αὐτῷ καὶ ὥς δύο ἄμφω ἐλέγομεν καὶ αὖ ἓν, τὸν αὐτὸν τρόπον καὶ τὴν στάσιν χωριοῦμεν αὐτοῦ καὶ αὖ οὐ χωριοῦμεν τοσοῦτον χωρίζοντες τῷ νῶι, ὅσον ἄλλο γένος θέσθαι ἐν τοῖς οὕσιν. Ἡ εἰ συνάγοιμεν πάντη εἰς ἓν τὴν στάσιν καὶ τὸ ὄν μηδὲν μηδαμῇ διαφέρειν λέγοντες, τό τε ὄν τῇ κινήσει ὡσαύτως, τὴν στάσιν καὶ τὴν κίνησιν διὰ μέσου τοῦ ὄντος εἰς ταῦτόν συνάξομεν, καὶ ἔσται ἡμῖν ἡ κίνησις καὶ ἡ στάσις ἓν.

7. What, then, are the several entities observable in this plurality?

We have found Substance [Essence] and life simultaneously present in Soul. Now, this Substance is a common property of Soul, but life, common to all souls, differs in that it is a property of Intellect also.

Having thus introduced Intellect and its life we make a single genus of what is common to all life, namely, Motion. Substance and the Motion, which constitutes the highest life, we must consider as two genera; for even though they form a unity, they are separable to thought which finds their unity not a unity; otherwise, it could not distinguish them.

Observe also how in other things Motion or life is clearly separated from Being — a separation impossible, doubtless, in True Being, but possible in its shadow and namesake. In the portrait of a man much is left out, and above all the essential thing, life: the “Being” of sensible things just such a shadow of True Being, an abstraction from that Being complete which was life in the Archetype; it is because of this incompleteness that we are able in the Sensible world to separate Being from life and life from Being.

Being, then, containing many species, has but one genus. Motion, however, is to be classed as neither a subordinate nor a supplement of Being but as its concomitant; for we have not found Being serving as substrate to Motion. Motion is being Act; neither is separated from the other except in thought; the two natures are one; for Being is inevitably actual, not potential.

No doubt we observe Motion and Being separately, Motion as contained in Being and Being as involved in Motion, and in the individual they may be mutually exclusive; but the dualism is an affirmation of our thought only, and that thought sees either form as a duality within a unity.

Now Motion, thus manifested in conjunction with Being, does not alter Being's nature — unless to complete its essential character — and it does retain for ever its own peculiar nature: at once, then, we are forced to introduce Stability. To reject Stability would be more unreasonable than to reject Motion; for Stability is associated in our thought and conception with Being even more than with Motion; unalterable condition, unchanging mode, single Reason-Principle — these are characteristics of the higher sphere.

Stability, then, may also be taken as a single genus. Obviously distinct from Motion and perhaps even its contrary, that it is also distinct from Being may be shown by many considerations. We may especially observe that if Stability were identical with Being, so also would Motion be, with equal right. Why identity in the case of Stability and not in that of Motion, when Motion is virtually the very life and Act both of Substance and of Absolute Being? However, on the very same principle on which we separated Motion from Being with the understanding that it is the same and not the same — that they are two and yet one — we also separate Stability from Being, holding it, yet, inseparable; it is only a logical separation entailing the inclusion among the Existents of this other genus. To identify Stability with Being, with no difference between them, and to identify Being with Motion, would be to identify Stability with Motion through the mediation of Being, and so to make Motion and Stability one and the same thing.

[8] Ἀλλὰ χρή τρία ταῦτα τίθεσθαι, εἴπερ ὁ νοῦς χωρὶς ἑκαστον νοεῖ· ἅμα δὲ νοεῖ καὶ τίθησιν, εἴπερ νοεῖ, καὶ ἔστιν, εἴπερ νενόηται. Οἷς μὲν γὰρ τὸ εἶναι μετὰ ὕλης ἐστί, τούτων οὐκ ἐν τῷ νῷ τὸ εἶναι· [ἀλλ' ἔστιν ἅυλα] ἃ δ' ἔστιν ἅυλα, εἰ νενόηται, τοῦτ' ἔστιν αὐτοῖς τὸ εἶναι. Ἰδε δὲ νοῦν καὶ καθαρὸν καὶ βλέψον εἰς αὐτὸν ἀτενίσας, μὴ ὀμμασι τούτοις δεδορκῶς. Ὅρῳ δὴ οὐσίας ἐστίαν καὶ φῶς ἐν αὐτῷ ἄυπνον καὶ ὡς ἔστηκεν ἐν αὐτῷ καὶ ὡς διέστηκεν, ὁμοῦ ὄντα καὶ ζῶην μένουσαν καὶ νόησιν οὐκ ἐνεργοῦσαν εἰς τὸ μέλλον, ἀλλ' εἰς τὸ ἤδη, μάλλον δὲ ἤδη καὶ αἰεὶ ἤδη, καὶ τὸ παρὸν αἰεὶ, καὶ ὡς νοῶν ἐν ἑαυτῷ καὶ οὐκ ἔξω. Ἐν μὲν οὖν τῷ νοεῖν ἡ ἐνέργεια καὶ ἡ κίνησις, ἐν δὲ τῷ ἑαυτὸν ἡ οὐσία καὶ τὸ ὄν· ὦν γὰρ νοεῖ καὶ ὄντα ἑαυτόν, καὶ εἰς ὃ οἶον ἐπεριείδετο, ὄν. Ἡ μὲν γὰρ ἐνέργεια ἡ εἰς αὐτὸν οὐκ οὐσία, εἰς ὃ δὲ καὶ ἀφ' οὗ, τὸ ὄν· τὸ γὰρ βλεπόμενον τὸ ὄν, οὐχ ἡ βλέψις· ἔχει δὲ καὶ αὕτη τὸ εἶναι, ὅτι ἀφ' οὗ καὶ εἰς ὄν, ὄν. Ἐνεργεῖαι δὲ ὄν, οὐ δυνάμει, συνάπτει πάλιν αὐτὰ δύο καὶ οὐ χωρίζει, ἀλλὰ ποιεῖ ἑαυτὸν ἐκείνο καὶ αὐτόν. Ὁ δὲ τὸ πάντων

ἐδραιότατον καὶ περὶ ὃ τὰ ἄλλα, τὴν στάσιν ὑπεστήσατο καὶ ἔχει οὐκ ἐπακτόν, ἀλλ' ἐξ αὐτοῦ καὶ ἐν αὐτῷ. Ἔστι δὲ καὶ εἰς ὃ λήγει ἡ νόησις οὐκ ἄρξαμένη στάσις, καὶ ἀφ' οὗ ὥρμηται οὐχ ὁρμήσασα στάσις· οὐ γὰρ ἐκ κινήσεως κίνησις οὐδ' εἰς κίνησιν. Ἔτι δὲ ἡ μὲν ιδέα ἐν στάσει πέρας οὔσα νοῦ, ὃ δὲ νοῦς αὐτῆς ἡ κίνησις. Ὡστε ὃν πάντα καὶ κίνησις καὶ στάσις, καὶ δι' ὅλων ὄντα γένη, καὶ ἕκαστον τῶν ὑστερόν τι ὃν καὶ τις στάσις καὶ τις κίνησις. Τρία δὴ ταῦτα ἰδὼν τις, ἐν προσβολῇ τῆς τοῦ ὄντος φύσεως γεγεννημένος, καὶ τῷ παρ' αὐτῷ ὄντι τὸ ὃν καὶ τοῖς ἄλλοις ἰδὼν τὰ ἄλλα, τὴν κίνησιν τὴν ἐν αὐτῷ τῇ ἐν ἑαυτῷ κινήσει, καὶ τῇ στάσει τὴν στάσιν, καὶ ταῦτα ἐκείνοις ἐφαρμόσας, ὁμοῦ μὲν γενομένοις καὶ οἷον συγκεχυμένοις συμμίζας οὐ διακρίνων, οἷον δ' ὀλίγον διαστήσας καὶ ἐπισχὼν καὶ διακρίνας εἰσιδὼν ὃν καὶ στάσιν καὶ κίνησιν, τρία ταῦτα καὶ ἕκαστον ἓν, ἅρ' οὐχ ἕτερα ἀλλήλων εἴρηκε καὶ διέστησεν ἐν ἐτερότητι καὶ εἶδε τὴν ἐν τῷ ὄντι ἐτερότητα τρία τιθεῖς καὶ ἐν ἕκαστον, πάλιν δὲ ταῦτα εἰς ἓν καὶ ἐνὶ καὶ πάντα ἓν, εἰς ταὐτὸν αὐτῶν συνάγων καὶ βλέπων ταυτότητα εἶδε γενομένην καὶ οὔσαν; Οὐκοῦν πρὸς τρισὶν ἐκείνοις ἀνάγκη δύο ταῦτα προστιθῆναι, ταὐτόν, θάτερον, ὥστε τὰ πάντα γένη γίνεσθαι πέντε πᾶσι, καὶ ταῦτα διδόντα τοῖς μετὰ ταῦτα τὸ ἐτέροις καὶ ταυτοῖς εἶναι· καὶ τι γὰρ ταὐτόν καὶ τι ἕτερον ἕκαστον· ἀπλῶς γε ταὐτόν καὶ ἕτερον ἄνευ τοῦ τι ἐν γένει ἂν εἴη. Καὶ πρῶτα δὲ γένη, ὅτι μηδὲν αὐτῶν κατηγορήσεις ἐν τῷ τί ἐστι. Τὸ γὰρ ὃν κατηγορήσεις αὐτῶν· ὄντα γάρ· ἀλλ' οὐχ ὡς γένος· οὐ γὰρ ὅπερ ὃν τι. Οὐδ' αὖ τῆς κινήσεως οὐδὲ τῆς στάσεως· οὐ γὰρ εἶδη τοῦ ὄντος· ὄντα γὰρ τὰ μὲν ὡς εἶδη αὐτοῦ, τὰ δὲ μετέχοντα αὐτοῦ. Οὐδ' αὖ τὸ ὃν μετέχον τούτων ὡς γενῶν αὐτοῦ· οὐδὲ γὰρ ἐπαναβέβηκεν αὐτῷ οὐδὲ πρότερα τοῦ ὄντος.

8. We cannot indeed escape positing these three, Being, Motion, Stability, once it is the fact that the Intellect discerns them as separates; and if it thinks of them at all, it posits them by that very thinking; if they are thought, they exist. Things whose existence is bound up with Matter have no being in the Intellect: these three principles are however free of Matter; and in that which goes free of Matter to be thought is to be.

We are in the presence of Intellect undefiled. Fix it firmly, but not with the eyes of the body. You are looking upon the hearth of Reality, within it a sleepless light: you see how it holds to itself, and how it puts apart things that were together, how it lives a life that endures and keeps a thought acting not upon any future but upon that which already is, upon an eternal present — a thought self-centred, bearing on nothing outside of itself.

Now in the Act of Intellect there are energy and motion; in its self-intellection Substance and Being. In virtue of its Being it thinks, and it thinks of itself as Being, and of that as Being, upon which it is, so to speak, pivoted. Not that its Act self-directed ranks as Substance, but Being stands as the goal and origin of that Act, the object of its contemplation though not the contemplation itself: and yet this Act too involves Being, which is its motive and its term. By the fact that its Being is actual and not merely potential, Intellect bridges the dualism [of agent and patient] and abjures separation: it

identifies itself with Being and Being with itself.

Being, the most firmly set of all things, that in virtue of which all other things receive Stability, possesses this Stability not as from without but as springing within, as inherent. Stability is the goal of intellection, a Stability which had no beginning, and the state from which intellection was impelled was Stability, though Stability gave it no impulsion; for Motion neither starts from Motion nor ends in Motion. Again, the Form-Idea has Stability, since it is the goal of Intellect: intellection is the Form's Motion.

Thus all the Existents are one, at once Motion and Stability; Motion and Stability are genera all-pervading, and every subsequent is a particular being, a particular stability and a particular motion.

We have caught the radiance of Being, and beheld it in its three manifestations: Being, revealed by the Being within ourselves; the Motion of Being, revealed by the motion within ourselves; and its Stability revealed by ours. We accommodate our being, motion, stability to those [of the Archetypal], unable however to draw any distinction but finding ourselves in the presence of entities inseparable and, as it were, interfused. We have, however, in a sense, set them a little apart, holding them down and viewing them in isolation; and thus we have observed Being, Stability, Motion — these three, of which each is a unity to itself; in so doing, have we not regarded them as being different from each other? By this posing of three entities, each a unity, we have, surely, found Being to contain Difference.

Again, inasmuch as we restore them to an all-embracing unity, identifying all with unity, do we not see in this amalgamation Identity emerging as a Real Existent?

Thus, in addition to the other three [Being, Motion, Stability], we are obliged to posit the further two, Identity and Difference, so that we have in all five genera. In so doing, we shall not withhold Identity and Difference from the subsequents of the Intellectual order; the thing of Sense has, it is clear, a particular identity and a particular difference, but Identity and Difference have the generic status independently of the particular.

They will, moreover, be primary genera, because nothing can be predicated of them as denoting their essential nature. Nothing, of course we mean, but Being; but this Being is not their genus, since they cannot be identified with any particular being as such. Similarly, Being will not stand as genus to Motion or Stability, for these also are not its species. Beings [or Existents] comprise not merely what are to be regarded as species of the genus Being, but also participants in Being. On the other hand, Being does not participate in the other four principles as its genera: they are not prior to Being; they do not even attain to its level.

[9] Ἀλλ' ὅτι μὲν ταῦτα γένη πρῶτα, ἐκ τούτων ἂν τις, ἴσως δὲ καὶ ἄλλων, βεβαιώσαιτο· ὅτι δὲ μόνα ταῦτα καὶ οὐκ ἄλλα πρὸς τούτοις, πῶς ἂν τις πιστεύσειε; Διὰ τί γὰρ οὐ καὶ τὸ ἔν; Διὰ τί δ' οὐ τὸ ποσὸν καὶ τὸ ποιὸν δέ, τὸ

δὲ πρὸς τι καὶ τὰ ἄλλα, ἅπερ ἤδη ἕτεροι κατηριθμῆνται; Τὸ μὲν οὖν ἓν, εἰ μὲν τὸ πάντως ἓν, [ἓν] ὧς μηδὲν ἄλλο πρόσσεστι, μὴ ψυχῇ, μὴ νοῦς, μὴ ὁτιοῦν, οὐδενὸς ἂν κατηγοροῖτο τοῦτο, ὥστε οὐδὲ γένος. Εἰ δὲ τὸ προσὸν τῷ ὄντι, ἐφ' οὗ τὸ ἓν ὄν λέγομεν, οὐ πρῶτως ἓν τοῦτο. Ἐτι ἀδιάφορον ὄν αὐτοῦ πῶς ἂν ποιήσειεν εἶδη; Εἰ δὲ τοῦτο μὴ, οὐ γένος. Πῶς γὰρ καὶ διαιρήσεις; Διαιρῶν γὰρ πολλὰ ποιήσεις· ὥστε αὐτὸ τὸ ἓν πολλὰ ἔσται καὶ ἀπολεῖ ἑαυτό, εἰ ἐθέλοι γένος εἶναι. Ἐπειτὰ τι προσθήσεις διαιρῶν εἰς εἶδη· οὐ γὰρ ἂν εἶεν διαφοραὶ ἐν τῷ ἓν, ὥσπερ εἰσὶ τῆς οὐσίας. Ὅντος μὲν γὰρ δέχεται ὁ νοῦς εἶναι διαφοράς, ἐνὸς δὲ πῶς; Εἴτα ἐκάστοτε μετὰ τῆς διαφορᾶς δύο τιθεὶς ἀναιρεῖς τὸ ἓν, ἐπεὶ πανταχοῦ ἡ μονάδος προσθήκη τὸ πρότερον ποσὸν ἀφανίζει. Εἰ δέ τις λέγοι τὸ ἐπὶ τῷ ὄντι ἓν καὶ τὸ ἐπὶ κινήσει ἓν καὶ τοῖς ἄλλοις κοινὸν εἶναι, εἰς μὲν ταῦτὸν ἄγων τὸ ὄν καὶ τὸ ἓν, ἐν ᾧ λόγῳ τὸ ὄν οὐκ ἐποίει τῶν ἄλλων γένος, ὅτι μὴ ὅπερ ὄντα, ἀλλ' ἕτερον τρόπον ὄντα, οὕτως οὐδὲ τὸ ἓν κοινὸν ἐπ' αὐτῶν ἔσται, ἀλλὰ τὸ μὲν πρῶτως, τὰ δὲ ἄλλως. Εἰ δὲ μὴ πάντων λέγοι ποιεῖν, ἀλλὰ ἓν τι ἐφ' αὐτοῦ, ὥσπερ τὰ ἄλλα, εἰ μὲν ταῦτὸν αὐτῷ τὸ ὄν καὶ τὸ ἓν, ἤδη τοῦ ὄντος ἡριθμημένου ἐν τοῖς γένεσιν ὄνομα εἰσάγει. Εἰ δὲ ἐν ἐκάτερον, τινὰ φύσιν λέγει, καὶ εἰ μὲν προστιθήσῃ [τι], τι ἓν λέγει, εἰ δὲ μηδὲν, ἐκεῖνο, ὃ οὐδενὸς κατηγορεῖται, πάλιν αὖ λέγει· εἰ δὲ τὸ τῷ ὄντι συνόν, εἵπομεν μὲν ὅτι οὐ πρῶτως ἓν λέγει. Ἀλλὰ τί κωλύει πρῶτως εἶναι τοῦτο ἐξηρημένου ἐκείνου τοῦ παντελῶς ἓν; Καὶ γὰρ τὸ ὄν μετ' ἐκεῖνο λέγομεν ὄν καὶ ὄν πρῶτως ὄν. Ἡ ὅτι οὐκ ἦν τὸ πρὸ αὐτοῦ ὄν ἢ, εἴπερ ἦν, οὐκ ἂν ἦν πρῶτως· τούτου δὲ τὸ πρὸ αὐτοῦ ἓν. Ἐπειτα χωρισθὲν τῇ νοήσει τοῦ ὄντος διαφοράς οὐκ ἔχει· ἔπειτα ἐν τῷ ὄντι, εἰ μὲν ἐπακολούθημα αὐτοῦ, καὶ πάντων καὶ ὕστερον· πρότερον δὲ τὸ γένος. Εἰ δὲ ἅμα, καὶ πάντων· τὸ δὲ γένος οὐχ ἅμα. Εἰ δὲ πρότερον, ἀρχὴ τις καὶ αὐτοῦ μόνον· εἰ δὲ ἀρχὴ αὐτοῦ, οὐ γένος αὐτοῦ· εἰ δὲ μὴ αὐτοῦ, οὐδὲ τῶν ἄλλων· ἢ δέοι ἂν καὶ τὸ ὄν καὶ τῶν ἄλλων πάντων. Ὅλως γὰρ ἔοικε τὸ ἓν ἐν τῷ ὄντι πλησιάζον τῷ ἐνὶ καὶ οἶον συνεκπίπτον τῷ ὄντι, τοῦ ὄντος τὸ μὲν πρὸς ἐκείνῳ ἓν ὄντος, τὸ δὲ μετ' ἐκεῖνο ὄντος, ᾧ δύναται καὶ πολλὰ εἶναι, μένον αὐτὸ ἓν καὶ οὐ θέλον μερίζεσθαι οὐδὲ γένος εἶναι βούλεσθαι.

9. The above considerations — to which others, doubtless, might be added — suffice to show that these five are primary genera. But that they are the only primary genera, that there are no others, how can we be confident of this? Why do we not add unity to them? Quantity? Quality? Relation, and all else included by our various forerunners?

As for unity: If the term is to mean a unity in which nothing else is present, neither Soul nor Intellect nor anything else, this can be predicated of nothing, and therefore cannot be a genus. If it denotes the unity present in Being, in which case we predicate Being of unity, this unity is not primal.

Besides, unity, containing no differences, cannot produce species, and not producing species, cannot be a genus. You cannot so much as divide unity: to divide it would be to make it many. Unity, aspiring to be a genus, becomes a plurality and annuls itself.

Again, you must add to it to divide it into species; for there can be no

differentiae in unity as there are in Substance. The mind accepts differences of Being, but differences within unity there cannot be. Every differentia introduces a duality destroying the unity; for the addition of any one thing always does away with the previous quantity.

It may be contended that the unity which is implicit in Being and in Motion is common to all other things, and that therefore Being and unity are inseparable. But we rejected the idea that Being is a genus comprising all things, on the ground that these things are not beings in the sense of the Absolute Being, but beings in another mode: in the same way, we assert, unity is not a genus, the Primary Unity having a character distinct from all other unities.

Admitted that not everything suffices to produce a genus, it may yet be urged that there is an Absolute or Primary Unity corresponding to the other primaries. But if Being and unity are identified, then since Being has already been included among the genera, it is but a name that is introduced in unity: if, however, they are both unity, some principle is implied: if there is anything in addition [to this principle], unity is predicated of this added thing; if there is nothing added, the reference is again to that unity predicated of nothing. If however the unity referred to is that which accompanies Being, we have already decided that it is not unity in the primary sense.

But is there any reason why this less complete unity should not still possess Primary Being, seeing that even its posterior we rank as Being, and “Being” in the sense of the Primary Being? The reason is that the prior of this Being cannot itself be Being — or else, if the prior is Being, this is not Primary Being: but the prior is unity; [therefore unity is not Being].

Furthermore, unity, abstracted from Being, has no differentiae.

Again, even taking it as bound up with Being: If it is a consequent of Being, then it is a consequent of everything, and therefore the latest of things: but the genus takes priority. If it is simultaneous with Being, it is simultaneous with everything: but a genus is not thus simultaneous. If it is prior to Being, it is of the nature of a Principle, and therefore will belong only to Being; but if it serves as Principle to Being, it is not its genus: if it is not genus to Being, it is equally not a genus of anything else; for that would make Being a genus of all other things.

In sum, the unity exhibited in Being on the one hand approximates to Unity-Absolute and on the other tends to identify itself with Being: Being is a unity in relation to the Absolute, is Being by virtue of its sequence upon that Absolute: it is indeed potentially a plurality, and yet it remains a unity and rejecting division refuses thereby to become a genus.

[10] Πῶς οὖν ἕκαστον τοῦ ὄντος ἔν; Ἡ τῶι τι ἔν οὐχ ἔν – πολλὰ γὰρ ἤδη τῶι τι ἔν – ἀλλ’ ὁμωνύμως ἔν ἕκαστον τῶν εἰδῶν· τὸ γὰρ εἶδος πλῆθος, ὥστε ἔν ἐνταῦθα ὡς στρατός ἢ χορός. Οὐ τοίνυν τὸ ἐκεῖ ἔν ἐν τούτοις, ὥστε οὐ κοινὸν τὸ ἔν οὐδ’ ἐθεωρεῖτο ἐν τῶι ὄντι καὶ τοῖς τι οὖσι τὸ αὐτό. Ὡστε οὐ γένος τὸ

ἐν· ἐπεὶ πᾶν γένος καθ’ οὗ ἁληθεύεται, οὐκέτι καὶ τὰ ἀντικείμενα· καθ’ οὗ δὲ παντὸς ὄντος ἁληθεύεται τὸ ἐν καὶ τὰ ἀντικείμενα [καθ’ οὗ ἁληθεύεται τὸ ἐν ὡς γένος], κατὰ τούτου ἔσται οὐχ ὡς γένος. Ὡστε οὔτε τῶν πρώτων γενῶν ἁληθεύεται ὡς γένος, ἐπεὶπερ καὶ τὸ ἐν ὄν οὐ μᾶλλον ἐν ἢ πολλὰ οὐδὲ τι τῶν ἄλλων γενῶν οὕτως ἐν ὡς μὴ πολλὰ, οὔτε κατὰ τῶν ἄλλων τῶν ὑστέρων ἅ πάντως πολλὰ. Τὸ δ’ ὅλον γένος οὐδὲν ἐν· ὥστε, εἰ τὸ ἐν γένος, ἀπολεῖ τὸ εἶναι ἐν. Οὐ γὰρ ἀριθμὸς τὸ ἐν. ἀριθμὸς δ’ ἔσται γενόμενον γένος. Ἐτι τὸ ἐν ἀριθμῷ ἐν· εἰ γὰρ γένει ἐν, οὐ κυρίως ἐν. Ἐτι ὥσπερ ἐν τοῖς ἀριθμοῖς τὸ ἐν οὐχ ὡς γένος κατ’ αὐτῶν, ἀλλ’ ἐνυπάρχειν μὲν λέγεται, οὐ γένος δὲ λέγεται, οὕτως οὐδ’ εἰ ἐν τοῖς οὗσι τὸ ἐν, γένος ἂν εἴη οὔτε τοῦ ὄντος οὔτε τῶν ἄλλων οὔτε τῶν πάντων. Ἐτι ὥσπερ τὸ ἀπλοῦν ἀρχὴ μὲν ἂν εἴη τοῦ οὐχ ἀπλοῦ, οὐ μὴν τούτου καὶ γένος – ἀπλοῦν γὰρ ἂν εἴη καὶ τὸ μὴ ἀπλοῦν – οὕτω καὶ ἐπὶ τοῦ ἐνός, εἰ τὸ ἐν ἀρχή, οὐκ ἔσται τῶν μετ’ αὐτὸ γένος. Ἐσται οὖν οὔτε τοῦ ὄντος οὔτε τῶν ἄλλων. Ἀλλ’ εἴπερ ἔσται, τῶν ἐν ἐκάστων, οἷον εἰ τις ἀξιώσειε χωρίσαι ἀπὸ τῆς οὐσίας τὸ ἐν. Τινῶν οὖν ἔσται. Ὡσπερ γὰρ τὸ ὄν οὐ πάντων γένος, ἀλλὰ τῶν ὄν εἰδῶν, οὕτω καὶ τὸ ἐν τῶν ἐν ἐκάστων εἰδῶν. Τίς οὖν διαφορὰ ἄλλου πρὸς ἄλλο καθὼς ἐν, ὥσπερ ἄλλου πρὸς ἄλλο ὄντος διαφορὰ; Ἀλλ’ εἰ συμερίζεται τῷ ὄντι καὶ τῇ οὐσίᾳ, καὶ τὸ ὄν τῷ μερισμῷ καὶ τῷ ἐν πολλοῖς θεωρεῖσθαι τὸ αὐτὸ γένος, διὰ τί οὐ καὶ τὸ ἐν τοσαῦτα φαινόμενον ὅσα ἡ οὐσία καὶ ἐπὶ τὰ ἴσα μερίζόμενον οὐκ ἂν εἴη γένος; Ἡ πρώτη οὐκ ἀνάγκη, εἴ τι ἐνυπάρχει πολλοῖς, γένος εἶναι οὔτε αὐτῶν, οἷς ἐνυπάρχει, οὔτε ἄλλων· οὐδ’ ὅλως, εἴ τι κοινόν, πάντως γένος. Τὸ γοῦν σημεῖον ἐνυπάρχον ταῖς γραμμαῖς οὐ γένος οὔτε αὐτῶν οὔτε ὅλως, οὐδέ γε, ὥσπερ ἐλέγετο, τὸ ἐν τοῖς ἀριθμοῖς ἐν οὔτε τῶν ἀριθμῶν οὔτε τῶν ἄλλων. Δεῖ γὰρ τὸ κοινὸν καὶ [ἐν] ἐν πολλοῖς καὶ διαφοραῖς οἰκείαις χρῆσθαι καὶ εἶδη ποιεῖν καὶ ἐν τῷ τί ἐστι. Τοῦ δὲ ἐνός τίνες ἂν εἴεν διαφοραὶ ἢ ποῖα γεννᾶι εἶδη; Εἰ δὲ τὰ αὐτὰ εἶδη ποιεῖ, ἃ περὶ τὸ ὄν, καὶ τὸ αὐτὸ ἂν εἴη τῷ ὄντι, καὶ ὄνομα μόνον θάτερον, καὶ ἀρκεῖ τὸ ὄν.

10. In what sense is the particular manifestation of Being a unity? Clearly, in so far as it is one thing, it forfeits its unity; with “one” and “thing” we have already plurality. No species can be a unity in more than an equivocal sense: a species is a plurality, so that the “unity” here is that of an army or a chorus. The unity of the higher order does not belong to species; unity is, thus, ambiguous, not taking the same form in Being and in particular beings.

It follows that unity is not a genus. For a genus is such that wherever it is affirmed its opposites cannot also be affirmed; anything of which unity and its opposites are alike affirmed — and this implies the whole of Being — cannot have unity as a genus. Consequently unity can be affirmed as a genus neither of the primary genera — since the unity of Being is as much a plurality as a unity, and none of the other [primary] genera is a unity to the entire exclusion of plurality — nor of things posterior to Being, for these most certainly are a plurality. In fact, no genus with all its items can be a unity; so that unity to become a genus must forfeit its unity. The unit is prior to number; yet number it must be, if it is to be a genus.

Again, the unit is a unit from the point of view of number: if it is a unit generically, it will not be a unit in the strict sense.

Again, just as the unit, appearing in numbers, not regarded as a genus predicated of them, but is thought of as inherent in them, so also unity, though present in Being, cannot stand as genus to Being or to the other genera or to anything whatever.

Further, as the simplex must be the principle of the non-simplex, though not its genus — for then the non-simplex too would be simplex — so it stands with unity; if unity is a Principle; it cannot be a genus to its subsequents, and therefore cannot be a genus of Being or of other things. If it is nevertheless to be a genus, everything of which it is a genus must be taken as a unit — a notion which implies the separation of unity from substance: it will not, therefore, be all-embracing. just as Being is not a genus of everything but only of species each of which is a being, so too unity will be a genus of species each of which is a unity. But that raises the question of what difference there is between one thing and another in so far as they are both units, corresponding to the difference between one being and another.

Unity, it may be suggested, is divided in its conjunction with Being and Substance; Being because it is so divided is considered a genus — the one genus manifested in many particulars; why then should not unity be similarly a genus, inasmuch as its manifestations are as many as those of Substance and it is divided into as many particulars?

In the first place, the mere fact that an entity inheres in many things is not enough to make it a genus of those things or of anything else: in a word, a common property need not be a genus. The point inherent in a line is not a genus of lines, or a genus at all; nor again, as we have observed, is the unity latent in numbers a genus either of the numbers or of anything else: genus demands that the common property of diverse objects involve also differences arising out of its own character, that it form species, and that it belong to the essence of the objects. But what differences can there be in unity? What species does it engender? If it produces the same species as we find in connection with Being, it must be identical with Being: only the name will differ, and the term Being may well suffice.

[11] Ἐπισκεπτέον δέ, πῶς ἐν τῷ ὄντι τὸ ἓν, καὶ πῶς ὁ λεγόμενος μερισμὸς καὶ ὅλως ὁ τῶν γενῶν, καὶ εἰ ὁ αὐτὸς ἢ ἄλλος ἐκάτερος. Πρῶτον οὖν, πῶς ὅλως ἐν ἑκάστῳ ὅτιον λέγεται καὶ ἔστιν, εἴτα εἰ ὁμοίως καὶ ἐν τῷ ἐνὶ ὄντι λέγομεν καὶ ὡς ἐκεῖ λέγεται. Τὸ μὲν οὖν ἐπὶ πάντων ἐν οὐ ταυτόν· οὔτε γὰρ ἐπὶ τῶν αἰσθητῶν ὁμοίως καὶ τῶν νοητῶν – ἀλλὰ γὰρ οὐδὲ τὸ ὄν – οὔτ' ἐπὶ τῶν αἰσθητῶν πρὸς ἄλληλα ὁμοίως· οὐ γὰρ ταὐτὸν ἐν χορῷ καὶ στρατοπέδῳ καὶ νηὶ καὶ οἰκίᾳ οὐδ' αὖ ἐν τούτοις καὶ ἐν τῷ συνεχεῖ. Ἀλλ' ὅμως πάντα τὸ αὐτὸ μιμεῖται, τυγχάνει δὲ τὰ μὲν πόρρωθεν, τὰ δὲ μᾶλλον, ἤδη δὲ καὶ ἀληθέστερον ἐν τῷ νῶϊ· ψυχὴ γὰρ μία καὶ ἔτι μᾶλλον νοῦς εἷς καὶ τὸ ὄν ἓν. Ἄρ' οὖν ἐν ἐκάστῳ τὸ ὄν αὐτοῦ λέγοντες ἐν λέγομεν καὶ ὡς ἔχει ὄντος, οὕτω

καὶ τοῦ ἑνός; Ἡ συμβέβηκε μὲν τοῦτο, οὐ μέντοι, καθὸ ὄν, καὶ ἓν, ἀλλ' ἔστι μὴ ἦττον ὄν ὑπάρχον ἦττον εἶναι ἓν. Οὐ γὰρ ἦττον στρατός ἢ χορὸς οἰκίας, ἀλλ' ὁμως ἦττον ἓν. Ἐοικεν οὖν τὸ ἐν ἐκάστωι ἓν πρὸς ἀγαθὸν μᾶλλον βλέπειν, καὶ καθόσον τυγχάνει ἀγαθοῦ, κατὰ τοσοῦτον καὶ ἓν, καὶ τὸ μᾶλλον καὶ ἦττον τοῦ ἐν ἐν τούτῳ· εἶναι γὰρ θέλει ἕκαστον οὐχ ἀπλῶς, ἀλλὰ μετὰ τοῦ ἀγαθοῦ. Διὰ τοῦτο καὶ τὰ μὴ ἓν ὡς δύναται σπεύδει ἐν γενέσθαι, τὰ μὲν φύσει αὐτῇ τῇ φύσει συνιόντα εἰς ταὐτὸν ἐνοῦσθαι αὐτοῖς θέλοντα· οὐ γὰρ ἀπ' ἀλλήλων σπεύδει ἕκαστα, ἀλλ' εἰς ἀλλήλα καὶ εἰς αὐτά· καὶ ψυχαὶ πᾶσαι εἰς ἓν ἂν βούλοιντο ἰέναι μετὰ τὴν αὐτῶν οὐσίαν. Καὶ ἀμφοτέρωθεν δὲ τὸ ἓν· καὶ γὰρ τὸ ἀφ' οὗ καὶ τὸ εἰς ὃ· καὶ γὰρ ἄρχεται ἀπὸ τοῦ ἓν καὶ σπεύδει εἰς τὸ ἓν. Οὕτω γὰρ καὶ τὸ ἀγαθόν· οὔτε γὰρ ὑπέστη ἐν τοῖς οὖσιν ὅτιοῦν ὑποστάν τε οὐκ ἂν ἀνέχοιτο μὴ πρὸς τὸ ἐν τὴν σπουδὴν ἔχον. Τὰ μὲν δὴ φύσει οὕτω· τὰ δὲ ἐν ταῖς τέχναις αὐτῇ ἐκάστη ἕκαστον πρὸς τοῦτο καθόσον δύναται καὶ ὡς δύναται ἐκεῖνα οὕτως ἄγει. Τὸ δὲ ὄν μάλιστα πάντων τούτου τυγχάνει· ἐγγὺς γάρ. Ὅθεν τὰ μὲν ἄλλα λέγεται ὃ λέγεται μόνον, οἷον ἄνθρωπος· καὶ γάρ, εἴ ποτε λέγομεν εἰς, πρὸς δύο λέγομεν· εἰ δὲ καὶ ἄλλως τὸ ἐν λέγομεν, ἀπ' αὐτοῦ προστιθέντες λέγομεν. Ἐπὶ δὲ τοῦ ὄντος λέγομεν τὸ ὅλον τοῦτο ἐν ὄν καὶ ἀξιοῦμεν ὡς ἐν ἐνδεικνύμενοι τὴν σφόδρα αὐτοῦ πρὸς τὸ ἀγαθὸν συνουσίαν. Γίνεται οὖν τὸ ἐν καὶ ἐν αὐτῷ ὡς ἀρχὴ καὶ τέλος, οὐχ ὡσαύτως δέ, ἀλλὰ ἄλλως, ὥστε καὶ τὸ πρότερον καὶ τὸ ὕστερον καὶ ἐν τῷ ἓν. Τί οὖν τὸ ἐν αὐτῷ ἓν; Οὐχὶ ὁμοίως ἐν ἅπασι τοῖς μέρεσι καὶ κοινὸν θεωρούμενον; Ἡ πρῶτον μὲν καὶ ἐν ταῖς γραμμαῖς κοινὸν τὸ σημεῖον καὶ οὐ γένος τῶν γραμμῶν· καὶ ἐν τοῖς ἀριθμοῖς κοινὸν τὸ ἐν δὴ ἴσως τοῦτο καὶ οὐ γένος· οὐδὲ γὰρ ταὐτὸν τὸ ἐν τὸ ἐπ' αὐτοῦ τοῦ ἐν τῷ ἐπὶ μονάδος καὶ δυάδος καὶ τῶν ἄλλων ἀριθμῶν. Ἐπειτα καὶ ἐν τῷ ὄντι οὐδὲν κωλύει τὰ μὲν πρῶτα, τὰ δ' ὕστερα εἶναι, καὶ τὰ μὲν ἀπλᾶ, τὰ δὲ σύνθετα εἶναι. Καὶ εἰ ταὐτὸν δὲ ἐν πᾶσι τὸ ἐν τοῖς τοῦ ὄντος, διαφορὰ οὐκ οὔσα αὐτοῦ οὐδὲ εἶδη ποιεῖ· εἰ δὲ μὴ εἶδη, οὐδὲ γένος αὐτὸ δύναται εἶναι.

11. We are bound however to enquire under what mode unity is contained in Being. How is what is termed the “dividing” effected — especially the dividing of the genera Being and unity? Is it the same division, or is it different in the two cases?

First then: In what sense, precisely, is any given particular called and known to be a unity? Secondly: Does unity as used of Being carry the same connotation as in reference to the Absolute?

Unity is not identical in all things; it has a different significance according as it is applied to the Sensible and the Intellectual realms — Being too, of course, comports such a difference — and there is a difference in the unity affirmed among sensible things as compared with each other; the unity is not the same in the cases of chorus, camp, ship, house; there is a difference again as between such discrete things and the continuous. Nevertheless, all are representations of the one exemplar, some quite remote, others more effective: the truer likeness is in the Intellectual; Soul is a unity, and still more is Intellect a unity and Being a unity.

When we predicate Being of a particular, do we thereby predicate of it unity, and does the degree of its unity tally with that of its being? Such correspondence is accidental: unity is not proportionate to Being; less unity need not mean less Being. An army or a choir has no less Being than a house, though less unity.

It would appear, then, that the unity of a particular is related not so much to Being as to a standard of perfection: in so far as the particular attains perfection, so far it is a unity; and the degree of unity depends on this attainment. The particular aspires not simply to Being, but to Being-in-perfection: it is in this strain towards their perfection that such beings as do not possess unity strive their utmost to achieve it.

Things of nature tend by their very nature to coalesce with each other and also to unify each within itself; their movement is not away from but towards each other and inwards upon themselves. Souls, moreover, seem to desire always to pass into a unity over and above the unity of their own substance. Unity in fact confronts them on two sides: their origin and their goal alike are unity; from unity they have arisen, and towards unity they strive. Unity is thus identical with Goodness [is the universal standard of perfection]; for no being ever came into existence without possessing, from that very moment, an irresistible tendency towards unity.

From natural things we turn to the artificial. Every art in all its operation aims at whatsoever unity its capacity and its models permit, though Being most achieves unity since it is closer at the start.

That is why in speaking of other entities we assert the name only, for example man; when we say “one man,” we have in mind more than one; and if we affirm unity of him in any other connection, we regard it as supplementary [to his essence]: but when we speak of Being as a whole we say it is one Being without presuming that it is anything but a unity; we thereby show its close association with Goodness.

Thus for Being, as for the others, unity turns out to be, in some sense, Principle and Term, not however in the same sense as for things of the physical order — a discrepancy leading us to infer that even in unity there are degrees of priority.

How, then, do we characterize the unity [thus diverse] in Being? Are we to think of it as a common property seen alike in all its parts? In the first place, the point is common to lines and yet is not their genus, and this unity we are considering may also be common to numbers and not be their genus — though, we need hardly say, the unity of Unity-Absolute is not that of the numbers, one, two and the rest. Secondly, in Being there is nothing to prevent the existence of prior and posterior, simple and composite: but unity, even if it be identical in all the manifestations of Being, having no differentiae can produce no species; but producing no species it cannot be a genus.

[12] Καὶ ταῦτα μὲν οὕτω. Πῶς δὲ τοῖς ἀριθμοῖς τὸ ἀγαθὸν ἐν τῷ ἐν εἶναι

ἕκαστον ἀψύχοις οὖσιν; Ἡ κοινὸν τοῦτο καὶ ἐπὶ τῶν ἄλλων ἀψύχων. Εἰ δέ τις λέγοι μὴ εἶναι ὅλως αὐτούς, ἡμεῖς περὶ ὄντων εἵπομεν, καθὼς ἐν ἕκαστον. Εἰ δὲ τὸ σημεῖον ζητοῖεν πῶς ἀγαθοῦ μετέχει, εἰ μὲν καθ' αὐτὸ φήσουσιν εἶναι, εἰ μὲν ἄψυχον φήσουσι, τὸ αὐτὸ ὅπερ καὶ ἐπὶ τῶν ἄλλων τῶν τοιούτων ζητοῦσιν· εἰ δ' ἐν ἄλλοις, οἷον ἐν κύκλῳ, τὸ ἀγαθὸν τὸ ἐκείνου τοῦτο, καὶ ἡ ὀρεξις πρὸς τοῦτο καὶ σπεύδει ὥς δύναται διὰ τούτου ἐκεῖ. Ἀλλὰ πῶς τὰ γένη ταῦτα; Ἄρα καὶ τὰ κερματιζόμενα ἕκαστα; Ἡ ὅλον ἐν ἐκάστῳ ὄν γενός. Καὶ πῶς ἔτι ἔν; Ἡ τὸ γένει ἐν ὥς ἐν πολλοῖς ὅλον. Ἄρ' οὖν μόνον ἐν τοῖς μετέχουσιν; Ἡ οὐ, ἀλλὰ καὶ καθ' αὐτὸ καὶ ἐν τοῖς μετέχουσιν. Ἀλλ' ἴσως σαφέστερον ἔσται ὕστερον.

12. Enough upon that side of the question. But how does the perfection [goodness] of numbers, lifeless things, depend upon their particular unity? Just as all other inanimates find their perfection in their unity.

If it should be objected that numbers are simply non-existent, we should point out that our discussion is concerned [not with units as such, but] with beings considered from the aspect of their unity.

We may again be asked how the point — supposing its independent existence granted — participates in perfection. If the point is chosen as an inanimate object, the question applies to all such objects: but perfection does exist in such things, for example in a circle: the perfection of the circle will be perfection for the point; it will aspire to this perfection and strive to attain it, as far as it can, through the circle.

But how are the five genera to be regarded? Do they form particulars by being broken up into parts? No; the genus exists as a whole in each of the things whose genus it is.

But how, at that, can it remain a unity? The unity of a genus must be considered as a whole-in-many.

Does it exist then only in the things participating in it? No; it has an independent existence of its own as well. But this will, no doubt, become clearer as we proceed.

[13] Νῦν δέ, πῶς τὸ ποσὸν οὐκ ἐν τοῖς γένεσι τοῖς πρώτοις, καὶ αὖ τὸ ποιόν; Ἡ ποσὸν μὲν οὐ πρῶτον μετὰ τῶν ἄλλων, ὅτι ἐκεῖνα μὲν ἅμα μετὰ τοῦ ὄντος. Κίνησις γὰρ μετὰ τοῦ ὄντος ἐνέργεια ὄντος ζωῇ αὐτοῦ οὔσα· καὶ στάσις ἐν αὐτῇ τῇ οὐσίᾳ συνεισῆι· μᾶλλον δὲ συνῆν τὸ εἶναι τούτοις ἐτέροις καὶ τοῖς αὐτοῖς, ὥστε συνορᾶσθαι καὶ ταῦτα. Ἀριθμὸς δὲ ὕστερός τε ἐκείνων καὶ ἑαυτοῦ, καὶ τὸ ὕστερος παρὰ τοῦ προτέρου, καὶ ἐφεξῆς ἀλλήλοις, καὶ ἐνυπάρχει τὰ ὕστερα ἐν προτέροις· ὥστε ἐν μὲν τοῖς πρώτοις οὐκ ἂν καταριθμοῖτο· ζητητέον δέ, εἰ ὅλως γένος. Τὸ μέντοι μέγεθος ἔτι μᾶλλον ὕστερον καὶ σύνθετον· ἀριθμὸς γὰρ ἐν τῷιδε καὶ γραμμῇ δύο τινὰ καὶ ἐπίπεδον τρία. Εἰ μὲν οὖν παρὰ τοῦ ἀριθμοῦ ἔχει καὶ τὸ συνεχὲς μέγεθος τὸ ποσόν, τοῦ ἀριθμοῦ οὐκ ὄντος γένους πῶς ἂν τοῦτο ἔχοι; Ἐνὶ δὲ καὶ ἐν τοῖς μεγέθεσι τὸ πρότερον καὶ τὸ ὕστερον. Εἰ δὲ κοινὸν ἐπ' ἀμφοῖν τὸ ποσοῖς, τί τοῦτο ἐστὶ ληπτέον, καὶ εὐρόντας θετέον γένος ὕστερον, οὐκ ἐν τοῖς πρώτοις·

καὶ εἰ γένος μὴ ἐν τοῖς πρώτοις, εἷς τι ἀνακτέον τῶν πρώτων ἢ τῶν εἰς τὰ πρῶτα. Δῆλον τοίνυν ἴσως, ὅτι ὅσον τι δηλοῖ ἢ τοῦ ποσοῦ φύσις καὶ μετρεῖ τὸ ὅσον ἐκάστου αὐτὴ τε ὅσον τι. Ἀλλ' εἰ κοινὸν ἐπ' ἀριθμοῦ καὶ μεγέθους τὸ ὅσον, ἢ ὁ ἀριθμὸς πρῶτος, τὸ δὲ μέγεθος ἀπ' ἐκείνου, ἢ ὅλως ὁ μὲν ἀριθμὸς ἐν μίξει κινήσεως καὶ στάσεως, τὸ δὲ μέγεθος κίνησιν τις ἢ ἐκ κινήσεως, τῆς μὲν κινήσεως εἰς ἀόριστον προιούσης, τῆς δὲ στάσεως ἐν τῇ ἐποχῇ τοῦ προιόντος μονάδα ποιούσης. Ἀλλὰ περὶ γενέσεως ἀριθμοῦ καὶ μεγέθους, μᾶλλον δὲ ὑποστάσεως ὕστερον καὶ ἐπινοίας θεωρητέον. Τάχα γὰρ ὁ μὲν ἀριθμὸς ἐν τοῖς πρώτοις γένεσι, τὸ δὲ μέγεθος ὕστερον ἐν συνθέσει· καὶ ὁ μὲν ἀριθμὸς ἐσώτων, τὸ δὲ μέγεθος ἐν κινήσει. Ἀλλὰ ταῦτα μὲν ὕστερον, ὥς φαμεν.

13. We turn to ask why Quantity is not included among the primary genera, and Quality also.

Quantity is not among the primaries, because these are permanently associated with Being. Motion is bound up with Actual Being [Being-in-Act], since it is its life; with Motion, Stability too gained its foothold in Reality; with these are associated Difference and Identity, so that they also are seen in conjunction with Being. But number [the basis of Quantity] is a posterior. It is posterior not only with regard to these genera but also within itself; in number the posterior is divided from the prior; this is a sequence in which the posteriors are latent in the priors [and do not appear simultaneously]. Number therefore cannot be included among the primary genera; whether it constitutes a genus at all remains to be examined.

Magnitude [extended quantity] is in a still higher degree posterior and composite, for it contains within itself number, line and surface. Now if continuous magnitude derives its quantity from number, and number is not a genus, how can magnitude hold that status? Besides, magnitudes, like numbers, admit of priority and posteriority.

If, then, Quantity be constituted by a common element in both number and magnitude, we must ascertain the nature of this common element, and consider it, once discovered, as a posterior genus, not as one of the Primaries: thus failing of primary status, it must be related, directly or indirectly, to one of the Primaries.

We may take it as clear that it is the nature of Quantity to indicate a certain quantum, and to measure the quantum of the particular; Quantity is moreover, in a sense, itself a quantum. But if the quantum is the common element in number and magnitude, either we have number as a primary with magnitude derived from it, or else number must consist of a blending of Motion and Stability, while magnitude will be a form of Motion or will originate in Motion, Motion going forth to infinity and Stability creating the unit by checking that advance.

But the problem of the origin of number and magnitude, or rather of how they subsist and are conceived, must be held over. It may, thus, be found that

number is among the primary genera, while magnitude is posterior and composite; or that number belongs to the genus Stability, while magnitude must be consigned to Motion. But we propose to discuss all this at a later stage.

[14] Περὶ δὲ τοῦ ποιοῦ, διὰ τί οὐκ ἐν τοῖς πρώτοις; Ἡ ὅτι καὶ τοῦτο ὕστερον καὶ μετὰ τὴν οὐσίαν. Δεῖ δὲ τὴν οὐσίαν παρακολουθοῦντα ταῦτα ἔχειν τὴν πρώτην, μὴ ἐκ τούτων δὲ τὴν σύστασιν ἔχειν μηδὲ διὰ τούτων συμπληροῦσθαι· ἢ εἴη ἂν ὑστέρα ποιότητος καὶ ποσότητος. Ἐν μὲν οὖν ταῖς συνθέταις οὐσίαις καὶ ἐκ πολλῶν, ἐν αἷς καὶ ἀριθμοὶ καὶ ποσότητες διαλλαγὴν ἐποίησαν αὐτῶν, καὶ ποιότητες εἶεν ἂν καὶ κοινότης τις ἐν αὐταῖς θεωρηθήσεται· ἐν δὲ τοῖς πρώτοις γένεσι τὴν διαίρεσιν οὐχ ἀπλῶν καὶ συνθέτων δεῖ ποιεῖσθαι, ἀλλ' ἀπλῶν καὶ τῶν τὴν οὐσίαν συμπληρούντων, οὐ τὴν τινὰ οὐσίαν. Τὴν μὲν γὰρ τινὰ οὐσίαν συμπληροῦσθαι καὶ ἐκ ποιότητος οὐδὲν ἴσως ἄτοπον, ἐχούσης ἤδη τὴν οὐσίαν πρὸ τῆς ποιότητος, τὸ δὲ τοιόνδε ἔξωθεν, αὐτὴν δὲ τὴν οὐσίαν ἃ ἔχει οὐσιώδη ἔχειν. Καίτοι ἐν ἄλλοις ἡξιοῦμεν τὰ μὲν τῆς οὐσίας συμπληρωτικὰ ὁμωνύμως ποιά εἶναι, τὰ δ' ἔξωθεν μετὰ τὴν οὐσίαν ὑπάρχοντα ποιά, καὶ τὰ μὲν ἐν ταῖς οὐσίαις ἐνεργείας αὐτῶν, τὰ δὲ μετ' αὐτὰς ἤδη πάθη. Νῦν δὲ λέγομεν οὐκ οὐσίας ὅλως εἶναι συμπληρωτικὰ τὰ τῆς τινὸς οὐσίας· οὐ γὰρ οὐσίας προσθήκη γίνεται τῷ ἀνθρώπῳ καθὸ ἄνθρωπος εἰς οὐσίαν· ἀλλ' ἔστιν οὐσία ἄνωθεν, πρὶν ἐπὶ τὴν διαφορὰν ἐλθεῖν, ὥσπερ καὶ ζῶιον ἤδη, πρὶν ἐπὶ τὸ λογικὸν ἦκειν.

14. Why is Quality, again, not included among the Primaries? Because like Quantity it is a posterior, subsequent to Substance. Primary Substance must necessarily contain Quantity and Quality as its consequents; it cannot owe its subsistence to them, or require them for its completion: that would make it posterior to Quality and Quantity.

Now in the case of composite substances — those constituted from diverse elements — number and qualities provide a means of differentiation: the qualities may be detached from the common core around which they are found to group themselves. But in the primary genera there is no distinction to be drawn between simples and composites; the difference is between simples and those entities which complete not a particular substance but Substance as such. A particular substance may very well receive completion from Quality, for though it already has Substance before the accession of Quality, its particular character is external to Substance. But in Substance itself all the elements are substantial.

Nevertheless, we ventured to assert elsewhere that while the complements of Substance are only by analogy called qualities, yet accessions of external origin and subsequent to Substance are really qualities; that, further, the properties which inhere in substances are their activities [Acts], while those which are subsequent are merely modifications [or Passions]: we now affirm that the attributes of the particular substance are never complementary to Substance [as such]; an accession of Substance does not come to the substance of man qua man; he is, on the contrary, Substance in a higher

degree before he arrives at differentiation, just as he is already “living being” before he passes into the rational species.

[15] Πῶς οὖν τὰ τέτταρα γένη συμπληροῖ τὴν οὐσίαν οὕτω ποιὰν οὐσίαν ποιοῦντα; Οὐδὲ γὰρ τινά. Ὅτι μὲν οὖν τὸ ὄν πρῶτον, εἴρηται, καὶ ὡς ἡ κίνησις οὐκ ἂν εἴη ἄλλο οὐδ' ἡ στάσις οὐδὲ θάτερον οὐδὲ ταῦτόν, δῆλον· καὶ ὅτι οὐ ποιότητα ἐνεργάζεται ἡ κίνησις αὕτη, ἴσως μὲν φανερόν, λεχθὲν δὲ μᾶλλον ποιήσει σαφέστερον. Εἰ γὰρ ἡ κίνησις ἐνέργειά ἐστιν αὐτῆς, ἐνεργεῖαι δὲ τὸ ὄν καὶ ὅλως τὰ πρῶτα, οὐκ ἂν συμβεβηκὸς εἴη ἡ κίνησις, ἀλλ' ἐνέργεια οὕσα ἐνεργεῖαι ὄντος οὐδ' ἂν συμπληρωτικὸν ἔτι λέγοιτο, ἀλλ' αὕτη ὥστε οὐκ ἐμβέβηκεν εἰς ὕστερόν τι οὐδ' εἰς ποιότητα, ἀλλ' εἰς τὸ ἅμα τέτακται. Οὐ γὰρ ἔστιν ὄν, εἴτα κεκίνηται, οὐδὲ ἔστιν ὄν, εἴτα ἔσται· οὐδὲ πάθος ἡ στάσις· καὶ ταῦτόν δὲ καὶ θάτερον οὐχ ὕστερα, ὅτι μὴ ὕστερον ἐγένετο πολλά, ἀλλ' ἦν ὅπερ ἦν ἐν πολλά· εἰ δὲ πολλά, καὶ ἐτερότης, καὶ εἰ ἐν πολλά, καὶ ταυτότης. Καὶ ταῦτα εἰς τὴν οὐσίαν ἀρκεῖ· ὅταν δὲ μέλλῃ πρὸς τὰ κάτω προιέναι, τότε ἄλλα, ἃ οὐκέτι οὐσίαν ποιεῖ, ἀλλὰ ποιὰν οὐσίαν καὶ ποσὴν οὐσίαν, καὶ γιγνέσθω γένη οὐ πρῶτα.

15. How then do the four genera complete Substance without qualifying it or even particularizing it?

It has been observed that Being is primary, and it is clear that none of the four — Motion, Stability, Difference, Identity — is distinct from it. That this Motion does not produce Quality is doubtless also clear, but a word or two will make it clearer still.

If Motion is the Act of Substance, and Being and the Primaries in general are its Act, then Motion is not an accidental attribute: as the Act of what is necessarily actual [what necessarily involves Act], it is no longer to be considered as the complement of Substance but as Substance itself. For this reason, then, it has not been assigned to a posterior class, or referred to Quality, but has been made contemporary with Being.

The truth is not that Being first is and then takes Motion, first is and then acquires Stability: neither Stability nor Motion is a mere modification of Being. Similarly, Identity and Difference are not later additions: Being did not grow into plurality; its very unity was a plurality; but plurality implies Difference, and unity-in-plurality involves Identity.

Substance [Real Being] requires no more than these five constituents; but when we have to turn to the lower sphere, we find other principles giving rise no longer to Substance (as such) but to quantitative Substance and qualitative: these other principles may be regarded as genera but not primary genera.

[16] Τὸ δὲ πρὸς τι παραφυάδι ἐοικὸς πῶς ἂν ἐν πρώτοις; Ἐτέρου γὰρ πρὸς ἕτερον καὶ οὐ πρὸς αὐτὸ ἡ σχέσις [καὶ πρὸς ἄλλο]. Ποῦ δὲ καὶ πότε ἔτι πόρρω. Τό τε γὰρ ποῦ ἄλλο ἐν ἄλλῳ, ὥστε δύο· τὸ δὲ γένος ἐν δεῖ εἶναι, οὐ σύνθεσιν· καὶ οὐδὲ τόπος ἐκεῖ· νῦν δὲ ὁ λόγος περὶ τῶν ὄντων κατ' ἀλήθειαν. Ὁ τε χρόνος εἰ ἐκεῖ, σκεπτέον· μᾶλλον δὲ ἴσως οὔ. Εἰ δὲ καὶ μέτρον καὶ οὐχ ἀπλῶς μέτρον, ἀλλὰ κινήσεως, δύο καὶ σύνθετον τὸ ὅλον καὶ κινήσεως

ὑστερον, ὥστε οὐχ ὅπου κίνησις ἐν ἴσῃ διαιρέσει. Τὸ δὲ ποιεῖν καὶ τὸ πάσχειν ἐν κινήσει, εἰ ἄρα ἐκεῖ τὸ πάσχειν· καὶ τὸ ποιεῖν δὲ δύο· ὁμοίως καὶ τὸ πάσχειν· οὐδέτερον οὖν ἀπλοῦν. Καὶ τὸ ἔχειν δύο καὶ τὸ κεῖσθαι ἄλλο ἐν ἄλλοι οὕτως, ὥστε τρία.

16. As for Relation, manifestly an offshoot, how can it be included among primaries? Relation is of thing ranged against thing; it is not self-pivoted, but looks outward.

Place and Date are still more remote from Being. Place denotes the presence of one entity within another, so that it involves a duality; but a genus must be a unity, not a composite. Besides, Place does not exist in the higher sphere, and the present discussion is concerned with the realm of True Being.

Whether time is There, remains to be considered. Apparently it has less claim than even Place. If it is a measurement, and that a measurement of Motion, we have two entities; the whole is a composite and posterior to Motion; therefore it is not on an equal footing with Motion in our classification.

Action and Passivity presuppose Motion; if, then, they exist in the higher sphere, they each involve a duality; neither is a simplex.

Possession is a duality, while Situation, as signifying one thing situated in another, is a threefold conception.

[17] Ἀλλὰ τὸ καλὸν καὶ τὸ ἀγαθὸν καὶ αἱ ἀρεταὶ διὰ τί οὐκ ἐν τοῖς πρώτοις, ἐπιστήμη, νοῦς; Ἡ τὸ μὲν ἀγαθόν, εἰ τὸ πρῶτον, ἦν δὴ λέγομεν τὴν τοῦ ἀγαθοῦ φύσιν, καθ' ἧς οὐδὲν κατηγορεῖται, ἀλλ' ἡμεῖς μὴ ἔχοντες ἄλλως σημεῖναι οὕτω λέγομεν, γένος οὐδενὸς ἂν εἴη. Οὐ γὰρ κατ' ἄλλων λέγεται ἢ ἦν ἂν καθ' ὧν λέγεται ἕκαστον ἐκεῖνο λεγόμενον. Καὶ πρὸ οὐσίας δὲ ἐκεῖνο, οὐκ ἐν οὐσίαι. Εἰ δ' ὥς ποιὸν τὸ ἀγαθόν, ὅλως τὸ ποιὸν οὐκ ἐν τοῖς πρώτοις. Τί οὖν ἢ τοῦ ὄντος φύσις οὐκ ἀγαθόν; Ἡ πρῶτον μὲν ἄλλως καὶ οὐκ ἐκεῖνος ὥς τὸ πρῶτον· καὶ ὧς ἐστὶν ἀγαθὸν οὐχ ὥς ποιόν, ἀλλ' ἐν αὐτῷ. Ἀλλὰ καὶ τὰ ἄλλα ἔφαμεν γένη ἐν αὐτῷ, καὶ διότι κοινόν τι ἦν ἕκαστον καὶ ἐν πολλοῖς ἐωρᾶτο, γένος. Εἰ οὖν καὶ τὸ ἀγαθὸν ὁρᾶται ἐφ' ἐκάστωι μέρει τῆς οὐσίας ἢ τοῦ ὄντος ἢ ἐπὶ τοῖς πλείστοις, διὰ τί οὐ γένος καὶ ἐν τοῖς πρώτοις; Ἡ ἐν ἅπασιν τοῖς μέρεσιν οὐ ταυτόν, ἀλλὰ πρώτως καὶ δευτέρως καὶ ὑστέρως· ἢ γὰρ ὅτι θάτερον παρὰ θατέρου, τὸ ὑστερον παρὰ τοῦ προτέρου, ἢ ὅτι παρ' ἐνὸς πάντα τοῦ ἐπέκεινα, ἄλλα δ' ἄλλως κατὰ φύσιν τὴν αὐτῶν μεταλαμβάνει. Εἰ δὲ δὴ καὶ γένος ἐθέλει τις θέσθαι, ὑστερον· ὑστερον γὰρ τῆς οὐσίας καὶ τοῦ τί ἐστὶ τὸ εἶναι αὐτὸ ἀγαθόν, κἄν αἰεὶ συνῇ, ἐκεῖνα δὲ ἦν τοῦ ὄντος ἢ ὄν καὶ εἰς τὴν οὐσίαν. Ἐντεῦθεν γὰρ καὶ τὸ ἐπέκεινα τοῦ ὄντος, ἐπειδὴ τὸ ὄν καὶ ἡ οὐσία οὐ δύναται μὴ πολλὰ εἶναι, ἀλλὰ ἀνάγκη αὐτῷ ἔχειν ταῦτα, ἡριθμημένα γένη, καὶ εἶναι ἐν πολλὰ. Εἰ μέντοι τὸ ἀγαθὸν τὸ ἐν τῷ ὄντι – μὴ ὁκνοῖμεν λέγειν τὴν ἐνέργειαν αὐτοῦ τὴν κατὰ φύσιν πρὸς τὸ ἐν τούτῳ εἶναι τὸ ἀγαθὸν αὐτοῦ, ἵν' ἐκεῖθεν ἀγαθοειδὲς ἦι – ἔσται τὸ ἀγαθὸν τούτῳ ἐνέργεια πρὸς τὸ ἀγαθόν· τοῦτο δὲ ἡ ζωὴ αὐτοῦ· τοῦτο δὲ ἡ κίνησις, ἢ ἥδη ἐστὶν ἐν τι τῶν γενῶν.

17. Why are not beauty, goodness and the virtues, together with knowledge and intelligence, included among the primary genera?

If by goodness we mean The First — what we call the Principle of Goodness, the Principle of which we can predicate nothing, giving it this name only because we have no other means of indicating it — then goodness, clearly, can be the genus of nothing: this principle is not affirmed of other things; if it were, each of these would be Goodness itself. The truth is that it is prior to Substance, not contained in it. If, on the contrary, we mean goodness as a quality, no quality can be ranked among the primaries.

Does this imply that the nature of Being is not good? Not good, to begin with, in the sense in which The First is good, but in another sense of the word: moreover, Being does not possess its goodness as a quality but as a constituent.

But the other genera too, we said, are constituents of Being, and are regarded as genera because each is a common property found in many things. If then goodness is similarly observed in every part of Substance or Being, or in most parts, why is goodness not a genus, and a primary genus? Because it is not found identical in all the parts of Being, but appears in degrees, first, second and subsequent, whether it be because one part is derived from another — posterior from prior — or because all are posterior to the transcendent Unity, different parts of Being participating in it in diverse degrees corresponding to their characteristic natures.

If however we must make goodness a genus as well [as a transcendent source], it will be a posterior genus, for goodness is posterior to Substance and posterior to what constitutes the generic notion of Being, however unfailingly it be found associated with Being; but the Primaries, we decided, belong to Being as such, and go to form Substance.

This indeed is why we posit that which transcends Being, since Being and Substance cannot but be a plurality, necessarily comprising the genera enumerated and therefore forming a one-and-many.

It is true that we do not hesitate to speak of the goodness inherent in Being” when we are thinking of that Act by which Being tends, of its nature, towards the One: thus, we affirm goodness of it in the sense that it is thereby moulded into the likeness of The Good. But if this “goodness inherent in Being” is an Act directed toward The Good, it is the life of Being: but this life is Motion, and Motion is already one of the genera.

[18] Περὶ δὲ τοῦ καλοῦ, εἰ μὲν ἐκεῖνο ἡ πρώτη καλλονή, τὰ αὐτὰ ἂν καὶ παραπλήσια λέγοιτο τοῖς ἐπὶ τοῦ ἀγαθοῦ λόγοις· καὶ εἰ τὸ ἐπὶ τῇ ιδέαι οἶον ἀποστίλβον, ὅτι μὴ τὸ αὐτὸ ἐν πᾶσι, καὶ ὅτι ὕστερον τὸ ἐπιστίλβειν. Εἰ δὲ οὐκ ἄλλο τι τὸ καλὸν ἢ ἡ οὐσία αὐτῇ, ἐν τῇ οὐσίᾳ εἴρηται. Εἰ δὲ πρὸς ἡμᾶς τοὺς ὀρῶντας τῷ τοιόνδε πάθος ποιεῖν ἐστὶ, τοῦτο τὸ ἐνεργεῖν κίνησις, καὶ εἰ πρὸς ἐκεῖνο ἡ ἐνέργεια, κίνησις. Ἔστι δὲ καὶ ἡ ἐπιστήμη αὐτοκίνησις ὅψις οὕσα τοῦ ὄντος καὶ ἐνέργεια, ἀλλ’ οὐχ ἕξις· ὥστε καὶ αὐτὴ ὑπὸ τὴν κίνησιν, εἰ δὲ

βούλει, ὑπὸ τὴν στάσιν, ἢ καὶ ὑπ' ἄμφω· εἰ δὲ ὑπ' ἄμφω, ὡς μικτόν· εἰ τοῦτο, ὕστερον τὸ μικτόν. Ὁ δὲ νοῦς ὃν νοοῦν καὶ σύνθετον ἐκ πάντων, οὐχ ἓν τι τῶν γενῶν· καὶ ἔστιν ὁ ἀληθινὸς νοῦς ὃν μετὰ πάντων καὶ ἤδη πάντα τὰ ὄντα, τὸ δὲ ὃν [μόνον] ψιλὸν εἰς γένος λαμβανόμενον στοιχεῖον αὐτοῦ. Δικαιοσύνη δὲ καὶ σωφροσύνη καὶ ὅλως ἀρετὴ ἐνέργειαι τινες νοῦ παῖσαι· ὥστε οὐκ ἐν πρώτοις καὶ ὕστερα γένους καὶ εἶδη.

18. To pass to the consideration of beauty:

If by beauty we mean the primary Beauty, the same or similar arguments will apply here as to goodness: and if the beauty in the Ideal-Form is, as it were, an effulgence [from that primary Beauty], we may observe that it is not identical in all participants and that an effulgence is necessarily a posterior.

If we mean the beauty which identifies itself with Substance, this has been covered in our treatment of Substance.

If, again, we mean beauty in relation to ourselves as spectators in whom it produces a certain experience, this Act [of production] is Motion — and none the less Motion by being directed towards Absolute Beauty.

Knowledge again, is Motion originating in the self; it is the observation of Being — an Act, not a State: hence it too falls under Motion, or perhaps more suitably under Stability, or even under both; if under both, knowledge must be thought of as a complex, and if a complex, is posterior.

Intelligence, since it connotes intelligent Being and comprises the total of existence, cannot be one of the genera: the true Intelligence [or Intellect] is Being taken with all its concomitants [with the other four genera]; it is actually the sum of all the Existents: Being on the contrary, stripped of its concomitants, may be counted as a genus and held to an element in Intelligence.

Justice and self-control [sophrosyne], and virtue in general — these are all various Acts of Intelligence: they are consequently not primary genera; they are posterior to a genus, that is to say, they are species.

[19] Γένη δὴ ὄντα τὰ τέτταρα ταῦτα καὶ πρῶτα ἄρα καθ' αὐτὸ ἕκαστον εἶδη ποιεῖ; Οἷον τὸ ὃν διαιροῖτο ἂν ἤδη ἐφ' ἑαυτοῦ ἄνευ τῶν ἄλλων; Ἡ οὐ· ἐπειδὴ ἔξωθεν τοῦ γένους λαβεῖν δεῖ τὰς διαφοράς, καὶ εἶναι μὲν τοῦ ὄντος διαφορὰς ἢ ὃν, οὐ μέντοι τὰς διαφορὰς αὐτό. Πόθεν οὖν ἔξει; Οὐ γὰρ δὴ ἐκ τῶν οὐκ ὄντων. Εἰ δὴ ἐξ ὄντων, ἦν δὲ τὰ γένη τὰ τρία τὰ λοιπά, δῆλον ὅτι ἐκ τούτων καὶ μετὰ τούτων προστιθεμένων καὶ συνδυαζομένων καὶ ἅμα γινομένων. Ἀλλὰ ἅμα γινόμενα τοῦτο δὴ ἐποίει τὸ ἐκ πάντων. Πῶς οὖν τὰ ἄλλα ἐστὶ μετὰ τὸ ἐκ πάντων; Καὶ πῶς γένη πάντα ὄντα εἶδη ποιεῖ; Πῶς δὲ ἡ κίνησις εἶδη κινήσεως καὶ ἡ στάσις καὶ τὰ ἄλλα; Ἐπεὶ κάκεῖνο δεῖ παραφυλάττειν, ὅπως μὴ ἀφανίζοιτο ἕκαστον ἐν τοῖς εἶδεσι, μηδ' αὖ τὸ γένος κατηγορούμενον ἢ μόνον ὡς ἐν ἐκείνοις θεωρούμενον, ἀλλ' ἢ ἐκείνοις ἅμα καὶ ἐν αὐτῶι καὶ μιγνύμενον αὖ καθαρὸν καὶ μὴ μιγνύμενον ὑπάρχει, μηδ' ἄλλως συντελοῦν εἰς οὐσίαν αὐτὸ ἀπολλύηι. Περὶ μὲν δὴ τούτων σκεπτέον. Ἐπεὶ δὲ ἔφαμεν τὸ ἐκ πάντων τῶν ὄντων νοῦν εἶναι ἕκαστον, πρὸ δὲ πάντων ὡς εἰδῶν καὶ μερῶν

τὸ ὄν καὶ τὴν οὐσίαν τιθέμεθα [νοῦν εἶναι], τὸν ἤδη νοῦν ὕστερον λέγομεν εἶναι. Καὶ δὴ ταύτην τὴν ἀπορίαν χρήσιμον πρὸς τὸ ζητούμενον ποιησώμεθα καὶ οἷον παραδείγματι χρησάμενοι εἰς γνῶσιν τῶν λεγομένων αὐτοῦς ἐμβιβάζωμεν.

19. Having established our four primary genera, it remains for us to enquire whether each of them of itself alone produces species. And especially, can Being be divided independently, that is without drawing upon the other genera? Surely not: the differentiae must come from outside the genus differentiated: they must be differentiae of Being proper, but cannot be identical with it.

Where then is it to find them? Obviously not in non-beings. If then in beings, and the three genera are all that is left, clearly it must find them in these, by conjunction and couplement with these, which will come into existence simultaneously with itself.

But if all come into existence simultaneously, what else is produced but that amalgam of all Existents which we have just considered [Intellect]? How can other things exist over and above this all-including amalgam? And if all the constituents of this amalgam are genera, how do they produce species? How does Motion produce species of Motion? Similarly with Stability and the other genera.

A word of warning must here be given against sinking the various genera in their species; and also against reducing the genus to a mere predicate, something merely seen in the species. The genus must exist at once in itself and in its species; it blends, but it must also be pure; in contributing along with other genera to form Substance, it must not destroy itself. There are problems here that demand investigation.

But since we identified the amalgam of the Existents [or primary genera] with the particular intellect, Intellect as such being found identical with Being or Substance, and therefore prior to all the Existents, which may be regarded as its species or members, we may infer that the intellect, considered as completely unfolded, is a subsequent.

Our treatment of this problem may serve to promote our investigation; we will take it as a kind of example, and with it embark upon our enquiry.

[20] Λάβωμεν οὖν τὸν μὲν εἶναι νοῦν οὐδὲν ἐφαπτόμενον τῶν ἐν μέρει οὐδ' ἐνεργοῦντα περὶ ὅτιοῦν, ἵνα μὴ τις νοῦς γίγνοιτο, ὥσπερ ἐπιστήμη πρὸ τῶν ἐν μέρει εἰδῶν, καὶ ἡ ἐν εἶδει δὲ ἐπιστήμη πρὸ τῶν ἐν αὐτῇ μερῶν· πᾶσα μὲν οὐδὲν τῶν ἐν μέρει δύναμις πάντων, ἕκαστον δὲ ἐνεργεῖαι ἐκεῖνο, καὶ δυνάμει δὲ πάντα, καὶ ἐπὶ τῆς καθόλου ὡσαύτως· αἱ μὲν ἐν εἶδει, αἱ ἐν τῇ ὅλῃ δυνάμει κεῖνται, αἱ δὴ τὸ ἐν εἶδει λαβοῦσαι, δυνάμει εἰσὶν ἡ ὅλη· κατηγορεῖται γὰρ ἡ πᾶσα, οὐ μόριον τῆς πάσης· αὐτὴν γε μὴν δεῖ ἀκέραιον ἐφ' αὐτῆς εἶναι. Οὕτω δὴ ἄλλως μὲν νοῦν τὸν ξύμπαντα εἰπεῖν εἶναι, τὸν πρὸ τῶν καθεκάστων ἐνεργεῖαι ὄντων, ἄλλως δὲ ἐκδέ[χεσθαι] ἐκάστους, τοὺς μὲν ἐν μέρει ἐκ πάντων πληρωθέντας, τὸν δ' ἐπὶ πᾶσι νοῦν χορηγὸν μὲν τοῖς

καθέκαστα, δύνανται δὲ αὐτῶν εἶναι καὶ ἔχειν ἐν τῷ καθόλου ἐκείνους, ἐκείνους τε αὖ ἐν αὐτοῖς ἐν μέρει οὐσιν ἔχειν τὸν καθόλου, ὥς ἢ τις ἐπιστήμη τὴν ἐπιστήμην. Καὶ εἶναι καὶ καθ' αὐτὸν τὸν μέγαν νοῦν καὶ ἐκάστους αὖ ἐν αὐτοῖς ὄντας, καὶ ἐμπεριέχεσθαι αὖ τοὺς ἐν μέρει τῷ ὅλῳ καὶ τὸν ὅλον τοῖς ἐν μέρει, ἐκάστους ἐφ' ἑαυτῶν καὶ ἐν ἄλλῳ καὶ ἐφ' ἑαυτοῦ ἐκείνων καὶ ἐν ἐκείνοις, καὶ ἐν ἐκείνῳ μὲν πάντας ἐφ' ἑαυτοῦ ὄντι δυνάμει, ἐνεργεῖαι ὄντι τὰ πάντα ἅμα, δυνάμει δὲ ἕκαστον χωρὶς, τοὺς δ' αὖ ἐνεργεῖαι μὲν ὁ εἰσι, δυνάμει δὲ τὸ ὅλον. Καθόσον μὲν γὰρ τοῦτο ὁ λέγονται εἰσιν, ἐνεργεῖαι εἰσὶν ἐκεῖνο ὁ λέγονται· ἢ δ' ἐν γένει ἐκεῖνο, δυνάμει ἐκεῖνο. Ὁ δ' αὖ, ἢ μὲν γένος, δύναμις πάντων τῶν ὑπ' αὐτὸ εἰδῶν καὶ οὐδὲν ἐνεργεῖαι ἐκείνων, ἀλλὰ πάντα ἐν αὐτῷ ἡσυχα· ἢ δὲ ὁ ἐστὶ πρὸ τῶν εἰδῶν ἐνεργεῖαι, τῶν οὐ καθέκαστα. Δεῖ δὴ, εἴπερ ἐνεργεῖαι ἔσσονται οἱ ἐν εἴδει, τὴν ἅπ' αὐτοῦ ἐνεργεῖαν αἰτίαν γίνεσθαι.

20. We may thus distinguish two phases of Intellect, in one of which it may be taken as having no contact whatever with particulars and no Act upon anything; thus it is kept apart from being a particular intellect. In the same way science is prior to any of its constituent species, and the specific science is prior to any of its component parts: being none of its particulars, it is the potentiality of all; each particular, on the other hand, is actually itself, but potentially the sum of all the particulars: and as with the specific science, so with science as a whole. The specific sciences lie in potentiality in science the total; even in their specific character they are potentially the whole; they have the whole predicated of them and not merely a part of the whole. At the same time, science must exist as a thing in itself, unharmed by its divisions.

So with Intellect. Intellect as a whole must be thought of as prior to the intellects actualized as individuals; but when we come to the particular intellects, we find that what subsists in the particulars must be maintained from the totality. The Intellect subsisting in the totality is a provider for the particular intellects, is the potentiality of them: it involves them as members of its universality, while they in turn involve the universal Intellect in their particularity, just as the particular science involves science the total.

The great Intellect, we maintain, exists in itself and the particular intellects in themselves; yet the particulars are embraced in the whole, and the whole in the particulars. The particular intellects exist by themselves and in another, the universal by itself and in those. All the particulars exist potentially in that self-existent universal, which actually is the totality, potentially each isolated member: on the other hand, each particular is actually what it is [its individual self], potentially the totality. In so far as what is predicated of them is their essence, they are actually what is predicated of them; but where the predicate is a genus, they are that only potentially. On the other hand, the universal in so far as it is a genus is the potentiality of all its subordinate species, though none of them in actuality; all are latent in it, but because its essential nature exists in actuality before the existence of the species, it does not submit to be itself particularized. If then the particulars are to exist in actuality — to exist, for

example, as species — the cause must lie in the Act radiating from the universal.

[21] Πῶς οὖν μένων αὐτὸς ἐν τῷ λόγῳ τὰ ἐν μέρει ποιεῖ; Τοῦτο δὲ ταῦτον πῶς ἐκ τῶν τεττάρων ἐκείνων τὰ λεγόμενα ἐφεξῆς. Ὅρα τοίνυν ἐν τούτῳ τῷ μεγάλῳ νῶι καὶ ἀμηχάνῳ, οὐ πολυλάλῳ ἀλλὰ πολύνῳι νῶι, τῷ πάντα νῶι καὶ ὅλῳι καὶ οὐ μέρει οὐδὲ τινὶ νῶι, ὅπως ἐνὶ τὰ πάντα ἐξ αὐτοῦ. Ἀριθμὸν δὴ πάντως ἔχει ἐν τούτοις οἷς ὁραῖ, καὶ ἔστι δὲ ἐν καὶ πολλά, καὶ ταῦτα δὲ δυνάμεις καὶ θαυμασταὶ δυνάμεις οὐκ ἀσθενεῖς, ἀλλ' ἅτε καθαραὶ οὔσαι μέγισταί εἰσι καὶ οἷον σφριγῶσαι καὶ ἀληθῶς δυνάμεις, οὐ τὸ μέχρι τινὸς ἔχουσαι· ἄπειροι τοίνυν καὶ ἀπειρία καὶ τὸ μέγα. Τοῦτο τοίνυν τὸ μέγα σὺν τῷ ἐν αὐτῷ καλῶι τῆς οὐσίας καὶ τῇ περὶ αὐτὸ ἀγλαίᾳ καὶ τῷ φωτὶ ὡς ἐν νῶι ὄντα ἰδὼν ὁραῖς καὶ τὸ ποιὸν ἤδη ἐπανθοῦν, μετὰ δὲ τοῦ συνεχοῦς τῆς ἐνεργείας μέγεθος προφανόμενον τῇ σῇ προσβολῇ ἐν ἡσυχῳι κείμενον, ἐνὸς δὲ καὶ δύο ὄντων καὶ τριῶν καὶ τὸ μέγεθος τριττὸν ὄν καὶ τὸ ποσὸν πᾶν. Τοῦ δὲ ποσοῦ ἐνορωμένου καὶ τοῦ ποιοῦ καὶ ἄμφω εἰς ἐν ἰόντων καὶ οἷον γινομένων καὶ σχῆμα ὅρα. Εἰσπίπτοντος δὲ τοῦ θατέρου καὶ διαιροῦντος καὶ τὸ ποσὸν καὶ τὸ ποιὸν σχημάτων τε διαφοραὶ καὶ ποιότητος ἄλλαι. Καὶ ταυτότης μὲν συνοῦσα ἰσότητα ποιεῖ εἶναι, ἐτερότης δὲ ἀνισότητα ἐν ποσῶι ἐν τε ἀριθμῶι ἐν τε μεγέθει, ἐξ ὧν καὶ κύκλους καὶ τετράγωνα καὶ τὰ ἐξ ἀνίσων σχήματα, ἀριθμούς τε ὁμοίους καὶ ἀνομοίους, περιττούς τε καὶ ἀρτίους. Οὐσα γὰρ ἔννους ζωὴ καὶ ἐνέργεια οὐκ ἀτελὴς οὐδὲν παραλείπει ὧν εὐρίσκομεν νῦν νοερὸν ἔργον ὄν, ἀλλὰ πάντα ἔχει ἐν τῇ αὐτῆς δυνάμει ὄντα αὐτὰ ἔχουσα ὡς ἂν νοῦς ἔχοι. Ἐχει δὲ νοῦς ὡς ἐν νοήσει, νοήσει δὲ οὐ τῇ ἐν διεξόδῳ· παραλέλειπται δὲ οὐδὲν τῶν ὅσα λόγοι, ἀλλ' ἔστιν εἷς οἷον λόγος, μέγας, τέλειος, πάντας περιέχων, ἀπὸ τῶν πρώτων αὐτοῦ ἐπεξιών, μᾶλλον δὲ ἀεὶ ἐπεξελθών, ὥστε μηδέποτε τὸ ἐπεξίεναι ἀληθὲς εἶναι. Ὅλως γὰρ πανταχοῦ, ὅσα ἂν τις ἐκ λογισμοῦ λάβοι ἐν τῇ φύσει ὄντα, ταῦτα εὐρήσει ἐν νῶι ἄνευ λογισμοῦ ὄντα, ὥστε νομίζειν τὸ ὄν νοῦν λελογισμένον οὕτω ποιῆσαι, οἷον καὶ ἐπὶ τῶν λόγων τῶν τὰ ζῶια ποιούντων· ὡς γὰρ ἂν ὁ ἀκριβέστατος λογισμὸς λογίσαιτο ὡς ἄριστα, οὕτως ἔχει πάντα ἐν τοῖς λόγοις πρὸ λογισμοῦ οὔσι. Τί χρὴ προσδοκᾶν ἐν τοῖς πρὸ φύσεως καὶ τῶν λόγων τῶν ἐν αὐτῇ [ἐν τοῖς ἀνωτέρῳ] εἶναι; Ἐν οἷς γὰρ ἡ οὐσία οὐκ ἄλλο τι ἢ νοῦς, καὶ οὐκ ἐπακτὸν οὔτε τὸ ὄν αὐτοῖς οὔτε ὁ νοῦς, ἀμογητὶ ἂν εἴῃ ἄριστα ἔχον, εἴπερ κατὰ νοῦν κείσεται, καὶ τοῦτο ὄν, ὃ θέλει νοῦς καὶ ἔστι· διὸ καὶ ἀληθινὸν καὶ πρώτων· εἰ γὰρ παρ' ἄλλου, ἐκεῖνο νοῦς. Σχημάτων δὴ πάντων ὁφθέντων ἐν τῷ ὄντι καὶ ποιότητος ἀπάσης — ἦν γὰρ οὐ τις· οὐδὲ γὰρ ἦν εἶναι μίαν τῆς θατέρου φύσεως ἐνούσης, ἀλλὰ μία καὶ πολλαί· καὶ γὰρ ταυτότης ἦν· ἐν δὲ καὶ πολλά, καὶ ἐξ ἀρχῆς τὸ τοιοῦτον ὄν, ὥστε ἐν πᾶσιν εἶδεσι τὸ ἐν καὶ πολλά· μεγέθη δὴ διάφορα καὶ σχήματα διάφορα καὶ ποιότητες διαφοροί· οὐ γὰρ ἦν οὐδὲ θεμιτὸν ἦν παραλελειφθαι οὐδέν· τέλειον γὰρ ἐκεῖ τὸ πᾶν ἢ οὐκ ἂν ἦν πᾶν — καὶ ζωῆς ἐπιθεούσης, μᾶλλον δὲ συνούσης πανταχοῦ, πάντα ἐξ ἀνάγκης ζῶια ἐγένετο, καὶ ἦν καὶ σώματα ὕλης καὶ ποιότητος ὄντων. Γενομένων δὲ πάντων ἀεὶ καὶ μενόντων καὶ ἐν τῷ εἶναι αἰῶνι περιληφθέντων, χωρὶς μὲν ἕκαστον ὃ ἔστιν ὄντων, ὁμοῦ δ' αὖ ἐν ἐνὶ ὄντων, ἢ πάντων ἐν ἐνὶ ὄντων οἷον συμπλοκή

καὶ σύνθεσις νοῦς ἐστι. Καὶ ἔχων μὲν τὰ ὄντα ἐν αὐτῷ ζῶιόν ἐστι παντελὲς καὶ ὃ ἐστι ζῶιον, τῷ δ' ἐξ αὐτοῦ ὄντι παρέχων ἑαυτὸν ὁρᾶσθαι νοητὸν γενόμενος ἐκείνῳ δίδωσιν ὁρθῶς λέγεσθαι.

21. How then does the universal Intellect produce the particulars while, in virtue of its Reason-Principle, remaining a unity? In other words, how do the various grades of Being, as we call them, arise from the four primaries? Here is this great, this infinite Intellect, not given to idle utterance but to sheer intellection, all-embracing, integral, no part, no individual: how, we ask, can it possibly be the source of all this plurality?

Number at all events it possesses in the objects of its contemplation: it is thus one and many, and the many are powers, wonderful powers, not weak but, being pure, supremely great and, so to speak, full to overflowing powers in very truth, knowing no limit, so that they are infinite, infinity, Magnitude-Absolute.

As we survey this Magnitude with the beauty of Being within it and the glory and light around it, all contained in Intellect, we see, simultaneously, Quality already in bloom, and along with the continuity of its Act we catch a glimpse of Magnitude at Rest. Then, with one, two and three in Intellect, Magnitude appears as of three dimensions, with Quantity entire. Quantity thus given and Quality, both merging into one and, we may almost say, becoming one, there is at once shape. Difference slips in to divide both Quantity and Quality, and so we have variations in shape and differences of Quality. Identity, coming in with Difference, creates equality, Difference meanwhile introducing into Quantity inequality, whether in number or in magnitude: thus are produced circles and squares, and irregular figures, with number like and unlike, odd and even.

The life of Intellect is intelligent, and its activity [Act] has no failing-point: hence it excludes none of the constituents we have discovered within it, each one of which we now see as an intellectual function, and all of them possessed by virtue of its distinctive power and in the mode appropriate to Intellect.

But though Intellect possesses them all by way of thought, this is not discursive thought: nothing it lacks that is capable of serving as Reason-Principle, while it may itself be regarded as one great and perfect Reason-Principle, holding all the Principles as one and proceeding from its own Primaries, or rather having eternally proceeded, so that "proceeding" is never true of it. It is a universal rule that whatever reasoning discovers to exist in Nature is to be found in Intellect apart from all ratiocination: we conclude that Being has so created Intellect that its reasoning is after a mode similar to that of the Principles which produce living beings; for the Reason-Principles, prior to reasoning though they are, act invariably in the manner which the most careful reasoning would adopt in order to attain the best results.

What conditions, then, are we to think of as existing in that realm which is prior to Nature and transcends the Principles of Nature? In a sphere in which

Substance is not distinct from Intellect, and neither Being nor Intellect is of alien origin, it is obvious that Being is best served by the domination of Intellect, so that Being is what Intellect wills and is: thus alone can it be authentic and primary Being; for if Being is to be in any sense derived, its derivation must be from Intellect.

Being, thus, exhibits every shape and every quality; it is not seen as a thing determined by some one particular quality; there could not be one only, since the principle of Difference is there; and since Identity is equally there, it must be simultaneously one and many. And so Being is; such it always was: unity-with-plurality appears in all its species, as witness all the variations of magnitude, shape and quality. Clearly nothing may legitimately be excluded [from Being], for the whole must be complete in the higher sphere which, otherwise, would not be the whole.

Life, too, burst upon Being, or rather was inseparably bound up with it; and thus it was that all living things of necessity came to be. Body too was there, since Matter and Quality were present.

Everything exists forever, unfailing, involved by very existence in eternity. Individuals have their separate entities, but are at one in the [total] unity. The complex, so to speak, of them all, thus combined, is Intellect; and Intellect, holding all existence within itself, is a complete living being, and the essential Idea of Living Being. In so far as Intellect submits to contemplation by its derivative, becoming an Intelligible, it gives that derivative the right also to be called "living being."

[22] Καὶ ἡνιγμένως Πλάτωνι τὸ ἥπερ οὖν νοῦς ἐνούσας ιδέας ἐν τῷ παντελεῖ ζώῳ οἷα τε ἐνεῖσι καὶ ὅσαι καθορᾷ. Ἐπεὶ καὶ ψυχὴ μετὰ νοῦν, καθόσον ψυχὴ ἔχουσα ἐν αὐτῇ, ἐν τῷ πρὸ αὐτῆς βέλτιον καθορᾷ· καὶ ὁ νοῦς ἡμῶν ἔχων ἐν τῷ πρὸ αὐτοῦ βέλτιον καθορᾷ· ἐν μὲν γὰρ αὐτῷ καθορᾷ μόνον, ἐν δὲ τῷ πρὸ αὐτοῦ καὶ καθορᾷ ὅτι καθορᾷ. Ὁ δὲ νοῦς οὗτος, ὃν φάμεν καθορᾶν, οὐκ ἀπαλλαγείς τοῦ πρὸ αὐτοῦ ἐξ αὐτοῦ ὢν, ἅτε ὢν ἐξ ἐνὸς πολλὰ καὶ τὴν τοῦ θατέρου φύσιν συνοῦσαν ἔχων, εἰς πολλὰ γίνεται. Εἰς δὲ νοῦς καὶ πολλὰ ὢν καὶ τοὺς πολλοὺς νοῦς ποιεῖ ἐξ ἀνάγκης τῆς τοιαύτης. Ὅλως δὲ οὐκ ἔστι τὸ ἐν ἀριθμῷ λαβεῖν καὶ ἄτομον· ὅ τι γὰρ ἂν λάβῃς, εἶδος· ἄνευ γὰρ ὕλης. Διὸ καὶ τοῦτο αἰνιττόμενος ὁ Πλάτων εἰς ἄπειρά φησι κατακερματίζεσθαι τὴν οὐσίαν. Ἐως μὲν γὰρ εἰς ἄλλο εἶδος, οἷον ἐκ γένους, οὐπω ἄπειρον· περατοῦται γὰρ τοῖς γεννηθεῖσιν εἶδεσι· τὸ δ' ἔσχατον εἶδος ὃ μὴ διαιρεῖται εἰς εἶδη, μᾶλλον ἄπειρον. Καὶ τοῦτό ἐστι τὸ τότε δὲ ἤδη εἰς τὸ ἄπειρον μεθέντα ἔαν χαίρειν. Ἀλλ' ὅσον μὲν ἐπ' αὐτοῖς, ἄπειρα· τῷ δὲ ἐνὶ περιληφθέντα εἰς ἀριθμὸν ἔρχεται ἡδη. Νοῦς μὲν οὖν ἔχει τὸ μεθ' ἑαυτὸν ψυχὴν, ὥστε ἐν ἀριθμῷ εἶναι, καὶ ψυχὴν μέχρι τοῦ ἐσχάτου αὐτῆς, τὸ δὲ ἔσχατον αὐτῆς ἡδὲ ἄπειρον παντάπασιν. Καὶ ἔστι νοῦς μὲν ὁ τοιοῦτος μέρος, καίπερ τὰ πάντα ἔχων, καὶ ὁ πᾶς [μέρος] καὶ οἱ αὐτοῦ μέρη ἐνεργεῖαι ὄντος αὐτοῦ ὄντες [μέρος], ψυχὴ δὲ μέρος μέρους, ἀλλ' ὥς ἐνέργεια ἐξ αὐτοῦ. Ὅτε μὲν γὰρ ἐν αὐτῷ ἐνεργεῖ, τὰ ἐνεργούμενα οἱ ἄλλοι νοῖ, ὅτε δὲ ἐξ αὐτοῦ, ψυχὴ. Ψυχῆς δὲ ἐνεργούσης ὡς γένους ἢ εἶδους αἱ ἄλλαι ψυχαὶ ὡς εἶδη. Καὶ τούτων

αἱ ἐνέργειαι διτταί· ἡ μὲν πρὸς τὸ ἄνω νοῦς, ἡ δὲ πρὸς τὸ κάτω αἱ ἄλλαι δυνάμεις κατὰ λόγον, ἡ δὲ ἐσχάτη ὕλης ἤδη ἐφαπτομένη καὶ μορφοῦσα. Καὶ τὸ κάτω αὐτῆς τὸ ἄλλο πᾶν οὐ κωλύει εἶναι ἄνω. Ἡ καὶ τὸ κάτω λεγόμενον αὐτῆς ἰνδαλμά ἐστιν αὐτῆς, οὐκ ἀποτετμημένον δέ, ἀλλ' ὥς τὰ ἐν τοῖς κατόπτοις, ἕως ἂν τὸ ἀρχέτυπον παρῇ ἔξω. Δεῖ δὲ λαβεῖν, πῶς τὸ ἔξω. Καὶ μέχρι τοῦ πρὸ τοῦ εἰδώλου ὁ νοητὸς κόσμος ἅπας τέλεος ἐκ πάντων νοητῶν, ὥσπερ ὅδε μίμημα ὢν ἐκείνου, καθόσον οἷόν τε ἀποσώζειν εἰκόνα ζώιου ζῶιον αὐτό, ὥς τὸ γεγραμμένον ἢ τὸ ἐν ὕδατι φάντασμα τοῦ πρὸ ὕδατος καὶ γραφῆς δοκοῦντος εἶναι. Τὸ δὲ μίμημα τὸ ἐν γραφῇ καὶ ὕδατι οὐ τοῦ συναμφοτέρου, ἀλλὰ τοῦ ἐτέρου τοῦ μορφωθέντος ὑπὸ θατέρου. Νοητοῦ τοῖνυν εἰκὼν ἔχουσα ἰνδάλματα οὐ τοῦ πεποιηκότος, ἀλλὰ τῶν περιεχομένων ἐν τῷ πεποιηκότι, ὧν καὶ ἄνθρωπος καὶ ἄλλο πᾶν ζῶιον· ζῶιον δὲ καὶ τοῦτο καὶ τὸ πεποιηκός, ἄλλως ἐκότερον καὶ ἄμφω ἐν νοητῷ.

22. We may here adduce the pregnant words of Plato: "Inasmuch as Intellect perceives the variety and plurality of the Forms present in the complete Living Being. . . . " The words apply equally to Soul; Soul is subsequent to Intellect, yet by its very nature it involves Intellect in itself and perceives more clearly in that prior. There is Intellect in our intellect also, which again perceives more clearly in its prior, for while of itself it merely perceives, in the prior it also perceives its own perception.

This intellect, then, to which we ascribe perception, though not divorced from the prior in which it originates, evolves plurality out of unity and has bound up with it the principle of Difference: it therefore takes the form of a plurality-in-unity. A plurality-in-unity, it produces the many intellects by the dictate of its very nature.

It is certainly no numerical unity, no individual thing; for whatever you find in that sphere is a species, since it is divorced from Matter. This may be the import of the difficult words of Plato, that Substance is broken up into an infinity of parts. So long as the division proceeds from genus to species, infinity is not reached; a limit is set by the species generated: the lowest species, however — that which is not divided into further species — may be more accurately regarded as infinite. And this is the meaning of the words: "to relegate them once and for all to infinity and there abandon them." As for particulars, they are, considered in themselves, infinite, but come under number by being embraced by the [total] unity.

Now Soul has Intellect for its prior, is therefore circumscribed by number down to its ultimate extremity; at that point infinity is reached. The particular intellect, though all-embracing, is a partial thing, and the collective Intellect and its various manifestations [all the particular intellects] are in actuality parts of that part. Soul too is a part of a part, though in the sense of being an Act [actuality] derived from it. When the Act of Intellect is directed upon itself, the result is the manifold [particular] intellects; when it looks outwards, Soul is produced.

If Soul acts as a genus or a species, the various [particular] souls must act as species. Their activities [Acts] will be twofold: the activity upward is Intellect; that which looks downward constitutes the other powers imposed by the particular Reason-Principle [the Reason-Principle of the being ensouled]; the lowest activity of Soul is in its contact with Matter to which it brings Form.

This lower part of Soul does not prevent the rest from being entirely in the higher sphere: indeed what we call the lower part is but an image of Soul: not that it is cut off from Soul; it is like the reflection in the mirror, depending upon the original which stands outside of it.

But we must keep in mind what this “outside” means. Up to the production of the image, the Intellectual realm is wholly and exclusively composed of Intellectual Beings: in the same way the Sensible world, representing that in so far as it is able to retain the likeness of a living being, is itself a living being: the relation is like that of a portrait or reflection to the original which is regarded as prior to the water or the painting reproducing it.

The representation, notice, in the portrait or on the water is not of the dual being, but of the one element [Matter] as formed by the other [Soul]. Similarly, this likeness of the Intellectual realm carries images, not of the creative element, but of the entities contained in that creator, including Man with every other living being: creator and created are alike living beings, though of a different life, and both coexist in the Intellectual realm.

γ: Περὶ τῶν γενῶν τοῦ ὄντος τρίτον. — Third Tractate.

On the Kinds of Being (3).

[1] Περὶ μὲν τῆς οὐσίας ὅπῃ δοκεῖ, καὶ ὡς συμφώνως ἂν ἔχοι πρὸς τὴν τοῦ Πλάτωνος δόξαν, εἴρηται. Δεῖ δὲ καὶ περὶ τῆς ἐτέρας φύσεως ἐπισκέψασθαι, πότερα τὰ αὐτὰ γένη θετέον, ἅπερ κάκει ἐθέμεθα, ἢ πλείω ἐνταῦθα πρὸς ἐκείνοις ἄλλα τιθέντας ἢ ὅλως ἕτερα, ἢ τὰ μὲν ὡς ἐκεῖ, τὰ δ' ἄλλως. Δεῖ μέντοι τὸ ταῦτα ἀναλογίαι καὶ ὁμωνυμίας λαμβάνειν· τοῦτο δὲ φανήσεται γνωσθέντων. Ἀρχὴ δὲ ἡμῖν ἦδε· ἐπειδὴ περὶ τῶν αἰσθητῶν ὁ λόγος ἡμῖν, πᾶν δὲ τὸ αἰσθητὸν τῷδε τῷ κόσμῳ περιεῖληπται, περὶ τοῦ κόσμου ἀναγκαῖον ἂν εἶη ζητεῖν διαιροῦντας τὴν φύσιν αὐτοῦ καὶ ἐξ ὧν ἔστι διαιροῦντας κατὰ γένη θεῖναι, ὥσπερ ἂν εἰ τὴν φωνὴν διηροῦμεθα ἅπειρον οὔσαν εἰς ὠρισμένα ἀνάγοντες τὸ ἐν πολλοῖς ταῦτόν εἰς ἓν, εἴτα πάλιν ἄλλο καὶ ἕτερον αὖ, ἕως εἰς ἀριθμὸν τινα θέντες ἕκαστον αὐτῶν, τὸ μὲν ἐπὶ τοῖς ἀτόμοις εἶδος λέγοντες, τὸ δ' ἐπὶ τοῖς εἶδεσι γένος. Τὸ μὲν οὖν ἐπὶ τῆς φωνῆς ἕκαστον εἶδος καὶ ὁμοῦ πάντα τὰ φανέντα εἰς ἓν ἦν ἀνάγειν, καὶ κατηγορεῖν πάντων στοιχεῖον ἢ φωνήν· ἐπὶ δὲ ὧν ζητοῦμεν οὐχ οἷόν τε, ὡς δέδεικται. Διὸ δεῖ πλείω γένη ζητεῖν, καὶ ἐν τῷδε τῷ παντὶ ἕτερα ἐκείνων, ἐπειδὴ καὶ ἕτερον τοῦτο ἐκείνου καὶ οὐ συνώνυμον, ὁμώνυμον δὲ καὶ εἰκόν. Ἀλλ' ἐπεὶ καὶ ἐνταῦθα ἐν τῷ μίγματι καὶ ἐν τῇ συνθέσει τὸ μὲν ἔστι σῶμα, τὸ δὲ ψυχὴ — ζῶιον γὰρ τὸ πᾶν — ἢ δὲ ψυχῆς φύσις ἐν ἐκείνῳ τῷ νοητῷ καὶ οὐδ' ἀρμόσει οὐδ' εἰς οὐσίαν τῆς ἐνταῦθα λεγομένης σύνταξιν, ἀφοριστέον, εἰ καὶ χαλεπῶς, ὅμως μὴν τῆς ἐνταῦθα πραγματείας, ὥσπερ ἂν εἰ τις βουλόμενος τοὺς πολίτας συντάξαι πόλεώς τινος, οἷον κατὰ τιμήσεις ἢ τέχνας, τοὺς ἐπιδημοῦντας ξένους παραλίποι χωρὶς. Περὶ δὲ τῶν παθημάτων, ὅσα μετὰ τοῦ σώματος ἢ διὰ τὸ σῶμα περὶ ψυχὴν συμβαίνει, περὶ τούτων ἐπισκεπτέον ὕστερον, ὅπως τακτέον, ὅταν περὶ τῶν ἐνταῦθα ζητῶμεν.

1. We have now explained our conception of Reality [True Being] and considered how far it agrees with the teaching of Plato. We have still to investigate the opposed principle [the principle of Becoming].

There is the possibility that the genera posited for the Intellectual sphere will suffice for the lower also; possibly with these genera others will be required; again, the two series may differ entirely; or perhaps some of the sensible genera will be identical with their intellectual prototypes, and others different— “identical,” however, being understood to mean only analogous and in possession of a common name, as our results will make dear.

We must begin on these lines:

The subject of our discussion is the Sensible realm: Sensible Existence is entirely embraced by what we know as the Universe: our duty, then, would seem to be clear enough — to take this Universe and analyse its nature, classifying its constituent parts and arranging them by species. Suppose that we were making a division of speech: we should reduce its infinity to finite

terms, and from the identity appearing in many instances evolve a unity, then another and another, until we arrived at some definite number; each such unit we should call a species if imposed upon individuals, a genus if imposed upon species. Thus, every species of speech — and similarly all phenomena — might be referred to a unity; speech — or element — might be predicated of them all.

This procedure however is as we have already shown, impossible in dealing with the subject of our present enquiry. New genera must be sought for this Universe-genera distinct from those of the Intellectual, inasmuch as this realm is different from that, analogous indeed but never identical, a mere image of the higher. True, it involves the parallel existence of Body and Soul, for the Universe is a living form: essentially however Soul is of the Intellectual and does not enter into the structure of what is called Sensible Being.

Remembering this fact, we must — however great the difficulty — exclude Soul from the present investigation, just as in a census of citizens, taken in the interests of commerce and taxation, we should ignore the alien population. As for the experiences to which Soul is indirectly subject in its conjunction with Body and by reason of Body's presence, their classification must be attempted at a later stage, when we enquire into the details of Sensible Existence.

[2] Καὶ πρῶτον περὶ τῆς λεγομένης οὐσίας θεωρητέον συγχωροῦντας τὴν περὶ τὰ σώματα φύσιν ὁμωνύμως ἢ οὐδὲ ὅλως οὐσίαν διὰ τὸ ἐφαρμόττειν τὴν ἔννοιαν ῥεόντων, ἀλλὰ γένεσιν οἰκείως λέγεσθαι. Εἴτα τῆς γενέσεως τὰ μὲν τοιά, τὰ δὲ τοιά· καὶ τὰ μὲν σώματα εἰς ἓν, τὰ τε ἀπλᾶ τὰ τε σύνθετα, τὰ δὲ συμβεβηκότα ἢ παρακολουθοῦντα, διαιροῦντας ἀπ' ἀλλήλων καὶ ταῦτα. Ἡ τὸ μὲν ὕλην, τὸ δὲ εἶδος ἐπ' αὐτῇ, καὶ χωρὶς ἐκάτερον ὡς γένος ἢ ὕφ' ἐν ἄμφω, ὡς οὐσίαν ἐκάτερον ὁμωνύμως ἢ γένεσιν. Ἀλλὰ τί τὸ κοινὸν ἐπὶ ὕλης καὶ εἶδους; Πῶς δὲ γένος ἢ ὕλη καὶ τίνων; Τίς γὰρ διαφορὰ ὕλης; Ἐν τίνι δὲ τὸ ἐξ ἀμφοῖν τακτέον; Εἰ δὲ τὸ ἐξ ἀμφοῖν εἴη αὐτὸ ἡ σωματικὴ οὐσία, ἐκείνων δὲ ἐκάτερον οὐ σῶμα, πῶς ἂν ἐν ἐνὶ τάττοιτο καὶ τῷ αὐτῷ μετὰ τοῦ συνθέτου; Πῶς δ' ἂν τὰ στοιχεῖα τινος μετ' αὐτοῦ; Εἰ δ' ἀπὸ τῶν σωματῶν ἀρχοίμεθα, ἀρχοίμεθ' ἂν ἀπὸ συλλαβῶν. Διὰ τί δὲ οὐκ ἀνάλογον, εἰ καὶ μὴ κατὰ ταῦτα ἡ διαίρεσις, λέγοιμεν ἂν ἀντὶ μὲν τοῦ ἐκεῖ ὄντος ἐνταῦθα τὴν ὕλην, ἀντὶ δὲ τῆς ἐκεῖ κινήσεως ἐνταῦθα τὸ εἶδος, οἷον ζωὴν τινα καὶ τελείωσιν τῆς ὕλης, τῆς δὲ ὕλης τὴν οὐκ ἔκστασιν κατὰ τὴν στάσιν, καὶ τὸ ταῦτὸν καὶ θάτερον οὐσης καὶ ἐνταῦθα ἐτερότητος πολλῆς καὶ ἀνομοιότητος μᾶλλον; Ἡ πρῶτον μὲν ἡ ὕλη οὐχ οὕτως ἔχει καὶ λαμβάνει τὸ εἶδος ὡς ζωὴν αὐτῆς οὐδὲ ἐνέργειαν αὐτῆς, ἀλλ' ἐπεισιν ἀλλαχόθεν οὐκ ὄν τι ἐκείνης. Εἴτα ἐκεῖ τὸ εἶδος ἐνέργεια καὶ κίνησις, ἐνταῦθα δὲ ἡ κίνησις ἄλλο καὶ συμβεβηκός· τὸ δὲ εἶδος στάσις αὐτῆς μᾶλλον καὶ οἷον ἡσυχία· ὁρίζει γὰρ ἀόριστον οὐσαν. Τό τε ταῦτὸν ἐκεῖ καὶ τὸ ἕτερον ἐνός τοῦ αὐτοῦ καὶ ἐτέρου ὄντος, ἐνταῦθα δὲ ἕτερον μεταλήψει, καὶ πρὸς ἄλλο, καὶ τι ταῦτὸν καὶ ἕτερον, οὐδ' ὡς ἐκεῖ εἴη ἂν τι ἐν τοῖς ὑστέροις τι ταῦτὸν καὶ τι ἕτερον. Στάσις δὲ τῆς ὕλης πῶς ἐπὶ πάντα ἐλκομένης μεγέθι καὶ ἐξῶθεν τὰς μορφὰς καὶ οὐκ αὐτάρκους ἑαυτῇ μετὰ τούτων τὰ ἄλλα γεννᾷ;

Ταύτην μὲν οὖν τὴν διαίρεσιν ἀφετέον.

2. Our first observations must be directed to what passes in the Sensible realm for Substance. It is, we shall agree, only by analogy that the nature manifested in bodies is designated as Substance, and by no means because such terms as Substance or Being tally with the notion of bodies in flux; the proper term would be Becoming.

But Becoming is not a uniform nature; bodies comprise under the single head simples and composites, together with accidentals or consequents, these last themselves capable of separate classification.

Alternatively, Becoming may be divided into Matter and the Form imposed upon Matter. These may be regarded each as a separate genus, or else both may be brought under a single category and receive alike the name of Substance.

But what, we may ask, have Matter and Form in common? In what sense can Matter be conceived as a genus, and what will be its species? What is the differentia of Matter? In which genus, Matter or Form, are we to rank the composite of both? It may be this very composite which constitutes the Substance manifested in bodies, neither of the components by itself answering to the conception of Body: how, then, can we rank them in one and the same genus as the composite? How can the elements of a thing be brought within the same genus as the thing itself? Yet if we begin with bodies, our first-principles will be compounds.

Why not resort to analogy? Admitted that the classification of the Sensible cannot proceed along the identical lines marked out for the Intellectual: is there any reason why we should not for Intellectual-Being substitute Matter, and for Intellectual Motion substitute Sensible Form, which is in a sense the life and consummation of Matter? The inertia of Matter would correspond with Stability, while the Identity and Difference of the Intellectual would find their counterparts in the similarity and diversity which obtain in the Sensible realm.

But, in the first place, Matter does not possess or acquire Form as its life or its Act; Form enters it from without, and remains foreign to its nature. Secondly, Form in the Intellectual is an Act and a motion; in the Sensible Motion is different from Form and accidental to it: Form in relation to Matter approximates rather to Stability than to Motion; for by determining Matter's indetermination it confers upon it a sort of repose.

In the higher realm Identity and Difference presuppose a unity at once identical and different: a thing in the lower is different only by participation in Difference and in relation to some other thing; Identity and Difference are here predicated of the particular, which is not, as in that realm, a posterior.

As for Stability, how can it belong to Matter, which is distorted into every variety of mass, receiving its forms from without, and even with the aid of these forms incapable of offspring.

This mode of division must accordingly be abandoned.

[3] Πῶς δέ, λέγωμεν· ἔστι δὴ πρῶτον οὕτως, τὸ μὲν ὕλην εἶναι, τὸ δὲ εἶδος, τὸ δὲ μικτὸν ἐξ ἀμφοῖν, τὰ δὲ περὶ ταῦτα· τῶν δὲ περὶ ταῦτα τὰ μὲν κατηγορούμενα μόνον, τὰ δὲ καὶ συμβεβηκότα· τῶν δὲ συμβεβηκότων τὰ μὲν ἐν αὐτοῖς, τὰ δὲ αὐτὰ ἐν ἐκείνοις, τὰ δὲ ἐνεργήματα αὐτῶν, τὰ δὲ πάθη, τὰ δὲ παρακολουθήματα. Καὶ τὴν μὲν ὕλην κοινὸν μὲν καὶ ἐν πάσαις ταῖς οὐσίαις, οὐ μὴν γένος, ὅτι μὴδὲ διαφορὰς ἔχει, εἰ μὴ τις τὰς διαφορὰς κατὰ τὸ τὴν μὲν πυρίνην, τὴν δὲ τὴν ἀέρος μορφήν ἔχειν. Εἰ δὲ τις ἀρκοῖτο τῷ κοινῷ τῷ ἐν πᾶσιν οἷς ἔστιν ὕλην εἶναι, ἢ ὡς ὅλον πρὸς μέρη, ἄλλως γένος ἂν εἶη· καὶ στοιχεῖον δὲ ἐν τούτῳ δυναμένου καὶ τοῦ στοιχείου γένους εἶναι. Τὸ δὲ εἶδος προσκειμένου τοῦ περὶ ὕλην ἢ ἐν ὕλει τῶν μὲν ἄλλων εἰδῶν χωρίζει, οὐ μὴν περιλαμβάνει πᾶν εἶδος οὐσιῶδες. Εἰ δὲ εἶδος λέγομεν τὸ ποιητικὸν οὐσίας καὶ λόγον τὸν οὐσιώδη κατὰ τὸ εἶδος, οὕτω τὴν οὐσίαν εἶπομεν πῶς δεῖ λαμβάνειν. Τὸ δὲ ἐξ ἀμφοῖν εἰ τοῦτο μόνον οὐσίαν, ἐκεῖνα οὐκ οὐσίας· εἰ δὲ κάκεῖνα καὶ τοῦτο, τί τὸ κοινὸν σκεπτέον. Τὰ δὲ κατηγορούμενα μόνον ἐν τῷ πρὸς τι ἂν εἶη, οἷον αἴτιον εἶναι, στοιχεῖον εἶναι. Τῶν δὲ ἐν αὐτοῖς συμβεβηκότων τὸ μὲν ποσὸν εἶναι, τὸ δὲ ποιὸν εἶναι, ἃ ἐν αὐτοῖς· τὰ δ' αὐτὰ ἐν ἐκείνοις ὡς τόπος καὶ χρόνος, τὰ δὲ ἐνεργήματα αὐτῶν καὶ πάθη ὡς κινήσεις, τὰ δὲ παρακολουθήματα ὡς τόπος καὶ χρόνος, ὁ μὲν τῶν συνθέτων, ὁ δὲ τῆς κινήσεως ὁ χρόνος. Καὶ τὰ μὲν τρία [εἰ] εἰς ἓν, εὕρομεν κοινόν τι, τὴν ἐνταῦθα ὁμώνυμον οὐσίαν· εἶτα τὰ ἄλλα ἐφεξῆς, πρὸς τι, ποσόν, ποιόν, ἐν τόπῳ, ἐν χρόνῳ, κινήσεις, τόπος, χρόνος. Ἡ λειψθέντος τόπου καὶ χρόνου περιττὸν τὸ ἐν χρόνῳ καὶ τόπῳ, ὥστε εἶναι πέντε, ὡς ἐν τῶν πρώτων τριῶν· εἰ δὲ μὴ εἰς ἓν τὰ τρία, ἔσται ὕλη, εἶδος, συναμφότερον, πρὸς τι, ποσόν, ποιόν, κινήσεις. Ἡ καὶ ταῦτα εἰς τὰ πρὸς τι· περιεκτικὸν γὰρ μᾶλλον.

3. How then do we go to work?

Let us begin by distinguishing Matter, Form, the Mixture of both, and the Attributes of the Mixture. The Attributes may be subdivided into those which are mere predicates, and those serving also as accidents. The accidents may be either inclusive or included; they may, further, be classified as activities, experiences, consequents.

Matter will be found common to all substances, not however as a genus, since it has no differentiae — unless indeed differentiae be ascribed to it on the ground of its taking such various forms as fire and air.

It may be held that Matter is sufficiently constituted a genus by the fact that the things in which it appears hold it in common, or in that it presents itself as a whole of parts. In this sense Matter will indeed be a genus, though not in the accepted sense of the term. Matter, we may remark, is also a single element, if the element as such is able to constitute a genus.

Further, if to a Form be added the qualification “bound up with, involved in Matter,” Matter separates that Form from other Forms: it does not however embrace the whole of Substantial Form [as, to be the genus of Form, it must].

We may, again, regard Form as the creator of Substance and make the

Reason-Principle of Substance dependent upon Form: yet we do not come thereby to an understanding of the nature of Substance.

We may, also, restrict Substance to the Composite. Matter and Form then cease to be substances. If they are Substance equally with the Composite, it remains to enquire what there is common to all three.

The “mere predicates” fall under the category of Relation: such are cause and element. The accidents included in the composite substances are found to be either Quality or Quantity; those which are inclusive are of the nature of Space and Time. Activities and experiences comprise Motions; consequents Space and Time, which are consequents respectively of the Composites and of Motion.

The first three entities [Matter, Form, Composite] go, as we have discovered, to make a single common genus, the Sensible counterpart of Substance. Then follow in order Relation, Quantity, Quality, Time-during-which, Place-in-which, Motion; though, with Time and Space already included [under Relation], Time-during-which and Place-in-which become superfluous.

Thus we have five genera, counting the first three entities as one. If the first three are not massed into a unity, the series will be Matter, Form, Composite, Relation, Quantity, Quality, Motion. The last three may, again, be included in Relation, which is capable of bearing this wider extension.

[4] Τί οὖν ταῦτόν ἐν τοῖς τρισί, καὶ τί ἔσται, ὃ ταῦτα ποιεῖ οὐσίαν τὴν ἐν τούτοις; Ἄρα ὑποβάθραν τινὰ τοῖς ἄλλοις; Ἀλλ’ ἡ μὲν ὕλη ὑποβάθρα καὶ ἔδρα δοκεῖ τῷ εἶδει εἶναι, ὥστε τὸ εἶδος οὐκ ἔσται ἐν οὐσίαι. Τό τε σύνθετον ἄλλοις ὑποβάθρα καὶ ἔδρα, ὥστε καὶ τὸ εἶδος μετὰ τῆς ὕλης ὑποβεβλήσεται τοῖς συνθέτοις ἢ πᾶσι γε τοῖς μετὰ τὸ σύνθετον, οἷον ποσῶι, ποιῶι, κινήσει. Ἀλλ’ ἄρα τὸ μὴ ἐτέρου ὃ λέγεται; Λευκὸν μὲν γὰρ καὶ μέλαν ἄλλου τοῦ λελευκωμένου, καὶ τὸ διπλάσιον δὲ ἐτέρου – λέγω δὲ οὐ τοῦ ἡμίσεος εἶναι, ἀλλὰ ξύλον διπλάσιον – καὶ πατὴρ ἄλλου ἢ πατήρ ἐστι, καὶ ἡ ἐπιστήμη δὲ ἄλλου τοῦ ἐν ᾧ, καὶ τόπος δὲ πέρας ἄλλου, καὶ χρόνος μέτρον ἄλλου. Πῦρ δὲ οὐκ ἄλλου, οὐδὲ ξύλον καθὼς ξύλον ἄλλου, οὐδ’ ἄνθρωπος ἄλλου, οὐδὲ Σωκράτης, οὐδ’ ὅλως ἡ σύνθετος οὐσία οὐδὲ τὸ κατὰ τὴν οὐσίαν εἶδος ἄλλου, ὅτι οὐκ ἄλλου πάθος ἦν. Οὐ γὰρ τῆς ὕλης εἶδος, τοῦ δὲ συναμφοτέρου μέρος· τὸ δὲ τοῦ ἀνθρώπου εἶδος καὶ ὁ ἄνθρωπος ταυτόν· καὶ ἡ ὕλη μέρος ὅλου καὶ ἄλλου ὥς τοῦ ὅλου, οὐχ ὥς ἐτέρου ὄντος ἐκείνου, οὗ λέγεται· λευκὸν δὲ ὃ λέγεται εἶναι, ἐτέρου ἐστίν. Ὁ οὖν ἄλλου ὄν ἐκείνου λέγεται, οὐκ οὐσία· οὐσία τοίνυν, ὃ ὅπερ ἐστὶν αὐτοῦ ἐστιν, ἢ μέρος ὃν τοιούτου συμπληρωτικόν ἐστι συνθέτου· ὄντος μὲν αὐτοῦ ἕκαστον μὲν ἢ ἐκάτερον αὐτοῦ, πρὸς δὲ τὸ σύνθετον ἄλλον τρόπον ἐκείνου λεγόμενον· ἢ εἰ μὲν μέρος, πρὸς ἄλλο λεγόμενον, καθ’ αὐτὸ δὲ φύσει ἐν τῷ εἶναι ὃ ἐστιν, οὐχ ἐτέρου λεγόμενον. Κοινὸν δὲ καὶ τὸ ὑποκείμενον ἐπὶ τε τῆς ὕλης καὶ τοῦ εἶδους καὶ τοῦ συναμφοτέρου· ἀλλὰ ἄλλως μὲν ἡ ὕλη τῷ εἶδει, ἄλλως δὲ τὸ εἶδος τοῖς πάθεσι καὶ τὸ συναμφοτέρον. Ἡ οὖτε ἡ ὕλη ὑποκείμενον τῷ εἶδει –

τελείωσις γὰρ τὸ εἶδος αὐτῆς καθόσον ὕλη καὶ καθόσον δυνάμει – οὐδ' αὖ τὸ εἶδος ἐν ταύτῃ· μεθ' οὗ γάρ τι ἀπαρτίζει ἐν τι, οὐκ ἔσται θάτερον ἐν θατέρῳ, ἀλλ' ἄμφω ἡ ὕλη καὶ τὸ εἶδος ὁμοῦ ὑποκείμενα ἄλλῳι – οἷον ἄνθρωπος καὶ τις ἄνθρωπος ὑπόκεινται τοῖς πάθεσι καὶ προυπάρχουσι τῶν ἐνεργειῶν καὶ τῶν παρακολουθούντων – καὶ ἅφ' ἧς δὲ τὰ ἄλλα καὶ δι' ἣν τὰ ἄλλα καὶ περὶ ὃ τὸ πάσχειν καὶ ἅφ' ἧς τὸ ποιεῖν.

4. What, then, we have to ask, is the constant element in the first three entities? What is it that identifies them with their inherent Substance?

Is it the capacity to serve as a base? But Matter, we maintain, serves as the base and seat of Form: Form, thus, will be excluded from the category of Substance. Again, the Composite is the base and seat of attributes: hence, Form combined with Matter will be the basic ground of Composites, or at any rate of all posteriors of the Composite — Quantity, Quality, Motion, and the rest.

But perhaps we may think Substance validly defined as that which is not predicated of anything else. White and black are predicated of an object having one or other of these qualities; double presupposes something distinct from itself — we refer not to the half, but to the length of wood of which doubleness is affirmed. father qua father is a predicate; knowledge is predicated of the subject in whom the knowledge exists; space is the limit of something, time the measure of something. Fire, on the other hand, is predicated of nothing; wood as such is predicated of nothing; and so with man, Socrates, and the composite substance in general.

Equally the Substantial Form is never a predicate, since it never acts as a modification of anything. Form is not an attribute of Matter hence, is not predicable of Matter it is simply a constituent of the Couplement. On the other hand, the Form of a man is not different from the man himself [and so does not “modify” the Couplement].

Matter, similarly, is part of a whole, and belongs to something else only as to a whole and not as to a separate thing of which it is predicated. White, on the contrary, essentially belongs to something distinct from itself.

We conclude that nothing belonging to something else and predicated of it can be Substance. Substance is that which belongs essentially to itself, or, in so far as it is a part of the differentiated object, serves only to complete the Composite. Each or either part of the Composite belongs to itself, and is only affirmed of the Composite in a special sense: only qua part of the whole is it predicated of something else; qua individual it is never in its essential nature predicated of an external.

It may be claimed as a common element in Matter, Form and the Couplement that they are all substrates. But the mode in which Matter is the substrate of Form is different from that in which Form and the Couplement are substrates of their modifications.

And is it strictly true to say that Matter is the substrate of Form? Form is

rather the completion which Matter's nature as pure potentiality demands.

Moreover, Form cannot be said to reside in Matter [as in a substrate]. When one thing combines with another to form a unity, the one does not reside in the other; both alike are substrates of a third: thus, Man [the Form] and a man [the Composite] are substrates of their experiences, and are prior to their activities and consequents.

Substance, then, is that from which all other things proceed and to which they owe their existence; it is the centre of passivity and the source of action.

[5] Ἀκουστέον δὲ ταῦτα περὶ τῆς ἐνθάδε οὐσίας λεγομένης· εἰ δέ πῃ ταῦτα καὶ ἐπ' ἐκείνης συμβαίνει, ἴσως μὲν κατ' ἀναλογίαν καὶ ὁμωνύμως. Καὶ γὰρ τὸ πρῶτον ὡς πρὸς τὰ μετ' αὐτὸ λέγεται. Οὐ γὰρ ἀπλῶς πρῶτον, ἀλλ' ἔστιν ὡς πρὸς ἐκεῖνα ἔσχατα, ἄλλα πρῶτα μετ' ἐκεῖνα. Καὶ τὸ ὑποκειμένον ἄλλως, καὶ τὸ πάσχειν εἰ ἐκεῖ ἀμφισβητεῖται, καὶ εἰ κάκει, ἄλλο τὸ ἐκεῖ πάσχειν. Καὶ τὸ μὴ ἐν ὑποκειμένῳ εἶναι κατὰ πάσης οὐσίας, εἰ τὸ ἐν ὑποκειμένῳ εἶναι δεῖ μὴ ὡς μέρος ὑπάρχειν τοῦ ἐν ᾧ ἐστι, μηδ' οὕτως, ὥστε μηδὲ συντελεῖν μετ' ἐκείνου εἰς ἓν τι· μεθ' οὗ γὰρ συντελεῖ εἰς σύνθετον οὐσίαν, ἐν ἐκείνῳ ὡς ἐν ὑποκειμένῳ οὐκ ἂν εἴη· ὥστε μήτε τὸ εἶδος ἐν τῇ ὕλῃ εἶναι ὡς ἐν ὑποκειμένῳ μήτε τὸν ἄνθρωπον ἐν τῷ Σωκράτει μέρος ὄντα Σωκράτους. Ὁ οὖν μὴ ἐν ὑποκειμένῳ, οὐσία· εἰ δὲ λέγομεν μήτε ἐν ὑποκειμένῳ μήτε καθ' ὑποκειμένου, προσθετέον ὡς ἄλλου, ἵνα καὶ ὁ ἄνθρωπος λεγόμενος κατὰ τοῦ τινὸς ἀνθρώπου περιλαμβάνηται τῷ λόγῳ ἐν τῇ προσθήκῃ τῇ μὴ κατ' ἄλλου. Ὅταν γὰρ τὸν ἄνθρωπον κατηγορῶ τοῦ Σωκράτους, οὕτως λέγω, οὐχ ὡς τὸ ξύλον λευκόν, ἀλλ' ὡς τὸ λευκὸν λευκόν· τὸν γὰρ Σωκράτη λέγων ἄνθρωπον τὸν τινὰ ἄνθρωπον λέγω ἄνθρωπον, κατὰ τοῦ ἐν τῷ Σωκράτει ἀνθρώπου τὸν ἄνθρωπον· τοῦτο δὲ ταῦτὸν τῷ τὸν Σωκράτη Σωκράτη λέγειν, καὶ ἔτι τῷ κατὰ ζώιου λογικοῦ τοιοῦδε τὸ ζῶιον κατηγορεῖν. Εἰ δέ τις λέγοι μὴ ἴδιον εἶναι τῆς οὐσίας τὸ μὴ ἐν ὑποκειμένῳ εἶναι, τὴν γὰρ διαφορὰν μὴδ' αὐτὴν εἶναι τῶν ἐν ὑποκειμένῳ, μέρος οὐσίας λαμβάνων τὸ δίπουν τοῦτο οὐκ ἐν ὑποκειμένῳ φησὶν εἶναι· ἐπεὶ, εἰ μὴ τὸ δίπουν λαμβάνοι, ὃ ἐστὶ τοιάδε οὐσία, ἀλλὰ διποδιαν, μὴ οὐσίαν λέγων, ἀλλὰ ποιότητα, ἐν ὑποκειμένῳ ἔσται τὸ δίπουν. Ἀλλ' οὐδὲ ὁ χρόνος ἐν ὑποκειμένῳ, οὐδ' ὁ τόπος. Ἀλλ' εἰ μὲν τὸ μέτρον λαμβάνεται κινήσεως κατὰ τὸ μεμετρημένον, τὸ μέτρον ἐν τῇ κινήσει ὑπάρξει ὡς ἐν ὑποκειμένῳ, ἥ τε κίνησις ἐν τῷ κινουμένῳ· εἰ δὲ κατὰ τὸ μετροῦν λαμβάνεται, ἐν τῷ μετροῦντι ἔσται τὸ μέτρον. Ὁ δὲ τόπος, πέρας τοῦ περιέχοντος ὢν, ἐν ἐκείνῳ. Καὶ τὸ περὶ ταύτην τὴν οὐσίαν, περὶ ἧς ὁ λόγος; Γίνεται ἐναντίως ἢ κατὰ ἓν τούτων ἢ κατὰ πλείω ἢ κατὰ πάντα τὰ εἰρημένα λαμβάνεσθαι τὴν οὐσίαν τὴν τοιαύτην ἐφαρμοττόντων καὶ τῇ ὕλῃ καὶ τῷ εἶδει καὶ τῷ συναμφοτέρῳ τῶν εἰρημένων.

5. These are incontrovertible facts in regard to the pseudo-substance of the Sensible realm: if they apply also in some degree to the True Substance of the Intellectual, the coincidence is, doubtless, to be attributed to analogy and ambiguity of terms.

We are aware that "the first" is so called only in relation to the things

which come after it: “first” has no absolute significance; the first of one series is subsequent to the last of another. “Substrate,” similarly, varies in meaning [as applied to the higher and to the lower], while as for passivity its very existence in the Intellectual is questionable; if it does exist there, it is not the passivity of the Sensible.

It follows that the fact of “not being present in a subject [or substrate] is not universally true of Substance, unless presence in a subject be stipulated as not including the case of the part present in the whole or of one thing combining with another to form a distinct unity; a thing will not be present as in a subject in that with which it co-operates in the information of a composite substance. Form, therefore, is not present in Matter as in a subject, nor is Man so present in Socrates, since Man is part of Socrates.

Substance, then, is that which is not present in a subject. But if we adopt the definition “neither present in a subject nor predicated of a subject,” we must add to the second “subject” the qualification “distinct,” in order that we may not exclude the case of Man predicated of a particular man. When I predicate Man of Socrates, it is as though I affirmed, not that a piece of wood is white, but that whiteness is white; for in asserting that Socrates is a man, I predicate Man [the universal] of a particular man, I affirm Man of the manhood in Socrates; I am really saying only that Socrates is Socrates, or that this particular rational animal is an animal.

It may be objected that non-presence in a subject is not peculiar to Substance, inasmuch as the differentia of a substance is no more present in a subject than the substance itself; but this objection results from taking a part of the whole substance, such as “two-footed” in our example, and asserting that this part is not present in a subject: if we take, not “two-footed” which is merely an aspect of Substance, but “two-footedness” by which we signify not Substance but Quality, we shall find that this “two-footedness” is indeed present in a subject.

We may be told that neither Time nor Place is present in a subject. But if the definition of Time as the measure of Motion be regarded as denoting something measured, the “measure” will be present in Motion as in a subject, while Motion will be present in the moved: if, on the contrary, it be supposed to signify a principle of measurement, the “measure” will be present in the measurer.

Place is the limit of the surrounding space, and thus is present in that space.

The truth is, however, that the “Substance” of our enquiry may be apprehended in directly opposite ways: it may be determined by one of the properties we have been discussing, by more than one, by all at once, according as they answer to the notions of Matter, Form and the Couplement.

[6] Εἰ δέ τις λέγοι, ὥς ταῦτα μὲν ἔστω θεωρημένα περὶ τὴν οὐσίαν, ὃ δ' ἔστιν οὐκ εἰρηται, αἰτεῖ ἔτι ἴσως αἰσθητὸν ἰδεῖν τοῦτο· τὸ δ' ἔστι τοῦτο καὶ τὸ εἶναι οὐκ ἂν ὀρώιτο. Τί οὖν; τὸ πῦρ οὐκ οὐσία καὶ τὸ ὕδωρ; Οὐσία οὖν

ἐκάτερον, ὅτι ὁράται; οὐ. Ἀλλὰ τῷ ὕλην ἔχειν; οὐ. Ἀλλὰ τῷ εἶδος; οὐδὲ τοῦτο. Ἀλλ' οὐδὲ τῷ συναμφοτέρων. Ἀλλὰ τίτιν δῆ; τῷ εἶναι. Ἀλλὰ καὶ τὸ ποσὸν ἔστι, καὶ τὸ ποιὸν ἔστιν. Ἡμεῖς δὴ φήσομεν ἄρα, ὅτι ὁμωνύμως. Ἀλλὰ τί τὸ [ἔστιν] ἐπὶ πυρὸς καὶ γῆς καὶ τῶν τοιούτων [τὸ ἔστι] καὶ τίς ἡ διαφορὰ τοῦτου τοῦ ἔστι καὶ τοῦ ἐπὶ τῶν ἄλλων; Ἡ ὅτι τὸ μὲν ἀπλῶς εἶναι λέγει καὶ ἀπλῶς ὄν, τὸ δὲ λευκὸν εἶναι. Τί οὖν; τὸ εἶναι τὸ προσκείμενον τῷ λευκῷ ταῦτόν τῷ ἄνευ προσθήκης; Οὐχί, ἀλλὰ τὸ μὲν πρώτως ὄν, τὸ δὲ κατὰ μετάληψιν καὶ δευτέρως. Τό τε γὰρ λευκὸν προστεθὲν πεποίηκε τὸ ὄν λευκόν, τό τε ὄν τῷ λευκὸν προστεθὲν πεποίηκε [τὸ] λευκὸν ὄν, ὥστε ἐκατέρω, τῷ μὲν ὄντι συμβεβηκὸς τὸ λευκόν, τῷ δὲ λευκῷ συμβεβηκὸς τὸ ὄν. Καὶ οὐχ οὕτως λέγομεν, ὥς ἂν εἴποι τις τὸν Σωκράτη λευκὸν καὶ τὸ λευκὸν Σωκράτη· ἐν γὰρ ἀμφοτέροις ὁ Σωκράτης ὁ αὐτός, ἀλλ' ἴσως τὸ λευκὸν οὐ ταῦτόν· ἐπὶ γὰρ τοῦ τὸ λευκὸν Σωκράτης ἐμπεριείληπται ὁ Σωκράτης τῷ λευκῷ, ἐν δὲ τῷ Σωκράτης λευκὸς καθαρῶς συμβεβηκὸς τὸ λευκόν. Καὶ ἐνταῦθα τὸ ὄν λευκὸν συμβεβηκὸς ἔχει τὸ λευκόν, ἐν δὲ τῷ τὸ λευκὸν ὄν τὸ λευκὸν συνειλημμένον τὸ ὄν. Καὶ ὅλως τὸ μὲν λευκὸν ἔχει τὸ εἶναι, ὅτι περὶ τὸ ὄν καὶ ἐν ὄντι· παρ' ἐκείνου οὖν τὸ εἶναι· τὸ δὲ ὄν παρ' αὐτοῦ τὸ ὄν, παρὰ δὲ τοῦ λευκοῦ τὸ λευκόν, οὐχ ὅτι αὐτὸ ἐν τῷ λευκῷ, ἀλλ' ὅτι τὸ λευκὸν ἐν αὐτῷ. Ἀλλ' ἐπεὶ καὶ τοῦτο τὸ ὄν τὸ ἐν τῷ αἰσθητῷ οὐ παρ' αὐτοῦ ὄν, λεκτέον, ὅτι παρὰ τοῦ ὄντως ὄντος ἔχει τὸ ὄν, παρὰ δὲ τοῦ ὄντως λευκοῦ ἔχει τὸ λευκόν εἶναι, κακείνου τὸ λευκὸν ἔχοντος κατὰ μετάληψιν τοῦ ἐκεῖ ὄντος ἔχοντος τὸ εἶναι.

6. Granted, it may be urged, that these observations upon the nature of Substance are sound, we have not yet arrived at a statement of its essence. Our critic doubtless expects to see this “Sensible”: but its essence, its characteristic being, cannot be seen.

Do we infer that fire and water are not Substance? They certainly are not Substance because they are visible. Why, then? Because they possess Matter? No. Or Form? No. Nor because they involve a Couplement of Matter and Form. Then why are they Substance? By existing. But does not Quantity exist, and Quality? This anomaly is to be explained by an equivocation in the term “existence.”

What, then, is the meaning of “existence” as applied to fire, earth and the other elements? What is the difference between this existence and existence in the other categories? It is the difference between being simply — that which merely is — and being white. But surely the being qualified by “white” is the same as that having no qualification? It is not the same: the latter is Being in the primary sense, the former is Being only by participation and in a secondary degree. Whiteness added to Being produces a being white; Being added to whiteness produces a white being: thus, whiteness becomes an accident of Being, and Being an accident of whiteness.

The case is not equivalent to predicating white of Socrates and Socrates of white: for Socrates remains the same, though white would appear to have a different meaning in the two propositions, since in predicating Socrates of

white we include Socrates in the [whole] sphere of whiteness, whereas in the proposition “Socrates is white” whiteness is plainly an attribute of Socrates.

“Being is white” implies, similarly, that Being possesses whiteness as an attribute, while in the proposition “whiteness is Being [or, is a being]” Being is regarded as comprising whiteness in its own extension.

In sum, whiteness has existence because it is bound up with Being and present in it: Being is, thus, the source of its existence. Being is Being on its own account, but the white is due to whiteness — not because it is “present in” whiteness, but because whiteness is present in it.

The Being of the Sensible resembles the white in not originating in itself. It must therefore be regarded as dependent for its being upon the Authentic Being, as white is dependent upon the Authentic Whiteness, and the Authentic Whiteness dependent for its whiteness upon participation in that Supreme Being whose existence is underived.

[7] Εἰ δέ τις λέγοι παρὰ τῆς ὕλης ἔχειν τὰ τῆιδε ὅσα ἐπ’ αὐτῆς τὸ εἶναι, πόθεν ἔξει ἡ ὕλη τὸ εἶναι καὶ τὸ ὄν ἀπαιτήσομεν. Ὅτι δὲ μὴ πρῶτον ἡ ὕλη, εἴρηται ἐν ἄλλοις. Εἰ δέ, ὅτι τὰ ἄλλα οὐκ ἂν συσταίη μὴ ἐπὶ τῆς ὕλης, τὰ αἰσθητὰ φήσομεν. Πρὸ τούτων δὲ οὖσαν ὕστερον πολλῶν εἶναι καὶ τῶν ἐκεῖ πάντων οὐδὲν κωλύει ἀμυδρὸν τὸ εἶναι ἔχουσιν καὶ ἦττον ἢ τὰ ἐφ’ αὐτῆς, ὅσῳ τὰ μὲν λόγοι καὶ μᾶλλον ἐκ τοῦ ὄντος, ἢ δ’ ἄλογος παντελῶς, σκιὰ λόγου καὶ ἐκπτώσις λόγου· εἰ δέ τις λέγοι, ὅτι τὸ εἶναι αὕτη δίδωσι τοῖς ἐπ’ αὐτῆς, ὥσπερ ὁ Σωκράτης τῷ ἐπ’ αὐτοῦ λευκῷ, λεκτέον, ὅτι τὸ μὲν μᾶλλον ὄν δοίη ἂν τῷ ἦττον ὄντι τὸ [ἦττον] εἶναι, τὸ δὲ ἦττον ὄν οὐκ ἂν δοίη τῷ μᾶλλον ὄντι. Ἀλλ’ εἰ μᾶλλον ὄν τὸ εἶδος τῆς ὕλης, οὐκέτι κοινόν τι τὸ ὄν κατ’ ἀμφοῖν, οὐδ’ ἡ οὐσία γένος ἔχον τὴν ὕλην, τὸ εἶδος, τὸ συναμφοτέρον, ἀλλὰ κοινὰ μὲν πολλὰ αὐτοῖς ἔσται, ἅπερ λέγομεν, διάφορον δ’ ὅμως τὸ εἶναι. Περὶ γὰρ ἐλαττόνως ὄν μᾶλλον ὄν προσελθὼν τάξει μὲν πρῶτον ἂν εἴη, οὐσίαι δὲ ὕστερον· ὥστε, εἰ μὴ ἐπίσης τὸ εἶναι τῇ ὕλει καὶ τῷ εἶδει καὶ τῷ συναμφοτέρῳ, κοινὸν μὲν οὐκ ἂν ἔτι εἴη ἡ οὐσία ὡς γένος. Ἄλλως μέντοι ἔξει πρὸς τὰ μετὰ ταῦτα, ὡς κοινόν τι πρὸς ἐκεῖνα ἔχουσα τῷ αὐτῶν εἶναι, ὡς ζωῆς ἢ μὲν τις ἀμυδρά, ἢ δὲ ἐναργεστέρα, καὶ εἰκόνων ἢ μὲν τις ὑποτύπωσις, ἢ δὲ ἐξεργασία μᾶλλον. Εἰ δὲ τῷ ἀμυδρῷ τοῦ εἶναι μετροῖ τις τὸ εἶναι, τὸ δὲ ἐν τοῖς ἄλλοις πλέον ἐώη, τούτῳ πάλιν αὖ κοινὸν ἔσται τὸ εἶναι. Ἀλλὰ μήποτε οὐχ οὕτω δεῖ ποιεῖν. Ἄλλο γὰρ ἕκαστον ὅλον, ἀλλ’ οὐ κοινόν τι τὸ ἀμυδρὸν, ὥσπερ ἐπὶ τῆς ζωῆς οὐκ ἂν εἴη κοινόν τι ἐπὶ θρεπτικῆς καὶ αἰσθητικῆς καὶ νοεῖας. Καὶ ἐνταῦθα τοίνυν τὸ εἶναι ἄλλο τὸ ἐπὶ τῆς ὕλης καὶ εἶδους, καὶ συνάμφω ἀφ’ ἐνὸς ἄλλως καὶ ἄλλως ρύνετος. Οὐ γὰρ μόνον δεῖ, εἰ τὸ δεύτερον ἀπὸ τοῦ πρώτου, τὸ δὲ τρίτον ἀπὸ τοῦ δευτέρου, τὸ μὲν μᾶλλον, τὸ δὲ ἐφεξῆς χειρόν καὶ ἐλαττον, ἀλλὰ κἂν ἀπὸ τοῦ αὐτοῦ ἄμφω, ἥ δὲ τὸ μὲν μᾶλλον μετασχὼν πυρός, οἷον κέραμος, τὸ δὲ ἦττον, ὥστε μὴ κέραμος γενέσθαι. Τάχα δὲ οὐδ’ ἀπὸ τοῦ αὐτοῦ ἡ ὕλη καὶ τὸ εἶδος· διαφορὰ γὰρ καὶ ἐν ἐκείνοις.

7. But Matter, it may be contended, is the source of existence to the

Sensible things implanted in it. From what source, then, we retort, does Matter itself derive existence and being?

That Matter is not a Primary we have established elsewhere. If it be urged that other things can have no subsistence without being implanted in Matter, we admit the claim for Sensible things. But though Matter be prior to these, it is not thereby precluded from being posterior to many things-posterior, in fact, to all the beings of the Intellectual sphere. Its existence is but a pale reflection, and less complete than that of the things implanted in it. These are Reason-Principles and more directly derived from Being: Matter has of itself no Reason-Principle whatever; it is but a shadow of a Principle, a vain attempt to achieve a Principle.

But, our critic may pursue, Matter gives existence to the things implanted in it, just as Socrates gives existence to the whiteness implanted in himself? We reply that the higher being gives existence to the lower, the lower to the higher never.

But once concede that Form is higher in the scale of Being than Matter, and Matter can no longer be regarded as a common ground of both, nor Substance as a genus embracing Matter, Form and the Couplement. True, these will have many common properties, to which we have already referred, but their being [or existence] will nonetheless be different. When a higher being comes into contact with a lower, the lower, though first in the natural order, is yet posterior in the scale of Reality: consequently, if Being does not belong in equal degrees to Matter, to Form and to the Couplement, Substance can no longer be common to all three in the sense of being their genus: to their posteriors it will bear a still different relation, serving them as a common base by being bound up with all alike. Substance, thus, resembles life, dim here, clearer there, or portraits of which one is an outline, another more minutely worked. By measuring Being by its dim manifestation and neglecting a fuller revelation elsewhere, we may come to regard this dim existence as a common ground.

But this procedure is scarcely permissible. Every being is a distinct whole. The dim manifestation is in no sense a common ground, just as there is no common ground in the vegetal, the sensory and the intellectual forms of life.

We conclude that the term "Being" must have different connotations as applied to Matter, to Form and to both conjointly, in spite of the single source pouring into the different streams.

Take a second derived from a first and a third from the second: it is not merely that the one will rank higher and its successor be poorer and of lower worth; there is also the consideration that, even deriving from the same source, one thing, subjected in a certain degree to fire, will give us an earthen jar, while another, taking less of the heat, does not produce the jar.

Perhaps we cannot even maintain that Matter and Form are derived from a single source; they are clearly in some sense different.

[8] Ἀλλ' ἄρα τὸ μὲν διαιρεῖν εἰς στοιχεῖα ἔαν δεῖ, καὶ μάλιστα περὶ τῆς αἰσθητῆς οὐσίας λέγοντα, ἦν δεῖ αἰσθήσει μᾶλλον ἢ λόγῳ λαμβάνειν, καὶ τὸ ἐξ ὧν σύγκειται μὴ προσποιεῖσθαι – οὐ γὰρ οὐσίαι ἐκεῖνα, ἢ οὐκ ἂν αἰσθηταί γε οὐσίαι – ἐνὶ δὲ γένει περιλαμβάνοντα τὸ κοινὸν ἐπὶ λίθου καὶ γῆς καὶ ὕδατος καὶ τῶν ἐκ τούτων φυτῶν, ἥ αἰσθητά, καὶ ζώων ὡσαύτως; Οὐ γὰρ παραλείψεται ἡ ὕλη οὐδὲ τὸ εἶδος· ἡ γὰρ αἰσθητὴ οὐσία ἔχει ταῦτα· ὕλη γὰρ καὶ εἶδος πῦρ καὶ γῆ καὶ τὰ μεταξὺ, τὰ δὲ σύνθετα ἤδη πολλαὶ οὐσίαι εἰς ἓν. Καὶ τὸ κοινὸν πᾶσι τούτοις, ἥ τῶν ἄλλων κεχώριται· ὑποκείμενα γὰρ ταῦτα τοῖς ἄλλοις καὶ οὐκ ἐν ὑποκειμένῳ οὐδὲ ἄλλου· καὶ ὅσα εἴρηται, ὑπάρχει ταύτη. Ἀλλ' εἰ ἡ αἰσθητὴ οὐσία οὐκ ἄνευ μεγέθους οὐδ' ἄνευ ποιότητος, πῶς ἔτι τὰ συμβεβηκότα χωριοῦμεν; Χωρίζοντες γὰρ ταῦτα, τὸ μέγεθος, τὸ σχῆμα, τὸ χρῶμα, ξηρότητα, ὑγρότητα, τί τὴν οὐσίαν αὐτὴν θησόμεθα; ποιαὶ γὰρ οὐσίαι αὗται. Ἀλλὰ τί ἐστὶ, περὶ ὃ συμβαίνει τὰ ποιοῦντα ἐκ τοῦ μόνον οὐσίαν εἶναι ποιὰν οὐσίαν εἶναι; καὶ ἔσται τὸ πῦρ οὐχ ὅλον οὐσία, ἀλλὰ τι αὐτοῦ, οἷον μέρος; τοῦτο δὲ τί ἂν εἴη; Ἡ ὕλη. Ἀλλὰ ἄρά γε ἡ αἰσθητὴ οὐσία συμφόρησίς τις ποιότητων καὶ ὕλης, καὶ ὁμοῦ μὲν πάντα ταῦτα συμπαγέντα ἐπὶ ὕλης μιᾶς οὐσία, χωρὶς δὲ ἕκαστον λαμβανόμενον τὸ μὲν ποιόν, τὸ δὲ ποσὸν ἔσται, ἡ ποιὰ πολλὰ; Καὶ ὃ μὲν ἂν ἐλλεῖπον μήπω ἀπηρτισμένην ἔαί γίνεσθαι τὴν ὑπόστασιν, μέρος τῆσδε τῆς οὐσίας, ὃ δ' ἂν γενομένη τῇ οὐσίᾳ ἐπισυμβῇ, τὴν οἰκείαν ἔχει τάξιν οὐ κρυπτόμενον ἐν τῷ μίγματι τῷ ποιοῦντι τὴν λεγομένην οὐσίαν; Καὶ οὐ τοῦτό φημι, ὥς ἐκεῖ μετὰ τῶν ἄλλων ὃν ἐστὶν οὐσία, συμπληροῦν ἓνα ὄγκον τοσόνδε καὶ τοιονδε, ἀλλαχοῦ δὲ μὴ συμπληροῦν ποιόν, ἀλλὰ μηδὲ ἐκεῖ ἕκαστον οὐσίαν, τὸ δ' ὅλον τὸ ἐν πάντων οὐσίαν. Καὶ οὐ δυσχεραντέον, εἰ τὴν οὐσίαν τὴν αἰσθητὴν ἐξ οὐκ οὐσιῶν ποιοῦμεν· οὐδὲ γὰρ τὸ ὅλον ἀληθὴς οὐσία, ἀλλὰ μιμούμενον τὴν ἀληθῆ, ἥτις ἄνευ τῶν ἄλλων τῶν περὶ αὐτὴν ἔχει τὸ ὄν καὶ τῶν ἄλλων ἐξ αὐτῆς γινομένων, ὅτι ἀληθῶς ἦν· ὥδι δὲ καὶ τὸ ὑποβεβλημένον ἄγονον καὶ οὐχ ἰκανὸν εἶναι ὄν, ὅτι μηδὲ ἐξ αὐτοῦ τὰ ἄλλα, σκιὰ δὲ καὶ ἐπὶ σκιᾷ αὐτῇ οὔσῃ ζωγραφία καὶ τὸ φαίνεσθαι.

8. The division into elements must, in short, be abandoned, especially in regard to Sensible Substance, known necessarily by sense rather than by reason. We must no longer look for help in constituent parts, since such parts will not be substances, or at any rate not sensible substances.

Our plan must be to apprehend what is constant in stone, earth, water and the entities which they compose — the vegetal and animal forms, considered purely as sensibles — and to confine this constant within a single genus. Neither Matter nor Form will thus be overlooked, for Sensible Substance comports them; fire and earth and the two intermediaries consist of Matter and Form, while composite things are actually many substances in one. They all, moreover, have that common property which distinguishes them from other things: serving as subjects to these others, they are never themselves present in a subject nor predicated of any other thing. Similarly, all the characteristics which we have ascribed to Substance find a place in this classification.

But Sensible Substance is never found apart from magnitude and quality:

how then do we proceed to separate these accidents? If we subtract them — magnitude, figure, colour, dryness, moistness — what is there left to be regarded as Substance itself? All the substances under consideration are, of course, qualified.

There is, however, something in relation to which whatever turns Substance into qualified Substance is accidental: thus, the whole of fire is not Substance, but only a part of it — if the term “part” be allowed.

What then can this “part” be? Matter may be suggested. But are we actually to maintain that the particular sensible substance consists of a conglomeration of qualities and Matter, while Sensible Substance as a whole is merely the sum of these coagulations in the uniform Matter, each one separately forming a quale or a quantum or else a thing of many qualities? Is it true to say that everything whose absence leaves subsistence incomplete is a part of the particular substance, while all that is accidental to the substance already existent takes independent rank and is not submerged in the mixture which constitutes this so-called substance?

I decline to allow that whatever combines in this way with anything else is Substance if it helps to produce a single mass having quantity and quality, whereas taken by itself and divorced from this complementary function it is a quality: not everything which composes the amalgam is Substance, but only the amalgam as a whole.

And let no one take exception on the ground that we produce Sensible Substance from non-substances. The whole amalgam itself is not True Substance; it is merely an imitation of that True Substance which has Being apart from its concomitants, these indeed being derived from it as the possessor of True Being. In the lower realm the case is different: the underlying ground is sterile, and from its inability to produce fails to attain to the status of Being; it remains a shadow, and on this shadow is traced a sketch — the world of Appearance.

[9] Καὶ περὶ μὲν τῆς λεγομένης οὐσίας αἰσθητῆς καὶ γένους ἑνὸς ταύτη. Εἶδη δ' αὐτοῦ τίνα ἂν τις θεῖτο καὶ πῶς διέλοι; Σῶμα μὲν οὖν τὸ σύμπαν θετέον εἶναι, τούτων δὲ τὰ μὲν ὑλικώτερα, τὰ δὲ ὀργανικά· ὑλικώτερα μὲν πῦρ, γῆ, ὕδωρ, ἀήρ· ὀργανικά δὲ τὰ τῶν φυτῶν καὶ τὰ τῶν ζώων σώματα κατὰ τὰς μορφὰς τὰς παραλλαγὰς σχόντα. Εἶτα εἶδη γῆς λαμβάνειν καὶ τῶν ἄλλων στοιχείων, καὶ ἐπὶ τῶν σωμάτων τῶν ὀργανικῶν τὰ τε φυτὰ κατὰ τὰς μορφὰς διαιροῦντα καὶ τὰ τῶν ζώων σώματα· ἢ τῶι τὰ μὲν ἐπίγεια καὶ ἔγγεια, καὶ καθ' ἕκαστον στοιχεῖον τὰ ἐν αὐτῶι· ἢ τῶν σωμάτων τὰ μὲν κοῦφα, τὰ δὲ βαρέα, τὰ δὲ μεταξύ, καὶ τὰ μὲν ἐστάναι ἐν μέσῳ, τὰ δὲ περιέχειν ἄνωθεν, τὰ δὲ μεταξύ· καὶ ἐν τούτων ἑκάστῳ σώματα ἤδη σχήμασι διειλημμένα, ὥς εἶναι σώματα τὰ μὲν ζώων οὐρανίων, τὰ δὲ κατὰ ἄλλα στοιχεῖα· ἢ κατ' εἶδη διασπείμενον τὰ τέσσαρα τὸ μετὰ τοῦτο ἄλλον τρόπον ἤδη συμπλέκειν καὶ μιγνύντα τὰς διαφορὰς αὐτῶν κατὰ τοὺς τόπους καὶ τὰς μορφὰς καὶ τὰς μίξεις, οἷον πύρινα ἢ γήινα τῶι πλείονι καὶ ἐπικρατοῦντι λεγόμενα. Τὸ δὲ

πρώτας καὶ δευτέρας λέγειν — τόδε τὸ πῦρ καὶ πῦρ — ἄλλως μὲν ἔχειν διαφοράν, ὅτι τὸ μὲν καθέκαστον, τὸ δὲ καθόλου, οὐ μέντοι οὐσίας διαφοράν· καὶ γὰρ καὶ ἐν ποιῶι τι λευκὸν καὶ λευκὸν καὶ τὶς γραμματικὴ καὶ γραμματικὴ. Ἐπειτα τί ἔλαττον ἔχει ἡ γραμματικὴ πρὸς τινὰ γραμματικὴν καὶ ὅλως ἐπιστήμη πρὸς τινὰ ἐπιστήμην; Οὐ γὰρ ἡ γραμματικὴ ὕστερον τῆς τινος γραμματικῆς, ἀλλὰ μᾶλλον οὐσης γραμματικῆς καὶ ἡ ἐν σοί· ἐπεὶ καὶ ἡ ἐν σοί τίς ἐστι τῶι ἐν σοί, αὐτὴ δὲ ταῦτόν τῃ καθόλου. Καὶ ὁ Σωκράτης οὐκ αὐτὸς ἔδωκε τῶι μὴ ἀνθρώπῳ τὸ εἶναι ἀνθρώπῳ, ἀλλ’ ὁ ἀνθρωπος τῶι Σωκράτει· μεταλήψει γὰρ ἀνθρώπου ὁ τις ἀνθρωπος. Ἐπειτα ὁ Σωκράτης τί ἂν εἴη ἡ ἀνθρωπος τοιόσδε, τὸ δὲ τοιόσδε τί ἂν ἐργάζοιτο πρὸς τὸ μᾶλλον οὐσίαν εἶναι; Εἰ δ’ ὅτι τὸ μὲν εἶδος μόνον ὁ ἀνθρωπος, τὸ δὲ εἶδος ἐν ὕλῃ, ἦττον ἀνθρωπος κατὰ τοῦτο ἂν εἴη· ἐν ὕλῃ γὰρ ὁ λόγος χείρων. Εἰ δὲ καὶ ὁ ἀνθρωπος οὐ καθ’ αὐτὸ εἶδος, ἀλλ’ ἐν ὕλῃ, τί ἔλαττον ἔξει τοῦ ἐν ὕλῃ, καὶ αὐτὸς λόγος τοῦ ἐν τινὶ ὕλῃ; Ἐτι πρότερον τῇ φύσει τὸ γενικώτερον, ὥστε καὶ τὸ εἶδος τοῦ ἀτόμου· τὸ δὲ πρότερον τῇ φύσει καὶ ἀπλῶς πρότερον· πῶς ἂν οὖν ἦττον εἴη; Ἀλλὰ τὸ καθέκαστον πρὸς ἡμᾶς γνωριμώτερον ὢν πρότερον· τοῦτο δ’ οὐκ ἐν τοῖς πράγμασι τὴν διαφοράν ἔχει. Ἐπειτα οὕτως οὐχ εἷς λόγος τῆς οὐσίας· οὐ γὰρ ὁ αὐτὸς τοῦ πρώτως καὶ δευτέρως, οὐδ’ ὕφ’ ἐν γένος.

9. So much for one of the genera — the “Substance,” so called, of the Sensible realm.

But what are we to posit as its species? how divide this genus?

The genus as a whole must be identified with body. Bodies may be divided into the characteristically material and the organic: the material bodies comprise fire, earth, water, air; the organic the bodies of plants and animals, these in turn admitting of formal differentiation.

The next step is to find the species of earth and of the other elements, and in the case of organic bodies to distinguish plants according to their forms, and the bodies of animals either by their habitations — on the earth, in the earth, and similarly for the other elements — or else as light, heavy and intermediate. Some bodies, we shall observe, stand in the middle of the universe, others circumscribe it from above, others occupy the middle sphere: in each case we shall find bodies different in shape, so that the bodies of the living beings of the heavens may be differentiated from those of the other elements.

Once we have classified bodies into the four species, we are ready to combine them on a different principle, at the same time intermingling their differences of place, form and constitution; the resultant combinations will be known as fiery or earthy on the basis of the excess or predominance of some one element.

The distinction between First and Second Substances, between Fire and a given example of fire, entails a difference of a peculiar kind — the difference between universal and particular. This however is not a difference

characteristic of Substance; there is also in Quality the distinction between whiteness and the white object, between grammar and some particular grammar.

The question may here be asked: "What deficiency has grammar compared with a particular grammar, and science as a whole in comparison with a science?" Grammar is certainly not posterior to the particular grammar: on the contrary, the grammar as in you depends upon the prior existence of grammar as such: the grammar as in you becomes a particular by the fact of being in you; it is otherwise identical with grammar the universal.

Turn to the case of Socrates: it is not Socrates who bestows manhood upon what previously was not Man, but Man upon Socrates; the individual man exists by participation in the universal.

Besides, Socrates is merely a particular instance of Man; this particularity can have no effect whatever in adding to his essential manhood.

We may be told that Man [the universal] is Form alone, Socrates Form in Matter. But on this very ground Socrates will be less fully Man than the universal; for the Reason-Principle will be less effectual in Matter. If, on the contrary, Man is not determined by Form alone, but presupposes Matter, what deficiency has Man in comparison with the material manifestation of Man, or the Reason-Principle in isolation as compared with its embodiment in a unit of Matter?

Besides, the more general is by nature prior; hence, the Form-Idea is prior to the individual: but what is prior by nature is prior unconditionally. How then can the Form take a lower rank? The individual, it is true, is prior in the sense of being more readily accessible to our cognisance; this fact, however, entails no objective difference.

Moreover, such a difference, if established, would be incompatible with a single Reason-Principle of Substance; First and Second Substance could not have the same Principle, nor be brought under a single genus.

[10] Ἔστι δὲ καὶ οὕτως διαιρεῖν, θερμῶι καὶ ξηρῶι, καὶ ξηρῶι καὶ ψυχρῶι, καὶ ὑγρῶι καὶ ψυχρῶι, ἥ ὅπως βούλεται τὸν συνδυασμὸν εἶναι, εἴτα ἐκ τούτων σύνθεσιν καὶ μίξιν· καὶ ἡ μένειν ἐνταῦθα στάντα ἐπὶ τοῦ συνθέτου, ἥ κατὰ τὸ ἔγγειον καὶ ἐπίγειον, ἥ κατὰ τὰς μορφὰς καὶ κατὰ τὰς τῶν ζώων διαφοράς, οὐ τὰ ζῶια διαιροῦντα, ἀλλὰ κατὰ τὰ σώματα αὐτῶν ὥσπερ ὄργανα διαιροῦντα. Οὐκ ἄτοπος δὲ ἡ κατὰ τὰς μορφὰς διαφορά, εἴπερ οὐδ' ἡ κατὰ τὰς ποιότητας αὐτῶν διαίρεσις, θερμότης, ψυχρότης καὶ τὰ τοιαῦτα. Εἰ δέ τις λέγοι ἀλλὰ κατὰ ταύτας ποιεῖ τὰ σώματα, καὶ κατὰ τὰς μίξεις φήσομεν ποιεῖν καὶ κατὰ τὰ χρώματα καὶ τὰ σχήματα. Ἐπεὶ γὰρ περὶ αἰσθητῆς οὐσίας ὁ λόγος, οὐκ ἄτοπος ἂν εἴη, διαφοραῖς εἰ λαμβάνοιτο ταῖς πρὸς τὴν αἴσθησιν· οὐδὲ γὰρ ὃν ἀπλῶς αὕτη, ἀλλ' αἰσθητὸν ὃν τὸ ὅλον τοῦτο· ἐπεὶ καὶ τὴν δοκοῦσαν ὑπόστασιν αὐτῆς σύνοδον τῶν πρὸς αἴσθησιν ἔφαμεν εἶναι καὶ ἡ πίστις τοῦ εἶναι παρὰ τῆς αἰσθήσεως αὐτοῖς. Εἰ δὲ ἄπειρος ἡ σύνθεσις, κατ' εἶδη τῶν ζώων διαιρεῖν, οἷον ἀνθρώπου εἶδος τὸ ἐπὶ σώματι· ποιότης γὰρ αὕτη σώματος, τὸ

τοιοῦτον εἶδος, ποιότησι δ' οὐκ ἄτοπον διαμεῖν. Εἰ δ' ὅτι τὰ μὲν ἀπλᾶ, τὰ δὲ σύνθετα εἵπομεν, ἀντιδιαμεῖντες τὸ σύνθετον τῷ ἀπλῷ, ὑλικώτερα εἵπομεν καὶ ὀργανικὰ οὐ προσποιοῦμενοι τὸ σύνθετον. Ἔστι δ' οὐκ ἀντιδιαμεῖσεις τὸ σύνθετον πρὸς τὸ ἀπλοῦν εἶναι, ἀλλὰ κατὰ πρώτην διαμεῖσιν τὰ ἀπλᾶ τῶν σωμάτων θέντα μίξαντα αὐτὰ ἀπ' ἄλλης ἀρχῆς ὑποβεβηκυίας διαφορὰν συνθέτων ἢ τόποις ἢ μορφαῖς ποιεῖσθαι, οἷον τὰ μὲν οὐράνια, τὰ δὲ γήινα. Καὶ περὶ μὲν τῆς ἐν τοῖς αἰσθητοῖς οὐσίας ἢ γενέσεως ταῦτα.

10. Another method of division is possible: substances may be classed as hot-dry, dry-cold, cold-moist, or however we choose to make the coupling. We may then proceed to the combination and blending of these couples, either halting at that point and going no further than the compound, or else subdividing by habitation — on the earth, in the earth — or by form and by the differences exhibited by living beings, not qua living, but in their bodies viewed as instruments of life.

Differentiation by form or shape is no more out of place than a division based on qualities — heat, cold and the like. If it be objected that qualities go to make bodies what they are, then, we reply, so do blendings, colours, shapes. Since our discussion is concerned with Sensible Substance, it is not strange that it should turn upon distinctions related to sense-perception: this Substance is not Being pure and simple, but the Sensible Being which we call the Universe.

We have remarked that its apparent subsistence is in fact an assemblage of Sensibles, their existence guaranteed to us by sense-perception. But since their combination is unlimited, our division must be guided by the Form-Ideas of living beings, as for example the Form-Idea of Man implanted in Body; the particular Form acts as a qualification of Body, but there is nothing unreasonable in using qualities as a basis of division.

We may be told that we have distinguished between simple and composite bodies, even ranking them as opposites. But our distinction, we reply, was between material and organic bodies and raised no question of the composite. In fact, there exists no means of opposing the composite to the simple; it is necessary to determine the simples in the first stage of division, and then, combining them on the basis of a distinct underlying principle, to differentiate the composites in virtue of their places and shapes, distinguishing for example the heavenly from the earthly.

These observations will suffice for the Being [Substance], or rather the Becoming, which obtains in the Sensible realm.

[11] Περὶ δὲ ποσοῦ καὶ ποσότητος, ὥς ἐν ἀριθμῷ δεῖ τίθεσθαι καὶ μεγέθει, καθόσον τοσοῦτον ἕκαστον, ὃ ἐστὶν ἐν ἀριθμῷ τῶν ἐνύλων καὶ διαστήματι τοῦ ὑποκειμένου — οὐ γὰρ περὶ χωριστοῦ ποσοῦ ὁ λόγος, ἀλλ' ὃ ποιεῖ τρίτην εἶναι τὸ ξύλον, καὶ ἡ πεμπὰς ἢ ἐπὶ τοῖς ἵπποις — εἴρηται πολλάκις, ὅτι ταῦτα ποσὰ μόνον λεκτέον, τόπον δὲ καὶ χρόνον μὴ κατὰ τὸ ποσὸν νενοῆσθαι, ἀλλὰ τὸν μὲν χρόνον τῷ μέτρον κινήσεως εἶναι καὶ τῷ πρὸς τι δοτέον αὐτόν, τὸν

δὲ τόπον σώματος περιεκτικόν, ὥς καὶ τοῦτον ἐν σχέσει καὶ τῷ πρὸς τι κεῖσθαι· ἐπεὶ καὶ ἡ κίνησις συνεχῆς καὶ οὐκ ἐν ποσῶι ἐτέθη. Μέγα δὲ καὶ μικρὸν διὰ τί οὐκ ἐν ποσῶι; Ποσότητι γάρ τινι μέγα τὸ μέγα, καὶ τὸ μέγεθος δὲ οὐ τῶν πρὸς τι, ἀλλὰ τὸ μείζον καὶ τὸ ἔλαττον τῶν πρὸς τι· πρὸς γὰρ ἕτερον, ὥσπερ καὶ τὸ διπλάσιον. Διὰ τί οὖν ὅρος μικρὸν, κέγχρος δὲ μεγάλη; Ἡ πρῶτον μὲν ἀντὶ τοῦ μικρότερον λέγεται. Εἰ γὰρ πρὸς τὰ ὁμογενῆ ὁμολογεῖται καὶ παρ’ αὐτῶν εἰρῆσθαι, ὁμολογεῖται, ὅτι ἀντὶ τοῦ μικρότερον λέγεται. Καὶ μεγάλη κέγχρος οὐχ ἀπλῶς λεγομένη μεγάλη, ἀλλὰ κέγχρος μεγάλη· τοῦτο δὲ ταῦτον τῶν ὁμογενῶν. τῶν δὲ ὁμογενῶν κατὰ φύσιν ἂν λέγοιτο μείζων. Ἐπειτα διὰ τί οὐ καὶ τὸ καλὸν λέγοιτο ἂν τῶν πρὸς τι; Ἀλλὰ φαμεν καλὸν μὲν καθ’ ἑαυτὸ καὶ ποιόν, κάλλιον δὲ τῶν πρὸς τι· καίτοι καὶ καλὸν λεγόμενον φανείη ἂν πρὸς ἄλλο αἰσχρόν, οἷον ἀνθρώπου κάλλος πρὸς θεόν· πιθήκων, φησίν, ὁ κάλλιστος αἰσχρὸς συμβάλλειν ἐτέρῳ γένει· ἀλλ’ ἐφ’ ἑαυτοῦ μὲν καλόν, πρὸς ἄλλο δὲ ἢ κάλλιον ἢ τοῦναντίον. Καὶ ἐνταῦθα τοῖνυν ἐφ’ ἑαυτοῦ μὲν μέγα μετα[λήψει] μεγέθους, πρὸς ἄλλο δὲ οὐ τοιοῦτον. Ἡ ἀναιρετέον τὸ καλόν, ὅτι ἄλλο κάλλιον αὐτοῦ· οὕτω τοῖνυν οὐδ’ ἀναιρετέον τὸ μέγα, ὅτι ἔστι τι μείζον αὐτοῦ· ἐπεὶ οὐδὲ τὸ μείζον ὅλως ἂν εἴη μὴ μεγάλου ὄντος, ὥσπερ οὐδὲ κάλλιον μὴ καλοῦ.

11. Passing to Quantity and the quantum, we have to consider the view which identifies them with number and magnitude on the ground that everything quantitative is numbered among Sensible things or rated by the extension of its substrate: we are here, of course, discussing not Quantity in isolation, but that which causes a piece of wood to be three yards long and gives the five in “five horses,”

Now we have often maintained that number and magnitude are to be regarded as the only true quantities, and that Space and Time have no right to be conceived as quantitative: Time as the measure of Motion should be assigned to Relation, while Space, being that which circumscribes Body, is also a relative and falls under the same category; though continuous, it is, like Motion, not included in Quantity.

On the other hand, why do we not find in the category of Quantity “great” and “small”? It is some kind of Quantity which gives greatness to the great; greatness is not a relative, though greater and smaller are relatives, since these, like doubleness, imply an external correlative.

What is it, then, which makes a mountain small and a grain of millet large? Surely, in the first place, “small” is equivalent to “smaller.” It is admitted that the term is applied only to things of the same kind, and from this admission we may infer that the mountain is “smaller” rather than “small,” and that the grain of millet is not large in any absolute sense but large for a grain of millet. In other words, since the comparison is between things of the same kind, the natural predicate would be a comparative.

Again, why is not beauty classed as a relative? Beauty, unlike greatness, we regard as absolute and as a quality; “more beautiful” is the relative. Yet

even the term “beautiful” may be attached to something which in a given relation may appear ugly: the beauty of man, for example, is ugliness when compared with that of the gods; “the most beautiful of monkeys,” we may quote, “is ugly in comparison with any other type.” Nonetheless, a thing is beautiful in itself; as related to something else it is either more or less beautiful.

Similarly, an object is great in itself, and its greatness is due, not to any external, but to its own participation in the Absolute Great.

Are we actually to eliminate the beautiful on the pretext that there is a more beautiful? No more than must we eliminate the great because of the greater: the greater can obviously have no existence whatever apart from the great, just as the more beautiful can have no existence without the beautiful.

[12] Ἀπολειπτέον τοίνυν καὶ ἐναντιότητα εἶναι περὶ τὸ ποσόν· αἱ γὰρ ἔννοιαι τὴν ἐναντιότητα συγχωροῦσιν, ὅταν μέγα λέγωμεν καὶ ὅταν μικρόν, ἐναντίας τὰς φαντασίας ποιοῦσαι, ὥσπερ ὅταν πολλὰ καὶ ὀλίγα· καὶ γὰρ τὰ παραπλήσια περὶ τοῦ ὀλίγα καὶ πολλὰ λεκτέον. Πολλοὶ γὰρ οἱ ἐν τῇ οἰκίαι ἀντὶ τοῦ πλείους· τοῦτο δὲ πρὸς ἄλλο· καὶ ὀλίγοι ἐν τῷ θεάτρῳ ἀντὶ τοῦ ἐλάττους. Καὶ δεῖ ὅλως τὰ πολλὰ πολὺ λέγειν πλῆθος ἐν ἀριθμῷ – πλῆθος δὲ πῶς τῶν πρὸς τι; – τοῦτο δὲ ταῦτόν τῳ ἐπέκτασις ἀριθμοῦ τὸ δὲ ἐναντίον συστολή. Τὸ δ’ αὐτὸ καὶ ἐπὶ τοῦ συνεχοῦς τῆς ἐννοίας τὸ συνεχὲς προαγοῦσης εἰς τὸ πόρρω. Ποσὸν μὲν οὖν, ὅταν τὸ ἐν προέλθῃ καὶ τὸ σημείον. Ἀλλ’ ἐὰν μὲν ταχὺ στήι ἐκάτερον, τὸ μὲν ὀλίγον, τὸ δὲ μικρόν· ἐὰν δ’ ἡ πρόοδος προιοῦσα μὴ παύσῃται ταχύ, τὸ μὲν πολὺ, τὸ δὲ μέγα. Τίς οὖν ὅρος; Τίς δὲ καλοῦ; Θερμοῦ δέ; Καὶ ἐνι θερμότερον καὶ ἐνταῦθα. Ἀλλὰ λέγεται τὸ μὲν θερμότερον πρὸς τι, τὸ δὲ θερμὸν ἀπλῶς ποιόν. Ὅλως δὲ λόγον τινά, ὥσπερ καλοῦ, οὕτω καὶ μεγάλου εἶναι, ὃς μεταληφθεὶς μέγα ποιεῖ, ὥσπερ καλὸν ὁ τοῦ καλοῦ. Ἐναντιότης τοίνυν κατὰ ταῦτα περὶ τὸ ποσόν· κατὰ γὰρ τὸν τόπον οὐκέτι, ὅτι μὴ τοῦ ποσοῦ· ἐπεὶ καί, εἰ τοῦ ποσοῦ ἦν ὁ τόπος, οὐκ ἦν ἐναντίον τὸ ἄνω τινὶ μὴ ὄντος τοῦ κάτω ἐν τῳ παντί. Ἐν δὲ τοῖς μέρεσι τὸ ἄνω καὶ κάτω λεγόμενον ἄλλο οὐδὲν ἂν σημαίνει ἢ ἀνωτέρω καὶ κατωτέρω καὶ ὅμοιον τῳ δεξιὸν καὶ ἀριστερόν· ταῦτα δὲ τῶν πρὸς τι. Συλλαβῇ δὲ καὶ λόγῳ συμβαίνει ποσοῖς εἶναι καὶ ὑποκεῖσθαι τῳ ποσῷ· φωνὴ γὰρ ποσὴ· αὕτη δὲ κίνησις τις· εἰς κίνησιν οὖν ὅλως ἀνακτέον, ὥσπερ καὶ τὴν πρᾶξιν.

12. It follows that we must allow contrariety to Quantity: whenever we speak of great and small, our notions acknowledge this contrariety by evolving opposite images, as also when we refer to many and few; indeed, “few” and “many” call for similar treatment to “small” and “great.”

“Many,” predicated of the inhabitants of a house, does duty for “more”: “few” people are said to be in the theatre instead of “less.”

“Many,” again, necessarily involves a large numerical plurality. This plurality can scarcely be a relative; it is simply an expansion of number, its contrary being a contraction.

The same applies to the continuous [magnitude], the notion of which entails prolongation to a distant point.

Quantity, then, appears whenever there is a progression from the unit or the point: if either progression comes to a rapid halt, we have respectively “few” and “small”; if it goes forward and does not quickly cease, “many” and “great.”

What, we may be asked, is the limit of this progression? What, we retort, is the limit of beauty, or of heat? Whatever limit you impose, there is always a “hotter”; yet “hotter” is accounted a relative, “hot” a pure quality.

In sum, just as there is a Reason-Principle of Beauty, so there must be a Reason-Principle of greatness, participation in which makes a thing great, as the Principle of beauty makes it beautiful.

To judge from these instances, there is contrariety in Quantity. Place we may neglect as not strictly coming under the category of Quantity; if it were admitted, “above” could only be a contrary if there were something in the universe which was “below”: as referring to the partial, the terms “above” and “below” are used in a purely relative sense, and must go with “right” and “left” into the category of Relation.

Syllable and discourse are only indirectly quantities or substrates of Quantity; it is voice that is quantitative: but voice is a kind of Motion; it must accordingly in any case [quantity or no quantity] be referred to Motion, as must activity also.

[13] Τὸ μὲν οὖν συνεχὲς ἀπὸ τοῦ διωρισμένου κεχωρίσθαι καλῶς τῷ κοινῷ καὶ τῷ ἰδίῳ ὄρωι εἴρηται· τὸ δ' ἐντεῦθεν ἤδη ἐπὶ μὲν ἀριθμοῦ περιττῷ, ἀρτίῳ. Καὶ πάλιν, εἴ τινες διαφοραὶ τούτων ἐκατέρου, ἢ παραλειπτέον τοῖς περὶ ἀριθμὸν ἔχουσιν ἤδη, ἢ δεῖ ταύτας μὲν διαφορὰς τῶν μοναδικῶν ἀριθμῶν τίθεσθαι, τῶν δ' ἐν τοῖς αἰσθητοῖς οὐκέτι. Εἰ δὲ τοὺς ἐν τοῖς αἰσθητοῖς ἀριθμοὺς χωρίζει ὁ λόγος, οὐδὲν κωλύει καὶ τούτων τὰς αὐτὰς νοεῖν διαφοράς. Τὸ δὲ συνεχὲς πῶς, εἰ τὸ μὲν γραμμὴ, τὸ δ' ἐπίπεδον, τὸ δὲ στερεόν; Ἡ τὸ μὲν ἐφ' ἑν, τὸ δ' ἐπὶ δύο, τὸ δ' ἐπὶ τρία, οὐκ εἰς εἶδη διαιρουμένου δόξει, ἀλλὰ καταριθμησιν μόνον ποιουμένου. Ἐπεὶ γὰρ ἐν τοῖς ἀριθμοῖς οὕτω λαμβανομένοις κατὰ τὸ πρότερον καὶ τὸ ὕστερον κοινόν τι ἐπ' αὐτῶν οὐκ ἔστι γένος, οὐδ' ἐπὶ πρώτης καὶ δευτέρας καὶ τρίτης αὐξήσεως κοινόν τι ἔσται. Ἀλλὰ ἴσως καθόσον ποσὸν τὸ ἴσον ἐπ' αὐτοῖς, καὶ οὐ τὰ μὲν μᾶλλον ποσά, τὰ δὲ ἥττον, κἂν τὰ μὲν ἐπὶ πλείω τὰς διαστάσεις ἔχη, τὰ δὲ ἐπ' ἔλαττον. Καὶ ἐπὶ τῶν ἀριθμῶν τοίνυν, καθόσον πάντες ἀριθμοί, τὸ κοινὸν ἂν εἴη· ἴσως γὰρ οὐχ ἡ μονὰς τὴν δυνάδα, οὐδ' ἡ δυνὰς τὴν τριάδα, ἀλλὰ τὸ αὐτὸ πάντα. Εἰ δὲ μὴ γίνεται, ἀλλ' ἔστιν, ἡμεῖς δ' ἐπινοοῦμεν γινόμενα, ἔστω ὁ μὲν ἐλάττων πρότερος, ὁ δὲ ὕστερος ὁ μείζων· ἀλλὰ καθόσον ἀριθμοὶ πάντες, ὅφ' ἑν. Καὶ ἐπὶ μεγεθῶν τοίνυν τὸ ἐπ' ἀριθμῶν μετενεκτέον· χωριοῦμεν δὲ ἀπ' ἀλλήλων γραμμὴν, ἐπίπεδον, στερεόν, ὃ δὴ κέκληκε σῶμα, τῷ διάφορα τῷ εἶδει μεγέθη ὄντα εἶναι. Εἰ δὲ δεῖ ἕκαστον τούτων διαιρεῖν, γραμμὴν μὲν εἰς εὐθύ, περιφερές, ἐλικοειδές, ἐπίπεδον δὲ [εἰς] εὐθύγραμμον καὶ περιφερές

σχήμα, στερεὸν δὲ εἰς στερεὰ σχήματα, σφαῖραν, [εἰς] εὐθυγράμμους πλευράς, καὶ ταῦτα πάλιν, οἷα οἱ γεωμέτραι ποιοῦσι τρίγωνα, τετράπλευρα, καὶ πάλιν ταῦτα εἰς ἄλλα, ἐπισκεπτέον.

13. It has been remarked that the continuous is effectually distinguished from the discrete by their possessing the one a common, the other a separate, limit.

The same principle gives rise to the numerical distinction between odd and even; and it holds good that if there are differentiae found in both contraries, they are either to be abandoned to the objects numbered, or else to be considered as differentiae of the abstract numbers, and not of the numbers manifested in the sensible objects. If the numbers are logically separable from the objects, that is no reason why we should not think of them as sharing the same differentiae.

But how are we to differentiate the continuous, comprising as it does line, surface and solid? The line may be rated as of one dimension, the surface as of two dimensions, the solid as of three, if we are only making a calculation and do not suppose that we are dividing the continuous into its species; for it is an invariable rule that numbers, thus grouped as prior and posterior, cannot be brought into a common genus; there is no common basis in first, second and third dimensions. Yet there is a sense in which they would appear to be equal — namely, as pure measures of Quantity: of higher and lower dimensions, they are not however more or less quantitative.

Numbers have similarly a common property in their being numbers all; and the truth may well be, not that One creates two, and two creates three, but that all have a common source.

Suppose, however, that they are not derived from any source whatever, but merely exist; we at any rate conceive them as being derived, and so may be assumed to regard the smaller as taking priority over the greater: yet, even so, by the mere fact of their being numbers they are reducible to a single type.

What applies to numbers is equally true of magnitudes; though here we have to distinguish between line, surface and solid — the last also referred to as “body” — in the ground that, while all are magnitudes, they differ specifically.

It remains to enquire whether these species are themselves to be divided: the line into straight, circular, spiral; the surface into rectilinear and circular figures; the solid into the various solid figures — sphere and polyhedra: whether these last should be subdivided, as by the geometers, into those contained by triangular and quadrilateral planes: and whether a further division of the latter should be performed.

[14] Τί γὰρ ἂν φαίμεν εὐθεῖαν; Οὐ μέγεθος εἶναι; Ἡ ποῖον μέγεθος τὸ εὐθὺ φαίη τις ἄν. Τί οὖν κωλύει διαφορὰν εἶναι ἢ γραμμῇ; – οὐ γὰρ ἄλλου τινὸς τὸ εὐθὺ ἢ γραμμῆς – ἐπεὶ καὶ οὐσίας διαφορὰς κομίζομεν παρὰ τοῦ ποιοῦ. Εἰ οὖν γραμμὴ εὐθεῖα, ποσὸν μετὰ διαφορᾶς, καὶ οὐ σύνθετον διὰ τοῦτο ἢ εὐθεῖα ἐξ

εὐθύτητος καὶ γραμμῆς· εἰ δὲ σύνθετον, ὥς μετὰ οἰκείας διαφορᾶς. Τὸ δ' ἐκ τριῶν γραμμῶν – τὸ τρίγωνον – διὰ τί οὐκ ἐν τῷ ποσῶι; Ἡ οὐχ ἀπλῶς τρεῖς γραμμαὶ τὸ τρίγωνον, ἀλλὰ οὕτως· ἔχουσιν, καὶ τὸ τετράπλευρον τέσσαρες οὕτως· καὶ γὰρ ἡ γραμμὴ ἡ εὐθεῖα οὕτως καὶ ποσόν. Εἰ γὰρ τὴν εὐθεῖαν οὐ ποσὸν μόνον, τί κωλύει καὶ τὴν πεπερασμένην μὴ ποσὸν μόνον λέγειν; Ἀλλὰ τὸ πέρας τῆς γραμμῆς στιγμή καὶ οὐκ ἐν ἄλλῳ. Καὶ τὸ πεπερασμένον τοῖνον ἐπίπεδον ποσόν, ἐπεὶ περ γραμμαὶ περατοῦσιν, αἱ πολὺ μᾶλλον ἐν τῷ ποσῶι. Εἰ οὖν τὸ πεπερασμένον ἐπίπεδον ἐν τῷ ποσῶι, τοῦτο δὲ ἡ τετράγωνον ἢ πολὺπλευρον ἢ ἐξάπλευρον, καὶ τὰ σχήματα πάντα ἐν τῷ ποσῶι. Εἰ δ' ὅτι τὸ τρίγωνον λέγομεν ποιὸν καὶ τὸ τετράγωνον, ἐν ποιῶι θησόμεθα, οὐδὲν κωλύει ἐν πλείοσι κατηγορίαις θέσθαι τὸ αὐτό· καθὼ μὲν μέγεθος καὶ τοιόνδε μέγεθος, ἐν τῷ ποσῶι, καθὼ δὲ τοιάνδε μορφήν παρέχεται, ἐν ποιῶι. Ἡ καὶ αὐτὸ τοιάδε μορφή τὸ τρίγωνον, τί οὖν κωλύει καὶ τὴν σφαῖραν ποιὸν λέγειν; Εἰ οὖν τις ὁμόσε χωροῖ, τὴν γεωμετρίαν τοῖνον οὐ περὶ μεγέθι, ἀλλὰ περὶ ποιότητα καταγίνεσθαι. Ἀλλ' οὐ δοκεῖ τοῦτο, ἀλλ' ἡ πραγματεία αὕτη περὶ μεγέθι. Αἱ δὲ διαφοραὶ τῶν μεγεθῶν οὐκ ἀναιροῦσι τὸ μεγέθι αὐτὰ εἶναι, ὥσπερ οὐδ' αἱ τῶν οὐσιῶν οὐκ οὐσίας τὰς οὐσίας εἶναι. Ἐτι πᾶν ἐπίπεδον πεπερασμένον, οὐ γὰρ οἷόν τε ἄπειρον εἶναι τι ἐπίπεδον. Ἐτι ὥσπερ, ὅταν περὶ οὐσίαν ποιότητα λαμβάνω, οὐσιώδη ποιότητα λέγω, οὕτω καὶ πολὺ μᾶλλον, ὅταν τὰ σχήματα λαμβάνω, ποσότητος διαφορὰς λαμβάνω. Ἐπειτα, εἰ μὴ ταύτας διαφορὰς μεγεθῶν ληψόμεθα, τίνων θησόμεθα; Εἰ δὲ μεγεθῶν εἰσι διαφοραί, τὰ γενόμενα ἐκ τῶν διαφορῶν μεγέθη διάφορα ἐν εἶδεσιν αὐτῶν τακτέον.

14. How are we to classify the straight line? Shall we deny that it is a magnitude?

The suggestion may be made that it is a qualified magnitude. May we not, then, consider straightness as a differentia of “line”? We at any rate draw on Quality for differentiae of Substance.

The straight line is, thus, a quantity plus a differentia; but it is not on that account a composite made up of straightness and line: if it be a composite, the composite possesses a differentia of its own.

But [if the line is a quantity] why is not the product of three lines included in Quantity? The answer is that a triangle consists not merely of three lines but of three lines in a particular disposition, a quadrilateral of four lines in a particular disposition: even the straight line involves disposition as well as quantity.

Holding that the straight line is not mere quantity, we should naturally proceed to assert that the line as limited is not mere quantity, but for the fact that the limit of a line is a point, which is in the same category, Quantity. Similarly, the limited surface will be a quantity, since lines, which have a far better right than itself to this category, constitute its limits. With the introduction of the limited surface — rectangle, hexagon, polygon — into the category of Quantity, this category will be brought to include every figure

whatsoever.

If however by classing the triangle and the rectangle as qualia we propose to bring figures under Quality, we are not thereby precluded from assigning the same object to more categories than one: in so far as it is a magnitude — a magnitude of such and such a size — it will belong to Quantity; in so far as it presents a particular shape, to Quality.

It may be urged that the triangle is essentially a particular shape. Then what prevents our ranking the sphere also as a quality?

To proceed on these lines would lead us to the conclusion that geometry is concerned not with magnitudes but with Quality. But this conclusion is untenable; geometry is the study of magnitudes. The differences of magnitudes do not eliminate the existence of magnitudes as such, any more than the differences of substances annihilate the substances themselves.

Moreover, every surface is limited; it is impossible for any surface to be infinite in extent.

Again, when I find Quality bound up with Substance, I regard it as substantial quality: I am not less, but far more, disposed to see in figures or shapes [qualitative] varieties of Quantity. Besides, if we are not to regard them as varieties of magnitude, to what genus are we to assign them?

Suppose, then, that we allow differences of magnitude; we commit ourselves to a specific classification of the magnitudes so differentiated.

[15] Ἀλλὰ πῶς ἴδιον τοῦ ποσοῦ τὸ ἴσον καὶ ἄνισον; Ὅμοια γὰρ τρίγωνα λέγεται – ἢ καὶ ὅμοια λέγεται μεγέθη – καὶ ἡ ὁμοιότης λεγομένη οὐκ ἀναιρεῖ τὸ ὅμοιον καὶ τὸ ἀνόμοιον εἶναι ἐν τῷ ποσῶι· ἴσως γὰρ ἐνταῦθα ἐν τοῖς μεγέθεσι τὸ ὅμοιον ἄλλως καὶ οὐχ ὡς ἐν τῷ ποιῶι. Ἐπειτα οὐκ, εἰ ἴδιον εἶπε τὸ ἴσον καὶ ἄνισον, ἀνέῖλε καὶ τὸ ὅμοιον κατηγορεῖν τινων· ἀλλ’ εἰ εἶπε τὸ ὅμοιον καὶ ἀνόμοιον τοῦ ποιοῦ, ἄλλως λεκτέον, ὡς ἔφαμεν, τὸ ἐπὶ τοῦ ποσοῦ. Εἰ δὲ ταῦτόν τὸ ὅμοιον καὶ ἐπὶ τούτων, ἐπισκέψασθαι δεῖ ιδιότητος ἄλλας ἐκατέρου τοῦ γένους, τοῦ τε ποσοῦ καὶ τοῦ ποιοῦ. Ἡ λεκτέον, τὸ ὅμοιον καὶ ἐπὶ τοῦ ποσοῦ λέγεσθαι, καθόσον αἱ διαφοραὶ ἐν αὐτῶι, καθόλου δέ, ὅτι συντάττειν δεῖ τὰς συμπληρούσας διαφορὰς τῶι οὗ διαφοραί, καὶ μάλιστα, ὅταν μόνου ἐκείνου ἢ διαφορὰ ἢ διαφορά. Εἰ δ’ ἐν ἄλλωι μὲν συμπληροῖ τὴν οὐσίαν, ἐν ἄλλωι δὲ μή, οὗ μὲν συμπληροῖ, συντακτέον, οὗ δὲ μὴ συμπληροῖ, μόνον ἐφ’ ἑαυτοῦ ληπτέον· συμπληροῦν δὲ λέγω τὴν οὐσίαν οὐ τὴν ἀπλῶς, ἀλλὰ τὴν τοιάνδε, τοῦ τοιάνδε προσθήκην οὐκ οὐσιώδη δεχομένου. Κάκεινο δὲ ἐπισημαντέον, ὅτι ἴσα μὲν λέγομεν καὶ τρίγωνα καὶ τετράγωνα καὶ ἐπὶ πάντων σχημάτων, ἐπιπέδων τε καὶ στερεῶν· ὥστε ἴσον τε καὶ ἄνισον κείσθω ἐπὶ ποσοῦ ἴδιον. Ὅμοιον δὲ καὶ ἀνόμοιον, εἰ ἐπὶ ποιῶι, ἐπισκεπτέον. Περὶ δὲ τοῦ ποιῶι ἐλέχθη, ὡς σὺν ἄλλοις μὲν ὕληι καὶ ποσῶι συμμιχθέν συμπλήρωςιν ἐργάζεται αἰσθητῆς οὐσίας, καὶ ὅτι κινδυνεύει ἡ λεγομένη αὕτη οὐσία εἶναι τοῦτο τὸ ἐκ πολλῶν, οὐ τί ἀλλὰ ποιὸν μᾶλλον· καὶ ὁ μὲν λόγος εἶναι οἶον πυρὸς τὸ τί σημαίνων μᾶλλον, ἣν δὲ μορφήν ἐργάζεται, ποιὸν μᾶλλον· καὶ ὁ λόγος ὁ τοῦ ἀνθρώπου τὸ τί εἶναι, τὸ δ’ ἀποτελεσθὲν ἐν σώματος φύσει

εἶδωλον ὃν τοῦ λόγου ποιόν τι μᾶλλον εἶναι. Οἷον εἰ ἀνθρώπου ὄντος τοῦ Σωκράτους τοῦ ὀρωμένου ἢ εἰκὼν αὐτοῦ ἢ ἐν γραφῇ χρώματα καὶ φάρμακα ὄντα Σωκράτης λέγοιτο· οὕτως οὖν καὶ λόγου ὄντος, καθ’ ὃν Σωκράτης, τὸν αἰσθητὸν Σωκράτη [λέγομεν Σωκράτη]· ἀλλὰ χρώματα καὶ σχήματα ἐκείνων τῶν ἐν τῷ λόγῳ μιμήματα εἶναι· καὶ τὸν λόγον δὲ τοῦτον πρὸς τὸν ἀληθέστατον ἤδη λόγον τὸν ἀνθρώπου τὸ αὐτὸ πεπονθότα εἶναι. Ταῦτα μὲν οὖν οὕτως.

15. How far is it true that equality and inequality are characteristic of Quantity?

Triangles, it is significant, are said to be similar rather than equal. But we also refer to magnitudes as similar, and the accepted connotation of similarity does not exclude similarity or dissimilarity in Quantity. It may, of course, be the case that the term “similarity” has a different sense here from that understood in reference to Quality.

Furthermore, if we are told that equality and inequality are characteristic of Quantity, that is not to deny that similarity also may be predicated of certain quantities. If, on the contrary, similarity and dissimilarity are to be confined to Quality, the terms as applied to Quantity must, as we have said, bear a different meaning.

But suppose similarity to be identical in both genera; Quantity and Quality must then be expected to reveal other properties held in common.

May the truth be this: that similarity is predicable of Quantity only in so far as Quantity possesses [qualitative] differences? But as a general rule differences are grouped with that of which they are differences, especially when the difference is a difference of that thing alone. If in one case the difference completes the substance and not in another, we inevitably class it with that which it completes, and only consider it as independent when it is not complementary: when we say “completes the substance,” we refer not to Substance as such but to the differentiated substance; the particular object is to be thought of as receiving an accession which is non-substantial.

We must not however fail to observe that we predicate equality of triangles, rectangles, and figures generally, whether plane or solid: this may be given as a ground for regarding equality and inequality as characteristic of Quantity.

It remains to enquire whether similarity and dissimilarity are characteristic of Quality.

We have spoken of Quality as combining with other entities, Matter and Quantity, to form the complete Sensible Substance; this Substance, so called, may be supposed to constitute the manifold world of Sense, which is not so much an essence as a quale. Thus, for the essence of fire we must look to the Reason-Principle; what produces the visible aspect is, properly speaking, a quale.

Man’s essence will lie in his Reason-Principle; that which is perfected in the corporeal nature is a mere image of the Reason-Principle a quale rather

than an essence.

Consider: the visible Socrates is a man, yet we give the name of Socrates to that likeness of him in a portrait, which consists of mere colours, mere pigments: similarly, it is a Reason-Principle which constitutes Socrates, but we apply the name Socrates to the Socrates we see: in truth, however, the colours and shapes which make up the visible Socrates are but reproductions of those in the Reason-Principle, while this Reason-Principle itself bears a corresponding relation to the truest Reason-Principle of Man. But we need not elaborate this point.

[16] Ἐκαστον δὲ λαμβανόμενον χωρὶς τῶν ἄλλων τῶν περὶ τὴν λεγομένην οὐσίαν ποιότητα τὴν ἐν τούτοις εἶναι, οὐ τὸ τί οὐδὲ τὸ ποσὸν οὐδὲ κίνησιν σημαίνοντα, χαρακτηῖρα δὲ καὶ τὸ τοιόνδε [καὶ τὸ οἶον] καὶ τὸ ὅποιον δηλοῦντα, [οἶον] καλὸν αἰσχρὸν τὸ ἐπὶ σῶματι· ὁμώνυμον γὰρ τὸ καλὸν τὸ τῆιδε κάκεϊ, ὥστε καὶ τὸ ποιόν· ἐπεὶ καὶ τὸ μέλαν καὶ τὸ λευκὸν ἄλλο. Ἀλλὰ τὸ ἐν τῷ σπέρματι καὶ τῷ τοιούτῳ λόγῳ πότερα τὸ αὐτὸ ἢ ὁμώνυμον τῷ φαινομένῳ; Καὶ τοῖς ἐκεῖ προσνεμητέον ἢ τοῖς τῆιδε; Καὶ τὸ αἰσχρὸν τὸ περὶ τὴν ψυχὴν; Τὸ μὲν γὰρ καλὸν ὅτι ἄλλο, ἤδη δῆλον. Ἀλλ' εἰ ἐν τούτῳ τῷ ποιῶ καὶ ἡ ἀρετὴ, εἰ ἐν τοῖς τῆιδε ποιῶσι. Ἡ τὰς μὲν ἐν τοῖς τῆιδε ποιῶσι, τὰς δὲ ἐν τοῖς ἐκεῖ. Ἐπεὶ καὶ τὰς τέχνας λόγους οὐσας ἀπορήσειεν ἂν τις εἰ ἐν τοῖς τῆιδε· καὶ γὰρ εἰ ἐν ὕλῃ λόγοι, ἀλλὰ ὕλῃ αὐτοῖς ἡ ψυχὴ. Ἀλλ' ὅταν καὶ μετὰ ὕλης, πῶς ἐνταῦθα; Οἷον κιθαρωιδία· καὶ γὰρ περὶ χορδὰς καὶ μέρος πῶς τῆς τέχνης ἡ ᾠδὴ, φωνὴ αἰσθητὴ, εἰ μὴ ἄρα ἐνεργείας ταύτας τις, ἀλλ' οὐ μέρη, θεῖτο. Ἀλλ' οὖν ἐνέργειαι αἰσθηταί· ἐπεὶ καὶ τὸ καλὸν τὸ ἐν σῶματι ἀσώματον· ἀλλ' ἀπέδομεν αὐτὸ αἰσθητὸν ὃν τοῖς περὶ σῶμα καὶ σώματος. Γεωμετρίαν δὲ καὶ ἀριθμητικὴν διττὴν θεμένους τὰς μὲν ὥδι ἐν τῷιδε τῷ ποιῶι τακτέον, τὰς δὲ αὐτῆς τῆς ψυχῆς πραγματείας πρὸς τὸ νοητὸν ἐκεῖ τακτέον. Καὶ δὴ καὶ μουσικὴν φησιν ὁ Πλάτων καὶ ἀστρονομίαν ὡσαύτως. Τὰς τοίνυν τέχνας περὶ σώματα ἐχούσας καὶ ὀργάνοις αἰσθητοῖς καὶ αἰσθήσει χρωμέναις, εἰ καὶ ψυχῆς εἰσι διαθέσεις, ἐπειδὴ κάτω νευούσης εἰσίν, ἐν τῷιδε τῷ ποιῶι τακτέον. Καὶ δὴ καὶ τὰς πρακτικὰς ἀρετὰς οὐδὲν κωλύει ἐνταῦθα τὰς οὕτω πραττούσας ὡς πολιτικῶς τὸ πράττειν ἔχειν, ὅσαι μὴ χωρίζουσι τὴν ψυχὴν πρὸς τὰ ἐκεῖ ἄγουσαι, ἀλλ' ἐνταῦθα τὸ καλῶς ἐνεργοῦσι προηγούμενον τοῦτο, ἀλλ' οὐχ ὡς ἀναγκαῖον τιθέμεναι. Καὶ τὸ ἐν τῷ σπέρματι τοίνυν καλὸν καὶ πολὺ μᾶλλον τὸ μέλαν καὶ τὸ λευκὸν ἐν τούτοις. Τί οὖν; καὶ τὴν ψυχὴν τὴν τοιαύτην, ἐν ἣι οὗτοι οἱ λόγοι, ἐν οὐσίαι τῇ τῆιδε τάξομεν; Ἡ οὐδὲ ταῦτα σώματα εἶπομεν, ἀλλ' ἐπεὶ περὶ σῶμα καὶ σωμάτων ποιήσεις οἱ λόγοι, ἐν ποιότητι ἐθέμεθα τῇ τῆιδε· οὐσίαν δὲ αἰσθητὴν τὸ ἐκ πάντων τῶν εἰρημένων θέμενοι οὐδαμῶς ἀσώματον οὐσίαν ἐν αὐτῇ τάξομεν. Ποιότητας δὲ ἀσωμάτων ἀπάσας λέγοντες ἐν αὐτῇ πάθη ὄντα νενευκότα τῆιδε ἐνηριθμήσαμεν καὶ λόγους ψυχῆς τινας· τὸ γὰρ πάθος μεμερισμένον εἰς δύο, εἷς τε τὸ περὶ ὃ ἐστὶ καὶ ἐν ᾧ ἐστὶ, τῇ ψυχῇ, ἐδίδομεν ποιότητι οὐ σωματικῇ οὐσίᾳ, περὶ σῶμα δὲ οὐσίᾳ· οὐκέτι δὲ τὴν ψυχὴν τῆιδε τῇ οὐσίᾳ, ὅτι τὸ πρὸς σῶμα αὐτῆς πάθος ἤδη δεδοκότες ἤμεν ποιῶι· ἄνευ δὲ τοῦ πάθους καὶ τοῦ λόγου νοουμένην τῷ ὅθεν ἐστὶν ἀποδεδόκαμεν οὐδεμίαν

οὐσίαν ὅπως οὖν νοητὴν ἐνταῦθα καταλιπόντες.

16. When each of the entities bound up with the pseudo-substance is taken apart from the rest, the name of Quality is given to that one among them, by which without pointing to essence or quantity or motion we signify the distinctive mark, the type or aspect of a thing — for example, the beauty or ugliness of a body. This beauty — need we say? — is identical in name only with Intellectual Beauty: it follows that the term “Quality” as applied to the Sensible and the Intellectual is necessarily equivocal; even blackness and whiteness are different in the two spheres.

But the beauty in the germ, in the particular Reason-Principle — is this the same as the manifested beauty, or do they coincide only in name? Are we to assign this beauty — and the same question applies to deformity in the soul — to the Intellectual order, or to the Sensible? That beauty is different in the two spheres is by now clear. If it be embraced in Sensible Quality, then virtue must also be classed among the qualities of the lower. But merely some virtues will take rank as Sensible, others as Intellectual qualities.

It may even be doubted whether the arts, as Reason-Principles, can fairly be among Sensible qualities; Reason-Principles, it is true, may reside in Matter, but “matter” for them means Soul. On the other hand, their being found in company with Matter commits them in some degree to the lower sphere. Take the case of lyrical music: it is performed upon strings; melody, which may be termed a part of the art, is sensuous sound — though, perhaps, we should speak here not of parts but of manifestations [Acts]: yet, called manifestations, they are nonetheless sensuous. The beauty inherent in body is similarly bodiless; but we have assigned it to the order of things bound up with body and subordinate to it.

Geometry and arithmetic are, we shall maintain, of a twofold character; in their earthly types they rank with Sensible Quality, but in so far as they are functions of pure Soul, they necessarily belong to that other world in close proximity to the Intellectual. This, too, is in Plato’s view the case with music and astronomy.

The arts concerned with material objects and making use of perceptible instruments and sense-perception must be classed with Sensible Quality, even though they are dispositions of the Soul, attendant upon its apostasy.

There is also every reason for consigning to this category the practical virtues whose function is directed to a social end: these do not isolate Soul by inclining it towards the higher; their manifestation makes for beauty in this world, a beauty regarded not as necessary but as desirable.

On this principle, the beauty in the germ, and still more the blackness and whiteness in it, will be included among Sensible Qualities.

Are we, then, to rank the individual soul, as containing these Reason-Principles, with Sensible Substance? But we do not even identify the Principles with body; we merely include them in Sensible Quality on the

ground that they are connected with body and are activities of body. The constituents of Sensible Substance have already been specified; we have no intention whatever of adding to them Substance bodiless.

As for Qualities, we hold that they are invariably bodiless, being affections arising within Soul; but, like the Reason-Principles of the individual soul, they are associated with Soul in its apostasy, and are accordingly counted among the things of the lower realm: such affections, torn between two worlds by their objects and their abode, we have assigned to Quality, which is indeed not bodily but manifested in body.

But we refrain from assigning Soul to Sensible Substance, on the ground that we have already referred to Quality [which is Sensible] those affections of Soul which are related to body. On the contrary, Soul, conceived apart from affection and Reason-Principle, we have restored to its origin, leaving in the lower realm no substance which is in any sense Intellectual.

[17] Εἰ μὲν οὖν οὕτω δοκεῖ, διαιρετέον τὰς μὲν ψυχικάς, τὰς δὲ σωματικές, ὡς σώματος οὕσας ποιότητας. Εἰ δὲ τὰς ψυχὰς ἀπάσας ἐκεῖ τις βούλεται, ταῖς αἰσθήσεσι τὰς τῇδε ποιότητας ἔστι διαιρεῖν, τὰς μὲν δι' ὁμμάτων, τὰς δὲ δι' ὧτων, τὰς δὲ δι' ἀφῆς, γεύσεως, ὀσφρήσεως· καὶ τούτων εἴ τινες διαφοραί, ὄνεσι μὲν χρώματα, ἀκοαῖς δὲ φωνάς, καὶ ταῖς ἄλλαις αἰσθήσεσι· φωνὰς δέ, ἥ ποιαί, ἡδύ, τραχύ, λεῖον. Ἐπεὶ δὲ τὰς διαφορὰς τὰς περὶ τὴν οὐσίαν ποιότησι διαιρούμεθα καὶ τὰς ἐνεργείας καὶ τὰς πράξεις καλὰς ἢ αἰσχροῦς καὶ ὅλως τοιάσδε – τὸ γὰρ ποσὸν ἢ ὀλιγάκις εἰς τὰς διαφορὰς τὰς εἶδη ποιούσας ἢ οὐδαμοῦ – καὶ τὸ ποσὸν δὲ ποιότησι ταῖς αὐτῶν οἰκείαις, πῶς ἂν τις καὶ τὸ ποῖον διέλοι κατ' εἶδη, ἀπορήσειεν ἂν τις, ποίαις χρώμενος διαφοραῖς καὶ ἐκ ποίου γένους. Ἄτοπον γὰρ ἑαυτῷ καὶ ὅμοιον, ὥσπερ ἂν εἴ τις διαφορὰς οὐσίας οὐσίας πάλιν αὖ λέγοι. Τίни οὖν τὸ λευκὸν καὶ τὸ μέλαν; Τίни δὲ τὰ χρώματα ὅλως; Ἀπὸ χυμῶν καὶ τῶν ἀπτικῶν ποιότητων; Εἰ δὲ τοῖς διαφόροις αἰσθητηρίοις ταῦτα, οὐκ ἐν τοῖς ὑποκειμένοις ἢ διαφορά. Ἀλλὰ τὰ κατὰ τὴν αὐτὴν αἴσθησιν πῶς; Εἰ δ' ὅτι τὸ μὲν συγκριτικόν, τὸ δὲ διακριτικὸν ὁμμάτων, τὸ δὲ διακριτικὸν γλώττης καὶ συγκριτικόν, πρῶτον μὲν ἀμφισβητεῖται καὶ περὶ αὐτῶν τῶν παθῶν, εἰ διακρίσεις τινὲς καὶ συγκρίσεις ταῦτα· ἔπειτα οὐκ αὐτὰ οἷς διαφέρει εἴρηκεν. Εἰ δέ τις λέγοι οἷς δύνανται – καὶ οὐκ ἄλογον δὲ οἷς δύνανται – ἐκεῖνο ἴσως λεκτέον, ὡς οἷς δύνανται διαιρετέον τὰ μὴ ὁρώμενα, οἷον τὰς ἐπιστήμας· αἰσθητὰ δὲ ταῦτα ὄντα διὰ τί ἐξ ὧν ποιεῖ; Καὶ ἐν ταῖς ἐπιστήμαις δὲ διαιροῦντες οἷς δύνανται, καὶ ὅλως ταῖς τῆς ψυχῆς δυνάμεσι διαστησάμενοι ὡς ἕτεροι ἐξ ὧν ποιοῦσιν, ἔχονεν λόγῳ διαφορὰς αὐτῶν λαμβάνειν, οὐ μόνον περὶ ἃ, ἀλλὰ καὶ λόγους αὐτῶν ὁρῶντες. Ἡ τὰς μὲν τέχνας ἔξομεν τοῖς λόγοις αὐτῶν καὶ τοῖς θεωρήμασι, τὰς δὲ ἐπὶ σώμασι ποιότητας πῶς; Ἡ καὶ ἐπὶ τῶν λόγων τῶν διαφόρων πῶς ἕτεροι, ζητήσκειν ἂν τις. Καὶ γὰρ φαίνεται τὸ λευκὸν τοῦ μέλανος διαφέρειν· ἀλλὰ τίни, ζητοῦμεν.

17. This procedure, if approved, will entail a distinction between psychic and bodily qualities, the latter belonging specifically to body.

If we decide to refer all souls to the higher, we are still at liberty to perform for Sensible qualities a division founded upon the senses themselves — the eyes, the ears, touch, taste, smell; and if we are to look for further differences, colours may be subdivided according to varieties of vision, sounds according to varieties of hearing, and so with the other senses: sounds may also be classified qualitatively as sweet, harsh, soft.

Here a difficulty may be raised: we divide the varieties of Substance and their functions and activities, fair or foul or indeed of any kind whatsoever, on the basis of Quality, Quantity rarely, if ever, entering into the differences which produce species; Quantity, again, we divide in accordance with qualities of its own: how then are we to divide Quality itself into species? what differences are we to employ, and from what genus shall we take them? To take them from Quality itself would be no less absurd than setting up substances as differences of substances.

How, then, are we to distinguish black from white? how differentiate colours in general from tastes and tangible qualities? By the variety of sense-organs? Then there will be no difference in the objects themselves.

But, waiving this objection, how deal with qualities perceived by the same sense-organ? We may be told that some colours integrate, others disintegrate the vision, that some tastes integrate, others disintegrate the tongue: we reply that, first, it is the actual experiences [of colour and taste, and not the sense-organs] that we are discussing and it is to these that the notions of integration and disintegration must be applied; secondly, a means of differentiating these experiences has not been offered.

It may be suggested that we divide them by their powers, and this suggestion is so far reasonable that we may well agree to divide the non-sensuous qualities, the sciences for example, on this basis; but we see no reason for resorting to their effects for the division of qualities sensuous. Even if we divide the sciences by their powers, founding our division of their processes upon the faculties of the mind, we can only grasp their differences in a rational manner if we look not only to their subject-matter but also to their Reason-Principles.

But, granted that we may divide the arts by their Reason-Principles and theorems, this method will hardly apply to embodied qualities. Even in the arts themselves an explanation would be required for the differences between the Reason-Principles themselves. Besides, we have no difficulty in seeing that white differs from black; to account for this difference is the purpose of our enquiry.

[18] Ἀλλὰ γὰρ ταῦτα ἅπαντα τὰ ἀπορηθέντα δεικνύει ὡς τῶν ἄλλων δεῖ διαφορὰς ζητεῖν, αἷς χωριοῦμεν ἀπ' ἀλλήλων ἕκαστα, τῶν δὲ διαφορῶν διαφορὰς καὶ ἀδύνατον καὶ ἄλογον· οὔτε γὰρ οὐσίας οὐσιῶν οὔτε ποσοῦ ποσότητος οὔτε ποιότητος ποιότητων οὔτε διαφορὰς διαφορῶν οἶόν τε. Ἀλλ' ἀνάγκη, οὗ ἐγγωρεῖ, τοῖς ἐξῶθεν ἢ τοῖς ποιητικοῖς ἢ τοῖς τοιούτοις· οὗ δὲ

μηδὲ ταῦτα, οἷον πράσιον ὠχροῦ, ἐπειδὴ λευκοῦ καὶ μέλανος λέγουσι, τί ἄν τις εἴποι; Ἀλλὰ γάρ, ὅτι ἕτερα, ἢ αἰσθησις ἢ ὁ νοῦς ἐρεῖ, καὶ οὐ δώσουσι λόγον, ἢ μὲν αἰσθησις, ὅτι μηδ' αὐτῆς ὁ λόγος, ἀλλὰ μόνον μηνύσεις διαφόρους ποιήσασθαι, ὁ δὲ νοῦς ἐν ταῖς αὐτοῦ ἐπιβολαῖς ἀπλαῖς καὶ οὐ λόγοις χρῆται πανταχοῦ, ὥς λέγειν ἕκαστον τόδε τόδε, τόδε τόδε· καὶ ἔστιν ἑτερότης ἐν ταῖς κινήσεσιν αὐτοῦ διαιροῦσα θάτερον ἀπὸ θατέρου οὐχ ἑτερότητος αὐτῇ δεομένη. Αἱ τοίνυν ποιότητες πότερα διαφοραὶ πᾶσαι γένοιτο ἂν ἢ οὐ; Λευκότης μὲν γὰρ καὶ ὅλως αἱ χροαὶ καὶ [αἱ] περὶ ἀφῆν καὶ χυμοὺς γένοιτο ἂν διαφοραὶ ἐτέρων καὶ εἶδη ὄντα, γραμματικὴ δὲ καὶ μουσικὴ πῶς; Ἡ τῷ τὴν μὲν γραμματικὴν ψυχὴν, τὴν δὲ μουσικὴν, καὶ μάλιστα, εἰ φύσει εἶεν, ὥστε καὶ εἰδοποιοὺς διαφορὰς γίνεσθαι. Καὶ εἰ εἴη τις οὖν διαφορὰ, ἐκ τούτου τοῦ γένους ἢ καὶ ἐξ ἄλλου· καὶ εἰ ἐκ ταύτου γένους, τῶν ἐκ τοῦ αὐτοῦ γένους, οἷον ποιότητων ποιότητας. Ἀρετὴ γὰρ καὶ κακία ἢ μὲν γὰρ ἕξις τοιάδε, ἢ δὲ τοιάδε· ὥστε ποιότητων οὐσῶν τῶν ἕξεων αἱ διαφοραὶ ποιότητες· εἰ μὴ τις φαίη τὴν μὲν ἕξιν ἄνευ τῆς διαφορὰς μὴ ποιότητα εἶναι, τὴν δὲ διαφορὰν τὴν ποιότητα ποιεῖν. Ἀλλ' εἰ τὸ γλυκὺ ὠφέλιμον, βλαβερὸν δὲ τὸ πικρὸν, σχέσει, οὐ ποιότητι, διαιρεῖ. Τί δ' εἰ τὸ γλυκὺ παχύ, τὸ δὲ αὐστηρὸν λεπτόν; Οὐ τί ἦν γλυκὺ ἴσως λέγει παχύ, ἀλλ' ὦι ἢ γλυκύτης· καὶ ἐπὶ τοῦ αὐστηροῦ ὁ αὐτὸς λόγος. Ὅστε εἰ πανταχοῦ μὴ ποιότητος ποιότης διαφορὰ σκεπτέον, ὥσπερ οὐδὲ οὐσίας οὐσία, οὐδὲ ποσοῦ ποσότης. Ἡ τὰ πέντε τῶν τριῶν διαφέρει δυσὶν. Ἡ ὑπερέχει δυσί, διαφέρει δ' οὐ λέγεται· πῶς γὰρ ἂν καὶ διαφέρει δυσὶν ἐν τοῖς τρισίν; Ἀλλ' οὐδὲ κίνησις κινήσεως κινήσει διαφέρει ἂν, οὐδ' ἐπὶ τῶν ἄλλων ἂν τις εὔροι. Ἐπὶ δὲ τῆς ἀρετῆς καὶ κακίας τὸ ὅλον πρὸς τὸ ὅλον ληπτέον, καὶ οὕτως αὐτοῖς διοίσει. Τὸ δὲ ἐκ ταύτου γένους, τοῦ ποιοῦ, καὶ μὴ ἐξ ἄλλου, εἴ τις διαιροῖ τῷ τὴν μὲν περὶ ἡδονάς, τὴν δὲ περὶ ὀργάς, καὶ τὴν μὲν περὶ καρποῦ κομιδὴν, καὶ οὕτω παραδέξαιτο καλῶς ὠρίσθαι, δηλον ὅτι ἔστι διαφορὰς εἶναι καὶ μὴ ποιότητας.

18. These problems at any rate all serve to show that, while in general it is necessary to look for differences by which to separate things from each other, to hunt for differences of the differences themselves is both futile and irrational. We cannot have substances of substances, quantities of quantities, qualities of qualities, differences of differences; differences must, where possible, be found outside the genus, in creative powers and the like: but where no such criteria are present, as in distinguishing dark-green from pale-green, both being regarded as derived from white and black, what expedient may be suggested?

Sense-perception and intelligence may be trusted to indicate diversity but not to explain it: explanation is outside the province of sense-perception, whose function is merely to produce a variety of information; while, as for intelligence, it works exclusively with intuitions and never resorts to explanations to justify them; there is in the movements of intelligence a diversity which separates one object from another, making further differentiation unnecessary.

Do all qualities constitute differentiae, or not? Granted that whiteness and

colours in general and the qualities dependent upon touch and taste can, even while they remain species [of Quality], become differentiae of other things, how can grammar and music serve as differentiae? Perhaps in the sense that minds may be distinguished as grammatical and musical, especially if the qualities are innate, in which case they do become specific differentiae.

It remains to decide whether there can be any differentia derived from the genus to which the differentiated thing belongs, or whether it must of necessity belong to another genus? The former alternative would produce differentiae of things derived from the same genus as the differentiae themselves — for example, qualities of qualities. Virtue and vice are two states differing in quality: the states are qualities, and their differentiae qualities — unless indeed it be maintained that the state undifferentiated is not a quality, that the differentia creates the quality.

But consider the sweet as beneficial, the bitter as injurious: then bitter and sweet are distinguished, not by Quality, but by Relation. We might also be disposed to identify the sweet with the thick, and the Pungent with the thin: “thick” however hardly reveals the essence but merely the cause of sweetness — an argument which applies equally to pungency.

We must therefore reflect whether it may be taken as an invariable rule that Quality is never a differentia of Quality, any more than Substance is a differentia of Substance, or Quantity of Quantity.

Surely, it may be interposed, five differs from three by two. No: it exceeds it by two; we do not say that it differs: how could it differ by a “two” in the “three”? We may add that neither can Motion differ from Motion by Motion. There is, in short, no parallel in any of the other genera.

In the case of virtue and vice, whole must be compared with whole, and the differentiation conducted on this basis. As for the differentia being derived from the same genus as themselves, namely, Quality, and from no other genus, if we proceed on the principle that virtue is bound up with pleasure, vice with lust, virtue again with the acquisition of food, vice with idle extravagance, and accept these definitions as satisfactory, then clearly we have, here too, differentiae which are not qualities.

[19] Τῇ δὲ ποιότητι συντακτέον, ὥσπερ ἐδόκει, καὶ τοὺς κατ’ αὐτὰς ποιούς, καθόσον ποιότης περὶ αὐτούς, οὐ προσποιουμένους αὐτούς, ἵνα μὴ κατηγορίαι δύο, ἀλλ’ εἰς τοῦτο ἀνιόντας ἀπ’ αὐτῶν, ἀφ’ οὗ λέγονται. Τὸ δὲ οὐ λευκόν, εἰ μὲν σημαίνει ἄλλο χρῶμα, ποιότης· εἰ δὲ ἀπόφασις μόνον εἶη, [πραγμάτων ἢ ἐξαριθμησις] οὐδὲν ἂν εἶη, εἰ μὴ φωνὴ ἢ ὄνομα ἢ λόγος γινομένου κατ’ αὐτοῦ πράγματος· καὶ εἰ μὲν φωνή, κίνησις τις, εἰ δ’ ὄνομα ἢ λόγος, πρὸς τι, καθὼς σημαντικά. Εἰ δὲ μὴ μόνον πραγμάτων ἢ ἐξαριθμησις κατὰ γένος, ἀλλὰ δεῖ καὶ τὰ λεγόμενα καὶ τὰ σημαίνοντα, τίνος ἕκαστον γένους σημαντικόν, ἐροῦμεν τὰ μὲν τίθεσθαι αὐτὰ μόνον δηλοῦντα, τὰ δὲ ἀναιρεῖν αὐτά. Καίτοι βέλτιον ἴσως τὰς ἀποφάσεις αὐτῶν μὴ συναριθμεῖν τὰς γε καταφάσεις διὰ τὸ σύνθετον μὴ συναριθμοῦντας. Τὰς δὲ στερήσεις πῶς;

[τὰς δὲ στερήσεις] Εἰ ὧν αἱ στερήσεις ποιότητες, καὶ αὐταὶ ποιότητες, οἷον νωδὸς ἢ τυφλός. Ὁ δὲ γυμνὸς καὶ ἡμψισμένος οὐδέτερος ποιός, ἀλλὰ μᾶλλον πως ἔχων· ἐν σχέσει οὖν τῇ πρὸς ἄλλο. Πάθος δὲ τὸ μὲν ἐν τῷ πάσχειν ἔτι οὐ ποιότης, ἀλλὰ τις κίνησις· τὸ δὲ ἐν τῷ πεπονθέναι καὶ ἔχειν μένον ἤδη τὸ πάθος ποιότης· εἰ δὲ μὴ ἔχοι ἔτι τὸ πάθος, λέγοιτο δὲ πεπονθέναι, κεκινήσθαι· τοῦτο δὲ ταῦτόν τῳ ἦν ἐν κινήσει. Δεῖ δὲ μόνον κίνησιν νοεῖν ἀφαιροῦντα τὸν χρόνον· οὐδὲ γὰρ οὐδὲ τὸ νῦν προσλαμβάνειν προσήκει. Τὸ δὲ καλῶς καὶ τὰ τοιαῦτα εἰς μίαν νόησιν τὴν τοῦ γένους ἀνακτέον. Εἰ δὲ τὸν μὲν ἐρυθρίαν εἰς τὸ ποῖον ἀνακτέον, τὸν δὲ ἐρυθρὸν μηκέτι, ἐπισκεπτέον. Τὸ μὲν γὰρ ἐρυθραίνεσθαι ὀρθῶς οὐκ ἀνακτέον· πάσχει γὰρ ἢ ὅλως κινεῖται· εἰ δὲ μηκέτι ἐρυθραίνεται, ἀλλ' ἤδη ἔστι, διὰ τί οὐ ποιός; Οὐ γὰρ χρόνῳ ὁ ποιός – ἢ τίτι ὀριστέον; – ἀλλὰ τῳ τοιῷδε, καὶ ἐρυθρὸν λέγοντες ποῖον λέγομεν· ἢ οὕτως τὰς ἕξεις μόνας ποιότητας ἐροῦμεν, τὰς δὲ διαθέσεις οὐκέτι. Καὶ θερμὸς τοῖνον οὐχ ὁ θερμαινόμενος, καὶ νοσῶν οὐχ ὁ ἀγόμενος εἰς νόσον.

19. With Quality we have undertaken to group the dependent qualia, in so far as Quality is bound up with them; we shall not however introduce into this category the qualified objects [qua objects], that we may not be dealing with two categories at once; we shall pass over the objects to that which gives them their [specific] name.

But how are we to classify such terms as “not white”? If “not white” signifies some other colour, it is a quality. But if it is merely a negation of an enumeration of things not white, it will be either a meaningless sound, or else a name or definition of something actual: if a sound, it is a kind of motion; if a name or definition, it is a relative, inasmuch as names and definitions are significant. But if not only the things enumerated are in some one genus, but also the propositions and terms in question must be each of them significative of some genus, then we shall assert that negative propositions and terms posit certain things within a restricted field and deny others. Perhaps, however, it would be better, in view of their composite nature, not to include the negations in the same genus as the affirmations.

What view, then, shall we take of privations? If they are privations of qualities, they will themselves be qualities: “toothless” and “blind,” for example, are qualities. “Naked” and “dothed,” on the other hand, are neither of them qualities but states: they therefore comport a relation to something else.

[With regard to passive qualities:]

Passivity, while it lasts, is not a quality but a motion; when it is a past experience remaining in one's possession, it is a quality; if one ceases to possess the experience then regarded as a finished occurrence, one is considered to have been moved — in other words, to have been in Motion. But in none of these cases is it necessary to conceive of anything but Motion; the idea of time should be excluded; even present time has no right to be introduced.

“Well” and similar adverbial expressions are to be referred to the single generic notion [of Quality].

It remains to consider whether blushing should be referred to Quality, even though the person blushing is not included in this category. The fact of becoming flushed is rightly not referred to Quality; for it involves passivity — in short, Motion. But if one has ceased to become flushed and is actually red, this is surely a case of Quality, which is independent of time. How indeed are we to define Quality but by the aspect which a substance presents? By predicating of a man redness, we clearly ascribe to him a quality.

We shall accordingly maintain that states alone, and not dispositions, constitute qualities: thus, “hot” is a quality but not “growing hot,” “ill” but not “turning ill.”

[20] Ὅρᾶν δὲ δεῖ, εἰ μὴ πάσῃ ποιότητί ἐστί τις ἄλλη ἐναντία· ἐπεὶ καὶ τὸ μέσον τοῖς ἄκροις δοκεῖ ἐπ’ ἀρετῆς καὶ κακίας ἐναντίον εἶναι. Ἀλλ’ ἐπὶ τῶν χρωμάτων τὰ μετὰ οὐχ οὕτως. Εἰ μὲν οὖν, ὅτι μίξεις τῶν ἄκρων τὰ μετὰ, ἔδει μὴ ἀντιδιαρεῖν, ἀλλὰ λευκῶι καὶ μέλανι, τὰ δ’ ἄλλα συνθέσεις. Ἡ τῶι μίαν τινὰ ἄλλην ἐπὶ τῶν μετὰ, κἂν ἐκ συνθέσεως ἥ θεωρεῖσθαι, ἀντιτίθεμεν. Ἡ ὅτι δὲ τὰ ἐναντία οὐ μόνον διαφέρει, ἀλλὰ καὶ πλείστον. Ἀλλὰ κινδυνεύει τὸ πλείστον διαφέρειν λαμβάνεσθαι ἐν τῶι θέσθαι ἤδη ταῦτα τὰ μετὰ· ἐπεὶ, εἴ τις ταύτην τὴν διάταξιν ἀφέλοι, τίνι τὸ πλείστον ὀριεῖ; Ἡ ὅτι τὸ φαιὸν ἐγγυτέρω τοῦ λευκοῦ μᾶλλον ἢ τὸ μέλαν· καὶ τοῦτο παρὰ τῆς ὀψεως μὴνύεται, καὶ ἐπὶ τῶν χυμῶν ὡσαύτως, θερμόν, ψυχρόν, τὸ μῆδέτερον μετὰ· ἀλλ’ ὅτι μὲν οὕτως ὑπολαμβάνειν εἰθίσμεθα, δῆλον, τάχα δ’ ἂν τις ἡμῖν οὐ συγχωροῖ ταῦτα· τὸ δὲ λευκὸν καὶ τὸ ξανθὸν καὶ ὅτιοῦν πρὸς ὅτιοῦν ὁμοίως πάντῃ ἕτερα ἀλλήλων εἶναι καὶ ἕτερα ὄντα ποῖα ἐναντία εἶναι. Οὐδὲ γὰρ τῶι εἶναι μετὰ αὐτῶν, ἀλλὰ τούτῳ ἢ ἐναντιότης. Ὑγιεῖαι γοῦν καὶ νόσοι οὐδὲν παρεμπέπτωκε μετὰ, καὶ ἐναντία· ἢ ὅτι τὰ γινόμενα ἐξ ἐκατέρου πλείστην παραλλαγὴν ἔχει. Καὶ πῶς πλείστην ἔστιν εἰπεῖν μὴ οὐσῶν ἐν τοῖς μέσοις ἐλαττόνων; Οὐκ ἔστιν οὖν ἐπὶ ὑγείας καὶ νόσου πλείστον εἰπεῖν. Ἄλλωι τοίνυν τὸ ἐναντίον, οὐ τῶι πλείστον, ὀριστεόν. Εἰ δὲ τῶι πολλῶι, εἰ μὲν τὸ πολὺ ἀντὶ τοῦ πλέον πρὸς ἐλαττον, πάλιν τὰ ἄμεσα ἐκφεύζεται· εἰ δ’ ἀπλῶς πολὺ, ἐκάστη φύσει πολὺ ἀφεστάναι συγχωρηθέντος, μὴ τῶι πλείονι μετρεῖν τὴν ἀπόστασιν. Ἀλλ’ ἐπισκεπτέον, πῶς τὸ ἐναντίον. Ἄρ’ οὖν τὰ μὲν ἔχοντά τινα ὁμοιότητα — λέγω δὲ οὐ κατὰ τὸ γένος οὐδὲ πάντως τῶι μεμίχθαι ἄλλαις οἷον μορφαῖς αὐτῶν — ἢ πλείονα ἢ ἐλάττωνα οὐκ ἐναντία, ἀλλ’ οἷς μὴδὲν ταῦτόν κατὰ τὸ εἶδος, ἐναντία; Καὶ προσθετόν δέ· ἐν γένει τῶι ποιῶι. Ἐντεῦθεν γὰρ καὶ τὰ μὲν ἄμεσα τῶν ἐναντίων, οἷς μὴδὲν εἰς ὁμοίωσιν, οὐκ ὄντων ἄλλων τῶν οἷον ἐπαμφοτερίζοντων καὶ ὁμοιότητα πρὸς ἄλληλα ἐχόντων, τῶν δὲ τινων μόνων μὴ ἐχόντων. Εἰ τοῦτο, οἷς μὲν ἐστὶ κοινότης ἐν τοῖς χρώμασιν, οὐκ ἂν εἴη ἐναντία. Ἀλλ’ οὐδὲν κωλύσει μὴ πᾶν μὲν παντί, ἄλλο δὲ ἄλλωι οὕτως εἶναι ἐναντίον, καὶ ἐπὶ χυμῶν ὡσαύτως. Ταῦτα μὲν οὕτω διηπορήσθω. Περὶ δὲ τοῦ μᾶλλον ἐν μὲν τοῖς μετέχουσιν ὅτι ἐστίν, ἐδόκει, ὑγεία δὲ αὐτὴ καὶ δικαιοσύνη ἠπορεῖτο. Εἰ δὴ πλάτος ἔχει τούτων ἐκάστη αὐτῶν, καὶ τὰς ἕξεις

αὐτὰς δοτέον· ἐκεῖ δ' ἕκαστον τὸ ὅλον καὶ οὐκ ἔχει τὸ μᾶλλον.

20. We have to ascertain whether there is not to every quality a contrary. In the case of virtue and vice, even the mean appears to be contrary to the extremes.

But when we turn to colours, we do not find the intermediates so related. If we regard the intermediates as blendings of the extremes, we must not posit any contrariety other than that between black and white, but must show that all other colours are combinations of these two. Contrariety however demands that there be some one distinct quality in the intermediates, though this quality may be seen to arise from a combination.

It may further be suggested that contraries not only differ from each other, but also entail the greatest possible difference. But “the greatest possible difference” would seem to presuppose that intermediates have already been established: eliminate the series, and how will you define “the greatest possible”? Sight, we may be told, will reveal to us that grey is nearer than black to white; and taste may be our judge when we have hot, cold and no intermediate.

That we are accustomed to act upon these assumptions is obvious enough; but the following considerations may perhaps commend themselves:

White and yellow are entirely different from each other — a statement which applies to any colour whatsoever as compared with any other; they are accordingly contrary qualities. Their contrariety is independent of the presence of intermediates: between health and disease no intermediate intrudes, and yet they are contraries.

It may be urged that the products of a contrariety exhibit the greatest diversity. But “the greatest diversity” is clearly meaningless, unless we can point to lower degrees of diversity in the means. Thus, we cannot speak of “the greatest diversity” in reference to health and disease. This definition of contrariety is therefore inadmissible.

Suppose that we say “great diversity” instead of “the greatest”: if “great” is equivalent to greater and implies a less, immediate contraries will again escape us; if, on the other hand, we mean strictly “great” and assume that every quality shows a great divergence from every other, we must not suppose that the divergence can be measured by a comparative.

Nonetheless, we must endeavour to find a meaning for the term “contrary.” Can we accept the principle that when things have a certain similarity which is not generic nor in any sense due to admixture, but a similarity residing in their forms — if the term be permitted — they differ in degree but are not contraries; contraries being rather those things which have no specific identity? It would be necessary to stipulate that they belong to the same genus, Quality, in order to cover those immediate contraries which [apparently] have nothing conducing to similarity, inasmuch as there are no intermediates looking both ways, as it were, and having a mutual similarity to each other;

some contraries are precluded by their isolation from similarity.

If these observations be sound, colours which have a common ground will not be contraries. But there will be nothing to prevent, not indeed every colour from being contrary to every other, but any one colour from being contrary to any other; and similarly with tastes. This will serve as a statement of the problem.

As for Degree [subsisting in Quality], it was given as our opinion that it exists in the objects participating in Quality, though whether it enters into qualities as such — into health and justice — was left open to question. If indeed these qualities possess an extension quite apart from their participants, we must actually ascribe to them degrees: but in truth they belong to a sphere where each entity is the whole and does not admit of degree.

[21] Περὶ δὲ κινήσεως, εἰ δεῖ γένος θέσθαι, ᾧδ' ἂν τις θεωρήσειε· πρῶτον μὲν, εἰ μὴ εἰς ἄλλο γένος ἀνάγειν προσήκεν, ἔπειτα, εἰ μηδὲν ἄνωθεν αὐτῆς ἐν τῷ τί ἐστι κατηγοροῖτο, εἴτα, εἰ πολλὰς διαφορὰς λαβοῦσα εἶδη ποιήσει. Εἰς ποῖον τις γένος αὐτὴν ἀνάξει; Οὐτε γὰρ οὐσία οὔτε ποιότης τῶν ἐχόντων αὐτήν· οὐ μὴν οὐδ' εἰς τὸ ποιεῖν — καὶ γὰρ ἐν τῷ πάσχειν πολλὰι κινήσεις — οὐδ' αὖ εἰς τὸ πάσχειν, ὅτι πολλὰι κινήσεις ποιήσεις· ποιήσεις δὲ καὶ πείσεις εἰς ταύτην. Οὐδ' αὖ εἰς τὸ πρὸς τι ὀρθῶς, ὅτι τινὸς ἢ κινήσεως καὶ οὐκ ἐφ' αὐτῆς· οὕτω γὰρ ἂν καὶ τὸ ποῖον ἐν τῷ πρὸς τι· τινὸς γὰρ ἢ ποιότητος καὶ ἐν τινι· καὶ τὸ ποσὸν ὡσαύτως. Εἰ δ' ὅτι ὄντα ἐκεῖνά τινα, κἂν τινος ἢ καθὸ ἐστι, τὸ μὲν ποιότης, τὸ δὲ ποσότης εἴρηται, τὸν αὐτὸν τρόπον, ἐπειδὴ, κἂν τινος ἢ κινήσεως ἦι, ἔστι τι πρὸ τοῦ τινος εἶναι, ὃ ἐστὶν ἐφ' αὐτοῦ ληπτέον ἂν εἴη. Ὅλως γὰρ πρὸς τι δεῖ τίθεσθαι οὐχ ὃ ἐστὶν, εἴτ' ἄλλου ἐστίν, ἀλλ' ὃ ἢ σχέσις ἀπογεννᾷ οὐδενὸς ὄντος ἄλλου παρὰ τὴν σχέσιν καθὸ λέγεται, οἷον τὸ διπλάσιον καθὸ λέγεται διπλάσιον ἐν τῇ πρὸς τὸ πηχυαῖον παραβολῇ τὴν γένεσιν λαβὼν καὶ τὴν ὑπόστασιν οὐδὲν νοούμενον πρὸ τούτου ἐν τῷ πρὸς ἕτερον παραβεβλήσθαι ἔσχε τοῦτο λέγεσθαι τε καὶ εἶναι. Τί οὖν ἐστι τοῦτο, ὃ ἐτέρου ὄν ἐστὶ τι, ἵνα καὶ ἐτέρου ἦι, ὡς τὸ ποῖον καὶ τὸ ποσὸν καὶ ἡ οὐσία; Ἡ πρότερον, ὅτι μηδὲν πρὸ αὐτοῦ ὡς γένος κατηγορεῖται, ληπτέον. Ἀλλ' εἰ τὴν μεταβολὴν τις λέγοι πρὸ κινήσεως εἶναι, πρῶτον μὲν ἢ ταυτὸν λέγει ἢ γένος λέγων ἐκεῖνο ποιήσει ἕτερον παρὰ τὰ πρόσθεν εἰρημένα· εἴτα δῆλον, ὅτι ἐν εἶδει τὴν κίνησιν θήσεται καὶ τι ἕτερον ἀντιθήσει τῇ κινήσει, τὴν γένεσιν ἴσως, μεταβολὴν τινα κάκεινὴν λέγων, κίνησιν δὲ οὐ. Διὰ τί οὖν οὐ κινήσεως ἢ γένεσεως; Εἰ μὲν γάρ, ὅτι μήπω ἐστὶ τὸ γινόμενον, κινήσεως δὲ οὐ περὶ τὸ μὴ ὄν, οὐδ' ἂν μεταβολὴ δηλονότι ἂν εἴη ἢ γένεσις. Εἰ δ' ὅτι ἢ γένεσις ἐστὶν οὐδὲν ἄλλο ἢ ἀλλοιῶσις τις καὶ αὐξὴ τῷ ἀλλοιουμένων τινῶν καὶ αὐξομένων τὴν γένεσιν εἶναι, τὰ πρὸ τῆς γενέσεως λαμβάνει. Δεῖ δὲ τὴν γένεσιν ἐν τούτοις ἕτερόν τι εἶδος λαβεῖν. Οὐ γὰρ ἐν τῷ ἀλλοιουῖσθαι παθητικῶς τὸ γίνεσθαι καὶ ἢ γένεσις, οἷον θερμαίνεσθαι ἢ λευκαίνεσθαι — ἔστι γὰρ τούτων γενομένων μήπω τὴν ἀπλῶς γένεσιν γεγενῆσθαι, ἀλλὰ τι γίνεσθαι, αὐτὸ τοῦτο τὸ ἡλλοιωῖσθαι — ἀλλ' ὅταν [εἰδὸς τι λαμβάνη] ζῶιον ἢ φυτόν [ὅταν εἰδὸς τι λαμβάνη]. Εἴποι δ' ἂν τις τὴν μεταβολὴν μᾶλλον ἀρμόττειν ἐν εἶδει τίθεσθαι ἢ τὴν κίνησιν, ὅτι τὸ μὲν τῆς μεταβολῆς ἄλλο ἀνθ' ἐτέρου ἐθέλει σημαίνειν,

τὸ δὲ τῆς κινήσεως ἔχει καὶ τὴν οὐκ ἐκ τοῦ οἰκείου μετάστασιν, ὥσπερ ἡ τοπικὴ κίνησις. Εἰ δὲ μὴ τοῦτο βούλεται τις, ἀλλ' ἡ μάθησις καὶ ἡ κιθάρισις, ἡ ὅλως ἡ ἀφ' ἑξέως κίνησις. Ὡστε εἰδός τι ἂν εἴη κινήσεως μᾶλλον ἢ ἀλλοίωσις ἐκστατικὴ τις οὐσα κίνησις.

21. The claim of Motion to be established as a genus will depend upon three conditions: first, that it cannot rightly be referred to any other genus; second, that nothing higher than itself can be predicated of it in respect of its essence; third, that by assuming differences it will produce species. These conditions satisfied, we may consider the nature of the genus to which we shall refer it.

Clearly it cannot be identified with either the Substance or the Quality of the things which possess it. It cannot, further, be consigned to Action, for Passivity also comprises a variety of motions; nor again to Passivity itself, because many motions are actions: on the contrary, actions and passions are to be referred to Motion.

Furthermore, it cannot lay claim to the category of Relation on the mere ground that it has an attributive and not a self-centred existence: on this ground, Quality too would find itself in that same category; for Quality is an attribute and contained in an external: and the same is true of Quantity.

If we are agreed that Quality and Quantity, though attributive, are real entities, and on the basis of this reality distinguishable as Quality and Quantity respectively: then, on the same principle, since Motion, though an attribute has a reality prior to its attribution, it is incumbent upon us to discover the intrinsic nature of this reality. We must never be content to regard as a relative something which exists prior to its attribution, but only that which is engendered by Relation and has no existence apart from the relation to which it owes its name: the double, strictly so called, takes birth and actuality in juxtaposition with a yard's length, and by this very process of being juxtaposed with a correlative acquires the name and exhibits the fact of being double.

What, then, is that entity, called Motion, which, though attributive, has an independent reality, which makes its attribution possible — the entity corresponding to Quality, Quantity and Substance?

But first, perhaps, we should make sure that there is nothing prior to Motion and predicated of it as its genus.

Change may be suggested as a prior. But, in the first place, either it is identical with Motion, or else, if change be claimed as a genus, it will stand distinct from the genera so far considered: secondly, Motion will evidently take rank as a species and have some other species opposed to it — becoming, say — which will be regarded as a change but not as a motion.

What, then, is the ground for denying that becoming is a motion? The fact, perhaps, that what comes to be does not yet exist, whereas Motion has no dealings with the non-existent. But, on that ground, becoming will not be a

change either. If however it be alleged that becoming is merely a type of alteration or growth since it takes place when things alter and grow, the antecedents of becoming are being confused with becoming itself. Yet becoming, entailing as it does these antecedents, must necessarily be a distinct species; for the event and process of becoming cannot be identified with merely passive alteration, like turning hot or white: it is possible for the antecedents to take place without becoming as such being accomplished, except in so far as the actual alteration [implied in the antecedents] has “come to be”; where, however, an animal or a vegetal life is concerned, becoming [or birth] takes place only upon its acquisition of a Form.

The contrary might be maintained: that change is more plausibly ranked as a species than is Motion, because change signifies merely the substitution of one thing for another, whereas Motion involves also the removal of a thing from the place to which it belongs, as is shown by locomotion. Even rejecting this distinction, we must accept as types of Motion knowledge and musical performance — in short, changes of condition: thus, alteration will come to be regarded as a species of Motion — namely, motion displacing.

[22] Ἄλλ' ἔστω ταὐτὸν νοούμενον τὸ τῆς ἀλλοιώσεως κατὰ τὸ παρακολουθεῖν τῇ κινήσει τὸ ἄλλο. Τί οὖν δεῖ λέγειν τὴν κίνησιν; Ἐστω δὴ ἡ κίνησις, ὡς τύπῳ εἰπεῖν, ἢ ἐκ δυνάμεως ὁδὸς εἰς ἐκεῖνο, ὃ λέγεται δύνασθαι. Ὅντος γὰρ [τοῦ] δυνάμει τοῦ μέν, ὅτι ἦκοι ἂν εἰς εἶδος τι, οἷον δυνάμει ἀνδριάς, τοῦ δέ, ὅτι ἦκοι ἂν εἰς ἐνέργειαν, οἷον τὸ βαδιστικόν, ὅταν τὸ μέν προίῃ εἰς ἀνδριάντα, ἢ πρόοδος κίνησις, τὸ δ' ἐν τῷ βαδίζειν ἦι, τὸ βαδίζειν αὐτὸ κίνησις· καὶ ὄρχησις ἐπὶ τοῦ δυναμένου ὀρχεῖσθαι, ὅταν ὀρχῇται. Καὶ ἐπὶ μέν τινι κινήσει τῇ εἰς ἀνδριάντα εἶδος ἄλλο ἐπιγίγνεται, ὃ εἰργάσατο ἡ κίνησις, τὸ δὲ ὡς ἀπλοῦν εἶδος ὄν τῆς δυνάμεως, ἡ ὄρχησις, οὐδὲν ἔχει μετ' αὐτὴν παυσαμένης τῆς κινήσεως. Ὡστε, εἴ τις λέγοι τὴν κίνησιν εἶδος ἐγρηγορὸς ἀντίθετον τοῖς ἄλλοις εἶδεσι τοῖς ἐστηκόσιν, ἦι τὰ μέν μένει, τὸ δὲ οὐ, καὶ αἴτιον τοῖς ἄλλοις εἶδεσιν, ὅταν μετ' αὐτὴν τι γίνηται, οὐκ ἂν ἄτοπος εἴη. Εἰ δὲ καὶ ζώῃν τις λέγοι σωμάτων ταύτην, περὶ ἧς ὁ λόγος νῦν, τὴν γε κίνησιν ταύτην ὁμώνυμον δεῖ λέγειν ταῖς νοῦ καὶ ψυχῆς κινήσεσιν. Ὅτι δὲ γένος ἐστίν, οὐχ ἥττον ἂν τις καὶ ἐκ τοῦ μὴ ραῖδιον εἶναι ὀρισμῶι ἢ καὶ ἀδύνατον εἶναι λαβεῖν πιστώσαιτο. Ἀλλὰ πῶς εἶδος τι, ὅταν πρὸς τὸ χεῖρον ἢ κίνησις ἢ ὅλως παθητικὴ ἢ κίνησις; Ἡ ὅμοιον, ὥσπερ ἂν ἡ θέρμανσις τὰ μέν αὐξῇ ἢ παρὰ τοῦ ἡλίου, τὰ δ' εἰς τὸναντίον ἄγῃ, καὶ ἦι κοινόν τι ἡ κίνησις καὶ ἡ αὐτὴ ἐπ' ἀμφοῖν, τοῖς δὲ ὑποκειμένοις τὴν διαφορὰν τὴν δοκοῦσαν ἔχῃ. Ὑγιάνσις οὖν καὶ νόσανσις ταυτόν; Ἡ καθόσον μέν κίνησις ταυτόν· τίτι δὲ διοίσει; Πότερα τοῖς ὑποκειμένοις ἢ καὶ ἄλλῳ; Ἀλλὰ τοῦτο ὕστερον, ὅταν περὶ ἀλλοιώσεως ἐπισκοπῶμεν. Νῦν δὲ τί ταὐτὸν ἐν πάσῃ κινήσει σκεπτέον· οὕτω γὰρ ἂν καὶ γένος εἴη. Ἡ πολλαχῶς ἂν λέγοιτο καὶ οὕτως ἔσται, ὥσπερ ἂν εἰ τὸ ὄν. Πρὸς δὲ τὴν ἀπορίαν, ὅτι ἴσως δεῖ, ὅσαι μέν εἰς τὸ κατὰ φύσιν ἄγουσιν ἢ ἐνεργοῦσιν ἐν τοῖς κατὰ φύσιν, ταύτας μέν οἷον εἶδη εἶναι, ὡς εἴρηται, τὰς δὲ εἰς τὰ παρὰ φύσιν ἀγωγὰς ἀνάλογον τίθεσθαι τοῖς ἐφ' ἃ ἄγουσιν. Ἀλλὰ τί τὸ κοινὸν ἐπὶ τε ἀλλοιώσεως καὶ αὐξήσεως καὶ γενέσεως

καὶ τῶν ἐναντίων τούτοις ἔτι τε τῆς κατὰ τόπον μεταβολῆς, καθὼ κινήσεις αὗται πᾶσαι; Ἡ τὸ μὴ ἐν τῷ αὐτῷ ἕκαστον, ἐν ᾧ πρότερον ἦν, εἶναι μὴδ' ἡρεμεῖν μὴδ' ἐν ἡσυχίᾳ παντελεῖ, ἀλλὰ, καθόσον κινήσις πάρεστιν, ἀεὶ πρὸς ἄλλο τὴν ἀγωγὴν ἔχειν, καὶ τὸ ἕτερον οὐκ ἐν τῷ αὐτῷ μένειν· ἀπόλλυσθαι γὰρ τὴν κίνησιν, ὅταν μὴ ἄλλο· διὸ καὶ ἑτερότης οὐκ ἐν τῷ γεγονέναι καὶ μεῖναι ἐν τῷ ἐτέρῳ, ἀλλ' ἀεὶ ἑτερότης. Ὅθεν καὶ ὁ χρόνος ἕτερον ἀεὶ, διότι κινήσις αὐτὸν ποιεῖ· μεμετρημένη γὰρ κινήσις οὐ μένουσα· συνθεῖ οὖν αὐτῇ ὥς ἐπὶ φερομένης ὀχούμενος. Κοινὸν δὲ πᾶσι τὸ ἐκ δυνάμεως καὶ τοῦ δυνατοῦ εἰς ἐνέργειαν πρόοδον καὶ ἀγωγὴν εἶναι· πᾶν γὰρ τὸ κινούμενον καθ' ὅποιαν οὖν κίνησιν, προυπάρχον δυνάμενον τοῦτο ποιεῖν ἢ ἀσχεῖν, ἐν τῷ κινεῖσθαι γίγνεται.

22. But suppose that we identify alteration with Motion on the ground that Motion itself results in difference: how then do we proceed to define Motion?

It may roughly be characterized as the passage from the potentiality to its realization. That is potential which can either pass into a Form — for example, the potential statue — or else pass into actuality — such as the ability to walk: whenever progress is made towards the statue, this progress is Motion; and when the ability to walk is actualized in walking, this walking is itself Motion: dancing is, similarly, the motion produced by the potential dancer taking his steps.

In the one type of Motion a new Form comes into existence created by the motion; the other constitutes, as it were, the pure Form of the potentiality, and leaves nothing behind it when once the motion has ceased. Accordingly, the view would not be unreasonable which, taking some Forms to be active, others inactive, regarded Motion as a dynamic Form in opposition to the other Forms which are static, and further as the cause of whatever new Form ensues upon it. To proceed to identify this bodily motion with life would however be unwarrantable; it must be considered as identical only in name with the motions of Intellect and Soul.

That Motion is a genus we may be all the more confident in virtue of the difficulty — the impossibility even — of confining it within a definition.

But how can it be a Form in cases where the motion leads to deterioration, or is purely passive? Motion, we may suggest, is like the heat of the sun causing some things to grow and withering others. In so far as Motion is a common property, it is identical in both conditions; its apparent difference is due to the objects moved.

Is, then, becoming ill identical with becoming well? As motions they are identical. In what respect, then, do they differ? In their substrates? or is there some other criterion?

This question may however be postponed until we come to consider alteration: at present we have to discover what is the constant element in every motion, for only on this basis can we establish the claim of Motion to be a genus.

Perhaps the one term covers many meanings; its claim to generic status would then correspond to that of Being.

As a solution of the problem we may suggest that motions conducing to the natural state or functioning in natural conditions should perhaps, as we have already asserted, be regarded as being in a sense Forms, while those whose direction is contrary to nature must be supposed to be assimilated to the results towards which they lead.

But what is the constant element in alteration, in growth and birth and their opposites, in local change? What is that which makes them all motions? Surely it is the fact that in every case the object is never in the same state before and after the motion, that it cannot remain still and in complete inactivity but, so long as the motion is present, is continually urged to take a new condition, never acquiescing in Identity but always courting Difference; deprived of Difference, Motion perishes.

Thus, Difference may be predicated of Motion, not merely in the sense that it arises and persists in a difference of conditions, but in the sense of being itself perpetual difference. It follows that Time, as being created by Motion, also entails perpetual difference: Time is the measure of unceasing Motion, accompanying its course and, as it were, carried along its stream.

In short, the common basis of all Motion is the existence of a progression and an urge from potentiality and the potential to actuality and the actual: everything which has any kind of motion whatsoever derives this motion from a pre-existent potentiality within itself of activity or passivity.

[23] Καὶ ἔστιν ἡ κίνησις ἡ περὶ τὰ αἰσθητὰ παρ' ἄλλου ἐνιευμένη σείουσα καὶ ἐλαύνουσα καὶ ἐγείρουσα καὶ ὠθοῦσα τὰ μεταλαβόντα αὐτῆς, ὥστε μὴ εὔδειν μηδ' ἐν ταυτοῦτι εἶναι, ἵνα δὴ τῇ μὴ ἡσυχίαι καὶ οἷον πολυπραγμονήσῃ ταύτῃ εἰδῶλοι συνέχῃται ζωῆς. Δεῖ δὲ οὐ τὰ κινούμενα τὴν κίνησιν εἶναι νομίζειν· οὐ γὰρ οἱ πόδες ἢ βάδισις, ἀλλ' ἡ περὶ τοὺς πόδας ἐνέργεια ἐκ δυνάμεως. Ἀοράτου δὲ τῆς δυνάμεως ὑπαρχούσης τοὺς ἐνεργούντας πόδας ὁρᾶν μόνον ἀνάγκη, οὐ πόδας ἀπλῶς, ὥσπερ ἂν εἰ ἡσύχαζον, ἀλλ' ἤδη μετ' ἄλλου, ἀοράτου μὲν τούτου, ὅτι δὲ μετ' ἄλλου, κατὰ συμβεβηκὸς ὁρωμένον τῷ τοὺς πόδας ὁρᾶν ἄλλον τόπον ἔχοντας καὶ ἄλλον καὶ μὴ ἡρεμεῖν· τὸ δ' ἀλλοιοῦσθαι παρὰ τοῦ ἀλλοιουμένου, ὅτι μὴ ἡ αὐτὴ ποιότης. Ἐν τίνι οὖν ἡ κίνησις, ὅταν ἄλλο κινῇ, καὶ ὅταν δὲ ἐκ τῆς ἐνούσης δυνάμεως εἰς ἐνέργειαν ᾗ; Ἄρα ἐν τῷ κινούντι; Καὶ πῶς τὸ κινούμενον καὶ πάσχον μεταλήψεται; Ἀλλ' ἐν τῷ κινουμένῳ; Διὰ τί οὖν ἐλθοῦσα οὐ μένει; Ἦ δὲ μήτε τοῦ ποιοῦντος ἀπηλλάχθαι μήτε ἐν αὐτῷ εἶναι, ἀλλ' ἐξ αὐτοῦ μὲν καὶ εἰς ἐκεῖνο, οὐκ ἐν ἐκείνῳ δὲ ἀποτετμημένην εἶναι, ἀλλ' ἀπ' ἐκείνου εἰς ἐκεῖνο, οἷον πνοὴν εἰς ἄλλο. Ὅταν μὲν οὖν ἡ δύναμις τοῦ κινεῖν βαδιστικὴ ᾗ, οἷον ὥσε καὶ πεποίηκεν ἄλλον ἀλλάττειν αἰεὶ τόπον, ὅταν δὲ θερμαντικὴ, ἐθέρμανε· καὶ ὅταν ἡ δύναμις ὕλην λαβοῦσα εἰς φύσιν οἰκοδομῇ, αὔξῃσις, ὅταν δ' ἄλλη δύναμις ἀφαιρῇ, μείωσις τοῦ δυναμένου ἀφαίρεσιν παθεῖν μειουμένου· καὶ ὅταν ἡ γεννῶσα φύσις ἐνεργῇ, γένεσις, ὅταν δὲ αὕτη ἀδυνατῇ, ἡ δὲ φθείρειν

δυναμένη ἐπικρατῆι, φθορά, οὐχ ἡ ἐν τῷ ἤδη γεγονότι, ἀλλ' ἡ ἐν τῷ πορευομένῳ· καὶ ὑγίανσις δὲ κατὰ τὰ αὐτά, τῆς ποιεῖν δυναμένης ὑγίαν ἐνεργούσης καὶ κρατούσης [ὑγίανσις], τῆς δ' ἐναντίας δυνάμεως τάναντία ποιούσης. Ὡστε συμβαίνειν μὴ παρὰ τὰ ἐν οἷς μόνον, ἀλλὰ καὶ παρὰ τὰ ἐξ ὧν καὶ δι' ὧν καὶ τὴν τῆς κινήσεως ιδιότητα ποιάν τὴν κίνησιν καὶ τοιάνδε εἶναι ἐν τοῖς τοιούτοις.

23. The Motion which acts upon Sensible objects enters from without, and so shakes, drives, rouses and thrusts its participants that they may neither rest nor preserve their identity — and all to the end that they may be caught into that restlessness, that flustering excitability which is but an image of Life.

We must avoid identifying Motion with the objects moved: by walking we do not mean the feet but the activity springing from a potentiality in the feet. Since the potentiality is invisible, we see of necessity only the active feet — that is to say, not feet simply, as would be the case if they were at rest, but something besides feet, something invisible but indirectly seen as an accompaniment by the fact that we observe the feet to be in ever-changing positions and no longer at rest. We infer alteration, on the other hand, from the qualitative change in the thing altered.

Where, then, does Motion reside, when there is one thing that moves and another that passes from an inherent potentiality to actuality? In the mover? How then will the moved, the patient, participate in the motion? In the moved? Then why does not Motion remain in it, once having come? It would seem that Motion must neither be separated from the active principle nor allowed to reside in it; it must proceed from agent to patient without so inhering in the latter as to be severed from the former, passing from one to the other like a breath of wind.

Now, when the potentiality of Motion consists in an ability to walk, it may be imagined as thrusting a man forward and causing him to be continually adopting a different position; when it lies in the capacity to heat, it heats; when the potentiality takes hold of Matter and builds up the organism, we have growth; and when another potentiality demolishes the structure, the result is decay, that which has the potentiality of demolition experiencing the decay. Where the birth-giving principle is active, we find birth; where it is impotent and the power to destroy prevails, destruction takes place — not the destruction of what already exists, but that which intervenes upon the road to existence.

Health comes about in the same way — when the power which produces health is active and predominant; sickness is the result of the opposite power working in the opposite direction.

Thus, Motion is conditioned, not only by the objects in which it occurs, but also by its origins and its course, and it is a distinctive mark of Motion to be always qualified and to take its quality from the moved.

[24] Περί δὲ τῆς κατὰ τόπον κινήσεως, εἰ τὸ ἄνω φέρεσθαι τῷ κάτω

ἐναντίον, καὶ τὸ κύκλῳ τοῦ ἐπ' εὐθείας διοίσει, πῶς ἡ διαφορά, οἷον τὸ ὑπὲρ κεφαλῆς καὶ ὑπὸ πόδας ρίπτειν; Καὶ γὰρ ἡ δύναμις ἡ ὥστικὴ μία· εἰ μὴ τις ἄλλην τὴν ἄνω ὠθοῦσαν, καὶ ἄλλην λέγοι καὶ ἄλλως τὴν κάτω πρὸς τὴν ἄνω φορὰν, καὶ μάλιστα εἰ φυσικῶς κινοῖτο, εἰ ἡ μὲν κουφότης εἴη, ἡ δὲ βαρύτης. Ἀλλὰ κοινὸν καὶ τὸ αὐτὸ τὸ εἰς τὸν οἰκεῖον τόπον φέρεσθαι, ὥστε ἐνταῦθα κινδυνεύειν παρὰ τὰ ἔξω τὴν διαφοράν γίνεσθαι. Ἐπὶ δὲ τῆς κύκλῳ καὶ ἐπ' εὐθείας, εἰ οἷόν περ' ἐπ' εὐθείας καὶ κύκλῳ περιθρέζαιεν, πῶς ἄλλη; Ἡ παρὰ τὸ τῆς πορείας σχῆμα, εἰ μὴ τις μικτὴν λέγοι τὴν κύκλῳ, ὥς οὐ παντελῶς οὔσαν κίνησιν οὐδὲ πάντῃ ἐξισταμένην. Ἀλλ' ἔοικεν ὅλως μία τις εἶναι ἡ τοπικὴ τοῖς ἔξωθεν τὰς διαφορὰς λαμβάνουσα.

24. With regard to locomotion: if ascending is to be held contrary to descending, and circular motion different [in kind] from motion in a straight line, we may ask how this difference is to be defined — the difference, for example, between throwing over the head and under the feet.

The driving power is one — though indeed it might be maintained that the upward drive is different from the downward, and the downward passage of a different character from the upward, especially if it be a natural motion, in which case the up-motion constitutes lightness, the down-motion heaviness.

But in all these motions alike there is the common tendency to seek an appointed place, and in this tendency we seem to have the differentia which separates locomotion from the other species.

As for motion in a circle and motion in a straight line, if the former is in practice indistinguishable from the latter, how can we regard them as different? The only difference lies in the shape of the course, unless the view be taken that circular motion is “impure,” as not being entirely a motion, not involving a complete surrender of identity.

However, it appears in general that locomotion is a definite unity, taking its differences from externals.

[25] Σύγκρισις δὲ καὶ διάκρισις ἐπισκεπτέα πῶς. Ἄρ' ἕτεραι κινήσεις τῶν εἰρημένων, γενέσεως καὶ φθορᾶς, αὔξης καὶ φθίσεως, τοπικῆς μεταβολῆς, ἀλλοιώσεως, ἥ εἰς ταύτας αὐτὰς ἀνακτέον, ἥ τούτων τινὰς συγκρίσεις καὶ διακρίσεις θετέον; Εἰ μὲν οὖν τοῦτ' ἔχει ἡ σύγκρισις, πρόσοδον ἑτέρου πρὸς ἕτερον καὶ τὸ πελάζειν, καὶ αὖ ἀποχώρησιν εἰς τοῦπίσω, τοπικὰς ἂν τις κινήσεις λέγοι δύο κινούμενα λέγων πρὸς ἓν τι, ἡ ἀποχωροῦντα ἀπ' ἀλλήλων. Εἰ δὲ σύγκρασίν τινα καὶ μίξιν σημαίνουσι καὶ κρᾶσιν καὶ εἰς ἓν ἐξ ἐνὸς σύστασιν τὴν κατὰ τὸ συνίστασθαι γινομένην, οὐ κατὰ τὸ συνεστάναι ἥδη, εἰς τίνα ἂν τις ἀνάγοι τῶν εἰρημένων ταύτας; Ἄρχει μὲν γὰρ ἡ τοπικὴ κίνησις, ἕτερον δὲ ἐπ' αὐτῇ τὸ γινόμενον ἂν εἴη, ὥσπερ καὶ τῆς αὔξης ἂν τις εὖροι ἄρχουσαν μὲν τὴν τοπικὴν, ἐπιγινομένην δὲ τὴν κατὰ [τὸ] ποσὸν κίνησιν· οὕτω δὲ καὶ ἐνταῦθα ἡγεῖται μὲν τὸ κατὰ τόπον κινηθῆναι, ἔπεται δὲ οὐκ ἐξ ἀνάγκης συγκριθῆναι οὐδ' αὖ διακριθῆναι, ἀλλὰ γενομένης μὲν συμπλοκῆς τοῖς ἀπαντήσασιν συνεκρίθη, σχισθέντων δὲ τῇ συντεύξει διεκρίθη. Πολλαχοῦ δ' ἂν καὶ διακρινομένων ἐφέποιτο ἂν ἡ τοῦ τόπου ἡ ἅμα συμβαίνειν τοῦ

πάθους ἄλλου περὶ τὰ διακρινόμενα, οὐ κατὰ τὸ κινεῖσθαι τοπικῶς, νοουμένου, ἔν τε τῇ συγκρίσει ἄλλου πάθους καὶ συστάσεως, ἐπακολουθοῦντος ἐτέρου τῆς τοπικῆς κινήσεως. Ἄρ' οὖν ταύτας μὲν ἐφ' ἑαυτῶν, τὴν δὲ ἀλλοίωσιν εἰς ταύτας ἀνακτεόν; Πυκνὸν γὰρ γενόμενον ἡλλοίωται· τοῦτο δὲ ταὐτὸν τῷ συγκέκριται· μανὸν δὲ αὖ ἡλλοίωται· τοῦτο δὲ ταὐτὸν τῷ διακέκριται. Καὶ οἶνου καὶ ὕδατος μιγνυμένων ἄλλο ἢ πρότερον ἦν ἐκάτερον ἐγένετο· τοῦτο δὲ σύγκρισις, ἢ πεποίηκε τὴν ἀλλοίωσιν. Ἡ φατέον καὶ ἐνταῦθα ἡγεῖσθαι τὰς συγκρίσεις καὶ διακρίσεις τινῶν ἀλλοιώσεων, ἐτέρας δὲ αὐτὰς εἶναι συγκρίσεων ἢ διακρίσεων· οὔτε γὰρ τὰς ἄλλας ἀλλοιώσεις εἶναι τοιαύτας, οὔτε τὴν ἀραίωσιν καὶ πύκνωσιν σύγκρισιν καὶ διάκρισιν ἢ ἐκ τούτων ὅλως εἶναι· οὕτω γὰρ ἂν τις καὶ κενὸν παραδέχοιτο. Ἐπὶ δὲ μελανίας ἢ λευκότητος πῶς; Εἰ δὲ ἐν τούτοις ἀμφισβητεῖ, πρῶτον μὲν τὰς χροᾶς καὶ τάχα τὰς ποιότητας ἀναιρεῖ ἢ τὰς γε πλείστας, μᾶλλον δὲ πάσας· εἰ γὰρ πᾶσαν ἀλλοίωσιν, ἣν λέγομεν κατὰ ποιότητα μεταβολήν, σύγκρισιν καὶ διάκρισιν λέγοι, τὸ γινόμενον οὐδὲν ἐστὶν ἢ ποιότης, ἀλλὰ ἐγγὺς κείμενα καὶ διεστῶτα. Ἐπειτα τὸ μανθάνειν καὶ τὸ διδάσκεσθαι πῶς συγκρίσεις;

25. The nature of integration and disintegrations calls for scrutiny. Are they different from the motions above mentioned, from coming-to-be and passing-away, from growth and decay, from change of place and from alteration? or must they be referred to these? or, again, must some of these be regarded as types of integration and disintegration?

If integration implies that one element proceeds towards another, implies in short an approach, and disintegration, on the other hand, a retreat into the background, such motions may be termed local; we have clearly a case of two things moving in the direction of unity, or else making away from each other.

If however the things achieve a sort of fusion, mixture, blending, and if a unity comes into being, not when the process of combination is already complete, but in the very act of combining, to which of our specified motions shall we refer this type? There will certainly be locomotion at first, but it will be succeeded by something different; just as in growth locomotion is found at the outset, though later it is supplanted by quantitative motion. The present case is similar: locomotion leads the way, but integration or disintegration does not inevitably follow; integration takes place only when the impinging elements become intertwined, disintegration only when they are rent asunder by the contact.

On the other hand, it often happens that locomotion follows disintegration, or else occurs simultaneously, though the experience of the disintegrated is not conceived in terms of locomotion: so too in integration a distinct experience, a distinct unification, accompanies the locomotion and remains separate from it.

Are we then to posit a new species for these two motions, adding to them, perhaps, alteration? A thing is altered by becoming dense — in other words,

by integration; it is altered again by being rarefied — that is, by disintegration. When wine and water are mixed, something is produced different from either of the pre-existing elements: thus, integration takes place, resulting in alteration.

But perhaps we should recall a previous distinction, and while holding that integrations and disintegrations precede alterations, should maintain that alterations are nonetheless distinct from either; that, further, not every alteration is of this type [presupposing, that is to say, integration or disintegration], and, in particular, rarefaction and condensation are not identical with disintegration and integration, nor in any sense derived from them: to suppose that they would involve the admission of a vacuum.

Again, can we use integration and disintegration to explain blackness and whiteness? But to doubt the independent existence of these qualities means that, beginning with colours, we may end by annihilating almost all qualities, or rather all without exception; for if we identify every alteration, or qualitative change, with integration and disintegration, we allow nothing whatever to come into existence; the same elements persist, nearer or farther apart.

Finally, how is it possible to class learning and being taught as integrations?

[26] Ἐπισκεπτέον δὴ περὶ τούτων καὶ ἤδη ζητητέον πάλιν αὖ τῶν κατ' εἶδη λεγομένων κινήσεων οἷον ἐπὶ τοπικῆς, εἰ μὴ τῷ ἄνω καὶ κάτω καὶ εὐθείαι καὶ κύκλῳ, ὥς ἡπόρηται, ἢ ἐμψύχων καὶ ἀψύχων κινήσει — οὐ γὰρ ὁμοία ἡ κίνησις τούτων — καὶ πάλιν ταύτας τῇ πεζῇ καὶ τῷ νεῖν καὶ πτήσει. Ἡ καὶ τῷ φύσει γε καὶ παρὰ φύσιν τάχ' ἂν τις διέλοι καθ' ἕκαστον εἶδος· τοῦτο δὲ οὐκ ἔξωθεν διαφορὰς κινήσεων· ἢ ποιητικαὶ τούτων αὗται, καὶ οὐκ ἂν ἄνευ τούτων· καὶ ἡ φύσις δὲ ἀρχὴ δοκεῖ τούτων. Ἡ τὰς μὲν φύσει, τὰς δὲ τέχνῃ, τὰς δὲ προαιρέσει. φύσει μὲν αὐξήσεις, φθίσεις, τέχνῃ δὲ οἰκοδομεῖν, ναυπηγεῖν, προαιρέσει δὲ σκοπεῖσθαι, μανθάνειν, πολιτεῦεσθαι, ὅλως λέγειν, πράττειν. Περὶ αὐξήσεως αὖ καὶ ἀλλοιώσεως καὶ γενέσεως κατὰ φύσιν παρὰ φύσιν ἢ ὅλως τοῖς ὑποκειμένοις.

26. We may now take the various specific types of Motion, such as locomotion, and once again enquire for each one whether it is not to be divided on the basis of direction, up, down, straight, circular — a question already raised; whether the organic motion should be distinguished from the inorganic — they are clearly not alike; whether, again, organic motions should be subdivided into walking, swimming and flight.

Perhaps we should also distinguish, in each species, natural from unnatural motions: this distinction would however imply that motions have differences which are not external. It may indeed be the case that motions create these differences and cannot exist without them; but Nature may be supposed to be the ultimate source of motions and differences alike.

Motions may also be classed as natural, artificial and purposive: “natural”

embracing growth and decay; “artificial” architecture and shipbuilding; “purposive” enquiry, learning, government, and, in general, all speech and action.

Again, with regard to growth, alteration and birth, the division may proceed from the natural and unnatural, or, speaking generally, from the characters of the moved objects.

[27] Περί δὲ στάσεως, ὃ ἀντιτέτακται κινήσει, ἢ ἡρεμίας τί ποτε χρή λέγειν; Πότερα καὶ αὐτὸ ἐν τι γένος θετέον ἢ εἰς τι γένος τῶν εἰρημένων ἀνακτέον; Βέλτιον δ' ἴσως στάσιν τοῖς ἐκεῖ ἀποδόντα ἡρεμίαν ἐνταῦθα ζητεῖν. Τὴν οὖν ἡρεμίαν ταύτην ζητητέον πρῶτον τί ποτ' ἐστί. Καὶ εἰ μὲν ταῦτόν φανείη τῇ στάσει, οὐδ' ὀρθῶς ἂν ἐνταῦθα ταύτην ζητοῖ οὐδενὸς ἐστηκότος, ἀλλὰ τοῦ φαινομένου ἐστάναι σχολαιτέραι τῇ κινήσει χρωμένον. Εἰ δ' ἕτερον ἡρεμίαν στάσεως λέγοιμεν τῷ τὴν μὲν στάσιν περὶ τὸ ἀκίνητον παντελῶς εἶναι, τὴν δὲ ἡρεμίαν περὶ τὸ ἐστῶς, πεφυκὸς δὲ κινεῖσθαι, ὅταν μὴ κινῆται, εἰ μὲν τὸ ἡρεμίζεσθαι λέγοι τὸ ἡρεμεῖν, κίνησιν οὕτω παυσαμένην, ἀλλ' ἐνεστῶσαν· εἰ δὲ τὴν οὐκέτι περὶ τὸ κινούμενον οὔσαν, πρῶτον μὲν ζητητέον, εἴ τί ἐστι μὴ κινούμενον ἐνταῦθα. Εἰ δὲ μὴ πάσας οἷόν τέ τι τὰς κινήσεις κινεῖσθαι, ἀλλὰ δεῖ κινήσεις τινὰς μὴ κινεῖσθαι, ἵνα καὶ ἐξῆι λέγειν τόδε τὸ κινούμενον εἶναι, τί ἄλλο χρή λέγειν τὸ μὴ κινούμενον κατὰ τόπον, ἀλλ' ἡρεμοῦν ταύτην τὴν κίνησιν, ἢ ὅτι μὴ κινεῖται; Ἀπόφασις ἄρα ἔσται ἡ ἡρεμία τοῦ κινεῖσθαι· τοῦτο δὲ οὐκ ἐν γένει. Ἡρεμεῖ δὲ οὐκ ἄλλο τι ἢ ταύτην τὴν κίνησιν, οἷον τὴν τοπικὴν· τὴν οὖν ἀφαίρεσιν τούτου λέγει. Εἰ δέ τις λέγοι· διὰ τί δ' οὐ τὴν κίνησιν ἀπόφασιν τῆς στάσεως φήσομεν; ὅτι, φήσομεν, ἥκει τι φέρουσα ἡ κίνησις καὶ ἔστιν ἄλλο τι ἐνεργοῦν καὶ οἷον ὠθοῦν τὸ ὑποκείμενον καὶ μυρία ἐργαζόμενον αὐτὸ καὶ φθεῖρον, ἢ δὲ ἡρεμία ἐκάστου οὐδὲν ἐστι παρ' αὐτό, ἀλλὰ σημαίνει μόνον, ὅτι κίνησιν οὐκ ἔχει. Τί οὖν οὐ καὶ ἐπὶ τῶν νοητῶν στάσιν εἵπομεν ἀπόφασιν κινήσεως; Ἡ ὅτι οὐδ' ἔστιν εἰπεῖν ἀναίρεσιν τῆς κινήσεως τὴν στάσιν, ὅτι οὐ παυσαμένης τῆς κινήσεως ἐστιν, ἀλλ' οὔσης ἐκείνης καὶ αὕτη ἐστί. Καὶ οὐ πεφυκὸς κινεῖσθαι, καθόσον μὴ κινεῖται, ἢ στάσις ἐκεῖ, ἀλλά, καθὼς στάσις κατείληφεν, ἔστηκε, καθὼς δὲ ἐστὶ κινούμενον, αἰεὶ κινήσεται· διὸ καὶ στάσει ἔστηκε καὶ κινήσει κινεῖται. Ἐνταῦθα δὲ κινήσει μὲν κινεῖται, ἀπουσίας δὲ ἡρεμεῖ ἐστερημένον τῆς ὀφειλομένης κινήσεως. Ἐπειτα δὲ ὁρᾷν δεῖ, τί ἐστιν ἡ στάσις αὕτη, καὶ οὕτως· ὅταν ἐκ νόσου εἰς ὑγίαν ἴη, ὑγιάζεται· τί οὖν τῇ ὑγιάνσει ταύτῃ ἡρεμίας εἶδος ἀντιτάζομεν; Εἰ μὲν γὰρ τὸ ἐξ οὗ, νόσος, ἀλλ' οὐ στάσις· εἰ δὲ τὸ εἰς ὃ, ὑγία· ὃ οὐ ταῦτόν τῇ στάσει. Εἰ δέ τις λέγοι τὴν ὑγίαν ἢ τὴν νόσον τινὰ στάσιν εἶναι, εἶδη στάσεως τὴν ὑγίαν καὶ τὴν νόσον εἶναι φήσει· ὅπερ ἄτοπον. Εἰ δὲ συμβεβηκέναι τῇ ὑγίαι τὴν στάσιν, πρὸ τῆς στάσεως ἢ ὑγία οὐχ ὑγία ἔσται; Ἀλλὰ περὶ μὲν τούτων, ὅπῃ δοκεῖ ἐκάστωι.

27. What view are we to take of that which is opposed to Motion, whether it be Stability or Rest? Are we to consider it as a distinct genus, or to refer it to one of the genera already established? We should, no doubt, be well advised to assign Stability to the Intellectual, and to look in the lower sphere for Rest alone.

First, then, we have to discover the precise nature of this Rest. If it presents itself as identical with Stability, we have no right to expect to find it in the sphere where nothing is stable and the apparently stable has merely a less strenuous motion.

Suppose the contrary: we decide that Rest is different from Stability inasmuch as Stability belongs to the utterly immobile, Rest to the stationary which, though of a nature to move, does not move. Now, if Rest means coming to rest, it must be regarded as a motion which has not yet ceased but still continues; but if we suppose it to be incompatible with Motion, we have first to ask whether there is in the Sensible world anything without motion.

Yet nothing can experience every type of motion; certain motions must be ruled out in order that we may speak of the moving object as existing: may we not, then, say of that which has no locomotion and is at rest as far as pertains to that specific type of motion, simply that it does not move?

Rest, accordingly, is the negation of Motion: in other words, it has no generic status. It is in fact related only to one type of motion, namely, locomotion; it is therefore the negation of this motion that is meant.

But, it may be asked, why not regard Motion as the negation of Stability? We reply that Motion does not appear alone; it is accompanied by a force which actualizes its object, forcing it on, as it were, giving it a thousand forms and destroying them all: Rest, on the contrary, comports nothing but the object itself, and signifies merely that the object has no motion.

Why, then, did we not in discussing the Intellectual realm assert that Stability was the negation of Motion? Because it is not indeed possible to consider Stability as an annulling of Motion, for when Motion ceases Stability does not exist, but requires for its own existence the simultaneous existence of Motion; and what is of a nature to move is not stationary because Stability of that realm is motionless, but because Stability has taken hold of it; in so far as it has Motion, it will never cease to move: thus, it is stationary under the influence of Stability, and moves under the influence of Motion. In the lower realm, too, a thing moves in virtue of Motion, but its Rest is caused by a deficiency; it has been deprived of its due motion.

What we have to observe is the essential character of this Sensible counterpart of Stability.

Consider sickness and health. The convalescent moves in the sense that he passes from sickness to health. What species of rest are we to oppose to this convalescence? If we oppose the condition from which he departs, that condition is sickness, not Stability; if that into which he passes, it is health, again not the same as Stability.

It may be declared that health or sickness is indeed some form of Stability: we are to suppose, then, that Stability is the genus of which health and sickness are species; which is absurd.

Stability may, again, be regarded as an attribute of health: according to this

view, health will not be health before possessing Stability.

These questions may however be left to the judgement of the individual.

[28] Εἴρηται δ' ὅτι τὸ ποιεῖν καὶ τὸ πάσχειν κινήσεις λεκτέον, καὶ ἔστι τὰς μὲν τῶν κινήσεων ἀπολύτους, τὰς δὲ ποιήσεις, τὰς δὲ πείσεις λέγειν. Καὶ περὶ τῶν ἄλλων γενῶν λεγομένων, ὅτι εἰς ταῦτα. Καὶ περὶ τοῦ πρὸς τι, ὅτι ἄλλου πρὸς ἄλλο σχέσις, καὶ ὅτι σύνεισιν ἄμφω καὶ ἅμα· καὶ τὸ πρὸς τι δέ, ὅταν σχέσις οὐσίας ποιῇ αὐτό, οὐχ ἢ οὐσία ἔσται πρὸς τι, ἀλλὰ ἢ καθὼ μέρος τινός – οἷον χεὶρ ἢ κεφαλὴ – ἢ αἴτιον ἢ ἀρχὴ ἢ στοιχεῖον. Ἔστι δὲ καὶ τὰ πρὸς τι διαιρεῖν, ὥσπερ διήρηται τοῖς ἀρχαίοις, τὰ μὲν ὡς ποιητικά, τὰ δὲ ὡς μέτρα, τὰ δ' ἐν ὑπεροχῇ καὶ ἐλλείψει, τὰ δ' ὅλως χωρίζοντα ὁμοίότησι καὶ διαφοραῖς. Καὶ περὶ μὲν τούτων τῶν γενῶν ταῦτα.

28. We have already indicated that Activity and Passivity are to be regarded as motions, and that it is possible to distinguish absolute motions, actions, passions.

As for the remaining so-called genera, we have shown that they are reducible to those which we have posited.

With regard to the relative, we have maintained that Relation belongs to one object as compared with another, that the two objects coexist simultaneously, and that Relation is found wherever a substance is in such a condition as to produce it; not that the substance is a relative, except in so far as it constitutes part of a whole — a hand, for example, or head or cause or principle or element.

We may also adopt the ancient division of relatives into creative principles, measures, excesses and deficiencies, and those which in general separate objects on the basis of similarities and differences.

Our investigation into the kinds of Being is now complete.

δ: Περὶ τοῦ τὸ ὄν ἐν καὶ ταὐτὸ ὄν ἅμα πανταχοῦ εἶναι ὅλον πρῶτον. — Fourth Tractate.

On the Integral Omnipresence of the Authentic Existent (1).

[1] Ἄρά γε ἡ ψυχὴ πανταχοῦ τῷ παντὶ πάρεστιν, ὅτι σῶμά ἐστι τοῦ παντός τοσονδε, περὶ τὰ σώματα φύσιν ἔχουσα μερίζεσθαι; Ἡ καὶ παρ' αὐτῆς πανταχοῦ ἐστίν, οὐχ οὐπὲρ ἂν ὑπὸ σώματος προαχθῇ, ἀλλὰ σώματος εὐρίσκοντος αὐτὴν πρὸ αὐτοῦ πανταχοῦ οὔσαν, ὥστε, ὅπου ἂν τεθῇ, ἐκεῖ εὐρίσκειν ψυχὴν οὔσαν πρὶν αὐτὸ τεθῆναι ἐν μέρει τοῦ παντός, καὶ τὸ ὅλον τοῦ παντός σῶμα τεθῆναι ἐν ψυχῇ οὔσῃ; Ἀλλ' εἰ ἔστιν εἰς τοσοῦτον πρὶν τὸ τοσονδε σῶμα ἐλθεῖν πληροῦσα τὸ διάστημα πᾶν, πῶς οὐ μέγεθος ἔξει; Ἡ τίς τρόπος ἂν εἴη τοῦ εἶναι ἐν τῷ παντὶ πρὶν τὸ πᾶν γενέσθαι τοῦ παντός οὐκ ὄντος; Τό τε ἀμερὴ λεγομένην καὶ ἀμεγέθη εἶναι πανταχοῦ εἶναι μέγεθος οὐκ ἔχουσαν πῶς ἂν τις παραδέξαιτο; Καὶ εἰ τῷ σώματι λέγοιτο συνεκτείνεσθαι μὴ σῶμα οὔσα, οὐδ' ὥς ἐκφεύγειν ποιεῖ τὴν ἀπορίαν τῷ κατὰ συμβεβηκὸς τὸ μέγεθος αὐτῇ διδόναι. Ὁμοίως γὰρ ἂν τις καὶ ἐνταῦθα ζητήσκειν εὐλόγως, ὅπως κατὰ συμβεβηκὸς μεγεθύνεται. Οὐ γὰρ δὴ, ὥσπερ ἡ ποιότης, οἶον γλυκύτης ἢ χροᾶ, κατὰ πᾶν τὸ σῶμα, οὕτω καὶ ἡ ψυχὴ. Τὰ μὲν γὰρ πάθη τῶν σωμάτων, ὥστε πᾶν τὸ πεπονθὸς ἔχειν τὸ πάθος, καὶ μηδὲν εἶναι ἐφ' ἑαυτοῦ σώματος ὃν τι καὶ γινωσκόμενον τότε· διὸ καὶ ἐξ ἀνάγκης τοσοῦτον, τό τε ἄλλου μέρους λευκὸν οὐχ ὁμοπαθὲς τῷ ἄλλου. Καὶ ἐπὶ τοῦ λευκοῦ τὸ αὐτὸ μὲν εἶδει τὸ ἐπ' ἄλλου πρὸς τὸ ἐπ' ἄλλου μέρους, οὐ μὴν ταὐτὸν ἀριθμῶι, ἐπὶ δὲ τῆς ψυχῆς τὸ αὐτὸ ἀριθμῶι τὸ ἐν τῷ ποδὶ καὶ τῇ χειρὶ ὑπάρχει, ὥς δηλοῦσιν αἱ ἀντιλήψεις. Καὶ ὅλως ἐν μὲν ταῖς ποιότησι τὸ αὐτὸ μεμερισμένον θεωρεῖται, ἐπὶ δὲ τῆς ψυχῆς τὸ αὐτὸ οὐ μεμερισμένον, οὕτω δὲ μεμερίσθαι λεγόμενον, ὅτι πανταχοῦ. Λέγωμεν οὖν ἐξ ἀρχῆς περὶ τούτων, εἰ τι ἡμῖν σαφὲς καὶ εὐπαράδεκτον γένοιτο, πῶς ἀσώματος καὶ ἀμεγέθους οὔσα δύναται εἰς πλεῖστον ἰέναι εἴτε πρὸ τῶν σωμάτων εἴτ' ἐν τοῖς σώμασι. Τάχα δέ, εἰ φανείη καὶ πρὸ τῶν σωμάτων τοῦτο δύνασθαι, ράϊδιον ἂν καὶ ἐπὶ τῶν σωμάτων παραδέξασθαι τὸ τοιοῦτο γένοιτο.

1. How are we to explain the omnipresence of the soul? Does it depend upon the definite magnitude of the material universe coupled with some native tendency in soul to distribute itself over material mass, or is it a characteristic of soul apart from body?

In the latter case, soul will not appear just where body may bring it; body will meet soul awaiting it everywhere; wheresoever body finds place, there soul lay before ever body was; the entire material mass of the universe has been set into an existent soul.

But if soul spread thus wide before material extension existed, then as covering all space it would seem to be of itself a thing of magnitude, and in what mode could it exist in the All before the All was in being, before there was any All? And who can accept a soul described as partless and massless

and yet, for all that absence of extension, extending over a universe? We may perhaps be told that, though extended over the corporeal, it does not itself become so: but thus to give it magnitude as an accidental attribute leaves the problem still unsolved: precisely the same question must in all reason arise: How can the soul take magnitude even in the move of accident?

We cannot think of soul being diffused as a quality is, say sweetness or colour, for while these are actual states of the masses affected so that they show that quality at every point, none of them has an independent existence; they are attributes of body and known only as in body; such quality is necessarily of a definite extension. Further, the colour at any point is independent of that at any other; no doubt the Form, White, is the same all over, but there is not arithmetical identity; in soul there is; it is one soul in foot and in hand, as the facts of perception show. And yet in the case of qualities the one is observably distributed part for part; in the soul the identity is undistributed; what we sometimes call distribution is simply omnipresence.

Obviously, we must take hold of the question from the very beginning in the hope of finding some clear and convincing theory as to how soul, immaterial and without magnitude, can be thus broad-spread, whether before material masses exist or as enveloping them. Of course, should it appear that this omnipresence may occur apart from material things, there is no difficulty in accepting its occurrence within the material.

[2] Ἔστι δὴ τὸ μὲν ἀληθινὸν πᾶν, τὸ δὲ τοῦ παντὸς μίμημα, ἡ τοῦδε τοῦ ὁρατοῦ φύσις. Τὸ μὲν οὖν ὄντως πᾶν ἐν οὐδενί ἐστιν· οὐδὲν γάρ ἐστι πρὸ αὐτοῦ. Ὁ δ' ἂν μετὰ τοῦτο ᾗ, τοῦτο ἤδη ἀνάγκη ἐν τῷ παντὶ εἶναι, εἴπερ ἔσται, καὶ μάλιστα ἐξ ἐκείνου ἡρτημένον καὶ οὐ δυνάμενον ἄνευ ἐκείνου οὔτε μένειν οὔτε κινεῖσθαι. Καὶ γὰρ εἰ μὴ ὡς ἐν τόπῳ τις τιθεῖτο τὸ τοιοῦτον, τὸν τόπον νοῶν ἢ πέρας σώματος τοῦ περιέχοντος καθὼς περιέχει, ἢ διάστημά τι ὃ πρότερον ἦν τῆς φύσεως τοῦ κενοῦ καὶ ἔτι ἐστίν, ἀλλὰ τῷ γε οἷον ἐρεῖδεσθαι ἐπ' αὐτοῦ καὶ ἀναπαύεσθαι πανταχοῦ ὄντος ἐκείνου καὶ συνέχοντος, τὴν τοῦ ὀνόματος ἀφείς κατηγορίαν τῇ διανοίᾳ τὸ λεγόμενον λαμβανέτω. Τοῦτο δὲ ἄλλου χάριν εἴρηται, ὅτι τὸ πᾶν ἐκεῖνο καὶ πρῶτον καὶ ὃν οὐ ζητεῖ τόπον, οὐδ' ὅλως ἐν τινι. Πᾶν δὴ τὸ πᾶν οὐκ ἔστιν ὅπως ἀπολείπεται ἑαυτοῦ, ἀλλ' ἔστι τε πεπληρωκὸς ἑαυτοῦ καὶ ὃν ἴσον ἑαυτῷ· καὶ οὗ τὸ πᾶν, ἐκεῖ αὐτό· τὸ γὰρ πᾶν αὐτό ἐστιν. Ὅλως τε, εἴ τι ἐν τῷ παντὶ ἰδρύθη ἄλλο ὃν παρ' ἐκεῖνο, μεταλαμβάνει αὐτοῦ καὶ συντυγχάνει αὐτῷ καὶ ἰσχύει παρ' αὐτοῦ οὐ μερίζον ἐκεῖνο, ἀλλ' εὐρίσκον αὐτὸ ἐν ἑαυτῷ αὐτὸ προσελθὼν ἐκείνῳ ἐκείνου οὐκ ἔξω ἑαυτοῦ γενομένου· οὐ γὰρ οἷον τε ἐν τῷ μὴ ὄντι τὸ ὄν εἶναι, ἀλλ' εἴπερ, τὸ μὴ ὄν ἐν τῷ ὄντι. Ὅλοι οὖν ἐντυγχάνει τῷ ὄντι· οὐ γὰρ ἦν ἀποσπᾶσθαι αὐτὸ ἀφ' ἑαυτοῦ, καὶ τὸ πανταχοῦ δὲ λέγεσθαι εἶναι αὐτὸ δῆλον, ὅτι ἐν τῷ ὄντι· ὥστε ἐν ἑαυτῷ. Καὶ οὐδὲν θαυμαστόν, εἰ τὸ πανταχοῦ ἐν τῷ ὄντι καὶ ἐν ἑαυτῷ· ἤδη γὰρ γίνεται τὸ πανταχοῦ ἐν ἐνί. Ἡμεῖς δὲ τὸ ὄν ἐν αἰσθητῷ θέμενοι καὶ τὸ πανταχοῦ ἐκεῖ τιθέμεθα, καὶ μέγα νομίζοντες τὸ αἰσθητὸν ἀποροῦμεν, πῶς ἐν μεγάλῳ καὶ τοσοῦτῳ ἐκείνη ἡ φύσις ἐκτείνεται. Τὸ δὲ ἐστὶ· τοῦτο τὸ λεγόμενον μέγα μικρόν· ὃ δὲ νομίζεται μικρόν, ἐκεῖνο μέγα, εἰ

γε ὅλον ἐπὶ πᾶν τοῦτου μέρος φθάνει, μᾶλλον δὲ τοῦτο πανταχόθεν τοῖς αὐτοῦ μέρεσιν ἐπ' ἐκεῖνο ἰὸν εὐρίσκει αὐτὸ πανταχοῦ πᾶν καὶ μεῖζον ἑαυτοῦ. Ὅθεν ὡς οὐκ ἐν τῇ ἐκτάσει πλέον τι ληγόμενον – ἔξω γὰρ ἂν καὶ τοῦ παντός ἐγίνετο – περιθεῖν αὐτῷ ἐβουλήθη, οὔτε δὲ περιλαβεῖν δεδυνημένον οὐδ' αὖ ἐντὸς γενέσθαι ἡγάπησε τόπον ἔχειν καὶ τάξιν οὗ σώιζοιτο γειτονοῦν αὐτῷ παρόντι καὶ οὐ παρόντι αὐ· ἔστι γὰρ ἐφ' ἑαυτοῦ ἐκεῖνο, κἂν τι αὐτῷ ἐθέληι παρεῖναι. Ὅπου δὴ συνιὼν τὸ σῶμα τοῦ παντός εὐρίσκει τὸ πᾶν, ὥστε μηδὲν ἔτι δεῖσθαι τοῦ πόρρω, ἀλλὰ στρέφεσθαι ἐν τῷ αὐτῷ, ὡς παντός ὄντος τούτου, οὗ κατὰ πᾶν μέρος αὐτοῦ ἀπολαύει ὅλου ἐκείνου. Εἰ μὲν γὰρ ἐν τόπῳ ἦν ἐκεῖνο αὐτό, προσχωρεῖν τε ἔδει ἐκεῖ καὶ εὐθυπορεῖν καὶ ἐν ἄλλῳ μέρει αὐτοῦ ἄλλῳ μέρει ἐφάπτεσθαι ἐκείνου καὶ εἶναι τὸ πόρρω καὶ ἐγγύθεν· εἰ δὲ μήτε τὸ πόρρω μήτε τὸ ἐγγύθεν, ἀνάγκη ὅλον παρεῖναι, εἴπερ πάρεστι. Καὶ ὅλως ἐστὶν ἐκείνων ἐκάστωι, οἷς μήτε πόρρωθεν ἐστὶ μήτε ἐγγύθεν, δυνατοῖς δὲ δέξασθαι ἐστιν.

2. Side by side exist the Authentic All and its counterpart, the visible universe. The Authentic is contained in nothing, since nothing existed before it; of necessity anything coming after it must, as a first condition of existence, be contained by this All, especially since it depends upon the Authentic and without that could have neither stability nor movement.

We may be reminded that the universe cannot be contained in the Authentic as in a place, where place would mean the boundaries of some surrounding extension considered as an envelope, or some space formerly a part of the Void and still remaining unoccupied even after the emergence of the universe, that it can only support itself, as it were, upon the Authentic and rest in the embrace of its omnipresence; but this objection is merely verbal and will disappear if our meaning is grasped; we mention it for another purpose; it goes to enforce our real assertion that the Authentic All, at once primal and veritable, needs no place and is in no way contained. The All, as being an integral, cannot fall short of itself; it must ever have fulfilled its own totality, ever reached to its own equivalence; as far as the sum of entities extends, there this is; for this is the All.

Inevitably, also, anything other than this All that may be stationed therein must have part in the All, merge into it, and hold by its strength; it is not that the thing detaches a portion of the All but that within itself it finds the All which has entered into it while still unbrokenly self-abiding, since Being cannot lodge in non-Being, but, if anything, non-Being within Being.

Being, then, is present to all Being; an identity cannot tear itself asunder; the omnipresence asserted of it must be presence within the realm of Being; that is, it must be a self-presence. And it is in no way strange that the omnipresence should be at once self-abiding and universal; this is merely saying omnipresence within a unity.

It is our way to limit Being to the sense-known and therefore to think of omnipresence in terms of the concrete; in our overestimate of the sensible, we

question how that other Nature can reach over such vastness; but our great is small, and this, small to us, is great; it reaches integrally to every point of our universe — or, better, our universe, moving from every side and in all its members towards this, meets it everywhere as the omnipresent All ever stretching beyond.

The universe in all its reach can attain nothing further — that would mean overpassing the total of Being — and therefore is content to circle about it; not able to encompass or even to fill the All, it is content to accept place and subordination, for thus it preserves itself in neighbouring the higher present to it — present and yet absent; self-holding, whatever may seek its presence.

Wherever the body of the universe may touch, there it finds this All; it strives for no further advance, willing to revolve in that one circle, since to it that is the All and in that movement its every part embraces the All.

If that higher were itself in place there would be the need of seeking that precise place by a certain right path; part of seeker must touch part of sought, and there would be far and near. But since there is no far and near there must be, if presence at all, presence entire. And presence there indubitably is; this highest is present to every being of those that, free of far and near, are of power to receive.

[3] Ἄρ' οὖν αὐτὸ φήσομεν παρεῖναι, ἢ αὐτὸ μὲν ἐφ' ἑαυτοῦ εἶναι, δυνάμεις δὲ ἀπ' αὐτοῦ ἰέναι ἐπὶ πάντα, καὶ οὕτως αὐτὸ πανταχοῦ λέγεσθαι εἶναι; Οὕτω γὰρ τὰς ψυχὰς οἷον βολὰς εἶναι λέγουσιν, ὥστε αὐτὸ μὲν ἰδρῦσθαι ἐν αὐτῷ, τὰς δ' ἐκπεμφθεῖσας κατ' ἄλλο καὶ κατ' ἄλλο ζῶιον γίγνεσθαι. Ἡ ἐφ' ὧν μὲν τὸ ἐν, τῷ μὴ πᾶσαν τὴν φύσιν ἀποσώζειν τὴν οὖσαν ἐν αὐτῷ ἐκείνῳ, ἐνταῦθα δυνάμιν αὐτοῦ ᾧ πάρεστι παρεῖναι· οὐ μὴν οὐδ' ὥς ἐκεῖνο μὴ ὅλως παρεῖναι, ἐπεὶ καὶ τότε οὐκ ἀποτέμνεται ἐκεῖνο τῆς δυνάμεως αὐτοῦ, ἣν ἔδωκεν ἐκείνῳ· ἀλλ' ὁ λαβὼν τοσοῦτον ἐδυνήθη λαβεῖν παντὸς παρόντος. Οὗ δὲ πᾶσαι αἱ δυνάμεις, αὐτὸ σαφῶς πάρεστι χωριστὸν ὁμῶς ὄν· γενόμενον μὲν γὰρ τοῦδε εἶδος ἀπέστη ἂν τοῦ τε πᾶν εἶναι τοῦ τε εἶναι ἐν αὐτῷ πανταχοῦ, κατὰ συμβεβηκὸς δὲ καὶ ἄλλου. Μηδενὸς δὲ ὄν τοῦ θέλοντος αὐτοῦ εἶναι, ὃ ἂν αὐτῷ ἐθέλῃ, ὥς δύναται πελάζει οὐ γενόμενον ἐκείνου, ἀλλ' ἐκείνου ἐφιεμένου αὐτοῦ, οὐδ' αὖ ἄλλου. Θαυμαστὸν οὖν οὐδὲν οὕτως ἐν πᾶσιν εἶναι, ὅτι αὖ ἐν οὐδενὶ ἐστὶν αὐτῶν οὕτως ὥς ἐκείνων εἶναι. Διὸ καὶ τὸ κατὰ συμβεβηκὸς οὕτω λέγειν συμπαραθεῖν τῷ σώματι καὶ τὴν ψυχὴν οὐκ ἄτοπον ἴσως, εἰ αὐτὴ μὲν ἐφ' ἑαυτῆς λέγοιτο εἶναι οὐχ ὕλης γενομένη οὐδὲ σώματος, τὸ δὲ σῶμα πᾶν κατὰ πᾶν ἑαυτοῦ οἰονεῖ ἐλλάμ- ποιτο. Θαυμάζειν δὲ οὐ δεῖ, εἰ αὐτὸ μὴ ὄν ἐν τόπῳ παντὶ τῷ ἐν τόπῳ ὄντι πάρεστιν· ἦν γὰρ ἂν τοῦναντίον θαυμαστὸν καὶ ἀδύνατον πρὸς τῷ θαυμαστῷ, εἰ τόπον καὶ αὐτὸ ἔχον οἰκεῖον παρὴν ἄλλῳ τῷ ἐν τόπῳ, ἢ ὅλως παρὴν, καὶ παρὴν οὕτως, ὥς τοι ἡμεῖς φαμεν. Νῦν δὲ φησιν ὁ λόγος, ὥς ἀνάγκη αὐτῷ τόπον οὐκ εἰληχότι ᾧ πάρεστι τούτῳ ὅλον παρεῖναι, παντὶ δὲ παρὸν ὥς καὶ ἐκάστῳ ὅλον παρεῖναι. Ἡ ἔσται αὐτοῦ τὸ μὲν ὠδί, τὸ δὲ ἄλλοθι· ὥστε μεριστὸν ἔσται καὶ σῶμα ἔσται. Πῶς γὰρ δὴ καὶ μεριεῖς; Ἄρά γε τὴν ζῶην μεριεῖς; Ἀλλ' εἰ τὸ πᾶν ἦν ζῶη, τὸ μέρος ζῶη οὐκ ἔσται. Ἀλλὰ τὸν νοῦν, ἔν' ὃ μὲν ἦ ἐν ἄλλῳ, ὃ δὲ ἐν

ἄλλωι; Ἄλλ' οὐδέτερος αὐτῶν νοῦς ἔσται. Ἀλλὰ τὸ ὄν αὐτοῦ; Ἀλλὰ τὸ μέρος οὐκ ὄν ἔσται, εἰ τὸ ὅλον τὸ ὄν ὑπῆρχε. Τί οὖν, εἴ τις λέγοι καὶ τὸ σῶμα μεριζόμενον καὶ τὰ μέρη ἔχειν σώματα ὄντα; Ἦ ὁ μερισμὸς ἦν οὐ σώματος, ἀλλὰ τοσούδε σώματος, καὶ σῶμα ἕκαστον ἐλέγετο τῷ εἶδει καθὼς σῶμα· τοῦτο δὲ οὐκ εἶχε τὸ τοσόνδε τι, ἀλλὰ οὐδ' ὅπως οὖν τοσόνδε.

3. But are we to think of this Authentic Being as, itself, present, or does it remain detached, omnipresent in the sense only that powers from it enter everywhere?

Under the theory of presence by powers, souls are described as rays; the source remains self-locked and these are flung forth to impinge upon particular living things.

Now, in beings whose unity does not reproduce the entire nature of that principle, any presence is presence of an emanant power: even this, however, does not mean that the principle is less than integrally present; it is not sundered from the power which it has uttered; all is offered, but the recipient is able to take only so much. But in Beings in which the plenitude of these powers is manifested, there clearly the Authentic itself is present, though still as remaining distinct; it is distinct in that, becoming the informing principle of some definite thing, it would abdicate from its standing as the total and from its uttermost self-abiding and would belong, in some mode of accident, to another thing as well. Still it is not the property of what may seek to join with it; it chooses where it will and enters as the participant's power may allow, but it does not become a chattel; it remains the quested and so in another sense never passes over. There is nothing disquieting in omnipresence after this mode where there is no appropriation: in the same accidental way, we may reasonably put it, soul concurs with body, but it is soul self-holding, not inbound with Matter, free even of the body which it has illuminated through and through.

Nor does the placelessness of Being make it surprising that it be present universally to things of place; on the contrary, the wonder would be — the more than wonder, the impossibility — if from a place of its own it were present to other things in their place, or if having place it were present at all — and, especially present, as we assert, integrally.

But set it outside of place, and reason tells us that it will be present entire where it is present at all and that, present to the total, it must be present in the same completeness to every several unity; otherwise something of it is here and something there, and at once it is fragmentary, it is body.

How can we so dispart Being? We cannot break Life into parts; if the total was Life, the fragment is not. But we do not thus sunder Intelligence, one intelligence in this man, another in that? No; such a fragment would not be Intelligence. But the Being of the individual? Once more, if the total thing is Being, then a fragment could not be. Are we told that in a body, a total of parts, every member is also a body? But here we are dividing not body but a

particular quantity of body, each of those divisions being described as body in virtue of possessing the Form or Idea that constitutes body; and this Idea has no magnitude, is incapable of magnitude.

[4] Πῶς οὖν τὸ ὄν καὶ τὰ ὄντα καὶ νοῦς πολλοὺς καὶ ψυχὰς πολλὰς, εἰ τὸ ὄν πανταχοῦ ἐν καὶ μὴ ὡς ὁμοειδές, καὶ νοῦς εἷς καὶ ψυχὴ μία; Καίτοι ἄλλην μὲν τοῦ παντός, τὰς δὲ ἄλλας. Ταῦτά τε γὰρ ἀντιμαρτυρεῖν δοκεῖ καὶ τὰ εἰρημένα, εἴ τινα ἀνάγκην, ἀλλ' οὐ πειθῶ γε ἔχει ἀπίθανον νομιζούσης τῆς ψυχῆς τὸ ἐν οὕτω πανταχοῦ ταῦτόν εἶναι. Βέλτιον γὰρ ἴσως μερίσαντα τὸ ὅλον ὡς μηδὲν ἐλαττωθῆσθαι ἀφ' οὗ ὁ μερισμὸς γεγένηται, ἢ καὶ γεννήσαντα ἀπ' αὐτοῦ, ἵνα δὴ βελτίοσι χρώμεθα ὀνόμασιν, οὕτω τὸ μὲν εἶσαι ἐξ αὐτοῦ εἶναι, τὰ δ' οἶον μέρη γενόμενα, ψυχὰς, συμπληροῦν ἤδη τὰ πάντα. Ἀλλ' εἰ ἐκεῖνο μένει τὸ ὄν ἐφ' ἑαυτοῦ, ὅτι παράδοξον εἶναι δοκεῖ τὸ ἅμα ὅλον τι πανταχοῦ παρεῖναι, ὁ αὐτὸς λόγος καὶ ἐπὶ τῶν ψυχῶν ἔσται. Ἐν οἷς γὰρ λέγονται σώμασιν ὅλαι ἐν ὅλοις εἶναι, οὐκ ἔσονται, ἀλλ' ἢ μερισθήσονται ἢ μένουσαι ὅλαι που τοῦ σώματος δύναμιν αὐτῶν δώσουσιν. Ἐφ' ὧν καὶ τῶν δυνάμεων ἡ αὐτὴ ἀπορία ἔσται ἢ ὅλου πανταχοῦ. Καὶ ἔτι τὸ μὲν τι ψυχὴν ἔξει τοῦ σώματος, τὸ δὲ δύναμιν μόνον. Ἀλλὰ πῶς ψυχαὶ πολλαὶ καὶ νοῖ πολλοὶ καὶ τὸ ὄν καὶ τὰ ὄντα; Καὶ δὴ καὶ προϊόντα ἐκ τῶν προτέρων ἀριθμοὶ ὄντα, ἀλλ' οὐ μεγέθη, ὁμοίως ἀπορίαν παρέξουσιν πῶς πληροῦσι τὸ πᾶν. Οὐδὲν οὖν ἡμῖν παρὰ τοῦ πλήθους οὕτω προϊόντος ἐξεύρηται εἰς εὐπορίαν· ἐπεὶ καὶ τὸ ὄν πολλὰ συγχωροῦμεν εἶναι ἑτερότητι, οὐ τόπωι. Ὁμοῦ γὰρ πᾶν τὸ ὄν, κἂν πολὺ οὕτως ᾗ· ἐὼν γὰρ ἐόντι πελάζει, καὶ πᾶν ὁμοῦ, καὶ νοῦς πολὺς ἑτερότητι, οὐ τόπωι, ὁμοῦ δὲ πᾶς. Ἄρ' οὖν καὶ ψυχαί; Ἡ καὶ ψυχαί· ἐπεὶ καὶ τὸ περὶ τὰ σώματα μεριστὸν λέγεται ἀμερὲς εἶναι τὴν φύσιν, τὰ δὲ σώματα μέγεθος ἔχοντα ταύτης τῆς ψυχῆς φύσεως αὐτοῖς παρούσης, μᾶλλον δὲ τῶν σωμάτων ἐκεῖ γενομένων, ὅσον ἐστὶ μεμερισμένα, κατὰ πᾶν μέρος ἐκείνης ἐμφανταζομένης τῆς φύσεως, περὶ τὰ σώματα οὕτως ἐνομήσθη εἶναι μεριστή. Ἐπεὶ, ὅτι οὐ συνδιείληπται τοῖς μέρεσιν, ἀλλ' ὅλη πανταχοῦ, φανερόν ποιεῖ τὸ ἐν καὶ τὸ ἀμέριστον ὄντως τῆς φύσεως. Οὕτ' οὖν τὸ μίαν εἶναι τὰς πολλὰς ἀναιρεῖ, ὥσπερ οὐδὲ τὸ ὄν τὰ ὄντα, οὔτε μάχεται τὸ πλῆθος ἐκεῖ τῷ ἐνί, οὔτε τῷ πλήθει συμπληροῦν δεῖ ζωῆς τὰ σώματα, οὔτε διὰ τὸ μέγεθος τοῦ σώματος δεῖ νομίζειν τὸ πλῆθος τῶν ψυχῶν γίνεσθαι, ἀλλὰ πρὸ τῶν σωμάτων εἶναι καὶ πολλὰς καὶ μίαν. Ἐν γὰρ τῷ ὅλῳ αἱ πολλαὶ ἤδη οὐ δυνάμει, ἀλλ' ἐνεργείᾳ ἐκάστη· οὔτε γὰρ ἡ μία ἢ ὅλη κωλύει τὰς πολλὰς ἐν αὐτῇ εἶναι, οὔτε αἱ πολλαὶ τὴν μίαν. Διέστησαν γὰρ οὐ διεστῶσαι καὶ πάρεισιν ἀλλήλαις οὐκ ἀλλοτριωθεῖσαι· οὐ γὰρ πέρασιν εἰσι διωρισμένα, ὥσπερ οὐδὲ ἐπιστῆμαι αἱ πολλαὶ ἐν ψυχῇ μιᾷ, καὶ ἔστιν ἡ μία τοιαύτη, ὥστε ἔχειν ἐν ἑαυτῇ πάσας. Οὕτως ἐστὶν ἄπειρος ἡ τοιαύτη φύσις.

4. But how explain beings by the side of Being, and the variety of intelligences and of souls, when Being has the unity of omnipresent identity and not merely that of a species, and when intellect and soul are likewise numerically one? We certainly distinguish between the soul of the All and the particular souls.

This seems to conflict with our view which, moreover, for all its logical

necessity, scarcely carries conviction against our mental reluctance to the notion of unity identically omnipresent. It would appear more plausible to suppose a partition of the All-the original remaining undiminished — or, in a more legitimate phrase, an engendering from the All.

Thus the Authentic would be left self-gathered, while what we think of as the parts — the separate souls — would come into being to produce the multiple total of the universe.

But if the Authentic Being is to be kept unattached in order to remove the difficulty of integral omnipresence, the same considerations must apply equally to the souls; we would have to admit that they cannot be integrally omnipresent in the bodies they are described as occupying; either, soul must be distributed, part to body's part, or it is lodged entire at some one point in the body giving forth some of its powers to the other points; and these very powers, again, present the same difficulty.

A further objection is that some one spot in the body will hold the soul, the others no more than a power from it.

Still, how account for the many souls, many intelligences, the beings by the side of the Being?

No doubt the beings proceed from the Priors in the mode only of numerical distinction and not as concrete masses, but the difficulty remains as to how they come to constitute the plenitude of the material universe.

This explanation by progression does not clear the problem.

We are agreed that diversity within the Authentic depends not upon spatial separation but sheerly upon differentiation; all Being, despite this plurality, is a unity still; "Being neighbours Being"; all holds together; and thus the Intellectual-Principle [which is Being and the Beings] remains an integral, multiple by differentiation, not by spatial distinction.

Soul too? Souls too. That principle distributed over material masses we hold to be in its own nature incapable of distribution; the magnitude belongs to the masses; when this soul-principle enters into them — or rather they into it — it is thought of as distributable only because, within the discrimination of the corporeal, the animating force is to be recognised at any and every point. For soul is not articulated, section of soul to section of body; there is integral omnipresence manifesting the unity of that principle, its veritable partlessness.

Now as in soul unity does not debar variety, so with Being and the Beings; in that order multiplicity does not conflict with unity. Multiplicity. This is not due to the need of flooding the universe with life; nor is the extension of the corporeal the cause of the multiplicity of souls; before body existed, soul was one and many; the many souls fore-existed in the All not potentially but each effectively; that one collective soul is no bar to the variety; the variety does not abrogate the unity; the souls are apart without partition, present each to all as never having been set in opposition; they are no more hedged off by boundaries than are the multiple items of knowledge in one mind; the one soul

so exists as to include all souls; the nature of such a principle must be utterly free of boundary.

[5] Καὶ τὸ μέγα αὐτῆς οὕτω ληπτέον, οὐκ ἐν ὄγκῳ· τοῦτο γὰρ μικρόν ἐστιν εἰς τὸ μηδὲν ἰόν, εἴ τις ἀφαιροῖ. Ἐκεῖ δὲ οὐδὲ ἀφελεῖν ἔστιν, οὐδ' εἰ ἀφαιρεῖς ἐπιλείψει. Εἰ δὴ οὐκ ἐπιλείπει, τί δεῖ δεδιέναι, μή τινος ἀποστατῇ; Πῶς γὰρ ἀποστατεῖ οὐκ ἐπιλείπουσα, ἀλλ' ἀένναος οὕσα φύσις οὐ ῥέουσα; Ῥέουσα μὲν γὰρ ἐπὶ τοσοῦτον ἔρχεται, ἐφ' ὅσον ῥεῖν δύναται, μὴ ῥέουσα δέ — οὐδὲ γὰρ ἄν, οὐδ' ὅπου ῥεύσειεν ἔχει· τὸ γὰρ πᾶν κατείληφε, μᾶλλον δὲ αὕτη ἐστὶ τὸ πᾶν. Καὶ μεῖζόν τι οὕσα ἢ κατὰ σώματος φύσιν ὀλίγον γ' ἂν εἰκότως νομίζοιτο τῷ παντὶ διδόναι, ὅσον δύναται τοῦτο αὐτοῦ φέρειν. Δεῖ δὲ ἐκεῖνο μήτε ἔλαττον λέγειν, μηδὲ τιθέμενον ἔλαττον τῷ ὄγκῳ ἀπιστεῖν ἤδη, ὥς οὐ δυνατόν ἐπὶ τὸ μεῖζον αὐτοῦ ἰέναι τὸ ἔλαττον. Οὐτε γὰρ τὸ ἔλαττον κατηγορητέον, οὐδὲ παραθετέον ὄγκον πρὸς ἄογκον ἐν μετρήσει — ὅμοιον γὰρ ὥς εἴ τις ἱατρικὴν λέγοι ἐλάττω εἶναι τοῦ σώματος τοῦ ἱατροῦ — οὐδ' αὖ οὕτως μεῖζον νομιστέον τῇ ποσοῦ μετρήσει, ἐπεὶ οὐδ' ἐπὶ τῆς ψυχῆς· οὕτω τὸ μέγα καὶ τὸ μεῖζον τοῦ σώματος. Μαρτυρεῖ δὲ τῷ μεγάλῳ τῆς ψυχῆς καὶ τὸ μεῖζονος τοῦ ὄγκου γινομένου φθάνειν ἐπὶ πᾶν αὐτοῦ τὴν αὐτὴν ψυχὴν, ἢ ἐπ' ἐλάττονος ὄγκου ἦν. Γελοῖον γὰρ πολλαχῇ, εἴ τις προσθεῖη καὶ τῇ ψυχῇ ὄγκον.

5. Herein lies its greatness, not in mass; mass is limited and may be whittled down to nothingness; in that order no such paring off is possible — nor, if it were, could there be any falling short. Where limitation is unthinkable, what fear can there be of absence at any point? Nowhere can that principle fail which is the unfailing, the everlasting, the undwindling; suppose it in flux and it must at some time flow to its end; since it is not in flux — and, besides [as the All], it has nowhere to flow to — it lies spread over the universe; in fact it is the universe, too great to be held by body, giving, therefore, to the material universe but little of itself, the little which that participant can take.

We may not make this principle the lesser, or if in the sense of mass we do, we must not begin to mistrust the power of that less to stretch to the greater. Of course, we have in fact no right to affirm it less or to measure the thing of magnitude against that which has none; as well talk of a doctor's skill being smaller than his body. This greatness is not to be thought of in terms of quantity; the greater and less of body have nothing to do with soul.

The nature of the greatness of soul is indicated by the fact that as the body grows, the larger mass is held by the same soul that sufficed to the smaller; it would be in many ways absurd to suppose a corresponding enlargement in the soul.

[6] Τί οὖν οὐ καὶ ἐπ' ἄλλο σῶμα ἔρχεται; Ἡ ὅτι ἐκεῖνο δεῖ, εἰ δύναται, προσελθεῖν, τὸ δὲ προσελθυθὸς καὶ δεξάμενον ἔχει. Τί οὖν; Τὸ ἄλλο σῶμα τὴν αὐτὴν ψυχὴν ἔχει ἔχον καὶ αὐτὸ ἦν ἔχει ψυχὴν; Τί γὰρ διαφέρει; Ἡ καὶ ταῖς προσθήκαις. Εἴτα πῶς ἐν ποδὶ καὶ χειρὶ τὴν αὐτὴν, τὴν δὲ ἐν τῷδε τῷ

μέρει τοῦ παντός οὐ τὴν αὐτὴν τῇ ἐν τῷδε; Εἰ δὲ αἱ αἰσθήσεις διάφοροι, καὶ τὰ πάθη τὰ συμπίπτοντα διάφορα λεκτέον εἶναι. Ἄλλα οὖν ἐστὶ τὰ κρινόμενα, οὐ τὸ κρίνον· ὁ δὲ κρίνων ὁ αὐτὸς δικαστὴς ἐν ἄλλοις καὶ ἄλλοις πάθεισι γινόμενος· καίτοι οὐχ ὁ πάσχων αὐτός, ἀλλ' ἡ σώματος τοιοῦδε φύσις· καὶ ἔστιν οἷον εἰ αὐτὸς ἡμῶν καὶ ἡδονὴν κρίνει τὴν περὶ τὸν δάκτυλον καὶ ἀλγηδόνα τὴν περὶ τὴν κεφαλὴν. Διὰ τί οὖν οὐ συναισθάνεται ἡ ἑτέρα τὸ τῆς ἑτέρας κρίμα; Ἡ ὅτι κρίσις ἐστίν, ἀλλ' οὐ πάθος. Εἴτα οὐδ' αὐτὴ ἡ κρίνασα κέκρικα λέγει, ἀλλ' ἔκρινε μόνον· ἐπεὶ οὐδὲ παρ' ἡμῖν ἡ ὄψις τῇ ἀκοῇ λέγει, καίτοι ἔκριναν ἄμφω, ἀλλὰ ὁ λογισμὸς ἐπ' ἀμφοῖν· τοῦτο δὲ ἕτερον ἀμφοῖν. Πολλαχῇ δὲ καὶ ὁ λογισμὸς εἶδε τὸ ἐν ἑτέρῳ κρίμα καὶ σύνεσιν ἔσχεν ἑτέρου πάθους. Εἴρηται δὲ περὶ τούτου καὶ ἐν ἄλλοις.

6. But why does not one same soul enter more than one body?

Because any second body must approach, if it might; but the first has approached and received and keeps.

Are we to think that this second body, in keeping its soul with a like care, is keeping the same soul as the first?

Why not: what difference is there? Merely some additions [from the experiences of life, none in the soul itself].

We ask further why one soul in foot and hand and not one soul in the distinct members of the universe.

Sensations no doubt differ from soul to soul but only as do the conditions and experiences; this is difference not in the judging principle but in the matters coming to judgement; the judge is one and the same soul pronouncing upon various events, and these not its own but belonging to a particular body; it is only as a man pronounces simultaneously upon a pleasant sensation in his finger and a pain in his head.

But why is not the soul in one man aware, then, of the judgement passed by another?

Because it is a judgement made, not a state set up; besides, the soul that has passed the judgement does not pronounce but simply judges: similarly a man's sight does not report to his hearing, though both have passed judgement; it is the reason above both that reports, and this is a principle distinct from either. Often, as it happens, reason does become aware of a verdict formed in another reason and takes to itself an alien experience: but this has been dealt with elsewhere.

[7] Ἀλλὰ πάλιν λέγωμεν πῶς ἐπὶ πάντα ἐστὶ τὸ αὐτό· τοῦτο δὲ ταῦτόν ἐστι πῶς ἕκαστον τῶν πολλῶν τῶν αἰσθητῶν οὐκ ἄμοιρον τοῦ αὐτοῦ πολλαχῇ κείμενον. Οὐ γὰρ ἐκεῖνο ὀρθῶς ἔχει ἐκ τῶν εἰρημένων μερίζειν εἰς τὰ πολλὰ, ἀλλὰ τὰ πολλὰ μεμερισμένα εἰς τὸ ἐν μᾶλλον ἀνάγειν, κάκεῖνο οὐκ ἐληλυθέναι πρὸς ταῦτα, ἀλλὰ ταῦτα ὅτι διέρριπται παρεσχηκέναι δόξαν ἡμῖν κατὰ ταῦτα κάκεῖνο διειληφθαι, οἷον εἴ τις τὸ κρατοῦν καὶ συνέχον εἰς ἴσα τῷ κρατουμένῳ διαιροῖ. Καίτοι κρατοῖ ἄν καὶ χεῖρ σῶμα ὅλον καὶ ξύλον πολύπηχυ καὶ ἄλλο τι, καὶ ἐπὶ πᾶν μὲν τὸ κρατοῦν, οὐ διείληπται δὲ ὁμως εἰς

ἴσα τῷ κρατουμένῳ ἐν τῇ χειρὶ, καθόσον ἐφάπτεται εἰς τοσοῦτον περιγραφομένης, ὡς δοκεῖ, τῆς δυνάμεως, ἀλλ' ὁμως τῆς χειρὸς ὀριζομένης τῷ αὐτῆς ποσῷ, οὐ τῷ τοῦ αἰωρουμένου καὶ κρατουμένου σώματος. Καὶ εἰ προσθείης δὲ τῷ κρατουμένῳ σώματι μήκος ἄλλο καὶ δύναται ἡ χεὶρ φέρειν, ἢ δύναμις κάκεῖνο κρατεῖ οὐ διαληφθεῖσα εἰς τοσαῦτα μέρη, ὅσα τὸ σῶμα ἔχει. Τί οὖν, εἴ τις τὸν ὄγκον τὸν σωματικὸν τῆς χειρὸς ὑποθεῖτο ἀφηρηθῆσαι, καταλείπει δὲ τὴν δύναμιν τὴν αὐτὴν τὴν ἀνέχουσιν καὶ πρότερον αὐτό, τὴν πρόσθεν ἐν τῇ χειρὶ οὖσαν; Ἄρ' οὐκ ἂν ἡ αὐτὴ ἀμέριστος οὖσα ἐν παντὶ ὡσαύτως κατὰ πᾶν μέρος εἴη; Εἰ δὲ δὴ φωτεινὸν μικρὸν ὄγκον οἷον κέντρον ποιησάμενος μεῖζον τι περιθείης σφαιρικὸν σῶμα διαφανές, ὥστε τὸ φῶς τοῦ ἔνδον ἐν παντὶ τῷ περιέχοντι φαίνειν, οὐκ οὕσης ἄλλοθεν αὐγῆς τῷ ἔξωθεν ὄγκῳ, ἄρ' οὐκ ἐκεῖνο τὸ ἔνδον φήσομεν αὐτὸ μὴδὲν παθόν, ἀλλὰ μένον ἐπὶ πάντα τὸν ἔξωθεν ὄγκον ἐληλυθῆναι, καὶ τὸ ἐκεῖ ἐνορώμενον ἐν τῷ μικρῷ ὄγκῳ φῶς κατεληφέναι τὸ ἔξω; Ἐπειδὴ τοίνυν οὐ παρὰ τοῦ ὄγκου τοῦ σωματικοῦ τοῦ μικροῦ ἐκείνου ἦν τὸ φῶς – οὐ γὰρ ἦν σῶμα ἦν εἶχε τὸ φῶς, ἀλλ' ἦν φωτεινὸν σῶμα, ἐτέρας δυνάμει, οὐ σωματικῇ οὕσῃ – φέρε, εἴ τις τὸν ὄγκον τοῦ σώματος ὑφέλοι, τηροῖ δὲ τὴν τοῦ φωτὸς δύναμιν, ἄρ' ἂν ἔτι εἴποις πού εἶναι τὸ φῶς, ἢ ἐπίσης ἂν εἴη καθ' ὅλην τε τὴν ἔξω σφαῖραν; Οὐκέτι δὲ οὐδ' ἀπερείσῃ τῇ διανοίᾳ ὅπου πρότερον ἦν κείμενον, καὶ οὔτε ἔτι ἐρεῖς ὅθεν οὔτε ὅπῃ, ἀλλὰ περὶ μὲν τούτου ἄπορος ἔστι ἐν θαύματι ποιούμενος, ἅμα δὲ ὠδὶ τοῦ σφαιρικοῦ σώματος ἀτενίσας εἴσῃ τὸ φῶς καὶ ὠδὶ αὐτός. Ἐπεὶ καὶ ἐπὶ τοῦ ἡλίου ἔχεις μὲν εἰπεῖν ὅθεν τὸ φῶς ἐπιλάμπει κατὰ πάντα τὸν ἄερα εἰς τὸ σῶμα τοῦ ἡλίου βλέπων, τὸ δὲ αὐτὸ ὁμως ὁραῖς φῶς πανταχοῦ οὐδὲ τοῦτο μεμερισμένον. Δηλοῦσι δὲ αἱ ἀποτομαὶ ἐπὶ θάτερα ἢ ὅθεν ἐλήλυθεν οὐ διδοῦσαι εἶναι οὐδὲ μερίζουσιν. Καὶ δὴ τοίνυν εἰ δύναμις μόνον ὁ ἥλιος ἦν σώματος χωρὶς οὖσα καὶ φῶς παρῆγεν, οὐκ ἂν ἐντεῦθεν ἦρξατο οὐδ' ἂν εἶπες ὅθεν, ἀλλ' ἦν ἂν τὸ φῶς πανταχοῦ ἐν καὶ ταῦτόν ὃν οὐκ ἀρξάμενον οὐδ' ἀρχὴν ποθεν ἔχον.

7. Let us consider once more how it is possible for an identity to extend over a universe. This comes to the question how each variously placed entity in the multiplicity of the sense order can have its share in one identical Principle.

The solution is in the reasons given for refusing to distribute that principle; we are not to parcel it out among the entities of the multiple; on the contrary, we bring the distributed multiples to the unity. The unity has not gone forth to them: from their dispersion we are led to think of it as broken up to meet them, but this is to distribute the controller and container equally over the material handled.

A hand may very well control an entire mass, a long plank, or anything of that sort; the control is effective throughout and yet is not distributed, unit for unit, over the object of control: the power is felt to reach over the whole area, though the hand is only hand-long, not taking the extension of the mass it wields; lengthen the object and, provided that the total is within the strength, the power handles the new load with no need of distributing itself over the

increased area. Now let us eliminate the corporeal mass of the hand, retaining the power it exerted: is not that power, the impartible, present integrally over the entire area of control?

Or imagine a small luminous mass serving as centre to a transparent sphere, so that the light from within shows upon the entire outer surface, otherwise unlit: we surely agree that the inner core of light, intact and immobile, reaches over the entire outer extension; the single light of that small centre illuminates the whole field. The diffused light is not due to any bodily magnitude of that central point which illuminates not as body but as body lit, that is by another kind of power than corporeal quality: let us then abstract the corporeal mass, retaining the light as power: we can no longer speak of the light in any particular spot; it is equally diffused within and throughout the entire sphere. We can no longer even name the spot it occupied so as to say whence it came or how it is present; we can but seek and wonder as the search shows us the light simultaneously present at each and every point in the sphere. So with the sunlight: looking to the corporeal mass you are able to name the source of the light shining through all the air, but what you see is one identical light in integral omnipresence. Consider too the refraction of light by which it is thrown away from the line of incidence; yet, direct or refracted, it is one and the same light. And supposing, as before, that the sun were simply an unembodied illuminant, the light would no longer be fixed to any one definite spot: having no starting point, no centre of origin, it would be an integral unity omnipresent.

[8] Τὸ μὲν οὖν φῶς, ἐπειδὴ σώματός ἐστιν, ὅθεν ἐλήλυθεν εἰπεῖν ἔχεις ἔχον εἰπεῖν τὸ σῶμα ὅπου ἐστίν, ἅνυλον δὲ εἰ τί ἐστι καὶ δεῖται οὐδὲν σώματος πρότερον ὃν τῇ φύσει παντός σώματος, ἰδρυμένον αὐτὸ ἐν ἑαυτῷ, μᾶλλον δὲ οὐδὲ ἰδρύσεως δεόμενον οὐδὲν τῆς τοιαύτης, τοῦτο δὴ τὸ τοιαύτην ἔχον φύσιν οὐκ ἔχον ἀρχὴν ὅθεν ὀρμηθεῖν οὔτε ἔκ τινος τόπου οὔτε τινὸς ὃν σώματος, πῶς αὐτοῦ τὸ μὲν ὦδι φήσεις, τὸ δὲ ὦδι; Ἥδη γὰρ ἂν καὶ τὸ ὅθεν ὠρμήθη ἔχοι καὶ τό τινος εἶναι. Λεῖπεται τοίνυν εἰπεῖν ὥς, εἰ τι αὐτοῦ μεταλαμβάνει, τῇ τοῦ ὅλου δυνάμει μεταλαμβάνειν αὐτοῦ πάσχοντος μηδὲν μῆτ' οὖν ἄλλο τι μῆτε μεμερισμένου. Τῷ μὲν γὰρ σῶμα ἔχοντι τὸ πάσχειν κἂν κατὰ συμβεβηκὸς ἂν γένοιτο, καὶ ταύτη παθητὸν ἂν λέγοιτο καὶ μεριστόν, ἐπειδὴ σώματός ἐστὶ τι οἷον πάθος ἢ εἶδος· ὃ δὲ ἐστὶ μηδενὸς σώματος, ἀλλὰ τὸ σῶμα ἐθέλει αὐτοῦ εἶναι, ἀνάγκη τοῦτο τὰ τε ἄλλα πάθη τοῦ σώματος μηδαμῶς αὐτὸ πάσχειν μερίζεσθαι τε οὐχ οἷόν τε· σώματος γὰρ καὶ τοῦτο καὶ πρῶτως πάθος καὶ ἡ σῶμα. Εἰ δὴ ἡ σῶμα τὸ μεριστόν, ἡ μὴ σῶμα τὸ ἀμεριστόν. Πῶς γὰρ καὶ μερίσεις οὐκ ἔχον μέγεθος; Εἰ οὖν οὐκ ἔχοντος μέγεθος τὸ ἔχον τὸ μέγεθος ἀμηγέπη μεταλαμβάνει, οὐ μεριζομένου αὐτοῦ ἂν μεταλαμβάνοι· ἢ μέγεθος αὐτῷ ἔξει πάλιν. Ὅταν οὖν ἐν πολλοῖς λέγῃς, οὐκ αὐτὸ πολλὰ γενόμενον λέγεις, ἀλλὰ τῶν πολλῶν τὸ πάθος περιάπτεις τῷ ἐνὶ ἐκείνῳ ἐν πολλοῖς αὐτὸ ἅμα ὀρῶν. Τὸ δὲ ἐν αὐτοῖς οὕτω ληπτέον ὥς οὐκ αὐτῶν γενόμενον ἐκάστου οὐδ' αὐτῷ παντός, ἀλλ' ἐκεῖνο μὲν αὐτοῦ εἶναι καὶ αὐτὸ εἶναι, αὐτὸ δὲ ὃν οὐκ ἀπολείπεσθαι ἑαυτοῦ. Οὐδ' αὐτὸ τοσοῦτον, ὅσον

τὸ πᾶν αἰσθητόν, οὐδ' εἴ τι μέρος τοῦ παντός· ὅλως γὰρ οὐδὲ ποσόν· πῶς ἂν οὖν τοσοῦτον; Σώματι μὲν γὰρ τοσοῦτον, τῷ δὲ μὴ σώματι, ἀλλ' ἑτέρας ὄντι φύσεως, οὐδαμῇ δεῖ προσάπτειν τοσοῦτον, ὅπου μηδὲ τὸ τοιοῦτον· οὐ τοίνυν οὐδὲ τὸ ποῦ· οὐ τοίνυν οὐδὲ τὸ ἐνταῦθα καὶ ἐνταῦθα· ἥδη γὰρ ἂν πολλάκις ποῦ εἴη. Εἰ τοίνυν ὁ μερισμὸς τοῖς τόποις, ὅταν τὸ μὲν τι αὐτοῦ ὦδὶ, τὸ δὲ ὦδὶ, ὅτῳ τὸ ὦδὶ μὴ ὑπάρχει, πῶς ἂν τὸ μερίζεσθαι ἔχοι; Ἀμερίστον ἄρα δεῖ αὐτὸ σὺν αὐτῷ εἶναι, κἂν τὰ πολλὰ αὐτοῦ ἐφίεμενα τυγχάνῃ. Εἰ οὖν τὰ πολλὰ ἐφίεται αὐτοῦ, δῆλον ὅτι ὅλου ἐφίεται αὐτοῦ· ὥστε εἰ καὶ δύναται μεταλαβεῖν, ὅλου ἂν αὐτοῦ καθόσον δύναται μεταλαμβάνοι. Δεῖ οὖν τὰ μεταλαμβάνοντα αὐτοῦ οὕτως ἔχειν αὐτοῦ, ὥς οὐ μετέλαβε, μὴ ἰδίου αὐτῶν ὄντος· οὕτως γὰρ ἂν μένοι αὐτὸ ἐφ' ἑαυτοῦ ὅλον καὶ ἐν οἷς ὁράται ὅλον. Εἰ γὰρ μὴ ὅλον, οὐκ αὐτό, οὐδ' αὖ οὗ ἐφίενται ἢ μετάληψις ἔσται, ἀλλὰ ἄλλου, οὗ ἡ ἔφεσις οὐκ ἦν.

8. The light of our world can be allocated because it springs from a corporeal mass of known position, but conceive an immaterial entity, independent of body as being of earlier nature than all body, a nature firmly self-based or, better, without need of base: such a principle, incorporeal, autonomous, having no source for its rising, coming from no place, attached to no material mass, this cannot be allotted part here and part there: that would be to give it both a previous position and a present attachment. Finally, anything participating in such a principle can participate only as entirety with entirety; there can be no allotment and no partition.

A principle attached to body might be exposed, at least by way of accident, to such partition and so be definable as passive and partible in view of its close relationship with the body of which it is so to speak a state or a Form; but that which is not inbound with body, which on the contrary body must seek, will of necessity go utterly free of every bodily modification and especially of the very possibility of partition which is entirely a phenomenon of body, belonging to its very essence. As partibility goes with body, so impartibility with the bodiless: what partition is possible where there is no magnitude? If a thing of magnitude participates to any degree in what has no magnitude, it must be by a participation without division; divisibility implies magnitude.

When we affirm unity in multiplicity, we do not mean that the unity has become the multiples; we link the variety in the multiples with the unity which we discern, undivided, in them; and the unity must be understood as for ever distinct from them, from separate item and from total; that unity remains true to itself, remains itself, and so long as it remains itself cannot fail within its own scope [and therefore does reach over the multiple], yet it is not to be thought of as coextensive with the material universe or with any member of the All; utterly outside of the quantitative, it cannot be coextensive with anything.

Extension is of body; what is not of body, but of the opposed order, must be kept free of extension; but where there is no extension there is no spatial

distinction, nothing of the here and there which would end its freedom of presence. Since, then, partition goes with place — each part occupying a place of its own — how can the placeless be parted? The unity must remain self-concentrated, immune from part, however much the multiple aspire or attain to contact with it. This means that any movement towards it is movement towards its entirety, and any participation attained is participation in its entirety. Its participants, then, link with it as with something unparticipated, something never appropriated: thus only can it remain intact within itself and within the multiples in which it is manifested. And if it did not remain thus intact, it would cease to be itself; any participation, then, would not be in the object of quest but in something never quested.

[9] Καὶ γὰρ εἰ τὸ μέρος τὸ γενόμενον ἐν ἐκάστωι ὅλον ἦν καὶ αὐτὸ ἕκαστον οἷον τὸ πρῶτον — ἀποτεμνημένον ἀεὶ ἕκαστον — πολλὰ τὰ πρῶτα καὶ ἕκαστον πρῶτον. Εἴτα ταῦτα τὰ πολλὰ πρῶτα τί ἂν εἴη τὸ διεῖργον, ὥστε μὴ ἐν ὁμοῦ πάντα εἶναι; Οὐ γὰρ δὴ τὰ σώματα αὐτῶν· οὐ γὰρ τῶν σωμάτων οἷον τε ἦν εἶδη αὐτὰ εἶναι, εἴπερ ὅμοια καὶ ταῦτα ἐκείνῳ τῷ πρώτῳ ἀφ' οὗ. Εἰ δὲ δυνάμεις αὐτοῦ τὰ λεγόμενα μέρη τὰ ἐν τοῖς πολλοῖς, πρῶτον μὲν οὐκέτι ὅλον ἕκαστον· ἔπειτα πῶς ἧλθον ἀποτεμνηθεῖσαι καὶ καταλείπουσαι; Εἰ γὰρ δὴ καὶ κατέλιπον, δηλονότι κατέλιπόν που ἰοῦσαι. Εἴτα πότερα ἔτι εἰσὶν ἐν αὐτῷ αἱ δυνάμεις αἱ ἐνταῦθα ἐν τῷ αἰσθητῷ γεγενημέναι ἢ οὐ; Εἰ μὲν γὰρ μὴ εἰσιν, ἄτοπον ἐλαττωθῆναι ἐκεῖνο καὶ ἀδύναμον γεγονέναι ἐστερημένον ὧν πρότερον εἶχε δυνάμεων, χωρὶς τε τὰς δυνάμεις εἶναι τῶν οὐσιῶν ἑαυτῶν πῶς ἂν οἷον τε ἢ ἀποτεμνημένας; Εἰ δ' ἐν ἐκείνῳ τέ εἰσι καὶ ἄλλοθι, ἢ ὅλαι ἢ μέρη αὐτῶν ἐνταῦθα ἔσονται. Ἀλλ' εἰ μέρη, κάκεῖ τὰ λοιπὰ μέρη. Εἰ δὲ ὅλαι, ἦτοι αἴπερ ἐκεῖ καὶ ἐνταῦθα οὐ μεμερισμένοι, καὶ πάλιν αὖ ἔσται τὸ αὐτὸ πανταχοῦ οὐ μεμερισμένον· ἢ πολλὰ γενόμενον ὅλον ἕκαστον αἱ δυνάμεις καὶ ὅμοιαι ἀλλήλαις, ὥστε καὶ μετὰ τῆς οὐσίας ἐκάστης ἢ δύναμις· ἢ μία μόνον ἔσται ἢ συνοῦσα τῇ οὐσίᾳ, αἱ δ' ἄλλαι δυνάμεις μόνον· καίτοι οὐχ οἷον τε, ὥσπερ οὐσίαν ἄνευ δυνάμεως, οὕτως οὐδὲ δύναμιν ἄνευ οὐσίας. Ἡ γὰρ δύναμις ἐκεῖ ὑπόστασις καὶ οὐσία ἢ μείζον οὐσίας. Εἰ δ' ἕτεραι ὡς ἐλάττους καὶ ἀμυδραὶ δυνάμεις αἱ ἐξ ἐκείνου, οἷον εἰ φῶς ἐκ φωτὸς ἀμυδρὸν ἐκ φανοτέρου, καὶ δὴ καὶ οὐσίαι συνοῦσαι ταῖς δυνάμεσι ταύταις, ἵνα μὴ γίνηται ἄνευ οὐσίας δύναμις, πρῶτον μὲν καὶ ἐπὶ τῶν τοιούτων δυνάμεων ἀναγκαῖον ὁμοειδῶν πάντως πρὸς ἀλλήλας γινομένων ἢ τὴν αὐτὴν πανταχοῦ συγχωρεῖν εἶναι, ἢ καί, εἰ μὴ πανταχοῦ, ἀλλ' οὖν πανταχῇ ἅμα τὴν αὐτὴν ὅλην, οὐ μεμερισμένην, οἷον ἐν ἐνὶ καὶ τῷ αὐτῷ σώματι· εἰ δὲ τοῦτο, διὰ τί οὐκ ἐν παντὶ τῷ ὅλῳ; Εἰ δὲ μεμερίσθαι ἐκάστην εἰς ἄπειρον, καὶ οὐκέτι οὐδ' αὐτῇ ὅλη, ἀλλὰ τῷ μερισμῷ ἔσται ἀδυναμία. Ἐπειτα ἄλλη κατ' ἄλλο οὕσα οὐ καταλείψει συναίσθησιν. Ἐπειτα δέ, [εἰ] καθάπερ τὸ ἱνδαλμά τινος, οἷον καὶ τὸ ἀσθενέστερον φῶς, ἀποτεμνόμενον τοῦ παρ' οὗ ἔστιν οὐκέτ' ἂν εἴη, καὶ ὅλως πᾶν τὸ παρ' ἄλλου τὴν ὑπόστασιν ἔχον ἱνδαλμα ὃν ἐκείνου οὐχ οἷον τε ἀποτεμνοντα ἐν ὑποστάσει ποιεῖν εἶναι, οὐδ' ἂν αἱ δυνάμεις αὗται αἱ ἀπ' ἐκείνου ἐλθοῦσαι ἀποτεμνημένοι ἂν ἐκείνου εἶεν. Εἰ δὲ τοῦτο, οὗ εἰσιν αὗται, κάκεῖνο ἀφ' οὗ ἐγένοντο ἐκεῖ ἅμα ἔσται, ὥστε πανταχοῦ ἅμα πάλιν αὐτὸ οὐ

μεμερισμένον ὅλον ἔσται.

9. If in such a partition of the unity, that which entered into each participant were an entire — always identical with the first — then, in the progressive severance, the firsts would become numerous, each particular becoming a first: and then what prevents these many firsts from reconstituting the collective unity? Certainly not the bodies they have entered, for those firsts cannot be present in the material masses as their Forms if they are to remain identical with the First from which they come. On the other hand, taking the part conceived as present in the multiple to be simply a power [emanating from the First], at once such a part ceases to be the unity; we have then to ask how these powers come to be cut off, to have abandoned their origin; they certainly have not moved away with no purpose in their movement.

Again, are those powers, entering the universe of sense, still within the First or not?

If they are not, we have the absurdity that the First has been lessened, disempowered, stripped of power originally possessed. Besides, how could powers thus cut off subsist apart from the foundations of their being? Suppose these powers to be at once within the First and elsewhere; then the universe of sense contains either the entire powers or parts of them; if parts of powers, the other parts are There; if entires, then either the powers There are present here also undivided — and this brings us back to an identity omnipresent in integral identity — or they are each an entire which has taken division into a multiplicity of similars so that attached to every essence there is one power only — that particularly appropriated to it — the other powers remaining powers unattached: yet power apart from Being is as impossible as Being apart from power; for There power is Being or something greater than Being.

Or, again, suppose the powers coming Thence are other than their source — lesser, fainter, as a bright light dwindles to a dim — but each attached to its essence as a power must always be: such secondary powers would be perfectly uniform and at once we are forced to admit the omnipresence of the one same power or at the least the presence — as in one and the same body — of some undivided identity integral at every point.

And if this is the case with a particular body, why not with the entire universe?

If we think of the single power as being endlessly divided, it is no longer a power entire; partition means lessening of power; and, with part of power for part of body, the conditions of consciousness cease.

Further, a vestigial cut off from its source disappears — for example, a reflected light — and in general an emanant loses its quality once it is severed from the original which it reproduces: just so the powers derived from that source must vanish if they do not remain attached to it.

This being so, where these powers appear, their source must be present with them; thus, once more, that source must itself be omnipresent as an

undivided whole.

[10] Εἰ δέ τις λέγοι, ὥς οὐκ ἀνάγκη τὸ εἶδωλὸν τοῦ συνηρητῆσθαι τῷ ἀρχετύπῳ – ἔστι γὰρ καὶ εἰκόνα εἶναι ἀπόντος τοῦ ἀρχετύπου, ἀφ' οὗ ἡ εἰκὼν, καὶ τοῦ πυρὸς ἀπελθόντος τὴν θερμότητα εἶναι ἐν τῷ θερμανθέντι – πρῶτον μὲν ἐπὶ τοῦ ἀρχετύπου καὶ τῆς εἰκόνης, εἰ τὴν παρὰ τοῦ ζωγράφου εἰκόνα λέγοι τις, οὐ τὸ ἀρχετύπον φήσομεν τὴν εἰκόνα πεποιηκέναι, ἀλλὰ τὸν ζωγράφον, οὐκ οὖσαν αὐτοῦ εἰκόνα οὐδ' εἰ αὐτόν τις γράφει· τὸ γὰρ γράφον ἦν οὐ τὸ σῶμα τοῦ ζωγράφου οὐδὲ τὸ εἶδος τὸ μεμιμημένον· καὶ οὐ τὸν ζωγράφον, ἀλλὰ τὴν θέσιν τὴν οὕτως τῶν χρωμάτων λεκτέον ποιεῖν τὴν τοιαύτην εἰκόνα. Οὐδὲ κυρίως ἡ τῆς εἰκόνης καὶ τοῦ ἰνδάλματος ποίησις οἶον ἐν ὕδασι καὶ κατόπτροις ἢ ἐν σκιαῖς – ἐνταῦθα ὑφίσταται τε παρὰ τοῦ προτέρου κυρίως καὶ γίνεται ἀπ' αὐτοῦ καὶ οὐκ ἔστιν ἀφ' ἑαυτοῦ ἀποτετιμημένα τὰ γενόμενα εἶναι. Τοῦτον δὲ τὸν τρόπον καὶ τὰς ἀσθενεστέρας δυνάμεις παρὰ τῶν προτέρων ἀζιώσουσι γίνεσθαι. Τὸ δ' ἐπὶ τοῦ πυρὸς λεγόμενον οὐκ εἰκόνα τὴν θερμότητα τοῦ πυρὸς λεκτέον εἶναι, εἰ μὴ τις λέγοι καὶ πῦρ ἐν τῇ θερμότητι εἶναι· εἰ γὰρ τοῦτο, χωρὶς πυρὸς ποιήσει τὴν θερμότητα. Εἴτα κἂν εἰ μὴ αὐτίκα, ἀλλ' οὖν παύεται καὶ ψύχεται τὸ σῶμα τὸ θερμανθὲν ἀποστάντος τοῦ πυρὸς. Εἰ δὲ καὶ οὗτοι ταύτας τὰς δυνάμεις σβεννύοιεν, πρῶτον μὲν ἐν μόνον ἄφθαρτον φήσουσι, τὰς δὲ ψυχὰς καὶ τὸν νοῦν φθαρτὰ ποιήσουσιν. Εἴτα καὶ οὐκ ἐκ ρεούσης οὐσίας ρέοντα τὰ ἐξ αὐτῆς ποιήσουσι. Καίτοι, εἰ μένοι ἰδρυθεὶς ἥλιος ὅπου οὖν, τὸ αὐτὸ φῶς ἂν παρέχοι τοῖς αὐτοῖς τόποις· εἰ δὲ λέγοι τις μὴ τὸ αὐτό, τούτῳ ἂν πιστῶιτο τὸ τὸ σῶμα ρεῖν τοῦ ἡλίου. Ἄλλ' ὅτι μὲν μὴ φθαρτὰ τὰ παρ' ἐκείνου, ἀθάνατοι δὲ καὶ αἱ ψυχαὶ καὶ νοῦς πᾶς, καὶ ἐν ἄλλοις διὰ πλείονων εἴρηται.

10. We may be told that an image need not be thus closely attached to its archetype, that we know images holding in the absence of their archetype and that a warmed object may retain its heat when the fire is withdrawn.

To begin with the image and archetype: If we are reminded of an artist's picture we observe that here the image was produced by the artist, not by his subject; even in the case of a self-portrait, the picture is no "image of archetype," since it is not produced by the painter's body, the original represented: the reproduction is due to the effective laying on of the colours.

Nor is there strictly any such making of image as we see in water or in mirrors or in a shadow; in these cases the original is the cause of the image which, at once, springs from it and cannot exist apart from it. Now, it is in this sense that we are to understand the weaker powers to be images of the Priors. As for the illustration from the fire and the warmed object, the warmth cannot be called an image of the fire unless we think of warmth as containing fire so that the two are separate things. Besides, the fire removed, the warmth does sooner or later disappear, leaving the object cold.

If we are told that these powers fade out similarly, we are left with only one imperishable: the souls, the Intellectual-Principle, become perishable; then since Being [identical with the Intellectual-Principle] becomes transitory,

so also must the Beings, its productions. Yet the sun, so long as it holds its station in the universe, will pour the same light upon the same places; to think its light may be lessened is to hold its mass perishable. But it has been abundantly stated that the emanants of the First are not perishable, that the souls, and the Intellectual-Principle with all its content, cannot perish.

[11] Ἀλλὰ διὰ τί, εἴπερ ὅλον πανταχοῦ, οὐχ ὅλου πάντα μεταλαμβάνει τοῦ νοητοῦ; Πῶς δὲ τὸ μὲν πρῶτον ἐκεῖ, τὸ δὲ ἔτι δεύτερον καὶ μετ' ἐκεῖνο ἄλλα; "Ἡ τὸ παρὸν ἐπιτηδειότητι τοῦ δεξομένου [παρ]εῖναι νομιστέον, καὶ εἶναι μὲν πανταχοῦ τοῦ ὄντος τὸ ὄν οὐκ ἀπολειπόμενον ἑαυτοῦ, παρεῖναι δὲ αὐτῷ τὸ δυνάμενον παρεῖναι, καὶ καθόσον δύναται κατὰ τοσοῦτον αὐτῷ οὐ τόπωι παρεῖναι, οἷον τῷ φωτὶ τὸ διαφανές, τῷ δὲ τεθλωμένῳ ἢ μετάληψις ἄλλως. Καὶ δὴ τὰ πρῶτα καὶ δεύτερα καὶ τρίτα τάξει καὶ δυνάμει καὶ διαφοραῖς, οὐ τόποις. Οὐδὲν γὰρ κωλύει ὁμοῦ εἶναι τὰ διάφορα, οἷον ψυχὴν καὶ νοῦν καὶ πάσας ἐπιστήμας μείζους τε καὶ ὑφιεμένας. Ἐπεὶ καὶ ἀπὸ τοῦ αὐτοῦ ὁ μὲν ὀφθαλμὸς εἶδε τὸ χρῶμα, ἡ δὲ ὄσφρησις τὸ εὐῶδες, ἄλλη δὲ αἴσθησις ἄλλο, ὁμοῦ πάντων, ἀλλ' οὐ χωρὶς ὄντων. Οὐκοῦν ἐκεῖνο ποικίλον καὶ πολὺ; "Ἡ τὸ ποικίλον ἀπλοῦν αὖ, καὶ τὰ πολλὰ ἓν. Λόγος γὰρ εἷς καὶ πολὺς, καὶ πᾶν τὸ ὄν ἓν. Καὶ γὰρ τὸ ἕτερον ἑαυτῷ καὶ ἡ ἑτερότης αὐτοῦ. οὐ γὰρ δὴ τοῦ μὴ ὄντος. Καὶ τὸ ὄν δὲ τοῦ ἐνὸς οὐ κεχωρισμένου, καὶ ὅπου ἂν ᾗ τὸ ὄν, πάρεστιν αὐτῷ καὶ τὸ αὐτοῦ ἓν, καὶ τὸ ἐν ὄν αὖ ἐφ' ἑαυτοῦ. Ἔστι γὰρ καὶ παρεῖναι χωρὶς ὄν. Ἄλλως δὲ τὰ αἰσθητὰ τοῖς νοητοῖς πάρεστιν, ὅσα πάρεστιν αὐτῶν καὶ οἷς πάρεστιν, ἄλλως τὰ νοητὰ αὐτοῖς· ἐπεὶ καὶ ἄλλως ψυχῇ σῶμα, ἄλλως ἐπιστήμη ψυχῇ καὶ ἐπιστήμη ἐπιστήμη ἐν τῷ αὐτῷ ἑκατέρα οὔσα· σῶμα δὲ σῶματι παρὰ ταῦτα ἐτέρως.

11. Still, this integral omnipresence admitted, why do not all things participate in the Intellectual Order in its entirety? Why has it a first participant, a second, and so on?

We can but see that presence is determined by the fitness of the participant so that, while Being is omnipresent to the realm of Being, never falling short of itself, yet only the competent possess themselves of that presence which depends not upon situation but upon adequacy; the transparent object and the opaque answer very differently to the light. These firsts, seconds, thirds, of participance are determined by rank, by power, not by place but by differentiation; and difference is no bar to coexistence, witness soul and Intellectual-Principle: similarly our own knowledge, the trivial next the gravest; one and the same object yields colour to our sight, fragrance to smell, to every sense a particular experience, all presented simultaneously.

But would not this indicate that the Authentic is diverse, multiple?

That diversity is simplex still; that multiple is one; for it is a Reason-Principle, which is to say a unity in variety: all Being is one; the differing being is still included in Being; the differentiation is within Being, obviously not within non-Being. Being is bound up with the unity which is never apart from it; wheresoever Being appears, there appears its unity; and the unity of

Being is self-standing, for presence in the sensible does not abrogate independence: things of sense are present to the Intellectual — where this occurs — otherwise than as the Intellectual is present within itself; so, too, body's presence to soul differs from that of knowledge to soul; one item of knowledge is present in a different way than another; a body's presence to body is, again, another form of relation.

[12] Ὡσπερ δὲ φωνῆς οὔσης κατὰ τὸν ἀέρα πολλάκις καὶ λόγου ἐν τῇ φωνῇ οὓς μὲν παρὸν ἐδέξατο καὶ ἤσθητο, καὶ εἰ ἕτερον θείης μεταξὺ τῆς ἐρημίας, ἦλθε καὶ πρὸς αὐτὸ ὁ λόγος καὶ ἡ φωνή, μᾶλλον δὲ τὸ οὓς ἦλθε πρὸς τὸν λόγον, καὶ ὀφθαλμοὶ πολλοὶ πρὸς τὸ αὐτὸ εἶδον καὶ πάντες ἐπλήσθησαν τῆς θεάς καίτοι ἐναφωρισμένου τοῦ θεάματος κειμένου, ὅτι ὁ μὲν ὀφθαλμός, ὁ δὲ οὓς ἦν, οὕτω τοι καὶ τὸ δυνάμενον ψυχὴν ἔχει ἐξεί καὶ ἄλλο αὖ καὶ ἕτερον ἀπὸ τοῦ αὐτοῦ. Ἦν δὲ ἡ φωνὴ πανταχοῦ τοῦ ἀέρος οὐ μία μεμερισμένη, ἀλλὰ μία πανταχοῦ ὅλη· καὶ τὸ τῆς ὄψεως δέ, εἰ παθὼν ὁ ἀὴρ τὴν μορφήν ἔχει, ἔχει οὐ μεμερισμένην· οὗ γὰρ ἂν ὄψις τεθῇ, ἔχει ἐκεῖ τὴν μορφήν. Ἀλλὰ τοῦτο μὲν οὐ πᾶσα δόξα συγχωρεῖ, εἰρήσθω δ' οὖν δι' ἐκεῖνο, ὅτι ἀπὸ τοῦ αὐτοῦ ἐνὸς ἡ μετάληψις. Τὸ δὲ ἐπὶ τῆς φωνῆς ἐναργέστερον, ὥς ἐν παντὶ τῷ ἀέρι ὅλον τὸ εἶδος ἐστίν· οὐ γὰρ ἂν ἤκουσε πᾶς τὸ αὐτὸ μὴ ἐκασταχοῦ ὅλου ὄντος τοῦ φωνηθέντος λόγου καὶ ἐκάστης ἀκοῆς τὸ πᾶν ὁμοίως δεδεγμένης. Εἰ δὲ μὴδ' ἐνταῦθα ἡ ὅλη φωνὴ καθ' ὅλον τὸν ἀέρα παρατέταται, ὥς τόδε μὲν τὸ μέρος αὐτῆς τῷδε τῷ μέρει συνεξεῦχθαι, τόδε δὲ τῷδε συμμεμερισθαι, τί δεῖ ἀπιστεῖν, εἰ ψυχὴ μὴ μία τέταται συμμεριζομένη, ἀλλὰ πανταχοῦ οὗ ἂν παρῇ πάρεστι καὶ ἔστι πανταχοῦ τοῦ παντός οὐ μεμερισμένη; Καὶ γενομένη μὲν ἐν σώμασιν, ὥς ἂν γένοιτο, ἀνάλογον ἔχει τῇ ἤδη ἐν τῷ ἀέρι φωνηθείσῃ φωνῇ, πρὸ δὲ τῶν σωμάτων τῷ φωνοῦντι καὶ φωνήσοντι· καίτοι καὶ γενομένη ἐν σώματι οὐδ' ὥς ἀπέστη τοῦ κατὰ τὸν φωνοῦντα εἶναι, ὅστις φωνῶν καὶ ἔχει τὴν φωνὴν καὶ δίδωσι. Τὰ μὲν οὖν τῆς φωνῆς ταυτότητα μὲν οὐκ ἔχει τοῖς πρὸς ἃ εἴληπται, ἔχει δ' οὖν ὁμοιότητα κατὰ τι· τὰ δὲ τῆς ψυχῆς ἅτε καὶ φύσεως ὄντα τῆς ἐτέρας δεῖ λαμβάνειν ὥς οὐκ ὄντος αὐτῆς τοῦ μὲν ἐν σώμασι, τοῦ δὲ ἐφ' ἑαυτοῦ, ἀλλὰ ὅλου ἐν αὐτῷ καὶ ἐν πολλοῖς αὖ φανταζομένου. Καὶ αὖ ἦλθεν ἄλλο εἰς τὸ λαβεῖν ψυχὴν καὶ ἐξ ἀφανοῦς αὖ καὶ τοῦτο ἔχει, ὅπερ ἦν καὶ ἐν τοῖς ἄλλοις. Οὐδὲ γὰρ οὕτω προητοιμάστω, ὥστε μέρος αὐτῆς ὡδὶ κείμενον εἰς τοῦτο ἐλθεῖν, ἀλλὰ τὸ λεγόμενον ἡκεῖν ἦν ἐν παντὶ ἐν ἑαυτῷ καὶ ἔστιν ἐν ἑαυτῷ, καίτοι δοκοῦν ἐνταῦθα ἐλθεῖν. Πῶς γὰρ καὶ ἦλθεν; Εἰ οὖν μὴ ἦλθεν, ὥφθη δὲ νῦν παρούσα καὶ παρούσα οὐ τῷ ἀναμεῖναι τὸ μεταληψόμενον, δηλονότι οὐσα ἐφ' ἑαυτῆς πάρεστι καὶ τούτῳ. Εἰ δ' οὐσα ἐφ' ἑαυτῆς τούτῳ πάρεστι, τοῦτο ἦλθε πρὸς αὐτήν. Εἰ δὲ τοῦτο ἔξω ὃν τοῦ οὕτως ὄντος ἦλθε πρὸς τὸ οὕτως ὃν καὶ ἐγένετο ἐν τῷ τῆς ζωῆς κόσμῳ, ἦν δὲ ὁ κόσμος ὁ τῆς ζωῆς ἐφ' ἑαυτοῦ, καὶ πᾶς δὴ ἦν ἐφ' ἑαυτοῦ οὐ διελημμένος εἰς τὸν ἑαυτοῦ ὄγκον — οὐδὲ γὰρ ὄγκος ἦν — καὶ τὸ ἐληλυθὸς δὲ οὐκ εἰς ὄγκον ἦλθε· μετέλαβεν ἄρα αὐτοῦ οὐ μέρους [ὅλου]· ἀλλὰ καθ' ἄλλο ἦκη εἰς τὸν τοιοῦτον κόσμον, ὅλου αὐτοῦ μεταλήψεται. Ὅμοιως ἄρα, εἰ λέγοιτο ἐκεῖνος ἐν τούτοις ὅλος, ἐν παντὶ ἐκάστωι ἔσται. Καὶ πανταχοῦ ἄρα ὁ αὐτὸς εἰς ἀριθμῷ οὐ μεμερισμένος, ἀλλ'

ὅλος ἔσται.

12. Think of a sound passing through the air and carrying a word; an ear within range catches and comprehends; and the sound and word will strike upon any other ear you may imagine within the intervening void, upon any that attends; from a great distance many eyes look to the one object and all take it fully; all this, because eye and ear exist. In the same way, what is apt for soul will possess itself of soul, while from the one identical presence another will derive something else.

Now the sound was diffused throughout the air not in sections but as one sound, entire at every point of that space. So with sight: if the air carries a shape impressed upon it this is one undivided whole; for, wherever there be an eye, there the shape will be grasped; even to such as reject this particular theory of sight, the facts of vision still stand as an example of participation determined by an identical unity.

The sound is the clearer illustration: the form conveyed is an entirety over all the air space, for unless the spoken word were entire at every point, for every ear to catch the whole alike, the same effect could not be made upon every listener; the sound, evidently, is not strung along the air, section to section. Why, then, need we hesitate to think of soul as a thing not extended in broken contact, part for part, but omnipresent within the range of its presence, indwelling in totality at every point throughout the All?

Entered into such bodies as are apt to it, the soul is like the spoken sound present in the air, before that entry, like the speaker about to speak — though even embodied it remains at once the speaker and the silent.

No doubt these illustrations are imperfect, but they carry a serviceable similitude: the soul belongs to that other Kind, and we must not conceive a part of it embodied and a part intact; it is at once a self-enclosed unity and a principle manifested in diversity.

Further, any newcoming entity achieving soul receives mysteriously that same principle which was equally in the previously ensouled; for it is not in the dispensation that a given part of soul situate at some given point should enter here and there; what is thought of as entering was always a self-enclosed entire and, for all the seeming entry, so remains; no real entry is conceivable. If, then, the soul never entered and yet is now seen to be present — present without waiting upon the participant — clearly it is present, here too, without breach of its self-inclusion. This can mean only that the participant came to soul; it lay outside the veritable reality but advanced towards it and so established itself in the kosmos of life. But this kosmos of life is a self-gathered entire, not divisible into constituent masses but prior to mass; in other words, the participation is of entire in entire. Any newcomer into that kosmos of life will participate in it entire. Admitting, then, that this kosmos of life is present entire in the universe, it must be similarly entire in each several entity; an identity numerically one, it must be an undivided entire,

omnipresent.

[13] Πόθεν οὖν ἡ ἔκτασις ἡ ἐπὶ πάντα τὸν οὐρανὸν καὶ τὰ ζῶια; Ἡ οὐκ ἐξετάθη. Ἡ μὲν γὰρ αἰσθησις, ἥ προσέχοντες ἀπιστοῦμεν τοῖς λεγομένοις, λέγει ὅτι ὦδε καὶ ὦδε, ὁ δὲ λόγος τὸ ὦδε καὶ ὦδε φησιν οὐκ ἐκταθεῖσαν ὦδε καὶ ὦδε γεγονέναι, ἀλλὰ τὸ ἐκταθὲν πᾶν αὐτοῦ μετεκληφέναι ὄντος ἀδιαστάτου αὐτοῦ. Εἰ οὖν τι μεταλήψεται τινος, δῆλον ὅτι οὐχ αὐτοῦ μεταλήψεται· ἡ οὐ μετεκληφὸς ἔσται, ἀλλ' αὐτὸ ἔσται. Δεῖ οὖν σῶμα μεταλαμβάνον τινὸς οὐ σώματος μεταλαμβάνειν· ἔχει γὰρ ἤδη. Σῶμα δὲ οὐ σώματος μεταλήψεται. Οὐδὲ μέγεθος τοῖνον μεγέθους μεταλήψεται· ἔχει γὰρ ἤδη. Οὐδὲ γὰρ εἰ προσθήκην λάβοι, τὸ μέγεθος ἐκείνο, ὁ πρότερον ἦν, μεγέθους μεταλήψεται· οὐ γὰρ τὸ δίπηχυ τρίπηχυ γίνεται, ἀλλὰ τὸ ὑποκείμενον ἄλλο ποσὸν ἔχον ἄλλο ἔσχε· ἐπεὶ οὕτω γε αὐτὰ τὰ δύο τρία ἔσται. Εἰ οὖν τὸ διειλημμένον καὶ τὸ ἐκτεταμένον εἰς τόσον ἄλλου γένους μεταλήψεται ἢ ὅπως ἄλλου, δεῖ τὸ οὗ μεταλαμβάνει μήτε διειλημμένον εἶναι μήτε ἐκτεταμένον μήτε ὅπως ποσόν τι εἶναι. Ὅλον ἄρα δεῖ τὸ παρεσόμενον αὐτῷ πανταχοῦ ἀμερὲς ὃν παρεῖναι, οὐχ οὕτω δὲ ἀμερὲς, ὥς μικρόν· οὕτω γὰρ οὐδὲν ἦττον καὶ μεριστὸν ἔσται καὶ οὐ παντὶ αὐτῷ ἐφαρμόσει οὐδ' αὖ αὐξομένῳ τὸ αὐτὸ συνέσται. Ἀλλ' οὐδ' οὕτως, ὥς σημεῖον· οὐ γὰρ ἐν σημεῖον ὁ ὄγκος, ἀλλ' ἄπειρα ἐν αὐτῷ· ὥστε καὶ τοῦτο ἄπειρα σημεῖα ἔσται, εἴπερ ἔσται, καὶ οὐ συνεχές· ὥστε οὐδ' ὥς ἐφαρμόσει. Εἰ οὖν ὁ ὄγκος ὁ πᾶς ἔξει αὐτὸ ὅλον, ἔξει αὐτὸ κατὰ πᾶν ἑαυτοῦ.

13. But how account, at this, for its extension over all the heavens and all living beings?

There is no such extension. Sense-perception, by insistence upon which we doubt, tells of Here and There; but reason certifies that the Here and There do not attach to that principle; the extended has participated in that kosmos of life which itself has no extension.

Clearly no participant can participate in itself; self-participation would be merely identity. Body, then, as participant does not participate in body; body it has; its participation must be in what is not body. So too magnitude does not participate in magnitude; it has it: not even in addition of quantity does the initial magnitude participate in magnitude: the two cubits do not themselves become three cubits; what occurs is that an object totalling to a certain quantity now totals to another: for magnitude to participate in magnitude the actual two cubits must themselves become the new three [which cannot occur].

If, then, the divided and quantitatively extended is to participate in another Kind, is to have any sort of participation, it can participate only in something undivided, unextended, wholly outside of quantity. Therefore, that which is to be introduced by the participation must enter as itself an omnipresent indivisible.

This indivisibility must, of course, not be taken in any sense of littleness: littleness would be still divisible, could not cover the extension of the

participant and could not maintain integral presence against that expansion. Nor is it the indivisibility of a geometric point: the participant mass is no single point but includes an infinity of points; so that on the theory this principle must be an infinity of points, not a simultaneous entire, and so, again, will fail to cover the participant.

If, then, the participant mass in its entirety is to contain that principle entire, the universe must hold that one soul present at its every point.

[14] Ἀλλ' εἰ ἡ αὐτὴ ἐκασταχοῦ ψυχῇ, πῶς ἰδίᾳ ἐκάστου; Καὶ πῶς ἡ μὲν ἀγαθὴ, ἡ δὲ κακὴ; Ἡ ἐξαρκεῖ καὶ ἐκάστωι καὶ πάσας ψυχὰς ἔχει καὶ πάντα νοῦς. Καὶ γὰρ ἓν ἐστὶ καὶ ἄπειρον αὐτὸ καὶ πάντα ὁμοῦ καὶ ἕκαστον ἔχει διακεκριμένον καὶ αὐτὸ οὐ διακριθὲν χωρὶς. Πῶς γὰρ ἂν καὶ ἄπειρον ἢ οὕτω λέγοιτο, ὅτι ὁμοῦ πάντα ἔχει, πᾶσαν ζωὴν καὶ πᾶσαν ψυχὴν καὶ νοῦν ἅπαντα; Ἐκαστον δὲ αὐτῶν οὐ πέρασιν ἀφώρισται· διὰ τοῦτο αὐτὸ καὶ ἓν. Οὐ γὰρ διὰ μίαν ζωὴν ἔδει αὐτὸ ἔχειν, ἀλλ' ἄπειρον, καὶ αὐτὴ μίαν καὶ τὴν μίαν οὕτω μίαν, ὅτι πάσας ὁμοῦ οὐ συμφορηθείσας εἰς ἓν, ἀλλ' ἀφ' ἑνὸς ἀρξαμένης καὶ μενούσας ὅθεν ἤρξαντο, μᾶλλον δὲ οὐδὲ ἤρξαντο, ἀλλ' οὕτως εἶχεν ἀεί· οὐδὲν γὰρ γινόμενον ἐκεῖ· οὐδὲ μεριζόμενον τοίνυν, ἀλλὰ δοκεῖ μερίζεσθαι τῷ λαβόντι. Τὸ δὲ ἐκεῖ τὸ ἔκπαλαι καὶ ἐξ ἀρχῆς; τὸ δὲ γινόμενον πελάζει καὶ συνάπτεσθαι δοκεῖ καὶ ἐξήρτηται ἐκείνου. Ἡμεῖς δὲ — τίνες δὲ ἡμεῖς; Ἄρα ἐκεῖνο ἢ τὸ πελάζον καὶ τὸ γινόμενον ἐν χρόνῳ; Ἡ καὶ πρὸ τοῦ ταύτην τὴν γένεσιν γενέσθαι ἤμεν ἐκεῖ ἄνθρωποι ἄλλοι ὄντες καὶ τινες καὶ θεοί, ψυχαὶ καθαρὰ καὶ νοῦς συνημμένος τῇ ἀπάσῃ οὐσίᾳ, μέρη ὄντες τοῦ νοητοῦ οὐκ ἀφωρισμένα οὐδ' ἀποτετμημένα, ἀλλ' ὄντες τοῦ ὅλου· οὐδὲ γὰρ οὐδὲ νῦν ἀποτετμήμεθα. Ἀλλὰ γὰρ νῦν ἐκείνῳ τῷ ἀνθρώπῳ προσελήλυθεν ἄνθρωπος ἄλλος εἶναι θέλων· καὶ εὐρὼν ἡμᾶς — ἡμεν γὰρ τοῦ παντὸς οὐκ ἔξω — περιέθηκεν ἑαυτὸν ἡμῖν καὶ προσέθηκεν ἑαυτὸν ἐκείνῳ τῷ ἀνθρώπῳ τῷ ὃς ἦν ἕκαστος ἡμῶν τότε· οἷον εἰ φωνῆς οὔσης μιᾶς καὶ λόγου ἑνὸς ἄλλος ἄλλοθεν παραθεῖς τὸ οὗς ἀκούσειε καὶ δέξαιτο, καὶ γένοιτο κατ' ἐνέργειαν ἀκοή τις ἔχουσα τὸ ἐνεργοῦν εἰς αὐτὴν παρόν· καὶ γεγενήμεθα τὸ συνάμφω καὶ οὐ θάτερον, ὃ πρότερον ἤμεν, καὶ θάτερόν ποτε, ὃ ὕστερον προσεθέμεθα ἀργήσαντος τοῦ προτέρου ἐκείνου καὶ ἄλλον τρόπον οὐ παρόντος.

14. But, admitting this one soul at every point, how is there a particular soul of the individual and how the good soul and the bad?

The one soul reaches to the individual but nonetheless contains all souls and all intelligences; this, because it is at once a unity and an infinity; it holds all its content as one yet with each item distinct, though not to the point of separation. Except by thus holding all its content as one-life entire, soul entire, all intelligence — it could not be infinite; since the individualities are not fenced off from each other, it remains still one thing. It was to hold life not single but infinite and yet one life, one in the sense not of an aggregate built up but of the retention of the unity in which all rose. Strictly, of course, it is a matter not of the rising of the individuals but of their being eternally what they are; in that order, as there is no beginning, so there is no apportioning except as an interpretation by the recipient. What is of that realm is the

ancient and primal; the relation to it of the thing of process must be that of approach and apparent merging with always dependence.

But we ourselves, what are We?

Are we that higher or the participant newcomer, the thing of beginnings in time?

Before we had our becoming Here we existed There, men other than now, some of us gods: we were pure souls, Intelligence inbound with the entire of reality, members of the Intellectual, not fenced off, not cut away, integral to that All. Even now, it is true, we are not put apart; but upon that primal Man there has intruded another, a man seeking to come into being and finding us there, for we were not outside of the universe. This other has wound himself about us, foisting himself upon the Man that each of us was at first. Then it was as if one voice sounded, one word was uttered, and from every side an ear attended and received and there was an effective hearing, possessed through and through of what was present and active upon it: now we have lost that first simplicity; we are become the dual thing, sometimes indeed no more than that later foisting, with the primal nature dormant and in a sense no longer present.

[15] Ἀλλὰ πῶς προσελήλυθε τὸ προσεληλυθός; ἡ ἐπειδὴ ἐπιτηδεΐότης αὐτῷ παρῆν, ἔσχε πρὸς ὃ ἦν ἐπιτήδειον· ἦν δὲ γενόμενον οὕτως, ὥς δέξασθαι ψυχὴν. Τὸ δὲ γίνεται ὥς μὴ δέξασθαι πᾶσαν καίτοι παρούσαν πᾶσαν, ἀλλ' οὐχ αὐτῷ, οἷον καὶ ζῶια τὰ ἄλλα καὶ τὰ φυτὰ τοσοῦτον ἔχει, ὅσον δύναται λαβεῖν· οἷον φωνῆς λόγον σημαίνουσης τὰ μὲν καὶ τοῦ λόγου μετέσχε μετὰ τῆς κατὰ φωνὴν ἡχῆς, τὰ δὲ τῆς φωνῆς καὶ τῆς πληγῆς μόνον. Γενομένου δὴ ζώου, ὃ ἔχει μὲν παρούσαν αὐτῷ ἐκ τοῦ ὄντος ψυχὴν, καθ' ἣν δὴ ἀνήρτηται εἰς πᾶν τὸ ὄν, παρόντος δὲ καὶ σώματος οὐ κενοῦ οὐδὲ ψυχῆς ἀμοίρου, ὃ ἔκειτο μὲν οὐδὲ πρότερον ἐν τῷ ἀψύχῳ, ἔτι δὲ μᾶλλον οἷον ἐγγὺς γενόμενον τῇ ἐπιτηδεΐοτητι, καὶ γενομένου οὐκέτι σώματος μόνου, ἀλλὰ καὶ ζῶντος σώματος, καὶ τῇ οἷον γειτονεῖαι καρπωσαμένου τι ἵχνος ψυχῆς, οὐκ ἐκείνης μέρους, ἀλλ' οἷον θερμασίας τινὸς ἢ ἐλλάμπσεως ἐλθούσης, γένεσις ἐπιθυμιῶν καὶ ἡδονῶν καὶ ἀλγηδόνων ἐν αὐτῷ ἐξέφυ· ἦν δὲ οὐκ ἀλλότριον τὸ σῶμα τοῦ ζώου τοῦ γεγενημένου. Ἡ μὲν δὴ ἐκ τοῦ θείου ψυχὴ ἡσυχος ἦν κατὰ τὸ ἦθος τὸ ἐαυτῆς ἐφ' ἐαυτῆς βεβῶσα, τὸ δὲ ὑπ' ἀσθενείας τὸ σῶμα θορυβούμενον καὶ ῥέον τε αὐτὸ καὶ πληγαῖς κρουόμενον ταῖς ἐξω, πρῶτον αὐτὸ εἰς τὸ κοινὸν τοῦ ζώου ἐφθέγγετο, καὶ τὴν αὐτοῦ ταραχὴν ἐδίδου τῷ ὅλῳ. Οἷον ἐκκλησίαι δημογερόντων καθημένων ἐφ' ἡσύχῳ συννοαίαι δῆμος ἄτακτος, τροφῆς δεόμενος καὶ ἄλλα ἃ δὴ πάσχει αἰτιώμενος, τὴν πᾶσαν ἐκκλησίαν εἰς θόρυβον ἀσχήμονα ἐμβάλλοι. Ὅταν μὲν οὖν ἡσυχίαν ἀγόντων τῶν τοιούτων ἀπὸ τοῦ φρονούντος ἦκη εἰς αὐτοὺς λόγος, κατέστη εἰς τάξιν μετρίαν τὸ πλῆθος, καὶ οὐ κεκράτηκε τὸ χεῖρον· εἰ δὲ μὴ, κρατεῖ τὸ χεῖρον ἡσυχίαν ἄγοντος τοῦ βελτίονος, ὅτι μὴ ἡδυνήθη τὸ θορυβοῦν δέξασθαι τὸν ἄνωθεν λόγον, καὶ τοῦτο ἐστὶ πόλεως καὶ ἐκκλησίας κακία. Τοῦτο δὲ καὶ ἀνθρώπου κακία αὐτὸν ἔχοντος δῆμον ἐν αὐτῷ ἡδονῶν καὶ ἐπιθυμιῶν καὶ φόβων κρατησάντων συνδόντος ἑαυτὸν τοιοῦτου ἀνθρώπου δῆμῳ τῷ τοιούτῳ· ὃς δ' ἂν

τοῦτον τὸν ὄχλον δουλώσεται καὶ ἀναδράμηι εἰς ἐκεῖνον, ὃς ποτε ἦν, κατ' ἐκεῖνόν τε ζῆι καὶ ἔστιν ἐκεῖνος διδοὺς τῷ σώματι, ὅσα δίδωσιν ὡς ἐτέρωι ὄντι ἑαυτοῦ· ἄλλος δέ τις ὅτε μὲν οὕτως, ὅτε δὲ ἄλλως ζῆι, μικτός τις ἐξ ἀγαθοῦ ἑαυτοῦ καὶ κακοῦ ἐτέρου γεγεννημένος.

15. But how did this intruder find entrance?

It had a certain aptitude and it grasped at that to which it was apt. In its nature it was capable of soul: but what is unfitted to receive soul entire — present entire but not for it — takes what share it may; such are the members of the animal and vegetal order. Similarly, of a significant sound, some forms of being take sound and significance together, others only the sound, the blank impact.

A living thing comes into existence containing soul, present to it from the Authentic, and by soul is inbound with Reality entire; it possesses also a body; but this body is not a husk having no part in soul, not a thing that earlier lay away in the soulless; the body had its aptitude and by this draws near: now it is not body merely, but living body. By this neighboring it is enhanced with some impress of soul — not in the sense of a portion of soul entering into it, but that it is warmed and lit by soul entire: at once there is the ground of desire, pleasure, pain; the body of the living form that has come to be was certainly no unrelated thing.

The soul, sprung from the divine, lay self-enclosed at peace, true to its own quality; but its neighbour, in uproar through weakness, instable of its own nature and beaten upon from without, cries, at first to itself and afterwards upon the living total, spreading the disorder at large. Thus, at an assembly the Elders may sit in tranquil meditation, but an unruly populace, crying for food and casting up a host of grievances, will bring the whole gathering into ugly turmoil; when this sort of people hold their peace so that a word from a man of sense may reach them, some passable order is restored and the baser part ceases to prevail; otherwise the silence of the better allows the rabble to rule, the distracted assembly unable to take the word from above.

This is the evil of state and of council: and this is the evil of man; man includes an inner rabble — pleasures, desires, fears — and these become masters when the man, the manifold, gives them play.

But one that has reduced his rabble and gone back to the Man he was, lives to that and is that Man again, so that what he allows to the body is allowed as to something separate.

There is the man, too, that lives partly in the one allegiance and partly in the other; he is a blend of the good that is himself with the evil that is alien.

[16] Ἀλλ' εἰ ἐκεῖνη ἡ φύσις οὐκ ἂν γένοιτο κακὴ καὶ οὗτος τρόπος ψυχῆς εἰς σῶμα ἰούσης καὶ παρούσης, τίς ἡ καθόδος ἡ ἐν περιόδοις καὶ ἄνοδος αὐτῆς καὶ αἱ δίκαι καὶ αἱ εἰς ἄλλων ζώων σώματα εἰσκρίσεις; Ταῦτα γὰρ παρὰ τῶν πάλαι περὶ ψυχῆς ἄριστα πεφιλοσοφηκότων παρελήφαμεν, οἷς πειρᾶσθαι προσήκει σύμφωνον ἢ μὴ διάφωνόν γε ἐπιδεῖξαι τὸν νῦν προκείμενον λόγον. Ἐπειδὴ

τοίνυν τὸ μεταλαμβάνειν ἐκείνης τῆς φύσεως ἦν οὐ τὸ ἐλθεῖν ἐκείνην εἰς τὰ τῆιδε ἀποστάσαν ἑαυτῆς, ἀλλὰ τὸ τήνδε ἐν ἐκείνῃ γίνεσθαι καὶ μεταλαβεῖν, δηλον ὅτι ὁ λέγουσιν ἐκεῖνοι ἦκειν λεκτέον εἶναι τὴν σώματος φύσιν ἐκεῖ γενέσθαι καὶ μεταλαβεῖν ζωῆς καὶ ψυχῆς, καὶ ὅλως οὐ τοπικῶς τὸ ἦκειν, ἀλλ' ὅστις τρόπος τῆς τοιαύτης κοινωνίας. Ὡστε τὸ μὲν κατελθεῖν τὸ ἐν σώματι γενέσθαι, ὥς φαμεν ψυχὴν ἐν σώματι γενέσθαι, τὸ τούτῳ δοῦναι τι παρ' αὐτῆς, οὐκ ἐκεῖνου γενέσθαι, τὸ δ' ἀπελθεῖν τὸ μηδαμῆι τὸ σῶμα ἐπικοινωνεῖν αὐτῆς· τάξιν δὲ εἶναι τῆς τοιαύτης κοινωνίας τοῖς τοῦδε τοῦ παντὸς μέρεσι, τὴν δὲ οἷον ἐν ἐσχάτῳ τῷ νοητῷ τόπῳ πλεονάκις διδόναι ἑαυτῆς ἅτε πλησίον τῇ δυνάμει οὔσαν καὶ ἐν βραχυτέροις διαστήμασι φύσεως τῆς τοιαύτης νόμῳ· κακὸν δὲ εἶναι τὴν τοιαύτην κοινωνίαν καὶ ἀγαθὸν τὴν ἀπαλλαγὴν. Διὰ τί; Ὅτι, κὰν μὴ τοῦδε ἦι, ἀλλ' οὖν ψυχὴ τοῦδε λεγομένη ὅπως οὖν μερικὴ πῶς ἐκ τοῦ παντὸς γίνεται· ἡ γὰρ ἐνέργεια αὐτῆς οὐκέτι πρὸς τὸ ὅλον καίπερ τοῦ ὅλου οὔσης, ὥσπερ ἂν εἰ ἐπιστήμης ὅλης οὔσης κατὰ τι θεώρημα ὁ ἐπιστήμων ἐνεργεῖ· τὸ δ' ἀγαθὸν αὐτῷ ἦν τῷ ἐπιστήμονι οὐ κατὰ τι τῆς ἐπιστήμης, ἀλλὰ κατὰ τὴν πᾶσαν ἦν ἔχει. Καὶ τοίνυν αὕτη τοῦ παντὸς οὔσα κόσμου νοητοῦ καὶ ἐν τῷ ὅλῳ τὸ μέρος ἀποκρύπτουσα οἷον ἐξέθορεν ἐκ τοῦ παντὸς εἰς μέρος, εἰς ὃ ἐνεργεῖ ἑαυτὴν μέρος ὄν, οἷον εἰ πῦρ πᾶν καίειν δυνάμενον μικρόν τι καίειν ἀναγκάζεται καίτοι πᾶσαν ἔχον τὴν δύναμιν. Ἔστι γὰρ ἡ ψυχὴ χωρὶς πάντῃ οὔσα ἐκάστη οὐχ ἐκάστη, ὅταν δὲ διακριθῇ οὐ τόπῳ, ἀλλ' ἐνεργεῖαι γένηται τὸ καθέκαστον, μοῖρά τις ἐστίν, οὐ πᾶσα, καίτοι καὶ ὥς πᾶσα τρόπον ἄλλον· οὐδενὶ δὲ ἐπιστατοῦσα πάντῃ πᾶσα, οἷον δυνάμει τότε τὸ μέρος οὔσα. Τὸ δὲ εἰς Αἶδου γίνεσθαι, εἰ μὲν ἐν τῷ αἰδεῖ, τὸ χωρὶς λέγεται· εἰ δὲ τινα χεῖρω τόπον, τί θαυμαστόν; Ἐπεὶ καὶ νῦν, οὗ τὸ σῶμα ἡμῶν καὶ ἐν ᾧ τόπῳ, κάκεῖν λέγεται ἐκεῖ. Ἀλλ' οὐκ ὄντος ἔτι τοῦ σώματος; Ἡ τὸ εἰδῶλον εἰ μὴ ἀποσπασθεῖ, πῶς οὐκ ἐκεῖ, οὗ τὸ εἰδῶλον; Εἰ δὲ παντελῶς λύσειε φιλοσοφία, καὶ ἀπέλθοι τὸ εἰδῶλον εἰς τὸν χεῖρω τόπον μόνον, αὕτη δὲ καθαρῶς ἐν τῷ νοητῷ οὐδενὸς ἐξηρημένου αὐτῆς. Τὸ μὲν οὖν ἐκ τοῦ τοιοῦδε εἰδῶλον γενόμενον οὕτως· ὅταν δ' αὕτη οἷον ἐλλάμψῃ πρὸς αὐτήν, τῇ νεύσει τῇ ἐπὶ θάτερα πρὸς τὸ ὅλον συνέσταλται καὶ οὐκ ἔστιν ἐνεργεῖαι οὐδ' αὖ ἀπόλωλεν. Ἀλλὰ περὶ μὲν τούτων ταῦτα· πάλιν δὲ ἀναλαβόντες τὸν ἐξ ἀρχῆς λόγον λέγωμεν.

16. But if that Principle can never fall to evil and we have given a true account of the soul's entry or presence to body, what are we to say of the periodic Descents and Returns, the punishments, the banishment into animal forms? That teaching we have inherited from those ancient philosophers who have best probed into soul and we must try to show that our own doctrine is accordant with it, or at least not conflicting.

We have seen that the participation of things here in that higher means not that the soul has gone outside of itself to enter the corporeal, but that the corporeal has approached soul and is now participant in it; the coming affirmed by the ancients can be only that approach of the body to the higher by which it partakes of life and of soul; this has nothing to do with local entry

but is some form of communion; by the descent and embodiment of current phrasing must be understood not that soul becomes an appanage of body but that it gives out to it something of itself; similarly, the soul's departure is the complete cessation of that communion.

The various rankings of the universe will determine various degrees of the communion; soul, ultimate of the Intellectual, will give forth freely to body as being more nearly of the one power and standing closer, as distance holds in that order.

The soul's evil will be this association, its good the release. Why? Because, even unmerged, a soul in any way to be described as attached to this universe is in some degree fallen from the All into a state of partition; essentially belonging to the All, it no longer directs its act Thither: thus, a man's knowledge is one whole, but he may guide himself by no more than some single item of it, where his good would lie in living not by some such fragment but by the total of his knowing.

That One Soul — member of the Intellectual kosmos and there merging what it has of partial into the total — has broken away, so to speak, from the All to the part and to that devotes itself becoming partial with it: thus fire that might consume everything may be set to ply its all-power upon some trifle. So long as the soul remains utterly unattached it is soul not singled out; when it has accepted separation — not that of place but that of act determining individualities — it is a part, no longer the soul entire, or at least not entire in the first sense; when, on the contrary, it exercises no such outward control it is perfectly the All-Soul, the partial in it latent.

As for the entry into the World of the Shades, if this means into the unseen, that is its release; if into some lower place, there is nothing strange in that, since even here the soul is taken to be where the body is, in place with the body.

But on the dissolution of the body?

So long as the image-soul has not been discarded, clearly the higher will be where that is; if, on the contrary, the higher has been completely emancipated by philosophic discipline, the image-soul may very well go alone to that lower place, the authentic passing uncontaminated into the Intellectual, separated from that image but nonetheless the soul entire.

Let the image-offspring of the individuality — fare as it may, the true soul when it turns its light upon itself, chooses the higher and by that choice blends into the All, neither acting now nor extinct.

But it is time to return to our main theme:

ε: Περὶ τοῦ τὸ ὄν ἐν καὶ ταὐτὸ ὄν ἅμα πανταχοῦ εἶναι ὅλον δεύτερον. — Fifth Tractate

On the Integral Omnipresence of the Authentic Existent (2).

[1] Τὸ ἐν καὶ ταὐτὸν ἀριθμῶι πανταχοῦ ἅμα ὅλον εἶναι κοινὴ μὲν τις ἔννοιά φησιν εἶναι, ὅταν πάντες κινούμενοι αὐτοφυῶς λέγωσι τὸν ἐν ἐκάστωι ἡμῶν θεὸν ὡς ἓνα καὶ τὸν αὐτόν. Καὶ εἴ τις αὐτοὺς τὸν τρόπον μὴ ἀπαιτοῖ μηδὲ λόγῳ ἐξετάζειν τὴν δόξαν αὐτῶν ἐθέλοι, οὕτως ἂν καὶ θεῖντο καὶ ἐνεργοῦντες τοῦτο τῇ διανοίᾳ οὕτως ἀναπαύοιντο εἰς ἓν πως συνερείδοντες καὶ ταὐτόν, καὶ οὐδ' ἂν ἐθέλοιεν ταύτης τῆς ἐνότητος ἀποσχίζεσθαι. Καὶ ἔστι πάντων βεβαιοτάτη ἀρχή, ἣν ὥσπερ αἱ ψυχαὶ ἡμῶν φθέγγονται, μὴ ἐκ τῶν καθέκαστα συγκεφαλαιωθεῖσα, ἀλλὰ πρὸ τῶν καθέκαστα πάντων προελθοῦσα καὶ πρὸ ἐκείνης τῆς τοῦ ἀγαθοῦ πάντα ὀρέγεσθαι τιθεμένης τε καὶ λεγούσης. Οὕτω γὰρ ἂν αὕτη ἀληθὲς εἴη, εἰ τὰ πάντα εἰς ἓν σπεύδοι καὶ ἐν εἴῃ, καὶ τούτου ἡ ὀρεξις εἴη. Τὸ γὰρ ἐν τοῦτο προῖόν μὲν ἐπὶ θάτερα, ἐφ' ὅσον προελθεῖν αὐτῶι οἶόν τε, πολλὰ ἂν φανείη τε καὶ πως καὶ εἴη, ἡ δ' ἀρχαία φύσις καὶ ἡ ὀρεξις τοῦ ἀγαθοῦ, ὅπερ ἐστὶν αὐτοῦ, εἰς ἓν ὄντως ἄγει, καὶ ἐπὶ τοῦτο σπεύδει πᾶσα φύσις, ἐφ' ἑαυτήν. Τοῦτο γάρ ἐστι τὸ ἀγαθὸν τῇ μιᾷ ταύτῃ φύσει τὸ εἶναι αὐτῆς καὶ εἶναι αὐτήν· τοῦτο δ' ἐστὶ τὸ εἶναι μίαν. Οὕτω δὲ καὶ τὸ ἀγαθὸν ὀρθῶς εἶναι λέγεται οἰκεῖον· διὸ οὐδὲ ἔξω ζητεῖν αὐτὸ δεῖ. Ποῦ γὰρ ἂν εἴη ἔξω τοῦ ὄντος περιπεπτωκός; Ἡ πῶς ἂν τις ἐν τῷ μὴ ὄντι ἐξεύροι αὐτό; Ἀλλὰ δηλονότι ἐν τῷ ὄντι οὐκ ὄν αὐτὸ μὴ ὄν. Εἰ δὲ ὄν καὶ ἐν τῷ ὄντι ἐκεῖνο, ἐν ἑαυτῷ ἂν εἴη ἐκάστωι. Οὐκ ἀπέστημεν ἄρα τοῦ ὄντος, ἀλλ' ἐσμέν ἐν αὐτῷ, οὐδ' αὖ ἐκεῖνο ἡμῶν· ἐν ἄρα πάντα τὰ ὄντα.

1. The integral omnipresence of a unity numerically identical is in fact universally received; for all men instinctively affirm the god in each of us to be one, the same in all. It would be taken as certain if no one asked How or sought to bring the conviction to the test of reasoning; with this effective in their thought, men would be at rest, finding their stay in that oneness and identity, so that nothing would wrench them from this unity. This principle, indeed, is the most solidly established of all, proclaimed by our very souls; we do not piece it up item by item, but find it within beforehand; it precedes even the principle by which we affirm unquestionably that all things seek their good; for this universal quest of good depends on the fact that all aim at unity and possess unity and that universally effort is towards unity.

Now this unity in going forth, so far as it may, towards the Other Order must become manifest as multiplicity and in some sense become multiple; but the primal nature and the appetite of the good, which is appetite of unity, lead back to what is authentically one; to this every form of Being is urged in a movement towards its own reality. For the good to every nature possessing unity is to be self-belonging, to be itself, and that means to be a unity.

In virtue of that unity the Good may be regarded as truly inherent. Hence

the Good is not to be sought outside; it could not have fallen outside of what is; it cannot possibly be found in non-Being; within Being the Good must lie, since it is never a non-Being.

If that Good has Being and is within the realm of Being, then it is present, self-contained, in everything: we, therefore, need not look outside of Being; we are in it; yet that Good is not exclusively ours: therefore all beings are one.

[2] Λόγος δὲ ἐπιχειρήσας ἐξέτασιν ποιεῖσθαι τοῦ λεγομένου οὐχ ἓν τι ὄν, ἀλλὰ τι μεμερισμένον, παραλαμβάνων τε εἰς τὴν ζήτησιν τὴν τῶν σωμάτων φύσιν καὶ ἐντεῦθεν τὰς ἀρχὰς λαμβάνων ἐμέρισέ τε τὴν οὐσίαν τοιαύτην εἶναι νομίσας, καὶ τῇ ἐνότητι ἡπίστησεν αὐτῆς ἅτε μὴ ἐξ ἀρχῶν τῶν οἰκείων τὴν ὁρμὴν τῆς ζητήσεως πεποιημένος. Ἡμῖν δὲ ληπτέον εἰς τὸν ὑπὲρ τοῦ ἐνὸς καὶ πάντη ὄντος λόγον οἰκείας εἰς πίστιν ἀρχάς· τοῦτο δ' ἐστὶ νοητὰς νοητῶν καὶ τῆς ἀληθινῆς οὐσίας ἐχομένας. Ἐπεὶ γὰρ τὸ μὲν ἐστὶ πεφορημένον καὶ παντοίας δεχόμενον μεταβολὰς καὶ εἰς πάντα τόπον διειλημμένον, ὃ δὴ γένεσιν ἂν προσήκοι ὀνομάζειν, ἀλλ' οὐκ οὐσίαν, τὸ δὲ ὄν ἀεὶ [διειλημμένον], ὡσαύτως κατὰ ταῦτα ἔχον, οὔτε γινόμενον οὔτε ἀπολλύμενον οὐδέ τινα χώραν οὐδέ τόπον οὐδέ τινα ἔδραν ἔχον οὐδ' ἐξίον ποθεν οὐδ' αὖ εἰσιόν εἰς ὅτιον, ἀλλ' ἐν αὐτῷ μένον, περὶ μὲν ἐκείνων λέγων ἂν τις ἐξ ἐκείνης τῆς φύσεως καὶ τῶν ὑπὲρ αὐτῆς ἀξιουμένων συλλογίζοιτο ἂν εἰκότως δι' εἰκότων εἰκότας καὶ τοὺς συλλογισμοὺς ποιούμενος. Ὅταν δ' αὖ τοὺς περὶ τῶν νοητῶν λόγους τις ποιῇται, λαμβάνων τὴν τῆς οὐσίας φύσιν περὶ ἧς πραγματεύεται τὰς ἀρχὰς τῶν λόγων δικαίως ἂν ποιοῖτο μὴ παρεκβαίνων ὥσπερ ἐπιλελησμένος ἐπ' ἄλλην φύσιν, ἀλλ' ὑπ' αὐτῆς ἐκείνης περὶ αὐτῆς τὴν κατανόησιν ποιούμενος, ἐπειδὴ πανταχοῦ τὸ τί ἐστὶν ἀρχή, καὶ τοῖς καλῶς ὀρισαμένοις λέγεται καὶ τῶν συμβεβηκότων τὰ πολλὰ γινώσκεσθαι· οἷς δὲ καὶ πάντα ἐν τῷ τί ἐστὶν ὑπάρχει, πολλῶι μᾶλλον ἐν τούτοις ἔχεσθαι δεῖ τούτου, καὶ εἰς τοῦτο βλέπτεον καὶ πρὸς τοῦτο πάντα ἀνενεκτέον.

2. Now the reasoning faculty which undertakes this problem is not a unity but a thing of parts; it brings the bodily nature into the enquiry, borrowing its principles from the corporeal: thus it thinks of the Essential Existence as corporeal and as a thing of parts; it baulks at the unity because it does not start from the appropriate principles. We, however, must be careful to bring the appropriately convincing principles to the discussion of the Unity, of perfect Being: we must hold to the Intellectual principles which alone apply to the Intellectual Order and to Real Being.

On the one hand there is the unstable, exposed to all sorts of change, distributed in place, not so much Being as Becoming: on the other, there is that which exists eternally, not divided, subject to no change of state, neither coming into being nor falling from it, set in no region or place or support, emerging from nowhere, entering into nothing, fast within itself.

In dealing with that lower order we would reason from its own nature and the characteristics it exhibits; thus, on a plausible foundation, we achieve plausible results by a plausible system of deduction: similarly, in dealing with

the Intellectual, the only way is to grasp the nature of the essence concerned and so lay the sure foundations of the argument, not forgetfully straying over into that other order but basing our treatment on what is essential to the Nature with which we deal.

In every entity the essential nature is the governing principle and, as we are told, a sound definition brings to light many even of the concomitants: where the essential nature is the entire being, we must be all the more careful to keep to that, to look to that, to refer all to that.

[3] Εἰ δὴ τὸ ὄν ὄντως τοῦτο καὶ ὡσαύτως ἔχει καὶ οὐκ ἐξίσταται αὐτὸ ἑαυτοῦ καὶ γένεσις περὶ αὐτὸ οὐδεμία οὐδ' ἐν τόπῳ ἐλέγγοτο εἶναι, ἀνάγκη αὐτὸ οὕτως ἔχον αἰεὶ τε σὺν αὐτῷ εἶναι, καὶ μὴ διεστάναι ἀφ' αὐτοῦ μηδὲ αὐτοῦ τὸ μὲν ὡδί, τὸ δὲ ὡδί εἶναι, μηδὲ προϊέναι τι ἀπ' αὐτοῦ· ἦδη γὰρ ἂν ἐν ἄλλῳ καὶ ἄλλῳ εἴη, καὶ ὅλως ἐν τινι εἴη, καὶ οὐκ ἐφ' ἑαυτοῦ οὐδ' ἀπαθές· πάθοι γὰρ ἂν, εἰ ἐν ἄλλῳ· εἰ δ' ἐν ἀπαθεί ἔσται, οὐκ ἐν ἄλλῳ. Εἰ οὖν μὴ ἀποστὰν ἑαυτοῦ μηδὲ μερισθὲν μηδὲ μεταβάλλον αὐτὸ μηδεμίαν μεταβολὴν ἐν πολλοῖς ἅμα εἴη ἐν ὅλῳ ἅμα ἑαυτῷ ὄν, τὸ αὐτὸ ὄν πανταχοῦ ἑαυτῷ τὸ ἐν πολλοῖς εἶναι ἂν ἔχοι· τοῦτο δὲ ἐστὶν ἐφ' ἑαυτοῦ ὄν μὴ αὖ ἐφ' ἑαυτοῦ εἶναι. Λεῖπεται τοίνυν λέγειν αὐτὸ μὲν ἐν οὐδενὶ εἶναι, τὰ δ' ἄλλα ἐκείνου μεταλαμβάνειν, ὅσα δύναται αὐτῷ παρῆναι, καὶ καθόσον ἐστὶ δυνατὰ αὐτῷ παρῆναι. Ἀνάγκη τοίνυν ἢ τὰς ὑποθέσεις καὶ τὰς ἀρχὰς ἐκείνας ἀναιρεῖν μηδεμίαν εἶναι τοιαύτην φύσιν λέγοντας ἢ, εἰ τοῦτο ἐστὶν ἀδύνατον καὶ ἐστὶν ἐξ ἀνάγκης τοιαύτη φύσις καὶ οὐσία, παραδέχεσθαι τὸ ἐξ ἀρχῆς, τὸ ἐν καὶ ταῦτὸν ἀριθμῷ μὴ μεμερισμένον, ἀλλὰ ὅλον ὄν, τῶν ἄλλων τῶν παρ' αὐτὸ μηδενὸς ἀποστατεῖν, οὐδὲν τοῦ χεῖσθαι δεηθὲν οὐδὲ τῷ μοίρας τινὰς ἀπ' αὐτοῦ ἐλθεῖν μηδ' αὖ τῷ αὐτὸ μὲν μεῖναι ἐν αὐτῷ ὅλον, ἄλλο δὲ τι ἀπ' αὐτοῦ γεγονὸς καταλειποὺς αὐτὸ ἥκειν εἰς τὰ ἄλλα πολλαχῇ. Ἔσται τε γὰρ οὕτως τὸ μὲν ἄλλοθι, τὸ δ' ἀπ' αὐτοῦ ἄλλοθι, καὶ τόπον ἔξει διεσθηκὸς ἀπὸ τῶν ἀπ' αὐτοῦ. Καὶ ἐπ' ἐκείνων αὖ, εἰ ἕκαστον ὅλον ἢ μέρος – καὶ εἰ μὲν μέρος, οὐ τὴν τοῦ ὅλου ἀποσώσκει φύσιν, ὅπερ δὴ εἴρηται· εἰ δὲ ὅλον ἕκαστον, ἢ ἕκαστον μεριοῦμεν ἴσα μέρη τῷ ἐν ᾧ ἐστὶν ἢ ταῦτὸν ὅλον πανταχοῦ συγχωρήσομεν δύνασθαι εἶναι. Οὗτος δὴ ὁ λόγος ἐξ αὐτοῦ τοῦ πράγματος καὶ τῆς οὐσίας ἀλλότριον οὐδὲν οὐδ' ἐκ τῆς ἐτέρας φύσεως ἐλκύσας.

3. If this principle is the Authentic Existent and holds unchanging identity, does not go forth from itself, is untouched by any process of becoming or, as we have said, by any situation in place, then it must be always self-gathered, never in separation, not partly here and partly there, not giving forth from itself: any such instability would set it in thing after thing or at least in something other than itself: then it would no longer be self-gathered; nor would it be immune, for anything within which it were lodged would affect it; immune, it is not in anything. If, then, not standing away from itself, not distributed by part, not taking the slightest change, it is to be in many things while remaining a self-concentrated entire, there is some way in which it has multipresence; it is at once self-enclosed and not so: the only way is to recognise that while this principle itself is not lodged in anything, all other

things participate in it — all that are apt and in the measure of their aptitude.

Thus, we either cancel all that we have affirmed and the principles laid down, and deny the existence of any such Nature, or, that being impossible, we return to our first position:

The One, numerically identical, undistributed, an unbroken entire, yet stands remote from nothing that exists by its side; but it does not, for that, need to pour itself forth: there is no necessity either that certain portions of it enter into things or again that, while it remains self-abiding, something produced and projected from it enter at various points into that other order. Either would imply something of it remaining there while the emanant is elsewhere: thus separated from what has gone forth, it would experience local division. And would those emanants be, each in itself, whole or part? If part, the One has lost its nature, that of an entire, as we have already indicated; if whole, then either the whole is broken up to coincide point for point with that in which it is become present or we are admitting that an unbroken identity can be omnipresent.

This is a reasoning, surely, founded on the thing itself and its essential nature, not introducing anything foreign, anything belonging to the Other Order.

[4] Ἰδὲ δέ, εἰ βούλει, καὶ τόνδε· τὸν θεὸν οὐ πῆι μὲν εἶναι, πῆι δ' οὐκ εἶναί φαμεν. Ἔστι γὰρ ἀξιούμενόν τε παρὰ πᾶσι τοῖς ἔννοιαν ἔχουσι θεῶν οὐ μόνον περὶ ἐκείνου, ἀλλὰ καὶ περὶ πάντων λέγειν θεῶν, ὡς πανταχοῦ πάρεσσι, καὶ ὁ λόγος δέ φησι δεῖν οὕτω τίθεσθαι. Εἰ οὖν πανταχοῦ, οὐχ οἷόν τε μεμερισμένον· οὐ γὰρ ἂν ἔτι πανταχοῦ αὐτὸς εἴη, ἀλλ' ἕκαστον αὐτοῦ μέρος τὸ μὲν ὧδί, τὸ δὲ ὧδί ἔσται, αὐτός τε οὐχ εἷς ἔτι ἔσται, ὥσπερ εἰ τμηθεῖ τι μέγεθος εἰς πολλά, ἀπολλύμενόν τε ἔσται καὶ τὰ μέρη πάντα οὐκέτι τὸ ὅλον ἐκεῖνο ἔσται· πρὸς τούτοις δὲ καὶ σῶμα ἔσται. Εἰ δὴ ταῦτα ἀδύνατα, πάλιν αὖ ἀνεφάνη τὸ ἀπιστούμενον ἐν πάσῃ φύσει ἀνθρώπου ὁμοῦ τῷ θεὸν νομίζειν καὶ πανταχοῦ τὸ αὐτὸ ἅμα ὅλον εἶναι. Πάλιν δέ, εἰ ἄπειρον λέγομεν ἐκείνην τὴν φύσιν – οὐ γὰρ δὴ πεπερασμένην – τί ἂν ἄλλο εἴη, ἢ ὅτι οὐκ ἐπιλείπει; Εἰ δὲ μὴ ἐπιλείπει, ὅτι πάρεστιν ἐκάστωι. Εἰ γὰρ μὴ δύναιτο παρεῖναι, ἐπιλείπει τε καὶ ἔσται ὅπου οὐ. Καὶ γὰρ εἰ λέγοιμεν ἄλλο μετ' αὐτὸ τὸ ἔν, ὁμοῦ αὖ αὐτῷ καὶ τὸ μετ' αὐτὸ περὶ ἐκεῖνο καὶ εἰς ἐκεῖνο καὶ αὐτοῦ οἷον γέννημα συναφὲς ἐκείνῳ, ὥστε τὸ μετέχον τοῦ μετ' αὐτὸ κακείνου μετεिल्φέναι. Πολλῶν γὰρ ὄντων τῶν ἐν τῷ νοητῷ, πρώτων τε καὶ δευτέρων καὶ τρίτων, καὶ οἷον σφαίρας μᾶς εἰς ἓν κέντρον ἀνημμένων, οὐ διαστήμασι διεिल्μμένων, ἀλλ' ὄντων ὁμοῦ αὐτοῖς ἀπάντων, ὅπου ἂν παρῇ τὰ τρίτα, καὶ τὰ δεύτερα καὶ τὰ πρῶτα πάρεσσι.

4. Then consider this god [in man] whom we cannot think to be absent at some point and present at another. All that have insight into the nature of the divine beings hold the omnipresence of this god and of all the gods, and reason assures us that so it must be.

Now all-pervasion is inconsistent with partition; that would mean no

longer the god throughout but part of the god at one point and part at another; the god ceases to be one god, just as a mass cut up ceases to be a mass, the parts no longer giving the first total. Further, the god becomes corporeal.

If all this is impossible, the disputed doctrine presents itself again; holding the god to pervade the Being of man, we hold the omnipresence of an integral identity.

Again, if we think of the divine nature as infinite — and certainly it is confined by no bounds — this must mean that it nowhere fails; its presence must reach to everything; at the point to which it does not reach, there it has failed; something exists in which it is not.

Now, admitting any sequent to the absolute unity, that sequent must be bound up with the absolute; any third will be about that second and move towards it, linked to it as its offspring. In this way all participants in the Later will have share in the First. The Beings of the Intellectual are thus a plurality of firsts and seconds and thirds attached like one sphere to one centre, not separated by interval but mutually present; where, therefore, the Intellectual tertiaries are present, the secondaries and firsts are present too.

[5] Καὶ σαφηνείας μὲν ἔνεκα ὁ λόγος πολλάκις οἷον ἐκ κέντρου ἑνὸς πολλὰς γραμμὰς ποιήσας εἰς ἑννοίαν τοῦ πλήθους τοῦ γενομένου ἐθέλει ἄγειν. Δεῖ δὲ τηροῦντας ὁμοῦ πάντα τὰ λεγόμενα πολλὰ γεγονέναι λέγειν, ὥς κάκεῖ ἐπὶ τοῦ κύκλου οὐκ οὔσας γραμμὰς ἀφωρισμένας ἔστι λαμβάνειν· ἐπίπεδον γὰρ ἔν. Οὗ δὲ οὐδὲ κατ' ἐπίπεδον ἐν διάστημά τι, ἀλλ' ἀδιάστατοι δυνάμεις καὶ οὐσίαι, πάντα ἂν εἰκότως κατὰ κέντρα λέγοιτο ἐν ἐνὶ ὁμοῦ κέντρῳ ἡνωμένα, οἷον ἀφέντα τὰς γραμμὰς τὰ πέρατα αὐτῶν τὰ πρὸς τῷ κέντρῳ κείμενα, ὅτε δὴ καὶ ἐν ἔστι πάντα. Πάλιν δέ, εἰ προσθείης τὰς γραμμὰς, αἱ μὲν ἐξάγονται τῶν κέντρων αὐτῶν ἃ κατέλιπον ἐκάστη, ἔσται γε μὴν οὐδὲν ἥττον κέντρον ἕκαστον οὐκ ἀποτετμημένον τοῦ ἑνὸς πρώτου κέντρου, ἀλλ' ὁμοῦ ὄντα ἐκείνῳ ἕκαστον αὖ εἶναι, καὶ τοσαῦτα ὅσαι αἱ γραμμαὶ αἷς ἔδοσαν αὐτὰ πέρατα εἶναι ἐκείνων, ὥστε ὅσων μὲν ἐφάπτεται γραμμῶν τοσαῦτα φανῆναι, ἐν δὲ ὁμοῦ πάντα ἐκεῖνα εἶναι. Εἰ δ' οὖν κέντροις πολλοῖς ἀπεικάσαμεν πάντα τὰ νοητὰ [εἶναι] εἰς ἑν κέντρον ἀναφερομένοις καὶ ἐνουμένοις, πολλὰ δὲ φανεῖσι διὰ τὰς γραμμὰς οὐ τῶν γραμμῶν γεννησασῶν αὐτά, ἀλλὰ δεῖξασῶν, αἱ γραμμαὶ παρεχέτωσαν ἡμῖν χρεῖαν ἐν τῷ παρόντι ἀνάλογον εἶναι ὧν ἐφαπτομένη ἢ νοητὴ φύσις πολλὰ καὶ πολλαχῇ φαίνεται παρεῖναι.

5. Often for the purpose of exposition — as a help towards stating the nature of the produced multiplicity — we use the example of many lines radiating from one centre; but, while we provide for individualization, we must carefully preserve mutual presence. Even in the case of our circle we need not think of separated radii; all may be taken as forming one surface: where there is no distinction even upon the one surface but all is power and reality undifferentiated, all the beings may be thought of as centres uniting at one central centre: we ignore the radial lines and think of their terminals at that centre, where they are at one. Restore the radii; once more we have lines,

each touching a generating centre of its own, but that centre remains coincident with the one first centre; the centres all unite in that first centre and yet remain what they were, so that they are as many as are the lines to which they serve as terminals; the centres themselves appear as numerous as the lines starting from gem and yet all those centres constitute a unity.

Thus we may liken the Intellectual Beings in their diversity to many centres coinciding with the one centre and themselves at one in it but appearing multiple on account of the radial lines — lines which do not generate the centres but merely lead to them. The radii, thus, afford a serviceable illustration for the mode of contact by which the Intellectual Unity manifests itself as multiple and multipresent.

[6] Πολλὰ γὰρ ὄντα τὰ νοητὰ ἓν ἐστι, καὶ ἓν ὄντα τῇ ἀπείρῳ φύσει πολλὰ ἐστι, καὶ πολλὰ ἓν ἐνὶ καὶ ἓν ἐπὶ πολλοῖς καὶ ὁμοῦ πάντα, καὶ ἐνεργεῖ πρὸς τὸ ὅλον μετὰ τοῦ ὅλου, καὶ ἐνεργεῖ πρὸς τὸ μέρος αὖ μετὰ τοῦ ὅλου. Δέχεται δὲ τὸ μέρος εἰς αὐτὸ τὸ ὡς μέρους πρῶτον ἐνέργημα, ἀκολουθεῖ δὲ τὸ ὅλον· οἷον εἰ ὁ ἄνθρωπος ἐλθὼν εἰς τὸν τινα ἄνθρωπον τις ἄνθρωπος γίνοιτο ὢν αὖ ἄνθρωπος. Ὁ μὲν οὖν ἄνθρωπος ὁ ἐν τῇ ὕλῃ ἀφ' ἐνὸς τοῦ ἀνθρώπου τοῦ κατὰ τὴν ιδέαν πολλοὺς ἐποίησε τοὺς αὐτοὺς ἀνθρώπους, καὶ ἔστιν ἓν τὸ αὐτὸ ἐν πολλοῖς οὕτως, ὅτι ἐστὶν ἓν τι οἷον ἐνσφραγιζόμενον ἐν πολλοῖς αὐτὸ. Αὐτὸ δὲ ἄνθρωπος καὶ αὐτὸ ἕκαστον καὶ ὅλον τὸ πᾶν οὐχ οὕτως ἐν πολλοῖς, ἀλλὰ τὰ πολλὰ ἐν αὐτῷ, μᾶλλον δὲ περὶ αὐτό. Ἄλλον γὰρ τρόπον τὸ λευκὸν πανταχοῦ καὶ ἡ ψυχὴ ἐκάστου ἐν παντὶ μέρει τοῦ σώματος ἡ αὐτή· οὕτω γὰρ καὶ τὸ ὄν πανταχοῦ.

6. The Intellectual Beings, thus, are multiple and one; in virtue of their infinite nature their unity is a multiplicity, many in one and one over many, a unit-plurality. They act as entire upon entire; even upon the partial thing they act as entire; but there is the difference that at first the partial accepts this working only partially though the entire enters later. Thus, when Man enters into human form there exists a particular man who, however, is still Man. From the one thing Man — man in the Idea — material man has come to constitute many individual men: the one identical thing is present in multiplicity, in multi-impression, so to speak, from the one seal.

This does not mean that Man Absolute, or any Absolute, or the Universe in the sense of a Whole, is absorbed by multiplicity; on the contrary, the multiplicity is absorbed by the Absolute, or rather is bound up with it. There is a difference between the mode in which a colour may be absorbed by a substance entire and that in which the soul of the individual is identically present in every part of the body: it is in this latter mode that Being is omnipresent.

[7] Ἀνάγεται γὰρ καὶ τὸ ἡμέτερον καὶ ἡμεῖς εἰς τὸ ὄν, καὶ ἀναβαίνομέν τε εἰς ἐκεῖνο καὶ τὸ πρῶτον ἀπ' ἐκείνου, καὶ νοοῦμεν ἐκεῖνα οὐκ εἰδῶλα αὐτῶν οὐδὲ τύπους ἔχοντες. Εἰ δὲ μὴ τοῦτο, ὄντες ἐκεῖνα. Εἰ οὖν ἀληθινῆς ἐπιστήμης μετέχομεν, ἐκεῖνά ἐσμεν οὐκ ἀπολαβόντες αὐτὰ ἐν ἡμῖν, ἀλλ' ἡμεῖς ἐν

ἐκείνοις ὄντες. Ὅντων δὲ καὶ τῶν ἄλλων, οὐ μόνον ἡμῶν, ἐκείνα, πάντες ἐσμὲν ἐκείνα. Ὅμοῦ ἄρα ὄντες μετὰ πάντων ἐσμὲν ἐκείνα· πάντα ἄρα ἐσμὲν ἓν. Ἐξω μὲν οὖν ὁρῶντες ἢ ὄθεν ἐξήμμεθα ἀγνοοῦμεν ἓν ὄντες, οἷον πρόσωπα πολλὰ εἰς τὸ ἔξω πολλά, κορυφὴν ἔχοντα εἰς τὸ εἶσω μίαν. Εἰ δέ τις ἐπιστραφῆναι δύναίτο ἢ παρ' αὐτοῦ ἢ τῆς Ἀθηνᾶς αὐτῆς εὐτυχίσας τῆς ἔλξεως, θεόν τε καὶ αὐτὸν καὶ τὸ πᾶν ὄψεται· ὄψεται δὲ τὰ μὲν πρῶτα οὐχ ὡς τὸ πᾶν, εἴτ' οὐκ ἔχων ὅπῃ αὐτὸν στήσας ὀρίει καὶ μέχρι τίνος αὐτός ἐστιν, ἀφείς περιγράφειν ἀπὸ τοῦ ὄντος ἅπαντος αὐτὸν εἰς ἅπαν τὸ πᾶν ἥξει προελθὼν οὐδαμοῦ, ἀλλ' αὐτοῦ μείνας, οὗ ἴδρυται τὸ πᾶν.

7. To Real Being we go back, all that we have and are; to that we return as from that we came. Of what is There we have direct knowledge, not images or even impressions; and to know without image is to be; by our part in true knowledge we are those Beings; we do not need to bring them down into ourselves, for we are There among them. Since not only ourselves but all other things also are those Beings, we all are they; we are they while we are also one with all: therefore we and all things are one.

When we look outside of that on which we depend we ignore our unity; looking outward we see many faces; look inward and all is the one head. If man could but be turned about by his own motion or by the happy pull of Athene — he would see at once God and himself and the All. At first no doubt all will not be seen as one whole, but when we find no stop at which to declare a limit to our being we cease to rule ourselves out from the total of reality; we reach to the All as a unity — and this not by any stepping forward, but by the fact of being and abiding there where the All has its being.

[8] Οἶμαι δὲ ἔγωγε καὶ εἰ τις ἐπισκέψαιτο τὴν τῆς ὕλης τῶν εἰδῶν μετάληψιν, μᾶλλον ἂν εἰς πίστιν ἐλθεῖν τοῦ λεγομένου καὶ μὴ ἂν ἔτι ὡς ἀδυνάτῳ ἀπιστεῖν ἢ αὐτὸ ἀπορεῖν. Εὐλογον γὰρ καὶ ἀναγκαῖον, οἶμαι, μὴ κειμένων τῶν εἰδῶν χωρὶς καὶ αὐτῆς τῆς ὕλης πόρρωθεν ἄνωθεν ποθεν τὴν ἔλλαμψιν εἰς αὐτὴν γεγονέναι· μὴ γὰρ ἢ κενὸν τοῦτο λεγόμενον· τί γὰρ ἂν εἴη τὸ πόρρω ἐν τούτοις καὶ τὸ χωρὶς; Καὶ οὐκ αὐτὸ δύσφραστον καὶ τὸ ἀπορώτατον ἦν τὸ τῆς μεταλήψεως λεγόμενον, ἀλλ' εἴρητο ἂν προχειρότατα γνῶριμον ὄν τοῖς παραδείγμασιν. Ἀλλὰ κἂν ἔλλαμψιν λέγωμέν ποτε, οὐχ οὕτως ἐροῦμεν, ὡς ἐπὶ τῶν αἰσθητῶν λέγομεν εἰς αἰσθητὸν τὰς ἐλλάμψεις· ἀλλ' ἐπεὶ εἰδῶλα τὰ ἐν τῇ ὕλῃ, ἀρχετύπων δὲ τάξιν ἔχει τὰ εἶδη, τὸ δὲ τῆς ἐλλάμψεως τοιοῦτον οἷον χωρὶς ἔχειν τὸ ἐλλαμπόμενον, οὕτω λέγομεν. Δεῖ δὲ νῦν ἀκριβέστερον λέγοντας μὴ οὕτω τίθεσθαι ὡς χωρὶς ὄντος τόπῳ τοῦ εἶδους εἶθ' ὥσπερ ἐν ὕδατι ἐνορᾶσθαι τῇ ὕλῃ τὴν ιδέαν, ἀλλὰ τὴν ὕλην [εἶναι] πανταχόθεν οἷον ἐφαπτομένην καὶ αὐτὴν οὐκ ἐφαπτομένην τῆς ιδέας κατὰ πᾶν ἐαυτῆς ἴσχειν παρὰ τοῦ εἶδους τῷ πλησιασμοῦ ὅσον δύναται λαβεῖν οὐδενὸς μεταξὺ ὄντος, οὐ τῆς ιδέας διὰ πάσης διεξεληθείσης καὶ ἐπιδραμούσης, ἀλλ' ἐν αὐτῇ μενούσης. Εἰ γὰρ μὴ ἐν τῇ ὕλῃ ἐστὶν οἷον πυρὸς ἡ ιδέα — τὴν γὰρ τοῖς στοιχείοις ὕλην ὑποβεβλημένην ὁ λόγος λαμβανέτω — αὐτὸ δὴ πῦρ τῇ ὕλῃ οὐκ ἐγγενόμενον αὐτὸ [τῇ ὕλῃ] μορφήν πυρὸς κατὰ πᾶσαν τὴν πυρωθεῖσαν ὕλην παρέξεται. Ὅγκος δὲ πολὺς πῦρ τὸ

πρῶτον ἐνυλον ὑποκείσθω γενόμενον· ὁ γὰρ αὐτὸς λόγος καὶ ἐπὶ τῶν ἄλλων τῶν λεγομένων στοιχείων ἀρμόσει. Εἰ οὖν τὸ ἐν ἐκείνῳ πῦρ – ἡ ἰδέα – ἐν πᾶσι θεωρεῖται παρέχον εἰκόνα ἑαυτοῦ, καὶ τόπῳ χωρὶς ὃν οὐ παρέξει ὥς ἡ ἔλλαμψις ἡ ὀρωμένη· ἥδη γὰρ εἴη που πᾶν τοῦτο τὸ πῦρ τὸ ἐν αἰσθήσει, εἰ πᾶν αὐτὸ πολλά, ἥ ἑαυτοῦ τῆς ἰδέας αὐτῆς μενούσης ἐν ἀτόπῳ αὐτὸ τόπους γεννῆσαν ἐξ αὐτοῦ, ἐπεὶ περ ἔδει τὸ αὐτὸ πολὺ γενόμενον φυγεῖν ἀφ' ἑαυτοῦ, ἵν' ἥι πολὺ οὕτως καὶ πολλάκις μεταλάβῃ τοῦ αὐτοῦ. Καὶ οὐκ ἔδωκε μὲν ἑαυτῆς οὐδὲν τῇ ὕλῃ ἡ ἰδέα ἀσκέδαστος οὔσα, οὐ μὴν ἀδύνατος γέγονεν ἐν οὔσῃ τὸ μὴ ἐν τῷ ἐνὶ αὐτῆς μορφῶσαι καὶ παντὶ αὐτοῦ οὕτω τοι παρεῖναι, ὥς [μὴ] ἄλλῳ μὲν μέρει αὐτῆς τόδε, ἄλλῳ δὲ ἄλλο μορφῶσαι, ἀλλὰ παντὶ ἕκαστον καὶ πᾶν. Γελοῖον γὰρ τὸ πολλὰς ἰδέας πυρὸς ἐπεισφέρειν, ἵν' ἕκαστον πῦρ ὑφ' ἐκάστης ἄλλης, τὸ δὲ ἄλλης, μορφοῖτο· ἄπειροι γὰρ οὕτως ἔσονται αἱ ἰδέαι. Εἴτα πῶς καὶ μεριεῖς τὰ γινόμενα συνεχοῦς ἐνὸς πυρὸς ὄντος; Καὶ εἰ προσθείμεν τῇ ὕλῃ ταύτῃ ἄλλο πῦρ μεῖζον ποιήσαντες αὐτό, καὶ κατ' ἐκείνο αὖ τὸ μέρος τῆς ὕλης φατέον τὴν αὐτὴν ἰδέαν τὰ αὐτὰ εἰργάσθαι· οὐ γὰρ δὴ ἄλλην.

8. For my part I am satisfied that anyone considering the mode in which Matter participates in the Ideas will be ready enough to accept this tenet of omnipresence in identity, no longer rejecting it as incredible or even difficult. This because it seems reasonable and imperative to dismiss any notion of the Ideas lying apart with Matter illumined from them as from somewhere above — a meaningless conception, for what have distance and separation to do here?

This participation cannot be thought of as elusive or very perplexing; on the contrary, it is obvious, accessible in many examples.

Note, however, that when we sometimes speak of the Ideas illuminating Matter this is not to suggest the mode in which material light pours down on a material object; we use the phrase in the sense only that, the material being image while the Ideas are archetypes, the two orders are distinguished somewhat in the manner of illuminant and illuminated. But it is time to be more exact.

We do not mean that the Idea, locally separate, shows itself in Matter like a reflection in water; the Matter touches the Idea at every point, though not in a physical contact, and, by dint of neighbourhood — nothing to keep them apart — is able to absorb thence all that lies within its capacity, the Idea itself not penetrating, not approaching, the Matter, but remaining self-locked.

We take it, then, that the Idea, say of Fire — for we had best deal with Matter as underlying the elements — is not in the Matter. The Ideal Fire, then, remaining apart, produces the form of fire throughout the entire en-fired mass. Now let us suppose — and the same method will apply to all the so-called elements — that this Fire in its first material manifestation is a multiple mass. That single Fire is seen producing an image of itself in all the sensible fires; yet it is not spatially separate; it does not, then, produce that image in the

manner of our visible light; for in that case all this sensible fire, supposing that it were a whole of parts [as the analogy would necessitate], must have generated spatial positions out of itself, since the Idea or Form remains in a non-spatial world; for a principle thus pluralized must first have departed from its own character in order to be present in that many and participate many times in the one same Form.

The Idea, impartible, gives nothing of itself to the Matter; its unbreaking unity, however, does not prevent it shaping that multiple by its own unity and being present to the entirety of the multiple, bringing it to pattern not by acting part upon part but by presence entire to the object entire. It would be absurd to introduce a multitude of Ideas of Fire, each several fire being shaped by a particular idea; the Ideas of fire would be infinite. Besides, how would these resultant fires be distinct, when fire is a continuous unity? and if we apply yet another fire to certain matter and produce a greater fire, then the same Idea must be allowed to have functioned in the same way in the new matter as in the old; obviously there is no other Idea.

[9] Καὶ τοίνυν εἰ πάντα γινόμενα ἤδη τὰ στοιχεῖα τῷ λόγῳ τις εἰς ἓν σφαιρικὸν σχῆμα ἄγοι, οὐ πολλοὺς φατέον τὴν σφαῖραν ποιεῖν κατὰ μέρος ἄλλον ἄλλῃ ἀποτεμνόμενον αὐτῷ εἰς τὸ ποιεῖν μέρος, ἀλλ' ἐν εἶναι τὸ αἷτιον τῆς ποιήσεως ὅλῳ ἑαυτῷ ποιοῦν οὐ μέρους αὐτοῦ ἄλλου ἄλλο ποιοῦντος· οὕτω γὰρ ἂν πάλιν πολλοὶ εἶεν, εἰ μὴ εἰς ἓν ἡμέρῃς ἀναφέροις τὴν ποιήσιν, μᾶλλον δ' εἰ ἓν ἡμέρῃς τὸ ποιοῦν τὴν σφαῖραν εἴη οὐκ αὐτοῦ χυθέντος εἰς τὴν σφαῖραν τοῦ ποιοῦντος, ἀλλὰ τῆς σφαίρας ὅλης εἰς τὸ ποιοῦν ἀνηρητημένης. Καὶ ζωὴ τοίνυν μία τὴν σφαῖραν ἔχει ἡ αὐτή, τῆς σφαίρας αὐτῆς τεθείσης ἐν ζωῇ μιᾷ· καὶ τὰ ἐν τῇ σφαίρᾳ τοίνυν πάντα εἰς μίαν ζωὴν· καὶ πᾶσαι αἱ ψυχαὶ τοίνυν μία, οὕτω δὲ μία, ὥς ἄπειρος αὖ. Διὸ καὶ οἱ μὲν ἀριθμὸν ἔλεγον, οἱ δὲ [λόγον] αὐτὸν αὖξοντα τὴν φύσιν αὐτῆς, φαντασθέντες ταύτῃ ἴσως, ὥς οὐδενὶ ἐπιλείπει, ἀλλ' ἐπὶ πάντα εἴσιν ὃ ἐστὶ μένουσα, καὶ εἰ πλείων ὁ κόσμος ἦν, οὐκ ἂν ἐπέλιπεν ἡ δύναμις μὴ οὐκ ἐπὶ πάντα αὖ ἐλθεῖν, μᾶλλον δὲ τοῦτον ἐν πάσῃ αὐτῇ εἶναι. Δεῖ δὴτα λαβεῖν τὸ αὖξον οὐχ ὥς τῷ ῥήματι λέγεται, ἀλλ' ὅτι οὐκ ἐπιλείπει εἰς τὸ πανταχοῦ ἐν οὕσᾳ· τοιοῦτον γὰρ αὐτῆς τὸ ἐν ὥς μὴ τοιοῦτον εἶναι οἷον μεμετρηῆσθαι ὅσον· τοῦτο γὰρ φύσεως ἄλλης τῆς τὸ ἐν ψευδομένης καὶ μεταλήψει ἐν φανταζομένης. Τὸ δ' ἀληθείας ἐχόμενον ἐν οἷον μήτε συγκεῖσθαι ἐκ πολλῶν ἓν, ἢν' ἀφαιρεθέντος τινὸς ἀπ' αὐτοῦ ἀπολωλὸς ἦ ἐκεῖνο τὸ ὅλον ἓν, μήτε διειληφθαι πέρασιν, ἵνα μὴ ἐναρμοζομένων αὐτῷ τῶν ἄλλων ἢ ἐλαττοῖτο αὐτῶν μειζόνων ὄντων ἢ διασπῶιτο βουλόμενον ἐπὶ πάντα ἰέναι, παρῇ τε οὐχ ὅλον πᾶσιν, ἀλλὰ μέρεσιν αὐτοῦ μέρεσιν ἐκείνων· καὶ τὸ λεγόμενον δὴ τοῦτο ἀγνοεῖ ὅπου ἐστὶ γῆς εἰς μίαν τινὰ συντέλειαν οὐ δυνάμενον ἰέναι ἅτε διεσπασμένον ἑαυτοῦ. Εἴπερ οὖν ἀληθεύσει τὸ ἐν τοῦτο, καθ' οὗ δὴ καὶ κατηγορεῖν ἐστὶν ὥς οὐσίας τὸ ἐν, δεῖ αὐτὸ φανῆναι τρόπον τινὰ τὴν ἐναντίαν αὐτῷ φύσιν ἔχον τὴν τοῦ πλήθους ἐν τῇ δυνάμει, τῷ δὲ μὴ ἔξωθεν αὖ τὸ πλήθος τοῦτο ἔχειν, ἀλλὰ παρ' αὐτοῦ καὶ ἐξ αὐτοῦ, τούτῳ ἐν ὄντως εἶναι, καὶ ἐν τῷ ἐνὶ ἔχειν τὸ εἶναι ἄπειρόν τε καὶ πλήθος, τοιοῦτον δὲ ὃν πανταχοῦ ὅλον φαίνεσθαι ἓνα λόγον ὄντα ἑαυτὸν περιέχοντα, καὶ τὸν

περιέχοντα αὐτὸν εἶναι, καὶ τὸν περιέχοντα αὐτὸν οὐδαμοῦ αὐτοῦ ἀποστατοῦντα, ἀλλ' ἐν αὐτῷ πανταχοῦ ὄντα. Οὐ δὴ ἐστὶν αὐτὸ οὕτω ἄλλου τόπῳ διελημμένον· πρὸ γὰρ τῶν ἐν τόπῳ ἀπάντων ἦν καὶ οὐδὲν ἐδεῖτο αὐτὸ τούτων, ἀλλὰ ταῦτα ἐκείνου, ἵνα ἰδρυθῇ. Ἰδρυθέντα δὲ οὐκ ἀπέστησεν ἐκεῖνο τῆς αὐτοῦ ἐν αὐτῷ ἑδρας· κινηθείσης γὰρ ἐκείνης ἀπόλετο ἂν αὐτὰ ἀπολομένης αὐτῶν τῆς βάσεως καὶ τοῦ στηρίζοντος αὐτά, οὐδ' αὖ ἐκεῖνο οὕτως ἀνόητον ἦν, ὥστε ἀπαλλαγὲν αὐτὸ ἑαυτοῦ διασπασθῆναι καὶ σῳζόμενον ἐν ἑαυτῷ ἀπίστωι δοῦναι ἑαυτὸ τόπῳ τῷ αὐτοῦ πρὸς τὸ σῳζέσθαι δεομένῳ.

9. The elements in their totality, as they stand produced, may be thought of as one spheric figure; this cannot be the piecemeal product of many makers each working from some one point on some one portion. There must be one cause; and this must operate as an entire, not by part executing part; otherwise we are brought back to a plurality of makers. The making must be referred to a partless unity, or, more precisely, the making principle must be a partless unity not permeating the sphere but holding it as one dependent thing. In this way the sphere is enveloped by one identical life in which it is inset; its entire content looks to the one life: thus all the souls are one, a one, however, which yet is infinite.

It is in this understanding that the soul has been taken to be a numerical principle, while others think of it as in its nature a self-increasing number; this latter notion is probably designed to meet the consideration that the soul at no point fails but, retaining its distinctive character, is ample for all, so much so that were the kosmos vaster yet the virtue of soul would still compass it — or rather the kosmos still be sunk in soul entire.

Of course, we must understand this adding of extension not as a literal increase but in the sense that the soul, essentially a unity, becomes adequate to omnipresence; its unity sets it outside of quantitative measurement, the characteristic of that other order which has but a counterfeit unity, an appearance by participation.

The essential unity is no aggregate to be annulled upon the loss of some one of the constituents; nor is it held within any allotted limits, for so it would be the less for a set of things, more extensive than itself, outside its scope; or it must wrench itself asunder in the effort to reach to all; besides, its presence to things would be no longer as whole to all but by part to part; in vulgar phrase, it does not know where it stands; dismembered, it no longer performs any one single function.

Now if this principle is to be a true unity — where the unity is of the essence — it must in some way be able to manifest itself as including the contrary nature, that of potential multiplicity, while by the fact that this multiplicity belongs to it not as from without but as from and by itself, it remains authentically one, possessing boundlessness and multiplicity within that unity; its nature must be such that it can appear as a whole at every point;

this, as encircled by a single self-embracing Reason-Principle, which holds fast about that unity, never breaking with itself but over all the universe remaining what it must be.

The unity is in this way saved from the local division of the things in which it appears; and, of course, existing before all that is in place, it could never be founded upon anything belonging to that order of which, on the contrary, it is the foundation; yet, for all that they are based upon it, it does not cease to be wholly self-gathered; if its fixed seat were shaken, all the rest would fall with the fall of their foundation and stay; nor could it be so unintelligent as to tear itself apart by such a movement and, secure within its own being, trust itself to the insecurity of place which, precisely, looks to it for safety.

[10] Μένει οὖν ἐν ἑαυτῷ σωφρονοῦν καὶ οὐκ ἂν ἐν ἄλλῳ γένοιτο· ἐκεῖνα δὲ τὰ ἄλλα ἀνήρηται εἰς αὐτὸ ὥσπερ οὗ ἔστι πόθω ἐξευρόντα. Καὶ οὗτός ἐστιν ὁ θυραυλῶν Ἔρως παρὼν ἐξωθεν αἰεὶ καὶ ἐφιέμενος τοῦ καλοῦ καὶ ἀγαπῶν αἰεὶ οὕτως ὡς δύναται μετασχεῖν· ἐπεὶ καὶ ὁ ἐνταῦθα ἐραστής οὐ δεχόμενος τὸ κάλλος, ἀλλὰ παρακείμενος οὕτως ἔχει. Τὸ δὲ ἐφ' ἑαυτοῦ μένει, καὶ οἱ ἐνὸς ἐρασταὶ πολλοὶ ὅλον ἐρῶντες ὅλον ἔχουσιν οὕτως, ὅταν ἔχωσι· τὸ γὰρ ὅλον ἦν τὸ ἐρώμενον. Πῶς ἂν οὖν ἐκεῖνο οὐκ ἂν πᾶσιν ἀρκοῖ μένον; Ἐπεὶ καὶ διὰ τοῦτο ἀρκεῖ, ὅτι μένει, καὶ καλόν, ὅτι πᾶσιν ὅλον. Καὶ γὰρ καὶ τὸ φρονεῖν πᾶσιν ὅλον· διὸ καὶ ξυνὸν τὸ φρονεῖν, οὐ τὸ μὲν ὧδε, τὸ δὲ ὧδὶ ὄν· γελοῖον γάρ, καὶ τόπου δεόμενον τὸ φρονεῖν ἔσται. Καὶ οὐχ οὕτω τὸ φρονεῖν, ὡς τὸ λευκόν· οὐ γὰρ σώματος τὸ φρονεῖν· ἀλλ' εἴπερ ὄντως μετέχομεν τοῦ φρονεῖν, ἔν δὲ εἶναι τὸ αὐτὸ πᾶν ἑαυτῷ συνόν. Καὶ οὕτως ἐκεῖθεν, οὐ μοίρας αὐτοῦ λαβόντες, οὐδὲ ὅλον ἐγώ, ὅλον δὲ καὶ σύ, ἀποσπασθὲν ἑκάτερον ἑκατέρου. Μιμοῦνται δὲ καὶ ἐκκλησίαι καὶ πᾶσα σύνοδος ὡς εἰς ἓν τὸ φρονεῖν ἰόντων· καὶ χωρὶς ἕκαστος εἰς τὸ φρονεῖν ἀσθενής, συμβάλλων δὲ εἰς ἓν πᾶς ἐν τῇ συνόδῳ καὶ τῇ ὡς ἀληθῶς συνέσει τὸ φρονεῖν ἐγέννησε καὶ εὗρε· τί γὰρ δὴ καὶ διείρξει, ὡς μὴ ἐν τῷ αὐτῷ εἶναι νοῦν ἀπ' ἄλλου; Ἀλλ' ὁμοῦ ὄντες ἡμῖν οὐχ ὁμοῦ δοκοῦσιν εἶναι· οἷον εἴ τις πολλοῖς τοῖς δακτύλοις ἐφαπτόμενος τοῦ αὐτοῦ ἄλλου καὶ ἄλλου ἐφάπτεσθαι νομίζοι, ἢ τὴν αὐτὴν χορδὴν μὴ ὀρῶν κρούοι. Καίτοι καὶ ταῖς ψυχαῖς ὡς ἐφαπτόμεθα τοῦ ἀγαθοῦ ἐχρῆν ἐνθυμεῖσθαι. Οὐ γὰρ ἄλλου μὲν ἐγώ, ἄλλου δὲ σὺ ἐφάπτη, ἀλλὰ τοῦ αὐτοῦ, οὐδὲ τοῦ αὐτοῦ μὲν, προσελθόντος δέ μοι ρεύματος ἐκεῖθεν ἄλλου, σοὶ δὲ ἄλλου, ὥστε τὸ μὲν εἶναι πού ἄνω, τὰ δὲ παρ' αὐτοῦ ἐνταῦθα. Καὶ [δίδωσι] τὸ δίδον τοῖς λαμβάνουσιν, ἵνα ὄντως λαμβάνωσι, [καὶ δίδωσι τὸ δίδον] οὐ τοῖς ἄλλοτριῖς, ἀλλὰ τοῖς ἑαυτοῦ. Ἐπεὶ οὐ πόμπιος ἢ νοερὰ δόσις. Ἐπεὶ καὶ ἐν τοῖς διεστηκόσιν ἀπ' ἀλλήλων τοῖς τόποις σώμασιν ἢ δόσις ἄλλου ἄλλου συγγενής, καὶ εἰς αὐτὸ ἢ δόσις καὶ ἢ ποιήσις, καὶ τό γε σωματικὸν τοῦ παντός δρᾶι καὶ πάσχει ἐν αὐτῷ, καὶ οὐδὲν ἐξωθεν εἰς αὐτό. Εἰ δὴ ἐπὶ σώματος οὐδὲν ἐξωθεν τοῦ ἐκ φύσεως οἷον φεύγοντος ἑαυτό, ἐπὶ πράγματος ἀδιαστάτου πῶς τὸ ἐξωθεν; Ἐν τῷ αὐτῷ ἄρα ὄντες καὶ ὀρῶμεν τὰγαθὸν καὶ ἐφαπτόμεθα αὐτοῦ ὁμοῦ ὄντες τοῖς ἡμετέροις νοητοῖς. Καὶ κόσμος εἰς πολλὸν μᾶλλον ἐκεῖ· ἢ δύο κόσμοι αἰσθητοὶ ἔσονται ὅμοια μεμερισμένοι, καὶ ἡ σφαῖρα ἢ νοητή, εἰ οὕτως ἓν, ὡς αὕτη· ὥστε διοίσει ἢ γελοιοτέρα ἔσται, εἴπερ τῇ μὲν ἐξ ἀνάγκης

ὄγκος καὶ εὐλογος, ἡ δὲ μηδὲν δεομένη ἐκτενεῖ ἑαυτὴν καὶ ἑαυτῆς ἐκστήσεται. Τί δὲ καὶ ἐμπόδιον τοῦ εἰς ἓν; Οὐ γὰρ δὴ τὸ ἕτερον ἀπωθεῖ θάτερον τόπον οὐ παρέχον – ὥσπερ οὐχ ὁρῶντες πᾶν μάθημα καὶ θεώρημα καὶ ὅλως ἐπιστήμας πάσας ἐπὶ ψυχῆς οὐ στενοχωρούμενας. Ἄλλ’ ἐπὶ οὐσιῶν φήσει τις οὐ δυνατόν. Ἄλλ’ οὐ δυνατόν ἦν ἄν, εἴπερ ὄγκοι ἦσαν αἱ ἀληθιναὶ οὐσίαι.

10. It remains, then, poised in wisdom within itself; it could not enter into any other; those others look to it and in their longing find it where it is. This is that “Love Waiting at the Door,” ever coming up from without, striving towards the beautiful, happy when to the utmost of its power it attains. Even here the lover does not so much possess himself of the beauty he has loved as wait before it; that Beauty is abidingly self-enfolded but its lovers, the Many, loving it as an entire, possess it as an entire when they attain, for it was an entire that they loved. This seclusion does not prevent its sufficing to all, but is the very reason for its adequacy; because it is thus entire for all it can be The Good to all.

Similarly wisdom is entire to all; it is one thing; it is not distributed parcelwise; it cannot be fixed to place; it is not spread about like a colouring, for it is not corporeal; in any true participation in wisdom there must be one thing acting as unit upon unit. So must it be in our participation in the One; we shall not take our several portions of it, nor you some separate entire and I another. Think of what happens in Assemblies and all kinds of meetings; the road to sense is the road to unity; singly the members are far from wise; as they begin to grow together, each, in that true growth, generates wisdom while he recognizes it. There is nothing to prevent our intelligences meeting at one centre from their several positions; all one, they seem apart to us as when without looking we touch one object or sound one string with different fingers and think we feel several. Or take our souls in their possession of good; it is not one good for me and another for you; it is the same for both and not in the sense merely of distinct products of an identical source, the good somewhere above with something streaming from it into us; in any real receiving of good, giver is in contact with taker and gives not as to a recipient outside but to one in intimate contact.

The Intellectual giving is not an act of transmission; even in the case of corporeal objects, with their local separation, the mutual giving [and taking] is of things of one order and their communication, every effect they produce, is upon their like; what is corporeal in the All acts and is acted upon within itself, nothing external impinging upon it. Now if in body, whose very nature is partition, there is no incursion of the alien, how can there be any in the order in which no partition exists?

It is therefore by identification that we see the good and touch it, brought to it by becoming identical with what is of the Intellectual within ourselves. In that realm exists what is far more truly a kosmos of unity; otherwise there will be two sensible universes, divided into correspondent parts; the Intellectual

sphere, if a unity only as this sphere is, will be undistinguishable from it — except, indeed, that it will be less worthy of respect since in the nature of things extension is appropriate in the lower while the Intellectual will have wrought out its own extension with no motive, in a departure from its very character.

And what is there to hinder this unification? There is no question of one member pushing another out as occupying too much space, any more than happens in our own minds where we take in the entire fruit of our study and observation, all uncrowded.

We may be told that this unification is not possible in Real Beings; it certainly would not be possible, if the Reals had extension.

[11] Ἀλλὰ πῶς τὸ ἀδιάστατον παρήκει παρὰ πᾶν σῶμα μέγεθος τοσοῦτον ἔχον; Καὶ πῶς οὐ διασπᾶται ἐν ὄν καὶ ταυτό; Ὁ πολλάκις ἠπόρηται, παύειν τοῦ λόγου τὸ ἄπορον τῆς διανοίας περιττῇ προθυμίᾳ βουλομένου. Αποδέδεικται μὲν οὖν ἤδη πολλαχῇ, ὅτι οὕτως· δεῖ δὲ τινων καὶ παραμυθίων, καίτοι οὐκ ἐλάχιστον, ἀλλὰ μέγιστον εἰς πειθῶ ἦν ἐκείνη ἡ φύσις οἷα ἐστὶ διδαχθεῖσα, ὅτι οὐκ ἐστὶν οἷα λίθος, οἷον κύβος τις μέγας κείμενος οὗ κεῖται τοσοῦτον ἐπέχων, ὅσος ἐστίν, ἐκβαίνειν οὐκ ἔχων τοὺς αὐτοῦ ὅρους μετρηθεὶς ἐπὶ τοσοῦτον καὶ τῷ ὄγκῳ καὶ τῇ συμπεριγραφείσῃ ἐν αὐτῷ τῇ τοῦ λίθου δυνάμει. Ἀλλὰ οὕσα πρώτη φύσις καὶ οὐ μετρηθεῖσα οὐδὲ ὀρισθεῖσα ὁπόσον δεῖ εἶναι — ταύτη γὰρ αὖ [ἡ] ἑτέρα μετρηθήσεται — πᾶσά ἐστι δύναμις οὐδαμοῦ τοσῆδε. Διὸ οὐδ' ἐν χρόνῳ, ἀλλὰ παντὸς χρόνου ἔξω, τοῦ μὲν χρόνου σκιδναμένου ἀεὶ πρὸς διάστασιν, τοῦ δ' αἰῶνος ἐν τῷ αὐτῷ μένοντος καὶ κρατοῦντος καὶ πλείονος ὄντος δυνάμει αἰδίῳ τοῦ ἐπὶ πολλὰ δοκοῦντος ἰέναι χρόνου, οἷον εἰ γραμμῆς εἰς ἄπειρον ἰέναι δοκούσης εἰς σημεῖον ἀνηρτημένης καὶ περὶ αὐτὸ θεούσης πανταχῇ οὗ ἂν δράμη τοῦ σημείου αὐτῇ ἐμφανταζομένου αὐτοῦ οὐ θέοντος, ἀλλὰ περὶ αὐτὸ ἐκείνης κυκλουμένης. Εἰ τοίνυν χρόνος πρὸς τὸ ἐν τῷ αὐτῷ μένον ἐν οὐσίᾳ ἔχει τὴν ἀναλογίαν, ἔστι δὲ ἐκείνη ἡ φύσις οὐ μόνον τῷ ἀεὶ ἄπειρος, ἀλλὰ καὶ τῇ δυνάμει, χρῆ καὶ πρὸς ταύτην τὴν ἀπειρίαν τῆς δυνάμεως ἀντιπαραθέουσας ἀποδοῦναι φύσιν ἀνταιωρουμένην καὶ ἐξηρτημένην ἐκείνης· ταύτης τὰ ἴσα πῶς τῷ χρόνῳ θεούσης πρὸς μένουσαν δύναμιν πλείω οὕσαν τῷ ποιεῖν, ἐκείνῃ ἐστὶν ὅσον παρετάθη ἡτίσῳ αὕτη ἐστὶν ἡ μεταλαμβάνουσα ταύτης τῆς φύσεως καθόσον οἷον τε αὐτῇ μεταλαβεῖν, πάσης μὲν παρούσης, οὐ παντὶ δὲ πάσης ἐνορωμένης ἀδυναμίαι τοῦ ὑποκειμένου. Πάρεστι δὲ ταῦτόν πάντῃ, οὐχ ὥς τὸ ἐνυλον τρίγωνον ἐν πολλοῖς πλείω ὄν ἀριθμῶι ταυτόν, ἀλλ' ὥς τὸ ἄνυλον αὐτό, ἀφ' οὗ καὶ τὰ ἐν ὕλῃ. Διὰ τί οὖν οὐ πανταχοῦ τρίγωνον ἐνυλον, εἴπερ πανταχοῦ τὸ ἄνυλον; Ὅτι οὐ πᾶσα μετέσχευ ὕλη, ἀλλὰ ἄλλο τι ἔχει, καὶ οὐ πᾶσα πρὸς πᾶν. Ἐπεὶ οὐδὲ ἡ πρώτη πᾶσα πρὸς πᾶν, ἀλλὰ πρὸς τὰ πρῶτα τῶν γενῶν, εἴτ' ἐπὶ τούτοις ἄλλα. Παρῇ μὲν τι παντί.

11. But how can the unextended reach over the defined extension of the corporeal? How can it, so, maintain itself as a unity, an identity?

This is a problem often raised and reason calls vehemently for a solution of

the difficulties involved. The fact stands abundantly evident, but there is still the need of intellectual satisfaction.

We have, of course, no slight aid to conviction, indeed the very strongest, in the exposition of the character of that principle. It is not like a stone, some vast block lying where it lies, covering the space of its own extension, held within its own limits, having a fixed quantity of mass and of assigned stone-power. It is a First Principle, measureless, not bounded within determined size — such measurement belongs to another order — and therefore it is all-power, nowhere under limit. Being so, it is outside of Time.

Time in its ceaseless onward sliding produces parted interval; Eternity stands in identity, pre-eminent, vaster by unending power than Time with all the vastness of its seeming progress; Time is like a radial line running out apparently to infinity but dependent upon that, its centre, which is the pivot of all its movement; as it goes it tells of that centre, but the centre itself is the unmoving principle of all the movement.

Time stands, thus, in analogy with the principle which holds fast in unchanging identity of essence: but that principle is infinite not only in duration but also in power: this infinity of power must also have its counterpart, a principle springing from that infinite power and dependent upon it; this counterpart will, after its own mode, run a course — corresponding to the course of Time — in keeping with that stationary power which is its greater as being its source: and in this too the source is present throughout the full extension of its lower correspondent.

This secondary of Power, participating as far as it may in that higher, must be identified.

Now the higher power is present integrally but, in the weakness of the recipient material, is not discerned as every point; it is present as an identity everywhere not in the mode of the material triangle — identical though, in many representations, numerically multiple, but in the mode of the immaterial, ideal triangle which is the source of the material figures. If we are asked why the omnipresence of the immaterial triangle does not entail that of the material figure, we answer that not all Matter enters into the participation necessary; Matter accepts various forms and not all Matter is apt for all form; the First Matter, for example, does not lend itself to all but is for the First Kinds first and for the others in due order, though these, too, are omnipresent.

[12] Πάρεστιν οὖν πῶς; Ὡς ζωὴ μία· οὐ γὰρ μέχρι τινὸς ἐν ζώῳ ἢ ζωῇ, εἴτ' οὐ δύναται εἰς ἅπαν φθάσαι, ἀλλὰ πανταχοῦ. Εἰ δέ τις ζητεῖ πάλιν πῶς, ἀναμνησθήτω τῆς δυνάμεως, ὅτι μὴ ποσὴ, ἀλλ' εἰς ἄπειρον διαιρῶν τῇ διανοίᾳ ἀεὶ ἔχει δυνάμιν τὴν αὐτὴν βυσσόθεν ἄπειρον· οὐ γὰρ ἐνεὶ ὕλην, ἵνα τῷ μεγέθει τοῦ ὄγκου συνεπιλείπῃ εἰς μικρὸν ἐλθοῦσα. Ἐὰν οὖν λάβῃς ἀένναον ἐν αὐτῇ ἀπειρίαν, φύσιν ἀκάματον καὶ ἄρτυτον καὶ οὐδαμῇ ἐλλείπουσαν ἐν αὐτῇ, οἷον ὑπερζέουσαν ζωῇ, ἣ που ἐπιβαλὼν ἢ πρὸς τι ἀτενίσας οὐχ εὐρήσεις ἐκεῖ, τὸναντίον δ' ἂν σοι γένοιτο. Οὐ γὰρ σύ γε

ὑπερβήσῃ παρελθὼν οὐδὲ αὖ στήσῃ εἰς μικρὸν ὥς οὐκέτι ἐχούσης διδόναι ἐν τῷ κατὰ μικρὸν ἐπιλιπεῖν· ἀλλ' ἢ συνθεῖν δυνηθεῖς, μᾶλλον δὲ ἐν τῷ παντὶ γενόμενος οὐδὲν ἔτι ζητήσεις, ἢ ἀπειπὼν παρεκβήσῃ εἰς ἄλλο καὶ πεσῇ παρὸν οὐκ ἰδὼν τῷ εἰς ἄλλον βλέπειν. Ἀλλ' εἰ οὐδὲν ἔτι ζητήσεις, πῶς ποτε τοῦτο πείσεις; Ἡ ὅτι παντὶ προσήλθες καὶ οὐκ ἔμεινας ἐν μέρει αὐτοῦ οὐδ' εἶπας οὐδὲ σὺ τοσοῦτός εἰμι, ἀφείς δὲ τὸ τοσοῦτος γέγονας πᾶς, καίτοι καὶ πρότερον ἦσθα πᾶς· ἀλλ' ὅτι καὶ ἄλλο τι προσῇν σοι μετὰ τὸ πᾶς, ἐλάττων ἐγίνου τῇ προσθήκῃ· οὐ γὰρ ἐκ τοῦ παντὸς ἦν ἡ προσθήκη – οὐδὲν γὰρ ἐκείνῳ προσθήσεις – ἀλλὰ τοῦ μὴ ὄντος. Γενόμενος δέ τις καὶ ἐκ τοῦ μὴ ὄντος ἐστὶν οὐ πᾶς, ἀλλ' ὅταν τὸ μὴ ὄν ἀφῇ. Αὐξείς τοίνυν σεαυτὸν ἀφείς τὰ ἄλλα καὶ πάρεστί σοι τὸ πᾶν ἀφέντι· εἰ δὲ πάρεστι μὲν ἀφέντι, μετὰ δὲ ἄλλων ὄντι οὐ φαίνεται, οὐκ ἦλθεν, ἵνα παρῇ, ἀλλὰ σὺ ἀπῆλθες, ὅτε οὐ πάρεστιν. Εἰ δ' ἀπῆλθες, οὐκ ἀπ' αὐτοῦ – αὐτὸ γὰρ πάρεστιν – οὐδὲ τότε ἀπῆλθες, ἀλλὰ παρὼν ἐπὶ τὰ ἐναντία ἐστράφης. Οὕτω γὰρ καὶ οἱ ἄλλοι θεοὶ πολλῶν παρόντων ἐνὶ φαίνονται πολλάκις, ὅτι ὁ εἷς ἐκεῖνος μόνος δύναται βλέπειν. Ἀλλ' οὗτοι μὲν οἱ θεοί, ὅτι παντοῖοι τελέθοντες ἐπιστροφῶσι τὰς πόλεις, εἰς ἐκεῖνον δὲ αἱ πόλεις ἐπιστρέφονται καὶ πᾶσα γῆ καὶ πᾶς οὐρανός, πανταχοῦ ἐπ' αὐτοῦ καὶ ἐν αὐτῷ μένοντα καὶ ἔχοντα ἐξ αὐτοῦ τὸ ὄν καὶ τὰ ἀληθῶς ὄντα μέχρι ψυχῆς καὶ ζωῆς ἐξηρημένα καὶ εἰς ἓν ἄπειρον ἰόντα ἀμεγέθει τῷ ἀπείρῳ.

12. To return: How is that Power present to the universe?

As a One Life.

Consider the life in any living thing; it does not reach only to some fixed point, unable to permeate the entire being; it is omnipresent. If on this again we are asked How, we appeal to the character of this power, not subject to quantity but such that though you divide it mentally for ever you still have the same power, infinite to the core; in it there is no Matter to make it grow less and less according to the measured mass.

Conceive it as a power of an ever-fresh infinity, a principle unfailing, inexhaustible, at no point giving out, brimming over with its own vitality. If you look to some definite spot and seek to fasten on some definite thing, you will not find it. The contrary is your only way; you cannot pass on to where it is not; you will never halt at a dwindling point where it fails at last and can no longer give; you will always be able to move with it — better, to be in its entirety — and so seek no further; denying it, you have strayed away to something of another order and you fall; looking elsewhere you do not see what stands there before you.

But supposing you do thus “seek no further,” how do you experience it?

In that you have entered into the All, no longer content with the part; you cease to think of yourself as under limit but, laying all such determination aside, you become an All. No doubt you were always that, but there has been an addition and by that addition you are diminished; for the addition was not from the realm of Being — you can add nothing to Being — but from non-

Being. It is not by some admixture of non-Being that one becomes an entire, but by putting non-Being away. By the lessening of the alien in you, you increase. Cast it aside and there is the All within you; engaged in the alien, you will not find the All. Not that it has to come and so be present to you; it is you that have turned from it. And turn though you may, you have not severed yourself; it is there; you are not in some far region: still there before it, you have faced to its contrary.

It is so with the lesser gods; of many standing in their presence it is often one alone that sees them; that one alone was alone in the power to see. These are the gods who “in many guises seek our cities”; but there is That Other whom the cities seek, and all the earth and heaven, everywhere with God and in Him, possessing through Him their Being and the Real Beings about them, down to soul and life, all bound to Him and so moving to that unity which by its very lack of extension is infinite.

στ: Περὶ ἀριθμῶν. — Sixth Tractate.

On Numbers.

[1] Ἄρ' ἐστὶ τὸ πλῆθος ἀπόστασις τοῦ ἐνὸς καὶ ἡ ἀπειρία ἀπόστασις παντελῆς τῷ πλῆθος ἀνάριθμον εἶναι, καὶ διὰ τοῦτο κακὸν [εἶναι] ἡ ἀπειρία καὶ ἡμεῖς κακοί, ὅταν πλῆθος; Καὶ γὰρ πολὺ ἕκαστον, ὅταν ἀδυνατοῦν εἰς αὐτὸ νεύειν χέηται καὶ ἐκτείνηται σκιδνάμενον· καὶ πάντα μὲν στερισκόμενον ἐν τῇ χύσει τοῦ ἐνὸς πλῆθος γίνεσθαι, οὐκ ὄντος τοῦ ἄλλο πρὸς ἄλλο μέρος αὐτοῦ ἐνοῦντος· εἰ δέ τι γένοιτο αἰεὶ χεόμενον μένον, μέγεθος γίνεται. Ἀλλὰ τί δεινὸν τῷ μεγέθει; Ἡ εἰ ἡισθάνετο, ἦν ἂν· ἀφ' ἑαυτοῦ γὰρ γινόμενον καὶ ἀφιστάμενον εἰς τὸ πόρρω ἡισθάνετο. Ἐκαστον γὰρ οὐκ ἄλλο, ἀλλ' αὐτὸ ζητεῖ, ἡ δ' ἔξω πορεία μάταιος ἡ ἀναγκαία. Μᾶλλον δέ ἐστιν ἕκαστον, οὐχ ὅταν γένηται πολὺ ἢ μέγα, ἀλλ' ὅταν ἑαυτοῦ ἦ· ἑαυτοῦ δ' ἐστὶ πρὸς αὐτὸ νενευ- κός. Ἡ δὲ ἔφεσις ἡ πρὸς τὸ οὕτως μέγα ἀγνοοῦντός ἐστι τὸ ὄντως μέγα καὶ σπεύδοντος οὐχ οὗ δεῖ, ἀλλὰ πρὸς τὸ ἔξω· τὸ δὲ πρὸς αὐτὸ τὸ ἔνδον ἦν. Μαρτύριον δὲ τὸ γεγόμενον μεγέθει, εἰ μὲν ἀπηρτημένον, ὥς ἕκαστον τῶν μερῶν αὐτοῦ εἶναι, ἐκεῖνα εἶναι ἕκαστα, ἀλλ' οὐκ αὐτὸ τὸ ἐξ ἀρχῆς· εἰ δ' ἔσται αὐτό, δεῖ τὰ πάντα μέρη πρὸς ἓν· ὥστε εἶναι αὐτό, ὅταν ἀμηγιγέπη ἓν, μὴ μέγα, ἦι. Γίνεται τοίνυν διὰ μὲν τὸ μέγεθος, καὶ ὅσον ἐπὶ τῷ μεγέθει ἀπολλύμενον αὐτοῦ· ὃ τι δὲ ἔχει ἓν, ἔχει ἑαυτό. Καὶ μὴν τὸ πᾶν μέγα καὶ καλόν. Ἡ ὅτι οὐκ ἀφείθη φυγεῖν εἰς τὴν ἀπειρίαν, ἀλλὰ περιελήφθη ἐνί· καὶ καλὸν οὐ τῷ μέγα, ἀλλὰ τῷ καλῷ· καὶ ἐδεήθη τοῦ καλοῦ, ὅτι ἐγένετο μέγα. Ἐπεὶ ἔρημον ὃν τοῦτο ὅσῳ μέγα, τόσῳ ἂν κατεφάνη αἰσχροῦ· καὶ οὕτω τὸ μέγα ὕλη τοῦ καλοῦ, ὅτι πολὺ τὸ δεόμενον κόσμου. Μᾶλλον οὖν ἄκοσμον τὸ μέγα καὶ μᾶλλον αἰσχροῦ.

1. It is suggested that multiplicity is a falling away from The Unity, infinity being the complete departure, an innumerable multiplicity, and that this is why unlimit is an evil and we evil at the stage of multiplicity.

A thing, in fact, becomes a manifold when, unable to remain self-centred, it flows outward and by that dissipation takes extension: utterly losing unity it becomes a manifold since there is nothing to bind part to part; when, with all this outflowing, it becomes something definite, there is a magnitude.

But what is there so grievous in magnitude?

Given consciousness, there will be, since the thing must feel its exile, its sundrance from its essence. Everything seeks not the alien but itself; in that outward moving there is frustration or compulsion; a thing most exists not when it takes multiplicity or extension but when it holds to its own being, that is when its movement is inward. Desire towards extension is ignorance of the authentically great, a movement not on the appropriate path but towards the strange; to the possession of the self the way is inward.

Consider the thing that has taken extension; broken into so many independent items, it is now those several parts and not the thing it was; if that

original is to persist, the members must stand collected to their total; in other words, a thing is itself not by being extended but by remaining, in its degree, a unity: through expansion and in the measure of the expansion, it is less itself; retaining unity, it retains its essential being.

Yet the universe has at once extension and beauty?

Yes; because it has not been allowed to slip away into the limitless but is held fast by unity; and it has beauty in virtue of Beauty not of Magnitude; it needed Beauty to parry that magnitude; in the degree of its extension it was void of beauty and to that degree ugly. Thus extension serves as Matter to Beauty since what calls for its ordering is a multiplicity. The greater the expansion, the greater the disorder and ugliness.

[2] Τί οὖν ἐπὶ τοῦ λεγομένου ἀριθμοῦ τῆς ἀπειρίας; Ἀλλὰ πρῶτον πῶς ἀριθμός, εἰ ἄπειρος; Οὔτε γὰρ τὰ αἰσθητὰ ἄπειρα, ὥστε οὐδὲ ὁ ἐπ' αὐτοῖς ἀριθμός, οὔτε ὁ ἀριθμῶν τὴν ἀπειρίαν ἀριθμεῖ· ἀλλὰ κἂν διπλάσια ἢ πολλαπλάσια ποιῇ, ὀρίζει ταῦτα, κἂν πρὸς τὸ μέλλον ἢ τὸ παρεληλυθὸς λαμβάνῃ ἢ καὶ ὁμοῦ, ὀρίζει ταῦτα. Ἄρ' οὖν οὐχ ἀπλῶς ἄπειρος, οὕτω δέ, ὥστε αἰεὶ ἐξεῖναι λαμβάνειν; Ἡ οὐκ ἐπὶ τῷ ἀριθμοῦντι τὸ γεννᾶν, ἀλλ' ἤδη ὥριστα καὶ ἔστηκεν. Ἡ ἐν μὲν τῷ νοητῷ ὥσπερ τὰ ὄντα οὕτω καὶ ὁ ἀριθμός ὠρισμένος ὅσος τὰ ὄντα. Ἡμεῖς δὲ ὡς τὸν ἄνθρωπον πολλὰ ποιοῦμεν ἐφαρμόζοντες πολλάκις καὶ τὸ καλὸν καὶ τὰ ἄλλα, οὕτω μετὰ τοῦ εἰδώλου ἐκάστου καὶ εἰδωλὸν ἀριθμοῦ συναπογεννώμεν, καὶ ὡς τὸ ἄστν πολλαπλασιοῦμεν οὐχ ὑφεστὸς οὕτως, τὸν αὐτὸν τρόπον καὶ τοὺς ἀριθμοὺς πολυπλασίους ποιοῦμεν· καὶ εἰ τοὺς χρόνους δὲ ἀριθμοῖμεν, ἀφ' ὧν ἔχομεν ἀριθμῶν ἐπάγομεν ἐπὶ τοὺς χρόνους μενόντων ἐν ἡμῖν ἐκείνων.

2. What, then, of the “Number of the Infinite”?

To begin with, how is Number consistent with infinity?

Objects of sense are not unlimited and therefore the Number applying to them cannot be so. Nor is an enumerator able to number to infinity; though we double, multiply over and over again, we still end with a finite number; though we range over past and future, and consider them, even, as a totality, we still end with the finite.

Are we then to dismiss absolute limitlessness and think merely that there is always something beyond?

No; that more is not in the reckoner's power to produce; the total stands already defined.

In the Intellectual the Beings are determined and with them Number, the number corresponding to their total; in this sphere of our own — as we make a man a multiple by counting up his various characteristics, his beauty and the rest — we take each image of Being and form a corresponding image of number; we multiply a non-existent in and so produce multiple numbers; if we number years we draw on the numbers in our own minds and apply them to the years; these numbers are still our possession.

[3] Ἀλλὰ τὸ ἄπειρον δὴ τοῦτο πῶς ὑφέστηκεν ὃν ἄπειρον; Ὁ γὰρ ὑφέστηκε

καὶ ἔστιν, ἀριθμῶι κατείληπται ἤδη. Ἀλλὰ πρότερον, εἰ ἐν τοῖς οὖσιν ὄντως πλῆθος, πῶς κακὸν τὸ πλῆθος; Ἡ ὅτι ἦνεται τὸ πλῆθος καὶ κεκάλυται πάντη πλῆθος εἶναι ἐν ὄν πλῆθος. Καὶ διὰ τοῦτο δὲ ἐλαττοῦται τοῦ ἐνός, ὅτι πλῆθος ἔχει, καὶ ὅσον πρὸς τὸ ἐν χεῖρον· καὶ οὐκ ἔχον δὲ τὴν φύσιν ἐκείνου, ἀλλὰ ἐκβεβηκός, ἡλάττωται, τῷ δ' ἐνὶ παρ' ἐκείνῳ τὸ σεμνὸν ἔχει, καὶ ἀνέστρεψε δὲ τὸ πλῆθος εἰς ἐν καὶ ἔμεινεν. Ἀλλ' ἡ ἀπειρία πῶς; Ἡ γὰρ οὐσα ἐν τοῖς οὖσιν ἤδη ὥριται, ἢ εἰ μὴ ὥριται, οὐκ ἐν τοῖς οὖσιν, ἀλλ' ἐν τοῖς γινομένοις ἴσως, ὡς καὶ [ἐν] τῷ χρόνῳ. Ἡ κὰν ὀρίσθῃ, τούτῳ γε ἄπειρος· οὐ γὰρ τὸ πέρας, ἀλλὰ τὸ ἄπειρον ὀρίζεται· οὐ γὰρ δὴ ἄλλο τι μεταξὺ πέρατος καὶ ἀπείρου, ὃ τὴν τοῦ ὅρου δέχεται φύσιν. Τοῦτο δὴ τὸ ἄπειρον φεύγει μὲν αὐτὸ τὴν τοῦ πέρα-τος ἰδέαν, ἀλίσκεται δὲ περιληφθὲν ἔξωθεν. Φεύγει δὲ οὐκ εἰς τόπον ἄλλον ἐξ ἑτέρου· οὐ γὰρ οὐδ' ἔχει τόπον· ἀλλ' ὅταν ἀλῶι, ὑπέστη τόπος. Διὸ οὐδὲ τὴν λεγομένην κίνησιν αὐτῆς τοπικὴν θετέον οὐδέ τινα ἄλλην τῶν λεγομένων αὐτῇ παρ' αὐτῆς ὑπάρχειν· ὥστε οὐδ' ἂν κινεῖτο. Ἀλλ' οὐδ' ἔστηκεν αὐ· ποῦ γὰρ τοῦ ποῦ ὕστερον γενομένου; Ἀλλ' ἔοικεν ἡ κίνησις αὐτῆς τῆς ἀπειρίας οὕτω λέγεσθαι, ὅτι μὴ μένει. Ἄρ' οὖν οὕτως ἔχει, ὡς μετέωρος εἶναι ἐν τῷ αὐτῷ, ἢ αἰωρεῖσθαι ἐκεῖσε καὶ δεῦρο; Οὐδαμῶς· ἄμφω γὰρ πρὸς τὸν αὐτὸν τόπον κρίνεται, τό τε μετέωρον οὐ παρεγκλῖνον πρὸς τὸν αὐτὸν τόπον καὶ τὸ παρεγκλῖνον. Τί ἂν οὖν τις ἐπινοήσειεν αὐτήν; Ἡ χωρίσας τὸ εἶδος τῇ διανοίᾳ. Τί οὖν νοήσῃ; Ἡ τὰ ἐναντία ἅμα καὶ οὐ τὰ ἐναντία· καὶ γὰρ μέγα καὶ σμικρὸν νοήσῃ – γίνεται γὰρ ἄμφω – καὶ ἐστὼς καὶ κινούμενον – καὶ γὰρ ταῦτα γίνεται. Ἀλλὰ πρὸ τοῦ γίνεσθαι δηλόν, ὅτι οὐδέτερον ὀρισμένως· εἰ δὲ μή, ὥρισας. Εἰ οὖν ἄπειρος καὶ ταῦτα ἀπείρως καὶ ἀορίστως, φαντασθεῖν γ' ἂν ἐκάτερα. Καὶ προσελθὼν ἐγγὺς μὴ ἐπιβάλλων τι πέρας ὥσπερ δίκτυον ὑπεκφεύγουσαν ἔξεις καὶ οὐδὲ ἐν εὐρήσεις· ἤδη γὰρ ὥρισας. Ἀλλ' εἴ τῳ προσέλθοις ὡς ἐνί, πολλὰ φανεῖται· κὰν πολλὰ εἴπησις, πάλιν αὐ ψεύσῃ· οὐκ ὄντος γὰρ ἐκάστου ἐνός οὐδὲ πολλὰ τὰ πάντα. Καὶ αὕτη ἡ φύσις αὐτῆς καθ' ἑτερον τῶν φαντασ-μάτων κίνησις, καί, καθὼς προσῆλθεν ἡ φαντασία, στάσις. Καὶ τὸ μὴ δύνασθαι δι' αὐτῆς αὐτὴν ἰδεῖν, κίνησις ἀπονοῦ καὶ ἀπολίσθησις· τὸ δὲ μὴ ἀποδρᾶναι ἔχειν, εἵργεσθαι δὲ ἔξωθεν καὶ κύκλῳ καὶ μὴ ἐξεῖναι προχωρεῖν, στάσις ἂν εἴη· ὥστε μὴ μόνον ἐξεῖναι κινεῖσθαι λέγειν.

3. And there is the question How can the infinite have existence and remain unlimited: whatever is in actual existence is by that very fact determined numerically.

But, first, if multiplicity holds a true place among Beings, how can it be an evil?

As existent it possesses unity; it is a unit-multiple, saved from stark multiplicity; but it is of a lessened unity and, by that inwoven multiplicity, it is evil in comparison with unity pure. No longer steadfast in that nature, but fallen, it is the less, while in virtue of the unity thence retained it keeps some value; multiplicity has value in so far as it tends to return to, unity.

But how explain the unlimited? It would seem that either it is among beings and so is limited or, if unlimited, is not among beings but, at best,

among things of process such as Time. To be brought to limit it must be unlimited; not the limited but the unlimited is the subject of limitation, since between the limited and the unlimited there is no intermediate to accept the principle of limitation. The unlimited recoils by very nature from the Idea of limit, though it may be caught and held by it from without: — the recoil, of course, is not from one place to another; the limitless can have nothing to do with place which arises only with the limiting of the unlimited. Hence what is known as the flux of the unlimited is not to be understood as local change; nor does any other sort of recognisable motion belong to it in itself; therefore the limitless cannot move: neither can it be at rest: in what, since all place is later? Its movement means little more than that it is not fixed in rest.

Is it, then, suspended at some one point, or rocking to and fro?

No; any such poising, with or without side motion, could be known only by place [which Matter precedes].

How, then, are we to form any conception of its being?

We must fasten on the bare notion and take what that gives us — opposites that still are not opposed: we think of large and small and the unlimited becomes either, of stationary and moving, and it will be either of these. But primarily it can be neither in any defined degree, or at once it is under limit. Limitless in this unlimited and undefined way, it is able to appear as either of a pair of opposites: draw near, taking care to throw no net of limit over it, and you have something that slips away; you come upon no unity for so it would be defined; approach the thing as a unit, and you find it manifold; call it a manifold, and again you falsify, for when the single thing is not a unity neither is the total a manifold. In one manifestation it takes the appearance of movement, in another of rest, as the mind envisages it.

And there is movement in its lack of consciousness; it has passed out of Intellectual-Principle, slid away. That it cannot break free but is under compulsion from without to keep to its circling with no possibility of advance, in this would be its rest. Thus it is not true to speak of Matter as being solely in flux.

[4] Περί δὲ τῶν ἀριθμῶν ὅπως ἔχουσιν ἐν τῷ νοητῷ σκεπτέον, πότερα ὡς ἐπιγινομένων τοῖς ἄλλοις εἶδесιν ἢ καὶ παρακολουθούντων ἀεί· οἷον ἐπειδὴ τὸ ὄν τοιοῦτον οἷον πρῶτον αὐτὸ εἶναι, ἐνόησαμεν μονάδα, εἴτ' ἐπεὶ κίνησις ἐξ αὐτοῦ καὶ στάσις, τρία ἤδη, καὶ ἐφ' ἐκάστου τῶν ἄλλων ἕκαστον. Ἡ οὐχ οὕτως, ἀλλὰ συνεγεννήθη ἐκάστωι μονὰς μία, ἢ ἐπὶ μὲν τοῦ πρώτου ὄντος μονὰς, ἐπὶ δὲ τοῦ μετ' ἐκεῖνο, εἰ τάξις ἐστί, δυὰς ἢ καὶ ὅσον τὸ πλῆθος ἐκάστου, οἷον εἰ δέκα, δεκάς. Ἡ οὐχ οὕτως, ἀλλ' αὐτὸς ἐφ' ἑαυτοῦ ὁ ἀριθμὸς ἐνόηθη· καὶ εἰ οὕτως, πότερα πρότερος τῶν ἄλλων, ἢ ὕστερος. Ὁ μὲν οὖν Πλάτων εἰς ἔννοιον ἀριθμοῦ τοὺς ἀνθρώπους ἐληλυθέναι εἰπὼν ἡμερῶν πρὸς νύκτας τῇ παραλλαγῇ, τῇ τῶν πραγμάτων ἐτερότητι διδοὺς τὴν νόησιν, τάχ' ἂν τὰ ἀριθμητὰ πρότερον δι' ἐτερότητος ποιεῖν ἀριθμὸν λέγοι, καὶ εἶναι αὐτὸν συνιστάμενον ἐν μεταβάσει ψυχῆς ἐπεξιούσης ἄλλο μετ' ἄλλο πρᾶγμα καὶ

τότε γίνεσθαι, ὅταν ἀριθμῇ ψυχὴ· τοῦτο δ' ἐστίν, ὅταν αὐτὰ διεξίη καὶ λέγη παρ' αὐτῇ ἄλλο, τὸ δὲ ἄλλο, ὥς, ἕως γε ταυτόν τι καὶ μὴ ἕτερον μετ' αὐτὸ νοεῖ, ἐν λεγούσης. Ἀλλὰ μὴν ὅταν λέγη ἐν τῷ ἀληθινῷ ἀριθμῷ καὶ τὸν ἀριθμὸν ἐν οὐσίαι, πάλιν αὖ ὑπόστασιν τινα ἂν ἀφ' ἑαυτοῦ τοῦ ἀριθμοῦ λέγοι καὶ οὐκ ἐν τῇ ἀριθμούσῃ ὑφίστασθαι ψυχῇ, ἀλλὰ ἀνακινεῖσθαι ἐν ἑαυτῇ ἐκ τῆς περὶ τὰ αἰσθητὰ παραλλαγῆς τὴν ἔννοιαν τοῦ ἀριθμοῦ.

4. We have to enquire into the existence of the Numbers in the Intellectual. Are they Ideas added to the other Ideas? Or are they no more than necessary concomitants to the Ideas?

In the latter case, Being, as the first [in the Intellectual] would give us the conception of the Monad; then since Being produces motion and rest, Three exists; and so on for all the other members of the realm of Being. Or perhaps there is one monad for each member, or a monad for the first, with a dyad for its next, since there exists a series, and a corresponding number for every successive total, decad for ten, and so on.

If, on the contrary, Number is a direct production of the Intellectual-Principle [an Idea in itself], there is the question whether it preceded or followed the other Ideas.

Plato, where he says that men arrived at the conception of Number by way of the changes of day and night — thus making the concept depend upon variation among things — seems to hold that the things numerable precede and by their differences produce number: Number then would consist in a process within the human mind passing onwards from thing to thing; it results by the fact that the mind takes count, that is when the mind traverses things and reports their differences; observing pure identity unbroken by difference, it says One. But there is the passage where he tells us that the veritable Number has Being, is a Being; this is the opposed view that Number is no product of the reckoning mind but a reality in itself, the concept of which is reawakened in the mind by changes in things of sense.

[5] Τίς οὖν ἡ φύσις αὐτοῦ; Ἄρα παρακολούθημα καὶ οἷον ἐπιθεωρούμενον ἐκάστη οὐσίαι, οἷον ἄνθρωπος καὶ εἷς ἄνθρωπος, καὶ ὄν καὶ ἐν ὄν, καὶ τὰ πάντα ἕκαστα τὰ νοητὰ καὶ πᾶς ὁ ἀριθμός; Ἀλλὰ πῶς δυὰς καὶ τριάς καὶ πῶς τὰ πάντα καθ' ἐν καὶ ὁ τοιοῦτος ἀριθμός εἰς ἐν ἂν συνάγοιτο; Οὕτω γὰρ ἔσται πλῆθος μὲν ἐνάδων, εἰς ἐν δὲ οὐδεὶς παρὰ τὸ ἀπλοῦν ἐν· εἰ μὴ τις λέγοι, ὥς δυὰς μὲν ἐστὶν ἐκεῖνο τὸ πρᾶγμα, μᾶλλον δὲ τὸ ἐπὶ τῷ πράγματι θεωρούμενον, ὃ δύο ἔχει δυνάμεις συνειλημμένας οἷον σύνθετον εἰς ἐν. Ἡ οἷους ἔλεγον οἱ Πυθαγόρειοι, οἱ ἐδόκουν λέγειν ἀριθμοὺς ἐκ τοῦ ἀνάλογον, οἷον δικαιοσύνην τετράδα καὶ ἄλλον ἄλλως· ἐκείνως δὲ μᾶλλον τῷ πλήθει τοῦ πράγματος ἐνὸς ὄντος ὅμως καὶ τὸν ἀριθμὸν συζυγῇ, τοσοῦτον ἐν, οἷον δεκάδα. Καίτοι ἡμεῖς οὐχ οὕτω τὰ δέκα, ἀλλὰ συνάγοντες καὶ τὰ διεστῶτα δέκα λέγομεν. Ἡ οὕτω μὲν δέκα λέγομεν, ὅταν δὲ ἐκ πολλῶν γίνηται ἐν, δεκάδα, ὥς κακεῖ οὕτως. Ἀλλ' εἰ οὕτως, ἄρ' ἐτι ὑπόστασις ἀριθμοῦ ἔσται ἐπὶ τοῖς πράγμασιν αὐτοῦ θεωρούμενον; Ἀλλὰ τί κωλύει, φαίη ἂν τις, καὶ τοῦ

λευκοῦ ἐπὶ τοῖς πράγμασι θεωρουμένου ὑπόστασιν τοῦ λευκοῦ ἐν τοῖς πράγμασιν εἶναι; Ἐπεὶ καὶ κινήσεως ἐπὶ τῷ ὄντι θεωρουμένης ὑπόστασις ἦν κινήσεως ἐν τῷ ὄντι οὐσης. [ὁ δ' ἀριθμὸς οὐχ ὡς ἡ κίνησις] Ἀλλ' ὅτι ἡ κίνησις τι, οὕτως ἐν ἐπ' αὐτῆς ἐθεωρήθη· [ὁ δ' ἀριθμὸς οὐχ ὡς ἡ κίνησις] λέγεται. Εἴτα καὶ ἡ τοιαύτη ὑπόστασις ἀφίστησι τὸν ἀριθμὸν τοῦ οὐσίαν εἶναι, συμβεβηκὸς δὲ μᾶλλον ποιεῖ. Καίτοι οὐδὲ συμβεβηκὸς ὅλως· τὸ γὰρ συμβεβηκὸς δεῖ τι εἶναι πρὸ τοῦ συμβεβηκέναι, κἂν ἀχώριστον ᾗ, ὅμως εἶναι τι ἐφ' ἑαυτοῦ φύσιν τινά, ὡς τὸ λευκόν, καὶ κατηγορεῖσθαι κατ' ἄλλου ἤδη ὃν ὁ κατηγορηθῆσεται. Ὡστε, εἰ περὶ ἕκαστον τὸ ἐν καὶ οὐ ταυτὸν τῷ ἀνθρώπῳ τὸ εἰς ἄνθρωπος, ἀλλ' ἕτερον τὸ ἐν τοῦ ἀνθρώπου καὶ κοινὸν τὸ ἐν καὶ ἐφ' ἑκάστου τῶν ἄλλων, πρότερον ἂν εἴη τὸ ἐν τοῦ ἀνθρώπου καὶ ἑκάστου τῶν ἄλλων, ἵνα καὶ ὁ ἄνθρωπος καὶ ἕκαστον τῶν ἄλλων τύχη ἕκαστον τοῦ ἐν εἶναι. Καὶ πρὸ κινήσεως τοίνυν, εἴπερ καὶ ἡ κίνησις ἐν, καὶ πρὸ τοῦ ὄντος, ἵνα καὶ αὐτὸ τοῦ ἐν εἶναι τύχη· λέγω δὲ οὐ τὸ ἐν ἐκεῖνο, ὃ δὴ ἐπέκεινα τοῦ ὄντος φαιμέν, ἀλλὰ καὶ τοῦτο τὸ ἐν ὃ κατηγορεῖται τῶν εἰδῶν ἑκάστου. Καὶ δεκάς τοίνυν πρὸ τοῦ καθ' οὗ κατηγορεῖται δεκάς· καὶ τοῦτο ἔσται αὐτοδεκάς· οὐ γὰρ δὴ ὧι πράγματι ἐπιθεωρεῖται δεκάς αὐτοδεκάς ἔσται. Ἀλλ' ἄρα συνεγένετο καὶ συνέστη τοῖς οὖσιν; Ἀλλ' εἰ συν- εγεννήθη ὡς μὲν συμβεβηκός, οἷον τῷ ἀνθρώπῳ ὑγίεια – δεῖ καὶ καθ' αὐτὸ ὑγίειαν εἶναι. Καὶ εἰ ὡς στοιχεῖον δὲ συνθέτου τὸ ἐν, δεῖ πρότερον εἶναι ἐν αὐτὸ τὸ ἐν, ἵνα σὺν ἄλλῳ· εἴτα [εἰ πρότερον εἶναι] συμμιχθὲν ἄλλῳ τῷ γενομένῳ δι' αὐτὸ ἐν ἐκεῖνο ποιήσει ψευδῶς ἐν, δύο ποιοῦν αὐτό. Ἐπὶ δὲ τῆς δεκάδος πῶς; Τί γὰρ δεῖ ἐκεῖναι τῆς δεκάδος, ὃ ἔσται διὰ τὴν τοσαύτην δύναμιν δεκάς; Ἀλλ' εἰ εἰδοποιήσει αὐτὸ ὥσπερ ὕλην καὶ ἔσται παρουσίαι δεκάδος δέκα καὶ δεκάς, δεῖ πρότερον ἐφ' ἑαυτῆς τὴν δεκάδα οὐκ ἄλλο τι οὔσαν ἢ δεκάδα μόνον εἶναι.

5. What then is the veritable nature of Number?

Is it an accompaniment upon each substance, something seen in the things as in a man we see one man, in a being one being and in the total of presentations the total of number?

But how explain the dyad and triad? How comes the total to be unitary and any particular number to be brought under unity? The theory offers a multiplicity of units, and no number is reducible to unity but the simple “one.” It might be suggested that a dyad is that thing — or rather what is observed upon that thing — which has two powers combined, a compound thing related to a unity: or numbers might be what the Pythagoreans seem to hold them in their symbolic system in which Justice, for example, is a Tetrad: but this is rather to add the number, a number of manifold unity like the decad, to the multiplicity of the thing which yet is one thing. Now it is not so that we treat the ten things; we bring them together and apply the figure ten to the several items. Or rather in that case we say ten, but when the several items form a unity we say decad. This would apply in the Intellectual as in the sensible.

But how then can number, observed upon things, rank among Real Beings?

One answer might be that whiteness is similarly observed upon things and

yet is real, just as movement is observed upon things and there is still a real existence of movement. But movement is not on a par with number: it is because movement is an entity that unity can be observed upon it. Besides, the kind of real existence thus implied annuls the reality of number, making it no more than an attribute; but that cannot be since an attribute must exist before it can be attributed; it may be inseparable from the subject but still must in itself be something, some entity as whiteness is; to be a predicate it must be that which is to be predicated. Thus if unity is observed in every subject, and “one man” says more than “man’s oneness being different from the manness and common to all things — then this oneness must be something prior to man and to all the rest: only so can the unity come to apply to each and to all: it must therefore be prior also to even movement, prior to Being, since without unity these could not be each one thing: of course what is here meant is not the unity postulated as transcending Being but the unity predicable of the Ideas which constitute each several thing. So too there is a decad prior to the subject in which we affirm it; this prior would be the decad absolute, for certainly the thing in which the decad is observed is not that absolute.

Is this unity, then, connate and coexistent to the Beings? Suppose it coexistent merely as an accidental, like health in man, it still must exist of itself; suppose it present as an element in a compound, there must first exist unity and the unity absolute that can thus enter into composition; moreover if it were compounded with an object brought into being by its agency it would make that object only spuriously a unity; its entry would produce a duality.

But what of the decad? Where lies the need of decad to a thing which, by totalling to that power, is decad already?

The need may be like that of Form to Matter; ten and decad may exist by its virtue; and, once more, the decad must previously exist of its own existence, decad unattached.

[6] Ἀλλ’ εἰ ἄνευ τῶν πραγμάτων τὸ ἐν αὐτὸ καὶ ἡ δεκάς αὐτῇ, εἴτα τὰ πράγματα τὰ νοητὰ μετὰ τὸ εἶναι ὅπερ ἐστὶ τὰ μὲν ἐνάδες ἔσονται, τὰ δὲ καὶ δυάδες καὶ τριάδες, τίς ἂν εἴη ἡ φύσις αὐτῶν καὶ πῶς συστάσῃ; Λόγωι δὲ δεῖ νομίζειν τὴν γένεσιν αὐτῶν ποιεῖσθαι. Πρῶτον τοίνυν δεῖ λαβεῖν τὴν οὐσίαν καθόλου τῶν εἰδῶν, ὅτι ἐστὶν οὐχὶ νοήσαντος ἕκαστον τοῦ νενοηκότος, εἴτ’ αὐτῇ τῇ νοήσει τὴν ὑπόστασιν αὐτῶν παρασχομένου. Οὐ γάρ, ὅτι ἐνόησε τί ποτ’ ἐστὶ δικαιοσύνη, δικαιοσύνη ἐγένετο, οὐδ’ ὅτι ἐνόησε τί ποτ’ ἐστὶ κίνησις, κίνησις ὑπέστη. Οὕτω γὰρ ἔμελλε τοῦτο τὸ νόημα καὶ ὕστερον εἶναι τοῦ πράγματος αὐτοῦ τοῦ νοηθέντος – δικαιοσύνης αὐτῆς ἢ νόησις αὐτῆς – καὶ ἄλλιν αὖ ἡ νόησις προτέρα τοῦ ἐκ τῆς νοήσεως ὑποστάντος, εἰ τῷ νενοηκέει ὑπέστη. Εἰ δὲ τῇ νοήσει τῇ τοιαύτῃ ταῦτόν ἢ δικαιοσύνη, πρῶτον μὲν ἄτοπον μηδὲν εἶναι δικαιοσύνην ἢ τὸν οἶον ὁρισμὸν αὐτῆς· τί γὰρ ἐστὶ τὸ νενοηκέει δικαιοσύνην ἢ κίνησιν ἢ τὸ τί ἐστὶν αὐτῶν λαβόντα; Τοῦτο δὲ ταῦτόν τῷ μὴ ὑφ’ ἐστῶτος πράγματος λόγον λαβεῖν, ὅπερ ἀδύνατον. Εἰ δὲ τις λέγοι, ὡς ἐπὶ τῶν ἄνευ ὕλης τὸ αὐτὸ ἐστὶν ἡ ἐπιστήμη τῷ πράγματι, ἐκείνως χρὴ νοεῖν τὸ λεγόμενον, ὡς οὐ τὴν ἐπιστήμην τὸ πρᾶγμα λέγει εἶναι

οὐδὲ τὸν λόγον τὸν θεωροῦντα τὸ πρᾶγμα αὐτὸ τὸ πρᾶγμα, ἀλλὰ ἀνάπαλιν τὸ πρᾶγμα αὐτὸ ἄνευ ὕλης ὃν νοητόν τε καὶ νόησιν εἶναι, οὐχ οἷαν λόγον εἶναι τοῦ πράγματος οὐδ' ἐπιβολὴν πρὸς αὐτό, ἀλλ' αὐτὸ τὸ πρᾶγμα ἐν τῷ νοητῷ ὃν τί ἄλλο ἢ νοῦν καὶ ἐπιστήμην εἶναι. Οὐ γὰρ ἡ ἐπιστήμη πρὸς αὐτήν, ἀλλὰ τὸ πρᾶγμα ἐκεῖ τὴν ἐπιστήμην οὐ μένουσαν, οἷα ἐστὶν ἡ τοῦ ἐν ὕλῃ πράγματος, ἐτέραν ἐποίησεν εἶναι· τοῦτο δ' ἐστὶν ἀληθινὴν ἐπιστήμην· τοῦτο δ' ἐστὶν οὐκ εἰκόνα τοῦ πράγματος, ἀλλὰ τὸ πρᾶγμα αὐτό. Ἡ νόησις τοίνυν τῆς κινήσεως οὐ πεποίηκεν αὐτοκίνησιν, ἀλλ' ἡ αὐτοκίνησις πεποίηκε τὴν νόησιν, ὥστε αὐτὴ ἐαυτὴν κίνησιν καὶ νόησιν· ἡ γὰρ κίνησις ἡ ἐκεῖ κἀκείνου νόησις, καὶ αὐτὸ δὲ κίνησις, ὅτι πρώτη – οὐ γὰρ ἄλλη πρὸ αὐτῆς – καὶ ἡ ὄντως, ὅτι μὴ συμβέβηκεν ἄλλωι, ἀλλὰ τοῦ κινουμένου ἐνέργεια ὄντος ἐνεργείαι. Ὡστε αὖ καὶ οὐσία· ἐπίνοια δὲ τοῦ ὄντος ἐτέρα. Καὶ δικαιοσύνη δὲ οὐ νόησις δικαιοσύνης, ἀλλὰ νοῦ οἷον διάθεσις, μᾶλλον δὲ ἐνέργεια τοιάδε, ἥς ὡς ἀληθῶς καλὸν τὸ πρόσωπον καὶ οὔτε ἔσπερος [οὔτε ἐῷος οὔτω καλὰ] οὐδ' ὅλως τι τῶν αἰσθητῶν, ἀλλ' οἷον ἄγαλμά τι νοερόν, οἷον ἐξ αὐτοῦ ἐστηκὸς καὶ προφανὲν ἐν αὐτῷ, μᾶλλον δὲ ὃν ἐν αὐτῷ.

6. Granted, then, that there exist, apart from things, a unity absolute and a decad absolute in other words, that the Intellectual beings, together with their characteristic essence have also their order, Henads, Dyads, Triads, what is the nature of these numerical entities and how does it come into being? We cannot but think that some reason accounts for their origin.

As a beginning, what is the origin of the Ideas in general? It is not that the thinking principle thought of each Idea and by that act of thought procured their several existences; not because Justice and Movement were thus thought did they come to be; that would imply that while the thought is later than the thing — the concept of Justice must be later than Justice itself — yet the thought precedes what, as founded on the thinking, owes its existence to it. Besides, if justice is only a certain definite thought we have the absurdity that Justice is nothing more than a definition of Justice. Thinking of Justice or Movement is but grasping their nature; this would mean grasping the non-existent, an impossibility.

We may be reminded that in immaterial objects the knowledge is identical with the thing; but we must not misapply that statement; it does not say that the knowledge is the thing known, or that the reason surveying the thing is the thing, but that the immaterial thing, being an Intellectual object is also a thought; this does not imply a definition or conception of the object; the thing itself, as belonging to the Intellectual, can be nothing else than Intellect or knowledge. This is not a case of knowledge self-directed; it is that the thing in the Intellectual transmutes the knowledge, which is not fixed like the knowledge of material things; in other words it makes it true knowledge, that is to say no image of the thing but the thing directly.

Thus it is not the conception of movement that brings movement to be; movement absolute produces that conception; it produces itself as at once movement and the concept of movement, for movement as it exists There,

bound up with Being, is a concept. It is movement absolute because it is the first movement — there can be none till this exist — and it is the authentic Movement since it is not accidental to something else but is the activity of actual Being in motion. Thus it is a real existent, though the notion of Being is different.

Justice therefore is not the thought of Justice but, as we may put it, a state of the Intellectual-Principle, or rather an activity of it — an appearance so lovely that neither evening nor dawn is so fair, nor anything else in all the realm of sense, an Intellectual manifestation self-rising, self-seen, or, rather, self-being.

[7] Ὅλως γὰρ δεῖ νοῆσαι τὰ πράγματα ἐν μιᾷ [φύσει] καὶ μίαν φύσιν πάντα ἔχουσαν καὶ οἷον περιλαβοῦσαν, οὐχ ὥς ἐν τοῖς αἰσθητοῖς ἕκαστον χωρίς, ἀλλαχοῦ ἥλιος καὶ ἄλλο ἄλλοθι, ἀλλ' ὁμοῦ ἐν ἐνὶ πάντα· αὕτη γὰρ νοῦ φύσις· ἐπεὶ καὶ ψυχὴ οὕτω μιμεῖται καὶ ἡ λεγομένη φύσις, καθ' ἣν καὶ ὑφ' ἧς ἕκαστα γεννᾶται ἄλλο ἄλλοθι, αὐτῆς ὁμοῦ ἐαυτῇ οὔσης. Ὅμοῦ δὲ πάντων ὄντων ἕκαστον αὖ χωρίς ἐστίν· ἐνὸρᾷ δὲ αὐτὰ τὰ ἐν τῷ νῶι καὶ τῇ οὐσίᾳ ὁ [ἔχων] νοῦς οὐκ ἐπιβλέπων, ἀλλ' ἔχων, οὐδὲ χωρίζων ἕκαστον· κεχώριται γὰρ ἡδὴ ἐν αὐτῷ αἰεί. Πιστούμεθα δὲ πρὸς τοὺς τεθναμακότας ἐκ τῶν μετεληφότων· τὸ δὲ μέγεθος αὐτοῦ καὶ τὸ κάλλος ψυχῆς ἔρωτι πρὸς αὐτό, καὶ τῶν ἄλλων τὸν εἰς ψυχὴν ἔρωτα διὰ τὴν τοιαύτην φύσιν καὶ τῷ ἔχειν ἥι κατὰ τι ὁμοίωται. Καὶ γὰρ δὴ καὶ ἄτοπον εἶναί τι ζῶιον καλὸν αὐτοζῳίου μὴ θαυμαστοῦ τὸ κάλλος καὶ ἀφάστου ὄντος. Τὸ δὴ παντελὲς ζῶιον ἐκ πάντων ζῳῶν ὄν, μᾶλλον δὲ ἐν αὐτῷ τὰ πάντα ζῶια περιέχον καὶ ἐν ὄν τοσοῦτον, ὅσα τὰ πάντα, ὥσπερ καὶ τόδε τὸ πᾶν ἐν ὄν καὶ πᾶν τὸ ὁρατὸν περιέχον πάντα τὰ ἐν τῷ ὁρατῷ.

7. It is inevitably necessary to think of all as contained within one nature; one nature must hold and encompass all; there cannot be as in the realm of sense thing apart from thing, here a sun and elsewhere something else; all must be mutually present within a unity. This is the very nature of the Intellectual-Principle as we may know from soul which reproduces it and from what we call Nature under which and by which the things of process are brought into their disjointed being while that Nature itself remains indissolubly one.

But within the unity There, the several entities have each its own distinct existence; the all-embracing Intellect sees what is in it, what is within Being; it need not look out upon them since it contains them, need not separate them since they stand for ever distinct within it.

Against doubters we cite the fact of participation; the greatness and beauty of the Intellectual-Principle we know by the soul's longing towards it; the longing of the rest towards soul is set up by its likeness to its higher and to the possibility open to them of attaining resemblance through it.

It is surely inconceivable that any living thing be beautiful failing a Life-Absolute of a wonderful, an ineffable, beauty: this must be the Collective

Life, made up of all living things, or embracing all, forming a unity coextensive with all, as our universe is a unity embracing all the visible.

[8] Ἐπειδὴ τοίνυν καὶ ζῶιον πρῶτως ἐστὶ καὶ διὰ τοῦτο αὐτοζῶιον καὶ νοῦς ἐστὶ καὶ οὐσία ἢ ὄντως καὶ φαμεν ἔχειν καὶ ζῶια τὰ πάντα καὶ ἀριθμὸν τὸν σύμπαντα καὶ δίκαιον αὐτὸ καὶ καλὸν καὶ ὅσα ἄλλα τοιαῦτα – ἄλλως γὰρ αὐτοάνθρωπόν φαμεν καὶ ἀριθμὸν αὐτὸ καὶ δίκαιον αὐτό – σκεπτέον πῶς τούτων ἕκαστον καὶ τί ὄν, εἰς ὅσον οἷόν τέ τι εὐρεῖν περὶ τούτων. Πρῶτον τοίνυν ἀφετέον πᾶσαν αἴσθησιν καὶ νοῦν νῶι θεωρητέον καὶ ἐνθυμητέον, ὥς καὶ ἐν ἡμῖν ζωὴ καὶ νοῦς οὐκ ἐν ὄγκῳ, ἀλλ' ἐν δυνάμει ἀόγκῳ, καὶ τὴν ἀληθινήν οὐσίαν ἐκδεδυκέναι ταῦτα καὶ δύναμιν εἶναι ἐφ' ἑαυτῆς βεβῶσαν, οὐκ ἀμενηνόν τι χρῆμα, ἀλλὰ πάντων ζωτικωτάτην καὶ νοερωτάτην, ἧς οὔτε ζωτικώτερον οὔτε νοερώτερον οὔτε οὐσιωδέστερον, οὗ τὸ ἐφασγόμενον ἔχει ταῦτα κατὰ λόγον τῆς ἐπαφῆς, τὸ μὲν ἐγγὺς ἐγγυτέρῳ, τὸ δὲ πόρρω πορρωτέρῳ. Εἴπερ οὖν ἐφετὸν τὸ εἶναι, τὸ μάλιστα ὄν μᾶλλον ὃ τε μάλιστα νοῦς, εἴπερ τὸ νοεῖν ὅλως· καὶ τὸ τῆς ζωῆς ὡσαύτως. Εἰ δὴ τὸ ὄν πρῶτον δεῖ λαβεῖν πρῶτον ὄν, εἴτα νοῦν, εἴτα τὸ ζῶιον – τοῦτο γὰρ ἤδη πάντα δοκεῖ περιέχειν – ὁ δὲ νοῦς δεύτερον – ἐνέργεια γὰρ τῆς οὐσίας – οὐτ' ἂν κατὰ τὸ ζῶιον ὁ ἀριθμὸς εἴη – ἤδη γὰρ καὶ πρὸ αὐτοῦ καὶ ἐν καὶ δύο ἦν – οὔτε κατὰ τὸν νοῦν – πρὸ γὰρ αὐτοῦ ἢ οὐσία ἐν οὔσα καὶ πολλὰ ἦν.

8. As then there is a Life-Form primal — which therefore is the Life-Form Absolute — and there is Intellectual-Principle or Being, Authentic Being, these, we affirm, contain all living things and all Number, and Absolute Justice and Beauty and all of that order; for we ascribe an existence of their own to Absolute Man, Absolute Number, Absolute Justice. It remains to discover, in so far as such knowledge is possible, how these distinct entities come to be and what is the manner of their being.

At the outset we must lay aside all sense-perception; by Intellectual-Principle we know Intellectual-Principle. We reflect within ourselves there is life, there is intellect, not in extension but as power without magnitude, issue of Authentic Being which is power self-existing, no vacuity but a thing most living and intellective — nothing more living, more intelligent, more real — and producing its effect by contact and in the ratio of the contact, closely to the close, more remotely to the remote. If Being is to be sought, then most be sought is Being at its intensest; so too the intensest of Intellect if the Intellectual act has worth; and so, too, of Life.

First, then, we take Being as first in order; then Intellectual-Principle; then the Living-Form considered as containing all things: Intellectual-Principle, as the Act of Real Being, is a second.

Thus it is clear that Number cannot be dependent upon the Living-Form since unity and duality existed before that; nor does it rise in the Intellectual-Principle since before that there existed Real Being which is both one and numerous.

[9] Λαίπεται τοίνυν θεωρεῖν, ποτέρα ἢ οὐσία τὸν ἀριθμὸν ἐγέννησε τῶι

αὐτῆς μερισμῶι, ἣ ὁ ἀριθμὸς ἐμέρισε τὴν οὐσίαν· καὶ δὴ καὶ ἡ οὐσία καὶ κίνησις καὶ στάσις καὶ ταὐτὸν καὶ ἕτερον αὐτὰ τὸν ἀριθμὸν ἢ ὁ ἀριθμὸς ταῦτα. Ἀρχὴ δὲ τῆς σκέψεως· ἄρ' οἷόν τε ἀριθμὸν εἶναι ἐφ' ἑαυτοῦ ἢ δεῖ καὶ τὰ δύο ἐπὶ δυσὶ πράγμασι θεωρεῖσθαι καὶ τὰ τρία ὡσαύτως; Καὶ δὴ καὶ τὸ ἐν τὸ ἐν τοῖς ἀριθμοῖς; Εἰ γὰρ ἐφ' ἑαυτοῦ ἄνευ τῶν ἀριθμητῶν δύναιτο εἶναι, πρὸ τῶν ὄντων δύναιτο ἂν εἶναι. Ἄρ' οὖν καὶ πρὸ τοῦ ὄντος; Ἡ τοῦτο ἐατέον καὶ πρὸ ἀριθμοῦ ἐν τῷ παρόντι καὶ δοτέον ἀριθμὸν ἐξ ὄντος γίνεσθαι. Ἀλλ' εἰ τὸ ὄν ἐν ὄν ἐστι καὶ τὰ [δύο] ὄντα δύο ὄντα ἐστί, προηγήσεται τοῦ τε ὄντος τὸ ἐν καὶ ὁ ἀριθμὸς τῶν ὄντων. Ἄρ' οὖν τῇ ἐπινοίᾳ καὶ τῇ ἐπιβολῇ ἢ καὶ τῇ ὑποστάσει; Σκεπτέον δὲ ὧδε· ὅταν τις ἄνθρωπον ἓνα νοῇ καὶ καλὸν ἓν, ὕστερον δὴπου τὸ ἐν νοεῖ ἐφ' ἑκατέρῳ· καὶ δὴ καὶ ὅταν ἵππον καὶ κύνα, καὶ δὴ σαφῶς τὰ δύο ἐνταῦθα ὕστερον. Ἀλλ' εἰ γεννώη ἄνθρωπον καὶ γεννώη ἵππον καὶ κύνα ἢ ἐν αὐτῷ ὄντας προφέρει καὶ μὴ κατὰ τὸ ἐπελθὼν μήτε γεννώη μήτε προφέρει, ἄρ' οὐκ ἐρεῖ· εἰς ἓν ἰτέον καὶ μετιτέον εἰς ἄλλο ἓν καὶ δύο ποιητέον καὶ μετ' ἐμοῦ καὶ ἄλλο ποιητέον; Καὶ μὴν οὐδὲ τὰ ὄντα, ὅτε ἐγένετο, ἡριθμήθη· ἀλλ' ὅσα ἔδει γενέσθαι δῆλον ἦν [ὅσα ἔδει]. Πᾶς ἄρα ὁ ἀριθμὸς ἦν πρὸ αὐτῶν τῶν ὄντων. Ἀλλ' εἰ πρὸ τῶν ὄντων, οὐκ ἦν ὄντα. Ἡ ἦν ἐν τῷ ὄντι, οὐκ ἀριθμὸς ὦν τοῦ ὄντος – ἐν γὰρ ἦν ἐτι τὸ ὄν – ἀλλ' ἡ τοῦ ἀριθμοῦ δύναμις ὑποστᾶσα ἐμέρισε τὸ ὄν καὶ οἷον ὠδίνειν ἐποίησεν αὐτὸν τὸ πλῆθος. Ἡ γὰρ ἡ οὐσία αὐτοῦ ἢ ἡ ἐνέργεια ὁ ἀριθμὸς ἔσται, καὶ τὸ ζῶιον αὐτὸ καὶ ὁ νοῦς ἀριθμός. Ἄρ' οὖν τὸ μὲν ὄν ἀριθμὸς ἠνωμένος, τὰ δὲ ὄντα ἐξεληλιγμένος ἀριθμός, νοῦς δὲ ἀριθμὸς ἐν ἑαυτῷ κινούμενος, τὸ δὲ ζῶιον ἀριθμὸς περιέχων; Ἐπει καὶ ἀπὸ τοῦ ἐνὸς γενόμενον τὸ ὄν, ὡς ἦν ἐν ἐκείνῳ, δεῖ αὐτὸ οὕτως ἀριθμὸν εἶναι· διὸ καὶ τὰ εἶδη ἔλεγον καὶ ἐνάδας καὶ ἀριθμούς. Καὶ οὗτός ἐστιν ὁ οὐσιώδης ἀριθμός· ἄλλος δὲ ὁ μοναδικὸς λεγόμενος εἰδῶλον τούτου. Ὁ δὲ οὐσιώδης ὁ μὲν ἐπιθεωρούμενος τοῖς εἶδεσι καὶ συγγενῶν αὐτά, πρῶτως δὲ ὁ ἐν τῷ ὄντι καὶ μετὰ τοῦ ὄντος καὶ πρὸ τῶν ὄντων. Βάσιν δὲ ἔχει τὰ ὄντα ἐν αὐτῷ καὶ πηγὴν καὶ ρίζαν καὶ ἀρχήν. Καὶ γὰρ τῷ ὄντι τὸ ἐν ἀρχῇ καὶ ἐπὶ τούτου ἐστὶν ὄν· σκεδασθεῖν γὰρ ἂν· ἀλλ' οὐκ ἐπὶ τῷ ὄντι τὸ ἐν· ἥδη γὰρ ἂν εἴη ἐν πρὶν τυχεῖν τοῦ ἐν, καὶ ἥδη τὸ τυγχάνον τῆς δεκάδος δεκάς πρὶν τυχεῖν τῆς δεκάδος.

9. It remains then to consider whether Being by its distinction produced Number or Number produced that distinction. It is certain that either Number was the cause of Being, movement, rest, identity and difference, or these the cause of Number.

The first question is whether Number can exist in and of itself or is dependent upon things — Two being something observed in two things, Three in three; and so of the arithmetical One, for if this could exist apart from numbered objects it could exist also before the divisions of Being.

But could it precede Being itself?

For the present we must take it that Being precedes Number, is its source. But if One means one being and the duality two beings, then unity precedes Being, and Number precedes the Beings.

Mentally, to our approach? Yes: and in reality of existence as well.

Let us consider: When we think of the existence and the fine appearance of a man as forming one thing, that unity is certainly thought of as subsequent to a precedent duality; when we group a horse with a dog, the duality is obviously the subsequent. But think of that which brings man or horse or dog into being or produces them, with full intention, from where they lie latent within itself: the producer must say “I begin with a first, I pass on to a second; that makes two; counting myself there are three.” Of course there was no such numbering even of Beings for their production, since the due number was known from the very beginning; but this consideration serves to show that all Number precedes the very Beings themselves.

But if Number thus preceded the Beings, then it is not included among them?

The truth is that it existed within the Authentic Being but not as applying to it, for Being was still unparted; the potentiality of Number existed and so produced the division within Being, put in travail with multiplicity; Number must be either the substance of Being or its Activity; the Life-Form as such and the Intellectual-Principle must be Number. Clearly Being is to be, thought of as Number Collective, while the Beings are Number unfolded: the Intellectual-Principle is Number moving within itself, while the Living-Form is Number container of the universe. Even Being is the outcome of the Unity, and, since the prior is unity, the secondary must be Number.

Hence it is that the Forms have been described as Henads and Numbers. This is the authentic Number; the other, the “monadic” is its image. The Authentic is that made manifest in the Forms and helping to bring them to be; primally it is the Number in the Authentic Being, inherent to it and preceding the Beings, serving to them as root, fount, first principle.

For the Unity is source to Being; Being’s Being is stayed upon the Unity as its safeguard from dissolution; the Unity cannot rest upon Being which at that would be a unity before possessing unity; and so with the decad before possessing decadhood.

[10] Ἐστὼς οὖν τὸ ὄν ἐν πλήθει ἀριθμός, ὅτε πολὺ μὲν ἡγείρετο, παρασκευὴ δὲ οἶον ἦν πρὸς τὰ ὄντα καὶ προτύπωσις καὶ οἶον ἐνάδες τόπον ἔχουσαι τοῖς ἐπ’ αὐτὰς ἰδρυθησομένοις. Καὶ γὰρ καὶ νῦν τοσοῦτον βούλομαι φησι πλῆθος χρυσοῦ ἢ οἰκῶν. Καὶ ἐν μὲν ὁ χρυσοῦς, βούλεται δὲ οὐ τὸν ἀριθμὸν χρυσοῦ ποιῆσαι, ἀλλὰ τὸν χρυσοῦ ἀριθμὸν, καὶ τὸν ἀριθμὸν ἤδη ἔχων ἐπιθεῖναι ζητεῖ τοῦτον τῷ χρυσῷ, ὥστε συμβῆναι τῷ χρυσῷ τοσοῦτω γενέσθαι. Εἰ δὲ τὰ ὄντα μὲν ἐγίνετο πρὸ ἀριθμοῦ, ὁ δ’ ἀριθμὸς ἐπ’ αὐτοῖς ἐπεθεωρεῖτο τοσαῦτα κινηθείσης τῆς ἀριθμούσης φύσεως, ὅσα τὰ ἀριθμητά, κατὰ συντυχίαν ἦν ἂν τοσαῦτα καὶ οὐ κατὰ πρόθεσιν τοσαῦτα, ὅσα ἐστίν. Εἰ οὖν μὴ εἰκὴ τοσαῦτα, ὁ ἀριθμὸς αἴτιος προῶν τοῦ τοσαῦτα· τοῦτο δὲ ἐστίν, ἤδη ὄντος ἀριθμοῦ μετέσχε τὰ γενόμενα τοῦ τοσαῦτα, καὶ ἕκαστον μὲν τοῦ ἐν μετέσχε, ἵνα ἐν ᾧ. Ἔστι δὲ ὄν παρὰ τοῦ ὄντος, ἐπεὶ καὶ τὸ ὄν παρ’ αὐτοῦ ὄν, ἐν δὲ παρὰ τοῦ

ἐν. Ἐκαστόν τε ἐν, εἰ ὁμοῦ πολλά ἦν τὸ ἐν τὸ ἐπ' αὐτοῖς, ὥς τριάς ἐν, καὶ τὰ πάντα ὄντα οὕτως ἐν, οὐχ ὥς τὸ ἐν τὸ κατὰ τὴν μονάδα, ἀλλ' ὥς ἐν ἡ μυριάς ἢ ἄλλος τις ἀριθμός. Ἐπεὶ καὶ ὁ λέγων ἤδη πράγματα μύρια γενόμενα, εἰ εἶπε μύρια ὁ ἀριθμῶν, οὐ παρ' αὐτῶν φησι τὰ μύρια προσφωνεῖσθαι δεικνύντων ὥσπερ τὰ χρώματα αὐτῶν, ἀλλὰ τῆς διανοίας λεγούσης τοσαῦτα· εἰ γὰρ μὴ λέγοι, οὐκ ἂν εἰδείη, ὅσον τὸ πληθος. Πῶς οὖν ἐρεῖ; Ἡ ἐπιστάμενος ἀριθμεῖν· τοῦτο δέ, εἰ ἀριθμὸν εἰδείη· εἰδείη δ' ἂν, εἰ εἴη ἀριθμός. Ἀγνοεῖν δὲ τὴν φύσιν ἐκείνην, ὅσα ἐστὶ τὸ πληθος, ἄτοπον, μᾶλλον δὲ ἀδύνατον. Ὡσπερ τοίνυν εἰ λέγοι τις ἀγαθὰ, ἢ τὰ παρ' αὐτῶν τοιαῦτα λέγει, ἢ κατηγορεῖ τὸ ἀγαθὸν ὡς συμβεβηκὸς αὐτῶν. Καὶ εἰ τὰ πρῶτα λέγει, ὑπόστασιν λέγει τὴν πρώτην· εἰ δὲ οἷς συμβέβηκε τὸ ἀγαθόν, δεῖ εἶναι φύσιν ἀγαθοῦ, ἵνα καὶ ἄλλοις συμβεβήκη, ἢ τὸ αἴτιον τὸ πεποιηκὸς καὶ ἐν ἄλλῳ [δεῖ] εἶναι, ἢ αὐτοαγαθόν, ἢ γεγεννηκὸς τὸ ἀγαθὸν ἐν φύσει οἰκεῖαι. Οὕτως καὶ ἐπὶ τῶν ὄντων ὁ λέγων ἀριθμόν, οἶον δεκάδα, ἢ αὐτὴν ὑφessestῶσαν δεκάδα ἂν λέγοι, ἢ οἷς συμβέβηκε δεκάς λέγων αὐτὴν δεκάδα ἀναγκάζοιτο ἂν τίθεσθαι ἐφ' αὐτῆς οὐκ ἄλλο τι ἢ δεκάδα οὔσαν. Ἀνάγκη τοίνυν, εἰ τὰ ὄντα δεκάδα λέγοι, ἢ αὐτὰ δεκάδα εἶναι ἢ πρὸ αὐτῶν ἄλλην δεκάδα εἶναι οὐκ ἄλλο τι ἢ αὐτὸ τοῦτο δεκάδα εἶναι. Καθόλου τοίνυν δεκτέον, ὅτι πᾶν, ὅ τι περ' ἂν κατ' ἄλλου κατηγορηται, παρ' ἄλλου ἐλήλυθεν εἰς ἐκεῖνο ἢ ἐνέργειά ἐστιν ἐκείνου. Καὶ εἰ τοιοῦτον, οἶον μὴ ποτὲ μὲν παρῆναι, ποτὲ δὲ μὴ παρῆναι, ἀλλ' ἅει μετ' ἐκείνου εἶναι, εἰ οὐσία ἐκεῖνο, οὐσία καὶ αὐτό, καὶ οὐ μᾶλλον ἐκεῖνο ἢ αὐτὸ οὐσία· εἰ δὲ μὴ οὐσίαν διδοίη, ἀλλ' οὖν τῶν ὄντων καὶ ὄν. Καὶ εἰ μὲν δύναιτο τὸ πρᾶγμα ἐκεῖνο νοεῖσθαι ἄνευ τῆς ἐνεργείας αὐτοῦ, ἅμα μὲν εἶναι οὐδὲν ἦττον ἐκεῖναι, ὕστερον δὲ τῇ ἐπινοίᾳ τάττεσθαι παρ' ἡμῶν. Εἰ δὲ μὴ παρεπινοεῖσθαι οἷόν τε ἄνευ ἐκείνου, οἶον ἄνθρωπον ἄνευ τοῦ ἐν, ἢ οὐχ ὕστερον αὐτοῦ, ἀλλὰ συνυπάρχον, ἢ πρότερον αὐτοῦ, ἵνα αὐτὸ δι' ἐκεῖνο ὑπάρχηι· ἡμεῖς δὴ φαμεν πρότερον τὸ ἐν καὶ τὸν ἀριθμόν.

10. When it takes lot with multiplicity, Being becomes Number by the fact of awakening to manifoldness; — before, it was a preparation, so to speak, of the Beings, their fore-promise, a total of henads offering a stay for what was to be based upon them.

Here with us a man will say “I wish I had such and such a quantity of gold” — or “such and such a number of houses.” Gold is one thing: the wish is not to bring the numerical quantity into gold but to bring the gold to quantity; the quantity, already present in the mind, is to be passed on to the gold so that it acquire that numerical value.

If the Beings preceded the number and this were discerned upon them at the stirring, to such and such a total, of the numbering principle, then the actual number of the Beings would be a chance not a choice; since that total is not a matter of chance, Number is a causing principle preceding that determined total.

Number then pre-exists and is the cause by which produced things participate in quantity.

The single thing derives its unity by participation in Unity-Absolute; its being it derives from Being-Absolute, which holds its Being from itself alone; a unity is a unity in virtue of Being; the particular unity — where the unity is a multiple unity — is one thing only as the Triad is; the collective Being is a unity of this kind, the unity not of the monad but of the myriad or any such collective number.

Take a man affirming the presence of ten thousand things; it is he that produces the number; he does not tell us that the ten thousand have uttered it; they merely exhibit their several forms; the enumerator's mind supplies the total which would never be known if the mind kept still.

How does the mind pronounce?

By being able to enumerate; that is by knowing Number: but in order to this, Number must be in existence, and that that Principle should not know its own total content is absurd, impossible.

It is with Number as with Good. When we pronounce things to be good either we mean that they are in their own nature so or we affirm goodness as an accidental in them. Dealing with the primals, the goodness we have in mind is that First Hypostasis; where the goodness is an accidental we imply the existence of a Principle of Good as a necessary condition of the accidental presence; there must be some source of that good which is observed elsewhere, whether this source be an Absolute Good or something that of its own nature produces the good. Similarly with number; in attributing the decad to things we affirm either the truly existent decad or, where the decadhood is accidental, we necessarily posit the self-subsistent decad, decad not associated; if things are to be described as forming a decad, then either they must be of themselves the decad or be preceded by that which has no other being than that of decadhood.

It must be urged as a general truth that anything affirmed of a subject not itself either found its way in from outside or is the characteristic Act of that subject; and supposing the predicated attribute to show no variation of presence and absence but to be always present, then, if the subject is a Real Being so also is the accidental in an equal degree; or, failing Real Being, it at least belongs to the existents, it exists. In the case when the subject can be thought of as remaining without its Act, yet that Act is inbound with it even though to our minds it appears as a later; when on the contrary the subject cannot be conceived without the attribute-man, for example, without unity — then the attribute is either not later but concomitant or, being essential to the existence, is precedent. In our view, Unity and Number are precedent.

[11] Ἀλλ' εἰ τὴν δεκάδα μὴδὲν εἶναι τις λέγει ἢ ἐνάδας τοσαύτας, εἰ μὲν τὴν ἐνάδα συγχωροῖ εἶναι, διὰ τί μίαν μὲν συγχωρήσει ἐνάδα εἶναι, τὰς δὲ δέκα οὐκέτι; Ὡς γὰρ ἡ μία τὴν ὑπόστασιν ἔχει, διὰ τί οὐ καὶ αἱ ἄλλαι; Οὐ γὰρ δὴ συνεζῦχθαι δεῖ ἐνὶ τινὶ τῶν ὄντων τὴν μίαν ἐνάδα· οὕτω γὰρ οὐκέτι ἕκαστον τῶν ἄλλων ἐν εἶη. Ἀλλ' εἰ δεῖ καὶ ἕκαστον τῶν ἄλλων ἐν εἶναι, κοινὸν τὸ ἐν·

τοῦτο δὲ φύσις μία κατὰ πολλῶν κατηγορουμένη, ἣν ἐλέγομεν καὶ πρὸ τοῦ ἐν πολλοῖς θεωρεῖσθαι δεῖν καθ' αὐτὴν ὑπάρχειν. Οὕσης δὲ ἐνάδος ἐν τούτῳ καὶ πάλιν ἐν ἄλλῳ θεωρουμένης, εἰ μὲν κἀκεῖνη ὑπάρχει, οὐ μία μόνον ἐνὰς τὴν ὑπόστασιν ἔξει καὶ οὕτως πλῆθος ἔσται ἐνάδων· εἰ δ' ἐκείνην μόνην τὴν πρώτην, ἥτοι τῷ μάλιστα ὄντι συνοῦσαν ἢ τῷ μάλιστα ἐνὶ πάντῃ. Ἄλλ' εἰ μὲν τῷ μάλιστα ὄντι, ὁμωνύμως ἂν αἱ ἄλλαι ἐνάδες καὶ οὐ συνταχθήσονται τῇ πρώτῃ, ἢ ὁ ἀριθμὸς ἐξ ἀνομοίων μονάδων καὶ διαφοραὶ τῶν μονάδων καὶ καθόσον μονάδες· εἰ δὲ τῷ μάλιστα ἐνί, τί ἂν δέοιτο τὸ μάλιστα ἐν, ἴνα ἐν ἧ, τῆς μονάδος ταύτης; Εἰ δὴ ταῦτα ἀδύνατα, ἀνάγκη ἐν εἶναι οὐκ ἄλλο τι ὄν ἢ ἐν ψιλόν, ἀπηρημωμένον τῇ οὐσίᾳ αὐτοῦ πρὸ τοῦ ἕκαστον ἐν λεχθῆναι καὶ νοηθῆναι. Εἰ οὖν τὸ ἐν ἄνευ τοῦ πράγματος τοῦ λεγομένου ἐν κἀκεῖ ἔσται, διὰ τί οὐ καὶ ἄλλο ἐν ὑποστήσεται; Καὶ χωρὶς μὲν ἕκαστον πολλὰι μονάδες, ἃ καὶ πολλὰ ἐν. Εἰ δ' ἐφεξῆς οἷον γεννώη ἢ φύσις, μᾶλλον δὲ γεννήσασα ἢ οὐ σῆσασα καθ' ἐν ὧν ἐγέννα, οἷον συνεχῇ ἓνα ποιοῦσα, περιγράψασα μὲν καὶ σῆσασα θᾶπτον ἐν τῇ προόδῳ τοὺς ἐλάττους ἀριθμοὺς ἀπογεννήσαι, εἰς πλεόν δὲ κινηθεῖσα, οὐκ ἐπ' ἄλλοις, ἀλλ' ἐν αὐταῖς ταῖς κινήσεσι, τοὺς μείζους ἀριθμοὺς ὑποστήσαι· καὶ οὕτω δὴ ἐκάστοις ἀριθμοῖς ἐφαρμόσαι τὰ πλήθη ἕκαστα καὶ ἕκαστον τῶν ὄντων εἰδυῖαν, ὥς, εἰ μὴ ἐφαρμοσθεῖ ἕκαστον ἀριθμῷ ἐκάστω, ἢ οὐδ' ἂν εἴη ἢ ἄλλο τι ἂν παρεκβᾶν εἴη ἀνάρριθμον καὶ ἄλογον γεγεννημένον.

11. It may be suggested that the decad is nothing more than so many henads; admitting the one henad why should we reject the ten? As the one is a real existence why not the rest? We are certainly not compelled to attach that one henad to some one thing and so deprive all the rest of the means to unity: since every existent must be one thing, the unity is obviously common to all. This means one principle applying to many, the principle whose existence within itself we affirmed to be presupposed by its manifestation outside.

But if a henad exists in some given object and further is observed in something else, then that first henad being real, there cannot be only one henad in existence; there must be a multiplicity of henads.

Supposing that first henad alone to exist, it must obviously be lodged either in the thing of completest Being or at all events in the thing most completely a unity. If in the thing of completest Being, then the other henads are but nominal and cannot be ranked with the first henad, or else Number becomes a collection of unlike monads and there are differences among monads [an impossibility]. If that first henad is to be taken as lodged in the thing of completest unity, there is the question why that most perfect unity should require the first henad to give it unity.

Since all this is impossible, then, before any particular can be thought of as a unit, there must exist a unity bare, unrelated by very essence. If in that realm also there must be a unity apart from anything that can be called one thing, why should there not exist another unity as well?

Each particular, considered in itself, would be a manifold of monads,

totalling to a collective unity. If however Nature produces continuously — or rather has produced once for all — not halting at the first production but bringing a sort of continuous unity into being, then it produces the minor numbers by the sheer fact of setting an early limit to its advance: outgoing to a greater extent — not in the sense of moving from point to point but in its inner changes — it would produce the larger numbers; to each number so emerging it would attach the due quantities and the appropriate thing, knowing that without this adaptation to Number the thing could not exist or would be a stray, something outside, at once, of both Number and Reason.

[12] Ἀλλ' εἰ καὶ τὸ ἐν καὶ τὴν μονάδα μὴ ὑπόστασιν λέγοι ἔχειν – οὐδὲν γὰρ ἐν, ὃ μὴ τί ἐν – πάθημα δέ τι τῆς ψυχῆς πρὸς ἕκαστον τῶν ὄντων, πρῶτον μὲν τί κωλύει, καὶ ὅταν λέγηι ὄν, πάθημα λέγειν εἶναι τῆς ψυχῆς καὶ μηδὲν εἶναι ὄν; Εἰ δ' ὅτι νύττει τοῦτο καὶ πλήττει καὶ φαντασίαν περὶ ὄντος ποιεῖ, νυττομένην καὶ φαντασίαν λαμβάνουσιν τὴν ψυχὴν καὶ περὶ τὸ ἐν ὀρώμεν. Ἐπειτα πότερα καὶ τὸ πάθημα καὶ τὸ νόημα τῆς ψυχῆς ἐν ἡ πληθος ὀρώμεν; Ἀλλ' ὅταν λέγωμεν μὴ ἐν, ἐκ μὲν τοῦ πράγματος αὐτοῦ οὐκ ἔχομεν τὸ ἐν – φαινόμεν γὰρ οὐκ εἶναι ἐν αὐτῷ τὸ ἐν – ἔχομεν ἄρα ἐν, καὶ ἔστιν ἐν ψυχῇ ἄνευ τοῦ τί ἐν. Ἀλλ' ἔχομεν τὸ ἐν ἐκ τῶν ἐξωθεν λαβόντες τινὰ νόησιν καὶ τινα τύπον, οἷον ἐννόημα ἐκ τοῦ πράγματος. Οἱ μὲν γὰρ τῶν λεγομένων παρ' αὐτοῖς ἐννοημάτων ἐν εἶδος τὸ τῶν ἀριθμῶν καὶ τοῦ ἐνὸς τιθέντες ὑποστάσεις ἂν τοιαύτας τιθεῖν, εἴπερ τι τῶν τοιούτων ἐν ὑποστάσει, πρὸς οὓς περὶ αὐτῶν καιρίως ἂν λέγοιτο. Ἀλλ' οὖν εἰ τοιοῦτον οἷον ὕστερον ἀπὸ τῶν πραγμάτων λέγοιεν γεγενῆσθαι ἐν ἡμῖν πάθημα ἢ νόημα, οἷον καὶ τὸ τοῦτο καὶ τὸ τί καὶ δὴ καὶ ὄχλον καὶ ἐορτὴν καὶ στρατὸν καὶ πληθος – καὶ γὰρ ὥσπερ τὸ πληθος παρὰ τὰ πράγματα τὰ πολλὰ λεγόμενα οὐδὲν ἐστὶν οὐδ' ἡ ἐορτὴ παρὰ τοὺς συναχθέντας καὶ εὐθυμουμένους ἐπὶ ἱεροῖς, οὕτως οὐδὲ τὸ ἐν μόνον τι καὶ ἀπηρημωμένον τῶν ἄλλων νοοῦντες, ὅταν λέγωμεν ἐν· πολλὰ δὲ καὶ ἄλλα τοιαῦτα εἶναι, οἷον καὶ δεξιὸν καὶ τὸ ἄνω καὶ τὰ ἀντικείμενα τούτοις· τί γὰρ ἂν εἴη πρὸς ὑπόστασιν ἐπὶ δεξιοῦ ἢ ὅτι μὲν ὠδί, ὃ δ' ὠδί ἔστηκεν ἢ κάθεται; καὶ δὴ καὶ ἐπὶ τοῦ ἄνω ὡσαύτως, τὸ μὲν τοιαύτην θέσιν καὶ ἐν τούτῳ τοῦ παντὸς μᾶλλον, ὃ λέγομεν ἄνω, τὸ δὲ εἰς τὸ λεγόμενον κάτω – πρὸς δὴ τὰ τοιαῦτα πρῶτον μὲν ἐκεῖνο λεκτέον, ὡς ὑπόστασις τις τῶν εἰρημένων ἐν ἐκάστῳ τούτων, οὐ μέντοι ἡ αὐτὴ [ἐπὶ πάντων] οὔτε αὐτῶν πρὸς ἀλλήλα οὔτε πρὸς τὸ ἐν ἐπὶ πάντων. Χωρὶς μέντοι πρὸς ἕκαστον τῶν λεχθέντων ἐπιστατέον.

12. We may be told that unity and monad have no real existence, that the only unity is some definite object that is one thing, so that all comes to an attitude of the mind towards things considered singly.

But, to begin with, why at this should not the affirmation of Being pass equally as an attitude of mind so that Being too must disappear? No doubt Being strikes and stings and gives the impression of reality; but we find ourselves just as vividly struck and impressed in the presence of unity. Besides, is this attitude, this concept itself, a unity or a manifold? When we deny the unity of an object, clearly the unity mentioned is not supplied by the

object, since we are saying it has none; the unity therefore is within ourselves, something latent in our minds independently of any concrete one thing.

[An objector speaks-] “But the unity we thus possess comes by our acceptance of a certain idea or impression from things external; it is a notion derived from an object. Those that take the notion of numbers and of unity to be but one species of the notions held to be inherent in the mind must allow to numbers and to unity the reality they ascribe to any of the others, and upon occasion they must be met; but no such real existence can be posited when the concept is taken to be an attitude or notion rising in us as a by-product of the objects; this happens when we say “This,” “What,” and still more obviously in the affirmations “Crowd,” “Festival,” “Army,” “Multiplicity.” As multiplicity is nothing apart from certain constituent items and the festival nothing apart from the people gathered happily at the rites, so when we affirm unity we are not thinking of some Oneness self-standing, unrelated. And there are many other such cases; for instance “on the right,” “Above” and their opposites; what is there of reality about this “On-the-right-ness” but the fact that two different positions are occupied? So with “Above”: “Above” and “Below” are a mere matter of position and have no significance outside of this sphere.

Now in answer to this series of objections our first remark is that there does exist an actuality implicit in each one of the relations cited; though this is not the same for all or the same for correlatives or the same for every reference to unity.

But these objections must be taken singly.

[13] Τὸ δὴ ἀπὸ τοῦ ὑποκειμένου γενέσθαι τὴν νόησιν τοῦ ἐνός, τοῦ ὑποκειμένου καὶ τοῦ ἐν αἰσθήσει ἀνθρώπου ὄντος ἢ ἄλλου ὁτιοῦν ζώου ἢ καὶ λίθου, πῶς ἂν εἴη εὐλογον, ἄλλου μὲν ὄντος τοῦ φανέντος – τοῦ ἀνθρώπου – ἄλλου δὲ καὶ οὐ ταῦτοῦ ὄντος τοῦ ἔν; Οὐ γὰρ ἂν καὶ ἐπὶ τοῦ μὴ ἀνθρώπου τὸ ἐν ἢ διάνοια κατηγοροῖ. Ἐπειτα, ὥσπερ ἐπὶ τοῦ δεξιοῦ καὶ τῶν τοιοῦτων οὐ μάτην κινουμένη, ἀλλ’ ὁρῶσα θέσιν διάφορον ἔλεγε τὸ ὠδί, οὕτωςί τι ἐνταῦθα ὁρῶσα λέγει ἔν· οὐ γὰρ δὴ κενὸν πάθημα καὶ ἐπὶ μηδενὶ τὸ ἐν λέγει. Οὐ γὰρ δὴ ὅτι μόνον καὶ οὐκ ἄλλο· καὶ γὰρ ἐν τῷ καὶ οὐκ ἄλλο ἄλλο ἐν λέγει. Ἐπειτα τὸ ἄλλο καὶ τὸ ἕτερον ὕστερον· μὴ γὰρ ἐρείσασα πρὸς ἐν οὔτε ἄλλο ἐρεῖ ἢ διάνοια οὔτε ἕτερον, τό τε μόνον ὅταν λέγηι, ἐν μόνον λέγει· ὥστε τὸ ἐν λέγει πρὸ τοῦ μόνον. Ἐπειτα τὸ λέγον, πρὶν εἰπεῖν περὶ ἄλλου ἐν, ἐστὶν ἐν, καὶ περὶ οὗ λέγει, πρὶν εἰπεῖν ἢ νοῆσαι τίνα περὶ αὐτοῦ, ἐστὶν ἐν· ἢ γὰρ ἐν ἢ πλείω ἐνός καὶ πολλά· καὶ εἰ πολλά, ἀνάγκη προυπάρχειν ἐν. Ἐπεὶ καὶ ὅταν πλῆθος λέγηι πλείω ἐνός λέγει· καὶ στρατὸν πολλοὺς ὠπλισμένους καὶ εἰς ἐν συντεταγμένους νοεῖ, καὶ πλῆθος ὃν οὐκ εἴη πλῆθος εἶναι· ἢ διάνοια δηλὸν πού καὶ ἐνταῦθα ποιεῖ ἢ διδοῦσα τὸ ἐν, ὃ μὴ ἔχει τὸ πλῆθος, ἢ ὁξέως τὸ ἐν τὸ ἐκ τῆς τάξεως ἰδοῦσα τὴν τοῦ πολλοῦ φύσιν συνήγαγεν εἰς ἐν· οὐδὲ γὰρ οὐδ’ ἐνταῦθα τὸ ἐν ψεύδεται, ὥσπερ καὶ ἐπὶ οἰκίας τὸ ἐκ πολλῶν λίθων ἐν· μάλλον μέντοι τὸ ἐν ἐπ’ οἰκίας. Εἰ οὖν μάλλον ἐπὶ τοῦ συνεχοῦς καὶ μάλλον ἐπὶ τοῦ μὴ μεριστοῦ, δηλὸν ὅτι ὄντος τινὸς φύσεως τοῦ ἐνός καὶ ὑφεστώσης. Οὐ γὰρ οἶόν τε ἐν τοῖς μὴ οὖσι τὸ μάλλον

εἶναι, ἀλλ' ὥσπερ τὴν οὐσίαν κατηγοροῦντες καθ' ἑκάστου τῶν αἰσθητῶν, κατηγοροῦντες δὲ καὶ κατὰ τῶν νοητῶν κυριώτερον κατὰ τῶν νοητῶν τὴν κατηγορίαν ποιούμεθα ἐν τοῖς οὕσι τὸ μᾶλλον καὶ κυριώτερον τιθέντες, καὶ τὸ ὄν μᾶλλον ἐν οὐσίαι καὶ αἰσθητῇ ἢ ἐν τοῖς ἄλλοις γένεσιν, οὕτω καὶ τὸ ἐν μᾶλλον καὶ κυριώτερον ἐν τε τοῖς αἰσθητοῖς αὐτοῖς διάφορον κατὰ τὸ μᾶλλον καὶ ἐν τοῖς νοητοῖς ὁρῶντες εἶναι – κατὰ πάντας τοὺς τρόπους εἰς ἀναφορὰν μέντοι ἐνὸς εἶναι φατέον. Ὡσπερ δὲ ἡ οὐσία καὶ τὸ εἶναι νοητὸν καὶ οὐκ αἰσθητὸν ἐστὶ, κἂν μετέχηι τὸ αἰσθητὸν αὐτῶν, οὕτω καὶ τὸ ἐν περὶ αἰσθητὸν μὲν ἂν κατὰ μετοχὴν θεωροῖτο, νοητὸν μέντοι καὶ νοητῶς ἢ διάνοια αὐτὸ λαμβάνει· ὥστε ἀπ' ἄλλου ἄλλο νοεῖ, ὃ οὐχ ὁρᾷ· προήκει ἄρα· εἰ δὲ προήκει ὃν τόδε τι, ταῦτόν τῳ ὄν. Καὶ ὅταν τι, ἐν αὐτῷ λέγει· ὥσπερ ὅταν τινέ, δύο· καὶ ὅταν τινάς, πολλούς. Εἰ τοίνυν μηδὲ τι νοῆσαι ἔστιν ἄνευ τοῦ ἐν ἢ τοῦ δύο ἢ τινος ἀριθμοῦ, πῶς οἷόν τε ἄνευ οὗ οὐχ οἷόν τε τι νοῆσαι ἢ εἰπεῖν μὴ εἶναι; Οὗ γὰρ μὴ ὄντος μηδ' ὅτιοῦν δυνατόν νοῆσαι ἢ εἰπεῖν, λέγειν μὴ εἶναι ἀδύνατον. Ἀλλ' οὗ χρεῖα πανταχοῦ πρὸς παντὸς νοήματος ἢ λόγου γένεσιν, προυπάρχειν δεῖ καὶ λόγου καὶ νοήσεως· οὕτω γὰρ ἂν πρὸς τὴν τούτων γένεσιν παραλαμβάνοιτο. Εἰ δὲ καὶ εἰς οὐσίας ἐκάστης ὑπόστασιν – οὐδὲν γὰρ ὄν, ὃ μὴ ἐν – καὶ πρὸ οὐσίας ἂν εἴη καὶ γεννῶν τὴν οὐσίαν. Διὸ καὶ ἐν ὄν, ἀλλ' οὐκ ὄν, εἴτα ἐν· ἐν μὲν γὰρ τῳ ὄν καὶ ἐν πολλὰ ἂν εἴη, ἐν δὲ τῳ ἐν οὐκ ἐνι τὸ ὄν, εἰ μὴ καὶ ποιήσειεν αὐτὸ προσνεῦσαν αὐτοῦ τῇ γενέσει. Καὶ τὸ τοῦτο δὲ οὐ κενόν· ὑπόστασιν γὰρ δεικνυμένην λέγει ἀντὶ τοῦ ὀνόματος αὐτοῦ καὶ παρουσίαν τινά, οὐσίαν ἢ ἄλλο τι τῶν ὄντων· ὥστε τὸ τοῦτο σημαῖνοι ἂν οὐ κενόν τι οὐδ' ἔστι πάθημα τῆς διανοίας ἐπὶ μηδενὶ ὄντι, ἀλλ' ἔστι πρᾶγμα ὑποκείμενον, ὥσπερ εἰ καὶ τὸ ἴδιον αὐτοῦ τινος ὄνομα λέγοι.

13. It cannot reasonably be thought that the notion of unity is derived from the object since this is physical — man, animal, even stone, a presentation of that order is something very different from unity [which must be a thing of the Intellectual]; if that presentation were unity, the mind could never affirm unity unless of that given thing, man, for example.

Then again, just as in the case of “On the right” or other such affirmation of relation, the mind does not affirm in some caprice but from observation of contrasted position, so here it affirms unity in virtue of perceiving something real; assuredly the assertion of unity is not a bare attitude towards something non-existent. It is not enough that a thing be alone and be itself and not something else: and that very “something else” tells of another unity. Besides Otherness and Difference are later; unless the mind has first rested upon unity it cannot affirm Otherness or Difference; when it affirms Aloneness it affirms unity-with-aloneness; thus unity is presupposed in Aloneness.

Besides, that in us which asserts unity of some object is first a unity, itself; and the object is a unity before any outside affirmation or conception.

A thing must be either one thing or more than one, manifold: and if there is to be a manifold there must be a precedent unity. To talk of a manifold is to talk of what has something added to unity; to think of an army is to think of a multitude under arms and brought to unity. In refusing to allow the manifold

to remain manifold, the mind makes the truth clear; it draws a separate many into one, either supplying a unity not present or keen to perceive the unity brought about by the ordering of the parts; in an army, even, the unity is not a fiction but as real as that of a building erected from many stones, though of course the unity of the house is more compact.

If, then, unity is more pronounced in the continuous, and more again where there is no separation by part, this is clearly because there exists, in real existence, something which is a Nature or Principle of Unity. There cannot be a greater and less in the non-existent: as we predicate Substance of everything in sense, but predicate it also of the Intellectual order and more strictly there — since we hold that the greater and more sovereign substantiality belongs to the Real Beings and that Being is more marked in Substance, even sensible Substance, than in the other Kinds — so, finding unity to exhibit degree of more and less, differing in sense-things as well as in the Intellectual, we must similarly admit that Unity exists under all forms though still by reference, only, to that primal Unity.

As Substance and Real Being, despite the participation of the sensible, are still of the Intellectual and not the sensible order, so too the unity observed present in things of sense by participation remains still an Intellectual and to be grasped by an Intellectual Act. The mind, from a thing present to it, comes to knowledge of something else, a thing not presented; that is, it has a prior knowledge. By this prior knowledge it recognises Being in a particular being; similarly when a thing is one it can affirm unity as it can affirm also duality and multiplicity.

It is impossible to name or conceive anything not making one or two or some number; equally impossible that the thing should not exist without which nothing can possibly be named or conceived; impossible to deny the reality of that whose existence is a necessary condition of naming or affirming anything; what is a first need, universally, to the formation of every concept and every proposition must exist before reasoning and thinking; only as an existent can it be cited to account for the stirring of thought. If Unity is necessary to the substantial existence of all that really is — and nothing exists which is not one — Unity must precede Reality and be its author. It is therefore, an existent Unity, not an existent that develops Unity; considered as Being-with-Unity it would be a manifold, whereas in the pure Unity there is no Being save in so far as Unity attends to producing it. As regards the word “This,” it is not a bare word; it affirms an indicated existence without using the name, it tells of a certain presence, whether a substance or some other existent; any This must be significant; it is no attitude of the mind applying itself to a non-existent; the This shows a thing present, as much as if we used the strict name of the object.

[14] Πρὸς δὲ τὰ κατὰ τὸ πρὸς τι λεχθέντα ἂν τις εὐλόγως λέγοι, ὡς οὐκ ἔστι τὸ ἐν τοιοῦτον οἷον ἄλλου παθόντος αὐτὸ μηδὲν παθὸν ἀπολωλέκεναι τὴν αὐτοῦ φύσιν, ἀλλὰ δεῖ, εἰ μέλλοι ἐκ τοῦ ἐν ἐκβῆναι, πεπονθέναι τὴν τοῦ ἐνός

στέρησιν εἰς δύο ἢ πλείω διαιρεθέν. Εἰ οὖν ὁ αὐτὸς ὄγκος διαιρεθεὶς δύο γίνεται οὐκ ἀπολόμενος ὡς ὄγκος, δηλὸν ὅτι παρὰ τὸ ὑποκείμενον ἦν ἐν αὐτῷ προσὸν τὸ ἓν, ὃ ἀπέβαλε τῆς διαιρέσεως αὐτὸ φθειράσης. Ὁ δὲ ὅτε μὲν τῷ αὐτῷ πάρεστιν, ὅτε δὲ ἀπογίνεται, πῶς οὐκ ἐν τοῖς οὗσι τάζομεν, ὅπου ἂν ἦ; Καὶ συμβεβηκέναι μὲν τούτοις, καθ' αὐτὸ δὲ εἶναι, ἐν τε τοῖς αἰσθητοῖς ὅταν φαίνηται ἐν τε τοῖς νοητοῖς, τοῖς μὲν ὑστέροις συμβεβηκός, ἐφ' αὐτοῦ δὲ ἐν τοῖς νοητοῖς, τῷ πρώτῳ, ὅταν ἓν, εἴτα ὄν. Εἰ δέ τις λέγοι, ὡς καὶ τὸ ἐν μηδὲν παθὸν προσελθόντος ἄλλου αὐτῷ οὐκέτι ἓν, ἀλλὰ δύο ἔσται, οὐκ ὀρθῶς ἔρεῖ. Οὐ γὰρ τὸ ἐν ἐγένετο δύο, οὔτε ὧι προσετέθη οὔτε τὸ προστεθέν, ἀλλ' ἐκάτερον μένει ἓν, ὥσπερ ἦν· τὰ δὲ δύο κατηγορεῖται κατ' ἀμφοῖν, χωρὶς δὲ τὸ ἐν καθ' ἐκάτερου μένοντος. Οὐκ οὖν τὰ δύο φύσει ἐν σχέσει καὶ ἡ δυάς. Ἀλλ' εἰ μὲν κατὰ τὴν σύνοδον καὶ τὸ συνόδοι εἶναι ταὐτὸν τῷ δύο ποιεῖν, τάχ' ἂν ἦν ἡ τοιαύτη σχέσις τὰ δύο καὶ ἡ δυάς. Νῦν δὲ καὶ ἐν τῷ ἐναντίῳ πάθει θεωρεῖται πάλιν αὐτὴ δυάς· σχισθέντος γὰρ ἐνός τινος γίνεται δύο· οὐ τοῖνυν οὔτε σύνοδος οὔτε σχίσις τὰ δύο, ἴν' ἂν ἦν σχέσις. Ὁ αὐτὸς δὲ λόγος καὶ ἐπὶ παντὸς ἀριθμοῦ. Ὅταν γὰρ σχέσις ἦι ἡ γεννώσα τι, ἀδύνατον τὴν ἐναντίαν τὸ αὐτὸ γεννᾶν, ὡς τοῦτο εἶναι τὸ πρᾶγμα τὴν σχέσιν. Τί οὖν τὸ κύριον αἴτιον; Ἐν μὲν εἶναι τοῦ ἐν παρουσίαι, δύο δὲ δυάδος, ὥσπερ καὶ λευκὸν λευκοῦ καὶ καλὸν καλοῦ καὶ δικαίου δίκαιον. Ἡ οὐδὲ ταῦτα θετέον εἶναι, ἀλλὰ σχέσεις καὶ ἐν τούτοις αἰτιατέον, ὡς δίκαιον μὲν διὰ τὴν πρὸς τάδε τοιάνδε σχέσιν, καλὸν δέ, ὅτι οὕτω διατιθέμεθα οὐδενὸς ὄντος ἐν αὐτῷ τῷ ὑποκειμένῳ οἷου διαθεῖναι ἡμᾶς οὐδ' ἤκοντος ἐπακτοῦ τῷ καλῷ φαινομένῳ. Ὅταν τοῖνυν ἴδῃς τι ἐν ὃ λέγεις, πάντως δήπου ἐστὶ καὶ μέγα καὶ καλὸν καὶ μυρία ἂν εἴη εἰπεῖν περὶ αὐτοῦ. Ὡς οὖν τὸ μέγα καὶ μέγεθός ἐστιν ἐν αὐτῷ καὶ γλυκὺ καὶ πικρὸν καὶ ἄλλαι ποιότητες, διὰ τί οὐχὶ καὶ τὸ ἓν; Οὐ γὰρ δὴ ποιότης μὲν ἔσται πᾶσα ἡτισοῦν, ποσότης δ' ἐν τοῖς οὗσιν οὐκ ἔσται, οὐδὲ ποσότης μὲν τὸ συνεχές, τὸ δὲ διωρισμένον οὐκ ἔσται, καίτοι μέτρῳ τὸ συνεχές χρῆται τῷ διωρισμένῳ. Ὡς οὖν μέγα μεγέθους παρουσίαι, οὕτω καὶ ἐν ἐνός καὶ δύο δυάδος καὶ τὰ ἄλλα ὡσαύτως. Τὸ δὲ ζητεῖν πῶς μεταλαμβάνει κοινὸν πρὸς πάντων τῶν εἰδῶν τὴν ζητουμένην μετάληψιν. Φατέον δ' ἐν μὲν τοῖς διηρημένοις ἄλλως θεωρεῖσθαι τὴν δεκάδα [ἐνοῦσαν δεκάδα], ἐν δὲ τοῖς συνεχέσιν ἄλλως, ἐν δὲ ταῖς πολλαῖς εἰς ἐν τοσαύταις δυνάμεσιν ἄλλως· καὶ ἐν τοῖς νοητοῖς ἤδη ἀναβεβηκέναι· ἔτι δὲ ἐκεῖ μηκέτι ἐν ἄλλοις θεωρουμένους, ἀλλ' αὐτοὺς ἐφ' αὐτῶν ὄντας τοὺς ἀληθεστάτους ἀριθμοὺς εἶναι, αὐτοδεκάδα, οὐ δεκάδα τινῶν νοητῶν.

14. To the argument touching relation we have an answer surely legitimate:

The Unity is not of a nature to lose its own manner of being only because something else stands in a state which it does not itself share; to stray from its unity it must itself suffer division into duality or the still wider plurality.

If by division the one identical mass can become a duality without loss of quantity, clearly the unity it possessed and by this destructive division lost was something distinct. What may be alternatively present and absent to the same subject must be classed among Real-Beings, regardless of position; an accidental elsewhere, it must have reality in itself whether it be manifested in

things of sense or in the Intellectual — an accidental in the Later but self-existent in the higher, especially in the First in its aspect of Unity developing into Being. We may be told that Unity may lose that character without change in itself, becoming duality by association with something else; but this is not true; unity does not become two things; neither the added nor what takes the addition becomes two; each remains the one thing it was; the duality is predicable of the group only, the unity remaining unchanged in each of those unchanged constituents.

Two and the Dyad are not essentially relative: if the only condition to the construction of duality were meeting and association such a relation might perhaps constitute Twoness and Duality; but in fact we see Duality produced by the very opposite process, by the splitting apart of a unity. This shows that duality — or any other such numerical form — is no relation produced either by scission or association. If one configuration produces a certain thing it is impossible that the opposite should produce the same so that the thing may be identified with the relation.

What then is the actual cause?

Unity is due to the presence of Unity; duality to that of Duality; it is precisely as things are white by Whiteness, just by Justice, beautiful by Beauty. Otherwise we must reject these universals and call in relation here also: justice would arise from a certain attitude in a given situation, Beauty from a certain pattern of the person with nothing present able to produce the beauty, nothing coming from without to effect that agreeable appearance.

You see something which you pronounce to be a unity; that thing possesses also size, form, and a host of other characteristics you might name; size, bulk, sweetness, bitterness and other Ideas are actually present in the thing; it surely cannot be thought that, while every conceivable quality has Real-Being, quantity [Number] has not and that while continuous quantity exists, discrete quantity does not and this though continuous quantity is measured by the discrete. No: as size by the presence of Magnitude, and Oneness by the presence of Unity, so with Duality and all the other numerical modes.

As to the How of participation, the enquiry is that of all participation in Ideal Forms; we must note, however, that the presence of the Decad in the looser totals is different from its presence in the continuous; there is difference again in its presence within many powers where multiplicity is concentrated in unity; arrived at the Intellectuals, there too we discover Number, the Authentic Number, no longer entering the alien, Decad-Absolute not Decad of some particular Intellectual group.

[15] Πάλιν γὰρ ἐξ ἀρχῆς τούτων ἥδη λεχθέντων λέγωμεν τὸ μὲν ζῦμπαν ὃν τὸ ἀληθινὸν ἐκεῖνο καὶ ὃν εἶναι καὶ νοῦν καὶ ζῶιον τέλειον εἶναι, ὁμοῦ δὲ πάντα ζῶια εἶναι, οὗ δὲ τὸ ἐν ἐνί, ὡς ἦν αὐτῷ δυνατόν, μεμίμηται καὶ τότε τὸ ζῶιον τὸ πᾶν· ἔφυγε γὰρ ἡ τοῦ αἰσθητοῦ φύσις τὸ ἐκεῖ ἐν, εἴπερ καὶ ἐμελλεν αἰσθητὸν εἶναι. Ἀριθμὸν δὲ δεῖ αὐτὸν εἶναι σύμπαντα· εἰ γὰρ μὴ τέλειος εἴη,

ἐλλείπει ἀν ἀριθμῶι τινι· καὶ εἰ μὴ πᾶς ἀριθμὸς ζώων ἐν αὐτῷ εἶη, παντελὲς ζῶιον οὐκ ἂν εἶη. Ἐστὶν οὖν ὁ ἀριθμὸς πρὸ ζώιου παντὸς καὶ τοῦ παντελοῦς ζώιου. Ὁ μὲν δὴ ἄνθρωπος ἐν τῷ νοητῷ καὶ τὰ ἄλλα ζῶια καθὼ ἐστὶ, καὶ ἡ ζῶιον παντελὲς ἐστὶν ἐκεῖνο. Καὶ γὰρ καὶ ὁ ἐνταῦθα ἄνθρωπος, ἡ ζῶιον, [τὸ πᾶν] μέρος αὐτοῦ· καὶ ἕκαστον, ἡ ζῶιον, ἐκεῖ ἐν ζώιω ἐστίν. Ἐν δὲ τῷ νῶι, καθόσον νοῦς, ὡς μὲν μέρη οἱ νοῖ πάντες καθ' ἕκαστον· ἀριθμὸς δὲ καὶ τούτων. Οὐ τοίνυν οὐδ' ἐν νῶι ἀριθμὸς πρῶτως· ὡς δὲ ἐν νῶι, ὅσα νοῦ ἐνέργειαι· καὶ ὡς νοῦ, δικαιοσύνη καὶ σωφροσύνη καὶ αἱ ἄλλαι ἀρεταὶ καὶ ἐπιστήμη καὶ ὅσα νοῦς ἔχων νοῦς ἐστὶν ὄντως. Πῶς οὖν οὐκ ἐν ἄλλωι ἢ ἐπιστήμῃ; Ἡ ὅτι ἔστι ταῦτὸν καὶ ὁμοῦ ὁ ἐπιστήμων, τὸ ἐπιστητόν, ἢ ἐπιστήμη, καὶ τὰ ἄλλα ὡσαύτως· διὸ καὶ πρῶτως ἕκαστον καὶ οὐ συμβεβηκὸς ἢ δικαιοσύνη, ψυχῇ δέ, καθόσον ψυχῇ, συμβεβηκός· δυνάμει γὰρ μᾶλλον ταῦτα, ἐνεργεῖαι δέ, ὅταν πρὸς νοῦν καὶ συνῇ. Μετὰ δὲ τοῦτο ἤδη τὸ ὄν, καὶ ἐν τούτῳ ὁ ἀριθμὸς, μεθ' οὗ τὰ ὄντα γεννᾶι κινούμενον κατ' ἀριθμόν, προστησάμενον τοὺς ἀριθμοὺς τῆς ὑποστάσεως αὐτῶν, ὥσπερ καὶ αὐτοῦ τὸ ἐν συνάπτον αὐτὸ τὸ ὄν πρὸς τὸ πρῶτον, οἱ δ' ἀριθμοὶ οὐκέτι τὰ ἄλλα πρὸς τὸ πρῶτον· ἀρκεῖ γὰρ τὸ ὄν συνημμένον. Τὸ δὲ ὄν γενόμενον ἀριθμὸς συνάπτει τὰ ὄντα πρὸς αὐτό· σχίζεται γὰρ οὐ καθὼ ἐν, ἀλλὰ μένει τὸ ἐν αὐτοῦ· σχιζόμενον δὲ κατὰ τὴν αὐτοῦ φύσιν εἰς ὅσα ἠθέλησεν, εἶδεν εἰς ὅσα κατὰ τὸν ἀριθμόν ἐγέννησεν ἐν αὐτῷ ἄρα ὄντα· ταῖς γὰρ δυνάμεσι τοῦ ἀριθμοῦ ἐσχίσθη καὶ τοσαῦτα ἐγέννησεν, ὅσα ἦν ὁ ἀριθμὸς. Ἀρχὴ οὖν καὶ πηγὴ ὑποστάσεως τοῖς οὖσιν ὁ ἀριθμὸς ὁ πρῶτος καὶ ἀληθής. Διὸ καὶ ἐνταῦθα μετὰ ἀριθμῶν ἢ γένεσις ἐκάστοις, κἂν ἄλλον ἀριθμόν λάβῃ τι, ἢ ἄλλο γεννᾶι ἢ γίνεται οὐδέν. Καὶ οὗτοι μὲν πρῶτοι ἀριθμοί, ὡς ἀριθμητοί· οἱ δ' ἐν τοῖς ἄλλοις ἤδη ἀμφοτέρα ἔχουσιν· ἡ μὲν παρὰ τούτων, ἀριθμητοί, ἡ δὲ κατὰ τούτους τὰ ἄλλα μετροῦσι, καὶ ἀριθμοῦντες τοὺς ἀριθμοὺς καὶ τὰ ἀριθμητά· τίνι γὰρ δέκα ἂν λέγοιεν ἢ τοῖς παρ' αὐτοῖς ἀριθμοῖς;

15. We must repeat: The Collective Being, the Authentic, There, is at once Being and Intellectual-Principle and the Complete Living Form; thus it includes the total of living things; the Unity There is reproduced by the unity of this living universe in the degree possible to it — for the sense-nature as such cannot compass that transcendental unity — thus that Living-All is inevitably Number-Entire: if the Number were not complete, the All would be deficient to the extent of some number, and if every number applicable to living things were not contained in it, it would not be the all-comprehending Life-Form. Therefore, Number exists before every living thing, before the collective Life-Form.

Again: Man exists in the Intellectual and with him all other living things, both by possession of Real-Being and because that is the Life-Form Complete. Even the man of this sphere is a member of the Intellectual since that is the Life-Form Complete; every living thing by virtue of having life, is There, There in the Life-form, and man is There also, in the Intellectual, in so far as he is intellect, for all intelligences are severally members of That. Now all this means Number There. Yet even in Intellect Number is not present

primally; its presence There is the reckoning of the Acts of Intellectual-Principle; it tallies with the justice in Intellectual-Principle, its moral wisdom, its virtues, its knowledge, all whose possession makes That Principle what it is.

But knowledge — must not this imply presence to the alien? No; knowledge, known and knower are an identity; so with all the rest; every member of Intellectual-Principle is therefore present to it primally; justice, for example, is not accidental to it as to soul in its character as soul, where these virtues are mainly potential becoming actual by the intention towards Intellectual-Principle and association with it.

Next we come to Being, fully realized, and this is the seat of Number; by Number, Being brings forth the Beings; its movement is planned to Number; it establishes the numbers of its offspring before bringing them to be, in the same way as it establishes its own unity by linking pure Being to the First: the numbers do not link the lower to the First; it suffices that Being is so linked; for Being, in taking form as Number, binds its members to itself. As a unity, it suffers no division, remaining self-constant; as a thing of division, containing its chosen total of members, it knows that total and so brings forth Number, a phase therefore of its content: its development of part is ruled by the powers of Number, and the Beings it produces sum to that Number. Thus Number, the primal and true, is Principle and source of actuality to the Beings.

Hence it is that in our sphere, also, Number accompanies the coming to be of particular things and to suppose another number than the actual is to suppose the production of something else or of nothing.

These then are the primal numbers; they are numerable; the numbers of the other order are of a double character; as derived from the first numbers they are themselves numerable but as acting for those first they are measures of the rest of things, numbering numbers and numerables. For how could they declare a Decad save in the light of numbers within themselves?

[16] Τούτους δὴ, οὓς φαμεν πρώτους ἀριθμοὺς καὶ ἀληθεῖς, ποῦ ἂν τις φαίη θείητε καὶ εἰς τί γένος τῶν ὄντων; Ἐν μὲν γὰρ τῷ ποσῶι δοκοῦσιν εἶναι παρὰ πᾶσι καὶ δὴ καὶ ποσοῦ μνήμην ἐν τῷ πρόσθεν ἐποιεῖσθε ἀξιοῦντες ὁμοίως [ἐν] τῷ συνεχεῖ καὶ τὸ διωρισμένον ἐν τοῖς οὗσι τιθέναι. Πάλιν τε αὖ λέγετε, ὡς πρώτων ὄντων οὗτοί εἰσιν οἱ ἀριθμοί, ἄλλους τε αὖ ἀριθμοὺς παρ' ἐκείνους εἶναι λέγετε ἀριθμοῦντας. Πῶς οὖν ταῦτα διατάττεσθε, λέγετε ἡμῖν. Ἔχει γὰρ πολλὴν ἀπορίαν· ἐπεὶ καὶ τὸ ἐν τὸ ἐν τοῖς αἰσθητοῖς πότερα ποσὸν τι ἢ πολλάκις μὲν τὸ ἐν ποσόν, αὐτὸ δὲ μόνον ἀρχὴ ποσοῦ καὶ οὐ ποσόν; Καὶ πότερα ἀρχὴ οὕσα συγγενὲς ἢ ἄλλο τι; Ταῦτα ἡμῖν πάντα δίκαιοι διασαφεῖν ἔστε. Λεκτέον οὖν ἀρξαμένοις ἐντεῦθεν περὶ τούτων, ὡς ὅταν μὲν – πρῶτον δ' ἐπὶ τῶν αἰσθητῶν ποιητέον τὸν λόγον – ὅταν τοίνυν ἄλλο μετ' ἄλλου λαβὼν εἴτης δύο, οἷον κύνα καὶ ἄνθρωπον ἢ καὶ ἀνθρώπους δύο ἢ πλείους, δέκα εἰπὼν καὶ ἀνθρώπων δεκάδα, ὁ ἀριθμὸς οὗτος οὐκ οὐσία οὐδ' ὡς ἐν αἰσθητοῖς, ἀλλὰ καθαρῶς ποσὸν καὶ μερίζον καθ' ἓνα· καὶ τῆς δεκάδος

ταύτης μέρη ποιῶν τὰ ἓνα ἀρχὴν ποιεῖς καὶ τίθεσαι ποσοῦ· εἰς γὰρ τῶν δέκα οὐχ ἓν καθ' αὐτό. Ὅταν δὲ τὸν ἄνθρωπον αὐτὸν ἐφ' ἑαυτοῦ λέγηις ἀριθμόν τινα, οἷον δυάδα, ζῶιον καὶ λογικόν, οὐχ εἰς ἔτι ὁ τρόπος ἐνταῦθα, ἀλλ' ἢ μὲν διεξοδεύεις καὶ ἀριθμεῖς, ποσὸν τι ποιεῖς, ἢ δὲ τὰ ὑποκείμενά ἐστι δύο καὶ ἑκάτερον ἓν, εἰ τὸ ἓν ἑκάτερον συμπληροῦν τὴν οὐσίαν καὶ ἡ ἐνότης ἐν ἑκατέρῳ, ἀριθμὸν ἄλλον καὶ οὐσιώδη λέγεις. Καὶ ἡ δυὰς αὕτη οὐχ ὕστερον οὐδὲ ὅσον λέγει μόνον ἐξωθεν τοῦ πράγματος, ἀλλὰ τὸ ἐν τῇ οὐσίᾳ καὶ συνέχον τὴν τοῦ πράγματος φύσιν. Οὐ γὰρ ποιεῖς ἀριθμὸν σὺ ἐνταῦθα ἐν διεξόδῳ ἐπὶ τῶν πραγμάτων καθ' αὐτὰ ὄντα οὐδὲ συνιστάμενα ἐν τῷ ἀριθμεῖσθαι· τί γὰρ ἂν γένοιτο εἰς οὐσίαν ἄλλῳ ἀνθρώπῳ μετ' ἄλλου ἀριθμουμένῳ; Οὐδὲ γάρ τις ἐνάς, ὥσπερ ἐν χορῷ, ἀλλ' ἡ δεκάς αὕτη τῶν ἀνθρώπων ἐν σοὶ τῷ ἀριθμοῦντι τὴν ὑπόστασιν ἂν ἔχοι, ἐν δὲ τοῖς δέκα οὐς ἀριθμεῖς μὴ συντεταγμένοις εἰς ἓν οὐδὲ δεκάς ἂν λέγοιτο, ἀλλὰ δέκα σὺ ποιεῖς ἀριθμῶν, καὶ ποσὸν τοῦτο τὸ δέκα· ἐν δὲ τῷ χορῷ καὶ ἔστι τι ἐξω καὶ ἐν τῷ στρατῷ. Πῶς δ' ἐν σοί; Ἡ ὁ μὲν πρὸ τοῦ ἀριθμεῖν ἐγκείμενος ἄλλως· ὁ δ' ἐκ τοῦ φανῆναι ἐξωθεν πρὸς τὸν ἐν σοὶ ἐνέργεια ἢ ἐκείνων ἢ κατ' ἐκείνους, ἀριθμοῦντος ἅμα καὶ ἀριθμὸν γεννῶντος καὶ ἐν τῇ ἐνεργείᾳ ὑπόστασιν ποιοῦντος ποσοῦ, ὥσπερ καὶ ἐν τῷ βαδίζειν ὑπόστασιν τινος κινήσεως. Πῶς οὖν ἄλλως ὁ ἐν ἡμῖν; Ἡ ὁ τῆς οὐσίας ἡμῶν· μετέχουσά φησιν ἀριθμοῦ καὶ ἀρμονίας καὶ ἀριθμὸς αὐτὴ καὶ ἀρμονία· οὔτε γὰρ σῶμά φησὶ τις οὔτε μέγεθος· ἀριθμὸς ἄρα ἡ ψυχὴ, εἴπερ οὐσία. Ὁ μὲν δὴ τοῦ σώματος ἀριθμὸς οὐσία, ὡς σῶμα, ὁ δὲ τῆς ψυχῆς οὐσίαι, ὡς ψυχαί. Καὶ δὴ ὅλως ἐπὶ τῶν νοητῶν, εἰ ἔστι τὸ ἐκεῖ ζῶιον αὐτὸ πλείω, οἷον τριάς, αὕτη ἡ τριάς οὐσιώδης ἢ ἐν τῷ ζῳίῳ. Ἡ δὲ τριάς ἢ μήπω ζώιου, ἀλλ' ὅλως τριάς ἐν τῷ ὄντι, ἀρχὴ οὐσίας. Εἰ δ' ἀριθμεῖς ζῶιον καὶ καλόν, ἑκάτερον μὲν ἓν, σὺ δὲ γεννᾷς ἀριθμὸν ἐν σοὶ καὶ ἐνεργεῖς ποσὸν καὶ δυάδα. Εἰ μέντοι ἀρετὴν τέτταρα λέγοις — καὶ τετράς ἐστὶ τις οἷον τὰ μέρη αὐτῆς εἰς ἓν — καὶ ἐνάδα τετράδα οἷον τὸ ὑποκείμενον, καὶ σὺ τετράδα ἐφαρμόττεις τὴν ἐν σοί.

16. But here we may be questioned about these numbers which we describe as the primal and authentic:

“Where do you place these numbers, in what genus among Beings? To everyone they seem to come under Quantity and you have certainly brought Quantity in, where you say that discrete Quantity equally with the continuous holds place among Beings; but you go on to say that there are the numbers belonging to the Firsts and then talk of other numbers quite distinct, those of reckoning; tell us how you arrange all this, for there is difficulty here. And then, the unity in sense-things — is that a quantity or is quantity here just so many units brought together, the unity being the starting-point of quantity but not quantity itself? And, if the starting-point, is it a kindred thing or of another genus? All this you owe it to us to make clear.”

Be it so; we begin by pointing out a distinction:

You take one thing with another — for we must first deal with objects of sense — a dog and a man, or two men; or you take a group and affirm ten, a decad of men: in this case the number affirmed is not a Reality, even as

Reality goes in the sphere of sense, but is purely Quantity: similarly when you resolve into units, breaking up the decad, those units are your principle of Quantity since the single individual is not a unity absolute.

But the case is different when you consider one man in himself and affirm a certain number, duality, for example, in that he is at once living and reasoning.

By this analysis and totalling, you get quantity; but there are two objects under consideration and each of these is one; each of the unities contributes to the complete being and the oneness is inherent in each; this is another kind of number; number essential; even the duality so formed is no posterior; it does not signify a quantity apart from the thing but the quantity in the essence which holds the thing together. The number here is no mere result of your detailing; the things exist of themselves and are not brought together by your reckoning, but what has it to do with essential reality that you count one man in with another? There is here no resultant unity such as that of a choir — the decad is real only to you who count the ten; in the ten of your reckoning there cannot be a decad without a unitary basis; it is you that make the ten by your counting, by fixing that tenness down to quantity; in choir and army there is something more than that, something not of your placing.

But how do you come to have a number to place?

The Number inherent apart from any enumeration has its own manner of being, but the other, that resulting upon the appearance of an external to be appraised by the Number within yourself, is either an Act of these inherent numbers or an Act in accordance with them; in counting we produce number and so bring quantity into being just as in walking we bring a certain movement into being.

But what of that “Number within us having its own manner of being”?

It is the Number of our essence. “Our essence” we read “partakes of Number and harmony and, also, is Number and harmony.” “Neither body nor magnitude,” someone says: soul, then, is Number since it is essence. The number belonging to body is an essence of the order of body; the number belonging to soul constitutes the essences of souls.

In the Intellectuals, all, if the Absolute Living-Form, there is a multiple — a triad, let us say — that Triad of the Living-Form is of the nature of essence: and the Triad prior to any living thing, Triad in the realm of Being, is a principle of essence.

When you enumerate two things — say, animal and beauty — each of these remains one thing; the number is your production; it lay within yourself; it is you that elaborate quantity, here the dyad. But when you declare virtue to be a Tetrad, you are affirming a Tetrad which does actually exist; the parts, so to speak, make one thing; you are taking as the object of your act a Unity — Tetrad to which you accommodate the Tetrad within yourself.

[17] Ὁ δὲ λεγόμενος ἄπειρος ἀριθμὸς πῶς; Πέρας γὰρ οὗτοι αὐτῶι διδόασιν

οἱ λόγοι. Ἡ καὶ ὀρθῶς, εἴπερ ἔσται ἀριθμός· τὸ γὰρ ἄπειρον μάχεται τῷ ἀριθμῷ. Διὰ τί οὖν λέγομεν ἄπειρος ὁ ἀριθμός; Ἄρ οὖν ὥσπερ ἄπειρον λέγομεν γραμμὴν – λέγομεν δὲ γραμμὴν ἄπειρον, οὐχ ὅτι ἐστὶ τις τοιαύτη, ἀλλ' ὅτι ἔξεστιν ἐπὶ τῇ μεγίστῃ, οἷον τοῦ παντός, ἐπινοῆσαι μείζω – οὕτω καὶ ἐπὶ τοῦ ἀριθμοῦ; Γνωσθέντος γὰρ ὅσος ἐστὶν ἔστιν αὐτὸν διπλασίονα ποιῆσαι τῇ διανοίᾳ οὐκ ἐκείνῳ συνάψαντα. Τὸ γὰρ ἐν σοὶ μόνῳ νόημα καὶ φάντασμα πῶς ἂν τοῖς οὖσι προσάψαις; Ἡ φήσομεν ἄπειρον ἐν τοῖς νοητοῖς εἶναι γραμμὴν; Ποσὴ γὰρ ἂν εἴη ἡ ἐκεῖ γραμμὴ· ἀλλ' εἰ μὴ ποσὴ τις ἐν ἀριθμῷ, ἄπειρος ἂν εἴη. Ἡ τὸ ἄπειρον ἄλλον τρόπον, οὐχ ὡς ἀδιεξίτητον. Ἀλλὰ πῶς ἄπειρος; Ἡ ἐν τῷ λόγῳ τῆς αὐτογραμμῆς οὐκ ἐνι προσνοούμενον πέρας. Τί οὖν ἐκεῖ γραμμὴ καὶ ποῦ; Ὑστερον μὲν γὰρ ἀριθμοῦ· ἐνοράται γὰρ ἐν αὐτῇ τὸ ἐν· καὶ γὰρ ἀφ' ἐνὸς καὶ πρὸς μίαν διάστασιν· ποσὸν δὲ τὸ τῆς διαστάσεως μέτρον οὐκ ἔχει. Ἀλλὰ ποῦ τοῦτο; Ἄρα μόνον ἐν ἐννοήσῃ οἷον ὀριστικῇ; Ἡ καὶ πρᾶγμα, νοερὸν μέντοι. Πάντα γὰρ οὕτως, ὡς καὶ νοερά καὶ πῶς τὸ πρᾶγμα. Καὶ δὴ καὶ περὶ ἐπιπέδου καὶ στερεοῦ καὶ πάντων τῶν σχημάτων, ποῦ καὶ ὅπως· οὐ γὰρ δὴ ἡμεῖς τὰ σχήματα ἐπινοοῦμεν. Μαρτυρεῖ δὲ τό τε τοῦ παντός σχῆμα πρὸ ἡμῶν καὶ τὰ ἄλλα, ὅσα φυσικὰ σχήματα ἐν τοῖς φύσει οὖσιν, ἃ δὴ ἀνάγκη πρὸ τῶν σωμάτων εἶναι ἀσχημάτιστα ἐκεῖ καὶ πρῶτα σχήματα. Οὐ γὰρ μορφαὶ ἐν ἄλλοις, ἀλλ' αὐτὰ αὐτῶν ὄντα οὐκ ἐδεῖτο ἐκταθῆναι· τὰ γὰρ ἐκταθέντα ἄλλων. Πάντοτε οὖν σχῆμα ἐν ἐν τῷ ὄντι, διεκρίθη δὲ ἥτοι ἐν τῷ ζώῳ ἢ πρὸ τοῦ ζώου. Λέγω δὲ διεκρίθη οὐχ ὅτι ἐμεγεθύνθη, ἀλλ' ὅτι ἕκαστον ἐμερίσθη πρὸς ἕκαστον, ὡς τὸ ζῷον, καὶ τοῖς σώμασιν ἐδόθη τοῖς ἐκεῖ, οἷον πυρί, εἰ βούλει, τῷ ἐκεῖ ἢ ἐκεῖ πυραμίδι. Διὸ καὶ τοῦτο μιμεῖσθαι θέλει μὴ δυνάμενον ὕλης αἰτίαι καὶ τὰ ἄλλα ἀνάλογον, ὡς λέγεται περὶ τῶν τῆιδε. Ἀλλ' οὖν ἐν τῷ ζώῳ καθ' ὃ ζῶιον ἢ ἐν τῷ νῷ πρότερον; Ἔστι μὲν γὰρ ἐν τῷ ζώῳ· εἰ μὲν οὖν τὸ ζῶιον περιεκτικὸν ἦν τοῦ νοῦ, ἐν τῷ ζώῳ πρῶτως, εἰ δὲ νοῦς κατὰ τὴν τάξιν πρότερος, ἐν νῷ. Ἀλλ' εἰ ἐν τῷ ζώῳ τῷ παντελεῖ καὶ ψυχᾷ, πρότερος νοῦς. Ἀλλὰ νοῦς φησιν ὅσα ὁρᾷ ἐν τῷ παντελεῖ ζώῳ· εἰ οὖν ὁρᾷ, ὕστερος. Ἡ δυνατόν τὸ ὁρᾷ οὕτως εἰρησθαι, ὡς ἐν τῇ ὁράσει τῆς ὑποστάσεως γινομένης· οὐ γὰρ ἄλλος, ἀλλὰ πάντα ἔν, καὶ ἡ νόησις δὲ ψιλὸν ἔχει σφαῖραν, τὸ δὲ ζῷον ζώου σφαῖραν.

17. But what of the Infinite Number we hear of; does not all this reasoning set it under limit?

And rightly so if the thing is to be a number; limitlessness and number are in contradiction.

How, then, do we come to use the term? Is it that we think of Number as we think of an infinite line, not with the idea that any such line exists but that even the very greatest — that of the [path of the] universe, for example — may be thought of as still greater? So it might be with number; let it be fixed, yet we still are free to think of its double, though not of course to produce the doubled quantity since it is impossible to join to the actual what is no more than a conception, a phantasm, private to ourselves.

It is our view that there does exist an infinite line, among the Intellectual Beings: for There a line would not be quantitative and being without quantity

could be numerically infinite. This however would be in another mode than that of limitless extension. In what mode then? In that the conception of the Absolute Line does not include the conception of limit.

But what sort of thing is the Line in the Intellectual and what place does it hold?

It is later than Number since unity is observed in it; it rises at one point and traverses one course and simply lacks the quantity that would be the measure of the distance.

But where does this thing lie? Is it existent only in the defining thought, so to speak?

No; it is also a thing, though a thing of the Intellectual. All that belongs to that order is at once an Intellectual and in some degree the concrete thing. There is a position, as well as a manner of being, for all configurations, for surface, for solid. And certainly the configurations are not of our devising; for example, the configurations of the universe are obviously antecedent to ourselves; so it must be with all the configurations of the things of nature; before the bodily reproductions all must exist There, without configuration, primal configurations. For these primals are not shapes in something; self-belonging, they are perfect without extension; only the extended needs the external. In the sphere of Real-Being the configuration is always a unity; it becomes discrete either in the Living-Form or immediately before: I say “becomes discrete” not in the sense that it takes magnitude There but that it is broken apart for the purpose of the Living-Form and is allotted to the bodies within that Form — for instance, to Fire There, the Intellectual Pyramid. And because the Ideal-Form is There, the fire of this sphere seeks to produce that configuration against the check of Matter: and so of all the rest as we read in the account of the realm of sense.

But does the Life-Form contain the configurations by the mere fact of its life?

They are in the Intellectual-Principle previously but they also exist in the Living-Form; if this be considered as including the Intellectual-Principle, then they are primally in the Life-Form, but if that Principle comes first then they are previously in that. And if the Life-Form entire contains also souls, it must certainly be subsequent to the Intellectual-Principle.

No doubt there is the passage “Whatever Intellect sees in the entire Life-Form”; thus seeing, must not the Intellectual-Principle be the later?

No; the seeing may imply merely that the reality comes into being by the fact of that seeing; the Intellectual-Principle is not external to the Life-Form; all is one; the Act of the Intellectual-Principle possesses itself of bare sphere, while the Life-Form holds the sphere as sphere of a living total.

[18] Ἀλλὰ γὰρ ὁ ἀριθμὸς ἐκεῖ ὥριται· ἡμεῖς δ' ἐπινοήσομεν πλείονα τοῦ προτεθέντος, καὶ τὸ ἄπειρον οὕτως ἀριθμοῦντων. Ἐκεῖ δ' ἐπινοῆσαι πλεον οὐκ ἔστι τοῦ ἐπινοηθέντος· ἤδη γάρ ἐστιν· οὐδ' ἐλείφθη τις οὐδὲ

λειφθήσεται, ἵνα τις καὶ προστεθῇ αὐτῷ. Εἴη δ' ἂν κάκει ἄπειρος, ὅτι οὐκ ἔστι μεμετρημένος· ὑπὸ τίνος γάρ; Ἀλλ' ὅς ἐστι, πᾶς ἐστὶν ἐν ὧν καὶ ὁμοῦ καὶ ὅλος δὴ καὶ οὐ περιελημμένος πέρατί τινι, ἀλλ' ἑαυτῷ ὧν ὅς ἐστι· τῶν γὰρ ὄντων ὅλως οὐδὲν ἐν πέρατι, ἀλλ' ἔστι τὸ πεπερασμένον καὶ μεμετρημένον τὸ εἰς ἀπειρίαν κωλυθὲν δραμεῖν καὶ μέτρου δεόμενον· ἐκεῖνα δὲ πάντα μέτρα, ὅθεν καὶ καλὰ πάντα. Καὶ γὰρ, ἥ ζῶιον, καλόν, ἀρίστην τὴν ζῶην ἔχον, οὐδεμιᾷ ζῳῇ ἐλλεῖπον, οὐδ' αὖ πρὸς θάνατον συμμιγῇ ἔχον τὴν ζῳήν· οὐδὲν γὰρ θνητὸν οὐδ' ἀποθνήσκον· οὐδ' αὖ ἀμενηνὴ ἡ ζῳὴ τοῦ ζῳίου αὐτοῦ, ἀλλ' ἡ πρώτη καὶ ἐναργεστάτη καὶ τὸ τρανὸν ἔχουσα τοῦ ζῆν, ὥσπερ τὸ πρῶτον φῶς, ἀφ' οὗ καὶ αἱ ψυχαὶ ζῶσί τε ἐκεῖ καὶ αἱ δεῦρο ἰοῦσαι κομίζονται. Οἶδε δὲ καὶ ὅτου χάριν ζῆι καὶ πρὸς ὃ ζῆι, ἀφ' οὗ καὶ ζῆι· ἐξ οὗ γάρ, καὶ εἰς ὃ ζῆι. Ἡ δὲ πάντων φρόνησις καὶ ὁ πᾶς νοῦς ἐπὶ τῶν καὶ συνῶν καὶ ὁμοῦ ὧν ἀγαθώτερον αὐτὸ ἐπιχρώσας καὶ συγκερασάμενος φρόνησιν σεμνότερον αὐτοῦ τὸ κάλλος παρέχεται. Ἐπεὶ καὶ ἐνταῦθα φρόνιμος ζῳὴ τὸ σεμνὸν καὶ τὸ καλὸν κατὰ ἀλήθειαν ἐστὶ, καίτοι ἀμυδρῶς ὁράται. Ἐκεῖ δὲ καθαρῶς ὁράται· δίδωσι γὰρ τῷ ὁρῶντι ὅρασιν καὶ δύναμιν εἰς τὸ μᾶλλον ζῆν καὶ μᾶλλον εὐτόνως ζῶντα ὁρᾶν καὶ γενέσθαι ὃ ὁρᾷ. Ἐνταῦθα μὲν γὰρ ἡ προσβολὴ καὶ πρὸς ἄψυχα ἡ πολλή, καὶ ὅταν πρὸς ζῶια, τὸ μὴ ζῶν αὐτῶν προβέβληται, καὶ ἡ ἔνδον ζῳὴ μέμικται. Ἐκεῖ δὲ ζῶια πάντα καὶ ὅλα ζῶντα καὶ καθαρά· κἂν ὡς οὐ ζῶιόν τι λάβῃς, ἐξέλαμψεν αὐτοῦ εὐθέως καὶ αὐτὸ τὴν ζῳήν. Τὴν δὲ οὐσίαν ἐν αὐτοῖς διαβάσαν, ἀκίνητον εἰς μεταβολὴν παρέχουσαν αὐτοῖς τὴν ζῳήν, καὶ τὴν φρόνησιν καὶ τὴν ἐν αὐτοῖς σοφίαν καὶ ἐπιστήμην θεασάμενος τὴν κάτω φύσιν ἅπασαν γελάσει τῆς εἰς οὐσίαν προσποιήσεως. Παρὰ γὰρ ταύτης μένει μὲν ζῳή, μένει νοῦς, ἔστηκε δὲ ἐν αἰῶνι τὰ ὄντα· ἐξίστησι δὲ οὐδὲν οὐδέ τι τρέπει οὐδὲ παρακινεῖ αὐτό· οὐδὲ γὰρ ἔστι τι ὃν μετ' αὐτό, ὃ ἐφάπεται αὐτοῦ· εἰ δέ τι ἦν, ὑπὸ τούτου ἂν ἦν. Καὶ εἰ ἐναντίον τι ἦν, ἀπαθὲς ἂν ἦν τοῦτο ὑπ' αὐτοῦ τοῦ ἐναντίου· ὃν δὲ αὐτὸ οὐκ ἂν τοῦτο ἐποίησεν ὄν, ἀλλ' ἕτερον πρὸ αὐτοῦ κοινόν, καὶ ἦν ἐκεῖνο τὸ ὄν· ὥστε ταύτη Παρμενίδης ὀρθῶς ἐν εἰπὼν τὸ ὄν· καὶ οὐ δι' ἐρημίαν ἄλλου ἀπαθὲς, ἀλλ' ὅτι ὄν· μόνῳ γὰρ τούτῳ παρ' αὐτοῦ ἐστὶν εἶναι. Πῶς ἂν οὖν τις τὸ ὄν παρ' αὐτοῦ ἀφέλοιτο ἢ ὅτιοῦν ἄλλο, ὅσα ὄντος ἐνεργεῖαι καὶ ὅσα ἀπ' αὐτοῦ; Ἔως γὰρ ἂν ἦι, χορηγεῖ· ἔστι δ' αἰεὶ· ὥστε κάκεῖνα. Οὕτω δ' ἐστὶν ἐν δυνάμει καὶ κάλλει μέγα, ὥστε θέλγειν καὶ τὰ πάντα ἀνηρτῆσθαι αὐτοῦ καὶ ἵχνος αὐτοῦ παρ' αὐτοῦ ἔχοντα ἀγαπᾶν καὶ μετ' αὐτοῦ τὸ ἀγαθὸν ζητεῖν· τὸ γὰρ εἶναι πρὸ ἐκείνου ὡς πρὸς ἡμᾶς. Καὶ ὁ πᾶς δὲ κόσμος οὗτος καὶ ζῆν καὶ φρονεῖν, ἵνα ἦι, θέλει, καὶ πᾶσα ψυχὴ καὶ πᾶς νοῦς ὃ ἐστὶν εἶναι· τὸ δὲ εἶναι αὐταρκες ἑαυτῷ.

18. It appears then that Number in that realm is definite; it is we that can conceive the "More than is present"; the infinity lies in our counting: in the Real is no conceiving more than has been conceived; all stands entire; no number has been or could be omitted to make addition possible. It might be described as infinite in the sense that it has not been measured — who is there to measure it? — but it is solely its own, a concentrated unit, entire, not ringed round by any boundary; its manner of being is settled for it by itself alone. None of the Real-Beings is under limit; what is limited, measured, is what

needs measure to prevent it running away into the unbounded. There every being is Measure; and therefore it is that all is beautiful. Because that is a living thing it is beautiful, holding the highest life, the complete, a life not tainted towards death, nothing mortal there, nothing dying. Nor is the life of that Absolute Living-Form some feeble flickering; it is primal, the brightest, holding all that life has of radiance; it is that first light which the souls There draw upon for their life and bring with them when they come here. It knows for what purpose it lives, towards What it lives, from Whence it lives; for the Whence of its life is the Whither . . . and close above it stands the wisdom of all, the collective Intellectual-Principle, knit into it, one with it, colouring it to a higher goodness, by kneading wisdom into it, making its beauty still more august. Even here the august and veritably beautiful life is the life in wisdom, here dimly seen, There purely. For There wisdom gives sight to the seer and power for the fuller living and in that tenser life both to see and to become what is seen.

Here attention is set for the most part upon the unliving and, in the living, upon what is lifeless in them; the inner life is taken only with alloy: There, all are Living Beings, living wholly, unalloyed; however you may choose to study one of them apart from its life, in a moment that life is flashed out upon you: once you have known the Essence that pervades them, conferring that unchangeable life upon them, once you perceive the judgement and wisdom and knowledge that are theirs, you can but smile at all the lower nature with its pretention to Reality.

In virtue of this Essence it is that life endures, that the Intellectual-Principle endures, that the Beings stand in their eternity; nothing alters it, turns it, moves it; nothing, indeed, is in being besides it to touch it; anything that is must be its product; anything opposed to it could not affect it. Being itself could not make such an opposite into Being; that would require a prior to both and that prior would then be Being; so that Parmenides was right when he taught the identity of Being and Unity. Being is thus beyond contact not because it stands alone but because it is Being. For Being alone has Being in its own right.

How then can we deny to it either Being or anything at all that may exist effectively, anything that may derive from it?

As long as it exists it produces: but it exists for ever; so, therefore, do its products. And so great is it in power and beauty that it remains the allurer, all things of the universe depending from it and rejoicing to hold their trace of it and through that to seek their good. To us, existence is before the good; all this world desires life and wisdom in order to Being; every soul and every intellect seeks to be its Being, but Being is sufficient to itself.

ζ: Πῶς τὸ πλῆθος τῶν ἰδεῶν ὑπέστη καὶ περὶ τάγαθοῦ.

— Seventh Tractate.

How the Multiplicity of the Ideal-Forms came into Being: and Upon the Good.

[1] Εἰς γένεσιν πέμπων ὁ θεὸς ἢ θεός τις τὰς ψυχὰς φωσφόρα περὶ τὸ πρόσωπον ἔθηκεν ὄμματα καὶ τὰ ἄλλα ὄργανα ταῖς αἰσθήσεσιν ἐκάσταις ἔδωκε προορώμενος, ὥς οὕτως ἂν σώζοιτο, εἰ προορώιτο καὶ προακούοι καὶ ἀπαμένη τὸ μὲν φεύγοι, τὸ δὲ διώκοι. Πόθεν δὴ προιδὼν ταῦτα; Οὐ γὰρ δὴ πρότερον γενομένων ἄλλων, εἴτα δι' ἀπουσίαν αἰσθήσεων φθαρέντων, ἔδωκεν ὕστερον ἃ ἔχοντες ἔμελλον ἄνθρωποι καὶ τὰ ἄλλα ζῶια τὸ παθεῖν φυλάξασθαι. Ἡ εἰποὶ ἂν τις, ἡιδεῖ, ὅτι ἐν θερμοῖς καὶ ψυχροῖς ἔσοιτο τὸ ζῶιον καὶ τοῖς ἄλλοις σωμάτων πάθεσι· ταῦτα δὲ εἰδώς, ὅπως μὴ φθείροιτο ραϊδίως τῶν ζώων τὰ σώματα, τὸ αἰσθάνεσθαι ἔδωκε, καὶ δι' ὧν ἐνεργήσουσιν αἱ αἰσθήσεις ὀργάνων. Ἀλλ' ἦτοι ἐχούσαις τὰς δυνάμεις ἔδωκε τὰ ὄργανα ἢ ἅμφω. Ἀλλ' εἰ μὲν ἔδωκε καὶ τὰς αἰσθήσεις, οὐκ ἦσαν αἰσθητικαὶ πρότερον ψυχαὶ οὐσαι· εἰ δ' εἶχον, ὅτε ἐγένοντο ψυχαί, καὶ ἐγένοντο, ἴν' εἰς γένεσιν ἴωσι, σύμφυτον αὐταῖς τὸ εἰς γένεσιν ἰέναι. Παρὰ φύσιν ἄρα τὸ ἀπὸ γενέσεως καὶ ἐν τῷ νοητῷ εἶναι, καὶ πεποιήνται δὴ, ἵνα ἄλλου ὧσι καὶ ἵνα ἐν κακῷ εἶεν· καὶ ἡ πρόνοια, ἵνα σώζοιεντο ἐν τῷ κακῷ, καὶ ὁ λογισμὸς ὁ τοῦ θεοῦ οὗτος καὶ ὅλως λογισμὸς. Ἀρχαὶ δὲ λογισμῶν τίνες; Καὶ γάρ, εἰ ἐξ ἄλλων λογισμῶν, δεῖ ἐπὶ τι πρὸ λογισμοῦ ἢ τινὰ γε πάντως ἰέναι. Τίνες οὖν ἀρχαί; Ἡ γὰρ αἴσθησις ἢ νοῦς. Ἀλλὰ αἴσθησις μὲν οὐπω· νοῦς ἄρα. Ἀλλ' εἰ νοῦς αἱ προτάσεις, τὸ συμπέρασμα ἐπιστήμη· περὶ αἰσθητοῦ οὐδενὸς ἄρα. Οὗ γὰρ ἀρχὴ μὲν ἐκ τοῦ νοητοῦ, τελευτὴ δὲ εἰς νοητὸν ἀφικνεῖται, πῶς ἐνι ταύτην τὴν ἕξιν πρὸς αἰσθητοῦ διανόησιν ἀφικνεῖσθαι; Οὐτ' οὖν ζώιου πρόνοια οὐθ' ὅλως τοῦδε τοῦ παντὸς ἐκ λογισμοῦ ἐγένετο· ἐπεὶ οὐδὲ ὅλως λογισμὸς ἐκεῖ, ἀλλὰ λέγεται λογισμὸς εἰς ἐνδειξιν τοῦ πάντα οὕτως, ὥς [ἄλλος σοφὸς] ἐκ λογισμοῦ ἐν τοῖς ὕστερον, καὶ προόρασις, ὅτι οὕτως, ὥς ἂν τις σοφὸς [ἐν τοῖς ὕστερον] προίδοιτο. Ἐν γὰρ τοῖς μὴ γενομένοις πρὸ λογισμοῦ ὁ λογισμὸς χρήσιμον ἀπορίαὶ δυνάμεως τῆς πρὸ λογισμοῦ, καὶ προόρασις, ὅτι μὴ ἦν δύναμις τῷ προορῶντι, καθ' ἣν οὐκ ἐδεήθη προοράσεως. Καὶ γὰρ ἡ προόρασις, ἵνα μὴ τοῦτο, ἀλλὰ τοῦτο, καὶ οἷον φοβεῖται τὸ μὴ τοιοῦτον. Οὗ δὲ τοῦτο μόνον, οὐ προόρασις. Καὶ ὁ λογισμὸς τοῦτο ἀντὶ τούτου. Μόνου δ' ὄντος θατέρου τί καὶ λογίζεται; Πῶς οὖν τὸ μόνον καὶ ἐν καὶ ἀπλῶς ἔχει ἀναπτυττόμενον τὸ τοῦτο, ἵνα μὴ τοῦτο; Καὶ ἔμελλε γὰρ τοῦτο, εἰ μὴ τοῦτο, καὶ χρήσιμον τοῦτο ἀνεφάνη καὶ σωτήριον τοῦτο γενόμενον. Προείδετο ἄρα καὶ προελογίσατο ἄρα. Καὶ δὴ καὶ τὸ νῦν ἐξ ἀρχῆς λεχθὲν τὰς αἰσθήσεις διὰ τοῦτο ἔδωκε καὶ τὰς δυνάμεις, εἰ καὶ ὅτι μάλιστα ἄπορος ἢ δόσις καὶ πῶς. Οὐ μὴν ἀλλ' εἰ δεῖ ἐκάστην ἐνέργειαν μὴ ἀτελῆ εἶναι, μηδὲ θεμιτὸν θεοῦ ὅτι οὖν ὄν ἄλλο τι νομίζειν ἢ ὅλον τε καὶ πᾶν, δεῖ ἐν ὁτωιοῦν τῶν αὐτοῦ πάντα ἐνυπάρχειν. Δεῖ τοίνυν καὶ τοῦ ἀεὶ εἶναι. Δεῖ τοίνυν καὶ τοῦ μέλλοντος ἡδη

παρόντος εἶναι. Οὐ δὴ ὕστερόν τι ἐν ἐκείνῳ, ἀλλὰ τὸ ἥδη ἐκεῖ παρὸν ὕστερον ἐν ἄλλῳ γίνεται. Εἰ οὖν ἤδη πάρεστι τὸ μέλλον, ἀνάγκη οὕτω παρεῖναι, ὡς προνοηθέντων εἰς τὸ ὕστερον· τοῦτο δέ ἐστιν, ὡς μηδὲν δεῖσθαι μηδενὸς τότε, τοῦτο δέ ἐστι μηδὲν ἐλλείποντος. Πάντα ἄρα ἤδη ἦν καὶ αἰεὶ ἦν καὶ οὕτως ἦν, ὡς εἰπεῖν ὕστερον τότε μετὰ τότε· ἐκτεινόμενον μὲν γὰρ καὶ οἶον ἀπλούμενον ἔχει δεικνύναι τότε μετὰ τότε, ὁμοῦ δὲ ὃν πᾶν τότε· τοῦτο δέ ἐστιν ἔχον ἐν ἑαυτῷ καὶ τὴν αἰτίαν.

1. God, or some one of the gods, in sending the souls to their birth, placed eyes in the face to catch the light and allotted to each sense the appropriate organ, providing thus for the safety which comes by seeing and hearing in time and, seeking or avoiding under guidance of touch.

But what led to this provision?

It cannot be that other forms of being were produced first and that, these perishing in the absence of the senses, the maker at last supplied the means by which men and other living beings might avert disaster.

We may be told that it lay within the divine knowledge that animal life would be exposed to heat and cold and other such experiences incident to body and that in this knowledge he provided the senses and the organs apt to their activity in order that the living total might not fall an easy prey.

Now, either he gave these organs to souls already possessing the sensitive powers or he gave senses and organs alike.

But if the souls were given the powers as well as the organs, then, souls though they were, they had no sensation before that giving. If they possessed these powers from the moment of being souls and became souls in order to their entry into process, then it is of their very nature to belong to process, unnatural to them to be outside of process and within the Intellectual: they were made in the intent that they should belong to the alien and have their being amid evil; the divine provision would consist in holding them to their disaster; this is God's reasoned purpose, this the plan entire.

Now what is the foundation of reasoned plan?

Precedent planning, it may be; but still we are forced back to some thing or things determining it. What would these be here?

Either sense-perception or intellect. But sense-perception it cannot in this case be: intellect is left; yet, starting from intellect, the conclusion will be knowledge, not therefore the handling of the sensible; what begins with the intellectual and proceeds to the intellectual can certainly not end in dealings with the sensible. Providence, then, whether over living beings or over any part of the universe was never the outcome of plan.

There is in fact no planning There; we speak of reasoned purpose in the world of things only to convey that the universe is of the character which in the later order would point to a wise purposing; Providence implies that things are as, in the later order, a competent foreplanning would produce them. Reasoning serves, in beings not of the order above that need, to supply for the

higher power; foresight is necessary in the lack of power which could dispense with it; it labours towards some one occurrence in preference to another and it goes in a sort of dread of the unfitting; where only the fitting can occur, there is no foreseeing. So with planning; where one only of two things can be, what place is there for plan? The alone and one and utterly simplex cannot involve a “this to avert that”: if the “this” could not be, the “that” must; the serviceable thing appeared and at once approved itself so.

But surely this is foreseeing, deliberating: are we not back at what was said at the beginning, that God did to this end give both the senses and the powers, however perplexing that giving be?

No: all turns on the necessary completeness of Act; we cannot think anything belonging to God to be other than a whole and all and therefore in anything of God's that all must be contained; God therefore must take in the future, present beforehand. Certainly there is no later in the divine; what is There as present is future for elsewhere. If then the future is present, it must be present as having been foreconceived for later coming to be; at that divine stage therefore it lacks nothing and therefore can never lack; all existed, eternally and in such a way that at the later stage any particular thing may be said to exist for this or that purpose; the All, in its extension and so to speak unfolding, is able to present succession while yet it is simultaneous; this is because it contains the cause of all as inherent to itself.

[2] Διὸ καὶ ἐντεῦθεν ἄν τις οὐχ ἤττον καταμάθοι τὴν νοῦ φύσιν, ἣν καὶ πλέον τῶν ἄλλων ὁρῶμεν· οὐδ' ὥς ὅσον ἐστὶ τὸ νοῦ χρῆμα ὁρῶμεν. Τὸ μὲν γὰρ ὅτι διδομεν αὐτὸν ἔχειν, τὸ δὲ διότι οὐκέτι, ἢ, εἰ δοίημεν, χωρίς. Καὶ ὁρῶμεν ἄνθρωπον ἢ ὀφθαλμόν, εἰ τύχοι, ὥσπερ ἄγαλμα ἢ ἀγάλματος· τὸ δὲ ἐστὶν ἐκεῖ ἄνθρωπος καὶ διὰ τί ἄνθρωπος, εἴπερ καὶ νοερὸν αὐτὸν δεῖ τὸν ἐκεῖ ἄνθρωπον εἶναι, καὶ ὀφθαλμὸς καὶ διὰ τί· ἢ οὐκ ἂν ὅλως εἴη, εἰ μὴ διὰ τί. Ἐνταῦθα δὲ ὥσπερ ἕκαστον τῶν μερῶν χωρίς, οὕτω καὶ τὸ διὰ τί. Ἐκεῖ δ' ἐν ἐνὶ πάντα, ὥστε ταῦτόν τὸ πρᾶγμα καὶ τὸ διὰ τί τοῦ πράγματος. Πολλαχῶς δὲ καὶ ἐνταῦθα τὸ πρᾶγμα καὶ τὸ διὰ τί ταυτόν, οἷον τί ἐστὶν ἐκλειψις. Τί οὖν κωλύει καὶ ἕκαστον διὰ τί εἶναι καὶ ἐπὶ τῶν ἄλλων, καὶ τοῦτο εἶναι τὴν οὐσίαν ἐκάστου; μᾶλλον δὲ ἀνάγκη· καὶ πειρωμένοις οὕτως τὸ τί ἦν εἶναι λαμβάνειν ὀρθῶς συμβαίνει. Ὁ γὰρ ἐστὶν ἕκαστον, διὰ τοῦτό ἐστι. Λέγω δὲ οὐχ, ὅτι τὸ εἶδος ἐκάστωι αἴτιον τοῦ εἶναι – τοῦτο μὲν γὰρ ἀληθές – ἀλλ' ὅτι, εἰ καὶ αὐτὸ τὸ εἶδος ἕκαστον πρὸς αὐτὸ ἀναπτύττει, εὐρήσεις ἐν αὐτῷ τὸ διὰ τί. Ἀργὸν μὲν γὰρ ὄν καὶ ζῶην [μὴ] ἔχον τὸ διὰ τί οὐ πάντως ἔχει, εἶδος δὲ ὄν καὶ νοῦ ὄν πόθεν ἂν λάβοι τὸ διὰ τί; Εἰ δὲ παρὰ νοῦ τις λέγοι, οὐ χωρίς ἐστὶν, εἴ γε καὶ αὐτό ἐστιν· εἰ οὖν δεῖ ἔχειν ταῦτα μηδενὶ ἐλλείποντα, μηδὲ τῷ διὰ τί ἐλλείπειν. Νοῦς δὲ ἔχει τὸ διὰ τί οὕτως ἕκαστον τῶν ἐν αὐτῷ· τὰ δὲ ἐν αὐτῷ αὐτὸς ἕκαστον ἂν εἴη τῶν ἐν αὐτῷ, ὥστε μηδὲν προσδεῖσθαι τοῦ διὰ τί γέγονεν, ἀλλ' ὁμοῦ γέγονε καὶ ἔχει ἐν αὐτῷ τὴν τῆς ὑποστάσεως αἰτίαν. Γεγονὸς δὲ οὐκ εἰκὴ οὐδὲν ἂν παραλειμμένον ἔχοι τοῦ διὰ τί, ἀλλὰ πᾶν ἔχον ἔχει καὶ τὸ καλῶς ὁμοῦ τῆς αἰτίας. Καὶ τοῖς ἄρα μεταλαμβάνουσιν οὕτω δίδωσιν, ὥς τὸ διὰ τί ἔχειν. Καὶ μὴν, ὥσπερ ἐν τῷδε τῷ παντὶ ἐκ πολλῶν

συνεστηκότι συνείρεται πρὸς ἄλληλα τὰ πάντα, καὶ ἐν τῷ πάντα εἶναι ἔστι καὶ τὸ διότι ἕκαστον — ὥσπερ καὶ ἐφ' ἑκάστου τὸ μέρος πρὸς τὸ ὅλον ἔχον ὁρᾶται — οὐ τούτου γενομένου, εἴτα τούτου μετὰ τόδε, ἀλλὰ πρὸς ἄλληλα ὁμοῦ τὴν αἰτίαν καὶ τὸ αἰτιατὸν συνιστάντων, οὕτω χρή πολὺ μᾶλλον ἐκεῖ τὰ τε πάντα πρὸς τὸ ὅλον ἕκαστα καὶ ἕκαστον πρὸς αὐτό. Εἰ οὖν ἡ συνυπόστασις ὁμοῦ πάντων καὶ οὐκ εἰκὴ πάντων καὶ δεῖ μὴ ἀπηρτηθῆαι, ἐν αὐτοῖς ἂν ἔχοι τὰ αἰτιατὰ τὰς αἰτίας, καὶ τοιοῦτον ἕκαστον, οἷον ἀναιτίως τὴν αἰτίαν ἔχειν. Εἰ οὖν μὴ ἔχει αἰτίαν τοῦ εἶναι, αὐτάρκη δέ ἐστι καὶ μεμονωμένα αἰτίας ἐστίν, εἴη ἂν ἐν αὐτοῖς ἔχοντα σὺν αὐτοῖς τὴν αἰτίαν. Καὶ γὰρ αὐτὸ εἰ μὴδὲν ἐστι μάτην ἐκεῖ, πολλὰ δὲ ἐν ἑκάστῳ ἐστί, πάντα ὅσα ἔχει ἔχοις ἂν εἰπεῖν διότι ἕκαστον. Προῆν ἄρα καὶ συνῆν τὸ διότι ἐκεῖ οὐκ ὄν διότι, ἀλλ' ὅτι· μᾶλλον δὲ ἄμφορ ἔν. Τί γὰρ ἂν καὶ περιττὸν εἶχε νοῦ, ὥς ἂν νοῦ νόημα μὴ τοιοῦτον ὄν, οἷον μὴ τέλεον γέννημα; Εἰ οὖν τέλεον, οὐκ ἔστιν εἰπεῖν ὅτῳ ἐλλείπει, οὐδὲ διὰ τί τοῦτο οὐ πάρεστι. Παρὸν ἄρα ἔχοις ἂν εἰπεῖν διότι πάρεστιν· ἐν ἄρα τῇ ὑποστάσει τὸ διὰ τί· ἐν ἑκάστῳ τοίνυν νοήματι καὶ ἐνεργήματι οἷον καὶ ἀνθρώπου πᾶς προεφάνη ὁ ἄνθρωπος συμφέρων ἑαυτὸν αὐτῷ, καὶ πάντα ὅσα ἔχει ἐξ ἀρχῆς ὁμοῦ ἔχων ἑτοιμός ἐστιν ὅλος. Εἴτα, εἰ μὴ πᾶς ἐστιν, ἀλλὰ δεῖ τι αὐτῷ προσθεῖναι, γεννήματός ἐστιν. Ἔστι δ' αἰεὶ ὥστε πᾶς ἐστιν. Ἄλλ' ὁ γινόμενος ἄνθρωπος γενητός.

2. Thus we have even here the means of knowing the nature of the Intellectual-Principle, though, seeing it more closely than anything else, we still see it at less than its worth. We know that it exists but its cause we do not see, or, if we do, we see that cause as something apart. We see a man — or an eye, if you like — but this is an image or part of an image; what is in that Principle is at once Man and the reason of his being; for There man — or eye — must be, itself, an intellectual thing and a cause of its being; it could not exist at all unless it were that cause, whereas here, everything partial is separate and so is the cause of each. In the Intellectual, all is at one so that the thing is identical with the cause.

Even here the thing and its cause are often identical — an eclipse furnishes an example — what then is there to prevent other things too being identical with their cause and this cause being the essence of the thing? It must be so; and by this search after the cause the thing's essence is reached, for the essence of a thing is its cause. I am not here saying that the informing Idea is the cause of the thing — though this is true — but that the Idea itself, unfolded, reveals the cause inherent in it.

A thing of inactivity, even though alive, cannot include its own cause; but where could a Forming-Idea, a member of the Intellectual-Principle, turn in quest of its cause? We may be answered “In the Intellectual-Principle”; but the two are not distinct; the Idea is the Intellectual-Principle; and if that Principle must contain the Ideas complete, their cause must be contained in them. The Intellectual-Principle itself contains every cause of the things of its content; but these of its content are identically Intellectual-Principle, each of them Intellectual-Principle; none of them, thus, can lack its own cause; each

springs into being carrying with it the reason of its being. No result of chance, each must rise complete with its cause; it is an integral and so includes the excellence bound up with the cause. This is how all participants in the Idea are put into possession of their cause.

In our universe, a coherent total of multiplicity, the several items are linked each to the other, and by the fact that it is an all every cause is included in it: even in the particular thing the part is discernibly related to the whole, for the parts do not come into being separately and successively but are mutually cause and caused at one and the same moment. Much more in the higher realm must all the singles exist for the whole and each for itself: if then that world is the conjoint reality of all, of an all not chance-ruled and not sectional, the cause There must include the causes: every item must hold, in its very nature, the uncaused possession of its cause; uncaused, independent and standing apart from cause, they must be self-contained, cause and all.

Further, since nothing There is chance-sprung, and the multiplicity in each comprehends the entire content, then the cause of every member can be named; the cause was present from the beginning, inherent, not a cause but a fact of the being; or, rather, cause and manner of being were one. What could an Idea have, as cause, over and above the Intellectual-Principle? It is a thought of that Principle and cannot, at that, be considered as anything but a perfect product. If it is thus perfect we cannot speak of anything in which it is lacking nor cite any reason for such lack. That thing must be present, and we can say why. The why is inherent, therefore, in the entity, that is to say in every thought and activity of the Intellectual-Principle. Take for example the Idea of Man; Man entire is found to contribute to it; he is in that Idea in all his fulness including everything that from the beginning belonged to Man. If Man were not complete There, so that there were something to be added to the Idea, that additional must belong to a derivative; but Man exists from eternity and must therefore be complete; the man born is the derivative.

[3] Τί οὖν κωλύει προβουλευσασθαι περὶ αὐτοῦ; Ἡ κατ' ἐκεῖνόν ἐστιν, ὥστε οὔτε τι ἀφελεῖν δεῖ οὔτε προσθεῖναι, ἀλλὰ τὸ βουλευσασθαι καὶ λελογίσθαι διὰ τὴν ὑπόθεσιν· ὑπέθετο γὰρ γινόμενα. Καὶ οὕτω μὲν ἡ βούλησις καὶ ὁ λογισμὸς· τῷ δ' αἰεὶ γινόμενα ἐνδείξασθαι καὶ ὅτι λογίζεται ἀνεῖλεν. Οὐ γὰρ ἐνὶ λογίζεσθαι ἐν τῷ αἰεῖ· καὶ γὰρ αὖ ἐπιλελησμένου ἦν, ὅπως καὶ πρότερον. Εἴτα, εἰ μὲν ἀμείνω ὕστερον, οὐκ ἂν καλὰ πρότερον· εἰ δ' ἦν καλὰ, ἔχει τὸ ὡσαύτως. Καλὰ δ' ἐστὶ μετὰ τῆς αἰτίας· ἐπεὶ καὶ νῦν καλόν τι, ὅτι πάντα – τοῦτο γὰρ καὶ εἶδος τὸ πάντα – καὶ ὅτι τὴν ὕλην κατέχει· κατέχει δέ, εἰ μηδὲν αὐτῆς ἀμόρφωτον καταλείπει· καταλείπει δέ, εἴ τις μορφή ἑλλείπει, οἷον ὀφθαλμὸς ἢ ἄλλο τι· ὥστε αἰτιολογῶν πάντα λέγεις. Διὰ τί οὖν ὀφθαλμοί; ἵνα πάντα. Καὶ διὰ τί ὀφρύες; ἵνα πάντα. Καὶ γὰρ εἰ ἔνεκα σωτηρίας λέγοις, φυλακτικὸν τῆς οὐσίας λέγεις ἐν αὐτῇ ὑπάρχον· τοῦτο δὲ εἶναι συμβαλλόμενον. Οὕτως ἄρα οὐσία ἦν πρὶν καὶ τοῦτο, καὶ τὸ αἴτιον ἄρα μέρος τῆς οὐσίας· καὶ ἄλλο τοίνυν τοῦτο, ὃ δ' ἐστὶ, τῆς οὐσίας. Πάντα τοίνυν ἀλλήλοις καὶ ἡ ὅλη καὶ τελεία καὶ πᾶσα καὶ τὸ καλῶς μετὰ τῆς αἰτίας καὶ ἐν

τῇ αἰτίαι, καὶ ἡ οὐσία καὶ τὸ τί ἦν εἶναι καὶ τὸ διότι ἔν. Εἰ τοίνυν ἔγκειται τὸ αἰσθητικὸν εἶναι καὶ οὕτως αἰσθητικὸν ἐν τῷ εἶδει ὑπὸ αἰδίου ἀνάγκης καὶ τελειότητος νοῦ ἐν αὐτῷ ἔχοντος, εἴπερ τέλειος, τὰς αἰτίας, ὥστε ἡμᾶς ὕστερον ἰδεῖν, ὡς ἄρα ὀρθῶς οὕτως ἔχει – ἐκεῖ γὰρ ἐν καὶ συμπληρωτικὸν τὸ αἷτιον καὶ οὐχὶ ὁ ἄνθρωπος ἐκεῖ μόνον νοῦς ἦν, προσετέθη δὲ τὸ αἰσθητικόν, ὅτε εἰς γένεσιν ἐστέλλετο – πῶς οὐκ ἂν ἐκεῖνος ὁ νοῦς πρὸς τὰ τῆιδε ῥέποι; Τί γὰρ ἂν εἴη αἰσθητικὸν ἢ ἀντιληπτικὸν αἰσθητῶν; Πῶς δ' οὐκ ἄτοπον, ἐκεῖ μὲν αἰσθητικὸν ἐξ αἰδίου, ἐνταῦθα δὲ αἰσθάνεσθαι καὶ τῆς ἐκεῖ δυνάμεως τὴν ἐνέργειαν πληροῦσθαι ἐνταῦθα, ὅτε χεῖρων ἢ ψυχῇ γίγνεται;

3. What then is there to prevent man having been the object of planning There?

No: all stands in that likeness, nothing to be added or taken away; this planning and reasoning is based only on an assumption; things are taken to be in process and this suggests planning and reasoning; insist on the eternity of the process and planning falls to the ground. There can be no planning over the eternal; that would imply forgetfulness of a first state; further, if the second state were better, things stood ill at first; if they stood well, so they must remain.

Only in conjunction with their causes are things good; even in this sphere a thing is good in virtue of being complete; form means that the thing is complete, the Matter duly controlled; this control means that nothing has been left crude; but something is so left if anything belonging to the shape be missing-eye, or other part. Thus to state cause is to state the thing complete. Why eyes or eyebrows? For completion: if you say “For preservation,” you affirm an indwelling safeguard of the essence, something contributory to the being: the essence, then, preceded the safeguard and the cause was inbound with the essence; distinct, this cause is in its nature a part of the essence.

All parts, thus, exist in regard to each other: the essence is all-embracing, complete, entire; the excellency is inbound with the cause and embraced by it; the being, the essence, the cause, all are one.

But, at this, sense-perception — even in its particular modes — is involved in the Idea by eternal necessity, in virtue of the completeness of the Idea; Intellectual-Principle, as all-inclusive, contains in itself all by which we are brought, later, to recognise this perfection in its nature; the cause, There, was one total, all-inclusive; thus Man in the Intellectual was not purely intellect, sense-perception being an addition made upon his entry into birth: all this would seem to imply a tendance in that great Principle towards the lower, towards this sphere.

But how could that Principle have such perception, be aware of things of sense? Surely it is untenable on the one hand that sense-perception should exist There, from eternity, and on the other that only upon the debasement of the soul should there be sense-perception here and the accomplishment in this realm of the Act of what was always a power in that?

[4] Πάλιν οὖν πρὸς ταύτην τὴν ἀπορίαν ἀνωθεν ληπτέον τὸν ἄνθρωπον ὅστις ἐκεῖνός ἐστιν. Ἵσως δὲ πρότερον χρή τὸν τῆιδε ἄνθρωπον ὅστις ποτέ ἐστιν εἰπεῖν – μήποτε οὐδὲ τοῦτον ἀκριβῶς εἰδότες ὡς ἔχοντες τοῦτον ἐκεῖνον ζητοῦμεν. Φανεῖν δ' ἂν ἴσως τισὶν ὁ αὐτὸς οὗτός τε κάκεῖνος εἶναι. Ἀρχὴ δὲ τῆς σκέψεως ἐντεῦθεν· ἄρα ὁ ἄνθρωπος οὗτος λόγος ἐστὶ ψυχῆς ἕτερος τῆς τὸν ἄνθρωπον τοῦτον ποιούσης καὶ ζῆν αὐτὸν καὶ λογίζεσθαι παρ- εχομένης; Ἡ ἢ ψυχὴ ἢ τοιαυτὴ ὁ ἄνθρωπος ἐστιν; Ἡ ἢ τῷ σώματι τῷ τοιῷδε ψυχὴ προσχρωμένη; Ἀλλ' εἰ μὲν ζῶιον λογικὸν ὁ ἄνθρωπος, ζῶιον δὲ τὸ ἐκ ψυχῆς καὶ σώματος, οὐκ ἂν εἴη ὁ λόγος οὗτος τῇ ψυχῇ ὁ αὐτός. Ἀλλ' εἰ τὸ ἐκ ψυχῆς λογικῆς καὶ σώματος ὁ λόγος τοῦ ἀνθρώπου, πῶς ἂν εἴη ὑπόστασις αἰδιος, τούτου τοῦ λόγου τοῦ τοιούτου ἀνθρώπου γινομένου, ὅταν σῶμα καὶ ψυχὴ συνέλθῃ; Ἔσται γὰρ ὁ λόγος οὗτος δηλωτικὸς τοῦ ἐσομένου, οὐχ οἷος ὃν φαμεν αὐτοάνθρωπος, ἀλλὰ μᾶλλον εἰκῶς ὅρῳ, καὶ τοιούτῳ οἷῳ μηδὲ δηλωτικῷ τοῦ τί ἦν εἶναι. Οὐδὲ γὰρ εἰδους ἐστὶ τοῦ ἐνύλου, ἀλλὰ τὸ συναμφότερον δηλῶν, ὃ ἐστὶν ἡδῆ. Εἰ δὲ τοῦτο, οὕτω εὔρηται ὁ ἄνθρωπος· ἦν γὰρ ὁ κατὰ τὸν λόγον. Εἰ δέ τις λέγοι τὸν λόγον δεῖ τὸν τῶν τοιούτων εἶναι συναμφοτέρον τι, τόδ' ἐν τῷιδε, καθ' ὃ ἐστὶν ἕκαστον, οὐκ ἀξιοῖ λέγειν· χρή δέ, καὶ εἰ ὅτι μάλιστα τῶν ἐνύλων εἰδὼν καὶ μετὰ ὕλης τοὺς λόγους χρή λέγειν, ἀλλὰ τὸν λόγον αὐτὸν τὸν πεποιηκότα, οἷον τὸν ἄνθρωπον, λαμβάνειν καὶ μάλιστα, ὅσοι τὸ τί ἦν εἶναι ἀξιοῦσιν ἐφ' ἑκάστου ὀρίζεσθαι, ὅταν κυρίως ὀρίζονται. Τί οὖν ἐστὶ τὸ εἶναι ἀνθρώπῳ; Τοῦτο δ' ἐστί, τί ἐστὶ τὸ πεποιηκὸς τοῦτον τὸν ἄνθρωπον ἐνυπάρχον, οὐ χωριστόν; Ἄρ' οὖν αὐτὸς ὁ λόγος ζῶιόν ἐστι λογικόν, ἢ τὸ συναμφότερον, αὐτὸς δέ τις ποιητικὸς ζώιου λογικοῦ; Τίς ὢν αὐτός; Ἡ τὸ ζῶιον ἀντὶ ζωῆς λογικῆς ἐν τῷ λόγῳ. Ζωὴ τοίνυν λογικὴ ὁ ἄνθρωπος. Ἄρ' οὖν ζωὴ ἀνευ ψυχῆς; Ἡ γὰρ ἡ ψυχὴ παρέξεται τὴν ζωὴν τὴν λογικὴν καὶ ἔσται ὁ ἄνθρωπος ἐνέργεια ψυχῆς καὶ οὐκ οὐσία, ἢ ἡ ψυχὴ ὁ ἄνθρωπος ἔσται. Ἀλλ' εἰ ἡ ψυχὴ ἢ λογικὴ ὁ ἄνθρωπος ἔσται, ὅταν εἰς ἄλλο ζῶιον ἦι ἢ ψυχὴ, πῶς οὐκ ἄνθρωπος;

4. To meet the difficulty we must make a close examination of the nature of Man in the Intellectual; perhaps, though, it is better to begin with the man of this plane lest we be reasoning to Man There from a misconception of Man here. There may even be some who deny the difference.

We ask first whether man as here is a Reason-Principle different to that soul which produces him as here and gives him life and thought; or is he that very soul or, again, the [yet lower] soul using the human body?

Now if man is a reasonable living being and by “living being” is meant a conjoint of soul and body, the Reason-Principle of man is not identical with soul. But if the conjoint of soul and body is the reason-principle of man, how can man be an eternal reality, seeing that it is only when soul and body have come together that the Reason-Principle so constituted appears?

The Reason-Principle will be the foreteller of the man to be, not the Man Absolute with which we are dealing but more like his definition, and not at that indicating his nature since what is indicated is not the Idea that is to enter Matter but only that of the known thing, the conjoint. We have not yet found

the Man we are seeking, the equivalent of the Reason-Principle.

But — it may be said — the Reason-Principle of such beings must be some conjoint, one element in another.

This does not define the principle of either. If we are to state with entire accuracy the Reason-Principles of the Forms in Matter and associated with Matter, we cannot pass over the generative Reason-Principle, in this case that of Man, especially since we hold that a complete definition must cover the essential manner of being.

What, then, is this essential of Man? What is the indwelling, inseparable something which constitutes Man as here? Is the Reason-Principle itself a reasoning living being or merely a maker of that reasoning life-form? and what is it apart from that act of making?

The living being corresponds to a reasoning life in the Reason-Principle; man therefore is a reasoning life: but there is no life without soul; either, then, the soul supplies the reasoning life — and man therefore is not an essence but simply an activity of the soul — or the soul is the man.

But if reasoning soul is the man, why does it not constitute man upon its entry into some other animal form?

[5] Λόγον τοίνυν δεῖ τὸν ἄνθρωπον ἄλλον παρὰ τὴν ψυχὴν εἶναι. Τί κωλύει συναμφοτέρων τι τὸν ἄνθρωπον εἶναι, ψυχὴν ἐν τοιῷδε λόγῳ, ὄντος τοῦ λόγου οἷον ἐνεργείας τοιαύδε, τῆς δὲ ἐνεργείας μὴ δυναμένης ἄνευ τοῦ ἐνεργοῦντος εἶναι; Οὕτω γὰρ καὶ οἱ ἐν τοῖς σπέρμασι λόγοι· οὔτε γὰρ ἄνευ ψυχῆς οὔτε ψυχῶν ἀπλῶς. Οἱ γὰρ λόγοι οἱ ποιοῦντες οὐκ ἄψυχοι, καὶ θαυμαστὸν οὐδὲν τὰς τοιαύτας οὐσίας λόγους εἶναι. Οἱ οὖν δὴ ποιοῦντες ἄνθρωπον λόγοι ποίας ψυχῆς ἐνέργειαι; ἄρα τῆς φυτικῆς; Ἡ τῆς ζωῶν ποιούσης, ἐναργεστέρας τινὸς καὶ αὐτὸ τοῦτο ζωτικωτέρας. Ἡ δὲ ψυχὴ ἢ τοιαύτη ἢ ἐγγενομένη τῇ τοιαύτῃ ὕλῃ, ἅτε οὕσα τοῦτο, οἷον οὕτω διακειμένη καὶ ἄνευ τοῦ σώματος, ἄνθρωπος, ἐν σώματι δὲ μορφώσασα κατ' αὐτὴν καὶ ἄλλο εἶδωλον ἀνθρώπου ὅσον ἐδέχετο τὸ σῶμα ποιήσασα, ὥσπερ καὶ τούτου αὐτὴ ποιήσει ὁ ζωγράφος ἔτι ἐλάττω ἄνθρωπόν τινα, τὴν μορφήν ἔχει καὶ τοὺς λόγους ἢ τὰ ἦθη, τὰς διαθέσεις, τὰς δυνάμεις ἀμυδράς, πάντα, ὅτι μὴ οὕτως πρῶτος· καὶ δὴ καὶ εἶδη αἰσθήσεων ἄλλων, αἰσθήσεις ἄλλας ἐναργεῖς δοκούσας εἶναι, ἀμυδροτέρας δὲ ὡς πρὸς τὰς πρὸ αὐτῶν καὶ εἰκόνας. Ὁ δὲ ἐπὶ τούτῳ ἄνθρωπος ψυχῆς ἤδη θειοτέρας, ἐχούσης βελτίω ἄνθρωπον καὶ αἰσθήσεις ἐναργεστέρας. Καὶ εἴη ἂν ὁ Πλάτων τοῦτον ὀρισάμενος, προσθεὶς δὲ τὸ χρωμένον σώματι, ὅτι ἐποχεῖται τῇ ἥτις προσχρῆται πρῶτως σώματι, ἢ δὲ δευτέρως ἢ θειότερα. Ἡδὴ γὰρ αἰσθητικοῦ ὄντος τοῦ γενομένου ἐπηκολούθησεν αὕτη τρανοτέραν ζωὴν διδοῦσα· μᾶλλον δ' οὐδ' ἐπηκολούθησεν, ἀλλὰ οἷον προσέθηκεν αὐτὴν· οὐ γὰρ ἐξίσταται τοῦ νοητοῦ, ἀλλὰ συναψαμένη οἷον ἐκκρεμαμένην ἔχει τὴν κάτω συμμίζασα ἑαυτὴν λόγῳ πρὸς λόγον. Ὅθεν καὶ ἀμυδρὸς οὗτος ὢν ἐγένετο φανερὸς τῇ ἐλλάμψει.

5. Man, thus, must be some Reason-Principle other than soul. But why should he not be some conjoint — a soul in a certain Reason-Principle — the

Reason-Principle being, as it were, a definite activity which however could not exist without that which acts?

This is the case with the Reason-Principles in seed which are neither soulless nor entirely soul. For these productive principles cannot be devoid of soul and there is nothing surprising in such essences being Reason-Principles.

But these principles producing other forms than man, of what phase of soul are they activities? Of the vegetal soul? Rather of that which produces animal life, a brighter soul and therefore one more intensely living.

The soul of that order, the soul that has entered into Matter of that order, is man by having, apart from body, a certain disposition; within body it shapes all to its own fashion, producing another form of Man, man reduced to what body admits, just as an artist may make a reduced image of that again.

It is soul, then, that holds the pattern and Reason-Principles of Man, the natural tendencies, the dispositions and powers — all feeble since this is not the Primal Man — and it contains also the Ideal-Forms of other senses, Forms which themselves are senses, bright to all seeming but images, and dim in comparison with those of the earlier order.

The higher Man, above this sphere, rises from the more godlike soul, a soul possessed of a nobler humanity and brighter perceptions. This must be the Man of Plato's definition ["Man is Soul"], where the addition "Soul as using body" marks the distinction between the soul which uses body directly and the soul, poised above, which touches body only through that intermediary.

The Man of the realm of birth has sense-perception: the higher soul enters to bestow a brighter life, or rather does not so much enter as simply impart itself; for soul does not leave the Intellectual but, maintaining that contact, holds the lower life as pendant from it, blending with it by the natural link of Reason-Principle to Reason-Principle: and man, the dimmer, brightens under that illumination.

[6] Πῶς οὖν ἐν τῇ κρείττονι τὸ αἰσθητικόν; Ἡ τὸ αἰσθητικὸν τῶν ἐκεῖ ἂν αἰσθητῶν, καὶ ὥς ἐκεῖ τὰ αἰσθητά. Διὸ καὶ οὕτως αἰσθάνεται τὴν αἰσθητὴν ἁρμονίαν, τῇ δὲ αἰσθήσει παραδεξαμένου τοῦ αἰσθητικοῦ ἀνθρώπου καὶ συναρμόσαντος εἰς ἔσχατον πρὸς τὴν ἐκεῖ ἁρμονίαν, καὶ πυρὸς ἐναρμόσαντος πρὸς τὸ ἐκεῖ πῦρ, οὗ αἴσθησις ἦν ἐκείνη τῇ ψυχῇ ἀνάλογον [τῇ] τοῦ πυρὸς τοῦ ἐκεῖ φύσει. Εἰ γὰρ ἦν ἐκεῖ σώματα ταῦτα, ἦσαν αὐτῶν τῇ ψυχῇ αἰσθήσεις καὶ ἀντιλήψεις· καὶ ὁ ἄνθρωπος ὁ ἐκεῖ, ἡ τοιαύτη ψυχὴ, ἀντιληπτικὴ τούτων, ὅθεν καὶ ὁ ὕστερος ἄνθρωπος, τὸ μίμημα, εἶχε τοὺς λόγους ἐν μιμήσει· καὶ ὁ ἐν νῶι ἄνθρωπος τὸν πρὸ πάντων τῶν ἀνθρώπων ἄνθρωπον. Ἐλλάμπει δ' οὗτος τῷ δευτέρῳ καὶ οὗτος τῷ τρίτῳ· ἔχει δὲ πῶς πάντα ὁ ἔσχατος, οὐ γινόμενος ἐκείνοι, ἀλλὰ παρακείμενος ἐκείνοις. Ἐνεργεῖ δὲ ὁ μὲν ἡμῶν κατὰ τὸν ἔσχατον, τῷ δὲ τι καὶ παρὰ τοῦ πρὸ αὐτοῦ, τῷ δὲ καὶ παρὰ τοῦ τρίτου ἢ ἐνέργεια, καὶ ἔστιν ἕκαστος καθ' ὃν ἐνεργεῖ, καίτοι πάντα ἕκαστος ἔχει καὶ αὐτὸς οὐκ ἔχει. Τοῦ δὲ σώματος χωρισθείσης τῆς τρίτης ζωῆς καὶ τοῦ τρίτου ἀνθρώπου, εἰ συνέποιτο ἢ δευτέρα, συνέποιτο δὲ μὴ

χωρισθεῖσα τῶν ἄνω, οὗ ἐκείνη καὶ αὕτη λέγεται εἶναι. Μεταλαβούσης δὲ θήρειον σῶμα θαυμάζεται δέ, πῶς λόγος οὕσα ἀνθρώπου. Ἡ πάντα ἦν, ἄλλοτε δὲ ἐνεργεῖ κατ' ἄλλον. Καθαρὰ μὲν οὖν οὕσα καὶ πρὶν κακυνθῆναι ἀνθρώπον θέλει καὶ ἀνθρωπὸς ἐστὶ· καὶ γὰρ κάλλιον τοῦτο, καὶ τὸ κάλλιον ποιεῖ. Ποιεῖ δὲ καὶ δαίμονας προτέρους, ὁμοειδεῖς τῇ [ῇ] ἀνθρώπου· καὶ ὁ πρὸ αὐτῆς δαιμονιώτερος, μᾶλλον δὲ θεός, καὶ ἔστι μίμημα θεοῦ δαίμων εἰς θεὸν ἀνηρτημένος, ὥσπερ ἀνθρώπος εἰς ἀνθρώπον. Οὐ γὰρ λέγεται θεός, εἰς ὃν ὁ ἀνθρώπος. Ἔχει γὰρ διαφοράν, ἣν ἔχουσι ψυχαὶ πρὸς ἀλλήλας, κἂν ἐκ τοῦ αὐτοῦ ᾧσι στίχου. Λέγειν δὲ δεῖ δαίμονας εἶδος δαημόνων, οὓς φησιν ὁ Πλάτων δαίμονας. Ὅταν δὲ συνέπηται – τὴν θήρειον φύσιν ἐλομένη – ψυχὴ ἢ συνηρτημένη τῇ ὅτε ἀνθρώπος ἦν, τὸν ἐν αὐτῇ λόγον ἐκείνου τοῦ ζώου ἔδωκεν. Ἔχει γάρ, καὶ ἡ ἐνέργεια αὕτη χείρων.

6. But how can that higher soul have sense-perception?

It is the perception of what falls under perception There, sensation in the mode of that realm: it is the source of the soul's perception of the sense-realm in its correspondence with the Intellectual. Man as sense-percipient becomes aware of that correspondence and accommodates the sense-realm to the lowest extremity of its counterpart There, proceeding from the fire Intellectual to the fire here which becomes perceptible by its analogy with that of the higher sphere. If material things existed There, the soul would perceive them; Man in the Intellectual, Man as Intellectual soul, would be aware of the terrestrial. This is how the secondary Man, copy of Man in the Intellectual, contains the Reason-Principles in copy; and Man in the Intellectual-Principle contained the Man that existed before any man. The diviner shines out upon the secondary and the secondary upon the tertiary; and even the latest possesses them all — not in the sense of actually living by them all but as standing in under-parallel to them. Some of us act by this lowest; in another rank there is a double activity, a trace of the higher being included; in yet another there is a blending of the third grade with the others: each is that Man by which he acts while each too contains all the grades, though in some sense not so. On the separation of the third life and third Man from the body, then if the second also departs — of course not losing hold on the Above — the two, as we are told, will occupy the same place. No doubt it seems strange that a soul which has been the Reason-Principle of a man should come to occupy the body of an animal: but the soul has always been all, and will at different times be this and that.

Pure, not yet fallen to evil, the soul chooses man and is man, for this is the higher, and it produces the higher. It produces also the still loftier beings, the Celestials [Daimons], who are of one Form with the soul that makes Man: higher still stands that Man more entirely of the Celestial rank, almost a god, reproducing God, a Celestial closely bound to God as a man is to Man. For that Being into which man develops is not to be called a god; there remains the difference which distinguishes souls, all of the same race though they be. This is taking “Celestial” [“Daimon”] in the sense of Plato.

When a soul which in the human state has been thus attached chooses animal nature and descends to that, it is giving forth the Reason-Principle — necessarily in it — of that particular animal: this lower it contained and the activity has been to the lower.

[7] Ἀλλ' εἰ κακυνθεῖσα καὶ χεῖρων γενομένη πλάττει θήρειον φύσιν, οὐκ ἦν ὁ ἐξ ἀρχῆς βοῦν ἐποίει ἢ ἵππον, καὶ ὁ λόγος δὲ ἵππου καὶ ἵππος παρὰ φύσιν. Ἡ ἔλαττον, οὐ μὴν παρὰ φύσιν, ἀλλ' ἐκεῖνό πως καὶ ἐξ ἀρχῆς ἵππος ἢ κύων. Καὶ εἰ μὲν ἕξει, ποιεῖ τὸ κάλλιον, εἰ δὲ μή, ὁ δύναται, ἢ γε ποιεῖν προσταχθεῖσα· οἷα καὶ οἱ πολλὰ εἶδη ποιεῖν εἰδότες δημιουργοί, εἴτα τοῦτο ποιοῦντες, ἢ ὁ προσετάχθησαν, ἢ ὁ ἡ ὕλη ἐθέλει τῇ ἐπιτηδεϊότητι. Τί γὰρ καλύει τὴν μὲν δύναμιν τῆς τοῦ παντὸς ψυχῆς προυπογράφειν, ἅτε λόγον πάντα οὔσαν, πρὶν καὶ παρ' αὐτῆς ἥκειν τὰς ψυχικὰς δυνάμεις, καὶ τὴν προυπογραφὴν οἷον προδρόμους ἐλλάμψεις εἰς τὴν ὕλην εἶναι, ἥδη δὲ τοῖς τοιούτοις ἴχνεσιν ἐπακολουθοῦσαν τὴν ἐξεργαζομένην ψυχὴν κατὰ μέρη τὰ ἴχνη διαρθροῦσαν ποιῆσαι καὶ γενέσθαι ἐκάστην τοῦτο, ὧι προσῆλθε σχηματίσασα ἑαυτήν, ὥσπερ τὸν ἐν ὀρχήσει πρὸς τὸ δοθὲν αὐτῷ δρᾶμα; Ἀλλὰ γὰρ ἐπισπόμενοι τῷ ἐφεξῆς εἰς τοῦτο ἦκομεν. Ἦν δὲ ἡμῖν ὁ λόγος, τὸ αἰσθητικὸν ὅπως τοῦ ἀνθρώπου καὶ πῶς οὐκ ἐκεῖνα πρὸς γένεσιν βλέπει· καὶ ἡμῖν ἐφαίνετο καὶ ὁ λόγος ἐδείκνυν οὐκ ἐκεῖνα πρὸς τὰ τῇδε βλέπειν, ἀλλὰ ταῦτα εἰς ἐκεῖνα ἀνηρτῆσθαι καὶ μιμεῖσθαι ἐκεῖνα, καὶ τοῦτον τὸν ἄνθρωπον παρ' ἐκείνου ἔχοντα τὰς δυνάμεις πρὸς ἐκεῖνα, καὶ συνεζευχθαι ταῦτα τὰ αἰσθητὰ τούτῳ, ἐκεῖνα δ' ἐκείνῳ· ἐκεῖνα γὰρ τὰ αἰσθητὰ, ἃ οὕτως ὠνομάσαμεν, ὅτι ἀσώματα, ἄλλον δὲ τρόπον ἐν ἀντιλήψει, καὶ τήνδε τὴν αἴσθησιν ἀμυδροτέραν οὔσαν τῆς ἐκεῖ ἀντιλήψεως, ἣν ὠνομάζομεν αἴσθησιν, ὅτι σωμάτων ἦν, ἐναργεστέραν εἶναι. Καὶ διὰ τοῦτο καὶ τοῦτον αἰσθητικόν, ὅτι ἐλαττόνως καὶ ἐλαττόνων ἀντιληπτικὸς εἰκόνων ἐκείνων· ὥστε εἶναι τὰς αἰσθήσεις ταύτας ἀμυδράς νοήσεις, τὰς δὲ ἐκεῖ νοήσεις ἐναργεῖς αἰσθήσεις.

7. But if it is by becoming evil and inferior that the soul produces the animal nature, the making of ox or horse was not at the outset in its character; the reason-principle of the animal, and the animal itself, must lie outside of the natural plan?

Inferior, yes; but outside of nature, no. The thing There [Soul in the Intellectual] was in some sense horse and dog from the beginning; given the condition, it produces the higher kind; let the condition fail, then, since produce it must, it produces what it may: it is like a skillful craftsman competent to create all kinds of works of art but reduced to making what is ordered and what the aptitude of his material indicates.

The power of the All-Soul, as Reason-Principle of the universe, may be considered as laying down a pattern before the effective separate powers go forth from it: this plan would be something like a tentative illumining of Matter; the elaborating soul would give minute articulation to these representations of itself; every separate effective soul would become that towards which it tended, assuming that particular form as the choral dancer adapts himself to the action set down for him.

But this is to anticipate: our enquiry was How there can be sense-perception in man without the implication that the Divine addresses itself to the realm of process. We maintained, and proved, that the Divine does not look to this realm but that things here are dependent upon those and represent them and that man here, holding his powers from Thence, is directed Thither, so that, while sense makes the environment of what is of sense in him, the Intellectual in him is linked to the Intellectual.

What we have called the perceptibles of that realm enter into cognisance in a way of their own, since they are not material, while the sensible sense here — so distinguished as dealing with corporeal objects — is fainter than the perception belonging to that higher world; the man of this sphere has sense-perception because existing in a less true degree and taking only enfeebled images of things There — perceptions here are Intellections of the dimmer order, and the Intellections There are vivid perceptions.

[8] Ἀλλὰ τὸ μὲν αἰσθητικὸν οὕτως. Τὸ δὲ ἵππος ὅλως καὶ ἕκαστον τῶν ζώων ἐκεῖ πῶς οὐ πρὸς τὰ ἐνταῦθα ἐθέλει βλέπειν; Ἀλλ' εἰ μὲν, ἵνα ἐνταῦθα ἵππος γένοιτο ἢ ἄλλο τι ζῶιον, ἐξεῦρε νόησιν ἵππου; Καίτοι πῶς οἶόν τε ἦν βουλούμενον ἵππον ποιῆσαι νοῆσαι ἵππον; Ἥδη γὰρ δῆλον ὅτι ὑπῆρχεν ἵππου νόησις, εἴπερ ἡβουλήθη ἵππον ποιῆσαι· ὥστε οὐκ ἔστιν, ἵνα ποιήσῃ, νοῆσαι, ἀλλὰ πρότερον εἶναι τὸν μὴ γενόμενον ἵππον πρὸ τοῦ μετὰ ταῦτα ἐσομένου. Εἰ οὖν πρὸ τῆς γενέσεως ἦν καὶ οὐχ, ἵνα γένηται, ἐνοήθη, οὐ πρὸς τὰ τῆιδε βλέπων εἶχε παρ' ἑαυτῷ ὃς εἶχε τὸν ἐκεῖ ἵππον, οὐδ' ἵνα τὰ τῆιδε ποιήσῃ, εἶχε τοῦτόν τε καὶ τὰ ἄλλα, ἀλλὰ ἦν μὲν ἐκεῖνα, ταῦτα δὲ ἐπηκολούθει ἐξ ἀνάγκης ἐκείνοις· οὐ γὰρ ἦν στῆναι μέχρι τῶν ἐκεῖ. Τίς γὰρ ἂν ἔστησε δύναμιν μένειν τε καὶ προιέναι δυναμένην; Ἀλλὰ διὰ τί ἐκεῖ ζῶια ταῦτα; Τί γὰρ ἐν θεῷ ταῦτα; Τὰ μὲν γὰρ λογικὰ ἔστω· ἀλόγων δὲ τοσοῦτον πλῆθος τί τὸ σεμνὸν ἔχει; Τί δὲ οὐ τοῦναντίον; Ὅτι μὲν οὖν πολλὰ δεῖ τοῦτο τὸ ἐν εἶναι ὄν μετὰ τὸ πάντῃ ἐν, δῆλον· ἢ οὐκ ἂν ἦν μετ' ἐκεῖνο, ἀλλ' ἐκεῖνο. Μετ' ἐκεῖνο δὲ ὄν ὑπὲρ μὲν ἐκεῖνο πρὸς τὸ μᾶλλον ἐν γενέσθαι οὐκ ἦν, ἐλλείπον δ' ἐκείνου· τοῦ δ' ἀρίστου ὄντος ἐνὸς ἔδει πλεον ἢ ἐν εἶναι· τὸ γὰρ πλῆθος ἐν ἐλλείψει. Τί οὖν κωλύει δυάδα εἶναι; Ἡ ἐκάτερον τῶν ἐν τῇ δυάδι οὐχ οἶόν τε ἦν ἐν παντελῶς εἶναι, ἀλλὰ πάλιν αὖ δύο τοῦλάχιστον εἶναι, καὶ ἐκείνων αὖ ὡσαύτως· εἴτα καὶ κίνησις ἦν ἐν τῇ δυάδι τῇ πρώτῃ καὶ στάσις, ἦν δὲ καὶ νοῦς, καὶ ζῶην ἦν ἐν αὐτῇ· καὶ τέλος νοῦς καὶ ζωὴ τελεία. Ἦν τοίνυν οὐχ ὡς νοῦς εἷς, ἀλλὰ πᾶς καὶ πάντας τοὺς καθ' ἕκαστα νοῦς ἔχων καὶ τοσοῦτος ὅσοι πάντες, καὶ πλείων· καὶ ἔζη οὐχ ὡς ψυχὴ μία, ἀλλ' ὡς πᾶσαι, καὶ πλείων, δύναμιν εἰς τὸ ποιεῖν ψυχὰς ἐκάστας ἔχων, καὶ ζῶιον παντελὲς ἦν, οὐκ ἄνθρωπον ἐν αὐτῷ μόνον ἔχων· μόνον γὰρ ἄνθρωπος ἐνταῦθα ἦν.

8. So much for the thing of sense; but it would appear that the prototype There of the living form, the universal horse, must look deliberately towards this sphere; and, that being so, the idea of horse must have been worked out in order there be a horse here?

Yet what was that there to present the idea of the horse it was desired to produce? Obviously the idea of horse must exist before there was any

planning to make a horse; it could not be thought of in order to be made; there must have been horse unproduced before that which was later to come into being. If, then, the thing existed before it was produced — if it cannot have been thought of in order to its production — the Being that held the horse as There held it in presence without any looking to this sphere; it was not with intent to set horse and the rest in being here that they were contained There; it is that, the universal existing, the reproduction followed of necessity since the total of things was not to halt at the Intellectual. Who was there to call a halt to a power capable at once of self-concentration and of outflow?

But how come these animals of earth to be There? What have they to do within God? Reasoning beings, all very well; but this host of the unreasoning, what is there august in them? Surely the very contrary?

The answer is that obviously the unity of our universe must be that of a manifold since it is subsequent to that unity-absolute; otherwise it would be not next to that but the very same thing. As a next it could not hold the higher rank of being more perfectly a unity; it must fall short: since the best is a unity, inevitably there must be something more than unity, for deficiency involves plurality.

But why should it not be simply a dyad?

Because neither of the constituents could ever be a pure unity, but at the very least a duality and so progressively [in an endless dualization]. Besides, in that first duality of the hypothesis there would be also movement and rest, Intellect and the life included in Intellect, all-embracing Intellect and life complete. That means that it could not be one Intellect; it must be Intellect agglomerate including all the particular intellects, a thing therefore as multiple as all the Intellects and more so; and the life in it would not be that of one soul but of all the souls with the further power of producing the single souls: it would be the entire living universe containing much besides man; for if it contained only man, man would be alone here.

[9] Ἀλλ' ἔστω, φήσει τις, τὰ τίμια τῶν ζώων· πῶς αὖ τὰ εὐτελεῖ καὶ τὰ ἄλογα ἦν; Τὸ εὐτελεὲς δηλονότι τῷ ἀλόγῳ ἔχοντα, εἰ τῷ λογικῷ τὸ τίμιον· καὶ εἰ τῷ νοερῷ τὸ τίμιον, τῷ ἀνοήτῳ τὸ ἐναντίον. Καίτοι πῶς ἀνόητον ἢ ἄλογον ἐκείνου ὄντος ἐν ᾧ ἕκαστα ἢ ἐξ οὗ; Πρὸ δὲ τῶν περὶ ταῦτα καὶ πρὸς ταῦτα λεχθησομένων λάβωμεν, ὡς ὁ ἄνθρωπος ὁ ἐνταῦθα οὐ τοιοῦτός ἐστιν, οἷος ἐκεῖνος, ὥστε καὶ τὰ ἄλλα ζῶια οὐχ οἷα τὰ ἐνταῦθα κάκει, ἀλλὰ μειζόνως δεῖ ἐκεῖνα λαμβάνειν· εἴτα οὔτε τὸ λογικὸν ἐκεῖ· ὧδε γὰρ ἴσως λογικός, ἐκεῖ δὲ ὁ πρὸ τοῦ λογίζεσθαι. Διὰ τί οὖν ἐνταῦθα λογίζεται οὗτος, τὰ δ' ἄλλα οὐ; Ἡ διαφόρου ὄντος ἐκεῖ τοῦ νοεῖν ἐν τε ἀνθρώπῳ καὶ τοῖς ἄλλοις ζώοις, διάφορον καὶ τὸ λογίζεσθαι· ἐνὶ γὰρ πῶς καὶ τοῖς ἄλλοις ζώοις πολλὰ διανοίας ἔργα. Διὰ τί οὖν οὐκ ἐπίσης λογικά; Διὰ τί δὲ ἄνθρωποι πρὸς ἀλλήλους οὐκ ἐπίσης; Δεῖ δὲ ἐνθυμεῖσθαι, ὡς τὰς πολλὰς ζωὰς οἷον κινήσεις οὔσας καὶ τὰς πολλὰς νοήσεις οὐκ ἐχρῆν τὰς αὐτὰς εἶναι, ἀλλὰ καὶ ζωὰς διαφόρους καὶ νοήσεις ὡσαύτως· τὰς δὲ διαφορὰς πῶς φωτεινότερας καὶ

ἐναργεστέρας, κατὰ τὸ ἐγγὺς δὲ τῶν πρώτων πρώτας καὶ δευτέρας καὶ τρίτας. Διόπερ τῶν νοήσεων αἱ μὲν θεοί, αἱ δὲ δευτερόν τι γένος, ἐν ᾧ τὸ λογικὸν ἐπὶ κλην ἐνταῦθα, ἐξῆς δ' ἀπὸ τούτων τὸ ἄλογον κληθέν. Ἐκεῖ δὲ καὶ τὸ ἄλογον λεγόμενον λόγος ἦν, καὶ τὸ ἄνουν νοῦς ἦν, ἐπεὶ καὶ ὁ νοῦν ἵππον νοῦς ἐστι, καὶ ἡ νόησις ἵππου νοῦς ἦν. Ἀλλ' εἰ μὲν νόησις μόνον, ἄτοπον οὐδὲν τὴν νόησιν αὐτὴν νόησιν οὖσαν ἀνοήτου εἶναι· νῦν δ' εἰ ταῦτ' ἡ νόησις τῷ πράγματι, πῶς ἢ μὲν νόησις, ἀνόητον δὲ τὸ πρᾶγμα; οὕτω γὰρ ἂν νοῦς ἀνόητον ἑαυτὸν ποιοί. Ἡ οὐκ ἀνόητον, ἀλλὰ νοῦς τοιόσδε· ζωὴ γὰρ τοιάδε. Ὡς γὰρ ἡτίσονται ζωὴ οὐκ ἀπήλλακται τοῦ εἶναι ζωὴ, οὕτως οὐδὲ νοῦς τοιόσδε ἀπήλλακται τοῦ εἶναι νοῦς· ἐπεὶ οὐδὲ ὁ νοῦς ὁ κατὰ ὅτιον ζῶιον ἀπήλλακται αὐτὸ τοῦ νοῦς εἶναι πάντων, οἷον καὶ ἀνθρώπου, εἴπερ ἕκαστον μέρος, ὃ τι ἂν λάβῃς, πάντα ἄλλ' ἴσως ἄλλως. Ἐνεργεῖαι μὲν γὰρ ἐκεῖνο, δύναται δὲ πάντα λαμβάνομεν δὲ καθ' ἕκαστον τὸ ἐνεργεῖαι· τὸ δ' ἐνεργεῖαι ἔσχατον, ὥστε τοῦδε τοῦ νοῦ τὸ ἔσχατον ἵππον εἶναι, καὶ ἡ ἔλῃξε προῖων αἰεὶ εἰς ἐλάττω ζωὴν, ἵππον εἶναι, ἄλλον δὲ κατωτέρω λῆξαι. Ἐξελιττόμεναι γὰρ αἱ δυνάμεις καταλείπουσιν αἰεὶ εἰς τὸ ἄνω· προίασι δὲ τι ἀφιεῖσαι καὶ ἐν τῷ ἀφεῖναι δὲ ἄλλα ἄλλαι διὰ τὸ ἐνδεὲς τοῦ ζώιου τοῦ φανέντος ἐκ τοῦ ἐλλείποντος ἕτερον ἐξευροῦσαι προσθεῖναι· οἷον ἐπεὶ οὐκ ἔστιν ἔτι τὸ ἰκανὸν εἰς ζωὴν, ἀνεφάνη ὄνυξ καὶ τὸ γαμψόνυχον ἢ τὸ καρχαρόδον ἢ κέρατος φύσις· ὥστε, ἡ κατῆλθεν ὁ νοῦς, ταύτῃ πάλιν αὐτῷ αὐτάρκει τῆς φύσεως ἀνακύψαι καὶ εὐρεῖν ἐν αὐτῷ τοῦ ἐλλείποντος κειμένην ἴασιν.

9. Admitted, then — it will be said — for the nobler forms of life; but how can the divine contain the mean, the unreasoning? The mean is the unreasoning, since value depends upon reason and the worth of the intellective implies worthlessness where intellection is lacking. Yet how can there be question of the unreasoning or unintellective when all particulars exist in the divine and come forth from it?

In taking up the refutation of these objections, we must insist upon the consideration that neither man nor animals here can be thought of as identical with the counterparts in the higher realm; those ideal forms must be taken in a larger way. And again the reasoning thing is not of that realm: here the reasoning, There the pre-reasoning.

Why then does man alone reason here, the others remaining reasonless?

Degrees of reasoning here correspond to degrees of Intellection in that other sphere, as between man and the other living beings There; and those others do in some measure act by understanding.

But why are they not at man's level of reason: why also the difference from man to man?

We must reflect that, since the many forms of lives are movements — and so with the Intellections — they cannot be identical: there must be different lives, distinct intellections, degrees of lightness and clarity: there must be firsts, seconds, thirds, determined by nearness to the Firsts. This is how some of the Intellections are gods, others of a secondary order having what is here

known as reason, while others again belong to the so-called unreasoning: but what we know here as unreasoning was There a Reason-Principle; the unintelligent was an Intellect; the Thinker of Horse was Intellect and the Thought, Horse, was an Intellect.

But [it will be objected] if this were a matter of mere thinking we might well admit that the intellectual concept, remaining concept, should take in the unintellectual, but where concept is identical with thing how can the one be an Intellection and the other without intelligence? Would not this be Intellect making itself unintelligent?

No: the thing is not unintelligent; it is Intelligence in a particular mode, corresponding to a particular aspect of Life; and just as life in whatever form it may appear remains always life, so Intellect is not annulled by appearing in a certain mode. Intellectual-Principle adapted to some particular living being does not cease to be the Intellectual-Principle of all, including man: take it where you will, every manifestation is the whole, though in some special mode; the particular is produced but the possibility is of all. In the particular we see the Intellectual-Principle in realization; the realized is its latest phase; in one case the last aspect is “horse”; at “horse” ended the progressive outgoing towards the lesser forms of life, as in another case it will end at something lower still. The unfolding of the powers of this Principle is always attended by some abandonment in regard to the highest; the outgoing is by loss, and by this loss the powers become one thing or another according to the deficiency of the life-form produced by the failing principle; it is then that they find the means of adding various requisites; the safeguards of the life becoming inadequate there appear nail, talon, fang, horn. Thus the Intellectual-Principle by its very descent is directed towards the perfect sufficiency of the natural constitution, finding there within itself the remedy of the failure.

[10] Ἀλλὰ πῶς ἐκεῖ ἐνέλειπε; Τί γὰρ κέρατα ἐκεῖ πρὸς ἄμυναν; Ἡ πρὸς τὸ αὐταρκες ὡς ζώιον καὶ τὸ τέλειον. Ὡς γὰρ ζῶιον ἔδει τέλειον εἶναι, καὶ ὡς νοῦν δὲ τέλειον, καὶ ὡς ζωὴν δὲ τέλειον· ὥστε, εἰ μὴ τοῦτο, ἀλλὰ τοῦτο. Καὶ ἡ διαφορὰ τῷ ἄλλο ἀντὶ ἄλλου, ἵνα ἐκ πάντων μὲν τὸ τελειότατον ζῶιον καὶ ὁ τέλειος νοῦς καὶ ἡ τελειοτάτη ζωὴ, ἕκαστον δὲ ὡς ἕκαστον τέλειον. Καὶ μήν, εἰ ἐκ πολλῶν, δεῖ εἶναι αὐτῷ ἓν· ἢ οὐχ οἷόν τε ἐκ πολλῶν μὲν εἶναι, τῶν αὐτῶν δὲ πάντων· ἢ αὐταρκες ἦν ἂν ἓν. Δεῖ τοίνυν ἐξ ἐτέρων ἀεὶ κατ' εἶδος, ὥσπερ καὶ πᾶν σύνθετον, καὶ σιωζομένων ἐκάστων, οἷαι καὶ αἱ μορφαὶ καὶ οἱ λόγοι. Αἶ τε γὰρ μορφαί, οἷον ἀνθρώπου, ἐξ ὧν διαφορῶν, καίτοι τὸ ἐπὶ πᾶσιν ἓν. Καὶ βελτίω καὶ χειρῶ ἀλλήλων, ὀφθαλμὸς καὶ δάκτυλος, ἀλλ' ἐνός· καὶ οὐ χειρὸν τὸ πᾶν, ἀλλ' ὅτι οὕτω, βέλτιον· καὶ ὁ λόγος δὲ ζῶιον καὶ ἄλλο τι, ὃ μὴ ταῦτόν τῳ ζῶιον. Καὶ ἀρετὴ δὲ τὸ κοινὸν καὶ τὸ ἴδιον καὶ τὸ ὅλον καλὸν ἀδιαφόρου τοῦ κοινοῦ ὄντος.

10. But failure There? What can defensive horns serve to There? To sufficiency as living form, to completeness. That principle must be complete as living form, complete as Intellect, complete as life, so that if it is not to be

one thing it may be another. Its characteristic difference is in this power of being now this, now that, so that, summing all, it may be the completest life-form, Intelligence complete, life in greatest fulness with each of the particulars complete in its degree while yet, over all that multiplicity, unity reigns.

If all were one identity, the total could not contain this variety of forms; there would be nothing but a self-sufficing unity. Like every compound it must consist of things progressively differing in form and safeguarded in that form. This is in the very nature of shape and Reason-Principle; a shape, that of man let us suppose, must include a certain number of differences of part but all dominated by a unity; there will be the noble and the inferior, eye and finger, but all within a unity; the part will be inferior in comparison with the total but best in its place. The Reason-Principle, too, is at once the living form and something else, something distinct from the being of that form. It is so with virtue also; it contains at once the universal and the particular; and the total is good because the universal is not differentiated.

[11] Λέγεται δὲ οὐδ' ὁ οὐρανός – καὶ πολλὰ δὲ φαίνεται – οὐκ ἀτιμάσαι τὴν τῶν ζώων πάντων φύσιν, ἐπεὶ καὶ τόδε τὸ πᾶν πάντα ἔχει. Πόθεν οὖν ἔχει; Πάντα οὖν ἔχει ὅσα ἐνταῦθα τάκεϊ; Ἡ ὅσα λόγῳ πεποιήται καὶ κατ' εἶδος. Ἀλλ' ὅταν πῦρ ἔχη, καὶ ὕδωρ ἔχει, ἔχει δὲ πάντως καὶ φυτά. Πῶς οὖν τὰ φυτὰ ἐκεῖ; Καὶ πῶς πῦρ ζῆι; Καὶ πῶς γῆ; Ἡ γὰρ ζῆι ἢ οἶον νεκρὰ ἔσται ἐκεῖ, ὥστε μὴ πᾶν τὸ ἐκεῖ ζῆν. Καὶ τί ὅλως ἐστὶν ἐκεῖ καὶ ταῦτα; Τὰ μὲν οὖν φυτὰ δύναιτ' ἂν τῷ λόγῳ συναρμόσαι· ἐπεὶ καὶ τὸ τῆιδε φυτὸν λόγος ἐστὶν ἐν ζωῇ κείμενος. Εἰ δὴ ὁ ἔνυλος λόγος ὁ τοῦ φυτοῦ, καθ' ὃν τὸ φυτόν ἐστι, ζωὴ τις ἐστὶ τοιαύδε καὶ ψυχὴ τις, καὶ ὁ λόγος ἔν τι, ἦτοι τὸ πρῶτον φυτόν ἐστιν οὗτος ἢ οὗ, ἀλλὰ πρὸ αὐτοῦ φυτὸν τὸ πρῶτον, ἀφ' οὗ καὶ τοῦτο. Καὶ γὰρ ἐκεῖνο ἔν, ταῦτα δὲ πολλὰ καὶ ἀφ' ἐνὸς ἐξ ἀνάγκης. Εἰ δὴ τοῦτο, δεῖ πολὺ πρότερον ἐκεῖνο ζῆν καὶ αὐτὸ τοῦτο φυτὸν εἶναι, ἀπ' ἐκείνου δὲ ταῦτα δευτέρως καὶ τρίτως καὶ κατ' ἴχνος ἐκείνου ζῆν. Γῆ δὲ πῶς; Καὶ τί τὸ γῆι εἶναι; Καὶ τίς ἢ ἐκεῖ γῆ τὸ ζῆν ἔχουσα; Ἡ πρότερον τίς αὐτῇ; Τοῦτο δ' ἐστὶ τί τὸ εἶναι ταύτη; Δεῖ δὴ μορφήν τινα εἶναι καὶ ἐνταῦθα καὶ λόγον. Ἐκεῖ μὲν οὖν ἐπὶ τοῦ φυτοῦ ἔζη καὶ ὁ τῆιδε αὐτοῦ λόγος. Ἄρ' οὖν καὶ ἐν τῆιδε τῇ γῇ; Ἡ εἰ λάβοιμεν τὰ μάλιστα γήινα γεννώμενα καὶ πλαττόμενα ἐν αὐτῇ, εὗροιμεν ἂν καὶ ἐνταῦθα τὴν γῆς φύσιν. Λίθων τοίνυν αὐξήσεις τε καὶ πλάσεις καὶ ὀρῶν ἀναφυομένων ἔνδον μορφώσεις πάντως πού λόγου ἐμψύχου δημιουργοῦντος ἔνδοθεν καὶ εἰδοποιούντος χρὴ νομίζειν γίνεσθαι· καὶ τοῦτο εἶναι τὸ εἶδος τῆς γῆς τὸ ποιοῦν, ὥσπερ ἐν τοῖς δένδροις τὴν λεγομένην φύσιν, τῷ δὲ ξύλῳ τοῦ δένδρου ἀνάλογον τὴν λεγομένην εἶναι γῆν, καὶ ἀποτμηθέντα τὸν λίθον οὕτως ἔχειν, ὥς εἰ ἐκ τοῦ δένδρου τι κοπεῖ, μὴ παθόντος δὲ τούτου, ἀλλ' ἐπὶ συνηρημένου, ὥς τὸ μὴ κοπεῖν ἐκ τοῦ ζῶντος φυτοῦ. Τὴν δημιουργοῦσαν ἐγκαθημένην τῇ γῇ φύσιν ζῶν ἐν λόγῳ ἀνευρόντες πιστοιμέθα ἂν τὸ ἐντεῦθεν ραιδίως τὴν ἐκεῖ γῆν πολὺ πρότερον ζῶσαν εἶναι καὶ ζῶν ἔλλογον γῆς, αὐτογῆν καὶ πρώτως γῆν, ἀφ' ἧς καὶ ἡ ἐνταῦθα γῆ. Εἰ δὲ καὶ τὸ πῦρ λόγος τις ἐν ὕλῃ ἐστὶ καὶ τὰ ἄλλα τὰ τοιαῦτα καὶ οὐκ ἐκ τοῦ αὐτομάτου πῦρ –

πόθεν γάρ; οὐ γὰρ ἐκ παρατρίψεως, ὥς ἂν τις οἰηθείη· ἤδη γὰρ ὄντος ἐν τῷ παντὶ πυρὸς ἢ παράτριψις ἐχόντων τῶν παρατριβομένων σωμάτων· οὐδὲ γὰρ ἢ ὕλη οὕτως δυνάμει, ὥστε παρ' αὐτῆς – εἰ δὴ κατὰ λόγον δεῖ τὸ ποιοῦν εἶναι ὥς μορφοῦν, τί ἂν εἴη; ἢ ψυχὴ ποιεῖν πῦρ δυναμένη· τοῦτο δ' ἐστὶ ζωὴ καὶ λόγος, ἐν καὶ ταῦτ' ἄμφω. Διὸ καὶ Πλάτων ἐν ἐκάστῳ τούτων ψυχὴν φησιν εἶναι οὐκ ἄλλως ἢ ὥς ποιοῦσαν τοῦτο δὴ τὸ αἰσθητὸν πῦρ. Ἔστιν οὖν καὶ τὸ ἐνταῦθα ποιοῦν πῦρ ζωὴ τις πυρίνη, ἀληθέστερον πῦρ. Τὸ ἄρα ἐπέκεινα πῦρ μᾶλλον ὃν πῦρ μᾶλλον ἂν εἴη ἐν ζωῇ· ζῆι ἄρα καὶ αὐτὸ τὸ πῦρ. Ὁ δ' αὐτὸς λόγος καὶ ἐπὶ τῶν ἄλλων, ὕδατός τε καὶ ἀέρος. Ἀλλὰ διὰ τί οὐκ ἔμψυχα καὶ ταῦτα ὥσπερ ἢ γῆ; Ὅτι μὲν οὖν καὶ ταῦτα ἐν ζώῳ τῷ παντί, δηλὸν που, καὶ ὅτι μέρη ζώου· οὐ φαίνεται δὲ ζωὴ ἐν αὐτοῖς, ὥσπερ οὐδ' ἐπὶ τῆς γῆς· συλλογίζεσθαι δὲ ἦν κάκεῖ καὶ ἐκ τῶν γινομένων ἐν αὐτῇ· ἀλλὰ γίνεται καὶ ἐν πυρὶ ζῶια, καὶ ἐν ὕδατι δὲ φανερώτερον· καὶ ἀέρινοι δὲ ζώων συστάσεις. Γινόμενον δὲ τὸ πῦρ ἕκαστον καὶ ταχὺ σβεννύμενον τὴν ἐν τῷ ὅλῳ ψυχὴν παρέρχεται εἰς τε ὄγκον οὐ γεγένηται μένον, ἵν' ἔδειξε τὴν ἐν αὐτῷ ψυχὴν· ἀῆρ τε καὶ ὕδωρ ὡσαύτως· ἐπεὶ, εἰ παγείη πως κατὰ φύσιν, δείξειεν ἄν· ἀλλ' ὅτι ἔδει εἶναι κεχυμένα, ἦν ἔχει οὐ δείκνυσι. Καὶ κινδυνεύει ὁμοιον εἶναι οἶον τὸ ἐπὶ τῶν ὑγρῶν τῶν ἐν ἡμῖν, οἶον αἵματος· ἡ μὲν γὰρ σὰρξ ἔχειν δοκεῖ καὶ ὅτι ἂν σὰρξ γένηται ἐκ τοῦ αἵματος, τὸ δ' αἷμα αἰσθῆσιν οὐ παρεχόμενον ἔχειν οὐ δοκεῖ – καίτοι ἀνάγκη ἐνεῖναι καὶ ἐν αὐτῷ – ἐπεὶ καὶ οὐδὲν ἐστὶ βίαιον γινόμενον περὶ αὐτό. Ἀλλ' ἔτοιμόν ἐστι διεστάναι τῆς ἐνυπαρχούσης ψυχῆς, οἶον καὶ ἐπὶ τῶν στοιχείων τῶν τριῶν δεῖ νομίζειν εἶναι· ἐπεὶ καὶ ὅσα ἐξ ἀέρος συστάντος μᾶλλον ζῶια, ἔχει τὸ μὴ αἰσθάνεσθαι εἰς τὸ παθεῖν. Ὡσπερ δὲ ὁ ἀῆρ τὸ φῶς ἀτενὲς ὃν καὶ μένον, ἕως μένει, αὐτὸς παρέρχεται, τοῦτον τὸν τρόπον πάρεισι καὶ τὴν ψυχὴν αὐτοῦ κύκλῳ καὶ οὐ πάρεισι· καὶ τὰ ἄλλα ὡσαύτως.

11. The very heavens, patently multiple, cannot be thought to disdain any form of life since this universe holds everything. Now how do these things come to be here? Does the higher realm contain all of the lower?

All that has been shaped by Reason-Principle and conforms to Idea.

But, having fire [warmth] and water, it will certainly have vegetation; how does vegetation exist There? Earth, too? either these are alive or they are There as dead things and then not everything There has life. How in sum can the things of this realm be also There?

Vegetal life we can well admit, for the plant is a Reason-Principle established in life. If in the plant the Reason-Principle, entering Matter and constituting the plant, is a certain form of life, a definite soul, then, since every Reason-Principle is a unity, then either this of plant-life is the primal or before it there is a primal plant, source of its being: that first plant would be a unity; those here, being multiple, must derive from a unity. This being so, that primal must have much the truer life and be the veritable plant, the plants here deriving from it in the secondary and tertiary degree and living by a vestige of its life.

But earth; how is there earth There: what is the being of earth and how are we to represent to ourselves the living earth of that realm?

First, what is it, what the mode of its being?

Earth, here and There alike, must possess shape and a Reason-Principle. Now in the case of the vegetal, the Reason-Principle of the plant here was found to be living in that higher realm: is there such a Reason-Principle in our earth?

Take the most earthy of things found shaped in earth and they exhibit, even they, the indwelling earth-principle. The growing and shaping of stones, the internal moulding of mountains as they rise, reveal the working of an ensouled Reason-Principle fashioning them from within and bringing them to that shape: this, we must take it, is the creative earth-principle corresponding to what we call the specific principle of a tree; what we know as earth is like the wood of the tree; to cut out a stone is like lopping a twig from a tree, except of course that there is no hurt done, the stone remaining a member of the earth as the twig, uncut, of the tree.

Realizing thus that the creative force inherent in our earth is life within a Reason-Principle, we are easily convinced that the earth There is much more primally alive, that it is a reasoned Earth-Livingness, the earth of Real-Being, earth primally, the source of ours.

Fire, similarly, with other such things, must be a Reason-Principle established in Matter: fire certainly does not originate in the friction to which it may be traced; the friction merely brings out a fire already existent in the scheme and contained in the materials rubbed together. Matter does not in its own character possess this fire-power: the true cause is something informing the Matter, that is to say, a Reason-Principle, obviously therefore a soul having the power of bringing fire into being; that is, a life and a Reason-Principle in one.

It is with this in mind that Plato says there is soul in everything of this sphere. That soul is the cause of the fire of the sense-world; the cause of fire here is a certain Life of fiery character, the more authentic fire. That transcendent fire being more truly fire will be more veritably alive; the fire absolute possesses life. And the same principles apply to the other elements, water and air.

Why, then, are water and air not ensouled as earth is?

Now, it is quite certain that these are equally within the living total, parts of the living all; life does not appear visibly in them; but neither does it in the case of the earth where its presence is inferred by what earth produces: but there are living things in fire and still more manifestly in water and there are systems of life in the air. The particular fire, rising only to be quenched, eludes the soul animating the universe; it slips away from the magnitude which would manifest the soul within it; so with air and water. If these Kinds could somehow be fastened down to magnitude they would exhibit the soul

within them, now concealed by the fact that their function requires them to be loose or flowing. It is much as in the case of the fluids within ourselves; the flesh and all that is formed out of the blood into flesh show the soul within, but the blood itself, not bringing us any sensation, seems not to have soul; yet it must; the blood is not subject to blind force; its nature obliges it to abstain from the soul which nonetheless is indwelling in it. This must be the case with the three elements; it is the fact that the living beings formed from the close conglomeration of air [the stars] are not susceptible to suffering. But just as air, so long as it remains itself, eludes the light which is and remains unyielding, so too, by the effect of its circular movement, it eludes soul — and, in another sense, does not. And so with fire and water.

[12] Ἀλλὰ πάλιν ὧδε λέγωμεν· ἐπεὶ γὰρ φαμεν πρὸς οἶον παράδειγμα ἐκείνου τόδε τὸ πᾶν εἶναι, δεῖ κακεῖ πρότερον τὸ πᾶν ζῶιον εἶναι καί, εἰ παντελὲς τὸ εἶναι αὐτῷ, πάντα εἶναι. Καὶ οὐρανὸν δὴ ἐκεῖ ζῶιον εἶναι, καὶ οὐκ ἔρημον τοῖνυν ἄστρον τῶν ἐνταῦθα τοῦτο λεγομένων οὐρανόν, καὶ τὸ οὐρανῷ εἶναι τοῦτο. Ἔστι δ' ἐκεῖ δηλονότι καὶ γῆ οὐκ ἔρημος, ἀλλὰ πολὺ μᾶλλον ἐζωωμένη, καὶ ἔστιν ἐν αὐτῇ ζῶια ξύμπαντα, ὅσα περὶ καὶ χερσαῖα λέγεται ἐνταῦθα, καὶ φυτὰ δηλονότι ἐν τῷ ζῆν ἰδρυμένα· καὶ θάλασσα δέ ἐστιν ἐκεῖ, καὶ πᾶν ὕδωρ ἐν ῥοῇ καὶ ζῳῇ μενούσῃ, καὶ τὰ ἐν ὕδατι ζῶια πάντα, ἄερος τε φύσις τοῦ ἐκεῖ παντὸς μοῖρα, καὶ ζῶια ἀέρια ἐν αὐτῷ ἀνάλογον αὐτῷ τῷ ἀέρι. Τὰ γὰρ ἐν ζῶντι πῶς ἂν οὐ ζῶντα, ὅπου δὴ καὶ ἐνταῦθα; Πῶς οὖν οὐ πᾶν ζῶιον ἐξ ἀνάγκης ἐκεῖ; Ὡς γὰρ ἕκαστον τῶν μεγάλων μερῶν ἐστιν, ἐξ ἀνάγκης οὕτως ἔχει καὶ ἡ τῶν ζώων ἐν αὐτοῖς φύσις. Ὅπως οὖν ἔχει καὶ ἔστιν ἐκεῖ οὐρανός, οὕτω καὶ ἔχει καὶ ἔστιν ἐκεῖ τὰ ἐν οὐρανῷ ζῶια πάντα, καὶ οὐκ ἔστι μὴ εἶναι· ἢ οὐδ' ἐκεῖνα ἔσται. Ὁ οὖν ζητῶν πόθεν ζῶια, ζητεῖ πόθεν οὐρανός ἐκεῖ· τοῦτο δ' ἐστὶ ζητεῖν πόθεν ζῶιον, τοῦτο δὲ ταὐτὸν πόθεν ζῳῇ καὶ ζῳῇ πᾶσα καὶ ψυχῇ πᾶσα καὶ νοῦς ὁ ξύμπας, μηδεμιᾶς ἐκεῖ πενίας μὴδ' ἀπορίας οὔσης, ἀλλὰ πάντων ζῳῆς πεπληρωμένων καὶ οἶον ζεόντων. Ἔστι δ' αὐτῶν ἡ οἶον ῥοὴ ἐκ μιᾶς πηγῆς, οὐχ οἶον ἐνός τινος πνεύματος ἢ θερμότητος μιᾶς, ἀλλὰ οἶον εἴ τις ἦν ποιότης μία πάσας ἐν αὐτῇ ἔχουσα καὶ σώιζουσα τὰς ποιότητας, γλυκύτητος μετὰ εὐωδίας, καὶ ὁμοῦ οἰνώδους ποιότης καὶ χυλῶν ἀπάντων δυνάμεις καὶ χρωμάτων ὅψεις καὶ ὅσα ἀφαί γινώσκουσιν· ἔστωσαν δὲ καὶ ὅσα ἀκοαὶ ἀκούουσι, πάντα μέλη καὶ ῥυθμὸς πᾶς.

12. Or take it another way: Since in our view this universe stands to that as copy to original, the living total must exist There beforehand; that is the realm of complete Being and everything must exist There.

The sky There must be living and therefore not bare of stars, here known as the heavens — for stars are included in the very meaning of the word. Earth too will be There, and not void but even more intensely living and containing all that lives and moves upon our earth and the plants obviously rooted in life; sea will be There and all waters with the movement of their unending life and all the living things of the water; air too must be a member of that universe with the living things of air as here.

The content of that living thing must surely be alive — as in this sphere — and all that lives must of necessity be There. The nature of the major parts determines that of the living forms they comprise; by the being and content of the heaven There are determined all the heavenly forms of life; if those lesser forms were not There, that heaven itself would not be.

To ask how those forms of life come to be There is simply asking how that heaven came to be; it is asking whence comes life, whence the All-Life, whence the All-Soul, whence collective Intellect: and the answer is that There no indigence or impotence can exist but all must be teeming, seething, with life. All flows, so to speak, from one fount not to be thought of as one breath or warmth but rather as one quality englobing and safeguarding all qualities — sweetness with fragrance, wine — quality and the savours of everything that may be tasted, all colours seen, everything known to touch, all that ear may hear, all melodies, every rhythm.

[13] Ἔστι γὰρ οὔτε νοῦς ἀπλοῦν, οὔτε ἡ ἐξ αὐτοῦ ψυχὴ, ἀλλὰ ποικίλα πάντα ὅσῳ ἀπλᾷ, τοῦτο δὲ ὅσῳ μὴ σύνθετα καὶ ὅσῳ ἀρχαὶ καὶ ὅσῳ ἐνέργειαι. Τοῦ μὲν γὰρ ἐσχάτου ἡ ἐνέργεια ὡς ἂν λήγουσα ἀπλῇ, τοῦ δὲ πρώτου πᾶσαι· νοῦς τε κινούμενος κινεῖται μὲν ὡσαύτως καὶ κατὰ ταῦτα καὶ ὅμοια ἀεὶ, οὐ μέντοι ταῦτόν καὶ ἓν τι ἐν μέρει, ἀλλὰ πάντα· ἐπεὶ καὶ τὸ ἐν μέρει αὐτὸ οὐχ ἓν, ἀλλὰ καὶ τοῦτο ἄπειρον διαιρούμενον. Ἀπὸ τίνος δὲ φαμεν ἂν καὶ πάντως ἐπὶ τί ὡς ἐσχατον; Τὸ δὲ μεταξὺ πᾶν ἄρα ὥσπερ γραμμὴ, ἢ ὥσπερ ἕτερον σῶμα ὁμοιομερές τι καὶ ἀποίκιον; Ἀλλὰ τί τὸ σεμνόν; Εἰ γὰρ μηδεμίαν ἔχει ἐξαλλαγὴν μηδὲ τις ἐξεγείρει αὐτὸ εἰς τὸ ζῆν ἑτερότης, οὐδ' ἂν ἐνέργεια εἴη· οὐδὲν γὰρ ἂν ἡ τοιαύτη κατάστασις μὴ ἐνεργείας διαφέρει. Κἂν κίνησις δὲ ἦι τοιαύτη, οὐ πανταχῶς, μοναχῶς δ' ἂν εἴη ζωὴ· δεῖ δὲ πάντα ζῆν καὶ πανταχόθεν καὶ οὐδὲν μὴ ζῆν. Ἐπὶ πάντα οὖν κινεῖσθαι δεῖ, μᾶλλον δὲ κεκινήσθαι. Ἀπλοῦν δὴ εἰ κινεῖτο, ἐκεῖνο μόνον ἔχει· καὶ ἡ αὐτὸ καὶ οὐ προὔβη εἰς οὐδέν, ἢ εἰ προὔβη, ἄλλο μένον· ὥστε δύο· καὶ εἰ ταῦτόν τοῦτο ἐκείνῳ, μένει ἓν καὶ οὐ προελήλυθεν, εἰ δ' ἕτερον, προῆλθε μετὰ ἑτερότητος καὶ ἐποίησεν ἐκ ταυτοῦ τινος καὶ ἑτέρου τρίτον ἓν. Γενόμενον δὴ ἐκ ταυτοῦ καὶ ἑτέρου τὸ γενόμενον φύσιν ἔχει ταῦτόν καὶ ἕτερον εἶναι· ἕτερον δὲ οὐ τί, ἀλλὰ πᾶν ἕτερον· καὶ γὰρ τὸ ταῦτόν αὐτοῦ πᾶν. Πᾶν δὲ ταῦτόν ὄν καὶ πᾶν ἕτερον οὐκ ἔστιν ὃ τι ἀπολείπει τῶν ἑτέρων. Φύσιν ἄρα ἔχει ἐπὶ πᾶν ἑτεροιοῦσθαι. Εἰ μὲν οὖν ἔστι πρὸ αὐτοῦ τὰ ἕτερα πάντα, ἥδη πάσχοι ἂν ὑπ' αὐτῶν· εἰ δὲ μὴ ἔστιν, οὗτος τὰ πάντα ἐγέννα, μᾶλλον δὲ τὰ πάντα ἦν. Οὐκ ἔστιν ἄρα τὰ ὄντα εἶναι μὴ νοῦ ἐνεργήσαντος, ἐνεργήσαντος δὲ αἰεὶ ἄλλο μετ' ἄλλο καὶ οἷον πλανηθέντος πᾶσαν πλάνην καὶ ἐν αὐτῷ πλανηθέντος, οἷα νοῦς ἐν αὐτῷ ὁ ἀληθινὸς πέφυκε πλανᾶσθαι· πέφυκε δ' ἐν οὐσίαις πλανᾶσθαι συνθεουσῶν τῶν οὐσιῶν ταῖς αὐτοῦ πλάναις. Πανταχοῦ δ' αὐτός ἐστι· μένουσαν οὖν ἔχει τὴν πλάνην. Ἡ δὲ πλάνη αὐτῷ ἐν τῷ τῆς ἀληθείας πεδίῳ, οὗ οὐκ ἐκβαίνει. Ἔχει δὲ καταλαβὼν πᾶν καὶ αὐτῷ ποιήσας εἰς τὸ κινεῖσθαι οἷον τόπον, καὶ ὁ τόπος ὁ αὐτὸς τῷ οὗ τόπος. Ποικίλον δὲ ἐστὶ τὸ πεδίον τοῦτο, ἵνα καὶ διεξίῃ· εἰ δὲ μὴ κατὰ πᾶν καὶ αἰεὶ ποικίλον, καθόσον μὴ ποικίλον, ἔστηκεν. Εἰ δ' ἔστηκεν, οὐ νοεῖ· ὥστε καί, εἰ ἔστη, οὐ νενόηκεν· εἰ

δὲ τοῦτο, οὐδ' ἔστιν. Ἔστιν οὖν νόησις· ἡ δὲ κίνησις πᾶσα πληροῦσα οὐσίαν πᾶσαν, καὶ ἡ πᾶσα οὐσία νόησις πᾶσα ζωὴν περιλαβοῦσα πᾶσαν, καὶ μετ' ἄλλο ἀεὶ ἄλλο, καὶ ὃ τι αὐτοῦ ταυτόν, καὶ ἄλλο, καὶ διαιροῦντι ἀεὶ τὸ ἄλλο ἀναφαίνεται. Πᾶσα δὲ διὰ ζωῆς ἡ πορεία καὶ διὰ ζώων πᾶσα, ὥσπερ καὶ τῶι διὰ γῆς ἰόντι πάντα, ἃ διέξεισι, γῆ, κἂν διαφορὰς ἔχη ἡ γῆ. Καὶ ἐκεῖ ἡ μὲν ζωή, δι' ἧς, ἡ αὐτή, ὅτι δὲ ἀεὶ ἄλλη, οὐχ ἡ αὐτή. Αἰεὶ δ' ἔχων τὴν αὐτὴν διὰ τῶν οὐκ αὐτῶν διέξοδον, ὅτι μὴ ἀμείβει, ἀλλὰ σύνεστι τοῖς ἄλλοις τὸ ὡσαύτως καὶ κατὰ ταῦτά· ἐὰν γὰρ μὴ περὶ τὰ ἄλλα τὰ ὡσαύτως καὶ κατὰ τὰ αὐτά, ἀργεῖ πάντα καὶ τὸ ἐνεργεῖαι καὶ ἡ ἐνέργεια οὐδαμοῦ. Ἔστι δὲ καὶ τὰ ἄλλα αὐτός, ὥστε πᾶς αὐτός. Καὶ εἴπερ αὐτός, πᾶς, εἰ δὲ μή, οὐκ αὐτός. Εἰ δὲ πᾶς αὐτός καὶ πᾶς, ὅτι τὰ πάντα, καὶ οὐδέν ἐστιν, ὃ τι μὴ συντελεῖ εἰς τὰ πάντα, οὐδέν ἐστιν αὐτοῦ, ὃ τι μὴ ἄλλο, ἵνα ἄλλο ὄν καὶ τοῦτο συντελεῖ. Εἰ γὰρ μὴ ἄλλο, ἀλλὰ ἄλλωι ταυτόν, ἐλαττώσει αὐτοῦ τὴν οὐσίαν ἰδίαν οὐ παρεχόμενον εἰς συντέλειαν αὐτοῦ φύσιν.

13. For Intellectual-Principle is not a simplex, nor is the soul that proceeds from it: on the contrary things include variety in the degree of their simplicity, that is to say in so far as they are not compounds but Principles and Activities; — the activity of the lowest is simple in the sense of being a fading-out, that of the First as the total of all activity. Intellectual-Principle is moved in a movement unfailingly true to one course, but its unity and identity are not those of the partial; they are those of its universality; and indeed the partial itself is not a unity but divides to infinity.

We know that Intellectual-Principle has a source and advances to some term as its ultimate; now, is the intermediate between source and term to thought of as a line or as some distinct kind of body uniform and unvaried?

Where at that would be its worth? it had no change, if no differentiation woke it into life, it would not be a Force; that condition would in no way differ from mere absence of power and, even calling it movement, it would still be the movement of a life not all-varied but indiscriminate; now it is of necessity that life be all-embracing, covering all the realms, and that nothing fail of life. Intellectual-Principle, therefore, must move in every direction upon all, or more precisely must ever have so moved.

A simplex moving retains its character; either there is no change, movement has been null, or if there has been advance it still remains a simplex and at once there is a permanent duality: if the one member of this duality is identical with the other, then it is still as it was, there has been no advance; if one member differs from the other, it has advanced with differentiation, and, out of a certain identity and difference, it has produced a third unity. This production, based on Identity and Difference, must be in its nature identical and different; it will be not some particular different thing but Collective Difference, as its Identity is Collective Identity.

Being, thus, at once Collective Identity and Collective Difference, Intellectual-Principle must reach over all different things; its very nature then

is to modify into a universe. If the realm of different things existed before it, these different things must have modified it from the beginning; if they did not, this Intellectual-Principle produced all, or, rather, was all.

Beings could not exist save by the activity of Intellectual-Principle; wandering down every way it produces thing after thing, but wandering always within itself in such self-bound wandering as authentic Intellect may know; this wandering permitted to its nature is among real beings which keep pace with its movement; but it is always itself; this is a stationary wandering, a wandering within the Meadow of Truth from which it does not stray.

It holds and covers the universe which it has made the space, so to speak, of its movement, itself being also that universe which is space to it. And this Meadow of Truth is varied so that movement through it may be possible; suppose it not always and everywhere varied, the failing of diversity is a failure of movement; failure in movement would mean a failing of the Intellectual Act; halting, it has ceased to exercise its Intellectual Act; this ceasing, it ceases to be.

The Intellectual-Principle is the Intellectual Act; its movement is complete, filling Being complete; And the entire of Being is the Intellectual Act entire, comprehending all life and the unfailing succession of things. Because this Principle contains Identity and Difference its division is ceaselessly bringing the different things to light. Its entire movement is through life and among living things. To a traveller over land, all is earth but earth abounding in difference: so in this journey the life through which Intellectual-Principle passes is one life but, in its ceaseless changing, a varied life.

Throughout this endless variation it maintains the one course because it is not, itself, subject to change but on the contrary is present as identical and unvarying Being to the rest of things. For if there be no such principle of unchanging identity to things, all is dead, activity and actuality exist nowhere. These "other things" through which it passes are also Intellectual-Principle itself; otherwise it is not the all-comprehending principle: if it is to be itself, it must be all-embracing; failing that, it is not itself. If it is complete in itself, complete because all-embracing, and there is nothing which does not find place in this total, then there can be nothing belonging to it which is not different; only by difference can there be such co-operation towards a total. If it knew no otherness but was pure identity its essential Being would be the less for that failure to fulfil the specific nature which its completion requires.

[14] Ἔστι δὲ καὶ παραδείγμασι νοεροῖς χρώμενον εἰδέναι οἷόν ἐστι νοῦς, ὡς οὐκ ἀνέχεται οἷον κατὰ μονάδα μὴ ἄλλος εἶναι. Τίνα γὰρ καὶ βούλει εἰς παράδειγμα λαβεῖν λόγον εἴτε φυτοῦ εἴτε ζώου; Εἰ γὰρ ἓν τι καὶ μὴ ἓν τοῦτο ποικίλον, οὐτ' ἂν λόγος εἴη, τό τε γινόμενον ὕλη ἂν εἴη τοῦ λόγου μὴ πάντα γενομένου εἰς τὸ πανταχοῦ τῆς ὕλης ἐμπεσόντα μηδὲν αὐτῆς ἑᾶσαι τὸ αὐτὸ εἶναι. Οἷον πρόσωπον οὐκ ὄγκος εἷς, ἀλλὰ καὶ ῥῖνες καὶ ὀφθαλμοί· καὶ ἡ ῥὶς οὐχὶ οὕσα ἓν, ἀλλ' ἕτερον, τὸ δ' ἕτερον αὖ πάλιν αὐτῆς, εἰ ἔμελλε ῥὶς εἶναι· ἓν

γάρ τι ἀπλῶς οὐσα ὄγκος ἂν ἦν μόνον. Καὶ τὸ ἄπειρον οὕτως ἐν νῶι, ὅτι ἂν ὡς ἐν πολλὰ, οὐχ ὡς ὄγκος εἷς, ἀλλ' ὡς λόγος πολλὺς ἐν αὐτῶι, ἐν ἐνὶ σχήματι νοῦ οἷον περιγραφῇ ἔχων περιγραφὰς ἐντὸς καὶ σχηματισμοὺς αὖ ἐντὸς καὶ δυνάμεις καὶ νοήσεις καὶ τὴν διαίρεσιν μὴ κατ' εὐθύ, ἀλλ' εἰς τὸ ἐντὸς αἰεὶ, οἷον τοῦ παντὸς ζώιου ἐμπεριεχομένης ζώιων φύσεις, καὶ πάλιν αὖ ἄλλας ἐπὶ τὰ μικρότερα τῶν ζώων καὶ εἰς τὰς ἐλάττους δυνάμεις, ὅπου στήσεται εἰς εἶδος ἄτομον. Ἡ δὲ διαίρεσις ἔγκειται οὐ συγκεχυμένων, καίτοι εἰς ἐν ὄντων, ἀλλ' ἔστιν ἡ λεγομένη ἐν τῶι παντὶ φιλία τοῦτο, οὐχ ἡ ἐν τῶιδε τῶι παντί· μιμεῖται γὰρ αὕτη ἐκ διεστηκότων οὐσα φύλη· ἡ δὲ ἀληθὴς πάντα ἐν εἶναι καὶ μῆποτε διακριθῆναι. Διακρίνεσθαι δέ φησι τὸ ἐν τῶιδε τῶι οὐρανῶι.

14. On the nature of the Intellectual-Principle we get light from its manifestations; they show that it demands such diversity as is compatible with its being a monad. Take what principle you will, that of plant or animal: if this principle were a pure unity and not a specifically varied thing, it could not so serve as principle; its product would be Matter, the principle not having taken all those forms necessary if Matter is to be permeated and utterly transformed. A face is not one mass; there are nose and eyes; and the nose is not a unity but has the differences which make it a nose; as bare unity it would be mere mass.

There is infinity in Intellectual-Principle since, of its very nature, it is a multiple unity, not with the unity of a house but with that of a Reason-Principle, multiple in itself: in the one Intellectual design it includes within itself, as it were in outline, all the outlines, all the patterns. All is within it, all the powers and intellections; the division is not determined by a boundary but goes ever inward; this content is held as the living universe holds the natural forms of the living creatures in it from the greatest to the least, down even to the minutest powers where there is a halt at the individual form. The discrimination is not of items huddled within a sort of unity; this is what is known as the Universal Sympathy, not of course the sympathy known here which is a copy and prevails amongst things in separation; that authentic Sympathy consists in all being a unity and never discriminate.

[15] Ταύτην οὖν τὴν ζωὴν τὴν πολλὴν καὶ πᾶσαν καὶ πρώτην καὶ μίαν τίς ἰδὼν οὐκ ἐν ταύτῃ εἶναι ἀσπάζεται τὴν ἄλλην πᾶσαν ἀτιμάσας; Σκότος γὰρ αἱ ἄλλαι αἱ κάτω καὶ σμικραὶ καὶ ἀμυδραὶ καὶ ἀτελεῖς καὶ οὐ καθαρὰ καὶ τὰς καθαρὰς μολύνουσαι. Κἂν εἰς αὐτὰς ἴδῃς, οὐκέτι τὰς καθαρὰς οὔτε ὀραῖς οὔτε ζῆς ἐκεῖνας τὰς πάσας ὁμοῦ, ἐν αἷς οὐδὲν ἐστὶν ὅ τι μὴ ζῆι καὶ καθαρῶς ζῆι κακὸν οὐδὲν ἔχον. Τὰ γὰρ κακὰ ἐνταῦθα, ὅτι ἵχνος ζωῆς καὶ νοῦ ἵχνος· ἐκεῖ δὲ τὸ ἀρχέτυπον τὸ ἀγαθοειδὲς φησιν, ὅτι ἐν τοῖς εἶδεσι τὸ ἀγαθὸν ἔχει. Τὸ μὲν γὰρ ἐστὶν ἀγαθόν, ὃ δὲ ἀγαθός ἐστὶν ἐν τῶι θεωρεῖν τὸ ζῆν ἔχων· θεωρεῖ δὲ ἀγαθοειδῇ ὄντα τὰ θεωρούμενα καὶ αὐτά, ἃ ἐκτέησατο, ὅτε ἐθεώρει τὴν τοῦ ἀγαθοῦ φύσιν. Ἦλθε δὲ εἰς αὐτὸν οὐχ ὡς ἐκεῖ ἦν, ἀλλ' ὡς αὐτὸς ἔσχεν. Ἀρχὴ γὰρ ἐκεῖνος καὶ ἐξ ἐκείνου ἐν τούτῳ καὶ οὗτος ὁ ποιήσας ταῦτα ἐξ ἐκείνου. Οὐ γὰρ ἦν θέμις βλέποντα εἰς ἐκεῖνον μὴδὲν νοεῖν οὐδ' αὖ τὰ ἐν ἐκείνῳ· οὐ γὰρ ἂν αὐτὸς ἐγέννα. Δύναμιν οὖν εἰς τὸ γεννᾶν εἶχε παρ' ἐκείνου καὶ τῶν αὐτοῦ πληροῦσθαι γεννημάτων διδόντος ἐκείνου ἃ μὴ εἶχεν αὐτός.

Ἀλλ' ἐξ ἑνὸς αὐτοῦ πολλὰ τούτῳ· ἦν γὰρ ἐκομίζετο δύναμιν ἀδυνατῶν ἔχειν συνέθρανε καὶ πολλὰ ἐποίησε τὴν μίαν, ἵν' οὕτω δύναιτο κατὰ μέρος φέρειν. Ὅ τι οὖν ἐγέννα, ἀγαθοῦ ἐκ δυνάμεως ἦν καὶ ἀγαθοειδὲς ἦν, καὶ αὐτὸς ἀγαθὸς ἐξ ἀγαθοειδῶν, ἀγαθὸν ποικίλον. Διὸ καὶ εἴ τις αὐτὸν ἀπεικάζει σφαίραι ζώσῃ ποικίλῃ, εἴτε παμπρόσωπόν τι χρῆμα λάμπον ζῶσι προσώποις εἴτε ψυχὰς τὰς καθαρὰς πάσας εἰς τὸ αὐτὸ συνδραμούσας φαντάζοιτο οὐκ ἐνδεεῖς, ἀλλὰ πάντα τὰ αὐτῶν ἐχούσας, καὶ νοῦν τὸν πάντα ἐπ' ἅκραις αὐταῖς ἰδρυμένον, ὥς φέγγει νοερῶι καταλάμπεσθαι τὸν τόπον – φανταζόμενος μὲν οὕτως ἔξω πως ἄλλος ὢν ὁρώῃ ἄλλον· δεῖ δὲ ἑαυτὸν ἐκεῖνο γενόμενον τὴν θέαν [ἑαυτὸν] ποιήσασθαι.

15. That Life, the various, the all-including, the primal and one, who can consider it without longing to be of it, disdaining all the other?

All other life is darkness, petty and dim and poor; it is unclean and polluting the clean for if you do but look upon it you no longer see nor live this life which includes all living, in which there is nothing that does not live and live in a life of purity void of all that is ill. For evil is here where life is in copy and Intellect in copy; There is the archetype, that which is good in the very Idea — we read — as holding The Good in the pure Idea. That Archetype is good; Intellectual-Principle is good as holding its life by contemplation of the archetype; and it sees also as good the objects of its contemplation because it holds them in its act of contemplating the Principle of Good. But these objects come to it not as they are There but in accord with its own condition, for it is their source; they spring thence to be here, and Intellectual-Principle it is that has produced them by its vision There. In the very law, never, looking to That, could it fail of Intellectual Act; never, on the other hand, could it produce what is There; of itself it could not produce; Thence it must draw its power to bring forth, to teem with offspring of itself; from the Good it takes what itself did not possess. From that Unity came multiplicity to Intellectual-Principle; it could not sustain the power poured upon it and therefore broke it up; it turned that one power into variety so as to carry it piecemeal.

All its production, effected in the power of The Good, contains goodness; it is good, itself, since it is constituted by these things of good; it is Good made diverse. It might be likened to a living sphere teeming with variety, to a globe of faces radiant with faces all living, to a unity of souls, all the pure souls, not faulty but the perfect, with Intellect enthroned over all so that the place entire glows with Intellectual splendour.

But this would be to see it from without, one thing seeing another; the true way is to become Intellectual-Principle and be, our very selves, what we are to see.

[16] Χρὴ δὲ μὴδ' αἰεὶ ἐν τῷ πολλῷ τούτῳ καλῷ μένειν, μεταβαίνειν δ' ἔτι πρὸς τὸ ἄνω αἰζάντα, ἀφέντα καὶ τοῦτο, οὐκ ἐκ τούτου τοῦ οὐρανοῦ, ἀλλ' ἐξ ἐκείνου, θαυμάσαντα τίς ὁ γεννήσας καὶ ὅπως. Ἐκαστον μὲν οὖν εἶδος,

ἕκαστον καὶ ἴδιος οἶον τύπος· ἀγαθοειδὲς δὲ ὄν κοινὸν τὸ ἐπιθέον ἐπὶ πᾶσι πάντα ἔχει. Ἐχει μὲν οὖν καὶ τὸ ὄν ἐπὶ πᾶσιν, ἔχει δὲ καὶ τὸ ζῶιον ἕκαστον ζωῆς κοινῆς ἐπὶ πᾶσιν ὑπαρχούσης, τάχα δ' ἂν καὶ ἄλλα. Ἀλλὰ καθ' ὅσον ἀγαθὰ καὶ δι' ὅτι ἀγαθὰ, τί ἂν εἴη; Πρὸς δὴ τὴν τοιαύτην σκέψιν τάχ' ἂν εἴη προϋργου ἄρξασθαι ἐντεῦθεν. Ἄρα, ὅτε ἐώρα πρὸς τὸ ἀγαθόν, ἐνόει ὡς πολλὰ τὸ ἐν ἐκεῖνο καὶ ἐν ὄν αὐτὸς ἐνόει αὐτὸν πολλὰ, μερίζων αὐτὸν παρ' αὐτῷ τῷ νοεῖν μὴ ὅλον ὁμοῦ δύνασθαι; Ἀλλ' οὐπω νοῦς ἦν ἐκεῖνο βλέπων, ἀλλ' ἔβλεπεν ἀνοήτως. Ἡ φατέον ὡς οὐδὲ ἐώρα πώποτε, ἀλλ' ἔζη μὲν πρὸς αὐτὸ καὶ ἀνήρητο αὐτοῦ καὶ ἐπέστραπτο πρὸς αὐτό, ἡ δὴ κίνησις αὕτη πληρωθεῖσα τῷ ἐκεῖ κινεῖσθαι καὶ περὶ ἐκεῖνο ἐπλήρωσεν αὐτὸ καὶ οὐκέτι κίνησις ἦν μόνον, ἀλλὰ κίνησις διακορῆς καὶ πλήρης· ἐξῆς δὲ πάντα ἐγένετο καὶ ἔγνω τοῦτο ἐν συναισθήσει αὐτοῦ καὶ νοῦς ἤδη ἦν, πληρωθεὶς μὲν, ἴν' ἔχῃ, ὃ ὤψεται, βλέπων δὲ αὐτὰ μετὰ φωτὸς παρὰ τοῦ δόντος ἐκεῖνα καὶ τοῦτο κομιζόμενος. Διὰ τοῦτο οὐ μόνον λέγεται τῆς οὐσίας, ἀλλὰ καὶ τοῦ ὁρᾶσθαι αὐτὴν αἴτιος ἐκεῖνος εἶναι. Ὡσπερ δὲ ὁ ἥλιος τοῦ ὁρᾶσθαι τοῖς αἰσθητοῖς καὶ τοῦ γίνεσθαι αἴτιος ὢν αἰτιός πως καὶ τῆς ὀψεώς ἐστιν – οὐκουν οὔτε ὀψις οὔτε τὰ γινόμενα – οὕτως καὶ ἡ τοῦ ἀγαθοῦ φύσις αἰτία οὐσίας καὶ νοῦ οὔσα καὶ φῶς κατὰ τὸ ἀνάλογον τοῖς ἐκεῖ ὁρατοῖς καὶ τῷ ὁρῶντι οὔτε τὰ ὄντα οὔτε νοῦς ἐστιν, ἀλλὰ αἴτιος τούτων καὶ νοεῖσθαι φωτὶ τῷ ἑαυτοῦ εἰς τὰ ὄντα καὶ εἰς τὸν νοῦν παρέχων. Πληρούμενος μὲν οὖν ἐγένετο, πληρωθεὶς δὲ ἦν, καὶ ὁμοῦ ἀπετελέσθη καὶ ἐώρα. Ἀρχὴ δὲ αὐτοῦ ἐκεῖνο τὸ πρὶν πληρωθῆναι ἦν· ἑτέρα δὲ ἀρχὴ οἰονεῖ ἔξωθεν ἡ πληροῦσα ἦν, ἀφ' ἧς οἶον ἐτυποῦτο πληρούμενος.

16. But even there we are not to remain always, in that beauty of the multiple; we must make haste yet higher, above this heaven of ours and even that; leaving all else aside we ask in awe “Who produced that realm and how?” Everything There is a single Idea in an individual impression and, informed by The Good, possesses the universal good transcendent over all. Each possessing that Being above, possesses also the total Living-Form in virtue of that transcendent life, possesses, no doubt, much else as well.

But what is the Nature of this Transcendent in view of which and by way of which the Ideas are good?

The best way of putting the question is to ask whether, when Intellectual-Principle looked towards The Good, it had Intellection of that unity as a multiplicity and, itself a unity, plied its Act by breaking into parts what it was too feeble to know as a whole.

No: that would not be Intellection looking upon the Good; it would be a looking void of Intellection. We must think of it not as looking but as living; dependent upon That, it kept itself turned Thither; all the tendance taking place There and upon That must be a movement teeming with life and must so fill the looking Principle; there is no longer bare Act, there is a filling to saturation. Forthwith Intellectual-Principle becomes all things, knows that fact in virtue of its self-knowing and at once becomes Intellectual-Principle, filled so as to hold within itself that object of its vision, seeing all by the light from

the Giver and bearing that Giver with it.

In this way the Supreme may be understood to be the cause at once of essential reality and of the knowing of reality. The sun, cause of the existence of sense-things and of their being seen, is indirectly the cause of sight, without being either the faculty or the object: similarly this Principle, The Good, cause of Being and Intellectual-Principle, is a light appropriate to what is to be seen There and to their seer; neither the Beings nor the Intellectual-Principle, it is their source and by the light it sheds upon both makes them objects of Intellection. This filling procures the existence; after the filling, the being; the existence achieved, the seeing followed: the beginning is that state of not yet having been filled, though there is, also, the beginning which means that the Filling Principle was outside and by that act of filling gave shape to the filled.

[17] Ἀλλὰ πῶς ταῦτα ἐν αὐτῷ καὶ αὐτός, οὐκ ὄντων ἐκεῖ ἐν τῷ πληρώσαντι οὐδ' αὖ ἐν αὐτῷ τῷ πληρουμένῳ; Ὅτε γὰρ μήπω ἐπληροῦτο, οὐκ εἶχεν. Ἡ οὐκ ἀνάγκη, ὃ τις δίδωσι, τοῦτο ἔχειν, ἀλλὰ δεῖ ἐν τοῖς τοιούτοις τὸ μὲν δίδόν μεῖζον νομίζειν, τὸ δὲ διδόμενον ἔλαττον τοῦ διδόντος· τοιαύτη γὰρ ἡ γένεσις ἐν τοῖς οὐσι. Πρῶτον γὰρ δεῖ τὸ ἐνεργεῖαι εἶναι, τὰ δ' ὕστερα εἶναι δυνάμει τὰ πρὸ αὐτῶν· καὶ τὸ πρῶτον δὲ ἐπέκεινα τῶν δευτέρων καὶ τοῦ διδομένου τὸ δίδόν ἐπέκεινα ἦν· κρεῖττον γάρ. Εἴ τι τοίνυν ἐνεργείας πρότερον, ἐπέκεινα ἐνεργείας, ὥστε καὶ ἐπέκεινα ζωῆς. Εἰ οὖν ζωὴ ἐν τούτῳ, ὁ δίδους ἔδωκε μὲν ζωὴν, καλλίων δὲ καὶ τιμώτερος ζωῆς. Εἶχεν οὖν ζωὴν καὶ οὐκ ἐδεῖτο ποικίλου τοῦ διδόντος, καὶ ἦν ἡ ζωὴ ἴχνος τι ἐκείνου, οὐκ ἐκείνου ζωῆ. Πρὸς ἐκεῖνο μὲν οὖν βλέ- πουσα ἀόριστος ἦν, βλέψασα δ' ἐκεῖ ὠρίζετο ἐκείνου ὅρον οὐκ ἔχοντος. Εὐθὺς γὰρ πρὸς ἓν τι ἰδοῦσα ὀρίζεται τούτῳ καὶ ἴσχει ἐν αὐτῇ ὅρον καὶ πέρας καὶ εἶδος· καὶ τὸ εἶδος ἐν τῷ μορφωθέντι, τὸ δὲ μορφῶσαν ἄμορφον ἦν. Ὁ δὲ ὅρος οὐκ ἐξῶθεν, οἷον μεγέθει περιτεθείς, ἀλλ' ἦν πάσης ἐκείνης τῆς ζωῆς ὅρος πολλῆς καὶ ἀπείρου οὔσης, ὡς ἂν παρὰ τοιαύτης φύσεως ἐκλαμψάσης. Ζωὴ τε ἦν οὐ τοῦδε· ὠριστο γὰρ ἂν ὡς ἀτόμου ἦδη· ἀλλ' ὠριστο μέντοι· ἦν ἄρα ὀρισθεῖσα ὡς ἐνός τινος πολλοῦ – ὠριστο δὴ καὶ ἕκαστον τῶν πολλῶν – διὰ μὲν τὸ πολὺ τῆς ζωῆς πολλὰ ὀρισθεῖσα, διὰ δὲ αὖ τὸν ὅρον ἓν. Τί οὖν τὸ ἐν ὠρίσθη; Νοῦς· ὀρισθεῖσα γὰρ ζωὴ νοῦς. Τί δὲ τὸ πολλὰ; Νόες πολλοί. Πάντα οὖν νόες, καὶ ὁ μὲν πᾶς νοῦς, οἱ δὲ ἕκαστοι νοῖ. Ὁ δὲ πᾶς νοῦς ἕκαστον περιέχων ἄρα ταῦτὸν ἕκαστον περιέχει; Ἀλλ' ἓνα ἂν περιεῖχεν. Εἰ οὖν πολλοί, διαφορὰν δεῖ εἶναι. Πάλιν οὖν πῶς ἕκαστος διαφορὰν ἔσχεν; Ἡ ἐν τῷ καὶ εἰς ὅλως γενέσθαι εἶχε τὴν διαφορὰν· οὐ γὰρ ταῦτὸν ὅτουσιν νοῦ τὸ πᾶν. Ἦν οὖν ἡ μὲν ζωὴ δύναιμις πᾶσα, ἡ δὲ ὅρασις ἡ ἐκεῖθεν δύναμις πάντων, ὁ δὲ γενόμενος νοῦς αὐτὰ ἀνεφάνη τὰ πάντα. Ὁ δὲ ἐπικάθηται αὐτοῖς, οὐχ ἵνα ἰδρυθῇ, ἀλλ' ἵνα ἰδρύσῃ εἶδος εἰδῶν τῶν πρώτων ἀνείδεον αὐτό. Καὶ νοῦς δὲ γίνεται πρὸς ψυχὴν οὕτως φῶς εἰς αὐτήν, ὡς ἐκεῖνος εἰς νοῦν· καὶ ὅταν καὶ οὗτος ὀρίσῃ τὴν ψυχὴν, λογικὴν ποιεῖ δούς αὐτῇ ὧν ἔσχεν ἴχνος. Ἰχνος οὖν καὶ νοῦς ἐκείνου· ἐπεὶ δὲ ὁ νοῦς εἶδος καὶ ἐν ἐκτάσει καὶ πλήθει, ἐκεῖνος ἄμορφος καὶ ἀνείδεος· οὕτω γὰρ εἰδοποιεῖ. Εἰ δ' ἦν ἐκεῖνος εἶδος, ὁ νοῦς ἦν ἂν λόγος. Ἔδει δὲ τὸ πρῶτον μὴ πολὺ μηδαμῶς εἶναι· ἀνήρητο γὰρ ἂν τὸ πολὺ αὐτοῦ εἰς ἕτερον αὖ πρὸ αὐτοῦ.

17. But in what mode are these secondaries, and Intellectual-Principle itself, within the First? They are not in the Filling Principle; they are not in the filled since before that moment it did not contain them.

Giving need not comport possessing; in this order we are to think of a giver as a greater and of a gift as a lower; this is the meaning of origin among real Beings. First there must be an actualized thing; its laters must be potentially their own priors; a first must transcend its derivatives; the giver transcends the given, as a superior. If therefore there is a prior to actuality, that prior transcends Activity and so transcends Life. Our sphere containing life, there is a Giver of Life, a principle of greater good, of greater worth than Life; this possessed Life and had no need to look for it to any giver in possession of Life's variety.

But the Life was a vestige of that Primal not a life lived by it; Life, then, as it looked towards That was undetermined; having looked it had determination though That had none. Life looks to unity and is determined by it, taking bound, limit, form. But this form is in the shaped, the shaper had none; the limit was not external as something drawn about a magnitude; the limit was that of the multiplicity of the Life There, limitless itself as radiated from its great Prior; the Life itself was not that of some determined being, or it would be no more than the life of an individual. Yet it is defined; it must then have been defined as the Life of a unity including multiplicity; certainly too each item of the multiplicity is determined, determined as multiple by the multiplicity of Life but as a unity by the fact of limit.

As what, then, is its unity determined?

As Intellectual-Principle: determined Life is Intellectual-Principle. And the multiplicity?

As the multiplicity of Intellectual-Principles: all its multiplicity resolves itself into Intellectual-Principles — on the one hand the collective Principle, on the other the particular Principles.

But does this collective Intellectual-Principle include each of the particular Principles as identical with itself?

No: it would be thus the container of only the one thing; since there are many Intellectual-Principles within the collective, there must be differentiation.

Once more, how does the particular Intellect come to this differentiation?

It takes its characteristic difference by becoming entirely a unity within the collective whose totality could not be identical with any particular.

Thus the Life in the Supreme was the collectivity of power; the vision taking place There was the potentiality of all; Intellectual-Principle, thus arising, is manifested as this universe of Being. It stands over the Beings not as itself requiring base but that it may serve as base to the Form of the Firsts, the Formless Form. And it takes position towards the soul, becoming a light to the soul as itself finds its light in the First; whenever Intellectual-Principle

becomes the determinant of soul it shapes it into Reasoning Soul, by communicating a trace of what itself has come to possess.

Thus Intellectual-Principle is a vestige of the Supreme; but since the vestige is a Form going out into extension, into plurality, that Prior, as the source of Form, must be itself without shape and Form: if the Prior were a Form, the Intellectual-Principle itself could be only a Reason-Principle. It was necessary that The First be utterly without multiplicity, for otherwise it must be again referred to a prior.

[18] Ἀλλ' ἀγαθοειδῆ κατὰ τί τὰ ἐν τῷ νῶι; Ἄρα ἢ εἶδος ἕκαστον ἢ ἢ καλὰ ἢ τί; Εἰ δὴ τὸ παρὰ τοῦ ἀγαθοῦ ἦκον πᾶν ἵχνος καὶ τύπον ἔχει ἐκείνου ἢ ἀπ' ἐκείνου, ὥσπερ τὸ ἀπὸ πυρὸς ἵχνος πυρὸς καὶ τὸ ἀπὸ γλυκέος γλυκέος ἵχνος, ἦκει δὲ εἰς νοῦν καὶ ζωὴ ἀπ' ἐκείνου – ἐκ γὰρ τῆς παρ' ἐκείνου ἐνεργείας ὑπέστη – καὶ νοῦς δὲ δι' ἐκείνον καὶ τὸ τῶν εἰδῶν κάλλος ἐκεῖθεν, πάντα ἂν ἀγαθοειδῆ εἶη καὶ ζωὴ καὶ νοῦς καὶ ἰδέα. Ἀλλὰ τί τὸ κοινόν; Οὐ γὰρ δὴ ἀρκεῖ τὸ ἀπ' ἐκείνου πρὸς τὸ ταυτόν· ἐν αὐτοῖς γὰρ δεῖ τὸ κοινὸν εἶναι· καὶ γὰρ ἂν γένοιτο ἀπὸ τοῦ αὐτοῦ μὴ ταυτόν ἢ καὶ δοθὲν ὡσαύτως ἐν τοῖς δεξομένοις ἄλλο γίνεσθαι· ἐπεὶ καὶ ἄλλο τὸ εἰς πρώτην ἐνέργειαν, ἄλλο δὲ τὸ τῇ πρώτῃ ἐνεργείᾳ δοθέν, τὸ δ' ἐπὶ τούτοις ἄλλο ἦδη. Ἡ οὐδὲν κωλύει καθ' ἕκαστον μὲν ἀγαθοειδὲς εἶναι, μᾶλλον μὴν κατ' ἄλλο. Τί οὖν καθὸ μάλιστα; Ἀλλὰ πρότερον ἐκεῖνο ἀναγκαῖον ἰδεῖν· ἄρα γε ἀγαθὸν ἢ ζωὴ ἢ αὐτὸ τοῦτο ζωὴ ἢ ψιλὴ θεωρουμένη καὶ ἀπογεγυμνωμένη; Ἡ ἢ ζωὴ ἢ ἀπ' αὐτοῦ, τὸ δ' ἀπ' αὐτοῦ ἄλλο τι ἢ τοιαύτη. Πάλιν οὖν τί ἢ τοιαύτη ζωὴ; Ἡ ἀγαθοῦ. Ἀλλ' οὐκ αὐτοῦ ἦν, ἀλλὰ ἐξ αὐτοῦ. Ἀλλ' εἰ ἐν τῇ ζωῇ ἐκείνῃ ἐνίοιτο ἐξ ἐκείνου καὶ ἔστιν ἢ ὄντως ζωὴ, καὶ οὐδὲν ἄτιμον παρ' ἐκείνου λεκτέον εἶναι, καὶ καθὸ ζωῇ, ἀγαθὸν εἶναι, καὶ ἐπὶ νοῦ δὴ τοῦ ἀληθινοῦ ἀνάγκη λέγειν τοῦ πρώτου ἐκείνου, ὅτι ἀγαθόν· καὶ δῆλον ὅτι καὶ εἶδος ἕκαστον ἀγαθὸν καὶ ἀγαθοειδὲς. Ἡ οὖν τι ἔχει ἀγαθόν, εἴτε κοινόν, εἴτε μᾶλλον ἄλλο, εἴτε τὸ μὲν πρώτως, τὸ δὲ τῷ ἐφεξῆς καὶ δευτέρως. Ἐπεὶ γὰρ εἰλήφαμεν ἕκαστον ὡς ἔχον ἦδη ἐν τῇ οὐσίᾳ αὐτοῦ ἀγαθόν τι καὶ διὰ τοῦτο ἦν ἀγαθόν – καὶ γὰρ ἢ ζωὴ ἦν ἀγαθόν οὐχ ἄπλῶς, ἀλλ' ὅτι ἐλέγετο ἀληθινὴ καὶ ὅτι παρ' ἐκείνου, καὶ νοῦς ὁ ὄντως – δεῖ τι τοῦ αὐτοῦ ἐν αὐτοῖς ὁρᾶσθαι. Διαφόρων γὰρ ὄντων, ὅταν τὸ αὐτὸ αὐτῶν κατηγορηται, κωλύει μὲν οὐδὲν ἐν τῇ οὐσίᾳ αὐτῶν τοῦτο ἐνυπάρχειν, ὅμως δ' ἔστι λαβεῖν αὐτὸ χωρὶς τῷ λόγῳ, οἷον καὶ τὸ ζῶιον ἐπ' ἀνθρώπου καὶ ἵππου, καὶ τὸ θερμὸν ἐπὶ ὕδατος καὶ πυρός, τὸ μὲν ὡς γένος, τὸ δ' ὡς τὸ μὲν πρώτως, τὸ δὲ δευτέρως· ἢ ὁμωνύμως ἂν ἐκάτερον ἢ ἕκαστον λέγοιτο ἀγαθόν. Ἄρ' οὖν ἐνυπάρχει τῇ οὐσίᾳ αὐτῶν τὸ ἀγαθόν; Ἡ ὅλον ἕκαστον ἀγαθόν ἐστιν, οὐ καθ' ἐν τὸ ἀγαθόν. Πῶς οὖν; ἢ ὡς μέρη; Ἀλλὰ ἀμερὲς τὸ ἀγαθόν. Ἡ ἐν μὲν αὐτό, οὕτως δὲ τόδε, οὕτως δὲ τόδε. Καὶ γὰρ ἢ ἐνέργεια ἢ πρώτη ἀγαθὸν καὶ τὸ ἐπ' αὐτῇ ὁρισθὲν ἀγαθόν καὶ τὸ συνάμφω· καὶ τὸ μὲν ὅτι γενόμενον ὑπ' αὐτοῦ, τὸ δ' ὅτι κόσμος ἀπ' αὐτοῦ, τὸ δ' ὅτι συνάμφω. Ἀπ' αὐτοῦ οὖν, καὶ οὐδὲν ταυτόν, οἷον εἰ ἀπὸ τοῦ αὐτοῦ φωνὴ καὶ βᾶδισις καὶ ἄλλο τι, πάντα κατορθούμενα. Ἡ ἐνταῦθα, ὅτι τάξις καὶ ρυθμός· ἐκεῖ δὲ τί; Ἀλλ' εἴποι τις ἂν, ὡς ἐνταῦθα ὅλον εἰς τὸ καλῶς ἐξῶθεν διαφόρων ὄντων τῶν περὶ ἃ ἡ τάξις, ἐκεῖ δὲ καὶ αὐτά. Ἀλλὰ διὰ τί καὶ αὐτά; Οὐ γὰρ ὅτι ἀπ' ἐκείνου

δεῖ πιστεύοντας ἀφεῖναι· δεῖ μὲν γὰρ συγχωρεῖν ἀπ' ἐκείνου ὄντα εἶναι τίμια, ἀλλὰ ποθεῖ ὁ λόγος λαβεῖν, κατὰ τί τὸ ἀγαθὸν αὐτῶν.

18. But in what way is the content of Intellectual-Principle participant in good? Is it because each member of it is an Idea or because of their beauty or how?

Anything coming from The Good carries the image and type belonging to that original or deriving from it, as anything going back to warmth or sweetness carries the memory of those originals: Life entered into Intellectual-Principle from The Supreme, for its origin is in the Activity streaming Thence; Intellectual-Principle springs from the Supreme, and with it the beauty of the Ideas; at once all these, Life, Intellectual-Principle, Idea, must inevitably have goodness.

But what is the common element in them? Derivation from the First is not enough to procure identical quality; there must be some element held in common by the things derived: one source may produce many differing things as also one outgoing thing may take difference in various recipients: what enters into the First Act is different from what that Act transmits and there is difference, again, in the effect here. Nonetheless every item may be good in a degree of its own. To what, then, is the highest degree due?

But first we must ask whether Life is a good, bare Life, or only the Life streaming Thence, very different from the Life known here? Once more, then, what constitutes the goodness of Life?

The Life of The Good, or rather not its Life but that given forth from it.

But if in that higher Life there must be something from That, something which is the Authentic Life, we must admit that since nothing worthless can come Thence Life in itself is good; so too we must admit, in the case of Authentic Intellectual-Principle, that its Life because good derives from that First; thus it becomes clear that every Idea is good and informed by the Good. The Ideas must have something of good, whether as a common property or as a distinct attribution or as held in some distinct measure.

Thus it is established that the particular Idea contains in its essence something of good and thereby becomes a good thing; for Life we found to be good not in the bare being but in its derivation from the Authentic, the Supreme whence it sprang: and the same is true of Intellectual-Principle: we are forced therefore admit a certain identity.

When, with all their differences, things may be affirmed to have a measure of identity, the matter of the identity may very well be established in their very essence and yet be mentally abstracted; thus life in man or horse yields the notion of animal; from water or fire we may get that of warmth; the first case is a definition of Kind, the other two cite qualities, primary and secondary respectively. Both or one part of Intellect, then, would be called by the one term good.

Is The Good, then, inherent in the Ideas essentially? Each of them is good

but the goodness is not that of the Unity-Good. How, then, is it present?

By the mode of parts.

But The Good is without parts?

No doubt The Good is a unity; but here it has become particularized. The First Activity is good and anything determined in accord with it is good as also is any resultant. There is the good that is good by origin in The First, the good that is in an ordered system derived from that earlier, and the good that is in the actualization [in the thing participant]. Derived, then, not identical — like the speech and walk and other characteristics of one man, each playing its due part.

Here, it is obvious, goodness depends upon order, rhythm, but what equivalent exists There?

We might answer that in the case of the sense-order, too, the good is imposed since the ordering is of things different from the Orderer but that There the very things are good.

But why are they thus good in themselves? We cannot be content with the conviction of their goodness on the ground of their origin in that realm: we do not deny that things deriving Thence are good, but our subject demands that we discover the mode by which they come to possess that goodness.

[19] Ἄρ' οὖν τῇ ἐφέσει καὶ τῇ ψυχῇ ἐπιτρέβομεν τὴν κρίσιν καὶ τῷ ταύτης πάθει πιστεύσαντες τὸ ταύτῃ ἐφετὸν ἀγαθὸν φήσομεν, διότι δὲ ἐφίεται οὐ ζητήσομεν; Καὶ τί μὲν ἕκαστον, περὶ τούτου ἀποδείξεις κομιοῦμεν, τὸ δ' ἀγαθὸν τῇ ἐφέσει δώσομεν; Ἀλλὰ πολλὰ ἄτοπα ἡμῖν φαίνεται. Πρῶτον μὲν, ὅτι καὶ τὸ ἀγαθὸν ἐν τι τῶν περὶ. Ἐπειτα, ὅτι πολλὰ τὰ ἐφιέμενα καὶ ἄλλα ἄλλων· πῶς οὖν κρινοῦμεν τῷ ἐφιεμένῳ, εἰ βέλτιον; Ἀλλ' ἴσως οὐδὲ τὸ βέλτιον γνωσόμεθα τὸ ἀγαθὸν ἀγνοοῦντες. Ἀλλὰ ἄρα τὸ ἀγαθὸν ὀριοῦμεθα κατὰ τὴν ἐκάστου ἀρετὴν; Ἀλλ' οὕτως εἰς εἶδος καὶ λόγον ἀνάξομεν, ὁρθῶς μὲν πορευόμενοι. Ἀλλὰ ἐλθόντες ἐκεῖ τί ἐροῦμεν αὐτὰ ταῦτα ζητοῦντες πῶς ἀγαθὰ; Ἐν μὲν γὰρ τοῖς χείροσιν, ὡς ἔοικε, γινώσκοιμεν ἂν τὴν φύσιν τὴν τοιαύτην καίτοι οὐκ ἔχουσιν εἰλικρινῶς, ἐπειδὴ οὐ πρῶτως, τῇ πρὸς τὰ χεῖρω παραθέσει, ὅπου δὲ μηδὲν ἐστὶ κακόν, αὐτὰ δ' ἐφ' ἑαυτῶν ἐστὶ τὰ ἀμείνων, ἀπορήσομεν. Ἄρ' οὖν, ἐπειδὴ [ὁ] λόγος τὸ διότι ζητεῖ, ταῦτα δὲ ἀγαθὰ παρ' αὐτῶν, διὰ τοῦτο ἀπορεῖ τοῦ διότι τὸ ὅτι ὄντος; Ἐπεὶ καὶ ἄλλο φῶμεν αἴτιον, τὸν θεόν, λόγου μὴ φθάνοντος ἐκεῖ ὁμοίως ἢ ἀπορία. Οὐ μὴν ἀποστατέον, εἴ περὶ κατ' ἄλλην ὁδὸν πορευομένοις τι φανείη.

19. Are we to rest all on pursuit and on the soul? Is it enough to put faith in the soul's choice and call that good which the soul pursues, never asking ourselves the motive of its choice? We marshal demonstration as to the nature of everything else; is the good to be dismissed as choice?

Several absurdities would be entailed. The good becomes a mere attribute of things; objects of pursuit are many and different so that mere choice gives no assurance that the thing chosen is the best; in fact, we cannot know the best until we know the good.

Are we to determine the good by the respective values of things?

This is to make Idea and Reason-Principle the test: all very well; but arrived at these, what explanation have we to give as to why Idea and Reason-Principle themselves are good? In the lower, we recognise goodness — in its less perfect form — by comparison with what is poorer still; we are without a standard There where no evil exists, the Bests holding the field alone. Reason demands to know what constitutes goodness; those principles are good in their own nature and we are left in perplexity because cause and fact are identical: and even though we should state a cause, the doubt still remains until our reason claims its rights There. But we need not abandon the search; another path may lead to the light.

[20] Ἐπειδὴ τοίνυν ἀπιστοῦμεν ἐν τῷ παρόντι ταῖς ὁρέξεσι πρὸς τὰς τοῦ τί ἐστίν ἢ ποιὸν ἐστὶ θέσεις, ἄρα χρὴ πρὸς τὰς κρίσεις ἰέναι καὶ τὰς τῶν πραγμάτων ἐναντιώσεις, οἷον τάξιν ἀταξίαν, σύμμετρον ἀσύμμετρον, ὑγίαν νόσον, εἶδος ἀμορφίαν, οὐσίαν φθοράν, ὅλως συστασίαν ἀφάνισιν; Τοῦτων γὰρ τὰ πρῶτα καθ' ἐκάστην συζυγίαν τίς ἂν ἀμφισβητήσῃ μὴ οὐκ ἐν ἀγαθοῦ εἶδει εἶναι; Εἰ δὲ τοῦτο, καὶ τὰ ποιητικὰ αὐτῶν ἀνάγκη ἐν ἀγαθοῦ μοίραι τίθεσθαι. Καὶ ἀρετὴ δὴ καὶ νοῦς καὶ ζωὴ καὶ ψυχὴ, ἣ γε ἔμφρων, ἐν ἀγαθοῦ εἶδει· καὶ ὧν ἐφίεται τοίνυν ἔμφρων ζωὴ. Τί οὖν οὐ στησόμεθα, φήσκει τις, εἰς νοῦν καὶ τοῦτο τὸ ἀγαθὸν θησόμεθα; Καὶ γὰρ ψυχὴ καὶ ζωὴ νοῦ ἔχνη, καὶ τούτου ἐφίεται ψυχὴ. Καὶ κρίνει τοίνυν καὶ ἐφίεται νοῦ, κρίνουσα μὲν δικαιοσύνην ἀντ' ἀδικίας ἄμεινον καὶ ἕκαστον εἶδος ἀρετῆς πρὸ κακίας εἶδους, καὶ τῶν αὐτῶν ἢ προτίμησις, ὧν καὶ ἡ αἵρεσις. Ἀλλ' εἰ μὲν νοῦ μόνον ἐφίεται, τάχα ἂν πλείονος ἐδέξασε λόγου δεικνύντων, ὥς οὐ τὸ ἔσχατον ὁ νοῦς καὶ νοῦ μὲν οὐ πάντα, ἀγαθοῦ δὲ πάντα. Καὶ τῶν μὲν μὴ ἐχόντων νοῦν οὐ πάντα νοῦν κτήσασθαι ζητεῖ, τὰ δ' ἔχοντα νοῦν οὐχ ἴσταται ἤδη, ἀλλὰ πάλιν τὸ ἀγαθὸν ζητεῖ, καὶ νοῦν μὲν ἐκ λογισμοῦ, τὸ δ' ἀγαθὸν καὶ πρὸ τοῦ λόγου. Εἰ δὲ καὶ ζωῆς ἐφίεται καὶ τοῦ ἀεὶ εἶναι καὶ ἐνεργεῖν, οὐχ ἥτις νοῦς ἂν εἴη τὸ ἐφετόν, ἀλλ' ἥτις ἀγαθὸν καὶ ἀπὸ ἀγαθοῦ καὶ εἰς ἀγαθόν· ἐπεὶ καὶ ἡ ζωὴ οὕτως.

20. Since we are not entitled to make desire the test by which to decide on the nature and quality of the good, we may perhaps have recourse to judgement.

We would apply the opposition of things — order, disorder; symmetry, irregularity; health, illness; form, shapelessness; real-being, decay: in a word continuity against dissolution. The first in each pair, no one could doubt, belong to the concept of good and therefore whatever tends to produce them must be ranged on the good side.

Thus virtue and Intellectual-Principle and life and soul — reasoning soul, at least — belong to the idea of good and so therefore does all that a reasoned life aims at.

Why not halt, then — it will be asked — at Intellectual-Principle and make that The Good? Soul and life are traces of Intellectual-Principle; that principle is the Term of Soul which on judgement sets itself towards Intellectual-Principle, pronouncing right preferable to wrong and virtue in every form to vice, and thus ranking by its choosing.

The soul aiming only at that Principle would need a further lessoning; it must be taught that Intellectual-Principle is not the ultimate, that not all things look to that while all do look to the good. Not all that is outside of Intellectual-Principle seeks to attain it; what has attained it does not halt there but looks still towards good. Besides, Intellectual-Principle is sought upon motives of reasoning, the good before all reason. And in any striving towards life and continuity of existence and activity, the object is aimed at not as Intellectual-Principle but as good, as rising from good and leading to it: life itself is desirable only in view of good.

[21] Τί οὖν ἐν ὧν ἐν πᾶσι τούτοις ποιεῖ ἀγαθὸν ἕκαστον; Ὡςδε τοίνυν τετολμήσθω· εἶναι μὲν τὸν νοῦν καὶ τὴν ζωὴν ἐκείνην ἀγαθοειδῆ, ἔφεςιν δὲ εἶναι καὶ τούτων, καθόσον ἀγαθοειδῆ· ἀγαθοειδῆ δὲ λέγω τῷ τὴν μὲν τὰγαθοῦ εἶναι ἐνέργειαν, μᾶλλον δὲ ἐκ τὰγαθοῦ ἐνέργειαν, τὸν δὲ ἤδη ὀρισθεῖσαν ἐνέργειαν. Εἶναι δ' αὐτὰ μεστὰ μὲν ἀγλαίας καὶ διώκεσθαι ὑπὸ ψυχῆς, ὡς ἐκεῖθεν καὶ πρὸς ἐκεῖνα αὐ· ὡς τοίνυν οἰκεῖα, ἀλλ' οὐχὶ ἀγαθὰ· ἀγαθοειδῆ δὲ ὄντα οὐδὲ ταύτῃ ἀπόβλητα εἶναι. Τὸ γὰρ οἰκεῖον, εἰ μὴ ἀγαθὸν εἶη, οἰκεῖον μὲν ἐστὶ, φεύγει δὲ τις αὐτό· ἐπεὶ καὶ ἄλλα πόρρω ὄντα καὶ κάτω κινήσειεν ἅν. Γίνεται δὲ πρὸς αὐτὰ ἔρως ὁ σύντονος οὐχ ὅταν ἦ ἅπερ ἐστίν, ἀλλ' ὅταν ἐκεῖθεν ἤδη ὄντα ἅπερ ἐστὶν ἄλλο προσλάβῃ. Οἷον γὰρ ἐπὶ τῶν σωμάτων φωτὸς ἐμμεμιγμένου ὅμως δεῖ φωτὸς ἄλλου, ἵνα καὶ φανείη τὸ ἐν αὐτοῖς χρῶμα τὸ φῶς, οὕτω τοι δεῖ καὶ ἐπὶ τῶν ἐκεῖ καίπερ πολὺ φῶς ἐχόντων φωτὸς κρείττονος ἄλλου, ἵνα κάκεῖνα καὶ ὑπ' αὐτῶν καὶ ὑπ' ἄλλου ὁφθῇ.

21. Now what in all these objects of desire is the fundamental making them good?

We must be bold:

Intellectual-Principle and that life are of the order of good and hold their desirability, even they, in virtue of belonging to that order; they have their goodness, I mean, because Life is an Activity in The Good — Or rather, streaming from The Good — while Intellectual-Principle is an Activity already defined Therein; both are of radiant beauty and, because they come

Thence and lead Thither, they are sought after by the soul-sought, that is, as things congenial though not veritably good while yet, as belonging to that order not to be rejected; the related, if not good, is shunned in spite of that relationship, and even remote and ignobler things may at times prove attractive.

The intense love called forth by Life and Intellectual-Principle is due not to what they are but to the consideration of their nature as something apart, received from above themselves.

Material forms, containing light incorporated in them, need still a light apart from them that their own light may be manifest; just so the Beings of that sphere, all lightsome, need another and a lordlier light or even they would not be visible to themselves and beyond.

[22] Ὅταν οὖν τὸ φῶς τοῦτο τις ἴδῃ, τότε δὴ καὶ κινεῖται ἐπ' αὐτὰ καὶ τοῦ φωτὸς τοῦ ἐπιθέοντος ἐπ' αὐτοῖς γλιχόμενος εὐφραίνεται, ὥσπερ καπὶ τῶν ἐνταῦθα σωμάτων οὐ τῶν ὑποκειμένων ἐστὶν ὁ ἔρω, ἀλλὰ τοῦ ἐμφανταζομένου κάλλους ἐπ' αὐτοῖς. Ἔστι γὰρ ἕκαστον ὃ ἐστὶν ἐφ' αὐτοῦ· ἐφετὸν δὲ γίνεται ἐπιχρώσαντος αὐτὸ τοῦ ἀγαθοῦ, ὥσπερ χάριτας δόντος αὐτοῖς καὶ εἰς τὰ ἐφίεμενα ἔρωτας. Καὶ τοίνυν ψυχὴ λαβοῦσα εἰς αὐτὴν τὴν ἐκεῖθεν ἀπορροὴν κινεῖται καὶ ἀναβακχεύεται καὶ οἰστρῶν πίμπλαται καὶ ἔρω, γίνεται. Πρὸ τοῦδε οὐδὲ πρὸς τὸν νοῦν κινεῖται, καίπερ καλὸν ὄντα· ἀργόν τε γὰρ τὸ κάλλος αὐτοῦ, πρὶν τοῦ ἀγαθοῦ φῶς λάβῃ, ὑπτία τε ἀναπέπτωκεν ἡ ψυχὴ παρ' αὐτῆς καὶ πρὸς πᾶν ἀργῶς ἔχει καὶ παρόντος νοῦ ἐστι πρὸς αὐτὸν νωθής. Ἐπειδὴν δὲ ἦκη εἰς αὐτὴν ὥσπερ θερμασία ἐκεῖθεν, ῥώννυται τε καὶ ἐγείρεται καὶ ὄντως πτεροῦται καὶ πρὸς τὸ παρακείμενον καὶ πλησίον καίπερ ἐπτοημένη ὁμῶς πρὸς ἄλλο οἶον τῇ μνήμῃ μείζον κουφίζεται. Καὶ ἕως τί ἐστὶν ἀνωτέρω τοῦ παρόντος, αἶρεται φύσει ἄνω αἰρομένη ὑπὸ τοῦ δόντος τὸν ἔρωτα. Καὶ νοῦ μὲν ὑπεραίρει, οὐ δύναται δὲ ὑπὲρ τὸ ἀγαθὸν δραμεῖν, ὅτι μηδὲν ἐστὶ τὸ ὑπερκείμενον. Ἐὰν δὲ μένῃ ἐν νῶι, καλὰ μὲν καὶ σεμνὰ θεᾶται, οὐπω μὴν ὃ ζητεῖ πάντῃ ἔχει. Οἶον γὰρ προσώπου πελάζει καλῶι μὲν, οὐπω δὲ ὄψιν κινεῖν δυναμένῳ, ὃ μὴ ἐμπρέπει χάρις ἐπιθέουσα τῶι κάλλει. Διὸ καὶ ἐνταῦθα φατέον μᾶλλον τὸ κάλλος τὸ ἐπὶ τῇ συμμετρίᾳ ἐπιλαμπόμενον ἢ τὴν συμμετρίαν εἶναι καὶ τοῦτο εἶναι τὸ ἐράσμιον. Διὰ τί γὰρ ἐπὶ μὲν ζῶντος προσώπου μᾶλλον τὸ φέγγος τοῦ καλοῦ, ἵχνος δ' ἐπὶ τεθνηκότος καὶ μήπω τοῦ προσώπου ταῖς σαρκὶ καὶ ταῖς συμμετρίαις μεμαρασμένου; Καὶ τῶν ἀγαλμάτων δὲ τὰ ζωτικώτερα καλλίω, κἂν συμμετρότερα τὰ ἕτερα ἤ; Καὶ αἰσχίων ζῶν καλλίων τοῦ ἐν ἀγάλματι καλοῦ; Ἥ ὅτι τοδὶ ἐφετὸν μᾶλλον· τοῦτο δ' ὅτι ψυχὴν ἔχει· τοῦτο δ' ὅτι ἀγαθοειδέστερον· τοῦτο δ' ὅτι ἀγαθοῦ ἀμηιγέπη φωτὶ κέχρωσται καὶ χρωσθεῖσα ἐγήγερται καὶ ἀνακεκούφισται καὶ ἀνακουφίζει ὃ ἔχει, καὶ ὥς οἶόν τε αὐτῶι ἀγαθοποιεῖ αὐτὸ καὶ ἐγείρει.

22. That light known, then indeed we are stirred towards those Beings in longing and rejoicing over the radiance about them, just as earthly love is not for the material form but for the Beauty manifested upon it. Every one of those Beings exists for itself but becomes an object of desire by the colour

cast upon it from The Good, source of those graces and of the love they evoke. The soul taking that outflow from the divine is stirred; seized with a Bacchic passion, goaded by these goads, it becomes Love. Before that, even Intellectual-Principle with all its loveliness did not stir the soul; for that beauty is dead until it take the light of The Good, and the soul lies supine, cold to all, unquickened even to Intellectual-Principle there before it. But when there enters into it a glow from the divine, it gathers strength, awakens, spreads true wings, and however urged by its nearer environing, speeds its buoyant way elsewhere, to something greater to its memory: so long as there exists anything loftier than the near, its very nature bears it upwards, lifted by the giver of that love. Beyond Intellectual-Principle it passes but beyond The Good it cannot, for nothing stands above That. Let it remain in Intellectual-Principle and it sees the lovely and august, but it is not there possessed of all it sought; the face it sees is beautiful no doubt but not of power to hold its gaze because lacking in the radiant grace which is the bloom upon beauty.

Even here we have to recognise that beauty is that which irradiates symmetry rather than symmetry itself and is that which truly calls out our love.

Why else is there more of the glory of beauty upon the living and only some faint trace of it upon the dead, though the face yet retains all its fulness and symmetry? Why are the most living portraits the most beautiful, even though the others happen to be more symmetric? Why is the living ugly more attractive than the sculptured handsome? It is that the one is more nearly what we are looking for, and this because there is soul there, because there is more of the Idea of The Good, because there is some glow of the light of The Good and this illumination awakens and lifts the soul and all that goes with it so that the whole man is won over to goodness, and in the fullest measure stirred to life.

[23] Ἐκεῖ δὴ, ὁ ψυχὴ διώκει, καὶ ὁ νῶϊ φῶς παρέχει καὶ ἐμπεσὸν αὐτοῦ ἵχνος κινεῖ, οὗτοι δεῖ θαυμάζειν, εἰ τοιαύτην δύναμιν ἔχει ἔλκον πρὸς αὐτὸ καὶ ἀνακαλούμενον ἐκ πάσης πλάνης, ἵνα πρὸς αὐτὸν ἀναπαύσαιο. Εἰ γὰρ ἐκ τοῦ τὰ πάντα, οὐδὲν ἐστὶ κρεῖττον αὐτοῦ, ἐλάττω δὲ πάντα. Τὸ δὴ ἄριστον τῶν ὄντων πῶς οὐ τὸ ἀγαθὸν ἐστὶ; Καὶ μὴν εἰ δεῖ τὴν τοῦ ἀγαθοῦ φύσιν αὐταρκεστάτην τε εἶναι αὐτῇ καὶ ἀνενδεᾶ ἄλλου ὅτουοῦν παντός, τίνα ἂν ἄλλην ἢ ταύτην οὔσαν εὖροι τις, ἢ πρὸ τῶν ἄλλων ἦν ὅπερ ἦν, ὅτε μηδὲ κακία πῶ ἦν; Εἰ δὲ τὰ κακὰ ὕστερον ἐν τοῖς μηδὲ καθ' ἐν τούτου μετεिल्φόσι καὶ ἐν τοῖς ἐσχάτοις καὶ οὐδὲν ἐπέκεινα τῶν κακῶν πρὸς τὸ χεῖρον, ἐναντίως ἂν ἔχοι τὰ κακὰ πρὸς αὐτὸ οὐδὲν ἔχοντα μέσον πρὸς ἐναντίωσιν. Τὸ ἄρα ἀγαθὸν τοῦτο ἂν εἴη· ἢ γὰρ οὐκ ἔστιν ὅλως ἀγαθόν, ἢ, εἰ ἀνάγκη εἶναι, τοῦτο ἂν καὶ οὐκ ἄλλο εἴη. Εἰ δὲ τις λέγοι μὴ εἶναι, οὐδὲ κακὸν ἂν εἴη· ἀδιάφορα ἄρα πρὸς αἵρεσιν τῇ φύσει· τοῦτο δ' ἀδύνατον. Ἄ δ' ἄλλα λέγουσιν ἀγαθὰ, εἰς τοῦτο, αὐτὸ δὲ εἰς οὐδέν. Τί οὖν ποιεῖ τοιοῦτον ὄν; Ἡ ἐποίησε νοῦν, ἐποίησε ζώην, ψυχὰς ἐκ τούτου καὶ τὰ ἄλλα, ὅσα λόγου ἢ νοῦ ἢ ζωῆς μετέχει. Ὁ δὲ τούτων πηγὴ καὶ ἀρχή, τίς ἂν εἴποι, ὅπως ἀγαθὸν καὶ ὅσον; Ἀλλὰ τί νῦν ποιεῖ; Ἡ καὶ

νῦν σώιζει ἐκεῖνα καὶ νοεῖν ποιεῖ τὰ νοοῦντα καὶ ζῆν τὰ ζῶντα, ἐμπνέον νοῦν, ἐμπνέον ζῶν, εἰ δέ τι μὴ δύναται ζῆν, εἶναι.

23. That which soul must quest, that which sheds its light upon Intellectual-Principle, leaving its mark wherever it falls, surely we need not wonder that it be of power to draw to itself, calling back from every wandering to rest before it. From it came all, and so there is nothing mightier; all is feeble before it. Of all things the best, must it not be The Good? If by The Good we mean the principle most wholly self-sufficing, utterly without need of any other, what can it be but this? Before all the rest, it was what it was, when evil had yet no place in things.

If evil is a Later, there found where there is no trace of This — among the very ultimates, so that on the downward side evil has no beyond — then to This evil stands full contrary with no linking intermediate: This therefore is The Good: either good there is none, or if there must be, This and no other is it.

And to deny the good would be to deny evil also; there can then be no difference in objects coming up for choice: but that is untenable.

To This looks all else that passes for good; This, to nothing.

What then does it effect out of its greatness?

It has produced Intellectual-Principle, it has produced Life, the souls which Intellectual-Principle sends forth and everything else that partakes of Reason, of Intellectual-Principle or of Life. Source and spring of so much, how describe its goodness and greatness?

But what does it effect now?

Even now it is preserver of what it produced; by it the Intellectual Beings have their Intellection and the living their life; it breathes Intellect in breathes Life in and, where life is impossible, existence.

[24] Ἡμᾶς δὲ τί ποιεῖ; Ἡ πάλιν περὶ τοῦ φωτὸς λέγωμεν τί τὸ φῶς, ὃ καὶ καταλάμπεται μὲν νοῦς, μεταλαμβάνει δὲ αὐτοῦ ψυχὴ. Ἡ τοῦτο νῦν εἰς ὕστερον ἀφέντες εἰκότως ἐκεῖνα πρότερον ἀπορήσωμεν. Ἄρα γε τὸ ἀγαθόν, ὅτι ἐστὶν ἄλλῳ ἐφετόν, ἔστι καὶ λέγεται ἀγαθόν, καὶ τινι μὲν ὄν ἐφετόν τινι ἀγαθόν, πᾶσι δὲ ὄν τοῦτο λέγομεν εἶναι τὸ ἀγαθόν; Ἡ μαρτύριον μὲν ἂν τις τοῦτο ποιήσαιτο τοῦ εἶναι ἀγαθόν, δεῖ δὲ γε φύσιν αὐτὸ τὸ ἐφετόν ἔχειν τοιαύτην, ὥς δικαίως ἂν τυχεῖν τῆς τοιαύτης προσηγορίας. Καὶ πότερα τῷ τι δέχεσθαι τὰ ἐφίεμενα ἐφίεται ἢ τῷ χαίρειν αὐτῷ; Καὶ εἰ μὲν τι δέχεται, τί τοῦτο; Εἰ δὲ τῷ χαίρειν, διὰ τί τούτῳ, ἀλλὰ μὴ ἄλλῳ τινί; Ἐν ὧ δὴ καὶ πότερα τῷ οἰκείῳ τὸ ἀγαθόν ἢ ἄλλῳ τινί. Καὶ δὴ καὶ πότερα τὸ ἀγαθόν ὅλως ἄλλου ἐστίν, ἢ καὶ αὐτῷ τὸ ἀγαθόν ἀγαθόν ἐστίν; ἢ ὁ ἂν ἦ ἀγαθόν, αὐτῷ μὲν οὐκ ἔστιν, ἄλλου δὲ ἐξ ἀνάγκης; Καὶ τινι φύσει ἀγαθόν ἐστίν; Ἔστι δὲ τις φύσις, ἣ μὴδὲν ἀγαθόν ἐστι; Κάκεῖνο δὲ οὐκ ἀφετέον, ὃ τάχ' ἂν τις δυσχεραντικὸς ἀνὴρ εἴποι, ὥς ὑμεῖς, ὧ οὔτοι, τί δὴ ἀποσεμνύνετε τοῖς ὀνόμασιν ἄνω καὶ κάτω ζῶν ἀγαθόν λέγοντες καὶ νοῦν ἀγαθόν λέγοντες καὶ τι ἐπέκεινα τούτων; Τί γὰρ ἂν καὶ ὁ νοῦς ἀγαθόν εἴη; Ἡ τί ὁ νοῦς τὰ εἶδη

αὐτὰ ἀγαθὸν ἔχει αὐτὸ ἕκαστον θεωρῶν; Ἡπατημένος μὲν γὰρ ἂν καὶ ἡδόμενος ἐπὶ τούτοις τάχα ἂν ἀγαθὸν λέγοι καὶ τὴν ζωὴν ἡδεῖαν οὖσαν· στὰς δ' ἐν τῷ ἀνήδονος εἶναι διὰ τί ἂν φήσειεν ἀγαθὰ; Ἡ τὸ αὐτὸν εἶναι; Τί γὰρ ἂν ἐκ τοῦ εἶναι καρπώσαιο; Ἡ τί ἂν διαφέρει ἐν τῷ εἶναι ἢ ὅλως μὴ εἶναι, εἰ μὴ τις τὴν πρὸς αὐτὸν φιλίαν αἰτίαν τούτων θεῖτο; Ὡστε διὰ ταύτην τὴν ἀπάτην φυσικὴν οὖσαν καὶ τὸν φόβον τῆς φθορᾶς τὴν τῶν ἀγαθῶν νομισθῆναι θέσιν.

24. But ourselves — how does it touch us?

We may recall what we have said of the nature of the light shining from it into Intellectual-Principle and so by participation into the soul. But for the moment let us leave that aside and put another question:

Does The Good hold that nature and name because some outside thing finds it desirable? May we put it that a thing desirable to one is good to that one and that what is desirable to all is to be recognised as The Good?

No doubt this universal questing would make the goodness evident but still there must be in the nature something to earn that name.

Further, is the questing determined by the hope of some acquisition or by sheer delight? If there is acquisition, what is it? If it is a matter of delight, why here rather than in something else?

The question comes to this: Is goodness in the appropriate or in something apart, and is The Good good as regards itself also or good only as possessed?

Any good is such, necessarily, not for itself but for something outside.

But to what nature is This good? There is a nature to which nothing is good.

And we must not overlook what some surly critic will surely bring up against us:

What's all this: you scatter praises here, there and everywhere: Life is good, Intellectual-Principle is good: and yet The Good is above them; how then can Intellectual-Principle itself be good? Or what do we gain by seeing the Ideas themselves if we see only a particular Idea and nothing else [nothing “substantial”]? If we are happy here we may be deceived into thinking life a good when it is merely pleasant; but suppose our lot unhappy, why should we speak of good? Is mere personal existence good? What profit is there in it? What is the advantage in existence over utter non-existence — unless goodness is to be founded upon our love of self? It is the deception rooted in the nature of things and our dread of dissolution that lead to all the “goods” of your positing.

[25] Ὁ μὲν οὖν Πλάτων ἡδονὴν τῷ τέλει μινγνὺς καὶ τὸ ἀγαθὸν οὐχ ἀπλοῦν οὐδὲ ἐν νῶι μόνῳ τιθέμενος, ὥς ἐν τῷ Φιλήβῳ γέγραπται, τάχα ἂν αἰσθόμενος ταύτης τῆς ἀπορίας οὔτε παντάπασις ἐπὶ τὸ ἡδὺ τίθεσθαι τὸ ἀγαθὸν ἐτράπετο, ὀρθῶς ποιῶν, οὔτε τὸν νοῦν ἀνήδονον ὄντα ὡιήθη δεῖν θέσθαι ἀγαθὸν τὸ κινεῖν ἐν αὐτῷ οὐχ ὀρῶν. Τάχα δὲ οὐ ταύτη, ἀλλ' ὅτι ἡξίου τὸ ἀγαθὸν ἔχον φύσιν ἐν αὐτῷ τοιαύτην δεῖν ἐξ ἀνάγκης χαρτὸν εἶναι,

τό τε ἐφετὸν τῷ τυγχάνοντι καὶ τυχόντι πάντως ἔχειν τὸ χαίρειν, ὥστε, ὧ μὴ τὸ χαίρειν, ἀγαθὸν μὴδὲ εἶναι, καὶ ὥστε, εἰ τὸ χαίρειν τῷ ἐφιεμένῳ, τῷ πρώτῳ μὴ εἶναι· ὥστε μὴδὲ τὸ ἀγαθόν. Καὶ οὐκ ἄτοπον τοῦτο· αὐτὸς γὰρ οὐ τὸ πρῶτον ἀγαθὸν ἐζήτει, τὸ δὲ ἡμῶν, καὶ ὅλως ἐτέρου ὄντος ἔστιν αὐτῷ ἕτερον ὃν αὐτοῦ, ἐλλειποῦς ὄντος αὐτοῦ καὶ ἴσως συνθέτου· ὅθεν καὶ τὸ ἔρημον καὶ μόνον μὴδὲν ἔχειν ἀγαθόν, ἀλλ' εἶναι ἐτέρως καὶ μειζόνως. Ἐφετὸν μὲν οὖν δεῖ τὸ ἀγαθὸν εἶναι, οὐ μέντοι τῷ ἐφετὸν εἶναι ἀγαθὸν γίγνεσθαι, ἀλλὰ τῷ ἀγαθὸν εἶναι ἐφετὸν γίγνεσθαι. Ἄρ' οὖν τῷ μὲν ἐσχάτῳ ἐν τοῖς οὗσι τὸ πρὸ αὐτοῦ, καὶ αἰεὶ ἡ ἀνάβασις τὸ ὑπὲρ ἕκαστον διδοῦσα ἀγαθὸν εἶναι τῷ ὑπ' αὐτό, εἰ ἡ ἀνάβασις οὐκ ἐξίσταται τοῦ ἀνάλογον, ἀλλὰ ἐπὶ μεῖζον αἰεὶ προχωροῦ; Τότε δὲ στήσεται ἐπ' ἐσχάτῳ, μεθ' ὃ οὐδὲν ἔστιν εἰς τὸ ἄνω λαβεῖν, καὶ τοῦτο τὸ πρῶτον καὶ τὸ ὄντως καὶ τὸ μάλιστα κυρίως ἔσται, καὶ αἴτιον δὲ καὶ τοῖς ἄλλοις. Τῇ μὲν γὰρ ὕλῃ τὸ εἶδος – εἰ γὰρ αἰσθησιν λάβοι, ἀσπάσασαι' ἂν – τῷ δὲ σώματι ψυχὴ – καὶ γὰρ οὐδ' ἂν εἴη οὐδ' ἂν σώζοιτο – ψυχῇ δὲ ἀρετή. Ἦδη δὲ καὶ ἀνωτέρω νοῦς καὶ ἐπὶ τούτῳ ἦν δὴ φαμεν πρώτην φύσιν. Καὶ δὴ καὶ τούτων ἕκαστον ποιεῖν τι εἰς τὰ ὄν ἀγαθὰ ἔστι, τὰ μὲν τάξιν καὶ κόσμον, τὰ δ' ἡδὴ ζωὴν, τὰ δὲ φρονεῖν καὶ ζῆν εὔ, τῷ δὲ νῶι τὸ ἀγαθόν, ὃ φαμεν καὶ εἰς τοῦτο ἦκειν, καὶ ὅτι ἐνέργεια ἐξ αὐτοῦ, καὶ ὅτι καὶ νῦν δίδωσι φῶς λεγόμενον· ὃ δὴ τί ποτ' ἐστίν, ὕστερον.

25. It is in view, probably, of this difficulty that Plato, in the *Philebus*, makes pleasure an element in the Term; the good is not defined as a simplex or set in Intellectual-Principle alone; while he rightly refrains from identifying the good with the pleasant, yet he does not allow Intellectual-Principle, foreign to pleasure, to be The Good, since he sees no attractive power in it. He may also have had in mind that the good, to answer to its name, must be a thing of delight and that an object of pursuit must at least hold some pleasure for those that acquire and possess it, so that where there is no joy the good too is absent, further that pleasure, implying pursuit, cannot pertain to the First and that therefore good cannot.

All this was very well; there the enquiry was not as to the Primal Good but as to ours; the good dealt with in that passage pertains to very different beings and therefore is a different good; it is a good falling short of that higher; it is a mingled thing; we are to understand that good does not hold place in the One and Alone whose being is too great and different for that.

The good must, no doubt, be a thing pursued, not, however, good because it is pursued but pursued because it is good.

The solution, it would seem, lies in priority:

To the lowest of things the good is its immediate higher; each step represents the good to what stands lower so long as the movement does not tend awry but advances continuously towards the superior: thus there is a halt at the Ultimate, beyond which no ascent is possible: that is the First Good, the authentic, the supremely sovereign, the source of good to the rest of things.

Matter would have Forming-Idea for its good, since, were it conscious, it

would welcome that; body would look to soul, without which it could not be or endure; soul must look to virtue; still higher stands Intellectual-Principle; above that again is the principle we call the Primal. Each of these progressive priors must have act upon those minors to which they are, respectively, the good: some will confer order and place, others life, others wisdom and the good life: Intellectual-Principle will draw upon the Authentic Good which we hold to be coterminous with it, both as being an Activity put forth from it and as even now taking light from it. This good we will define later.

[26] Καὶ δὴ τὸ πεφυκὸς αἰσθάνεσθαι, παρ' αὐτὸν εἰ ἤκοι αὐτῷ τὸ ἀγαθόν, γινώσκειν καὶ λέγειν ἔχειν. Τί οὖν, εἰ ἡπάτῃται; Δεῖ ἄρα τινὰ εἶναι ὁμοίωσιν, καθ' ἣν ἡπάτῃται. Εἰ δὲ τοῦτο, ἐκεῖνο ἀγαθὸν ἂν αὐτῷ εἴη [ἀφ' οὗ ἡπάτῃται]. ἐπεὶ καί, ὅταν ἐκεῖνο ἦκη, ἀφίσταται ἀφ' οὗ ἡπάτῃται. Καὶ ἡ ἔφεσις δ' αὐτοῦ ἐκάστου καὶ ἡ ὥδις μαρτυρεῖ, ὅτι ἔστι τι ἀγαθὸν ἐκάστου. Τοῖς μὲν γὰρ ἀψύχοις παρ' ἄλλου τοῦ ἀγαθοῦ αὐτοῖς ἡ δόσις, τῷ δὲ ψυχὴν ἔχοντι ἡ ἔφεσις τὴν δίωξιν ἐργάζεται, ὥσπερ καὶ τοῖς νεκροῖς γεγεννημένοις σώμασι παρὰ τῶν ζώντων ἡ ἐπιμέλεια καὶ ἡ κήδευσις, τοῖς δὲ ζῶσι παρ' αὐτῶν ἡ πρόνοια. Ὅτι δ' ἔτυχε, πιστοῦται, ὅταν βέλτιόν τι γίνηται καὶ ἀμετανόητον ἦι καὶ πεπληρωσθαι αὐτῷ γίγνηται καὶ ἐπ' ἐκείνου μένῃ καὶ μὴ ἄλλο ζητῇ. Διὸ καὶ ἡ ἡδονὴ οὐκ αὐταρκες· οὐ γὰρ ἀγαπᾷ ταῦτόν· οὐ γάρ, ὅτι ἡδονὴν πάλιν, ταῦτόν· ἄλλο γὰρ αἰεὶ τὸ ἐφ' ᾧ ἡδεται. Δεῖ δὴ τὸ ἀγαθόν, ὃ αἰρεῖται τις, εἶναι οὐ τὸ πάθος τὸ ἐπὶ τῷ τυχόντι· ὅθεν καὶ κενὸς μένει ὁ τοῦτο ἀγαθὸν νομίζων, τὸ πάθος μόνον ἔχων, ὃ ἔσχεν ἂν τις ἀπὸ τοῦ ἀγαθοῦ. Διὸ οὐκ ἂν ἀνάσχοιτό τις τοῦ πάθους, ἐφ' ᾧ οὐκ ἔχων, οἷον ἐπὶ τῷ παιδί, ὅτι ἀρεστί, ἡδεσθαι οὐ παρόντος· οὐδὲ γε οἶμαι οἷς ἐν τῷ πληροῦσθαι σωματικῶς τὸ ἀγαθὸν ἡδεσθαι ὡς ἐσθίοντα μὴ ἐσθίοντα, ὡς ἀφροδισίοις χρώμενον μὴ συνόντα ἦι ἐβούλετο, ἢ ὅλως μὴ δρῶντα.

26. Any conscious being, if the good come to him, will know the good and affirm his possession of it.

But what if one be deceived?

In that case there must be some resemblance to account for the error: the good will be the original which the delusion counterfeited and whenever the true presents itself we turn from the spurious.

All the striving, all the pain, show that to everything something is a good: the lifeless finds its share in something outside itself; where there is life the longing for good sets up pursuit; the very dead are cared for and mourned for by the living; the living plan for their own good. The witness of attainment is betterment, cleaving to state, satisfaction, settlement, suspension of pursuit. Here pleasure shows itself inadequate; its choice does not hold; repeated, it is no longer the same; it demands endless novelty. The good, worthy of the name, can be no such tasting of the casual; anyone that takes this kind of thing for the good goes empty, carrying away nothing but an emotion which the good might have produced. No one could be content to take his pleasure thus in an emotion over a thing not possessed any more than over a child not there;

I cannot think that those setting their good in bodily satisfactions find table-pleasure without the meal, or love-pleasure without intercourse with their chosen, or any pleasure where nothing is done.

[27] Ἀλλὰ τίνος γενομένου ἐκάστωι τὸ αὐτῶι προσήκον ἔχει; Ἡ εἶδους τινὸς φήσομεν· καὶ γὰρ τῇ ὕλῃ εἶδος, καὶ ψυχῇ ἡ ἀρετὴ εἶδος. Ἀλλὰ τὸ εἶδος τοῦτο ἄρα γε τῶι οἰκεῖον εἶναι ἀγαθὸν ἐστὶν ἐκείνῳ, καὶ ἡ ἔφεσις πρὸς τὸ οἰκεῖον; Ἡ οὐ· καὶ γὰρ τὸ ὅμοιον οἰκεῖον, κἂν ἐθέλῃ αὐτὸ καὶ χαίρῃ τῶι ὁμοίῳ, οὐπω τὸ ἀγαθὸν ἔχει. Ἀλλ' οὐκ οἰκεῖον φήσομεν ἀγαθὸν εἰπόντες εἶναι; Ἡ φατέον τοῦ οἰκεῖου τῶι κρείττονι κρίνειν δεῖ καὶ τῶι βελτίονι αὐτοῦ, πρὸς ὃ δυνάμει ἐστίν. Ὅν γὰρ δυνάμει πρὸς ὃ ἐστίν, ἐνδεές ἐστίν αὐτοῦ, οὐδὲ ἐνδεές ἐστὶ κρείττονος ὄντος, ἀγαθὸν ἐστὶν αὐτῶι ἐκεῖνο. Ἡ δὲ ὕλη πάντων ἐνδεέστατον καὶ τὸ ἔσχατον εἶδος προσεχὲς αὐτῇ· μετ' αὐτὴν γὰρ πρὸς τὸ ἄνω. Εἰ δὲ δὴ καὶ αὐτὸ αὐτῶι ἀγαθὸν ἐστὶ, πολὺ μᾶλλον ἂν εἴῃ ἀγαθὸν αὐτῶι ἢ τελειότης αὐτοῦ καὶ τὸ εἶδος καὶ τὸ κρείττον αὐτοῦ, καὶ τῇ ἑαυτοῦ φύσει ὃν τοιοῦτον καὶ αὐτῶι, ὅτι καὶ αὐτὸ ἀγαθὸν ποιεῖ. Ἀλλὰ διὰ τί αὐτῶι ἀγαθὸν ἔσται; Ἄρ' ὅτι οἰκειότατον αὐτῶι; Ἡ οὐ· ἀλλ' ὅτι ἐστὶ τις ἀγαθοῦ μοῖρα. Διὸ καὶ μᾶλλον οἰκειώσεις πρὸς αὐτοὺς τοῖς εἰλικρινέσι καὶ τοῖς μᾶλλον ἀγαθοῖς. Ἄτοπον δὴ τὸ ζητεῖν, διὰ τί ἀγαθὸν ὃν αὐτῶι ἀγαθὸν ἐστίν, ὥσπερ δέον πρὸς αὐτὸ ἐξίστασθαι τῆς αὐτοῦ φύσεως καὶ μὴ ἀγαπᾶν ἑαυτὸ ὡς ἀγαθόν. Ἀλλ' ἐπὶ τοῦ ἀπλοῦ τοῦτο σκεπτέον, εἰ, ὅπου μηδαμῶς ἐνὶ ἄλλο, τὸ δὲ ἄλλο, ἐστὶν ἡ οἰκείωσις πρὸς αὐτό, [καὶ εἰ αὐτὸ] ἀγαθὸν ἐστὶν ἑαυτῶι. Νῦν δέ, εἰ ταῦτα ὀρθῶς λέγεται, καὶ ἡ ἐπανάβασις ἔχει τὸ ἀγαθὸν ἐν φύσει τινὶ κείμενον, καὶ οὐχ ἡ ἔφεσις ποιεῖ τὸ ἀγαθόν, ἀλλ' ἡ ἔφεσις, ὅτι ἀγαθόν, καὶ γίνεται τι τοῖς κτωμένοις καὶ τὸ ἐπὶ τῇ κτήσει ἡδύ. Ἀλλὰ τὸ μὲν εἰ μὴ ἔποιτο ἡδονή, αἰρετέον τὸ ἀγαθόν, καὶ αὐτὸ ζητητέον.

27. But what is that whose entry supplies every such need?

Some Idea, we maintain. There is a Form to which Matter aspires: to soul, moral excellence is this Form.

But is this Form a good to the thing as being apt to it, does the striving aim at the apt?

No: the aptest would be the most resemblant to the thing itself, but that, however sought and welcomed, does not suffice for the good: the good must be something more: to be a good to another a thing must have something beyond aptness; that only can be adopted as the good which represents the apt in its better form and is best to what is best in the quester's self, to that which the quester tends potentially to be.

A thing is potentially that to which its nature looks; this, obviously, it lacks; what it lacks, of its better, is its good. Matter is of all that most in need; its next is the lowest Form; Form at lowest is just one grade higher than Matter. If a thing is a good to itself, much more must its perfection, its Form, its better, be a good to it; this better, good in its own nature, must be good also to the quester whose good it procures.

But why should the Form which makes a thing good be a good to that

thing? As being most appropriate?

No: but because it is, itself, a portion of the Good. This is why the least alloyed and nearest to the good are most at peace within themselves.

It is surely out of place to ask why a thing good in its own nature should be a good; we can hardly suppose it dissatisfied with its own goodness so that it must strain outside its essential quality to the good which it effectually is.

There remains the question with regard to the Simplex: where there is utter absence of distinction does this self-aptness constitute the good to that Simplex?

If thus far we have been right, the striving of the lower possesses itself of the good as of a thing resident in a certain Kind, and it is not the striving that constitutes the good but the good that calls out the striving: where the good is attained something is acquired and on this acquisition there follows pleasure. But the thing must be chosen even though no pleasure ensued; it must be desirable for its own sake.

[28] Τὸ δ' ἐκ τοῦ λόγου συμβαῖνον νῦν ὀπτεύον. Εἰ γὰρ πανταχοῦ τὸ παραγινόμενον ὡς ἀγαθὸν εἶδος, καὶ τῇ ὕλῃ δὲ εἶδος ἐν τῷ ἀγαθόν, πότερον ἠθέλησεν ἂν ἡ ὕλη, εἴπερ ἦν αὐτῇ τὸ θέλειν, εἶδος μόνον γενέσθαι; Ἀλλ' εἰ τοῦτο, ἀπολέσθαι θελήσει· τὸ δ' ἀγαθὸν αὐτῷ πᾶν ζητεῖ. Ἀλλ' ἴσως οὐχ ὕλη εἶναι ζητήσει, ἀλλὰ εἶναι, τοῦτο δ' ἔχουσα ἀφεῖναι αὐτῆς θελήσει τὴν κάκην. Ἀλλὰ τὸ κακὸν πῶς ἔφεςιν ἔξει τοῦ ἀγαθοῦ; Ἡ οὐδὲ τὴν ὕλην ἐν ἐφέσει ἐτιθέμεθα, ἀλλ' ὑπόθεσιν ἐποιεῖτο ὁ λόγος αἰσθησιν δούς, εἴπερ οἶόν τε ἦν δοῦναι ὕλην τηροῦσιν· ἀλλὰ τοῦ εἶδους ἐπελθόντος, ὥσπερ ὄνειρατος ἀγαθοῦ, ἐν καλλίονι τάξει γεγονέναι. Εἰ μὲν οὖν τὸ κακὸν ἡ ὕλη, εἴρηται· εἰ δ' ἄλλο τι, οἷον κακία, εἰ αἰσθησιν λάβοι τὸ εἶναι αὐτῆς, ἄρ' οὖν ἔτι τὸ οἰκεῖον πρὸς τὸ κρεῖττον τὸ ἀγαθὸν ἔσται; Ἡ οὐχ ἡ κακία ἦν ἡ αἰρομένη, ἀλλὰ τὸ κακούμενον. Εἰ δὲ ταῦτόν τὸ εἶναι καὶ τὸ κακόν, πῶς τοῦτο τὸ ἀγαθὸν αἰρήσεται; Ἀλλ' ἄρά γε, εἰ αἰσθησιν αὐτοῦ λάβοι τὸ κακόν, ἀγαπήσει αὐτό; Καὶ πῶς ἀγαπητὸν τὸ μὴ ἀγαπητὸν ἔσται; οὐ γὰρ δὴ τῷ οἰκεῖω ἐθέμεθα τὸ ἀγαθόν. Καὶ ταῦτα μὲν ταύτη. Ἀλλ' εἰ εἶδος τὸ ἀγαθὸν πανταχοῦ καὶ μᾶλλον ἐπαναβαίνουσι μᾶλλον εἶδος – μᾶλλον γὰρ ψυχὴ εἶδος ἢ σώματος εἶδος, καὶ ψυχῆς τὸ μὲν μᾶλλον, τὸ δ' ἐπιμᾶλλον, καὶ νοῦς ψυχῆς – τὸ ἀγαθὸν ἂν προσχωροῖ τῷ τῆς ψυχῆς ἐναντίω καὶ οἷον καθαιρομένω καὶ ἀποτι- θεμένω κατὰ δύναμιν μὲν ἐκάστωι, τὸ δὲ μάλιστα πᾶν ὃ τι ὕλης ἀποτιθεμένωι. Καὶ δὴ καὶ ἡ τοῦ ἀγαθοῦ φύσις πᾶσαν ὕλην φυγοῦσα, μᾶλλον δὲ οὐδαμῇ οὐδαμῶς πλησίον γενομένη, ἀναπεφρυγυῖα ἂν εἴη εἰς τὴν ἀνείδεον φύσιν, ἀφ' ἧς τὸ πρῶτον εἶδος. Ἀλλὰ περὶ τούτου ὕστερον.

28. Now to see what all this reasoning has established:

Universally, what approaches as a good is a Form; Matter itself contains this good which is Form: are we to conclude that, if Matter had will, it would desire to be Form unalloyed?

No: that would be desiring its own destruction, for the good seeks to subject everything to itself. But perhaps Matter would not wish to remain at

its own level but would prefer to attain Being and, this acquired, to lay aside its evil.

If we are asked how the evil thing can have tendency towards the good, we answer that we have not attributed tendency to Matter; our argument needed the hypothesis of sensation in Matter — in so far as possible consistently with retention of its character — and we asserted that the entry of Form, that dream of the Good, must raise it to a nobler order. If then Matter is Evil, there is no more to be said; if it is something else — a wrong thing, let us say — then in the hypothesis that its essence acquire sensation would not the appropriate upon the next or higher plane be its good, as in the other cases? But not what is evil in Matter would be the quester of good but that element in it [lowest Form] which in it is associated with evil.

But if Matter by very essence is evil how could it choose the good?

This question implies that if Evil were self-conscious it would admire itself: but how can the unadmirable be admired; and did we not discover that the good must be apt to the nature?

There that question may rest. But if universally the good is Form and the higher the ascent the more there is of Form-Soul more truly Form than body is and phases of soul progressively of higher Form and Intellectual-Principle standing as Form to soul collectively — then the Good advances by the opposite of Matter and, therefore, by a cleansing and casting away to the utmost possible at each stage: and the greatest good must be there where all that is of Matter has disappeared. The Principle of Good rejecting Matter entirely — or rather never having come near it at any point or in any way — must hold itself aloft with that Formless in which Primal Form takes its origin. But we will return to this.

[29] Ἀλλ' εἰ μὴ ἔποιτο ἡδονὴ τῷ ἀγαθῷ, γίνοιτο δὲ πρὸ τῆς ἡδονῆς τι, δι' ὃ καὶ ἡ ἡδονή, διὰ τί οὐκ ἀσπαστόν; Ἡ εἰπόντες ἀσπαστόν ἡδονὴν ἡδὲ εἶπομεν. Ἀλλ' εἰ ὑπάρξει μὲν, ὑπάρξαντος δὲ δυνατόν μὴ ἀσπαστόν εἶναι; Ἀλλ' εἰ τοῦτο, παρόντος τοῦ ἀγαθοῦ αἰσθησιν ἔχον τὸ ἔχον οὐ γινώσεται, ὅτι. Ἡ τί κωλύει καὶ γινώσκειν καὶ μὴ κινεῖσθαι ἄλλως μετὰ τὸ αὐτὸ ἔχειν; Ὁ μᾶλλον ἂν τῷ σωφρονεστέρωι ὑπάρχοι καὶ μᾶλλον τῷ μὴ ἐνδεεῖ. Διὸ οὐδὲ τῷ πρώτῳ, οὐ μόνον ὅτι ἀπλοῦν, ἀλλ' ὅτι ἡ κτήσις δεηθέντος ἡδεῖα. Ἀλλὰ καὶ τουτὶ καταφανὲς ἔσται τὰ ἄλλα ὅσα λοιπὰ προανακαθηραμένοις καὶ ἐκείνων τὸν ἀντίτυπον λόγον ἀπωσαμένοις. Ἔστι δὲ οὗτος, ὃς ἀπορεῖ, τί ἂν καρπώσαιο ὁ νοῦν ἔχων εἰς ἀγαθοῦ μοῖραν οὐδὲν πληττόμενος, ὅταν ταῦτα ἀκούῃ, τῷ μὴ σύνεσιν αὐτῶν ἴσχειν, ἢ ὄνομα ἀκούων ἢ ἄλλο τι ἕκαστον αὐτῶν ὑπολαμβάνων ἢ αἰσθητόν τι ζητῶν καὶ τὸ ἀγαθὸν ἐν χρήμασιν ἢ τισι τοιούτοις τιθέμενος. Πρὸς ὃν λεκτέον, ὥς, ὅταν ταῦτα ἀτιμάζη, ὁμολογεῖ τίθεσθαι τι παρ' αὐτῷ ἀγαθόν, ἀπορῶν δ' ὅπηι, τῇ ἐννοίᾳ τῇ παρ' αὐτῷ ταῦτα ἐφαρμόττει. Οὐ γὰρ ἔστι λέγειν μὴ τοῦτο πάντῃ ἄπειρον καὶ ἀνεννόητον ὄντα τούτου. Τάχα δὲ καὶ τὸ ὑπὲρ νοῦν ἀπομαντεύεται. Ἐπειτα δέ, εἰ τῷ ἀγαθῷ ἢ τῷ ἐγγὺς τούτου προσβάλλων ἀγνοεῖ, ἐκ τῶν

ἀντικειμένων εἰς ἔννοιαν ἴτω. Ἡ οὐδὲ κακὸν τὴν ἄνοιαν θήσεται· καίτοι πᾶς αἰρεῖται νοεῖν καὶ νοῶν σεμνύνεται. Μαρτυροῦσι δὲ καὶ αἱ αἰσθήσεις εἰδήσεις εἶναι θέλουσαι. Εἰ δὴ νοῦς τίμιον καὶ καλὸν καὶ νοῦς ὁ πρῶτος μάλιστα, τί ἂν φαντασθῇ τις, εἴ τις δύναιτο, τὸν τούτου γεννητὴν καὶ πατέρα; Τὸ δὲ εἶναι καὶ τὸ ζῆν ἀτιμάζων ἀντιμαρτυρεῖ ἑαυτῷ καὶ τοῖς ἑαυτοῦ πάθεσι πᾶσιν. Εἰ δέ τις δυσχεραίνει τὸ ζῆν, ὅτι θάνατος μέμικται, τὸ τοιοῦτο δυσχεραίνει, οὐ τὸ ἀληθῶς ζῆν.

29. Suppose, however, that pleasure did not result from the good but there were something preceding pleasure and accounting for it, would not this be a thing to be embraced?

But when we say “to be embraced” we say “pleasure.”

But what if accepting its existence, we think of that existence as leaving still the possibility that it were not a thing to be embraced?

This would mean the good being present and the sentient possessor failing, nonetheless, to perceive it.

It would seem possible, however, to perceive and yet be unmoved by the possession; this is quite likely in the case of the wiser and least dependent — and indeed it is so with the First, immune not merely because simplex, but because pleasure by acquisition implies lack.

But all this will become clear on the solution of our remaining difficulties and the rebuttal of the argument brought up against us. This takes the form of the question: “What gain is there in the Good to one who, fully conscious, feels nothing when he hears of these things, whether because he has no grasp of them but takes merely the words or because he holds to false values, perhaps being all in search of sense, finding his good in money or such things?”

The answer is that even in his disregard of the good proposed he is with us in setting a good before him but fails to see how the good we define fits into his own conception. It is impossible to say “Not that” if one is utterly without experience or conception of the “That”; there will generally have been, even, some inkling of the good beyond Intellection. Besides, one attaining or approaching the good, but not recognising it, may assure himself in the light of its contraries; otherwise he will not even hold ignorance an evil though everyone prefers to know and is proud of knowing so that our very sensations seek to ripen into knowledge.

If the knowing principle — and specially primal Intellectual-Principle — is valuable and beautiful, what must be present to those of power to see the Author and Father of Intellect? Anyone thinking slightly of this principle of Life and Being brings evidence against himself and all his state: of course, distaste for the life that is mingled with death does not touch that Life Authentic.

[30] Ἀλλὰ εἰ δεῖ τῷ ἀγαθῷ τὴν ἡδονὴν μεμίχθαι καὶ μὴ τέλεόν ἐστι τὸ ζῆν, εἴ τις τὰ θεῖα θεῶιτο καὶ μάλιστα τὴν τούτων ἀρχήν, νῦν ἰδεῖν ἐφαπτομένους

τοῦ ἀγαθοῦ πάντως προσήκει. Τὸ μὲν οὖν οἶσθαι τὸ ἀγαθὸν ἔκ τε τοῦ νοῦ ὡς ὑποκειμένου ἔκ τε τοῦ πάθους τῆς ψυχῆς ὃ γίνεται ἐκ τοῦ φρονεῖν, οὐ τὸ τέλος οὐδ' αὐτὸ τὸ ἀγαθὸν τὸ συναμφοτέρον ἐστὶ τιθέντος, ἀλλὰ νοῦς ἂν εἴη τὸ ἀγαθόν, ἡμεῖς δὲ χαίροντες τῷ τὸ ἀγαθὸν ἔχειν. Καὶ εἴη ἂν αὕτη τις δόξα περὶ ἀγαθοῦ. Ἐτέρα δὲ εἴη ἂν παρὰ ταύτην, ἥ μίξασα τῷ νῶι τὴν ἡδονὴν ὡς ἔν τι ἐξ ἀμφοῖν ὑποκείμενον τοῦτο τίθεται εἶναι, ἵν' ἡμεῖς τὸν τοιοῦτον νοῦν κτησάμενοι ἢ καὶ ἰδόντες τὸ ἀγαθὸν ἔχωμεν· τὸ γὰρ ἔρημον καὶ μόνον οὔτε γενέσθαι οὔτε αἰρετὸν εἶναι δυνατόν ὡς ἀγαθόν. Πῶς ἂν οὖν μυχθεῖη νοῦς ἡδονῇ εἰς μίαν συντέλειαν φύσεως; Ὅτι μὲν οὖν τὴν σώματος ἡδονὴν οὐκ ἂν τις οἰηθεῖη νῶι δυνατόν εἶναι μίγνυσθαι, παντὶ δήπου δῆλον· ἀλλ' οὐδ' ὅσαι χαρὰι ψυχῆς ἂν ἄλλοι γένοιοντο. Ἀλλ' ἐπειδὴ πάσῃ ἐνεργείᾳ καὶ διαθέσει δὲ καὶ ζωῇ ἐπεσθαι δεῖ καὶ συνεῖναι οἷόν τι ἐπιθέον, καθὼς τῇ μὲν ἐστὶ κατὰ φύσιν ἰούσῃ τὸ ἐμποδιζόν καὶ τι τοῦ ἐναντίου παραμεμιγμένον, ὃ οὐκ ἔστι τὴν ζωὴν ἑαυτῆς εἶναι, τῇ δὲ καθαρὸν καὶ εἰλικρινὲς τὸ ἐνέργημα καὶ ἡ ζωὴ ἐν διαθέσει φαιδρᾷ, τὴν τοιαύτην τοῦ νοῦ κατάστασιν ἁσμενιστὴν καὶ αἰρετωτάτην εἶναι τιθέμενοι ἡδονῇ μεμίσχθαι λέγουσιν ἀπορίαι οἰκείας προσηγορίας, οἷα ποιοῦσι καὶ τὰ ἄλλα ὀνόματα παρ' ἡμῖν ἀγαπώμενα μεταφέροντες, τὸ μεθυσθεῖς ἐπὶ τοῦ νέκταρος καὶ ἐπὶ δαῖτα καὶ ἐστίασιν καὶ τὸ μείδησε δὲ πατὴρ οἱ ποιηταὶ καὶ ἄλλα τοιαῦτα μυρία. Ἔστι γὰρ καὶ τὸ ἁσμενον ὄντως ἐκεῖ καὶ τὸ ἀγαπητότατον καὶ τὸ ποθεινότατον, οὐ γινόμενον οὐδ' ἐν κινήσει, αἴτιον δὲ τὸ ἐπιχρῶσαν αὐτὰ καὶ ἐπιλάμπαν καὶ φαιδρῦναν. Διὸ καὶ ἀλήθειαν τῷ μίγματι προστίθῃσι καὶ τὸ μετρήσον πρὸ αὐτοῦ ποιεῖ καὶ ἡ συμμετρία καὶ τὸ κάλλος ἐπὶ τῷ μίγματι ἐκεῖθεν φησιν εἰς τὸ καλὸν ἐλήλυθεν. Ὅστε κατὰ τοῦτο ἂν ἡμεῖς καὶ ἐν τούτῳ μοίρας· τὸ δὲ ὄντως ὀρεκτὸν ἡμῖν ἄλλως μὲν ἡμεῖς αὐτοῖς εἰς τὸ βέλτιστον ἑαυτῶν ἀνάγοντες ἑαυτούς, τοῦτο δὴ τὸ σύμμετρον καὶ καλὸν καὶ εἶδος ἀσύνθετον καὶ ζωὴν ἐναργῇ καὶ νοερὰν καὶ καλὴν.

30. Whether pleasure must enter into the good, so that life in the contemplation of the divine things and especially of their source remains still imperfect, is a question not to be ignored in any enquiry into the nature of the good.

Now to found the good upon the Intellect and upon that state of soul or mind which springs from wisdom does not imply that the end or the absolute good is the conjunction [of Intellect and state]: it would follow merely that Intellect is the good and that we feel happy in possession of that good. That is one theory; another associates pleasure with Intellect in the sense that the Good is taken to be some one thing founded upon both but depending upon our attaining or at least contemplating an Intellect so modified; this theory would maintain that the isolated and unrelated could be the good, could be an object of desire.

But how could Intellect and pleasure combine into one mutually complementary nature?

Bodily pleasure no one, certainly, would think capable of blending in with Intellect; the unreasoning satisfactions of soul [or lower mind] are equally

incompatible with it.

Every activity, state, and life, will be followed and as it were escorted by the over-dwelling consciousness; sometimes as these take their natural course they will be met by hindrance and by intrusion of the conflicting so that the life is the less self-guided; sometimes the natural activity is unmixed, wholly free, and then the life goes brilliantly; this last state is judged the pleasantest, the most to be chosen; so, for lack of an accurate expression, we hear of “Intellect in conjunction with pleasure.” But this is no more than metaphor, like a hundred others drawn by the poets from our natural likings— “Drunk with nectar,” “To banquet and feast,” “The Father smiled.” No: the veritably pleasant lies away in that other realm, the most to be loved and sought for, not something brought about and changing but the very principle of all the colour and radiance and brightness found here. This is why we read of “Truth introduced into the Mixture” and of the “measuring standard as a prior condition” and are told that the symmetry and beauty necessary to the Mixture come Thence into whatever has beauty; it is in this way that we have our share in Beauty; but in another way, also, we achieve the truly desirable, that is by leading our selves up to what is best within us; this best is what is symmetry, beauty, collective Idea, life clear, Intellectual and good.

[31] Ἀλλ’ ἐπεὶ ἐκαλλύνθη τὰ πάντα ἐκείνῳ τῷ πρὸ τούτων καὶ ᾧ ἔσχε, νοῦς μὲν τὸ τῆς ἐνεργείας τῆς νοεῖας φέγγος, ᾧ τὴν φύσιν ἐξέλαμψε, ψυχὴ δὲ δύναμιν ἔσχεν εἰς τὸ ζῆν ζωῆς πλείονος εἰς αὐτὴν ἐλθούσης. Ἦρθη μὲν οὖν ἐκεῖ καὶ ἔμεινεν ἀγαπήσας τὸ περὶ ἐκεῖνον εἶναι· ἐπιστραφεῖσα δὲ καὶ ψυχὴ ἡ δυνηθεῖσα, ὡς ἔγνω καὶ εἶδεν, ἦσθη τε τῇ θεᾷ καὶ ὅσον οἶα τε ἦν ἰδεῖν ἐξεπλάγη. Εἶδε δὲ οἷον πληγεῖσα καὶ ἐν αὐτῇ ἔχουσα τι αὐτοῦ συνήμισθετο καὶ διατεθεῖσα ἐγένετο ἐν πόθῳ, ὥσπερ οἱ ἐν τῷ εἰδώλῳ τοῦ ἐρασμοῦ κινούμενοι εἰς τὸ αὐτὸ ἰδεῖν ἐθέλουν τὸ ἐρώμενον. Ὡσπερ δὲ ἐνταῦθα σχηματίζονται εἰς ὁμοιότητα τῷ ἐραστῷ οἱ ἂν ἐρῶσι, καὶ τὰ σώματα εὐπρεπέστερα καὶ τὰς ψυχὰς ἄγοντες εἰς ὁμοιότητα, ὡς μὴ λείπεσθαι κατὰ δύναμιν θέλουν τῇ τοῦ ἐρωμένου σωφροσύνῃ τε καὶ ἀρετῇ τῇ ἄλλῃ – ἡ ἀπόβλητοι ἂν εἶεν τοῖς ἐρωμένοις τοῖς τοιούτοις – καὶ οὗτοί εἰσιν οἱ συνεῖναι δυνάμενοι, τοῦτον τὸν τρόπον καὶ ψυχὴ ἐρᾷ μὲν ἐκεῖνον ὑπ’ αὐτοῦ ἐξ ἀρχῆς εἰς τὸ ἐρᾶν κινηθεῖσα. Καὶ ἡ πρόχειρον ἔχουσα τὸν ἔρωτα ὑπόμνησιν οὐ περιμένει ἐκ τῶν καλῶν τῶν τῆιδε, ἔχουσα δὲ τὸν ἔρωτα, καὶ ἂν ἀγνοῇ ὅτι ἔχει, ζητεῖ αἰεὶ καὶ πρὸς ἐκεῖνο φέρεσθαι θέλουσα ὑπερονόμιαν τῶν τῆιδε ἔχει, καὶ ἰδοῦσα τὰ ἐν τῷιδε τῷ παντὶ καλὰ ὑποψίαν ἔχει πρὸς αὐτά, ὅτι ἐν σαρκὶ καὶ σώμασιν ὁρᾷ αὐτὰ ὄντα καὶ μαινόμενα τῇ παρούσῃ οἰκῇ καὶ τοῖς μεγέθεσι διειλημμένα καὶ οὐκ αὐτὰ τὰ καλὰ ὄντα· μὴ γὰρ ἂν τολμῆσαι ἐκεῖνα οἷα ἐστὶν εἰς βόρβορον σωμάτων ἐμβῆναι καὶ ρυπᾶναι ἑαυτὰ καὶ ἀφανίσαι. Ὅταν δὲ καὶ παραρρέοντα ἴδῃ, ἥδη παντελῶς γινώσκει, ὅτι ἄλλοθεν ἔχει, ὃ ἦν αὐτοῖς ἐπιθέον. Εἰτ’ ἐκεῖ φέρεται δεινὴ ἀνευρεῖν οὐπὲρ ἐρᾷ οὕσα, καὶ οὐκ ἂν πρὶν ἐλεῖν ἀποστάσα, εἰ μὴ πού τις αὐτῆς καὶ τὸν ἔρωτα ἐξέλῃ. Ἐνθα δὲ εἶδε μὲν καλὰ πάντα καὶ ἀληθῆ ὄντα, καὶ ἐπερρώσθη πλέον τῆς τοῦ ὄντος ζωῆς πληρωθεῖσα, καὶ ὄντως ὄν καὶ αὐτὴ γενομένη καὶ σύνεσιν ὄντως

λαβοῦσα ἐγγὺς οὐσα αισθάνεται οὐ πάλαι ζητεῖ.

31. But since Thence come the beauty and light in all, it is Thence that Intellectual-Principle took the brilliance of the Intellectual Energy which flashed Nature into being; Thence soul took power towards life, in virtue of that fuller life streaming into it. Intellectual-Principle was raised thus to that Supreme and remains with it, happy in that presence. Soul too, that soul which as possessing knowledge and vision was capable, clung to what it saw; and as its vision so its rapture; it saw and was stricken; but having in itself something of that principle it felt its kinship and was moved to longing like those stirred by the image of the beloved to desire of the veritable presence. Lovers here mould themselves to the beloved; they seek to increase their attraction of person and their likeness of mind; they are unwilling to fall short in moral quality or in other graces lest they be distasteful to those possessing such merit — and only among such can true love be. In the same way the soul loves the Supreme Good, from its very beginnings stirred by it to love. The soul which has never strayed from this love waits for no reminding from the beauty of our world: holding that love — perhaps unawares — it is ever in quest, and, in its longing to be borne Thither, passes over what is lovely here and with one glance at the beauty of the universe dismisses all; for it sees that all is put together of flesh and Matter, befouled by its housing, made fragmentary by corporal extension, not the Authentic Beauty which could never venture into the mud of body to be soiled, annulled.

By only noting the flux of things it knows at once that from elsewhere comes the beauty that floats upon them and so it is urged Thither, passionate in pursuit of what it loves: never — unless someone robs it of that love — never giving up till it attain.

There indeed all it saw was beautiful and veritable; it grew in strength by being thus filled with the life of the True; itself becoming veritable Being and attaining veritable knowledge, it enters by that neighbouring into conscious possession of what it has long been seeking.

[32] Ποῦ οὖν ὁ ποιήσας τὸ τοσοῦτον κάλλος καὶ τὴν τοσαύτην ζωὴν καὶ γεννήσας οὐσίαν; Ὅραῖς τὸ ἐπ' αὐτοῖς ἅπασι ποικίλοις οὐσιν εἶδεσι κάλλος. Καλὸν μὲν ὡδὶ μένειν· ἀλλ' ἐν καλῷ ὄντα δεῖ βλέπειν, ὅθεν ταῦτα καὶ ὅθεν καλά. Δεῖ δ' αὐτὸ εἶναι τούτων μηδὲ ἐν· τί γὰρ αὐτῶν ἔσται μέρος τε ἔσται. Οὐ τοίνυν οὐδὲ τοιαύτη μορφή οὐδέ τις δύναμις οὐδ' αὖ πᾶσαι αἱ γεγενημέναι καὶ οὔσαι ἐνταῦθα, ἀλλὰ δεῖ ὑπὲρ πάσας εἶναι δυνάμεις καὶ ὑπὲρ πάσας μορφάς. Ἀρχὴ δὲ τὸ ἀνείδεον, οὐ τὸ μορφῆς δεόμενον, ἀλλ' ἀφ' οὗ πᾶσα μορφή νοερά. Τὸ γὰρ γενόμενον, εἴπερ ἐγένετο, ἔδει γενέσθαι τι καὶ μορφήν ἰδίαν ἔσχειν· ὁ δὲ μηδεὶς ἐποίησε, τίς ἂν ποιήσειεν; Οὐδὲν οὖν τοῦτο τῶν ὄντων καὶ πάντα· οὐδὲν μὲν, ὅτι ὕστερα τὰ ὄντα, πάντα δέ, ὅτι ἐξ αὐτοῦ. Πάντα δὲ ποιεῖν δυνάμενον τίς ἂν μέγεθος ἔχοι; Ἡ ἄπειρος ἂν εἴη, ἀλλ' εἰ ἄπειρος, μέγεθος ἂν ἔχοι οὐδέν. Καὶ γὰρ μέγεθος ἐν τοῖς ὑστάτοις· καὶ δεῖ, εἰ καὶ τοῦτο ποιήσει, αὐτὸν μὴ ἔχειν. Τό τε τῆς οὐσίας μέγα οὐ ποσόν· ἔχοι δ' ἂν καὶ ἄλλο τι μετ' αὐτὸν τὸ μέγεθος. Τὸ δὲ μέγα αὐτοῦ τὸ μηδὲν αὐτοῦ εἶναι

δυνα- τώτερον παρισϋσθαί τε μηδὲν δύνασθαι· τίτι γάρ τῶν αὐτοῦ εἰς ἴσον ἂν τι ἔλθοι μηδὲν ταυτὸν ἔχον; Τό τε εἰς ἀεὶ καὶ εἰς πάντα οὐ μέτρον αὐτῷ δίδωσιν οὐδ' αὖ ἄμετρίαν· πῶς γὰρ ἂν τὰ ἄλλα μετρήσειεν; Οὐ τοίνυν αὖ οὐδὲ σχῆμα. Καὶ μήν, ὅτου ἂν ποθεινοῦ ὄντος μήτε σχῆμα μήτε μορφήν ἔχοις λαβεῖν, ποθεινότατον καὶ ἐρασμιώτατον ἂν εἴη, καὶ ὁ ἔρως ἂν ἄμετρος εἴη. Οὐ γὰρ ὠρισταὶ ἐνταυθα ὁ ἔρως, ὅτι μηδὲ τὸ ἐρώμενον, ἀλλ' ἄπειρος ἂν εἴη ὁ τούτου ἔρως, ὥστε καὶ τὸ κάλλος αὐτοῦ ἄλλον τρόπον καὶ κάλλος ὑπὲρ κάλλος. Οὐδὲν γὰρ ὄν τί κάλλος; Ἐράσμιον δὲ ὄν τὸ γεννῶν ἂν εἴη τὸ κάλλος. Δύναμις οὖν παντὸς καλοῦ ἄνθος ἐστί, κάλλος καλλοποιόν. Καὶ γὰρ γεννᾷ αὐτὸ καὶ κάλλιον ποιεῖ τῇ παρ' αὐτοῦ περιουσίαι τοῦ κάλλους, ὥστε ἀρχὴ κάλλους καὶ πέρας κάλλους. Οὕσα δὲ κάλλους ἀρχὴ ἐκεῖνο μὲν καλὸν ποιεῖ οὗ ἀρχή, καὶ καλὸν ποιεῖ οὐκ ἐν μορφῇ· ἀλλὰ καὶ αὐτὸ τὸ γενόμενον ἀμορφεῖν, ἄλλον δὲ τρόπον ἐν μορφῇ. ἡ γὰρ λεγομένη αὐτὸ τοῦτο μόνον μορφή ἐν ἄλλωι, ἐφ' ἑαυτῇ δὲ οὕσα ἄμορφον. Τὸ οὖν μετέχον κάλλους μεμόρφωται, οὐ τὸ κάλλος.

32. Where, then? where exists the author of this beauty and life, the begetter of the veritable?

You see the splendour over the things of the universe with all the variety begotten of the Ideas; well might we linger here: but amid all these things of beauty we cannot but ask whence they come and whence the beauty. This source can be none of the beautiful objects; were it so, it too would be a thing of parts. It can be no shape, no power, nor the total of powers and shapes that have had the becoming that has set them here; it must stand above all the powers, all the patterns. The origin of all this must be the formless — formless not as lacking shape but as the very source of even shape Intellectual.

In the realm of process anything coming to be must come to be something; to every thing its distinctive shape: but what shape can that have which no one has shaped? It can be none of existing things; yet it is all: none, in that beings are later; all, as the wellspring from which they flow. That which can make all can have, itself, no extension; it must be limitless and so without magnitude; magnitude itself is of the Later and cannot be an element in that which is to bring it into being. The greatness of the Authentic cannot be a greatness of quantity; all extension must belong to the subsequent: the Supreme is great in the sense only that there can be nothing mightier, nothing to equal it, nothing with anything in common with it: how then could anything be equal to any part of its content? Its eternity and universal reach entail neither measure nor measurelessness; given either, how could it be the measure of things? So with shape: granted beauty, the absence of shape or form to be grasped is but enhancement of desire and love; the love will be limitless as the object is, an infinite love.

Its beauty, too, will be unique, a beauty above beauty: it cannot be beauty since it is not a thing among things. It is lovable and the author of beauty; as the power to all beautiful shape, it will be the ultimate of beauty, that which

brings all loveliness to be; it begets beauty and makes it yet more beautiful by the excess of beauty streaming from itself, the source and height of beauty. As the source of beauty it makes beautiful whatsoever springs from it. And this conferred beauty is not itself in shape; the thing that comes to be is without shape, though in another sense shaped; what is denoted by shape is, in itself, an attribute of something else, shapeless at first. Not the beauty but its participant takes the shape.

[33] Διὸ καὶ ὅταν κάλλος λέγεται, φευκτέον μᾶλλον ἀπὸ μορφῆς τοιαύτης, ἀλλ' οὐ πρὸ ὁμμάτων ποιητέον, ἵνα μὴ ἐκπέσῃς τοῦ καλοῦ εἰς τὸ ἀμυδρᾷ μετοχῇ καλὸν λεγόμενον. Τὸ δὲ ἄμορφον εἶδος καλόν, εἴπερ εἶδος ἐστὶ, καὶ ὅσῳ ἂν ἀποσυλῆσας εἴης πᾶσαν μορφήν, οἷον καὶ τὴν ἐν λόγῳ, ἣ διαφέρειν ἄλλο ἄλλου λέγομεν, ὡς δικαιοσύνην καὶ σωφροσύνην ἀλλήλων ἕτερα, καίτοι καλὰ ὄντα. Ἐπειδὴ ὁ νοῦς ἰδίον τι νοεῖ, ἡλάττωται, κἂν ὁμοῦ πάντα λάβῃ ὅσα ἐν τῷ νοητῷ· κἂν ἕκαστον, μίαν μορφήν νοητὴν ἔχει· ὁμοῦ δὲ πάντα οἷον ποικίλῃν τινά, ἔτι ἐν δεήσει, οἷον δεῖ θεάσασθαι ὃν ὑπὲρ ἐκεῖνο τὸ πάγκαλον καὶ ποικίλον καὶ οὐ ποικίλον, οὗ ὁρέγεται μὲν ψυχῇ οὐ λέγουσα διὰ τί τοιοῦτον ποθεῖ, ὁ δὲ λόγος λέγει, ὅτι τοῦτο τὸ ὄντως, εἴπερ ἐν τῷ πάντῃ ἀνειδέῳ ἢ τοῦ ἀρίστου φύσις καὶ ἢ τοῦ ἐρασμιωτάτου. Διὸ ὁ τι ἂν εἰς εἶδος ἀνάγων τῇ ψυχῇ δεικνύῃς, ἐπὶ τούτῳ ἄλλο τὸ μορφῶσαν ζητεῖ. Λέγει δὴ ὁ λόγος, ὅτι τὸ μορφήν ἔχον καὶ ἡ μορφή καὶ τὸ εἶδος μεμετρημένον πᾶν, τοῦτο δὲ οὐ πᾶν οὐδὲ αὐτάρκες οὐδὲ παρ' αὐτοῦ καλόν, ἀλλὰ καὶ τοῦτο μέμικται. Δεῖ τοίνυν ταῦτα μὲν καλὰ, τὸ δὲ ὄντως ἢ τὸ ὑπέρκαλον μὴ μεμετρηθῆσαι· εἰ δὲ τοῦτο, μὴ μεμορφῶσθαι μηδὲ εἶδος εἶναι. Ἀνείδεον ἄρα τὸ πρῶτως καὶ πρῶτον καὶ ἡ καλλονὴ ἐκεῖνο ἢ τοῦ ἀγαθοῦ φύσις. Μαρτυρεῖ δὲ καὶ τὸ τῶν ἐραστῶν πάθος, ὡς, ἕως ἐστὶν ἐν ἐκείνῳ τῷ τύπον αἰσθητὸν ἔχοντι, οὐπω ἔρᾳ· ὅταν δ' ἀπ' ἐκείνου αὐτὸς ἐν αὐτῷ οὐκ αἰσθητὸν γεννήσῃ τύπον ἐν ἀμερεῖ ψυχῇ, τότε ἔρως φύεται. Βλέπειν δὲ ζητεῖ τὸ ἐρώμενον, ἴν' ἐκεῖνο ἐπάρδοι μαραινόμενον. Εἰ δὲ σύνεσιν λάβοι, ὡς δεῖ μεταβαίνειν ἐπὶ τὸ ἀμορφότερον, ἐκείνου ἂν ὁρέγοιτο· καὶ γὰρ ὁ ἐξ ἀρχῆς ἔπαθεν, ἐκ σέλαος ἀμυδροῦ ἔρως φωτὸς μεγάλου. Τὸ γὰρ ἴχνος τοῦ ἀμόρφου μορφή· τοῦτο γοῦν γεννᾷ τὴν μορφήν, οὐχ ἡ μορφή τοῦτο, καὶ γεννᾷ, ὅταν ὕλη προσέλθῃ. Ἡ δὲ ὕλη πορρωτάτῳ ἐξ ἀνάγκης, ὅτι μηδὲ τῶν ὑστάτων μορφῶν παρ' αὐτῆς τίνα ἔχει. Εἰ οὖν ἐράσμιον μὲν οὐχ ἡ ὕλη, ἀλλὰ τὸ εἰδοποιηθὲν διὰ τὸ εἶδος, τὸ δ' ἐπὶ τῇ ὕλῃ εἶδος παρὰ ψυχῆς, ψυχῇ δὲ μᾶλλον εἶδος καὶ μᾶλλον ἐράσμιον καὶ νοῦς μᾶλλον ταύτης εἶδος καὶ ἔτι μᾶλλον ἐρασμιώτερον, ἀνείδεον δεῖ τὴν καλοῦ τίθεσθαι φύσιν τὴν πρώτην.

33. When therefore we name beauty, all such shape must be dismissed; nothing visible is to be conceived, or at once we descend from beauty to what but bears the name in virtue of some faint participation. This formless Form is beautiful as Form, beautiful in proportion as we strip away all shape even that given in thought to mark difference, as for instance the difference between Justice and Sophrosyne, beautiful in their difference.

The Intellectual-Principle is the less for seeing things as distinct even in its act of grasping in unity the multiple content of its Intellectual realm; in its

knowing of the particular it possesses itself of one Intellectual shape; but, even thus, in this dealing with variety as unity, it leaves us still with the question how we are to envisage that which stands beyond this all-lovely, beyond this principle at once multiple and above multiplicity, the Supreme for which the soul hungers though unable to tell why such a being should stir its longing-reason, however, urging that This at last is the Authentic Term because the Nature best and most to be loved may be found there only where there is no least touch of Form. Bring something under Form and present it so before the mind; immediately we ask what Beyond imposed that shape; reason answers that while there exists the giver having shape to give — a giver that is shape, idea, an entirely measured thing — yet this is not alone, is not adequate in itself, is not beautiful in its own right but is a mingled thing. Shape and idea and measure will always be beautiful, but the Authentic Beauty and the Beyond-Beauty cannot be under measure and therefore cannot have admitted shape or be Idea: the primal existent, The First, must be without Form; the beauty in it must be, simply, the Nature of the Intellectual Good.

Take an example from love: so long as the attention is upon the visible form, love has not entered: when from that outward form the lover elaborates within himself, in his own partless soul, an immaterial image, then it is that love is born, then the lover longs for the sight of the beloved to make that fading image live again. If he could but learn to look elsewhere, to the more nearly formless, his longing would be for that: his first experience was loving a great luminary by way of some thin gleam from it.

Shape is an impress from the unshaped; it is the unshaped that produces shape, not shape the unshaped; and Matter is needed for the producing; Matter, in the nature of things, is the furthest away, since of itself it has not even the lowest degree of shape. Thus loveliness does not belong to Matter but to that which draws upon Form: the Form upon Matter comes by way of soul; soul is more nearly Form and therefore more lovable; Intellectual-Principle, nearer still, is even more to be loved: by these steps we are led to know that the First Principle, principle of Beauty, must be formless.

[34] Καὶ οὐκέτι θαυμάσομεν τὸ τοὺς δεινοὺς πόθους παρέχον εἰ πάντη ἀπήλλακται καὶ μορφῆς νοητῆς· ἐπεὶ καὶ ψυχῇ, ὅταν αὐτοῦ ἔρωτα σύντονον λάβῃ, ἀποτίθεται πᾶσαν ἣν ἔχει μορφήν, καὶ ἥτις ἂν καὶ νοητοῦ ἢ ἐν αὐτῇ. Οὐ γὰρ ἐστὶν ἔχοντά τι ἄλλο καὶ ἐνεργοῦντα περὶ αὐτὸ οὔτε ἰδεῖν οὔτε ἐναρμολογεῖν. Ἀλλὰ δεῖ μήτε κακὸν μήτ' αὖ ἀγαθὸν μηδὲν ἄλλο πρόχειρον ἔχειν, ἵνα δέξηται μόνῃ μόνον. Ὅταν δὲ τούτου εὐτυχῇσῃ ἡ ψυχὴ καὶ ἡκῇ πρὸς αὐτήν, μᾶλλον δὲ παρὸν φανῇ, ὅταν ἐκεῖνῃ ἐκνεύσῃ τῶν παρόντων καὶ παρασκευάσασα αὐτήν ὥς ὅτι μάλιστα καλὴν καὶ εἰς ὁμοιότητα ἐλθοῦσα — ἡ δὲ παρασκευὴ καὶ ἡ κόσμησις δῆλη πού τοις παρασκευαζομένοις — ἰδοῦσα δὲ ἐν αὐτῇ ἐξαίφνης φανέντα — μεταξὺ γὰρ οὐδὲν οὐδ' ἔτι δύο, ἀλλ' ἐν ἁμφω· οὐ γὰρ ἂν διακρίναις ἔτι, ἕως πάρεστι· μίμησις δὲ τούτου καὶ οἱ ἐνταῦθα ἐρασταὶ καὶ ἐρώμενοι συγκρῖναι θέλοντες — καὶ οὔτε σώματος ἔτι αἰσθάνεται,

ὅτι ἐστὶν ἐν αὐτῷ, οὔτε ἑαυτὴν ἄλλο τι λέγει, οὐκ ἄνθρωπον, οὐ ζῶιον, οὐκ ὄν, οὐδὲ πᾶν – ἀνώμαλος γὰρ ἡ τούτων πως θέα – καὶ οὐδὲ σχολὴν ἄγει πρὸς αὐτὰ οὔτε θέλει, ἀλλὰ καὶ αὐτὸ ζητήσασα ἐκείνῳ παρόντι ἀπαντᾷ κάκεινο ἀντ' αὐτῆς βλέπει· τίς δὲ οὕσα βλέπει, οὐδὲ τοῦτο σχολάζει ὀρᾶν. Ἐνθα δὴ οὐδὲν πάντων ἀντὶ τούτου ἀλλάζαιτο, οὐδ' εἴ τις αὐτῇ πάντα τὸν οὐρανὸν ἐπιτρέποι, ὥς οὐκ ὄντος ἄλλου ἔτι ἀμείνονος οὐδὲ μᾶλλον ἀγαθοῦ· οὔτε γὰρ ἀνωτέρω τρέχει τὰ τε ἄλλα πάντα κατιούσης, κἂν ἦι ἄνω. Ὡστε τότε ἔχει καὶ τὸ κρίνειν καλῶς καὶ γιγνώσκειν, ὅτι τοῦτό ἐστιν οὐ ἔφαιτο, καὶ τίθεσθαι, ὅτι μηδὲν ἐστὶ κρεῖττον αὐτοῦ. Οὐ γάρ ἐστιν ἀπάτη ἐκεῖ· ἡ ποῦ ἂν τοῦ ἀληθοῦς ἀληθέστερον τύχοι; Ὁ οὖν λέγει, ἐκεῖνόν ἐστι, καὶ ὕστερον λέγει, καὶ σιωπῶσα δὲ λέγει καὶ εὐπαθοῦσα οὐ ψευδεται, ὅτι εὐπαθεῖ· οὐδὲ γαργαλιζομένου λέγει τοῦ σώματος, ἀλλὰ τοῦτο γενομένη, ὃ πάλαι, ὅτε εὐτύχει. Ἀλλὰ καὶ τὰ ἄλλα πάντα, οἷς πρὶν ἦδετο, ἀρχαῖς ἢ δυνάμεσιν ἢ πλούτοις ἢ κάλλεσιν ἢ ἐπιστήμαις, ταῦτα ὑπεριδοῦσα λέγει οὐκ ἂν εἰποῦσα μὴ κρεῖττοσι συντυχοῦσα τούτων· οὐδὲ φοβεῖται, μή τι πάθῃ, μετ' ἐκείνου οὕσα οὐδ' ὅλως ἰδοῦσα· εἰ δὲ καὶ τὰ ἄλλα τὰ περὶ αὐτὴν φθείροιτο, εὖ μάλα καὶ βούλεται, ἵνα πρὸς τούτῳ ἦι μόνον· εἰς τόσον ἤκει εὐπαθείας.

34. No longer can we wonder that the principle evoking such longing should be utterly free from shape. The very soul, once it has conceived the straining love towards this, lays aside all the shape it has taken, even to the Intellectual shape that has informed it. There is no vision, no union, for those handling or acting by any thing other; the soul must see before it neither evil nor good nor anything else, that alone it may receive the Alone.

Suppose the soul to have attained: the highest has come to her, or rather has revealed its presence; she has turned away from all about her and made herself apt, beautiful to the utmost, brought into likeness with the divine by those preparings and adornings which come unbidden to those growing ready for the vision — she has seen that presence suddenly manifesting within her, for there is nothing between: here is no longer a duality but a two in one; for, so long as the presence holds, all distinction fades: it is as lover and beloved here, in a copy of that union, long to blend; the soul has now no further awareness of being in body and will give herself no foreign name, not “man,” not “living being,” not “being,” not “all”; any observation of such things falls away; the soul has neither time nor taste for them; This she sought and This she has found and on This she looks and not upon herself; and who she is that looks she has not leisure to know. Once There she will barter for This nothing the universe holds; not though one would make over the heavens entire to her; than This there is nothing higher, nothing of more good; above This there is no passing; all the rest, however lofty, lies on the downgoing path: she is of perfect judgement and knows that This was her quest, that nothing higher is. Here can be no deceit; where could she come upon truer than the truth? and the truth she affirms, that she is, herself; but all the affirmation is later and is silent. In this happiness she knows beyond delusion that she is happy; for this is no affirmation of an excited body but of a soul become again what she was

in the time of her early joy. All that she had welcomed of old-office, power, wealth, beauty, knowledge of all she tells her scorn as she never could had she not found their better; linked to This she can fear no disaster nor even know it; let all about her fall to pieces, so she would have it that she may be wholly with This, so huge the happiness she has won to.

[35] Οὕτω δὲ διάκειται τότε, ὥς καὶ τοῦ νοεῖν καταφρονεῖν, ὃ τὸν ἄλλον χρόνον ἠσπάζετο, ὅτι τὸ νοεῖν κίνησίς τις ἦν, αὕτη δὲ οὐ κινεῖσθαι θέλει. Καὶ γὰρ οὐδ' ἐκεῖνόν φησιν, ὃν ὁρᾷ, καίτοι νοῦς γενόμενος αὕτη θεωρεῖ οἷον νοωθείσα καὶ ἐν τῷ τόπῳ τῷ νοητῷ γενομένη· ἀλλὰ γενομένη μὲν ἐν αὐτῷ καὶ περὶ αὐτὸν ἔχουσα τὸ νοητὸν νοεῖ, ἐπὶ δ' ἐκεῖνον ἰδὼν τὸν θεόν, πάντα ἤδη ἀφίησιν, οἷον εἴ τις εἰσελθὼν εἰς οἶκον ποικίλον καὶ οὕτω καλὸν θεωροῖ ἔνδον ἕκαστα τῶν ποικιλμάτων καὶ θαυμάζει, πρὶν ἰδεῖν τὸν τοῦ οἴκου δεσπότην, ἰδὼν δ' ἐκεῖνον καὶ ἀγασθεὶς οὐ κατὰ τὴν τῶν ἀγαλμάτων φύσιν ὄντα, ἀλλ' ἄξιον τῆς ὄντως θέας, ἀφείς ἐκεῖνα τοῦτον μόνον τοῦ λοιποῦ βλέπει, εἴτα βλέπων καὶ μὴ ἀφαιρῶν τὸ ὄμμα μηκέτι ὄραμα βλέπει τῷ συνεχεῖ τῆς θέας, ἀλλὰ τὴν ὅψιν αὐτοῦ συγκεράσαιο τῷ θεάματι, ὥστε ἐν αὐτῷ ἤδη τὸ ὁρατὸν πρότερον ὅψιν γεγονέναι, τῶν δ' ἄλλων πάντων ἐπιλάθοιτο θεαμάτων. Καὶ τάχα ἂν σώιζοι τὸ ἀνάλογον ἢ εἰκὼν, εἰ μὴ ἄνθρωπος εἴη ὁ ἐπιστάς τῷ τὰ τοῦ οἴκου θεωμένῳ, ἀλλὰ τις θεός, καὶ οὗτος οὐ κατ' ὅψιν φανείς, ἀλλὰ τὴν ψυχὴν ἐμπλήσας τοῦ θεωμένου. Καὶ τὸν νοῦν τοίνυν τὴν μὲν ἔχειν δύναμιν εἰς τὸ νοεῖν, ἣν τὰ ἐν αὐτῷ βλέπει, τὴν δέ, ἣν τὰ ἐπέκεινα αὐτοῦ ἐπιβολῇ τι καὶ παραδοχῇ, καθ' ἣν καὶ πρότερον ἑώρα μόνον καὶ ὁρῶν ὕστερον καὶ νοῦν ἔσχε καὶ ἐν ἔστι. Καὶ ἔστιν ἐκεῖνη μὲν ἡ θεὰ νοῦ ἔμφρονος, αὕτη δὲ νοῦς ἐρῶν, ὅταν ἄφρων γένηται μεθυσθεὶς τοῦ νέκταρος· τότε ἐρῶν γίνεται ἀπλωθεὶς εἰς εὐπάθειαν τῷ κόρῳ· καὶ ἔστιν αὐτῷ μεθύειν βέλτιον ἢ σεμνοτέρῳ εἶναι τοιαύτης μέθης. Παρὰ μέρος δὲ ὁ νοῦς ἐκεῖνος ἄλλα, τὰ δὲ ἄλλοτε ἄλλα ὁρᾷ; Ἡ οὐ· ὁ δὲ λόγος διδάσκων γινόμενα ποιεῖ, τὸ δὲ ἔχει τὸ νοεῖν ἀεὶ, ἔχει δὲ καὶ τὸ μὴ νοεῖν, ἀλλὰ ἄλλως ἐκεῖνον βλέπειν. Καὶ γὰρ ὁρῶν ἐκεῖνον ἔσχε γεννήματα καὶ συνήισθετο καὶ τούτων γενομένων καὶ ἐνόησεν· καὶ ταῦτα μὲν ὁρῶν λέγεται νοεῖν, ἐκεῖνο δὲ ἣν δυνάμει ἔμελλε νοεῖν. Ἡ δὲ ψυχὴ οἷον συγγέασα καὶ ἀφανίσασα μένοντα τὸν ἐν αὐτῇ νοῦν, μᾶλλον δὲ ὁ νοῦς αὐτῆς ὁρᾷ πρῶτος, ἔρχεται δὲ ἡ θεὰ καὶ εἰς αὐτὴν καὶ τὰ δύο ἐν γίνεται. Ἐκταθὲν δὲ τὸ ἀγαθὸν ἐπ' αὐτοῖς καὶ συναρμοσθὲν τῇ ἀμφοτέρων συστάσει ἐπιδραμὸν καὶ ἐνῶσαν τὰ δύο ἔπεστιν αὐτοῖς μακαρίαν διδοὺς αἴσθησιν καὶ θεάν, τοσοῦτον ἄρας, ὥστε μήτε ἐν τόπῳ εἶναι, μήτε ἐν τῷ ἄλλῳ, ἐν οἷς πέφυκεν ἄλλο ἐν ἄλλῳ εἶναι· οὐδὲ γὰρ αὐτός που· ὁ δὲ νοητὸς τόπος ἐν αὐτῷ, αὐτὸς δὲ οὐκ ἐν ἄλλῳ. Διὸ οὐδὲ κινεῖται ἡ ψυχὴ τότε, ὅτι μὴδὲ ἐκεῖνο. Οὐδὲ ψυχὴ τοίνυν, ὅτι μὴδὲ ζῆν ἐκεῖνο, ἀλλὰ ὑπὲρ τὸ ζῆν. Οὐδὲ νοῦς, ὅτι μὴδὲ νοεῖ· ὁμοιοῦσθαι γὰρ δεῖ. Νοεῖ δὲ οὐδ' ἐκεῖνο, ὅτι οὐδὲ νοεῖ.

35. Such in this union is the soul's temper that even the act of Intellect, once so intimately loved, she now dismisses; Intellection is movement and she has no wish to move; she has nothing to say of this very Intellectual-Principle by means of which she has attained the vision, herself made over into

Intellectual-Principle and becoming that principle so as to be able to take stand in that Intellectual space. Entered there and making herself over to that, she at first contemplates that realm, but once she sees that higher still she leaves all else aside. Thus when a man enters a house rich in beauty he might gaze about and admire the varied splendour before the master appears; but, face to face with that great person — no thing of ornament but calling for the truest attention — he would ignore everything else and look only to the master. In this state of absorbed contemplation there is no longer question of holding an object: the vision is continuous so that seeing and seen are one thing; object and act of vision have become identical; of all that until then filled the eye no memory remains. And our comparison would be closer if instead of a man appearing to the visitor who had been admiring the house it were a god, and not a god manifesting to the eyes but one filling the soul.

Intellectual-Principle, thus, has two powers, first that of grasping intellectually its own content, the second that of an advancing and receiving whereby to know its transcendent; at first it sees, later by that seeing it takes possession of Intellectual-Principle, becoming one only thing with that: the first seeing is that of Intellect knowing, the second that of Intellect loving; stripped of its wisdom in the intoxication of the nectar, it comes to love; by this excess it is made simplex and is happy; and to be drunken is better for it than to be too staid for these revels.

But is its vision parcelwise, thing here and thing there?

No: reason unravelling gives process; Intellectual-Principle has unbroken knowledge and has, moreover, an Act unattended by knowing, a vision by another approach. In this seeing of the Supreme it becomes pregnant and at once knows what has come to be within it; its knowledge of its content is what is designated by its Intellection; its knowing of the Supreme is the virtue of that power within it by which, in a later [lower] stage it is to become “Intellective.”

As for soul, it attains that vision by — so to speak — confounding and annulling the Intellectual-Principle within it; or rather that Principle immanent in soul sees first and thence the vision penetrates to soul and the two visions become one.

The Good spreading out above them and adapting itself to that union which it hastens to confirm is present to them as giver of a blessed sense and sight; so high it lifts them that they are no longer in space or in that realm of difference where everything is rooted in some other thing; for The Good is not in place but is the container of the Intellectual place; The Good is in nothing but itself.

The soul now knows no movement since the Supreme knows none; it is now not even soul since the Supreme is not in life but above life; it is no longer Intellectual-Principle, for the Supreme has not Intellection and the likeness must be perfect; this grasping is not even by Intellection, for the

Supreme is not known Intellectively.

[36] Τὰ μὲν γὰρ ἄλλα δῆλα, εἴρηται δέ τι καὶ περὶ τοῦ- του. Ἀλλ' ὅμως καὶ νῦν ἐπ' ὀλίγον λεκτέον ἀρχομένοις μὲν ἐκεῖθεν, διὰ λογισμῶν δὲ προιοῦσιν. Ἔστι μὲν γὰρ ἡ τοῦ ἀγαθοῦ εἴτε γνῶσις εἴτε ἐπαφὴ μέγιστον, καὶ μέγιστόν φησι τοῦτ' εἶναι μάθημα, οὐ τὸ πρὸς αὐτὸ ἰδεῖν μάθημα λέγων, ἀλλὰ περὶ αὐτοῦ μαθεῖν τι πρότερον. Διδάσκουσι μὲν οὖν ἀναλογίαι τε καὶ ἀφαιρέσεις καὶ γνώσεις τῶν ἐξ αὐτοῦ καὶ ἀναβασμοὶ τινες, πορεύουσι δὲ καθάρσεις πρὸς αὐτὸ καὶ ἀρεταὶ καὶ κοσμήσεις καὶ τοῦ νοητοῦ ἐπιβάσεις καὶ ἐπ' αὐτοῦ ἰδρύσεις καὶ τῶν ἐκεῖ ἐστιάσεις. Ὅστις γέννηται ὁμοῦ θεατῆς τε καὶ θέαμα αὐτὸς αὐτοῦ καὶ τῶν ἄλλων καὶ γενόμενος οὐσία καὶ νοῦς καὶ ζῶιον παντελὲς μηκέτι ἐξῶθεν αὐτὸ βλέπει – τοῦτο δὲ γενόμενος ἐγγύς ἐστι, καὶ τὸ ἐφεξῆς ἐκεῖνο, καὶ πλησίον αὐτὸ ἤδη ἐπὶ παντὶ τῷ νοητῷ ἐπιστίλβον. Ἐνθα δὴ ἑάσας τις πᾶν μάθημα, καὶ μέχρι τοῦ παιδαγωγηθεὶς καὶ ἐν καλῷ ἰδρυθεὶς, ἐν ᾧ μὲν ἐστι, μέχρι τούτου νοεῖ, ἐξενεχθεὶς δὲ τῷ αὐτοῦ τοῦ νοῦ οἶον κύματι καὶ ὑποῦ ὑπ' αὐτοῦ οἶον οἰδήσαντος ἀρθεὶς εἰσεῖδεν ἐξαίφνης οὐκ ἰδὼν ὅπως, ἀλλ' ἡ θέα πλήσασα φωτὸς τὰ ὅμματα οὐ δι' αὐτοῦ πεποίηκεν ἄλλο ὄραν, ἀλλ' αὐτὸ τὸ φῶς τὸ ὄραμα ἦν. Οὐ γὰρ ἦν ἐν ἐκείνῳ τὸ μὲν ὁρώμενον, τὸ δὲ φῶς αὐτοῦ, οὐδὲ νοῦς καὶ νοούμενον, ἀλλ' αὐγὴ γεννώσα ταῦτα εἰς ὕστερον καὶ ἀφεῖσα εἶναι παρ' αὐτῷ· αὐτὸς δὲ αὐγὴ μόνον γεννώσα νοῦν, οὔτι σβέσασα αὐτῆς ἐν τῷ γεννησῆαι, ἀλλὰ μέινασα μὲν αὐτῇ, γενομένου δ' ἐκείνου τῷ τοῦτο εἶναι. Εἰ γὰρ μὴ τοῦτο τοιοῦτον ἦν, οὐκ ἂν ὑπέστη ἐκεῖνο.

36. We need not carry this matter further; we turn to a question already touched but demanding still some brief consideration.

Knowledge of The Good or contact with it, is the all-important: this — we read — is the grand learning, the learning we are to understand, not of looking towards it but attaining, first, some knowledge of it. We come to this learning by analogies, by abstractions, by our understanding of its subsequents, of all that is derived from The Good, by the upward steps towards it. Purification has The Good for goal; so the virtues, all right ordering, ascent within the Intellectual, settlement therein, banqueting upon the divine — by these methods one becomes, to self and to all else, at once seen and seer; identical with Being and Intellectual-Principle and the entire living all, we no longer see the Supreme as an external; we are near now, the next is That and it is close at hand, radiant above the Intellectual.

Here, we put aside all the learning; disciplined to this pitch, established in beauty, the quester holds knowledge still of the ground he rests on but, suddenly, swept beyond it all by the very crest of the wave of Intellect surging beneath, he is lifted and sees, never knowing how; the vision floods the eyes with light, but it is not a light showing some other object, the light is itself the vision. No longer is there thing seen and light to show it, no longer Intellect and object of Intellection; this is the very radiance that brought both Intellect and Intellectual object into being for the later use and allowed them to occupy the quester's mind. With This he himself becomes identical, with that radiance whose Act is to engender Intellectual-Principle, not losing in that engendering

but for ever unchanged, the engendered coming to be simply because that Supreme exists. If there were no such principle above change, no derivative could rise.

[37] Οἱ μὲν οὖν νόησιν αὐτῷ δόντες τῷ λόγῳ τῶν μὲν ἐλαττόνων καὶ τῶν ἐξ αὐτοῦ οὐκ ἔδοσαν· καίτοι καὶ τοῦτο ἄτοπον τὰ ἄλλα, φασί τινες, μὴ εἰδέναι· ἀλλ' οὖν ἐκεῖνοι ἄλλο τιμώτερον αὐτοῦ οὐχ εὐρόντες τὴν νόησιν αὐτῷ αὐτοῦ εἶναι ἔδοσαν, ὥσπερ τῇ νοήσει σεμνοτέρου αὐτοῦ ἐσομένου καὶ τοῦ νοεῖν κρείττονος ἢ κατ' αὐτὸν ὃ ἐστὶν ὄντος, ἀλλ' οὐκ αὐτοῦ σεμνύνοντος τὴν νόησιν. Τίνι γὰρ τὸ τίμιον ἔξει, τῇ νοήσει ἢ αὐτῷ; Εἰ μὲν τῇ νοήσει, αὐτῷ οὐ τίμιον ἢ ἦττον, εἰ δὲ αὐτῷ, πρὸ τῆς νοήσεώς ἐστι τέλειος καὶ οὐ τῇ νοήσει τελειούμενος. Εἰ δ' ὅτι ἐνέργειά ἐστιν, ἀλλ' οὐ δύναμις, δεῖ νοεῖν, εἰ μὲν οὐσία ἐστὶν αἰὶ νοοῦσα καὶ τούτῳ ἐνέργειαν λέγουσι, δύο ὅμως λέγουσι, τὴν οὐσίαν καὶ τὴν νόησιν, καὶ οὐχ ἀπλοῦν λέγουσιν, ἀλλὰ τι ἕτερον προστιθέασιν αὐτῷ, ὥσπερ ὀφθαλμοῖς τὸ ὄρᾶν κατ' ἐνέργειαν, κἂν αἰὶ βλέπωσιν. Εἰ δ' ἐνέργειά λέγουσιν, ὅτι ἐνέργειά ἐστι καὶ νόησις, οὐκ ἂν οὔσα νόησις νοῶι, ὥσπερ οὐδὲ κίνησις κινεῖτο ἅν. Τί οὖν; οὐ καὶ αὐτοὶ λέγετε οὐσίαν καὶ ἐνέργειαν εἶναι ἐκεῖνα; Ἀλλὰ πολλὰ ταῦτα ὁμολογοῦμεν εἶναι καὶ ταῦτα ἕτερα, τὸ δὲ πρῶτον ἀπλοῦν, καὶ τὸ ἐξ ἄλλου δίδομεν νοεῖν καὶ οἶον ζητεῖν αὐτοῦ τὴν οὐσίαν καὶ αὐτὸ καὶ τὸ ποιῆσαν αὐτό, καὶ ἐπιστραφέν ἐν τῇ θέᾳ καὶ γνωρίσαν νοῦν ἤδη δικαίως εἶναι· τὸ δὲ μήτε γενόμενον μήτ' ἔχον πρὸ αὐτοῦ, ἀλλ' αἰὶ [ὄν] ὃ ἐστὶ — τίς αἰτία τοῦ νοεῖν ἔξει; Διὸ ὑπὲρ νοῦν φησιν ὁ Πλάτων εἶναι ὀρθῶς. Νοῦς μὲν γὰρ μὴ νοῶν ἀνόητος· ὧι γὰρ ἡ φύσις ἔχει τὸ νοεῖν, εἰ μὴ τοῦτο πράττοι, ἀνόητον· ὧι δὲ μηδὲν ἔργον ἐστὶ, τί ἂν τούτῳ τις ἔργον προσάγων κατὰ στέρησιν αὐτοῦ κατηγοροῖ τοῦτο, ὅτι μὴ πράττει; Οἶον εἰ ἀνιάτρον αὐτόν τις λέγοι. Μηδὲν δὲ ἔργον εἶναι αὐτῷ, ὅτι μηδὲν ἐπιβάλλει αὐτῷ ποιεῖν· ἀρκεῖ γὰρ αὐτὸς καὶ οὐδὲν δεῖ ζητεῖν παρ' αὐτὸν ὑπὲρ τὰ πάντα ὄντα· ἀρκεῖ γὰρ αὐτῷ καὶ τοῖς ἄλλοις ὧν αὐτὸς ὃ ἐστίν.

37. Those ascribing Intellection to the First have not supposed him to know the lesser, the emanant — though, indeed, some have thought it impossible that he should not know everything. But those denying his knowing of the lesser have still attributed self-knowing to him, because they find nothing nobler; we are to suppose that so he is the more august, as if Intellection were something nobler than his own manner of being not something whose value derives from him.

But we ask in what must his grandeur lie, in his Intellection or in himself. If in the Intellection, he has no worth or the less worth; if in himself, he is perfect before the Intellection, not perfected by it. We may be told that he must have Intellection because he is an Act, not a potentiality. Now if this means that he is an essence eternally intellectual, he is represented as a duality — essence and Intellectual Act — he ceases to be a simplex; an external has been added: it is just as the eyes are not the same as their sight, though the two are inseparable. If on the other hand by this actualization it is meant that he is Act and Intellection, then as being Intellection he does not exercise it, just as movement is not itself in motion.

But do not we ourselves assert that the Beings There are essence and Act?

The Beings, yes, but they are to us manifold and differentiated: the First we make a simplex; to us Intellection begins with the emanant in its seeking of its essence, of itself, of its author; bent inward for this vision and having a present thing to know, there is every reason why it should be a principle of Intellection; but that which, never coming into being, has no prior but is ever what it is, how could that have motive to Intellection? As Plato rightly says, it is above Intellect.

An Intelligence not exercising Intellection would be unintelligent; where the nature demands knowing, not to know is to fail of intelligence; but where there is no function, why import one and declare a defect because it is not performed? We might as well complain because the Supreme does not act as a physician. He has no task, we hold, because nothing can present itself to him to be done; he is sufficient; he need seek nothing beyond himself, he who is over all; to himself and to all he suffices by simply being what he is.

[38] Ἔστι δὲ οὐδὲ τὸ ἔστιν· οὐδὲν γὰρ οὐδὲ τούτου δεῖται· ἐπεὶ οὐδὲ τὸ ἀγαθὸς ἔστι κατὰ τούτου, ἀλλὰ καθ' οὗ τὸ ἔστι· τὸ δὲ ἔστιν οὐχ ὡς κατ' ἄλλου ἄλλο, ἀλλ' ὡς σημαῖνον ὃ ἔστι. Λέγομεν δὲ τὰγαθὸν περὶ αὐτοῦ λέγοντες οὐκ αὐτὸ οὐδὲ κατηγοροῦντες, ὅτι αὐτῷ ὑπάρχει, ἀλλ' ὅτι αὐτό· εἴτα οὐδ' ἔστιν ἀγαθὸν λέγειν ἀξιοῦντες οὐδὲ τὸ τὸ προτι- θέναι αὐτοῦ, δηλοῦν δὲ οὐ δυνάμενοι, εἴ τις αὐτὸ παντάπασιν ἀφέλοι, ἵνα μὴ ἄλλο, τὸ δὲ ἄλλο ποιῶμεν, ὡς μὴ δεῖσθαι τοῦ ἔστιν ἔτι, οὕτω λέγομεν τὰγαθόν. Ἀλλὰ τίς παραδέξεται φύσιν οὐκ οὔσαν [ἐν] αἰσθήσει καὶ γνώσει αὐτῆς; Τί οὖν γινώσκεται; ἐγὼ εἰμι; Ἀλλ' οὐκ ἔστι. Διὰ τί οὖν οὐκ ἔρεϊ τὸ ἀγαθόν εἰμι; Ἡ πάλιν τὸ ἔστι κατηγορήσει αὐτοῦ. Ἀλλὰ τὸ ἀγαθὸν μόνον ἔρεϊ τι προσθείς· ἀγαθὸν μὲν γὰρ νοήσειεν ἂν τις ἄνευ τοῦ ἔστιν, εἰ μὴ κατ' ἄλλου κατηγοροῖ· ὁ δὲ αὐτὸ νοῶν ὅτι ἀγαθὸν πάντως νοήσει τὸ ἐγὼ εἰμι τὸ ἀγαθόν· εἰ δὲ μὴ, ἀγαθὸν μὲν νοήσει, οὐ παρέσται δὲ αὐτῷ τὸ ὅτι αὐτός ἐστι τοῦτο νοεῖν. Δεῖ οὖν τὴν νόησιν εἶναι, ὅτι ἀγαθόν εἰμι. Καὶ εἰ μὲν νόησις αὐτὴ τὸ ἀγαθόν, οὐκ αὐτοῦ ἔσται νόησις, ἀλλ' ἀγαθοῦ, αὐτός τε οὐκ ἔσται τὸ ἀγαθόν, ἀλλ' ἡ νόησις. Εἰ δὲ ἑτέρα τοῦ ἀγαθοῦ ἡ νόησις τοῦ ἀγαθοῦ, ἔστιν ἤδη τὸ ἀγαθὸν πρὸ τῆς νοήσεως αὐτοῦ. Εἰ δ' ἔστι πρὸ τῆς νοήσεως τὸ ἀγαθὸν αὐταρκες, αὐταρκες ὃν αὐτῷ εἰς ἀγαθὸν οὐδὲν ἂν δέοιτο τῆς νοήσεως τῆς περὶ αὐτοῦ· ὥστε ἢ ἀγαθὸν οὐ νοεῖ ἑαυτό.

38. And yet this “He Is” does not truly apply: the Supreme has no need of Being: even “He is good” does not apply since it indicates Being: the “is” should not suggest something predicated of another thing; it is to state identity. The word “good” used of him is not a predicate asserting his possession of goodness; it conveys an identification. It is not that we think it exact to call him either good or The Good: it is that sheer negation does not indicate; we use the term The Good to assert identity without the affirmation of Being.

But how admit a Principle void of self-knowledge, self-awareness; surely

the First must be able to say “I possess Being?”

But he does not possess Being.

Then, at least he must say “I am good?”

No: once more, that would be an affirmation of Being.

But surely he may affirm merely the goodness, adding nothing: the goodness would be taken without the being and all duality avoided?

No: such self-awareness as good must inevitably carry the affirmation “I am the Good”; otherwise there would be merely the unattached conception of goodness with no recognition of identity; any such intellection would inevitably include the affirmation “I am.”

If that intellection were the Good, then the intellection would not be self-intellection but intellection of the Good; not the Supreme but that intellection would be the Good: if on the contrary that intellection of the Good is distinct from the Good, at once the Good exists before its knowing; all-sufficiently good in itself, it needs none of that knowing of its own nature.

Thus the Supreme does not know itself as Good.

As what then?

No such foreign matter is present to it: it can have only an immediate intuition self-directed.

[39] Ἀλλὰ ἤ τι; Ἡ οὐδὲν ἄλλο πάρεστιν αὐτῶι, ἀλλ' ἀπλῆ τις ἐπιβολὴ αὐτῶι πρὸς αὐτὸν ἔσται. Ἀλλὰ οὐκ ὄντος οἷον διαστήματός τινος οὐδὲ διαφορᾶς πρὸς αὐτὸ τὸ ἐπιβάλλειν ἑαυτῶι τί ἂν εἴη ἢ αὐτό; Διὸ καὶ ὀρθῶς ἑτερότητα λαμβάνει, ὅπου νοῦς καὶ οὐσία. Δεῖ γὰρ τὸν νοῦν αἰεὶ ἑτερότητα καὶ ταυτότητα λαμβάνειν, εἴπερ νοήσει. Ἐαυτὸν τε γὰρ οὐ διακρίνει ἀπὸ τοῦ νοητοῦ τῇ πρὸς αὐτὸ ἐτέρου σχέσει τὰ τε πάντα οὐ θεωρήσει, μηδεμιᾶς ἑτερότητος γενομένης εἰς τὸ πάντα εἶναι· οὐδὲ γὰρ ἂν οὐδὲ δύο. Ἐπειτα, εἰ νοήσει, οὐ δῆπου ἑαυτὸν μόνον νοήσει, εἴπερ ὅλως νοήσει· διὰ τί γὰρ οὐχ ἅπαντα; Ἡ ἀδυνατήσῃ; Ὅλως δὲ οὐχ ἀπλοῦς γίνεται νοῶν ἑαυτὸν, ἀλλὰ δεῖ τὴν νόησιν τὴν περὶ αὐτοῦ ἐτέρου εἶναι, εἰ τι ὅλως δύναται νοεῖν αὐτό. Ἐλέγομεν δέ, ὅτι οὐ νόησις τοῦτο, οὐδ' εἰ ἄλλον αὐτὸν ἐθέλοι ἰδεῖν. Νοήσας δὲ αὐτὸς πολὺς γίνεται, νοητός, νοῶν, κινούμενος καὶ ὅσα ἄλλα προσήκει νῶι. Πρὸς δὲ τούτοις κάκεῖνο ὁρᾶν προσήκει, ὅπερ εἴρηται ἤδη ἐν ἄλλοις, ὡς ἐκάστη νόησις, εἴπερ νόησις ἔσται, ποικίλον τι δεῖ εἶναι, τὸ δὲ ἀπλοῦν καὶ τὸ αὐτὸ πᾶν οἷον κίνημα, εἰ τοιοῦτον εἴη οἷον ἐπαφή, οὐδὲν νοερὸν ἔχει. Τί οὖν; οὔτε τὰ ἄλλα οὔτε αὐτὸν εἰδήσει; Ἀλλὰ σεμνὸν ἐστήξεται. Τὰ μὲν οὖν ἄλλα ὕστερα αὐτοῦ, καὶ ἣν πρὸ αὐτῶν ὃ ἣν, καὶ ἐπίκτητος αὐτῶν ἡ νόησις καὶ οὐχ ἡ αὐτὴ αἰεὶ καὶ οὐχ ἐστηκότων; κἂν τὰ ἐστῶτα δὲ νοῇ, πολὺς ἔστιν. Οὐ γὰρ δὴ τὰ μὲν ὕστερα μετὰ τῆς νοήσεως καὶ τὴν οὐσίαν ἔξει, αἱ δὲ τούτου νοήσεις θεωρίαι κεναὶ μόνον ἔσονται. Ἡ δὲ πρόνοια ἀρκεῖ ἐν τῶι αὐτὸν εἶναι, παρ' οὗ τὰ πάντα. Τὸ δὲ πρὸς αὐτὸν πῶς, εἰ μὴ αὐτόν; Ἀλλὰ σεμνὸν ἐστήξεται. Ἐλεγε μὲν οὖν ὁ Πλάτων περὶ τῆς οὐσίας λέγων, ὅτι νοήσει, ἀλλ' οὐ σεμνὸν ἐστήξοιτο ὡς τῆς οὐσίας μὲν νοούσης, τοῦ δὲ μὴ νοοῦντος σεμνοῦ ἐστηξομένου, τὸ μὲν ἐστήξοιτο τῶι μὴ ἄλλως ἂν δεδυνῆσθαι ἐρμηνεύσαι,

σεμνότερον δὲ καὶ ὄντως σεμνὸν νομίζων εἶναι τὸ ὑπερβεβηκὸς τὸ νοεῖν.

39. Since the Supreme has no interval, no self-differentiation what can have this intuitional approach to it but itself? Therefore it quite naturally assumes difference at the point where Intellectual-Principle and Being are differentiated.

Intellect, to act at all, must inevitably comport difference with identity; otherwise it could not distinguish itself from its object by standing apart from it, nor could it ever be aware of the realm of things whose existence demands otherness, nor could there be so much as a duality.

Again, if the Supreme is to have intellection it cannot know only itself; that would not be intellection, for, if it did know itself, nothing could prevent it knowing all things; but this is impossible. With self-intellection it would no longer be simplex; any intellection, even in the Supreme, must be aware of something distinct; as we have been saying, the inability to see the self as external is the negation of intellection. That act requires a manifold-agent, object, movement and all the other conditions of a thinking principle. Further we must remember what has been indicated elsewhere that, since every intellectual act in order to be what it must be requires variety, every movement simple and the same throughout, though it may comport some form of contact, is devoid of the intellective.

It follows that the Supreme will know neither itself nor anything else but will hold an august repose. All the rest is later; before them all, This was what This was; any awareness of that other would be acquired, the shifting knowledge of the instable. Even in knowing the stable he would be manifold, for it is not possible that, while in the act of knowing the laters possess themselves of their object, the Supreme should know only in some unpossessing observation.

As regards Providence, that is sufficiently saved by the fact that This is the source from which all proceeds; the dependent he cannot know when he has no knowledge of himself but keeps that august repose. Plato dealing with essential Being allows it intellection but not this august repose: intellection then belongs to Essential Being; this august repose to the Principle in which there is no intellection. Repose, of course, is used here for want of a fitter word; we are to understand that the most august, the truly so, is That which transcends [the movement of] Intellection.

[40] Καὶ ὅτι μὲν μὴ δεῖ νόησιν περὶ αὐτὸν εἶναι, εἰδεῖν ἂν οἱ προσαψάμενοι τοῦ τοιούτου· δεῖ γε μὴν παραμύθια ἅττα πρὸς τοῖς εἰρημένοις κομίζειν, εἴ πῃ οἷόν τε τῷ λόγῳ σημῆναι. Δεῖ δὲ τὴν πειθῶ μεμιγμένην ἔχειν τὴν ἀνάγκην. Δεῖ τοίνυν γιγνώσκειν ἐπιστήσαντα, ὡς νόησις πᾶσα ἐκ τινός ἐστι καὶ τινός. Καὶ ἡ μὲν συνοῦσα τῷ ἐξ οὗ ἐστὶν ὑποκείμενον μὲν ἔχει τὸ οὗ ἐστὶ νόησις, οἷον δὲ ἐπικείμενον αὐτῇ γίνεται ἐνέργεια αὐτοῦ οὔσα καὶ πληροῦσα τὸ δυνάμει ἐκεῖνο οὐδὲν αὐτῇ γεννώσα· ἐκεῖνου γάρ ἐστιν, οὗ ἐστὶ, μόνον, οἷον τελείωσις. Ἡ δὲ οὔσα νόησις μετ' οὐσίας καὶ ὑποστήσασα τὴν οὐσίαν οὐκ ἂν

δύναιτο ἐν ἐκείνῳ εἶναι, ἀφ' οὗ ἐγένετο· οὐ γὰρ ἂν ἐγέννησέ τι ἐν ἐκείνῳ οὐσα. Ἀλλ' οὐσα δύναμις τοῦ γεννᾶν ἐφ' ἑαυτῆς ἐγέννα, καὶ ἡ ἐνέργεια αὐτῆς ἐστὶν οὐσία, καὶ σύνεστι καὶ ἐν τῇ οὐσίᾳ, καὶ ἔστιν οὐχ ἕτερον ἢ νόησις καὶ ἡ οὐσία αὕτη καὶ αὗτῃ ἑαυτὴν νοεῖ ἢ φύσις, οὐχ ἕτερον, ἀλλ' ἢ λόγῳ, τὸ νοούμενον καὶ τὸ νοοῦν, πλῆθος ὄν, ὡς δέδεικται πολλαχῇ. Καὶ ἔστιν αὕτη πρώτη ἐνέργεια ὑπόστασιν γεννήσασα εἰς οὐσίαν, καὶ ἵνδαλμα ὄν ἄλλου οὕτως ἐστὶ μεγάλου τινός, ὥστε ἐγένετο οὐσία. Εἰ δ' ἦν ἐκείνου καὶ μὴ ἀπ' ἐκείνου, οὐδ' ἂν ἄλλο τι ἢ ἐκείνου ἦν, καὶ οὐκ ἂν ἐφ' ἑαυτῆς ὑπόστασις ἦν. Πρώτη δὴ οὐσα αὕτη ἐνέργεια καὶ πρώτη νόησις οὐκ ἂν ἔχοι οὔτε ἐνέργειαν πρὸ αὐτῆς οὔτε νόησιν. Μεταβαίνων τοίνυν τις ἀπὸ ταύτης τῆς οὐσίας καὶ νοήσεως οὔτε ἐπὶ οὐσίαν ἤξει οὐτ' ἐπὶ νόησιν, ἀλλ' ἐπέκεινα ἤξει οὐσίας καὶ νοήσεως ἐπὶ τι θαυμαστόν, ὃ μῆτε ἔχει ἐν αὐτῷ οὐσίαν μῆτε νόησιν, ἀλλ' ἔστιν ἔρημον αὐτὸ ἐφ' ἑαυτοῦ τῶν ἐξ αὐτοῦ οὐδὲν δεόμενον. Οὐ γὰρ ἐνεργήσας πρότερον ἐγέννησεν ἐνέργειαν· ἥδη γὰρ ἂν ἦν, πρὶν γενέσθαι· οὐδὲ νοήσας ἐγέννησε νόησιν· ἥδη γὰρ ἂν νενοήκει, πρὶν γενέσθαι νόησιν. Ὅπως γὰρ ἡ νόησις, εἰ μὲν ἀγαθοῦ, χεῖρον αὐτοῦ· ὥστε οὐ τοῦ ἀγαθοῦ ἂν εἴη· λέγω δὲ οὐ τοῦ ἀγαθοῦ, οὐχ ὅτι μὴ ἔστι νοῆσαι τὸ ἀγαθόν – τοῦτο γὰρ ἔστω – ἀλλ' ὅτι ἐν αὐτῷ τῷ ἀγαθῷ οὐκ ἂν εἴη νόησις· ἡ ἔν ἐσται ὁμοῦ τὸ ἀγαθὸν καὶ τὸ ἔλαττον αὐτοῦ, ἢ νόησις αὐτοῦ. Εἰ δὲ χεῖρον ἔσται, ὁμοῦ ἢ νόησις ἔσται καὶ ἡ οὐσία. Εἰ δὲ κρεῖττον ἢ νόησις, τὸ νοητὸν χεῖρον ἔσται. Οὐ δὴ ἐν τῷ ἀγαθῷ ἢ νόησις, ἀλλὰ χεῖρον οὐσα καὶ διὰ τοῦτο τὸ ἀγαθὸν ἀξιοθεῖσα ἐτέρωθι ἂν εἴη αὐτοῦ, καθαρὸν ἐκεῖνο ὥσπερ τῶν ἄλλων καὶ αὐτῆς ἀφεῖσα. Καθαρὸν δὲ ὄν νοήσεως εἰλικρινῶς ἐστὶν ὃ ἐστὶν, οὐ παραποδιζόμενον τῇ νοήσει παρουσίᾳ, ὡς μὴ εἰλικρινὲς καὶ ἔν εἶναι. Εἰ δέ τις καὶ τοῦτο ἅμα νοοῦν καὶ νοούμενον ποιεῖ καὶ οὐσίαν καὶ νόησιν συνοῦσαν τῇ οὐσίᾳ καὶ οὕτως αὐτὸ νοοῦν θέλει ποιεῖν, ἄλλου δεήσει καὶ τούτου πρὸ αὐτοῦ, ἐπεὶ ἡ ἐνέργεια καὶ ἡ νόησις ἢ ἄλλου ὑποκειμένου τελείωσις ἢ συνυπόστασις οὐσα πρὸ αὐτῆς καὶ αὐτῇ ἄλλην ἔχει φύσιν, ἥ καὶ τὸ νοεῖν εἰκότως. Καὶ γὰρ ἔχει ὃ νοήσει, ὅτι ἄλλο πρὸ αὐτῆς· καὶ ὅταν αὐτῇ αὐτὴν, οἷον καταμανθάνει ἃ ἔσχεν ἐκ τῆς ἄλλου θέας ἐν αὐτῇ. Ὡς δὲ μῆτε τι ἄλλο πρὸ αὐτοῦ μῆτε τι σύνεστιν αὐτῷ ἐξ ἄλλου, τί καὶ νοήσει ἢ πῶς ἑαυτόν; Τί γὰρ ἐζητεῖ ἢ τί ἐπόθει; Ἥ τὴν δύναμιν αὐτοῦ ὅση, ὡς ἐκτὸς οὐσης αὐτοῦ, καθὸ ἐνόει; Λέγω δέ, εἰ ἄλλη μὲν ἢ δύναμις αὐτοῦ, ἦν ἐμάνθανεν, ἄλλη δέ, ἦ ἐμάνθανεν· εἰ δὲ μία, τί ζητεῖ;

40. That there can be no intellection in the First will be patent to those that have had such contact; but some further confirmation is desirable, if indeed words can carry the matter; we need overwhelming persuasion.

It must be borne in mind that all intellection rises in some principle and takes cognisance of an object. But a distinction is to be made:

There is the intellection that remains within its place of origin; it has that source as substratum but becomes a sort of addition to it in that it is an activity of that source perfecting the potentiality there, not by producing anything but as being a completing power to the principle in which it inheres. There is also the intellection inbound with Being — Being's very author — and this could not remain confined to the source since there it could produce nothing; it is a

power to production; it produces therefore of its own motion and its act is Real-Being and there it has its dwelling. In this mode the intellection is identical with Being; even in its self-intellection no distinction is made save the logical distinction of thinker and thought with, as we have often observed, the implication of plurality.

This is a first activity and the substance it produces is Essential Being; it is an image, but of an original so great that the very copy stands a reality. If instead of moving outward it remained with the First, it would be no more than some appurtenance of that First, not a self-standing existent.

At the earliest activity and earliest intellection, it can be preceded by no act or intellection: if we pass beyond this being and this intellection we come not to more being and more intellection but to what overpasses both, to the wonderful which has neither, asking nothing of these products and standing its unaccompanied self.

That all-transcending cannot have had an activity by which to produce this activity — acting before act existed — or have had thought in order to produce thinking — applying thought before thought exists — all intellection, even of the Good, is beneath it.

In sum, this intellection of the Good is impossible: I do not mean that it is impossible to have intellection of the Good — we may admit the possibility but there can be no intellection by The Good itself, for this would be to include the inferior with the Good.

If intellection is the lower, then it will be bound up with Being; if intellection is the higher, its object is lower. Intellection, then, does not exist in the Good; as a lesser, taking its worth through that Good, it must stand apart from it, leaving the Good unsoiled by it as by all else. Immune from intellection the Good remains uncontaminably what it is, not impeded by the presence of the intellectual act which would annul its purity and unity.

Anyone making the Good at once Thinker and Thought identifies it with Being and with the Intellection vested in Being so that it must perform that act of intellection: at once it becomes necessary to find another principle, one superior to that Good: for either this act, this intellection, is a completing power of some such principle, serving as its ground, or it points, by that duality, to a prior principle having intellection as a characteristic. It is because there is something before it that it has an object of intellection; even in its self-intellection, it may be said to know its content by its vision of that prior.

What has no prior and no external accompaniment could have no intellection, either of itself or of anything else. What could it aim at, what desire? To essay its power of knowing? But this would make the power something outside itself; there would be, I mean, the power it grasped and the power by which it grasped: if there is but the one power, what is there to grasp at?

[41] Κινδυνεύει γὰρ βοήθεια τὸ νοεῖν δεδόσθαι ταῖς φύσεσι ταῖς θειοτέραις

μέν, ἐλάττωσι δὲ οὐσαις, καὶ οἷον αὐταῖς τυφλαῖς οὐσαις ὄμμα. Ὁ δ' ὀφθαλμὸς τί ἂν δέοιτο τὸ ὄν ὅρᾱν φῶς αὐτὸς ὢν; Ὁ δ' ἂν δέηται, δι' ὀφθαλμοῦ σκότον ἔχων παρ' αὐτῷ φῶς ζητεῖ. Εἰ οὖν φῶς τὸ νοεῖν, τὸ δὲ φῶς φῶς οὐ ζητεῖ, οὐκ ἂν ἐκεῖνη ἡ αὐγὴ φῶς μὴ ζητοῦσα ζητήσῃ νοεῖν, οὐδὲ προσθήσῃ αὐτῇ τὸ νοεῖν· τί γὰρ καὶ ποιήσει; Ἡ τί προσθήσῃ δεόμενος καὶ αὐτὸς ὁ νοῦς, ἵνα νοῇ; Οὐκ αἰσθάνεται οὖν ἑαυτοῦ – οὐ γὰρ δεῖται – οὐδ' ἔστι δύο, μᾶλλον [οὐ]δὲ πλείω, αὐτός, ἡ νόησις – οὐ γὰρ δὴ ἡ νόησις αὐτός – δεῖ δὲ τρίτον καὶ τὸ νοούμενον εἶναι. Εἰ δὲ ταῦτόν νοῦς, νόησις, νοητόν, πάντα ἐν γενόμενα ἀφανιεῖ αὐτὰ ἐν αὐτοῖς· διακριθέντα δὲ τῷ ἄλλο πάλιν αὐτὸ οὐκ ἐκεῖνο ἔσται. Ἐατέον οὖν τὰ ἄλλα πάντα ἐπὶ φύσεως ἀρίστης οὐδεμιᾶς ἐπικουρίας δεομένης· ὁ γὰρ ἂν προσθήῃς, ἡλάττωσας τῇ προσθήκῃ τὴν οὐδενὸς δεομένην. Ἡμῖν μὲν γὰρ ἡ νόησις καλόν, ὅτι ψυχὴ δεῖται νοῦν ἔχειν, καὶ νῶι, ὅτι τὸ εἶναι αὐτῷ ταῦτόν, καὶ ἡ νόησις πεποίηκεν αὐτόν· συνεῖναι οὖν δεῖ τῇ νοήσῃ τοῦτον καὶ σύνεσιν αὐτοῦ λαμβάνειν ἀεὶ, ὅτι τοῦτο τοῦτο, ὅτι τὰ δύο ἓν· εἰ δ' ἐν ἧν μόνον, ἤρκεσεν ἂν αὐτῷ καὶ οὐκ ἂν ἐδεήθη λαβεῖν. Ἐπεὶ καὶ τὸ γνῶθι σαυτὸν λέγεται τούτοις, οἱ διὰ τὸ πλῆθος ἑαυτῶν ἔργον ἔχουσι διαριθμεῖν ἑαυτοὺς καὶ μαθεῖν, ὅσα καὶ ποῖα ὄντες οὐ πάντα ἴσασις ἢ οὐδέν, οὐδ' ὅ τι ἄρχει οὐδὲ κατὰ τί αὐτοί. Εἰ δὲ τί ἐστὶν αὐτό, μειζώνως ἐστὶν ἢ κατὰ γνῶσιν καὶ νόησιν καὶ συναίσθησιν αὐτοῦ· ἐπεὶ οὐδὲ ἑαυτῷ οὐδέν ἐστιν· οὐδὲν γὰρ εἰσάγει εἰς αὐτόν, ἀλλὰ ἄρκει αὐτό. Οὐ τοίνυν οὐδ' ἀγαθὸν αὐτῷ, ἀλλὰ τοῖς ἄλλοις· ταῦτα γὰρ καὶ δεῖται αὐτοῦ, αὐτὸ δὲ οὐκ ἂν δέοιτο ἑαυτοῦ· γελοῖον γάρ· οὕτω γὰρ ἂν καὶ ἐνδεὲς ἦν αὐτοῦ. Οὐδὲ βλέπει δὴ ἑαυτό· δεῖ γὰρ τι εἶναι καὶ γίνεσθαι αὐτῷ ἐκ τοῦ βλέπειν. Τούτων γὰρ ἀπάντων παρακεχώρηκε τοῖς μετ' αὐτό, καὶ κινδυνεύει μηδὲν τῶν προσόντων τοῖς ἄλλοις ἐκείνῳ παρεῖναι, ὥσπερ οὐδὲ οὐσία· οὐ τοίνυν οὐδὲ τὸ νοεῖν, εἴπερ ἐνταῦθα ἡ οὐσία καὶ ὁμοῦ ἄμφω ἡ νόησις ἡ πρώτη καὶ κυρίως καὶ τὸ εἶναι. Διὸ οὔτε λόγος οὔτε αἴσθησις οὔτε ἐπιστήμη, ὅτι μηδὲν ἔστι κατηγορεῖν αὐτοῦ ὥς παρόν.

41. Intellection seems to have been given as an aid to the diviner but weaker beings, an eye to the blind. But the eye itself need not see Being since it is itself the light; what must take the light through the eye needs the light because of its darkness. If, then, intellection is the light and light does not need the light, surely that brilliance (The First) which does not need light can have no need of intellection, will not add this to its nature.

What could it do with intellection? What could even intellection need and add to itself for the purpose of its act? It has no self-awareness; there is no need. It is no duality but, rather, a manifold, consisting of itself, its intellectual act, distinct from itself, and the inevitable third, the object of intellection. No doubt since knower, knowing, and known, are identical, all merges into a unity: but the distinction has existed and, once more, such a unity cannot be the First; we must put away all otherness from the Supreme which can need no such support; anything we add is so much lessening of what lacks nothing.

To us intellection is a boon since the soul needs it; to the Intellectual-Principle it is appropriate as being one thing with the very essence of the

principle constituted by the intellectual Act so that principle and act coincide in a continuous self-consciousness carrying the assurance of identity, of the unity of the two. But pure unity must be independent, in need of no such assurance.

“Know yourself” is a precept for those who, being manifold, have the task of appraising themselves so as to become aware of the number and nature of their constituents, some or all of which they ignore as they ignore their very principle and their manner of being. The First on the contrary if it have content must exist in a way too great to have any knowledge, intellection, perception of it. To itself it is nothing; accepting nothing, self-sufficing, it is not even a good to itself: to others it is good for they have need of it; but it could not lack itself: it would be absurd to suppose The Good standing in need of goodness.

It does not see itself: seeing aims at acquisition: all this it abandons to the subsequent: in fact nothing found elsewhere can be There; even Being cannot be There. Nor therefore has it intellection which is a thing of the lower sphere where the first intellection, the only true, is identical with Being. Reason, perception, intelligence, none of these can have place in that Principle in which no presence can be affirmed.

[42] Ἀλλ’ ὅταν ἀπορῆς ἐν τῷ τοιούτῳ καὶ ζητῆς, ὅπου δεῖ ταῦτα θέσθαι, λογισμῷ ἐπ’ αὐτὰ στελλόμενος, ἀπόθου ταῦτα, ἃ νομίζεις σεμνὰ εἶναι, ἐν τοῖς δευτέροις, καὶ μήτε τὰ δεύτερα προστίθει τῷ πρώτῳ μήτε τὰ τρίτα τοῖς δευτέροις, ἀλλὰ τὰ δεύτερα περὶ τὸ πρῶτον τίθει καὶ τὰ τρίτα περὶ τὸ δεύτερον. Οὕτω γὰρ αὐτὰ ἕκαστα ἑάσεις, ὥς ἔχει, καὶ τὰ ὕστερα ἐξαρτήσεις ἐκείνων ὥς ἐκεῖνα περιθέοντα ἐφ’ ἑαυτῶν ὄντα. Διὸ καὶ ὁρθῶς καὶ ταύτη λέγεται περὶ τὸν πάντων βασιλέα πάντα ἐστὶ κάκεινου ἕνεκα πάντα, τὰ πάντα ὄντα λέγοντος αὐτοῦ καὶ τὸ ἐκείνου ἕνεκα, ἐπειδὴ καὶ τοῦ εἶναι αἴτιος αὐτοῖς καὶ οἷον ὁρέγεται ἐκείνου ἐτέρου ὄντος τῶν πάντων καὶ οὐδὲν ἔχοντος, ὃ ἐκείνοις πάρεστιν· ἢ οὐκ ἂν εἴη ἔτι τὰ πάντα, εἴ τι ἐκείνῳ τῶν ἄλλων τῶν μετ’ αὐτὸν παρεῖη. Εἰ οὖν καὶ νοῦς τῶν πάντων, οὐδὲ νοῦς ἐκείνῳ. Αἴτιον δὲ λέγων πάντων καλῶν τὸ καλὸν ἐν τοῖς εἶδεσι φαίνεται τιθέμενος, αὐτὸ δὲ ὑπὲρ τὸ καλὸν πᾶν τοῦτο. Ταῦτα δὴ δεύτερα τίθεις εἰς [αὐτὰ] τὰ τρίτα φησὶν ἀνηρτῆσθαι τὰ μετὰ ταῦτα γενόμενα, καὶ περὶ τὰ τρίτα δὲ τίθεις εἶναι, δηλὸν ὅτι τὰ γενόμενα ἐκ τῶν τρίτων, κόσμον τόνδε, εἰς ψυχὴν. Ἀνηρτημένης δὲ ψυχῆς εἰς νοῦν καὶ νοῦ εἰς τὰγαθόν, οὕτω πάντα εἰς ἐκείνον διὰ μέσων, τῶν μὲν πλησίον, τῶν δὲ τοῖς πλησίον γειτονούντων, ἐσχάτην δ’ ἀπόστασιν τῶν αἰσθητῶν ἔχόντων εἰς ψυχὴν ἀνηρτημένων.

42. Faced by the difficulty of placing these powers, you must in reason allocate to the secondaries what you count august: secondaries must not be foisted upon the First, or tertiaries upon the secondaries. Secondaries are to be ranged under the First, tertiaries under the secondaries: this is giving everything its place, the later dependent on their priors, those priors free.

This is included in that true saying “About the King of All, all has being

and in view of Him all is”: we are to understand from the attribution of all things to Him, and from, the words “in view of Him” that He is their cause and they reach to Him as to something differing from them all and containing nothing that they contain: for certainly His very nature requires that nothing of the later be in Him.

Thus, Intellectual-Principle, finding place in the universe, cannot have place in Him. Where we read that He is the cause of all beauty we are clearly to understand that beauty depends upon the Forms, He being set above all that is beautiful here. The Forms are in that passage secondaries, their sequels being attached to them as dependent thirds: it is clear thus that by “the products of the thirds” is meant this world, dependent upon soul.

Soul dependent upon Intellectual-Principle and Intellectual-Principle upon the Good, all is linked to the Supreme by intermediaries, some close, some nearing those of the closer attachment, while the order of sense stands remotest, dependent upon soul.

η: Περὶ τοῦ ἐκουσίου καὶ θελήματος τοῦ ἐνός. — Eighth Tractate.

On Free-Will and the Will of the One.

[1] Ἄρ' ἔστι καὶ ἐπὶ θεῶν εἴ τί ἐστιν ἐπ' αὐτοῖς ζητεῖν, ἢ ἐν ἀνθρώπων ἀδυναμίαις τε καὶ ἀμφισβητησίμοις δυνάμεσι τὸ τοιοῦτον ἂν πρέποι ζητεῖν, θεοῖς δὲ τὸ πάντα δύνασθαι ἐπιτρεπτόν καὶ ἐπ' αὐτοῖς οὐ μόνον τι, ἀλλὰ καὶ πάντα εἶναι; Ἡ τὴν δύναμιν δὴ πᾶσαν καὶ τὸ ἐπ' αὐτῷ δὴ πάντα ἐνὶ ἐπιτρεπτόν, τοῖς δ' ἄλλοις τὰ μὲν οὕτως, τὰ δ' ἐκείως ἔχειν, καὶ τισιν ἐκατέρως; Ἡ καὶ ταῦτα μὲν ζητητέον, τολμητέον δὲ καὶ ἐπὶ τῶν πρώτων καὶ τοῦ ἄνω ὑπὲρ πάντα ζητεῖν τὸ τοιοῦτον, πῶς τὸ ἐπ' αὐτῷ, κἂν πάντα συγχωρῶμεν δύνασθαι. Καίτοι καὶ τὸ δύνασθαι τοῦτο σκεπτόν πῶς ποτε λέγεται, μήποτε οὕτως τὸ μὲν δύναμιν, τὸ δ' ἐνέργειαν φήσομεν, καὶ ἐνέργειαν μέλλουσιν. Ἀλλὰ ταῦτα μὲν ἐν τῷ παρόντι ἀναβλητέον, πρότερον δὲ ἐφ' ἡμῶν αὐτῶν, ἐφ' ὧν καὶ ζητεῖν ἔθος, εἴ τι ἐφ' ἡμῖν ὄν τυγχάνει. Πρῶτον ζητητέον τί ποτε δεῖ τὸ ἐφ' ἡμῖν εἶναι τι λέγειν· τοῦτο δ' ἔστι τίς ἔννοια τοῦ τοιούτου· οὕτω γὰρ ἂν πως γνωσθεῖη, εἰ καὶ ἐπὶ θεοὺς καὶ ἔτι μᾶλλον ἐπὶ θεὸν ἀρμόζει μεταφέρειν ἢ οὐ μετενεκτέον· ἢ μετενεκτέον μὲν, ζητητέον δέ, πῶς τὸ ἐπ' αὐτοῖς τοῖς τε ἄλλοις καὶ ἐπὶ τῶν πρώτων. Τί τοίνυν νοοῦντες τὸ ἐφ' ἡμῖν λέγομεν καὶ διὰ τί ζητοῦντες; Ἐγὼ μὲν οἶμαι, ἐν ταῖς ἐναντίαις κινούμενοι τύχαις τε καὶ ἀνάγκαις καὶ παθῶν ἰσχυραῖς προσβολαῖς τὴν ψυχὴν κατεχοῦσαις, ἅπαντα ταῦτα κύρια νομίσαντες εἶναι καὶ δουλεύοντες αὐτοῖς καὶ φερόμενοι ἢ ἐκεῖνα ἄγοι, μή ποτε οὐδέν ἐσμεν οὐδέ τί ἐστιν ἐφ' ἡμῖν ἡπορήσαμεν, ὥς τούτου ἐσομένου ἂν ἐφ' ἡμῖν, ὃ μὴ τύχαις δουλεύοντες μηδὲ ἀνάγκαις μηδὲ πάθεσιν ἰσχυροῖς πράξαιμεν ἂν βουλευθέντες οὐδενὸς ἐναντιουμένου ταῖς βουλήσεσιν. Εἰ δὲ τοῦτο, εἴη ἂν ἡ ἔννοια τοῦ ἐφ' ἡμῖν, ὃ τῇ βουλήσει δουλεῖ καὶ παρὰ τοσοῦτον ἂν γένοιτο ἢ μὴ, παρ' ὅσον βουλευθείμεν ἂν. Ἐκούσιον μὲν γὰρ πᾶν, ὃ μὴ βίαι μετὰ τοῦ εἰδέναι, ἐφ' ἡμῖν δέ, ὃ καὶ κύριοι πράξαι. Καὶ συνθεῖμεν ἂν πολλαχοῦ ἄμφω καὶ τοῦ λόγου αὐτῶν ἐτέρου ὄντος, ἔστι δ' οὗ καὶ διαφωνήσειεν ἂν· οἷον εἰ κύριος ἦν τοῦ ἀποκτείνειν, ἦν ἂν οὐχ ἐκούσιον αὐτῷ πεπραχότι, εἰ τὸν πατέρα ἡγνόει τοῦτον εἶναι. Τάχα δ' ἂν κάκεῖνο διαφωνοῖ ἔχοντι τὸ ἐφ' ἑαυτῷ· δεῖ δὴ καὶ τὴν εἰδησιν ἐν τῷ ἐκούσιῳ οὐκ ἐν τοῖς καθέκαστα μόνον εἶναι, ἀλλὰ καὶ ὅλως. Διὰ τί γάρ, εἰ μὲν ἄγνοεῖ, ὅτι φίλιος, ἀκούσιον, εἰ δὲ ἄγνοεῖ, ὅτι μὴ δεῖ, οὐκ ἀκούσιον; Εἰ δ' ὅτι ἔδει μανθάνειν; Οὐχ ἐκούσιον τὸ μὴ εἰδέναι, ὅτι ἔδει μανθάνειν, ἢ τὸ ἀπάγον ἀπὸ τοῦ μανθάνειν.

1. Can there be question as to whether the gods have voluntary action? Or are we to take it that, while we may well enquire in the case of men with their combination of powerlessness and hesitating power, the gods must be declared omnipotent, not merely some things but all lying at their nod? Or is power entire, freedom of action in all things, to be reserved to one alone, of the rest some being powerful, others powerless, others again a blend of power

and impotence?

All this must come to the test: we must dare it even of the Firsts and of the All-Transcendent and, if we find omnipotence possible, work out how far freedom extends. The very notion of power must be scrutinized lest in this ascription we be really making power identical with Essential Act, and even with Act not yet achieved.

But for the moment we may pass over these questions to deal with the traditional problem of freedom of action in ourselves.

To begin with, what must be intended when we assert that something is in our power; what is the conception here?

To establish this will help to show whether we are to ascribe freedom to the gods and still more to God, or to refuse it, or again, while asserting it, to question still, in regard both to the higher and lower — the mode of its presence.

What then do we mean when we speak of freedom in ourselves and why do we question it?

My own reading is that, moving as we do amid adverse fortunes, compulsions, violent assaults of passion crushing the soul, feeling ourselves mastered by these experiences, playing slave to them, going where they lead, we have been brought by all this to doubt whether we are anything at all and dispose of ourselves in any particular.

This would indicate that we think of our free act as one which we execute of our own choice, in no servitude to chance or necessity or overmastering passion, nothing thwarting our will; the voluntary is conceived as an event amenable to will and occurring or not as our will dictates. Everything will be voluntary that is produced under no compulsion and with knowledge; our free act is what we are masters to perform.

Differing conceptually, the two conditions will often coincide but sometimes will clash. Thus a man would be master to kill, but the act will not be voluntary if in the victim he had failed to recognise his own father. Perhaps however that ignorance is not compatible with real freedom: for the knowledge necessary to a voluntary act cannot be limited to certain particulars but must cover the entire field. Why, for example, should killing be involuntary in the failure to recognise a father and not so in the failure to recognise the wickedness of murder? If because the killer ought to have learned, still ignorance of the duty of learning and the cause of that ignorance remain alike involuntary.

[2] Ἀλλ' ἐκεῖνο ζητητέον· τοῦτο δὴ τὸ ἀναφερόμενον εἰς ἡμᾶς ὡς ἐφ' ἡμῖν ὑπάρχον τίνι δεῖ διδόναι; Ἡ γὰρ τῇ ὁρμῇ καὶ ἡτινιοῦν ὀρέξει, οἷον ὁ θυμῷ πράττεται ἢ ἐπιθυμία ἢ λογισμῷ τοῦ συμφέροντος μετ' ὀρέξεως ἢ μὴ πράττεται. Ἀλλ' εἰ μὲν θυμῷ καὶ ἐπιθυμία, καὶ παισὶ καὶ θηρίοις τὸ ἐπ' αὐτοῖς τι εἶναι δώσομεν καὶ μαινομένοις καὶ ἐξεστηκόσι καὶ φαρμάκοις ἀλοῦσι καὶ ταῖς προσπιπτούσαις φαντασίαις, ὧν οὐ κύριοι· εἰ δὲ λογισμῷ

μετ' ὀρέξεως, ἅρ' εἰ καὶ πεπλανημένοι τῷ λογισμῷ; Ἡ τῷ ὀρθῷ λογισμῷ καὶ τῇ ὀρθῇ ὀρέξει. Καίτοι καὶ ἐνταῦθα ζητήσκειν ἂν τις, πότερα ὁ λογισμὸς τὴν ὀρεξιν ἐκίνησεν, ἢ τοῦτον ἡ ὀρεξις. Καὶ γὰρ εἰ κατὰ φύσιν αἱ ὀρέξεις, εἰ μὲν ὡς ζώου καὶ τοῦ συνθέτου, ἠκολούθησεν ἡ ψυχὴ τῇ τῆς φύσεως ἀνάγκῃ· εἰ δὲ ὡς ψυχῆς μόνης, πολλὰ τῶν νῦν ἐφ' ἡμῖν λεγομένων ἔξω ἂν τούτου γίνοιτο. Εἴτα καὶ τίς λογισμὸς ψιλὸς πρόεισι τῶν παθημάτων; Ἡ τε φαντασία ἀναγκάζουσα ἢ τε ὀρεξις ἐφ' ὃ τι ἂν ἄγῃ ἔλκουσα πῶς ἐν τούτοις κυρίους ποιεῖ; Πῶς δ' ὅλως κύριοι, οὗ ἀγόμεθα; Τὸ γὰρ ἐνδεὲς ἐξ ἀνάγκης πληρώσεως ὀρεγόμενον οὐκ ἔστι κύριον τοῦ ἐφ' ὃ παντελῶς ἄγεται. Πῶς δ' ὅλως αὐτὸ τι παρ' αὐτοῦ, ὃ παρ' ἄλλου καὶ ἀρχὴν εἰς ἄλλο ἔχει κάκειθεν γεγένηται οἷόν ἐστι; Κατ' ἐκεῖνο γὰρ ζῇ καὶ ὡς πέπλασται· ἢ οὕτω γε καὶ τὰ ἄψυχα ἔξει τὸ ἐπ' αὐτοῖς τι εἰληφέναι· ποιεῖ γὰρ ὡς γεγένηται καὶ τὸ πῦρ. Εἰ δ' ὅτι γινώσκει τὸ ζῶιον καὶ ἡ ψυχὴ ὃ ποιεῖ, εἰ μὲν αἰσθήσει, τίς ἢ προσθήκη πρὸς τὸ ἐπ' αὐτοῖς εἶναι; οὐ γὰρ ἡ αἰσθησις πεποίηκε τοῦ ἔργου κύριον ἰδοῦσα μόνον. Εἰ δὲ γνώσει, εἰ μὲν γνώσει τοῦ ποιουμένου, καὶ ἐνταῦθα οἶδε μόνον, ἄλλο δὲ ἐπὶ τὴν πράξιν ἄγει· εἰ δὲ καὶ παρὰ τὴν ὀρεξιν ὁ λόγος ποιεῖ ἢ ἡ γνώσις καὶ κρατεῖ, εἰς τί ἀναφέρει ζητητέον, καὶ ὅλως ποῦ τοῦτο συμβαίνει. Καὶ εἰ μὲν αὐτὸς ἄλλην ὀρεξιν ποιεῖ, πῶς ληπτέον· εἰ δὲ τὴν ὀρεξιν παύσας ἔστη καὶ ἐνταῦθα τὸ ἐφ' ἡμῖν, οὐκ ἐν πράξει τοῦτο ἔσται, ἀλλ' ἐν νῶι στήσεται τοῦτο· ἐπεὶ καὶ τὸ ἐν πράξει πᾶν, κἂν κρατῇ ὁ λόγος, μικτὸν καὶ οὐ καθαρὸν δύναται τὸ ἐφ' ἡμῖν ἔχειν.

2. A cardinal question is where we are to place the freedom of action ascribed to us.

It must be founded in impulse or in some appetite, as when we act or omit in lust or rage or upon some calculation of advantage accompanied by desire.

But if rage or desire implied freedom we must allow freedom to animals, infants, maniacs, the distraught, the victims of malpractice producing uncontrollable delusions. And if freedom turns on calculation with desire, does this include faulty calculation? Sound calculation, no doubt, and sound desire; but then comes the question whether the appetite stirs the calculation or the calculation the appetite.

Where the appetites are dictated by the very nature they are the desires of the conjoint of soul and body and then soul lies under physical compulsions: if they spring in the soul as an independent, then much that we take to be voluntary is in reality outside of our free act. Further, every emotion is preceded by some meagre reasoning; how then can a compelling imagination, an appetite drawing us where it will, be supposed to leave us masters in the ensuing act? Need, inexorably craving satisfaction, is not free in face of that to which it is forced: and how at all can a thing have efficiency of its own when it rises from an extern, has an extern for very principle, thence taking its Being as it stands? It lives by that extern, lives as it has been moulded: if this be freedom, there is freedom in even the soulless; fire acts in accordance with its characteristic being.

We may be reminded that the Living Form and the soul know what they do. But, if this is knowledge by perception, it does not help towards the freedom of the act; perception gives awareness, not mastery: if true knowing is meant, either this is the knowing of something happening — once more awareness — with the motive — force still to seek, or the reasoning and knowledge have acted to quell the appetite; then we have to ask to what this repression is to be referred and where it has taken place. If it is that the mental process sets up an opposing desire we must assure ourselves how; if it merely stills the appetite with no further efficiency and this is our freedom, then freedom does not depend upon act but is a thing of the mind — and in truth all that has to do with act, the very most reasonable, is still of mixed value and cannot carry freedom.

[3] Διὸ σκεπτέον περὶ τούτων· ἤδη γὰρ αὖ καὶ ἐγγὺς γινόμεθα τοῦ λόγου τοῦ περὶ θεῶν. Ἀναγαγόντες τοίνυν τὸ ἐφ' ἡμῖν εἰς βούλησιν, εἴτα ταύτην ἐν λόγῳ θέμενοι, εἴτα ἐν λόγῳ ὀρθῶι — ἴσως δὲ δεῖ προσθεῖναι τῷ ὀρθῷ τὸ τῆς ἐπιστήμης· οὐ γάρ, εἴ τις ἐδόξασεν ὀρθῶς καὶ ἔπραξεν, ἔχει ἂν ἴσως ἀναμφισβήτητον τὸ αὐτεξούσιον, εἰ μὴ εἰδῶς διότι ὀρθῶς, ἀλλὰ τύχηι ἢ φαντασίᾳ τινὶ πρὸς τὸ δέον ἀχθεῖς· ἐπεὶ καὶ τὴν φαντασίαν οὐκ ἐφ' ἡμῖν εἶναι λέγοντες τοὺς κατ' αὐτὴν δρῶντας πῶς ἂν εἰς τὸ αὐτεξούσιον τάξαιμεν; ἀλλὰ γὰρ ἡμεῖς τὴν μὲν φαντασίαν, ἣν ἂν τις καὶ φαντασίαν κυρίως εἴποι, τὴν ἐκ τοῦ σώματος τῶν παθημάτων ἐγειρομένην [καὶ γὰρ κενώσεις σίτων καὶ ποτῶν φαντασίας οἷον ἀναπλάττουσι καὶ πληρώσεις αὖ καὶ μεστός τις σπέρματος ἀλλὰ φαντάζεται καὶ καθ' ἑκάστας ποιότητος ὑγρῶν τῶν ἐν σώματι] τοὺς κατὰ τὰς τοιαύτας φαντασίας ἐνεργοῦντας εἰς ἀρχὴν αὐτεξούσιον οὐ τάξομεν· διὸ καὶ τοῖς φαύλοις κατὰ ταύτας πράττουσι τὰ πολλὰ οὔτε τὸ ἐπ' αὐτοῖς οὔτε τὸ ἐκούσιον δώσομεν, τῷ δὲ διὰ νοῦ τῶν ἐνεργειῶν ἐλευθέρῳ τῶν παθημάτων τοῦ σώματος τὸ αὐτεξούσιον δώσομεν — εἰς ἀρχὴν τὸ ἐφ' ἡμῖν καλλίστην ἀνάγοντες τὴν τοῦ νοῦ ἐνέργειαν καὶ τὰς ἐντεῦθεν προτάσεις ἐλευθέρας ὄντως δώσομεν, καὶ τὰς ὀρέξεις τὰς ἐκ τοῦ νοεῖν ἐγειρομένας οὐκ ἀκουσίους εἶναι δώσομεν, καὶ τοῖς θεοῖς τοῦτον ζῶσι τὸν τρόπον [ὅσοι νῶι καὶ ὀρέξει τῇ κατὰ νοῦν ζῶσι] φήσομεν παρεῖναι.

3. All this calls for examination; the enquiry must bring us close to the solution as regards the gods.

We have traced self-disposal to will, will to reasoning and, next step, to right reasoning; perhaps to right reasoning we must add knowledge, for however sound opinion and act may be they do not yield true freedom when the adoption of the right course is the result of hazard or of some presentment from the fancy with no knowledge of the foundations of that rightness.

Taking it that the presentment of fancy is not a matter of our will and choice, how can we think those acting at its dictation to be free agents? Fancy strictly, in our use, takes its rise from conditions of the body; lack of food and drink sets up presentments, and so does the meeting of these needs; similarly with seminal abundance and other humours of the body. We refuse to range under the principle of freedom those whose conduct is directed by such fancy:

the baser sort, therefore, mainly so guided, cannot be credited with self-disposal or voluntary act. Self-disposal, to us, belongs to those who, through the activities of the Intellectual-Principle, live above the states of the body. The spring of freedom is the activity of Intellectual-Principle, the highest in our being; the proposals emanating thence are freedom; such desires as are formed in the exercise of the Intellectual act cannot be classed as involuntary; the gods, therefore, that live in this state, living by Intellectual-Principle and by desire conformed to it, possess freedom.

[4] Καίτοι ζητήσκειν ἂν τις, πῶς ποτε τὸ κατ' ὄρεξιν γιγνόμενον αὐτεξούσιον ἔσται τῆς ὀρέξεως ἐπὶ τὸ ἔξω ἀγούσης καὶ τὸ ἐνδεὲς ἐχούσης· ἄγεται γὰρ τὸ ὀρεγόμενον, κἂν εἰ πρὸς τὸ ἀγαθὸν ἄγοιτο. Καὶ δὴ καὶ περὶ τοῦ νοῦ αὐτοῦ ἀπορητέον, εἰ ὅπερ πέφυκε καὶ ὡς πέφυκεν ἐνεργῶν λέγοιτο ἂν τὸ ἐλεύθερον ἔχειν καὶ τὸ ἐπ' αὐτῷ, οὐκ ἔχων ἐπ' αὐτῷ τὸ μὴ ποιεῖν. Ἐπειτα, εἰ ὁλως κυρίως λέγοιτο ἐπ' ἐκείνων τὸ ἐπ' αὐτοῖς, οἷς πρᾶξις οὐ πάρεστιν. Ἀλλὰ καὶ οἷς πρᾶξις, ἡ ἀνάγκη ἔξωθεν· οὐ γὰρ μάτην πράξουσιν. Ἀλλ' οὖν πῶς τὸ ἐλεύθερον δου- λευόντων καὶ τούτων τῇ αὐτῶν φύσει; Ἡ, εἰ μὴ ἐτέρωι ἔπεσθαι ἠνάγκασται, πῶς ἂν τὸ δουλεύειν λέγοιτο; Πῶς δὲ πρὸς τὸ ἀγαθὸν τι φερόμενον ἠναγκασμένον ἂν εἴη ἐκουσίου τῆς ἐφέσεως οὔσης, εἰ εἰδὼς ὅτι ἀγαθὸν ὡς ἐπ' ἀγαθὸν ἴοι; Τὸ γὰρ ἀκούσιον ἀπαγωγή ἀπὸ τοῦ ἀγαθοῦ καὶ πρὸς τὸ ἠναγκασμένον, εἰ πρὸς τοῦτο φέροιτο, ὃ μὴ ἀγαθὸν αὐτῷ· καὶ δουλεύει τοῦτο, ὃ μὴ κύριόν ἐστιν ἐπὶ τὸ ἀγαθὸν ἐλθεῖν, ἀλλ' ἐτέρου κρείττονος ἐφεστηκός ἀπάγεται τῶν αὐτοῦ ἀγαθῶν δουλεῦον ἐκείνῳ. Διὰ τοῦτο γὰρ καὶ δουλεία ψέγεται οὐχ οὗ τις οὐκ ἔχει ἐξουσίαν ἐπὶ τὸ κακὸν ἐλθεῖν, ἀλλ' οὗ ἐπὶ τὸ ἀγαθὸν τὸ ἑαυτοῦ ἀγόμενος πρὸς τὸ ἀγαθὸν τὸ ἄλλου. Τὸ δὲ καὶ δουλεύειν λέγειν τῇ αὐτοῦ φύσει δύο ποιούντός ἐστι τό τε δουλεῦον καὶ τὸ ὦι. Φύσις δὲ ἀπλή καὶ ἐνέργεια μία καὶ οὐδὲ τὸ δυνάμει ἔχουσα ἄλλο, ἄλλο δὲ τὸ ἐνέργειαι, πῶς οὐκ ἐλευθέραι; Οὐδὲ γὰρ ὡς πέφυκε λέγοιτο ἂν ἐνεργεῖν ἄλλης οὔσης τῆς οὐσίας, τῆς δὲ ἐνεργείας ἄλλης, εἴπερ τὸ αὐτὸ τὸ εἶναι ἐκεῖ καὶ τὸ ἐνεργεῖν. Εἰ οὖν οὔτε δι' ἕτερον οὔτε ἐφ' ἐτέρωι, πῶς οὐκ ἐλευθέραι; Καὶ εἰ μὴ τὸ ἐπ' αὐτῷ ἀρμόσει, ἀλλὰ μεῖζον ἐνταῦθα τοῦ ἐπ' αὐτῷ, καὶ οὕτως ἐπ' αὐτῷ, ὅτι μὴ ἐφ' ἐτέρωι μὴδ' ἄλλο τῆς ἐνεργείας κύριον· οὐδὲ γὰρ τῆς οὐσίας, εἴπερ ἀρχή. Καὶ εἰ ἄλλην δὲ ὁ νοῦς ἀρχὴν ἔχει, ἀλλ' οὐκ ἔξω αὐτοῦ, ἀλλ' ἐν τῷ ἀγαθῷ. Καὶ εἰ κατ' ἐκεῖνο τὸ ἀγαθόν, πολὺ μᾶλλον [τὸ] ἐπ' αὐτῷ καὶ τὸ ἐλεύθερον· ἐπεὶ καὶ τὸ ἐλεύθερον καὶ τὸ ἐπ' αὐτῷ τις ζητεῖ τοῦ ἀγαθοῦ χάριν. Εἰ οὖν κατὰ τὸ ἀγαθὸν ἐνεργεῖ, μᾶλλον ἂν τὸ ἐπ' αὐτῷ· ἥδη γὰρ ἔχει τὸ πρὸς αὐτὸ ἐξ αὐτοῦ ὀρμώμενον καὶ ἐν αὐτῷ, εἴπερ πρὸς αὐτό, ὃ ἄμεινον ἂν εἴη αὐτῷ ἐν αὐτῷ ἂν εἶναι, εἴπερ πρὸς αὐτό.

4. It will be asked how act rising from desire can be voluntary, since desire pulls outward and implies need; to desire is still to be drawn, even though towards the good.

Intellectual-Principle itself comes under the doubt; having a certain nature and acting by that nature can it be said to have freedom and self-disposal — in an act which it cannot leave unenacted? It may be asked, also, whether freedom may strictly be affirmed of such beings as are not engaged in action.

However that may be, where there is such act there is compulsion from without, since, failing motive, act will not be performed. These higher beings, too, obey their own nature; where then is their freedom?

But, on the other hand, can there be talk of constraint where there is no compulsion to obey an extern; and how can any movement towards a good be counted compulsion? Effort is free once it is towards a fully recognised good; the involuntary is, precisely, motion away from a good and towards the enforced, towards something not recognised as a good; servitude lies in being powerless to move towards one's good, being debarred from the preferred path in a menial obedience. Hence the shame of slavery is incurred not when one is held from the hurtful but when the personal good must be yielded in favour of another's.

Further, this objected obedience to the characteristic nature would imply a duality, master and mastered; but an undivided Principle, a simplex Activity, where there can be no difference of potentiality and act, must be free; there can be no thought of "action according to the nature," in the sense of any distinction between the being and its efficiency, there where being and act are identical. Where act is performed neither because of another nor at another's will, there surely is freedom. Freedom may of course be an inappropriate term: there is something greater here: it is self-disposal in the sense, only, that there is no disposal by the extern, no outside master over the act.

In a principle, act and essence must be free. No doubt Intellectual-Principle itself is to be referred to a yet higher; but this higher is not extern to it; Intellectual-Principle is within the Good; possessing its own good in virtue of that indwelling, much more will it possess freedom and self-disposal which are sought only for the sake of the good. Acting towards the good, it must all the more possess self-disposal for by that Act it is directed towards the Principle from which it proceeds, and this its act is self-centred and must entail its very greatest good.

[5] Ἄρ' οὖν ἐν νῶι μόνῳ νοοῦντι τὸ αὐτεξούσιον καὶ τὸ ἐπ' αὐτῷ καὶ ἐν νῶι τῷ καθαρῷ ἢ καὶ ἐν ψυχῇ κατὰ νοῦν ἐνεργούσῃ καὶ κατὰ ἀρετὴν πραττούσῃ; Τὸ μὲν οὖν πραττούσῃ εἴπερ δώσομεν, πρῶτον μὲν οὐ πρὸς τὴν τεύξιν ἴσως χρὴ διδόναι· οὐ γὰρ ἡμεῖς τοῦ τυχεῖν κύριοι. Εἰ δὲ πρὸς τὸ καλῶς καὶ τὸ πάντα ποιῆσαι τὰ παρ' αὐτοῦ, τάχα μὲν ἂν τοῦτο ὀρθῶς λέγοιτο. Ἐκεῖνο δὲ πῶς ἐφ' ἡμῖν; Οἶον εἰ, διότι πόλεμος, ἀνδριζοίμεθα· λέγω δὲ τὴν τότε ἐνέργειαν πῶς ἐφ' ἡμῖν, ὅποτε πολέμου μὴ καταλαβόντος οὐκ ἦν τὴν ἐνέργειαν ταύτην ποιήσασθαι; Ὁμοίως δὲ καὶ ἐπὶ τῶν ἄλλων πράξεων τῶν κατὰ ἀρετὴν ἀπασῶν πρὸς τὸ προσπῖπτον αἰεὶ ἀναγκαζομένης τῆς ἀρετῆς τοδὶ ἢ τοδὶ ἐργάζεσθαι. Καὶ γὰρ εἴ τις αἴρεσιν αὐτῇ δοίῃ τῇ ἀρετῇ, πότερα βούλεται, ἵν' ἔχοι ἐνεργεῖν, εἶναι πολέμους, ἵνα ἀνδρίζοιτο, καὶ εἶναι ἀδικίαν, ἵνα τὰ δίκαια ὀρίζη καὶ κατακοσμήῃ, καὶ πενίαν, ἵνα τὸ ἐλευθέριον ἐνδεικνύοιτο, ἢ πάντων εὖ ἐχόντων ἡσυχίαν ἄγειν, ἔλοιτο ἂν τὴν ἡσυχίαν τῶν πράξεων οὐδενὸς θεραπείας δεομένου τῆς παρ' αὐτῆς, ὥσπερ ἂν εἴ τις ἰατρός, οἶον Ἴπποκρά- της, μηδὲνα δεῖσθαι τῆς παρ' αὐτοῦ τέχνης. Εἰ οὖν ἐνεργοῦσα

ἐν ταῖς πράξεσιν ἢ ἀρετὴ ἡνάγκασται βοηθεῖν, πῶς ἂν καθαρῶς ἔχοι τὸ ἐπ' αὐτῇ; Ἄρ' οὖν τὰς πράξεις μὲν ἀναγκαίαις, τὴν δὲ βούλησιν τὴν πρὸ τῶν πράξεων καὶ τὸν λόγον οὐκ ἡναγκασμένον φήσομεν; Ἄλλ' εἰ τοῦτο, ἐν ψυλῶι τιθέμενοι τῷ πρὸ τοῦ πραττομένου, ἔξω τῆς πράξεως τὸ αὐτεξούσιον καὶ τὸ ἐπ' αὐτῇ τῇ ἀρετῇ θήσομεν. Τί δὲ ἐπ' αὐτῆς τῆς ἀρετῆς τῆς κατὰ τὴν ἕξιν καὶ τὴν διάθεσιν; Ἄρ' οὐ κακῶς ψυχῆς ἐχούσης φήσομεν αὐτὴν εἰς κατακόσμησιν ἐλθεῖν συμμετρομένην τὰ πάθη καὶ τὰς ὀρέξεις; Τίνα οὖν τρόπον λέγομεν ἐφ' ἡμῖν τὸ ἀγαθοῖς εἶναι καὶ τὸ ἀδέσποτον τὴν ἀρετὴν; Ἡ τοῖς γε βουλευθεῖσι καὶ ἐλομένοις· ἢ ὅτι ἐγγενομένη αὕτη κατασκευάζει τὸ ἐλεύθερον καὶ τὸ ἐφ' ἡμῖν καὶ οὐκ ἔαι ἔτι δούλους εἶναι, ὧν πρότερον ἦμεν. Εἰ οὖν οἷον νοῦς τις ἄλλος ἐστὶν ἢ ἀρετὴ καὶ ἕξις οἷον νοωθῆναι τὴν ψυχὴν ποιοῦσα, πάλιν αὖ ἥκει οὐκ ἐν πράξει τὸ ἐφ' ἡμῖν, ἀλλ' ἐν νῶι ἡσύχῳ τῶν πράξεων.

5. Are we, however, to make freedom and self-disposal exclusive to Intellectual-Principle as engaged in its characteristic Act, Intellectual-Principle unassociated, or do they belong also to soul acting under that guidance and performing act of virtue?

If freedom is to be allowed to soul in its Act, it certainly cannot be allowed in regard to issue, for we are not master of events: if in regard to fine conduct and all inspired by Intellectual-Principle, that may very well be freedom; but is the freedom ours?

Because there is war, we perform some brave feat; how is that our free act since had there been no war it could not have been performed? So in all cases of fine conduct; there is always some impinging event leading out our quality to show itself in this or that act. And suppose virtue itself given the choice whether to find occasion for its exercise — war evoking courage; wrong, so that it may establish justice and good order; poverty that it may show independence — or to remain inactive, everything going well, it would choose the peace of inaction, nothing calling for its intervention, just as a physician like Hippocrates would prefer no one to stand in need of his skill.

If thus virtue whose manifestation requires action becomes inevitably a collaborator under compulsion, how can it have untrammelled self-disposal?

Should we, perhaps, distinguish between compulsion in the act and freedom in the preceding will and reasoning?

But in setting freedom in those preceding functions, we imply that virtue has a freedom and self-disposal apart from all act; then we must state what is the reality of the self-disposal attributed to virtue as state or disposition. Are we to put it that virtue comes in to restore the disordered soul, taming passions and appetites? In what sense, at that, can we hold our goodness to be our own free act, our fine conduct to be uncompelled? In that we will and adopt, in that this entry of virtue prepares freedom and self-disposal, ending our slavery to the masters we have been obeying. If then virtue is, as it were, a second Intellectual-Principle, and heightens the soul to Intellectual quality,

then, once more, our freedom is found to lie not in act but in Intellectual-Principle immune from act.

[6] Πῶς οὖν εἰς βούλησιν πρότερον ἀνήγομεν τοῦτο λέγοντες ὁ παρὰ τὸ βουλευθῆναι γένοιτο ἄν; Ἡ κάκει ἐλέγετο ἢ μὴ γένοιτο. Εἰ οὖν τὰ τε νῦν ὀρθῶς λέγεται, ἐκεῖνά τε τούτοις συμφώνως ἔξει, φήσομεν τὴν μὲν ἀρετὴν καὶ τὸν νοῦν κύρια εἶναι καὶ εἰς ταῦτα χρῆναι ἀνάγειν τὸ ἐφ' ἡμῖν καὶ τὸ ἐλεύθερον· ἀδέσποτα δὲ ὄντα ταῦτα τὸν μὲν ἐφ' αὐτοῦ εἶναι, τὴν δὲ ἀρετὴν βούλεσθαι μὲν ἐφ' αὐτῆς εἶναι ἐφεστῶσαν τῇ ψυχῇ, ὥστε εἶναι ἀγαθὴν, καὶ μέχρι τούτου αὐτὴν τε ἐλευθέραν καὶ τὴν ψυχὴν ἐλευθέραν παρασχέσθαι· προσπιπτόντων δὲ τῶν ἀναγκαίων παθημάτων τε καὶ πράξεων ἐφεστῶσαν ταῦτα μὲν μὴ βεβουλεῦσθαι γενέσθαι, ὅμως γε μὴν καὶ ἐν τούτοις διασώσειν τὸ ἐφ' αὐτῇ εἰς αὐτὴν καὶ ἐνταῦθα ἀναφέρουσιν· οὐ γὰρ τοῖς πράγμασιν ἐφέψεσθαι, οἷον σώζουσα τὸν κινδυνεύοντα, ἀλλ' εἰ δοκοῖ αὐτῇ, καὶ προιεμένην τοῦτον καὶ τὸ ζῆν κελεύουσιν προίεσθαι καὶ χρήματα καὶ τέκνα καὶ αὐτὴν πατρίδα, σκοπὸν τὸ καλὸν αὐτῆς ἔχουσαν, ἀλλ' οὐ τὸ εἶναι τῶν ὑπ' αὐτὴν· ὥστε καὶ τὸ ἐν ταῖς πράξεσιν αὐτεξούσιον καὶ τὸ ἐφ' ἡμῖν οὐκ εἰς τὸ πράττειν ἀνάγεσθαι οὐδ' εἰς τὴν ἔξω, ἀλλ' εἰς τὴν ἐντὸς ἐνέργειαν καὶ νόησιν καὶ θεωρίαν αὐτῆς τῆς ἀρετῆς. Δεῖ δὲ τὴν ἀρετὴν ταύτην νοῦν τινα λέγειν εἶναι οὐ συναριθμοῦντα τὰ πάθη τὰ δουλωθέντα ἢ μετρηθέντα τῷ λόγῳ· ταῦτα γὰρ ἔοικέ, φησιν, ἐγγὺς τι τείνειν τοῦ σώματος ἔθεσι καὶ ἀσκήσεσι κατορθωθέντα. Ὡστε εἶναι σαφέστερον, ὥς τὸ αὐλόν ἐστι τὸ ἐλεύθερον καὶ εἰς τοῦτο ἡ ἀναγωγὴ τοῦ ἐφ' ἡμῖν καὶ αὕτη ἡ βούλησις ἡ κυρία καὶ ἐφ' ἑαυτῆς οὔσα, καὶ εἰ τι ἐπιτάξειε πρὸς τὰ ἔξω ἐξ ἀνάγκης. Ὅσα οὖν ἐκ ταύτης καὶ διὰ ταύτην, ἐφ' ἡμῖν, ἔξω τε καὶ ἐφ' αὐτῆς· ὁ αὐτὴ βούλεται καὶ ἐνεργεῖ ἀνεμποδίστως, τοῦτο καὶ πρῶτον ἐφ' ἡμῖν. Ὁ δὲ θεωρητικὸς νοῦς καὶ πρῶτος οὕτω τὸ ἐφ' αὐτῷ, ὅτι τὸ ἔργον αὐτοῦ μηδαμῶς ἐπ' ἄλλῳ, ἀλλὰ πᾶς ἐπέστραπται πρὸς αὐτὸν καὶ τὸ ἔργον αὐτοῦ αὐτὸς καὶ ἐν τῷ ἀγαθῷ κείμενος ἀνενδεὴς καὶ πλήρης ὑπάρχων καὶ οἷον κατὰ βούλησιν ζῶν· ἡ δὲ βούλησις ἡ νόησις, βούλησις δ' ἐλέχθη, ὅτι κατὰ νοῦν· καὶ γὰρ λέγομεν· ἡ βούλησις τὸ κατὰ νοῦν μιμεῖται. Ἡ γὰρ βούλησις θέλει τὸ ἀγαθόν· τὸ δὲ νοεῖν ἀληθῶς ἐστὶν ἐν τῷ ἀγαθῷ. Ἐχει οὖν ἐκεῖνος, ὅπερ ἡ βούλησις θέλει καὶ οὐ τυχοῦσα ἂν ταύτῃ νόησις γίνεται. Εἰ οὖν βουλήσει τοῦ ἀγαθοῦ τίθεμεν τὸ ἐφ' ἡμῖν, τὸ ἤδη ἐν ᾧ θέλει ἡ βούλησις εἶναι ἰδρυμένον πῶς οὐ τὸ ἐφ' αὐτῷ ἔχει; Ἡ μεῖζον εἶναι θετέον, εἰ μὴ τις ἐθέλει εἰς τοῦτο ἀναβαίνειν τὸ ἐφ' αὐτῷ.

6. How then did we come to place freedom in the will when we made out free action to be that produced — or as we also indicated, suppressed — at the dictate of will?

If what we have been saying is true and our former statement is consistent with it, the case must stand thus:

Virtue and Intellectual-Principle are sovereign and must be held the sole foundation of our self-disposal and freedom; both then are free; Intellectual-Principle is self-confined: Virtue, in its government of the soul which it seeks to lift into goodness, would wish to be free; in so far as it does so it is free and confers freedom; but inevitably experiences and actions are forced upon it by

its governance: these it has not planned for, yet when they do arise it will watch still for its sovereignty calling these also to judgement. Virtue does not follow upon occurrences as a saver of the emperilled; at its discretion it sacrifices a man; it may decree the jettison of life, means, children, country even; it looks to its own high aim and not to the safeguarding of anything lower. Thus our freedom of act, our self-disposal, must be referred not to the doing, not to the external thing done but to the inner activity, to the Intellection, to virtue's own vision.

So understood, virtue is a mode of Intellectual-Principle, a mode not involving any of the emotions or passions controlled by its reasonings, since such experiences, amenable to morality and discipline, touch closely — we read — on body.

This makes it all the more evident that the unembodied is the free; to this our self-disposal is to be referred; herein lies our will which remains free and self-disposing in spite of any orders which it may necessarily utter to meet the external. All then that issues from will and is the effect of will is our free action; and in the highest degree all that lies outside of the corporeal is purely within the scope of will, all that will adopts and brings, unimpeded, into existence.

The contemplating Intellect, the first or highest, has self-disposal to the point that its operation is utterly independent; it turns wholly upon itself; its very action is itself; at rest in its good it is without need, complete, and may be said to live to its will; there the will is intellection: it is called will because it expresses the Intellectual-Principle in the willing-phase and, besides, what we know as will imitates this operation taking place within the Intellectual-Principle. Will strives towards the good which the act of Intellectual-Principle realizes. Thus that principle holds what will seeks, that good whose attainment makes will identical with Intellection.

But if self-disposal is founded thus on the will aiming at the good, how can it possibly be denied to that principle permanently possessing the good, sole object of the aim?

Any one scrupulous about setting self-disposal so high may find some loftier word.

[7] Γίνεται οὖν ψυχὴ μὲν ἐλευθέρα διὰ νοῦ πρὸς τὸ ἀγαθὸν σπεύδουσα ἀνεμποδίστως, καὶ ὁ διὰ τοῦτο ποιεῖ, ἐφ' αὐτῇ· νοῦς δὲ δι' αὐτόν· ἡ δὲ τοῦ ἀγαθοῦ φύσις αὐτὸ τὸ ἐφετὸν καὶ δι' ὃ τὰ ἄλλα ἔχει τὸ ἐφ' αὐτοῖς, ὅταν τὸ μὲν τυγχάνειν ἀνεμποδίστως δύνηται, τὸ δὲ ἔχειν. Πῶς δὴ αὐτὸ τὸ κύριον ἀπάντων τῶν μετ' αὐτὸ τιμίῳ καὶ ἐν πρώτῃ ἔδρῃ ὄν, πρὸς ὃ τὰ ἄλλα ἀναβαίνειν θέλει καὶ ἐξήρηται αὐτοῦ καὶ τὰς δυνάμεις ἔχει παρ' αὐτοῦ, ὥστε δύνασθαι τὸ ἐπ' αὐτοῖς ἔχειν, πῶς ἂν τις εἰς τὸ ἐπ' ἐμοὶ ἢ ἐπὶ σοὶ ἄγοι; Ὅπου καὶ νοῦς μόλις, ὅμως δὲ βίαι εὔλκετο. Εἰ μὴ τις τολμηρὸς λόγος ἐτέρωθεν σταλὲις λέγοι, ὡς τυχοῦσα οὕτως ἔχειν, ὡς ἔχει, καὶ οὐκ οὔσα κυρία τοῦ ὅ ἐστιν, οὔσα τοῦτο ὅ ἐστιν οὐ παρ' αὐτῆς οὔτε τὸ ἐλεύθερον ἂν ἔχοι οὔτε τὸ

ἐπ' αὐτῇ ποιῶσα ἢ μὴ ποιῶσα, ὃ ἡνάγκασται ποιεῖν ἢ μὴ ποιεῖν. Ὃς δὴ λόγος ἀντίτυπός τε καὶ ἄπορος καὶ παντάπασι τὴν τοῦ ἐκουσίου τε καὶ αὐτεξουσίου φύσιν καὶ τὴν ἔννοιαν τοῦ ἐφ' ἡμῖν εἶη ἂν ἀναιρῶν, ὥς μάτην εἶναι ταῦτα λέγεσθαι καὶ φωνὰς πραγμάτων ἀνυποστάτων. Οὐ γὰρ μόνον μηδὲν ἐπὶ μηδενὶ εἶναι λέγειν, ἀλλ' οὐδὲ νοεῖν οὐδὲ συνιέναι ἀναγκαῖον αὐτῷ λέγειν ταύτην τὴν φωνήν. Εἰ δὲ ὁμολογοῖ συνιέναι, ἤδη ἂν ραϊδίως ἐλέγχοντο τῆς ἐννοίας τοῦ ἐφ' ἡμῖν ἐφαρμοζομένης οἷς ἐφαρμόττειν οὐκ ἔφη. Ἡ γὰρ ἔννοια τὴν οὐσίαν οὐ πολυπραγμονεῖ οὐδὲ ἐκείνην προσπαραλαμβάνει — ἀδύνατον γὰρ ἑαυτὸ τι ποιεῖν καὶ εἰς ὑπόστασιν ἄγειν — ἀλλὰ ἐθέλει θεωρεῖν ἢ ἐπίνοια, τί τῶν ὄντων δοῦλον ἐτέρων, καὶ τί ἔχει τὸ αὐτεξούσιον καὶ τί μὴ ὑπ' ἄλλωι, ἀλλ' αὐτὸ τῆς ἐνεργείας κύριον, ὃ καθαρῶς τοῖς αἰδίοις ὑπάρχει καὶ τοῖς καθό εἰσιν αἰδίοι καὶ τοῖς ἀκωλύτως τὸ ἀγαθὸν διώκουσιν ἢ ἔχουσιν. Ὑπὲρ δὴ ταῦτα τοῦ ἀγαθοῦ αὐτοῦ ὄντος οἷον ἄλλο παρ' αὐτὸ ἀγαθὸν ζητεῖν ἄτοπον. Ἐπεὶ καὶ τὸ κατὰ τύχην λέγειν αὐτὸ εἶναι οὐκ ὀρθόν· ἐν γὰρ τοῖς ὕστερον καὶ ἐν πολλοῖς ἡ τύχη· τὸ δὲ πρῶτον οὔτε κατὰ τύχην ἂν λέγοιμεν, οὔτε οὐ κύριον τῆς αὐτοῦ γενέσεως, ὅτι μηδὲ γέγονε. Τὸ δὲ ὅτι ὥς ἔχει ποιεῖ ἄτοπον, εἰ τις ἀξιοῖ τότε εἶναι τὸ ἐλεύθερον, ὅταν παρὰ φύσιν ποιῇ ἢ ἐνεργῇ. Οὐδὲ δὴ τὸ τὸ μοναχὸν ἔχον ἀφήρηται τῆς ἐξουσίας, εἰ τὸ μοναχὸν μὴ τῷ κωλύεσθαι παρ' ἄλλου ἔχοι, ἀλλὰ τῷ τοῦτο αὐτὸ εἶναι καὶ οἷον ἀρέσκειν ἑαυτῷ, καὶ μὴ ἔχειν ὃ τι κρεῖττον αὐτοῦ· ἢ οὕτω γε τὸ μάλιστα τυγχάνον τοῦ ἀγαθοῦ ἀφαιρήσεται τις τὸ αὐτεξούσιον. Εἰ δὲ τοῦτο ἄτοπον, ἀτοπώτερον ἂν γίνοντο αὐτὸ τὸ ἀγαθὸν ἀποστερεῖν τοῦ αὐτεξουσίου, ὅτι ἀγαθὸν καὶ ὅτι ἐφ' αὐτοῦ μένει οὐ δεόμενον κινεῖσθαι πρὸς ἄλλο τῶν ἄλλων κινουμένων πρὸς αὐτὸ καὶ οὐδὲν δεόμενον οὐδενός. Ὅταν δὲ δὴ ἡ οἷον ὑπόστασις αὐτοῦ ἢ οἷον ἐνέργεια ἦ — οὐ γὰρ ἡ μὲν ἕτερον, ἡ δ' ἕτερόν ἐστιν, εἰ γε μηδὲ ἐπὶ τοῦ νοῦ τοῦτο, ὅτι μᾶλλον κατὰ τὸ εἶναι ἢ ἐνέργεια ἢ κατὰ τὴν ἐνέργειαν τὸ εἶναι — ὥστε οὐκ ἔχει τὸ ὥς πέφυκεν ἐνεργεῖν, οὐδὲ ἡ ἐνέργεια καὶ ἡ οἷον ζωὴ ἀνενεχθήσεται εἰς τὴν οἷον οὐσίαν, ἀλλ' ἡ οἷον οὐσία συνοῦσα καὶ οἷον συγγενομένη ἐξ αἰδίου τῇ ἐνεργείᾳ ἐξ ἀμφοῖν αὐτὸ αὐτὸ ποιεῖ, καὶ ἑαυτῷ καὶ οὐδενός.

7. Soul becomes free when it moves, through Intellectual-Principle, towards The Good; what it does in that spirit is its free act; Intellectual-Principle is free in its own right. That principle of Good is the sole object of desire and the source of self-disposal to the rest, to soul when it fully attains, to Intellectual-Principle by connate possession.

How then can the sovereign of all that august sequence — the first in place, that to which all else strives to mount, all dependent upon it and taking from it their powers even to this power of self-disposal — how can This be brought under the freedom belonging to you and me, a conception applicable only by violence to Intellectual-Principle itself?

It is rash thinking drawn from another order that would imagine a First Principle to be chance — made what it is, controlled by a manner of being imposed from without, void therefore of freedom or self-disposal, acting or refraining under compulsion. Such a statement is untrue to its subject and

introduces much difficulty; it utterly annuls the principle of freewill with the very conception of our own voluntary action, so that there is no longer any sense in discussion upon these terms, empty names for the non-existent. Anyone upholding this opinion would be obliged to say not merely that free act exists nowhere but that the very word conveys nothing to him. To admit understanding the word is to be easily brought to confess that the conception of freedom does apply where it is denied. No doubt a concept leaves the reality untouched and unappropriated, for nothing can produce itself, bring itself into being; but thought insists upon distinguishing between what is subject to others and what is independent, bound under no allegiance, lord of its own act.

This state of freedom belongs in the absolute degree to the Eternals in right of that eternity and to other beings in so far as without hindrance they possess or pursue The Good which, standing above them all, must manifestly be the only good they can reasonably seek.

To say that The Good exists by chance must be false; chance belongs to the later, to the multiple; since the First has never come to be, we cannot speak of it either as coming by chance into being or as not master of its being. Absurd also the objection that it acts in accordance with its being if this is to suggest that freedom demands act or other expression against the nature. Neither does its nature as the unique annul its freedom when this is the result of no compulsion but means only that The Good is no other than itself, is self-complete and has no higher.

The objection would imply that where there is most good there is least freedom. If this is absurd, still more absurd to deny freedom to The Good on the ground that it is good and self-concentred, not needing to lean upon anything else but actually being the Term to which all tends, itself moving to none.

Where — since we must use such words — the essential act is identical with the being — and this identity must obtain in The Good since it holds even in Intellectual-Principle — there the act is no more determined by the Being than the Being by the Act. Thus “acting according to its nature” does not apply; the Act, the Life, so to speak, cannot be held to issue from the Being; the Being accompanies the Act in an eternal association: from the two [Being and Act] it forms itself into The Good, self-springing and unspringing.

[8] Ἡμεῖς δὲ θεωροῦμεν οὐ συμβεβηκὸς τὸ αὐτεξούσιον ἐκείνῳ, ἀλλὰ ἀπὸ τῶν περὶ τὰ ἄλλα αὐτεξουσίων ἀφαιρέσει τῶν ἐναντίων αὐτὸ ἐφ’ ἑαυτό· πρὸς αὐτὸ τὰ ἐλάττω ἀπὸ ἐλαττόνων μεταφέροντες ἀδυναμίας τοῦ τυχεῖν τῶν ἅ προσήκει λέγειν περὶ αὐτοῦ, ταῦτα ἂν περὶ αὐτοῦ εἴποιμεν. Καίτοι οὐδὲν ἂν εὔροιμεν εἰπεῖν οὐχ ὅτι κατ’ αὐτοῦ, ἀλλ’ οὐδὲ περὶ αὐτοῦ κυρίως· πάντα γὰρ ἐκείνου καὶ τὰ καλὰ καὶ τὰ σεμνὰ ὕστερα. Τούτων γὰρ αὐτὸς ἀρχή· καίτοι ἄλλον τρόπον οὐκ ἀρχή. Ἀποτιθε- μένοις δὴ πάντα καὶ τὸ ἐπ’ αὐτῷ ὡς ὕστερον καὶ τὸ αὐτεξούσιον — ἥδη γὰρ εἰς ἄλλο ἐνέργειαν λέγει — καὶ ὅτι

ἀνεμποδίστως καὶ ὄντων ἄλλων τὸ εἰς αὐτὰ ἀκωλύτως. Δεῖ δὲ ὅλως πρὸς οὐδὲν αὐτὸν λέγειν· ἔστι γὰρ ὅπερ ἐστὶ καὶ πρὸ αὐτῶν· ἐπεὶ καὶ τὸ ἔστιν ἀφαιροῦμεν, ὥστε καὶ τὸ πρὸς τὰ ὄντα ὁπωσοῦν· οὐδὲ δὴ τὸ ὡς πέφυκεν· ὕστερον γὰρ καὶ τοῦτο, καὶ εἰ λέγοιτο καὶ ἐπ' ἐκείνων, ἐπὶ τῶν ἐξ ἄλλου ἂν λέγοιτο, ὥστε πρῶτως ἐπὶ τῆς οὐσίας, ὅτι ἐξ ἐκείνου ἔφυ· εἰ δ' ἐν τοῖς ἐν χρόνῳ ἢ φύσιν, οὐδ' ἐπὶ τῆς οὐσίας. Οὐδὲ δὴ τὸ οὐ παρ' αὐτῆς εἶναι λεκτέον· τό τε γὰρ εἶναι ἀφαιροῦμεν, τό τε οὐ παρ' αὐτῆς λέγοιτο ἂν, ὅταν ὑπ' ἄλλου. Οὕτως οὖν συνέβη; Ἡ οὐδὲ τὸ συνέβη ἀκτέον· οὔτε γὰρ αὐτῷ οὔτε πρὸς ἄλλο· ἐν γὰρ πολλοῖς τὸ συνέβη, ὅταν τὰ μὲν ἦι, τὸ δὲ ἐπὶ τούτοις συμβῇ. Πῶς οὖν τὸ πρῶτον συνέβη; Οὐδὲ γὰρ ἦλθεν, ἵνα ζητῆς πῶς οὖν ἦλθε; τύχη τίς ἤγαγεν ἢ ὑπέστησεν αὐτό; Ἐπεὶ οὐδὲ τύχη πῶς ἦν οὐδὲ τὸ αὐτόματον δέ· καὶ γὰρ τὸ αὐτόματον καὶ παρ' ἄλλου καὶ ἐν γινομένοις.

8. But it is not, in our view, as an attribute that this freedom is present in the First. In the light of free acts, from which we eliminate the contraries, we recognise There self-determination, self-directed and, failing more suitable terms, we apply to it the lesser terms brought over from lesser things and so tell it as best we may: no words could ever be adequate or even applicable to that from which all else — the noble, the august — is derived. For This is principle of all, or, more strictly, unrelated to all and, in this consideration, cannot be made to possess such later as even freedom and self-disposal, which in fact indicate manifestation upon the extern — unhindered but implying the existence of other beings whose opposition proves ineffective.

We cannot think of the First as moving towards any other; He holds his own manner of being before any other was; even Being we withhold and therefore all relation to beings.

Nor may we speak of any “conforming to the nature”; this again is of the later; if the term be applicable at all in that realm it applies only to the secondaries — primarily to Essential Existence as next to this First. And if a “nature” belongs only to things of time, this conformity to nature does not apply even to Essential Existence. On the other hand, we are not to deny that it is derived from Essential Existence for that would be to take away its existence and would imply derivation from something else.

Does this mean that the First is to be described as happening to be?

No; that would be just as false; nothing “happens” to the First; it stands in no such relationship; happening belongs only to the multiple where, first, existence is given and then something is added. And how could the Source “happen to be”? There has been no coming so that you can put it to the question “How does this come to be? What chance brought it here, gave it being?” Chance did not yet exist; there was no “automatic action”: these imply something before themselves and occur in the realm of process.

[9] Ἀλλὰ πρὸς αὐτὸ εἴ τις λαμβάνοι τὸ συνέβη, οὔτοι δεῖ πρὸς τὸ ὄνομα ἵστασθαι, ἀλλὰ ὅπως νοεῖ ὁ λέγων συνιέναι. Τί οὖν νοεῖ; Τοῦτο, ὅτι ταύτην ἔχον τὴν φύσιν καὶ τὴν δύναμιν ἀρχή· καὶ γὰρ εἰ ἄλλην εἶχεν, ἦν ἂν [ἀρχή]

τοῦτο, ὅπερ ἦν, καὶ εἰ χεῖρον, ἐνήργησεν ἂν κατὰ τὴν αὐτοῦ οὐσίαν. Πρὸς δὴ τὸ τοιοῦτον λεκτέον, ὅτι μὴ οἶόν τε ἦν ἀρχὴν οὔσαν πάντων τὸ τυχὸν εἶναι, μὴ ὅτι χεῖρον, ἀλλ' οὐδὲ ἀγαθὸν μὲν, ἀγαθὸν δὲ ἄλλως, οἶον ἐνδεέστερον. Ἀλλὰ δεῖ κρείττονα εἶναι τὴν ἀρχὴν ἀπάντων τῶν μετ' αὐτήν· ὥστε ὠρισμένον τι. Λέγω δὲ ὠρισμένον, ὅτι μοναχῶς καὶ οὐκ ἐξ ἀνάγκης· οὐδὲ γὰρ ἦν ἀνάγκη· ἐν γὰρ τοῖς ἐπομένοις τῇ ἀρχῇ ἡ ἀνάγκη καὶ οὐδὲ αὕτη ἔχουσα ἐν αὐτοῖς τὴν βίαν· τὸ δὲ μοναχὸν τοῦτο παρ' αὐτοῦ. Τοῦτο οὖν καὶ οὐκ ἄλλο, ἀλλ' ὅπερ ἐχρῆν εἶναι· οὐ τοίνυν οὕτω συνέβη, ἀλλ' ἔδει οὕτως· τὸ δὲ ἔδει τοῦτο ἀρχὴ τῶν ὅσα ἔδει. Τοῦτο τοίνυν οὐκ ἂν οὕτως εἴη, ὥς συνέβη· οὐ γὰρ ὅπερ ἔτυχεν ἐστίν, ἀλλ' ὅπερ ἐχρῆν εἶναι· μᾶλλον δὲ οὐδὲ ὅπερ ἐχρῆν, ἀλλὰ ἀναμένειν δεῖ τὰ ἄλλα, τί ποτε αὐτοῖς ὁ βασιλεὺς φανείη, καὶ τοῦτο, ὅπερ ἐστὶν αὐτός, τοῦτο αὐτὸν θέσθαι οὐχ ὥς συνέβη φανέντα, ἀλλὰ ὄντως βασιλέα καὶ ὄντως ἀρχὴν καὶ τὸ ἀγαθὸν ὄντως, οὐκ ἐνεργοῦντα κατὰ τὸ ἀγαθόν – οὕτω γὰρ ἂν δόξειεν ἔπεσθαι ἄλλωι – ἀλλ' ὄντα ἔν, ὅπερ ἐστίν, ὥστε οὐ κατ' ἐκεῖνο, ἀλλ' ἐκεῖνο. Εἰ τοίνυν οὐδ' ἐπὶ τοῦ ὄντος τὸ συνέβη – τῷ γὰρ ὄντι, εἴ τι συμβήσεται, τὸ συνέβη, ἀλλ' οὐκ αὐτὸ τὸ ὄν συνέβη, οὐδὲ συνέκυρσε τὸ ὄν οὕτως εἶναι, οὐδὲ παρ' ἄλλου τὸ οὕτως εἶναι, ὄν ὥς ἔστιν, ἀλλ' αὕτη ὄντως φύσις ὄν εἶναι – πῶς ἂν τις ἐπὶ τοῦ ἐπέκεινα ὄντος τοῦτο ἐνθυμοῖτο τὸ οὕτω συνέβη, ὧι ὑπάρχει γεγεννηκέ- ναι τὸ ὄν, ὃ οὐχ οὕτω συνέβη, ἀλλ' ἔστιν ὥς ἔστιν ἡ οὐσία, οὔσα ὅπερ ἐστὶν οὐσία καὶ ὅπερ ἐστὶ νοῦς· ἐπεὶ οὕτω τις καὶ τὸν νοῦν εἴποι οὕτω συνέβη νοῦν εἶναι, ὥσπερ ἄλλο τι ἂν τὸν νοῦν ἐσόμενον ἢ τοῦτο, ὃ δὴ φύσις ἐστὶ νοῦ. Τὸ δὴ οὐ παρεκβεβηκὸς ἑαυτό, ἀλλ' ἀκλινὲς ὄν ἑαυτοῦ, αὐτὸ ἂν τις κυριώτατα λέγοι εἶναι ὃ ἐστὶ. Τί ἂν οὖν τις λέγοι ἐκεῖ εἰς τὸ ὑπὲρ τοῦτο ἀναβὰς καὶ εἰσιδών; Ἄρα γε τὸ οὕτως [συνέβη], ὥς εἶδεν αὐτὸν ἔχοντα; [τὸ οὕτως συνέβη] Ἡ οὔτε τὸ οὕτω οὔτε τὸ ὁπωσοῦν συνέβη, ἀλλ' οὐδὲ ὅλως τὸ συνέβη. Ἀλλὰ τὸ οὕτω μόνον καὶ οὐκ ἂν ἄλλως, ἀλλ' οὕτως; Ἀλλ' οὐδὲ τὸ οὕτως· οὕτω γὰρ ἂν ὀρίσας εἴης καὶ τότε τι· ἀλλ' ἔστι τῷ ιδόντι οὐδὲ τὸ οὕτως εἰπεῖν δύνασθαι οὐδ' αὖ τὸ μὴ οὕτως· τί γὰρ ἂν εἴποις αὐτὸ τῶν ὄντων, ἐφ' ὧν τὸ οὕτως. Ἄλλο τοίνυν παρ' ἅπαντα τὰ οὕτως. Ἀλλ' ἀόριστον ιδὼν πάντα μὲν ἕξεις εἰπεῖν τὰ μετ' αὐτό, φήσεις δὲ οὐδὲν ἐκείνων εἶναι, ἀλλά, εἶπερ, δύναμιν πᾶσαν αὐτῆς ὄντως κυρίαν, τοῦτο οὔσαν ὃ θέλει, μᾶλλον δὲ ὃ θέλει ἀπορρίψασαν εἰς τὰ ὄντα, αὐτὴν δὲ μεῖζονα παντός τοῦ θέλειν οὔσαν τὸ θέλειν μετ' αὐτὴν θεμένην. Οὗτ' οὖν αὕτη ἠθέλησε τὸ οὕτως, ἵνα ἂν εἶπετο, οὔτε ἄλλος πεποίηκεν οὕτως.

9. If we cannot but speak of Happening we must not halt at the word but look to the intention. And what is that? That the Supreme by possession of a certain nature and power is the Principle. Obviously if its nature were other it would be that other and if the difference were for the worse it would manifest itself as that lesser being. But we must add in correction that, as Principle of All, it could not be some chance product; it is not enough to say that it could not be inferior; it could not even be in some way good, for instance in some less perfect degree; the Principle of All must be of higher quality than anything that follows it. It is therefore in a sense determined — determined, I mean, by its uniqueness and not in any sense of being under compulsion;

compulsion did not co-exist with the Supreme but has place only among secondaries and even there can exercise no tyranny; this uniqueness is not from outside.

This, then, it is; This and no other; simply what it must be; it has not “happened” but is what by a necessity prior to all necessities it must be. We cannot think of it as a chance existence; it is not what it chanced to be but what it must be — and yet without a “Must.”

All the rest waits for the appearing of the king to hail him for himself, not a being of accident and happening but authentically king, authentically Principle, The Good authentically, not a being that acts in conformity with goodness — and so, recognisably, a secondary — but the total unity that he is, no moulding upon goodness but the very Good itself.

Even Being is exempt from happening: of course, anything happening happens to Being, but Being itself has not happened nor is the manner of its Being a thing of happening, of derivation; it is the very nature of Being to be; how then can we think that this happening can attach to the Transcendent of Being, That in whose power lay the very engendering of Being?

Certainly this Transcendent never happened to be what it is; it is so, just as Being exists in complete identity with its own essential nature and that of Intellectual-Principle. Certainly that which has never passed outside of its own orbit, unbendingly what it is, its own unchangeably, is that which may most strictly be said to possess its own being: what then are we to say when we mount and contemplate that which stands yet higher; can we conceivably say “Thus, as we see it, thus has it happened to be”? Neither thus nor in any mode did it happen to be; there is no happening; there is only a “Thus and No Otherwise than Thus.” And even “Thus” is false; it would imply limit, a defined form: to know This is to be able to reject both the “Thus” and the “Not-Thus,” either of which classes among Beings to which alone Manner of Being can attach.

A “Thus” is something that attaches to everything in the world of things: standing before the indefinable you may name any of these sequents but you must say This is none of them: at most it is to be conceived as the total power towards things, supremely self-concentred, being what it wills to be or rather projecting into existence what it wills, itself higher than all will, will a thing beneath it. In a word it neither willed its own “Thus” — as something to conform to — nor did any other make it “Thus.”

[10] Καὶ τοίνυν καὶ ἐρωτῆσαι χρή τὸν λέγοντα τὸ οὕτω συνέβη, πῶς ἂν ἀξιῶσαι ψεῦδος εἶναι τὸ συνέβη, εἴ τι εἴη, καὶ πῶς ἂν τις ἀφέλοι τὸ συνέβη. Καὶ εἴ τις εἴη φύσις, τότε φήσκει οὐκ ἐφαρμόζειν τὸ συνέβη. Εἰ γὰρ τὴν τῶν ἄλλων ἀφαιροῦσαν τὸ οὕτω συνέβη ἀνατίθῃσι τύχηι, ποῦ ποτε τὸ μὴ ἐκ τύχης εἶναι γένοιτο; Ἀφαιρεῖ δὲ τὸ ὥς ἔτυχεν αὕτη ἡ ἀρχὴ τῶν ἄλλων εἶδος καὶ πέρας καὶ μορφήν διδοῦσα, καὶ οὐκ ἔστιν ἐν τοῖς οὕτω κατὰ λόγον γινομένοις τύχηι ἀναθεῖναι, ἀλλ’ αὐτὸ τοῦτο λόγῳ τὴν αἰτίαν, ἐν δὲ τοῖς μὴ

προηγούμενως καὶ μὴ ἀκολουθῶς, ἀλλὰ συμπτώμασιν, ἢ τύχῃ. Τὴν δὴ ἀρχὴν παντὸς λόγου τε καὶ τάξεως καὶ ὅρου πῶς ἂν τις τὴν τούτου ὑπόστασιν ἀναθεῖν τύχῃ; Καὶ μὴν πολλῶν μὲν ἡ τύχῃ κυρία, νοῦ δὲ καὶ λόγου καὶ τάξεως εἰς τὸ γεννᾶν ταῦτα οὐ κυρία· ὅπου καὶ ἐναντίον γε δοκεῖ λόγῳ εἶναι τύχῃ, πῶς ἂν γεννήτειρα αὐτοῦ γένοιτο; Εἰ οὖν μὴ γεννᾶι νοῦν τύχῃ, οὐδὲ τὸ πρὸ νοῦ οὐδὲ τὸ κρεῖττον νοῦ· οὔτε γὰρ εἶχεν ὅθεν γεννήσει, οὔτε ἦν τὸ παράπαν αὕτη οὐδ' ὅλως ἐν τοῖς αἰδίοις. Εἰ οὖν μηδὲν πρὸ ἐκείνου, αὐτὸς δὲ πρῶτος, στήναι ἐνταῦθα δεῖ καὶ μηδὲν ἔτι περὶ αὐτοῦ λέγειν, ἀλλὰ τὰ μετ' αὐτὸ ζητεῖν πῶς ἐγένετο, αὐτὸ δὲ μηκέτι ὅπως, ὅτι ὄντως τοῦτο μὴ ἐγένετο. Τί οὖν, εἰ μὴ ἐγένετο, ἔστι δὲ οἷός ἐστιν, οὐκ ὦν τῆς αὐτοῦ οὐσίας κύριος; Καὶ εἰ μὴ οὐσίας δέ, ἀλλ' ὦν ὅς ἐστιν, οὐχ ὑποστήσας ἑαυτόν, χρώμενος δὲ ἑαυτῷ οἷός ἐστιν, ἐξ ἀνάγκης τοῦτο ἂν εἴη, ὅ ἐστι, καὶ οὐκ ἂν ἄλλως. Ἡ οὐχ ὅτι οὐκ ἄλλως, οὕτως, ἀλλ' ὅτι τὸ ἄριστον οὕτως. Πρὸς μὲν γὰρ τὸ βέλτιον ἐλθεῖν οὐ πᾶν αὐτεξούσιον, πρὸς δὲ τὸ χεῖρον ἐλθεῖν οὐδὲν ὑπ' ἄλλου κεκώλυται. Ἀλλ' ὅτι μὴ ἦλθε, παρ' αὐτοῦ οὐκ ἐλήλυθεν, οὐ τῷ κεκωλύσθαι, ἀλλὰ τῷ αὐτὸ εἶναι, ὃ μὴ ἐλήλυθε· καὶ τὸ ἀδύνατον ἐλθεῖν πρὸς τὸ χεῖρον οὐκ ἀδυναμίαν σημαίνει τοῦ μὴ ἦκοντος, ἀλλὰ παρ' αὐτοῦ καὶ δι' αὐτὸν τὸ μὴ ἦκειν. Καὶ τὸ μὴ ἦκειν πρὸς μηδὲν ἄλλο τὴν ὑπερβολὴν τῆς δυνάμεως ἐν αὐτῷ ἔχει, οὐκ ἀνάγκῃ κατελιγμένου, ἀλλ' αὐτοῦ ἀνάγκης τῶν ἄλλων οὔσης καὶ νόμου. Αὐτὴν οὖν ἡ ἀνάγκη ὑπέστησεν; ἢ οὐδὲ ὑπέστη τῶν ἄλλων ὑποστάντων τῶν μετ' αὐτὸ δι' αὐτό. Τὸ οὖν πρὸ ὑποστάσεως πῶς ἂν ἢ ὑπ' ἄλλου ἢ ὑφ' αὐτοῦ ὑπέστη;

10. The upholder of Happening must be asked how this false happening can be supposed to have come about, taking it that it did, and how the happening, then, is not universally prevalent. If there is to be a natural scheme at all, it must be admitted that this happening does not and cannot exist: for if we attribute to chance the Principle which is to eliminate chance from all the rest, how can there ever be anything independent of chance? And this Nature does take away the chanced from the rest, bringing in form and limit and shape. In the case of things thus conformed to reason the cause cannot be identified with chance but must lie in that very reason; chance must be kept for what occurs apart from choice and sequence and is purely concurrent. When we come to the source of all reason, order and limit, how can we attribute the reality there to chance? Chance is no doubt master of many things but is not master of Intellectual-Principle, of reason, of order, so as to bring them into being. How could chance, recognised as the very opposite of reason, be its Author? And if it does not produce Intellectual-Principle, then certainly not that which precedes and surpasses that Principle. Chance, besides, has no means of producing, has no being at all, and, assuredly, none in the Eternal.

Since there is nothing before Him who is the First, we must call a halt; there is nothing to say; we may enquire into the origin of his sequents but not of Himself who has no origin.

But perhaps, never having come to be but being as He is, He is still not

master of his own essence: not master of his essence but being as He is, not self-originating but acting out of his nature as He finds it, must He not be of necessity what He is, inhibited from being otherwise?

No: What He is, He is not because He could not be otherwise but because so is best. Not everything has power to move towards the better though nothing is prevented by any external from moving towards the worse. But that the Supreme has not so moved is its own doing: there has been no inhibition; it has not moved simply because it is That which does not move; in this stability the inability to degenerate is not powerlessness; here permanence is very Act, a self-determination. This absence of declination comports the fulness of power; it is not the yielding of a being held and controlled but the Act of one who is necessity, law, to all.

Does this indicate a Necessity which has brought itself into existence? No: there has been no coming into being in any degree; This is that by which being is brought to all the rest, its sequents. Above all origins, This can owe being neither to an extern nor to itself.

[11] Ἀλλὰ τὸ μὴ ὑποστὰν τοῦτο τί; Ἡ σιωπήσαντας δεῖ ἀπελθεῖν, καὶ ἐν ἀπόρῳ τῇ γνώμῃ θεμένους μηδὲν ἔτι ζητεῖν. Τί γὰρ ἂν τις καὶ ζητήσκειν εἰς οὐδὲν ἔτι ἔχων προελθεῖν πάσης ζητήσεως εἰς ἀρχὴν ἰούσης καὶ ἐν τῷ τοιούτῳ ἰσταμένης; Πρὸς δὲ τοῦτοις ζητήσιν ἅπασαν χρὴ νομίζειν ἢ τοῦ τί ἐστὶν εἶναι ἢ τοῦ οἶον ἢ τοῦ διὰ τί ἢ τοῦ εἶναι. Τὸ μὲν οὖν εἶναι, ὡς λέγομεν ἐκεῖνο εἶναι, ἐκ τῶν μετ' αὐτό. Τὸ δὲ διὰ τί ἀρχὴν ἄλλην ζητεῖ· ἀρχῆς δὲ τῆς πάσης οὐκ ἔστιν ἀρχή. Τὸ δὲ οἷόν ἐστι ζητεῖν τί συμβέβηκεν αὐτῷ, ᾧ συμβέβηκε μηδέν. Τὸ δὲ τί ἐστι δηλοῖ μᾶλλον τὸ μηδὲν δεῖν περὶ αὐτοῦ ζητεῖν, αὐτὸ μόνον εἰ δυνατόν αὐτοῖς λαβόντας, ἐν τῷ μηδὲν αὐτῷ θεμιτὸν εἶναι προσ- ἄπτειν μαθόντας. Ὅλως δὲ εἰκόκαμεν ταύτην τὴν ἀπορίαν ἐνθυμηθῆναι, περὶ ταύτης τῆς φύσεως οἷπερ ἐνεθυμήθημεν, ἐκ τοῦ πρῶτον μὲν τίθεσθαι χώραν καὶ τόπον, ὥσπερ τι χάος, εἴτα χώρας ἤδη οὔσης ἐπαγαγεῖν ταύτην τὴν φύσιν εἰς τὸν ἐν τῇ φαντασίᾳ ἡμῶν γεγονότα ἢ ὄντα τόπον, εἰσάγοντας δὲ αὐτὸν εἰς τὸν τοιοῦτον τόπον οὕτω τοι ζητεῖν, οἷον πόθεν καὶ πῶς ἐλήλυθεν ἐνταῦθα, καὶ ὡς περὶ ἔπηλυν ὄντα ἐζητηκέναι αὐτοῦ τὴν παρουσίαν καὶ οἷον τὴν οὐσίαν, καὶ δὴ καὶ ὥσπερ ἐκ τινος βάθους ἢ ἐξ ὕψους τινὸς ἐνθάδε ἐρρίφθαι. Διόπερ δεῖ τὸ αἴτιον τῆς ἀπορίας ἀνελόντα ἐξω ποιήσασθαι τῆς ἐπιβολῆς τῆς πρὸς αὐτὸ πάντα τόπον καὶ μηδὲ ἐν ὁττωῖον τίθεσθαι αὐτό, μήτε ἀεὶ κείμενον ἐν αὐτῷ καὶ ἰδρυμένον μήτε ἐληλυθότα, ἀλλ' ὄντα μόνον, ὡς ἔστι, λεγόμενον ὑπ' ἀνάγκης τῶν λόγων εἶναι, τὸν δὲ τόπον, ὥσπερ καὶ τὰ ἄλλα, ὕστερον καὶ ὕστερον ἀπάντων. Τὸ οὖν ἄτοπον τοῦτο νοοῦντες, ὡς νοοῦμεν, οὐδὲν περὶ αὐτὸ ἔτι τιθέντες οἷον κύκλῳ οὐδὲ περιλαβεῖν ἔχοντες ὅσος, οὐδὲ τὸ ὅσον αὐτῷ συμβεβηκέναι φήσομεν· οὐ μὴν οὐδὲ τὸ ποιόν· οὐδὲ γὰρ μορφή τις περὶ αὐτὸν οὐδὲ νοητὴ ἂν εἴη· οὐδὲ τὸ πρὸς ἄλλο· ἐφ' αὐτοῦ γὰρ καὶ ὑφέστηκε, πρὶν ἄλλο. Τί ἂν οὖν ἔτι εἴη τὸ οὕτω συνέβη; ἢ πῶς φθεγξόμεθα τοῦτο, ὅτι καὶ τὰ ἄλλα ἐν ἀφαιρέσει πάντα τὰ περὶ τούτου λεγόμενα; Ὡστε ἀληθὲς μᾶλλον οὐ τὸ οὕτω συνέβη, ἀλλὰ τὸ οὐδὲ οὕτω συνέβη, ὅπου καὶ τὸ οὐδὲ συνέβη ὅλως.

11. But this Unoriginating, what is it?

We can but withdraw, silent, hopeless, and search no further. What can we look for when we have reached the furthest? Every enquiry aims at a first and, that attained, rests.

Besides, we must remember that all questioning deals with the nature of a thing, its quality, its cause or its essential being. In this case the being — in so far as we can use the word — is knowable only by its sequents: the question as to cause asks for a principle beyond, but the principle of all has no principle; the question as to quality would be looking for an attribute in that which has none: the question as to nature shows only that we must ask nothing about it but merely take it into the mind if we may, with the knowledge gained that nothing can be permissibly connected with it.

The difficulty this Principle presents to our mind in so far as we can approach to conception of it may be exhibited thus:

We begin by posing space, a place, a Chaos; into this existing container, real or fancied, we introduce God and proceed to enquire: we ask, for example, whence and how He comes to be there: we investigate the presence and quality of this new-comer projected into the midst of things here from some height or depth. But the difficulty disappears if we eliminate all space before we attempt to conceive God: He must not be set in anything either as enthroned in eternal immanence or as having made some entry into things: He is to be conceived as existing alone, in that existence which the necessity of discussion forces us to attribute to Him, with space and all the rest as later than Him — space latest of all. Thus we conceive as far as we may, the spaceless; we abolish the notion of any environment: we circumscribe Him within no limit; we attribute no extension to Him; He has no quality since no shape, even shape Intellectual; He holds no relationship but exists in and for Himself before anything is.

How can we think any longer of that “Thus He happened to be”? How make this one assertion of Him of whom all other assertion can be no more than negation? It is on the contrary nearer the truth to say “Thus He has happened not to be”: that contains at least the utter denial of his happening.

[12] Τί οὖν; Οὐκ ἔστιν ὃ ἐστι; Τοῦ δὲ εἶναι ὃ ἐστιν ἢ τοῦ ἐπέκεινα εἶναι ἄρα γε κύριος αὐτός; Πάλιν γὰρ ἡ ψυχὴ οὐδὲν τι πεισθεῖσα τοῖς εἰρηνέμοις ἀπορός ἐστι. Λεκτέον τοίνυν πρὸς ταῦτα ὧδε, ὡς ἕκαστος μὲν ἡμῶν κατὰ μὲν τὸ σῶμα πόρρω ἂν εἴη οὐσίας, κατὰ δὲ τὴν ψυχὴν καὶ ὁ μάλιστα ἐσμεν μετέχομεν οὐσίας καὶ ἐσμέν τις οὐσία, τοῦτο δὲ ἐστιν οἶον σύνθετόν τι ἐκ διαφορᾶς καὶ οὐσίας. Οὐκουν κυρίως οὐσία οὐδ’ αὐτοουσία· διὸ οὐδὲ κύριοι τῆς αὐτῶν οὐσίας. Ἄλλο γάρ πως ἡ οὐσία καὶ ἡμεῖς ἄλλο, καὶ κύριοι οὐχ ἡμεῖς τῆς αὐτῶν οὐσίας, ἀλλ’ ἡ οὐσία αὐτὸ ἡμῶν, εἴπερ αὕτη καὶ τὴν διαφορὰν προστίθῃσιν. Ἀλλ’ ἐπειδὴ ὅπερ κύριον ἡμῶν ἡμεῖς πῶς ἐσμεν, οὕτω τοι οὐδὲν ἦττον καὶ ἐνταῦθα λεγοίμεθα ἂν αὐτῶν κύριοι. Οὐ δέ γε παντελῶς ἐστιν ὃ ἐστιν αὐτοουσία, καὶ οὐκ ἄλλο μὲν αὐτό, ἄλλο δὲ ἡ οὐσία αὐτοῦ,

ἐνταῦθα ὅπερ ἐστὶ, τούτου ἐστὶ καὶ κύριον καὶ οὐκέτι εἰς ἄλλο, ἧ ἔστι καὶ ἡ ἐστὶν οὐσία. Καὶ γὰρ αὖ ἀφείθη κύριον εἶναι αὐτοῦ, ἧ ὁ πρῶτον εἰς οὐσίαν. Τὸ δὲ πεποιηκὸς ἐλευθέρον τὴν οὐσίαν, πεφυκὸς δηλονότι ποιεῖν ἐλευθέρον καὶ ἐλευθεροποιὸν ἂν λεχθέν, τίτιν ἂν δοῦλον εἶη, εἴπερ ὅλως καὶ θεμιτὸν φθέγγεσθαι; Τὸ δὲ τῇ αὐτοῦ οὐσίαι; Ἀλλὰ καὶ αὕτη παρ' αὐτοῦ ἐλευθέρα καὶ ὑστέρα, καὶ αὐτὸ οὐκ ἔχον οὐσίαν. Εἰ μὲν οὖν ἐστὶ τις ἐνέργεια ἐν αὐτῷ καὶ ἐν τῇ ἐνεργείᾳ αὐτὸν θησόμεθα, οὐδ' ἂν διὰ τοῦτο εἶη ἂν ἕτερον αὐτοῦ καὶ οὐκ αὐτὸς αὐτοῦ κύριος, ἀφ' οὗ ἡ ἐνέργεια, ὅτι μὴ ἕτερον ἐνέργεια καὶ αὐτός. Εἰ δ' ὅλως ἐνέργειαν οὐ δώσομεν ἐν αὐτῷ εἶναι, ἀλλὰ τὰλλα περὶ αὐτὸν ἐνεργοῦντα τὴν ὑπόστασιν ἴσχειν, ἔτι μᾶλλον οὔτε τὸ κύριον οὔτε τὸ κυριεύμενον ἐκεῖ εἶναι δώσομεν. Ἀλλ' οὐδὲ τὸ αὐτοῦ κύριος, οὐχ ὅτι ἄλλο αὐτοῦ κύριον, ἀλλ' ὅτι τὸ αὐτοῦ κύριον τῇ οὐσίαι ἀπέδομεν, τὸ δὲ ἐν τιμιωτέρῳ ἢ κατὰ τοῦτο ἐθέμεθα. Τί οὖν τὸ ἐν τιμιωτέρῳ τοῦ ὅ ἐστιν αὐτοῦ κύριον; Ἡ ὅτι, ἐπειδὴ οὐσία καὶ ἐνέργεια ἐκεῖ δύο πως ὄντα ἐκ τῆς ἐνεργείας τὴν ἔννοιαν ἐδίδου τοῦ κυρίου, τοῦτο δὲ ἦν τῇ οὐσίαι ταυτόν, διὰ τοῦτο καὶ χωρὶς ἐγένετο τὸ κύριον εἶναι καὶ αὐτὸ αὐτοῦ ἐλέγετο κύριον. Ὅπου δὲ οὐ δύο ὡς ἔν, ἀλλὰ ἔν – ἡ γὰρ ἐνέργεια μόνον ἢ οὐδ' ὅλως ἐνέργεια – οὐδὲ τὸ κύριον αὐτοῦ ὁρθῶς.

12. Yet, is not God what He is? Can He, then, be master of being what He is or master to stand above Being? The mind utterly reluctant returns to its doubt: some further considerations, therefore, must be offered:

In us the individual, viewed as body, is far from reality; by soul which especially constitutes the being we participate in reality, are in some degree real. This is a compound state, a mingling of Reality and Difference, not, therefore reality in the strictest sense, not reality pure. Thus far we are not masters of our being; in some sense the reality in us is one thing and we another. We are not masters of our being; the real in us is the master, since that is the principle establishing our characteristic difference; yet we are again in some sense that which is sovereign in us and so even on this level might in spite of all be described as self-disposing.

But in That which is wholly what it is — self-existing reality, without distinction between the total thing and its essence — the being is a unit and is sovereign over itself; neither the being nor the essence is to be referred to any extern. Besides, the very question as to self-disposal falls in the case of what is First in reality; if it can be raised at all, we must declare that there can be no subjection whatever in That to which reality owes its freedom, That in whose nature the conferring of freedom must clearly be vested, preeminently to be known as the liberator.

Still, is not this Principle subject to its essential Being? On the contrary, it is the source of freedom to Being.

Even if there be Act in the Supreme — an Act with which it is to be identified — this is not enough to set up a duality within it and prevent it being entirely master of that self from which the Act springs; for the Act is

not distinct from that self. If we utterly deny Act in it — holding that Act begins with others moving about it — we are all the less able to allow either self-mastery or subjection in it: even self-mastery is absent here, not that anything else is master over it but that self-mastery begins with Being while the Supreme is to be set in a higher order.

But what can there be higher than that which is its own master?

Where we speak of self-mastery there is a certain duality, Act against essence; from the exercise of the Act arises the conception of the mastering principle — though one identical with the essence — hence arises the separate idea of mastery, and the being concerned is said to possess self-mastery. Where there is no such duality joining to unity but solely a unity pure — either because the Act is the whole being or because there is no Act at all — then we cannot strictly say that the being has this mastery of self.

[13] Ἀλλ' εἰ καὶ τὰ ὀνόματα ταῦτα ἐπάγειν δεῖ οὐκ ὀρθῶς τοῦ ζητουμένου, πάλιν αὖ λεγέσθω, ὥς τὰ μὲν ὀρθῶς εἴρηται, ὅτι οὐ ποιητέον οὐδ' ὥς εἰς ἐπίνοιαν δύο, τὰ δὲ νῦν τῆς πειθοῦς χάριν καὶ τι παρανοητέον ἐν τοῖς λόγοις. Εἰ γὰρ δοίημεν ἐνεργείας αὐτῶι, τὰς δ' ἐνεργείας αὐτοῦ οἶον βουλήσει αὐτοῦ — οὐ γὰρ ἀβουλῶν ἐνεργεῖ — αἱ δὲ ἐνέργειαι ἡ οἶον οὐσία αὐτοῦ, ἡ βούλησις αὐτοῦ καὶ ἡ οὐσία ταυτὸν ἔσται. Εἰ δὲ τοῦτο, ὥς ἄρα ἐβούλετο, οὕτω καὶ ἔστιν. Οὐ μᾶλλον ἄρα ὥς πέφυκε βούλεται τε καὶ ἐνεργεῖ, ἢ ὥς βούλεται τε καὶ ἐνεργεῖ ἡ οὐσία ἐστὶν αὐτοῦ. Κύριος ἄρα πάντῃ ἑαυτοῦ ἐφ' ἑαυτῶι ἔχων καὶ τὸ εἶναι. Ἴδε δὴ καὶ τόδε· τῶν ὄντων ἕκαστον ἐφιέμενον τοῦ ἀγαθοῦ βούλεται ἐκεῖνο μᾶλλον ἢ ὃ ἐστὶν εἶναι, καὶ τότε μάλιστα οἶεται εἶναι, ὅταν τοῦ ἀγαθοῦ μεταλάβῃ, καὶ ἐν τῶι τοιούτῳ αἰρεῖται ἑαυτῶι ἕκαστον τὸ εἶναι καθόσον ἂν παρὰ τοῦ ἀγαθοῦ ἰσχυρῇ, ὥς τῆς τοῦ ἀγαθοῦ φύσεως ἑαυτῶι δηλονότι πολὺ πρότερον αἰρετῆς οὐσης, εἴπερ τὸ ὅση μοῖρα ἀγαθοῦ παρ' ἄλλῳι αἰρετωτάτῃ, καὶ οὐσία ἐκούσιος καὶ παραγενομένη θελήσει καὶ ἐν καὶ ταυτὸν οὔσα θελήσει καὶ διὰ θελήσεως ὑποστᾶσα. Καὶ ἕως μὲν τὸ ἀγαθὸν μὴ εἶχεν ἕκαστον, ἠθέλησεν ἄλλο, ἧ δὲ ἔσχεν, ἑαυτὸ τε θέλει ἤδη καὶ ἔστιν οὔτε κατὰ τύχην ἢ τοιαύτῃ παρουσία οὔτε ἔξω τῆς βουλήσεως αὐτοῦ ἡ οὐσία, καὶ τούτῳ καὶ ὀρίζεται καὶ ἑαυτῆς ἐστὶ τούτῳ. Εἰ οὖν τούτῳ αὐτὸ τι ἕκαστον ἑαυτὸ ποιεῖ, δῆλον δήπου γίνεται ἤδη, ὥς ἐκεῖνο ἂν εἴῃ ἑαυτῶι τοιούτον πρῶτως, ὧι καὶ τὰ ἄλλα ἑαυτοῖς ἐστὶν εἶναι, καὶ σύνεστιν αὐτοῦ τῇ οἶον οὐσίαι ἡ θέλησις τοῦ οἶον τοιούτον εἶναι, καὶ οὐκ ἔστιν αὐτὸν λαβεῖν ἄνευ τοῦ θέλῃν ἑαυτῶι ὅπερ ἐστί, καὶ σύνδρομος αὐτὸς ἑαυτῶι θέλων αὐτὸς εἶναι καὶ τοῦτο ὧν, ὅπερ θέλει, καὶ ἡ θέλησις καὶ αὐτὸς ἐν, καὶ τούτῳ οὐχ ἦττον ἐν, ὅτι μὴ ἄλλο αὐτός, ὅπερ ἔτυχεν, ἄλλο δὲ τὸ ὥς ἐβουλήθη ἂν. Τί γὰρ ἂν καὶ ἠθέλησεν ἢ τοῦτο, ὃ ἐστι; Καὶ γὰρ εἰ ὑποθοίμεθα ἐλέσθαι αὐτῶι ὃ τι θέλοι γενέσθαι, καὶ ἐξεῖναι αὐτῶι ἀλλάξασθαι τὴν αὐτοῦ φύσιν εἰς ἄλλο, μὴτ' ἂν ἄλλο τι γενέσθαι βουλευθῆναι, μὴτ' ἂν ἑαυτῶι τι μέμψασθαι ὥς ὑπὸ ἀνάγκης τοῦτο ὄν, ὃ ἐστὶ, τοῦτο τὸ αὐτὸς εἶναι ὅπερ αὐτὸς ἀεὶ ἠθέλησε καὶ θέλει. Ἔστι γὰρ ὄντως ἡ ἀγαθοῦ φύσις θέλησις αὐτοῦ οὐ δεδεκασμένου οὐδὲ τῇ ἑαυτοῦ φύσει ἐπισπωμένου, ἀλλ' ἑαυτὸν ἐλομένου, ὅτι μηδὲ ἦν ἄλλο, ἵνα πρὸς ἐκεῖνο ἐλθῇ. Καὶ μὴν κἀκεῖνο ἂν τις λέγοι, ὥς ἐν τῇ αὐτῶν ἕκαστον τὰ ἄλλα

οὐσίαι οὐ περιεῖληφε τὸν λόγον τὸν τοῦ ἀρέσκεσθαι αὐτῶν· καὶ γὰρ ἂν καὶ δυσχεραῖνοι τι αὐτό. Ἐν δὲ τῇ τοῦ ἀγαθοῦ ὑποστάσει ἀνάγκη τὴν αἵρεσιν καὶ τὴν αὐτοῦ θέλησιν ἐμπεριειλημμένην εἶναι ἢ σχολῇ γ' ἂν ἄλλωι ὑπάρχοι ἑαυτῶι ἀρεστῶι εἶναι, ἃ μετουσίαι ἢ ἀγαθοῦ φαντασίαι ἀρέσκονται αὐτοῖς. Δεῖ δὲ συγχωρεῖν τοῖς ὀνόμασιν, εἴ τις περὶ ἐκείνου λέγων ἐξ ἀνάγκης ἐνδείξεως ἔνεκα αὐτοῖς χρῆται, ἃ ἀκριβεῖαι οὐκ ἐῷμεν λέγεσθαι· λαμβανέτω δὲ καὶ τὸ οἶον ἐφ' ἐκάστου. Εἰ οὖν ὑφέστηκε τὸ ἀγαθὸν καὶ συνυφίστησιν αὐτὸ ἡ αἵρεσις καὶ ἡ βούλησις – ἄνευ γὰρ τούτων οὐκ ἔσται – δεῖ δὲ τοῦτο μὴ πολλὰ εἶναι, συνακτέον ὥς ἐν τὴν βούλησιν καὶ τὴν οὐσίαν καὶ τὸ θέλειν· τὸ δὲ θέλειν [εἰ] παρ' αὐτοῦ, ἀνάγκη παρ' αὐτοῦ καὶ τὸ εἶναι αὐτῶι εἶναι, ὥστε αὐτὸν πεποιηκέναι αὐτὸν ὁ λόγος ἀνεῦρεν. Εἰ γὰρ ἡ βούλησις παρ' αὐτοῦ καὶ οἶον ἔργον αὐτοῦ, αὕτη δὲ ταῦτόν τῇ ὑποστάσει αὐτοῦ, αὐτὸς ἂν οὕτως ὑποστήσας ἂν εἴη αὐτόν· ὥστε οὐχ ὅπερ ἔτυχεν ἔστιν, ἀλλ' ὅπερ ἐβουλήθη αὐτός.

13. Our enquiry obliges us to use terms not strictly applicable: we insist, once more, that not even for the purpose of forming the concept of the Supreme may we make it a duality; if now we do, it is merely for the sake of conveying conviction, at the cost of verbal accuracy.

If, then, we are to allow Activities in the Supreme and make them depend upon will — and certainly Act cannot There be will-less and these Activities are to be the very essence, then will and essence in the Supreme must be identical. This admitted, as He willed to be so He is; it is no more true to say that He wills and acts as His nature determines than that His essence is as He wills and acts. Thus He is wholly master of Himself and holds His very being at His will.

Consider also that every being in its pursuit of its good seeks to be that good rather than what it is it judges itself most truly to be when it partakes of its good: in so far as it thus draws on its good its being is its choice: much more, then, must the very Principle, The Good, be desirable in itself when any fragment of it is very desirable to the extern and becomes the chosen essence promoting that extern's will and identical with the will that gave the existence?

As long as a thing is apart from its good it seeks outside itself; when it holds its good it itself as it is: and this is no matter of chance; the essence now is not outside of the will; by the good it is determined, by the good it is in self-possession.

If then this Principle is the means of determination to everything else, we see at once that self-possession must belong primally to it, so that, through it, others in their turn may be self-belonging: what we must call its essence comports its will to possess such a manner of being; we can form no idea of it without including in it the will towards itself as it is. It must be a consistent self willing its being and being what it wills; its will and itself must be one thing, all the more one from the absence of distinction between a given nature

and one which would be preferred. What could The Good have wished to be other than what it is? Suppose it had the choice of being what it preferred, power to alter the nature, it could not prefer to be something else; it could have no fault to find with anything in its nature, as if that nature were imposed by force; The Good is what from always it wished and wishes to be. For the really existent Good is a willing towards itself, towards a good not gained by any wiles or even attracted to it by force of its nature; The Good is what it chose to be and, in fact, there was never anything outside it to which it could be drawn.

It may be added that nothing else contains in its essence the principle of its own satisfaction; there will be inner discord: but this hypostasis of the Good must necessarily have self-option, the will towards the self; if it had not, it could not bring satisfaction to the beings whose contentment demands participation in it or imagination of it.

Once more, we must be patient with language; we are forced to apply to the Supreme terms which strictly are ruled out; everywhere we must read “So to speak.” The Good, then, exists; it holds its existence through choice and will, conditions of its very being: yet it cannot be a manifold; therefore the will and the essential being must be taken as one identity; the act of the will must be self-determined and the being self-caused; thus reason shows the Supreme to be its own Author. For if the act of will springs from God Himself and is as it were His operation and the same will is identical with His essence, He must be self-established. He is not, therefore, “what He has happened to be” but what He has willed to be.

[14] Ἔτι δὲ ὁρᾶν δεῖ καὶ ταύτη· ἕκαστον τῶν λεγομένων εἶναι ἢ ταυτόν ἐστι τῷ εἶναι αὐτοῦ, ἢ ἕτερον· οἷον ἄνθρωπος ὅδε ἕτερος, καὶ τὸ ἀνθρώπῳ εἶναι ἄλλο· μετέχει γε μὴν ὁ ἄνθρωπος τοῦ ὅ ἐστιν ἀνθρώπῳ εἶναι. Ψυχὴ δὲ καὶ τὸ ψυχῇ εἶναι ταυτόν, εἰ ἄπλουν ψυχὴ καὶ μὴ κατ’ ἄλλου, καὶ ἄνθρωπος αὐτὸ καὶ τὸ ἀνθρώπῳ εἶναι. Καὶ τὸ μὲν ἂν κατὰ τύχην γένοιτο ἄνθρωπος, ὅσῳ ἕτερον τοῦ ἀνθρώπῳ εἶναι, τὸ δὲ ἀνθρώπῳ εἶναι οὐκ ἂν γένοιτο κατὰ τύχην· τοῦτο δ’ ἐστὶ παρ’ αὐτοῦ ἄνθρωπος αὐτό. Εἰ δὴ τὸ ἀνθρώπῳ εἶναι παρ’ αὐτοῦ καὶ οὐ κατὰ τύχην τοῦτο οὐδὲ συμβέβηκε, πῶς ἂν τὸ ὑπὲρ τὸ ἀνθρώπος αὐτό, τὸ γεννητικὸν τοῦ ἀνθρώπου αὐτό, καὶ οὗ τὰ ὄντα πάντα, κατὰ τύχην ἂν λέγοιτο, φύσις ἀπλουστέρα τοῦ ἀνθρώπου εἶναι καὶ τοῦ ὅλως τὸ ὄν εἶναι; Ἔτι πρὸς τὸ ἀπλουν ἰόντι οὐκ ἔστι συναφέρειν τὴν τύχην, ὥστε καὶ εἰς τὸ ἀπλουστάτον ἀδύνατον ἀναβαίνειν τὴν τύχην. Ἔτι δὲ κάκεινο ἀναμνησθῆναι προσήκει ἤδη που εἰρημένον, ὥς ἕκαστον τῶν κατὰ ἀλήθειαν ὄντων καὶ ὑπ’ ἐκείνης τῆς φύσεως ἐλθόντων εἰς ὑπόστασιν, καὶ εἴ τι δὲ ἐν τοῖς αἰσθητοῖς τοιοῦτον, τῷ ἀπ’ ἐκείνων τοιοῦτον· λέγω δὲ τὸ τοιοῦτον τὸ σὺν αὐτῶν τῇ οὐσίᾳ ἔχειν καὶ τῆς ὑποστάσεως τὴν αἰτίαν, ὥστε τὸν ὕστερον θεατὴν ἐκάστου ἔχειν εἰπεῖν, διὸ ἕκαστον τῶν ἐνυπαρχόντων, οἷον διὰ τί ὀφθαλμὸς καὶ διὰ τί πόδες τοῖσδε τοιοῖδε, καὶ τὴν αἰτίαν συναπογεννῶσαν ἕκαστον μέρος ἐκάστου εἶναι καὶ δι’ ἄλληλα τὰ μέρη εἶναι. Διὰ τί πόδες εἰς μήκος; Ὅτι καὶ τότε τοιόνδε καὶ ὅτι πρόσωπον τοιόνδε, καὶ πόδες τοιοῖδε. Καὶ ὅλως ἢ

πρὸς ἄλληλα πάντων συμφωνία ἀλλήλοις αἰτία· καὶ τὸ διὰ τί τόδε, ὅτι τοῦτ' ἔστι τὸ ἀνθρώπῳ εἶναι· ὥστε ἐν καὶ τὸ αὐτὸ τὸ εἶναι καὶ τὸ αἴτιον. Ταῦτα δὲ ἐκ μιᾶς πηγῆς οὕτως ἦλθεν οὐ λελογισμένης, ἀλλὰ παρεχούσης ὅλον ἀθρόον τὸ διὰ τί καὶ τὸ εἶναι. Πηγὴ οὖν τοῦ εἶναι καὶ τοῦ διὰ τί εἶναι ὁμοῦ ἄμφω διδοῦσα· ἀλλὰ οἷα τὰ γινόμενα, πολὺ ἀρχετυπώτερον καὶ ἀληθέστερον καὶ μᾶλλον ἢ κατ' ἐκείνα πρὸς τὸ βέλτιον τὸ ἀφ' οὗ ταῦτα. Εἰ οὖν μηδὲν εἰκῇ μηδὲ κατὰ τύχην μηδὲ τὸ συνέβη γὰρ οὕτως τῶν ὅσα τὰς αἰτίας ἐν αὐτοῖς ἔχει, ἔχει δὲ τὰ ἐξ αὐτοῦ ἅπαντα, λόγου ὢν καὶ αἰτίας καὶ οὐσίας αἰτιώδους πατήρ, ἃ δὴ πάντα πόρρω ὑπάρχει τύχης, εἴη ἂν ἀρχὴ καὶ οἷον παράδειγμα τῶν ὅσα μὴ κεκοινώνηκε τύχηι, τὸ ὄντως καὶ τὸ πρῶτον, ἀμιγῆς τύχαις καὶ αὐτομάτῳ καὶ συμβάσει, αἴτιον ἑαυτοῦ καὶ παρ' αὐτοῦ καὶ δι' αὐτὸν αὐτός· καὶ γὰρ πρῶτως αὐτὸς καὶ ὑπερόντως αὐτός.

14. Another approach: Everything to which existence may be attributed is either one with its essence or distinct from it. Thus any given man is distinct from essential man though belonging to the order Man: a soul and a soul's essence are the same — that is, in case of soul pure and unmingled — Man as type is the same as man's essence; where the thing, man, and the essence are different, the particular man may be considered as accidental; but man, the essence, cannot be so; the type, Man, has Real Being. Now if the essence of man is real, not chanced or accidental, how can we think That to be accidental which transcends the order man, author of the type, source of all being, a principle more nearly simplex than man's being or being of any kind? As we approach the simplex, accident recedes; what is utterly simplex accident never touches at all.

Further we must remember what has been already said, that where there is true being, where things have been brought to reality by that Principle — and this is true of whatsoever has determined condition within the order of sense — all that reality is brought about in virtue of something emanating from the divine. By things of determined condition I mean such as contain, inbound with their essence, the reason of their being as they are, so that, later, an observer can state the use for each of the constituent parts — why the eye, why feet of such and such a kind to such and such a being — and can recognise that the reason for the production of each organ is inherent in that particular being and that the parts exist for each other. Why feet of a certain length? Because another member is as it is: because the face is as it is, therefore the feet are what they are: in a word the mutual determinant is mutual adaptation and the reason of each of the several forms is that such is the plan of man.

Thus the essence and its reason are one and the same. The constituent parts arise from the one source not because that source has so conceived each separately but because it has produced simultaneously the plan of the thing and its existence. This therefore is author at once of the existence of things and of their reasons, both produced at the one stroke. It is in correspondence with the things of process but far more nearly archetypal and authentic and in

a closer relation with the Better, their source, than they can be.

Of things carrying their causes within, none arises at hazard or without purpose; this “So it happened to be” is applicable to none. All that they have comes from The Good; the Supreme itself, then, as author of reason, of causation, and of causing essence — all certainly lying far outside of chance — must be the Principle and as it were the exemplar of things, thus independent of hazard: it is, the First, the Authentic, immune from chance, from blind effect and happening: God is cause of Himself; for Himself and of Himself He is what He is, the first self, transcendently The Self.

[15] Καὶ ἐράσιμιον καὶ ἔρως ὁ αὐτὸς καὶ αὐτοῦ ἔρως, ἅτε οὐκ ἄλλως καλὸς ἢ παρ’ αὐτοῦ καὶ ἐν αὐτῷ. Καὶ γὰρ καὶ τὸ συνεῖναι ἑαυτῷ οὐκ ἂν ἄλλως ἔχοι, εἰ μὴ τὸ συνὸν καὶ τὸ ὧι σύνεστιν ἐν καὶ ταῦτὸν εἴη. Εἰ δὲ τὸ συνὸν τῷ ὧι σύνεστιν ἐν καὶ τὸ οἷον ἐφιέμενον τῷ ἐφετῷ ἐν, τὸ δὲ ἐφετὸν κατὰ τὴν ὑπόστασιν καὶ οἷον ὑποκείμενον, πάλιν αὖ ἡμῖν ἀνεφάνη ταῦτὸν ἢ ἐφεςις καὶ ἢ οὐσία. Εἰ δὲ τοῦτο, πάλιν αὖ αὐτός ἐστιν οὗτος ὁ ποιῶν ἑαυτὸν καὶ κύριος ἑαυτοῦ καὶ οὐχ ὥς τι ἕτερον ἠθέλησε γινόμενος, ἀλλ’ ὥς θέλει αὐτός. Καὶ μὴν καὶ λέγοντες αὐτὸν οὔτε τι εἰς αὐτὸν δέχεσθαι οὔτε ἄλλο αὐτὸν καὶ ταύτῃ ἂν εἴημεν ἔξω ποιοῦντες τοῦ τύχῃ εἶναι τοιοῦτον οὐ μόνον τῷ μονοῦν αὐτὸν καὶ τῷ καθαρὸν ποιεῖν ἀπάντων, ἀλλ’ ὅτι, εἴ ποτε καὶ αὐτοὶ ἐν αὐτοῖς ἐνίδοιμέν τινα φύσιν τοιαύτην οὐδὲν ἔχουσιν τῶν ἄλλων, ὅσα συνήρτηται ἡμῖν, καθὰ πάσχειν ὃ τί περ’ ἂν συμβῇ [καὶ] κατὰ τύχην ὑπάρχει — πάντα γὰρ τὰ ἄλλα, ὅσα ἡμῶν, δοῦλα καὶ ἐκκείμενα τύχαις καὶ οἷον κατὰ τύχην προσελθόντα, τούτῳ δὲ μόνῳ τὸ κύριον αὐτοῦ καὶ τὸ αὐτεξούσιον φωτὸς ἀγαθοειδούς καὶ ἀγαθοῦ ἐνεργεῖαι καὶ μερίζονος ἢ κατὰ νοῦν, οὐκ ἐπακτὸν τὸ ὑπὲρ τὸ νοεῖν ἐχούσης· εἰς ὃ δὴ ἀναβάντες καὶ γινόμενοι τοῦτο μόνον, τὰ δ’ ἄλλα ἀφέντες, τί ἂν εἴποιμεν αὐτὸ ἢ ὅτι πλέον ἢ ἐλεύθεροι, καὶ πλέον ἢ αὐτεξούσιοι; Τίς δ’ ἂν ἡμᾶς προσάψειε τότε τύχαις ἢ τῷ εἰκῇ ἢ τῷ συμβέβηκεν αὐτὸ τὸ ἀληθινὸν ζῆν γενομένους ἢ ἐν τούτῳ γενομένους, ὃ μηδὲν ἔχει ἄλλο, ἀλλ’ ἐστὶν αὐτὸ μόνον; Τὰ μὲν οὖν ἄλλα μονούμενα οὐκ ἐστὶν αὐτοῖς αὐτάρκη εἶναι εἰς τὸ εἶναι· τοῦτο δὲ ἐστὶν ὃ ἐστὶ καὶ μονούμενον. Ὑπόστασις δὲ πρώτη οὐκ ἐν ἀψύχῳ οὐδ’ ἐν ζωῇ ἀλόγῳ· ἀσθενὴς γὰρ εἰς τὸ εἶναι καὶ αὕτη σκέδασις οὕσα λόγου καὶ ἀοριστία· ἀλλ’ ὅσωι πρόεισιν εἰς λόγον, ἀπο-λείπει τύχην· τὸ γὰρ κατὰ λόγον οὐ τύχη. Ἀναβαίνουνσι δὲ ἡμῖν ἐκεῖνο μὲν οὐ λόγος, κάλλιον δὲ ἢ λόγος· τοσοῦτον ἀπέχει τοῦ τύχῃ συμβῆναι. Ρίζα γὰρ λόγου παρ’ αὐτῆς καὶ εἰς τοῦτο λήγει τὰ πάντα, ὥσπερ φυτοῦ μεγίστου κατὰ λόγον ζῶντος ἀρχὴ καὶ βάσις, μένουσα γὰρ αὕτῃ ἐφ’ ἑαυτῆς, διδοῦσα δὲ κατὰ λόγον τῷ φυτῷ, ὃν ἔλαβεν, εἶναι.

15. Lovable, very love, the Supreme is also self-love in that He is lovely no otherwise than from Himself and in Himself. Self-presence can hold only in the identity of associated with associating; since, in the Supreme, associated and associating are one, seeker and sought one the sought serving as Hypostasis and substrate of the seeker — once more God’s being and his seeking are identical: once more, then, the Supreme is the self-producing, sovereign of Himself, not happening to be as some extern willed but existing

as He wills it.

And when we say that neither does He absorb anything nor anything absorb Him, thus again we are setting Him outside of all happening — not only because we declare Him unique and untouched by all but in another way also. Suppose we found such a nature in ourselves; we are untouched by all that has gathered round us subjecting us to happening and chance; all that accrument was of the servile and lay exposed to chance: by this new state alone we acquire self-disposal and free act, the freedom of that light which belongs to the order of the good and is good in actuality, greater than anything Intellectual-Principle has to give, an actuality whose advantage over Intellection is no adventitious superiority. When we attain to this state and become This alone, what can we say but that we are more than free, more than self-disposing? And who then could link us to chance, hazard, happening, when thus we are become veritable Life, entered into That which contains no alloy but is purely itself?

Isolate anything else and the being is inadequate; the Supreme in isolation is still what it was. The First cannot be in the soulless or in an unreasoning life; such a life is too feeble in being; it is reason dissipated, it is indetermination; only in the measure of approach towards reason is there liberation from happening; the rational is above chance. Ascending we come upon the Supreme, not as reason but as reason's better: thus God is far removed from all happening: the root of reason is self-springing.

The Supreme is the Term of all; it is like the principle and ground of some vast tree of rational life; itself unchanging, it gives reasoned being to the growth into which it enters.

[16] Ἐπεὶ δὲ φαμεν καὶ δοκεῖ πανταχοῦ τε εἶναι τοῦτο καὶ αὐτὸ εἶναι οὐδαμοῦ, τοῦτό τοι χρὴ ἐνθυμηθῆναι καὶ νοῆσαι, οἷον δεῖ καὶ ἐντεῦθεν σκοπούμενοις θέσθαι περὶ ὧν ζητοῦμεν. Εἰ γὰρ μηδαμοῦ, οὐδαμοῦ συμβέβηκε, καὶ εἰ πανταχοῦ, ὅσος ἐστὶν αὐτός, τοσοῦτος πανταχοῦ· ὥστε τὸ πανταχοῦ καὶ τὸ πάντῃ αὐτός, οὐκ ἐν ἐκείνῳ ὧν τῷ πανταχοῦ, ἀλλ' αὐτὸς ὧν τοῦτο καὶ δοὺς εἶναι τοῖς ἄλλοις ἐν τῷ πανταχοῦ παρακεῖσθαι. Ὁ δ' ὑπερτάτην ἔχων τάξιν, μᾶλλον δὲ οὐκ ἔχων, ἀλλ' ὧν ὑπέρτατος αὐτός, δοῦλα πάντα ἔχει, οὐ συμβὰς αὐτοῖς, αὐτῷ δὲ τῶν ἄλλων, μᾶλλον δὲ περὶ αὐτὸν τῶν ἄλλων, οὐ πρὸς αὐτὰ βλέποντος αὐτοῦ, ἀλλ' ἐκείνων πρὸς αὐτόν· ὁ δ' εἰς τὸ εἶσω οἷον φέρεται αὐτοῦ οἷον ἑαυτὸν ἀγαπήσας, αὐγὴν καθαρὰν, αὐτὸς ὧν τοῦτο, ὅπερ ἠγάπησε· τοῦτο δ' ἐστὶν ὑποστήσας αὐτόν, εἴπερ ἐνέργεια μένουσα καὶ τὸ ἀγαπητότατον οἷον νοῦς. Νοῦς δὲ ἐνέργημα· ὥστε ἐνέργημα αὐτός. Ἀλλὰ ἄλλου μὲν οὐδενός· ἑαυτοῦ ἄρα ἐνέργημα αὐτός. Οὐκ ἄρα ὡς συμβέβηκέν ἐστιν, ἀλλ' ὡς ἐνεργεῖ αὐτός. Ἔτι τοίνυν, εἰ ἔστι μάλιστα, ὅτι πρὸς αὐτόν οἷον στηρίζει καὶ οἷον πρὸς αὐτόν βλέπει καὶ τὸ οἷον εἶναι τοῦτο αὐτῷ τὸ πρὸς αὐτόν βλέπειν, οἷον ποιοῖ ἂν αὐτόν, οὐχ ὡς ἔτυχεν ἄρα ἐστίν, ἀλλ' ὡς αὐτὸς θέλει, καὶ οὐδ' ἡ θέλησις εἰκῆι οὐδ' οὕτω συνέβη· τοῦ γὰρ ἀρίστου ἡ θέλησις οὕσα οὐκ ἔστιν εἰκῆι. Ὅτι δ' ἡ τοιαύτη νεῦσις αὐτοῦ πρὸς αὐτόν οἷον ἐνέργεια οὕσα αὐτοῦ καὶ μονὴ ἐν αὐτῷ τὸ εἶναι ὃ ἐστὶ ποιεῖ, μαρτυρεῖ

ὑποτεθὲν τοῦναντίον· ὅτι, εἰ πρὸς τὸ ἔξω νεύσειεν αὐτοῦ, ἀπολεῖ τὸ εἶναι ὅπερ ἐστί· τὸ ἄρα εἶναι ὅπερ ἐστὶν ἡ ἐνέργεια ἡ πρὸς αὐτόν· τοῦτο δὲ ἐν καὶ αὐτός. Αὐτὸς ἄρα ὑπέστησεν αὐτόν συνεξενεχθείσης τῆς ἐνεργείας μετ’ αὐτοῦ. Εἰ οὖν μὴ γέγονεν, ἀλλ’ ἦν αἰὶ ἡ ἐνέργεια αὐτοῦ καὶ οἷον ἐγρήγορσις οὐκ ἄλλου ὄντος τοῦ ἐγρηγορότος, ἐγρήγορσις καὶ ὑπερνόησις αἰὶ οὔσα, ἔστιν οὕτως, ὡς ἐγρηγόρησεν. Ἡ δὲ ἐγρήγορσις ἐστὶν ἐπέκεινα οὐσίας καὶ νοῦ καὶ ζωῆς ἔμφρονος· ταῦτα δὲ αὐτός ἐστιν. Αὐτὸς ἄρα ἐστὶν ἐνέργεια ὑπὲρ νοῦν καὶ φρόνησιν καὶ ζωὴν· ἐξ αὐτοῦ δὲ ταῦτα καὶ οὐ παρ’ ἄλλου. Παρ’ αὐτοῦ ἄρα αὐτῷ καὶ ἐξ αὐτοῦ τὸ εἶναι. Οὐκ ἄρα, ὡς συνέβη, οὕτως ἐστίν, ἀλλ’ ὡς ἠθέλησεν αὐτός ἐστιν.

16. We maintain, and it is evident truth, that the Supreme is everywhere and yet nowhere; keeping this constantly in mind let us see how it bears on our present enquiry.

If God is nowhere, then not anywhere has He “happened to be”; as also everywhere, He is everywhere in entirety: at once, He is that everywhere and everywhere: He is not in the everywhere but is the everywhere as well as the giver to the rest of things of their being in that everywhere. Holding the supreme place — or rather no holder but Himself the Supreme — all lies subject to Him; they have not brought Him to be but happen, all, to Him — or rather they stand there before Him looking upon Him, not He upon them. He is borne, so to speak, to the inmost of Himself in love of that pure radiance which He is, He Himself being that which He. loves. That is to say, as self-dwelling Act and Intellectual-Principle, the most to be loved, He has given Himself existence. Intellectual-Principle is the issue of Act: God therefore is issue of Act, but, since no other has generated Him, He is what He made Himself: He is not, therefore, “as He happened to be” but as He acted Himself into being.

Again; if He preeminently is because He holds firmly, so to speak, towards Himself, looking towards Himself, so that what we must call his being is this self-looking, He must again, since the word is inevitable, make Himself: thus, not “as He happens to be” is He but as He Himself wills to be. Nor is this will a hazard, a something happening; the will adopting the Best is not a thing of chance.

That his being is constituted by this self-originating self-tendence — at once Act and repose — becomes clear if we imagine the contrary; inclining towards something outside of Himself, He would destroy the identity of his being. This self-directed Act is, therefore, his peculiar being, one with Himself. If, then, his act never came to be but is eternal — a waking without an awakener, an eternal waking and a supra-Intellection — He is as He waked Himself to be. This awakening is before being, before Intellectual-Principle, before rational life, though He is these; He is thus an Act before Intellectual-Principle and consciousness and life; these come from Him and no other; his being, then, is a self-presence, issuing from Himself. Thus not “as He happened to be” is He but as He willed to be.

[17] Ἐτι δὲ καὶ ὧδε· ἕκαστά φαμεν τὰ ἐν τῷ παντὶ καὶ τότε τὸ πᾶν οὕτως ἔχειν, ὡς ἂν ἔσχεν, ὡς ἡ τοῦ ποιοῦντος προαίρεσις ἠθέλησε, καὶ οὕτως ἔχειν, ὡς ἂν προιέμενος καὶ προιδὼν ἐν λογισμοῖς κατὰ πρόνοιαν οὗτος εἰργάσατο. Αἰεὶ δὲ οὕτως ἐχόντων καὶ αἰεὶ οὕτως γιγνομένων, οὕτω τοι καὶ αἰεὶ ἐν τοῖς συνοῦσι κεῖσθαι τοὺς λόγους ἐν μείζονι εὐθημοσύνῃ ἐστῶτας· ὥστε ἐπέκεινα προνοίας τὰ κεῖ εἶναι καὶ ἐπέκεινα προαιρέσεως καὶ πάντα αἰεὶ νοερῶς ἐστηκότα εἶναι, ὅσα ἐν τῷ ὄντι. Ὡστε τὴν οὕτω διάθεσιν εἰ τις ὀνομάζει πρόνοιαν, οὕτω νοεῖτω, ὅτι ἐστὶ πρὸ τοῦδε νοῦς τοῦ παντὸς ἐστώς, ἀφ' οὗ καὶ καθ' ὃν τὸ πᾶν τόδε. Εἰ μὲν οὖν νοῦς πρὸ πάντων καὶ ἀρχὴ ὁ τοιοῦτος νοῦς, οὐκ ἂν εἴη ὡς ἔτυχε, πολὺς μὲν ὢν, συνωιδὸς δὲ αὐτῷ καὶ οἶον εἰς ἐν συντεταγμένος. Οὐδὲν γὰρ πολὺ καὶ πλῆθος συντεταγμένον καὶ λόγοι πάντες καὶ περιληφθέντες ἐνὶ διὰ παντὸς ὡς ἔτυχε καὶ ὡς συνέβη, ἀλλὰ πόρρω φύσεως τῆς τοιαύτης καὶ ἐναντίον, ὅσον τύχη ἐν ἀλογίαις κειμένη λόγῳ. Εἰ δὲ τὸ πρὸ τοῦ τοιούτου ἀρχή, δηλονότι προσεχῆς τούτῳ τῷ οὕτῳ λελογωμένῳ, καὶ τὸ οὕτω λεγόμενον τοῦτο κατ' ἐκεῖνο καὶ μετέχον ἐκείνου καὶ οἶον θέλει ἐκεῖνο καὶ δύναμις ἐκείνου. Ἀδιάστατος τοίνυν ἐκεῖνος, εἰς [εἰς] πάντα λόγος, εἰς ἀριθμὸς καὶ εἰς μείζον τοῦ γενομένου καὶ δυνατώτερος, καὶ οὐδὲν μείζον αὐτοῦ οὐδὲ κρεῖττον. Οὐδὲ ἄρα ἐξ ἄλλου ἔχει οὔτε τὸ εἶναι οὔτε τὸ ὁποῖός ἐστιν εἶναι. Αὐτὸς ἄρα αὐτῷ ὃ ἐστὶ πρὸς αὐτὸν καὶ εἰς αὐτόν, ἵνα μηδὲ ταύτη πρὸς τὸ ἔξω ἢ πρὸς ἄλλον, ἀλλὰ πρὸς αὐτὸν πᾶς.

17. Or consider it another way: We hold the universe, with its content entire, to be as all would be if the design of the maker had so willed it, elaborating it with purpose and prevision by reasonings amounting to a Providence. All is always so and all is always so reproduced: therefore the reason-principles of things must lie always within the producing powers in a still more perfect form; these beings of the divine realm must therefore be previous to Providence and to preference; all that exists in the order of being must lie for ever There in their Intellectual mode. If this regime is to be called Providence it must be in the sense that before our universe there exists, not expressed in the outer, the Intellectual-Principle of all the All, its source and archetype.

Now if there is thus an Intellectual-Principle before all things, their founding principle, this cannot be a thing lying subject to chance — multiple, no doubt, but a concordance, ordered so to speak into oneness. Such a multiple — the co-ordination of all particulars and consisting of all the Reason-Principles of the universe gathered into the closest union — this cannot be a thing of chance, a thing “happening so to be.” It must be of a very different nature, of the very contrary nature, separated from the other by all the difference between reason and reasonless chance. And if the Source is precedent even to this, it must be continuous with this reasoned secondary so that the two be correspondent; the secondary must participate in the prior, be an expression of its will, be a power of it: that higher therefore [as above the ordering of reason] is without part or interval [implied by reasoned arrangement], is a one — all Reason-Principle, one number, a One greater

than its product, more powerful, having no higher or better. Thus the Supreme can derive neither its being nor the quality of its being. God Himself, therefore, is what He is, self-related, self-tending; otherwise He becomes outward-tending, other-seeking — who cannot but be wholly self-poised.

[18] Καὶ σὺ ζητῶν μηδὲν ἔξω ζῆται αὐτοῦ, ἀλλ' εἴσω πάντα τὰ μετ' αὐτόν· αὐτὸν δὲ ἔα. Τὸ γὰρ ἔξω αὐτός ἐστι, περίληψις πάντων καὶ μέτρον. Ἡ εἴσω ἐν βάθει, τὸ δ' ἔξω αὐτοῦ, οἷον κύκλῳ ἐφαπτόμενον αὐτοῦ καὶ ἐξηρημένον πᾶν ὁ λόγος καὶ νοῦς· μᾶλλον δ' ἂν εἴη νοῦς, καθὼ ἐφάπτεται καὶ ἥ ἐφάπτεται αὐτοῦ καὶ ἥ ἐξήρτηται, ἅτε παρ' ἐκείνου ἔχον τὸ νοῦς εἶναι. Ὡς περ ἂν οὖν κύκλος, [ὁς] ἐφάπτοιο κέντρου κύκλῳ, ὁμολογοῖτο ἂν τὴν δύναμιν παρὰ τοῦ κέντρου ἔχειν καὶ οἷον κεντροειδῆς, ἥ γραμμαὶ ἐν κύκλῳ πρὸς κέντρον ἐν συνιοῦσαι τὸ πέρασ αὐτῶν τὸ πρὸς τὸ κέντρον ποιοῦσι τοιοῦτον εἶναι οἷον τὸ πρὸς ὃ ἠνέχθησαν καὶ ἀφ' οὗ οἷον ἐξέφυσαν, μείζονος ὄντος ἢ κατὰ ταύτας τὰς γραμμὰς καὶ τὰ πέρατα αὐτῶν τὰ αὐτῶν σημεία τῶν γραμμῶν — καὶ ἐστι μὲν οἷον ἐκεῖνο, ἀμυδρὰ δὲ καὶ ἴχνη ἐκείνου τοῦ ὃ δύναται αὐτὰ καὶ τὰς γραμμὰς δυνάμενον, αἱ πανταχοῦ ἔχουσιν αὐτό· καὶ ἐμφαίνεται διὰ τῶν γραμμῶν, οἷόν ἐστιν ἐκεῖνο, οἷον ἐξελιχθὲν οὐκ ἐξεληλιγμένον — οὕτω τοι καὶ τὸν νοῦν καὶ τὸ ὄν χρή λαμβάνειν, γενόμενον ἐξ ἐκείνου καὶ οἷον ἐκχυθὲν καὶ ἐξελιχθὲν καὶ ἐξηρημένον ἐκ τῆς αὐτοῦ νοερᾶς φύσεως, μαρτυρεῖν τὸν οἷον ἐν ἐνὶ νοῦν οὐ νοῦν ὄντα· ἐν γάρ. Ὡς περ οὐδ' ἐκεῖ γραμμὰς οὐδὲ κύκλον τὸ κέντρον, κύκλου δὲ καὶ γραμμῶν πατέρα, ἴχνη αὐτοῦ δόντα καὶ δυνάμει μενούσῃ γραμμὰς καὶ κύκλον οὐ πάντῃ ἀπηρητημένα αὐτοῦ ῥώμῃ τινὶ γεγεννηκότα· οὕτω τοι καὶ ἐκεῖνο, τῆς νοερᾶς περιθεούσης δυνάμεως, τὸ οἷον ἰνδάλματος αὐτοῦ ἀρχέτυπον, ἐν ἐνὶ νοῦν, πολλοῖς καὶ εἰς πολλὰ οἷον νενικημένου καὶ νοῦ διὰ ταῦτα γενομένου, ἐκείνου πρὸ νοῦ μέιναντος [ἐκ] τῆς δυνάμεως αὐτοῦ νοῦν γεννήσαντος — τίς ἂν συντυχία [ἢ τὸ αὐτόματον ἢ τὸ ὡς συνέβη εἶναι] τῆς τοιαύτης δυνάμεως τῆς νοοποιοῦ καὶ ὄντως ποιητικῆς πλησίον ἦκοι; Οἷον γὰρ τὸ ἐν νῶι, πολλαχῇ μείζον ἢ τοιοῦτον τὸ ἐν ἐνὶ ἐκείνῳ, ὥς περ φωτὸς ἐπὶ πολὺ σκεδασθέντος ἐξ ἐνός τινος ἐν αὐτῷ ὄντος διαφανοῦς· εἰδῶλον μὲν τὸ σκεδασθὲν, τὸ δ' ἀφ' οὗ τὸ ἀληθές· οὐ μὴν ἀλλοειδὲς τὸ σκεδασθὲν εἰδῶλον ὁ νοῦς, ὃς οὐ τύχη, ἀλλὰ καθέκαστον αὐτοῦ λόγος καὶ αἰτία, αἴτιον δὲ ἐκεῖνο τοῦ αἰτίου. Μειζόνως ἄρα οἷον αἰτιώτατον καὶ ἀληθέστερον αἰτία, ὁμοῦ πάσας ἔχον τὰς μελλούσας ἀπ' αὐτοῦ ἔσεσθαι νοερὰς αἰτίας καὶ γεννη- τικὸν τοῦ οὐχ ὡς ἔτυχεν, ἀλλ' ὡς ἠθέλησεν αὐτός. Ἡ δὲ θέλησις οὐκ ἄλογος ἦν οὐδὲ τοῦ εἰκῆι οὐδ' ὡς ἐπῆλθεν αὐτῷ, ἀλλ' ὡς ἔδει, ὡς οὐδενὸς ὄντος ἐκεῖ εἰκῆι. Ὅθεν καὶ δέον καὶ καιρὸν ὁ Πλάτων ὡς οἷον τε ἦν σημῆναι ἐφίεμενος, ὅτι πόρρω τοῦ ὡς ἔτυχεν, ἀλλ' ὅπερ ἐστί, τοῦτο δέον. Εἰ δὲ τὸ δέον τοῦτο, οὐκ ἀλόγως τοῦτο, καὶ εἰ καιρός, τὸ μάλιστα κυριώτατον ἐν τοῖς μετ' αὐτὸ καὶ πρότερον αὐτῷ καὶ οὐχ οἷον ἔτυχε τοῦτό ἐστιν, ἀλλὰ τοῦτό ἐστιν, ὅπερ οἷον ἐβουλήθη αὐτός, εἴπερ τὰ δέοντα βούλεται καὶ ἐν τῷ δέον καὶ ἢ τοῦ δέοντος ἐνέργεια· καὶ ἐστὶ δέον οὐχ ὡς ὑποκείμενον, ἀλλ' ὡς ἐνέργεια πρώτη τοῦτο ἑαυτὴν ἐκφήνασα, ὅπερ ἔδει. Οὕτω γὰρ δεῖ αὐτὸν λέγειν ἀδυνατοῦντα λέγειν ὥς τις ἐθέλει.

18. Seeking Him, seek nothing of Him outside; within is to be sought what

follows upon Him; Himself do not attempt. He is, Himself, that outer, He the encompassment and measure of all things; or rather He is within, at the innermost depth; the outer, circling round Him, so to speak, and wholly dependent upon Him, is Reason-Principle and Intellectual-Principle-or becomes Intellectual-Principle by contact with Him and in the degree of that contact and dependence; for from Him it takes the being which makes it Intellectual-Principle.

A circle related in its path to a centre must be admitted to owe its scope to that centre: it has something of the nature of that centre in that the radial lines converging on that one central point assimilate their impinging ends to that point of convergence and of departure, the dominant of radii and terminals: the terminals are of one nature with the centre, separate reproductions of it, since the centre is, in a certain sense, the total of terminals and radii impinging at every point upon it; these lines reveal the centre; they are the development of that undeveloped.

In the same way we are to take Intellectual-Principle and Being. This combined power springs from the Supreme, an outflow and as it were development from That and remaining dependent upon that Intellective nature, showing forth That which, in the purity of its oneness, is not Intellectual-Principle since it is no duality. No more than in the circle are the lines or circumference to be identified with that Centre which is the source of both: radii and circle are images given forth by indwelling power and, as products of a certain vigour in it, not cut off from it.

Thus the Intellective power circles in its multiple unity around the Supreme which stands to it as archetype to image; the image in its movement round about its prior has produced the multiplicity by which it is constituted Intellectual-Principle: that prior has no movement; it generates Intellectual-Principle by its sheer wealth.

Such a power, author of Intellectual-Principle, author of being — how does it lend itself to chance, to hazard, to any “So it happened”?

What is present in Intellectual-Principle is present, though in a far transcendent mode, in the One: so in a light diffused afar from one light shining within itself, the diffused is vestige, the source is the true light; but Intellectual-Principle, the diffused and image light, is not different in kind from its prior; and it is not a thing of chance but at every point is reason and cause.

The Supreme is cause of the cause: it is cause preeminently, cause as containing cause in the deepest and truest mode; for in it lie the Intellective causes which are to be unfolded from it, author as it is not of the chance — made but of what the divine willed: and this willing was not apart from reason, was not in the realm of hazard and of what happened to present itself.

Thus Plato, seeking the best account of the necessary and appropriate, says they are far removed from hazard and that what exists is what must exist: if

thus the existence is as it must be it does not exist without reason: if its manner of being is the fitting, it is the utterly self-disposing in comparison with its sequents and, before that, in regard to itself: thus it is not “as it happened to be” but as it willed to be: all this, on the assumption that God wills what should be and that it is impossible to separate right from realization and that this Necessary is not to God an outside thing but is, itself, His first Activity manifesting outwardly in the exactly representative form. Thus we must speak of God since we cannot tell Him as we would.

[19] Λαμβανέτω τις οὖν ἐκ τῶν εἰρημένων ἀνακινήθεις πρὸς ἐκεῖνο ἐκεῖνο αὐτό, καὶ θεάσεται καὶ αὐτὸς οὐχ ὅσον θέλει εἰπεῖν δυνάμενος. Ἰδὼν δὲ ἐκεῖνο ἐν αὐτῷ πάντα λόγον ἀφείς θήσεται παρ’ αὐτοῦ ἐκεῖνο τοῦτο ὄν, ὡς, εἴπερ εἶχεν οὐσίαν, δούλην ἂν αὐτοῦ τὴν οὐσίαν εἶναι καὶ οἶον παρ’ αὐτοῦ εἶναι. Οὐδ’ ἂν τολμήσειε τις ἰδὼν ἔτι τὸ ὡς συνέβη λέγειν, οὐδ’ ἂν ὅλως φθέγγασθαι δύνатаι· ἐκπλαγεῖν γάρ ἂν τολμῶν, καὶ οὐδ’ ἂν ἔχοι ἀξίας ποῦ εἰπεῖν περὶ αὐτοῦ πάντα αὐτῷ ἐκείνου οἶον πρὸ ὁμμάτων τῆς ψυχῆς προφαινομένου καί, ὅποι ἂν ἀτενίσῃ, ἐκεῖνον βλέποντος, εἰ μὴ που ἄλλῃ ἀφείς τὸν θεὸν ἀτε- νίσῃ μηδὲν ἔτι περὶ αὐτοῦ διανοούμενος. Χρὴ δὲ ἴσως καὶ τὸ ἐπέκεινα οὐσίας καὶ ταύτῃ νοεῖσθαι τοῖς παλαιοῖς λεγόμενον δι’ αἰνίξεως, οὐ μόνον ὅτι γεννᾷ οὐσίαν, ἀλλ’ ὅτι οὐ δουλεύει οὐδὲ οὐσίαι οὐδὲ ἑαυτῷ, οὐδὲ ἐστὶν αὐτῷ ἀρχὴ ἢ οὐσία αὐτοῦ, ἀλλ’ αὐτὸς ἀρχὴ τῆς οὐσίας ὣν οὐχ αὐτῷ ἐποίησε τὴν οὐσίαν, ἀλλὰ ποιήσας ταύτην ἔξω εἶασεν ἑαυτοῦ, ἅτε οὐδὲν τοῦ εἶναι δεόμενος, ὃς ἐποίησεν αὐτό. Οὐ τοίνυν οὐδὲ καθό ἐστι ποιεῖν τὸ ἔστι.

19. Stirred to the Supreme by what has been told, a man must strive to possess it directly; then he too will see, though still unable to tell it as he would wish.

One seeing That as it really is will lay aside all reasoning upon it and simply state it as the self-existent; such that if it had essence that essence would be subject to it and, so to speak, derived from it; none that has seen would dare to talk of its “happening to be,” or indeed be able to utter word. With all his courage he would stand astounded, unable at any venture to speak of This, with the vision everywhere before the eyes of the soul so that, look where one may, there it is seen unless one deliberately look away, ignoring God, thinking no more upon Him. So we are to understand the Beyond-Essence darkly indicated by the ancients: is not merely that He generated Essence but that He is subject neither to Essence nor to Himself; His essence is not His Principle; He is Principle to Essence and not for Himself did He make it; producing it He left it outside of Himself: He had no need of being who brought it to be. Thus His making of being is no “action in accordance with His being.”

[20] Τί οὖν; Οὐ συμβαίνει, εἴποι τις ἄν, πρὶν ἢ γενέσθαι γεγονέναι; Εἰ γὰρ ποιεῖ ἑαυτόν, τῷ μὲν ἑαυτὸν οὐπω ἐστί, τῷ δ’ αὖ ποιεῖν ἔστιν ἤδη πρὸ ἑαυτοῦ τοῦ ποιουμένου ὄντος αὐτοῦ. Πρὸς ὃ δὴ λεκτέον, ὡς ὅλως οὐ τακτέον κατὰ τὸν ποιούμενον, ἀλλὰ κατὰ τὸν ποιοῦντα, ἀπόλυτον τὴν ποιήσιν αὐτοῦ

τιθεμένοις, καὶ οὐχ ἵνα ἄλλο ἀποτελεσθῇ ἐξ αὐτοῦ τῆς ποιήσεως, ἄλλου τῆς ἐνεργείας αὐτοῦ οὐκ ἀποτελεστικῆς, ἀλλ' ὅλου τούτου ὄντος· οὐ γὰρ δύο, ἀλλ' ἓν. Οὐδὲ γὰρ φοβητέον ἐνέργειαν τὴν πρώτην τίθεσθαι ἄνευ οὐσίας, ἀλλ' αὐτὸ τοῦτο τὴν οἶον ὑπόστασιν θεέον. Εἰ δὲ ὑπόστασιν ἄνευ ἐνεργείας τις θεῖτο, ἐλλειπῆς ἢ ἀρχὴ καὶ ἀτελὴς ἢ τελειοτάτη πασῶν ἔσται. Καὶ εἰ προσθεῖ ἐνέργειαν, οὐχ ἓν τηρεῖ. Εἰ οὖν τελειότερον ἢ ἐνέργεια τῆς οὐσίας, τελειότατον δὲ τὸ πρῶτον, πρώτη ἂν ἐνέργεια εἴη. Ἐνεργήσας οὖν ἤδη ἐστὶ τοῦτο, καὶ οὐκ ἔστιν ὥς πρὶν γενέσθαι ἦν· τότε γὰρ οὐκ ἦν πρὶν γενέσθαι, ἀλλ' ἤδη πᾶς ἦν. Ἐνέργεια δὴ οὐ δουλεύσασα οὐσίαι καθαρῶς ἐστὶν ἐλευθέρα, καὶ οὕτως αὐτὸς παρ' αὐτοῦ αὐτός. Καὶ γὰρ εἰ μὲν ἐσώϊζετο εἰς τὸ εἶναι ὑπ' ἄλλου, οὐ πρῶτος αὐτὸς ἐξ αὐτοῦ· εἰ δ' αὐτὸς αὐτὸν ὀρθῶς λέγεται συνέχειν, αὐτὸς ἐστὶ καὶ ὁ παράγων ἑαυτόν, εἴπερ, ὅπερ συνέχει κατὰ φύσιν, τοῦτο καὶ ἐξ ἀρχῆς πεποιήκεν εἶναι. Εἰ μὲν οὖν χρόνος ἦν, ὅθεν ἥρξατο εἶναι, τὸ πεποιηκέναι κυριώτατον ἂν ἐλέχθη· νῦν δέ, εἰ καὶ πρὶν αἰῶνα εἶναι ὅπερ ἐστὶν ἦν, τὸ πεποιηκέναι ἑαυτὸν τοῦτο νοεῖται τὸ σύνδρομον εἶναι τὸ πεποιηκέναι καὶ αὐτό· ἓν γὰρ τῇ ποιήσει καὶ οἶον γεννήσει αἰδίῳ τὸ εἶναι. Ὅθεν καὶ τὸ ἄρχων ἑαυτοῦ· καὶ εἰ μὲν δύο, κυρίως, εἰ δὲ ἓν, τὸ ἄρχων μόνον· οὐ γὰρ ἔχει τὸ ἀρχόμενον. Πῶς οὖν ἄρχων οὐκ ὄντος πρὸς ὃ; Ἡ τὸ ἄρχων ἐνταῦθα πρὸς τὸ πρὸ αὐτοῦ, ὅτι μηδὲν ἦν. Εἰ δὲ μηδὲν ἦν, πρῶτον· τοῦτο δὲ οὐ τάξει, ἀλλὰ κυριότητι καὶ δυνάμει αὐτεξουσίῳ καθαρῶς. Εἰ δὲ καθαρῶς, οὐκ ἔστιν ἐκεῖ λαβεῖν τὸ μὴ αὐτεξουσίως. Ὅλον οὖν αὐτεξουσίως ἐν αὐτῷ. Τί οὖν αὐτοῦ, ὃ μὴ αὐτός; Τί οὖν, ὃ μὴ ἐνεργεῖ; Καὶ τί, ὃ μὴ ἔργον αὐτοῦ; Εἰ γάρ τι εἴη μὴ ἔργον αὐτοῦ ἐν αὐτῷ, οὐ καθαρῶς ἂν εἴη οὔτε αὐτεξούσιος οὔτε πάντα δυνάμενος· ἐκείνου τε γὰρ οὐ κύριος πάντα τε οὐ δυνάμενος. Ἐκεῖνο γοῦν οὐ δύναται, οὐ μὴ αὐτὸς κύριος εἰς τὸ ποιεῖν.

20. The difficulty will be raised that God would seem to have existed before thus coming into existence; if He makes Himself, then in regard to the self which He makes He is not yet in being and as maker He exists before this Himself thus made.

The answer is that we utterly must not speak of Him as made but sheerly as maker; the making must be taken as absolved from all else; no new existence is established; the Act here is not directed to an achievement but is God Himself unalloyed: here is no duality but pure unity. Let no one suspect us of asserting that the first Activity is without Essence; on the contrary the Activity is the very reality. To suppose a reality without activity would be to make the Principle of all principles deficient; the supremely complete becomes incomplete. To make the Activity something superadded to the essence is to shatter the unity. If then Activity is a more perfect thing than essence and the First is all perfect, then the Activity is the First.

By having acted, He is what He is and there is no question of “existing before bringing Himself into existence”; when He acted He was not in some state that could be described as “before existing.” He was already existent entirely.

Now assuredly an Activity not subjected essence is utterly free; God's

selfhood, then, is of his own Act. If his being has to be ensured by something else, He is no longer the self-existent First: if it be true to say that He is his own container, then He inducts Himself; for all that He contains is his own production from the beginning since from the beginning He caused the being of all that by nature He contains.

If there had been a moment from which He began to be, it would be possible assert his self-making in the literal sense; but, since what He is He is from before all time, his self-making is to be understood as simultaneous with Himself; the being is one and the same with the making and eternal “coming into existence.”

This is the source also of his self-disposal — strictly applicable if there were a duality, but conveying, in the case of a unity, a disposing without a disposed, an abstract disposing. But how a disposer with nothing to dispose? In that there is here a disposer looking to a prior when there is none: since there is no prior, This is the First — but a First not in order but in sovereignty, in power purely self-controlled. Purely; then nothing can be There that is under any external disposition; all in God is self-willing. What then is there of his content that is not Himself, what that is not in Act, what not his work? Imagine in Him anything not of his Act and at once His existence ceases to be pure; He is not self-disposing, not all-powerful: in that at least of whose doing He is not master He would be impotent.

[21] Ἐδύνατο οὖν ἄλλο τι ποιεῖν ἑαυτὸν ἢ ὃ ἐποίησεν; Ἡ οὐπω καὶ τὸ ἀγαθὸν ποιεῖν ἀναιρήσομεν, ὅτι μὴ ἂν κακὸν ποιοῖ. Οὐ γὰρ οὕτω τὸ δύνασθαι ἐκεῖ, ὥς καὶ τὰ ἀντικείμενα, ἀλλ’ ὥς ἀστεμφεῖ καὶ ἀμετακινήτῳ δυνάμει, ἡ μάλιστα δυνάμεις ἐστίν, ὅταν μὴ ἐξίστηται τοῦ ἑν· καὶ γὰρ τὸ τὰ ἀντικείμενα δύνασθαι ἀδυναμίας ἐστὶ τοῦ ἐπὶ τοῦ ἀρίστου μένειν. Δεῖ δὲ καὶ τὴν ποιῆσιν αὐτοῦ, ἣν λέγομεν, καὶ ταύτην ἅπαξ εἶναι· καλὴ γάρ. Καὶ τίς ἂν παρατρέψει βουλήσει γενομένην θεοῦ καὶ βούλησιν οὕσαν; Βουλήσει οὖν μήπω ὄντος; Τί δὲ βούλησιν ἐκείνου ἀβουλοῦντος τῇ ὑποστάσει; Πόθεν οὖν αὐτῷ ἔσται ἡ βούλησις ἀπὸ οὐσίας ἀνενεργήτου; Ἡ ἣν βούλησις ἐν τῇ οὐσίᾳ· οὐχ ἕτερον ἄρα τῆς οὐσίας οὐδέν. Ἡ τί ἦν, ὃ μὴ ἦν, οἷον ἡ βούλησις; Πᾶν ἄρα βούλησις ἦν καὶ οὐκ ἐν τὸ μὴ βουλόμενον· οὐδὲ τὸ πρὸ βουλήσεως ἄρα. Πρῶτον ἄρα ἡ βούλησις αὐτός. Καὶ τὸ ὥς ἐβούλετο ἄρα καὶ οἷον ἐβούλετο, καὶ τὸ τῇ βουλήσει ἐπόμενον, ὃ ἡ τοιαύτη βούλησις ἐγέννα — ἐγέννα δὲ οὐδὲν ἔτι ἐν αὐτῷ — τοῦτο γὰρ ἤδη ἦν. Τὸ δὲ συνέχειν ἑαυτὸν οὕτω ληπτέον νοεῖν, εἴ τις ὀρθῶς αὐτὸ φθέγγοιτο, ὥς τὰ μὲν ἄλλα πάντα ὅσα ἐστὶ παρὰ τούτου συνέχεται· μετουσίαι γάρ τινι αὐτοῦ ἐστί, καὶ εἰς τοῦτο ἡ ἀναγωγὴ πάντων. Αὐτοῖς δὲ ἤδη παρ’ αὐτοῦ οὔτε συνοχῆς οὔτε μετουσίας δεόμενος, ἀλλὰ πάντα ἑαυτῷ, μᾶλλον δὲ οὐδὲν οὐδὲ τῶν πάντων δεόμενος εἰς αὐτόν· ἀλλ’ ὅταν αὐτὸν εἴπηις ἢ ἐννοηθῇς, τὰ ἄλλα πάντα ἄφες. Ἀφελὼν πάντα, καταλιπὼν δὲ μόνον αὐτόν, μὴ τί προσθῇς ζητεῖ, ἀλλὰ μὴ τί πω οὐκ ἀφήρηκας ἀπ’ αὐτοῦ ἐν γνώμῃ τῇ σῇ. Ἔστι γάρ τινος ἐφάπασθαι καὶ σέ, περὶ οὗ οὐκέτι ἄλλο ἐνδέχεται οὔτε λέγειν οὔτε λαβεῖν· ἀλλ’ ὑπεράνω κείμενον μόνον τοῦτο ἀληθείαι ἐλεύθερον, ὅτι μὴδὲ δουλεῦδόν ἐστιν ἑαυτῷ,

ἀλλὰ μόνον αὐτὸ καὶ ὄντως αὐτό, εἴ γε τῶν ἄλλων ἕκαστον αὐτὸ καὶ ἄλλο.

21. Could He then have made Himself otherwise than as He did?

If He could we must deny Him the power to produce goodness for He certainly cannot produce evil. Power, There, is no producer of the inapt; it is that steadfast constant which is most decidedly power by inability to depart from unity: ability to produce the inapt inability to hold by the fitting; that self-making must be definite once for all since it is the right; besides, who could upset what is made by the will of God and is itself that will?

But whence does He draw that will seeing that essence, source of will, is inactive in Him?

The will was included in the essence; they were identical: or was there something, this will for instance, not existing in Him? All was will, nothing unwilld in Him. There is then nothing before that will: God and will were primally identical.

God, therefore, is what He willed, is such as He willed; and all that ensued upon that willing was what that definite willing engendered: but it engendered nothing new; all existed from the first.

As for his “self-containing,” this rightly understood can mean only that all the rest is maintained in virtue of Him by means of a certain participation; all traces back to the Supreme; God Himself, self-existing always, needs no containing, no participating; all in Him belongs to Him or rather He needs nothing from them in order to being Himself.

When therefore you seek to state or to conceive Him, put all else aside; abstracting all, keep solely to Him; see that you add nothing; be sure that your theory of God does not lessen Him. Even you are able to take contact with Something in which there is no more than That Thing itself to affirm and know, Something which lies away above all and is — it alone — veritably free, subject not even to its own law, solely and essentially That One Thing, while all else is thing and something added.

Θ: Περὶ τάγαθοῦ ἢ τοῦ ἐνός. — Ninth Tractate.

On the Good, or the One.

[1] Πάντα τὰ ὄντα τῷ ἐνί ἐστὶν ὄντα, ὅσα τε πρώτως ἐστὶν ὄντα, καὶ ὅσα ὀπωσοῦν λέγεται ἐν τοῖς οὖσιν εἶναι. Τί γὰρ ἂν καὶ εἴη, εἰ μὴ ἐν εἴη; Ἐπεὶπερ ἀφαιρεθέντα τοῦ ἐν ὁ λέγεται οὐκ ἔστιν ἐκεῖνα. Οὔτε γὰρ στρατὸς ἔστιν, εἰ μὴ ἐν ἔσται, οὔτε χορὸς οὔτε ἀγέλη μὴ ἐν ὄντα. Ἄλλ' οὐδὲ οἰκία ἢ ναὺς τὸ ἐν οὐκ ἔχοντα, ἐπεὶπερ ἡ οἰκία ἐν καὶ ἡ ναὺς, ὁ εἰ ἀποβάλοι, οὔτ' ἂν ἡ οἰκία ἔτι οἰκία οὔτε ἡ ναὺς. Τὰ τοίνυν συνεχῇ μεγέθει, εἰ μὴ τὸ ἐν αὐτοῖς παρεῖη, οὐκ ἂν εἴη· τμηθέντα γοῦν, καθόσον τὸ ἐν ἀπόλλυσιν, ἀλλάσσει τὸ εἶναι. Καὶ δὴ καὶ τὰ τῶν φυτῶν καὶ ζώων σώματα ἐν ὄντα ἕκαστα εἰ φεύγοι τὸ ἐν εἰς πληθος θρυπτόμενα, τὴν οὐσίαν αὐτῶν, ἣν εἶχεν, ἀπώλεσεν οὐκέτι ὄντα ἃ ἦν, ἄλλα δὲ γενόμενα καὶ ἐκεῖνα, ὅσα ἐν ἐστί. Καὶ ἡ ὑγίεια δέ, ὅταν εἰς ἐν συνταχθῇ τὸ σῶμα, καὶ κάλλος, ὅταν ἡ τοῦ ἐνός τὰ μόρια κατάσχη φύσις· καὶ ἀρετὴ δὲ ψυχῆς, ὅταν εἰς ἐν καὶ εἰς μίαν ὁμολογίαν ἐνωθῇ. Ἄρ' οὖν, ἐπεὶδὴ ψυχὴ τὰ πάντα εἰς ἐν ἄγει δημιουργοῦσα καὶ πλάττουσα καὶ μορφοῦσα καὶ συντάττουσα, ἐπὶ ταύτην ἐλθόντας δεῖ λέγειν, ὡς αὕτη τὸ ἐν χορηγεῖ καὶ αὕτη ἐστί τὸ ἐν; Ἡ ὥσπερ τὰ ἄλλα χορηγοῦσα τοῖς σώμασιν οὐκ ἔστιν αὕτη ὁ δίδωσιν, οἷον μορφή καὶ εἶδος, ἀλλ' ἕτερα αὐτῆς, οὕτω χρή, εἰ καὶ ἐν δίδωσιν, ἕτερον ὃν αὐτῆς νομίζειν αὐτὴν διδόναι καὶ πρὸς τὸ ἐν βλέπουσαν ἐν ἕκαστον ποιεῖν, ὥσπερ καὶ πρὸς ἄνθρωπον ἄνθρωπον, συλλαμβάνουσιν μετὰ τοῦ ἀνθρώπου τὸ ἐν αὐτῷ ἐν. Τῶν γὰρ ἐν λεγομένων οὕτως ἕκαστόν ἐστιν ἐν, ὡς ἔχει καὶ ὁ ἐστὶν, ὥστε τὰ μὲν ἦττον ὄντα ἦττον ἔχειν τὸ ἐν, τὰ δὲ μᾶλλον μᾶλλον. Καὶ δὴ καὶ ψυχὴ ἕτερον οὐσα τοῦ ἐνός μᾶλλον ἔχει κατὰ λόγον τοῦ μᾶλλον καὶ ὄντως εἶναι τὸ μᾶλλον ἐν. Οὐ μὴν αὐτὸ τὸ ἐν· ψυχὴ γὰρ μία καὶ συμβεβηκός πως τὸ ἐν, καὶ δύο ταῦτα ψυχὴ καὶ ἐν, ὥσπερ σῶμα καὶ ἐν. Καὶ τὸ μὲν διεστηκός, ὥσπερ χορὸς, πορρωτάτω τοῦ ἐν, τὸ δὲ συνεχὲς ἐγγυτέρω· ψυχὴ δὲ ἔτι μᾶλλον κοινωνοῦσα καὶ αὕτη. Εἰ δ' ὅτι ἄνευ τοῦ ἐν εἶναι οὐδ' ἂν ψυχὴ εἴη, ταύτη εἰς ταυτόν τις ἄγει ψυχὴν καὶ τὸ ἐν, πρῶτον μὲν καὶ τὰ ἄλλα [ἃ] ἐστὶν ἕκαστα μετὰ τοῦ ἐν εἶναι ἐστὶν· ἀλλ' ὅμως ἕτερον αὐτῶν τὸ ἐν – οὐ γὰρ ταυτόν σῶμα καὶ ἐν, ἀλλὰ τὸ σῶμα μετέχει τοῦ ἐν – ἔπειτα δὲ πολλὴ ἢ ψυχὴ καὶ ἡ μία κἂν εἰ μὴ ἐκ μερῶν· πλεῖσται γὰρ δυνάμεις ἐν αὐτῇ, λογιζέσθαι, ὀρέγεσθαι, ἀντιλαμβάνεσθαι, ἃ τῷ ἐνί ὥσπερ δεσμῶι συνέχεται. Ἐπάγει μὲν δὴ ψυχὴ τὸ ἐν ἐν οὐσα καὶ αὕτη ἄλλωι· πάσχει δὲ τοῦτο καὶ αὕτη ὑπ' ἄλλωι.

1. It is in virtue of unity that beings are beings.

This is equally true of things whose existence is primal and of all that are in any degree to be numbered among beings. What could exist at all except as one thing? Deprived of unity, a thing ceases to be what it is called: no army unless as a unity: a chorus, a flock, must be one thing. Even house and ship demand unity, one house, one ship; unity gone, neither remains thus even continuous magnitudes could not exist without an inherent unity; break them

apart and their very being is altered in the measure of the breach of unity.

Take plant and animal; the material form stands a unity; fallen from that into a litter of fragments, the things have lost their being; what was is no longer there; it is replaced by quite other things — as many others, precisely, as possess unity.

Health, similarly, is the condition of a body acting as a co-ordinate unity. Beauty appears when limbs and features are controlled by this principle, unity. Moral excellence is of a soul acting as a concordant total, brought to unity.

Come thus to soul — which brings all to unity, making, moulding, shaping, ranging to order — there is a temptation to say “Soul is the bestower of unity; soul therefore is the unity.” But soul bestows other characteristics upon material things and yet remains distinct from its gift: shape, Ideal-Form and the rest are all distinct from the giving soul; so, clearly, with this gift of unity; soul to make things unities looks out upon the unity just as it makes man by looking upon Man, realizing in the man the unity belonging to Man.

Anything that can be described as a unity is so in the precise degree in which it holds a characteristic being; the less or more the degree of the being, the less or more the unity. Soul, while distinct from unity’s very self, is a thing of the greater unity in proportion as it is of the greater, the authentic, being. Absolute unity it is not: it is soul and one soul, the unity in some sense a concomitant; there are two things, soul and soul’s unity as there is body with body’s unity. The looser aggregates, such as a choir, are furthest from unity, the more compact are the nearer; soul is nearer yet but still a participant.

Is soul to be identified with unity on the ground that unless it were one thing it could not be soul? No; unity is equally necessary to every other thing, yet unity stands distinct from them; body and unity are not identical; body, too; is still a participant.

Besides, the soul, even the collective soul for all its absence of part, is a manifold: it has diverse powers — reasoning, desiring, perceiving — all held together by this chain of unity. Itself a unity, soul confers unity, but also accepts it.

[2] Ἄρ’ οὖν ἐκάστωι μὲν τῶν κατὰ μέρος ἐν οὐ ταὐτὸν ἢ οὐσία αὐτοῦ καὶ τὸ ἔν, ὅλῳ δὲ τῷ ὄντι καὶ τῇ οὐσίᾳ ταὐτὸν ἢ οὐσία καὶ τὸ ὄν καὶ τὸ ἔν; Ὡστε τὸν ἐξευρόντα τὸ ὄν ἐξευρηκέναι καὶ τὸ ἔν, καὶ αὐτὴν τὴν οὐσίαν αὐτὸ εἶναι τὸ ἔν· οἶον, εἰ νοῦς ἢ οὐσία, νοῦν καὶ τὸ ἔν εἶναι πρῶτως ὄντα ὄν καὶ πρῶτως ἔν, μεταδιδόντα δὲ τοῖς ἄλλοις τοῦ εἶναι οὕτως καὶ κατὰ τοσοῦτον καὶ τοῦ ἑνός. Τί γὰρ ἂν τις καὶ παρ’ αὐτὰ εἶναι αὐτὸ φήσαι; Ἡ γὰρ ταὐτὸν τῷ ὄντι — ἄνθρωπος γὰρ καὶ εἷς ἄνθρωπος ταὐτόν — ἢ οἶον ἀριθμὸς τις ἐκάστου, ὥσπερ εἰ δύο τινα ἔλεγε, οὕτως ἐπὶ μόνου τινὸς τὸ ἔν. Εἰ μὲν οὖν ὁ ἀριθμὸς τῶν ὄντων, δῆλον ὅτι καὶ τὸ ἔν· καὶ ζητητέον τί ἐστίν. Εἰ δὲ ψυχῆς ἐνέργημα τὸ ἀριθμεῖν ἐπεξιούσης, οὐδὲν ἂν εἴη ἐν τοῖς πράγμασι τὸ ἔν. Ἀλλ’ ἔλεγεν ὁ λόγος, εἰ ἀπολεῖ ἕκαστον τὸ ἔν, μὴδ’ ἔσσεσθαι τὸ παράπαν. Ὅραν οὖν δεῖ, εἰ ταὐτὸν τὸ ἔν ἕκαστον καὶ τὸ ὄν, καὶ τὸ ὅλως ὄν καὶ τὸ ἔν. Ἀλλ’ εἰ τὸ ὄν τὸ

ἐκάστου πληθὸς ἐστὶ, τὸ δὲ ἐν ἀδύνατον πληθὸς εἶναι, ἕτερον ἂν εἴη ἐκάτερον. Ἄνθρωπος γοῦν καὶ ζῶιον καὶ λογικὸν καὶ πολλὰ μέρη καὶ συνδεῖται ἐνὶ τὰ πολλὰ ταῦτα· ἄλλο ἄρα ἄνθρωπος καὶ ἓν, εἰ τὸ μὲν μεριστόν, τὸ δὲ ἀμερές. Καὶ δὴ καὶ τὸ ὅλον ὄν πάντα ἐν αὐτῷ ἔχον τὰ ὄντα πολλὰ μᾶλλον ἂν εἴη καὶ ἕτερον τοῦ ἐνός, μεταλήψει δὲ ἔχον καὶ μεθέξει τὸ ἐν. Ἐχει δὲ καὶ ζῶην [καὶ νοῦν] τὸ ὄν· οὐ γὰρ δὴ νεκρόν· πολλὰ ἄρα τὸ ὄν. Εἰ δὲ νοῦς τοῦτο εἴη, καὶ οὕτω πολλὰ ἀνάγκη εἶναι. Καὶ ἔτι μᾶλλον, εἰ τὰ εἶδη περιέχου· οὐδὲ γὰρ ἡ ἰδέα ἓν, ἀλλ' ἀριθμὸς μᾶλλον καὶ ἐκάστη καὶ ἡ σύμπασα, καὶ οὕτως ἓν, ὥσπερ ἂν εἴη ὁ κόσμος ἓν. Ὅλως δὲ τὸ μὲν ἐν τὸ πρῶτον, ὁ δὲ νοῦς καὶ τὰ εἶδη καὶ τὸ ὄν οὐ πρῶτα. Εἰδὸς τε γὰρ ἕκαστον ἐκ πολλῶν καὶ σύνθετον καὶ ὕστερον· ἐξ ὧν γὰρ ἕκαστόν ἐστι, πρότερα ἐκεῖνα. Ὅτι δὲ οὐχ οἷόν τε τὸν νοῦν τὸ πρῶτον εἶναι καὶ ἐκ τῶνδε δῆλον ἔσται· τὸν νοῦν ἀνάγκη ἐν τῷ νοεῖν εἶναι καὶ τὸν γε ἄριστον καὶ τὸν οὐ πρὸς τὸ ἔξω βλέποντα νοεῖν τὸ πρὸ αὐτοῦ· εἰς αὐτὸν γὰρ ἐπιστρέφων εἰς ἀρχὴν ἐπιστρέφει. Καὶ εἰ μὲν αὐτὸς τὸ νοοῦν καὶ τὸ νοοούμενον, διπλοῦς ἔσται καὶ οὐχ ἀπλοῦς οὐδὲ τὸ ἐν· εἰ δὲ πρὸς ἕτερον βλέπει, πάντως πρὸς τὸ κρεῖττον καὶ πρὸ αὐτοῦ. Εἰ δὲ καὶ πρὸς αὐτὸν καὶ πρὸς τὸ κρεῖττον, καὶ οὕτως δεύτερον. Καὶ χρὴ τὸν νοῦν τοιοῦτον τίθεσθαι, οἷον παρεῖναι μὲν τῷ ἀγαθῷ καὶ τῷ πρῶτῳ καὶ βλέπειν εἰς ἐκεῖνον, συνεῖναι δὲ καὶ ἑαυτῷ νοεῖν τε καὶ ἑαυτὸν καὶ νοεῖν ἑαυτὸν ὄντα τὰ πάντα. Πολλοῦ ἄρα δεῖ τὸ ἐν εἶναι ποικίλον ὄντα. Οὐ τοίνυν οὐδὲ τὸ ἐν τὰ πάντα ἔσται, οὕτω γὰρ οὐκέτι ἐν εἴη· οὐδὲ νοῦς, καὶ γὰρ ἂν οὕτως εἴη τὰ πάντα τοῦ νοῦ τὰ πάντα ὄντος· οὐδὲ τὸ ὄν· τὸ γὰρ ὄν τὰ πάντα.

2. It may be suggested that, while in the unities of the partial order the essence and the unity are distinct, yet in collective existence, in Real Being, they are identical, so that when we have grasped Being we hold unity; Real Being would coincide with Unity. Thus, taking the Intellectual-Principle as Essential Being, that principle and the Unity Absolute would be at once Primal Being and Pure Unity, purveying, accordingly, to the rest of things something of Being and something, in proportion, of the unity which is itself.

There is nothing with which the unity would be more plausibly identified than with Being; either it is Being as a given man is man or it will correspond to the Number which rules in the realm of the particular; it will be a number applying to a certain unique thing as the number two applies to others.

Now if Number is a thing among things, then clearly so this unity must be; we would have to discover what thing of things it is. If Number is not a thing but an operation of the mind moving out to reckon, then the unity will not be a thing.

We found that anything losing unity loses its being; we are therefore obliged to enquire whether the unity in particulars is identical with the being, and unity absolute identical with collective being.

Now the being of the particular is a manifold; unity cannot be a manifold; there must therefore be a distinction between Being and Unity. Thus a man is at once a reasoning living being and a total of parts; his variety is held

together by his unity; man therefore and unity are different — man a thing of parts against unity partless. Much more must Collective Being, as container of all existence, be a manifold and therefore distinct from the unity in which it is but participant.

Again, Collective Being contains life and intelligence — it is no dead thing — and so, once more, is a manifold.

If Being is identical with Intellectual-Principle, even at that it is a manifold; all the more so when count is taken of the Ideal Forms in it; for the Idea, particular or collective, is, after all, a numerable agglomeration whose unity is that of a kosmos.

Above all, unity is The First: but Intellectual-Principle, Ideas and Being, cannot be so; for any member of the realm of Forms is an aggregation, a compound, and therefore — since components must precede their compound — is a later.

Other considerations also go to show that the Intellectual-Principle cannot be the First. Intellect must be above the Intellectual Act: at least in its higher phase, that not concerned with the outer universe, it must be intent upon its Prior; its introversion is a conversion upon the Principle.

Considered as at once Thinker and Object of its Thought, it is dual, not simplex, not The Unity: considered as looking beyond itself, it must look to a better, to a prior: looking simultaneously upon itself and upon its Transcendent, it is, once more, not a First.

There is no other way of stating Intellectual-Principle than as that which, holding itself in the presence of The Good and First and looking towards That, is self-present also, self-knowing and Knowing itself as All-Being: thus manifold, it is far from being The Unity.

In sum: The Unity cannot be the total of beings, for so its oneness is annulled; it cannot be the Intellectual-Principle, for so it would be that total which the Intellectual-Principle is; nor is it Being, for Being is the manifold of things.

[3] Τί ἂν οὖν εἴη τὸ ἐν καὶ τίνα φύσιν ἔχον; Ἡ οὐδὲν θαυμαστὸν μὴ ράδιον εἰπεῖν εἶναι, ὅπου μὴδὲ τὸ ὄν ράδιον μὴδὲ τὸ εἶδος· ἀλλ' ἔστιν ἡμῖν γνῶσις εἶδεσιν ἐπηρειδομένη. Ὅσῳ δ' ἂν εἰς ἀνείδεον ἢ ψυχὴ ἦι, ἐξαδυνατοῦσα περιλαβεῖν τῷ μὴ ὀρίζεσθαι καὶ οἷον τυποῦσθαι ὑπὸ ποικίλου τοῦ τυποῦντος ἐξολισθάνει καὶ φοβεῖται, μὴ οὐδὲν ἔχει. Διὸ κάμνει ἐν τοῖς τοιούτοις καὶ ἀσμένη καταβαίνει πολλάκις ἀποπίπτουσα ἀπὸ πάντων, μέχρις ἂν εἰς αἰσθητὸν ἦκη ἐν στερεῷ ὥσπερ ἀναπαυομένη· οἷον καὶ ἡ ὄψις κάμνουσα ἐν τοῖς μικροῖς τοῖς μεγάλοις ἀσμένως περιπίπτει. Καθ' αὐτὴν δὲ ἡ ψυχὴ ὅταν ἰδεῖν ἐθέλῃ, μόνον ὁρῶσα τῷ συνεῖναι καὶ ἐν οὔσα τῷ ἐν εἶναι αὐτῷ οὐκ οἶεται πῶ ἔχειν ὃ ζητεῖ, ὅτι τοῦ νοουμένου μὴ ἕτερόν ἐστιν. Ὅμως δὴ χρὴ οὕτως ποιεῖν τὸν μέλλοντα περὶ τὸ ἐν φιλοσοφῆσιν. Ἐπεὶ τοίνυν ἓν ἐστιν ὃ ζητοῦμεν, καὶ τὴν ἀρχὴν τῶν πάντων ἐπισκοποῦμεν, ἀγαθὸν καὶ τὸ πρῶτον, οὔτε πόρρω δεῖ γενέσθαι τῶν περὶ τὰ πρῶτα εἰς τὰ ἔσχατα τῶν πάντων

πεσόντα, ἀλλ' ἰέμενον εἰς τὰ πρῶτα ἐπαναγαγεῖν ἑαυτὸν ἀπὸ τῶν αἰσθητῶν ἐσχάτων ὄντων, κακίας τε πάσης ἀπηλλαγμένον εἶναι ἅτε πρὸς τὸ ἀγαθὸν σπεύδοντα γενέσθαι, ἐπὶ τε τὴν ἐν ἑαυτῷ ἀρχὴν ἀναβεβηκέναι καὶ ἐν ἐκ πολλῶν γενέσθαι ἀρχῆς καὶ ἐνὸς θεατὴν ἐσόμενον. Νοῦν τοίνυν χρὴ γενόμενον καὶ τὴν ψυχὴν τὴν αὐτοῦ νῶι πιστεύσαντα καὶ ὑφιδρύσαντα, ἵν' ἂ ὁρᾷ ἐκεῖνος ἐγρηγορυῖα δέχοιτο, τούτῳ θεᾶσθαι τὸ ἐν οὐ προστιθέντα αἰσθησιν οὐδεμίαν οὐδὲ τι παρ' αὐτῆς εἰς ἐκεῖνον δεχόμενον, ἀλλὰ καθαρῶι τῷ νῶι τὸ καθαρώτατον θεᾶσθαι καὶ τοῦ νοῦ τῷ πρῶτῳ. Ὅταν τοίνυν ὁ ἐπὶ τὴν θέαν τοῦ τοιοῦτου ἐσταλμένος ἢ μέγεθος ἢ σχῆμα ἢ ὄγκον περὶ ταύτην τὴν φύσιν φαντασθῇ, οὐ νοῦς τούτῳ ἡγεμῶν γίνεται τῆς θέας, ὅτι μὴ νοῦς τὰ τοιαῦτα πέφυκεν ὁρᾶν, ἀλλ' ἔστιν αἰσθήσεως καὶ δόξης ἐπομένης αἰσθήσει ἢ ἐνέργεια. Ἀλλὰ δεῖ λαβεῖν παρὰ τοῦ νοῦ τὴν ἐπαγγελίαν ὣν δύναται. Δύναται δὲ ὁρᾶν ὁ νοῦς ἢ τὰ πρὸ αὐτοῦ ἢ τὰ αὐτοῦ [ἢ τὰ παρ' αὐτοῦ]. Καθαρὰ δὲ καὶ τὰ ἐν αὐτῷ, ἔτι δὲ καθαρώτερα καὶ ἀπλούστερα τὰ πρὸ αὐτοῦ, μᾶλλον δὲ τὸ πρὸ αὐτοῦ. Οὐδὲ νοῦς τοίνυν, ἀλλὰ πρὸ νοῦ· τί γὰρ τῶν ὄντων ἐστὶν ὁ νοῦς· ἐκεῖνο δὲ οὐ τι, ἀλλὰ πρὸ ἐκάστου, οὐδὲ ὄν· καὶ γὰρ τὸ ὄν οἷον μορφὴν τὴν τοῦ ὄντος ἔχει, ἄμορφον δὲ ἐκεῖνο καὶ μορφῆς νοητῆς. Γεννητικὴ γὰρ ἡ τοῦ ἐνὸς φύσις οὕσα τῶν πάντων οὐδὲν ἐστὶν αὐτῶν. Οὔτε οὖν τι οὔτε ποιὸν οὔτε ποσὸν οὔτε νοῦν οὔτε ψυχὴν· οὐδὲ κινούμενον οὐδ' αὖ ἐστώς, οὐκ ἐν τόπῳ, οὐκ ἐν χρόνῳ, ἀλλ' αὐτὸ καθ' αὐτὸ μονοειδές, μᾶλλον δὲ ἀνείδεον πρὸ εἰδους ὄν παντός, πρὸ κινήσεως, πρὸ στάσεως· ταῦτα γὰρ περὶ τὸ ὄν, ἃ πολλὰ αὐτὸ ποιεῖ. Διὰ τί οὖν, εἰ μὴ κινούμενον, οὐχ ἐστώς; Ὅτι περὶ μὲν τὸ ὄν τούτων θάτερον ἢ ἀμφοτέρα ἀνάγκη, τό τε ἐστώς στάσει ἐστώς καὶ οὐ ταῦτόν τῃ στάσει· ὥστε συμβήσεται αὐτῷ καὶ οὐκέτι ἀπλοῦν μενεῖ. Ἐπεὶ καὶ τὸ αἴτιον λέγειν οὐ κατηγορεῖν ἐστὶ συμβεβηκός τι αὐτῷ, ἀλλ' ἡμῖν, ὅτι ἔχομέν τι παρ' αὐτοῦ ἐκείνου ὄντος ἐν αὐτῷ· δεῖ δὲ μηδὲ τὸ ἐκείνου μηδὲ ὄντως λέγειν ἀκριβῶς λέγοντα, ἀλλ' ἡμᾶς οἷον ἔξωθεν περιθέοντας τὰ αὐτῶν ἐρμηνεύειν ἐθέλειν πάθη ὅτε μὲν ἐγγύς, ὅτε δὲ ἀποπίπτοντας ταῖς περὶ αὐτὸ ἀπορίαις.

3. What then must The Unity be, what nature is left for it?

No wonder that to state it is not easy; even Being and Form are not easy, though we have a way, an approach through the Ideas.

The soul or mind reaching towards the formless finds itself incompetent to grasp where nothing bounds it or to take impression where the impinging reality is diffuse; in sheer dread of holding to nothingness, it slips away. The state is painful; often it seeks relief by retreating from all this vagueness to the region of sense, there to rest as on solid ground, just as the sight distressed by the minute rests with pleasure on the bold.

Soul must see in its own way; this is by coalescence, unification; but in seeking thus to know the Unity it is prevented by that very unification from recognising that it has found; it cannot distinguish itself from the object of this intuition. Nonetheless, this is our one resource if our philosophy is to give us knowledge of The Unity.

We are in search of unity; we are to come to know the principle of all, the Good and First; therefore we may not stand away from the realm of Firsts and lie prostrate among the lasts: we must strike for those Firsts, rising from things of sense which are the lasts. Cleared of all evil in our intention towards The Good, we must ascend to the Principle within ourselves; from many, we must become one; only so do we attain to knowledge of that which is Principle and Unity. We shape ourselves into Intellectual-Principle; we make over our soul in trust to Intellectual-Principle and set it firmly in That; thus what That sees the soul will waken to see; it is through the Intellectual-Principle that we have this vision of The Unity; it must be our care to bring over nothing whatever from sense, to allow nothing even of soul to enter into Intellectual-Principle: with Intellect pure, and with the summit of Intellect, we are to see the All-Pure.

If quester has the impression of extension or shape or mass attaching to That Nature he has not been led by Intellectual-Principle which is not of the order to see such things; the activity has been of sense and of the judgement following upon sense: only Intellectual-Principle can inform us of the things of its scope; its competence is upon its priors, its content and its issue: but even its content is outside of sense; and still purer, still less touched by multiplicity, are its priors, or rather its Prior.

The Unity, then, is not Intellectual-Principle but something higher still: Intellectual-Principle is still a being but that First is no being but precedent to all Being; it cannot be a being, for a being has what we may call the shape of its reality but The Unity is without shape, even shape Intellectual.

Generative of all, The Unity is none of all; neither thing nor quantity nor quality nor intellect nor soul; not in motion, not at rest, not in place, not in time: it is the self-defined, unique in form or, better, formless, existing before Form was, or Movement or Rest, all of which are attachments of Being and make Being the manifold it is.

But how, if not in movement, can it be otherwise than at rest?

The answer is that movement and rest are states pertaining to Being, which necessarily has one or the other or both. Besides, anything at rest must be so in virtue of Rest as something distinct: Unity at rest becomes the ground of an attribute and at once ceases to be a simplex.

Note, similarly, that, when we speak of this First as Cause, we are affirming something happening not to it but to us, the fact that we take from this Self-Enclosed: strictly we should put neither a This nor a That to it; we hover, as it were, about it, seeking the statement of an experience of our own, sometimes nearing this Reality, sometimes baffled by the enigma in which it dwells.

[4] Γίνεται δὲ ἡ ἀπορία μάλιστα, ὅτι μηδὲ κατ' ἐπιστήμην ἢ σύνεσιν ἐκείνου μηδὲ κατὰ νόησιν, ὥσπερ τὰ ἄλλα νοητά, ἀλλὰ κατὰ παρουσίαν ἐπιστήμης κρείττονα. Πάσχει δὲ ἡ ψυχὴ τοῦ ἐν εἶναι τὴν ἀπόστασιν καὶ οὐ πάντῃ ἐστὶν

ἐν, ὅταν ἐπιστήμην του λαμβάνῃ· λόγος γὰρ ἡ ἐπιστήμη, πολλὰ δὲ ὁ λόγος. Παρέρχεται οὖν τὸ ἐν εἰς ἀριθμὸν καὶ πλῆθος πεσοῦσα. Ὑπὲρ ἐπιστήμην τοῖνυν δεῖ δραμεῖν καὶ μηδαμῇ ἐκβαίνειν τοῦ ἐν εἶναι, ἀλλ' ἀποστῆναι δεῖ καὶ ἐπιστήμης καὶ ἐπιστητῶν καὶ παντὸς ἄλλου καὶ καλοῦ θεάματος. Πᾶν γὰρ καλὸν ὕστερον ἐκείνου καὶ παρ' ἐκείνου, ὥσπερ πᾶν φῶς μεθήμερινὸν παρ' ἡλίου. Διὸ οὐδὲ ῥητὸν οὐδὲ γραπτόν, φησιν, ἀλλὰ λέγομεν καὶ γράφομεν πέμποντες εἰς αὐτὸ καὶ ἀνεγείροντες ἐκ τῶν λόγων ἐπὶ τὴν θεάν ὥσπερ ὁδὸν δεικνύντες τῷ τι θεάσασθαι βουλομένῳ. Μέχρι γὰρ τῆς ὁδοῦ καὶ τῆς πορείας ἡ διδάξις, ἡ δὲ θέα αὐτοῦ ἔργον ἤδη τοῦ ἰδεῖν βεβουλευμένου. Εἰ δὲ μὴ ἦλθέ τις ἐπὶ τὸ θέαμα, μηδὲ σύνεσιν ἔσχεν ἡ ψυχὴ τῆς ἐκεῖ ἀγλαίας μηδὲ ἔπαθε μηδὲ ἔσχεν ἐν ἑαυτῷ οἷον ἐρωτικὸν πάθημα ἐκ τοῦ ἰδεῖν ἐραστοῦ ἐν ᾧ ἐραῖ ἀναπαυσασμένου, δεξάμενος φῶς ἀληθινὸν καὶ πᾶσαν τὴν ψυχὴν περιφωτίσας διὰ τὸ ἐγγυτέρω γεγονέναι, ἀναβεβηκέναι δὲ ἔτι ὀπισθοβαρὴς ὑπάρχων, ἃ ἐμπόδια ἦν τῇ θεᾷ, καὶ οὐ μόνος ἀναβεβηκώς, ἀλλ' ἔχων τὸ διεῖργον ἀπ' αὐτοῦ, ἢ μήπω εἰς ἐν συναχθεῖς – οὐ γὰρ δι' ἄπεστιν οὐδενὸς ἐκεῖνο καὶ πάντων δέ, ὥστε παρὼν μὴ παρεῖναι ἀλλ' ἢ τοῖς δέχεσθαι δυναμένοις καὶ παρεσκευασμένοις, ὥστε ἐναρμόσαι καὶ οἷον ἐφάπασθαι καὶ θίγειν ὁμοιότητι καὶ τῇ ἐν αὐτῷ δυνάμει συγγενεῖ τῷ ἀπ' αὐτοῦ· ὅταν οὕτως ἔχη, ὡς εἶχεν, ὅτε ἦλθεν ἀπ' αὐτοῦ, ἤδη δύναται ἰδεῖν ὡς πέφυκεν ἐκεῖνος θεατὸς εἶναι – εἰ οὖν μήπω ἐστὶν ἐκεῖ, ἀλλὰ διὰ ταῦτά ἐστιν ἔξω, ἢ δι' ἔνδειαν τοῦ παιδαγωγοῦντος λόγου καὶ πίστιν περὶ αὐτοῦ παρεχομένου, δι' ἐκεῖνα μὲν αὐτὸν ἐν αἰτίαι τιθέσθω, καὶ πειράσθω ἀποστὰς πάντων μόνος εἶναι, ἃ δὲ ἐν τοῖς λόγοις ἀπιστεῖ ἐλλείπων, ᾧδε διανοεῖσθω.

4. The main part of the difficulty is that awareness of this Principle comes neither by knowing nor by the Intellection that discovers the Intellectual Beings but by a presence overpassing all knowledge. In knowing, soul or mind abandons its unity; it cannot remain a simplex: knowing is taking account of things; that accounting is multiple; the mind, thus plunging into number and multiplicity, departs from unity.

Our way then takes us beyond knowing; there may be no wandering from unity; knowing and knowable must all be left aside; every object of thought, even the highest, we must pass by, for all that is good is later than This and derives from This as from the sun all the light of the day.

“Not to be told; not to be written”: in our writing and telling we are but urging towards it: out of discussion we call to vision: to those desiring to see, we point the path; our teaching is of the road and the travelling; the seeing must be the very act of one that has made this choice.

There are those that have not attained to see. The soul has not come to know the splendour There; it has not felt and clutched to itself that love-passion of vision known to lover come to rest where he loves. Or struck perhaps by that authentic light, all the soul lit by the nearness gained, we have gone weighted from beneath; the vision is frustrate; we should go without burden and we go carrying that which can but keep us back; we are not yet made over into unity.

From none is that Principle absent and yet from all: present, it remains absent save to those fit to receive, disciplined into some accordance, able to touch it closely by their likeness and by that kindred power within themselves through which, remaining as it was when it came to them from the Supreme, they are enabled to see in so far as God may at all be seen.

Failure to attain may be due to such impediment or to lack of the guiding thought that establishes trust; impediment we must charge against ourselves and strive by entire renunciation to become emancipate; where there is distrust for lack of convincing reason, further considerations may be applied:

[5] Ὅστις οἶται τὰ ὄντα τύχῃ καὶ τῷ αὐτομάτῳ διοικεῖσθαι καὶ σωματικαῖς συνέχεσθαι αἰτίαις, οὗτος πόρρῳ ἀπελήλათαι καὶ θεοῦ καὶ ἐννοίας ἐνός, καὶ ὁ λόγος οὐ πρὸς τούτους, ἀλλὰ πρὸς τοὺς ἄλλην φύσιν παρὰ τὰ σώματα τιθεμένους καὶ ἀνιόντας ἐπὶ ψυχὴν. Καὶ δὴ δεῖ τούτους φύσιν ψυχῆς κατανεοηκέναι τὰ τε ἄλλα καὶ ὥς παρὰ νοῦ ἐστὶ καὶ λόγου παρὰ τούτου κοιωνήσασα ἀρετὴν ἴσχει· μετὰ δὲ ταῦτα νοῦν λαβεῖν ἕτερον τοῦ λογιζομένου καὶ λογιστικοῦ καλουμένου, καὶ τοὺς λογισμοὺς ἤδη οἷον ἐν διαστάσει καὶ κινήσει, καὶ τὰς ἐπιστήμας λόγους ἐν ψυχῇ τὰς τοιαύτας ἐν φανερώϊ ἤδη γεγυνοῦσας τῷ ἐν τῇ ψυχῇ γεγονέναι τὸν νοῦν τῶν ἐπιστημῶν αἴτιον. Καὶ νοῦν ἰδόντα οἷον αἰσθητὸν τῷ ἀντιληπτὸν εἶναι ἐπαναβεβηκότα τῇ ψυχῇ καὶ πατέρα αὐτῆς ὄντα κόσμον νοητόν, νοῦν ἡσυχον καὶ ἀτρεμὴν κίνησιν φατέον πάντα ἔχοντα ἐν αὐτῷ καὶ πάντα ὄντα, πλήθος ἀδιάκριτον καὶ αὖ διακεκριμένον. Οὔτε γὰρ διακέκριται ὥς οἱ λόγοι οἱ ἤδη καθ' ἐν νοοῦμενοι, οὔτε συγκέχρται τὰ ἐν αὐτῷ· πρόεισι γὰρ ἕκαστον χωρὶς· οἷον καὶ ἐν ταῖς ἐπιστήμαις πάντων ἐν ἀμερεῖ ὄντων ὅμως ἐστὶν ἕκαστον χωρὶς αὐτῶν. Τοῦτο οὖν τὸ ὁμοῦ πλήθος, ὁ κόσμος ὁ νοητός, ἔστι μὲν ὁ πρὸς τῷ πρώτῳ, καὶ φησιν αὐτὸ ὁ λόγος ἐξ ἀνάγκης εἶναι, εἴπερ τις καὶ ψυχὴν εἶναι, τοῦτο δὲ κυριώτερον ψυχῆς· οὐ μέντοι πρῶτον, ὅτι ἐν μηδὲ ἀπλοῦν· ἀπλοῦν δὲ τὸ ἐν καὶ ἡ πάντων ἀρχή. Τὸ δὴ πρὸ τοῦ ἐν τοῖς οὖσι τιμιωτάτου, εἴπερ δεῖ τι πρὸ νοῦ εἶναι ἐν μὲν εἶναι βουλομένου, οὐκ ὄντος δὲ ἐν, ἐνοειδοῦς δέ, ὅτι αὐτῷ μηδὲ ἐσκέδασται ὁ νοῦς, ἀλλὰ σύνεστιν ἑαυτῷ ὄντως οὐ διαρτήσας ἑαυτὸν τῷ πλησίον μετὰ τὸ ἐν εἶναι, ἀποστῆναι δὲ πῶς τοῦ ἐνός τολμήσας – τὸ δὴ πρὸ τούτου θαῦμα τοῦ ἐν, ὃ μὴ ὄν ἐστίν, ἵνα μὴ καὶ ἐνταῦθα κατ' ἄλλου τὸ ἐν, ὃ ὄνομα μὲν κατὰ ἀλήθειαν οὐδὲν προσῆκον, εἴπερ δὲ δεῖ ὀνομάσαι, κοινῶς ἂν λεχθὲν προσηκόντως ἐν, οὐχ ὥς ἄλλο, εἴτα ἐν, χαλεπὸν μὲν γνωσθῆναι διὰ τοῦτο, γινωσκόμενον δὲ μᾶλλον τῷ ἀπ' αὐτοῦ γεννήματι, τῇ οὐσίᾳ – καὶ ἄγει εἰς οὐσίαν νοῦς – καὶ αὐτοῦ ἡ φύσις τοιαύτη, ὥς πηγὴν τῶν ἀρίστων εἶναι καὶ δύναμιν γεννῶσαν τὰ ὄντα μένουσαν ἐν ἑαυτῇ καὶ οὐκ ἐλαττουμένην οὐδὲ ἐν τοῖς γινομένοις ὑπ' αὐτῆς οὔσαν. Ὅ τι καὶ πρὸ τούτων, ὀνομάζομεν ἐν ἐξ ἀνάγκης τῷ σημαίνειν ἀλλήλοις αὐτὴν τῷ ὀνόματι εἰς ἐννοιαν ἀμέριστον ἄγοντες καὶ τὴν ψυχὴν ἐνοῦν θέλοντες, οὐχ οὕτως ἐν λέγοντες καὶ ἀμερές, ὥς σημεῖον ἢ μονάδα λέγοντες· τὸ γὰρ οὕτως ἐν ποσοῦ ἀρχαί, ὃ οὐκ ἂν ὑπέστη μὴ προσούσης οὐσίας καὶ τοῦ πρὸ οὐσίας· οὐκ οὖν δεῖ ἐνταῦθα βάλλειν τὴν διάνοιαν· ἀλλὰ ταῦτα ὁμοίως αἰεὶ ἐκείνοις ἐν ἀναλογίαις τῷ ἀπλῶι καὶ τῇ φυγῇ τοῦ πλήθους καὶ τοῦ μερισμοῦ.

5. Those to whom existence comes about by chance and automatic action and is held together by material forces have drifted far from God and from the concept of unity; we are not here addressing them but only such as accept another nature than body and have some conception of soul.

Soul must be sounded to the depths, understood as an emanation from Intellectual-Principle and as holding its value by a Reason-Principle thence infused. Next this Intellect must be apprehended, an Intellect other than the reasoning faculty known as the rational principle; with reasoning we are already in the region of separation and movement: our sciences are Reason-Principles lodged in soul or mind, having manifestly acquired their character by the presence in the soul of Intellectual-Principle, source of all knowing.

Thus we come to see Intellectual-Principle almost as an object of sense: the Intellectual Kosmos is perceptible as standing above soul, father to soul: we know Intellectual-Principle as the motionless, not subject to change, containing, we must think, all things; a multiple but at once indivisible and comporting difference. It is not discriminate as are the Reason-Principles, which can in fact be known one by one: yet its content is not a confusion; every item stands forth distinctly, just as in a science the entire content holds as an indivisible and yet each item is a self-standing verity.

Now a plurality thus concentrated like the Intellectual Kosmos is close upon The First — and reason certifies its existence as surely as that of soul — yet, though of higher sovereignty than soul, it is not The First since it is not a unity, not simplex as unity, principle over all multiplicity, must be.

Before it there is That which must transcend the noblest of the things of Being: there must be a prior to this Principle which aiming towards unity is yet not unity but a thing in unity's likeness. From this highest it is not sundered; it too is self-present: so close to the unity, it cannot be articulated: and yet it is a principle which in some measure has dared secession.

That awesome Prior, The Unity, is not a being, for so its unity would be vested in something else: strictly no name is apt to it, but since name it we must there is a certain rough fitness in designating it as unity with the understanding that it is not the unity of some other thing.

Thus it eludes our knowledge, so that the nearer approach to it is through its offspring, Being: we know it as cause of existence to Intellectual-Principle, as fount of all that is best, as the efficacy which, self-perduring and undiminishing, generates all beings and is not to be counted among these its derivatives, to all of which it must be prior.

This we can but name The Unity, indicating it to each other by a designation that points to the concept of its partlessness while we are in reality striving to bring our own minds to unity. We are not to think of such unity and partlessness as belong to point or monad; the veritable unity is the source of all such quantity which could not exist unless first there existed Being and Being's Prior: we are not, then, to think in the order of point and monad but to

use these — in their rejection of magnitude and partition — as symbols for the higher concept.

[6] Πῶς οὖν λέγομεν ἓν, καὶ πῶς τῇ νοήσει ἐφαρμοστέον; Ἡ πλεόνως τιθέμενον ἓν ἢ ὡς μονὰς καὶ σημεῖον ἐνί- ζεται. Ἐνταῦθα μὲν γὰρ μέγεθος ἢ ψυχή ἀφελούσα καὶ ἀριθμοῦ πλήθος καταλήγει εἰς τὸ σμικρότατον καὶ ἐπεριδεῖται τινι ἀμερεῖ μὲν, ἀλλὰ ὃ ἦν ἐν μεριστῶι καὶ ὃ ἐστὶν ἐν ἄλλωι· τὸ δὲ οὔτε ἐν ἄλλωι οὔτε ἐν μεριστῶι οὔτε οὕτως ἀμερές, ὡς τὸ μικρότατον· μέγιστον γὰρ ἀπάντων οὐ μεγέθει, ἀλλὰ δυνάμει, ὥστε καὶ τὸ ἀμέγεθες δυνάμει· ἐπεὶ καὶ τὰ μετ' αὐτὸ ὄντα ταῖς δυνάμεσιν ἀμέριστα καὶ ἀμερῇ, οὐ τοῖς ὅγκοις. Ληπτέον δὲ καὶ ἄπειρον αὐτὸν οὐ τῶι ἀδιεξιτήτῳ ἢ τοῦ μεγέθους ἢ τοῦ ἀριθμοῦ, ἀλλὰ τῶι ἀπεριλήπτῳ τῆς δυνάμεως. Ὅταν γὰρ ἂν αὐτὸν νοήσης οἶον ἢ νοῦν ἢ θεόν, πλεόν ἐστί· καὶ αὖ ὅταν αὐτὸν ἐνίσῃς τῇ διανοίᾳ, καὶ ἐνταῦθα πλεόν ἐστὶν ἢ ὅσον ἂν αὐτὸν ἐφαντάσθῃς εἰς τὸ ἐνικώτερον τῆς σῆς νοήσεως εἶναι· ἐφ' ἑαυτοῦ γὰρ ἐστὶν οὐδενὸς αὐτῶι συμβεβηκότος. Τῶι αὐτάρκει δ' ἂν τις καὶ τὸ ἐν αὐτοῦ ἐνθυμηθεῖ. Δεῖ μὲν γὰρ ἰκανώτατον [ὄν] ἀπάντων καὶ αὐταρκέστατον, καὶ ἀνευδεδέστατον εἶναι· πᾶν δὲ πολὺ καὶ μὴ ἐν ἐνδεές – μὴ ἐν ἐκ πολλῶν γενόμενον. Δεῖται οὖν αὐτοῦ ἢ οὐσία ἐν εἶναι. Τὸ δὲ οὐ δεῖται ἑαυτοῦ· αὐτὸ γάρ ἐστι. Καὶ μὴν πολλὰ ὄν τοσοῦτων δεῖται, ὅσα ἔστι, καὶ ἕκαστον τῶν ἐν αὐτῶι μετὰ τῶν ἄλλων ὄν καὶ οὐκ ἐφ' ἑαυτοῦ, ἐνδεές τῶν ἄλλων ὑπάρχον, καὶ καθ' ἐν καὶ κατὰ τὸ ὅλον τὸ τοιοῦτον ἐν- δεές παρέχεται. Εἴπερ οὖν δεῖ τι αὐταρκέστατον εἶναι, τὸ ἐν εἶναι δεῖ τοιοῦτον ὄν μόνον, οἷον μῆτε πρὸς αὐτὸ μῆτε πρὸς ἄλλο ἐνδεές εἶναι. Οὐ γάρ τι ζητεῖ, ἵνα ᾗ, οὐδ' ἵνα εὔ ᾗ, οὐδὲ ἵνα ἐκεῖ ἰδρυθῇ. Τοῖς μὲν γὰρ ἄλλοις αἴτιον ὄν οὐ παρ' ἄλλων ἔχει ὃ ἐστι, τό τε εὔ τι ἂν εἴῃ αὐτῶι ἔξω αὐτοῦ; Ὡστε οὐ κατὰ συμβεβηκὸς αὐτῶι τὸ εὔ· αὐτὸ γάρ ἐστι. Τόπος τε οὐδεὶς αὐτῶι· οὐ γὰρ δεῖται ἰδρύσεως ὥσπερ αὐτὸ φέρειν οὐ δυνάμενον, τό τε ἰδρυθισόμενον ἄψυχον καὶ ὅγκος πίπτων, ἐὰν μήπω ἰδρυθῇ. Ἰδρυται δὲ καὶ τὰ ἄλλα διὰ τοῦτον, δι' ὃν ὑπέστη ἅμα καὶ ἔσχεν εἰς ὃν ἐτάχθη τόπον· ἐνδεές δὲ καὶ τὸ τόπον ζητοῦν. Ἀρχὴ δὲ οὐκ ἐνδεές τῶν μετ' αὐτό· ἢ δ' ἀπάντων ἀρχὴ ἀνευδεδέας ἀπάντων. Ὅ τι γὰρ ἐνδεές, ἐπιέμενον ἀρχῆς ἐνδεές· εἰ δὲ τὸ ἐν ἐνδεές του, ζητεῖ δηλονότι τὸ μὴ εἶναι ἐν· ὥστε ἐνδεές ἐσται τοῦ φθεροῦντος· πᾶν δὲ ὃ ἂν λέγῃται ἐνδεές, τοῦ εὔ καὶ τοῦ σώζοντός ἐστιν ἐνδεές. Ὡστε τῶι ἐνὶ οὐδὲν ἀγαθόν ἐστὶν· οὐδὲ βούλησις τοίνυν οὐδενός· ἀλλ' ἐστὶν ὑπεράγαθον καὶ αὐτὸ οὐχ ἑαυτῶι, τοῖς δὲ ἄλλοις ἀγαθόν, εἴ τι αὐτοῦ δύναται μεταλαμβάνειν. Οὐδὲ νόησις, ἵνα μὴ ἐτερότης· οὐδὲ κίνησις· πρὸ γὰρ κινήσεως καὶ πρὸ νοήσεως. Τί γὰρ καὶ νοήσει; ἑαυτόν; Πρὸ νοήσεως τοίνυν ἀγνοῶν ἐσται, καὶ νοήσεως δεήσεται, ἵνα γνῶι ἑαυτὸν ὁ αὐτάρκης ἑαυτῶι. Οὐ τοίνυν, ὅτι μὴ γινώσκει μηδὲ νοεῖ ἑαυτόν, ἄγνοια περὶ αὐτόν ἐσται· ἢ γὰρ ἄγνοια ἐτέρου ὄντος γίγνεται, ὅταν θάτερον ἀγνοῇ θάτερον· τὸ δὲ μόνον οὔτε γινώσκει, οὔτε τι ἔχει ὃ ἀγνοεῖ, ἐν δὲ ὃν συνὸν αὐτῶι οὐ δεῖται νοήσεως ἑαυτοῦ. Ἐπεὶ οὐδὲ τὸ συνεῖναι δεῖ προσάπτειν, ἵνα τηρῇς τὸ ἐν, ἀλλὰ καὶ τὸ νοεῖν καὶ τὸ συνιέναι ἀφαιρεῖν καὶ ἑαυτοῦ νόησιν καὶ τῶν ἄλλων· οὐ γὰρ κατὰ τὸν νοοῦντα δεῖ τάττειν αὐτόν, ἀλλὰ μάλλον κατὰ τὴν νόησιν. Νόησις δὲ οὐ νοεῖ, ἀλλ' αἰτία τοῦ νοεῖν ἄλλωι· τὸ δὲ αἴτιον οὐ ταυτόν τῶι αἰτιατῶι. Τὸ

δὲ πάντων αἴτιον οὐδὲν ἔστιν ἐκείνων. Οὐ τοίνυν οὐδὲ ἀγαθὸν λεκτέον τοῦτο, ὃ παρέχει, ἀλλὰ ἄλλως τὰγαθὸν ὑπὲρ τὰ ἄλλα ἀγαθὰ.

6. In what sense, then, do we assert this Unity, and how is it to be adjusted to our mental processes?

Its oneness must not be entitled to that of monad and point: for these the mind abstracts extension and numerical quantity and rests upon the very minutest possible, ending no doubt in the partless but still in something that began as a partible and is always lodged in something other than itself. The Unity was never in any other and never belonged to the partible: nor is its impartibility that of extreme minuteness; on the contrary it is great beyond anything, great not in extension but in power, sizeless by its very greatness as even its immediate sequents are impartible not in mass but in might. We must therefore take the Unity as infinite not in measureless extension or numerable quantity but in fathomless depths of power.

Think of The One as Mind or as God, you think too meanly; use all the resources of understanding to conceive this Unity and, again, it is more authentically one than God, even though you reach for God's unity beyond the unity the most perfect you can conceive. For This is utterly a self-existent, with no concomitant whatever. This self-sufficing is the essence of its unity. Something there must be supremely adequate, autonomous, all-transcending, most utterly without need.

Any manifold, anything beneath The Unity, is dependent; combined from various constituents, its essential nature goes in need of unity; but unity cannot need itself; it stands unity accomplished. Again, a manifold depends upon all its factors; and furthermore each of those factors in turn — as necessarily inbound with the rest and not self-standing — sets up a similar need both to its associates and to the total so constituted.

The sovrantly self-sufficing principle will be Unity-Absolute, for only in this Unity is there a nature above all need, whether within itself or in regard to the rest of things. Unity seeks nothing towards its being or its well-being or its safehold upon existence; cause to all, how can it acquire its character outside of itself or know any good outside? The good of its being can be no borrowing: This is The Good. Nor has it station; it needs no standing ground as if inadequate to its own sustaining; what calls for such underpropping is the soulless, some material mass that must be based or fall. This is base to all, cause of universal existence and of ordered station. All that demands place is in need; a First cannot go in need of its sequents: all need is effort towards a first principle; the First, principle to all, must be utterly without need. If the Unity be seeking, it must inevitably be seeking to be something other than itself; it is seeking its own destroyer. Whatever may be said to be in need of a good is needing a preserver; nothing can be a good to The Unity, therefore.

Neither can it have will to anything; it is a Beyond-Good, not even to itself a good but to such beings only as may be of quality to have part with it. Nor

has it Intellection; that would comport diversity: nor Movement; it is prior to Movement as to Intellection.

To what could its Intellection be directed? To itself? But that would imply a previous ignorance; it would be dependent upon that Intellection in order to knowledge of itself; but it is the self-sufficing. Yet this absence of self-knowing does not comport ignorance; ignorance is of something outside — a knower ignorant of a knowable — but in the Solitary there is neither knowing nor anything unknown. Unity, self-present, it has no need of self-intellection: indeed this “self-presence” were better left out, the more surely to preserve the unity; we must eliminate all knowing and all association, all intellection whether internal or external. It is not to be thought of as having but as being Intellection; Intellection does not itself perform the intellectual act but is the cause of the act in something else, and cause is not to be identified with caused: most assuredly the cause of all is not a thing within that all.

This Principle is not, therefore, to be identified with the good of which it is the source; it is good in the unique mode of being The Good above all that is good.

[7] Εἰ δ' ὅτι μηδὲν τούτων ἐστίν, ἀορίστεῖς τῇ γνώμῃ, στήσον σαυτὸν εἰς ταῦτα, καὶ ἀπὸ τούτων θεῶ· θεῶ δὲ μὴ ἔξω ρίπτων τὴν διάνοιαν. Οὐ γὰρ κεῖται πού ἐρημῶσαν αὐτοῦ τὰ ἄλλα, ἀλλ' ἔστι τῷ δυναμένῳ θίγειν ἐκεῖ παρόν, τῷ δ' ἀδυνατοῦντι οὐ πάρεστιν. Ὡς περ δὲ ἐπὶ τῶν ἄλλων οὐκ ἔστι τι νοεῖν ἄλλο νοοῦντα καὶ πρὸς ἄλλῳ ὄντα, ἀλλὰ δεῖ μηδὲν προσάπτειν τῷ νοουμένῳ, ἵν' ἡ αὐτὸ τὸ νοούμενον, οὕτω δεῖ καὶ ἐνταῦθα εἰδέναι, ὥς οὐκ ἔστιν ἄλλου ἔχοντα ἐν τῇ ψυχῇ τύπον ἐκεῖνο νοῆσαι ἐνεργοῦντος τοῦ τύπου, οὐδ' αὖ ἄλλοις κατειλημμένην τὴν ψυχὴν καὶ κατεχομένην τυπωθῆναι τῷ τοῦ ἐναντίου τύπῳ, ἀλλ' ὥς περ περὶ τῆς ὕλης λέγεται, ὥς ἄρα ἄποιον εἶναι δεῖ πάντων, εἰ μέλλει δέχεσθαι τοὺς πάντων τύπους, οὕτω καὶ πολὺ μᾶλλον ἀνείδεον τὴν ψυχὴν γίνεσθαι, εἰ μέλλει μηδὲν ἐμπόδιον ἐγκαθήμενον ἔσεσθαι πρὸς πλήρωσιν καὶ ἔλλαμψιν αὐτῇ τῆς φύσεως τῆς πρώτης. Εἰ δὲ τοῦτο, πάντων τῶν ἔξω ἀφεμένην δεῖ ἐπιστραφῆναι πρὸς τὸ εἶσω πάντη, μὴ πρὸς τι τῶν ἔξω κεκλίσθαι, ἀλλὰ ἀγνοήσαντα τὰ πάντα καὶ πρὸ τοῦ μὲν τῇ διαθέσει, τότε δὲ καὶ τοῖς εἶδεσιν, ἀγνοήσαντα δὲ καὶ αὐτὸν ἐν τῇ θέᾳ ἐκείνου γενέσθαι, κάκεινῳ συγγενόμενον καὶ ἱκανῶς οἷον ὁμιλήσαντα ἡκεῖν ἀγγέλλοντα, εἰ δύναιτο, καὶ ἄλλῳ τὴν ἐκεῖ συνουσίαν· οἷαν ἴσως καὶ Μίνως ποιούμενος ὁ αἰσιστὴς τοῦ Διὸς ἐφημίσθη εἶναι, ἥς μεμνημένος εἰδῶλα αὐτῆς τοὺς νόμους ἐτίθει τῇ τοῦ θεοῦ ἐπαφῇ εἰς νόμων πληροῦμενος θέσιν. Ἡ καὶ τὰ πολιτικὰ οὐκ ἄξια αὐτοῦ νομίσας ἀεὶ ἐθέλει μένειν ἄνω, ὅπερ καὶ τῷ πολὺ ἰδόντι γένοιτο ἂν πάθημα. Οὐδενός φησὶν ἔστιν ἔξω, ἀλλὰ πᾶσι σύνεστιν οὐκ εἰδόσι. Φεύγουσι γὰρ αὐτοὶ αὐτοῦ ἔξω, μᾶλλον δὲ αὐτῶν ἔξω. Οὐ δύνανται οὖν ἐλεῖν ὃν πεφεύγασιν, οὐδ' αὐτοὺς ἀπολωλεκότες ἄλλον ζητεῖν, οὐδέ γε παῖς αὐτοῦ ἔξω ἐν μανίᾳ γεγεννημένος εἰδήσει τὸν πατέρα· ὁ δὲ μαθὼν ἑαυτὸν εἰδήσει καὶ ὁπόθεν.

7. If the mind reels before something thus alien to all we know, we must take our stand on the things of this realm and strive thence to see. But, in the

looking, beware of throwing outward; this Principle does not lie away somewhere leaving the rest void; to those of power to reach, it is present; to the inapt, absent. In our daily affairs we cannot hold an object in mind if we have given ourselves elsewhere, occupied upon some other matter; that very thing must be before us to be truly the object of observation. So here also; preoccupied by the impress of something else, we are withheld under that pressure from becoming aware of The Unity; a mind gripped and fastened by some definite thing cannot take the print of the very contrary. As Matter, it is agreed, must be void of quality in order to accept the types of the universe, so and much more must the soul be kept formless if there is to be no infixed impediment to prevent it being brimmed and lit by the Primal Principle.

In sum, we must withdraw from all the extern, pointed wholly inwards; no leaning to the outer; the total of things ignored, first in their relation to us and later in the very idea; the self put out of mind in the contemplation of the Supreme; all the commerce so closely There that, if report were possible, one might become to others reporter of that communion.

Such converse, we may suppose, was that of Minos, thence known as the Familiar of Zeus; and in that memory he established the laws which report it, enlarged to that task by his vision There. Some, on the other hand, there will be to disdain such citizen service, choosing to remain in the higher: these will be those that have seen much.

God — we read — is outside of none, present unperceived to all; we break away from Him, or rather from ourselves; what we turn from we cannot reach; astray ourselves, we cannot go in search of another; a child distraught will not recognise its father; to find ourselves is to know our source.

[8] Εἴ τις οὖν ψυχὴ οἶδεν ἑαυτὴν τὸν ἄλλον χρόνον, καὶ οἶδεν ὅτι ἡ κίνησις αὐτῆς οὐκ εὐθεῖα, ἀλλ' ἢ ὅταν κλάσιν λάβῃ, ἡ δὲ κατὰ φύσιν κίνησις οἷα ἡ ἐν κύκλῳ περὶ τι οὐκ ἔξω, ἀλλὰ περὶ κέντρον, τὸ δὲ κέντρον ἀφ' οὗ ὁ κύκλος, κινήσεται περὶ τοῦτο, ἀφ' οὗ ἐστι, καὶ τούτου ἀναρτήσεται συμφέρουσα ἑαυτὴν πρὸς τὸ αὐτό, πρὸς ὃ ἐχρῆν μὲν πάσας, φέρονται δὲ αἱ θεῶν αἰεὶ· πρὸς ὃ φερόμεναι θεοὶ εἰσι. Θεὸς γὰρ τὸ ἐκείνῳ συνημμένον, τὸ δὲ πόρρω ἀφιστάμενον ἄνθρωπος ὁ πολὺς καὶ θηρίον. Τὸ οὖν τῆς ψυχῆς οἶον κέντρον τοῦτο ἐστὶ τὸ ζητούμενον; Ἡ ἄλλο τι δεῖ νομίσαι, εἰς ὃ πάντα οἶον κέντρα συμπίπτει; Καὶ ὅτι ἀναλογίαι τὸ κέντρον τοῦδε τοῦ κύκλου; Οὐδὲ γὰρ οὕτω κύκλος ἢ ψυχὴ ὡς τὸ σχῆμα, ἀλλ' ὅτι ἐν αὐτῇ καὶ περὶ αὐτὴν ἡ ἀρχαία φύσις, καὶ ὅτι ἀπὸ τοιούτου, καὶ ἔτι μᾶλλον καὶ ὅτι χωρισθεῖσαι ὅλαι. Νῦν δέ, ἐπεὶ μέρος ἡμῶν κατέχεται ὑπὸ τοῦ σώματος, οἶον εἴ τις τοὺς πόδας ἔχοι ἐν ὕδατι, τῷ δ' ἄλλῳ σώματι ὑπερέχοι, τῷ δὴ μὴ βαπτισθέντι τῷ σώματι ὑπεράραντες, τούτῳ συνάπτομεν κατὰ τὸ ἑαυτῶν κέντρον τῷ οἶον πάντων κέντρῳ, καθάπερ τῶν μεγίστων κύκλων τὰ κέντρα τῷ τῆς σφαίρας τῆς περιεχούσης κέντρῳ, ἀναπανόμενοι. Εἰ μὲν οὖν σωματικοὶ ἦσαν, οὐ ψυχικοὶ κύκλοι, τοπικῶς ἂν τῷ κέντρῳ συνῆπτον καὶ πού κειμένου τοῦ κέντρου περὶ αὐτὸ ἂν ἦσαν· ἐπεὶ δὲ αὐταὶ τε αἱ ψυχαὶ νοηταί, ὑπὲρ νοῦν τε ἐκείνο, δυνάμεσιν ἄλλαις, ἧ πέφυκε τὸ νοοῦν πρὸς τὸ κατανοοῦμενον συνάπτειν,

οἷητόν τὴν συναφὴν γίνεσθαι καὶ πλεόνως τὸ νοοῦν παρεῖναι ὁμοιότητι καὶ ταυτότητι καὶ συνάπτειν τῷ συγγενεῖ οὐδενὸς διείργοντος. Σώμασι μὲν γὰρ σώματα κωλύεται κοινωνεῖν ἀλλήλοις, τὰ δὲ ἀσώματα σώμασιν οὐ διείργεται· οὐδ' ἀφέστηκε τοῖνον ἀλλήλων τόπωι, ἑτερότητι δὲ καὶ διαφορᾷ· ὅταν οὖν ἡ ἑτερότης μὴ παρῇ, ἀλλήλοις τὰ μὴ ἕτερα πάρεσιν. Ἐκεῖνο μὲν οὖν μὴ ἔχον ἑτερότητα αἰὲ πάρεσιν, ἡμεῖς δ' ὅταν μὴ ἔχωμεν· καὶ ἐκεῖνο μὲν ἡμῶν οὐκ ἐφίεται, ὥστε περὶ ἡμᾶς εἶναι, ἡμεῖς δὲ ἐκείνου, ὥστε ἡμεῖς περὶ ἐκεῖνο. Καὶ αἰὲ μὲν περὶ αὐτό, οὐκ αἰὲ δὲ εἰς αὐτὸ βλέπομεν, ἀλλ' οἷον χορὸς ἐξάιδων καίπερ ἔχων περὶ τὸν κορυφαῖον τραπείῃ ἂν εἰς τὸ ἔξω τῆς θέας, ὅταν δὲ ἐπιστρέψῃ, αἰδεῖ τε καλῶς καὶ ὄντως περὶ αὐτὸν ἔχει, οὕτω καὶ ἡμεῖς αἰὲ μὲν περὶ αὐτόν, καὶ ὅταν μὴ, λύσις ἡμῖν παντελὴς ἔσται καὶ οὐκέτι ἐσόμεθα· οὐκ αἰὲ δὲ εἰς αὐτόν, ἀλλ' ὅταν εἰς αὐτὸν ἴδωμεν, τότε ἡμῖν τέλος καὶ ἀνάπαυλα καὶ τὸ μὴ ἀπαίδειν χορεύουσιν ὄντως περὶ αὐτὸν χορεῖαν ἔνθεον.

8. Every soul that knows its history is aware, also, that its movement, unthwarted, is not that of an outgoing line; its natural course may be likened to that in which a circle turns not upon some external but on its own centre, the point to which it owes its rise. The soul's movement will be about its source; to this it will hold, poised intent towards that unity to which all souls should move and the divine souls always move, divine in virtue of that movement; for to be a god is to be integral with the Supreme; what stands away is man still multiple, or beast.

Is then this "centre" of our souls the Principle for which we are seeking?

We must look yet further: we must admit a Principle in which all these centres coincide: it will be a centre by analogy with the centre of the circle we know. The soul is not a circle in the sense of the geometric figure but in that it at once contains the Primal Nature [as centre] and is contained by it [as circumference], that it owes its origin to such a centre and still more that the soul, uncontaminated, is a self-contained entity.

In our present state — part of our being weighed down by the body, as one might have the feet under water with all the rest untouched — we bear — ourselves aloft by that — intact part and, in that, hold through our own centre to the centre of all the centres, just as the centres of the great circles of a sphere coincide with that of the sphere to which all belong. Thus we are secure.

If these circles were material and not spiritual, the link with the centres would be local; they would lie round it where it lay at some distant point: since the souls are of the Intellectual, and the Supreme still loftier, we understand that contact is otherwise procured, that is by those powers which connect Intellectual agent with Intellectual Object; this all the more, since the Intellect grasps the Intellectual object by the way of similarity, identity, in the sure link of kindred. Material mass cannot blend into other material mass: unbodied beings are not under this bodily limitation; their separation is solely that of otherness, of differentiation; in the absence of otherness, it is similars

mutually present.

Thus the Supreme as containing no otherness is ever present with us; we with it when we put otherness away. It is not that the Supreme reaches out to us seeking our communion: we reach towards the Supreme; it is we that become present. We are always before it: but we do not always look: thus a choir, singing set in due order about the conductor, may turn away from that centre to which all should attend: let it but face aright and it sings with beauty, present effectively. We are ever before the Supreme — cut off is utter dissolution; we can no longer be — but we do not always attend: when we look, our Term is attained; this is rest; this is the end of singing ill; effectively before Him, we lift a choral song full of God.

[9] Ἐν δὲ ταύτῃ τῇ χορείᾳ καθορᾷ πηγὴν μὲν ζωῆς, πηγὴν δὲ νοῦ, ἀρχὴν ὄντος, ἀγαθοῦ αἰτίαν, ῥίζαν ψυχῆς· οὐκ ἐκχεομένων ἀπ’ αὐτοῦ, εἴτ’ ἐκείνον ἐλαττούντων· οὐ γὰρ ὄγκος· ἡ φθαρτὰ ἂν ἦν τὰ γεννώμενα. Νῦν δ’ ἐστὶν αἰδία, ὅτι ἡ ἀρχὴ αὐτῶν ὡσαύτως μένει οὐ μεμερισμένη εἰς αὐτά, ἀλλ’ ὅλη μένουσα. Διὸ κἀκεῖνα μένει· οἷον εἰ μένοντος ἡλίου καὶ τὸ φῶς μένοι. Οὐ γὰρ ἀποτεμῆμεθα οὐδὲ χωρὶς ἐσμεν, εἰ καὶ παρεμπεσοῦσα ἡ σώματος φύσις πρὸς αὐτὴν ἡμᾶς εἵλκυσεν, ἀλλ’ ἐμπνέομεν καὶ σωιζόμεθα οὐ δόντος, εἴτ’ ἀποστάντος ἐκείνου, ἀλλ’ ἀεὶ χορηγοῦντος ἕως ἂν ἦ ὅπερ ἐστὶ. Μᾶλλον μέντοι ἐσμέν νεύσαντες πρὸς αὐτὸ καὶ τὸ εὖ ἐνταῦθα, τὸ [δὲ] πόρρω εἶναι μόνον καὶ ἥττον εἶναι. Ἐνταῦθα καὶ ἀναπαύεται ψυχὴ καὶ κακῶν ἔξω εἰς τὸν τῶν κακῶν καθαρὸν τόπον ἀναδραμοῦσα· καὶ νοεῖ ἐνταῦθα, καὶ ἀπαθὴς ἐνταῦθα. Καὶ τὸ ἀληθῶς ζῆν ἐνταῦθα· τὸ γὰρ νῦν καὶ τὸ ἄνευ θεοῦ ἶχνος ζωῆς ἐκείνην μιμούμενον, τὸ δὲ ἐκεῖ ζῆν ἐνέργεια μὲν νοῦ· ἐνέργεια δὲ καὶ γενναῖ θεοῦς ἐν ἡσύχῳ τῇ πρὸς ἐκεῖνο ἐπαφῇ, γενναῖ δὲ κάλλος, γενναῖ δικαιοσύνην, ἀρετὴν γενναῖ. Ταῦτα γὰρ κύει ψυχὴ πληρωθεῖσα θεοῦ, καὶ τοῦτο αὐτῇ ἀρχὴ καὶ τέλος· ἀρχὴ μὲν, ὅτι ἐκεῖθεν, τέλος δέ, ὅτι τὸ ἀγαθὸν ἐκεῖ. Καὶ ἐκεῖ γενομένη γίγνεται αὐτὴ καὶ ὅπερ ἦν· τὸ γὰρ ἐνταῦθα καὶ ἐν τούτοις ἔκπτωσις καὶ φυγὴ καὶ πετερορρύησις. Δηλοῖ δὲ ὅτι τὸ ἀγαθὸν ἐκεῖ καὶ ὁ ἔρως ὁ τῆς ψυχῆς ὁ σύμφυτος, καθὼ καὶ συνέζευκται Ἐρως ταῖς Ψυχαῖς καὶ ἐν γραφαῖς καὶ ἐν μύθοις. Ἐπεὶ γὰρ ἕτερον θεοῦ ἐκείνου, ἐξ ἐκείνου δέ, ἐρᾷ αὐτοῦ ἐξ ἀνάγκης. Καὶ οὔσα ἐκεῖ τὸν οὐράνιον Ἐρωτα ἔχει, ἐνταῦθα δὲ πάνδημος γίγνεται· καὶ γὰρ ἐστὶν ἐκεῖ Ἀφροδίτῃ οὐρανία, ἐνταῦθα δὲ γίγνεται πάνδημος οἷον ἐταιρισθεῖσα. Καὶ ἔστι πᾶσα ψυχὴ Ἀφροδίτῃ· καὶ τοῦτο αἰνίττεται καὶ τὰ τῆς Ἀφροδίτης γενέθλια καὶ ὁ Ἐρως ὁ μετ’ αὐτῆς γενόμενος. Ἐρᾷ οὖν κατὰ φύσιν ἔχουσα ψυχὴ θεοῦ ἐνωθῆναι θέλουσα, ὥσπερ παρθένος καλοῦ πατρὸς καλὸν ἔρωτα. Ὅταν δὲ εἰς γένεσιν ἐλθοῦσα οἷον μνηστέραις ἀπατηθῇ, ἄλλον ἀλλαξαμένη θνητὸν ἔρωτα ἐρημίαι πατρὸς ὑβρίζεται· μισήσασα δὲ πάλιν τὰς ἐνταῦθα ὑβρεῖς ἀγνεύσασα τῶν τῆιδε πρὸς τὸν πατέρα αὐθις στελλομένη εὐπαθεῖ. Καὶ οἷς μὲν ἄγνωστόν ἐστι τὸ πάθημα τοῦτο, ἐντεῦθεν ἐνθυμείσθω ἀπὸ τῶν ἐνταῦθα ἐρώτων, οἷον ἐστὶ τυχεῖν ὧν τις μάλιστα ἐρᾷ, καὶ ὅτι ταῦτα μὲν τὰ ἐρώμενα θνητὰ καὶ βλαβερὰ καὶ εἰδώλων ἔρωτες καὶ μεταπίπτει, ὅτι οὐκ ἦν τὸ ὄντως ἐρώμενον οὐδὲ τὸ ἀγαθὸν ἡμῶν οὐδ’ ὁ ζητοῦμεν. Ἐκεῖ δὲ τὸ ἀληθινὸν ἐρώμενον, ᾧ ἔστι καὶ συνεῖναι

μεταλαμβάνοντα αὐτοῦ καὶ ὄντως ἔχοντα, οὐ περιπτυσσόμενον σαρξὶν ἔξωθεν. Ὅστις δὲ εἶδεν, οἶδεν ὃ λέγω, ὥς ἡ ψυχὴ ζῶν ἄλλην ἴσχει τότε καὶ προσιοῦσα καὶ ἤδη προσελθοῦσα καὶ μετασχοῦσα αὐτοῦ, ὥστε γνῶναι διατεθεῖσαν, ὅτι πάρεστιν ὁ χορηγὸς ἀληθινῆς ζωῆς, καὶ δεῖ οὐδενὸς ἔτι. Τὸναντίον δὲ ἀποθέσθαι τὰ ἄλλα δεῖ, καὶ ἐν μόνῳ στήναι τούτῳ, καὶ τοῦτο γενέσθαι μόνον περικόψαντα τὰ λοιπὰ ὅσα περικείμεθα· ὥστε ἐξελθεῖν σπεύδειν ἐντεῦθεν καὶ ἀγανακτεῖν ἐπὶ θάτερα δεδεμένους, ἵνα τῷ ὅλῳ αὐτῶν περιπτυσώμεθα καὶ μηδὲν μέρος ἔχοιμεν, ὧ μὴ ἐφαπτόμεθα θεοῦ. Ὅρᾶν δὴ ἔστιν ἐνταῦθα κάκεινον καὶ ἑαυτὸν ὥς ὅρᾶν θέμις· ἑαυτὸν μὲν ἡγλαισμένον, φωτὸς πλήρη νοητοῦ, μᾶλλον δὲ φῶς αὐτὸ καθαρὸν, ἀβαρὴ, κοῦφον, θεὸν γενόμενον, μᾶλλον δὲ ὄντα, ἀναφθέντα μὲν τότε, εἰ δὲ πάλιν βαρύνοιτο, ὥσπερ μαραινόμενον.

9. In this choiring, the soul looks upon the wellspring of Life, wellspring also of Intellect, beginning of Being, fount of Good, root of Soul. It is not that these are poured out from the Supreme lessening it as if it were a thing of mass. At that the emanants would be perishable; but they are eternal; they spring from an eternal principle, which produces them not by its fragmentation but in virtue of its intact identity: therefore they too hold firm; so long as the sun shines, so long there will be light.

We have not been cut away; we are not separate, what though the body-nature has closed about us to press us to itself; we breathe and hold our ground because the Supreme does not give and pass but gives on for ever, so long as it remains what it is.

Our being is the fuller for our turning Thither; this is our prosperity; to hold aloof is loneliness and lessening. Here is the soul's peace, outside of evil, refuge taken in the place clean of wrong; here it has its Act, its true knowing; here it is immune. Here is living, the true; that of to-day, all living apart from Him, is but a shadow, a mimicry. Life in the Supreme is the native activity of Intellect; in virtue of that converse it brings forth gods, brings forth beauty, brings forth righteousness, brings forth all moral good; for of all these the soul is pregnant when it has been filled with God. This state is its first and its final, because from God it comes, its good lies There, and, once turned to God again, it is what it was. Life here, with the things of earth, is a sinking, a defeat, a failing of the wing.

That our good is There is shown by the very love inborn with the soul; hence the constant linking of the Love-God with the Psyche in story and picture; the soul, other than God but sprung of Him, must needs love. So long as it is There, it holds the heavenly love; here its love is the baser; There the soul is Aphrodite of the heavens; here, turned harlot, Aphrodite of the public ways: yet the soul is always an Aphrodite. This is the intention of the myth which tells of Aphrodite's birth and Eros born with her.

The soul in its nature loves God and longs to be at one with Him in the noble love of a daughter for a noble father; but coming to human birth and

lured by the courtships of this sphere, she takes up with another love, a mortal, leaves her father and falls.

But one day coming to hate her shame, she puts away the evil of earth, once more seeks the father, and finds her peace.

Those to whom all this experience is strange may understand by way of our earthly longings and the joy we have in winning to what we most desire — remembering always that here what we love is perishable, hurtful, that our loving is of mimicries and turns awry because all was a mistake, our good was not here, this was not what we sought; There only is our veritable love and There we may hold it and be with it, possess it in its verity no longer submerged in alien flesh. Any that have seen know what I have in mind: the soul takes another life as it approaches God; thus restored it feels that the dispenser of true life is There to see, that now we have nothing to look for but, far otherwise, that we must put aside all else and rest in This alone, This become, This alone, all the earthly environment done away, in haste to be free, impatient of any bond holding us to the baser, so that with our being entire we may cling about This, no part in us remaining but through it we have touch with God.

Thus we have all the vision that may be of Him and of ourselves; but it is of a self-wrought to splendour, brimmed with the Intellectual light, become that very light, pure, buoyant, unburdened, raised to Godhood or, better, knowing its Godhood, all aflame then — but crushed out once more if it should take up the discarded burden.

[10] Πῶς οὖν οὐ μένει ἐκεῖ; Ἡ ὅτι μήπω ἐξελήλυθεν ὁλος. Ἔσται δὲ ὅτε καὶ τὸ συνεχὲς ἔσται τῆς θέας οὐκέτι ἐνοχλουμένῳ οὐδεμίαν ἐνόχλησιν τοῦ σώματος. Ἔστι δὲ τὸ ἑωρακὸς οὐ τὸ ἐνοχλούμενον, ἀλλὰ τὸ ἄλλο, ὅτε τὸ ἑωρακὸς ἀργεῖ τὴν θεάν οὐκ ἀργοῦν τὴν ἐπιστήμην τὴν ἐν ἀποδείξει καὶ πίστεσι καὶ τῷ τῆς ψυχῆς διαλογισμῷ· τὸ δὲ ἰδεῖν καὶ τὸ ἑωρακὸς ἐστὶν οὐκέτι λόγος, ἀλλὰ μείζον λόγου καὶ πρὸ λόγου καὶ ἐπὶ τῷ λόγῳ, ὥσπερ καὶ τὸ ὁρώμενον. Ἐαυτὸν μὲν οὖν ἰδὼν τότε, ὅτε ὁρᾷ, τοιοῦτον ὄψεται, μᾶλλον δὲ αὐτῷ τοιοῦτοι συνέσται καὶ τοιοῦτον αἰσθήσεται ἀπλοῦν γενόμενον. Τάχα δὲ οὐδὲ ὄψεται λεκτέον, τὸ δὲ ὀφθέν, εἴπερ δεῖ δύο ταῦτα λέγειν, τὸ τε ὁρῶν καὶ ὁρώμενον, ἀλλὰ μὴ ἐν ἄμφω· τολμηρὸς μὲν ὁ λόγος. Τότε μὲν οὖν οὔτε ὁρᾷ οὐδὲ διακρίνει ὁ ὁρῶν οὐδὲ φαντάζεται δύο, ἀλλ' οἷον ἄλλος γενόμενος καὶ οὐκ αὐτὸς οὐδ' αὐτοῦ συντελεῖ ἐκεῖ, κἀκείνου γενόμενος ἐν ἐστὶν ὥσπερ κέντρῳ κέντρον συνάψας. Καὶ γὰρ ἐνταῦθα συνελθόντα ἐν ἐστὶ, τὸ τε δύο, ὅταν χωρὶς. Οὕτω καὶ ἡμεῖς νῦν λέγομεν ἕτερον. Διὸ καὶ δύσφραστον τὸ θέαμα· πῶς γὰρ ἂν ἀπαγγεῖλαιέ τις ὡς ἕτερον οὐκ ἰδὼν ἐκεῖ ὅτε ἐθεᾶτο ἕτερον, ἀλλὰ ἐν πρὸς ἑαυτόν;

10. But how comes the soul not to keep that ground?

Because it has not yet escaped wholly: but there will be the time of vision unbroken, the self hindered no longer by any hindrance of body. Not that those hindrances beset that in us which has veritably seen; it is the other phase

of the soul that suffers and that only when we withdraw from vision and take to knowing by proof, by evidence, by the reasoning processes of the mental habit. Such logic is not to be confounded with that act of ours in the vision; it is not our reason that has seen; it is something greater than reason, reason's Prior, as far above reason as the very object of that thought must be.

In our self-seeing There, the self is seen as belonging to that order, or rather we are merged into that self in us which has the quality of that order. It is a knowing of the self restored to its purity. No doubt we should not speak of seeing; but we cannot help talking in dualities, seen and seer, instead of, boldly, the achievement of unity. In this seeing, we neither hold an object nor trace distinction; there is no two. The man is changed, no longer himself nor self-belonging; he is merged with the Supreme, sunken into it, one with it: centre coincides with centre, for on this higher plane things that touch at all are one; only in separation is there duality; by our holding away, the Supreme is set outside. This is why the vision baffles telling; we cannot detach the Supreme to state it; if we have seen something thus detached we have failed of the Supreme which is to be known only as one with ourselves.

[11] Τοῦτο δὴ ἐθέλον δηλοῦν τὸ τῶν μυστηρίων τῶνδε ἐπίταγμα, τὸ μὴ ἐκφέρειν εἰς μὴ μεμυημένους, ὥς οὐκ ἐκφορον ἐκεῖνον ὄν, ἀπεῖπε δηλοῦν πρὸς ἄλλον τὸ θεῖον, ὅτῳ μὴ καὶ αὐτῷ ἰδεῖν εὐτύχηται. Ἐπεὶ τοίνυν δύο οὐκ ἦν, ἀλλ' ἐν ἧν αὐτὸς ὁ ἰδὼν πρὸς τὸ ἐωραμένον, ὥς ἂν μὴ ἐωραμένον, ἀλλ' ἠνωμένον, ὃς ἐγένετο ὅτε ἐκείνῳ ἐμίγνυτο εἰ μεμνώιτο, ἔχοι ἂν παρ' ἑαυτῷ ἐκείνου εἰκόνα· Ἦν δὲ ἐν καὶ αὐτὸς διαφορὰν ἐν αὐτῷ οὐδεμίαν πρὸς ἑαυτὸν ἔχων οὔτε κατὰ ἄλλα – οὐ γάρ τι ἐκινεῖτο παρ' αὐτῷ, οὐ θυμός, οὐκ ἐπιθυμία ἄλλου παρὴν αὐτῷ ἀναβεβηκότι – ἀλλ' οὐδὲ λόγος οὐδὲ τις νόησις οὐδ' ὅλως αὐτός, εἰ δεῖ καὶ τοῦτο λέγειν. Ἄλλ' ὥσπερ ἀρπασθεὶς ἡ ἐνθουσιάσας ἡσυχῇ ἐν ἐρήμῳ καὶ καταστάσει γεγένηται ἀτρεμεῖ, τῇ αὐτοῦ οὐσίᾳ οὐδαμῇ ἀποκλίνων οὐδὲ περὶ αὐτὸν στρεφόμενος, ἐστὼς πάντῃ καὶ οἶον στάσις γενόμενος. Οὐδὲ τῶν καλῶν, ἀλλὰ καὶ τὸ καλὸν ἤδη ὑπερθέων, ὑπερβὰς ἤδη καὶ τὸν τῶν ἀρετῶν χορόν, ὥσπερ τις εἰς τὸ εἶσω τοῦ ἀδύτου εἰσδὺς εἰς τοῦπίσω καταλιπὼν τὰ ἐν τῷ νεῶι ἀγάλματα, ἃ ἐξεληθόντι τοῦ ἀδύτου πάλιν γίνεται πρῶτα μετὰ τὸ ἐνδον θέαμα καὶ τὴν ἐκεῖ συνουσίαν πρὸς οὐκ ἄγαλμα οὐδὲ εἰκόνα, ἀλλὰ αὐτό· ἃ δὴ γίνεταί δευτέρα θεάματα. Τὸ δὲ ἴσως ἦν οὐ θέαμα, ἀλλὰ ἄλλος τρόπος τοῦ ἰδεῖν, ἔκστασις καὶ ἅπλωσις καὶ ἐπίδοσις αὐτοῦ καὶ ἔφεσις πρὸς ἀφήν καὶ στάσις καὶ περινόησις πρὸς ἐφαρμογήν, εἴπερ τις τὸ ἐν τῷ ἀδύτῳ θεάσεται. Εἰ δ' ἄλλως βλέποι, οὐδὲν αὐτῷ πάρεστι. Ταῦτα μὲν οὖν μιμήματα· καὶ τοῖς οὖν σοφοῖς τῶν προφητῶν αἰνιττεται, ὅπως θεὸς ἐκεῖνος ὁράται· σοφὸς δὲ ἱερεὺς τὸ αἰνιγμα συνιεῖς ἀληθινὴν ἂν ποιοῖτο ἐκεῖ γενόμενος τοῦ ἀδύτου τὴν θέαν. Καὶ μὴ γενόμενος δὲ τὸ ἄδυτον τοῦτο ἀόρατόν τι χρῆμα νομίσας καὶ πηγὴν καὶ ἀρχὴν, εἰδήσει ὡς ἀρχῇ ἀρχὴν ὁρᾷ καὶ συγγίνεται καὶ τῷ ὁμοίῳ τὸ ὅμοιον. Οὐδὲν παραλιπὼν τῶν θείων ὅσα δύναται ψυχὴ ἔχειν καὶ πρὸ τῆς θέας, τὸ λοιπὸν ἐκ τῆς θέας ἀπαιτεῖ· τὸ δὲ λοιπὸν τῷ ὑπερβάντι πάντα τὸ ὅ ἐστι πρὸ πάντων. Οὐ γὰρ δὴ εἰς τὸ πάντῃ μὴ ὄν ἤξει ἡ ψυχῆς φύσις, ἀλλὰ κάτω μὲν βᾶσα εἰς κακὸν

ἤξει, καὶ οὕτως εἰς μὴ ὄν, οὐκ εἰς τὸ παντελὲς μὴ ὄν. Τὴν ἐναντίαν δὲ δραμοῦσα ἤξει οὐκ εἰς ἄλλο, ἀλλ' εἰς αὐτήν, καὶ οὕτως οὐκ ἐν ἄλλῳ οὕσα [οὐκ] ἐν οὐδενί ἐστιν, ἀλλ' ἐν αὐτῇ· τὸ δὲ ἐν αὐτῇ μόνῃ καὶ οὐκ ἐν τῷ ὄντι ἐν ἐκείνῳ· γίνεται γὰρ καὶ αὐτός τις οὐκ οὐσία, ἀλλ' ἐπέκεινα οὐσίας ταύτης, ἣ προσομιλεῖ. Εἴ τις οὖν τοῦτο αὐτὸν γενόμενον ἴδοι, ἔχει ὁμοίωμα ἐκείνου αὐτόν, καὶ εἰ ἂν αὐτοῦ μεταβαίνοι ὡς εἰκὼν πρὸς ἀρχέτυπον, τέλος ἂν ἔχοι τῆς πορείας. Ἐκπίπτων δὲ τῆς θεᾶς πάλιν ἐγείρας ἀρετὴν τὴν ἐν αὐτῷ καὶ κατανοήσας ἑαυτὸν ταύταις κεκοσμημένον πάλιν κουφισθήσεται δι' ἀρετῆς ἐπὶ νοῦν ἰὼν καὶ σοφίαν καὶ διὰ σοφίας ἐπ' αὐτό. Καὶ οὗτος θεῶν καὶ ἀνθρώπων θείων καὶ εὐδαιμόνων βίος, ἀπαλλαγὴ τῶν ἄλλων τῶν τηίδε, βίος ἀνῆδονος τῶν τηίδε, φυγὴ μόνου πρὸς μόνον.

11. This is the purport of that rule of our Mysteries: Nothing Divulged to the Uninitiate: the Supreme is not to be made a common story, the holy things may not be uncovered to the stranger, to any that has not himself attained to see. There were not two; beholder was one with beheld; it was not a vision compassed but a unity apprehended. The man formed by this mingling with the Supreme must — if he only remember — carry its image impressed upon him: he is become the Unity, nothing within him or without inducing any diversity; no movement now, no passion, no outlooking desire, once this ascent is achieved; reasoning is in abeyance and all Intellection and even, to dare the word, the very self; caught away, filled with God, he has in perfect stillness attained isolation; all the being calmed, he turns neither to this side nor to that, not even inwards to himself; utterly resting he has become very rest. He belongs no longer to the order of the beautiful; he has risen beyond beauty; he has overpassed even the choir of the virtues; he is like one who, having penetrated the inner sanctuary, leaves the temple images behind him — though these become once more first objects of regard when he leaves the holies; for There his converse was not with image, not with trace, but with the very Truth in the view of which all the rest is but of secondary concern.

There, indeed, it was scarcely vision, unless of a mode unknown; it was a going forth from the self, a simplifying, a renunciation, a reach towards contact and at the same time a repose, a meditation towards adjustment. This is the only seeing of what lies within the holies: to look otherwise is to fail.

Things here are signs; they show therefore to the wiser teachers how the supreme God is known; the instructed priest reading the sign may enter the holy place and make real the vision of the inaccessible.

Even those that have never found entry must admit the existence of that invisible; they will know their source and Principle since by principle they see principle and are linked with it, by like they have contact with like and so they grasp all of the divine that lies within the scope of mind. Until the seeing comes they are still craving something, that which only the vision can give; this Term, attained only by those that have overpassed all, is the All-Transcending.

It is not in the soul's nature to touch utter nothingness; the lowest descent is into evil and, so far, into non-being: but to utter nothing, never. When the soul begins again to mount, it comes not to something alien but to its very self; thus detached, it is not in nothingness but in itself; self-gathered it is no longer in the order of being; it is in the Supreme.

There is thus a converse in virtue of which the essential man outgrows Being, becomes identical with the Transcendent of Being. The self thus lifted, we are in the likeness of the Supreme: if from that heightened self we pass still higher — image to archetype — we have won the Term of all our journeying. Fallen back again, we awaken the virtue within until we know ourselves all order once more; once more we are lightened of the burden and move by virtue towards Intellectual-Principle and through the Wisdom in That to the Supreme.

This is the life of gods and of the godlike and blessed among men, liberation from the alien that besets us here, a life taking no pleasure in the things of earth, the passing of solitary to solitary.

The Biographies



Ancient ruins at Antioch, a city on the eastern side of the Orontes River, near modern day Antakya, Turkey — after Gordian III's disastrous Persian campaign, Plotinus found himself abandoned in a hostile land and, with difficulty, eventually found his way back to safety in Antioch.

ON THE LIFE OF PLOTINUS AND THE ARRANGEMENT OF HIS WORK by Porphyry



Translated by Stephen MacKenna

1.

Plotinus, the philosopher our contemporary, seemed ashamed of being in the body.

So deeply-rooted was this feeling that he could never be induced to tell of his ancestry, his parentage or his birthplace.

He showed, too, an unconquerable reluctance to sit to a painter or a sculptor, and when Amelius persisted in urging him to allow of a portrait being made he asked him, "Is it not enough to carry about this image in which nature has enclosed us? Do you really think I must also consent to leave, as a desirable spectacle to posterity, an image of the image?"

In view of this determined refusal Amelius brought his friend Carterius, the best artist of the day, to the Conferences, which were open to every comer, and saw to it that by long observation of the philosopher he caught his most striking personal traits. From the impressions thus stored in mind the artist drew a first sketch; Amelius made various suggestions towards bringing out the resemblance, and in this way, without the knowledge of Plotinus, the genius of Carterius gave us a life-like portrait.

2.

Plotinus was often distressed by an intestinal complaint, but declined clysters, pronouncing the use of such remedies unbecoming in an elderly man: in the same way he refused such medicaments as contain any substance taken from wild beasts or reptiles: all the more, he remarked, since he could not approve of eating the flesh of animals reared for the table.

He abstained from the use of the bath, contenting himself with a daily massage at home: when the terrible epidemic carried off his masseurs he renounced all such treatment: in a short while he contracted malign diphtheria.

During the time I was about him there was no sign of any such malady, but after I sailed for Sicily the condition grew acute: his intimate, Eustochius, who was with him till his death, told me, on my return to Rome, that he became hoarse, so that his voice quite lost its clear sonorous note, his sight grew dim and ulcers formed on his hands and feet.

As he still insisted on addressing everyone by word of mouth, his condition

prompted his friends to withdraw from his society: he therefore left Rome for Campania, retiring to a property which had belonged to Zethos, an old friend of his at this time dead. His wants were provided in part out of Zethos' estate, and for the rest were furnished from Minturnæ, where Castricius' property lay.

Of Plotinus' last moments Eustochius has given me an account.

He himself was staying at Puteoli and was late in arriving: when he at last came, Plotinus said: "I have been a long time waiting for you; I am striving to give back the Divine in myself to the Divine in the All." As he spoke a snake crept under the bed on which he lay and slipped away into a hole in the wall: at the same moment Plotinus died.

This was at the end of the second year of the reign of Claudius, and, as Eustochius tells me, Plotinus was then sixty-six. I myself was at Lilybæum at the time, Amelius at Apamea in Syria, Castricius at Rome; only Eustochius was by his side.

Counting sixty-six years back from the second year of Claudius, we can fix Plotinus' birth at the thirteenth year of Severus; but he never disclosed the month or day. This was because he did not desire any birthday sacrifice or feast; yet he himself sacrificed on the traditional birthdays of Plato and of Socrates, afterwards giving a banquet at which every member of the circle who was able was expected to deliver an address.

3.

Despite his general reluctance to talk of his own life, some few details he did often relate to us in the course of conversation.

Thus he told how, at the age of eight, when he was already going to school, he still clung about his nurse and loved to bare her breasts and take suck: one day he was told he was a "perverted imp," and so was shamed out of the trick.

At twenty he was caught by the passion for philosophy: he was directed to the most highly reputed professors to be found at Alexandria; but he used to come from their lectures saddened and discouraged. A friend to whom he opened his heart divined his temperamental craving and suggested Ammonius, whom he had not yet tried. Plotinus went, heard a lecture, and exclaimed to his comrade: "This was the man I was looking for."

From that day he followed Ammonius continuously, and under his guidance made such progress in philosophy that he became eager to investigate the Persian methods and the system adopted among the Indians. It happened that the Emperor Gordian was at that time preparing his campaign against Persia; Plotinus joined the army and went on the expedition. He was then thirty-nine, for he had passed eleven entire years under Ammonius. When Gordian was killed in Mesopotamia, it was only with great difficulty that Plotinus came off safe to Antioch.

At forty, in the reign of Philip, he settled in Rome.

Erennius, Origen and Plotinus had made a compact not to disclose any of the doctrines which Ammonius had revealed to them. Plotinus kept faith, and

in all his intercourse with his associates divulged nothing of Ammonius' system. But the compact was broken, first by Erennius and then by Origen following suit: Origen, it is true, put in writing nothing but the treatise *On the Spirit-Beings*, and in Galienus' reign that entitled *The King the Sole Creator*. Plotinus himself remained a long time without writing, but he began to base his Conferences on what he had gathered from his studies under Ammonius. In this way, writing nothing but constantly conferring with a certain group of associates, he passed ten years.

He used to encourage his hearers to put questions, a liberty which, as Amelius told me, led to a great deal of wandering and futile talk.

Amelius had entered the circle in the third year of Philip's reign, the third, too, of Plotinus' residence in Rome, and remained about him until the first year of Claudius, twenty-four years in all. He had come to Plotinus after an efficient training under Lysimachus: in laborious diligence he surpassed all his associates; for example, he transcribed and arranged nearly all the works of Numenius, and was not far from having most of them off by heart. He also took notes of the Conferences and wrote them out in something like a hundred treatises which he has since presented to Hostilianus of Apamea, his adopted son.

4.

I myself arrived from Greece in the tenth year of Galienus' reign, accompanied by Antonius of Rhodes, and found Amelius an eighteen-years' associate of Plotinus, but still lacking the courage to write anything except for the notebooks, which had not reached their century. Plotinus, in this tenth year of Galienus, was about fifty-nine: when I first met him I was thirty.

From about the first year of Galienus Plotinus had begun to write upon such subjects as had arisen at the Conferences: when I first came to know him in this tenth year of the reign he had composed twenty-one treatises.

These I procured though they were by no means given about freely. In fact the distribution was grudging and secret; those that obtained them had passed the strictest scrutiny.

Plotinus had given no titles to these treatises; everybody headed them for himself: I cite them here under the titles which finally prevailed, quoting the first words of each to facilitate identification.*

- 1. *On Beauty* (I. 6).
- 2. *On the Immortality of the Soul* (IV. 7).
- 3. *On Fate* (III. 1).
- 4. *On the Essence of the Soul* (IV. 1).
- 5. *On the Intellectual-Principle, the Ideas, and the Authentic-Existent* (V. 9).
- 6. *On the Descent of the Soul into the Body* (IV. 8).
- 7. *On the Emanation of the Non-Primal from the Primal-Being*;

and on The One (V. 4).

- 8. Whether all the Souls constitute One Soul (IV. 9).
- 9. On the Good or the One (VI. 9).
- 10. On the Three First Hypostases (V. 1).
- 11. On the Generation and Order of the Post-Primals (V. 2).
- 12. On the Two Orders of Matter (II. 4).
- 13. Diverse Questions (III. 9).
- 14. On the Circular Movement (II. 2).
- 15. On our Tutelary Spirit (II. 2).
- 16. On the Reasoned Dismissal (I. 9).
- 17. On Quality (II. 6).
- 18. Whether there exist Ideas of Particulars (V. 7).
- 19. On the Virtues (I. 2).
- 20. On Dialectic (I. 3).
- 21. Why the Soul is described as Intermediate between the Existent having parts and the undisparted Existent (IV. 1).

These are the twenty-one treatises which, as I have said, Plotinus had already written, by his fifty-ninth year, when I first came to him.

5.

I had been, it is true, in Rome a little before this tenth year of Galienus, but at that time Plotinus was taking a summer holiday, engaging merely in conversation with his friends. After coming to know him I passed six years in close relation with him. Many questions were threshed out in the Conferences of those six years and, under persuasion from Amelius and myself, he composed two treatises to establish: —

- 22, 23. That the Authentic-Existent is universally an integral, self-identical Unity (II. 4, 5).

In immediate succession to these he composed two more: one is entitled:

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- 24. On the Absence of the Intellectual-Act in the Transcendental; and on What Existent has the Intellectual-Act Primarily and What Existent has the Intellectual-Act Secondarily (V. 6);

The other deals with —

- 25. Existence, Potential and Actual (II. 5).

After these come the following twenty: —

- 26. On the Impassibility of the Bodiless (III. 5).
- 27. On the Soul, First (IV. 3).
- 28. On the Soul, Second (IV. 4).
- 29. On the Soul, Third; or, How We See (IV. 5).
- 30. On Contemplation (III. 8).
- 31. On the Intellectual-Beauty (V. 8).

- 32. That the Intelligibles are Not Outside of the Intellectual-Principle and On the Good (V. 5).
- 33. Against the Gnostics (II. 9).
- 34. On Numbers (VI. 6).
- 35. Why Distant Objects Appear Small (II. 8).
- 36. Whether Happiness depends upon Extension of Time (I. 5).
- 37. On Coalescence (II. 7).
- 38. How the Multitude of Ideas came into Being; and on the Good (VI. 7).
- 39. On Free-Will (VI. 8).
- 40. On the World (II. 1).
- 41. On Sensation and Memory (IV. 6).
- 42. On the Kinds of Being, First (VI. 1).
- 43. On the Kinds of Being, Second (VI. 2).
- 44. On the Kinds of Being, Third (VI. 3).
- 45. On Eternity and Time (III. 7).

Thus we have twenty-four treatises composed during the six years of my association with him and dealing, as the titles indicate, with such problems as happened to arise at the Conferences; add the twenty-one composed before my arrival, and we have accounted for forty-five treatises.

6.

The following five more Plotinus wrote and sent to me while I was living in Sicily, where I had gone about the fifteenth year of Galienus: —

- 46. On Happiness (I. 4).
- 47. On Providence, First (III. 2).
- 48. On Providence, Second (III. 3).
- 49. On the Conscious Hypostases and the Transcendental (V. 3).
- 50. On Love (III. 5).

These five he sent me in the first year of Claudius: in the early months of the second year, shortly before his death, I received the following four: —

- 51. On Evil (I. 8).
- 52. Whether the Stars have Causal Operation (II. 3).
- 53. On the Animate and the Man (I. 1).
- 54. On the First Good; or, On Happiness (I. 8).

Adding these nine to the forty-five of the first and second sets we have a total of fifty-four treatises.

According to the time of writing — early manhood, vigorous prime, worn-out constitution — so the tractates vary in power. The first twenty-one pieces manifest a slighter capacity, the talent being not yet matured to the fulness of nervous strength. The twenty-four produced in the mid-period display the utmost reach of the powers and, except for the short treatises among them, attain the highest perfection. The last nine were written when the mental

strength was already waning, and of these the last four show less vigour even than the five preceding.

7.

Plotinus had a large following. Notable among the more zealous students, really devoted to philosophy, was Amelius of Tuscany, whose family name was Gentilianus. Amelius preferred to call himself Amerius, changing L for R, because, as he explained, it suited him better to be named from Amereia, Unification, than from Ameleia, Indifference.

The group included also one Paulinus, a doctor of Scythopolis, whom Amelius used to call Mikkalos in allusion to his blundering habit of mind.

Among closer personal friends was Eustochius of Alexandria, also a doctor, who came to know Plotinus towards the end of his life, and attended him until his death: Eustochius consecrated himself exclusively to Plotinus' system and became a veritable philosopher.

Then there was Zoticus, at once critic and poet, who has amended the text of Antimachus' works and is the author of an exquisite poem upon the Atlantis story: his sight failed, and he died a little before Plotinus, as also did Paulinus.

Another friend was Zethos, an Arabian by descent, who married a daughter of Ammonius' friend Theodosius. Zethos, too, was a doctor: Plotinus was deeply attached to him and was always trying to divert him from the political career in which he stood high. Plotinus was on the most familiar terms with him, and used to stay with him at his country place, six miles from Minturnæ, a property which had formerly belonged to Castricius Firmus.

Castricius was excelled by none of the group in appreciation of the finer side of life: he venerated Plotinus; he devoted himself in the most faithful comradeship to Amelius in every need, and was in all matters as loyal to myself as though I were his own brother.

This was another example of a politician venerating the philosopher. There were also among Plotinus' hearers not a few members of the Senate, amongst whom Marcellus Orontius and Sabinillus showed the greatest assiduity in philosophical studies.

Another Senator, Rogatianus, advanced to such detachment from political ambitions that he gave up all his property, dismissed all his slaves, renounced every dignity, and, on the point of taking up his prætorship, the lictors already at the door, refused to come out or to have anything to do with the office. He even abandoned his own house, spending his time here and there at his friends' and acquaintances', sleeping and eating with them and taking, at that, only one meal a day. He had been a victim of gout, carried in a chair, but this new regime of abstinence and abnegation restored his health: he had been unable to stretch out his hands; he came to use them as freely as men living by manual labour. Plotinus took a great liking to Rogatianus and frequently praised him very highly, holding him up as a model to those aiming at the

philosophical life.

Then there was Serapion, an Alexandrian, who began life as a professional orator and later took to the study of philosophy, but was never able to conquer the vices of avarice and usury.

I myself, Porphyry of Tyre, was one of Plotinus' very closest friends, and it was to me he entrusted the task of revising his writings.

8.

Such revision was necessary: Plotinus could not bear to go back on his work even for one re-reading; and indeed the condition of his sight would scarcely allow it: his handwriting was slovenly; he misjoined his words; he cared nothing about spelling; his one concern was for the idea: in these habits, to our general surprise, he remained unchanged to the very end.

He used to work out his design mentally from first to last: when he came to set down his ideas; he wrote out at one jet all he had stored in mind as though he were copying from a book.

Interrupted, perhaps, by someone entering on business, he never lost hold of his plan; he was able to meet all the demands of the conversation and still keep his own train of thought clearly before him; when he was free again, he never looked over what he had previously written — his sight, it has been mentioned, did not allow of such re-reading — but he linked on what was to follow as if no distraction had occurred.

Thus he was able to live at once within himself and for others; he never relaxed from his interior attention unless in sleep; and even his sleep was kept light by an abstemiousness that often prevented him taking as much as a piece of bread, and by this unbroken concentration upon his own highest nature.

9.

Several women were greatly attached to him, amongst them Gemina, in whose house he lived, and her daughter, called Gemina, too, after the mother, and Amphiclea, the wife of Ariston, son of Iamblichus; all three devoted themselves assiduously to philosophy.

Not a few men and women of position, on the approach of death, had left their boys and girls, with all their property, in his care, feeling that with Plotinus for guardian the children would be in holy hands. His house therefore was filled with lads and lasses, amongst them Polemon, in whose education he took such interest as often to hear the boy recite verses of his own composition.

He always found time for those that came to submit returns of the childrens' property, and he looked closely to the accuracy of the accounts: "Until the young people take to philosophy," he used to say, "their fortunes and revenues must be kept intact for them." And yet all this labour and

thought over the worldly interests of so many people never interrupted, during waking hours, his intention towards the Supreme.

He was gentle, and always at the call of those having the slightest acquaintance with him. After spending twenty-six entire years in Rome, acting, too, as arbiter in many differences, he had never made an enemy of any citizen.

10.

Among those making profession of Philosophy at Rome was one Olympius, an Alexandrian, who had been for a little while a pupil of Ammonius.

This man's jealous envy showed itself in continual insolence, and finally he grew so bitter that he even ventured sorcery, seeking to crush Plotinus by star-spells. But he found his experiments recoiling upon himself, and he confessed to his associates that Plotinus possessed "a mighty soul, so powerful as to be able to hurl every assault back upon those that sought his ruin." Plotinus had felt the operation and declared that at that moment Olympius' "limbs were convulsed and his body shrivelling like a money-bag pulled tight." Olympius, perceiving on several attempts that he was endangering himself rather than Plotinus, desisted.

In fact Plotinus possessed by birth something more than is accorded to other men. An Egyptian priest who had arrived in Rome and, through some friend, had been presented to the philosopher, became desirous of displaying his powers to him, and he offered to evoke a visible manifestation of Plotinus' presiding spirit. Plotinus readily consented and the evocation was made in the Temple of Isis, the only place, they say, which the Egyptian could find pure in Rome.

At the summons a Divinity appeared, not a being of the spirit-ranks, and the Egyptian exclaimed: "You are singularly graced; the guiding-spirit within you is none of the lower degree but a God." It was not possible, however, to interrogate or even to contemplate this God any further, for the priest's assistant, who had been holding the birds to prevent them flying away, strangled them, whether through jealousy or in terror. Thus Plotinus had for indwelling spirit a Being of the more divine degree, and he kept his own divine spirit unceasingly intent upon that inner presence. It was this preoccupation that led him to write his treatise upon Our Tutelary Spirit, an essay in the explanation of the differences among spirit-guides.

Amelius was scrupulous in observing the day of the New-Moon and other holy-days, and once asked Plotinus to join in some such celebration: Plotinus refused: "It is for those Beings to come to me, not for me to go to them."

What was in his mind in so lofty an utterance we could not explain to ourselves and we dared not ask him.

He had a remarkable penetration into character.

Once a valuable necklace was stolen from Chione, who was living in honourable widowhood with her children in the same house as Plotinus: the servants were called before him: he scrutinised them all, then indicated one: "This man is the thief." The man was whipped but for some time persisted in denial: finally, however, he confessed, and restored the necklace.

Plotinus foretold also the future of each of the children in the household: for instance, when questioned as to Polemon's character and destiny he said: "He will be amorous and short-lived"; and so it proved.

I myself at one period had formed the intention of ending my life; Plotinus discerned my purpose; he came unexpectedly to my house where I had secluded myself, told me that my decision sprang not from reason but from mere melancholy and advised me to leave Rome. I obeyed and left for Sicily, which I chose because I heard that one Probus, a man of scholarly repute, was living there not far from Lilybæum. Thus I was induced to abandon my first intention but was prevented from being with Plotinus between that time and his death.

12.

The Emperor Galienus and his wife Salonina greatly honoured and venerated Plotinus, who thought to turn their friendly feeling to some good purpose. In Campania there had once stood, according to tradition, a City of Philosophers, a ruin now; Plotinus asked the Emperor to rebuild this city and to make over the surrounding district to the new-founded state; the population was to live under Plato's laws: the city was to be called Platonopolis; and Plotinus undertook to settle down there with his associates. He would have had his way without more ado but that opposition at court, prompted by jealousy, spite, or some such paltry motive, put an end to the plan.

13.

At the Conferences he showed the most remarkable power of going to the heart of a subject, whether in exposition or in explanation, and his phrasing was apt; but he made mistakes in certain words; for example, he said "anamnemisketai" for "anamimnesketai" — just such errors as he committed in his writing.

When he was speaking his intellect visibly illuminated his face: always of winning presence, he became at these times still more engaging: a slight moisture gathered on his forehead; he radiated benignity.

He was always as ready to entertain objections as he was powerful in meeting them. At one time I myself kept interrogating him during three days as to how the soul is associated with the body, and he continued explaining; a man called Thomasius entered in the midst of our discussions; the visitor was more interested in the general drift of the system than in particular points, and

said he wished to hear Plotinus expounding some theory as he would in a set treatise, but that he could not endure Porphyry's questions and answers: Plotinus asked, "But if we cannot first solve the difficulties Porphyry raises what could go into the treatise?"

14.

In style Plotinus is concise, dense with thought, terse, more lavish of ideas than of words, most often expressing himself with a fervid inspiration. He followed his own path rather than that of tradition, but in his writings both the Stoic and Peripatetic doctrines are sunk; Aristotle's *Metaphysic*, especially, is condensed in them, all but entire.

He had a thorough theoretical knowledge of Geometry, Mechanics, Optics and Music, though it was not in his temperament to go practically into these subjects.

At the Conferences he used to have treatises by various authors read aloud — among the Platonists it might be Severus or Cronius, Numenius, Caius or Atticus; and — among the Peripatetics Aspasius, Alexander, Adrastus or some such writer, at the call of the moment. But it was far from his way to follow any of these authors blindly; he took a personal, original view, applying Ammonius' method to the investigation of every problem.

He was quick to absorb; a few words sufficed him to make clear the significance of some profound theory and so to pass on. After hearing Longinus' work *On Causes*, and his *Philarchaios*, he remarked: "Longinus is a man of letters, but in no sense a philosopher."

One day Origen came to the conference-room; Plotinus blushed deeply and was on the point of bringing his lecture to an end; when Origen begged him to continue, he said: "The zest dies down when the speaker feels that his hearers have nothing to learn from him."

15.

Once on Plato's feast I read a poem, "The Sacred Marriage"; my piece abounded in mystic doctrine conveyed in veiled words and was couched in terms of enthusiasm; someone exclaimed: "Porphyry has gone mad"; Plotinus said to me so that all might hear: "You have shown yourself at once poet, philosopher and hierophant."

The orator Diophanes one day read a justification of the Alcibiades of Plato's *Banquet* and maintained that the pupil, for the sake of advancement in virtue, should submit to the teacher without reserve, even to the extent of carnal commerce: Plotinus started up several times to leave the room but forced himself to remain; on the breaking up of the company he directed me to write a refutation. Diophanes refused to lend me his address and I had to depend on my recollection of his argument; but my refutation, delivered before the same audience, delighted Plotinus so much that during the very

reading he repeatedly quoted: “So strike and be a light to men.”

When Eubulus, the Platonic Successor, wrote from Athens, sending treatises on some questions in Platonism, Plotinus had the writings put into my hands with instructions to examine them and report to him upon them.

He paid some attention to the principles of Astronomy, though he did not study the subject very deeply on the mathematical side. He went more searchingly into Horoscopy; when once he was convinced that its results were not to be trusted he had no hesitation in attacking the system frequently both at the Conferences and in his writings.

16.

Many Christians of this period — amongst them sectaries who had abandoned the old philosophy, men of the schools of Adelphius and Aquilinus — had possessed themselves of works by Alexander of Lydia, by Philocomus, by Demostratus and by Lydus, and exhibited also Revelations bearing the names of Zoroaster, Zostrianus, Nikotheus, Allogenes, Mesus and others of that order. Thus they fooled many, themselves fooled first; Plato, according to them, had failed to penetrate into the depth of Intellectual Being.

Plotinus frequently attacked their position at the Conferences and finally wrote the treatise which I have headed Against the Gnostics: he left to us of the circle the task of examining what he himself passed over. Amelius proceeded as far as a fortieth treatise in refutation of the book of Zostrianus: I myself have shown on many counts that the Zoroastrian volume is spurious and modern, concocted by the sectaries in order to pretend that the doctrines they had embraced were those of the ancient sage.

17.

Some of the Greeks began to accuse Plotinus of appropriating the ideas of Numenius.

Amelius being informed of this charge by the Stoic and Platonist Trupho, challenged it in a treatise which he entitled The Difference between the Doctrines of Plotinus and Numenius. He dedicated the work to me, under the name of Basileus (or King). This really is my name; it is equivalent to Porphyry (Purple-robed) and translates the name I bear in my own tongue; for I am called Malchos, like my father, and “Malchos” would give “Basileus” in Greek. Longinus, in dedicating his work On Impulse to Cleodamus and myself, addressed us as “Cleodamus and Malchus,” just as Numenius translated the Latin “Maximus” into its Greek equivalent “Megalos.”

Here follows Amelius’ letter:

Amelius to Basileus, with all good wishes.

You have been, in your own phrase, pestered by the persistent assertion that our friend’s doctrine is to be traced to Numenius of Apamea.

Now, if it were merely for those illustrious personages who spread this charge, you may be very sure I would never utter a word in reply. It is sufficiently clear that they are actuated solely by that famous and astonishing facility of speech of theirs when they assert, at one moment, that he is an idle babbler, next that he is a plagiarist, and finally that he bases the universe on the meanest of existents. Clearly in all this we have nothing but scoffing and abuse.

But your judgement has persuaded me that we should profit by this occasion firstly to provide ourselves with a useful memorandum of the doctrines that have won our adhesion, and secondly to bring about a more complete knowledge of the system — long celebrated though it be — to the glory of our friend, a man so great as Plotinus.

Hence I now bring you the promised Reply, executed, as you yourself know, in three days. You must judge it with reasonable indulgence; this is no orderly and elaborate defence composed in step by step correspondence with the written indictment: I have simply set down, as they occurred to me, my recollections of our frequent discussions. You will admit, also, that it is by no means easy to grasp the meaning of a writer who, like Plotinus, now arraigned for the opinion we also hold, varies in the terms he uses to express the one idea.

If I have falsified any essential of the doctrine, I trust to your good nature to set me right: I am reminded of the phrase in the tragedy: A busy man and far from the teachings of our master I must needs correct and recant. Judge how much I wish to give you pleasure. Good health.

18.

This letter seemed worth insertion as showing, not merely that some contemporary judgement pronounced Plotinus to be parading on the strength of Numenius' ideas, but that he was even despised as a word-spinner.

The fact is that these people did not understand his teaching: he was entirely free from all the inflated pomp of the professor: his lectures had the air of conversation, and he never forced upon his hearers the severely logical substructure of his thesis.

I myself, when I first heard him, had the same experience. It led me to combat his doctrine in a paper in which I tried to show that The Intelligibles exist outside of the Intellectual-Principle. He had my work read to him by Amelius: at the end he smiled and said: "You must clear up these difficulties, Amelius: Porphyry doesn't understand our position." Amelius wrote a tract of considerable length, "In Answer to Porphyry's Objections"; I wrote a reply to the reply: Amelius replied to my reply; at my third attempt I came, though even so with difficulty, to grasp the doctrine: then only, I was converted, wrote a recantation and read it before the circle. From that time on I put faith in Plotinus' writings and sought to stir in the master himself the ambition of

organising his doctrine and setting it down in more extended form. Amelius, too, under my prompting, was encouraged in composition.

19.

Longinus' estimate of Plotinus, formed largely upon indications I myself had given him in my letters, will be gathered from the following extract from one of his to me. He is asking me to leave Sicily and join him in Phœnicia, and to bring Plotinus' works with me. He says:

"And send them at your convenience or, better, bring them; for I can never cease urging you to give the road towards us the preference over any other. If there is no better reason — and what intellectual gain can you anticipate from a visit to us? — at least there are old acquaintances and the mild climate which would do you good in the weak state of health you report. Whatever else you may be expecting, do not hope for anything new of my own, or even for the earlier works which you tell me you have lost; for there is a sad dearth of copyists here. I assure you it has taken me all this time to complete my set of Plotinus, and it was done only by calling off my scribe from all his routine work, and keeping him steadily to this one task.

I think that now, with what you have sent me, I have everything, though in a very imperfect state, for the manuscript is exceeding faulty. I had expected our friend Amelius to correct the scribal errors, but he evidently had something better to do. The copies are quite useless to me; I have been especially eager to examine the treatises on the Soul and on The Authentic-Existent, and these are precisely the most corrupted. It would be a great satisfaction to me if you would send me faithful transcripts for collation and return — though again I suggest to you not to send but to come in person, bringing me the correct copies of these treatises and of any that Amelius may have passed over. All that have reached me I have been careful to make my own: how could I be content not to possess myself of all the writings of a man so worthy of the deepest veneration?

I repeat, what I have often said in your presence and in your absence, as on that occasion when you were at Tyre, that while much of the theory does not convince me, yet I am filled with admiration and delight over the general character of the work, the massive thinking of the man, the philosophic handling of problems; in my judgement investigators must class Plotinus' work with that holding the very highest rank."

20.

This extended quotation from the most acute of the critics of our day — a writer who has passed judgement on nearly all his contemporaries — serves to show the estimate he came to set upon Plotinus of whom, at first, misled by ignorant talk, he had held a poor opinion.

His notion, by the way, that the transcripts Amelius sent him were faulty sprang from his misunderstanding of Plotinus' style and phraseology; if there were ever any accurate copies, these were they, faithful reproductions from the author's own manuscript.

Another passage from a work of Longinus, dealing with Amelius, Plotinus and other metaphysicians of the day, must be inserted here to give a complete view of the opinion formed upon these philosophers by the most authoritative and most searching of critics. The work was entitled *On the End: in Answer to Plotinus and Gentilianus Amelius*. It opens with the following preface:

In our time, Marcellus, there have been many philosophers — especially in our youth — for there is a strange scarcity at present. When I was a boy, my parents' long journeys gave me the opportunity of seeing all the better-known teachers; and in later life those that still lived became known to me as my visits to this and that city and people brought me where they happened to live.

Some of these undertook the labour of developing their theories in formal works and so have bequeathed to the future the means of profiting by their services. Others thought they had done enough when they had convinced their own immediate hearers of the truth of their theories.

First of those that have written.

Among the Platonists there are Euclides, Democritus, Proclinus the philosopher of the Troad, and the two who still profess philosophy at Rome, Plotinus and his friend Gentilianus Amelius. Among the Stoics there are Themistocles and Phoibion and the two who flourished only a little while ago, Annius and Medius. And there is the Peripatetic, Heliodorus of Alexandria.

For those that have not written, there are among the Platonists Ammonius and Origen, two teachers whose lectures I myself attended during a long period, men greatly surpassing their contemporaries in mental power; and there are the Platonic Successors at Athens, Theodorus and Eubulus.

No doubt some writing of a metaphysical order stands to the credit of this group: Origen wrote on *Spirit-Beings*; Eubulus commented on both the *Philebus* and *Gorgias*, and examined the objections urged by Aristotle to Plato's *Republic*; but this is not enough to class either of them with systematic authors. This was side-play; authorship was not in the main plan of their careers.

Among Stoic teachers that refrained from writing we have Herminus and Lysimachus, and the two living at Athens, Musonius and Athenæus; among Peripatetics, Ammonius and Ptolemæus.

The two last were the most accomplished scholars of their time, Ammonius especially being unapproached in breadth of learning; but neither produced any systematic work; we have from them merely verses and duty-speeches; and these I cannot think to have been preserved with their consent; they did not concern themselves about formal statement of their doctrine, and it is not likely they would wish to be known in after times by compositions of so

trivial a nature.

To return to the writers; some of them, like Euclides, Democritus and Proclinus, confined themselves to the mere compilation and transcription of passages from earlier authorities. Others diligently worked over various minor points in the investigations of the ancients, and put together books dealing with the same subjects. Such were Annius, Medius and Phoibion, the last especially choosing to be distinguished for style rather than for systematic thinking. In the same class must be ranked Heliodorus; his writings contribute nothing to the organisation of the thought which he found to his hand in the teaching of earlier workers.

Plotinus and Gentilianus Amelius alone display the true spirit of authorship; they treat of a great number of questions and they bring a method of their own to the treatment.

Plotinus, it would seem, set the principles of Pythagoras and of Plato in a clearer light than anyone before him; on the same subjects, Numenius, Cronius, Moderatus and Thrasyllus fall far short of him in precision and fulness. Amelius set himself to walk in Plotinus' steps and adopted most of Plotinus' opinions; his method, however, was diffuse and, unlike his friend, he indulges in an extravagance of explanation.

Only these two seem to me worth study. What profit can anyone expect from troubling the works of any of the others to the neglect of the originals on which they drew? Content with setting side by side the most generally adopted theories and marking off the better from the worse, they bring us nothing of their own, not even a novel argument, much less a leading idea.

My own method has been different; as for example when I replied to Gentilianus upon Plato's treatment of Justice and in a review I undertook of Plotinus' theory of the Idea. This latter was in the form of a reply to Basileus of Tyre, my friend as theirs. He had preferred Plotinus' system to mine and had written several works in the manner of his master, amongst them a treatise supporting Plotinus' theory of the Idea against that which I taught. I endeavoured, not, I think, unsuccessfully, to show that his change of mind was mistaken.

In these two essays I have ranged widely over the doctrines of this school, as also in my Letter to Amelius which, despite the simple title with which I contented myself, has the dimensions of a book, being a reply to a treatise he addressed to me from Rome under the title "On Plotinus' Philosophic Method."

This Preface leaves no doubt of Longinus' final verdict: he ranks Plotinus and Amelius above all authors of his time in the multitude of questions they discuss; he credits them with an original method of investigation: in his judgement they by no means took their system from Numenius or gave a first place to his opinions, but followed the Pythagorean and Platonic schools;

finally he declares the writings of Numenius, Cronius, Moderatus and Thrasyllus greatly inferior in precision and fulness to those of Plotinus.

Notice, by the way, that while Amelius is described as following in Plotinus' footsteps, it is indicated that his temperamental prolixity led him to delight in an extravagance of explanation foreign to his master: in the reference to myself, though I was then only at the beginning of my association with Plotinus— "Basileus of Tyre, my friend as theirs, who has written a good deal, has taken Plotinus as his model" — Longinus recognises that I entirely avoided Amelius' unphilosophical prolixity and made Plotinus' manner my standard.

Such a pronouncement upon the value of Plotinus' work, coming from so great an authority, the first of critics then as now, must certainly carry weight, and I may remark that if I had been able to confer with him, during such a visit as he proposed, he would not have written to combat doctrines which he had not thoroughly penetrated.

22.

But why talk, to use Hesiod's phrase, "About Oak and Rock"? If we are to accept the evidence of the wise — who could be wiser than a God? And here the witness is the same God that said with truth:

"I have numbered the sands and taken the measure of the sea; I understand the dumb and hear where there has been no speech."

Apollo was consulted by Amelius, who desired to learn where Plotinus' soul had gone. And Apollo, who uttered of Socrates that great praise, "Of all men, Socrates the wisest" — you shall hear what a full and lofty oracle Apollo rendered upon Plotinus.

I raise an undying song, to the memory of a gentle friend, a hymn of praise woven to the honey-sweet tones of my lyre under the touch of the golden plectrum.

The Muses, too, I call to lift the voice with me in strains of many-toned exultation, in passion ranging over all the modes of song:

even as of old they raised the famous chant to the glory of Aeakides in the immortal arduours of the Homeric line.

Come, then, Sacred Chorus, let us intone with one great sound the utmost of all song, I Phoebus, Bathychaites, singing in the midst.

Celestial! Man at first but now nearing the diviner ranks! the bonds of human necessity are loosed for you and, strong of heart, you beat your eager way from out the roaring tumult of the fleshly life to the shores of that wave-washed coast free from the thronging of the guilty, thence to take the grateful path of the sinless soul:

where glows the splendour of God, where Right is throned in the stainless place, far from the wrong that mocks at law.

Oft-times as you strove to rise above the bitter waves of this blood-drenched life, above the sickening whirl, toiling in the mid-most of the

rushing flood and the unimaginable turmoil, oft-times, from the Ever-Blessed, there was shown to you the Term still close at hand:

Oft-times, when your mind thrust out awry and was like to be rapt down unsanctioned paths, the Immortals themselves prevented, guiding you on the straightgoing way to the celestial spheres, pouring down before you a dense shaft of light that your eyes might see from amid the mournful gloom.

Sleep never closed those eyes: high above the heavy murk of the mist you held them; tossed in the welter, you still had vision; still you saw sights many and fair not granted to all that labour in wisdom's quest.

But now that you have cast the screen aside, quitted the tomb that held your lofty soul, you enter at once the heavenly consort:

where fragrant breezes play, where all is unison and winning tenderness and guileless joy, and the place is lavish of the nectar-streams the unfailing Gods bestow, with the blandishments of the Loves, and delicious airs, and tranquil sky:

where Minos and Rhadamanthus dwell, great brethren of the golden race of mighty Zeus; where dwells the just Aeacus, and Plato, consecrated power, and stately Pythagoras and all else that form the Choir of Immortal Love, there where the heart is ever lifted in joyous festival.

O Blessed One, you have fought your many fights; now, crowned with unfading life, your days are with the Ever-Holy.

Rejoicing Muses, let us stay our song and the subtle windings of our dance; thus much I could but tell, to my golden lyre, of Plotinus, the hallowed soul.

23.

Good and kindly, singularly gentle and engaging: thus the oracle presents him, and so in fact we found him. Sleeplessly alert — Apollo tells — pure of soul, ever striving towards the divine which he loved with all his being, he laboured strenuously to free himself and rise above the bitter waves of this blood-drenched life: and this is why to Plotinus — God-like and lifting himself often, by the ways of meditation and by the methods Plato teaches in the Banquet, to the first and all-transcendent God — that God appeared, the God throned above the Intellectual-Principle and all the Intellectual-Sphere.

“There was shown to Plotinus the Term ever near”: for the Term, the one end, of his life was to become Uniate, to approach to the God over all: and four times, during the period I passed with him, he achieved this Term, by no mere latent fitness but by the ineffable Act.

To this God, I also declare, I Porphyry, that in my sixty-eighth year I too was once admitted and entered into Union.

We are told that often when he was leaving the way, the Gods set him on the true path again, pouring down before him a dense shaft of light; here we are to understand that in his writing he was overlooked and guided by the divine powers.

“In this sleepless vision within and without,” — the oracle says,— “your

eyes have beheld sights many and fair not vouchsafed to all that take the philosophic path”: contemplation in man may sometimes be more than human, but compare it with the True-Knowing of the Gods and, wonderful though it be, it can never plunge into the depths their divine vision fathoms.

Thus far the Oracle recounts what Plotinus accomplished and to what heights he attained while still in the body: emancipated from the body, we are told how he entered the celestial circle where all is friendship, tender delight, happiness and loving union with God, where Minos and Rhadamanthus and Aeacus, the sons of God, are enthroned as judges of souls — not, however, to hold him to judgement but as welcoming him to their consort to which are bidden spirits pleasing to the Gods — Plato, Pythagoras and all the people of the Choir of Immortal Love, there where the blessed spirits have their birth-home and live in days made happy by the Gods.

24.

I have related Plotinus’ life; something remains to tell of my revision and arrangement of his writings. This task he himself had imposed upon me during his lifetime and I had pledged myself to him and to the circle to carry it out.

I judged that in the case of treatises which, like these, had been issued without consideration of logical sequence it was best to disregard the time-order.

Apollodorus, the Athenian, edited in ten volumes the collected works of Epicharmus, the comedy writer; Andronicus, the Peripatetic, classified the works of Aristotle and of Theophrastus according to subject, bringing together the discussions of related topics: I have adopted a similar plan.

I had fifty-four treatises before me: I divided them into six sets of nine, an arrangement which pleased me by the happy combination of the perfect number six with the nines: to each such ennead I assigned matter of one general nature, leading off with the themes presenting the least difficulty.

The First Ennead, on this method, contains the treatises of a more ethical tendency: —

- 1. On the Animate and the Man.
- 2. On the Virtues.
- 3. On Dialectic.
- 4. On Happiness.
- 5. Whether Happiness depends on Extension of Time.
- 6. On Beauty.
- 7. On the Primal Good and Secondary forms of Good.
- 8. On Evil.
- 9. On the Reasoned Withdrawal from Life.

The Second Ennead, following the more strictly ethical First, is physical,

containing the disquisitions on the world and all that belongs to the world: —

- 1. On the World.
- 2. On the Circular Movement.
- 3. On the Stars.
- 4. On the Two Orders of Matter.
- 5. On Potentiality and Actuality.
- 6. On Quality and Form.
- 7. On Coalescence.
- 8. Why Distant Objects appear Small.
- 9. Against those Declaring the Creator of the World, and the World itself, to be Evil.

The Third Ennead, still keeping to the World, discusses the philosophical implications of some of its features: —

- 1. On Fate.
- 2. The First Treatise on Providence.
- 3. The Second Treatise on Providence.
- 4. On Our Tutelary Spirit.
- 5. On Love.
- 6. On the Impassibility of the Bodiless.
- 7. On Eternity and Time.
- 8. On Nature, Contemplation and The One.
- 9. Various Questions.

25.

These first three Enneads constitute in my arrangement one self-contained section.

The treatise on Our Tutelary Spirit is placed in the Third Ennead because this Spirit is not discussed as it is in itself, and the essay by its main content falls into the class dealing with the origin of man. Similar reasons determined the inclusion in this set of the treatise on Love. That on Time and Eternity is placed in this Third Ennead in virtue of its treatment of Time: that On Nature, Contemplation and The One, because of the discussion of Nature contained in it.

Next to the two dealing with the world comes the Fourth Ennead containing the treatises dealing with the Soul: —

- 1. On the Essence of the Soul (I.).
- 2. On the Essence of the Soul (II.).
- 3. Questions referring to the Soul (I.).
- 4. Questions referring to the Soul (II.).
- 5. Questions referring to the Soul (III.); or, On Vision.

- 6. On Sensation and Memory.
- 7. On the Immortality of the Soul.
- 8. On the Descent of the Soul into Bodies.
- 9. Whether all Souls are One.
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The Fifth Ennead — following upon that dealing with the Soul — contains the treatises upon the Intellectual-Principle, each of which has also some reference to the All-Transcending and to the Intellectual-Principle in the Soul, and to the Ideas: —

- 1. On the three Primal Hypostases.
-
- 2. On the Origin and Order of the Post-Primals.
- 3. On the Conscious Hypostases and the All-Transcending.
- 4. How the Post-Primal derives from the Primal, and On the One.
- 5. That the Intelligibles are not outside the Intellectual-Principle and on the Good.
- 6. That there is no Intellectual Act in the Principle which transcends the Authentic-Existent; and On the Nature that has the Intellectual Act Primally and that which has it Secondarily.
- 7. Whether there are Ideas even of Particulars.
- 8. On Intellectual Beauty.
- 9. On the Intellectual-Principle, on the Ideas and on the Authentic-Existent.

26.

These Fourth and Fifth Enneads, again, I have arranged in the form of one distinct section.

The Last Ennead, the Sixth, constitutes one other section, so that we have the entire work of Plotinus in three sections, the first containing three Enneads, the second two, the third one Ennead.

The content of the third section, that is of the Sixth Ennead, is as follows:

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- 1, 2, 3. On the Kinds of the Authentic-Existent.
 - 4, 5. That the Authentic-Existent, one and identical, is everywhere present, integrally.
 - 6. On Numbers.
 - 7. How the Multitude of Ideas Exists; and On the Good.
 - 8. On Free-Will and the Will of The One.
 - 9. On The Good, or The One.

Thus, in sum, I have arranged the fifty-four treatises, constituting Plotinus' entire work, into six sets of nine: to some of the treatises I have further added commentaries — irregularly, as friends asked for enlightenment on this or that point — finally for all the treatises, except that on Beauty, which was not to

hand, I have written Summaries which follow the chronological order: in this department of my work besides the Summaries will be found Developments; the numbering of these also adopts the chronological order.

Now I have only to go once more through the entire work, see to the punctuation and correct any verbal errors; what else has solicited my attention, the reader will discover for himself.

LIFE OF PLOTINOS by Eunapius



Translated by Kenneth Sylvan Guthrie

The philosopher Plotinos came from Egypt; to be accurate, I will add that his home was Lycopolis. This fact was not set down by the divine Porphyry, though he himself, as he reports, was a student of Plotinos, and had spent a great part of his life near him.

The altars dedicated to Plotinos are not yet cold; and not only are his books read by the learned more than are even those of Plato, but even the multitude, though incapable of clearly understanding his doctrine, nevertheless conforms its conduct of life to his suggestions.

Porphyry has set down all the details of the life of this philosopher, so that little can be added thereto; besides Porphyry seems to have clearly expounded many of Plotinos's writings.

LIFE OF PLOTINOS by Suidas



Plotinos of Lycopolis, philosopher, disciple of that Ammonius who had once been a porter, was the teacher of Amelius, who himself had Porphyry as pupil; the latter formed Jamblichus, and Jamblichus Sopater. Plotinos prolonged his life till the seventh year of the reign of Gallienus. He composed fifty-four books, which are grouped in six enneads. His constitution was weakened by the effects of the sacred disease (epilepsy). He wrote besides other works.

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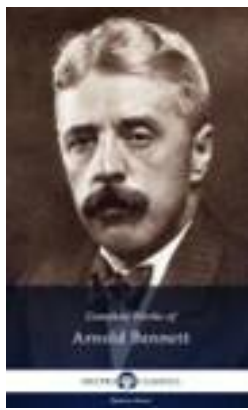
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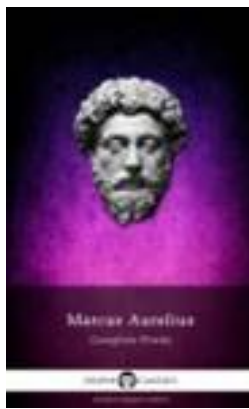
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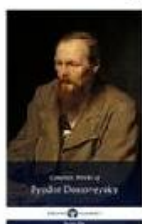
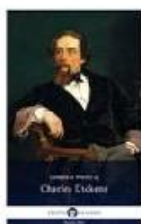
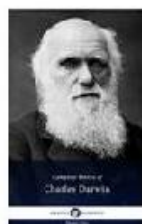
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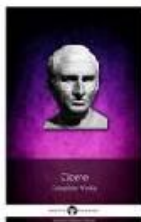
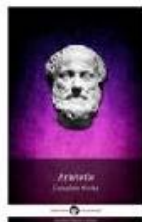
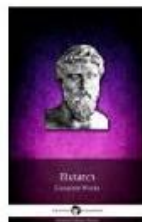
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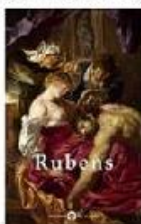
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Temple of Hera, Paestum, Campania, Italy — Plotinus spent his final days in seclusion on an estate in Campania, which his friend Zethos had bequeathed him. According to the account of Eustochius, who attended him at the end, Plotinus' final words were: "Strive to give back the Divine in yourselves to the Divine in the All."